Pali Text Society.

Journal

OF THE

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1886.

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PALI TEXT SOCIETY.

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(With power to add workers to their number.)

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

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

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

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

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

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*:* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

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

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London E.C.)
I am happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are:

1. Part I. of the Sumaigala, edited by myself and Professor Carpenter.
2. The Vimāṇa Vatthu, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The Anāgata Vaṃsa, edited by Professor Minayeff.
4. The Gandha Vaṃsa, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the Divyāvadāna.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the Piṭakas (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the Pāramitā's is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the Anatta Lakkhaṇa Sutta. Otherwise the work might have been written by a Buddhist of the Piṭaka schools at Nālanda or Anurādhapura, and it often uses the very expressions of Piṭaka texts. Thus
Verse 18 = Dhp. 21.
,, 14 = Dhp. 172.
,, 16 = M. x. 5. 3.
,, 19 = P. P. iv. 19.
,, 20 = P. P. iv. 10.
,, 23 = Dhp. 103.
,, 32 gives the Ariyadhanāni.
,, 43 = A. 3. 99.
,, 61 = S. N. 2. 4. 3.
,, 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahant ideal of the Hinayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Ṣataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical précis work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Ṣataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.
Thus, among others,

Page 51 may be compared to A. 2. 4. 2.

" 120 " " " Valāhaka Jālāka.
" 186 " " " J. 1. 73, and S. 1. 14. 4.
" 191 " " " Pāc. 51.
" 200 foll. " " " M. P. S. iii. 1. &c.
" 229 " " " C. ix. 1. 3.
" 235 " " " M. viii. 1. 11.
" 248 " " " A. 3. 110.
" 267 " " " J. 1. 84.
" 300 " " " S. vi. 2. 5.
" 340 " " " Khp. 6. 1.
" 489 " " " S. 4. 10.
" 491 " " " J. 1. 117. 8.
" 498 " " " J. No. 4 = Kathā Sarit S. vi. 5. 29.
" 521 " " " Śuci Jātaka.
" 532 " " " Dhp. 127.
" 620 " " " A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year’s Journal. His wide acquaintance with all our Pali Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Digha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—
Journal . . . . 136
Anūguttara . . . . 140
Buddhavaṇṇa and Cariya Piṭaka 123
Āyāraṅga . . . . 156
— — 555

In 1883—
Journal . . . . 136
Thera- and Therī- Gāthā . 238
Puggala . . . . 111
— — 485

In 1884—
Journal . . . . 190
Samyutta, Part I. . . . 275
Sutta Nipāta . . . . 229
— — 694

And in 1885—
Journal . . . . 104
Anūguttara, Part III . . . 352
Dhamma Saṅghāni . . . 300
Udāna . . . . 112
— — 868

Total . . . . 2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

EDITED BY

1. Anāgata Vaṃsa ... ... 1886 Prof. Minayeff.
2. Anūguttara, Parts I.–III. ... 1885 Dr. Morris.
3. Abhidhammattha Saṅgaha... 1884 Prof. Rhys Davids.
4. Āyāraṅga Sutta ... ... 1882 Prof. Jacobi.
5. Udāna ... ... 1885 Dr. Steinthal.
6. Khudda and Mula Sikkha ... 1883 Dr. E. Müller.
7. Gaṇḍha Vaṃsa ... ... 1886 Prof. Minayeff.
8. Cariya Piṭaka ... ... 1882 Dr. Morris.
9. Tela Kaṭāha Gāthā ... ... 1884 \{Gooneratne Muda-

liyar.
Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausboll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:
1. Piṭaka Texts.

A. Aṅguttara.
B. Buddha Vaṁśa.
C. Culla Vagga.
C.P. Cariyā Pitaka.
D. Dīgha Nikāya.
Dh.K. Dhamma Kathā.
Dh.P. Dhammadāna.
Dh.S. Dhamma Samgaṇi.
    I. Itivuttaka.
    J. Jātaka.
K. Kathā Vatthu.
Kh.P. Khuddika Pāṭha.
M. Māhavagga.
M.N. Majjhima Nikāya.
N. Niddesa.
P. Paṭṭhāna.
P.V. Peta Vatthu.
Pr. Prāvāra.
Ps. Paṭīsamabhida.
P.P. Puggala Pāññatti.
S. Saṁyutta Nikāya.
S.N. Sutta Nipāta.
S.V. Sutta Vibhaṅga.
Th. I. Thera Gāthā.
Th. II. Therī Gāthā.
Ud. Udāna.
V. Vibhaṅga.
V.V. Vimāna Vatthu.
Y. Yamaka.

2. Later Texts.

Abh. Abhidhammatthānī (quoted in the notes to Ud. and to Th. I. and II.).
Samgaha.
An. V. Anāgata Vaṁśa.
Asl. Attha Sālinī.
Cha. Cha Kesa Dhamma Vatthu.
Vaṁśa.
Dhp. C. Dhammapada Commentary.
D.V. Dāṭhā-vaṁśa.
G.V. Gandha Vaṁśa.
Kh. S. Khudda Sikkhā.
Mls. Mūla Sikkhā.
Net. Netti Pakarana.
Niss. Nissaggiya.
Pāc. Pācitiya.
Paj. Pajjamadhū.
Pap. Papañca Sūdani.
Par. Dip. Paramattha Dipana.
Par. Jot. Paramatthā Jotikā (quoted in the notes to S.N.).
Pgd. Pañca Gati Dipana.
Sad. Saddharmopāyaṇa.
San. Sandesha Kathā.
Sās. Sāsana Vaṁśa.
Smp. Samanta Pāsādi-kā.
Sum. Sumaṅgala Vila-sinī.
Tel. Tela Kāṭāha Gātha.
Vsm. Visuddhi Magga.
If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measurable distance of the end.

T. W. RHYS DAVIDS.
Bces pai phrin yig.
("Friendly Epistle.")

TRANSLATED BY
HEINRICH WENZEL, PH.D.
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

The following is a translation of the Tibetan version of Nāgārjuna's letter to King Udayana, first mentioned by Max Müller in the Journal for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of I-tsin, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the Dharmasamgraha (published in Anecdotum Ononiensia, Aryan Series V., Oxford, 1885), which also is brought into connection with Nāgārjuna. Chiefly we may mention: Verse 4—the Anusmṛtyayas = Dharmas. 54; v. 5—the ten Virtues, Dh. 67; v. 8—the six Pāramitās, Dh. 17; v. 29—the eight Loka-dharma's, Dh. 61; v. 40—the Brahmavihāra's, Dh. 16; v. 41—the four Dhyāna's, Dh. 72; v. 45—the five Indriya's or Bala's, Dh. 47, 48; v. 49, 50—the five Skandha's, Dh. 22; v. 52, 53,

¹ To be found in the great collection of the Tanjur, vol. 94 of the Sutra-division, ff. 279–286.
105—the three Čikšā’s, Dh. 140; v. 63, 64—the eight Akśhana’s, Dh. 134; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–103—the other states of rebirth, Dh. 57; v. 106—the Bodhyanga’s, Dh. 49; v. 108—the Aṛyākyatavastūni, Dh. 137; v. 109–111—the Pratityasamutpāda, Dh. 42; v. 113—the Eight-fold Path, Dh. 50; v. 114—the Four Truths, Dh. 21. In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one Blo-gros-chen-po=Mahāmati, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the Dhammapada and its Tibetan compeer, the Udānavarga; the Hdsan-blun, “Der Weise und der Thor,” ed. by I. J. Schmidt, where some tales of the Divyāvadāna appear in a shorter form; and that large storehouse of Indian wisdom, Böhtlingk’s “Indische Sprüche.” Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the Dharmasamgraha in the same order. Perhaps it may not be superfluous to remark here that a transliteration of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, am-ra (sic); v. 29, kim-pa; v. 43, gaṅgā; in the commentary on v. 80, čal-ma-li, and the translator’s name at the end.

Regarding the author of our letter, Nāgārjuna (Klu-sgrub), it is known that he was the renowned founder of the Mahāyāna, i.e., the later philosophical development of Buddhism, especially the school of the Mādhyamika’s. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

1 From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six Pāramitā’s—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (khyim-pa=gr hastha), on whom these higher duties were not binding.
to be found for the most part in Tāraṇātha’s history, and Wassiljew’s "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājataraṅginī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with Kalidāsa and Vararuci, but even with the rise of Islām. For it seems quite certain that he understands this latter by the Mleccha faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.\(^1\) Mohammed has become Māmathar, who before had been a Saurāntika of the name of Kumārāsena;\(^2\) the cry bismillah ("in the name of God")—a demon Bīṣṭimī (as Schiefner has remarked), and the "Mleccha-Rṣhi’s" are called Paikhampa (evidently the Persian paigamber, the usual translation of rasūl, "prophet"). Islām, too, is aptly described as the religion of injury, persecution (ḥithse-va, Schiefner: Besinrächti-
gung)—the feature of the new doctrine that must strike most the charitable Buddhist.\(^3\) With this account compare the note, p. 304 f., of Schiefner’s translation, where, from some other Tibetan work, the name of the founder of Islām is given as Madhumati, who had been born in the land (!) of Makha (=Mekka), in the town of Bāgadādi (=Baghdād; this shows us the way on which the news reached the informants of Tāraṇātha).

King Udayana, to whom the letter is addressed, is called

\(^1\) It is a mistake of the German translator of Wassiljew’s book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha’s work, as if there had been an original in Sanscrit.

\(^2\) Is it the same as Kumāralābha, occurring shortly before? and perhaps a hint at the celebrated Kumārila?\(^1\)

\(^3\) The killing of animals also is comprised in the Tibetan term.
in the Tibetan of the subscription (which evidently cannot
be ascribed to the author), Bde-spyod. In Tāranātha's
history, where his name on the whole occurs eight times,
he is generally (six times) called Bde-byed (viz., 57, 12.
58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) Bde-spyod, and once
(56, 17) transliterated Utrayana. Another king Udayana
likewise is called Bde-byed (v. 14 of the letter, cf. Schiefner,
Mahākāṭjājana, etc., p. 35 ff.). Bde-spyod would be in San-
skrit=Sukhacārīn (cf. Dharmacārīn Lalitav., 249, 9=Chos-
spyod, Rgya 179, 22 and Schiefner's note, translation of
Tār. p. 2); Bde-byed = Sukhakara, both of which might
be taken as an explanation of the meaning of Udayana. At
any rate we cannot, as Schiefner does (Tār. transl. p. 72,
note 2), simply declare Bde-byed to be an error. It seems
to me rather that the older translation of the name of
Udayana, king of Kauḍāmbi, who was born at the same
time with Buddha, and later on converted by him (the one
mentioned in v. 14), was Hchar-byed (“He who makes
rise”), since he was so-called “because he shone like the
image of the rising sun” (Lebensb. 235 and Rockhill, Life,
p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, Ann. Mus.
Guim. ii. 217, and Mdo. xvi. 15, ibid., p. 262). But king
Udayana (= Sadvāhana) of Vārānasi, friend of Nāgārjuna,
was, it seems, properly called in Tibetan, Bde-spyod (which,
indeed, also might express the meaning of Sadvāhana), and
the two names, or the two explanations of the one name,
were afterwards mixed up, as well as the persons them-
selves (v., for instance, Kern, Germ. transl., ii. p. 200
note). The king of Kauḍāmbi is mentioned sometimes in
“Der Weise und der Thor” (60, 13. 64, 6. 69, 2. 229, 6), as
Utrayana (Utrayana). Ssanang Ssetzen, in his history of
the Eastern Mongolians (14, 10. ed. Schmidt), correctly has
Udayana (cf. Schmidt's Note, p. 313). But the confusion
is not at an end here. Chandra Das, in the Journal As.
Soc. Beng. 13, p. 119—I do not know on what authority—
retranslates the Tibetan name De-chye (i.e., Bde-byed, ac-
cording to his modern pronunciation) of Nāgārjuna's friend
by Camkara. And, in fact, we find this translation of
Çamkara again in Tär. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by Dge-byed. Likewise we have the compositions with Çamkara = Bde-Byed: Çamkarapati = Bde-byed-bdag-po (51, 13, 16) Çamkara-nanda = Bde-byed-dga-ta (144, 8). Finally we find one Udāyana = Hchar-po, a Purohita of king Čuddhodana (Latiṭav. ch. ix. beg.), who is mentioned also in the Lebansb. 235, though with short a (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of $4 \times 9$ syllables, so that we may conclude the Sanscrit original to have been in Indrajāra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count $4 \times 11$ syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. Four $\times 7$ corresponds to the Sanscrit Čloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.) $2 \times 17$ syll., changing afterwards to $4 \times 9$. Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the Hdl-va (Vinaya), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.
Nāgārjuna’s “Friendly Epistle.”

In Sanscrit: *Subhridlekha* (sic); in Tibetan: *Bces-pai-phrin-yig* (“Friendly epistle”).
Praise to Manjuṣrī kumārabhūta!

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata’s words.

Comm. “Shortly,” he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni’s law, is (appears) not also a whitewashed wall whiter still in the light of the moon?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to the measure of their virtues.

(The six *Anusmytaya’s* s. *Dharmas*, 54.)

Comm. “According to the measure of their virtues,” Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the principles, Sugata, the Knower of the worlds, the steersman for the conversion of man, the Highest one, the Teacher of gods and men (cf. Divyāvadāna, ch xv. beg., etc.) “The victorious conqueror” (*Bcom-Idan*—
hīlas = Bhagavat) he is called, because he has conquered lust (rāga) and the other (evil passions); because he has penetrated to the heart of wisdom (bodhisāra); because he conquered Māra who put hindrances in his way; because he obtained every fortune (bhaga), as riches and so forth. Tathāgata (De-bzhin-gcegs-pa) he is called, because he understands the things as they are (gam in the sense of: to perceive, understand, as in gati, etc.; likewise Maheṣvara comm. on Amarakosha: tathā satyaṁ gatam jñātaṁ yasya); and because his words will remain so, as he did pronounce them, without being changed (cf. āgama the sacred tradition). “The Conqueror of foes” (dgra-bcom-pa = Arhat) he is called because he conquers (hanti) the (common) foe (ari), viz., the misery of sin; because he has conquered (i.e. destroyed) the spokes of the transmigration-wheel; also because he deserves (arhati) to be honoured by property (i.e. sacrifices) and respect.1 ... “Knower of the worlds:” “World” it is called, because it is (from time to time) destroyed (Hjig-ṛten, “Receptacle of the perishable” or “R. of destruction” = loka from luṅc; like the grammatical term luk?). This world is of two kinds: the world of the living, and the world of the lifeless (Dharmas. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. ... “Teacher of gods and men” (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). ... Buddha (Saṅs-rgyas, “Wide awake”) he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (rgyas) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. ... Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

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1 Both these explanations of Arahant, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.
he has expounded them first, that by the belief in them the mind might become virtuous.”

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also “Der Weise und der Thor,” p. 18, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller’s Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böhtlingh’s Ind. Spr., the verse beginning kāyena kurute and 1559 f.; Udānav. vii. 1 f.) “Though the drinking of intoxicating liquors (chañ) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of chañ: from sugar-cane, from rice-meal, and from honey” (cf. v. 33).

6. Knowing that riches are unstable and void (prop. “heartless”—asāra), give (of them) according to the moral precepts, to Bhikshu’s, Brahmīns, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. “heartless,” because it is insatiable.

7. Exhibit morality (cilā) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (i.e. the children in their turn) will be honoured and finally reach heaven.
Prof. Windisch draws my attention to a similar passage, Itivuttakāṃ Sutt. 106.

10. Renouncing murder (śihse, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat’s morality, and wishes it in confession, he (or she) is born again among the Kamāvacaradeva’s.

On the eight Čīla’s s. Childers s.v. and Uposatha. The Kamāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (cha-vai-don-du), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (mātsaryam), deceit (cā-thyam), duplicity (māyā), lust (?), indolence (kausādyam), pride (mānc), greed (rāga), hatred (dvesha), and pride (mada) concerning family, figure (i.e. beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113–34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (amṛta—i.e., according to Comm., Nirvāṇa); carelessness (pramāda) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) Nanda, Aṅgulimāla, Kshemadarṣin, Udayaṇa.

On Nanda (Dga-vo), s. Kern, “Buddhismus,” I. 133; 153 ff.; Aṅgulimāla (Sor-phreṅ can), ibid. 219; also “Der Weise und der Thor,” ch. 36; Ajātaśatru (i.e., Kṣemadarṣin = Mthoṅ-ldan, supply dge-va, s. Schiefner, Tār. transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. ibid. p. 226 ff. Udayaṇa (Bde-byed; Comm.: Bde-ldan) was according to Comm., a nobleman (kulaṇḍa), who, after
having committed adultery and murdered his mother, was
converted by the Tathāgata and released from hell. On
his name, s. preface and cf. also Lebensb. p. 269. (Cf.
Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience,
open no door for anger, the Buddha has pronounced that
he who renounces anger shall attain the degree of an
Anāgāmin.

Comm. says that it is more difficult to find a patient
man, than (a hermit) who feeds on wind, water, roots, and
(raw) fruits, and dresses himself in hairs, leaves, bark, and
rags, but that by bodily penance alone (lus-gdun-pa tsam-
gyis) not even a happy rebirth (i.e., as man or god, s.
Dharmas. 57) is to be obtained, much less (final) salvation.
Anger (krodha) is the becoming wild and displeased if any-
thing disagreeable is done to us by men or other beings
(amanushya); patience (kṣānti) is freedom from anger,
and if anger should rise (in us), quieting it at once. (Cf.
Böhtlingk, Sprüche, 5045.)

16. “This one scolded me,” “this one blamed me,” (or)
“beat me,” if so (saying) you bear hatred (to any one),
quarrel arises, but when (you) renounce hatred (you) will
sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on
earth, water, and stone; among these may (for thee) the
sinful ones always be like the first (i.e., perishable), the
virtuous ones like the last (i.e., constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of
speech: the agreeable, the true, and the untrue one, which
are (respectively) like ambrosia, like a flower, like an
unclean (thing); of these avoid the last. (Cf. Böhtlingk,
Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (pudgala): those
that go from light to light, those that go from darkness to
darkness, those that go from light to darkness, and those
that go from darkness to light; of these do thou the
first!
By light is meant a happy rebirth (as god or man of high position); by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position): thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister; if you love (her?) then think purely even on the unclean (things).

Comm. points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life; and be afflicted or sensual pleasure like (or: as) on a poisonous (gdug-pa, sc. snake), poison (dug), a knife, and fire.

Comm. The objects of the senses are hurtful (malicious) like a snake, because they do us and others harm; they kill like poison, because they destroy the virtuous works; they hurt like a sword, because they lead to the bad rebirths (cf. v. 19); they burn like fire, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the Kimpa-fruit; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

Comm. The Kimpa-fruit has a good (sweet?) shell, but the kernel is bad. (Kimpāka, probably, was in the Sanskrit text; cf. Böhtl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

Comm. says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.
25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin; even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhtl., Spr. 3272.)

27. In order to attain the highest aim (paramārtha), take these things to heart and meditate thereon; there is no other law (dharma) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (thos-pa, i.e., çrutam), but be devoid of wisdom (prajñā) and good behaviour (vinaya), he will not be honoured; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions: gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (vipāka) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm. Therefore some people die with a clear countenance (bzhin-mdauṅs), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (graddhā), morality (cqila), liberality (dāna), religious knowledge (thos=çruti), shame (hrī), carefulness (apatrapā), and wisdom (prajñā), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless.

*Böhtlingk points out to me the likeness in Spr. 807.*
Comm. Morality is eightfold: the duties (sdom-pa) of a Bhikshu and a Bhikshuni, a Dge-slob, a Çramaña (dge-shyon) and a Çramaṇā, a Çramaṇera and a woman of that degree, and an Upāsaka (bsuen-gnas). “Shame” is the aversion to faults regarding one’s self, “carefulness” the same regarding others. (Cf. v. 12. Udānav. x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (kausidyam), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (ian-soi=durgati?), avoid.

Comm. . . . “Wine” (chañ) either is fabricated (bcos-pa) or only gathered (sbyar-cu) i.e. pressed out of flowers (cf. madhu in the Pet. Wört., chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external: Comm.) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) “content,” if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., anto nasti and ko vā daridro.)

35. O noble one! men who have few wishes have no pains (cares) like the rich; from each head of the many-headed Nāga princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess; one that, despising the lord of the house, is like Tārā; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.
Comm. "As the god of the family," because she shields the family from damage. (Cf. Manu ix. 26; Ānguttara Nik., Sattakanipāta, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd. 157 = Udānav. v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four Brahmvihāra's 5. Dharmas. 16; cf. Dhammasaṅgani, 262; Brahman's world, Dhm. 128.

Comm: Maitrī (byams-pa) means the giving of happiness to the animate beings; Karunā (sūni-rje), the shielding them from pain; muditā (dga'-va), not robbing them of happiness; upekṣhā (btai-sūoms), equanimity and impartiality.

41. By the four Dhyāna's of (i.e. that consist in) completely abandoning desire (kāma), reflection (vicāra), joy (prīti), and happiness and pain (sukha, duḥkha) you will obtain as fruit the lot of a Brahman, an Abhāśvara, a Čaṅkṣakṛtsna, or (one of the) great kings.

S. the four Dhyāna's Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 33–38; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore ?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river Gangā is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.
Comm. Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udañ. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (stūñānam) and sleep (at the wrong time), desire and doubt (vicikitsā) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (dharma); strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again: as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (samyagdrṣhti); all men who have a wrong faith (mithyādrṣhti), even if their conduct is good, will (only) find a bad requital (cīpāka).

48. Know that a man who takes no joy in perfection (samyakṣa) is unstable (anītya), soulless (anātman), and un-clean; and that, through want of attention (smṛtyupasthāna), (he falls into) the misery of the four wrong views.

Comm.: Mi-rtag-pa (anītya), who only lasts for a moment; bdag-med-pa (anātman), who is bare of the interior purusha (nañ-gi byed-pa skyes-bu). . . . The "four wrong views," if one thinks (1) that pain (dukkha) is joy (sukha); (2) that the unstable is stable; (3) that the unreal is real; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? hdod-rgyal),
not from time, not from nature (prakṛti), not from themselves (svabhāvī), nor from the Lord (īcvara), nor yet are they without cause; know that they arise from ignorance (avidyā) and desire (trṣṇā).

Comm. Explains ldod-rgyal by gnam-babs (?). "Time" the followers of (the doctrine of) Time (dus su smra-varnams, cf. kālakāraṇika in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (sic!), to escape Time is difficult" (it is the verse, Böhl., Spr. 1688). "Nature," the Sāṅkhya's (graṇi-can-rnams) declare to be the original cause of all things, consisting of Sattva (sūn-stobs), Rajas (rdul), and Tamas (mun. cf. Sarvadarçana-saṃgraha, transl. p. 227, Manu. xii. 24 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (ādhyāna), for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate. Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (bhava) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (cīlav-rataparāmarṣa), wrong views (mithyadrṣṭi), and doubt, (vicikitsā) are the three fetters (saṁyojana, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68; Dhammasaṅgaṇī, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (çrutam), morality

(cilā), and contemplation (dhyāna), apply yourself to the fourfold truth.  (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the Pratīmoksha, Comm.) are combined perfectly in these three. (The three Čikṣā's s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (dharma) must decay.

Comm. quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvana (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the kāyānudarçasmṛtyupasthānam, Dharm. 44, is meant, which there has not been accurately translated.) All these things (dharma, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

Comm. The body is “consumed” if it is burned; it “dries up” if buried in the ground, by the action of wind and sun (!); it “putrefies” if, thrown into water, it is carried on by this; it becomes “unclean” if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame
and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58. Because thus (as demonstrated) all this is unstable (anitya), without substance (anatma), without help (acarana or nikṣ.), without protector (anatha), and without abode (asthana), thou, O Lord of men, must become discontented with this worthless (asāra) Kadali-tree of the orb (of transmigration). (About Kadali s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (saddharma) with your power as man, and make appear its fruits.

Comm. In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (gūña-çiṅ) with a hole (bu-ga) in it, that by the easterly wind is driven west. This is the time when the tortoise’s neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm. Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (i.e. their fruits), those four great wheels are in thy possession.

Comm. “Land of agreement,” where every one’s mind is like the other’s and agrees (with it). “A holy man” is a Virtuous friend (kalyāṇamitra) (Cf. Childers s.v.; Dhammasaṅgani, 1328.) “Wheels,” that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.
Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—brahman (thsams-pa) is explained here by Nirvāṇa, and brahmacarya (thsams-par spyod-pa) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The Akṣhaya's s. Dharm. 134, where Trigl. 66 (34) is forgotten. The “birth as Preta” is the same as Yamalokapattā; for “if the law of the Jina is not,” the Dharm. has cittatpdāvirāgitatā; “dumb and stupid” (glen-zhiñ ikugs-pa, explained by Comm. as: one who makes signs with the hand)==Indriyavikalatā. The “Longlived gods are the Asaṃjña’s and the Arūpa’s” (Dharm. 123 f.). “These eight are called Akṣhāna, because therein you will not find rest (Khaṇa) for the performance of virtue.”

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold: Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people
(prthaqjana) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff. = transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (karma), again to the earth; even after having risen to world-sovereignty (cakravartitvam), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3 = transl. p. 375, and Divyāvadāna ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (i.e., Apsaras, cf. svargastrī), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

Comm. The pain of grinding is to be endured in the hell Saṃghāta, cutting in Kālasūtra, and lacerating in Tāpana and Pratāpana. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (i.e., is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the
heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75.)

73. After having entered (i.e., bathed in) Mandākini (ḥdāl-gyis ḥbab-pa, "softly flowing," s. Amarakoça, Tib. transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river Vaitaraṇī (rab-med, "fordless," Amarak.).

74. After having obtained the very great happiness of desire (i.e., of the senses) in the world of gods (viz., the Kāmāvacara's), and the unsensuous happiness of Brahma-hood, you must, becoming fuel in the fire of (the hell) Avici, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

Comm. The "utter darkness" is in the intermediate space of the worlds (Lokāntarika). (Cf. the Comm. on v. 50 about Iṣvara.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

Comm. The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (i.e., the three Čikṣā's, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells Samjīva, Kālasūtra, Mahātāpana, Saṁghāta Raurava, Avici, and so forth.

Comm. By "and so forth," he understands the remaining (of the eight hot hells), the cold hells, and the Ṛi-tse (s. Jäschke, who has ūi-thse). . . . In (the hell) Saṁjīva the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal
and minor (pratyāṅga) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (khyed-rnams yaṅ sos-par gyur-cig), therefore this hell is called Yaṅ-sos. In Kālasūtra the living beings are put, by the tormentors (skyes-bu gnod-pa bye-pad), that are there, between mountains of different form, and, a black string (thig-nag) having been drawn, they are cut and split like wood, therefore this hell is called Thig-nag. In Saṅghāta the l.b.,¹ having been assembled (bsdus) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (btsir-spyad), where from above a large stone descends, pressing the iron ground (sa-gzhi), tormenting, oppressing, destroying (hjoms-par byed), everywhere, therefore this hell is called Bsdus-hjoms (or gzhom). In Raurava, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (hbod) in roaring lamentation; therefore this hell is called ṉu-hbod ("Wailing Cry"). In Mahāurava, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before); therefore this hell is called ņu-hbod chen-po ("The Great Wailing Cry"). In Tāpana, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "Thsa-va" ("The hot one"). In Pratāpana there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings.
bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (i.e., swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called Rab-tu-thsa-va ("The very hot one"). In Avīci, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (sāra) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (bar-mthsams; to vici also is given the meaning of avatāra, thus Childers: leisure) of fire and pain, therefore this hell is called Mthsams-med ("Continuous"); the same explanation in Chinese v. Eitel.

—The usual Tibetan translation of Avīci; as also in our verse, is Munar-med ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on Amaraka. (na vidyate vicih sukham yatra). (Cf. Dharma. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm. In Sañghāta they are pressed in the hot iron press (s. above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In Kālasūtra they are split by the Lords of the Dead (Yama's), who, unconcerned about any man, i.e., his woes, briskly begin their work (mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

Comm. On the bank of the river Vaitaraṇi (s.v. 73) they
have opened their mouth with hot pincers, and made to
drink metal that, by a violent fire, has lost its consistency,
and may be drawn out (sra-ca-las thal-te nal-nal-po üid-du
gyur-pa). The stakes are to be found in Tāpana.

80. Some, lacerated by furious dogs with iron fangs,
raise their hands to the sky (wailing, Comm.); others are
seized by hawks with sharp iron bills, and ugly claws.

Comm. The dogs are in the wood with sword-leaves (v.
72), the hawks in the Çalmali-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles,
and ten thousand flesh-flies and black flies, whose touch
produces great ugly wounds, roll (unconscious on the
ground), and utter loud lamentation.

Comm. The "worms" grow out of the body, the
"beetles" come from without; they are different in
colour and form; by the "black flies" is meant the
black fly-abscess (? sbrañ-ma lhiü-nag).

82. Some are burned without interruption in heaps of
glowing embers, and even their mouths are filled (there-
with); some are cooked in great cauldrons made of (!) iron,
like the gourd (? cuì-peë) of the fruit Spiu-thsugs (?).

Comm. says that the former takes place in Tāpana, the
latter in Mahätāpana. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell
that is not interrupted for so long as one can retain his
breath, becomes not afraid (and repents, Comm.), he has
the character of a diamond (i.e., is truly impassible, since
the pains of hell will begin immediately after his death,
Comm.).

84. But those who, seeing a picture of hell, hearing (of
hell), remembering (it), reading (about it), or making
images (of it), generate fear (of it), they certainly will
experience immense rewards (vipäka).

(S. Divyäv, p. 300 ff. on a picture of the hells (and the
rest of the world) and its purpose. Such a picture is to be
found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," viz., the pains they endured in
their former births in hell.
85. As among all blisses the bliss of the cessation of desire (i.e., complete liberation, Comm.) is the highest, thus among all pains the pain of the hell Āvīci is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred koti's of years; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of brute (you will suffer) killing, binding, striking, and various other pains; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains žhi(-var) hgyur(-va), what I translate "pacifying," by: niṣ-par hbyed-pa'i cha-dan mthun-pa, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three Çikshas), and says that Nirvāṇa is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90. Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his "bones" (tusks) the elephant, for instance, is killed; for it's "flesh," game, etc.; for its hide, the leopard, etc. With "kicks" the horse is driven; with the "hand" the buffalo; with a "whip" the ass; with an "iron hook," the elephant.

91. Among the Preta's also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.
Comm. Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. Pañcagati, transl. Feer, Mus. Guim, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a Tāla-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

Comm. remarks that the "dry" Preta's are called Asura's. "Scorching sand" in Manu, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

Comm. "Common people" (Mob), because they have no merits (i.e., even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

Comm. By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (mig gdug-pai dug-gis bsregs-pa). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "Études Bouddhiques," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different
torments as Pretas in one run (i.e., without interruption),
the Buddha has declared to be their avarice and mean
niggardliness. (s. Feer, ll. p. 303 f.)

98. In Heaven also, though the pleasure to be enjoyed is
great, the pain of dying is greater: thus thinking, noble
(souls) do not wish for the perishable (joys of) heaven.
(Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of
pleasure in (their) couches, decaying of flower-wreaths,
appearance of dirt on (their) cloths, dust, that had not
been before, arising from (their) body,

100. These are the five prognostics announcing death in
heaven, that appear to the gods who dwell in the land of
gods, similar to the signs that announce death to the men
on earth. (Cf. Divyāv. ch. xiv. beg. Prof. Windisch
points out to me the similar passage in Ittivuttakam,
Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if
they have not any rest of (fruit of) virtue left, thence must
irrevocably take their dwelling, according to their merit,
among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the
Sarvāstivādin’s taught the reverse, s. Rockhill, “Life of the
Buddha,” p. 191, better than Was. 247; cf. Feer, ll. p.
276 ff.

102. Among the Asura’s also, who, from their (spiteful)
nature, hate (envy ?) the splendour of the gods, there is
much mental pain; and, though they have an intellect,
from the inherent darkness of their state (gati) they are
not able to see the truth.

Comm. They have an intellect (sufficient) to know the
difference between virtue and vice, but, unable to stick to
virtue in this state, they fall back to vice. “Darkness:”
because, in the state of Asura, you are obliged to think
continuously on vice, but in the state as god, thoughts and
(power of) execution incline to virtue, there is a great
difference between the states of god and Asura or any
other (lower). On the pains in the state of man he does
not enlarge here, because he alluded to this before in the words: O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (i.e., described as undesirable) by different men (sñar yañ mi rnam-pa du-mas smad-pai phyir).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

Comm. Nirvāṇa is twofold: with, and without, a rest of the Skandha’s; the first “quiets” all pain, the second “subdues” the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.); the three Çikṣās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven bodhyaṅga’s v. Dhm. 49; cf. Dham-masaṅgani 1355.)

107. Where there is no wisdom (prajñā), there is also no contemplation (dhyāna); where there is no contemplation, there is also no wisdom; but know that for him who possesses these two, the sea of existence is like a grove (? gnag-rjes, perhaps nags).

Comm. Remarks on gnag-rjes: “because it (the sea of ex.) is easily traversed by him,” so we might correct, perhaps, gnag-rdsis, and translate: “the sea of ex. is for him as for a lord of cattle (shepherd; who has the means to ride),” sc. is a meadow. (Cf. Udānav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the
Friend of the sun has explained, you must not (even) think, for by this (i.e., in so doing) you cannot keep your mind quiet.

Comm. Enumerates the fourteen Avyākrtavastūni (in the text was loka, s. Dharm. 137), and continues: These categories (vastu) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (sthāpaniśya).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: las, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

Comm. First gives the list of the Nidāna's, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgāni 1396 (including the appendix čoka). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (paramārtha). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (ānejja, āneñja s. Childers), the Conformations. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (las = karman), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, Consciousness arises. This is sixfold (i.e., the conception of the six senses, v. 24; s. Was. p. 237 N).

... Name and Form is the condition of the (embryo)
conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-va*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it); ? *gra'n-va la sogs-pa hgyur-va bskyed-pai phyir*). (Cf. Child. 258 a; Oldenberg, p. 292 (transl. 227 ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanha*). The "Clinging" is the violent desire (*hdon-pai hdod-chags*) of lust (*kama*), etc. (s. Child. s.v. *upadana* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (i.e., refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. Dhammasaṅgaṇī 297 ff. and 89 ff.).
114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (grhastra) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (kleça).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (dharma).

Comm. says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhamdp. 1; Udānav; xxxi. 23 f.—M.M.’s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (i.e., in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, grhastra, Comm.); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (viz., in thought, word, deed), then perfectly consecrated to attain Buddhahship, thou wilt, through this accumulation of merit,

120. Having become, during innumerable births, Yoga-lord of all the worlds of gods and men, (as) the noble Avalokiteśvara, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, become, in the Buddha-field, like the Bhagavat Amitābha, lord of the world, with immeasurable lifetime.
Amitābha is also sometimes called Amitāyu.

122. Having spread in the land of gods, in the sky (Antariksha, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a Jina, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of Nirvāṇa without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (ācārya), the Noble Nāgārjuna (Klu-sgrub) to his friend King Udayana (Bde-spyod) is finished.

Translated, corrected, and put in order by the Indian Pañdit (mkhan-po) Sarvajñādeva, and the great translator Bande Dpal-rtseg.
Anāgata-vaṃśa.

EDITED BY
PROFESSOR J. MINAYEFF,
OF ST. PETERSBURG.

This edition is made from the following MSS.:

1. A. Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon:

mantalācañam nissāya yo māpeti mahāpuram-
indālayam hasantaṃ 'va jambudipassa sikharaṃ
dhammañi carā tato raññā dhīmatādīcavāṃsajā
rājarājabhimahitā jinacakkābhijotanā
sūrināyena laddhabbañ dhammakyosū 'tī lañjanaṃ
kavisihena saddoghamahāvipinacārīnā
pamuttṭhenānulekhanāṃ vilekkhādelamissako
yo 'nāgatabuddhavaṃso so mayā tena sādhunā
yathā mūlaṃ tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'ham homi bhave bhave ti.

Besides this MS. the editor has availed himself of—

II. B. A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.
evaṃ me sutaṃ ekaṃ samayaṃ bhagavā kapilavatthu-
simīṃ viharati nigrodhārāme rohaniya nāma nadiyaṃ tire.
athā kho āyasmā sāriputto anāgatajanaṃ (sic) ārabbha
bhagavantaṃ pucchi.
Then follows a history of the previous existence of Metteyyo, with the three Buddhas, Sumitto, Metteyyo, and Mukutto, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajataçattu, prince of Ajita (pp. ka—ca). On page ca begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion:

katham bhavissati. mama 'ccayena pathama pañca antaradhanani bhavissanti. katamani pañca antaradhanani.

adhitama-antaradhanañ. patipatti-antaradhanañ. pari-yatti-antaradhanañ. liñga-antaradhanañ. dhātu-antaradhanañ' ti imāni pañca antaradhanañi bhavissanti.

tattha adhitama 'ti bhagavato parinibbānato vassasahassam eva bhikkhu paṭisambhidam nibbattetum sakkhisanti. gacchante gacchante kāle anāgāmino ca sakadāgāmino ca sotāpannā ca 'ti ime mama sāvakā santi. tesu adhitama-antarahito nāma na bhavissati. pacchimakassa sotāpannassa jīvitakkhayena adhitama antarahito bhavissati.

idām sariputta adhitama-antaradhanañ nāma.

patipatti-antaradhanañ nāma jhānavipassanāmaggāphalāni nibbattetum asakkonto catupārisuddhisilamattam pi rakkhisanti. gacchante gacchante kāle pārajikamattam eva rakkhisanti. cattāri pārajikāni rakkhantānam bhikkhunām sate pi sahasse pi dharamāne patipatti-antaradhanañ nāma na bhavissati. pacchimakassa bhikkhuno silabhedena jīvitak-
khayena vā paṭipatti antarahita bhavissati. idam sāriputta paṭipatti-antaradhnānaṁ nāma.

pariyatti-antaradhānaṁ nāma tepiṭake buddhavacane satṭhakathā pāli yāva tiṭṭhati tāva pariyatti antarahitam nāma na bhavissati. gacchante gacchante kāle akuliro (sic) rājavo adhammikā bhavissanti. amaccadayo adhammikā bhavissanti. tato raṭṭhajanaṇapadavāsino ca adhammikā bhavissanti. etesam adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu pacayaddāyakā bhikkhusamghassa pacceye datuṁ na sakkhissanti. bhikkhū pacceye alabhanta antevasikānaṁ samgalaṁ na karissanti. gacchante gacchante kāle pariyatti parihiyissati. tasmīṁ parihiñe paṭhamam eva mahāpakaraṇaṁ parihiyissati. tasmīṁ parihiñe yamakaṁ kathā-vattthupuggalaṇūtti dhātukathā vibhaṅgo dhhammasamgaṇī pi. abhidhammapiṭake parihiñe suttantapiṭakaṁ parihiyissati. suttante parihiñe paṭhamam aṅguttaranikāyo parihiyissati. aṅguttaranikāye parihiñe samyuttanikāya majjhimanikāya dighanikāyo khuddanikāyo parihiyissati. vinayapiṭakena saddhīṁ jātakam eva dhārayissanti. vinayapiṭakam pana lajmo 'va dhārayissanti. gacchante gacchante kāle jātakaṁ pi dhārayitum asakkonto paṭhamam vessantarajātakam parihiyissati. vessantarajātake parihiñe-pa-apanṇakajātakam parihiyissati. jātaka parihiñe vinayapiṭakam eva dhārayissati. gacchante gacchante kāle vinayapiṭakam parihiyissati. yāva manussesu catuppādikāṃ gāthāṃ pavatissati tāva paryatti-antaradhānaṁ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacāṇkotake sahasathavikām ṭhapāpetvā buddhehi kathitam gāthām yo jānati so imam sahassakahaṇaṁ hatthināgena saddhiṁ ganhatū 'ti nagare yāva dutiyaṁ pi tatiyaṁ pi bherim carāpetva catuppādikagāthājananakam alabhītvā sahassathavikām puna rājakulam paveseissati. tadā paryatti-antaradhānaṁ nāma bhavissati.

idam sāriputta paryatti-antaradhānaṁ nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaragaḥaṇaṁ pattapoṇaṁ nigaṇṭhasaṃṇaṁyo viya labupattaṁ
gahetvā bhikkhāya pattāṃ katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante-kāle ko iminā kāsāvena attho 'ti khuddakāsāvakhaṇḍaṃ chinditvā givāya vā kaṇe vā khesu vā alliyapento putta-dāram bharaṇto kavisvāṇijādayo katvā jivitaṃ kappento vicarissati. tadā dakkhiṇasamghaṃ uddissa ētesaṃ pi dānaṃ dassati. tadā dānassa phalama asamkhyyeyāṃ labhissatiti vadāmi. gacchante gacchante kāle kimī iminā amhākan 'ti kāsāvakhaṇḍaṃ chaḍḍetvā araṇīne migapak-khino vihedessanti (sic).

etasmiṃ kāle liṅgāṃ antarahitaṃ nāma bhavissati. idaṃ sāriputta liṅga-antaradhānaṃ nāma.

tato sammāsambuddhassa sāsane paṇca vassasahasso sakkārasammanānaṃ alabhamāna dhātuyo sakkārasammanānaṃ labhamaṇaṭṭhānaṃ gacchissanti. gacchante gacchante kāle sabbaṭṭhānesu sakkārasammanānaṃ na bhavissati. sāsana okkantakāle nāgabhavanato pi devalokato pi brhamalokato pi sabbaṭṭhānato āgantvā sabbadhātuyo mahābodhimaṇḍale yeva samnipatītvā buddharūpaṃ katvā yamakapāṭṭhikāriyasadisāṃ pāṭihāriyaṃ katvā dhammaṃ desissanti. taṃ thānaṃ manussabhūto gato nāma natthi. dasasahassacakkāvāladevatāyo sabbe samnipatītvā sabbe deva dhammaṃ sutvā anekasahassāni dhammaṃ labhis-santi. ambho devatāyo aja sattame divase amhākaṃ dasabalo parinibbāyissatiti upghāsissanti. mayāṃ ito paṭṭhāya andhakāra bhavissantiti(?) rodissanti. atha dhātuyo tejodhātu(m) samuṭṭhāya taṃ sarūraṃ asesato jhāyissanti.

idaṃ sāriputta dhātu-antaradhānaṃ nāma.

Immediately after this there follows an account of the destruction of the Kappa. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, e.g., on page ṇa there is inserted the ancient history of Mahāpanāda; on page ṭha there is a description of the capital of King Saṅka. Further on page qa there is described the attainment of pāramita, the conception and birth of Metteyya, his palaces, his life there, his departure from home, and his death. On page na is
depicted the sacred tree and the body of the future teacher
This recension ends thus:

f. ba taṁ pana metteyyaṁ bhagavantaṁ ke na passissanti. ke passissantiti.

kappaṭṭho devadatto 'ti vuttattā saṃghabhādako. sesā
apincaṅantarayammanaṁ katvā avicimhi nibbattā. niyata-
micchādītthikā. ariyupavādakā na passissanti. nikaṇṭhakā
csaṃghassa kappiyavatthubhedakā na passissanti. avasesa
sattā dinnadanaarakkhitasīlā upavasuposathā pūritabhra-
macaryyā cetiyabodhipatīṭṭhāpakā. ārāmaropakā vanaro-
pakā. setukārakā susajjatamaggā patiṭṭhitasīlā ca khāni-
ta-udapāna passissanti. bhagavato bhāvanā patthetvā
antamaso muṭṭhimālaṇa ekapadiṇaṁ alopamattaṁ ca
dinna. aṇātarapuṇṇakammānumodita passissanti. pag-
galitabuddhāsāsanā. dhammakathikānaṁ dhammamaṇ-
dapanaṁ dhammānaṁ sajjitvā bijaniṁ upaṭṭhāpetvā dussa-
vitānamālidhāpadipa piyetvā sakkacanā sakkacanā dham-
masavanapavattapakā passissanti. vessantarajātakasavanā
passissanti. tathā eva amisādihi saṃghassa katapūja passis-
santi mātāpitu-upaṭṭhakānaṁ kule jetsṭhāpacyakammaka-
kata passissanti. salākapakkha - uposathabhaddinna
dasapuṇṇakiriyaavatthukārakā passissanti. metteyyassa
bhagavato dhammaṁ sutva ariyabhūmiṁ pāpuṇissanti.

ambākaṁ bhagavato santike byākarānabuddhāṁ dassento
satthā āha:

metteyyo uttamo rāmo pasenadi kosalo 'bhibhū
dighasoni ca saṁkacca subho todaṃyaabhaṃmo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhiṁ pāpuṇissanti 'nāgate 'ti
metteyyasuttaṁ anāgatavamsaṁ niṭṭhitam.

III. C.—The MS. was copied (at Shwe-Downg) at Prome
in Burmese characters, leaves khau-no, nine lines on a page.
The title is given at the end—

niṭṭhitā samantabhaddikā nāma sāratthe如意 anāgataṁ (!)
buddhasa (!) vaṇṇanā 'ti. apattato yāva nibbānam saṁsāra-
vatta-anuṣava | supaṇṇādiv(uo)peta bhaveyyam uttamākule.||
The name of the author of this commentary is not stated, but page 1 we read:

namo tassa bhagavato, etc.
jinavamsavidum buddham asamani neyyaparagum
vanditvam amalam dhammam samgha ca gunalaamkata

bahusuto kavi nani yo mahabodhinamako
thero silena sampanno tenaham abhiyacito
anagatam cara (ca yam?) vaṃsaṃ desesi munipumgavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. kham following words occur:

ayaṃ pana anagatavamo kena desito kattha desito kada
desito kassa pucchā kam ārabhha desito 'ti.
tatr' idam visajjanam. kena desito 'ti sabbanubuddhena.
kattha desito 'ti kapilavatthunagare. kada desito 'ti buddha-
vamsassāvasane. kassa pucchā 'ti dhammasenapatinā.
kaṃ ārabhha desito 'ti. mahapajatipatīyā gotamiyā bhagavato
upanitadussayuggesu ekadussapasattgahakaṃ ajitattheraṃ
ārabhha desito.

This work of an unknown author is a commentary of the recension B. In gandhavaṃso the author of Anātagatavaṃso is called Kassapo; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf nai is the following addition, but very much damaged:

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-
kappehi pāsādehi alaṃkate silāguṇasampannayatisamgha-

1 See my book “Buddhism,” vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.
nisevite nānasakunasaghuṭṭhe bodhicetiyaśivbhūsite dvāra-
koṭṭhakapakāramālakhe tahi (!) nānasopānapantuhi
samkhiṇñe rāmaṇeyako (!) kārite vātusenena (?) raññā
laṅkārasāminā (!) tattha dakkhiṇabhāgambhi pāde culla
mayā nīvasantena tam katvā yaṃ pattam kusalam bahu
tenā pappotu lokaggadesentam amatam padam sanarāma(?)
loko yaṃ kheṣam niccaṃ dhūvam sukham anupaddava-
samkhiṇñe loke yaṃ anupaddavaṃ gatā yathā tathā niṭṭham
samkappayantu pāṇinam.
pālentu bhūmipā satte dhammena kasināṃ tahiṃ
kālam katvāna vasantu (!) vassanā vassavalāhaka
itiṭṭhantena sammāsambuddhena desitam āmantādā
yāvatāsaṃkhātā loke itiṭṭhatu tāva ayan 'ti.—niṭṭhitā
samantabhaddikā nāma sārattvasūti anāgataṃ (!) buddha-
sa(?)vaññanā 'ti.

appatto yāva nibbānam samāraavatta-aṇṇave
supaṭṭhādigū(?)peto bhaveyyam uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-
Downg] at Prome. This is quite a different work from those
already described.

The title is as follows:—iti dasānam buddhānam dasa
uddesa dhammasenāpatinā yācitena satthārā desitā sabba-
pakārena samattā 'ti. It is a history of the ten Future
Buddhas. It is a MS. on palm-leaves (ka-kho), written in
Burmese characters, 9 lines on a page, and begins thus:

namo tassa bhagavato etc.

ekam samayam bhagavā sāvatthiyam upanissāya pup-
phārame visākhāya karite migāramatupasāde viharanto
ajitatheram arabbha pucchantassa sāriputtatherassa anā-
gate dasabodhisattuppattiṃ arabbha kathesi.

To each of the Future Buddhas there is devoted a special
chapter—

1. i. ku verso. metteyassamāsambuddhassa uddeso
pathamo.
2. f. kū verso. rāma° ud° dutiyo nīṭṭhito.
3. f. kai recto. dhammarājā° ud° tatiyo.
4. f. ko verso. dhammasāmi° ud° catuttho.
5. f. kanḍ recto. nāradabuddhadesa pañcamo.
6. f. kāḷ verso. raṃsimunibuddhadesa chaṭṭho nīṭṭhito.
7. f. kha recto. devatidevassa sammāsambuddhass’ ud° sattamo.
8. f. khā recto. narasiṃhassa sammāsambuddhass’ ud° aṭṭhamo.
9. f. khu recto. tissasso bhagavat’ ud° navamo.
10. f. khe recto. sumaṅgalabuddhass’ uddeso dasamo nīṭṭhito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the Bibliothèque Nationale at Paris. The MS. is written in Kambojian characters (ka-kho), 3 lines on a page. The title is given on page kho verso: dasabodhisattudosado nīṭṭhito. Anāgata-vaṃso nīṭṭhito. It begins thus: f. ha, Satthā sāvatthiyām upaniśṣāya pupphārāme visakhāya kārāpitāya vasanto ajitatheram ārabhā anāgate dasabodhisattam uppannam desesi.
Anāgata-vaṃsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatissa vināyako
dhammasenāpati dhīro upetvā lokanāyakaṃ 1
anāgatam jin'ārabbha āpucchi kañkham attano
 tuyh' ānantariko dhīro3 buddho kūdisako bhave
vitthāren' eva 'haṃ4 sotum icchām' ācikkhā cakkhumā
 therassā vacanaṃ sutvā bhagavā etad abravi
 anappakam puññarāsim ajitassa mahāyasam
 na sakkā sabbaso vattum5 vitthāren' eva kassaci
 ekadesena vakkhami sāriputta suṇohi me
 imasmiṃ bhaddake kappe asamjāte6 vassakotiye
 metteyyo nāma nāmena sambuddho dyipaduttamo *
 mahāpañño mahāpañño mahāpañño mahāyasa
 mahabalo mahāthamo uppajissati cakkhumā
 mahāgati sati e' eva dhītimā bāhusaccavā
 samkhato sabbadhammanam ūato diṭṭho suphassito 7
 pariyogālho parāmaṇṭho uppajissati so jino†

1 B. upagantvā. 2 B. anāgatajaṃ.
3 B. thumākatantariko viro—C. viro. 4 B. taṃ.
5 B. kātuṃ—C. sotum. 6 C. ajāte. 7 C.—A. suphussito.

*5. ASAMJĀTE VASSAKOṬIYE’ti saṃvaccharakoṭiye anuppanne
asampatte anāgate ‘ti attho. atha vā anekavassakoṭiyo
atikkamivā metteyyo bhagavā ‘ti attho. imassa buddhappādassā antaradhānena anāgate vassakoṭiye uppajissati
titi vuttam boti. anekasatasahassakoṭivassāni atikkamivā
‘va asamjāte anāgate uppajjatiti attho.
†7. . . . sabbadhammesu hutvā apatihaṭam (?) pavattama-
nā nānāvaraṇaṇānasamkhatā nānagati mahanta etassā ‘ti
tādā ketumati nāma rājadhānī bhavissati
dvādasayojanāyāmā sattayojanavitthathā 1 8
ākipṇā naranārihi pāśādehi 2 vicittițā
sevitā suddhasattehi ajeyyā dhammarakkhitā
saṅkho nāmāsi so rājā anantabalavāhano
sattaratanasampanno cakkavatti mahabbalo
iddhimā yasavā 3 c' eva sabbakāmasamappito
hatapacecatthikam 4 kheman anusāsissati dhammad
pāsado sukato 5 tattha dibbavimānasādiso
puññakammabhinnibbato nāmaratanaceittito 6
vedikāhi 7 parikkhitto suvibhatto manoramo 8
pabhassaraceuggato setṭṭho duddikkho cakkhumusano 9
rañño mahāpanādassā pavatto 10 ratanamayo
tām yūpaṇa 11 ussāpetvāna saṅkho rājā vasissati *
athāpi 12 tasmiṃ nagare nānavithi tahīṃ tahīṃ
sumāpīta 13 pokkharaṇi ramaṇiyā supatiṣṭhā

1 C. vitṭha. 2 C. omits. 3 B. rasastā. 4 B. ottikaṃ.
5 B. sugato. 6 B. vicittițā—C. vicito. 7 B. vidittāhi.
8 B. ommo. 9 C.—B. omyyhano—A. ossano.
10 B. C. pavattaṃ ratanāmayan—A. ovutto.
13 B. C.—A. sudhāpīta.

MAHĀGATI. atha vā nibbattisaṁkhātā mahātā gati etassa
'ti MAHĀGATI. atha vā sabbasattānaṇaṇ patiṭṭhā pādapādināna
pathavi viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassā
lokassa mahāpaviṭṭhabbuto (!) 'ti aththo. SATI c' eva 'ti
vajirapathaviyaṃ sunikkhatā esikā viya aparīyantā visayu-
pagatiṭṭhamānāya sabba mutilādiṇānasahajātaya vipulāya
apilāpanasamkhātāya (!) satiyā sampannattā SATI c' eva.

* 14. RAṆÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti MAHĀ-
panādaraṇūno ajhovuṭṭho vuttappakāro yo sabbaratana-
yapūsado.
acchodakā vippasannā sādusitā 1 sugandhikā
samatīththikā kakapeyyā atho vālukasanāthata 2
padumuppalasamëhanā sabbotukam 3 anāvata
satt' eva tālapantiyō sattavanñikapākara 4 *
ratanamaya parikkhittā nagarasmì samantato
kusavati rājadhami tādā ketumati bhave
catukke 5 nagaradvāre kapparukkha 6 bhavissare
nilam pitam lohitakaṃ 7 odātaṇ ca pabhassara 8
nibbatā dibbadussāni dibbā c' eva pasādhanā
upabhogaparibhogā ca 9 sabbe tatth' āupalambare 10
tato nagaramajjhamaṃ catusālaṃ 11 catusūkhaṃ
puññakammābhinibbatto kapparukkho bhavissati
kappasikaṇi ca koseyyaṃ khomakodumbarāni 12 ca
puññakammābhinibbattā kapparukkhesa lambare
pānissarā mutiṅga ca murajalambarāni ca
puññakammābhinibbattā kapparukkhesa lambare 13
parihāraṇ 13 ca kāyuraṃ 14 giveyyaṃ ratanamayaṃ
puññakammābhinibbattā kapparukkhesa lambare 24

1 B. sādudakā.—C. sādhusitā.
2 B. oṃaṇṭhitā.—C. aththo oṃsandhata.
3 B. sabbotukapanāyattā—C. oṃnavata.
4 B. okaṇṇika 5.—C. opanika 5.
5 B. catutthe.
6 B. okkho oṭi.
7 B. C. nilapitalohitakaṃ.
8 B. C. oram 9.
9 B. omits.
10 B. obhare.
11 C. catussa.
12 B. oparāni.—C. okoḍumparāni.—A. oṭṭam o.
13 B. okaṇ.
14 B. oṭī.

* 17. SABBOTUKAM ANĀVATA 'ti sabbakālaṃ utūhī aviyutta
niecekālaṃ utusampannā 'ti attho. atha vā SABBOTUKAM
ANĀVATA 'ti sabbakālaṃ utusampannā ca āvaraṇavirahita ca
icchitecchitehi upagantvā paribhogam kātum anucchavikā
sabbasaḍhāraṇā 'ti attho. atha vā na āvata 'ti anāvita
aṅgana na honti dvāraṭṭālapākārapariṇapakkhipethi yuttā 'ti
attho.
† 23. PĀNISSARĀ 'ti hatthatalabheriyo.
unṇaṭañ 1 mukhaphullaṇ ca aṅgadāmāṇi mekhala puṇṇakammābhiniḥbattā kapparukkhesu lambare 25
aṅñe ca nāṇāvidhā 2 sabbabharaṇaḥbhūsanā 3
puṇṇakammābhiniḥbattā kapparukkhesu lambare 26
āropitam sayamjātam puṇṇakammena jantūnāṃ
akaṇaṃ 4 athusaṃ 5 suddham sugandham tāṇḍulaphalam
akaṭṭhapākimaṃ sālīṃ paribhuṇjanti manusā 5
27
dve sakaṭasahassāni dve sakaṭasatāni 6 ca
sakaṭe 7 sattati c' eva aṃ b aṇ aṃ solasam 8 bhava *
28
atho pi dve ca t u m bāni 9 tāṇḍulāni pavaeccare
ekabije samuppannā puṇṇakammena jantūnāṃ
ye ketumatiyā viharanti saṅkhassā vijite nārā
tadā pi te bhavissanti guṇi 10 kāyuradhārino 11
29
sumkha 12 thulakunḍalā
haricandanalittāṅga kāsikuttamadhārino 13
bahuṭa vittā 14 dhanino 15 viṇāṭalappabodhanā 16
30
accantasukhitā niccam kāyacetasikena ca 17 *
31

1  B. ukkallam.
2  B. A. ovidhā.
3  B. sayāraṇavibhūṣitā.
4  C. akalam.
5  B. oṣsā.—C. akatahi kimāsāli paribhuṇjissanti ma-
nussā.
6  C. sakasaṭāni.
7  B. C. oṭaṃ dve.
8  C. adds pi.
9  B. tumpāni.—C. tumappāna.
10 B. kuṇi.—C. guṇi.
11 B. sampanna.  12 B. sumudā mala.  13 B. kāsiyuttā padhārino.—C. oṭu tṭhama.  14 B. bahavā.—C. bahupavi.—A. bahū.  15 B. oyo.—C. oro.
16 B. viṇāṭasabbabodhano.
17 B. C. te.

* 28. AKANAṂ 'ti akunḍakaṃ . . . AKĀṬṬHAPĀKIMAṂ 'ti nān-
galādihi akaṭṭhena aksitena paccatiti pāko tena nibbato
pakimo. tam akaṭṭhapākimaṃ akaṭṭhen 'eva utṭhatitvā
pacchā na sakasatiti attho. . .
† 30. GUṆIṬI suvaṇṇakavekakekajalāni. . .
‡ 32. BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. tam janetiti
vittam ratanam bahutam vittam etesan 'ti bahutavitta.
dasayojanasahassāni jambūdipō bhavissati
akaṇṭako agahano samoharita s a d d a l o
33
tayo rogā bhavissanti icchā-anasanaṃ 1 jara
pañcavassasatitthinam 2 vivāhā ca bhavissanti
34
samaggā sakhiḷā 3 niccam avivāda bhavissare 4
sampannā phalapuppehi latā gumbavāna 5 dumā
35
caturāngulā tiṇajāti 6 mudukā tūlasannibhā
nātisita nāccuṇhā 7 ca samavassā mandamāluta 8
36
sabbadā u t usampannā anūna talāka nadi
tahīṃ tahīṃ bhūmibhāge akharā suddhavālukā
kalāyamuggamattiyovikīṇṇāmuttasādisā
37
alamkutuyyānam iva ramanīyo 9 bhavissati
gāmanigamā ąkīṇṇā accasanne tahīṃ tahīṃ
38
nalavelūvanan 10 iva brahā kukkuṭasampati 11
avici maṇē v a phutthā 12 manusseki bhavissare 13
39
pagālhā naranārīhi sampuṇṇā phutrabhedanā
iddhā phitā ca khemā ca anitianapaddavā 14
40
sadā 14 rati sadā 14 khiddā ekantasukhasamappitā 15
nakkhatte vicarissanti tutthahatēthā pamođātā
41

1 B. icchā ca asanaṃ.—C. icchā dasanas.
2 B. ötthihi.—C. ösatti tthinam avāho va.
3 B. sukhitā. 4 B. öti. 5 B. gumpā vanā.
6 C. nīnajāti. 7 B. C. nāti-unhā.
8 C. manuvałukā. 9 B. öyā.
10 B. nilānalavanāṃ viya.—C. yeva. 11 B. ötā.
12 C. putthā. 13 B. anitiimaö.
14 C. saddā. 15 B. ösukhamappö.

bahuttavittā bahutaratanavananto ti attho ... viññālārap-
pabodhanā ti viṇāsaddena ca vansatalahathatalasaddena
cabodhayantiti viññālārappabodhanā. etena tatthā rattidivaṃ
nirantarāṃ pavattitadibbagandhapabhavi (vi) ttā dipitā.

* 39. AVICI MAŅE VA PUTHA (sic) MANUSSEHI BHAVISSARE 'TI
avici mahāmirayo viya manussehi rantaraputā (!) pūrita
bhavissanti.
bahvanapānāḥ 1 bahubhakkhā bahumāṃsasurodakā
alakamandā 'va 2 devānaṃ visālā rājadhāniya 3
kuriṇam 4 ramaṇiyo va jambudīpo bhavissati
ajito nāma nāmena metteyyo dvipaduttamo
anubyañjanasampanno dvattīṃsavaranakkhano
suvaṇṇavanā 5 vigatarajo supabhāso jutindharo
yasaggappatto sirimā abhirūpo sudassano
mahānubhāvo asamo jāyissati brahmaṇaṅkule 6
mahaddhano mahābhogo mahā ca kulamuttamo
akkhitto jātivādena jāyissati 7 brahmaṇaṅkule *
sirivaddho vaḍḍhamāno ca siddhattho c'eva candako
ajitattaḥāya uppannā pāsādā ratanamayā
nāriyo 8 sabbāṅgasampannā sabbāḥbharanabhūsitā 9
mahāmajjhimaṅkā 10 cūla ajitassa paricārikā
anūṃ satasaṅkhasā 11 nāriyo samalaṅkata
caudamukhi nāma nāri putto so brahmavaddhano,
ramissati ratisaṅkpano modamāno mahāsukhe 12
anubhutvā 13 yasaṅ sabaṃ nandane vāsavo yathā
āṭtha vassasahassāni agāramhi vasissati
kāda ca ratim attāyā 14 gaccham 15 uyyāne kilitum
kāmesv ādīnavaṅ dhīro 16 bodhissattānaṃ 17 dhammatā
nimitte ca'turo disvā kāmaratvināsane 18
jiṃṇaṅ ca 19 vyādhikaṅ c'eva mataṅ ca gatamayukaṃ 20
sukhitaṃ pabbajjāṃ 21 disvā sabbabhūtanukampako 22

1 B. annapānā khādaniya.
2 C. omits.
3 B. visālarājaṭāni ca.—C. A. visānā.
4 B. gurunaṃ.
5 B. suvaṇṇaṃ.
6 B. C.—A. brahmaṅe kule.
7 B. bhavissati brahmaṇaṅkule.—A. oṃ.
8 B. nāri.
9 B. oviḥbūsitā.
10 B. mahanta majjhimaṅ.
11 B. oṣāṇi.
12 B. oṅko.
13 B. abhi bhavītvā taṃ sabaṃ.
14 B. oṭṭaya.
15 B. gaccham.
16 B. viro.
17 B. oṭṭanudhao.
18 B. oṃsano.—C. nāsane.
19 B. jiṃṇaṇyāḥḥitaṅ.
20 B. katayuttakaṅ.
21 B. pabbajitaṃ.—C. ojjitaṃ.

* 45. KULAMUTTAMO 'it kulaṃ uttamaṃ etassū 'ti kulam uttamo uttanaṅkulasampanno.
nibbinda kāmaratiyā anapeckho mahāsukhe
anuttaram santapadaṁ esamāno 'bhiniikkhami
sattāhaṁ padhānaçaram earitva' purisuttamo
pāsāden' eva laughītvā nikhamissati so jino
mittāmaccasahāyehi nātisālohihe ca
ca turauçinenāya parisāhi cuvaçañihi 4
caturāsitisasahassehi rajakaññahi purekkhato 5
mahatā janakāyena ajito pabbajissati 6
caturāsitisasahassāni brahmañā veḍapāragū
metteyyasmin pabbajite 6 pabbajissanti 6 te tādā
isidatto purāṇo ca ubhayo te pi bhātaro
caturāsitisasahassāni pabbajissanti te tādā
jātimito vijayo ca yugā amitabuddhino 7
pacecupessanti sambuddhaṁ caturāsitisasahassato
suddhiko 8 nāma gahapati suddhamā 9 ca upasikā
pacecupessanti sambuddhaṁ caturāsitisasahassato
samgho 10 nāma upāsako samghā 11 nāma upāsikā
pacecupessanti sambuddhaṁ caturāsitisasahassato
saddharo 12 nāma gahapati sudatto iti vissuto
pacecupessanti sambuddhaṁ caturāsitisasahassato
itthi yasavati nāma visākhā 13 iti vissutā
caturāsitisasahassehi naranārihi purekkhitā 14
nikkmisssanti nekkhamañ 15 metteyyassanussasane
aunhe nāgarikā c'eva tato jānapadā bahu 16
khattiya brahmañā vessā suddā c'eva anappakā
nekkhamābhīmukhā 17 hutvā nāma jaccī mahājanā
metteyyassanupabbajjan pabbajissanti 18 te tādā

1 C. cunno. 2 B. ṣkho.
3 B. anattāya santi esamāna.—C. sandhi.
4 B. parisāca. 5 B. purakkhitto.—C. parākkhitto.
6 B. C. ojji. 7 B. amitta.—C. sūyuggā.
8 B. Siddhattho. 9 B. sudhanā. 10 B. saṅkho.
11 B. saṅkha. 12 B. sudhanā.—C. suddhano.
13 B. visāra. 14 B. nānānārihi purakkhitto.—C. purakkhitto.
15 B. ni.—C. nikkhama.
16 B. mahā.
17 B. nikkhamā. 18 B. ojji.
yasmim ca divase dhiro 1 nekkhammaḥ abhinikkhami 2
nikkhantadivase yeva bodhimaṇḍan upehiti 66
aparajite nisabhaṇḍane 3 bodhipallakamuttame
pallaṅkena niśiditvā bujhiṣsati mahāyasos 4
upetvā 4 uyyānavaram phullaṃ någavamāṃ jino
anuttaraṃ dhammacakkam evaṃ so vattayissati
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
ariyaṭṭhaṅgikaman 5 maggaṃ dukkhiṇpasaṃagāminam
69
tadā manussā hessanti 6 samantā satayojane
parisā lokanāthassa dhammacakkapavattane
70
tato bhiyyo bahū devā upessanti tahiṃ jinan 7
nesāṃ mocessati 8 tadā bandhanā satasahassakoṭiṇan 9
tadā so saukharāja ca 10 pāsādaṃ ratanamayaṃ
jinapāmokkhasaṃghassa 11 niyyādetvā punāparaṃ
mahādānam daditvāna 12 kapaniddhikavanibbake 13
taramāṇupo 14 sambuddhaṃ 15 deviṇa saḥam ekato 16
mahārajanubhāvena anantabalaṃvāhana
navutikoṭisahasṛsehi saddhiṃ jinam upehiti
74
tadā haniṣsati sambuddho dhambabheriṃ varuttamam
amataṃ dudrabhimighosam catusaccapakāsamaṃ
75 rañño anucarā janatā navatisahassakoṭiyo
sabbe va te niravasesā bhavisseṃ hi bhikkhukā
76
17 tato devā manussā ca upetvā lokanāyakaṃ
arabhattavaram arabba pañhaṃ pucehiṃsare jinam
77

1 B. viro. 2 B. nikkhaṃ abhinikkhami.
3 B. mahāṭṭhāne. 4 B. C.—A. upeto.
5 B. oyan ṛṭṭha. 6 B. oṣs 'upessanti.
7 B. janaṃ. 8 B. mocessati.—C. mohaō.
9 B. sahassakoō. 10 A. ojanō. 11 B. opanukhaō.
12 B. datvāna. 13 B. kapanāō. 14 B. omits.
15 B. add samānarūpaṃ. 16 B. agato.
17 C. devata.

* 67 APARAJITE 'ti ajite jetumasakkuneyye NISABHAṆḌĀNE 'ti uttamaṭṭhāne.
ANĀGATA-VĀMSA.

tesaṃ jino byākareyya arahattavarapatīyā
asitikoṭisahasahsehi tatiyābhīsamyayo bhave...
khīnasāvanāṁ vimalānāṁ santacittānāṁ tādīnāṁ
koṭisatasahassānāṁ paṭhamo hessati samāgamo
vassaṁ vuṭṭhassa bhagavato abhīghuṭṭhe pavāraṇe
navutikoṭisahasahsehi parivāressati 1 so jino
yadā ca himavantamhi pabbate gandhamādane
hemarajatapabbhāre pavivekagato muni
asitikoṭisahasahsehi santacittehi tādīhi
khīnasavehi vimalehi kīlissati jhānakīlītāṃ
koṭisatasahassāni chaḷabhiṇīṁ mahīddhikā
metteyyān lokanāthanām taṁ parivāressanti sabbadā
paṭisambhidāsu kusalā niruttipadakovidā
bahussutā dhammadharā viyattā saṁghasobhanā
sudantā soratā dhīrā 2 parivāressanti taṁ jinaṁ
purekkhato 3 tehi bhikkhūhi nāgo nāgehi tādīhi
tīṇno tīṇnehi santehi sādhīṁ 4 santisanāgato
sādhīṁ sāvakasamghehi parivāretvā mahāmuni 5
anukampā kho nīkaniko metteyyo dvipaduttamo
uddharanto bahusatte nibbāpento sadevake
gūmanigamarājadhānīṁ carissati cārikaṃ jino
āhanitvā 6 dhammadherinī dhammasoṁkhapalāpanānā 7
dhammayāgaṁ pakittento dhammadhaṇaṁ samussayaṁ
nadanto sīhanadaṁ 'va vattento cakkam uttamānām
rasuttamānā saccaśāpānaṁ pāyanto naraṁ
hitāya sabbasattānaṁ nāthānāthānāṁ 8 mahājanaṁ
bodhento bodhaneyyānaṁ carissati cārikaṃ jino
kassaci saranāgamanī nivesessati cakkhumā
kassaci pañcasileṣu kassaci kusale dasa
kassaci dassati sāmanānām catuŗo phalamuttame
kassaci asame dhamme dassati paṭisambhidā
kassaci varasampatti aṭṭha dassati cakkhumā
kassaci tissā vijjāyo chaḷabhiṇīṁ pavacebati

1 C. pavāre.  2 C. vīra pavāre.  3 C. para.
4 C. dantehi santo.  5 C. A. ṛressati ṛnim.
6 C. āharitvā.  7 C. oḷāsanām.  8 C. othanā.
tena yogena janakāyaṁ ovadissati so jino
tadā vitthārikaṁ hessa 1 metteyyajinasāsanam 94
bodhaneyyajanam divsā satasahasse pi yojane
khaṇena upagantvāna bodhayissati so muni
mātā brahmavatī nāma subrahma nāma so pītā
purohito saṅkharañño metteyyassa tadā bhave 96
asoko brahmadeva ca agga hessanti sāvakā
siho nāma upaṭṭhako upaṭṭhissati taṁ jinaṁ
padumā c'eva 2 suvanā ca agga 3 hessanti savikā
sumano c'eva saṅgho 4 ca bhavissant' aggupatthakā
yasavatī ca saṅghā 5 ca bhavissant' aggupatthikā
bodhitassa bhagavato nāgarukkho bhavissati
visahattha sattakkhando 6 sākhā visasatiṁ ca
saṅvelligaggā 7 lalitā 8 morahaththo 9 'va sobhātip*
supupphītaggā satataṁ surabhīdevagandhiṁ
nālipūrā 10 bhave reṇusuphullā cakkamatthakā
anuvātapaṭīvataṁ 11 vāyati dasayojaṇe 12
ajjhokirissanti 13 pupphāni bodhimaṇḍe 14 samantato
samāgantvā 15 jānapadā ghāyitvā gandham uttamaṁ
vākyam nicchāressanti 16 tena gandhena moditā
sukho vipāko puṁśanāṃ buddhassetṭhassa tādino
tassa 17 tejena pupphānaṁ acinteyyo pavāyati
aṭṭhasiti bhave hattho āyāmen' eva so jino
urāṁ bhave paññavisām vikkhambhe tassa satthuno
visālanetto ālarakkhi visuddhanayano isī
animmisaṁ divārattim anūṁ thulam maṁsacakkhunā 106

1 C. A. hessaṁ. 2 B. omits. 3 B. c'eva.
4 B. saṅkho. 5 B. saṅkhā. 6 C. visa hassassa 9.
7 B. C. pavo. 8 B. lalitā. 9 B. C. oṁiño.
10 B. oṁa. 11 B. oṁaṁ. 12 B. C. ojanāṁ
13 B. oṁkāranti. 14 B. oṅdaa. 15 B. C. oṁā.
16 B. C. oṁrayissanti.

* 100. MORAHATTHO 'VA 'TI MORAPIṆJAKALĀPO VIYA SOBHATITI
SObHissati.
anāvaranāṁ passeyya samantā dvādasayojanam
pabhā niddhāvatī tassa yāvatā paññavisati
sobhati vijjulaṭṭhi va dīparuṣkho 'va 1 so jino
ratanagghikasamkāso 2 bhānumā 3 viya bhāhīti
lakṣaṅauṇubyaṅjanā raṃṣi dissanti sabbakālikā
patantī 4 vividhā raṃṣi anekasatasahassiyo
pāduddhāre pāduddhāre suphullā padumaruhā
tīṃsahattabhā samāpattā anupattā paññavisati
kesarā visatihaṭṭhā kaṇṭikā sūlসা‍্ম bhave
surattareṇubharitā padumā kokasamanterā
kāmāvacarikā devā nimminissanti agghike 5
nāgarājā ca supāṇṇā ca tadā te 'laṃkarissare
āṭṭha sovaṇṇayā agghī āṭṭha rūpimayāni 6 ca
āṭṭha maṇimayā agghī āṭṭha pavālamayāni ca
anekaratanaśanācitā 7 dhajamālāviṃbhūsitā
lambamāṇā kilissanti dhajā nekasata bahū
maṇimuttadāmabhūsitā vitāṇā somasannibhā 8
parikkhittā kiṅkaṇikajalā vaṭasakaratana bahū
nānāpuppha vikirissanti surabhīgandhasugandhikā
vividhā nānācuṇṇāni dibbamānussakāni ca
vīcitā nānādussāni paṃcavaṇṇikasobhanā
abhīpasanāṃ buddhasmīṃ kilissanti samantato
tattā sahassamubbedhā dassaneyyā manoramā
ratanagghikatoranā asambādāhā susamṭhitā
sobhamāṇa padissanti visālā sabbato pabhā
tesaṃ majjhagato buddho bhikkhusanghapurekkhato 9
brahmā va pārisajjānām indo 'va vimānanantare
gacchanti buddhe gacchante tiṭṭhamanambhi thassare
nīsinne sayite cāpi 10 satthari saha pārise
catu-iriyāpathe nicecam dhārayissanti sabbadā
etā c'ānā ca pūjāyo dibbamānussaka pi ca
vividhāni pāṭihīrāni 11 hessanti sabbakālikā

1 C. ve.  2 C. oggī.  3 C. bhāsumā.  4 C. bhavanti.  5 C. aggīke.  6 C. opiyamahāni.  7 C. ocitā.  8 C. momasaṇṭhitā.  9 C. purakkhito.  10 C. vāpi . . . saha pārame.—A. saṭā.  11 C. pāṭihīrīyāni.
anantapuññatejena metteyyam abhipujitum
disvána tám pāṭhibharm 1 nānājaccā mahājanā
saputtaḍārāpanēhi 2 saranām hessanti satthuno
ye brahmaçariyaṁ carissanti sutvāna munino vacaṁ
te tarissanti sāmsāraṁ maccudheyyaṁ suduttaram
bahuggihi dhammacakkhum visodhessanti te tada
dasahi puññakiriyāhi tibi sucāritehi ca
āgamādhigamen' eva sodhayitvāna sādaraṁ
anudhammacārino hutvā bahū saggupagā bhave
na sakkā sabbaso vattum ettakaṁ iti vā yasaṁ 3
accantasukhitā niccaṁ tasmiṁ gate kālasampade
mahāyasā sukhenaṁ āyuvarṇabalena ca
dibbasampatti vā tesam mānussānam bhavissati
anubhutvā kāmasukham adhānam yāvaticchakam
te pacchā sukhitā yeva nibbisant' āyuṣamkhayā
asitvassasahassāni tada āyu bhavissare
tāvatā tiṭṭhamāno so tàressati jane bahū
carpakkamānase satte bodhayitvāna sabbaso
avasesadīṭṭhasaccānaṁ 4 maggamaggam anusāsiyā
dhammokcaṁ dhammanāvaṁ ca dhammādasaṁ ca
osadhām 5
sakkacena hi sattā 6 ṭhapetvā āyatim jino
saddhiṁ sāvakasamghena katakicena tadinā
jalitvā aggikkhandho va nibbāyissati so jino
parinibbutamhi sambuddhe sāsanaṁ tassa thāhiti
vassasatasahassāni asiti c'eva sahassako
tato param antaradhanam loke hessati dāruṇaṁ
evaṁ anicecā saṁkhārā adhuvā tāvakālikā
ittaraṁ 7 bhedanaṁ c'eva jajjarā rittakā bhavā

1 C. pāṭihāriyam. 2 C. opi kehi.
3 C. sāsaham. 4 C. diṭṭho. 5 C. oṣaṭṭham
6 C. so satthā. 7 C. itara.

* 127. ETTAKAṁ ITI VĀYASAN 'ti tassa bhagavato paripā-
rasampadāṁ anubhāvam buddhissariyaṁ buddhasampatti-
kan 'ti sabbakāreṇa vattum nasakkā.
tucketumāṭhi samā suññā samkhārā bālalāpanā
na kassaci vaso tattha vattati iddhimassa pi
evaṁ īnātva yathā bhūtaṁ nibbinde sabbasamkhate
dullabho purisājaṁno na so sabbatha ājāty
yattha so ājāty dhīro taṁ kulaṁ sukhām edhati
tasmā metteyyabuddhassa dassanatthāya vo idha
ubbiggamānasā suṭṭhumā karotha viriyam daṁhaṁ
ye kecīdha kākaṇaṁ appamādavihārino
bhikkhu bhikkhunīyo c'eva upāsakā upāsikā
mahantam buddhasakkāraṁ ulāraṁ abhipūjayam
dakkhinti bhādrasamitiṁ àsmin kāle sadevakā
caratha brahmacariyam detha dānaṁ yathārahaṁ
uposatham upavasatha mettaṁ bhāvetha sādhukaṁ
appamādarato hota puññakriyāsu sabbadā
idh' eva katvā kusaḷāṁ dukkhas' antaṁ karissahā 'ti

anāgatavamso niṭṭhito.

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1 C. bala⁴.  2 C. pava⁴.  3 B. tassa.
4 B. oḍḍham.  5 B. oṭṭhu.  6 B. keci.
7 B. oṭṭharam.  8 B. dakkhanti.  9 B. oṭṭham. 10 B. maha⁴.
11 B. evasa.  12 B. C. kiri⁴.
Gandha-Vaṃsa.

EDITED BY
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The small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.

1. U. A manuscript written in the Burmese character, and containing besides the Pali text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedogw near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pali text ends on leaf khah.

On leaf ka are introduced the following verses, the work of the translator:

\[ \text{setṭhaṃ sajjanaśevitāṃ khemantabhūmanāyakaṃ} | \\
\text{yatindaggāṃ dharmāṃ saṃghaṃ vandāmi sirasa m-a-haṃ} | \\
\text{ma-kāra-vipulā pathyāgāthā.} \\
\text{saṃgītāpotthakārūḥḥa vaṃpitā gandhakārakā} | \\
\text{yācerā sautaṃvaṃsassa pālakā mama garunāḥ} | \\
\text{pathyāvattāṃ} \\
\text{hatantarāyam āce vaṃ gandhavaṃṣajotakān} | \\
\text{ajānaṃ saramanadhi tasmā lekham tati nissayaṃ} | \\
\text{pathyā, sugatagatagavesidiṭṭhijupāññakāmino |} \\
\text{khamitmettādupettassa niveravhassa uyyojam sakāra} \\
\text{vipulā.} \]

2. M. A manuscript written in the same character, the property of the editor, and coming from Prome. It is of
twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. U. The additions of MS. M, very corrupted, are given in the notes.

This “Book History” relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pali works, far more detailed than that in the Sāsana-vāṃso-dipo (Colombo, A.B. 2424) or in Sāsana-vāṃso.¹

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddham aggavāṃsaparamparam | natvāna dhamman dhamhā m saṃgha ā cāpi niraṅganām ||

gandhavāṃs upanissàyā gandhavāṃsām pakaṭṭhissaṁ |
tipitakasamāhāram sādhūnām jaṅghadāsakām |
vimatino dām ārabbhām tām me suṅātha sādhavo ||
sabbām pi buddhavacanaṁ vimuttirasaḥetukaṁ |
hoti ekavidham yeva tividham pītakena ca |
tām ca sabbaṁ pi kevalām pāṇeavidham nikāyato |
aṅgato ca navavidham dhammakkhandhagānato |
caturāsitisaḥassadhammakkhandhapabhedanam² 'ti ||
kathām pītakato. pītakām hi tividham hoti. vinayapīta-

kaṁ abhidhammapītakām suttantapītakan'ti.

tattha katamām vinayapītakaṁ. pārājikaṁkaṇ-

ḍaṁ pācittiyakaṇḍaṁ mahāvaggakaṇḍaṁ cullavaggaka-

ḍaṁ parivāraṇaṇaṁ. imāni kaṇḍāni vinayapītakaṁ

nāma.

katamām abhidhammapītakaṁ. dhammassam-
gañipakaraṇaṁ vibhaṅgapataraṇaṁ dhātukathāpakaraṇaṁ

paṁittaipakaraṇaṁ kathāvatthupakaraṇaṁ yamakapakara-

ṇaṁ paṭṭhānapakaraṇaṁ. imāni satta pakaraṇāni

abhidhammapītakaṁ nāma.

katamām suttantapītakaṁ nāma. silakkhandha-

vaggādikāṁ avasesaṁ buddhavacanaṁ suttantapītakaṁ

nāma.

¹ This list is published in my book “Buddhism,” I., p. 68.
² U. bhedaṁ.
katham nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo samyuttanikāyo aṅguttaranikāyo khuddakani-kāyo'ti.

tattva katamo dīghanikāyo. silakkhandhavaggo maha-vaggo pādhiya vaggo tī ime tayo maggā dīghanikāyo nāma. imesu tisu vaggesu catutīmsa suttāni ca honti.

catutīms'eva suttantā silakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonaṃmahoti |.

katamo majjhimanikāyo. mūlapaṇṇāso majjhimapanaṇṇāso upariṇaṇṇāso'ti ime tayo paṇṇāsā majjhimanikāyo nāma. imesu tisu paṇṇāsesu dve paṇṇāsadhihikasuttasatāni honti.

diyaddhasatasuttantā dvisuttaṃ yassa santi so | majjhimanikāyo nāma mūlapaṇṇāsa-ādiko tī ||

katamo samyuttanikāyo. sagathavaggo nidānavaggo saḷāyatanavaggo khandhakavaggo maha-vaggo'ti ime pañca vaggā samyuttanikāyo nāma. imesu pañcaesu vaggesu dvasaṭṭhi sattasāṭḍhikasattasuttasahassāni honti.

dvasaṭṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagathāḍikavaggiko | samyuttanikāyo nāma viditabbo viṁūṇā'ti ||

katamo aṅguttaranikāyo. ekkanipāto dukkanipāto tikkani-pāto catukkanipāto pañcanipāto chakkanipāto sattanipāto atṭhanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasa nipāta aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasāṭḍhikanaṇavasutta-sahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsadhihikāni suttāni yassa honti |
so aṅguttaranikāyo'ti ekanipāṭḍiko'ti ||

1 M. pāvi. 2 M. pannā samā.
katamo khuddakanikāyō. khuddakapāţho dhammapadām udānaṁ itivuttakaṁ suttanipāto vimāna הנתת अधिकारियो विमानन विभाग अपदानम् buddhayāmsa cariyāpīṭakaṁ vinayapīṭakaṁ abhidhammapīṭakaṁ ayaṁ khandhakānūta akenā suttāsaḥASSANĀ honti.

anekāni suttasahassāni nidiitthāni mahēnesī |
nikāye paṅcama ramme khuddako’ti visuto’ti āśā.

kathām aṅgato. aṅgāṁ hi navavidhiṁ hoti. suṭṭam-geyyanām veyyākaraṇām gāthā udānaṁ itivuttakaṁ jatakaṁ abhutadhammaṁ vedal-lan’ti navappabhedam hoti. tattha ubhatovibhaṅganidde khandhakaparivaśa suttanipāte maṅgalasuttaṁ ratanasuttaṁ nālakasuttaṁ vaṭṭaṅkastuṁ aṇṇānti pi suttānāmaṁ tathāgatavacanam suttan’ti veditabbaṁ. sabban’pi sagāthakam geyyan’ti veditabban’ti. visesena samyuttake sakalo pi sagāthāvaggo geyyan’ti veditabbaṁ sakalam abhidhammapiṭakaṁ nigāthakam suttan’ta. yāni ca aṇṇānta pi attaṁhi aṅgherī asaṅgahitam buddhayacanam tam buddhayacanam veyyākaraṇām veditabbaṁ. dhammapadatheragāthā therigāthā suttanipāte nosuttanāmikā suddhiṅgāthā ca gāthāti veditabba. somanassāṇā- namayikagāthāpatisamyuttā āve asitisuttanta udānaṁ veditabban’ti. vuttam h’etam bhagavatā’ti ādinaṃpavatto dvādasuttarāsatuttaṁ itivuttakaṁ veditabba. apanṇākajatākādini paṇṇāsādhikāni paṅcajatākasatāni jatukan’ti veditabba. cattāro’tme bhikkhave acchariyā abhutyadhamaṁ saṁti i iti ādi nayappavattā sabbe pi acchariyaabhutadhammapatiṣamyyuttā suttanta abhutadhammaṁ veditabba. cullavedallamaḥvedalla-sammāditthiṣakkaṇṭhaṁ kharabhabhājaniyamaḥaḥpūṇama-suttantaṇado saṁbe pi vedān ca tutthiḥ ca laddhaladdha- pucchitasuttaṁ vedālan’ti veditabbaṁ.

katamāni caturāṣītidhammakkhandhasahassāni dujāna’ti.

1 M. ānandeti.
caturāsiṭidhammakkhandhasahassāni sace vitthārena kat-
hissam atipapaṇco bhavissati tasmā nayavasena kathissami.
ekaṃ vattuṃ eko dhammakkhandho ekaṃ nidānaṃ
eko dhammakkhandho ekaṃ paṇhāpucchanam eko dham-
makkhandho ekaṃ paṇhāvisajjanam eko dhammakk-
hando.
caturāsiṭidhammakkhandhasahassāni kena bhāsitāni kat-
tha bhāsitāniti kada bhāsitāni kam ārabba bhāsitāni kim
atthaṃ bhāsitāni kena dhāritāni kenābhātāni kim attham
pariyāpuṇītabbāṇiti ayaṃ pucchā uddharitabbā.
tatrāyaṃ visajjanā.
kena bhāsitāniti buddhena ca buddhānubuddhehi
cā bhāsitāni. kattha bhāsitāniti. devesu ca manussesu ca
bhāsitāni. kada bhāsitāniti bhagavato dharamānakāle
cā bhāsitāni. kam ārabba bhāsitāniti paṇcavaggyādike
veneyyabandhave ārabba bhāsitāni. kim attham
bhāsitāniti vajjam ca avajjam ca nātva vajjam pañāya
avajje paṭipajjivā nibbānapariyante diṭṭhadhammika-
samparāyikatte sampāpuṇītum. kena dhāritāniti. anubud-
dhehi c'eva sissānusissahi ca dhāritān. kenābhātāniti
ācariyaparampārehi ābhātān. kim attham pariyāpuṇ-
ītabbāṇiti vajjam ca avajjam ca nātva vajjam pañāya
avajje paṭipajjivā nibbānapariyante diṭṭhadhammikasam-
parāyikatte sampāpuṇītum karuṇāya ābhātān \(1\) te \(1\) sade-
vatāya nibbānapariyante diṭṭhadhammikasamparāyikatte
sadhiṅkāri honti. te tattha kehi appamattena pariyāpuṇīta-
bāṇi dhāreṭabbāṇī vācetabbāṇi sajjhayaṃ kātabbāniti.

iti cullagandhavaṃse piṭakattayadipako nāma
pathamo paricchendo.

ācariyā pana atthi porāṇācariyā atthi atthaṃ kathācariyā
atthi gandhakārakācariyā atthi tīvidhanāmakācariyā.
katame porāṇācariyā pāthamasamoṣgāyaṃ pañca satā
khiṃsavaṃ pañcannam nikāyanaṃ nāmañ ca atthān ca
adhippayaṃ ca padañ ca byañjanañ ca sodhanakiceñ. \(2\)
anavasesaṃ kariṃsu \(3\). dutiyasaṃgāyaṃ satta satā

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\(1\) M. omits. \(2\) M. sodhanam. \(3\) M. kiccaṃ.
khiṇāsavā tesāṃ yeva saddatthādikāṃ kiccaṃ puna karimśu. tatiyasaṃgāyaṇāyaṃ sahasamattā khiṇāsavā tesāṃ yeva saddatthādikāṃ kiccaṃ puna karimśu. ics evam dve satādhikā dvesahasakkhiṇāsavā mahākaccāyanāṃ ṭhapetvā avasesā porāṇācariyā nāma.

eye porāṇācariyā te yeva atṭhakathācariyā nāma.
keterminate gandhadakāraṇācariyā. mahaḫudhaghoṣādayo anekācariyā gandhadakāraṇācariyā nāma.
keterminate tivādhanāmakācariyā. mahaḫakaccāyano tividhanamo.1

keterminate gandhe kaccāyanena katā. kaccāyanaganḍho mahaṇiruttigandho cullaniruttigandho nettigando peṭakopadesaṇagando vanaṇīti-gandho2 ti ime cha gandhā mahākaccāyanena katā.
keterminate anekācariyehi3 katā. gandhadacariyoko kurundigandham nāma akāsi. aṇḍataro ācariyo mahāpa-cariyam nāma atṭhakatham akāsi. aṇḍataro ācariyo kurundigandhassa atṭhakatham akāsi. mahaḥudhaghoṣo nāmācariyovisuddhimaggo dighanikāyassa sumaṅgalavilāsini nāma atṭhakathā majjhimaniṅkāyassapaṅcasūdanīnāma atṭhakathāsam-yuttaniṅkāyassasāratthaḥpākasani nāma atṭhakathā aṅguttaranikāyassamanaḥthaḥpūraṇināma atṭhakathā paṅcaviniṇyagandhānam samantapūṣadikā nāma atṭhakathā sattaabhidhammagandhānāṃ para-matathaḥnāma atṭhakathā pātimokkhasaṃkhāyamatikāya kaṅkhavitaranināma atṭhakathā dhammapaddassa atṭhakathā jātakasatṭhakathā khuddakapāthassaatṭhakathā apadānassaatṭhakathā’ti ime terasa gandhe akāsi.
buddhadatto nāmācariyovinayavinicchayo uttaravinicchayo abhidhammāvatāro bud-

1 U. tividhāo.
2 M. omits.
3 M. əriyena’ti. On these six books, see Sāsana-vamsa-dipa, 1293, 1294.
dhavamsassamadhura

tathavilasini nema aṭṭha-

kathā'ti ime cattāro gandhā akāsi.1

ānando nāmacariyo sattabhidhammagandhāaṭṭha-

kathāya mūlatikam nāma tīkam akāsi.2

dhammapālācariyo nettipakaṅaṅaṭṭhaka-

thā itivuttaka aṭṭhakathā udānaṭṭhakathā
carīya pitaṅkatṭhakathā theragāthāṭṭhakath-

ā vimānavatthussa vimalavilāsini nāma

aṭṭhakathā peta vattussa vimalavilāsini

nāma aṭṭhakathā visuddhimaggassa paramattha maṅ-

jūsā nāma tīkā dighanikāyaṭṭhakathādinām catunnaṃ

aṭṭhakathanāṃ linatthapakāsi nāma tīkā jāta-

kaṅṭhakathāya linatthapakāsi nāma tīkā nnett-

thakathāya tīkā buddhavamsaṭṭhakathāya paramattha-

dīpanī nāma tīkā abhidhammaṭṭhakathāya tīkāya

linatthavāṇaṅa nāma anuṭīkā'ti ime cuddasam-

atte gandhe akāsi.3

dve pubbācariya niruttimañjūsā nāma cullani-

ruttiṭikaṅ ca mahāniruttisaṅkhepaṅ ca

akaṃsu.

mahāvajirabuddhīnāmacariyo vina yagāṇḍhi

nāma pakaraṇaṃ akāsi.5

vimalabuddhī nāmacariyo mukhamatta
dīpanī nāma nyāsapakaraṇaṃ akāsi. (S.v.d. 1223–1236.)
cullavajiro nāmacariyo athābyakkhyānān

nāma pakaraṇaṃ akāsi.

dīpanīkaro nāmacariyo rūpasiddhipakaraṇaṃ

rūpasiddhiṭikam summapaṅcasuttaṅ 6 ceti

tīvḍhapakaraṇaṃ akāsi.

ānandācariyassā jetṭhasisso culladhammapālo

nāmacariyo saccasaṅkhepaṅ nāma akāsi. (S.v.d.

1220.)
kassapo nāmacariyo mohavicchedani7 vimat-

1 S.v.d. 1195–1199. 2 S.v.d. 1217.
3 S.v.d. 1191–1193, and 1231, 2.
4 M. vacirabuddhikāyo. 5 S.v.d. 1200, 1201.
6 See below p. 70. 7 M. mohacheo.
icchedani buddhavamsa anāgatavamsoti catubbhidham pakaraṇaṁ akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsanī nāma paṭisambhidāmaggassa atṭhakathāṁ akāsi. (S.v.d. 1196.)

dīpavamsa bodhivamsa cullavamsa mahāvamsa paṭisambhidāmaggaṭhakathāya gandhi ceti ime paṇca¹ gandhā ācariyehi² visuṁ visuṁ katā.

navo mahaṁāmo nāmācariyo mahīvamsaṁ cullavamsaṁ nāma dve pakaraṇaṁ akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatṭhitikāṁ nāma mahāniddesassā atṭhakathāṁ akāsi. (S.v.d. 1197.)

mogallāno nāmācariyo mogallānābyākaraṇaṁ nāma byākaraṇaṁ akāsi. (S.v.d. 1251.)

samgharakkhito nāmācariyo subodhālaṁ kāraṁ nāma pakaraṇaṁ akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayaṁ nāma pakaraṇaṁ sambandhaeṁtātā nāma³ pakaraṇaṁ khuddasikkhāya navatikāṁ akāsi.

dhammadisiri nāmācariyo khuddasikkhaṁ nāma pakaraṇaṁ akāsi. (S.v.p. 1206.)

khuddasikkhāya purañatikā múlasikkhatikā ceti ime dve gandhā dvehācariyehi visuṁ visuṁ katā.

anuruddho nāmācariyo paramatthaviniccha-yam nāmarūpaparicchedaṁ abhidhammatthasangaha pakaraṇaṁ ceti tividham pakaraṇam akāsi. (S.v.d. 1218.)

kheomo nāmācariyo kheomāṁ nāma pakaraṇaṁ akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayāṭṭhakathāya sāratth-adipani nāmatikam vinayasangahapakaraṇanī vinayasangahassa tikam aṅguttaraṭṭhakathāya sāratthamañjaṁ naṁ aṅkikaṁ paṇca kāṇi ceti ime paṇca gandhe akāsi. (S.v.d. 1208, 1244.)

buddhanāgo nāmācariyo vinayāṭṭhamañ-

¹ M. cha. ² M. mahā. ³ M. omits.
jūsaṁ nāma kaūkhāvitaraṇiyā tikāṁ akāsi. (S.v.d. 1212.)
navo moggallāno nāmācariyo abhidhānappadaṁ pikaṁ nāma pakaraṇāṁ akāsi. (S.v.d. 1258.)
vācissaro nāmācariyo mahāsāmi (S.v.d. 1225, 1257) nāma subodhālaṁkārassa tikā vuttodayavivaranaṁ sumaṅgalapāsādani nāma khuddasikkhāya tikā sambandha cintāya tikā bāḷavatāro moggallānabyakaranassa paṇcikāya tikā yogaviccechayo vinayaviccechayassa tikā uttaraviccechayassa tikā nāmarūpaparinicchedaṁsa tikā sādattahassa padarūpavibhāvanāṁ khemapakaraṇassā tikā simālaṁkāro (S.v.d. 1218) mūlasikkhāya tikā rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṅgho saccasamkhepassa tikā ceti ima atṭhārasa gandhe akāsi.
sumaṅgalo nāmācariyo abhidhammāvatāragandhassa tikā (S.v.d. 1227) abhidhammatthavikāsanī abhidhammasaṅghahassa tikāna ca abhidhammatthavibhāvanī duvidham pakaraṇam akāsi.
dhammakitti nāmācariyo dantadhātupakaraṇāṁ. (S.v.d. 1237, 1261.)
medhamkaro nāmācariyo jinacaritam nāma pakaraṇanam akāsi.
kaūkhāvitaraṇiyā linatthapakāsini nisandeho dhammanusāraṇī neyyasandati neyyasandatiyā tikā sumahāvatāro lokapañṇattipa-karaṇāṁ tathāgatuppattipakaraṇāṁ nalā-tadhātuvaṇṇanā sīhalavatthu dhammapadīpako paṭipattisaṅgho vissuddhimaggaṇḍhi abhidhammagāṇḍhi nettipakaraṇagaṇḍhi visuddhimagga cullatikā sotappaṁalini pāsādani okāsalokasūdanī subodhālakārasa navatikā ceti ime visati gandhā

1 M. omits. 2 M. oppahalinī.
visātacariyehi visum visum kata. saddhammasiri
nāmācariyo saddatthabhedacintā nāma pakaranām akāsi.
dēvo nāmācariyo sumañakūtavānānā nāma
pakaraṇām akāsi. (S.v.d. 1263.)
cullabuddhaghosonāmācariyo jātattaginid-
ānāṃ sotattaginidānāṃ nāma dve pakaraṇām akāsi.
raṭṭhapālo nāmācariyo madhurasavāhinīr
nāma pakaraṇām akāsi.
sabhūtacandano nāmācariyo liṅgathhavivar-
araṇapakaraṇāṃ akāsi.
aggavāso nāmācariyo saddanitipakaraṇām
nāma akāsi. (S.v.d. 1238.)
vimalabuddhīnāmācariyo nyāsapakaraṇassama-
hāṭikāṃ nāma akāsi.
guṇasāgaro nāmācariyo mukhamattasāram
tat-tīkān ca duvidham pakaraṇām akāsi.
abhayo nāmācariyo saddatthabhedacintāya maha-
ṭikām akāsi.
nānasāgaro nāmācariyo liṅgathhavivararaṇa-
pakāsanaṃ nāma pakaraṇām iti akāsi.
aṅnataro ācariyo guḷhatthāṭikāmaṃ bālappabo-
dhanaṇ ca duvidham pakaraṇām akāsi.
aṅnataro ācariyo saddatthabhedacintāya majjhima-
ṭikām akāsi.
uttamo nāmācariyo bāḷavatāratikāmaṃ liṅgat-
thavivarahaṭikān ca duvidham pakaraṇām akāsi.
aṅnataro ācariyo saddabhedacintāya navatikāṃ
akāsi.
eko amacco abhidhānappadīpikāya tiṃam dandip-
karanaṃ magadhabhūtam tiṃam koladdha-
hanaṃsa sakataabhāsaya tiṃaṇ ca tividham
pakaraṇām akāsi.
dhammasenāpati nāmācariyo kārikāṃ etim-
āsam i dipikaṃ manohāraṇ ca tividham pakara-
ṇāṃ akāsi. (S.v.d. 1245.)

\[1\] M. oṣaṅgāhitikitti.  
\[2\] M. sāgaro.
aṇṇataro ācariyo kārikāya tīkaṁ akāsī.
aṇṇataro ācariyo etimāsam idīpi kāya tīkaṁ akāsī.
kyacvāraṇaño saddabindu nāma pakaraṇaṁ param māthabindu pakaraṇaṁ akāsī.
saddhammaguru nāmācariyo saddavuttipakāsanam nāma pakaraṇaṁ akāsī.
sāriputto nāmācariyo saddavuttipakāsakassataṁ akāsī.
aṇṇataro ācariyo kaccayanabhedaṁ ca kaccayanasāram kaccayanasaśraśa tīkaṁ ca tividham pakaraṇaṁ akāsī.
navo medhankaro nāmācariyo lokadīpahasāram nāma pakaraṇaṁ akāsī.
aggaṇḍito nāmācariyo lokuppatti nāma pakaraṇaṁ akāsī.
cīvaro nāmācariyo jaṅghadāsasassatī kaṁ akāsī.
matikatthadīpani simālakārassā tīkaṁ vaya-smuṭṭhānadiṇapit gandhasāro paṭṭhānaṁ gaṇanānayō abhidhammatthathasamghahassa samkhepaṇanā navatikā kaccayanassa suttaniddeso pāṭimokkhabhaviṣodhāṇi ceti attha gandhe saddhammajotipalācariyo akāsī.
navo vimalabuddhi nāmācariyo abhidhammapaṇṇarasatthānām pakaraṇaṁ akāsī.
vepullabuddhi nāmācariyo saddasāratthajaliniyā tīka vutto-dayaṭti param māthhamanjuśā nāma abhidhammasamghahatikāya anuṭiktā dasagandhivaṇṇanā nāma magadhabhūta vidaggaṁ vidadhimukkhamandaṇaṭti ceti ime cha gandhe akāsī.
aṇṇataro ācariyo pañcagpakaraṇaṭṭikāya navānuṭikāṁ akāsī.
ariyavanśo nāmācariyo abhidhammasamghahatikāya

1 M. ṣakass.  2 M. omits.  3 M. vemala.  4 M. navo vima.
māṇisāraṃmañjūśam nāma navānuṭikām dvārakathāya tīkāya maṇidīpaṃ nāma navānuṭikām gaṇḍābharaṇān ca mahaṇissaraṇ ca jātakaviṣodhanaṇā ca iti ime\textsuperscript{1} paṇca gandhe\textsuperscript{2} akāsi.

petakopadesassa tīkāṃ udūmbaranāmācariyo akāsi.

tam pana pakudhanagaravāsi\textsuperscript{3} abhidhammasam-gahassa tīkā catubhāṇavārassa ṣṭhakathā mahāsārapakāsanī mahādīpanī sāratthadīpani\textsuperscript{4} gatipakaraṇām\textsuperscript{5} hatthasadāro\textsuperscript{6} bhummasam-gaho bhummaniddeso dasavatthu kāyavirātiṭikā jotanā nirutti vibhattikathā saddhammapālinī\textsuperscript{7} paṇcagativaṇṇānā bālacittapabodhāni dhammacakkāsuttassā navatthakathā dāṇḍadhātupakaraṇassā\textsuperscript{8} tīkā ceti ime visati gandhā nācariyehi katā. aññāni pakaraṇāni atthi. katamāni. saddhammapālanaṃ\textsuperscript{9} bālappabodhanapakaraṇassā tīkā ca jinālambārapakaraṇassā navatīkā ca liṅgatthavinicehayo pä-timokkhavivaraṇām paramatthavivaraṇām kathāvivaraṇām samantasādikavivaraṇām abhidhammatthaṃ samgahavivaraṇām saccasamkhepavivaraṇām saddatthabheda-cintāvivaraṇām kaccāyanasāravivaraṇanām abhidhammatthasaṃgahassā tīkāvivaraṇām mahāvessantarajātakassa vivaraṇām sakkābhimatam mahāvessantarajātakassa navat-thakathā pathamasambodhi lokanīticabuddhaghosācariyanidānam milindapaṇḍhāvaṇṇā caturārakkhāya ṣṭhakathā saddavuttipakaraṇassā navatīkaṃ iiec evam paṇca-visati paṃmāni laṅkādīpādisu thānesu paṇḍitehi katāni ahesum. sambuddhe gāthā ca naraṭeva nāma gāthā ca

\textsuperscript{1} M. omits. \textsuperscript{2} M. pakuvana. \textsuperscript{3} U. omits. \textsuperscript{4} U. omits. \textsuperscript{5} M. hatthasāgarā. \textsuperscript{6} M. saddadhama. \textsuperscript{7} U. omits. \textsuperscript{8} M. cīyaṇām.
yadā have civarathī gāthā ca visati ovaḍa gāthā ca dāna satthāri sila satthāri sabbadāna vanaṇā ananta buddha hanaṇāgāthā ca atihāvasti buddha vanda naṇāgāthā ca atiṭānāgata papec cuppanna buddha hanaṇāgāthā ca asiṃhāsava vanaṇāgāthā ca navahāragunaṇaṇā ca tī ime buddha paṇāmagāthā yo pāṇitehi lāṅkādipādisu ṭhānesu katā ahesum.

iti cullagandhavanṣe gandhakārakācariyadipako nāma dutiyo paricchedo.

ācariyesu ca athi jambudipikācariyā athi laṅkādipikācariyā. katame jambudipikācariyā catame laṅkādipikācariyā.

mahāka ca cāya no jambudipikācariyo so hi avanti-ratthe ujjenīnagare candapaceotasa nāma raṇṇo purohito huvā kāmaṇaṃ ādinaṃ disvā gharavāsam pahāya satthu sāsane pabbajjītvā heṭṭhāvuttapakāre gandhe akāsi.

mahāṭṭhakathācariyo mahā pa ca rikācariyo ca mahā kurundikācariyo aṅnatarācariyehi ime paṅcārīyo laṅkādipikācariyo nāma tehi buddha ghosācariyasa pure bhūtā cire käle ahesum.

mahā buddha ghosācariyo jambudipiko so kira magadharatthe saṃgāma raṇṇo purohitassa kesi nāma brahmaṇassatutto satthu sāsane pabbajjītvā laṅkādipam gato heṭṭhāvuttapakāre gandhe akāsi.

buddha dattācariyo ānanda cariyo dhama pālācariyo dve pubbbācariyā mahāvajirabuddha cārīyo cullavajirabuddha cārīyo dipamka rācariyo culladhammapālācariyo kassapa cariyo' tī ime dasācariyā jambudipikā heṭṭhā vuttappakāre gandhe aκamu.

mahānāmācariyo aṅnatarācariyo cullanāmācariyo upa senācariyo moggallānācariyo samaṃ gharakkhitācariyo vacissara cārīyo 3 vu-

1 M. sosaṅkamo. 2 M. ghosi. 3 M. omits.
Todayakācariyo dhammadācariyo aūñatarā dvācariyā anuruddhācariyo khamacariyo sāriputtācariyo buddhanācariyo cullamoggallānācariyo vācitassa pācariyo sumaṅgalācariyo buddhayācariyo dhammadittacariyo medhamarkācariyo buddharakkhitācariyo upatissācariyo aūñatarā visatācariyā saddhammaçārācariyo devācariyo cullabuddhaghosācariyo sāriputtācariyo raṭṭhapālācariyo ti ime eka paññasācariyā laukādipikācariyā nāma.

Subhūtacandanaśacariyo aggaṇamāsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo ānānasāgarācariyo dhammadācariyo aūñatarā dvācariyā uttamācariyā aūñataro ācariyo caturāṅgabalamañāmaccio dhammadēsāpatācariyo aūñatarā tayo ācariyā kyacārañño ca saddhammagurucariyo sāriputtācariyo dhammadibhinandācariyo aūñataro ekācariyo medhamarkācariyo aggapanḍitācariyo vajirācariyo saddhammadācariyo navo vimalabuddhācariyo ti ime tevisati ācariyā jambudipikā hetṭhāvuttappakāre gandhe pukkāma samkhāte arimaddanānagare akamsu.

Navo vimalabuddhācariyo jambudipiko hetṭhā vuttappakāre gandhe paṇyaṇagare akamsu. aūñatarācariyo ariyavaṃsācariyō tī ime dvācariyā jambudipikā hetṭhāvuttappakāre gandhe avantipure akamsu.

Aūñatarā visatācariyā jambudipikā hetṭhā vuttappakāre gandhe kiñcipurānagare akamsu.

Iti cullagandhavanumācariyānaṃ samjātāṭhānudipiko nāma tatiyo paricchedo.

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1 U. omits.  2 U. omits.  3 M. "candāca".  4 M. civarā.  5 U. omits.  6 M. paṇya.
gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.
katame gandhā1 āyācanena katame2 anāyācanena katā.

mahākaccāyanagandho mahā atṭhakathāgandho mahāpaccariyagandho mahākurundigandho mahāpaccariyagan-
dhassa atṭhakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsanavuddhyaatṭhāya3 saddhammaatṭhitiyā katā.

buddhaghosācariyagandesu pana visuddhimaggo saṁgāpālena nāma āyācitena buddhaghosācariyeno kato.
dīghanikāyassa atṭhakathāgandho dāṭha nama na samghattherena āyācitena buddhaghosācariyena kato. majjhima-
manikāyassa atṭhakathāgandho buddhamittanāmena therena āyācitena buddhaghosācariyena kato.
samyuttanikāyassa atṭhakathāgandho joti pālena nāma therena āyācitena buddhaghosācariyena kato.
aṅguttaranikāyassa atṭhakathāgandho bhaddanta namatharena saha ājīvaka nāma āyācitena buddhaghosācari-
yena kato.
samantapāsādikā nāma atṭhakathāgandho buddhāsīri nāmena therena āyācitena buddhaghosācariyena kato.
sattanāṁ abhidhammagandhānaṁ atṭhakathāgandho cullabuddhaghosonāmahikkhunā āyācitena buddhaghosācariyena kato.
dhammapadassa atṭhakathāgandho kumarakkasa-
panāmena therena āyācitena buddhaghosācariyena kato.
jātakassa atṭhakathāgandho attha-
dassībuddha-
mit tabuddhipyasamkhātehi thi thereni āyāci-
tena buddhaghosācariyena kato.
khuddakapātthassa atṭhakathāgandho suttanipā-
tassa atṭhakathāgandho attano matiyā buddhaghosā-
cariyena katā.

1 U. gandhe. 2 U. adds gandhe. 3 M. one jahana.
apadanassa athkhakathagandho pañcanikāyaviññūhi pañcahi therchi ayācitena buddhaghosācariyena kato.
pātimokkhasa athkhakathā kaṅkhāvitaraṅgandho attano matiyā buddhaghosācariyena kato.
buddhaghosācariyagandhadipanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchayagandho attano sissena buddhadattācariyena kato.
uttaravinicchayagandho saukhapālena numa therena ayācitena buddhadattācariyena kato.

abhidhammāvatāro numa gandho attano sissena sumati numa therena ayācitena budhadattācariyena kato.
buddhavamsassasa athkhakathāgandho ten'eva buddhaśīha numa therena ayācitena buddhadattācariyena kato.
jinālāmkkāragandho saṅghapālatheraṇa ayācitena buddhadattācariyena kato.

buddhadattācariyagandhadipanā niṭṭhitā.

abhidhammatthakathāya mulaṭikā numa tikāgandho buddhamitta numa therena ayācitena anandācariyena kato.

nettīpakaranasssa athkhakathāgandho dhammarakkhiṭanāmattherena ayācitena dhammapalācariyena kato.

itivuttaκaṭṭhakathagandho udānattoṭhakathagandho cariyāpiṭakkaṭṭhakathagandho theragāṭṭhakathagandho theri-gāṭṭhakathagandho vimānavatthupetavatthuthakathagandho ime satta gandhā attano matiyā dhammapalācariyena katā.

visuddhimaggāṭikāgandho dattānāmena therena ayācitena dhammapalācariyena kato.

dighanīkāyatṭhakathādinām catunnaṃ athkhakathānam tikāgandho abhidhammatṭhakathāya anuthikāgandho jātakaṭṭhakathāya tikāgandho niruttīpakaranatṭhakathāya tikāgandho buddhavamsatṭhakathāya tikāgandhoṭi ime pañca gandhā attano matiyā dhammapalācariyena katā.

dhammapalācariyagandhadipanā niṭṭhitā.
niruttimānūsā nāma cullaṭikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visumn visumn katā.

pañcavinayapakaranassa vinayagandhi nāma gandho attano matiyā mahāvajirabuddhācariyena katā.

nyāsasamkhato mukhamattadipani nāma gandho attano matiyā vimalabuddhācariyena kato.

atthabyākkhyāno nāma gandho attano matiyā cullama la buddhācariyena kato.

rupasiddhigandhassa tīkāgandho sampapañcasatti ca attano matiyā dipamkarācariyena kato.

saccasamkhepo nāma gandho attano matiyā culladhammapañcacariyena kato.

mohavicchedanigandho vimaticchedanigandho attano matiyā kassapācariyena kato.

paṭisambhidamaggatthakathāgandho mahānāmena upāsakena ayācitenā mahānāmācariyena kato.

dipavanṣo thūpavanṣo bodhivamanṣo cullavanṣo poranavanṣo mahāvamanṣo cā'ti ime cha gandha attano matiyā mahācariyehi visumn visumn katā.

navo 2 vanṣo 2 gandho 2 attano matiyā 2 cullamahānāmācariyena 2 kato.

saddhammapajjotikā nāma mahāniddesassatthakathāgandho devena nāma therena ayācitenā upasenācariyena kato.

moggallānabākaraṇagandho attano matiyā moggallāacariyena kato.

subodhālamanukāro nāma gandho vuttodayo 3 nāma 3 gandho 3 attano matiyā samgharaṇkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato 4).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

poranakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

2 U. sammapañca.—See p. 60. 2 U. omits.
3 M. omits. 4 U. omits.
dve gandhā attano matiyā aññatārehi dvihācariyehi visuṃ kātā.

paramatthavinicchayam nāma gandho sāmgharāk-khītāṭherena āyācitena anuruddhācariyena kato.

nāmarūpaparicechedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasamgahaṃ nāma gandho naṃbhaṃnaṃena 1 upāsakena āyāciteno anuruddhācariyena kato.

khemo nāma gandho attano matiyā khemācariyena kato.

sāratthādipani nāma vinayatthakathāya ṭikāgandho vinayasaṃgaḥagandho vinayaṃaṃgahassā ṭikāgandho an-guttaraṭṭhakathāya navā ṭikāgandho’ti ime cattāro gandhā parakkamaṃbāhunāmena laṅkādīpissareṇa raṇna āyācitena sārīputṭācariyena kātā.

sakṣatasaddasatthassa pañcikā nāma ṭikāgandho attano matiyā sārīputṭācariyena kato.

kaṅkhāvitaraṇiyā vinayatthamañjūsā nāma ṭikāgandho sumedhānāmattherena āyācitena buddhanāgācariyena kato.

abhidhānappadipikā nāma gandho attano matiyā cullamoggallānācariyena 2 kato.

subodhālāṃkārassā mahāsimā nāma ṭikā vuttdodayavivaraṇañ ca’ti ime dve gandhā attano matiyā vācissareṇa kātā.

khuddasikkhāya sumaṅgalapasūdani nāma navo ṭikā-gandho sumaṅgalaṃena āyācitena vācissareṇa kātā.

sambandhacintāṭikā bālāvatāro moggallānabākaraṇassā ṭikā ca’ti ime gandhā summarabuddhamittamahākassas pasamākhiṭtehi tilī therehi ca dhammakitti nāma upāsakena vānicēcbhātupāsakena 3 āyācitena vā vācissareṇa kātā.

nāmarūpaparicechedassā padarūpavibbhāvanām khemapa-karaṇassā ṭikā simālamāṅkāro mūlasikkhāya ṭikā rūpārūpavibbhāgo paccayasamgaḥo ca’ti ime satta gandhā attano matiyā vācissareṇa kātā.

saccasamkhepassa ṭikāgandho sārīputtanāmena therena āyācitena vācissareṇa kātā.

1 M. nampa. 2 U. mogga. 3 U. omits.
abhidhammāvatārassa ūkā abhidhammatthassamāgyaḥassam ākā ca' ti ime attano matiyā sumañgalācariyena kato.

sāratthasamāgahanāmاغandho attano matiyā buddhapiyena kato.

dantadhātuvaṇṇanā nāma pakaraṇaṁ laukādīpissarassa raṅgo senāpatiyo-acitena dhammakittināmācariyena katam.

jinācaritaṁ nāma pakaraṇaṁ attano matiyā medhamākaraṁcariyena katam.

jinālaṅkāro jinālaṅkārassā ūkā attano matiyā buddharakkhaṁcariyena kato.

anāgatavāṁsassa aṭṭhakathā attano matiyā upatisācariyena katā.

kaṅkhāvitaranīyā lināthapākāsinī nāma ūkā nisandho dhammānusāraṇi āneyyāsandati āneyyāsandati yi ūkā sumaghāvatāro lokapaññattipakaraṇaṁ tathā gatupattipakaraṇaṁ nalatadhātuvaṇṇanā sībalavatthu dhammadipako paṭipattisamāghaḥo visuddhimaggassā gandhi abhidhammaganḍhi nettipakaraṇassa gandhi visuddhimaggacullanavaṇṭikā sotappamālīni pasādajyaṇi okāsaloko subodhālaṁkārassa navāṭikā ceti ime visati gandha attano matiyā visāfācariyehi visuṁ katā.

daddattābhavedacintā nāma pakaraṇaṁ attano matiyā dharmasiriṁcariyena 2 kato.

sumanakūṭavaṇṇanaṁ nāma pakaraṇaṁ rāhulanāmattherena ayācitenā vacissarena katam.

sotattagimalāṇidanaṁ nāma pakaraṇaṁ attano matiyā cullabhuddaghosācariyena katam.

madhurasavāhīni nāma pakaraṇaṁ attano matiyā raṭṭhapālcariyena katam.

lingathavivaraṇaṁ nāma pakaraṇaṁ attano matiyā subhūta-candaṁcariyena katam.

saddanitipakaraṇaṁ attano matiyā aggavaṁsācariyena katam.

nyāsapakaraṇassā mahāṭikā nāma ūkā attano matiyā vimalabuddhācariyena 3 katā.

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1 M. adds amatare nāma.
2 M. saddhā.
3 M. vacīra.
mukhamattasāro attano matiyā guṇasāgarācariyena kato. mukhamattasārassa tīkā sutasampannakyacvānāmena dharmarajino  

1 gurusamghattherena āyācitena guṇasāgarācariyena katā. saddatthabhedacintāya mahātikā attano matiyā abhayācariyena katā.

liṅgatthavivaranaṇapaśakam nāma pakaraṇam attano matiyā nānasāgarācariyena katam. gūlhatthaṭikā bālappabodhanaṃ ca iti duvidham pakaraṇam attano matiyā aūñataṛacariyena katam.

saddatthabhedacintāya majjhimaṭikā attano matiyā aūñataṛacariyena katā. bālāvatūrassa tīkā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā tīkā attano matiyā aūñataṛacariyena katā. abhidhānappadipikāya tīkā daṇḍipakaraṇassa magadhabhūtā tīkā cātī duvidhā tīkāyo attano matiyā sīhaśūranāmarāṇo ekena amaccena katā.

koladdhajanassa tīkā pāśādikena nāma therena āyācitena ca ten'eva amaccena 2 katā. kārikā nāma pakaraṇam nānagambaḥiranaṃena bhikkhunā āyācitena dharmasenāpatacariyena katā. etimāsāmidipani nāma pakaraṇam manoharaṇi ca attano matiyā ten'eva dharmasenāpatacariyena katam.

kārikāya tīkā attano matiyā aūñataṛacariyena katā. etimāsāmidipikāya tīkā attano matiyā aūñataṛacariyena katā.

saddabindupakaraṇam ca paramatthabindupakaraṇam ca attano matiyā kyacvā nāma raṇī katā. 3 saddavuttipakāsakam 4 nāma pakaraṇam aūñatarena bhikkhunā āyācitena saddhammagurunā nāmacariyena katam. saddavuttipakāsakassa tīkā attano matiyā sāriputtācariyena katā.

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1 U. rājino. 2 M. mahāma. 3 M. dharmarajāssa gurunā aūñataṛacariyena katam. 4 M. o nam.
kaccāyanasāro ca kaccāyanabhedaṁ ca kaccāyanasārassā ṭīkā ca'ṭi tividham ² pakaraṇam attano matiyā dhāma-nandaćarīyena ³ katan. (S.v.d. 1250.)
lokadipakasāraṁ nāma pakaraṇam attano matiyā navena medhamkārācariyena katam.
lokuppattipakaraṇam attano matiyā aggapaṇḍitācariyena katam.
jaṅghadāsakassa magadhabhūtā ṭīkā attano matiyā va-jirācariyena ⁴ katā.
mātikātthadipāni abhidhammatthasaṅgahavanānā sī-mālāṅkārassa ṭīkā gaṇḍhisāro paṭṭhānaṅgaṇānānayo ca'ṭi ime pañca pakaraṇāni attano matiyā saddhammajotipālācariyena katā.
saṅkhepavanānā paraṁ kammabāhunāmena jambudipissareṇa raññā āyāciten'eva saddhammajotipālācariyena katā.
kaccāyanassa suttaniddeso attano sissenā dhama-cāritterena āyācitenā saddhammajotipālācariyena kato.
vinayasamuṭṭhānadipāni nāma pakaraṇam attano gu-runā saṅghattherena āyāciten'eva saddhammajotipālācariyena katā.
satta pakaraṇāni pana tena pukkāmanagare ⁵ katanā saṃ-khepavanānā yeva laṅkādipe katā.
abhidhammapaṇḍarasaṭṭhānanavanānānā nāma pakaraṇam attano matiyā navena vimalabuddhācariyena katam.
saddasāratthajālini nāma pakaraṇam attano matiyā nāgītācariyena ⁶ katā. (S.v.d. 1249.)
saddasāratthajāliniyā ṭīkā panyanagare raññō gurunā saṅgharājena āyācitenā ten'eva vimalabuddhācariyena katā.
vutodayassa ṭīkā abhidhammatthasaṅgahassa ṭīkāya paramatthamaṇijusā nāma anuṭikā dasa gaṇḍhivaṇṇanā nāma pakaraṇam magadhabhūtāṁ vidaggaṁ vidadhimuk-

¹ M. omits.  ² M. dividham.  ³ M. aññatrā.  ⁴ M. civarācivar arena.  ⁵ M. mukkā.  ⁶ U. nāgītena.
hamaṇḍanassa⁴ тиkā ca’ṭi imāni paṇca⁰ pakaraṇāni attano mātiyā ten’eva navena vepullabuddhācariyena katā.⁴
paṇḍapakaraṇāṭikāya navānuṭikā attano mātiyā aṇuṭarācariyena katā.
maṇīsāramāṇjūsā nāma anuṭikā maṇḍipāni nāma dvāra-kathāya anuṭikā jātakavisodhanaṇā ca gāṇḍābharaṇanā ca attano mātiyā ariyavamśācariyena katā.
peṭakopadesassā tiṭkā attano mātiyā udumbaranāmācariyena makuṇanagare⁴ katā.
catubhāṇavārassa aṭṭhakathā mahāsārapakāsini mahā-dipani sāratthadipani gatipakaraṇaṃ hatthasāro bhummasaṃgaho bhummaniddeso dasavatthu kiyaviratiṭkā jotaṇa niruttī vibhattikathā saddhammapālīni paṇcagatīvāpanāna bālacittapobodhanaṃ dharmacakkhasuttassa navaṭṭhakathā dantadhātupakaraṇassā tiṭkā ca saddhammapōyano bālap-pobodhanaṇī ca jinālaṃkārassa navatikā ca liṅgattthavaraṇavīnicchayo paṭimokkhavivaraṇaṃ paramatthakathā-vivaraṇaṃ samantapāsādikāvivaraṇaṃ catubhāgatṭhakatā-vivaraṇaṃ abhidhammatthasamgahavivaraṇaṃ sace samkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ saddavuttii-vivaraṇaṃ kaceṇyanasāravivaraṇaṃ abhidhammasamgahassa tiṭkavivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkabhimaṇaṃ mahāvessantarajātakassa navaṭṭhakathā pathamasambodhi lokani buddhaghosācariyanidānami mi-lindapanḥavaṇāṇā caturakkhyāya aṭṭhakathā saddavutti-pakaraṇassā navatikā ca’ti imāni cattārispakaraṇāni attano mātiyā sāsanassā jutiyā ca saddhammassā ṭhitiyā ca laukādipādisu visuṃ visuṃ acariyeli katāni.
sambuddhe gāthā⁵ ca -la- navaharagunavāṇanā ca’ṭi ime buddhapanāmadikā gathāyo attano attano buddhāgunapakaṃsanatthāya attano paresaṃ ca anantapaṇiṇapavattatthāya ca paṇḍitehi laukādipādisu thānesu visuṃ visuṃ katā.

iti cullagandhavāṃse gandhakārakācariyadipako nāma catutttho paricchedo.

---
¹ U. maṇḍassa. ² M. cattāri. ³ M. vimala. ⁴ M. pakuto. ⁵ sambuddha.
nāmaṁ āropanam poṭṭham phalam gandhakārassā ca lekhāṃ lekhāpanam c'eva vadāmi'ham tad anantarān'ti.

tattha caturāsitidhammakkhandhasahassānaṁ 1 piṭakani-kāyaṅgavagganipātādiṇāṁ nāmaṁ.

kena āropitam kim attham āropitan'ti.

tatrāyaṁ visajjana. kena āropitan'ti. paṅcasatehi khiṇāsavēhi mahākassapamukhehi āropitam. te hi sam-buddhavacananām saṃgāyanti idam piṭakaṁ ayam nikāyo idam aṅgaṁ vaggo ayam udnāno'ti evam ādiṇāṁ nāmaṁ kārāpenti.2

kattha āropitan'ti. rājagaha vebhārapabbatassa pāde dhammamāṇḍape āropitam.

kada āropitan'ti. bhagavato parinibbutte paṭhamsaṃgā-yanakāle āropitam tike māse nikkhamaniye.

kim attham āropitan'ti. dhammakkhandhānaṁ anāṭṭhāya sattahitāya vohārasukhatthāya ca āropitam.

saṃgītikāle paṅcasatā khiṇāsavā tesam ca dhammakkhandhānaṁ nānavagganipātakā. imassa dhammakkhandhassa ayam nāmo hotu imassa pakaraṇassa ayam nāmo' ti abra-vum sabbanāmādiṅāṁ kiccaṁ akāmsu.3

dhammakkhandhanāmadīpaṁ niṭṭhitā.

caturāsitidhammakkhandhasahassāni kena poṭṭhake āropitāni kattha āropitāni kada āropitāni kim attham āropitani. ayam pucchā. tatrāyaṁ visajjanā. kena āropitaṁiti. khiṇāsavamahanāgehi āropitāni.

kattha āropitāni. lankādepe āropitāni. kada āropitāni. saddhāṭissarajino puttassa vaṭṭagāmanirajassa kāle āropitaṁ.
kim atthaṃ āropitāni. dhammakkhandhānaṃ avidham-
Sanaththāya saddhammathitiyā sattahitāya āropitāni ।
tato paṭṭhāya te sabbe nikāyā honti poṭṭhake |
atthakathā ṭikā sabbe honti poṭṭhake ṭhitā |
tato paṭṭhāya te sabbe bhikkhū ādīmahāganā |
poṭṭhakesu ṭhite yeva sabbe passanti sabbā |
poṭṭhake āropanadīpika niṭṭhitā.

\[1\] M. adds
dharamāno bhagava ambākaṃ sugato dharo |
nikaye pañca desesi yāva nibbānagamanā |
sabbe pi te bhikkhū ādi manasa vacasā maro (?) |
sabbe vācuggatā honti mahāpaññāsatiro (?) |
nibute lokaṅṭhamli bhato (?) vassasataṃ bhave |
ariyā nariyā pi ca sabbe vācuggatā dhuvaṃ |
tato paraṃ atṭhārasaṃ dvīsataṃ vassaganānaṃ |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasa vacasā yeva vācuggatā sabbādā |
duttaṅgamanirajño ca kālo vācuggato dhuvaṃ |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) |
tato paraṃhi rājā vaṃ tato cuto ca tusite |
uppaṣja devaloke so devehi parivārito |
saddhātisso'ṃ nāmena tassa kim ninkohi to (?) |
takoladdharaṭṭho hoti buddhasāsanampālako |
tadā kāle bhikkhū āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāva rañño mananā |
tato cuto sa rājā ca tusite uppaṣjati |
devaloke thito santo tadā vācuggatā tato |
tassa puttā pi ahesum anek'va rajjāṃ gata |
anukkamena cutā te devalokamhi satā dhuvaṃ |
tāṭhā pi te sabbe bhikkhū vācuggata'va sampada (?) — |
nikāye pañcavidhe va dhāraṇa va satimata (?) |
tato paraṃ poṭṭhakesu nikāya pañca pi ṭhitā |
tadā atṭhakathā ṭikā sabbe gandhā poṭṭhake gata |
sabbe poṭṭhesu ye gandhā pāli-atṭhakathāṭikā |
samthita samthita honti sabbe pi no nassanti te |
tadā te poṭṭhake yeva nikāyā pi ṭhitākhiḷa |
yo koci pañḍito viro aṭṭhakathādikāṁ gandham karoti kārāpeti vā tassa anantako hoti puññasaṁceyo anantako hoti puññānīsaṁso caturāsīticeṭiyasahassakaranasaṁsadiso ca-turāsītibuddharūpakaranasaṁsadiso caturāsītibodhirukkhasaṁ-

ha-saropanasadiso caturāsītivārasahassakaranasaṁsadiso

yo ca buddhavacanamaṁjūsāṁ karoti vā kārāpeti vā (so ca buddhavacanam karoti vā kārāpeti vā) 1 yo ca buddhavacanam poṭṭhake lekham karoti vā kārāpeti vā yo ca poṭṭhas-

kaṁ vā poṭṭhamālaṁ vā deti vā dāpeti vā yo ca telam vā cuṇṇam vā dhammaṁ vā (poṭṭhamakupuññhanatthāya yaṁ kiñci navattam (?) poṭṭhakachidde anīṭṭhāya (?) yaṁ kiñci suttaṁ vā) 2 kaṭṭhaphalakadvayam poṭṭhamakam vūhanatthāya yaṁ kiñci vattam vā poṭṭhamakabandhanatthāya yaṁ kiñci yottam (vā poṭṭhakalapuputanatthāya yaṁ kiñci tavikaṁ (?) 1) deti vā dāpeti vā yo ca haritalena vā manosiya vā suvaṇṇena vā rajatena vā poṭṭha-

kamandam vā kaṭṭhaphalakamandam vā karoti vā kārāpeti vā tassa anantako hoti puññasaṁceyo anantako hoti puññānīsaṁso caturāsīticeṭiyasahassakaranasaṁsadiso caturāsītivārasahassakaranasaṁsadiso bhāve nivattamāno so silaguṇam upāgato mahātejo sadā hoti sīhanādo visārado.

āyuvaṇṇabalupeto dhammakāmo bhāve sadā |
devamanussalokesu mahesakkho anāmaya ||

ṣīḍas aṭṭhakathādini bhavantīti vadanti ca | parihāro pañḍītehi vattabōva
laṅkādipissaraṇōvā saddhātissassa rājino |
vuttalaṅkādipissā issaro dhammiko dharo |
tādā kiñṇasaṁvassa rājino putta laṅkādipissa issaro
dhammiko dharo |
tādā kiñṇasava sabbe olokeni anāgatā kiñṇasava |
passanti te duvaṁne va puthujjano (?)
sabbe pi te bhikkhu ādi bahutarā puthujjanā |
na sikkhisanti te paṇca nīkaye vācuggataṁ iti | poṭṭhakesu sabbe paṇca ārodhapanti kiñṇasava |
saddhammacīvaraṭṭhāya (?) janānam puññatthāya ca ||
bhava nivattamāno so paññavā susamāhito  
adhīpaccaparivāro sabbasukhādhigacchati  
saddho vihāri hadayaṁū 1 sa vihagato bhava  
aṅgapaccaṅgasampanno ārohopenāhavā  
sabbasattappiyalo leoke sabbattha pūjito bhava  
devamanussasamcaro mittasahāyapālito  
devamanussasanāpattī anubhoti punappunam  
arahattaphalaṁ pattio nibbānaṁ pāpunissati  
patisambhidā catasso abhīṁṇa chabbidhe vare  
vimokkhe aṭṭhake setṭhe gamissati anāgata  
tasmā hi paṇḍito poso sampassaṁ hitam attano  
kāreyya sāmaṁ gandhe ca ānīhe hi pa kārāpaye  
potṭhake ca gandhe pāḷiaṭṭhakathādike  
dhammamaṁjusā gandhe ca lekham kare kārāpaye  
potṭhakam potṭṭhakamūlaṁ ca telam cuṇṇathusam pi  
ca  
pilotikādikam suttam kaṭṭhaphaladvayam pi 2 ca  
dhammapūtanatthāya 3 ca yaṁ kiṇei mahagghavattam  
dhammabandhanayottam ca yaṁ kiṇei ṭhapitam pi  
dadeyya dhammavettam pi vippasannena cetasā  
ānīe cāpi dājjāpeyya mittasahāyabandhaveṭi  
gandhakaharelekhe lekhaḥpanānisaṁsadipanā  
niṭṭhitā.

iti cullagandhavaname pакiṇṇakadípako nāma paṅcamo  
pariceedho.  
so 5 haṁsāraṭṭhajato nandaṁpaṁño 6 ti visuto  
saddhāsīlavarūpeto dhammasāragavesano 6  
so yam. 7

1 M. hadaṁu.—U. obato. 2 M. oṭṭhayamhi.  
3 M. omadana. 4 M. ca. 5 U. omits. 6 M. orasa.  
7 U. alam.—M. addds  
bhogam tvāvidham  
jinaṁuvayaṁ pūram sabbadhammaṁ vicinanto  
visati missam gato 9  
sabbadhammavissajjanto kikaraṁeva bhikkhuno  
chavassāhaṁ ganaṁ bhītvā kāmānaṁ abhimaddhanam ||
santisabhāvanī nibbānaṁ gavesanto punappunaṁ |
vasanto ¹ taṁ manorammanī ² piṭakattayasamgahanī |
gandhavaṁsaṁ imaṁ khuddaṁ nissaya ³ jaṅghadāsa-kan'ī
ti

iti pāmojjatthāyāraṁāvasinā nandapaṁśacariyena
kato cullagandhavaṁso
niṭṭhito.

¹ U. adds araññavihāre.—M. gavesanto.
² M. vanārammanī.
³ M. abhiya saṅghe.
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by

DR. H. WENZEL.

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Notes and Queries

by the

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Akkula, Pakkula, Bakkula, Vakkula.

"Atha kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulo pak-kulo ti akkula-pakkulikaṃ akāsi."

"Yaḍā sakesu dharmesa pāragū hoti brāhmaṇo
Atha etam' pisācañ ca bakkulañ c' ātivattati ti"
(Udāna, I. 7).

The various readings are akkulo bakkulo and ak- kulavakkulikaṃ. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukaraṇa-sadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie fo fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that some take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an interjental use of the words (ākula vyākula, some-

1 Many of the "Notes" are merely meant to be "additions" to Childers' Dictionary, and are not here given on account of any crux they may contain.
thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. Jat. III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the Jaina sutta, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65–69):

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head... its ears were exactly like a pair of winnowing sieves...; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue...; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve...; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettledrums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands... were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver)...; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjuṇa tree, excessively tortuous...; its
shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungooses, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—


Ajakalāpakassa yakkhaṁsa bhavanaṁ ti tassa yakkassa vimāne. Tadā kira satthā tam yakkham dametukamo sāyaṁhasamaye eko adutiyō pattacivaraṁ ādāya Ajakalāpakassa bhavanadvaram gantvā tassa dovārikam bhavanam pavisanatthāya yāci. ‘So kakkhalo bhante Ajakalāpako yakkho, samoḥo ti vā brāhmaṇo ti vā gāravam na karoti, tasmā tумhe evaṁ jānātha, mayham pana tassa ca anārocanam ayuttan’ ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakassa santikam


Tikkhattaṃ akkulo pakkulo ti akkula-pakkulikām akāsiti tayo vāre akkulo pakkulo ti bhīṃsāpetukāmatāya evarūpaṃ sammad akāsi. Anukaranaṃ sado hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahata uṣahasena asani-sata-saddassa saṅghātan viya ekasmiṃ thāne puñjakatam hustvā viniccayantam disā-vajānaṃ kappa-gajjita-kesara-sīhānaṃ sīha-ninnādaṃ, yakkhānāṃ hūṅkāra-saddaṃ, bhūtanām aṭṭhahāsāvaṃ, asūraṇaṃ appoṭana-ghosan, indassa devaṇāīno vajiraṇaṃ nigghosa-nighosaṃ attano gambhirataya vipphāritataya bhayānakatāya ca avasesanā sammad abhibhavantam iva.

AGGINIKÂSI.

"Padumam yathâ aggìnîkâsi-phâlimam" (Jât. III. p. 320).

Aggìnîkâsi = suriya. cf Sk. kâsi, 'the sun.'
AGGO.

"Viha ragga," cf. Sk. agra, 'multitude,' and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĂví.

"So 'ham na sussam asamadurassa dhamma'm ten' amhi atto vyasanagato aghăví" (Sutta N. III. 11. 16).

Aghăvî (adj.), 'suffering'; cf. Sk. agha, 'pain,' 'suffering.'

ANKEŤI.

"Imasmiṃ pana rukkhe ambāni anketvā gahitāni ekam phalam asamente amhākam jīvitam n' atthi" (Jāt. II. p. 399).

Aṅketi = Sk. āṅkayati, 'to mark.' In the following passage it means 'to brand.'

"Kincid eva dosam disvā tālētvā bandhitvā lakkhaṇena anketvā disāparihogena pi bhunijissanti" (Jāt. I. p. 451).

AṅGĂRĬ.

"Aṅgāri no dāni dumā bhadante phalesino chadanaṁ vippahāya
te accimanto va pabhāsayanti... . . ." (Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṅgari = bright, red; cf. Sk. angara, a fire brand; aṅgāri, a portable fire-place. Aṅgāraka, the planet Mars (see Sum. p. 95).

AṅGINĬ.


Does aṅga-latīthi = Sk. aṅga-rakta, a plant with pale red blossoms? The mention of pāṭalī in this verse seems to indicate this.

ACCĂVADATI.

"Atha kho sa bhikkhumī tassa bhikkhuno bhunijantassa pāṇīyena ca vidhūpanena ca upatiṭhitvā accăvadati" (Suttav. II. p. 263).
Accāvadati (atyāvad, not in Sanskrit) seems to have the meaning of ‘to greet too familiarly.’

Accupeti.

“Atha kho so bhikkhu aggālam accupesi,” then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive accupīyati see Cullav. V. 9. 2.

Accupati (āchup, not in Sanskrit), ‘to insert, fit in.’

Ajakara.

“Tesam ajakaram medam accahāsi bahutāso” (Jāt. III. p. 484).

Ajakara = Sk. ajagara, a boa-constrictor (see Mil. pp. 303, 406).

Ajjha.

“Ajjhāgare,” in one’s own house (Aṅguttara III. 31).

Sk. ātmya, through the forms ādmya, adhya?

Ajjhappatto.

“Atha nam so sakuṇo ajjhappatto... ākāsāṃ pakkhandi” (Dhammapada, p. 155).

“Dijo yathā kubbanakām pahāya bahupphalam kānanaṃ āvaseyya evam p’aham appadasse pahāya mahodadhim haṃsa-r-iv’ ajjhappatto”

(Sutta N. V. 18. 11, p. 207).

“So passasanto mahata phaṇena bhujāigamo kakkaṭam ajjhappatto” (Jāt. III. p. 296).

Ajjhappatta (adhyāpraṇ, not in Sanskrit) = sampatta, ‘come to, reached.’

“Atha nam tattha gecaram ghanhantam disvā sakunagghā sahasā ajjhappattā aggahesi” (Jāt. II. pp. 59, 60).

“Vitatapo ajjhappatto bhaṇji lohitapo tapaṃ” (Ibid. p. 450).

Here ajjhappatto seems to mean ‘come down on,’ ‘flown at,’ ‘rushed at.’
NOTES AND QUERIES.

AJJHAYANA.

“Bhagavā pi... a j j h a y a n a - a j j hāp a n a - p u b b jinācinānāmsatthi-paṇeni-vamsa-dharaṇo” (Mil. p. 225-6).

It is contracted to ajjhena in the phrase ajjhena-kujja (Sutta N. II. 2. 4) = niratthakānathajanakaganthapariyāpuṇaṇa (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as kujja = Sk. kusba, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

Ajjhayana = Sk. adhyayana.

AJJHĀYAKA.

(1) “Ajjha ya k o pi ce as sa tiṇṇaṁ vedāna pāragū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇaṁ vedana pāragu” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punadiyase rājā supin a j j hā y a k e pucchi” (Suttav. I. p. 310).

In the first passage ajjhāyaka is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. adhyāya, ‘a reader, student’).

AJJHIṬṬHA.

“Athā kho Mahā-ariṭṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattanukkamena dhammadane nisīdi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhīṭṭha (adhy-ish, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Samyutta XI. 1. 5).

Ajjhārūhārūkkhā (Jāt. III. p. 399, 1. 14).

Ajjhārūhati (Sk. adhy-ā-rūḥ), ‘to increase, grow.’

Ajjhārūḥa = Sk. adhyārūḍha.

AJJHUPAGACCHIṬṬA.

“Dhanum tūniṁ ca nikkhippa saṅganam ajjhupagami” (Jāt. II. p. 403).

Saṅgam ajjhō = pabbajjam upagato; pp. ajjhupa-gata (Mil. p. 300; Thera G. v. 587, p. 61).
Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
‘to resort to, practise.’

**AJJHUPEKKHATI.**

“Yam so attano orase piye putte... disvā ajjhupkkekkhi” (Mil. p. 275). See Aṅguttara III. 27; p. 126-7; III. 100. 13; Sum. p. 53.

Ajjhupkekkhati (adhy-upeksh, not in Sanskrit, from root īkṣh), ‘to be indifferent, to disregard.’

**AJJHUPAHARATI.**

“Yato ca so bhutaram bhujanami ajjhupahari
tato tatthi’ eva saṃsīdi, amattānī hu so ahu”

(Jāt. II. p. 293).

Ajjhupaharati = ajjhoharati, ‘to eat’ (adhy-upa-hrī not in Sanskrit).

**AJJHUPETA.**

“Suciram avanipalo saññamaṇḍ ajjhupeto” (Dāth. IV. v. 5; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), ‘arrived at, attained.’ See Ajjhupagacchati.

**AJJHETI.**

“Na so socati, nājjheti” (Sutta N. IV. 15, 14).

Ajjhetti (Sk. adhyetī) = abhijjhāti (abhijjhati), ‘to long for,’ ‘covet’ (see Dāth. III. v. 81).

**AJJHOGĀHETI.**

“Yadā āham bahāraṇīne suññe vivinakānane
ajjhogāhetvā viharami Akatti nāma tāpaso”

(Car. Pit. I. 3).


Ajjhogāheti (adhy-ava-gāh, not in Sanskrit),
‘to plunge into, to enter.’
AJHOPANNA.

“So tam pindañapätañ gathito mucchito ajhópanno . . . paribhunjati” (Añguttara III. 121; see ibid. II. 5. 7; Udána VII. 3. 4; Sum. p. 59).

Ajhópanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit).

AJHOSÄYA.

“Sabbe bälaputhujjanā kho . . . ajjhättika-bähire āyatane abhinandanti abbhavadanti ajhósäya tipithanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajhósäna, see Añguttara II. iv. 6, p. 66.

Ajhósäya gerund of ajhösati (Sk. adhy-ava-so).

ANÇATI.


ANJANA.

The only meaning assigned to anjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanañti dve vā tiṇi vā pātalāni (cataracts in the eye) niharañsamattham khārañjanam” (caustic ointment) (Sum. p. 98).

Añjani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

AṬTAKA.


AṬTIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

Aṭṭhvadanti here seems to mean welcome, delight in.
NOTES AND QUERIES.


We also find the form addiyati (Therī G. Com. p. 204) and addito (Ibid. v. 328, p. 155).

Cf. "Santi Bhagavataḥ ēravakā ye 'nena pūtikayen ārdiyamānā jehriyante vijugupsamāṇāḥ castram apy ādhārayanti" (Divyāvadāna, p. 39, l. 7).

ĀḷA.

In the Pāli Text Society’s Journal for 1884 āḷa was pointed out as meaning ‘the claw of a crab’ (see Saṃyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

Aṉḍaka.


AṬI.

Under aṭi Childers note its use before adjectives to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with nouns. Cf. the following:—

Aṭi-aggaṭā = ‘immense superiority’—“Buddho aṭi-aggaṭāya anupamo” (Mil. p. 278).

Aṭi-jaccatā = ‘great efficacy’—“Agado aṭi-jaccatāya piḷāya samugghātako rogānaṁ antakaro” (Mil. p. 278).

Aṭi-ppaḥhatā = ‘intense brilliancy’—“Suriyo aṭi-ppaḥhatāya timiram ghāteti” (Mil. p. 278).


Aṭi-vitthāratā = great diffusiveness—“Ākāso aṭi-vitthāratā ananto” (Mil. p. 278).
ATINETI.


ATIPĀTA, ATIPĀTI.

“Tattha pāṇassa atipāto pāṇatipāto” (Sum. p. 69). Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhātipātin” (Sutta N. II. 2. 10). Atipāti (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitvā aṁena vadanti suddhim” (Sutta N. IV. 13. 14). Atiseti (Sk. atiçī), ‘to excel,’ ‘surpass.’

ATIHARĀPETI.


Atiharatī seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1–4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTHANTARO.

“Atthaṁ ca yo jānāti bhūsitassa atthaṁ ca niত्तvāna tatha karoti atthantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).

Cf. dosantaṁ = patiṭṭhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavaṁ so dhammaṭṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanaṁ atthavantam”; “vācā atthavati” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’
NOTES AND QUERIES.

ATTHIPAÑHENA.

"Atthipañhena āgamaṃ," 'I have come suppli-
antly with a question' (Fausböll). Sutta N. V. 15. 1;
V. 16. 3. Ought we not to read atthi pañhena, 'desiri-
ous of (receiving an answer to) a question,' the instrumen-
tal being governed by atthi and (Sk. arthin) atthiko.

ATTHIKAROTI.

"Tad attihikatvāna nisamma dhiro" (Sutta N. II.
8. 2). See Udana VIII. 1–4; Samyutta IV. 2. 6; VIII. 6;
Mahāv. II. 8. 4.

Atthikaroti = 'to realise,' 'understand.' The
translators of the Vinaya Texts explain it by 'to admit
the authority of.'

ADEJJHA.

"Dhamma dejjham hatvāna usun sandhāy upā-
gami" (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.
A dejjha (= Sk. adhi-jyā), 'strung,'

ADEJJHA = ADVEJJHA.

"Advejjha-vacanā buddhā" (Buddhavamsa, II. 110,
Adevjha (Sk. advaidhya), 'sincere,' 'free from
duplicity.'

ADHIKARAŅI.

Adhikaraṇī, 'a smith's anvil' (Jāt. III. 282). See
Karāṇi.

ADHIPA.

"Nāradhipa" (Dāth. III. v. 52). "Migādhīpa,"
'a lion' (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap.
p. 417. Adhipa (Sk. adhipa), 'lord,' 'ruler,' 'king.'

ADHIPATI.

In "cando uḷāra-jādhipati" (Mil. p. 388) ought we not
to read uḷu-rājādhipati?
ADHIKUṬṬANA.

"Sattisūlupamā kāmā khandhānaṁ adhi kuṭṭa na (Therī G. v. 58, p. 129; v. 141, p. 137 = Saṁyutta V. 1, 6, p. 128).

Adhi kuṭṭana = ‘a cutter,’ ‘knife,’ from the root kuṭṭ, ‘to cut.’

ADHIPĀTETI.

"Atha kho . . . Bāhiyaṁ Dāruceśiye gāvi taruṇa vacchā adhipatetvā jīvita voropesi" (Udana I. 10, p. 8.)

We do not find adhipat in the Sanskrit dictionaries in the sense of abhipat, ‘to assail,’ ‘attack.’ The variant lection (Burmese) a vi bād hi t vā points to adhi bād h, but the reading in the text is quite right; cf. ‘pāsaṅ ca ty-aham adhipatayissam’ (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988-9, 1025, we find ‘muddhādhipatā’ (≡ muddhāpata, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhipatana (≡ pāta), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

"Tena kho pana samayena sambahulā adhipatakā tesu telappadipesa āpāta-paripatam anayam āpajjante." . . . Patanti pajjotam iv’ ādhipatā" (Udana VI. 9, p. 72).

Adhipataka (v. l. atipataka) = salabha, ‘moth.’

In Sutta Nipāta (IV. 16, 10) we have the following reference to adhipata:—

"Paṅcanna dhīro bhavyanāṁ na bhāye bhikkhu sato sa pariyantacāri:
dāṁsādhipatānaṁ siriṁsapānam manussaphassānam catuppaddanaṁ."

Upon the above the Commentary has this note of explanation:—

¹ For paṭṭaha-pātakā (in the Com.) read patangapaṭṭaka.
"Damsādhipātānan ti piṅgala-makkhiṇānaṃ ca sesa-makkhiṇānaṃ ca sesa-makkhiṇā hi tato adhipatīvaḥ khādanti (?badhanti), tasmā adhipātā ti vuccanti" (Translation, p. 181).

ADHIBHAVATI.

"Mā vo kodho ajjhabhāvī" (Saṃyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjhibhāvi = ajjhabhāvi "vināsaṃ pāpesi"; and ajjhābhavati (Ibid. p. 357, ll. 6, 16).
Adhibhavati (Sk. adhibhū), 'to overcome.'

ADHIMUCCHITA.

"Kimī va milhasallitto saṅkhāre adhimucchito" (Thera G. v. 1175, p. 105). Cf. "gandhesu adhimucchito" (Thera G. v. 732), "ettha loko 'dhimucchito" (Saṃyutta IV. 2. 7. 7).

"Panitam yadi vā lūkham appam vā yadi vā bahum Yāpanattham ābhunījīmusu agiddhānādhimucchita" (Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as mucchita. Cf. "adhimucchitā pajā" (Jāt. II. p. 497–8), where adhimucchitā is explained by "kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

Adhimuccati, 'to have faith, to trust,' is also used with loc.

"Vinayassu mayi kaṅkhaṃ adhimuccassu brāhmaṇa" (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; "ten'assa desanāya cittaṃ mādhātum mādhimuccati" (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = 'to set free.'

ADHIVĀSAKA-JĀTİKĀYA.

"Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

Cf. "adhipatati vayo khaṇo tath' eva" (Jat. IV. p. 111).
him kathesim” (Jāt. III. p. 369; IV. p. 11), ‘I spoke impatiently with you.’ Cf. aṭṭhāvatāsaka, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

“Viriyam me dhuradhorayham yogakkhemā dhiva-hanaṃ” (Sutta N. I. 4. 4).

Cf. adhivāhana (f) (Thera G. v. 519, p. 54); adhivāhana (not in Sanskrit), ‘carrying,’ ‘bearing.’

ADHISETI.

“Aṇḍāni ... adhisayitāni” (Suttav. I. p. 3).

“Athā pubbalohitamisse
tattha kim paccati khibisaṅkri
yaññan disataṁ adhiseti
tattha kilijjati samphusamāno”

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseti (Sk. adhīṣṭi) (1) ‘to lie on, sit on eggs;’
(2) ‘live in.’

ADHĪYATI.

“Kasmā tuvam dhammapadāni bhikkhu
nādhiyasi bhikkhūhi saṁvasanto”

(Saṁyutta IX. 10. 4).

“Rājakumāro ... vijam aṭṭhīyatī” (Mil. p. 164).


Adhīyati (Sk. adhī) ‘to study,’ ‘learn,’ ‘acquire.’

ANĀYASA.

“Upasanto anāyāso vippasannamanañvilo
kalyānasilo medhāvi dukkhass’ antakaro siyā”

(Thera G. v. 1008, p. 91).

Anāyasa, ‘peaceful,’ from āyāsa, ‘effort,’ ‘trouble.’

ANIKĀTHHA.

“Dovārika-anikāṭṭha ... rājupajīvine jane disvā evam cittaṁ uppaṭṭeyya” (Mil. p. 234).
NOTES AND QUERIES.

Anīkattha (Sk. anika-stha), ‘a sentinel,’ ‘royal guard’; cf. anika, ‘army,’ ‘array.’

Anīṭhūri.

“Anīṭhūri ananugiddho anejo sabbadhī samo” (Sutta N. IV. 15. 18).
A-nīṭhūri (Sk. a-nishṭūrin), ‘not harsh.’

Anīṭhihi.

“Abhibhū hi so anabhībhūto
sakkhi dhammaṁ anīṭhiham adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassāṁ anusikkhe ti”
(Sutta N. IV. 14–20).

See ibid., V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.
Anīṭhiha, ‘without traditional instruction’; Sk. itihā, ‘according to tradition.’

Anukaroti.

Anukaroti (Sk. anukṛi) ‘to imitate’ (with gen.).

Anukkamati.

“Hatthikkhandhāvapattitam kuṇjaro ce anukkame
Saṅgāme me mатаṁ seyyo yaṁ ce jīve parājito ‘ti”
Anukkamati (Sk. anukram), ‘to abandon.’

Anukāma, Anukāma.

“Ayam Assakarājena deso vicarito mayā
anukāmayā anukāmena pyiiena patinā saha”
(Jāt. II. p. 157).

Anukāmayā (inst. of anukāmā) = kāmayamānāya (Com.); anukāmena = anukāmānena (Com.).
ANUGĀNḤĀṬI.

"Na kho pana maṃ Satthā samparāyiken’ ev’ atthena anugānḥāṭi diṭṭhadhammikena pi anugānḥāṭ’ eva" (Jāt. II. p. 74).
See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1.
Anugānḥāṭi (Sk. anu-grah), ‘to protect.’

ANUGĀYATI.

"Ye keci siddhā saccam anugāyaṇṭi" (Mil. p. 120).
"Pārayanam anugāyaṭantam" (Sutta N. V. 18. 8, p. 206). "Tattha sikkhā anugīyaṇṭi" (Sutta N. IV. 15. 6).
Anugāyaṭi (Sk. anugai, to sing after or to another), ‘to repeat,’ ‘declare.’

ANUGHĀYATI.

"Bhamarā va gandham anughāyitvā pavisanti" (Mil. p. 343).
Anughāyaṭi (anu-ghrā not in Sanskrit), ‘to smell,’ ‘snuff.’

ANUGIJHATI.

"Thiyo bandhū puthukāme yo naro anugijhāṭi abalā nam baliyanti” (Sutta N. IV. 1. 4. See ibid. IV. 10. 7; IV. 14. 7). See Jāt. IV. p. 4.
Anugijdhā (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).
Anugijhāṭi (Sk. anu-grīḍh), ‘to be greedy after.’

ANUĆAṆKAMATI.

“Buddhassa caṅkamanantassa pitthito anucaṅkamim” (Thera G. v. 1044, p. 93).
Anucaṅkamati (anu-caṅkram not in Sanskrit), ‘to follow.’

ANUCIṆṆA.

"Teh’ ānuṣṭubham isibhi maggam dassana-pattiya dukkhas’ antakiriyāya tvam Vaṭṭhā anubrūhaya”
(Theri G. v. 206, p. 143).
"Suyuddhena suyitṭhena samgāmavijayena ca brahmacariyanuṣṭubham evāyam sukham edhāti”
(Thera G. v. 236, p. 30).
Anucinna (1) = practised (pp.); in (2) = practice (sb.) from anucarati (Sk. anucarati), 'to follow out,' 'practise.' See Jät. IV. p. 286.

ANUJIVITA.

"Ditthigatam silavat anujivitam bhavupappati ca vadesi kidisam"

(Sutta N. IV. 9. 2).


ANUJJUGAMÍ.

Anujju-gamí (Jät. IV. p. 330), 'a snake,' from anujja (Sk. anājju), 'crooked,' and gamí, 'going.' Cf. anujjuka, Jät. III. p. 318.

ANUTÁPI.

Anutápiní (f) in "pacchá nutápiní," 'repenting,' 'regretting' (Therí G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. anutápa, 'repentance,' anutápin, 'regretting.'

ANUDANASSETI.

"Cariyam carato pi tava Tathágatassa sadevake loke setthabhávo anudassito" (Mil. p. 119).

Anudasseti (caus. of anudríç, 'to manifest.'

In the following passage anudassati is the future of anudáti, 'to give':—

"So kho panā yaṁ... kuttisaddo... Bodhisattanam dasa guṇe anudassati" (Mil. p. 276; 375).

ANUĐAHATI.

"[Kámá] ukkopma anudahanti" (Therí G. v. 488, p. 171). See Jät. II. p. 327, where anudahati = jhāpeti.

Anudahati (Sk. anu-dah), 'to burn,' 'consume.'

ANUDIŢHI.

"Ye te mahārāja sattā sa-kilesā yesaṁ ca adhimattā attanuditihi... te upādāya Bhagavata bhañitam..."
NOTES AND QUERIES.


Attānuudīṭṭhi, 'self-regard'?

ANUDĪPETI.

"Dhammadhammam-anudīpayītvā" (Mil. p. 227, U. 19, 38).

Anudīpeti (anudīp not in Sanskrit), 'to explain.'

ANUDDHĀMSETI.

"Anuddhamsēyyā 'ti codeti vā codāpeti vā, āpatti pācittiyassa" (Suttav. II. p. 148; Saṁyutta VIII. 2. 5).

Anuddhamsana (Par. VIII. 15).

Anuddhamseti (anuddhams not in Sanskrit) 'to reprove.'

ANUNAMATI.

"Cāpo vānume dhūro vanśo va anulomayam" (Mil. p. 372).

Cāpo ... anunamati (Ibid.)

Ibid. (Sk. anu-nam) 'to bend.' Anunamati.

ANUNETI.

"Sakam hi diṭṭhim katham accayeyya
chandānuṇīto ruciyā nivīṭtho"

(Sutta N. VI. 3. 2, p. 148).

Anunīta (Sk. anu-nī), 'induced, led.'

The passive Anunāyāti, 'to be persuaded,' occurs in Therī G. Com. p. 204.

ANUPAKUṬṬHA.

"Khattiyo... anupakuktuṭṭho jātivādena" (Suttav. II. p. 160).

The correct orthography, anupakkuṭṭha, is found in a parallel passage in Āṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upakkuṭṭha = 'irreproachable,' 'blameless.'
ANUPAKHJJA.

Childers says "this word represents the Sanskrit anupraskandya, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kho pana samayena chabbaggiyā bhikkhū . . . there pi bhikkhū anupakha jajaisi danti" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to antopavisati in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render anupakha jja by 'encroached on (the space intended for).’ The old com. on the 16th and 43rd Pācittiyas explain it by anupavisitva. The sense is 'supplanted, ousted,' and probably anupakha jja is the gerund of anupakha d, 'to eat into, worm into,' and hence 'supplant.' Anupakhandati = anupavisati occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA see ANUPATI.

ANUPADASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati sattame divase tuyhaṃ muddhā phalatu sattadhā" (Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. anupra-dā), 'to give,' 'make over.'

ANUPARIGACCHATI.

"Sabbā disānuparigam macetasā" (Saṃyutta III. 1. 9). See Jāt. IV. p. 267.

Anuparigacchati (Sk. anu-pari-gam), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"Tato eva avitivattā sakkāyaṃ nissaranābhimukhā ahutvā sakkāyatirāṃ eva anuparidhāvanta jātimaranāsārino rāgādhi anugatattā punappunaṃ jātimaranāṃ eva anusaranti." (Therī G. Com. p. 194).

Anuparidhāvati (anu-pa-ri-dāv not in Sanskrit) = anudhāvati, 'to run up and down.'
ANUPARIVATTI.

"Keci ādiecam anuparivattanti" (Suttav. I. p. 307).

"Devadatto ca Bodhisatto ca ekato anuparivattanti" (Mil. p. 204).
Anuparivattati (anu-pari-vrit not in Sanskrit), (1) 'to turn towards'; (2) 'to meet.'

In the following passage it seems to have the sense of 'to cause to go hither and thither' (in the round of continued existence): "Das' ime maharāja kāyānugata dhammābhave kāyam anudhāvantī anuparivattanti" (Mil. p. 253).

ANUPARIVĀRETI.

"Mā kho tumhe āyasamanto etam ukkhittakam bhikkhūm anuvattitha anuparivārethāti" (Mahāv. X. 1. 9, p. 338).
Anuparivāreti (anu-pari-vrī not in Sanskrit), 'to stand by, countenance.'

ANUPAVAJJA.

"Kin-nu kho me imehi tihi thānēhi anupavajjas-sa divaso vitivattatiti" (Mil. p. 391).
Anupavajja, 'blameless,' 'irreproachable,' from upavajja = upa-vadya: cf Pāli an-avajjo.

ANUPAVIṬTHA.

"Jānām' ahaṃ bhante Nāgasena, vāto athīti me hadaye anupaviṭṭham, na cāhaṃ sakkomi vātam upadas sayitun ti" (Mil. p. 270).
Anupaviṭṭha, pp. of anupavisati (Sk. anupraviṣṭ) = entered.

We sometimes find anuppaviṭṭha: "Puna ca parāmah mahārāja rukkho upagatānam - anuppaviṭṭhānam janānām chāyam deti" (Mil. p. 409).
Anuppaviṭṭhānam janānām = to persons coming under (for shelter).

Anupaviṭṭhatā occurs in Mil. p. 257: "Saighasama-mayam anupaviṭṭhatāya pi dakkhiṇām visodheta."
ANUPAHATA.

"Gimhe . . . anupahataṃ hoti rajajallam" (Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit), 'to throw up.'

ANUPATI.

"A-suddha bhakkho' si khanānapati" (Jāt. III. p. 523). "Khāṇānapatīti pamādakkhaṇe anupatana-silo." (Com.)

Anupati (Sk. anu-pati), 'following,' khaṇānu-pati -- following the impulse of the moment.

ANUPAPUNATI.

"Kalyāṇadhammo ti yadā janinda
loke samaṁnaṃ anupapunati"

(Jāt. II. 65; see Mil. p. 276).

Anupapunati (Sk. anu-prāp), 'to reach,' 'attain;' anupapita (Mil. p. 252).

ANUPPIYA.

"Anuppiya-bhāni" -- anuppiyam yo āha" (Jāt. II. p. 390).

Anuppiya (anu-prīya, not in Sanskrit), 'what is pleasant,' 'flattery.'

ANUPESATI.

"Tato rājā añṇamaṇṇam anusareyya anupeseyya" (Mil. p. 36).

Anupeseti (caus. of Sk. anu-praihs), 'to send forth after.'

ANUPPAVATTAKA.

"Dhammaacakkanupapavattaka bhikkhū," 'turning the wheel of the law' (Mil. p. 343).

Cf. "cakkānuvattakothero" (Thera G. v. 1014, p. 91).
NOTES AND QUERIES.

ANUPHARANA.
“Satayojan ānupharaṇaṇaccivega” (Mil. p. 148). Anupharaṇa (from anu-sphar, not in Sanskrit) ‘flashing through.’

ANUBUJJHATI.
“Yo pubbe katakalyaṅo katasattho-m-anubujjhati atthā tassa pavaḍṭhanti ye honti abhipatthitā” (Jāt. III. p. 387).
Anubujjhati (pass. of anubudh), ‘to be remembered’ has here the sense of avabujjhati. For anubodha see Mil. p. 233.

ANUBHĀSATI.
“Bhāsanti anubhāsanti,” spoke and respoke (Mil. p. 345).

ANUMAJJATTI, ANUMAJJANA.
“Navaṅgam-anumajjanto rattiṭhāge rahagato” (Mil. p. 90). Anumajjīyati (passive) (Mil. p. 275).

ANUPPAΒANDHATI.
“Tasmiṃ tālāke udakūpari mahāmegho aparāparaṃ anuppabandhanto abhivasseyya, api nu kho . . . tasmiṃ tālāke parikkhayam pariyaḍānam gaccheyyati—Nahi bhante ti—kena kāraṇaṃ mahārajaṭi—Meghassa bhante anuppabandhanatāyaṭiḥ” (Mil. p. 132).
Anuppa bandhati (anu-pra-bandh not in Sanskrit), ‘to follow,’ ‘succeed.’
Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAṆṆATI.
“Yathā kaliro susu vaḍḍhitaggo dunnikhamo hoti pasākhajāto,
evaṃ aham bharīyāyānītaya; anumañña maṃ pab-bayito‘mhi dāṇiti” (Thera G. v. 72, p. 11).

1 ‘As a young palm which, with its full-grown top, has become
Anumaññati (Sk. anu-man), 'to excuse.'
For dunnikkhamo (in the passage quoted above there is the various reading dunnikkhayo. Cf. Jāt. IV. p. 449, where dunnikkhayo = dunnikkaḍāhiyo.
"Dalhasmi mule visate virūle dunnikkhayo velu pasakhajato."

Anuyāyatī.
"Cakkavatti divase divase samuddapariyantā mahā-paṭhavim anuyāyatī" (Mil. p. 391).
Anuyāyatī (Sk. anuyā), 'to go through' (Sutta N.).

Anuyoga.
"Anuyogam dammi," 'I give an application' (Mil. p. 348).

Anulimpati.
Anulimpati (Sk. anulip), 'to anoint,' 'besmear.'

Anulepa.
"Bhesajjapāṇānulepa" (Mil. p. 152).
Anulepa (Sk. anulepa), 'anointing.'

Anuratta.
"Idha mahārāja rañño cattāro mahāmattā bhaveyyum, anurattā laddhayasā vissāsikā" (Mil. p. 146).
Anuratta (pp. of anu-rañj), 'attached, faithful.'

Anuravati, Anuravanā see Anusandaḥati.

Anuvattana, Anuvatti.
"Tividhassa sucaratadhammassa anuvattanam" (Jāt. I. p. 367).
Anuvattana (Sk. anuvatana), 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'
“Bhattu-vasānuvattini,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattini f. (Sk. anuvartini), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tīṇ’ imāni bhante gandhajatāni yesaṃ anuvātam yeva gandho gacchati no pativātam” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātam paribhanḍaṃ āropetunti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātam seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVASETI.

“[Bhisakko] ... viricanaṃ vireceti anuvāsanīyam anuvāseti” (Mil. p. 169). Anuvāsīta (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvāsati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

ANUIDHĪYATI.

“Sunanta dhāmmanā kālena taṃ ca anuidhiyuṇtu” (Thera G. v. 875 p. 81).

Anuidhīyatī = anusikkhati, anuvattati (Sk. anuidhīhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. —

“Porāṇaṃ pakatiṃ hitvā tass’eva anuidhīyatīti” (Jāt. II. p. 98; ibid. III. p. 357).

ANUVIGANETI.

“Na nūnīyāṃ paramhitānukampino rahagato anuvigāneti sāsanaṃ” (Thera G. v. 109, p. 16).

In the above passage anuvigāneti (not in Sanskrit) seems to have the meaning of vīganeti, ‘to regard.’
NOTES AND QUERIES. 121

ANUVICINTETI.

"Ayoniṃ paṭīnisajja || yoniso anuvicintaya" (Samyutta, IX. 11. 4 ; Thera G. v. 747; Jāt. III. p. 396).
Anuvicinteti (Sk. anu-vis-cint), 'to consider.'

ANUVIJJATI.

"Tāta, rājanivesanato bahuṃ ratanabhaṇḍāṃ haṭaṃ, anuvijjituṃ vattatiti āha" (Jāt. III. p. 506).
Anuvijjati (Sk. anu-vi-d), 'to find out,' 'discover.'

ANUVISAṬA.

Anuvisaṭa = patthaṭa, paṇñāṭa; "Sabbā disā anuvisaṭo 'ham asmi." Jāt. IV. p. 102; (anuvisṛita not in Sanskrit).

ANUVUTTHA.

"Cirānuvuttha pi karoti pāpaṃ," a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).
Anuvuttha, pp. of anu-vasati, 'to dwell with.'

ANUSAṆCARATI.

"Aparantagamanamaggam anusañcarante manusse gahetvā khādati" (Jāt. III. p. 502).
Anusañcarati (Sk. anu-sañ-car), 'to cross.'

ANUSAṆṆĀTI.

"Tasmiṃ . . . samaye raṇño na phāsu hoti atiyātuṃ vā niyyatum vā paccantime vā janapade anusaññātum" (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.
Does anusaññāti (Sk. anu-saṃ-yā) mean 'to visit one after the other,' or does it signify 'to conciliate' (Sk. anu-sañ-jā)?

ANUSAṆṆĀYATI.

"Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgabhe gaṇako ten' upasaṅkami" (Suttav. I. p. 43).
Anusaññāyati here seems to represent Sk. anu-san-dhyāyati, 'to investigate.'
ANUSATTHI.

"Tathāgato...anusatthim deti" (Mil. p. 172; see ibid. pp. 98, 227). "Ācariyāanusatthi" (Ibid. p. 347).

In the above passages anusatthi has the same sense as anuṣīṭṭhi (cf. Suttav. I. p. 342, and see note on Abhisattha).

ANUSĀSANI.

"Anusāsanī-pāthihāriya" (Aṅguttara III. 60. 6; Cullav. VII. 4; see Jāt. III. p. 323, and cf. anusāsanīya, Dh. 145; anusāsiyati, Mil. p. 186).

ANUSANDAHATI.

"Yathā kamsathālamākhoṭitaṃ paccā anuravati anusandhati, yathā...akoṭanā evam vitakko datṭhabbo, yathā anuravanā evam vicāro datṭhabbo" (Mil. p. 63).

"Anuravati anusandhati," a sound follows, or is connected (therewith). Cf. Sk. anussaṇḍhā, and Pali anussaṇḍhi, anussaṇḍhika.

ANUSIKKHATI.

"Ye pi tassa anusikkhante pi kāyassa bheda...nirayaṃ upajjanti" (Mil. p. 61; see Sutta N. II. 7. 11; Jāt. III. p. 315; Thera G. v. 963, p. 88; Samyutta II. 2. 2, p. 53). Anusikkhāpeti (Mil. p. 352).

Anusikkhāti (Sk. anu-ṣikṣhayati, desid. caus. of anu-ṣak), 'to imitate,' follow (with gen. or acc. and gen.).

ANUSIBBATI.

"Itare pi gavakkha-jāla-sadisaṃ anusibbantā nikkhantā" (Suttav. I. p. 336).

Anusibbatī (Sk. anu-siv), 'to interweave.'

'In the above passage kamsatāla means 'a gong.' Childers cites the word only in the sense of 'a bronze dish or plate.' See Jāt. III. p. 224, where kamsatāla signifies 'a metal dish' (of gold or silver), as opposed to mattikathāla, 'an earthenware dish.' But ought we not to read kamsatālam?
ANUSETI.

"Dīgharatānusayitām [gandhaṃ]" (Thera G. v. 768, p. 75; v. 1275, p. 114).

"Dīgharatām anuṣayitāṁ diṭṭhigatam ajānatam" (Sutta N. III. 9. 56). Adhered to for a long time are the views of the ignorant (Fausböll).

Anuṣeti (Sk. anu-çī, 'to adhere closely to'), 'to continue, endure.'

"So ca khvassa kodho na dīgharatām anuṣeti" (Aṅguttara, 130; Puggala III. 2).

ANUSSAYA.

"No paramparāgato anussavo ti" (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

Anussaya, 'report,' 'tradition.' Cf. anussutika (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has anupa, 'watery,' but not anūpa. Cf. Sk. anūpa, 'watery.' "Anūpakhetta," 'a marshy field' (Mil. p. 129; Jāt. IV. p. 381).

"Haritānopā ti udaka-middhamanassa ubhosu passesu harita-tiṇa-saṅchinnā anūpa-bhūmiyo" (Jat. IV. p. 358).

ANEKĀMSIKATĀ.

"Pāṇḍako anekāṃsikatāya mantitam guyham vivarati na dhāreti" (Mil. p. 93).

An-ekeṃsika-tā from the adj. ekaṃsika, 'certain.'

ANOVAŚÅKA.

"Sā tām disvā sāmi me anovassakaṁ ṭhānaṁ jānāhiti āha" (Theri G. Com. p. 188; see Jāt. III. pp. 73, 506).

Anovassaka, 'dry,' 'sheltered from the rain,' from ovassaka (ava-varṣhaka not in Sanskrit), 'rainy,' 'wet.'

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

"Padānusāra," 'tracking the footsteps' (Jāt. III. p. 88).
"Bodhisatto pi papātānusāreno pabbato patanto... gumbe laggi" (Jāt. II. 118).
Anusāra (Sk. anusāra), 'following,' 'tracking.'
For anusārinvipathānusāri see Thera G. v. 1141, p. 103; anusareti (caus. of anusāri) Mil. p. 36 (see Anupesati), 'to pursue.'

Antavā.
"Antavā ca anantavā ca loko ti" (Mil. p. 145).
Antavā (Sk. antavant) 'perishable.'

Antobhavika.
"[Buddho] saṁyutto lokena, antobhaviko lokasmin, lokasādhāraṇo" (Mil. p. 95).
"Buddho, associated with the world, born in the world, having fellowship with the world."
Cf. Sk. antarbhave, 'generated within,' 'inward.'

Anvāgata.
"Cutā patanti patītā giddhā ca punar āgatā.
katan kiccam rataṃ rammaṃ sukheten anvāgataṃ sukhan ti." (Thera G. v. 63, p. 10; Jāt. IV. p. 385).
Anvāgata (Sk. anvā-gata), 'following.'

Anvāneti.
"Ye kec' ime diṭṭhi paribbasānā
idad eva saccan ti vivādiyanti
sabbe va te nindam anvānayanti"
(Sutta N. IV. 13. 1).
"Anvāneti (Sk. anvā-nī) 'to lead to, to incur.'

Anvāyika.
"Pañña hi setthā kusalā vadanti
nakkhattarājā-ıva tarakānam,
silam siriñ cāpi satān ca dhamman
anvāyikā pañña vato bhavanti"
(Jāt. III. 348).
Anvāyika, a follower probably, on account of the metre, for anvāyika.
ANVĀVISATI.

"Maro pāpimā Pañcasālaka brāhmaṇagahapatike anvāvisi" (Mil. p. 156).

Aνvāvιττha (Samyutta IV. 2, 8) Cf. Sk. aνvāvič, 'to take possession of,' and for this incident see Dhammapada, pp. 160, 352, and Saṃyutta IV. 2. 4, p. 114.

APAKKHĪKA.

"Aпакkhiko vādo na sobhati" (Therī G. Com. p. 186). Cf. Pāli pакkhiка, 'belonging to a party.'

APAKAḌHIṬEPETI.

"Sakkhara-kāṭthalakam aпакaḍḍhāpeṭvā" (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415–6).

Aпakаḍḍhāpeṭi caus. of aпakаḍḍhaṭi, 'to remove.'

APAKANTATI.


"Aпакanantati (Sk. aпa-kṛiṇṭati), 'to cut off,' 'to cut.'

APAKAROTI.

"Maṃ aпакaritaṃ gaсhanti" (Therī G. v. p. 447, 167).

Aпакaроṭi = chaḍḍeti (Sk. apa-kṛi), 'to remove, cast out.' The Com., p. 213, adopts the reading aпa-kириtūṇa.

APAKASSATI.

"Sabbe samaggā huttvāna | abhinibbijjayātha namā kāraṇḍavaṃ niddhamatha | kasambhūṃ aпakаs-sathā." (Sutta N. II. 6, 8.)

Aпакαsσαtи = aпakаḍḍhaṭи (Sk. aпa-kṛiṣḥ), 'to remove, put away.'

APAṀGĪ.

"Tayā maṃ h'asītā пaṇgī mihitāni bhāṇītāni ca kіsaṃ пaṇḍum karissanti, sā va sākhā Parantapana ti" (Jāt. III. 419).
A paṅgī, 'black-eyed,' from Sk. a paṅga, the corner of the eye, and a sita, black. For a v aṅga = a paṅga see Cullavagga X. 10. 4.

APACITA, APACITI.

"Bhagavā... hoti... pūjito aparicītā" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).
Aparicītā (Sk. apa-cītā), 'honoured.'
"Dvādas' ime... aparicītām na karonti;" "Atha papaṭikāya pi aparicītā kātabbā" (Mil. p. 180).
"Dhamme aparicītā" (Thera G. v. 589, p. 61);
"aparicītām karoti" (Mil. p. 234).
aparicītā (Sk. aparicītā), 'expiation,' 'reverence.'

APACINATI.

"Apacinet'h' eva kāmāni" (Jāt. IV. p. 175).
Apacinati = viddhamseti (Sk. apa-ci, 'to diminish').

APANAMATI.

Childers has aparāmeti, but not aparāmati, 'to depart.' Cf. "Sutvāna nāgassa aparāmissanti ito" (Sutta N. v. 18, 1).

APANUDETī.

"Tato ahite aparūdetī, hite upagānḥati" (Mil. p. 38).
aparuṇetī (Sk. apa-nudī), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sosikā aparārikā (Suttav. II. pp. 10, 11).
Apamārika, 'epileptic.' See Childers, s.v. aparārā.

APALEPA.

"So' pala pe pa-patīto jargarho" (Theri G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.
apalēpa (= lepa, palepa) stands probably for ava pa, 'plaister.'
NOTES AND QUERIES.

APALOKI, APALOKETI.

"Puna ca param... hatthi sabbakāyen' eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho... yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam" (Mil. p. 398).

Apaloki, 'cautious.' Apaloketi (apa-lok not in Sanskrit), 'to look straight ahead,' 'to be cautious.'

Childers gives apaloketi in the sense of 'to give notice of, to obtain consent or permission.' See Suttav. I. p. 10.

Apala kana-kamma, 'the proposal of a resolution' Cullav. IV. 14. 3).

APAVAGGA.

"Tuvam pi tasmiṃ jיתapaññamāre
devatideve varadhāmarāje
saggāpavagga dhīgamāya khippaṃ
cittāṃ pasādehi narādhirāja."

(Dāth. III. 75.)

A pavagga (Sk. apa-varga). 'final beatitude, nirvāna.'

APAVYŪHAPETI.

"Pamsum apabyūhapesi" (Jāt. IV. p 949).
Cf pamsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, 'right,' 'contrary,' but without reference to any text.

"Kvāyaṃ kuśthi vicaraṇi ti nīṭhubbhitvā abyāma to karitvā pakkāmi" (Udāna V. 8).

The Com. to Udāna V. 3; explains apasabyāma to karitvā by apasabyāma katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, 'to go on the right side.'

Apavyāmato (with the v. l. abyāmato) occurs in Samyutta Nikāya XI. i. 9:—

"This is the reading of A, the Burmese MS.; B has apa-bhyāmato; D, abhyāmato; Com. apasabyāmato."
"Attho kho bhikkhave Vepacitti ātalayo upāhanā ārohitvā khaggamaḥ olaggetvā chattena dhāriyamānena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme aparāvāma to karitvā atikkami."

Here aparāvāma to karitvā = aparāvāma katvā = avyāma to katvā, ‘to treat disrespectfully’; aparāvāma, avyāma to, and vyāma to seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

"Apādakehi me mettam, mettam dipādakehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apādaka (=dighajātika), ‘without feet,’ i.e., ‘a snake.’ The term is also applied to ‘fish.’

APĀYI.

"Chāyā va an-apāyini” Thera G. v. 1041-3; Mil. p. 72).

Apāyini, f. of apāyi transitory from apayā, ‘to go away, fall off.’

APĀLAMBA.

"Hiri tassa apālamo || satiyassa parivāraṇām
Dhammāhamaṁ sārāthim bruni || sammāditthi purejavām”

(Samyutta I. v. 6).

"Modesty is the drag (of that chariot), meditation is it escort; the law I call the charioteer speeded on by right views." Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejīva may be compared to Sk. purojīva, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 184.

APITHĪYATI.

"Navena sukha dukkhena porāṇam apithīyati” (Jāt. II. p. 157).

"An old (pleasure or pain) is hidden or disappears by reason of a new one.”
NOTES AND QUERIES.

Apithiyati (Sk. api-dhā) = paṭicchādiyati.

APIHA, APIHĀLU.

"So 'ham aakaṅkho apiho anupayo" (Samyutta VII. 2, 8). "Akuhako nipako apihālu" (Ibid. VIII. 2, 6).
Apiho (Sk. a-spriha); apihālu (Sk. a-sprihālu), 'free from covetousness.'

APEKKHAVĀ.

"Dummano tattha atthisim sāsanasmim apekkhavā" (Thera G. 558, p. 59).
Cf. anapekkhavā (Ibid. v. 600, p. 62; Jāt. I. p. 141). Apekkhavā, 'longing,' 'desiring.'

APPAKKHATĀ.

"Tumhaṅ neva saṅgho uṇāya paribhavena akkhantiyā vebhassiyā dubbalyā" (Suttav. II. p. 241).
Dubbalyā = appakkhata = 'groundlessly,' 'without strong evidence.'
Does appakkhata = a-pakkhatā, Sk. paksha-tā, alliance ?

APPĀΝṬATTI.

We sometimes find appaṅṭatti for appaṅṇatti, 'disappearance'; appaṅṇatīṃ gacchati = attham gacchati, 'to disappear.'

ABBUDA.

Childers gives no instances of abbuda in the sense of 'the second stage of the fetus,' but see Mil. p. 40; in the sense of excrescence, see Suttav. I. pp. 275, 294, 307 (Samyutta, I. 8. 7); for the meaning of 'a high numeral' see Sutta N. III. 10. 4, and cf. nirabbuda Suttav. I. p. 70; Samyutta VI. 10, p. 152.
ABBHACHÄDETI.

"Ummāpupphavasamānā gaganā v' ab bh a c h a d i t ā nānādijagaṇākiniṇā te selā ramayanti maṃ "

(Thera G. v. 1069, p. 95).

A b b h a c h ā d e t i (Sk. ab hy-ā-ch ā dáya t i), 'to cover.'

ABBHĀNJATI.

Childers quotes ab bh a n j a n a without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb ab b h a n j a ti (Sk. ab hy-a n j). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

"Bahūni vassāni ab bh a t ī t ā n i " (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read a b b h a t ī t a m.

A b b h a t ī t a = atikkanta (Sk. ab hy-at ī t a).

ABBHANUMODATI.

Childers has the noun ab bh a n u m o d a n a, but not the verb. See Mil. p. 29, "thero ab bh a n u m o d i " (Ibid. p. 210; Aṅguttara III. 6).

A b b h a n u m o d a t i (ab hy-an u-mud not in Sanskrit), 'to rejoice,' 'be glad.'

ABBHĀGATA.

"Aham manussesu manussabhūtā ab bh āg a t ān' āsanakam adāsim "

(Vimāna I. 5, p. 1).

A b h ā g a t a (Sk. ab hy-ā-g a t a), 'a stranger.'

ABBHĀHATA.

"Maccun' ab bh āha t o loko." The world is struck by death. (Thera G. v. 448–9, p. 47=Saṃyutta I. 7. 6) Cf. "ti-lakkhaṇ ab bh āha ta m dhamma kathāṃ sota-kāmo " (Sum. p. 147). Cf.:

satti-satta-sa m ab bh āha t o (Sum. p. 140).

A b bh āha ta pp. of ab hy-ā-h a n.
NOTES AND QUERIES.

ABBHUKKIRATI.

“So cakkaratanam abhukkiritvā saddhiṃ parisāya Cātummahārājika-devalokam agamāsi” (Jāt. II. p. 311–2).

Abbhukkirati (abhya ud kṛi not in Sanskrit), ‘to give up.’

ABBHUJJALANA.

“Abbhujjalanaṃ ti mantena mukhato aggi-jalā-niharaṇam” (Sum. p. 97).

Abbhujjalana (abhya ud jalana), ‘spitting out fire by means of spells.’

ABBHUDIRETI.

“Tā . . . rahitamhisukhanissinā imā girā abhuddire-sum” (Theri G. v. 402, p. 163).


Abhuddireti (abhya ud īr) ‘to raise the voice, utter.’

ABBHUDDETI.

“Abbhuddayam sāradiko va bhānumā” (Vimāna 64, 67).

Abhuddeti (Sk. abhy ud eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare abhuddhanatā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abhuddhanati = abhuddhanati? (abhya ud dhun), ‘to shake, rattle.’ But is the root dhvan?

ABBHUUNNADITA.

“Abhivuṭṭhā vammatalā nagā isibhi sevīta
abhunnadita sikhīhi te selā vamayanti man”

(Thera G. v. 1065, p. 95).

Abhunnadita pp. of abhya ud nad (not in Sanskrit), ‘to resound.’
ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abhunnamitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).
Aabhunnamati (abhyudnam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senaṁ sannayhitvā rājānam Passeṇadikosalam abhuyāsi yena Kāsi” (Saṃyutta III. 2. 6).
Aabhuyāti (abhyudyāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRANA.

“Uppaddhapadumātā ’ham āsanassa samantato abhokirissam pattehi pasannā sakehi pāṇīhi”
(Vimāna 5, 9, p. 4; 35, 11, p. 34).
“Natānam abhokiranam” (Sum. p. 84).
Adbhokirati (abhyava-kṛi not in Sanskrit), ‘to cover.’
Adbhokirana (abhyava-kiranā), ‘bedecking.’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānam sitibhāvabhikaṅkhi,” desiring the extinction of lust (Theri G. v. 360, p. 158).
For abhikaṅkhati see Vimāna 5, 1, p. 12.
Adbhikaṅkhati (Sk. abhi-kāṅkṣā), ‘to long for, desire.’

ABHIKIRATI.

“Atha mam ekam āsinam, arati nabhikirati” (Saṃyutta II. 2, 8).
Saṅgha me abhikiranti viveka-paṭisaṅkutā” (Thera G. v.
598, p. 62).
Adbhikirati (Sk. abhi-kṛi), ‘to overpower.’
“Dipaṁ ca kātuṁ icchāmi yaṁ jaraṁ nabhikiratīti”
(Jāt. IV. 121).
Adbhikirati = viddhamseti, ‘to quench.’
ABHIKKHIPATI.

"Tato ca kāsum vilikhāya majjhē
Katvā tahim dātuṁ abhikkhipitvā"

(Dāth. III. 60).

Abhikkhipati (abh-i-kship), 'to throw.' Cf. abhinikkhipati, Dāth. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

"Suro yathā rājakhaḍāya puṭṭho
Abhigajjāṁ eti paṭisūvam ićeçaṁ"

(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigajrī), 'to roar.'

In the following passage abhigajjantī (applied to trees) has the sense of 'to rustle.'

"Kusumitasikharā ca pādapā abhigajjatī va mālu-teritā" (Theri G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the following:

"... Giribajā citra-chāḍā vihaṅgama
Mahinda-ghosa-tthanitābhigajjino te taṁ ramissanti
vanamhi jhāyinaṁ" (Thera G. v. 1108, p. 99).

"Sunila-givā susikhā supekhunā súcita-patta-cchadanā
vihaṅgama
Sumaṇju-ghosa-tthanitābhiggino te taṁ ramissanti
vanamhi jhāyinaṁ" (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

"Kāmesa nābhigijjheyya" (Sutta N. V. 2, 8).
Cf. "kāmesu giddhā" (Ibid. IV. 2, 8).

Abhigijjhati (abhigīdhī not in Sanskrit), 'to crave for.'

ABHICCHANNA, ABHICCHANNA.

"Nāgo hemajālā bhichanno = Nago suvaṇṇajālēna
abhicchanno (Jāt. II. pp. 370–1, 48; see Sutta N. IV.
2. 1).

Abhicchanna pp. of abhicchad, 'to cover.'
ABHIJAPPATI.

"Kuhiṇci bhavaṇca nābhijappeyya." Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

"Kām’ a bhijappanti paṭicca lābhāṃ" (Ibid. V. 4. 4).


Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

"Saccena dāvaggim a bhijjalantaṁ
Vassena nibbāpayi vārīdo ‘va’"

(Daṭṭh. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

"Na hi vaggu vadanti vadantā
nābhijavati, na tāṇām upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhijū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

"Abhijānato pi . . . sati uppakjati” (Mil. p. 78–9). Cf. Sk. abhijānāna, ‘recollection.’

ABHIJĀYATI.

"Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129.

ABHIJIGĪMSATI.

"Uccāvacceh’upāyehi paresaṁ abhijigīsāti” (Thera G. v. 743, p. 73).
Abhijisā = jīgisā = Sk. jīgirṣā from root īṛ. Cf. jīgīṃsā (Jāt. III. p. 172), jīgīṃṣa (Thera G. v. 1110, p. 99), and see Childers s.v. jīgīṃsati.

Abhijhāyatī.

"Abhijjhāyim su brahmaṇā" (Sutta N. II. 7, 18). Abhijjhāyati, Sk. abhi-dhyai, 'to become covetous.'
Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅguttara III. 160).

Abhitaṃkatī.

"Yam dhammikaṃ naravaram abhistakkaṃ vā jāyā pati visayam etam upā gaminiṣu" (Dāṭh. v. 4).
Abhitaṃkati (caus. of abhi-tark, not in Sanskrit), 'to search for.'

Abhittā, Abhittāpa.

"Ghamma abhittāta" (Jāt. II. p. 223; Sutta N. v. I. 39) uṅghabhitatta (Mil. p. 97; Cullav. p. 20).
"Pākatika-aggito nerayiko aggi mahābhīṭāpataro hoti" (Mil. p. 67).
Abhittāta (Sk. abhi-tapa-ta), 'scorched;' abhittāpa (Sk. abhīṭāpa), 'extreme heat.' Cf. sisābhīṭāpa, 'sunstroke' (Suttav. I. p. 83).

Abhittunna.

Abhittunna (pp. of abhi-tud not in Sanskrit), 'afflicted,' 'tormented.'

Abhidhara.

"Abhidhara-māna," 'firm-minded' (Dhammapada, p. 81).
Abhidhara, 'firm, bold;' cf. Sk. abhi-dhīri, 'to uphold,' 'maintain.'
ABHIDHÄRETI.

“Koṇḍaññassa aparena Maṅgalo nāma nāyako tamaṁ loke nihantvāna dhammokkam abhidhārayīti” (Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

Abhidhāreti (caus. of abhi-dhāri), ‘to hold aloft.’

ABHIDHÄVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhiṁ caturaṅgikena abhidhavatam atibhiṁsanena ajeyyasattham paramiddhipattam demesi yo Ālavakam pi yakkhām.”

(Dāṭh. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’

ABHINAMATI.

“Passa samādhi-subhāvitam cittaṁ ca vimuttam || na cābhina tam na cāpanatam na ca sa-sāṅkhāra-nig-gayha cāritavatam” (Samyutta I. 4. 8).

Abhina tam (pp. of abhi-nam), ‘depraved.’

ABHINAVA.


Abhinava (Sk. abhinava), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha tīthiyā te tam dantadhātum abhinikkhipiṁsu”

(Dāṭh. III. 12; cf. abhi-ikkhipitvā, Dāṭh. III. 60).

Abhinikkhipati (abhi-nikship), ‘to throw down.’

ABHINIGGANḤANĀ.

“Āmasanā ... abhiniggañhānā ... chupanam.”

1 The text has abhidhavatam.
2 See Com. to Therā G. v. 118, p. 17.
"Abhiniggaḥanā nāma aṅgaṃ gahetvā nīggaḥanā" (Suttav. I. p. 121).
Abhiniggaḥanā (abhi-ni-grahāṇā not in Sanskrit), 'holding.'

ABHININNĀMETI.
"Cittam abhininnāmeti" (Aṅguttara III. 100. 4).
Abhininnāmeti (abhi-nir-nam), 'to incline, direct.' Cf. "So kakkaṭo aḷaṃ abhininnāmeyya" (Samaṃyutta IV. 3. 4).

ABHINIPPĪLANĀ.
"Abhinippīlanā nāma kenaci saha nippīlanā" (Suttav. I. p. 121).
Abhinippīlanā (abhi-nis-pīlanā not in Sanskrit), 'embracing,' 'squeezing.'

ABHINIBBIJATI.
"Evaṃ etam avekkhanti rattindivām atandita
 tato sakaya paññāya abhinibbijja dakkhisam"
(Teri G. v. 82, p. 132).
Abhinibbijjate = nibbijjati, 'to be weary of,'
'disgusted with.' The caus. abhinibbijjeti, 'to avoid,'
occurs in Sutta N. II. 6. 8:—
"Sabbe samaggā huvāna abhinibbijjayaṭha
namām."

ABHINIBBIJHATI.
"Yo nu kho tesam kukkuṭacchāpakānam pathamataram
... anḍakosam padāletvā soththānā abhinibbijheyya"
(Suttav. I. p. 3).
See Buddhist Suttas (pp. 233–4).
Abhinibbijhati (abhi-ni-vyadh not in Sanskrit), 'to break forth.'

ABHINIVAJJETI.
"Yehi tīhi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tīhi dhammehi
samannāgato paṇḍīto veditabbo te tayo dhamme samādāya
vattisāmā ti (Aṅguttara III. 1, 2).
Abhinivajjeti (abhi-ni-vṛij not in Sanskrit), 'to avoid.'

ABHINIVASSATI.

"Aham te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkkhamma-nimno tībhavābhinissaṭo"
(Thera G. v. 1089, p. 96).
Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHATA.

"Kimādhikaraṇam yakkha cakkābhinihato ahaṇti"
(Jāt. IV. p. 4).
Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinito tvam viharam kānane vane"
(Thera G. v. 350, p. 89; 435, p. 46).
Abhinīta (pp. of abhi-ni), 'attacked.'

ABHINĪLĀ.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhiniḷām-āyatā"
Abhinīlā, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaṇṇayo || sakkāyasmiṃ patiṭhitā
te cāpi duggatā sattā || devakaṇṇabhipattikā"
(Saṃyutta IX. 6. 4).
Abhipattika, 'attaining (to the state of),' from abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapam ... pavara-rucira-kāsika-kāsāvam abhipārutaṃ disvāna pūjaiy"
(Mil. p. 222).
Abhipāruta, pp. of abhipārupati (Sk. abhiprāvṛi), 'dressed.'

**ABHIPĀLETI.**

"Imañ padesañ abhipālayāmi" (Vimāna, 84. 21, p. 79).
Abhipāleti (Sk. abhi-pāl), 'to protect.'

**ABHIPĪLETI.**

"Yathā vā pana ... manussā rasahetu yante ucchum pīlayanti, tesañ ucchum pīlayamānam ye tatthā yanta-mukhagata kīmaya te pīlyānti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṁ abhipīlayati, ye tatthā micchā paṭipannā te kimi viya marantiti" (Mil. p. 166).
Abhipīleti (Sk. abhi-pūḍ-ayati), 'to crush,' 'squeeze.'

**ABHIPŪRETI.**

"Yathā vā pana ... puriso yāvadatthāṁ bhōjanam bhunēyya chādentam yāva kaṇṭham abhipūrayitvā" (Mil. p. 238; see Dāṭh. III. 60).
Abhipūreti (Sk. abhi-pūr), 'to fill.'

**ABHIPPAKIRATI.**

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarirāṁ okiranti aṭṭhokiranti abhippakiranti Tathāgatassa pujāya" (M. P. S. p. 49).
Abhippakirati (abhi-prākṛi not in Sanskrit), 'to cover over.'

**ABHIPPA MODATI.**

"Yathā have pāna-r-iva ettha rakkhitā
duṭṭhā mayi aññaṁ abhippamodati" (Jāt. III. p. 530).
Abhippamodati (abhi-prāmud not in Sanskrit), 'to rejoice.'

**ABHIPPAVASSATI.**

"Aggasassāṁ abhinipphannāṁ, mahāmegho abhippa-vassī" (Mil. p. 8).
"Mahāmegho abhippavassati" (Ibid. pp. 36, 304).
Abhippavassati (Sk. abhi-pra-vrish), 'to rain down fast.'

ABHIPPASANNA.
Rājāp'imesam abhippasanno" (Suttav. I. p. 48).
Abhippasanna pp. of abhīpasīdāti (abhīpra-saḍ), 'favourable.'

ABHIPPASĀDETI.
"Abhippasādehi manam arahantamhi tādine" (Thera G. v. 1173, p. 105).
Abhippasādeti (caus. of abhīpra-saḍ) = pasādeti, 'to propitiate.'

ABHIPPAMHARANI.
"Esā Nāmuci te senā || kañhassābhippamharami" (Sutta N. III. 2. 15).
Abhippamharani f. of abhippamharaṇa (cf. Sk. praharana), 'fighting.'

ABHIBHĀSANĀ.
"Silam cittassa abhibhāsanam" (Thera G. v. 613, p. 63).
Abhibhāsanā, 'enlightenment,' not used in this sense in Sanskrit.

ABHIMATA.
"Matan ti abhimataṁ" (Thera G. Com. to verse 91, p. 13).
Abhimata (Sk. abhi-mata), 'agreeable,' 'pleasant.'

ABHIYUJJHATI.
"'Aṃhākaṁ santakāni etañī ti abhiyujjhītvā te 'na tumhākaṁ aṃhakaṁti āgantvā vinicchayaṭṭhānādisu vivadante" (Jāt. I. p. 342).
Abhiyujjhati (abhi-yudh not in Sanskrit), 'to contend, quarrel.'
NOTES AND QUERIES.

ABHIYOGA.
Saddhābhiyoga (Dāth. IV. 7).
Abhiyoga (Sk. abhi-yoga), ‘observance.’

ABHIRAKKHA.
"Antarā dvinnāṃ ayujjhapurānaṃ
pañcavidhā 'ṭhapatā abhirakkha’"
(Jāt. I. p. 204).
Abhirakkha = ārakkha, ‘guard.’

ABHIRADDHI, ABHIRĀDHANA.
"Cetaso āghāto, appaccayo, an-abhiraddhi (Āṅguttara II. vi. 12). See Jāt. IV. p. 274.
"An abhiraddhi ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhi ti vuccati” (Com.).
N’eva attano na paresa hitam abhirādhayatiti an-abhiraddhi, kopassa etam adhivacanam (Sum. p. 52).
An-abhiraddhi, an-abhirādhana, ‘displeasure, disaffection.’

ABHIRAVATI.
"Mānusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi”
Abhiravati (Sk. abhi-ruti), ‘to shout out.’

ABHIROCETI.
"Na dān’ āham tayā saddhiṁ samvāsam abhirocaye”
(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.
Abhiroceti (caus. of abhiruc), ‘to desire.’

ABHIRUTA, ABHIRUDA.
Vihavihābhinadate’ sippikābhīrutehi ca na me taṃ phandatā cittam’” (Thera G. v. 49, p. 8; see v. 1103, p. 98).
We also find abhiruda (Sk. abhiruta), ‘vocal, resounding with cries.’
"Kuṭijarābhīruda rammā te sēlā ramayanti maṃ”
(Thera G. vv. 1062, 1064, p. 95).

Vih - a-vih a = very loud, cf. Sk. vṛihāt, loud, high, shrill.

ABHILAKKHITA.

"Tāta, ajja abhilakkito mahā-uposathadivaso" (Jāt. IV. p. 1).
"Yā tā rattiyo abhiṁnātā abhilakkhitā ti ādisu salakkhano" (Sum. p. 18).
Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakṣhitā, marked with signs.

ABHILAṆGHATI.

"Tasmiṁ khaṇe gaganatalam abhilagnhatam eva paripūṇṇam candamaṇḍalam Rāhu avatthari" (Jāt. III. p. 364).
Abhilagnhati (Sk. abhi-лаṅgh), 'to pass across.'

ABHILĀPA.

"Vācābhilāpo abhisajjanā vā" (Sutta N. I. 3. 15), 'swearing or scolding' (Fausböll).
Abhilāpakata, Com. on Thera Gātha v. 118, p. 17.
Abhilāpa (Sk. abhilāpa, 'word, expression'; See Sum. pp. 20, 23).

ABHILEKHETI.

"Rājā' tha Kittisirimeghasamavhayo so
cārittalem sa brhilaṃ saccasandho"
(Dāṭh. V. 67).
Abhilekheti (caus. of abhi-liṅkhaṭi), 'to cause to be inscribed.'

ABHILEPĀNA.

"Kenassu nivuto loko, kenassu nappakāsati,
ki'sābhilepam brūsī kimsu tassa mahabbhayam.
Avijjāya nivuto loko, vevicčā nappakāsati
jappābhilepam brūmi, dukkham asa mahabbhayam" (Sutta N. V. 2. 1–2).

1 This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakaraṇa, in which jappā is explained by taphā.
NOTES AND QUERIES.

Prof. Fausboll translates a b h i l e p a n a by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from a b h i l i m p a t i, 'to daub, smear.'

ABHIVAĆCANA.

"Te titthiyā nam abhivaćcana nati rajadhīrājām atha saññāpetvā jigučchaniye kuñnapādikehi khipīmsu dhātum parikhāya pītthe"

(Dāṭh. III. 64).

Abhivaćcana (Sk. abhi-vaćcana), 'deceit, fraud.'

ABHIVAṬṬA.

"Abhi vaṭṭe mahāmeghe" (Mil. p. 176).
"Himavante pabbate abhi vaṭṭam udakam Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati" (Ibid. p. 197; see pp. 286, 349).
Abhivaṭṭa' pp. of abhi-vaṣṣaṭi (see Mil. pp. 132, 411).

ABHIVADPHI.

"Abhivaṭṭhiyā vāyamati" (Mil. p. 94).
Abhivaṭṭhi (Sk. abhi-vṛiddhi), 'growth,' 'increase.'

ABHIVADATI.

"Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivaḍanti ajjhosāya tiṭṭhanti" (Mil. p. 69).
Abhivaḍatī = abhivaṇḍatī (Sk. abhi-vad), 'to welcome.'

ABHIVĀYATI.

"Yathā . . . vāyu supupphita-vanasandantaram-abhi-vāyati evam eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramiṭtabhāṃ" (Mil. p. 385).
Abhivāyati (abhi-vā not in Sanskrit), 'to blow through,' 'pervade.'
NOTES AND QUERIES.

ABHIVĀHETI.

"Tattha sabbakilesāni asesaṁ abhivāhayi" (Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’ ‘put away.’

ABHIVIJĪNĀTI.

"Saṅgame parasenaṁ abhivijinanti" (Mil. p. 39).

Abhivijināti (abhi- vi- ji not in Sanskrit), ‘to conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIJĀPETI.


Abhiviṇāpeti (caus. of abhi- vi- jñā), ‘to seek,’ ‘to have recourse to.’

ABHIVITARATI.

"Te pucchanti, pucchitvā na bhivitaranti" (Mahāv. II. 34. 10). Cf. Suttav. I. p. 73 ; II. p. 290:—

"Saṅcicca ti jānanto, saṅjānanto cecca abhivitaritvā vitikkamo.*

Abhivitarati (abhi- vi- tṛī, not in Sanskrit), ‘to go on with.’

ABHIVISĪṬHA.

"Ye dhamme Tathāgato anaṅgaṁ hissya hotvā sayam eva abhivisīṭha-ñāṇena paccakkham katvā pavedeti . . . pe” (Sum. p. 99).


ABHIVEDETI.

"Rattikkhaye ca Anurādhapurassa maggam jāyāpatimāṁ atha so abhivedayittha”

(Dāṭh. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi- vid) ‘to point out,’ ‘communicate.’
NOTES AND QUERIES.

ABHIVYĀPETI.
"Yāni tattha thitāni pūpphāni tāni samā gandhena disāvidisām abhiyāpeti" (Mii. p. 251).
Abhivyāpeti (Sk. abhi-vyāp), 'to pervade.'

ABHISAMVISATI.
"Kim iva pūtikāyam asucīm savanagandham bhayānakaṃ Kuṇapam abhisamviseyyaṃ gattam sakipagghari- tam asucipunnam" (Theri G. v. 466, p. 169).
Abhisamvisati (abhi-sam-viç not in Sanskrit), 'to stay with.'

ABHISAJJATI, ABHISAJJANĀ.
"N'ev'abhisajjā mi na căpikuppe" (Jāt. III. p. 120).
"Vācābhilaṃ po abhisajjanā va" (Sutta N. I. 3. 15).
Abhisajjati (abhi-sañj not in Sanskrit), 'to scold.' Abhisajjanā, 'scolding.'

ABHISĀTA.
Ambapalikā gaṇīkā . . . abhisātā aththikānan-aththikānān maṇussānaṃ paññāsaya ca rattinā gañchati" (Mahāv. VIII. 1).
Abhisāta, 'frequented,' 'much visited,' pp. of abhisarati (Sk. abhi-srī).

ABHISATTHA.
"Abhisattho va nipatati vayo, rūpaṃ aṁnam iva tath' eva santam
tass' eva sato avippavasato aṁnass' eva sarāmi attānan ti" (Thera G. v. 118, p. 17).
The Commentary explains abhisattha by anusittha, aññatta. The form sattha = sittha is supported by Jāt. II. p. 299, where saṭṭha = anusittha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178-9). But abhisattha is also explained in the Com. by abhilāpakata; in that case abhisattha, 'abused,' would be derived from caṁs and not from căs. See Anusatthi.
NOTES AND QUERIES.

ABHISANDA.

"Ten'eva kammā abhisanda iddhi-yānam-abhiruyha patthitam nibbāna-nagaraṁ pāpuṇeyyati" (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), 'consequence,' 'result.' Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

"Kāli itthi brahatī dhaṅkarūpā satthiṁ ca bhetvā aparāṇ ca satthiṁ ca
bāhaṁ ca bhetvā aparāṇ ca bāhum sīsaṁ ca bhetvā dadhi-thālikam va esā nisinnā abhisandahitva"

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, 'putting together,' from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāthi. III. 58.

ABHISANDHĀYA.

"Kam attham abhisandhāyalahucittassa dūbhino sabba-kāma-duhass'eva imaṁ dukkham titikkhasi"

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, 'on account of,' 'because of.'

ABHISANNA.

"[Bhagavato] käye abhisanne Jivakena vireko kārito" (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—


Abhisanna, pp. of abhisad, not in Sanskrit, 'oppressed with humours,' 'full of humours.'

ABHISAMBHAVA.

Dur-abhisambhava, 'hard to obtain' (Sutta N. III. 11. 23; Saṅyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, 'to enjoy,' 'attain.'
NOTES AND QUERIES.

ABHISAṂSANĀ.
"Rathassa ghoso apilandhanāni
khurassa nādi-abhisamsanaṇaya ca
ghoso suvaggau samitassa suyyati
gandhabbaturiyāni vicirasavane"

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çaṃsana not in Sanskrit),
brabbling?

ABHISĀPA.
"Mundo virūpo abhisāpam āgato
kapālahattho va kulesu bhikkhasu"

(Thera G. v. 1118, p. 100).

Abhisāpam āgato = 'reviled,' 'calumniated.' Cf.
Sk. abhiçāpa, 'curse,' 'calumny.' For abhisapati
see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

ABHISĀRIYĀ.
"Dighaṃ gačchatu addhānam ekikā abhisāriyā
Sankete patiṃ mā addasa yā te ambe avāhariti"

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, 'a woman who
goes to meet her lover.' Abhisārapatā, 'appoint-
ment' (Ibid. p. 139 l. 4).

ABHIHĀRETI.
"Sa pinḍacāram caritvā || vanam abhihāraye" (Sutta
N. III. 11, 30, 32; see ibid. III. 1, 4, 10; Therī G. v. 146,
p. 197).

Abhihāreti caus. of abhi-hṛi, 'to go to, repair to.'
In the following passage abhihāreti=abhihārati,
'to gain, acquire':—


p. 440.

ABHIHĪTA.
"Buddha-gāthā abhihito 'mhi" (Saṃyutta II. 1–10).
Abhihīta (Sk. abhi-hīta) said, spoken. The correct
reading is Buddhagāthā abhigito?
AMAMA.


"Gīhi dāraposi amāmo ca subbato" (Sutta N. I. 12, 14).

"A mām o nirāso" (Udāna III. 7, 9).

A māma (Sk. a māma) unselfish; cf. Sk. māmatā, selfishness.

AMARA.

"Yadā ca avijanantā iriyanti a marā viyā" (Thera G. v. 276, p. 33).

In the explanation of a marā = vikkhepo (Dīgha I. 1, 2. 29). Buddhaghosa has the following note:—

"A mārā nāma maccha-jāti, sā ummujjana-nimmuj-janādivasena udake sandhāvamānā gahetum na sakkoti" (Sumaṅgala, p. 115).

A marā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARIṬHAKA.

"Ariṭṭhakam ūṇām " (Sum. p. 94).

Ariṭṭhaka (Sk. a-rishṭaka), 'perfect.'

What does ariṭṭhaka mean in "mahā-ariṭṭhako maṇi?" (Saṃyutta IV. 1. 2, p. 104).

In the following passage ariṭṭha seems to be 'a kind of spirituous liquor.' "Amajjam ariṭṭham pivati" (Suttav. II. p. 110).

AVAKANTATI.

"Evam hi etam udapādi sarireṇa vinābhāvo puthuso maṁ vikantetva khandaso a v a k a n t a t h a " (Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ ṭ i), 'to cut away.'

AVAKUJJA.

"Puggalo a v a k u j j a-pañño" (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, 'inverted, turned down-

' Does it mean 'very precious'? maṇi may mean sun-glass, burning-glass (see Mil. p. 54, l. 6).
ward,' in opposition to u kkujja, 'set up' (Puggala, III 7. 3), and the phrase "puggalo a vakujja p a n n o" means 'a man who is a hearer but not a doer.'

A vakujja = 'supine,' in the following passage: "Kalale pattharitvāna a vakujjo nipajj' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. a vakujjakām see Buddhav. X. 4. See paṭikujja, Jāt. I. p. 456.

"Tassa nāṇavar' uppajji anantam vajirūpamam tena vicini saṅkhāre ukkujjam a vakujjakām."

AVAKKHIPANA.

"Adho a vakkhipana" (Jāt. I. p. 163). Avakkhipana (a va k khipa na), 'putting down.'

AVAGANDA.

"Na a v a g a n ḍ a-kārakam bhūjītabbam. Yo anādariyam paticca ekato vā ubbhato vā gaṇḍam k atvā bhūn-jati āpatti dukkhatassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

A va g a n ḍ a- kārakam = 'puffing out the cheeks,' 'stuffing the cheeks out;' gaṇḍam k atvā = to puff out the cheeks, may be compared with the phrase phaṇam k atvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbuṭṭhikā ti a v a g g a h o. Vassa-vibandho ti vit-tam hoti" (Sum. p. 95).

A v a g g a h a (Sk. a v a -g r a h a), 'drought.'

AVACARA, AVACARANA.

"Tāta tvam sūro saṅgām āvacaro." "Saṅgām āvacaro sūro balavā iti vissuto." (Jāt. II. 95). Saṅgāṃ āvacara = 'familiar with war, at home in war.' For a vacaraṇa see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka dukkatakāri
purisanta kalī a v a jāt a mā bahubhāni 'dha, nerayiko si."

(Sutta N. III. 10. 8.)
Avājāta (Sk. avājāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

Avatīṭhati.

"Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatīṭhati
Yaso ca kitti ca tatv' assa hoti"

(Samyutta I. 4. 6).

"Kodho mayi nāvatiṭhati" (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.
Avatīṭhati (Sk. ava-sthā), 'to abide, endure.'

Avadāniye.

"Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivitthā
dukkhhūpanitā paridevayanti"

(Sutta N. IV. 2. 3).
Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

Avadehaka.

"Uḍarā va dehakam bhutva sayant' uttānaseyyakā" (Thera G. v. 935, p. 85).
Avadehaka seems to mean 'a surfeit' from avadhih, 'to pollute, besmear.'

Avadhārāṇa.

"Khalū ti avadhārāṇatthe nipāto" (Theri G. Com. p. 180; Sum. p. 27).
Avadhārāṇa (Sk. avadhārāṇa), 'emphasis, affirmation.'

Avani.

"Suciram avanipālo saññamaṇi ajjhupeto" (Dāṭh. IV. 5). Cf. Sk. avani, 'earth.'

Avapāyī, Avapivati.


Avaduccjhati, Avabojjhantī.

"Yathābhutam an-avabojjhantī" = yathābhucecaṃ ajānanti (Theri G. Com. to v. 159, p. 193).
AVABOJJHANTI f. of AVABOJJHANTA (AVA-BUDH), ‘perceiving, being aware of.’
AVABUJJHATI — is remembered, occurs in Jät. III. p. 387. See Sum. p. 52.
“Yo pubbe katakalayño katattho nàvabujjhati
Atthà kassa palujjanti ye honti abhipatthitā.”
(See Jät. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For AVABODHA see Sum. p. 20.

AVAMAÑGALA, AVAMAÑGALLA.
“Bhante mayhamñ nàmañm ava mǎñgala m” (Jät. I. p. 402; Ibid. p. 372).
“Imam ava mǎñgalyam anumodanam kathesi, ava mǎñgallesu anumodanam karonto” (Jät. I. p. 446).
Avamañgala, ‘inauspicious, unlucky’; AVAMAN -
GALLA — AVAMAÑGA LY A ‘unluck.’

AVARAJJHATI.
“Karissam nàvarajjhisam” (Thera G. v. 167, 22). See Jät. IV. p. 428, ll. 21, 27.
AVARAJJHATI here means ‘to desist, give up’ (from the root rādh). The Com. has VIRAJJHISANAM, but another various reading is AVA-RAJJHISANAM as if from the root ruddh.

AVALAKKHAÑA.
“Yesamñ hatthato na labhati [lābhamñ] tesamñ asinm
‘avala k k h an o’ ti garahati” (Jät. I. p. 455).
AVALAKKHAÑA, ‘below the mark,’ ‘not up to the mark.’ See Mil. p. 171, l. 12.
The Sk. AVA -LAKSHA = ‘white.’

AVASAṬA.
AVASAṬA nàma tīthhāyatanam sañkantā vuccati”
(Suttav. II. p. 216–7).
AVASAṬA = sañkanta, gone over to, represents Sk.
apa-sri, ‘to go away,’ and not ava-sri; cf. OSAṬA
(Mil. p. 24).
AVASĀYA.

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

"Na masi sarīrān' eva avasissimsu" (M. P. S. p. 68, l. 4).
"Na tam tatrāvasissati" (Jāt. II. pp. 61, 62; Sum. p. 212).
For avasīthaka see Jāt. II. p. 311.
Avasissati (Sk. ava-çish), 'to be left, remain over.'

AVASESAKA.

"Samatittikām an-avasesakām telapattām yathā parihāreyya || evam sacittām anurakkhe patthayāno disam agatapubban ti" (Jāt. I. p. 400).
An-avasesakāni an-avasīnacakām aparissavananakām katvā (Com.)
An-avasesaka means 'having nothing remaining or left,' but ought we not to read an-avasekakām, 'un-spilt'?

AVYĀYATA.

"Avyāyatāṁ vilapasi, 'thou talkest at random' (Jāt. I. p. 496).
Avyāyatām (from root ya) ought to mean 'not excessively,' 'briefly'? cf. Sk. vyāyata; perhaps we ought to read avyāvatām, unrestrainedly, excessively, from vy-a-vi.
The Com. explains avyāyatāṁ vilapasi by avyatta-vilāpaṁ vilapasi.

ASSATARĪ.

"Assatarī attavadhāya gabbhāṃ gahāti parābhavāya gabbhāṃ gahāti" (Cullav. VII. 2, 5, p. 188).
That the she-mule died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.\(^1\)

\(^1\) Mules were imported into India from Cambodia. See Jāt. IV. p. 464.
NOTES AND QUERIES.

ASSAVATI.

"Āvedhaṁ ca na passāmi yato ruhiram a s s a v e" (Jāt. II. p. 276).

Assavati (āsr u not in Sanskrit) = p a g g h a r a t i, ‘to flow, issue.’

ASSĀSAKA.

"So bhikkhu uttanto an-a s s ā s a k o kālam akāsi" (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvā-sa ka.

AHI-GUṆṬHIKA, AHI-GUṆḌIKA.

This word is sometimes written a hi-guṇḍika (Jāt. I. p. 370; II. 429) and a hi-kuṇḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term a h i g o = ‘snake-charmer, a hi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKAḌḌHANA, ĀKAḌḌHETI.

"Mayaṁ attano balena mahāsamudda-udakam ā k a ā d- dhema" (Jāt. I. p. 498).

Ākaḍḍheti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

"Āka ṛ a ratanuppādāya" (Mil. p. 356).

"Saddhāmādhārako therō Ānanda ratanā k a r o" (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIŅCAṆṆA.

"Jhāyī jhānaratā dhīrā santacittā samāhitā ākiṅcaṆāṃ patthayānā dhammanagare vasanti te’ (Mil. p. 342).

ĀkiṅcaṆā, Nirvāṇa, ‘nothingness.’
AKINNA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pali we find akiñña used in the sense of (1) at large, (2) loose, bad.

"Aññataro pi kho hatthināgo akiñṇo viharati hatthīhi hatthinīhi" (Udāna IV. 5, p. 41, ll. 7, 10, 20 ; p. 42, ll. 6, 9, 15).

"Akiñṇaluddo puriso dhāticelam va makkhito" (Jāt. III. pp. 309, 539). The Com. explains akiñṇa by gālla.

AKURATI.

"Jivhā sukkhati, hadayam byāvaṭṭati kaṇṭho ākurati" (Mil. p. 152).

Dr. Trenchner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in nirāṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

AGALHA.

"Saṅgho āgālha ya ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgālha, which he explains by dālhabhāvāya. See Aṅguttara III. 151–2. Āgalha = gālha (Sk. gādha).

AGHATANA.

"Visamulaṁ aghatanaṁ chetvā pāpeti nibbutim" (Thera G. v. 418, p. 45).

"Āghatana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (?) read āghatano it signifies 'killing, destroying.' Cf. Uddham -āghatani kāti āghatanaṁ vuccati maranam" (Sum. p. 119).

ĀNAÑJA.

"Tasmin kāle Bāraṇasirājā attano maṅgala-hatthim
ānājaka-kāraṇaṁ sikkhāpetuṁ hatthācariyānam adāsi” (Jāt. I. p. 415).

“Ānājaka-kāraṇaṁ kāriyamāno dukkhaṁ adhivā- setuṁ asakkanto ālānaṁ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānājaka-kamma seems to have been (1) a kind of bending of knees as a mark of obeisance, or respect (Jāt IV. p. 49); (2) a kind of squatting down, so as not to be seen.

Ānāṣya.

“Tassa me kim ānāṣyaṁ ānāṣyaṁ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).
ānāṣya (Sk. ānṛṣya), ‘freedom from debt.’

Āmantaṇā.

“Āmantaṇā hati sahāyamajje” (Sutta N. I. 3, 6).
Prof. Fausböll renders āmantaṇā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

Āmasati, Āmasana.

“Kumbhiṁ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).
āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena samipito jāyati” (Mil. p. 127).
āmasana (Sk. ā-mṛishana), ‘handling, touching.’

Āyāga.

“Āyāgo sabbalokassa āhutinam paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

Āyuvā.

“Tas’ āṇarato ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234-5, p. 30).
āyuvā (not in Sanskrit), ‘old.’

Āyuhaka, Āyuhati, Āyuhana.

“Bhagavā . . . addasa Devadattaṁ āyuhitvā anekāni kappakotisatīsahassāni nirayena nirayam . . . gacchantam” (Mil. p. 108).
"Ayām moghapuriso kappaṭṭhiyam eva kammanā āyūhissati" (Ibid. p. 109).
Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).
See "Notes and Queries" (Emendations IV.) in Pāli Journal for 1885.

Ālamba, Ālambana.

"An-ālamba-cara," 'not wandering (in many) channels of thought,' i.e., having mind fixed only on one object of thought (Mil. p. 343). An-ālamba = without support in Sutta N. I. 9. 20; Sāmyutta II. 2. 5.
Ālamba no—"So[putto] tumhākaṁ upaṭṭhako bhavisati' (Mil. p. 126).
Ālambana (Sk. ālambana), 'support.' Cf. ālambana-rajju = rajju ālambani (Jāt. III. p. 396).

Ālāna.

"Tamālāne niccālam bandhitvā tomara-hatthā manussā parivāretvā ānañja-kāraṇaṁ kārenti" (Jāt. I. p. 415).
Ālāna (Sk. ālāna), 'stake or post to which an elephant is fastened.'

Ālitta.

"Kāṭukaṁ madhurassādam piya-nibandhanam dukham khuraṁ va madhum ālittam ullittam nāvabujjhati"
(Thera G. v. 737, p. 73).
Ālitta (pp. of ā-lip), 'besmeared.'

Ālimpana.

"Ālimpanaṁ vijjhāpetuṁ," 'to put out a flame' (Mil. p. 43).
Ālimpana (= ādīpana), 'a flame, conflagration.'
For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

Āvajati.

"Na gabbhaseyyaṁ punar-āvajīsam," 'I shall not return to the womb' (Jāt. III. p. 484; ibid. IV. pp. 49, 107).
Childers does not cite āvajīti in the sense of 'to go.'
Cf. Sk. āvraj, 'to return.'
ÄVAPANA.

Āvapana seems to come from the root vyap + ā.
See “Pāli Journal” for 1885, article Nikkiniati, p. 42.

ÄVILATI.

“[Udana] calati khubati luṭati āvilati” (Milinda, p. 259–60).
Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

ÄVEDHA.

Āvedhañca na passāmi yato ruhiram assave” (Jāt. II. p. 276).
“Āvedhañca na passāmi ti viddhaṭṭhāne vanañca na passāmi” (Com.)
Āvedha, ‘wound.’ Cf. āvedhanca, impaling (Jāt. IV. p. 29):
“Kovilāra-sūle makkhikāvedhanam” = the impaling of a fly on a kovilāra-stake.

ÄVENI.

“Te imehi aṭṭhārasahi vatthūhi apakāsanti avapakāsanti āveni-karonti āveni-pavārañam karonti, āveni-saṅgha-kammam karonti” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

ÄSATI.

“‘Seti c’eva āsati ca etthāti senāsanam, mañcapiṭṭhā- dinam. Ten’ āha senāsane ti” (Sum. p. 208).
Āsati (Sk. ās), ‘to sit.’

¹ The various readings are apakassanti and avapakassanti.
NOTES AND QUERIES.

ĀSAṂSA, ĀSAṂSATI.

Childers registers āsīmśā, but not āsaṃso, &c.

From āsaṃsatī we find the participle āsaṃśāna, which is sometimes written āsaṃśānā.
"Dumāni phullāni manoramānī samantato sabbadisā pavanti
pattam pahāya phalam āsaṃśānā..."

(Thera G. v. 528, p. 56).

The Com. explains āsaṃśānā by āsiṃsantā gahitukāmā. Nirāsa = nirāsaṃsa. We find the terms nirāsamsa, āsaṃśāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsaṃśāno = nirāsaṃso so na so āsaṃśāno), which Prof. Fausböll translates thus: 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire.' Cf.:

"Etādisam brāhmaṇa disvā yakkham
puccheyyya poso sukham āsaṃśāno"

(Jat. IV. p. 15).

The Com. explains ā-saṃśāno by āsiṃsanto, and a Burmese MS. reads āsi [m] saṃāno.

"Thale ca ninne ca vapanti bijam
anūpakhette phalam āsaṃśānā"

(Ibid. p. 38).

ĀLAKA.

An ālakā is an 'arrow-straightener,' which was formerly made of wood or bone. For a specimen of an Eskimo 'arrow-straightener' see Boyd Dankin's "Early Man in Britain," p. 238. Cf.:

"Isattho ālakam pariharati vañka-jimha-kuṭīla-nārācassaujukaraṇāya" (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33):—
"Samunnayaṁ attānaṁ usukāro va tejanaṁ cittaṁ ujum karitvāna avijjam chinda Haritāti"

In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’ to which an elephant was tied.

ĀḷĀHANĀ.

“So tassa... sarirakiccam kātva āḷāhannāṁ nibbāpetvā” (Jāt. I. p. 287).
Āḷāhāna usually means ‘a cemetery,’ but in the passage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭvā = āharetvā in the following passage:—
“Saṅkāra puṇjā āhaṭvā susāna rathiyāhi ca
Tato saṅghātikam kātva lūkham dhāreyya cūvaram”
(Theri G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to call for, ask for, demand’:

ĀHARIMA.

“Āharimena rūpena na maṁ tvam bādhayissasi”
(Theri G. v. 299, p. 152).
Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“Tena kho pana samayena Sakko devanaṁ indo āyas-mato Mahākassapassa piṇḍapātāṁ dātukāmo hoti pesakāri-vānaṁ abhinimmitvā tantan vināti, Sujātā asurakaṁ vāsaram (2) pūreći” (Udana III. 7).

1 Text has assurakannā.
The reading queried in the above quotation is not in "the most reliable" text A (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of A is taṃsaraṃ (B ṇaṃsaraṃ) for tasaraṃ, 'the shuttle.' The Com. explains "vāsaraṃ pūreti" by "vāsarāṃ bandeti." Taśara or taṃsara (Sk. trásara) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. tasaraṃ occurs with the Burmese reading vāsaraṃ (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

II.

"Nelaggo setapacchādo ekāro vattati ratho,
anīghaṃ passa āyantaṃ chinnasotam ābandhanan ti"
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of A, D "nelaṅgo." Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "Nelaṅgo setapacchādo" (See Sum. p. 75).

III.

"Evaṃ ācariyo sāra-phalake visarukha-ānim ākoṭaya-
māno viya... antevāsiko suvaṇṇa-rajata-maṇīmayāya
āniyā tam ānim paṭivāmaṇāno viya punappunapunapunaratattayassa vaṇṇam bhāsati" (Sum. p. 39).

For paṭivāmaṇāno read? paṭivādho or paṭi-
bādhayamāno, and compare "Tacchanto āniyā
ānim nihanti balavā yathā" (Thera G. v. 744, p. 73).
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71 The Leiden University Library.
72 Dr. Bruno Lindner, The University, Leipzig.
73 The Liverpool Free Library.
74 Professor Ch. Michel, Liège University, Belgium.
75 Professor Minayeff, The University, St. Peters burg.
76 Dr. Edward Müller, 35, König St., Bern.
77 Professor Max Müller, Oxford.
78 The Royal Library, München (Asher).
79 Professor Oldenberg, 9, Nollendorf Platz, Berlin, W.
80 The Bibliothèque Nationale, Paris (Sampson Low and Co.).
81 The Peabody Institute, Baltimore, Maryland, U.S.
82 Professor Pischel, The University, Halle.
83 Dr. Edward D. Perry, Columbia College, New York City, U.S.
84 Robert A. Potts, Esq., 26, South Audley Street, W.
85 and 86 His Excellency Prince Prisdang (Siamese Minister to Germany), 23, Ashburn Place, W. (2 copies.)
87 W. Woodville Rockhill, Esq., United States Legation, Pekin.
88 Professor Rost, India Office Library, S.W.
89 Professor Roth, The University, Tübingen.
90 Professor Sayce, Oxford.
91 Dr. Ram Das Sen, Zemindar, Berhampûr, Bengal.
92 The University Library, St. Petersburg (Trübner).
93 Mdlle. Moquin-Tandon, Château de Pauliac, par Saver- 
    dun, Ariège.
94 Professor Teza, The University, Pisa.
95 Professor Tiele, Leiden.
96 Messrs. Trübner, Ludgate Hill, E.C.
97 The Tübingen University Library.
98 The Library of University College, London, Gower 
    Street, W.C.
99 Professor William J. Vaughan, Vanderbilt University, 
    Nashville, Tennessee.
100 Professor Sir Monier Monier-Williams, Merton Lea, 
    Oxford.
101 Dr. Williams’ Library, Grafton Street, W.C.
102 Sydney Williams, Esq., 14, Henrietta Street, W.C.
103 Dr. H. Wenzel, 8, Upper Woburn Place, W.C.
104 Professor Dr. Ernst Windisch, The University, Leipzig.
105 Luang nai Tej (Secretary to the Siamese Legation), 
    49, Rue de la Siam, Paris.
106 Khaon Patibhandhichit (Attaché to the Siamese Lega- 
    tion), 49, Rue de la Siam, Paris.

4. SUBSCRIBERS IN CEYLAN. 1886.

(List sent in by E. R. Gooneratne, Esq., Atapattu 
    Mudaliyār, of Galle).

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

1 Gaṇāchārya Wimala Sāra Tissa Sthawira, of the Amba- 
    gahapitiya Wihāra, Galle.
2 Nāndā Rāma Tissa Sthawira, of Suvisuddhā Rāma, 
    Negombo.
3 Gunaratna Sthawira, of Sudarasana Rāma, Mādampe 
    Chilaw.
4 Sumanajoti Sthawira, of Jayawardana Rāma, Galle.
5 The Hon. J. F. Dickson, C.M.G., Col. Secretary of the 
    Straits.
6 H. Parker, Esq., Irrigation Officer, V. Vilankolam.
7 W. H. De Zilva, Esq., Negombo.

Subscribers of One Guinea for 1885.

1 Wadigama Dhammadāla Sthawira, Wijayānanda Wihāra, Galle.
2 Saddhāpāla Sthawira, Sudammārāma, Kadurupe, Galle.
3 Paṇāṇānanda Sthawira, Tubhumikārāma, Gintotā, Galle.
4 Sri Saddhānanda, of Sri Gaṅe Wihāra, Ratgama, Galle.
5 Kalupe Srānanda Sthawira, Dadalla Wihāra, Galle.
6 Edmund R. Gooneratne, Atapattu Mudaliyar, Galle.
7 Paṇā-sekhara Sthawira, Koḍagoda.
8 C. A. Wirasinha, Esq., Mātara.
9 Piyaratana Tissa Sthawira, Chief of Saili-bimbārāma, Doḷanduwa.
10 Dhammārāma Sthawira, of Jayawardana Wihāra, Piṭi-wella.
11 Sārālankāra Sthawira, of Sailabimbārāma, Doḷanduwa.
12 Sangha Nanda Sthawira, of Sudarmā Rama Dewature, Galle.
13 Sumanasāra Sthawira, of Sailabimbārāma, Doḷanduwa.
14 Kumarawada Nikoris de Silva, of Būssa, near Galle.
15 T. B. Panābokke, Raṭemahatmayā, Dumbara, Kandy.
16 Cūla Sumana Sthawira, Seluttarārāma Ratgama.
17 Dhamma Tilaka Sthawira, Siriwaddahārāma, Mādampa.
18 Ambagahawatte Indasabhawara Natāsāmi Sthawira, Dhamma Gupta Piriwena, Payyāgalā.
19 Louis Corneille Wijesinha, Mudaliyar, Mātale.
20 Mānana hewa Aris, of Batāpola.
21 Saddhatissa Sthawira, Sudassanārāma, Busse, Galle.
22 Sugata Sāsana Dhāja Winayācārya Dhammadālankāra Sthawira, of Mahā Kappina Madalindārāma.
23 Siwaka Sthawira, of Jayasekararama, Maradāna, Colombo.
24 Udakada Dhammakkhanda Sthawira, of Bodhirārāma, Bōgalapitiya.
25 Siri Sunanda Sthawira, of Seluttararama, Randome.
26 Silakkhandha Sthawira, of Bogahapitiye Wihara, Gallehera.
27 Saddhānanda Sthawira, of Asokā Rāma Kalutara.
29 Andris de Silva Gunawardana, Vidhana Aracci, Ambalamgoda.
30 Asabha Tissa Sthawira, of Ambagahapitiye Wihāra, Welitota.
31 Sugatapāla Sthawira, of Waskaduwa.
32 Dhamma ratana Sthawira, of Ambagahapitiye Wihāra, Welitota.
33 Sarana tissa Sthawira, of Ambagahapitiye Wihāra, Welitota.
34 Samiddhankara Sthawira, of Ambagahapative Wihāra, Welitota.
35 Silānanda Sthawira, of Kalyana Wihāra, Kaluwamodara.
36 Sugata tissa Sthawira, of Ambagahapitiye Wihāra, Welitota.
37 Dhamma Siri Sthawira, of Sumittārāma Kalutota.
38 Albaradura Siman, of Ratgama.
39 Dompe Buddhaharakkhita Sthawira, High Priest of Kelani.
40 Paññāmoli Sthawira, of Ambagahapitiye Wihāra, Welitota.
41 Sārata Sthawira, of Ambagahapitiye Wihāra, Welitara.
42 Medhawi tissa Sthawira, of Kshetrasanne Wihāra, Welitara.
43 Dīpawisārada tissa Sthawira, of Pokunewatte Wihāra, Kalutara.
44 Silasumana tissa Sthawira, of Sudarsanā Rāma, Duvegoda.
45 Sirisumana tissa Sthawira, of Gangārama, Moragalla.
46 Gunaratana Sthawira, of Vīvēkarāma, Moragalla.
47 Jinaratana Sthawira, of Randombe.
48 Wimaladhira Sthawira, of Galkande Wihāra, Kosgola.
49 Āron de Abrew Wijesinha, of Kadirana, Negombo.
50 Sirī Sumana Sthawira, Kalamulla, Kalutara.
ACCOUNTS IN CEYLON, 1886.

Edmund Gooneratne, Mudaliyär, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1886.

<table>
<thead>
<tr>
<th>Date</th>
<th>Receipts</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Rs. Cts.</td>
</tr>
<tr>
<td>1886.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jan. 1</td>
<td>Balance of Last Year brought forward</td>
<td>1043 45</td>
</tr>
<tr>
<td>Dec. 31</td>
<td>Subscription received from Six Subscribers</td>
<td>63 0</td>
</tr>
<tr>
<td></td>
<td>for 1885</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Date</th>
<th>Payments</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Rs. Cts.</td>
</tr>
<tr>
<td>1886.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>April</td>
<td>Postage of Petavattu</td>
<td>1 50</td>
</tr>
<tr>
<td></td>
<td>Visuddhimagga purchased and sent</td>
<td>35 0</td>
</tr>
<tr>
<td>June</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>12. Postage 2/50 and Tin Case 1/-</td>
<td>3 50</td>
</tr>
<tr>
<td></td>
<td>14. Value of Rs. 600 remitted by Bill of</td>
<td>600 0</td>
</tr>
<tr>
<td></td>
<td>Exchange £43 5s. 8d.</td>
<td></td>
</tr>
<tr>
<td>Nov.</td>
<td>Postage on Letter</td>
<td>0 43</td>
</tr>
<tr>
<td>20.</td>
<td>Clearing Case of Publications of '85, sent</td>
<td>2 25</td>
</tr>
<tr>
<td></td>
<td>per Reva</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Postage to Straits on one Copy</td>
<td>3 90</td>
</tr>
<tr>
<td></td>
<td>Local Postage on Copies despatched...</td>
<td>4 92</td>
</tr>
<tr>
<td></td>
<td>Postage, Advertising Fees, &amp;c.</td>
<td>5 0</td>
</tr>
<tr>
<td></td>
<td>Balance in my hand on Dec. 31, 1886</td>
<td>449 95</td>
</tr>
</tbody>
</table>

Rs. 1106 45

Galle, December 31, 1886.

E. R. GOONERATNE.
ACCOUNTS, 1885.

Receipts During 1885.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donors</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Subscribers of Five Guineas</td>
<td>73</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Subscribers of One Guinea</td>
<td>84</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Draft from Prof. Lanman, America, for</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subscriptions not included in above</td>
<td>24</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Interest from the Bank</td>
<td>11</td>
<td>16</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td><strong>£203</strong></td>
<td>9</td>
<td>3</td>
</tr>
</tbody>
</table>

Payments on Account of 1885 Publications.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing</td>
<td>249</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>Postage and Stationery</td>
<td>17</td>
<td>16</td>
<td>10</td>
</tr>
<tr>
<td>Editors</td>
<td>46</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Purchase of Books and MSS.</td>
<td>35</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Loss by Exchange</td>
<td>0</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td><strong>£348</strong></td>
<td>18</td>
<td>0</td>
</tr>
</tbody>
</table>
PĀLI TEXT SOCIETY.

Work Already Done.

EDITED BY

1. Anāgata Vaṃsa ... ... 1886 Prof. Minayeff.
2. Aṅguttara, Parts I.–III. ... 1885 Dr. Morris.
3. Abhidhammattha Saṃgaha... 1884 Prof. Rhys Davids.
4. Āyāraṅga Sutta ... ... 1882 Prof. Jacobi.
5. Udāna ... ... 1885 Dr. Steinthal.
6. Khudda and Mūla Sikkhā ... 1883 Dr. E. Müller.
7. Gandha Vaṃsa ... ... 1886 Prof. Minayeff.
8. Cariyā Piṭaka ... ... 1882 Dr. Morris.
9. Tela Kaṭṭha Gāthā ... ... 1884 Gooneratne Muda-liyar.
10. Thera Gāthā ... ... 1883 Prof. Oldenberg.
11. Theri Gāthā ... ... 1883 Prof. Pischel.
12. Dāthā Vaṃsa ... ... 1884 Prof. Rhys Davids.
13. Dhamma Saṃgāni ... ... 1885 Dr. E. Müller.
14. Pañca Gati Dīpāna ... ... 1884 M. Léon Feer.
15. Puggala Paññatti ... ... 1883 Dr. Morris.
16. Buddha Vaṃsa ... ... 1882 Dr. Morris.
17. Saṃyutta Nikāya, Part I. ... 1884 M. Léon Feer.
18. Sutta Nipāta ... ... 1884 Prof. Fausbøll.
19. Cha Kesa Dḥātu Vaṃsa ... 1885 Prof. Minayeff.
20. Sandesa Kathā ... ... 1885 Prof. Minayeff.
22. Vimāna Vatthu ... ... 1886 Gooneratne Muda-liyar.