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REPORT OF THE SOCIETY FOR THE YEAR 1906

The Pāli Text Society has now been working regularly for a quarter of a century. It has printed, published, and issued post-free to its subscribers fifty-nine volumes (this Journal itself making the sixtieth), containing upwards of 17,000 pages, at the price of 25 guineas. The price is extraordinarily cheap—not much more than half the price which publishers of similar books have found it necessary to charge. But subscribers will never forget the generous donations which have so increased the receipts as to enable the Society to plod steadily on in its good work. Nor will they lose sight of the peculiar conditions under which the Society has been carried on, with no expenditure for the multifarious charges rendered necessary by a business establishment. I have been somewhat keen to complete the work—at least, as regards the canonical texts, and a dictionary summarizing the results—before I die; and there is reasonable hope now that that will really be accomplished. The balance of cash showed by the accounts, and the stock of back issues (for which there is a slow but steady demand, and which represents, therefore, an additional balance of realizable assets), make it fairly sure now that the remaining work will be carried on to a successful termination.

I had intended to give in this issue a full report of the
present state of the Dictionary scheme, but I write with the utmost difficulty, confined to my bed by a painful sickness, and can only say that the necessary funds are nearly all in hand, and that, with the help of the distinguished scholars who have promised to collaborate in the work, it is hoped that it will be carried out in the immediate future.

T. W. RHYS DAVIDS,
Managing Chairman.
II

A NEW KAMMAVĀCĀ.

Professor Oldenberg, in his edition of the Vinaya, gave us the formal words used in the transaction of business at the meetings of a Chapter of the Order. Whatever the nature of the business, the formal words to be used are couched in a similar form, though varied to suit the particular occasion. According to the able argument in the Introduction prefixed to his edition of the text, these Kammavācā's, or 'Words of the Act,' are there preserved in the form they had acquired before the Council of Vesāli—that is, in the fifth century B.C.

The formulas are thus preserved in the Khandhakas, each of them in its suitable context; and when Professor Oldenberg and myself were preparing our translation of these Khandhakas only seven of the formulas were known to be extant in a separate form, apart from their context in the Khandhakas. On that we said in our Introduction:*

*The misfortune that these forms are not all now separately extant is probably simply due to the fact that the formulas separately preserved are the only ones which continued to be used in actual services among members of the Order.*

We still remain almost entirely in the dark on this point. We know that the old form of words is still used, with very slight and unimportant changes, on the occasion of the admission of a new member to the brotherhood. This formula, or ritual, the Upasampadā Kammavācā, is extant separately. Numerous manuscripts of it have reached

* 'Vinaya Texts' (translated by Rhys Davids and Oldenberg), vol. i., p. xx.
Europe, and it has been three times edited. Clough in 1834 translated six others.* Frankfurter, in his ‘Handbook of Pali,’ published in 1883, gave two new ones, and in 1892 Baynes edited and translated seven more. We thus, including the first, have sixteen of these formularies, all extant in separate manuscripts, and all, I think, coming from Burma. But we do not know to what extent—how often, and in what places there—they are actually in use now. In spite of the absence of manuscripts of such forms of words from Siam and Ceylon we know that meetings of the Chapter are still held there to receive fresh members and to recite the Patimokkha, but we do not know whether they are still held for other purposes, and we have no information as to the practice in past times in India.

This is the more to be regretted as the sixteen separate Kammavācās we have, though they follow generally the ancient scheme set forth in the Khandhakas, show considerable variations and additions in their details. The words are never quite the same. This is precisely what we should expect. In different times and places, and for different reasons, changes were introduced—new formulas were made in imitation of the old ones to meet new circumstances, or the old formulas were arranged in a different order; and it would be very interesting if we could ascertain the why, and the when, and the how.

For this is not a mere dry-as-dust inquiry. Each change in an ancient ritual is coincident with, the result of, evidence of, a change also either in outward circumstances, or in trend of opinion as to doctrine, or as to the ethics of legal procedure, or as to the organization of the brotherhood. Had the Order adhered to the old procedure, which was frankly democratic—and it has done so, with little change, so far as the evidence enables us to judge, in Burma, Siam, and Ceylon—we should not have seen those fundamental differences, those strange developments which have resulted in Tibet in a Buddhist Pope, with his cardinals.

* In ‘Miscellaneous Translations from Oriental Languages,’ London, 1884.
and abbots, wielding a temporal and spiritual sovereignty. The changes which ended thus were, in all probability, brought about by minute instalments.

It is therefore not without importance that a new Kammavācā has been discovered by G. L. M. Clauson, K.S., of Eton College, among the Oriental manuscripts in the library there. It starts with the formula preserved in Vinaya, ii. 51, beginning at line 8 from the bottom of the page, and continuing to the end of the section. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 42, § 2 to the end. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 39, § 2 to the end. The order followed is therefore precisely the reverse of that laid down in the ancient manual of canon law, and the variations are interesting. That this order, and not that in the Vinaya, was followed in Burma is confirmed by the last of the Kammavācas given by Mr. Baynes,* which very closely resembles the present one. But even between these two there are considerable variations, and the present one includes phrases not found either in the Vinaya or in Mr. Baynes's text.

Though, therefore, the document (like so many ancient legal documents nearer home) is, from its constant repetitions, tedious enough, it has been thought advisable to place it on record as a small contribution to the evidence on a large and important question. It has been carefully copied out in full by the discoverer himself.

T. W. RHYS DAVIDS.

This text being partly new I give it in full. The codex is of the same shape as other Kammavācā manuscripts, but the leaves are made of a substance very like bone; they are rather brittle; they are not lacquered, but merely painted, and the painted characters are rather liable to fall off, leaving, however, enough mark to show what they are. Unfortunately, the text is damaged in places owing to the splitting of the leaves.

Namo tassa bhagavato arahato sammāsambuddhassā.

1. Aham bhante sambahulā sāṃghādisesā āpattiyo āpajji,† sambahulā āpattiyo ekāhapaṭicchannāyo,* sambahulā āpattiyo dvihapaṭicchannāyo, sambahulā āpattiyo tihapaṭicchannāyo, sambahulā āpattiyo catuhapaṭicchannāyo, sambahulā āpattiyo paṅcāhapaṭicchannāyo, sambahulā āpattiyo chahapaṭicchannāyo, sambahulā āpattiyo sattāhapaṭicchannāyo, sambahulā āpattiyo atṭhāhapaṭicchannāyo, sambahulā āpattiyo navāhapaṭicchannāyo, sambahulā āpattiyo dasāhapaṭicchannāyo. Sohaṁ bhante sāṃgham tāsaṁ āpattinaṁ † yā āpattiyo dasāhapaṭicchannāyo tāsaṁ agghena samodhānaparivāsan yācīmiti.

Tikkhattum yācitabban.

2. Suṇātu me bhante saṃgho. Ayaṁ itthannāmo bhikkhu sambahulā sāṃghādisesā āpattiyo āpajji, sambahulā āpattiyo ekāhapaṭicchannāyo sambahulā āpattiyo dvihapaṭicchannāyo sambahulā āpattiyo tihapaṭicchannāyo sambahulā āpattiyo catuhapaṭicchannāyo sambahulā āpattiyo

* The manuscript always has ekāha°, dvīha°, and tiha°; and also always catuha°, except in § 2, where it reads catūha°.
† So always.
pañcāhāpaṭicchānṇāyo sambahuḷā āpattiyo chāhāpaṭic-
chānṇāyo sambahuḷā āpattiyo sattāhāpaṭicchānṇāyo sam-
bahuḷā āpattiyo aṭṭhāhāpaṭicchānṇāyo sambahuḷā āpattiyo
navāhāpaṭicchānṇāyo sambahuḷā āpattiyo dasāhāpaṭicchān-
ṇāyo. So saṁgham tāsāṁ āpattinaṁ yā āpattiyo dasāha-
paṭicchānṇāyo tāsāṁ agghena samodhānaparivāsāṁ yācāti.
Yadi saṁghassa pattakallam saṁgho itthānāmassa bhikk-
huno tāsāṁ āpattinaṁ yā āpattiyo dasāhāpaṭicchānṇāyo
tāsāṁ agghena samodhānaparivāsāṁ daideyya.

3. Esa ñatti.
Suṇāṭu me bhante saṁgho. yaṁ itthānāmo bhik-
khu sambahuḷā saṁghādīsesā āpattiyo āpajji, sambahuḷā
... pe ... dasāhāpaṭicchānṇāyo. So saṁgham tāsāṁ āpatti-
naṁ yā āpattiyo dasāhāpaṭicchānṇāyo tāsāṁ agghena sam-
doṭhānaparivāsāṁ yācāti. Saṁgho itthānāmassa bhikkhu-
huno tāsāṁ āpattinaṁ yā āpattiyo dasāhāpaṭicchānṇāyo tāsāṁ
agghena samodhānaparivāsāṁ deti. Yassāyasamato khamati
iththānāmassa bhikkhuno tāsāṁ āpattinaṁ yā āpattiyo
dasāhāpaṭicchānṇāyo tāsāṁ agghena samodhānaparivāsās
danaṁ, so tuṁh'assa, yassa nakkhamati so bhāseyya.

Dutiyaṁ pi etam atthaṁ vadāmi. Suṇāṭu ... la (§ 3)
... bhāseyya.
Tātiyaṁ pi etam atthaṁ vadāmi. Suṇāṭu ... la (§ 3)
... bhāseyya.

4. Dimmo saṁghena itthānāmassa bhikkhuno tāsāṁ
āpattinaṁ yā āpattiyo dasāhāpaṭicchānṇāyo tāsāṁ agghena
samodhānaparivāsā. Khamati saṁghassa, tasmā tuṁhi,*
evam etam dhārayāmiti.

5. Parivāsāṁ samādiyāmi vattaṁ samādiyāmi. Aham
bhante ... la (§ 1) ... parivāsāṁ yāci. Tassa me
saṁgho tāsāṁ āpattinaṁ yā āpattiyo dasāhāpaṭicchānṇāyo
tāsāṁ agghena samodhānaparivāsāṁ adāsi. Soham pari-
vasāmi vediyāmi.† Aham bhante vediyātiti maṁ saṁgho
dhāretu parivāsāṁ nikkhipāmi vattaṁ nikkhipāmi.

6. Aham bhante ... la (§ 1) ... yāci. Tassa me saṁgho
tāsāṁ āpattinaṁ yā āpattiyo dasāhāpaṭicchānṇāyo tāsāṁ
agghena samodhānaparivāsāṁ adāsi. Sohamparivutṭha-

* So always.
† M.S. vediyām.
parivāso aham bhante sambahulaṃ saṃghādīsesā āpattiyō āpajji appaṭicchannāyo. Soham bhante saṅghaṃ tāsaṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattāṃ mānattāṃ yācāmiti.

Tikkhatāṃ yācitabbāṃ.

7. Suṇātu me... la (§ 3)... parivāsaṃ yāci. Saṃgho itthanāmassa bhikkhuno tāsaṃ āpattinaṃ yā āpattiyō dasāhapaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ adāsi. So parivuttaḥparivāso ayaṃ itthanāmo bhikkhu sambahulaṃ saṃghādīsesā āpattiyō āpajji appaṭicchannāyo. So saṃghaṃ tāsaṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattāṃ mānattāṃ yācati.

Yadi saṃghhaṃ pattaṃkallāṃ saṃgho itthanāmassa bhikkhuno tāsaṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattāṃ mānattāṃ dadeyya.

8. Esaṇatti.

Suṇātu... la (§ 7)... mānattāṃ detī. Yassa yassāyastato khamati itthanāmassa bhikkhuno tāsaṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattāṃ mānattassa dānaṃ so tuṇh'assa, yassa nakkhamati so bhāseyya.

Dutiyaṃ pi etam attaṃ vaḍāmi. Suṇātu... la (§ 8)... bhāseyya.

Tatiyaṃ pi etam attaṃ vaḍāmi. Suṇātu... la (§ 8)... bhāseyya.


10. Mānattāṃ samādiyāmi vaṭtaṃ samādiyāmi. Aham bhante... la (§ 1)... samodhāna-parivāsaṃ yāci. Tassa me saṃgho tāsaṃ āpattinaṃ yā āpattiyō dasāhapaṭicchannāyo tāsaṃ agghena samodhānaparivāsaṃ adāsi. Soham parivuttaḥ-parivāso aham bhante sambahulā saṃghādīsesā āpattiyō āpajji appaṭicchannāyo. Soham bhante saṃghaṃ tāsaṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattāṃ mānattāṃ yāci. Tassa me saṃgho tāsaṃ sambahulānaṃ āpattinaṃ paṭicchannā-

Tikkhattuñ yācitabbañ.


12. Esa ātti.

Suñātu me . . . la (§ 11) . . . abbhānañ yācati. Samgho itthannāmañ bhikkhum abbheyyi. Yasāyasmato khamati itthannāmassa bhikkhuno abbhānañ so tunh'assa, yassa nakkhamati so bhāseyya.

Duṭiyañ pi etam attaṁ vadāmi. Suñātu me . . . la (§ 12) . . . bhāseyya.

Tatiyañ pi etam attaṁ vadāmi. Suñātu me . . . la (§ 12) . . . bhāseyya.

Abbhito saṁghena itthannāmo bhikkhu. Khamati saṁghassa, tasma tuṇhi, (evam etaṁ dhārayāmiti)._*

G. L. M. CLAUSON.

Eton college,
November 6, 1906.

* These last three words are supplied, there being no room for them in the MS.
III

THE ZEN SECT OF BUDDHISM

BY DAISETZ T. SUZUKI

FOREWORD.

During the twenty centuries of development in the Far East Buddhism has been differentiated into many sects, which are so far distinct from their original Hindu types that we are justified in designating Far-Eastern Buddhism by a special name. Though, as a matter of course, all these different sects trace back their final authority to the Indian founder, and were introduced by Indian missionaries into the lands where they have been thriving throughout their long history, they would not have reached the present stage of perfection unless they had been elaborated by Chinese and Japanese geniuses. Students of Buddhism, therefore, cannot well afford to ignore or neglect the study of Chinese and Japanese Buddhism, not only in its historical aspect, but also as a living and still growing spiritual force.

Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of Buddha-Heart, but it is popularly known as Zen Sect (Jhāna in Pali, Shan in Chinese and Dhyāna in Sanskrit).

This sect is unique, not only in Buddhism itself, but, I believe, also in the history of religion generally. Its doctrines, broadly speaking, are those of a speculative mysti-
cism, and they are so peculiarly—sometimes poetically and sometimes almost enigmatically—represented and demonstrated, that only those who have actually gained an insight into them and been trained in the system can see their ultimate signification. What the Zen Sect, therefore, most emphatically insists on is one's inner spiritual enlightenment. It does not find any intrinsic importance in the sacred sūtras, or their expositions by the wise and learned. Subjectivism and individualism are strongly set against traditional authority and objective revelation, and, as the most efficient method of attaining spiritual enlightenment, the followers of the Zen Sect propose the practice of Dhyāna (zenna in Japanese, and shanna in Chinese)—that is, contemplation or meditation.* Hence the name 'Zen,' which is an abbreviation.

HISTORY OF THE ZEN SECT.

INDIA.

According to Zen scholars, their history is considered to have started from the time when the Buddha showed a nosegay of some beautiful golden-coloured flowers to a congregation of his disciples on the Mount of the Holy Vulture. The incident is related in a sūtra entitled 'Dialogue of the Buddha and Mahāpitaka Brahmarāja'† as follows:

* Dhyāna, according to Zen scholars, is not exactly meditation or contemplation. A man cannot meditate on a religious or philosophical subject while disciplining himself in Zen, but that is only incidental. What Zen practice aims to attain is to keep one's mind always well balanced, and not to allow any impetuous thought to disturb its serenity.

† The exact title of the sūtra is 'Sūtra on the Questions of Mahā-pitaka Brahmarāja' ('Ta tsang fan wang shuo wén ching' in Chinese). I am at present unable to verify the statement made in the text, for Nanjo's Catalogue, as well as that by S. Fujii (Kyōto, 1898), do not contain any sūtra corresponding to that title. My statement of the incident is a traditional one as related by Zen scholars, who are generally indifferent in matters like this, and who will not trouble themselves to verify the authority for a statement. I have a strong
'The Brahmarāja came to a congregation of Buddhists on the Mount of the Holy Vulture, and offering a bouquet of palāśa (?) flowers to the Buddha, prostrated himself on the ground and reverently asked the Master to preach the Dharma for the benefit of sentient beings. The Buddha ascended the seat, and brought forth the flowers before the congregation of gods and men. But none of them could comprehend the meaning of this act on the part of the Buddha, except the venerable Mahākāshyapa, who softly smiled and nodded. Then exclaimed the Buddha: "I am the owner of the Eye of the Good Law, which is Nirvana, the Mind, the mystery of reality and non-reality, and the gate of transcendental Dharma. I now hand it over to Mahākāshyapa."

Mahākāshyapa transmitted this Eye, which looks into the deeps of the Dharma, to his successor, Ānanda, and the transmission is recorded to have taken place in the following manner:

Ānanda asked Kāshyapa: 'What was it that thou hast received from the Buddha besides the robe and the bowl?' Kāshyapa called: 'O Ānanda.' Ānanda replied: 'Ay.' Thereupon Kāshyapa said: 'Wilt thou take down the flag-pole at the gate?' Upon receiving this order, a spiritual illumination came over the mind of Ānanda, and the 'Seal of Spirit' was handed over by Mahākāshyapa to this junior disciple.

The Zen Sect acknowledges the following twenty-eight patriarchs after the Buddha, who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D.: (1) Mahākāshyapa; (2) Ānanda; (3) Čanaśāsa; (4) Upagupta; (5) Dhurtaka; (6) Micchaka; (7) Vasumitra; (8) Buddhānanda; (9) Buddhāmitra; (10) Parśva; (11) Punyayasha; (12) Aśvaghosha; (13) Kapimala; (14) Nāgārjuna; (15) Kanadeva; (16) Rahu-
rata; (17) Sanghānanda; (18) Kayācata; (19) Kumārata; (20) Jñāyata; (21) Vasubandhu; (22) Manura; (23) Hakanena; (24) Siṃha; (25) Bhaghasita; (26) Punyamitra; (27) Prajñātara; (28) Bodhidharma (usually abbreviated Dharma).*

CHINA.

Bodhidharma, the twenty-eighth patriarch in India and the first in China, was the third son of the King of Hsiang Chih (Kasi?) in Southern India. He became monk after he had reached manhood, and studied Buddhism under Prajñātara for some forty years, it is said. After the death of his teacher, he assumed the patriarchal authority of the Dhyāna school, and energetically fought for sixty years or more against heterodox schools. After this, in obedience to the instruction which he had received from Prajñātara, he sailed for China, spending three years on the way. In the year 520 he at last landed at Kuang Chou, in Southern China. The Emperor Wu, of the Liang dynasty, at once invited him to proceed to his capital, Chin Liang (modern Nanking). The Emperor was a most devoted Buddhist, and did everything to promote the interests of his religion, but this not without a personal consideration. Therefore, as soon as his reverend guest from the West was settled in his palace, his first question was: 'I have built so many temples and monasteries, I have copied so many sacred books of Buddha, I have converted so many Bhikshus and Bhikshunis; now what merit does your reverence think I have thus accumulated?' To this, however, the founder of the Zen Sect in China coldly and curtly replied: 'Your Majesty, no merit whatever.'

The Emperor Wu asked him again: 'What is considered by your reverence to be the first principle of the Holy Doctrine?' Said Dharma: 'Vast emptiness, and nothing

* How the transmission took place among these patriarchs, as in the case between Mahākāśyapa and Ānanda, is related in the Chinese work entitled 'Chuan tèng lu' (Transmission-lamp-records).
holy therein.' The Emperor could not comprehend the signification of this answer, and made another query: 'Who is he, then, that now confronts me?'

By this he perhaps meant that, if there were nothing but vast emptiness and absolute transcendentality in the first principle of existence, why, then, do we have here a world of contrasts and relations? Are not some of us regarded as holy and others wicked? And Bodhidharma, who stands at this moment before the Emperor, belongs to the first class. How is it that his answer seems to contradict the facts of experience? Hence the question: 'Who is he, then, that now confronts me?' It is interesting to notice the similarity between this conversation and the first talk between the Greek King Milinda and Nāgasena (Rhys Davids, 'Questions of King Milinda,' vol. i., pp. 40-45).

But Dharma was the apostle of mysticism, and scholastic discussion did not appeal to him. His reply was quite terse: 'I know not, your majesty.'

Being convinced that his august patron was not qualified to embrace his faith, Dharma left the State of Liang and went to the State of Northern Wei, where he retired into the Shao Lin monastery. It is said that he spent all his time, during a period of nine years there, silently sitting against the wall and deeply absorbed in meditation, and for this singular habit he is said to have earned the title of 'the wall-gazing brahmin.'

Finally, there came to him a former Confucian scholar, named Shên Kuang, who, not being satisfied with the teaching of his native teacher, decided to follow the faith of Dharma. The latter, however, seemed to have altogether ignored this man, for he did not pay any attention to the earnest supplications of this seeker of truth. We are told that Shên Kuang in the face of this cold reception stood in the snow on the same spot throughout seven days and nights. At last he cut one of his arms with the sword he was carrying in his girdle, and presenting this before the imperturbable Dharma, he said: 'This is a token of my sincere desire to be instructed in your faith. I have been seeking peace of mind these
many years, but to no purpose. Pray, your reverence, have my soul pacified.'

Dharma then answered: 'Where is your soul? Bring it out before me, and I shall have it pacified.' Shên Kuang said: 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed: 'I have pacified your soul.' And Shên Kuang all at once attained spiritual enlightenment, which removed all his doubts and put an end to all his struggles.

Dharma died in the year 528, at the age, according to tradition, of about 150. Shên Kuang (485-593) was given by Bodhidharma the Buddhist name Hui K’o, and became the second patriarch of the Zen Sect in China.

Hui K’o handed over the 'Seal of Buddha-Heart' to his foremost disciple, Sêng Ts’an (died 606), who was successively followed by Tao Hsin (died 651) and Hung Jên (died 675). After Hung Jên the Sect was divided into two schools, Southern and Northern. The latter, representing heterodoxy, had no issue, and made no further development; but the Southern School, which was led by Hui Nêng, the sixth patriarch, continued the orthodox line of transmission, which, though long inactive and really dead in its land of birth, is still flourishing in Japan.*

The sixth patriarch, Hui Nêng, was a great religious genius, and his life marks an epoch in the history of the Zen Sect in the Far East. It was due to him that his Sect, hitherto comparatively inactive and rather tending to ascetic quietism, now assumed a more energetic rôle in the demonstration of its peculiar features, and began to make its influence more and more felt, especially among the thoughtful class of people.

* In the Zen Sect succession is considered very important in the transmission of its faith. Each Zen master must be sanctioned and authorized by his predecessor, without which he represents heterodoxy. His interpretation of the spiritual experience may differ from that of his predecessors, or he may be inclined to emphasize a certain phase of his faith which he thinks was neglected, but his authority to do so must be acknowledged by his teacher.
His missionary activities began immediately after the death of his predecessor, Hung Jên—that is, in the year 675. He gathered about himself many able disciples, through whom the Sect made rapid development, dividing itself into several schools, which enjoyed prosperity throughout the T'ang (618-905) and the Sung (960-1278) dynasties, which were the golden age of the Zen Sect. A collection of the sermons of the sixth patriarch, known as 'Fa pao t'an ching,' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen Sect. (We shall have a quotation from this book later on.)

An interesting story is told of the sixth patriarch, Hui Nêng—how he came to succeed Hung Jên in his religious authority. The fifth patriarch wished to select his spiritual heir among his many disciples, and one day made the announcement that anyone who could prove his thorough comprehension of the religion would be given the patriarchal robe, and proclaimed as his legitimate successor. According to this, one of his disciples, who was very learned and thoroughly versed in the lore of his religion, and who was therefore considered by his brethren in faith to be in possession of an unqualified right to the honour, composed a stanza expressing his view, and posted it on the outside wall of the meditation hall, which read:

'This body is the Bodhi-tree;
The soul is like a mirror bright:
Take heed to keep it always clean,
And let not dust collect on it.'

All those who read these lines were greatly impressed, and secretly cherished the idea that the author of the gâthâ would surely be awarded the prize. But when they awoke next morning, they were surprised to see another written alongside of it, which ran as follows:

'The Bodhi is not like the tree;
The mirror bright is nowhere shining:
As there is nothing from the first,
Where can the dust itself collect?'
The writer of these lines was an insignificant monk, who spent most of his time in pounding rice for the brotherhood. He had such an unassuming air that nobody ever thought much of him, and therefore the entire monastery was now set astir to see this bold challenge made upon its recognized authority. But the fifth patriarch saw in this unpretentious monk a future leader of mankind, and decided to transfer to him the mantle of his office. He had, however, some misgivings concerning the matter, for the majority of his disciples were not enlightened enough to see anything of deep religious intuition in the lines composed by the rice-pounder, Hui Nêng; and if he were awarded the prize they might do him violence. So the fifth patriarch gave a secret sign to Hui Nêng to come to his room at midnight, when the rest of the brotherhood was fast asleep. Then he gave him the bowl and robe as insignia of his patriarchal authority in appreciation of his unsurpassable spiritual attainment, and with the assurance that the future of their faith would be brighter than ever. The patriarch then advised him that it would be wise for him to hide his own light under a bushel, until the proper time arrived for his public appearance and active propaganda.

Before the day broke, however, the news of what had happened in secret became noised abroad throughout the monastery, and a party of indignant monks, headed by one named Ming, pursued the fugitive, Hui Nêng, who, in accordance with his master's instruction, was secretly leaving the brotherhood. When he was overtaken by the pursuers while crossing a mountain-pass not far away from the monastery, he laid down his robe and bowl on a rock near by, and said to the monk Ming: 'This robe symbolizes our patriarchal faith, and is not to be carried away by force. Take it along with thee, however, if thou so desirest.'

Ming tried to lift it, but it was as heavy as a mountain. He halted, hesitated, and trembled with awe. At last he said: 'I come here to obtain the faith and not the robe. O my brother monk, pray dispel my ignorance.'

Said the sixth patriarch: 'If thou comest for the faith,
stop all thy hankerings. Thinkest thou not of good, thinkest thou not of evil, and see what at this moment thy own face doth look like, which thou hadst even prior to the birth of thy parents?"

Being thus questioned, Ming at once perceived the fundamental reason of things, which he had hitherto sought in things without. He now understood everything, as if he had taken a cupful of cold water and tasted it to his own satisfaction. Out of the immensity of his feeling, he was literally bathed in tears and perspiration, and most reverently approaching the patriarch he saluted him, and asked: 'Beside this hidden sense as embodied in those significant words, is there any other thing which is secret?'

The patriarch answered: 'In what I have shown to thee there is nothing hidden. If thou reflectest within thyself and recognizest thy own face, which was before the world, secrecy is in thyself.'

Under Hui Nêng, who died 713, the Sect was divided into two schools, represented by two of his foremost disciples, Nan Yo and Ch'ing Yuan. Hui Nêng was the last in the patriarchal line of the Zen Sect. He did not hand down his official insignia to his successors, for he feared that it might cause unnecessary strife and undesirable schism, as illustrated in his own case. With him, therefore, the history of the Zen Sect must be said to turn over a new leaf, not only externally but inwardly. The patriarchal system was destroyed, the question of heterodoxy and orthodoxy was no more; and any leader who was duly trained under a recognized master, and received his sanction for his spiritual attainment, was at liberty to develop the faith and practice of the Zen Sect in any manner best suited to his individuality. Nan Yo (died 744) and Ch'ing Yuan (died 740) equally represented the orthodox line of their common faith, the difference between the two schools being that one emphasized one aspect and the other another.

From the time of Nan Yo and Ch'ing Yuan onwards the Zen Sect made steady progress, and gained greater
influence among all classes of people, but especially among
the educated. During the T'ang dynasty, under which
Chinese culture and civilization may be said to have
reached its consummation, was the time when Buddhism
became thoroughly naturalized in China. It discarded its
Hindu garb, borrowed and ill-fitting, and began to weave
its own, entirely with native materials and in accord with
Chinese taste. Though the doctrinal phase of Buddhism
was not yet quite assimilated by the Chinese mind, the Zen
Sect developed along its own peculiar line, and became
thoroughly Chinese. (This will be more clearly recognized
when we treat later of the faith and practice of the Zen
Sect.) The greatest masters of Zen were almost all the
product of this age, covering a space of about 800 years—
that is roughly, from the middle of the T'ang dynasty to
the end of the Sung. Many eminent scholars, poets, states-
men, and artists rapped at the monastery door, and greatly
enjoyed conversation with the Zen masters. Influence on
Chinese culture given by those lay disciples of the sect was
considerable. Almost all the important temples and
monasteries now existing in the Middle Kingdom belong to
the Zen Sect, though the Sect as a living faith is as dead
as everything else in that old tottering country. And from
this it can be inferred how great must have been the
influence the Zen sect exercised when at the zenith of its
prosperity in the latter part of the T'ang, and throughout
the Sung dynasty.

JAPAN.

In Japan at present we have two schools of the Zen Sect,
Sodo and Rinzaï. The former traces back its long ancestral
line to the Ch'ing Yuan school, and the latter originated
with Rinzaï (Lin Tsai in Chinese; died 867), who flourished
during the middle period of the T'ang dynasty, and who
succeeded the line represented by Nan Yo under the sixth
patriarch. The Sodo school was introduced into Japan by
Dogen, A.D. 1233, who went over to China early in the
thirteenth century, and was duly authorized by his master,
T'ien-T'ung Jü-Ching (died 1228), of the Ch'ing Yuan line. The Rinzai school was officially established in the year 1191 by Yesai. The Hojo family, which was the real head of the Government at that time, greatly encouraged the dissemination of Zen teaching. This resulted in frequent communication between the Chinese and the Japanese masters. And a large number of capable leaders who arose one after another kept up the vitality of Zen faith throughout the succeeding three or four hundred years.

At present the two schools of the Zen Sect in Japan are more or less sharing in the common fate of Buddhism in the twentieth century—that is, it is in a stage of transition from a medieval, dogmatic, and conservative spirit to one of progress, enlightenment, and liberalism. The Rinzai school is more speculative and intellectual, while the Sodo tends towards quietism. The latter is numerically strong, and the former qualitatively so. The recent war in the Far East has served to reawaken the old spirit of nationalism, and young Japan is anxiously investigating the moral and spiritual legacy, the wealth and significance of which it has only recently begun to appreciate.

PRINCIPLES OF THE ZEN SECT.

FACTS AND NOT WORDS.

The Zen Sect is what Western scholars might call mysticism, though its characteristic development and its practical method of discipline are as different from Christian mysticism as Buddhism generally is from Christianity. The latter has always endeavoured to acknowledge the objective existence of a Supreme Being, or the transcendentality of a universal reason. The German school of mysticism, indeed, almost converted Christianity into pantheism, and tried to find God within one's own being. But there is no denying the fact that the Christian mystics were deviating from the original path of Jewish monotheism, which is really the most prominent feature of Christianity.
Buddhism, on the other hand, has shown a pantheistic tendency from the beginning of its history, and though at a certain stage of its development it was disposed towards ethical positivism, it has always encouraged the practice of Dhyāna as a means of enlightenment. It is no wonder that this special discipline came to be emphasized above all others as a saving power, when the Buddhist faith began to wither under the baneful influence of scholasticism. Though mysticism has been frequently misinterpreted and condemned, there is no doubt that it is the soul of the religious life, that it is what gives to a faith its vitality, fascination, sublimity and stability. Without mysticism the religious life has nothing to be distinguished from the moral life, and, therefore, whenever a faith becomes conventionalized, and devoid, for some reason or other, of its original enthusiasm, mysticism invariably comes to its rescue. The recrudescence of Buddhist mysticism in India, and its introduction into China and Japan, is also due to this law of the human mind.

Quite in accordance with this view, the Zen Sect teaches us to disregard or discard the entire treasure of Buddhist lore as something superfluous, for it is no more than a secondhand commentary on the mind, which is the source of enlightenment and the proper subject of study. Zen labels itself as 'a special transmission outside the canonical teaching of the Buddha,' and its practical method of salvation is 'directly to grasp the mind and attain Buddhahood.' It does not rely upon the sūtras or abhidhammas, however exalted and enlightened be the authors of these sacred books. For the ultimate authority of Zen faith is within one's self, and not without. A finger may be needed to point at the moon, but ignorant must they be who take the pointer for the real object, and altogether forget the final aim of the religious life. The sacred books are useful as far as they indicate the direction where our spiritual efforts are to be applied, and their utility goes no further. The Zen, therefore, proposes to deal with concrete living facts, and not with dead letters and theories.
The Zen Sect of Buddhism

NO SŪTRAS, NO BOOKS.

The Zen Sect thus has no particular canonical books considered as the final authority for its teachings, nor has it any ready-made set of tenets which have to be embraced by its followers as essential to their spiritual welfare. What it claims to have transmitted from the Buddha is his spirit—that is, his enlightened subjectivity, through which he was able to produce so many sacred books. It was this same spirit of the founder of Buddhism that Dharma wanted to instil into the people of the Middle Kingdom. When he was passing away from this world, he wished to see if his disciples understood his spirit. One of the disciples, in response to his question, said: ‘As I understand, the essence of Buddhism is vast emptiness.’

Dharma said: ‘You have obtained only my skin.’

The other replied: ‘As I understand, I give just one glance at it, and it is never repeated.’

Dharma said: ‘You have reached as far as my bone.’

He then asked Hui K’o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said: ‘You have truly grasped my spirit,’ and the patriarchal authority was given to him.*

In such wise the Zen masters handled their religion. They were boldly original, and were not hampered by any traditional teachings of the Buddha. Indeed, the Buddha himself had frequently to suffer a rather unkindly treatment at the hand of his Zen followers. Rinzai, for instance, the founder of the Rinzai school, exclaims: ‘O ye, my disciples, think not that the Buddha was the consummation of being. I consider him no more than the dumping-ground. The Bodhisattvas and Arhats, they are all yokes and manacles that constrain people. Therefore, Māñjuśrī wanted to kill Gautama with his sword; Aṅgulimāla tried to injure the

* This incident, as stated here from memory, may not be quite accurate, but it is in the main correct. No work from which to verify it is accessible to me at this moment.
Sakya monk with his weapon. O ye, my disciples, there is no such being as a Buddha, on whom we could lay a hand. The Buddhist doctrines such as relate to the triple vehicle, the five classes of converts, or the Perfect and the Abrupt, are no more than a temporary remedy intended for the diseased, and, in fact, have no intrinsic significance. If they have any at all, it is merely symbolic. The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken. For seek your Buddha and he is lost to you; seek your way and it is lost to you; seek your patriarch and he is lost to you. Therefore, O my disciples, commit not this blunder.*

It is apparent, then, that what Zen teachers endeavoured most energetically to put forward in their missionary work was to make their disciples as original and independent as possible, not only in their interpretation of traditional Buddhism, but in regard to their ways of thinking. If there was one thing with which they were intensely disgusted, it was blind acceptance of an outside authority and a meek submission to conventionality. They wanted life and individuality and inspiration. They gave perfect freedom to the self-unfolding of the mind within one's self, which was not to be obstructed by any artificial instruments of torture, such as worshipping the Buddha as a saviour, a blind belief in the sacred books, or an unconditioned reliance upon an outside authority. They advised their followers not to accept anything until it was proved by themselves to be true. Everything, holy or profane, had to be rejected as not belonging to one's inner reason. Do not cling to the senses, do not cling to intellection; do not rely upon dualism, nor upon monism; do not be carried away by the noumenal or by the phenomenal, but be yourself even as you are, and you shall be as vast as space, as free as the bird in the air or the fish in water, and your spirit will be as transparent as the mirror. Buddha or no Buddha, God or

* In this passage Rinzai seems to refer to the Buddha indiscriminately as a historical personage and as an idealized being.
no God, they are a mere quibbling in words which have no real signification.

KO-AN.

The Dhyâna masters thus naturally had no stereotyped method of instructing their disciples, nor had the latter any regular routine work to go through. The teachers gave instruction offhand whenever and wherever they pleased, and the pupils came to them when they had something to ask them. In the monastery each of them had his own share of work, for the building, grounds, farm, kitchen, daily religious services, and other miscellaneous affairs, had to be attended to by the monks. If they had nothing special to come to the teacher for, and were satisfied with their lot as a monk; they stayed there, quietly observing all the rules relative to the monkish life. They seem to have all acted upon their own initiative in the study of Zen.

The following incident in the life of Rinzai (Lin Tsai), who lived in the first half of the ninth century, well illustrates the monastery life which was prevalent in China then and later.

When Rinzai was assiduously applying himself to Zen discipline under Obak (Huang Po in Chinese, who died 850), the head monk recognized his genius. One day the monk asked him how long he had been in the monastery, to which Rinzai replied: 'Three years.' The elder said: 'Have you ever approached the master and asked his instruction in Buddhism?' Rinzai said: 'I have never done this, for I did not know what to ask.' 'Why, you might go to the master and ask him, "What is the essence of Buddhism?"'

Rinzai, according to this advice, approached Obak and repeated the question, but before he finished the master gave him a slap.

When Rinzai came back, the elder asked how the interview went. Said Rinzai: 'Before I could finish my questioning, the master slapped me, but I fail to grasp its meaning.' The elder said: 'You go to him again and ask
the same question.' When he did so, he received the same response from the master. But Rinzai was urged again to try it for the third time, but the outcome did not improve.

He at last went to the elder, and said: 'In obedience to your kind suggestion, I have repeated my question three times, and been slapped three times. I deeply regret that, owing to my stupidity, I am unable to comprehend the hidden meaning of all this. I shall leave this place and go somewhere else.' Said the elder: 'If you wish to depart, do not fail to go and see the master to bid him farewell.'

Immediately after this, the elder saw the master, and said: 'That young novice who asked about Buddhism three times is a remarkable fellow. When he comes to take leave of you, be so gracious as to direct him properly. After a hard training he will prove to be a great master, and, like a huge tree, he will give a refreshing shelter to the world.'

When Rinzai came to see the master, the latter advised him not to go anywhere else but to Daigu (Tai Yü), of Kao-An, for he would be able to instruct him in the faith.

Rinzai went to Daigu, who asked him whence he came. Being informed that he was from Obak, Daigu further inquired what instruction he had under the master. Rinzai answered: 'I asked him three times about the essence of Buddhism, and he slapped me three times. But I am yet unable to see whether I had any fault or not.' Daigu said: 'Obak was tender-hearted even as a dotard, and you are not warranted at all to come over here and ask me whether anything was faulty with you.'

Being thus reprimanded, the signification of the whole affair suddenly dawned upon the mind of Rinzai, and he exclaimed: 'There is not much, after all, in the Buddhism of Obak.' Whereupon Daigu took hold of him, and said: 'This ghostly good-for-nothing creature! A few minutes ago you came to me and complainingly asked what was wrong with you, and now boldly declare that there is not much in the Buddhism of Obak. What is the reason of all
this? Speak out quick, speak out quick!' In response to this, Rinzai softly struck three times with his fist at the ribs of Daigu. The latter then released him, saying: 'Your teacher is Obak, and I will have nothing to do with you.'

Rinzai took leave of Daigu and came back to Obak, who, on seeing him come, exclaimed: 'Foolish fellow! what does it avail you to come and go all the time like this?' Rinzai said: 'It is all due to your doting kindness.'

When, after the usual salutation, Rinzai stood by the side of Obak, the latter asked him whence he had come this time. Rinzai answered: 'In obedience to your kind instruction, I was with Daigu. Thence am I come.' And he related, being asked for further information, all that had happened there.

Obak said: 'As soon as that fellow shows himself up here, I shall have to give him a good thrashing.'

'You need not wait for him to come; have it right this moment,' was the reply; and with this Rinzai gave his master a slap on the back.

Obak said: 'How dares this lunatic come into my presence and play with a tiger's whiskers?'

Rinzai then burst out into a Ho,* and Obak said: 'Attendant, come and carry this lunatic away to his cell.'†

All such incidents as this became soon known throughout the country, for the monks were constantly travelling from

* This is a sort of loud cry, and is made frequently by Zen masters in their religious discourse. Ho is Chinese pronunciation; in Japanese it is katsu or kwatsu, the ultimate vowel of which is only slightly audible.

† This is one of the most noted 'cases' (Ko-an) in the history of the Zen Sect. So far as its literary account goes, there seems nothing particularly religious or philosophical or illuminative of the Zen faith. On the other hand, the uninitiated may consider the whole affair a farce, devoid of any import, religious or otherwise. But Zen teachers think that they who understand this 'case' understand everything under and above the sun. To give a typical instance of Zen teaching, I have here reproduced this incident almost as fully as in the original text, 'Rinzai Rok' ('Lin tsai lu' in Chinese).
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one monastery to another, and they were made subjects of their religious discussion. They are technically known as 'ko-an' (kung-an in Chinese), literally meaning 'official record,' or a judicial case which has to be examined before a tribunal of the Zen jurists. Later in the history of the Zen Sect these records were shown by the master to his pupils, as the means of attaining spiritual enlightenment and comprehending the inner spirit of Buddhism. A few instances are given here to let our readers have a general idea as to the Zen teaching.

1. A monk asked Dozan (Tung Shan, 806-869): 'Who is the Buddha?' And the master replied: 'Three pounds of flax.'*

* On this the well-known author of the 'Heki-gan Shu' ('Pi Yen Chi') comments: 'This "judicial case" is very much misunderstood by some of the masters, as they do not know how to masticate and digest and appreciate it. Why? Because it is insipid and devoid of taste. Many answers have already been given to the query, What is the Buddha? Some say, "He is in the sanctum;" others, "He is the one with the thirty-two marks;" and still others, "He is a bamboo-whip made at Chang Lin Hill." But Dozan's answer, "Three pounds of flax," goes far beyond all these, and puts the old masters to silence. Those who do not understand him imagine that he was at the time in the kitchen weighing the flax, when a monk approached and asked him about the Buddha, and that he gave the answer as reported. Some think that Dozan is ironical, for when he says east he means west. Some say that as the inquisitive monk, not knowing himself who was a Buddha, came to Dozan and asked the question, so the master answered him in a roundabout way. Oh, these palsy-stricken commentators!

'There is another class of scholars who say that those three pounds of flax are no more than the Buddha himself. How far off the track they are! If they labour to unravel Dozan's words in this manner, they will not be able even to dream of the proper solution, though they might work till the end of eternity.

'Why? Because words are a mere vessel in which the reason is carried. If you comprehend not the spirit of the master, but only want to grope in the dark maze of words, you would never catch a glimpse of the spirit. Says an ancient sage: "Reason as such has no expressions, but it is through expressions that it becomes manifest; and when we know the reason we neglect expressions." Only they that have penetrated the veil reach the first fact.
2. A monk asked Suibi (T'sui Wei) what is the significance of the first patriarch's coming over to China. (This is considered generally to be tantamount to asking the first principle of Buddhism.) Suibi said: 'Wait till nobody is around here, and I shall tell you of it.' They entered into the garden, when the monk said: 'There is nobody about here. I pray you tell me.' Suibi then pointed at the bamboo, saying: 'This bamboo has grown so high, and that one rather short.'*

3. Rinzai once delivered a sermon before a gathering of his disciples, in which he said: 'Upon this mass of red-coloured flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates.' Those who have not yet testified this, behold, behold!' A monk came out of the rank, and asked: 'Who is this untitled true man?' The master then descended from the chair and took hold of this monk, saying: 'Speak, speak.' The monk faltered, whereupon, releasing him, remarked Rinzai: 'What a worthless stuff is this untitled true man!' And he returned to his room.

As is seen in these 'judicial cases,' what Zen masters aim to attain is not a secret communion with a Supreme Being, or a hypnotic absorption in the absolute, or the dreaming of a divine vision, or forgetting one's self in a vast emptiness, where all marks of particularity vanish, leaving only the blankness of the unconscious. Their efforts seem to be to come in contact with the universal

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* This case of "three pounds of flax" is like the public highway leading to Chang An (capital): each step, up and down, is easy and smooth.

* A similar story is told of Mok-hyo (Mu Ping), who was asked by a monk what was the first principle of Buddhism. Hyo said: 'What a large melon is this!'

When another master was asked whether Buddhism could be found in a lonely, desolate, unfrequented region among craggy mountains, the master said: 'Yes.' Being further asked how that was, he said: 'Rocks and boulders there are: larger ones are large and smaller ones small.'

† Literally, face-gates.
reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognizes it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as Western philosophers would have it, Zen teachers designate such a one a Buddha, or Bodhisattva, or Daizen Chishiki (great, good, wise man).

NOT ASCETICISM.

Those who are only acquainted with the ascetic phase, or the pessimistic phase of Buddhism may think that the Zen Sect shares it too; but the fact is that the Zen is one of the most positivistic and energetic sects of Buddhism. Be only in accord, it teaches, with the reason of the universe, and the enlightened do not see anything in the world of the senses to be condemned or shunned, as is done by ascetics or pessimists. In this respect the Zen Sect is like other Mahāyānists—that is, they regard sympathy and loving-kindness as the very foundation of their religion. For they refuse to remain in their exalted spiritual position and to leave all their fellow-creatures suffering in ignorance. They come down into this world of particulars, as it were, from their ideal universality. They live like the masses; they suffer, endure, and hope. But their inner life is not disturbed by any tribulation of this world. The process of spiritual development of a Zen follower is pictorially illustrated in the popular book called ‘Jūni Gyū no Zu’—that is, ‘Twelve Oxen Pictures’—in which the spiritual training of the Zen Sect is likened to the taming of an ox. Were it not for lack of space, those pictures are well worth reproducing.

PHILOSOPHY OF ZEN.

No attempt will here be made to expound the philosophy of Zen which underlies those enigmatic ‘ko-an,’ a few samples of which have been given above, but I shall limit myself to giving to the reader a translation of certain passages in the
'Sermons of the Sixth Patriarch' ("Fa pao tan ching"), which was really an epoch-making work in the history of the Zen Sect. The book seems to have been compiled by his disciples from their notebooks.*

'Have your hearts thoroughly purified, and think of the Mahâ-Prajñâ-Paramitâ. O my good and intelligent brethren, all beings are from the beginning in possession of the Bodhi-Prajñâ (intelligence or wisdom), and the reason why they are unable to realize it is due to their confused subjectivity. You should, therefore, exert yourselves according to the instruction of a great enlightened teacher, and have an insight into the nature of being. The Buddha-nature is the same in the ignorant as in the intelligent; but as there is a difference between enlightenment and confusion, some are called benighted, while others are enlightened. I shall now speak about the doctrine of Mahâ-Prajñâ-Paramitâ, and lead you to the way of intelligence. Listen to me with hearts true and sincere, as I speak unto you.

'O my good and intelligent brethren, people are talking all the time about Prajñâ, but they do not comprehend the Prajñâ of their own being. It is like unto talking about food, which does not satisfy the appetite. If they keep on only talking about the supraphenomenal, there will never be a time when they actually have an insight into it. Mere talking is of no avail.

'O my good and intelligent brethren, Mahâ-Prajñâ-Paramitâ is a Sanskrit term, and means in our language "the great intelligence that leads to the other shore." This should be practised in your own heart, and not be talked about with your lips. If talked about and not practised, it is like unto a mirage, phantom, dew, or light-

* The translation of this kind of work is full of difficulties, especially when the writer does not lay claim to philosophical accuracy. The sentences are loosely connected, and important terms are used without definition. The translator hopes that the reader will be satisfied if the general drift of the text has been made sufficiently intelligible in what follows.
ning. If talked about as well as practised, the heart and the mouth are in harmony.

'The Buddha is the essence of your being; outside of it there is no Buddha.

'What is Mahâ? Mahâ means "great." The vastness of the mind is like unto space: it has no limits, it is neither square nor circular, it is neither large nor small. It has no colour, such as blue, yellow, red, or white. It has also no magnitude, such as high or low, long or short. It is, again, free from anger and joy; it is above yes and no, good and evil. It has no tail or head.

'The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense. O my good and intelligent brethren, take heed, however, not to cling to emptiness when I speak thus. This is most important—not to cling to emptiness (or indeterminations). For those who sit quietly absorbed in the contemplation of the absolute (that is, empty) are sinking in blank nothingness.

'O my good and intelligent brethren, space, as we see it about us, embraces all material forms, such as the sun, moon, stars, and constellations, mountains, rivers, and the great earth, the bubbling springs and the murmuring rivulets, grasses, trees, woods and thickets, good men as well as bad, heaven as well as hell, and all the great oceans and all the mountains of Sumeru. Do they not all exist in space? When I speak of the emptiness of one's essence, it should be understood in the same way.

'O my good and intelligent brethren, the self-essence embraces all things, and on that account it is called "great." All things exist in the essence of every sentient being. When you see good and evil existing in this world, do not cling to them, nor shun them, nor be defied by them. The mind is like unto space, and it is called great—that is, Mahâ.
‘O my good and intelligent brethren, they that are confused talk with the mouth, while the wise practise in the heart. Again, they that are confused sometimes sit quietly and disturbed by no thoughts, and they think they are great. Such people as these are not worth mentioning, for their views are faulty.

‘O my good and intelligent brethren, the capacity of the mind is great, and there is not a spot in this universe where it does not prevail. When it is working it is manifest, and through this apparent working we come to the knowledge of all things. All is one and one is all. Coming or going, it knows no restraint; the mind is in its essence freedom, it is Prajñā. O my good and intelligent brethren, all Prajñā-wisdom grows out of your self-essence, and does not come from without. Take heed to avoid errors, for this is the free operation of your inner reason. Be true to yourselves, and everything else will come out true. The mind’s capacity is great and its working universal; it is not concerned with details. Do not commit yourselves to mere talking all day. If you do not practise this in your own hearts, you are like unto a man of low birth calling himself a king, which is unrealizable in him. Such persons cannot be called my disciples.

‘O my good and intelligent brethren, what is Prajñā? Prajñā means in our language “intelligence.” If in all places and at all times your every thought is not benighted, and you always put your intelligence into work, this is Prajñāchāra. When even a single thought of yours is benighted, Prajñā is lost; when even a single thought of yours is enlightened, Prajñā is manifest there. People are so benighted and confused that they do not perceive Prajñā and yet speak of it. Even when the mind is not clear, they pretend to be perceiving Prajñā. They talk all the time about emptiness, and know not what real emptiness means, for Prajñā has no particular form, being the mind itself. One who understands in this wise knows what is Prajñā intelligence.

‘What is Pāramitā? It is the Western language, and
means in this land "to reach the other shore"—that is to say, to be free from birth and death. When you are fettered by the phenomenal, there is birth and death, as the waves are stirred in water, and that we call "this shore." When you are not attached to the phenomenal, there is no birth and death, as water eternally flowing, and that we call "the other shore," or Pāramitā.

"O my good and intelligent brethren, confused are they that do mere talking, for at the moment of their thinking they have committed blunders and wrongs. To practise Prajñā in every thought, this is in accord with your inner reason. Those who are enlightened in this matter understand Prajñādharma, and those who discipline themselves in this principle are practising Prajñāchāra. They are common mortals who do not discipline themselves in this, while they are Buddhas who practise this in their thought.

"O my good and intelligent brethren, common mortals are Buddhas, and all the passions and desires are born of wisdom (bodhi). As long as your thoughts are confused you are common mortals, but at the very moment you are enlightened you are Buddhas. When your minds are fettered by sensuality, every desire you cherish is defiled; but as soon as your minds are freed from the bondage, every desire of yours is born of wisdom. O good and intelligent brethren, the Mahā-Pārajñā-Pāramitā is to be most honoured, has no equal, and stands all alone. It does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it. By the operation of this great Prajñā all the passions, desires, and sensualities are destroyed that arise from the five skandhas. By thus disciplining one's self, Buddhahood is attained, and the three venomous passions are converted into morality, tranquillity, and wisdom.

"O my good and intelligent brethren, from this spiritual gate of one Prajñā there have issued 84,000 forms of wisdom. Why? Because 84,000 different forms of evil passions are possessed by sentient beings. If they were free from sensuality, wisdom, which is never independent
of one's inner reason, would be manifest all the time. They that are enlightened have no hankering, no repentance, no attachment. In them there is no hypocrisy awakened. Through the operation of one's own true inner reason, which is no more than Prajñā itself, reflect upon all things and illuminate them, and cling not to them nor shun them. This is the way in which reason is perceived and Buddhahood is attained.'

ZEN AND GENERAL CULTURE.

CHINA.

Apart from the general influence of Buddhism upon Chinese thought, Zen discipline seems to have been singularly acceptable to the Oriental people. Through the medium of the Zen Sect, Indian Buddhism can be said to have been thoroughly naturalized in the Middle Kingdom and also in Japan. It was not so elaborately speculative as some other Buddhist sects, such as the T'ien T'ai, the Avatamsaka, the Mādhyamika, or the Yoga, and this simplicity particularly suited the practical tendency of the Chinese mind. The Zen did not antagonize the doctrines of Confucius, as did Taoism, but instead tried to absorb them within itself as a part of its practical discipline, and this must have been very gratifying to the Confucians, who were fond of rituals and advocated formalism. Again, the Zen had something in it which savoured of Taoism, as it taught non-attachment to things worldly and a mystic appreciation of Nature, and this must have satisfied the Laoztean elements of the country. In short, the Zen was so elastic, so comprehensive, and so ready to reconcile itself to its environment that it finally came to contain within itself everything that was needed by the Chinese mind. No wonder, then, that its influence among the educated as well as the masses was almost phenomenal since its definite establishment in the middle part of the T'ang dynasty. If in those days the Zen Sect had not existed, the repeated
persecutions might have entirely wiped out all trace of Buddhist influence in China, and the resuscitation of Chinese speculative philosophy in the Sung dynasty and the Ming (1368-1628) might have been an impossibility.

Zen teachers of China used most popular and most forcible language instead of foreign, borrowed Sanskrit-Chinese, and this fact must be considered to have not a little contributed to its universal propagation. Almost all the noted monasteries in China at present belong to the Zen Sect, though the monks no more manifest the spirit of the ancient masters. A great majority of those Confucian scholars or cultured officials who are at all acquainted with Buddhism have gained their knowledge from Zen literature. From towards the end of the T'ang dynasty scholars and statesmen who were worthy of note went to the Zen monasteries, and either submitted themselves to the discipline, or delved deeply into its mysterious literature. The tradition seems to be still alive among the educated Chinese of the present day. And the strange fact is that, in spite of their denunciation of the literary demonstration of the faith, the Zen teachers have produced many writings with a style peculiarly their own.

JAPAN.

Into Japan the Zen Sect was introduced in its perfected form at the time when feudalism began to take hold of the country. Its simplicity, directness, and efficiency instantly won the heart of the warrior, and the samurais began to knock at the monastery gate. The Zen does not share those peculiarities of early Buddhism which were acceptable only to people of the leisurely class, nor has it anything to do with pessimism, passivity, or non-resistance. The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen. The so-called Hojo period in the history of Japan, which is noted for able administration, simplicity of life, and the efficiency and energy of the military class, had thus successfully started the Zen Sect
in the land of the Rising Sun. The Zen monasteries, still extant in Kamakura, the ancient capital of the Hojo Government, are monuments of the devotion of its adherents.

The Ashikaga Shogunate that succeeded the Hojo, as well as the Imperial House of those days, greatly patronized Zen, which now thoroughly permeated every fibre of Japanese life and civilization. Not only emperors, statesmen and generals came to see Zen masters, but also men of letters, artists, singers, actors, wrestlers, merchants, masters of tea ceremony, and swordsmen. They could not withstand the overwhelming tide of the mystic discipline which was considered to hold the key to the secrets of life and the universe.

Bushido, which has come lately to be much talked of since the conclusion of the Russo-Japanese war, owes its development to a considerable extent to the Zen Sect. It is, in fact, a production of the three moral forces in Japan—Shintoism, Confucianism, and Buddhism. Each of them has contributed something to the formation of this code of the knighthood of Japan. According to the positions taken by different critics, the share of each of these contributing elements may be emphasized or underrated; but no fair observer will deny that Zen had a great deal to do with the religious and spiritual aspect of Bushido. For the Lebensanschauung of Bushido is no more nor less than that of Zen. The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training, and not from any such blind, fatalistic conception as is sometimes thought to be a trait peculiar to Orientals.
ZEN DISCIPLINE.

Zen teachers train their pupils in two ways—in tellectual and conative or affective. To develop the speculative power of the pupil, a 'ko-an' or judicial case, which was discussed or constructed by the old masters, is given to him as an object of reflection. The teacher may request the pupil to present his views on such cases as these: 'What is your original face which you have even before your parents were born?' or 'The object of Buddhist discipline is to have an insight into the nature of the mind, and thus to attain Buddhahood. Where, now, do you locate your mind?' or 'All things are said to return to One. Where, then, is the ultimate home of this One?' or 'When an ancient master of Zen was asked what was the essence of Buddhism, he said: "The oak-tree in my garden." What is the signification of this?'

When these questions are given, the pupil will try his best to solve them. He may think that the 'original face' means the ultimate reason of existence, or that the 'One to which all things return' is the absolute ground of things, and has nowhere else to return but to itself. According to these views, he will approach the teacher, displaying before him all his precious stock of philosophical and religious knowledge. But such demonstrations will call forth but a cold reception at the hand of the Zen teacher, though they might be in accord with a conventional interpretation of Buddhist theology. For Zen is not to demonstrate or to interpret or to discuss, but to present the fact of faith as it is. Those who are generally addicted to talking on things which they have never experienced personally, who have taken symbols for things and intellectual representations for realities, will for the first time in their lives realize, when they are so bluntly treated by Zen teachers, how superficial and confused their minds were, and how unsteady was the foundation of their faith. They will thus, under the Zen training, learn to define their notions of things
clearly and accurately; they will also be induced to reflect within themselves, as well as on things outside, from a point of view quite different from those they had held. Even if they are unable to grasp the signification of the 'ko-an,' this reflective habit which they are going to acquire (though this is not the main object of Zen) will considerably help the pupils in their moral training.

When one case is settled, another and perhaps more complicated one will be given, so that the pupil will be able to see the prevalence of one principle in all cases, and this will be continued as long as he desires.

The conative or affective phase of Zen discipline is accomplished by the means of zazen (dhyāna). In this the pupil is required to sit quietly for a certain length of time, during which he will think of the 'ko-an' given to him. Zazen can be practised by the pupil alone or in company of others in a hall especially built.

Zazen is not meant to induce a trance or a state of self-hypnotization. It aims at keeping the mind well poised and directing attention on any point one wills. Most people, especially in these days of commercial and industrial rush, are so given up to excitements, impulses, and sensationalism that they often prematurely exhaust their nervous energy, and finally lose equilibrium of mind. Zen professes to remedy this useless waste of energy on the one hand, and to increase, as it were, a reserve stock of mentality.

In conclusion, it may be of interest to our readers to see what a Zen teacher of modern times has to say about the practice of Zen, and here I give some extracts from the Reverend Soyen Shaku’s work entitled 'Sermons of a Buddhist Abbot,' which is a collection of some of his addresses delivered during his recent visit to America. He occupies a very prominent position in the Zen hierarchy in Japan, and is the Lord Abbot of the historical monasteries of Kamakura, where the Zen Sect of Japan first laid down its foundation.

'What is dhyāna? Dhyāna literally means, in Sanskrit,
pacification, equilibration, or tranquillization, but as religious discipline it is rather self-examination or introspection. It is not necessarily to cogitate on the deep subjects of metaphysics, nor is it to contemplate the virtues of a deity, or the transitoriness of mundane life. To define its import in Buddhism, roughly and practically, it is the habit of withdrawing occasionally from the turbulence of worldliness and of devoting some time to a quiet inspection of one's own consciousness. When this habit is thoroughly established, a man can keep serenity of mind and cheerfulness of disposition, even in the midst of his whirlwind-like course of daily life. Dhyāna is, then, a discipline in tranquillization. It aims at giving to the mind the time for deliberation, and saving it from running wild; it directs the vain and vulgar to the path of earnestness and reality; it makes us feel interest in higher things which are above the senses; it discovers the presence in us of a spiritual faculty which bridges the chasm between the finite and the infinite; and it finally delivers us from the bondage and torture of ignorance, safely leading us to the other shore of Nirvāṇa.

'Dhyāna is sometimes made a synonym for samatha and samādhi and samāpatti. Samatha is tranquillity and practically the same as dhyāna, though the latter is much more frequently in use than the former. Samāpatti literally is "put together evenly" or "balanced," and means the equilibrium of consciousness in which takes place neither wakefulness nor apathy, but in which the mind is calmly concentrated on the thought under consideration. Samādhi is a perfect absorption, voluntary or involuntary, of thought in the object of contemplation. A mind is sometimes said to be in a state of samādhi when it identifies itself with the ultimate reason of existence and is only conscious of the unification. In this case, dhyāna is the method or process that brings us finally to samādhi.

* * * * *

'Now, the benefits arising from the exercise of dhyāna are more than one, and are not only practical but moral and spiritual. Nobody will deny the most practical advan-
tage gained through presence of mind, moderation of temper, control of feelings, and mastery of one's self. A passion may be so violent at the time of its agitation that it will fairly consume itself to utter destruction, but a cool-headed man knows well how to give it the necessary psychological time of rest and deliberation, and thus to save himself from plunging headlong into the Charybdis of emotion. And this cool-headedness, though in some measure due to heredity, is attainable through the exercise of dhyāna.

'Intelligently, dhyāna will keep the head clear and lucid, and, whenever necessary, make it concentrate itself on the subject at issue. Logical accuracy depends greatly on the dispassionateness of the arguing mind, and scientific investigation gains much from the steadiness of the observing eye. Whatever be a man's intellectual development, he has surely nothing to lose, but a great deal to gain, by training himself in the habit of tranquillization.

'In these days of industrial and commercial civilization, multitudes of people have very little time to devote themselves to spiritual culture. They are not altogether ignorant of the existence of things which are of permanent value, but their minds are so engrossed in details of everyday life that they find it extremely difficult to avoid their constant obstruction. Even when they retire from their routine work at night, they are bent on something exciting which will tax their already overstretched nervous system to the utmost. If they do not die prematurely, they become nervous wrecks. They seem not to know the blessings of relaxation. They seem to be unable to live within themselves and find there the source of eternal cheerfulness. Life is for them more or less a heavy burden, and their task consists in the carrying of the burden. The gospel of dhyāna, therefore, must prove to them a heaven-sent boon when they conscientiously practise it.

'Dhyāna is physiologically the accumulation of nervous energy; it is a sort of spiritual storage battery in which an enormous amount of latent force is sealed—a force which
will, whenever demand is made, manifest itself with
tremendous potency. A mind trained in dhyâna will never
waste its energy, causing its untimely exhaustion. It may
appear at times, when superficially observed, dull, uninter-
teresting, and dreamy, but it will work wonders when the
occasion arises; while a mind ordinarily addicted to
dissipation succumbs to the intensity of an impulse or a
stimulus without much struggling, which ends in complete
collapse, for it has no energy in reserve. Here, let me
remark incidentally, can be seen one of the many character-
istic differences between Orientalism and Occidentalism.
In all departments of Oriental culture a strong emphasis is
placed upon the necessity of preserving the latent nervous
energy, and of keeping the source of spiritual strength well
fed and nourished. Young minds are trained to store up
within, and not to make any wasteful display of their
prowess and knowledge and virtue. It is only shallow
waters, they would say, that make a noisy, restless stream,
while a deep whirlpool goes on silently. The Occidentals,
as far as I can judge, seem to be fond of making a full
display of their possessions with the frankness of a child;
and they are prone to a strenuous and dissipating life,
which will soon drain all the nervous force at their
command. They seem not to keep anything in reserve
which they can make use of later on at their leisure. They
have indeed candid and open-hearted traits, which sometimes
seem wanting in the Orientals; but they certainly lack the
profound depth of the latter, who never seem to be enthu-
siastic, clamorous, or irrepressible. The teaching of Lao-tze
or that of the "Bhagavadgîtâ" was not surely intended for
the Western nations. Of course, there are exceptions in the
West as well as in the East. Generally speaking, however,
the West is energetic and the East mystical; for the
latter's ideal is to be incomprehensible, immeasurable, and
undemonstrative even as absolute being. And the practice
of dhyâna may be considered in a way one of the methods
of realizing this ideal.

* * * * *
The practice of dhyāna is often confounded with a trance or self-hypnotism—a grave error which I here propose to refute. The difference between the two is patent to every clear-sighted mind, for a trance is a pathological disturbance of consciousness, while dhyāna is a perfectly normal state of it. Trance is a kind of self-illusion, which is entirely subjective and cannot be objectively verified; but dhyāna is a state of consciousness in which all mental powers are kept in equilibrium, so that no one thought or faculty is made predominant over others. It is like the pacification of turbulent waters by pouring oil over them. In a smooth, glossy mirror of immense dimension no waves are roaring, no foam is boiling, no splashes
are spattering. And it is in this perfect mirror of consciousness that myriads of reflections, as it were, come and go without ever disturbing its serenity. In trances certain mental and physiological functions are unduly accelerated, while others are kept altogether in abeyance, the whole system of consciousness thus being thrown into disorder; and its outcome is the loss of equilibrium in the organism, which is very opposite to what is attained through the practice of dhyāna.

'Again, some superficial critics think that Buddhist dhyāna is a sort of intense meditation on some highly abstracted thoughts, and that the concentration, which works in the same way as self-hypnotism, leads the mind to the state of a trance, called Nirvāna. This is a very grievous error committed by those who have never comprehended the essence of religious consciousness, for Buddhist dhyāna has nothing to do with abstraction or hypnotization. What it proposes to accomplish is to make our consciousness realize the inner reason of the universe which abides in our minds. Dhyāna strives to make us acquainted with the most concrete and, withal, the most universal fact of life. It is the philosopher's business to deal with dry, lifeless, uninteresting generalizations. Buddhists are not concerned with things like that. They want to see the fact directly, and not through the medium of philosophical abstractions. There may be a god who created heaven and earth, or there may not; we might be saved by simply believing in his goodness, or we might not; the destination of evil-doers may be hell and that of good men paradise, or this may be reversed. True Buddhists do not trouble themselves with such propositions as these. Let them well alone; Buddhists are not so idle and superficial as to waste their time in pondering over the questions which have no vital concern with our religious life. Buddhists through dhyāna endeavour to reach the bottom of things, and there to grasp with their own hands the very life of the universe, which makes the sun rise in the morning, makes the bird cheerfully sing in the balmy spring breeze, and also makes
the biped called man hunger for love, righteousness, liberty, truth, and goodness. In dhyâna, therefore, there is nothing abstract, nothing dry as a bone and cold as a corpse, but all animation, all activity and eternal revelation.

'Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyâna practice. Their conception of the eightfold dhyâna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyâna, they enter into different stages of samâdhi. They (1) come to think that they are lifted up in the air like a cloud; (2) they feel the presence of some indescribable luminosity; (3) they experience a supernatural joy; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samâdhi.

'But, according to Buddhism, all these visionary phenomena as the outcome of dhyâna are rejected, for they have nothing to do with the realization of the religious life. In the "Sūrāṅgama Sūtra" fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyâna has to guard himself, and among them we find those psychical aberrations mentioned above.'

LITERATURE.

The Zen Sect is very prolific in writings, though it is an avowed enemy of literature, and it has produced many learned scholars, to whom we are indebted for our ability
to trace its history and development almost to its every step. Among many books treating of the history of the Zen Sect, ‘Ching teh chuan têng lu’ and ‘Hsü chuan têng lu’ (‘Records of the Transmission of the Light,’ all in sixty-six fascicles) are to be recommended. For the earliest treatises of the philosophy of Zen, the reader is referred to the short metrical exposition by the third Zen patriarch of China, entitled ‘Hsin hsin ming’ (‘On Faith’), and the ‘Sermons of the Sixth Patriarch’ (‘Lu tsu tan ching’). Among later Zen literature, illustrative of its full development in a way peculiar to the Far Eastern mind, we may mention ‘Lin tsai lu’ (‘Records of Lin-Tsai’) and ‘Pi yen chi’ (‘Collections of Pi-Yen’). For the practice of dhyâna, see ‘Fu kwan zazen gi’ and ‘Zazen yôjin ki.’ ‘Shôbô genzo’ (‘The Eye of the Good Law’) and ‘Shûmon mujin tô ron’ (‘The Eternal Lamp of the Zen Sect’), both by Japanese Zen teachers, may be very profitably consulted by the uninitiated, though they may feel occasionally as if looking at the moon through a veil.
IV

A CHINESE COLLECTION OF ITIVUTTAKAS

BY K. WATANABE

A collection of Itivuttakas exists in the Chinese Tripiṭaka.* It was translated by Yuan Chwāng, 650 A.D.†

This Chinese collection consists of seven fasciculi, and the sūtras contained therein are arranged in three parts, each having its subdivisions, which always end, just as the corresponding Pāli Vaggas do,‡ with the verses of the résumé (uddāna).§

I. Eka-dharma-khaṇḍa

I. Sūtras 1—12.

II. Sūtras 13—24.

III. Sūtras 25—47.

IV. Sūtras 48—60.

II. Dvi-dharma-khaṇḍa

I. Sūtras 1—12.

II. Sūtras 13—24.

III. Sūtras 25—36.

IV. Sūtras 37—50.

III. Tri-dharma-khaṇḍa

I. Sūtras 1—13.

II. Sūtras 14—25.

III. Sūtras 26—28.

* Nanjio’s Catalogue, 714. The author of the Catalogue made here a slight mistake in rendering the Chinese title 本事, a well-known translation for Itivyuttaka 伊帝文多伽, by the Sanskrit ‘Mūla-vastu.’

† Nanjio, 1483, vol. v.; 1485, vol. viii. The translation, finished on November 8 of the first year of 永徽, was begun on September 10 of the same year.

‡ Itivuttaka, edited by Windisch, 1890 (Pāli Text Society). I quote throughout from this excellent edition.

§ 嘏揵南.
Part III is apparently defective, and the absence of an uddāna at the end of the work confirms this. Whether this deficiency was already in the original text brought by the great translator or has arisen with him we cannot tell; but we know that his translation had, only some two or three weeks before his death,* exactly the same number of fasciculi as it now has; for the description of it in the Tā-thân-nēi-tien-lu, which was then composed, says so. Only a small number of sūtras, therefore, can have been lost since then.

That the original of this translation was a Sanskrit text can be easily affirmed from the repeated statement† in the life of the translator, that the texts he brought to China were in the Fan language. The Chinese transcription of certain proper names and technical terms in the book‡ supports this affirmation.

The Chinese collection agrees in the main with the Pāli text, in the same manner as in the case of the Nikāyas. The Pāli suttas in the first two Nipātas are almost all found in the Chinese, some identical both in meaning and words, some only of similar contents.

Three-fifths of the suttas in Nipāta III. of the Pāli cannot be identified in the Chinese. This may be due to the incompleteness of that Nipāta in the Chinese. The whole of the fourth Nipāta of the Pāli is wanting in the Chinese. Out of the 112 sūtras of the Pāli the Chinese has only 65 sūtras, but, on the other hand, the Chinese has some sūtras which are not in the Pāli. The correspondence of those 65 sūtras,

* A.D. 664. The Catalogue was compiled in the first month, 664 (Nanjio, 1483, vol. xvi.). Yuan Chwâng died on February 5 of the same year (Nanjio, 1494, vol. x.).

† The texts brought by the great translator are always described as 梵本 (Sanskrit text) in the 'Si-yu-ki' or in the 'Life of Yuan Chwâng.'

‡ 拘瑟祉羅 (Ko·tse·chi·la) for Kauśṭhila, iii. 1; 補特伽羅 (pu·te·ka·la) for pudgala, i. 56, ii. 2, etc.
that are more or less the same in both versions, will become clear from the following table:

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To show the manner in which the two texts mutually correspond, the following selected passage is given:

**Pāli, I. 1, 2.**

Vuttaṁ hetam Bhagavatā vuttam - arahatā - ti me sutam :  
Eka-dhammaṁ bhikkhave pajahatha.  
Aham vo pāṭibhogo Anāgāmitāya.  
Kathañ eka-dhammaṁ?  
Dosaṁ bhikkhave eka-dhammaṁ pajahatha.  
Aham vo pāṭibhogo Anāgāmitāya- ti.

**Chinese, I. 14.**

I have heard these words from the Bhagavan:

Know ye, Bhikṣus, if any living being abandon one thing, I judge him certain to get the fruition of the Anāgāmin.* What is that one thing? It is Anger. Why is it so? All living beings fall into bad states of existence, being defiled by anger, and so continually suffer the torture of births and deaths. If he abandon that thing, I judge him certain to get the fruition of the Anāgāmin, and he will no more return to this world to transmigrate. Therefore I teach if he——

Then the Bhagavan, to sum up the meaning of this exhortation, uttered the gāthās:—

I think that all beings defiled by anger are falling into bad states of existence, and are suffering from the transmigration of births and deaths. 

If he rightly understand this and abandon anger for ever, he will get the fruition of the Anāgāmin, and will no more return to this world for transmigration.

Etam atthaṁ Bhagavā avoca, tatthetam iti vuccati.

Yena dosena duṭṭhāse  
Sattā gacchanti duggatiṁ

Tam dosaṁ sammad-anāññaya  
Pajahanti vipassino  
Pahāya na punāyanti  
Imaṁ lokaṁ kudācanan- ti.

Ayam-pi attho vutto  
Bhagavatā iti me sutan- ti.

* 不還果.
As the order of the sūtras in the two texts clearly shows, it is not difficult to assume that they had a common source, from which they respectively developed into their present shapes. But the more detailed and expanded style and contents of the Chinese sūtras seem to suggest for it a later date than that of the Pāli. For instance, the Pāli enumerates, in the identical sūtras 1 to 6, only six sins to be abandoned as the means of attaining Anāgāminship. In the Chinese we see a distinct increase in this enumeration. The sins mentioned mount up to a dozen; and beside these negative means, ten positive acts, recollections of,* or meditations on Buddhist dogmas are enumerated.

**Pāli, I. i. 1—6.**  
**Chinese, I. 13—24.**

<table>
<thead>
<tr>
<th>The sins to be abandoned before attaining Anāgāminship.</th>
<th>To attain the Anāgāminship—</th>
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<tr>
<td>I. The sins to be abandoned.†</td>
<td>II. The dogmas to be recollected.‡</td>
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<td>2. Dosa.</td>
<td>2. Dharma, 法.</td>
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<td>4. Kodha.</td>
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<td>8. Īrṣyā, 嫉.</td>
<td>8. Ānāpāna, 安般.</td>
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<tr>
<td>11. Māna, 慢.</td>
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* Anusmṛti.
† 4 to 9 and 12 are found among the ten Upakleśas in the Abhidharmakosā. See the Appendix of the Dharmasaṅgraha, ‘the seventy-five dharmas,’ and the Mahāvyutpatti, chap. 204, 40 et seq.
‡ 1 to 6 are the six anusmṛtis, see Mahāvyutpatti, 51. Ānāpāna see Mahāvyutpatti, 53. For No. 9 see ibid., 38;
Though thus expanded, the original of the Chinese was clearly the work of a Hinayānist, apparently belonging to the Sarvāstivādin schools.*

Strassburg,
November 25, 1903.

it is the first of the four Smṛtisthāna. The recollection of, or meditation on death (No. 10) is very often found in Buddhist scriptures.

* This school was very prosperous in India, and its doctrines were earnestly studied among the Buddhists, when Yuan Chwāng was there. He brought to China many standard works of the school and translated them. (See J.P.T.S., 1905, p. 676.) The doctrines treated of in our text agree exactly with the doctrines found in those works.
SUTTA-NIPĀTA IN CHINESE

BY M. ANESAKI

It can be said with certainty that there is not and has never existed a Chinese version of the Sutta-nipāta. But in the course of my Āgama researches I have discovered over a half of the single texts of the collection in Chinese. The whole of these results is now being prepared for printing here. The most important of these results is the existence of the Aṭṭhaka-vagga as a whole. It is No. 674 in Nanjio’s catalogue, entitled I-tsū (義足). The title means certainly the ‘artha-padam,’ instead of the aṭṭhaka in Pāli. I cannot say which of these two (attha and aṭṭha) is more original, but the texts of this section are quoted in other Chinese texts four times, as far as I know, as the ‘I-phien’ (義品)—i.e., artha-vārga, and one of these quotations agrees with the Kāma-suttam perfectly.

Our present Artha-padam in Chinese, a translation dating from the beginning of the third century A.D., consists of sixteen texts or stories. The verses of the present Pāli text are incorporated into each story. Into these stories and some additional verses I will not enter here and now. The agreement of the verse-portions with the Pāli is almost perfect, except those of the Kāma-suttam and a very few deviations in the order of succession. The succession of the single texts agrees also with the Pāli up to No. 9, Māghandiya. After that the order runs as follows: 11, 12, 13, 14, 16, 10, 15. Among the additional verses, which are not found in the Pāli Aṭṭhaka-vagga, there are the verses
of Anāguttara, III. 62 (i.e., those beginning with na socanāya), incorporated in No. 1, and the Hemavata verses (Sutta-nipāta, vv. 152-179) attached to No. 14 (13 in Chinese).

So it is now clear that the Aṭṭhaka or Aṭṭha-vagga exists in Chinese. Besides this the Pārāyana is mentioned or quoted at least thirteen times in various texts.

May these remarks be of any interest to the students of Buddhism and be published in your Journal?

Tōkyō,
December 4, 1906.
VI

SIMILES IN THE NIKĀYAS,

A CLASSIFIED INDEX.

‘Esā te upamā, rāja, atthasandassanī katā.’—J. iii. 373.

The following is an attempt to present a fairly exhaustive list of the figures of speech, both simple and compound, occurring in the Sutta Pitaka. Fairly exhaustive only, inasmuch as there has been no analysis of books yet un-edited*—the Niddesa and Apadāna—and none of two of the later minor books, viz., the Buddhavaṃsa and Carīyā-piṭaka. There are also a few intentional trifling omissions, and probably several that are the result of oversight.

It is to be hoped that what has proved so arduous a task and so bulky a work will not fail eventually to be of some use. It seemed to me inevitable that, as the West grew acquainted with the wonderful heritage of Pali literature, special attention would be directed to its rich stores of the sense-images of speech. It is hard for most of us, as students from infancy of the New Testament, to conceive to what extent its doctrines would be matters relatively remote, abstract, and not intime, had we never assimilated them in the atmosphere created by the similes contained in the Four Gospels, eighty to ninety in number, and ranging from the Lamb and the lilies to the Cup and the hen and chickens!

The initiative work of Dr. Neumann’s index of Majjhima

* I have assumed, from the style of the first half of the Paṭisambhidā, that the second half, now going through the press, will be equally free from similes. The Jātaka quotations are from the gāthā’s in the story.
similes, and of Professor Rhys Davids's index to those in Digha I., continued, in this society's publications, by Mrs. Bode and myself, seemed, even at this unripe stage of editions and translations, to call for a more synthetic effort, whereby there might be gained some purview, both of range in imagery and of the degree of repetition.

It is the student of comparative literature whose needs have been ostensibly present in a task the fascinating nature of which has been its own immediate reward. I have not been able to ascertain to what extent similar collections have been made in other literatures, ancient or modern, though I can scarcely doubt that they exist. In as far as they do not exist, it would seem that a belief in their usefulness is equally non-existent. The following pages, therefore, must be looked upon as wrought in faith and hope. It is hoped and believed, namely, that of several possible uses, direct and indirect, two or three may prove real and effective.

For those who are concerned with the forms of literary treatment, it will be easy, from this collection, to group out the variety of ways in which the Indo-Aryan mind has presented its images. The word 'simile' has been taken in a wider sense than in the indices alluded to. It has included not only the tale or fable, and the parable, but also the swifter single figure, even when compressed into one adjectival term. The Bhūtaṇuṇḍāṇaḥ, and the Seyyaṭhāpi, introducing the former kinds, here stand cheek by jowl with the more poetic particles attending single metaphors: yathā, itva, and va. The Old Testament tale of the ewe lamb illustrated David's hideous treachery, but not more pointedly than the one-word simile, 'Go ye and tell that fox!' illustrated the character of Herod.

Then, again, it should be of interest to consider those objects and events, in the environing scenes of nature and of human contrivance, which both occur in these similes, and occur with relative frequency. Light is thereby thrown on both time and place and culture, as compared
with the conditions of other literatures. Let us forthwith try to arrive at a few rough generalizations. If we were asked what would be the simile likely to recur with the greatest frequency in a literature, the birthplace of which was said to be the civilized sites of post-Vedic Northern India, it does not call for much imagination to reply 'river, notably the Ganges.' Now, if we group under earth, water, air, fire, all the figures in my index bearing on one of each of these elements, we find the numbers as follows:

Earth, etc., 41; air (with clouds and space), 32; fire (aggi, pāvaka, jātaveda, teja, etc., with the sun as 'burner,' ādīcaka), 58; water, 114. Of this 114, water in any shape—drops, etc., as udaka, vāri—numbers 31; pool (rahaḍa), 14; sea (samudda, sāgara, etc., anuvava), 21; flood (oghā), 14; and river (nadi, saritā, sota), 35. 'Mountain' might gain, in the question above, a good many votes. And, indeed, under 'earth,' pabbata, giri, sela, recur 18 times. But it should be remembered that, except at the great Buddhist centre of Sāvatthī in Nepal:—

Sāvatthī nāma nagaraṇ Himavantāssa passato (P.V. 68),

the Himalayas—Himavā pabbatarājā—were but an unseen mythical vision of glory. For the towns of the plain and of the river, 'mountain' meant rather the several hills around Rājagaha, where strong-hearted recluses like the great Kassapa could climb,—where some, it is true, might slip—

yattha eke vihaṇṇanti āruhanto siluccayaṇ—

and where, brooding amid distant sounds of wild elephants and calling peacocks below, they could say—

te selā ramayanti maṇ!*

In these sub-Alpine regions it is not melting snows that speed the torrents in spate down to the four great rivers, but simply 'deve vassante.'

Of animals, the elephant (kuṇjara, gaja, nāga, nāga,
hatthi), as might be expected, recurs oftenest; next to him coming that 'chief friend of ours'—

yathā mātā, pītā, bhātā,
the cow. With her appurtenances—bull, calf, herd, and butcher—she occurs some 30 times or more. Horse, snake, deer, and bird (excluding bird species) follow in fairly close succession, approximately 24, 17, 16, and 14 times, the camel, goat, wolf, watchdog, cat, and mouse appearing at the bottom of the list. The lion (śīha) makes a fairly good third, while the relative silence respecting the tiger (vyāghra) is a feature shared by the oldest Vedic literature. Noteworthy, too, is the fact that, while rājas are represented in Indian bas-reliefs, as hunting chiefly or only deer, and not lions, as in more northern antiquities,* the lion is, even at this date, though not in the Vedas, called king of the beasts. Taken together, the facts seem to indicate that the lion, when these books were compiled, was more or less extinct throughout the valley of the Ganges.

As we should expect from an old literature, the moon is twice as frequent a simile as the sun. Not surprising, again, is the frequent reference to the tree. Forest, grove, jungle, and creeper all play their part, but tree, as tree unspecified, is used in some 24 varieties of figure. The moderate but interesting rôle allotted to the lotus (ūppala, kumuda, paduma, punḍarīka, pokkharā) marks a midway position between its non-appearance in the Vedas and its prominence in later poetry.†

Of human contrivances the most prominent images are the house (24), the way or path (27), the field, seed, and plough (about 30), the ship or boat (13), vehicles and drivers (30), and the snare, trap, and hook (28).

Inspection of this sort might be indulged in to any extent. Here let it suffice to add that the numbers given above are only of the different varieties in each figure—

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* Cf. also Rigveda, 5, 15, 3.
† Cf. Winternitz, Geschichte der indischen Litteratur, I., p. 57.
e.g., of the clarity, depth, swiftness, etc., of water—and not of the times each variety occurs.

Lastly, a study of Buddhist similes may serve to aid in following with sympathy and intelligence the views taken by Buddhist thought, and Indian thought generally, of the problems of life and conduct. Considered in this light, the index might conceivably be grouped as follows:

Metaphors common to folk-philosophy generally, and to Indian folk-philosophy in particular.
Similes illustrating problems of thought and conduct resembling those in other religious literatures.
Similes illustrating problems of thought and conduct distinctively Buddhist.

The similes, under G o - pāla, of humanity’s herdsman, Decay-and-Death,
yathā daṇḍena gopālo . . . ;
under Ā v u d h a, S a n nā h a, of the armour of righteousness; and under Na dī (1), of the futility of calling on a special providence, will illustrate these several heads. Under the second head, again, would have to be ranged the two sets of figures which are the most prominent ‘metaphorical actions’ in Buddhist doctrine:—cutting (c h i n d a t i) and crossing over (t a r a t i, o r a, pā r a). The abhorrence of compromise and the selective view of life gain high relief in the one, and the likeness to, and difference from, the Christian view is interestingly latent in the other.

C. A. F. Rhys Davids.

P.S.—The Index has been compiled from the texts published by the Pali Text Society and from Professor Fausböll’s Jātaka, except in the case of Dīgha Nikāya, vol. iii. I am much indebted to Dr. J. E. Carpenter, for the kind loan of the completed transcript of his forthcoming edition of this volume.
ABBREVIATIONS IN REFERENCES:

Dīgha-Nikāya ... D. Iti-Vuttaka ... It.
Majjhima-Nikāya ... M. Sutta-Nipāta ... S.N.
Saṅyutta-Nikāya ... S. Vimāna-Vatthu ... V.V.
Aṅguttara-Nikāya ... A. Peta-Vatthu ... P.V.
Khuddaka-pāṭha ... Khp. Theragāthā ... Thag.
Dhammapada ... Dhp. Therigāthā ... Thig.
Udāna ... Ud. Jātaka ... J.

S. = seyyathāpi.
INDEX

A k k h a (die).
(1) yathā sākaṭiko . . .
   visamañ maggañ ārūyha, akkhachinno va jhāyati,
   S. i. 57 ; cf. J. iii. 198.
(2) appamatt[ak]o ayañ kali
   yo akkhесu dhanaparajayo. S. i. 149 ; = A. ii. 3 ;
   = v. 171, 174 ; = S.N. v. 659.
A k k h a d h u t t a. (3) bhūtapubbañ dve akkha-
   dhuttā, D. ii. 348. (4) S. akkhadhutto . . .
   puttam pi jīyetha, M. iii. 170, 178.
2. A k k h a (shoulder). See B h ā r a.
3. A k k h a (axle) . . . ratho . . . jhānakkho, S. v. 6.
4. A k k h i. vanatimiramattakkhi, J. iv. 285 ; = v. 182.
   A k k h o. addasañ . . . satte apparajjakhe
   mahārajakkhe, D. ii. 38 ; = M. i. 169 ; = S.
   i. 138.
5. A k k h ī k a. S. puriso akkhika-hārako gantvā, M. i. 383.
6. A gār a.
   (1) S. kaṭṭhañ ca paṭicca . . . agāran teva saṅkhañ
      gacchati, M. i. 190.
   (2) S. purisassa agārañ ekādasadvārañ, M. i. 353.
   (3) S. assu dve agārā sadvārā, M. i. 279 ; =ii. 21 ;
      =iii. 178.
   (4) yathā agārañ ducchannañ vuṭṭhi samativijjhati,
      Dhp. v. 13, 14 ; = Thag. 133, 134.
Ā g a n t u k ā g ā r a. (5) S. āgantukāgarañ tattha
   puratthimāya disāya āgantvā, S. iv. 219 ;
   = v. 51.
K u t ā g ā r a. (6) S. kūṭāgarassa etañ aggañ . . .
   yadidañ kuṭañ, M. i. 322 ; = A. iii. 10-12.
(7) S. kūṭāgarassa ... kūṭaññ tāsan ąggana, S. iii. 156; = v. 43; = A. iii. 364.
(8) S. kūṭāgāre ... pācināya va vātāpanā suriye uggačchante, S. ii. 103; = (slightly different) v. 218.
(9) S. kūṭāgaraññ va ... bahalamattikā addāvampanā, S. iv. 186.
(10) S. yāvakivañ ca kūṭāgarassa kūtaññ na uissitañ, S. v. 228.
(11) S. yo evañ vadeyya, Ahañ kūṭāgarassa heṭṭhiyam gharayañ akaritava, S. v. 452.
(12) S. kūṭāgāre ducchanne kūtaññ, A. i. 261, 262.
(13) S. kūṭāgarāññ ullittavalittañ, A. iv. 281; cf. i. 101.
Nālāgāraññ va sidati, J. v. 121.
See also Aggi.
Pānāgāraññ (15) yathā ... pānāgāraññ sabhā papā evañ lok' itthiyino, J. i. 302.

7. Aggi.

(1) paññito aggiva bhāsati, D. iii., XXXI. § 11.
(2) aggi yathā pajjālito nisithe, Thag. v. 8; cf. J. iii. 381; v. 213; vi. 14.
(3) saññyojanaññ ... daññaññ aggiva gacchati, Dhp. v. 31.
(4) aggiñ vā te harām' ahañ, Thag. v. 461.
(5) S. yaññ yadeva paccayaññ pañicca aggi jañati, M. i. 259 = ii. 181.
(6) ayañaggi kiñ paticca jañati? M. i. 487.
(7) S. tiṇakaṭṭhupādānaññ pañicca aggi, M. ii. 203.
(8) S. sākakāṭṭhaññ ... aggijñ, M. ii. 129.
(9) S. ... mahā aggikhandho jañeyya, S. ii. 85.
(10) S. aggi sa-upādāno jañati, S. iv. 399.
(11) saklikagissagn ... ažñā'va acci, A. v. 9.
(12) mahāgini pajjālito anāhāro pasammati, Thag. v. 702.
(13) S. puriso aggithiko aggigavesi, M. iii. 141, 143.
(14) S. puriso parittaññ aggijñ ujjāletukāmo assa. ... S. ... mahantañ aggikhandhañ nibbāpetukāmo assa, S. v. 112-114.
(15) aggi yathā ... na tappati, J. v. 485.
(16) S. sukke tinədāye aggi mutto, A. v. 337.
(17) cakkhu, rūpaŋ . . . rāgagginā . . . mohagginā ādittan, S. iv. 19, 20.
(18) natthi rāgasamo aggi, Dhp. v. 202 ; = 251 ; cf. It. 92.
(19) aggikkhandhaŋ . . . āliggitvā upanisideyya vā, A. iv. 128.
(20) S. nalāgāraŋ . . . aggi otāraŋ labhetha, S. iv. 185, 187.
(21) S. nalāgārā vā . . . aggi mukko kūtāgārāni pi vahati, M. iii. 61 ; = A. 1. 101.
(22) āgacchant' aggikhandhā va, Thag. v. 450.
(23) aggikhandhūpamā dukkha, Thig. v. 351.
(25) aggidaṅdho va tappati, A. iv. 97 ; = Dhp. v. 136 ; = P.V. 6 ; = 34 ; = J. vi. 437 ; = 442.
(26) agginā pajjalitaŋ va līngiya, Thig. v. 398.
(27) uccāvacā niccharanti dāye aggisikhūpamā, S.N. v. 703.
(28) ghaṭasitto va aggi, J. vi. 171.

See also Kaṭṭha, Jātaveda, Pāvaka, Vana.

8. A g g i k a. bhūta-pubbaŋ aggiko jaṭilō araṇāyatabane, . . . vasati, D. ii. 339.


(1) S. aṅgārakahū sādhikaporisā pūr' aṅgārānaŋ, M. i. 74 ; = 365.
(2) aṅgārakahūpamā kāmā vuttā, M. i. 130 ; cf. J. iv. 118.
(3) S. dve . . . dubbalataraŋ purisaŋ . . . aṅgārakahūya, M. i. 244 ; = ii. 193 ; = A. iii. 380.
(4) S. aṅgārānī ādittāni . . . sitani, A. iii. 407-9.
(5) parivajjeyyā aṅgārakahūν jalaṇaŋ, S.N. v. 396.
(6) aṅgārakahūṇa va nāṇena anupassako, Thag. v. 420.
(7) ukkāmukhe . . . va khadiraṅgārasannibhaŋ, J. v. 322.

10. A c c a g a ŋ. accaga . . . maccudheyyaŋ, S.N. v. 358.

11. A c c i.

(1) acci yathā vātavegena khiatto, S.N. v. 1074.
(2) pabbatagge va acci, J. v. 213.

13 Accharika. S... accharikaḥ pahareyya, M. iii. 299.

   (2) urabbharūpena vak'āsu ... ajayūthaḥ upeti,
       J. v. 241.
   (3) ajapado daṇḍo, M. i. 134.


   (1) āṭṭhikaṃkalipamā kāmā, M. i. 130; = 364; =
       A. iii. 97.
   (2) S... goghātako ... āṭṭhikaṃkālaḥ ...
       upacchubheyya, M. i. 364.

17. Aṇḍa.
   (1) S. puriso aṇḍahārako gantvā, M. i. 383.
   Aṇḍakosa. (2) S... kukuṭapotakānaṁ
       pathmataraṁ ... aṇḍakosaṁ padāletvā,
       A. iv. 176; cf. M. i. 357.
   Aṇḍabhnutā. (3) ibidem. See also KuKKuṭī.

18. Aṇṇava.
   (1) parittaj dāruj ārujya yathā side mahaṃnave,
       It. 71; = Thag. v. 147; = 265.
   (2) eso hi atari aṇṇavaṁ, J. iii. 453.
       See also Udakā, Tarati.

19. Ativāha. silaj setṭha ativāho, Thag. 616.

20. Adassana kāmo. S. cakkhumā ... adassana-
     kāmo assa, M. i. 120.

Addhagū. See Valāhaka.
Addhā纳米a gaga paṭipanno. See Magga.

21. Antopūṭibhāva. na antopūṭi bhavissati ...
    katamo ca antopūṭibhāvo? S. iv. 179, 180.

22. Aṇdu. paṇca kāmagunā ... andūti pi vuccanti,
    D. i. 245.

23. Aṇḍha.
   (1) puggalo andho, A. i. 128, 129.
   (2) kāmandhā, Ud. 76; = Thag. v. 207.
   (3) andhañ tamañ tadā hoti, It. 84.
   (4) andho yathā jotij adhiṭṭhaheyya, J. iv. 206.
Similes in the Nikāyas

Jaccandha. (5) S. jaccandho ... na passeyya kañhasukkāni rūpāni, D. ii. 328; = M. i. 509;
= 511 (altered sequel); = ii. 201.

(6) bhūtapbañ ... yāvatikā Sāvatthiyañ jaccandhā te sabbe gahetvā ... hatthiñ
dassesi, Ud. 68.

(7) gilati jaccandho va samakkhiṣañ, J. iv. 192.

Andhakañāra (8). S. ... andhakāre telapaj-jotañ dhāreyya, D. i. 85 passim; = M. i.
24 passim; = S. i. 70 passim; = A. i. 56
passim; = Ud. 49.

(9) S. puriso andhakārā va andhakārañ gaccheyya,
S. i. 94.

(10) S. puriso pāsādā ... andhakārañ oroheyya,
S. i. 95.

(11) andhakāre tamo oyagā, Thag. v. 170.

(12) andhakārañ va khāyati, Thag. v. 1034.

Andhabhūta. (13) avijjagatā pajā andhabhūta
pariyonaddho, A ii. 132; cf. M. i. 171; ii, 93.

Andhaveñi. (14) sabbañ ... cakkhu ...
mano andhaveñi, S. iv. 20, 21.

(15) S. andhaveñi paramparāsattā, D. i. 239; =
M. ii. 170; = 200; cf. Ud., p. 68.

24. Abbha. chinnaabbham iva vatena, J. iii. 373. See
also Pabba (5).

25. Abhokāsa. abbhokāso pabbajjā, D. i. 63; = 250;
= M. i. 179; = 344; = 521; = iii. 33; = 134; = S. v. 350;
= S.N. v. 406.

26. Abhikkhati. abhikkhañ ... satthay ādāya,
M. i. 142, 144.

27. Abhidosa. S. abhido ... āloko antarahito,
A. iii. 407, 408.

Abhilepana. See Vilepana.

28. Amarāvikkhepa. ime samanabrāhmañ āmarāvikkhepiñ ... āpajjanti āmarāvikkhepañ, D. i. 27, 28;
cf. J. vi. 236.


(1) S. ambapiñdiyā vaññacechinnāya, D. i. 46;
= S. iii. 155, 156; = A. iii. 365.
(2) cattār’ imāni ambāni ambūpamā puggalā, A. ii. 106.

See also Nigrodha (4).
Ambakamaddari. (3) S.ambakamaddari pus-
sukaravitañ ravissāmi, A. i. 188.

30. Ambuja.
(1) chetvā jālañ va ambujo, S. i. 52.
(2) balisen’eva ambujañ, Thag. v. 454.


32. Ayo.
(1) Ayo dantehi khādatha, S. i. 127.
(2) ayasā va malañ samuṭṭhitañ . . . khādati,
Dhp. v. 240.
Ayokatāha. (3) S. . . . santatte ayokatāhe
. . . udakaphusitāni nipāteyya, M. i. 453;
=iii, 300 (thāle); =S. iv. 190.
(4) S. divasasantatte ayokatāhe maṃsapesi, A. iv.
187.
Ayokapāla. (5) S. divasasantatte ayokapāle hañ-
ñamāne, A. iv. 70-3.
Ayokhīla. See Indakhīla.
Ayogula. (6) S. puriso divasasantattāñ ayo-
gulañ ādittāñ, D. ii. 385.
(7) S. ayo-gulo divasañ santatto lahutaro, S.
v. 283.
(8) sutattāñ va ayogulañ, Thag. v. 714.
(9) ayogulo va santatto aghamūlā, Thig. v. 489.
Ayosin ghataka. (10) S. purisassa ayosinghā-
takañ kanṭhe vilaggaj, M. i. 394.

See also Jātarupa.

Ara. See Cakka, Rath.
Arañi. See Kāṭtha.

33. Aruka. S. duṭṭhāruko . . . ghaṭṭito . . . āsayañ
deti, A. i. 124, 127.

34. Aruña.
(1) suriyassa udayato etañ pubbaṅgamañ, S. v.
29-31; =79; =101; =442; =A. ii. 236.
(2) dighaṅñarattiñ aruṇasmi uhañte, J. v. 403.
35. Alagadda. S. puriso alagaddatthiko... alagaddañ passeyya, M. i. 133.
36. Alātā. S. tindukālataṇ... ghaṭṭitaṇ... ciccitayati, A. i. 127.
37. Alāpu. apatthāni alāpūn' eva sārade, Dhp. r. 149.
38. Asi.
   (1) S... asin kosiyā pabbāheyya, M. ii. 17.
   Asisūnā. (2) asisūnupama kāmā, M. i. 130; = A. iii. 97.
   (3) ukkipa asisūnaṇ, pajaha pānca kāmagnuṇe, M. i. 143, 145.
   (4) asisūnupama kāmā, M. i. 130; = A. iii. 97;
   Thig. r. 488; cf. J. iv. 118.
   See also Latā.
40. Assa.
   (1) asso va jinpo nibbhogo, S. i. 176.
   (2) assabhadro kasām iva, S. i. 7; = Dhp. r. 143;
   (3) assañ bhadrāṇ va vāṇijo, Dhp. r. 380.
   (4) abalassaṇ va sīghasso hitvā yatī, Dhp. r. 29;
   cf. J. vi. 452.
   (5) assañ bhadrāṇ va jāniyaṇ, Thig. r. 114.
   (6) assa yathā sārathinā sudantā, Dhp. r. 94.
   Assajānīya. (7) tīṇi aŋgehi samannāgato,
   A. i. 244; cf. J. v. 63.
   (8) catuhi aŋgehi samannāgato, A. ii. 113; = 250, 251.
   (9) paṅcahi aŋgehi samannāgato, A. iii. 248.
   (10) cattaro bhadda assajānīyā lokasmīṇ, A. ii. 114.
   (11) S. bhaddassa assajānīyassa, A. v. 168.
   (12) bhaddo asso doniyā baddho, A. v. 324.
   (13) tayo bhaddā assajānīyā, A. i. 290; = iv. 899.
   See also Assadama kā.
Assasadasa. (14) tayo assasadasse desessati, A. i. 289; = iv. 397.
Assakhaluka. (15) tayo assakhaluṅke desessati, A. i. 287; = iv. 397.
(16) aṭṭha ca assakhaluṅke desessati, A. iv. 190.
(17) S. assakhaluṅkassa kiṅcāpi evaṃ icchā, A. v. 166.
(18) assakhaluoṅko doniyā baddho, A. v. 323.
Assadama. (19) S. saddamako bhadrān assā-
Jāniyañ labhitvā, M. i. 446.
Assadamma. See Bhūmi (2), Hatthidamma.
Assapaniyañ. (20) S. puriso udayatthiko assañ
Poseyya, A. ii. 199.
See also Sarathi.
41. Assatarī.
(1) ... gabbho assatariñ yathā, S. i. 154.
(2) S. assatarī attavadhāya gabbhañ gaññati, S. ii.
241; = A. ii. 73.
Assattha. See Pavāla.
42. Ahi.
(1) S. ahicchattako, D. iii., XXVII. § 1.
(2) S. ... ahiñ karanḍā uddhareyya, M. ii. 17, 18.
See also Kunapa, Pāṇaka.
43. Ākāsa.
(1) S. puriso ... lakhañ va ... ādāya ... ākāse rūpāni likhissāmi, M. i. 127.
(2) tad-ākāsasamañ cittañ, Thag. r. 1156.
(3) S. ākāso na katthaci patiṭṭhito, M. i. 424.
(4) ākāse va padañ naṭṭhi, Dhp. r. 255.
(5) yathāhañ ākāso avyāpajjamāno, S.N. r. 1065.
(6) yathā sarade ākāso nilo, J. vi. 126.
44. Acariya. S. acariyo ... antevāsissa, M. ii. 107.
45. Ājānīya, Ājānīya.
(1) Ājānīyo vata ... Gotamo, S. i. 28.
(2) yathāpi bhaddo ājāñño naṅgalavattani sikhi,
Thag. r. 16.
(3) yathāpi bhaddo ājāñño khalitvā paṭiṭṭhathi,
Thag. r. 45; = r. 173.
(4) yathā ... sārathi pavaro dameti ājāññañ,
Thag. r. 358.
(5) namo te purisājañña, Thag. r. 629.
(6) yathāpi bhaddo ājāñño dhure, Thag. r. 659.
See also Assa.
46. Āṇī.
   (1) rathassāṇīva yāyato. S.N. v. 654; = J. v. 390.
   (2) tacchanto āṇiyā āṇīj nihanti balavā yathā,
       Thag. v. 744.
       See also Pālagaṇḍa, Ratha.

47. Ādāsa.
   (1) S. iṭṭhi vā . . . ādāse vā . . . paccavekkhamāno,
       D. i. 80; = M. i. 100; = A. v. 92, 94,
       97, 98; with different sequel, M. ii. 19.
   (2) dhammādāsaṇī nāma . . . desissāmi, D. ii. 93;
       cf. M. iii. 67; = S. v. 357-60.
   (3) kimmatthiyo ādāso? M. i. 415.
   (4) S. iṭṭhi vā . . . ādāse vā . . . paccavekkhamāno
       upādāya passeyya, S. iii. 105.
       See also Paccavekkhāna, Pariyodāpanā.
   (5) dhammādāsaṇī gahetvāna . . . paccavekkhiṇī
       . . . Thag. v. 171; = 395.
   (6) dhammādāsaṇī apekkhī' haṃ, Thig. v. 222.

48. Ādicca.
   (1) ādicco va virocati, S. i. 113; = It. 51.
   (2) S. . . . vigatavalāhake deve ādicco nabhaṇ ab-
       bhussukkhamāno, M. i. 317; cf. S. i. 65; =
       iii. 156; = v. 44; = A. i. 242; = v. 22; = slightly
       different, otherwise applied, It. 20.
   (3) virocamānaṃ . . . ādicco iv'antalikkhe, A. iii. 239.
   (4) divā tapati ādicco, Dhp. v. 387.
   (5) ādicco v-udayaṇ tamaṇ, It. 85.
   (6) ādicco va paṭhavīj teji tejasā, S.N. v. 1096.
   (7) tapantam iva ādiccaṇ, Thag. v. 426; cf. v. 820.
   (8) yathā udadhīṇ ādicco . . . paviṇāṇsetī, J. v. 326.
   (9) yathā udayaṇ ādicco hoti lobhakko, J. vi. 123.
       See also Suriya.

Āditta. See Ḍayhāti.

Ādhāra. See Udakamanika.

49. Ānaṇyā. S. ānaṇyā . . . nivarāṇe pahine, D. i.
   73; = M. i. 276.

Āpādetā. See Janettī.

Āpanīyakaṇṣa. See Vīsa.
Similes in the Nikāyas

50. Āpo.
(1) S. āpasmañ sucim pi ... lohitagatam pi dhovanti, M. i. 423; = A. iv. 375.
(2) āpañ ce nāssa kvāssa patiṭṭhitā, S. ii. 103.
(3) S. āpodhātva evaṅ nandirāgo, S. iii. 54.
(4) yathā āpo ca ... evaṅ gāvo, S.N. v. 307.
(5) yathā naro āpagaṅ otaritvā mahodikāṅ, S.N. v. 319.

51. Ābādhiko. S. puriso ābādhiko assa ... ābādha mucceyya, D. i. 72; = M. i. 275; cf. 435.
See also Bhisakka, Magga (addhāna).

52. Ābhā.
(1) esā ābhā anuttarā, S. i. 15; = i. 47.
(2) paññābhā, A. ii. 139.

53. Āmagandha. esāmagandho na hi maṅsabho-janañ, S.N. v. 242 foll.

54. Āroga. S. ... āroga ... nivaraṇe pahine, D. i. 73; = M. i. 276.

55. Āloka.
(1) paññāloko ... , A. ii. 189.
(2) ālokkaraṅ ti pi vuccanti, It. 108.

56. Āvatti. āvatti bhayan ti ... kāmagnānāṅ adhi-vacanāṅ, M. i. 461; S. iv. 179, 180; = A. ii. 123; cf. It. 114.

57. Āvaraṇā. pañca nivaraṇā ... āvaraṇā ti pi nivaraṇā ti pi vuccanti, D. i. 246. See also Tamo.

58. Āvudha.
(1) viveko yassa āvudhañ, S. v. 7.
(2) sīlañ āvudhañ uttamañ, sīlañ ābharaṇαñ sethañ, sīlañ kavañ abhutuñ, Thag. v. 614.
(3) paññāvudho, Thag. v. 763.

59. Āsabhā.
(1) narāsabhā, S.N. v. 684; = 996.
(2) tārāsabhāñ va nabhāṣgamañ, S.N. v. 687.

60. Āsaya.
(1) kavi gāthānāṅ āsayo, S. i. 38.
(2) siri bhogānāṅ āsayo, S. i. 44.

61. Āsava. āsavānāṅ khayañāñāya, D. i. 83 and passim in all Nikāyas. See also Aruka, Visa.
62. Āsīvisa.
   (1) S. āsīviso ghoraviso, atha puriso āgaccheyya, M. ii. 261.
   (2) S. cattāro āsīvisā . . . catunn’ etaṇ mahā-blūtanaṇ adhivacanaṇ, S. iv. 172-4.
   (3) cattāro ’me āsīvisā . . . āgataviso na ghoraviso, A. ii. 110, 111.
   (4) gānhiṣsaṇ āsīvisaṇ viya, Thig. v. 398.
   (6) āsīvisaṇ va kupitaṇ . . . parivajjhehi, J. iii. 525; cf. v. 267.
   (7) āsīviso dummukho ty-āhu, J. v. 78.
63. Inghālakhyā. Inghālakhuyā va ujjhito, Thig. v. 386.
64. Ina. S. puriso inañ ādāya, D. i. 71 ; = M. i. 275.
65. Indakhila.
   (1) chetvā khilaṇ chetvā palīghaṇ indakhilaṇ ēha-camanejā, D. ii. 254 ; = S. i. 27.
   (2) S. ayokhilo vā indakhilo gambhiranemo . . . asampakampi, S. v. 444.
   (3) yath’ indakhilo pathaviṇ sito siyā, S.N. v. 229.
   (4) thitā te indakhilo va, Thag. v. 663.
   (5) no virujjhati indakhilūpamo, Dhp. v. 95.
66. Irīyāpatha. S. puriso . . . evañ assa . . . yan nun ahaṅ saṅkaṇ gaccheyya, M. i. 120.
67. Isikā.
   (1) S. puriso muṅjamhā isikaṅ pavāheyya, D. i. 77 ; (pavāheyya) = M. ii. 17.
   (2) muṅjā v’isikā pavaḥhā. J. vi. 67.
68. Issara. kassāmi yathāpi issaro, Thag. v. 1199.
69. Isā.
70. Issāsa. (1) S. issāso . . . yoggaṅ karitvā, A.iv. 423-5.
   (2) S. imesanṇ issasānaṇ, M. iii. 1.
   (1) S. mahati naṅgalisa evam assa sonḍo, S. i. 104.
   (2) īśādantassa haṭthino, Ud. 42 ; cf. J. v. 48. 
   See also Kassaka, Ratha.
71. Ukkā. (1) ukkopama (kāmā), Thig. v. 488 ; 507.
   (2) kammarānaṇ yathā ukkā, J. vi. 189; = 437; = 442.
Similes in the Nikāyas

Tiṇukkā. (3) tiṇukkūpama kāmā, M. i. 130; =365; =A. iii. 97.
(4) S. puriso ādittāṇ tiṇukkaṇā ādāya pāṭivānaṇaḥ, M. i. 365.
(5) S. puriso ādittāṇ tiṇukkaṇā sukkhe tiṇadāye
nikhipeyya, S. ii. 152, 153.
(6) ādipitā tiṇukkā ... dahanti, Thig. v. 507.
See also Gaṅga.
Ukkādhāra. (7) ukkādhāra ti pi vuccanti, It. 108.
(8) ukkādhāro manussānaḥ nīcanaḥ apacito mayā,
S.N. v. 336.
Ukkāmukha. (9) ukkāmukhe pahaṭṭhaṇaḥ va
khadiraṇyagārasannibhaṇaḥ mukhaṇ caṇu-r-iva-
bhāti, J. vi. 217.
See also -Kāra (suvaṇṇa), Ṣatārūpa, Nīkkaḥ a.

72. Ucchaṅga. S. purisassa ucchaṅgo nānākhajjakāni ... ucchaṅgapanaño, A. i. 130, 131.
Ucchina. See Chindati.
Uju. See Magga, Vanga.

73. Udaka.

(1) S. upariṇābbatte ... taṇ udakaṇ yathāninanṇaḥ
pavattamānaṇaḥ, S. ii. 32; =v. 396; =A. i. 243; =ii. 140; = (with deve galagalāyante)
v. 114-19.
(2) S. deve vassante yathāninnaṇaḥ udakāni pavattanti, A. iv. 342.
(3) S. paritthāṇa ṣopade udakaṇaḥ, A. iii. 188.
(4) cattār’ imāni bhayāni udakaṇaḥ orohantas ... 
ūmi ... kumbhila ... āvaṭṭa ... susukā
M. i. 459, and sub U mi, etc.
(5) sinānaṇaḥ anodakaṇaḥ, S. i. 88, 43.
(6) unname udakaṇaḥ vaṭṭaṇaḥ yathā, Khp. vii. 7; cf.
P. V. 5.
(7) udakaṇaḥ hi nayanti nettikā, M. ii. 105; = Thag. v.
19; = Dhp. v. 80; = 145; = 877.
(8) tasito v’udakaṇaḥ sitaṇ, S.N. v. 1014.
(9) asakkhiṇaḥ vata attānaḥ uddhātuṇaḥ udakaṭhalaṇaḥ,
Thag. 88; cf. J. i. 267; = iv. 269; = vi. 43.
Similes in the Nikāyas

(10) sampannasassaŋ va mahodakena, J. v. 208.
(11) kusagge udakaŋ ... samudde udakaŋ mine, J. v. 468.

U d a k a n a v a. (12) so passeyya mahantaŋ udakannavaŋ, M. i. 134; = (differently applied) S. iv. 174, 175.

(13) udakannave yattha solabhategadhaŋ, J. vi. 440.

U d a k a t ā r a k ā. See U d a p ā n a.

U d a k a p a t t a. See Ā d ā s a (first S.).

U d a k a m a n i k a. See Maŋika.

U d a k a r a h a d a. See Rahada.

74. U d a p a t t a. S. udapatto saŋsaṭṭho lākhāya ... mukhanimittaŋ na passeyya, S. v. 121 ff. = A. iii. 230 ff.

75. U d a p ā n a.

(1) S. gambhirē udapāne udakatārakā ... dissanti, M. i. 80; = 245.

(2) S. kantāramagge udapāno ... nev'assa ... udakavārako, S. ii. 118.

(3) S. puriso ājīdāpanaŋ va olokeyya, S. ii. 198.

(4) kīṇ kayirā udapānena āpā ce sabbadā siyuŋ? Ud. 79.

(5) udapānaŋ v'anodakaŋ, J. v. 233.

See also Pānāli.

76. U d a b i n d u.

(1) udabindunipatena udakumbho pi pūrati, Dhp. v. 121, 122.

(2) udabindu va pokkharā, Dhp. v. 401; = It. 84; Thag. v. 665; cf. M. iii. 300; = (vāribindu) S.N. v. 392; cf. Dhp. v. 386; Thag. v. 401.

77. U d d h a t a. uddhataŋ cittaŋ hoti, S. v. 113.

U d d h aŋ s o t a. See Sota.

78. U d d h u m ā y i k ā . . . kodhupāyasass' etaŋ adhivacanaŋ, M. i. 142, 144.

U p ā h a n a. See Pānada.

79. U p p a l a.

(1) S. uppalaŋ vā ... janassa piyaŋ, D. ii. 20.

(2) uppalaŋ ca udakato ubbhatan yathā, Thig. v. 379.
Similes in the Nikāyas

Uppalini. (3) S. uppaliniyaṇā . . . appekace uppalāni vā . . . antonimuggaposini, D. i. 75; = M. i. 277; = ii. 16; = iii. 93; = A. iii. 26.

(4) S. uppaliniyaṇā . . . appekace . . . udakā accugamaṃ ṭhanti, D. ii. 38; = S. i. 138.

Ummatta. See Rakkhasa.
Ummāpuṇṇa. See Puppha.

80. Uraga.

(1) urago jināṇam iva tacaṇṭ purāṇaṇā, S.N. v. 1 ff.; = J. iv. 341; = (differently applied) J. ii. 164; = P.V. 11; J. iv. 341; J. v. 100; vi. 361.

(2) dujjivha-urago yathā, J. v. 425; cf. ii. 458; iii. 458.

Urabba. See Ajā, Ghataka.

81. Uluka.

(1) S. ulūko rukkhasākhāyaṇā musiṇaṇ magaya-māno, M. i. 334.

(2) kākā ulūkaṇa va raho labhītvā, J. vi. 211.

82. Usabha.

(1) S. ye te usabhā gopitaro, M. i. 226.

(2) S. usabhā chinnavisāṇo . . . anvahindanto, A. iv. 376.

(3) usabhā-r-iva chetvā bandhanāni, S.N. v. 29.

(4) nisinno vyagghusabhā va, S.N. v. 416.

(5) usabhāya pavaṇaṇaḥ viraṇ, S.N. v. 646.
Usabhacamma (6). S. usabhacammaṇaḥ saŋkusatena suvihaṇaḥ, M. iii. 105.

Usmā. See Kaṭtha (dve).


84. Ŭmi.

(1) katamaṇaḥ ca ōmibhayaḥ? M. i. 459, 460; = A. ii. 123; cf. (ummi) It. 114.

(2) ōmi samuddassa yathā pi vaṃṣaṇaḥ, J. iii. 262.

Similes in the Nikāyas

86. Elaka.
   (1) S. balavā puriso dīghalomikāṇaṃ elakaṇaṃ ... ākād-dheyya, M. i. 228; = 374.
   (2) S. dīghalomikā elaka kaṇṭakagahanaṃ pavi-seyya, S. ii. 228.
Elamba. See Vārija.
87. Esoni. satiyā-y-etaṇ adhivacanaṇaṃ, M. ii. 260.

88. Oka (water). (1) odahēyya okacaraṇaṃ, M. i. 118, 119.
   (2) ṭhapeyya okacārikaṇaṃ, ibidem.
89. Oka (house). rūpadhātu . . . saṁkhāradhātu viṁ-ṇāṇassa oko, S.N. v. 844; cf. S. iii. 9, 10.
90. Ogha. (1) vuyhamārio mahoghena, M. ii. 105.
   (2) oghaṇ tarati, oghatiṇaṇa, S. i. 3, 53; 142; cf. S.N. vv. 471; 1052; 1059 ff.
   (3) pāncegatiṇaṇa, S. i. 126; cf. i. 193.
   (4) oghassa hi niṭṭharaṇatthaṇ anekavīhitaṇ magaṇ akkhaśi, S. i. 193; cf. It. 111.
   (5) saddhāya tarati oghaṇ, S. i. 214.
   (6) nalasetuṇa va sudubbalaṇ mahogho, S.N. v. 4 ;
      = Thag. v. 7.
   (7) vitareyya oghaṇ amamā caranti, S.N. v. 495;
      cf. v. 779.
   (8) gedhaṇ brūmi mahogho ti, S.N. v. 945.
   (9) te ve narā oghatiṇaṇa ti brūmi, S.N. v. 1082, 1083; cf. 1101.
   (10) oghātigaṇ puṭṭhuṇaṇa, S.N. v. 1096.
   (11) oghasaṇjīdanā kāyo, Thag. v. 572.
   (12) saṁjīdita mahoghasmiṇa, Thag. v. 681.
   (13) tārehi ogha mahato suduttarā, Thag. v. 1131.
   (14) gambhirāṇa oghaṇ ānento viya, J. vi. 363.

See also Udakaṇṇava, Nadi, Pasa, Bhisi.

91. Oṭṭhapada. S. . . . oṭṭthapadaṇaṃ evametassum ānīsadaṇaṃ, M. i. 80; 245.
93. Onahā. ime pañca nivaranaṇa . . . onahā . . .
      pariyonahā ti pi vuuccanti, D. i. 246.
94. Obhāsa.
   (1) paññabhāso, A. ii. 139.
   (2) obhāsakarā ti pi vuccanti, It. 108.

95. Ora.
   (1) orāṇ āgamanāya pacceyāse, S.N. v. 15.
   O r a pār an (2) so ... jahāti orapāraṇ, S.N. v. 1.

96. Orabbhiko, urabbhaghataka. S.orabbhiko vā urabbhaghatako vā ... urabbhāṇ ... ādiyamānaṇ pahoti hantuṇ, A. i. 251.

97. Osadhītārakā.
   (1) S. osadhītārakā ... odātā nibhāsā, M. ii. 14.
   (2) S. ... osadhītārakā bhāsate, S. i. 65; It. 20.
   (3) osadhī viya tārakā, J. iv. 459; cf. v. 155; VV. 7.7; P.V. 12.

98. Kakacca. imaṇ ... kakacūpamaṇ ovādaṇ ... manasikareyyātha, M. i. 129.

99. Kakātaka. S. gāmassa ... avidūre pokkharāṇi, tatr'assa kakkaṭako, S. i. 123.
   Kāṇka. See Maṇsapesi.

100. Kāṇkana. kaṇkanaṇ va sukataṇ, Thig. v. 259.

101. Kaccapa.
   (1) S. ... ekacchīgalaṇ yugāņ samudde pakkhipeya ... tatr'assa kāno kaccharpo, M. iii. 169 ;= S. v. 455; cf. Thig. v. 500.
   (2) bhūtāpūbbaṇ kummo kaccharpo ... anunadītāre gocharapasuto, S. iv. 177.

102. Kāncana.
   (1) muttaṇ selā va kaṇcanaṇ, A. iii. 346.
   (2) kaṇcanasannibhattaco, M. ii. 136; Thag. v. 821.
   (3) kaṇcanassaphalaṇaṇ va sumatṭhaṇā, Thig. v. 266.

103. Kāṇā. S. ... kaṇā ... pannarasavasuddesikā vā ... paramā ... tasmiṇ samaye subhā, M. i. 88.

104. Kattagaha. ubho pi pabbajissāma ubhayattha kataggaho, Thag. v. 462.

105. Kattala. so naccati darukatallako va, J. v. 16.

106. Kattha.
   Kaṭasī. See Sarīra.
Similes in the Nikāyas

(1) S. allaŋ katthaŋ ... puriso uttarāraṇīḍ ādāya, M. i. 241, 242; = ii. 93; = iii. 95.

(2) S. dvinnat katthānaŋ samphassa-[saŋghatā]- samodhānā usmā jāyati, M. iii. 242; = S. ii. 97; = iv. 215; = v. 212.

See also Aggi, Tiṇa, Bhastā.


(1) S. . . . bahukaṇṭakaŋ dāyaŋ paviseyya, . . . purato pi kaṇṭaka pacchato pi, S. iv. 189.

(2) S. puriso . . . saravanaŋ paviseyya tassa kusa-kaṇṭakā . . . vijjheyyuŋ, S. iv. 198.

(3) . . . maditato kāmakaṇṭako, Ud. 24; cf. 27; cf. J. iv. 117.

(4) yathā kaṇṭakaṭṭhānamhi careyya anupāhano, Thag. v. 946.

Kaṇha. See Magga, Sukka.

Kadali. See Phala.

108. Kaṅṭara.

(1) S. puriso sadhano . . . kantaraddhānamaggaŋ paṭipajjeyya . . . taŋ kantarāṇaṁ nīthhareyya, D. i. 73 ; = (slightly different) M. i. 276.

(2) diṭṭhi-kantarāṇa, M. i. 8 ; 486.


110. Kapī.

(1) kapīva sākaŋ pamuṇcaŋ gahāya, S.N. v. 791.

(2) kapi va sīhacammena, Thag. v. 1080.

(3) haliddirāgaṅ kapicittaṅ, J. iii. 148 ; = 525.

111. Kammaṇā. kammaṅ rojatas' eva niddhame malaṅ attano, Dhp. v. 289 ; = S.N. v. 962.


(2) karavikabhāṇī, M. ii. 137.

115. Kali.
   (2) tāhañ, citta, kaliñ brūmi, Thag. v. 214; cf. v. 356.
   See also Akkha, Kitava.
Kaliṅgāha. (3) ubhayattha kaliṅgaho andhassa, A. i. 129.

   (1) tan hi tassa . . . thulo kaliṅgaro, M. i. 451.
   (2) niraṭṭhañ va kaliṅgarañ, Dhp. v. 41.
   (3) kaliṅgarupadhānā etarahi bhikkhū viharanti,
       S. ii. 268.

117. Kaliña.
   (1) yathā kalīro susu vaḍḍhitaggo dunnikkhamo,
       Thag. v. 72.
   (2) nalavaṅsakaḷīrañ va paluggañ, J. vi. 26.
Kavaca. See Āvudha (2).
Kasambu. See Kāraṇḍava.

118. Kassaka.
   (1) S. kassako bijanāṅgalañ ādāya vanañ paviseyya,
       D. ii. 353.
   (2) kassako bhavañ Gotamo . . . (see also bijañ,
       vuṭṭhi, yuganāṅgalañ, isā, yottañ, phala-
       pācanañ), S. i. 172; = S. N., p. 13.
   (3) S. saradasamaye kassako mahānāṅgalañ kasanto,
       S. iii. 155.
   (4) idha kassako khettañ sukaṭṭhañ karoti, A. i. 239.
   (5) S. kassakassa sampannañ sālikhettañ, A. i. 241.
   (6) dāyakā kassakupamañ, P.V. 3.
Kasi. (7) S. kasi kammaṭṭhānañ, M. ii. 198.

119. Kaṅsa.
   (1) hitvā satapalañ kaṅsañ sovanañ . . . aggahiñ
       mattikāpattañ . . . , Thag. v. 97; = 862.
   (2) kaṅso upahato yathā, Dhp. ver. 134.
Kaṅsa pāṭī. (3) S. kaṅsapati abhatā āpanañ
       vā . . . malena ca pariṇoaddha, M. i. 25.

120. Kāka.
   (1) kāko va selañ āsajja, S. i. 124.
Similes in the Nikāyas

(2) ahirikena kākasūrena, Dhp. v. 244.
(3) kākapaññāya te vidū. Esā te upamā, J. v. 255, 258; cf. vi. 358.

See also Uḷūka.

121. Kāya. S. ayañ kāyo . . . anāhāro no tiṭṭhati, S. v. 64-7. See also Pariyodapaṇā.

122. -Kāra.

Usukāra. (1) S. usukāro tejanañ . . . ujuñ karoti, M. ii. 225; cf. Dhp. v. 38.
(2) usukāra namayanti tejanañ, M. ii. 105; = Dhp. v. 80; = 145; = Thag. v. 19; = 877.
(3) samunnamayañ attanañ usukāro va tejanañ, Thag. v. 29.

Kumbhakāra, etc. (4) S. kumbhakāro . . . dantakāro . . . suvaññakāro . . . yañ yad eva ākañkheyya, D. i. 78; = M. ii. 18.
(5) yathāpi kumbhakārassa katā mattikabhājanā, S.N. v. 577.
(6) S. . . . kumbhakāraka-bhājanāni . . . bhedanadhammāni, S. i. 97.
(7) S. kumbhakārapākā uñhañ kumbhañ uddharitvā, S. ii. 83.
(8) S. dakkho suvaññakāro vā . . . ukkañ bandheyya, M. iii. 243.

Gahakāra. (9) gahakārañ gavesanto . . . puna gehañ na kāhasi, Dhp. v. 154; = Thag. v. 183, 184.

Cittakāra. See Rajaka.

Mālakāra. See Mālā.

Bhamakāra. (10) S. dakkho bhamakāro . . . añchanto, D. ii. 291; = M. i. 56.

Yañakāra, Rathakāra. (11) yathā yañakāro . . . nemiyā dosañ tacchati, M. i. 32.

(12) ratbhakāro va cammassa parikatañ, J. iv. 172.

123. Kārañdava. kārañdavañ niddhamatha kasambuñ apakassatha, S.N. v. 281.

Kāsa. See Nadī (4).
125. Kīṭṭhā. kīṭṭhādāna viya duppasuṇ, Thag. v. 446.
See also Gona.
126. Kītavā.
(1) nikacca kitavass'eva bhuttaṁ theyyena, S. i. 24.
(2) chādeti kaliṇī va kitavā saṅtho, Dhp. v. 252.
127. Kīmi. kīmi va mīḷhasallitto, Thag. v. 1175.
128. Kīṣuka. S. purissassa kinsuko adīṭṭhapubbo
assa, S. iv. 193; cf. J. ii. 265, 266.
129. Kukkutapattā. S. kukkuṭapattā ... aggimhi
pakkhattaṁ, A. iv. 47 ff.
130. Kukkutī. S. kukkuṭiyā anḍāni ... [na] sammā
adhissayitāni, M. i. 104; =357; =S. iii. 153; =A. iv.
125. See different point under Aṇḍakaṇa.
131. Kukkura. S. caṇḍassa kukkurassa nāsāya pittāṅ
bhindeyyuṇa, S. ii. 242.
See also Aṭṭhikaṇkaḷa, Kūṇapa, Pāṇaka.
132. Kukkuḷa. rūpaṅ ... viññāṇaṅ kukkuḷayā, S.iii.177.
133. Kūṇjara.
(1) S. kuṇjaro ... pokkharanīṅ ogāhītvā saṇā-
dhovikāṅ ... kīlāti, M. i. 229.
(2) ... araññam iva kuṇjarañ bandhitvā āna-
yissāma, S. i. 124; cf. J. iv. 470.
(3) ... dhunātha ... naḷāgāraṅ kuṇjaro, S. i.
156.
(4) paṅke sanno va kuṇjaro, Dhp. v. 327.
(5) saṅgāmagaṅaṅ va kuṇjarañ, Ud. 45.
(6) hatthikhandhā va patitaṅ kuṇjare ce anuk-
kame, Thag. v. 194.
(7) yathā kuṇjarañ adantāṁ navaggahaṅ aṅku-
saggaho, Thag. v. 357.
(8) kuṇjarāṅaṅ v' anodake, J. vi. 442.
134. Kūṭi. aṣaṅ kuṭiṁva virājaya, dukkhaṁ ... navā
kuṭi, Thag. v. 57.
135. Kūṭhi. S. kuṭṭhi puriso ... aṅgāraṅkaṁva kāyaṅ
paritāpeyya, M. i. 506.
136. Kūṭhāri. purissassa ... kuṭṭhāri jāyate mukhe,
S. i. 149; =A. v. 171, 174; =S.N. v. 657. See also Sāra (9).
137. Kūṇāpa. S. itthi . . . ahikuṇapena và kukkan-
uṇapena và manussakuṇapena và kaṇṭhe āsattena, M. i. 120 ; = A. iv. 376.


(1) S. dāharo kumāro . . . aṅgāraṇa akkamitvā 
khippam eva paṭīsaṅharati, M. i. 324.

(2) S. dāharo kumāro . . . bandhanehi baddho 
. . . vuddhiḥ anvāya, M. ii. 44.

(3) S. dāharo kumāro mando . . . muttakarisena 
kīlati, A. v. 208.

139. Kumudā.

(1) uccinda . . . kumudāya sāradikāya va pāṇinā, 
Dhp. r. 285 ; = J. i. 183.

(2) kumudasannibho, J. ii. 234.

See also Pabbaṭa.

140. Kumbhā.

(1) S. kumbho anādhāro hoti . . . sādhāro, S. v. 20.

(2) S. kumbho nikkujjo vamat‘eva udakaṇ, S. v. 48.

(3) S. kumbho nikkujjjo tatra udakaṇ āśittaṇ, A. i. 
130 ; (ukkujjho) 131.

(4) S. kumbho nikkujjo‘va . . . udakaṇ no vantaṇ 
paccavamati, A. v. 337.

(5) cattāro‘me kumbhā . . . kumbhūpamā puggalā, A. ii. 104.

(6) kumbhūpamaṇaḥ kāyaḥ idaḥ viditvā, Dhp. r. 40.

(7) yathāpi udać[ka]kumbho bhinno, J. iii. 167 ; 
= P.V. 11.

See also Rahāda.

Kumbhatthaṇaka. (8) suppadhaṇsiyo . . . 
kumbhatthenakehi, S. ii. 264.

141. Kumbhīla. katamaṇ ca kumbhīlabhayaṇ, M. i. 
460 ; = A. i. 124 ; cf. Thig. r. 502.

142. Kumma.

(1) addasa kummaṇ, kummo . . . upādānakkhan-
dhānaṇ adhivacanaṇ, M. i. 143, 144.

(2) kummo va aṅgāni sake kapāle, S. i. 7 ; = iv. 179.

(3) udakarahade mahākummakulan . . . ahosi, 
S. ii. 227.

See also Kacchaṇa.
143. Kulāni. S. yāni . . . kulāni bahutthikāni . . . appitthikāni, S. ii. 264. See also Canda (5), Cora (8).
144. Kulla.
   (1) kullan ā hi jano pabandhati, D. ii. 89; = Ud. 90.
   (2) kullūpamaṇ ā vo desissāmi . . . S. puriso addhānamaggapātipanno, so passeyya . . . udakaṇṇavaṇ, M. i. 134.
   (3) api nu tumhe kullūpamaṇ dhammaṇ desitaṇ, M. i, 261.
   (4) tiṇakaṭṭhaṇ . . . saṇkāḍhitvā kullān bandhītvā, S. iv. 174, 175.
   (5) nadipāragato va kullan, J. v. 445.
   See also Bhisī.
145. Kusa. kusā yathā duggahīto hatthaṇ evaṇukantati, S. i. 49, 50. See also Nadī (4).
Kusaggā. See Pokkharāṇī (3).
Kūṭāgāra. See Agra.
146. Kokila. kokilā va madhuraṇ nikujitaṇ, Thig. v. 261.
147. Kōncā.
   (1) jinṇakoṇcā va jhāyanti khoṇamacche va pallale, Dhp. v. 155.
   (2) koṇco khirepakā va ninnagaṇ, Ud. 91.
   (3) aghasmi koṇcā va yathā himacchaye, J. iv. 484.
   (4) koṇci samuddatūre va kapaṇā, J. v. 366.
   See also Sihā (4).
Koti. ubhatokotiko pañho. See Ay o (10).
149. Kolaṇkoḷa. tiṇṇaṇ saṇyojanānaṇ kolaṇkolo hoti, A. i. 233.
Kovilāra. See Rukkha (20).

Khajjota. See Jātaveda (3).
151. Khatiya. S. khattiyo . . . nīhitapaccāmitto na kutoci bhayaṇ, D. i. 69.
152. Khaṇu.
Similes in the Nikāyas

(1) khāṇḍa va urasāsajja, S. i. 127.
    Tīṇdu kākāhānu. (2) S. tindukākhānu
    nekavassaganiko sanniceto hoti, M. i. 78.

154. Khipa. S. nadimukhe khipa uḍḍeyya, A. i. 287.
155. Khira.

(1) S. puriso khiratthiko . . . gāviṇ . . . avinjeyya, M. iii. 141.
(2) S. khiran khirena saṃsandati, S. ii. 158.
(3) na . . . sajju khiran va muceati, Dhp. v. 71.
(4) khīrodakibhūtā, M. i, 206; ii. 120.
    See also Sappimanda.

Khila. See Indakhila.

156. Khura. (1) khuraṇ va madhurassadāṇ uḷitṭaṇ, Thag. v. 737.

Khuradhāra. (2) khuradhārūpamo bhava, S.N. v. 716.


(1) S. sakaṇ khettaṇ ohāya paraṇ khettaṇ niddāyi-
    tabbaṇ, D. i. 231.
(2) puṇṇakhettaṇ anuttaraṇ, M. i. 37; S. i. 220,
    passim. A. i. 208, passim. S.N. v. 486, Thag.
    v. 566; cf. P.V. 3.
(3) khettaṇ hi taṇ puṇṇapekkhassa hoti, S. i. 167.
(4) S. yaṇ aduṇ khettaṇ aggaṇ . . . majjhimajj . . .
    hīṇaṇ jaṅgalaṇ, S. iv. 315.
(5) kamman khettaṇ A. i. 223, 224.
(7) S. sālikhette setatthikā nāma, A. iv. 278.
(8) S. ucchukhette mañjiṭṭhikā nāma, A. iv. 379.
(9) tinadosāni khettāni, Dhp. v. 356-59.
(10) khettāni viceyya . . . sabbakhettamulabandhanā
    pamutto khettaṇa tādi pavuccate, S.N. v. 524. See also Kassaka, Bijā.

158. Khelaṇḍa. S. puriso . . . kheḷaṇḍaya vameyya,
    M. iii. 300; = (differently applied) A. iv. 187.

159. Gaṛgari. S. . . kammāragaggariyā dhama-
    māṇaya saddo, M. i. 243; = S. i. 106.

Gaṛgā. See Nadi.
160. Gaja.
(1) dvāravivaranaṇa gajo va alabhanto, Thag. v. 356.
(2) gajaṇaṇa va mattaṇaṇa kusalaṇkusaṅgagho, Thag. v. 1139.
(3) gajam ivā ekacārīnaṇa, J. ii. 220.
Gañaka. See Pasāda (2).

161. Gaṇḍa
(1) tass' imaṇaṅ kāyaṅ ... gaṇḍato samanupassato, M. i. 500; cf. S. iv. 83.
(2) tvāṇaṇaṇaśī ... viññāṇaṇa ... gaṇḍo ti passa, S. iii. 189; cf. iv. 83; M. i. 435.
(3) ejā gaṇḍo S. iv. 64 = 66.
(4) S. gaṇḍo anekavassaganiko ... gaṇḍo ti imas- s'etaṇ, A. iv. 386.
(5) gaṇḍo ti kāmāṇaṇa adhivacanaṇa, A. iii. 311; =iv. 289.
Gaṇḍamūla. (6) gaṇḍamūlaṇa ... taṅhāy'etaṇ adhivacanaṇa, S. iv. 83.

162. Gadrabha.
(1) S. gadrabho vahacchinnno sandhisamalaṣaṅka- tīre jhāyati, M. i. 834.
(2) S. gadrabho goganaṇa piṅghito, A. i. 229.
(3) gadrabbo va niyattati, J. iii. 217.

163. Gaṇtha. passim, e.g. S. iv. 59; A.ii.24; S.N.847; also catuganthena gantha, Thag. v. 572; cf. J.iv. 11.

164. Gaṇḍha.
(1) S. uppalassa ... pupphassa gandho, S. iii. 130.
(2) S. brāhmaṇaṇā ahutigandhena dhavanti, M. iii. 167.
(3) S. ye keci mūлагandhā kālānusārī, S. iii. 156; =v. 44; = A. v. 22.
(4) S. ye keci sāragandhā lohitacandanaṇ, S. iii. 156; =v. 44; = 231; = A. v. 22.
(5) S. ye keci pupphagandhā vassikaṇa, S. iii. 156; =v. 44; = A. v. 22.
(6) tiṇ' imāṇaṇa gandhajātāṇa yesaṇaṇ anuvātaṇa, A. i. 225.
(7) sīlaṇaṇa gandho anuttaro, Thag. v. 615.
(8) na pupphagandho paṭivātañ eti, Dhp. v. 54.
See also Gūthakūpa.

165. Gālā. gaḍo eso iti ūatvā, S.N. v. 61.

166. Gahā.
(1) n’atthi dosasamo gaho, Dhp. v. 251.
(2) sagaho ... mātugāmassa adhivacanañ, It. 114.

167. Gahāna.
(1) diṭṭhigahanañ M. i. 8 ; 486.
(2) gahanañ manussā, uttānakañ hasavo, M. i. 340.
(3) abhantaran te gahanañ, Dhp. v. 394.

168. Gahapati.
(1) S. gahapati ... aḍḍho, M. i. 451.
(2) S. gahapati ... api nu so devaputto, M. i. 505.
(3) bhūtapubbañ ... gahapatāni ahosi, M. i. 125.

169. Gāma.
(1) S. puriso sakamhā gāmā aññañ gāmañ gaccheyya, D. i. 81 ; = M. i. 278 ; = ii. 20.
(2) S. puriso sakamhā gāmā vā ... ciriavippavuttho assa, M. ii. 253.
(3) suññañ gāmañ passeyya, S. iv. 174.
(4) suttañ gāmañ mahogo va, Dhp. r. 47 ; = 287.
(5) yathā gāmato nikkhamma, P.V. 59.

Gini. See Aaggi.


171. Giri.
(1) girij nakheṇa khadatha, S. i. 127 ; = J. iv. 383.
(2) giriduggacarañ chetañ, S. i. 198.
(3) giri-m-iva anitena duppasaho, J. ii. 219.
See also Pabbata.

172. Gīvo. satipaṭṭhānagīvo so, Thag. r. 1090.

173. Guhā. guhāyañ bahunābhichanno, S.N. r. 772.

174. Gūtha.
(1) S. gūtho gūthena saṭsandati, S. ii. 157.
(2) S. āhigūthagato ... makkheti, A. i. 126.
(3) S. appamattakam pi gūtho ... lohitañ duggandhañ, A. i. 34 ; cf. J. iv. 117.
(4) gūthabhāñi, A. i. 128.
Similes in the Nikāyas

(5) ārakā parivajjeyya gūthathānanaṃ va pāvuse, Thag. v. 1153.

Gūthakūpa. (6) S. puriso gūthakūpe nimuggo assa, D. ii. 324; =

(7) S. gūthakūpo ... atha puriso āgaccheyya ... gūthakūpo paṇidhāya, M. i. 74.

(8) S. gūthakūpo ... ghaṭṭito ... duggandho, A. i. 127.

(9) S. gūthakūpo ... tatra puriso nimuggo assa, A. iii. 403.

(10) gūthakūpo yathā assa sampunno gaṇavassiko, S.N. v. 279.

(11) gūthakūpe nigāḷhiko, Thag. v. 568.

175. Geha.

(1) puna gehaṃ na kāhasi, Dhp. v. 154; = Thag. v. 189.

(2) yathā gehato nikkhamma, P.V. 59.

176. Go, gāvi.

(1) S. gāvi taruṇavacchā thambhaṇaṃ ca ālumpati, vacchakaṇaṃ ca apavīnaṭi, M. i. 324.

(2) go va bhiyyo palāyinaṇ, S. i. 221.

(3) S. gāvi niccammā kuṭṭaṇaṃ ce nissāya, S. ii. 99.

(4) iti gosu ... jāyati puṇgavo, A. i. 162.

(5) gunnaṇaṃ ce taramānaṇaṃ jimhavi gacchati puṇgavo, A. ii. 75; = J. iii. 111; = v, 222; = 242 (with gavaṇ).

(6) S. gāvi ... āghatanaṇaṃ niyyamanā, A. iv. 138.

(7) S. gāvi pabbateyya bāḷa ... paṇḍitaṇaṃ, A. iv. 418, 419.

(8) yathā mātā pitā bhātā, gāvo no paramā mittā, S.N. v. 296; cf. v. 307.

(9) go vajjho viya niyyati, S.N. v. 580.

(10) paṭīgghahetvā pana Sakyapuṇgavaṇ, S.N. v. 690.

(11) gāmanḍalaṇaṃ va parinesi, citta, maṇ, Thag. v. 1143; cf. maṇḍala, M. i. 446.

(12) gāvo bahutinnass' eva, J. i. 295; = v. 448.

(13) gāvaṇaṃ va singino singaṇaṃ ... vaḍḍhati, J. iv. 172.
(14) gavāṇ va ṇaṭṭhaṇ . . . pariyesati, J. iv. 481.  
(15) gāvo kūṭahatā-r-iva, J. v. 17.  
(16) visānato gavāṇ dohaya, J. vi. 371.  
  
G o kāṇa. (17) S. gokāṇa pariyantracarinī  
antamantān’ eva sevati, D. iii., XXV. § 20.  
G o g hā taka. (18) S. dakkho goghātako  
. . . catummahāpathe bilaso pāti vibhajītvā,  
D. ii. 294; = M. iii. 91.  
(19) S. dakkho goghātako . . . kucehiṇ parikan- 
teyya, M. i. 244; = ii. 198; = S. iv. 56;  
= A. iii. 380.  
(20) S. dakkho goghātako . . . vidhūnītvā bāhiraṇ  
cammakāyaṇ, M. iii. 274.  
G o d a mma. See Bhūmi(2), Hatthidāmma.  
G o pānasi. (21) S. jarāsālāya gopānasiyo  
oluggavillugā bhavanti, M. i. 81; = 245.  
(22) gopānasisbhāravahā va kaṇnikā, J. iii. 318.  
(23) gopānasisbhoggasamaṇ, J. iii. 395.  
G o p o, g o pāla [ka]. (24) S. kiṭṭhasambādhe  
gopālako gāvo rakkheyya, M. i. 115, 116.  
(25) ekādasahi angehi samannāgato gopālako [a-]  
bhabbo gogāṇaṇ, M. i. 220; = A. v. 347.  
(26) bhūtapubbaṭ Magadhako gopālako, M. i. 225.  
(27) S. gopālako sāyanhasamayaṇ sāmikānaṇ gāvo  
niyāna detvā, A. i. 205.  
(28) gopo va gāvo gānayaṇ paresaṇ, Dhp. v. 19.  
(29) yathā daṇḍena gopālo gāvo pāceti gocaraṇ,  
Dhp. r. 135.  
G oṇa. (30) S. . . . gono kiṭṭhādo aduṇ  
kīṭṭhaṭ atareyya, S. iv. 196.  
(31) S. gono kiṭṭhādo dāmena vā baddho, A. iii. 393.  
G o p a k h u m o. (32) M. ii. 137.  
G o p i pāṣa. (33) gopipāsa kajjāṭikā, J. iv. 56.  
See also Kiṭṭha, Paṇkha (9).  

177. G o m a y a p iṇḍa. Bhagava parittaṇ gomayapiṇḍaṇ  
pāṇinā gahetvā, S. iii. 144.  

178. G h aṭi kā. S. puriso . . . catauraṇgulaṇ ghaṭikāṇ  
karitvā S. ii. 178; cf. Thig. v. 499.
179. Cakkha.

(1) mayā anuttarañ dhamma-cakkhañ pavattitañ, S. i. 191; cf. S.N. v. 554; = Thag. v. 824; cf. S.N. v. 684; J. iii. 412.

(2) brahma-cakkhañ pavatteti, M. i. 71; S. ii. 27.

(3) anveta cakkhañ va vahato padañ, Dhp. v. 1.

(4) cakkassa nemi viya parivattati, J. v. 445.

Ara, Nabhi. (5) ara va nabhyā susamohitāni, J. vi. 261. See also Rathā.

Cakkavatti (6). cakkavatti yathā rájā, S. i. 192; = Thag. v. 1235.

(7) S. kuddarahāno... cakkavattissa anuyantā, S. iii. 156; = v. 44; = A. iii. 365; = v. 22.

(8) rañño cakkavattissa ... sattaratanāni, M. iii. S. v. 99 and passim.

180. Cakkhu.

(1) puggalo ekacakkhu, A. i. 129.

(2) puggalo dvicakkhu, ibidem.

(3) cakkhuñ loke samuppannañ, S.N. v. 599.

181. Cakkhumā.

(1) S. c. puriso uparipāsādavaragato, M. i. 213.

(2) S. c. puriso ekañ āmañḍañ, M. iii. 101 ff.

(3) cakkhumā puriso tire thito, It. 114, 115. See also Rathā (udaka-).

182. Cāgavāra.

(1) pañcaññi etañ nīvaraṇānañ adhivacaññi, M. i. 142, ff.

(2) parittañ udakañ va caṅgavāramhi, J. v. 186.

183. Cāndalā. S. caṇḍālo kumarako vā ... nigamañ pavissanto, A. iv. 376. See also Vajṣika, Sunakhā.

184. Candā, candima.

(1) kāla(sukka)-pakkhe va candimā, D. iii. XXXI, § 5; = Thag. rr. 292, 293; = 361; = J. iv. 26; cf. v. 66, 507.

(2) S. tadahuposathe cātuddase na hoti ... vimati vā: úno no kho cando, M. iii. 276.

1 a. l. = khudda. 
(3) cando yathā vigatavalāhake nabhe, S. i. 196 
   =VV. 64; =Thag v. 1252.
(4) cando yathā pannarasāya rattī, S. i. 293.
(5) candūpamā kulāni upasaṅkamathā, S. ii. 197.
(6) S. kāḷapakkhē candassa yā rattī vā, S. ii. 206.
(7) S. juñhapakkhe candassa, S. ii. 206; =A. v. 21; =124; =127.
(8) yathā pi cando ... tārāgaṇe ... atirocati, A. iii. 34.
(9) S. yā kāci tārakarūpānaṃ pabhā ... candapabhā tāsaṅ aggaṇ, A. iii. 365; =v. 22; 
   cf. A. iv. 151; =It. 19, 20; J. v. 63.
(10) ṭpabhāseti abhā mutto va candimā, M. ii. 104; 
   =Dhp. v. 172, 173; =382; =Thag. v. 548; 
   =871-3; cf. It. 64.
(11) nakkhattapathāṇaṃ va candimā, Dhp. v. 208.
(12) rattī ṭabhāti candimā, Dhp. v. 387.
(13) candaṇṇaṃ va vimalaṇṇaṃ suddhaṇṇaṃ, Dhp. v. 413; 
   =S.N. v. 637.
(14) cando va Rahugahāṇā pamuttā, S.N. v. 465; 
   =v. 498; cf. Thag. v. 2; J. iv. 330; v. 34.
(15) candaṇṇaṃ yathā pannarase, S.N. v. 1016.
(16) cando yathā dosinapūṇḍramāsiyā, Thag. v. 306; 
   =1119.
(17) pūrassu ... cando pannarase-r-iva, Thig. v. 3; 
   cf. PV. 38.
(18) yathāpi dārako candaṇṇaṃ ... anurodati, PV. 11; 
   =J. iii. 166; cf. iv. 61; vv. 76.
(19) candaṇṇaṃ kīḷanakaṇṇaṃ gavesasi, Thig. v. 384.
(20) ko pātur āsi ... candimā va, J. v. 14.
(21) gaganaṇaḷī śa cando viya, J. vi. 376.
See also Nakkhattra(rājā), Sasa, Suriya.

185. Candana.

(1) S. ... rukkhaṇaṅgī candanaṅgī tesaṅ aggaṇ 
   akkhayaṭṭi, A. i. 9.
(2) S. purisa candana-gbatikaṇṇa adhigaccheyya, 
   A. iii. 237.
See also Gandha.
186. Cāpa.
   (1) senti cāpā tikkhiṇā va, Dhp. v. 156.
   (2) cāpo v'ū nudaro, J. vi. 295.


188. Cīriṅika. S... vanasande... cīriṅika-saddo antaradhiṣeṣyā, A. iii. 395.

Cunda. See Nāga (19).

189. Cora.
   (1) S. raṇño Māgadhassa vijite corā, D. iii., XXXII., § 8.
   (2) S. coraṇā āgucāriṇaḥ gahetvā raṇño dasseyyuṇaḥ...
       sattisatena hanatha, S. ii. 100.
   (3) S. coraṇā āgucāriṇaḥ gahetvā raṇño dasseyyuṇaḥ...
       khuramunḍanāḥ karitvā, S. ii. 128; =A. ii. 240.
   (4) corā gāmaghātakā... channāḥ bāhiraḥ
       āyatanaḥ adhivacanaḥ, S. iv. 173-5.
   (5) tihī āṅgehi samannāgato māhā coro, A. i. 158.
   (6) paṅcahi āṅgehi samannāgato māhā-coro, A. iii.
       128.
   (7) corasamā bhari, A. iv. 92.
   (8) S. yāni... kulāni... suppadhaṅsiyāni...
       corehi, A. iv. 278.
   (9) coro yathā sandhimukhe gahito, M. ii. 74; =
       Thag. v. 786.

Chatta. See Vassa.

190. Chadda. saṃsuddhajino vivattachaddo, S.N. vv.
       372, 378.


Chavālātā. See Latā.

192. Chāyā.
   (1) S. yañ chāyā jahati, tañ atapo pharati, M. ii.
       235.
   (2) S... pabbatakuṭānañ chāyā... paṭhavīya
       olambanti, M. iii. 164; =171.
   (3) chāyā va anapāyini, S. i. 72, 98.
   (4) S. thūnañ paṭicca chāyā paññāyati, A. ii. 198.
   (5) chāyañ ghammābhitatto va turita pabbatañ
       āruhuñ, S.N. v. 1014.
(6) chāyā va anapāyini, Dhp. v. 2; = Thag. v. 1043.
(7) na tesaṭ chāyā vatthānaṭ, J. iv. 304.
(8) kannapakkanaṭ yathā rukkhachāyā, J. v. 445.

193. Chārikā. S. sappissa vā ... neva chārikā paññāyati, D. ii., 164; = Ud. 98; cf. A. iv. 108.

194. Chindati.

Chidda. cha lokasmiḥ chiddāni, S. i. 43.
(1) sabbatio chindati bandhanāṇaḥ, S. i. 39; cf. 35.
(2) chavij chindati, S. ii. 238.
(3) acchechhi taṇhaḥ ... taṇaḥ chinnagantaṇaḥ, S. i. 12; = 23; cf. S. i. 127; A. i. 134; It. 47; cf. Ud. 79; S.N. v. 219.
(4) chinda sotāṇ, S. i. 49; cf. iv. 291; M. i. 226; It. 95; S.N. v. 948.
(5) kodhaṭ chetvā, S. i. 41; = 47; = 237.
(6) te chetvā maccuno jālaṇ, S. i. 48; = J. vi. 46; cf. S.N. v. 358.
(7) chetvā nand(h)iḥ varattaṇ ca, S. i. 63; = S.N. v. 622.
(8) sabbā āsaṭiyo chetvā, S. i. 212.
(9) dhammo chinnapilotiko, M. i. 141; = S. ii. 28.
(10) se ucchīme ucchinnamūle, M. ii. 256; cf. M. i. 487 ff.; A. i. 135; cf. S. ii. 62, 64 passim.
(11) ucchinnabhanettiko kāyo, D. i. 46.
(12) ucchinnamūlo, M. i. 139 passim.; A. i. 137.
(13) asmimāno samucchinno, S. iii. 83.
(14) acchijji vaṭṭaṇ, Ud. 75.
(15) yo jātaṇ ucchijja na ropayeyya, S.N. v. 208.
(16) chinnapapaṇce chinnavatume, D. ii. 8; M. iii. 118.
(17) chind' eva no vicikicchaṇ, S.N. v. 346; cf. J. vi. 259.
(18) ye sabbasaṇyojanabandhanacchidā, S.N. v. 491; cf. 621; M. i. 101; S. i. 191.
(19) chetvā āsāvāni ālayāṇi, S.N. v. 535; cf. J. vi. 46.
(20) anusaye chetvā, S.N. v. 545; = 571.
(21) avijjaṭ chinda, Thag. v. 29.
(22) pañcakkhandha ... chinnamulakā, Thag. v. 90; = 120.
(23) chinnakukkucaṇ, M. i. 109.
See also Ambuja, Vālarajju.
C h i d d a. cha lokasmiṇ chiddani, S. i. 43.
195. Jāṭā. jatāya jatitā pajā, S. i. 13; = 165.
196. Janapada. bhūtapubbaṣ aññataro janapadaṭ
vuṭṭhasi, D. ii. 349.
197. Janapada kalyani.
(1) S. puriso evaṃ vadeyya ... janapadakalyāṇi
taṇ icchāmi, D. i. 193; = 241.
(2) S. janapadakalyāṇī ... ti kho mahājanakāyo
sannipateyya, S. v. 170; cf. J. i. 400.
198. Jānettī. S. janetti evaṃ Sāriputto, S. jātassa
āpādetā evaṃ Moggallāno, M. iii. 248.
199. Jambāli. S. jambāli ... yāni āyamukhāni tāni
pidaeyya ... tāni vivaṭeyya, A. ii. 166.
Jambonāda. See Nekkha.
200. Jayampatikā. S. dve jayampatikā parittaṇ
sambalaṇ ādāya, S. ii. 98.
201. Jātarūpa.
(1) S. ... ukkāmukhaṇ vā paṇṭ āgama jātarūpaṇ, M. i. 38.
(2) S. na tāva jātarūpassa antaradhānaṇ hoti,
S. ii. 224.
(3) pañcime jātarūpassa upakkilesa yehi ... 
na c'eva mudu hoti, S. v. 92.
(4) lohena ve haṇṇati jātarūpaṇ, J. iv. 102.
See also (suvaṇṇa) -Kāra, Parīyodāpanā, Migā.
(1) anoghanahatass' eva jālato jātavedassa, Ud. 93.
(2) jātavedo va santhānaṇ ... anuḍahantinaṇ,
J. ii. 326; = 330; = iv. 471.
(3) khajjotan jātavedaṇ amaṇṇatha, J. vi. 371.
(4) adhigat' amha tame ūṇaṇ jālaṇ va jātavedato,
J. v. 326.

204. Jála.
(1) S. dakkho kevatto . . . sukhumacchikena jālena . . . attha-, dhamma-, brahma-
jalaṇ, D. i. 45, 46.
(2) mohajālaṇ padālitaṇ, S. iii. 88; cf. Dhp. v. 251.
(3) acehidā maceuno jalaṇ, S. N. v. 357; cf. S. i. 48; J. vi. 46.
(4) jālasaṅchannā, Ud. 76; =Thag. v. 297.
(5) tāṇhājalo samihato, Thag. v. 306.
(6) kāmajāla! Thag. v. 355.
See also Ambuja, Chindati, Vāta.

205. Jālinī.
(1) jālinī visattikā, S. i. 107; =Dhp. v. 180.
(2) tāṇhaṭ vo desassāmi jālinī, A. ii. 211.
(3) . . . abbabitvāna jālinī, Thag. v. 162.
(4) devakāyasmi jālinī, Thag. v. 908.

206. Joti.
(1) tamo tamaparāyano, tamo joti parāyano, joti tama-
. . . joti joti-parāyano, S. i. 98; cf. A. ii. 85.
(2) parinibbāhiśi vārinā va joti, Thag. v. 415.
Jotiṭṭhāna. (3) Hadayāj jotiṭṭhānaṇ. S. i. 169.
See also Andhā.

207. Nāti.
(1) sukhasañvaso nātinaṇ va samāgamo, Dhp. v. 207.
(2) patigaṇhantī piyaṇ nātiva āgataṇ, Dhp. v. 220.

208. Dāyhati.
(1) dāyahamāne va matthake, S. i. 18; =53; Thag. v. 39; =40; =1162.
(2) careyy' ādittasiṣo va, S. i. 108.
(3) S. ādittacelo vā ādittasiṣo vā tass'eva . . .
adhimattaṇ . . . vāyāmaṇ, A. ii. 93; =iii. 308; =iv. 320; =321; =v. 93; =98; =99;
=104; =105.
(4) aditte cele và sise và kim assa karaṇiyan? S. v. 440.
(5) adittā nibhaṇaṁ bhaṇḍañ puna ḍayhitum, S. i. 209.
(6) adittasmiṁ āgarasmiṁ yañ niharati bhājanāṁ, S. i. 31; =A. i. 156.
(7) rūpaṁ . . . viṇṇaṇaṁ adittum, S. iii. 71.
(8) dayhamānena kāyaṇa dayhamānena cetasaḥ, It. 28, 24.
(9) dayhamānesu nibbuto, Thag. r. 1060.
(10) attano sisamhi dayhamānamiḥ, Thig. v. 493.
(11) yathā sarpaṇaṇ ādittan vairiṇa parinibbayaḥ, S.N. r. 591; =J. iv. 127.
(12) adittā va gharā mutto, Thag. r. 712.
(13) kāme adittato disvā, Thag. r. 790.
(14) kāda νu rūpe . . . phusitabbe ca dhamme ādittato 'haṇ . . . dakkhaṇ, Thag. r. 1099.

See also Aggi, Tejo, Pāvaka, Soka.

209. Ēka. upasanto . . . sukkhadākaṇ ṣa va kumbhiyaṇa,
Thig. v. 1.

210. Takkaṇa. pattadāṇḍo va takkaro, Thag. r. 449.
211. Takkāri. aṅginiṁ va takkāriṇ pupphitaṇaḥ, Thig. v. 297.
212. Tagara. tagaraṁ ca palāsena yo naro upanayhati, It. 68; =J. iv. 496.
213. Tacasāra. tacasāraṇaḥ va samphalaṇaḥ, S. i. 70; 98; =It. 45.
214. Tacehaka. dāruṇaṁ namayanti tacchakaṁ, M. ii. 105; =Thag. r. 19; =877; =Dhp. r. 80; =145.
215. Tamo. (1) bālo tamasā parivārito, Ud. 79.
(2) tamokhandhena āvataḥ, M. i. 168; =ii. 93.
(3) tamokhandhaṇ padālayuṇaḥ, It. 8; =(padāliya) Thig. v. 44; =(padālita) v. 59.
(4) tamonudaṇ pāragataṇ mahesiṇaḥ, It. 32.
(5) tamo vassa nivuto sabbaloko, na jotimanto, S.N. r. 348.
(6) ekodibhuto vihane tamaṇ, It. 42; S.N. v. 975.
(7) nivutānañ tamo hoti andhakāro apassanañ, S.N. v. 763.

(8) tamo 'v'assa nibbuto, Thag. v. 1268.

*See also Joti.*


217. T a r a t i.

(1) ye taranti aṇṇavañ sarañ setuñ katvāna visajja pallalāni, D. ii. 89; = Ud. 90.

(2) tiṇṇo pāragato jhāyī, M. 98th. S²a.; = Dhp. r. 414; = S.N. v. 638.

(3) aṇāyūhañ oghañ atarin ti, S. i. 1; cf. 8; *also* Thig. v. 10.

(4) tiṇṇay loke visattikan ti, S. i. 1; cf. S.N.v. 1085.

(5) maccudheyassa tarati pārañ, S. i. 4; = 29.

(6) tiṇṇo pārañgato thale tiṭṭhati, S. iv. 174, 175; = A. ii. 5, 6.

(7) tiṇṇo tārayatañ varo, A. ii. 24; = It. 123.

(8) ye ca kāme . . . nirodhetvā . . . tiṇṇa pāragata . . . ti vadāmi, A. iv. 411.

(9) ko sū' dha tarati oghañ? ko 'dha tarati aṇṇavañ? S.N. cf. r. 173; = r. 188.

(10) te duttarañ oghañ imañ taranti atiṇṇapubbañ . . . S.N. v. 273.


(12) tiṇṇavicikecho, M. i. 18, 45.

(13) tiṇṇo tāres' imañ pajañ, S.N. v. 545; = 571; *cf.* M. i. 386.

(14) atāri jātiñ ca jarañ ca, S.N. v. 1047; 1060; S.N. v. 1085.

Ati tariya. (15) oghañ samuddañ atitariya tādiñ, S.N. v. 219.

U t t a r a t i. (16) udatāri oghañ atiṇṇapubbañ, Ud. 74; cf. 75.

O t a r a t i. (17) otiṇṇo' nhi jātiyā, M. i. 200.

*See also Tiña, Pañka, Bhisi, Sangga.*

218. Tālāka.

(1) S. . . . mahantañ talākañ . . . devo vuṭṭho sippisambukañ . . . A. iii. 395.
(2) S. puriso ... talākassa paṭīgacc'eva, A. iv. 279.
(3) S. talākassa cattāri āyamukhāni, A. iv. 283.

220. Tāna.
(1) jarūpanitassa na santi tānaḥ, S. i. 2; =55.
(2) ete hi maṣ-tānaḥ ... viharanti, S. iv. 315.
(3) na santi puttā tānāya, Dhp. r. 288.
(4) na hi tānaḥ tava vijjate va aṁṇaḥ, Thag. r. 412.
Tāraka. See Uḍapāna, Osadhiṭāraka, Candā, Nakkhatta.

221. Tāla.
(1) S. tālo matthakacchinno, M. i. 250; =331; =464; =ii. 256; cf. J. v. 267.
For Tāla. (2) sakena tālenā haneyya ghosanaṇa, J.v. 450.
Talacchāyā. See Dhanuggaha.
Tālapakka (2). S. talapakkan sampati-bandhanā muttaṇaḥ, A. i. 181; cf. It. 84.
Tālapatta. See Puṭa.
Tālapattika. See Nāga.

222. Tikicchaka. sabbalokatikicchako, Thag. v. 722.

223. Tiṇa.
(1) S. imasmīṇa Jayavane tiṇa-kaṭṭha-sākhā-palasaṇaṇa taṇaḥ jano hareyya, M. i. 141; =S. iii. 34; =iv. 82; =129.
(2) tiṇam iva ... miyyami, J. iv. 284.
See also Aggi, Ukkā, Gaṇga, Sūla.

224. Tittakālābu. S. tittakālābu āmakaacinno, M. i. 80; =245. See also Visa.

225. Tīṭṭha.
(1) S. ... visamaṇaḥ ... samayaṇaṭṭhaṇa parik-kamanāya, M. i. 43.
(2) sīlaṇaḥ ... tīṭṭhaṇaḥ ca sabbabuddhānaṇaḥ, Thag. v. 613.
Tīṭṭhakara. (3) M. ii. f.; A. iv. 136.
Tīpu. See Jātārūpa (3).
227. Tīra.
   (1) appakā . . . pāragāmino . . . tīram evānudhāvati, S. v. 24; = A. v. 292; = 233.
   (2) orimañ tīrañ sasañkañ . . . sakkāyassādhi-vacanāñ, S. iv. 174, 175.
   (3) chann'etañ ajjhattikānañ āyatanānañ, S. iv. 179, 180.
   (5) pāṇātipāto orimañ tīrañ . . . pe . . . A. v. 252; = 253.
   (6) pāri-mañ tīrañ: — khemañ . . . nibbānañ, S. iv. 174, 175.
   (8) aṇṇātamaninino dhamme gambhīre tīragocarā, Thag. r. 953.
   See also Nāvā.
230. Tūlā.
   (1) tūlam iva eritañ mālutenā, Thag. r. 104; cf. J. iv. 222.
   (2) tūlapunṇasadisopamā, Thig. r. 269.
231. Tejo. (1) S. tejo sucim pi ḏahati . . . na ca tena aṭṭiyati, M. i. 424; = A. iv. 375.
   (2) bhikkhu ḏahati tejasā, S. i. 69.
232. Telā.
   (1) S. telay telena saṃsandati, S. ii. 158.
   (2) S. puriso telatthiko . . . vālikañ doniyā ākiritvā, M. iii. 140.
(3) siniddhā teladhārā va ahosi iriyāpatho, Thag. v. 927.

(4) telaj akkaṭṭhitaṣ jathā, J. iv. 118.

See also Dīpa (244), Sappi.

Telakumbha. See Rahada.

Telappajjota. See under Andhakāra, passim.

Telapattra. See Janapadakalyanī (2).

Telappadīpa. See Dīpa (244).

233. Thambha. yo ogahane thambho-r-ivābhijāyati, S.N. v. 214.

234. Thāla. yo hare mattikāthālaṃ kaṃsathālaṃ, J. iii. 224.

Thūṇa. See Chāyā.

235. Daṇḍa.

(1) S. daṇḍo upari vēhāsaṇ khitto, S. ii. 184; = v. 439.

daṇḍarāji. (2) S. udake daṇḍarāji . . paṭi-
vigacchati, A. iv. 137.

Dadhī. See Sappimanda.

236. Dabbi. dabbi suparasaṇ jathā, Dhp. v. 64, 65.

Dammasārathi. See Sarathi.

237. Dalidda.

(1) S. puriso daliddo . . tass'assa ekaṇ agārakaṇ, M. i. 450.

(2) S. puriso daliddo . . akāmassa biṇaṃ olage-
geyyuṣ, M. ii. 178; = 181.

(3) S. puriso daliddo 'va . . aḍḍho va samāno
aḍḍhavadaṇ vadeyya, A. v. 43, 45.

(4) kada inaṭṭo va daliddako nidhiṇ ārādhayitvā,
Thag. v. 1106.

238. Dañjāda.

(1) dhammadāyaḍa me bhavatha, no āmisadāyaḍa,
M. i. 12; cf. It. 101.

(2) Bhagavato bhāsitassa dañjado, S. iv. 72.

(3) Buddhassa dañjado, Thag. v. 18; = 1058.
(4) tass‘eva dāyādo yaŋ yaŋ kāmmaŋ pakubbati
Thag. v. 144 ; cf. M. i. 390.
(5) suddho suddhassa dāyādo, Thag. v. 348.
(6) dāyādako hehisi aggavādino, Thag. v. 1142.
(7) dāyādaŋ Buddhaseṭṭhassa, Thag. v. 1169.

239. Dāruckacilla ka. sucittítā sombhā dāruckacillakā
navā, Thig. v. 390.

240. Dāruckkhandho na orimantiraŋ upagacchati, S. iv. 179.

241. Dāsa. (1) S. puriso dāso assa . . . dāsavā muceyya, D. i. 72 ; = M. i. 275.
(2) taŋhādāsā, M. ii. 71, A. ii. 54.

242. Dīja.
(1) dijo yathā kubbanakaŋ pahāya, S.N. v. 1134.
(2) dijo dumaŋ khīnaphalaŋ ti ḍatvā, J. iii. 108.
(3) oruddho‘smi yathā dijo, J. iv. 4.

243. Dīsā.
(1) cha disāya veditabbā. Purimatthimā disā mātā-
pitā . . ., D. iii. XXXI. § 12 ; cf. J. iii. 234.
(2) S. cattāro purisā catuddisā ṭhitā, A. iv. 429.
(3) na hi etehi yānehi gaccheyya agataŋ disaŋ,
Dhp. v. 323.

244. Dīpa, padipā (lamp).
(1) S. telappadipassa jhāyato acci M. i. 295.
(2) S. puriso sambhulani telappadipāni ekāŋ
gharaŋ paviseyya, M. iii. 147.
(3) S. telappadipassa jhāyato telam pi [a-] parisu-
dhaŋ, M. iii. 151.
(4) S. telaŋ ca paticeca . . . telappadīpo jhāyati,
M. iii. 245.
(5) S. telappadipassa jhāyato telam pi aniccaŋ,
M. iii. 273 ; = S. iii. 126 ; = iv. 213, 214 ;
= v. 319 (last 3 slightly different) ; = S. ii.
86, 87, with different application.
(6) andhakārena onaddhā padipaŋ na gavessatha ?
Dhp. v. 146.
(7) nibbanti dhīrā yathāyaŋ padipo, Khp. vi. 14 ;
= S.N. v 235.
(8) andho padipadhāro va, Thag. v. 1026.
245. Dīpa (island, refuge).

(1) kodhena abhibhūtassa na dipaŋ hoti, A. iv. 97.
(2) attadipā viharatha attasaraṇā, D. ii. 100;
   = iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163, 164; cf. S.N. r. 501.
(3) ete hi maŋ-dipaŋ maŋ-leŋa, S. iv. 315; cf.
    P.V. 34.
(4) S. nadi ... tassā majjhe dīpo, S. v. 219, 220.
(5) majjhe sarasmīnu tiṭṭhataŋ ... dipaŋ pa-
    brūhi, S.N. r. 1092, 1093; cf. J. vi. 250.
(6) so karohi [su]dipaŋ attano, Dhp. r. 236, 238;
    = Thag. r. 412.

See also Pañka (6).

Duṭṭhārūka. See Aruka.

246. Duṭiyā.

(1) saddhā duṭiyā purisassa hoti, S. i. 25; = 38.
(2) saddhā-duṭiyā viharantānavassutā, S. iv. 70.
(3) tāṅhā hi'ssa duṭiyā sāssa, S. iv. 96; cf. It. 9.

247. Dūndubhi. āhaṅchaŋ amatadundubhiŋ, M. i.
    171; = ii. 93; = iii. 67.

Duma. See Paṭa, Palasa, Phala, Vattha.

Dussayuga. See Karandaka.

248. Dūta.

(1) puratthimāya disāya āgantvā sighaṇṭi duṭa-
    yugan, S. iv. 194, 195.
(2) tiṅ' imāni devadūtāni, A. i. 138, ff.; M. iii.
    179, ff.

249. Deva, devatā.

(1) S. ... deve gaḷagaḷayante, S. i. 106; cf.
    A. v. 114 ff.
(2) bhūtuddhā devāsurāsaṅgāmo samupabbiṅho
    ahosi, S. iv. 201 ff.
(3) pitibhakkhā bhavissama devā abhassarā yathā,
    Dhp. v. 200.
(4) vassati devo yathā sugitaŋ, Thag. 51; = 52;
    = 53; = 54; = 325-9.
250. Dvānga la. na taṇ dvāngula-paññāya sakkā pappotuṇ itthiyā, S. i. 129.

251. Dvāra.

(1) apārutā amatassa dvāraṇ, M. i. 168 ff.; 227; =ii. 93.
(2) chaddvārā . . . channaṇ ajjhatikānaṇ āyatanānaṇ adhivacanaṇ, S. iv. 194.

Navadvāraṇ. See Yātra.

Dve, ekādasa-dvāraṇ. See Agāra.

(3) etāni yassa dvārāni aguttāni . . . , It. 23, 24;
= S.N. r. 270, 271.

Dvāro. (4) indriyesu guttadvāra, D. i. 70; = 250;
= M. i. 180; = 268.

Dovārika. (5) dovāriko paṇḍito . . . satiyā adhivacanaṇ, S. iv. 194.

252. Dvidhāpatha. dakkhisasi dvidhāpathaṇ . . . vicikicchāya adhivacanaṇ, S. iii. 108.

253. Dhānka.

(1) kumarakā dhanikan iv' ossajanti, S. i. 207.
(2) itthi . . . dhaṇkarūpā, Thag. r. 151.
(3) dhaṇkehi sāgaraṇ iva, J. ii. 219.

See also Haṇsa.

254. Dhāja. (1) pagganhe isinaṇ dhajaṇ, subhāsitadhajā isayo, dhammo hi isinaṇ dhajo, A. ii. 51; cf. J. r. 509.

(2) pannadhajassa . . . Bhagavato, M. i. 386; cf. 189.


256. Dhana. dhanaṇ setṭhaṇ va rakkhati, M. ii. 105; S. i. 25.

Dhanaparāyaya. See Akkha.

257. Dhanuggaha.

(1) S. dhanuggaho . . . tiriyaṇ tālacchāyaṇ atīpatēyya, S. i. 62; = M. i. 82; = A. ii. 49.
(2) S. cattāro dalhadhammā dhanuggahā . . . catuddisa ṭhitā, S. ii. 266.

258. Dhammani. piyarittaṇ va dhammāni, S. i. 103.

1 In A. Morris reads ćčhātiṇ.
260. Dhāti.
(1) puriso dhāticelaṃ va makkhito, S. i. 205; = J. iii. 539.
(2) S. daharō kumāro... dhātiyāpamādaṃ, A. iii. 6.
Dhitikā. See Acerā.
Dhura. See Bhāra, Ratha.
261. Dhūma.
(1) kodho dhūmo bhasmani mosavajjaṃ, S. i. 169.
(2) yañ... rattiṃ anuvitakketi... rattiṃ dhūmāyanā, M. i. 142, 144.
(3) santo vidhūmo, S.N. v. 1047; = P.V. 49; cf. M. i. 386.
(4) kāmā... dhūmo ca, J. ii. 241.
(5) ghatāsano dhūmasketu... pabbataggasmiṃ, J. v. 63. See also Raja.
262. Dhoraṣṭha. dhoralgho vata bho... Gotamo, dhoralghavatā ca samuppannā, S. i. 28. See also Kassaka(2).
263. Dhovana. (1) atti dakkhinesu janapadesu dhovanāṃ nāma... ariyāṃ dhovanāṃ desessāmi, A. v. 216.
(2) dhonassa... Bhagavato, M. i. 386.
264. Nakkhattra. nakkhatarājā-ṛ-iva tāraṇaṇaṃ, J. iv. 99; = v. 148. See also Canda (11).
Naktha. See Giri.
265. Nagara.
(1) S. rañño paccantimaṇṇaṃ nagaran... ekadvāraṇ D. ii. 83; = S. v. 160; = A. v. 194.
(2) S. āyasaṇṇa nagaran... tato puriso... ekaṇ sasapaṇṇa uddhāreyya, S. ii. 182.
(3) S. rañño paccantimaṇṇaṃ nagaran daḷhuddāpaṇ... chadvāraṇ, S. iv. 194.
(5) nagarasāmi viṁśaṇassa' adhivacanaṇṇaṃ, S. iv. 195.
(6) nagarūpamāṇṇaṃ cittaṇṇa idaṇṭhapetvā, Dhp. v. 40.
(7) aṭṭhānaṇṇa nagaran katvā, Dhp. v. 150; cf. Thig. v. 497.
(8) nagarañ yathā paccantañ guttañ, Dhp. v. 315;
   = Thag. v. 653; = 1005.
(9) yathāpi assa nagarañ mahantañ, J. v. 81.

Nañgala. See Kassaka.
Nañgalamukha. See Nadi (7).

266. Nadi.

(1) S. ayañ Aciravati nadi ... atha puriso āgac-
cheyya pāratthiko, D. i. 244-6.
(2) sīghasotāya vā nadiyā pavahemi, D. ii. 192.
(3) ... yāva na gadhañ labhati,
   nadiṣu āyuhati sabbagattehi jantu, S. i. 47, 48.
(4) S. nadi pabbateyya ohārini ... tīresu kāsā ... 
   aṣṭholambeyyun, S. iii. 137.
(5) najjo yathā ... upayanti sāgarañ, S. v. 400.
(6) S. puriso nadiñ taritukāmo ... navañ kareyya,
   A. ii. 200, 201.
(7) S. nadi pabbateyya ... tassa puriso naṅgala-
mukhāni pidaheyya, A. iii. 64.
(8) S. nadi pabbateyya ... sīghasotā ... naththi
   so khano ... yañ sā āramati, A. iv. 187.
(9) naththi tañhāsamā nadi, Dhp. v. 251.
(10) S. puriso nadiyā sotena ovuheyya, It. 113-15.
(11) yathā nadi ca pantho ca ... lok'itthiyō, J.i. 302.
(12) duppūrā tā nadisamā, J. ii. 326; = iv. 471;
   = v. 451.
(13) nadi aparipunniyā va sussāmi, J.iv.284; i. 307.
(14) nadi-r-iva sīghasotā sevanti, J. v. 445.

Kunnadi, Mahānadi (15). S. ... ma-
hānadiyo upayantiyo kunnadiyo upayāpentī,
   S. ii. 118.
(16) S. yatth'imā mahā-nadiyo saṃsandanti ... tato
   puriso ... udakaphusitāni uddhareyya, S.
   ii. 135; = v. 460.
(17) S. yatth'imā mahā-nadiyo saṃsandanti ... na
   sukañj ... gaṇetuñ, S. v. 401.
(18) khiyati ... kunnadinañ va odakañ, Thag. v. 145.
(19) tañ nadihi vijānātha ... 
sananta yanti kussobhā,
   tuñhi yāti mahodadhi, S.N. v. 720.
(20) S. Yamunā. . . . Mahī nādi pācīnanīnā . . . samuddanīnā, S. v. 38-40.


(23) S. Gaṅgā-ṇaḍī pūrā . . . atha dubbalo [bālavo] puriso āgaceheyya, M. i. 435.

(24) S. Gaṅgā-ṇaḍī samuddanīnā, M. i. 493; = S. v. 39, 40.

(25) S. Gaṅgā-ṇaḍī pācīnanīnā, S. v. 38 ff.


(27) S. mahājanakaṅyo . . . Gaṅgāṇaḍī paṭchāniṇaṇ vṝkṣāma, S. iv. 191; = v. 53; = 300.

(28) Gaṅgāṇ me pidahissanti, J. v. 60.

(29) yā kācī najjo Gaṅgāṇ abhisavanti, J. vi. 359. See also Udaṇāṇa (3), Gopālaṅka (26), Rāmaṇeyyaka, Vaṅka, Sāgara, Sota.


268. Nābbha.

(1) . . . nabhāṇ puthaviyā yathā, Thag. v. 278.

(2) . . . nabhaso pathavi yathā, Thag. v. 360. See also Pabbata.


270. Nāla.

(1) sussanti nāla va harito luto, S. i. 5; = J. vi. 25.

(2) nāla harito luto ussussati, S. i. 126; cf. P.V. 10.

(3) nālaṇaṇ va soto va Māro bhaṇji, Thag. v. 402. See also Ogha, Kāḷika, Phala.

Nālāgarā. See Aghi, Kuṇjara.

Nālaṅkaḷāpi. (4) S. dve nālakalāpiyo aṇṇaṇ aṇṇaṇaṇ nissāya, S. ii. 144.

Nāvanīta. See Sappimanda.
271. Nāhāpakā. S. dakkho nahāpakā . . . nahāni-yacunānā ākritivā, D. i. 74 ; = 232 ; = M. i. 276 ; = ii. 15 ; = iii. 92 ; = A. iii. 25.
272. Nāhāyatī. ninnahāya sabbapāpakāni, S.N. v. 521 ; cf. Ud. 6 ; M. i. 386 ; also U dāk a (5).
Nāhārun. See Kukkuṭapatta.

(1) te caranti . . . sudantā susunāgāti, D. ii. 254.
(2) S. rañño nāgo isādanto . . . rakkhat' eva sonḍāṇ, M. i. 414.
(3) S. rañño nāgo isādanto . . . bandhanāni sañ-chinditvā, M. i. 450.
(4) mahallako ce pi rañño nāgo adanto . . . kālañ karoti, M. iii. 137.
(5) nāgo vata bho . . . Gotamo, nāgavatā ca samuppannā . . . vedanā, S. i. 28 ; cf. M. i. 386 ; also 32 passim.
(6) nāgo va danto carati, S. i. 141.
(7) sattaratananā va nāgañ tālapattikāya chādetabbān maññeyya, S. ii. 217 ; = 222.
(8) ye pi te rañño nāgā . . . bandhanāni sañchinditvā, S. iii. 85 ; = A. ii. 33 ; cf. Thig. v. 301.
(9) nāgañ vo kittiyissāmi . . . saddhāhattho mahā nāgo . . . , A. iii. 346 ; = Thag. vv. 693-99.
(10) catuhī angehi samannāgato . . . nāgo rājāraho, A. ii. 116.
(11) eko care mātaṅgaraññe va nāgo, M. iii. 154 ; = Dhp. v. 329, 330 ; = J. iii. 488 ; cf. v. 190.
(12) nāgo va sañgam āpāto patitañ sarañ, Dhp. v. 320.
(13) nāgo pūtilatāñ va dālayitva, S.N. v. 29 ; cf. Thag. v. 1184.
(14) nāgo va yūthānī vivajjayitvā, S.N. v. 53.
(15) nāgo sañgāmasise va sato, Thag. v. 81 ; = 244 ; = 684.
(16) sa ve accantaruci nāgo Himavā vaññe siluccaye, Thag. v. 692.
(17) nāgo vasaṅgāmacāri, Thag. r. 1105; cf. J. v. 301.
(18) nāgaḥ va thambhamhi rajjuyā, Thag. v. 1141.
(19) cundo yathā nāgadantaḥ khareṇa, J. vi. 361.
See also Pāṇka, Pota, Sarasi, Sīha, Hatthidamaka, Hatthinī.
Nāga (watersnake) (20) Himavantaḥ... nissāya nāgā käyaḥ vaḍḍhenti... kusubbhe
taranti, S. v. 47; = 63.
(21) nāgabhogasadiyopamā, Thig. v. 267.
See also Ṇāvā.

274. Ṇāvā.

(1) ekarukkhikā ṇāvā, S. i. 106.
(2) ... gahitanāvaccha,

luddhena nāgena manussakamyā, S. i. 143.
(3) S. nāvā ādiken’ eva opilavati, S. ii. 224.
(4) S. samuddikāya nāvaya... thalaḥ ukkhita-
tāya, S. iii. 155; = v. 51; = A. iv. 127.
(5) sīna bhikkhu imaṃ nāvaḥ, Dhp. v. 369.
(6) yathāpi nāvaḥ dalhaḥ aruhitvā, S.N. v. 321.
(7) ... anveta nāvaḥ bhinnataḥ iv’ odakaḥ,

... tare oghaḥ nāvaḥ sitvā va pāragū, S.N.
v. 770, 771.
(8) taranti nāvaya nadiḥ va puṇṇaḥ, Thag. v. 556.
(9) maggaḥ adakkhiṣṭā nāvaya abhirūhanaḥ, Thag.
v. 766.
(10) yathāpi nāvaḥ puriso dakamhi ereti, J. iv. 478.
(11) nāvaḥ va gaṅhi anṇave, J. v. 158; cf. 259.
(12) nāvā yathā orakūlaḥ, J. v. 445.

See also ṇadi.

275. Ṇāvikā. ādiyitvā garuḥ bhāraḥ nāviko viya, J.
v. 326.

276. Nikujjita. S. nikujjitaḥ va ukkujjeyya. See
under Andaḥakaṁra, passim.
Niketasāri. See under Oka.

277. Nikkha, nekkha.

(1) S. nekkhaḥ jambonadaḥ dakkhakammāra-
putta-ukkāmukhe... nikkhitaḥ, M. iii.
102; = S. i. 65 (with ṉputtena, without ukkā-
mukhe); = A. i. 181 (with puttasuparikam-makatañ).
(2) nekkhañ jambonadass' eva ko tañ nindituñ arahati, A. ii. 8; = 29; = Dhp. v. 230.
(3) S. puriso suvaññanikkhañ adhigaccheyya, A. iv. 120 foll.
(4) suvaññanekkhañ viya, S.N., v. 689.

278. Ni gr o d h a.
(1) nigrodhaparamandalo, M. ii. 136.
(2) S. catummahāpathe mahā nigrodho, A. iii. 42.
(3) nigrodhas' eva khandhajā, S.N. v. 272.
(4) virūḷhamulasantānañ nigrodham iva māluto, J. vi. 14.
(5) nigrodhañ va . . . sītachāyañ, J. vi. 526.
See also Māluta, Megha.

279. N i d ā g h a. kālā nidāghe-r-iva aggijāt' iva, J. v. 404.

280. N i d h i.
(1) S. puriso ekañ nidhi-mukhañ gavesanto pañca . . . adhigaccheyya, M. iii. 159; = A. v. 346, with ekādasa . . . adhigaccheyya.
(2) acoraharañāo nidhi, Khp. viii.
(3) nidhinañ və pavattarañ, Dhp. v. 76.
(4) sajjhayadhanadhāññāsuñ brahmañ nidhiñ apālayuñ, S.N. v. 285.
See also Daḷidda (4).

281. N i r a g g a l o. ayañ vuccati niraggalo, M. i. 139.

(1) kāmaguññañañ adhivacanañ, M. i. 155; cf. ii. 262.
(2) bhutvā nivāpañ gacchāma kandante migabandhake, Thag. v. 774.

283. N i s a b h a.
(1) nisabhō vata bho . . . Gotamo; nisabhavatā ca . . . vedanā satō . . . adhivāseti, S. i. 28; cf. M. i. 386.
(2) disvā isinisabhañ, S.N. v. 698.

284. Ni sseñi. S. puriso catummahāpathe niseni kareyya pāśādassa arohaññāya, D. i. 194; = (slightly different) 198; = 243.
Nemi. See -Kāra (Ratha) Cakka (9).
Nelaṅga. See Ratha.
Nivarana. See Āvaraṇa.

285. Nonita, navanita. (1) S. puriso nonitattthiko
... udakāṇ kalase asinçitvā, M. iii. 141.
(2) nonitapiṇḍaṇ viya vedhamanaṇ, P.V. 40.
See also Sappimaṇḍa.

286. Pakkhamā.
(1) vītañsen'eva pakkhamā, Thag. v. 139.
(2) vassupeto va pakkhamā, Thag. v. 1036.
(3) aggikhandhaṇa va pakkhamā, Thag. v. 1156.
Pakkhi. See Phala (9), Sakuṇa.

287. Paṭkā.
(1) ataruṇ paṭkā, S. i. 35.
(2) paṭkā na parimucaṭi, A. iii. 311; = iv. 289
(slightly different).
(3) yassa nittiṇṇo paṭko, Ud. 24.
(4) saññāṇaḥ tivīdhaṇaḥ panujja paṭkāṇaḥ, S.N. v. 535.
(5) kāmapiṇḍko duraccayo, S.N. v. 945; cf. Thig.
 v. 354; J. iii. 241; = iv. 480; Thig. v. 354.
(6) paṭke ... pariphandamāna dipā dipaṇa upa-
plaviṇa, S.N. v. 1145.
(7) uttiṇṇa paṭkā palipā, Thag. v. 89; cf. J. iv. 486.
(8) paṭko ti hi naṇ avedayuṇ, Thag. v. 124; =
495; = 1053.
(9) nisidanti paṭkamhi va jaraggavo, Thag.v.1154.
(10) labho siloko ... paṭko eso, J. iv. 222.
(11) nāgo yathā paṭkamajjhe, J. iv. 399.
Paṭkajāta. See Yatrā.

288. Paccavekkhana. S. añño 'va aññaṇa paccavekk-
khaya, A. iii. 27. See also Ādāsa.

289. Paccorohaṇī. paccorohaṇi ... ajja brāhmaṇa-
kulassātī ... ariyaṇ ... paccorohaṇiṣ desissāmi, A. v.
234-36; = 249-52 (with different application).

290. Paṭjāpatīyo. brāhmaṇassa dve paṭjāpatīyo ahesuṇa,
D. ii. 390.
Paṭja. See Magga (19).
291. Paṭalāna. yañ rattīñ anuvitakketvā . . . divā kammante payojeti . . . divā pajjalana, M. i. 142, 144.
292. Pajjota.
   (1) paññā lokasmiñ pajjoto, S. i. 44.
   (2) paññāpajjoto, A. ii. 140. See also Ābhā.
   (3) patanti pajjotāñ ivādhipātá, Ud. 72 ; cf. J. vi. 250.
   (4) dhīrā ca pajjotakara bhavanti, Thag. v. 1269 ;
   =S.N. v. 349 ; cf. It. 108.
   (5) pajjotakaro parittarāya vātena vinamyate
   latā va, Thag. v. 416.
294. Paṭṭa. ruppapattapalimāṭṭhiva, J. v. 4.
296. Paṭhavi.
   (1) S. puriso . . . kuddalapiṭakañ ādāya . . . mahā-
   paṭhavīñ apathvīñ karissāmiti, M. i. 127.
   (2) S. . . . bijagāmaabhūtagāmā . . . balakaraniyā
   kammantā . . . sabbe te paṭhaviñ nissāya,
   M. i. 230 ; = S. v. 45, 46 ; = v. 246.
   (3) S. paṭhaviyā sucim pi nikkhipanti, M. i. 423 ;
   = A. iv. 374 ; cf. J. iii. 247.
   (4) S. . . . mahāpaṭhavīya satta kolaṭṭhimattiyo
gulikā, S. ii. 136 ; cf. Thig. v. 498.
   (5) S. mahāpaṭhavī . . . pariyādānañ gaccheyya
   ĥapetvā satta kolaṭṭhimattiyo gulikā,
   S. ii. 136 ; = v. 462.
   (6) S. paṭhavidhātu evañ catasso viṁśañṭhitiyo
   datṭhabbā, S. iii. 54.
   (7) S. . . . pāṇa sabbe te paṭhaviñ nissāya, S. v. 78.
   (8) paṭhavisamo no virujjhati, Dhp. v. 95.
297. Paṇḍu.
   (1) S. sāradañ bhadarapanḍuñ parisuddhañ hoti,
   A. i. 181. See also Paḷāsā.
   Paṇḍurogī (2). S. . . . paṇḍurogī . . .
   pūtimuttañ . . . pipeyya, M. i. 316.
298. Paṇṇa. sukkhapaññañ va akkamma, J. iii. 141.
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Patta. See Māluta.

299. Patha.
   (1) apathena payātuṇṭ icchasi, Thig. v. 384.
   (2) dhammo patho ... adhammo uppatho, J. v. 266.

300. Paduma.
   (1) padumaṇṭ yathā kokanadaṇṭ sugandhaṇṭ, A. iii. 239.
   (2) yathā saṇkāradhānasmiṇṭ ... padumaṇṭ tattha
       jāyetha, Dhp. v. 58.
   (3) padumaṇṭ va toyena alimpamāṇo, S.N. v. 71;
       = v. 213; cf. v. 812; Thag. v. 701.
   (4) padumuttaratacāṇa, J. v. 96.
   (5) vātātapena ... padumaṇṭ ... iva, J. vi. 578.
       See also Uppalini, Puta, Pundarika,
       Pokkhara, Vāri.

Padumini. See Uppalini.

301. Panaḷi. S. puriso udapānapānāliyā athihiko ...
       vanāṇṭ paviseyya, A. iv. 171.


Papa. See Agāra (15).

Papata. See Visā.

303. Papaṭhaka. chetvāna Mārassa papupphakāṇi,
       Dhp. v. 46.

Pannya. See Akka, Nadi (11).

Pannya. See Valahaka.

304. Pabbata.
   (1) S. ... āsitikapabbāṇi vā kālapabbāṇi vā,
       M. i. 80, 81; = 245.

Pabbaja, babbaja (2). S. pabbajalāyako
       pabbajaṇṭ lāyitvāy, S. iii. 155.
   (3) ayaṇṭ pabbaja āvāunjha ... saphala, S. ii. 29.
   (4) S. ... babbajaṇṭ lāyitvā agge gahetvā, A. iii.
       365. See also Nadi (4)

Pabbanga. (5) kālāpabbangasaṅkāṣo kiso,
       Thag. v. 243; = 683.

305. Pabbata.
   (1) S. nigammasa avidūre mahāpabbato, M. iii.
       130.
(2) yathā pi selā vipulā nabhañ āhacca pabbatañ, S. i. 102.
(3) bālā kumudanālehi pabbatañ athimatthatha, S. i. 127.
(4) sele yathā pabbatamuddhāni[t]hito, D. ii. 39; = M. i. 168; = ii. 93; = S. i. 137; = Itt. 33.
(5) kodho pabbato vābhimaddatiti, S. i. 240.
(6) idha puriso ... addasañ ... pabbatañ abhassamañ sabbe pāne nipphoñento, S. i. 101.
(7) S. ... Himavato pabbatarājassa satta sāsa- paṃattiyo pāsānasakkharā upanikkhippaya, S. ii. 137, 138; = v. 464.
(8) S. ... Sinerussa pabbatarājassa satta muggamattiyo pāsānasakkharā upanikkhippaya, S. ii. 139; = v. 457.
(9) S. ... Sineru pabbatarājā yañ parikkhayañ ... ṭhapetvā satta muggamattiyo pāsāna- sakkharā, S. v. 458.
(10) S. mahāselo pabbato ... tañ ... puriso ... parimajjeyya, S. ii. 181.
(11) yathā hi pabbato selo araññasmiñ brahāvane, tañ rukkhā upanissāya ..., A. iii. 44.
(12) S. selo pabbato ... āgaccheyya bhusā vātavuṭṭhi, A. iii. 378.
(13) S. Himavato pabbatarājassa pāsānasakkharā ... upanikkhepanamattāya, S. ii. 276.
(14) Himavantañ ... nissāya mahāsālā tihi vaḍḍhīhi vaḍḍhanti, A. i. 152; = iii. 44, with pañcahi vaḍḍhīhi.
(15) pabbatatṭho va bhummaṭṭhe dhīro bāle akek- khati, Dhp. v. 28. (cf. Vin. i. 5).
(16) dure santo pakasanti Himavanto va pabbato, Dhp. v. 304.
(17) pabbato viya so thito anejo, Ud. 27.
(18) yathāpi pabbato selo acalo, Ud. 27; = Thag. v. 651; = v. 1000.

See also Udakā (1), Udapāna (3), Nādi (4, 7, 8), Makkaṭa, Sela.
   (1) pabhāsakārassa . . . Bhagavato, M. i. 386.
   (2) paññāpabhā, S. ii. 139.
   (3) pabhāṣkarā ti pi vuccanti, It. 108.
308. Payasotatta. S. payasotattassa nibbāyamānassa, D. iii., XXVII., § 11.
Parikhā. See Paligha.
Parikkhāra. See Rathā.
310. Paripantha. paripanthisosakantako, Thig. v. 352.
Pariyonahā. See Onahā.
Parivāraṇa. See Rathā.
312. Palaganda.
   (1) S. dakkho palaganḍo . . . sukhumāya āniyā, M. i. 119.
   (2) S. p[h]alaganḍassa . . . vāsijate . . . dissante, S. iii. 154; = A. iv. 127.
314. Palāsa.
   (1) S. paṇḍupalāso bandhanā pavutto, M. ii. 254.
   (2) paṇḍupalāso va dānīsi, Dhp. v. 235.
   (3) paṇḍupalāsaj harito dumo va, J. iv. 341.
   See also Tagara, Sāra.
315. Paligha.
   (1) sandhānaṇ palighan ca vitivatto, Ud. 77.
   (2) ukkhittapaligho, saṅkiṇṇaparikho, M. i. 139; S.N. v. 622.
316. Palipa. attana palipapalipanno paraṇ . . . uddharissati, M. i. 45.
Pallāṅka. See Pāsāda.
318. Pallala. mahantaś pallalaś ... kāmānaś adhivacanaś, M. i. 117, 118; cf. S. iii. 108.
Palloma, pannaloma. See Loma.
319. Pavāla.
(1) assatthass' eva taruṇaḥ pavālaḥ, J. v. 328.
(2) assatthaḥ va ... sitacchāyaḥ, J. vi. 526.
320. Paṣsu.
(1) parittaḥ nakhasikhāyaḥ paṣsuḥ aropetvā, S. iii. 147; = v. 465 foll. and 474 foll. (both with different application from first).
Paṣsu-agarka (2). S. kumaśraka ... paṇśvagārakehi kīlantī, S. iii. 190.
Paṣsupuṇja (3). S. ... mahā paṣsupuṇja, ce ... āgaccheyya sakaṭaḥ, S. v. 325.
See also Raja, Sakuna, Sahāyaka.
322. Pāṇaka.
(1) S. puriso chappāṇake gahetvā ... rajjuyā bandhetvā, S. iv. 198-200.
(2) S. pāṇako catuppādako ... lāmakō, A. iv. 347.
323. Pāṇi.
(1) S. ayaḥ ākāse pāṇi na sajñati, S. ii. 198.
(2) sayaḥ pāṇitale va dassayāḥ, Thag. 86.
(3) gambhīre patitassa me thalaḥ pāṇi va dassaye, Thag. v. 758.
(4) osiniciyā sāgaraṇa ekapāṇinā, J. v. 450.
324. Pāṭala.
(1) Pāṭale gadhaṇ esatha, S. i. 127.
(2) Pāṭalaṇaḥ atari isi, S. i. 32.
(3) saririkānaḥ ... dukkhaṇaḥ vedanānaḥ adhivacanaḥ yad idaḥ Pāṭalo, S. iv. 206.
(4) Pāṭalapāṭasannibhā, J. iii. 530.
(5) Pāṭala-raja pāṭala-rajo hi duruttamo, S. i. 197.
325. Pāṭheyya. sīlaḥ pāṭheyyaḥ uttamaḥ, Thag. v. 616.
326. Pāḍapā. supinante va suvaṇṇapādapan, Thig. v.
394.
327. Pānada. anariyo vuccati pānadūpamo, J. ii. 223.
(1) tamonudāṇaṃ pāragataṃ mahesiṇaḥ, It. 32.
(2) te pāraṅgata loke, It. 50; = 96; cf. Thag. v. 748.
(3) nāyūhati pāragato hi hoti, S.N. v. 210; cf. v. 359.
Pāragū. (4) dvayesa dhammesu pāragū, Dhp. v. 384.
(5) yadā sakesu dhammesu pāragū hoti, Ud. 5.
(6) jarāya pāraṇuṭ, It. 40.
(7) bhavassa pāraṇuṭ, It. 102.
(8) dhammesu vasi pāragū anejo, S.N. v. 372.

See also Nāvā.
Pāragavesin (9). no ca pāragavesino, Dhp. v. 355; = Thag. v. 771.

Pārichatta. See Rukkha.

329. Pāvaka.
(1) dhūmaggimi va pāvako, A. iv. 97.
(2) anveti bhasmachanno va pāvako, Dhp. v. 71.
(3) ghatasīttaṁ va pāvakaṁ vārinā viyā osīci, P.V. 33; = J. iii. 157; = 215; = 390; = iv. 61.
(4) yathāpi pāvako . . . accimāli, J. v. 63.

(1) odahī migavo pāsaṇaḥ, M. ii. 65.
(2) Mārapāsappahāyinaḥ, S. i. 35; cf. 105; It. 56.
(3) antalikkhacaro pāso . . . tena taṇ bādhayissāmi, S. i. 111.
(4) taṇ rāgapāsena . . . bandhitvā, S. i. 124.
(5) S. ummujjamānakāṇaḥ, pāsena bandhana, A. ii. 182.
(6) maccupāsaṇaḥ va oḍḍitaṇaḥ, Thag. v. 463.
(7) oghapāso daṁko khilo, Thag. v. 680.
(8) chinnapāsā migavassa, Thag. v. 774.
(9) luddo pāsaṁ iv'oḍdiya, Thig. v. 73.
(10) pāsaṇa givāya patimuṇcati, J. iv. 405.
(11) itthiyo . . . maccupāso guhāsaya, J. v. 367.

See also Maga, Sakuna.

331. Pāsāṇa.
(1) pānimattāṇaḥ pāsaṇaḥ gahetvā . . . pāsāno . . .
Himavā vā pabbatarājā ti, M. iii. 166; = 177.
Similes in the Nikāyas

(2) medavannyaḥ va pāsāṇaḥ ... kāko va selajā ṣaṣajja, S.N. v. 447, 448. See also Sela.

(3) pāsāṇasaraṇa khaṇasi, J. v. 295.

(4) pāsanō . . . te hadaye, ibidem.

332. Pāsāda

(1) S. majjhe sīnghātake pāsādo, D. i. 83.
   pāsādaṇ āruhya samantacakku, M.i.168;ii.93.
(2) S. pāsādo tatr'assa kūṭāgāraṇ ... tatr'assa pallaṇko, M. i. 76.
   S. imassa Migāramātu pāsādassa, M. iii. 1.
(3) S. ayaṭ Migāramātu pāsādo suñño, M. iii. 104.
(4) S. puriso pathaviyā pallaṇkaṇaḥ ... pāsādaṇ āroheyya, S. i. 94.
(5) satipatthānapāsādaṇ āruhya paccavekkhisāṇ, Thag. v. 765.

See also Pabbata, (3) and (15).

333. Picu

(1) S. tūlapicu vā kappāsapicu lahuko vātupādāno,
   S. v. 284.
(2) S. tūlapicu vā . . . vātupādāno same bhumi-
   bhāge nikkhitto, S. v. 443.

334. Pitā

(1) S. pitā puttānaṇ piyo, pitu puttā piyā, M.iii.176.
(2) pitā viya puttānaṇ, J. v. 379.

335. Piḷahkanā. S. piḷhakā gūthādi ... pūrato c'assa
   . . . gūthappenjo, S. ii. 228.

336. Pivatī, pivatī

(1) pāṇūyaṇ vā pipāsino, D. ii. 235.
(2) pipantī, ghasanti maṅqe vacasā, M. i. 82.
(3) dhammapitirasaṇ pivan, S.N. v. 257.
(4) madhuṇḍpitā va acchare, S. i.212; = Thig.
    v. 54; cf. M. i. 480.
(5) kiṇ tava pāncakātukena pitenā? Thig. v. 503.

Puṅgava. See Go.

337. Puta.

(1) S. . . ahaṇ khadirapatanaṇ vā . . . puṭaṇ karitvā udakaṇ āharissāmite, S. v. 438, 439.
(2) tasmā pālasapuṭass'eva niṭtvā sampātaṇ, It. 68.
338. Puṇḍarīka.
   (1) yathā pi udake jātaṇ puṇḍarīkaṇṭ pavaḍḍhati, A. iii. 347 ; = Thag. v. 700.
   (2) puṇḍarīkaṇṭ yathā vaggu toye na upalippati, S.N. v. 547.
   (3) puṇḍarīkaṇṭ va toyena saṅkhāre nopalippati, Thag. v. 1180.
   See also Uppala, Paduma.
Puṇḍarīkini. See Uppalini.
339. Putta.
   (1) sabbe Bhagavato puttā, S. i. 192.
   (2) Bhagavato putto oraso mukhato jāto, M. iii. 29 ; S. ii. 221.
   (3) puttā Buddhassa orasā, S. iii. 83.
   (4) tayo 'me puttā santo . . . putto atijāto, anu-jāto, avajāto, It. 62, 63.
   (5) yathāpi ekaputtasmiṁ piyasmīṁ kusalī siyā, Thag. v. 33.
   (6) yasmiṁ ca seti urasīva putto, J. iii. 193 ; = 196.
   See also Pītā, Mātā.
Puthuloma. See Maccha.
340. Puṇḍra.
   (1) kusalo iva pupphāṇ pacessati, Dhp. vv. 44, 45.
   (2) vicināṇ puppham iva udumbaresu, S.N. v. 5.
   (3) yathāpi rucirāṇ pupphāṇ vaṇṇavantaḥ, Dhp. vv. 51, 52 ; = Thag. vv. 323, 324.
   (4) yathāpi puppharāsimhā karyā, Dhp. v. 53.
   (5) parisussati pupphāṇ yathā paṇṣuni, J. ii. 437.
Ummāpuppha, kaṇṭikārapuppha, bandhu-jīva kapuppha. (6) S. ummāpupphaṇ nilaṇ . . . kaṇṭikārapupphaṇ pitaṇ . . . bandhu-jīvakapupphaṇ lohitāṇ, M. iii. 13, 14.
Bhisapuppha. (7) bhisapupphaṇ va saroru-haṇ, S.N. v. 2.
Puṇḍrabhāṇi. (8) A. i. 128.
See also Uppala Gandha, Paduma, Mālā.
Purejavaṇ. See Ratha (3).
Pokkhara. See Udabindu.
341. Pokkharani.
(1) sitodakīṇī pokkharaṇīṇī ... nāgī va, D. ii. 266.
(2) S. pokkharāṇī acchodakā ... avidūre c’assa
tibbo vanasāndo, M. i. 76; = A. iii. 190;
= M. i. 283, and A. iii. 238, without avidūre,
etc., and with different application.
(3) S. . . . caturassā pokkharāṇī aḷībaddāhā pūrā,
M. iii. 96; = A. iii. 28.
(4) S. pokkharāṇī paññāsa yojanāṇī āyāmena . . .
tato puriso kusaggena, S. ii. 134; = v. 460.
(5) S. pokkharāṇī sevālapaṇakapariyonaddāhā, A.
iii. 187.

See also Kakkataka, Rāmaṇeyyaka.

342. Pota. yathā āraññakaṇṇ nāgajj ākāvī anvetī, J. v. 259.

343. Potthaka. navo potthako dubbāṇo, A. i. 246, 247.

344. Phaggu. suddhassa ve sadā phaggu, M. i. 39.

345. Phala.
(1) aññataraj phalaṃ pāṭikaykhvaṭ, M. i. 62, passim.
(2) rukkahphalāyipamā . . . kāmā vuttaḥ, M. i.
130; cf. sub Rukkha (3).
(3) yañ hoti kāṭukapphalaṇ, S. i. 57.
(4) phalaṇ ve kadalī ḍanti, S. i. 154.
(5) S. kadalī . . . veļu . . . naḷo attavadhāya
phalaṇ deti, S. ii. 241; = A. ii. 73.
(6) . . . cattāro ca phala ḍhiṇa, A. iv. 292.
(7) phalāni kāṭṭhakass’eva, Dhp. v. 164.
(8) phalānaṃ iva pakkānaḥ pātto pāpataṇā bhayaṇa,
S.N. v. 576; = J. iv. 127; cf. vi. 28.
(9) dumapphalānaṇa patanti māṇavā, Thag. v. 788;
= J. iv. 495; = v. 176.
(10) aññal chindati yo phalaṇ, J. v. 242.
(11) dumaṇ yathā sādushphalaṇ, J. vi. 358.
(for Phala) (12) yathā phalasaṇaṇ cam-
maṇ, J. vi. 454.

See also Kadali, Pabbajja, Bīja.

346. Phala.
(1) S. phālo divasasantatto udake pakkhitto,
S. i. 169; = S.N. p. 14.
(2) phalaṇ va divasantaṇaṇ, J. iv. 118.
Phālāpācana. See Kassaka.

347. Phenaṇipinda.
(1) ayaṁ Gaṅgā nadi . . . phenaṇipindaṁ āvahēyya, S. iii. 140.
(2) phenaṇūpamaṇ kāyaṁ imaṁ viditvā, Dhp. v. 46.
(3) sara rūpaṁ phenaṇipindopamassa, Thig. v. 501.

348. Bandha[na].
(1) S. purāṇaṁ bandhanaṁ chinditvā aṅgāṇaṁ navaṁ bandhanaṁ kareyya, D. i. 226 ; = 228 ; = 231.
(2) paṇca kāmagunā . . . bandhanan ti pi vuccanti, D. i. 245 ; cf. S. i. 133.
(3) ayaṁ vuccati . . . bandho Mārassa, It. 56.
(4) pamuccanti jhāyino Mārabandhanā, S. i. 24.
(6) accheduṇ bhavabhandhanaṁ, S. i. 35.
See also Chindati.
(7) etuṇ dalhaṇ bandhanaṇ . . . ohārīnaṇaḥ, Dhp. vv. 345-9 ; = J. ii. 140.
(8) purimāṇa pamuṇca bandhanāni, Thag. v. 414.
(9) yass'assu lutāṇi bandhanāni . . . saṃgamūlaṇ, S.N. v. 532.
Bandhanāgāra. (10) S. puriso bandhanāgāre baddho, D. i. 72 ; = M. i. 275. See also Mokkha.

Sambandhana. See Loka.
Vinibandha (4) paṇca cetokhilā appahinā, paṇca cetasō vinibandhā asamucchinā, M. i. 101.
Babbaja. See Pabbaja.

349. Balivadda.
(1) S. kālo ca balivaddo odāto ca . . . ekena . . . yottena sañjyuttassu, S. iv. 163 ; = 166 ; = 282.
(2) cattāro 'me balivaddā . . . balivaddūpamā puggalā, A. ii. 109 ; cf. J. v. 63.
(3) balivaddo va jirati, Dhp. v. 152 ; = Thag. v. 1025.

350. Balisa.
(1) S. bālīsiko āmisagataṁ balisaṁ . . . udaka-rahaṁ pakkhippeyya, S. ii. 226 ; = iv. 158.
(2) yathā gilītvā balisaṇṭ uddhareyya, J. iv. 195.
(3) balisaṇṭ hi so niggilati, J. v. 389; cf. vi. 416; = 437.


352. Bāha. S. balavā puriso sammiṅjitaṇ bāhaṇ pasāreyya, D. i. 222; = M. i. 252; = S. i. 137, and passim.

353. Bimba. passa cittakataṇ bimbaṇ, Dhp. v. 147; = Thag. v. 769; = 1020; = 1157.

354. Bīḷaṇa.
(1) S. bilāro sandhisamalasaṅkatire mūsikā magayamāno, M. i. 334.
(2) bhūtapubbaṇ bilāro sandhisamalasaṅkatire ṭhitto, S. ii. 270. See also Bhaṣṭa, Sasaṇa.

355. Bīja.
(1) S. bijānaṇṭ taruṇānaṇṭ udakaṇṭ alabhantānaṇṭ, M. i. 457.
(2) bijāni vuttāni yathā sukhette, S. i. 21; = J. iii. 472.
(3) yathā aṅnataraṇ bijaṇ ... virūhi, S. i. 134.
(4) yādisaṇ ṣvappate bijaṇ, S. i. 227; = J. iii. 158.
(5) S. paṇca bijajātani evaṇ viññāṇṇaṇ sāhāraṇ datṭhabbaṇ, S. iii. 54.
(6) S. bijānaṇṭ ... udakaṇṭ alabhantānaṇṭ, S. iii. 91, 92.
(7) S. dukhettaṇ [sukhettaṇ] ... bijāni c’ assu [a-]khaṇḍani, S. v. 379, 380.
(8) S. bijāni a[k]khaṇḍani apūtīni ... sukhette ... nikkhittāni, A. i. 185, 186; = iii. 404 (different application).
(9) S. nimbabijaṇ vā ... allāya paṭhaviyā nikkhittāṇ, A. i. 32; = v. 212, 213.
(10) viññāṇṇaṇ bijaṇ, A. i. 223.
(11) aṭṭhaṇgasamannāgate khette bijaṇ vuttaṇ na mabhappalaṇ, A. iv. 237.
(12) saṅkhāya vatthūni pamāya bijaṇ, S.N. v. 209.
(13) te khīṇabija ... nibbanti, Khp. vi. 14; = S.N. v. 235.
(14) na virūhati saddhamme khette bijaṇḍ va pūti-
kaṇḍ, Thag. v. 363; =388; cf. 391.
(15) sace pi selasmiṇḍ vapeyyu bijaṇḍ, J. ii. 449.
(16) yathāpi bijaṇḍ aggismiṇḍ āyhati. J. iv. 42.
(17) thale ca ninne ca vapaṇti bijaṇḍ, J. iv. 381.
(18) bijūpamāṇaḥ deyyadhamaṇaḥ, P.V. 3.
Bijaṅgāma. See Paṭhavi.
Ekābīji (19), so tīṇṇaḥ saṇyojanānaḥ ekabīji
hoti, A. i. 233.
See also Kassaka, Paṭhavi.

356. Bīranaṇa.
(1) pavaddhanti abhivaddhaṇḍ va bīranaṇḍ, Dhp.
v. 335; =Thag. v. 400.
(2) khaṇatha usiratho va bīranaṇḍ, Dhp. v. 337;
=Thag. v. 402.
See also Nādī (4).

357. Buṅbulā [kā].
(1) S. . . . deve vassante udake buṅbulāṇ uppa-
jati ceva nirujjhati, S. iii. 141.
(2) S. . . . deve vassante udake udaka-buṅbulāṇ
khippan yeva paṭivigacchati, A. iv. 137.
(3) yathā buṅbulakaṇḍ passe, Dhp. v. 170.

358. Bṛāhmaṇaṇa.
(1) brāhmaṇo evam āha: abhikkhaṇḍa . . . Tathā-
gatissa adhivacanāṇaḥ, M. i. 142, 144.
(2) bhūtapubbaṇḍ brāhmaṇaṇaṃ jinṇaṇaṃ, M. i. 384.
(3) tīṇṇaḥ . . . thale tiṭṭhati brāhmaṇo, A. ii. 5, 6;
= S. iv. 175, arahato etañ adhivacanāṇaḥ.

359. Bhaṅḍanaṇaḥ, itthi uttamaṇṭ bhāṅḍalanaṇaḥ, S. i. 43.
360. Bhatakaṇḍa. nibbiṣaṇ bhāṅkato yathā, Thag. v. 606;
=685; =1003.

361. Bhatarama.
(1) paṇḍito . . . bhamarass'eva iriyato, D. iii.,
XXI. § 11.
(2) yathāpi bhamaro pupphaṇḍ . . . ahethayaṇaḥ,
Dhp. v. 49.
362. Bhastā.
   (1) S. bilāra-bhastā madditā . . . M. i. 128.
   (2) bilārabhastāṇaḥ va yathā sumadditaḥ, Thag.
       v. 1138.
Bhasmāni. See Dhumā.
364. Bhāra.
   (1) pannabhāro, M. i. 139.
   (2) pañcupādānakkhandhāt tissa vacanīyaḥ, S.iii.25.
   (3) S. akkhaṇ abhāṇjeyya yāvad eva bhārassa
       niththaranatthaya, S. iv. 177.
   (4) khīnasaṃo . . . ohitabhāro, M. i. 4 passim ;
       S. i. 71 passim ; It. 38 ; Thig. v. 228.
   (5) ohitō garuko bhāro, Thag. v. 604 ; =656 ff.
Bhāranik khepana. (6) yo taṇhāya nirodho,
   S. iii. 25 ; cf. M. i. 14 (nikkhittadhuro).
Bhāradānaṇa. (7) yāyaṇ taṇhā, ibidem.
Bhārāhāro. (8) puggalo tissa vacanīyaḥ, ibidem.
Bhiṅkačchāpā. See Sarasī.
365. Bhindati.
   (1) pabhinnakhilassa . . . Bhagavato, M. i. 386.
   Bhinnaplavọ. (2) bhinnaplavō sāgarass'eva
       majjhe, J. iii. 158.
366. Bhisakka.
   (1) bhisakko sallakatto Tathāgatassa adhivacanaṃ,
       M. ii. 260 ; cf. i. 429 ; It. 101.
   (2) S. puriso abādhiko . . . tassa kusalo bhisakko,
       A. iii. 238.
Bhisappphā. See Puppha.
368. Bhusa. opunāti yathā bhusaḥ, Dhp. v. 252.
369. Bhujissān. yathā bhujissā, D. i. 73 ; =M.
       i. 276.
370. Bhūmi.
   Khemantabhūmi. (1) yathā khemanta-
       bhūmibhūmiḥ, D. i. 73 ;=M. i. 276.
Dantabhūmi. See Natthidamma.
371. Bhesajja. āturass' eva bhesajjaḥ, D. ii. 266.
   (1) bhojanañ va jiggacchato, D. ii. 266.
   (2) S. puriso manunābhojanañ bhuttāvi chadhēyya, M. ii. 255.
   (3) S. purisañ pāñitabhojanañ ... bhojanañ nacchādeyya, A. iii. 395.

373. Makkata.
   (1) S. makkato ... sākhañ gāñhāti tañ muñcitva aññañ gāñhāti, S. ii. '95.
   (2) atthi Himavato ... desā yattha nēva makkatañ cāri, S. v. 148.
   (3) S. paluṭṭhamakkatī kaṅñanañacchinnā, Ud. 22.
   (4) makkato pāñcadvārāyañ kuṭikāyañ pasakkiya, Thag. v. 125.
   (5) cittaj calaj makkatasannibhañ, Thag. v. 1111.
   See also Kapi, Pañaka, Brāhmaña, Migā (9), Vānara.

374. Makkata. anupatanti ... sayajkatañ makkatañ va jalañ, Dhp. v. 340.


376. Maga.
   (1) S. araññako mago baddho pāsarāsiñ adhisayeyya, M. i. 173, 174.
   (2) magā viya ... bhikkhavo, S. i. 199.

377. Magga.
   (1) ariyo atthangiko maggo, D. i. 157 passim; = M. i. 118 passim; = S. i. 88 passim; = A. i. 217 passim.
   (2) S. gāmassa ... avidūre ... nāmaggāni bhavanti, D. i. 237.
   (3) S. mūḷhassa maggañ ācikkheyya. See Anda[ka]ra [kāra] (8).
   (4) S. visamo maggo, tassāsa añño samo, M. i. 43.
   (5) ekāyano ayañ maggo, M. i. 55.
   (6) ujuko nāma so maggo, S. i. 33; cf. V.V. 13.
   (7) visame magge papatanti avañsirā, S. i. 48.
   (8) Bhagavā ... maggassa uppādetā ... magganugā, M. iii. 9; = S. i. 191; = iii. 66.
(9) S. puriso araṅñe . . . passeyya purāṇaṁ maggaṁ, S. ii. 105.
(10) maggo so pāraṅgamanāya, S.N. v. 1130.
Adhāna-magga (11). S. puriso adhāna-maggapatiṇpanno tassa . . . vadhakā uppat-eyyujj. M. iii. 158. See also Kāntāra.
(14) . . . ummaggapatipann' amhi, Thig. v. 94.
(15) acaṅkamaṅ jihapathane śūmaggan, Thag. v. 1174.
Yathāgatamagga. (16) ariyassa maggassa adhivacanaṁ, S. iv. 194, 195.
Kañca-sukkamagga. See Sukka.
Maggio kusala. (18) S.assa . . . puriso [a]-maggakusalo . . . puthujjanassa . . .
Tathāgatisa adhivacanaj, S. iii. 108.
Maggio kkhāyi. (19) idha puriso āgaccheyya Rājakahān gaṅgukāmo, M. iii. 5, 6.
Maggiojina. (20) yo tiṇṇakathaṅkato . . . tādiṅ maggajīnaṁ, S.N. v. 86; cf. v. 514 (pajjena katena attanā).
Maggio āvịṇ. (21) yo . . . magge jivati . . . maggajīvaṁ, S.N. v. 88.
Maggio duṁsin. (22) chadanaṁ katvāna subbatānaṁ . . . sa maggaṁ, S.N. v. 89.
Maggio desin. (23) . . . paramā ti yo 'dha ṇatvā . . . ahu maggadesiṁ, S.N. v. 87.
Maggio magga. (24) maggamagga kovidaṁ, S.N. v. 627; cf. M. i. 147; S. iii. 108.
Manasākaṭassa magga. (25) idh'assa puriso Manasākaṭe jāto vaddho, D. i. 248; = M. ii. 206 (Nālakāra).
378. *Māccha.*
(1) maccāva kumināmukhe, Ud. 76; = Thag. v. 297.
(2) pūtimacchañ kusaggena, It. 68; = J. iv. 435.
(3) maccho appodake yathā, Thag. v. 362; 387;
(4) macche va appodake khīnasote, S.N. v. 777;
    = 936 (slightly different).
(5) durājāno macchass ev'odake gatañ, J. i. 295;
    = v. 94.
(6) jivhā tassa na bhavati macchass'eva, J. iii.
    459; cf. J. vi. 295.
(7) phandanti maccā va thale, J. vi. 113.
Puthuloma. (8) mā puthulomo va bālisañ
gilītvā, Thig. v. 508.

379. *Maṭajāya.* S. maṭajāya nāma āvudhajatañ ... sanghāṭiyā sampārutanā, M. i. 281.

(1) S. maniveluriyo ... tatra suttañ āvutañ, D. i.
    76; = M. ii. 17 (slightly different); cf. iii. 121.
(2) S. maniveluriyo ... virocati ca, M. ii. 33; =
    41; = iii. 102; = S. i. 64.
(3) S. mānī-ratanañ Kāsike vatthe nikkhitañ,
    M. iii. 123.
(4) S. mahā arīṭṭhako māṇi, S. i. 104.
(5) S. apaṇṭhako māṇi, A. i. 270; = v. 294; = 296.

381. *Māṇika.*
(1) S. udaka-māṇiko ... ādhāre thito, M. iii. 95.
(2) S ... tayo udaka-maṇikā, eko ... acchiddo,
    S. iv. 316, 317.

382. *Madhu.*
(1) S. khuddañ madhuñ aneḷakañ, D. iii., XXVII.,
    § 14.
(2) S. catummahāpathe khuddañ madhuñ aneḷakañ
    pīleyya, M. ii. 5.
(3) madhuñ maṇñati bālo, Dhp. v. 69.
(4) madhuñ madhutthiko vinde, J. iv. 205.
Madhuṇḍika. (5) S. puriso ... madhupiṇḍikañ adhigaccheyya, A. iii. 237.
Similes in the Nikāyas

Madhupitā. (5) madhupitā va acchare ye, S. i. 212; = Thig. v. 54 (madhuṇ pītā).

383. Mārici[kā].
(1) S. . . . gīmhānaṇ pacchime māse majjhantike kāle maricī[kā], S. iii. 141.
(2) . . . kāyan . . . maricidhammaṇ abhisambuddhano, Dhp. v. 46.
(3) yathā passe maricīkaṇ, Dhp. v. 170.
See also Māyā.

384. Māla.
(1) itthi malaṇ brahmaṃca rayassa, S. i. 38; = 43.
(2) tīṇ' imāni malāni, S. v. 57; atṭha, A. iv. 195.
(3) tato malaḥ malataraṇ, avijjā paramaṇ malaṇ, A. iv. 195; = Dhp. v. 243.

385. Maṃsapesi.
(1) maṃsapesūpamā kāmā, M. i. 130; cf. iii. 275.
(2) ukkhīpa maṃsapesiṇ, pajaha nandiraṅgaṇ, M. i. 143, 145.
(3) S. gijjho vā kaṅko vā kulalo vā maṃsapesiṇ . . . uddayeyya, M. i. 364. See also Ayo (4).

386. Mahābhūtāni. siyā catunnaṇ mahābhūtanaṇ aṇṇathattaṇ, A. i. 222.

387. Mahisa. vane andhamahiso va, J. iii. 368.


389. Mātā.
(1) anukampanti mātā puttaṇ va orasaṇ, Ud. 89.
(2) mātā yathā niyaṇ puttaṇ, S.N. v. 149; = Khp. ix. 8; cf. J. iv. 463; vi. 117.
(3) mātā va puttaṇ tarupaṇ sampassa, J. v. 83.

390. Māyā.
(1) S. māyaṅkāro . . . mahāpathe māyaṇ vidāṇ- seyya, S. iii. 142.
(2) māyaṅussuyasārambhathinamiddhamapatthate, Thag. v. 759.
(3) māyaṇ viya aggato kataṇ, Thig. v. 394.
(4) māyā c'eva maricī ca, J. v. 367.
391. Mālā.
(1) S. itthi vā ... uppalamālaṃ vā vassika-mālaṃ vā atimuttaka-mālaṃ vā ... sirasmīṇ patiṭhāpeyya, M. i. 32 = A. iv. 278.
(2) sucitrapurpphaṇ vā ... mālaṇ, S. i. 226.
(3) mālā sereyyakass'eva ... agandhikā, J. iii. 253.
(4) S. mālakāro mālaṃ gantheyya, M. i. 387.
392. Māluṭa. (1) dhunāti ... dumapattaṇ vā māluto, Thag. v. 2; = 1006; = 1007.
(2) pavedhāmi pattaṇ vā māluteritaṇ, Thag. v. 754.
393. Māluvā.
(1) S. ... māluvā-sipāṭikā phaleyya ... māluvā-bijaṇ ... sālamūle nipateyya, M. i. 306; cf. J. v. 215.
(2) māluvā vā vitatā vane, S. i. 207 = S.N. r. 272.
(3) māluvā sālam’iv’otataṇ, Dhp. r. 162.
(4) taṇhā vaḍṭhati māluvā viya, Dhp. r. 834; = Thag. r. 399.
Māluvālattā (5). S. sălo vā ... tihī māluvā-latāhi uddhasetā, A. i. 202-4.
394. Migā.
(1) S. araṇṇako migo manusse disvā vanena vanaṇ ... papatati, M. i. 79.
(2) migo araṇṇamhi yathā abaddho, S.N. r. 39.
(3) migāṇ nilmaṇ kūṭena, Thag. r. 454.
(4) nāsāda vākuraṇ migo, Thag. r. 775.
(5) migo yathā seri sucittakānane, Thag. r. 1144.
(6) migo jātarupena va, J. iii. 232.
(7) migamandalocanā, P.V. 10; J. v. 215.
(8) migo sākhassito yathā, J. v. 233.
(9) migāṇ yathā okacarena luddo, J. vi. 416; cf. 437.
Vātāmīga (10). vane vātatāmigo yathā, S. i. 201.
Migajātā (11). na nevāpiko nivāpaṇ nivapati migajātānaṇ, M. i. 151-5.
(11) migajātāti ... samanabrāhmaṇāṇ’ etaṇ adhvacanaṇ, ibidem.
See also Māgavika, Siha.
Similes in the Nikāyas

Migabhūta. (12) migabhūtena cetasa, M. i. 450; = ii. 121.
(13) S. araṇñe . . . pallalañ . . . migabhūta-
saṅgho upaniṣāya vibhareyya, M. i. 117, 118.
Migasaggha. (14) sattanañ adhivacanañ, M. i. 118.
Migī. (15) migī yathā taruṇajātiyā vane, Thag. v. 109.
(16) migī bhantā va, J. v. 215; = 400; cf. P.V. 68.
(17) migīva khīrasammattā, J. vi. 549.
395. Mīlha. (1) mīlhañ va yathā suciyamı, Thag. v. 1152.
(2) mīlhasthikan, M. iii. 296.
396. Mukha. uñhañ v'ajhohitañ mukhe, J. ii. 7.
Mukhanimitta. See Ādāsa, U dapatta.
Mūja. See Isīkā, Kuṣa, Loka.
397. Mutoli, mútolī. S. ubhatomukhā mutolipūrā . . . dhanass, D. ii. 293; = M. i. 57; = iii. 90.
398. Mudiṅga. bhūtapubbañ . . . ānako nāma
mudīnga ahosi, S. ii. 266, 267.
Mudumūsi. See Bīḷāra.
399. Muddhāna. S. balavā puriso . . . sikharena
muddhānañ abhimantheyya, M. i. 243; = ii. 193; iii. 259; =
264; = S. iv. 56.
400. Mulālipuppha. mulālipupphañ vimalañ va
ambunā, Thag. v. 1089.
401. Mulā.
(1) mulāñ khañati attano, Dhp. v. 247.
(2) vokkantā sukkamulā te, It. 36.
(3) mulā akusalā samuhatāse, S.N. v. 14 = v. 369.
(4) anuvicca . . . rogamulañ
sabbarogamulābandhanā pamutto, S.N. v. 530.
(5) tañ mulāñ brahmacariyassa, Thag. v. 1027.
See Chindati, Māluva (latā).
402. Mūsika. Cattasso imā múṣikā . . . cattāro múśi-
kupama puggalā, A. ii. 107. See also Bīḷāra.
403. Megha.
(1) yathā pāvussako meghanayanto savijjuko,
D. ii. 262.
(2) yathā hi megho thanayañ, S. i. 100; = A iii. 34.
(8) mahā megho va hutvāna, S. i. 192; = Thag. v. 1240; cf. P. V. 26.
(4) mahā meghaṇ... mahāvāto... antara-
dhāpeti, S. v. 50.
(5) mahā akāla-megho... vūpasameti, S. v. 50; 
= A. iii. 321.
(6) S. mahā megho sabbasassāni sampādento, A. iv.
244; cf. J. vi. 298.
(7) yathāpi megho thanayitvā gajjayitvā, It. 66.
(8) rajaṇ upātaṇ vātena yathā megho pasāmaye,
Thag. v. 675.
(9) uddhacca meghathanitaṇ, Thag. v. 760.
(10) mahā va megho salilena mediniṇ, J. iii.
443.
(11) meghasamānaṇaṇaṇa nigrđhaṇa, J. v. 43; cf.
P.V. 58.

404. Medakāthaḷīka. S. puriso medakathālikaṇ pari-
hareyya, A. iv. 377.
407. Mokkhaṇ. S. yathā bandhanā mokkhaṇ D. i. 73;
= M. i. 276.

408. Yaṇṇa. nirārmbhaṇ yabhaṇ upasaṇkamantā ara-
hanto, A. ii. 48, 44.
409. Yathābhūtaṇ vacanaṇ. yathābhūtaṇ vaca-
naṇ niyyādetvā... nibbānass' adhivacanaṇ, S. iv. 195.
410. Yava.
(1) S. sampanne yavakaraṇē yava-duśi jāyetha
yavapalāpo yavakaranāvav, A. iv. 169.
Yavakaḷāpi.
(2) S. yavakalāpi catumahāpathe nikkhittā assa,
S. iv. 201.
411. Yācita.
(1) yācitaṇkūpamā kāma, M. i. 130; = 366; = Thig.
v. 490.
Yācitaṇ bhoγaṇ. (2) S. puriso yācitakaṇ bhogaṇ, M. i. 366.
412. Yātrā.
(1) catucaṅkaṅ navadvāraṅ ... kathaṅ yātrā bhavissati, S. i. 16 ;= 68.
(2) accharāgaṅsaṅghuṭthaṅ ... kathaṅ yātrā bhavissati, S. i. 33.

413. Yāna.
(1) aṭṭhaṅgikassa maggassa adhivacanaṅ brahma-yānaṅ ... dhamma-yānaṅ, S. v. 5, 6 ; cf. J. iv. 100, 101.
(2) parivajjhehi yānīva visamaṅ pathaṅ, J. iii. 525.
See also Rathā.

414. Yuddha. taṅ yuddhattho bhare rājā ... S. i. 98-100.
Yotta. See Kassaṅka, Balivadda.

415. Yodhājīva.
(1) catuhi aṅgehi samannāgato yodhājīvo rājāraho, A. ii. 170.
(2) S. yodhājīvo ... bahūni ce pi kaṇḍacittakāni jānāti, A. ii. 202.
(3) paṅc̣' ime yodhājivā, A. iii. 89-93 ; 93-100.

416. Rackhasā. kilanti ... ummatakhehi va rak-khasā, Thag. v. 931. See also Gaha (2).

417. Raja.
(1) sukkhumo rajo paṭivātaṅ va khitto, S. i. 13 ;= 164 ;= Dhp. r. 125 ;= S.N. v. 662 ;= P.V. 24 ;= J. iii. 203.
(2) S. cātummahāpathe ... devo vassanto rajaṅ antaradhapēyya, A. iii. 394.
(3) so devayānaṅ āruhya virajaṅ so mahāpathaṅ, S.N. v. 139.
(4) pamādo rajo, S.N. v. 334 ;= Thag. v. 404.
(5) rajaṅ ākirasi ahitāya, S.N. v. 665.
(6) rajaṅ vaddhethi attano, S.N. v. 275.
(7) ghāravāso rajas' āyatanāṅ, S.N. v. 406.
(8) paṅca rajāni loke, S.N. v. 974.
(9) kāmā ... rajo ca, J. iii. 241.
Similes in the Nikāyas

(10) rajaṇ va vipulā vuṭṭhi nivāraye, J. iv. 24, 25.
   See also Abbhokāsa, Vattha, Vuṭṭhi.
   Rajojalla. See Pātāla.

418. Rajaṇo. S. rajaṇo vā cittakārak[ak]o vā . . . itthirūpaṇ . . . abhinimmineyya, S. ii. 101, 102 ; = iii. 152. See also Brāhmaṇa (2), Vattha.

419. Ratanā.
   (1) paññā narānaṇaṭ ratanaṇa, S. i. 36, 37.
   (2) satta-ratanasampannā, S. iii. 83; cf. S.N. p. 102.
   (3) idam pi Buddhē ratanaṇa pañitaṇ, p. vi.; = S.N. v. 224 foll.
   See also Cakkā (vatti).

420. Ratti. dighā jāgarato ratti, Dhp. v. 60.

421. Rathā.
   (1) S. subhūmiyaṇ cātummahāpathe ājanīna-ratho, M. i. 124; = iii. 97; = S. iv. 176; = A. iii. 28.
   (2) S. raṇño satta rathavinitāni, M. 1. 148.
   (3) ratho akujano nāma dhammacakkehi sañyuto, S. i. 38.
   (4) nemi va rathakubbaraj, S. i. 109.
   (5) nelango setapacchādo ekāro vattatī ratho, S. iv. 291, 292.
   (6) jiranti ve ṭaḷarathā sucittaṇ, S. i. 71; = Dhp. 151; = J. v. 483.
   (7) passath’ imaṇ lokaṇ cittaṇ ṭaḷarathūpamaṇ, Dhp. v. 171.
   (8) sūto va rathaj saṅgaṇhe, J. v. 116.
   (9) kāyo te rathasañyāto, J. vi. 252.
   See also Āṇi, Nemi, Vajaka.

422. Rasā. S. puriso aggarasaparititto, A. iii. 237.

423. Rahāda.
   (1) dhammo rahado . . . silatiṭṭho, S. i. 169; = 183; cf. J. iii. 290.
   (2) S. udakaraṇado ubbhidodako, tassa n’ev . . . udakass’ ayamukhaṇ, D. i. 74; = M. i. 276, 277; = ii. 15; = iii. 93; = A. iii. 25.
   (3) S. pabbatasañkhepe udakaraṇado accho vippasanno, D. i. 84; = M. i. 279; = ii. 22; = A. i. 9.
Similes in the Nikāyas

(4) S. pabbatasaṅkhape udakarahado nivāto vigatāumiko, A. iiii. 396.
(5) S. puriso . . . puthusilaṅ . . . udakarahade pakkhipeyya, S. iv. 312, 313.
(6) S. . . . sappikumbhaṅ vā . . . udakarahadaṅ ogāhetvā, S. iv. 313 ; = v. 370, but differently finished and applied.
(7) S. udakarahado āvilo lulito kalalībhūto, A. i. 9 ; cf. J. ii. 100.
(8) cattāro'me . . . udakarahadūpama puggalā, A. ii. 105.
(9) yathāpi rahado gambhīro vippasanno, Dhp. v. 81 ; cf. Dhp. v. 95 ; J. vi. 526.
(10) rahado va nivāto ca, It. 92.
(11) atthi c'ettha heṭṭhā rahado sa-ummi, It. 114.
(12) parinibbuto udakarahado va sito, S.N. v. 467.
(13) rahado pūro va paṇḍito, S.N. v. 721.
(14) rahade 'ham asmi ogālho, Thag. v. 759.
(15) rahadaṅ va udakathihiko, J. v. 233.

See also Kumhā, Sondika.

424. Rājaṅ.

(1) dissati . . . idh' ekacco māli . . . ayaṅ . . . raṅño paccatthikāṅ . . . āvitā voropesi, S. iv. 343.
(2) dissati . . . idh'ekacco dalhāya rajjuyā bandhītvā . . . ayaṅ . . . rājaveri, S. iv. 344.
(3) S. rājā khattiyo . . . ularaṅ so labhati, D. ii. 210, 227.
(4) rājā va ratṭhaṅ vijitaṅ pahāya, Dhp. v. 329 ; = S.N. v. 46 ; = J. iii. 488.

425. Rāmānayaka. S. appamattakaṅ . . . āraṁarāmaṇeyyakaṅ, vana-rāmaṇeyyakaṅ pokkharanī-rāmaṇeyyakaṅ . . . bahutaranī . . . ukkūla-vikūla naddiduggaṅ khāṅu-kaṇṭakādhānaṅ pabbatavisamaṅ, A. i. 35, 37. See also Supinaka.

426. Rukkha.

(1) S. rukkho visame bhūmibhāge jāto tanupatta-palāso kabarakchāyo, M. i. 75.
(2) S. rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, *ibidem*.
(3) S. . . . tibbo vanasaṅdo tatr'assa rukkho sampannaphalo, M. i. 366.
(4) S. mahato rukkhasa tiṭṭhato sāravato mūlam pi aniceañ, M. iii. 274.
(5) S. . . . mahā sāla-rukkho tassa anicecā sākhāpalāsañ palujjeyya, M. i. 488.
(6) S. mahā rukkho . . . tassa mūlāni . . . ojā abhibharanti, S. ii. 88 ; = 90 ; = 91 ; = 92.
(7) S. mahā rukkho . . . atha puriso . . . rukkhañ mūle chindetvā, S. ii. 89 ; = 91 ; = 93.
(8) S. taruño rukkho tassa puriso . . . mūlāni palisajjeyya, S. ii. 89.
(9) S. taruño rukkho atha puriso . . . mūle chindeyya, S. ii. 90.
(10) rukkha . . . nadiṭṭresu . . . ajjholambeyyuñ, S. iii. 137, 138.
(11) S. khirarukkho . . . tam enañ puriso . . . kuthāriyā, S. iv. 160.
(12) S. rukkho pācininanño . . . mūle chinno . . . yena ninno papateyya, S. v. 47, 48.
(13) santi mahārukkha . . . ajjhārulhā . . . vipatitā senti, seyyathidañ assattho nigrodho, S. v. 96.
(14) S. mahato rukkhasa . . . yo mahantataro khandho so palujjeyya, S. v. 163, 164.
(15) S. ye keci Jambudīpakā rukkha Jambu, S. v. 237.
(16) S. devānañ Tāvatiṣṇañ rukkkha Pāricchat-tako tesañ aggañ, S. v. 238.
(17) cattāro 'me rukkha . . . rukkhupama puggala, A. ii. 110.
(18) S. rukkho sākhāpalāsa-vipanno . . . sampanno, A. iii. 20 ; = 200 ; = 360 ; = iv. 336, 387 ; v. 4-7 ; = 314-17.
(19) yathāpi mūle anupaddave . . . chinno pi rukkho punar eva ruhati, Dhp. v. 338.
Similes in the Nikāyas

(20) sālañ va na cirañ phullañ, D. ii. 267.
(21) saṅsīnapatto yathā kovilāro, S.N. v. 44; cf. 64.
(22) ropetvā rukkhañi yathā phalesi, Thag. v. 1121.
(23) sādhu sambahula śāti, api rukkhā araññajā, J. i. 329.
(24) sakkhañi rukkho labhate, J. iv. 483.
(25) vedhāmi rukkho viya chijjamāno, J. vi. 250.
(26) yassa rukkhassa chāyāya nisideyya, J. v. 240;
    = vi. 310; = 375; = P.V. 23.
(27) rukkho . . . pañña khandho, J. vi. 327.

See also Sāra.

428. Rūpiyāñ. S. suddhañ rūpiyāñ, S. i. 104.
430. Rogā.

(1) käyañ . . . rogato samanupassato, M. i. 500.
(2) yo rūpasa . . . viññānañsa thiñi . . . rogañañ
    thiñi, S. iii. 31, 32; cf. M. i. 435.
(3) ejā rogo, S. iv. 64.
(4) kämañañ adhivacanañ, A. iii. 311; iv. 289;
    cf. S.N. v. 51.
(5) soko rogo c’upaddavo, J. v. 867.

See also Mūla.

431. Lañgi. avijjāy’ etan adhivacanañ, M. i. 142, 144.
432. Lañukika. S. lañukikā sakuniñkā pūtilatāya bandhanena baddhā, M. i. 449.
434. Lañā.

(1) lañā ubbhijja tiññhati . . . lañañ . . . chindatha,
    Dhp. v. 340; = (slightly different) Thag. v. 761.
(2) yassa mulañ chamañ ratthi, kuto lañā? Ud. 77.
(3) taññālatañ bahuvihānuvattaniñ, Thag.v.1094.
(4) kadā nu kaññhe . . . lañā ca, Thag. v. 1101.

See also Nāga (18), Mālувā.¹

Lākhā. See Ākāsā, Udapattā.
Lāpo. See Sakunagghī.

For Chavālāta, see Addenda.
Similes in the Nikāyas

   Atilīna. (2) atilino chando, S. v. 277.
   (3) atilīnaṃ viriyaṃ, S. v. 279.
   (4) atilīnaṃ vimaṃsā, S. v. 280.
   Linatāṇī (5). cetaso linattāṇī, A. i. 3; = iv. 32.

436. Lekhā.
   (1) S. pāsāne lekhā na khippaṃ luṣjati, A. i. 283, 284.
   (2) silālekhe va me niccaṃ, J. vi. 595.
   Lekhīta. (3) cittakārasukatā va lekhīta Thīg. 256.

Lena. See Dīpa (245).

437. Loka.
   (1) sabbo ādīpito loko . . . padhūpito, pajjalīto, pakampito, S. i. 183; cf. J. iii. 471.
   (2) kenassu niyati loko . . . parikissati, abbhā- hato, parivārito uddhito pīhito bājjhati . . .
      kiṃsu saṃyojano, sambandhano . . . kismīḥ
      patīṭhito parivārito, S. i. 39, 40.
   (3) loko uddhasto pariyonaddho tantā kulajāto
      guḷāguṇḍikajāto muñjababbajabhūto, A. ii. 211; cf. D. ii. 55. See also Dāyhati.

438. Lona.
   (1) S. mahatiyā lona-ghataya, S. ii. 276.
   (2) S. puriso lona-phalaṃ paritte udakamallak-
      pakkhiyeeya, A. i. 250.

439. Loma. pannaloma, pallomo, M. i. 17; 450; ii. 121.
440. Lokha. tambalohavilōnaḥ va, J. iv. 118.
      See also Jātarūpa.

Vaka. See Aja.

441. Vajka. (1) cakkhaṃ . . . nemi . . . araḥ . . . nābhi
      savajjakaṃ sadosā sakasāvā, A. i. 111; cf. uju, Khp. ix. 1.
      (2) sabbā nadi vaṇkagataḥ, J. i. 289; = v. 435.
      (3) vaṇkaghasto va ambuvo, D. ii. 266.

442. Vaceho, vacchaka.
   (1) S. vacchassa taraṇassā mātaraṃ apassantassa,
      M. i. 458; = S. iii. 91, 92.
   (2) S. vacchako taruṇako tāvad eva jātako, M. i. 226.
Similes in the Nikāyas

(3) S. vacchākā kisabalakā tiriyāṃ Gaṅgaṇaḥ, M. i. 226.
(4) vaccho khirepakgo va mātari, Dhp. v. 284.
   = Ud. 76 (mātaraṃ).
Vaccatara (5). S. vacchatarā vacchaturiyāṃ Gaṅgaṇaḥ, ibidem.

443. Vajira.
   (1) S. vajirassa n'atthi kiṃci abhejjāṃ, A. i. 124.
   (2) vajirāṃ v'amhamayaṃ maññ̄, Dhp. v. 161.
   (3) nāṇavajirianipātano, Thag. v. 419.

444. Vattakā. S. puriso . . . vattakaṃ gāḷhaṇaṃ . . .
   sīthilaṃ gaṇheyya, M. iii. 159, 160.

445. Vattani. (1) vattani-r-iva koṭar'ohita majjhe,
   Thig. v. 395.
   Vattanāvallī. (2) S. vattanāvalī evam assu
   me pitthikanṭako, M. i. 80, 81; = 245.

446. Vaṇa.
   (1) vaṇo . . . channaṇaḥ ajjhāttikānaḥ āyatanānaḥ
   adhivacanaḥ, M. ii. 259, 260.
   (2) S. puriso vaṇaṇaḥ alimpeyya yāvad eva ropana-
   atthīya, S. iv. 177.
   (3) sallaviddhā yathā vaṇo, J. vi. 561.
See also Visa.

447. Vatttha.
   (1) S. puriso odātena vatthena parūpitvā, D. i. 76;
   = M. i. 277; = ii. 16; = ili. 94; = A. iii. 27.
   (2) S. suddhaṇaḥ vatthaṇaḥ apagatakālaṇaḥ, D. i. 110;
   = 148; = ii. 43, 44; = M. ii. 145; = A. iv.
   186; = 213.
   (3) S. vatthaṇaḥ saṃkiliṭṭhaṇaḥ . . . parisuddhaṇaḥ tam
   enaṇaḥ rajako, M. i. 36.
   (4) S. vatthaṇaḥ Bāraṇaseyyaṇaḥ, M. ii. 14.
   (5) S. vatthaṇaḥ saṃkiliṭṭhaṇaḥ . . . tam enaṇaḥ sāmikā
   rajakassa anuppadajjuno, S. ili. 131.
   (6) S. . . . tantāvutānaḥ vatthānaḥ Kāsiṇaḥ vatthaṇa
   . . . aggayaḥ, S. v. 45.
   (7) navaṇaḥ Kāsiṇaḥ vatthaṇaḥ vannavantaṇaḥ, A. i. 247,
   248.
   (8) jīttham pi vatthaṇaḥ ratanapalivethanaṇaḥ, ibidem.
(9) S. vatthanañ kesakambale, pañkiñño, A. i. 286.
(10) S. puriso kālakay vatthañ paridhaya kese paki-
iritvā, A. ii. 241, 242. See also Pariyodā-
pañā, Brāhmaṇa, (2) Mani.

448. Vatthu. puttā vatthu manussaṇañ, S. i. 37.

449. Vadhaka.
(1) S. gahapati mahābhogo . . . tassapuriso uppak-
jeeyya jivita voropetukāmo, S. iii. 112, 113.
(2) S. . . . pānta vadhadā piṭṭhito piṭṭhito anu-
(3) v.-samā bhari, A. iv. 92.

450. Vadhukā. S. vadhkā yaññad eva anītā, A. ii. 78.

451. Vana.
(1) S. . . . mahantañ sālo-vanañ tañ c'assa elañcehi
sañchannañ, M. i. 124.
(2) uccinnamulaj me vanaj, S. i. 180.
(3) apaviddhañ va vanasmij dārukañ, S. i. 202.
(4) vanaj chindatha, mā rukkhañ, Dhp. v. 283.
(5) vanamutto vanam eva dhavati, Dhp. v. 344.
(6) yathā vanaj Cittalañ pabhāsati, V.V. 69.
(7) sabbe kaṭṭhamayā vanā, J. i. 289 = v, 435.
(8) vanam iva miyyāmi, J. iv. 284.
Vanappagumbar. (9) vanappagumbe yathā
phussitagg, S.N. v. 233.

Vanaśanda. (10) tibbo vanasando . . . avij-

Saravano. (11) S. puriso arugatto . . . sarava-
naj paviseyya, S. iv. 198.
See Kassaka, Panāli, Pokkharaṇi,
Mālūva, Yāтра, Rāmaṇeyyaka,
Rukkha, Sāra, Siha.

452. Vama.
(1) tikicekakā vamanaj denti . . . ahañ . . . ariyañ
vamanaj desissāmi, A. v. 219.
(2) aghamulañ vamitvāna, Thag. v. 116.
(3) bhavamulañ vamitvāna, Thag. v. 576.
(4) nadiyā va sighaṇgāmiyā vameyya, P.V. 61.
453. Vāmmīka. ayañ vammīko rattiñ dhūmāyati, M. i. 142-4.

454. Varatta. S. puriso daḷhena varatta-khaṇḍena . . sīsavēthañj dadeyya, M. i. 244; = ii. 193; = iii. 259; = 264; = S. iv. 56. See also Chindati, Yaṭrā.

455. Varāha. mahāvarāho va nivāpapuṭṭho, Dhp. v. 325; = Thag. v. 17; = 101.

456. Vālabhaka. (1) . . . ojaññ.
Pivanti maññe sappannā,
valāhakam iva panthagū,
S. i. 212; = Thig. v. 55 (addhagū).
(2) catāro’ me valāhakūpamā puggalā A. ii. 102, 103. See Ádīcca.
(3) saññojanavalāhakañj, Thag. v. 760.

457. Vasu. etad ahu vasuttamañj, S.N. v. 274.

458. Vassa.
(1) chattrañ mahantañ viya vassakāle, J. iv. 55.
(2) vassañ va sare pabbatapāde imāni assūni,
J. iv. 284.


460. Vāṣa.
(1) vaṇso visālo va yathā visatto . . .
vaṇsākaḷīro va asajjamāno, S.N. v. 38.
(2) vaṇso vāpi pakampaye, J. vi. 295.

461. Vassika. bhūtapubbañ Cāṇḍāla - vaṇsikā . . .
vaṇsaañ uṣāpetvā, S. v. 168, 169.

462. Vāṇīja.
(1) S. vāṇijassā vāṇijjāya gacchato, M. ii. 232.
(2) vāṇījo va bhayañ maggañ, Dhp. v. 123.
(3) mahālābhañ va vāṇījo, S.N. v. 1014.
(4) vāṇījo va vikatthani, J. v. 425.
(5) chedā gamimaṇiyañ va vāṇījo, J. v. 453.
See also Sakañña.

Vāṇīja. (6) S. vāṇijjā kammaṭṭhānañj,
M. ii. 198.
463. Vātāna.
(1) tañ mahāvāte vā opunāmi, D. ii. 132; cf. P.V. 61.
(2) vātā va sedakañ, D. ii. 265.
(3) verambā nānān vātā pakkhiñj khipanti, S. ii. 231.
(4) S. ākāse vividhā vātā, S. iv. 218, 219; =v. 49.
(5) vātā rukkhañj va dubbalañj, Dhp. v. 7.
(6) vātā va selañj pabbatañj, Dhp. v. 8.
(7) vātā va jālamhi asajjamāno, S.N., v. 71;
(8) vātā yathā abbhagñanañj vihāne, S.N. v. 348;
   =Thag. v. 1268.
(9) vātā tūlañj va dhañsaye, S.N. v. 591.
(10) yathā abbhāñi verambo vātā nudati, Thag.
   v. 598.
(11) vātajavappahārino, J. v. 43.
(12) vātā va gandhañj ādeto, J. v. 366.
See also Māluta, Megha, Raja, Vutthi.
Vātapāna. See Agāra (8).

464. Vānañara.
(1) phalañj icchañj va vanasmīñj vānaro, Dhp. v.
   334; =Thag. v. 399.
(2) vānarañj viya lepama bādhayanti, Thag. v. 454.
(3) thinambhi cittañj yathā vānarassa, J. v. 445.
See also Makkatañj (2).

465. Vāya. S. vāyo sucin pi upavāyati asucin pi,
M. i. 424; =A. iv. 375.

466. Vāriñi.
(1) jalantam eva vārinā, D. ii. 266.
(2) vāri pokkharañpatte va, Dhp. v. 401; =S.N. v.
   625; cf. v. 812; M. iii. 300.
(3) vāriñj yathā ghammanighamatatto, Thag. v.
   1273.
Vāriñja (4). vārijo va thale khitto, Dhp. v. 34.
(5) vārijañj yathā jalenā pañkene c’anupañittañj,
   S.N. v. 845.
(6) thale, sare yathā vārijanindavaññatāñj, J. v. 507,
   508.
Vāribindu (7) bhikkhu yathā pokkhare vāri-
   bindu, S.N. v. 392.
Vārīvaha. (8) yathā vārivahā purā paripūrenti sāgaraḥ, Khp. vii. 8; cf. J. vi. 26; P.V. 5.
See also Uḍaka, Uḍabindu, Pāvaka.

467. Vāla.
(1) vālaggaṇusunā yathā, Thag. v. 26; = 1160, 1161.
(2) āgato vo vālaṇ viya vedhi, Thag. v. 42.
(3) vālaggamattaṇ pāpassa abbhāmattaṇ, Thag. v. 652; = 1001; = J. iii. 309.
Vālarajju. (4) S. . . . dalhāya vālarajjuyā jaṅghaṅ vethetvā ghanseyya, S. ii. 238.
Vālavedihi kataparappavāde vālavedhirūpe, M. i, 176; ii. 122.

Vāla. See Sakkhara.

See also Vāri.

470. Vikatana. ariyāya paññāya adhivacanaṇ, M. iii. 275.


472. Vijju.
(1) idhāgāmā vijju-pabhāsavaṇṇā Kakanadā . . . S. i. 30.
(2) S. puriso . . . vijjantarikāya rūpāni passeyya, A. i. 124.
(3) obhāsasi vijjur iv'abbhakūtaṇ, V.V. i. ā.
(4) kā nu vijju-r-ivābhāsi, J. iv. 459; = v. 155; cf. 14; = 169; cf. 322; 407; vi. 124; 269; 272.

473. Vittaṇ. saddhidha vittaṇ purisassa setṭhaṇ, S. i. 42; S.N. v. 182.
Vinihandha. See Bandhana.

474. Visīṭṭhi. visīṭṭhitavāna sukhaṃ dukkhaṃ ca, S.N. v. 67.
Vimajjanakkhamo. See Brāhmaṇa (2).
Vimāna. See Chāyā.
Vipphandita. See Visūka.

476. Vilepana. (1) silaṃ vilepanaṃ setṭhaṃ, Thag. v. 616; cf. J. iii. 290.
A bhilesana. (2) S.N. v. 1032.

477. Vivarati.
(1) S. . . . paṭicchannanā vā vivareyya, D. i. 85 and passim; e.g., M. i. 24; S. i. 70; A. i. 56.
(2) vivateṇa cetasā, S. v. 278.

478. Visa.
(1) S. tittakālābu . . . visena saṃsaṭṭho . . . apatīsaṅkha piveyya, M. i. 316; = S. ii. 110-12 (āpāniyakaṇdo).
(2) visaṃ jīvitukāmo va parivajjaye, Dhp. v. 123.
(3) pāṇimhi ce vaṇo nāssa, hareyya pāṇimha visaṃ,
Dhp. v. 124.
(4) pitvāna rasaggaṇ . . . na ca kāhāmi visena santhavaṇ, Thag. v. 103.
(5) visamūlaṇ . . . chetvā, Thag. v. 418.
(6) visaṃ pitvāna chaḍḍitaṇ, Thag. v. 710.
(7) Buddho . . . visadosapavāhano, Thag. 768.
(8) visapatto-r-iva aggato kato, Thig. v. 386.
(9) visaṃ kāmā samohitā, J. iii. 201.
(10) avisaṃ vādakassa, J. iv. 76.
(11) visaṃ yathā halāhalaṇ, J. iv. 118.
(12) āsavo . . . surā nāma . . . visaṃ, J. iv. 222.
Visadosa (13). avijjāya adhivacanaṇ, M. ii. 260.
Visarukkha (14). yathā diddho . . .
visarukkho viya, J. v. 425.
See also Samudda, Salla.

479. Visukā.
(1) diṭṭhivisukāṇ diṭṭhivipphanditaṇ, M. i. 8; 486.
(2) diṭṭhivisukāni upātivatto, S.N. v. 55.

480. Vīṇā.
(1) S. rañño . . . vīṇāya saddo assutapubbo, S. iv. 196, 197.
(2) vīṇopamaṇ karitvā me desesi, Thag. v. 638.
(3) chinnatanti yathā vīṇā, J. ii. 226.

481. Vitasāradā. namassanti mahantaṇ vitasāradāṇ, It. 123.
482. Vutta. See Kassaka, Pabbata (12), Raja, Silapuja.

483. Velā. velan karotha . . . sotanañ sannivaranañ, Thag. v. 762.

484. Vēlu phalan velan va tañ vadhi, J. v. 71. See Tacasara, Phala.

Vesma. See Himasirisara.


486. Sakuna.

(1) S. pakkhi sakuño yena yen’eva deñi sapattabhāro, D. i. 71; = M. i. 180; = 268; = 346; = iii. 34; = A. v. 206.

(2) bhutapubbañ samuddikā vānijā tiradassiñ sakunañ gahetvā, D. i. 222.

(3) baddhā . . . pāsena sakuño yathā, S. i. 44; cf. J. vi. 447.

(4) sakuño yathā pañṣukundito vidhunañ pātayati sitaj rajañ, S. i. 197 (J.P.T.S. 1891, 48).

(5) sakuni va mutta . . . hatthā, J. iii. 382.

(6) sakuni hataputtā va, J. vi. 189; = 500.

Sakunaggh. bhutapubbañ sakunagghī lapañ . . . sahas . . . agghahesi, S. v. 146, 147.

487. Sakuntala.

(1) ākase va sakuntanañ gati, Dhp. v. 92; = (padan) 93; = Thag. v. 92.

(2) sakunto jalamutto va, Dhp. v. 174.

Sakuntika. sakuntiko va sakuniñ yathā bandhītuñ icchati, Thig. v. 299.

488. Sakkhara. coriyo kaṭhinā h’etā vāḷā capalasakkhara, J. i. 295; = v. 148.

489. Sakhha.

(1) saŋkhūpamañ setañ, J. v. 396.

(2) yathā payo ca saŋkha ca, J. vi. 572.

490. Sakhadhamā.

(1) bhutapubbañ aññataro saŋkhadhamo saŋkhañ ādāya, D. ii. 337.
(2) S. balavā saṅkhadhamo appakasiren’ eva catud-
disā viññāpeyya, D. i. 251; = M. ii. 19;
= 207; = S. iv. 322.

491. Saṅga.
(1) te sabbasāṇgātigate mahesi, M. iii. 71; cf. i. 386.
(2) kāmānaṇā adhivacanaṇ, A. iii. 311; = iv. 289.
(3) natthi saṅgo vijānataṇ, Dhp. v. 171; = Thag. v. 14.
(4) saṇyojanasaṅgasattā, Dhp. v. 342.
(5) saṅgo eso . . . iti īnatvā, S.N. v. 61.
(6) saṅgā pamuttaṇ, S.N. v. 212.
(7) saṅgātig, S.N. v. 250; 473; cf. v. 621; cf.
Dhp. v. 397; Thag. v. 38.
(8) akālacariṇ hi sajanti saṅgā, S.N. v. 386.
(9) te na taranti saṅgaya, S.N. v. 791.
(10) bhavābhava saṅgaya imaṅ visajja, S.N. 1060.
(11) maggaṇ etaṅ saṅgā . . . atitaya, Thag. v. 413.

See also Bandhana.

492. Saṅgama.
(1) saṅgāma-vijayo ti pi naṅ dhārehi, D. i. 46.
(2) saṅgāmaṇaṇ jeti dujjayaṇ, S. i. 223.

See also Yuddha.

Sajhu. See Jātarūpa.

49. Saṅcaya. sara . . . atṭhinaṇ saṅcayaṇ

Vipulena samaṇ, Thig. v. 497.

493. Satti.
(1) sattiya viya omaṭtho, S. i. 13; = 53; = Thag.
v. 39; = 40; = 1162, 1163.
(2) S. satti tinhaphalā, S. ii. 265.
(3) sattiva urasi khitto, J. iv. 118.
(4) sattiyo . . . sataraṇṣiva tārakā, J. vii. 448.
Sattisulu.
(5) sattisūlūpamā kāmā, M. i. 130; = S. i. 128;
= Thig. v. 58; = 141; = 234.

494. Sattthā.
(1) bhisakko . . . satṭhena vañamukhaṇ pari-
kantetvā . . . ariyāya paññāya adhivacanaṇ, M. ii. 259, 260.
(2) disvā jātarūpāni satṭhato, Thag. v. 790.
(3) uggatejan satthaį isiną sathasādiyitvā, Thag. v. 1095.

495. Sattha (caravan).

(1) sattha va hino, pavasaį gharamhā, S.N. v. 899. 
Sakatasattha. (2) bhutapubbaj mahā 
sakaṭasattho ... agamāsi, D. ii. 342. 
Satthavāhan.

(2) satthavāha! anāna vicara loke, M. i. 169; = 
ii. 93; = S. i. 137; = 234; cf. 192.

(3) satthavāha ti pi vuccanti, It. 108.

(4) no kaṇkhāj abhijānāmi ... satthavāhe, Thag. 
v. 192.

(5) vijitasāngāmaį sattavāhaį ... payirupāsanti, 
Thag. v. 1236.

496. Sadda.

(1) S. puriso ... suñeyya bherisaddaį, D. i. 79.

(2) S. puriso kusalo bherisaddassa ... saŋkha-
saddassa, A. ii. 185, 186.

497. Sannāha.

(1) titikkhā dhamma-sannāhaį yogaŋkhemāya 
vattati, S. v. 6.

(2) esa bandhāmi sannāhaį pavisissāmi kānanaį, 
Thag. v. 543.

498. Sappa.

(1) visataį sappavisaį va osadhehi, S.N. v. 1.

(2) rajjūti vā akkame kaŋhasappāj, J. iv. 206. 
Sappasira (3). sappasirūpaŋkā kāmā 
vuttā, M. i. 130; = A. iii. 97.

(4) ... parivajjeti sappass'eva padā siro, S.N. 
v. 768; = Thag. v. 457; cf. J. v. 18.

(5) patichanno kūpasayo kaŋhasappo, J. iii. 269.

499. Sappī.

(1) S. sampanneį vā sappi, D. iii., XXVII. § 14.

(2) S. dadhiŋ ca ... sappiŋ ca saŋsaṭṭhaį, M.i.316.

(3) S. ... sappi sappinā saŋsandati, S. ii. 158. 
See also Kumpha, Chārikā.

Sappimaṅḍa (3). S. gavā khīraį ... 
dadhi ... navaṇṇaį ... sappimhā sappi-
maṇḍo tatra aggaṅ, S. iii. 264-78; = A. ii. 95; = iii. 219; = v. 182; cf. J·v. vi. 206.

500. Sabhā. sabhā Sudhammā, tathūpamaṇ ḍaṣṭa vimānaṇā, V.V. 67. See also Agāra (15).

501. Samā. caranti visame samaṇ, S. i. 7. See also Maṅga.

502. Samugga. vaggun samuggaṇ iva cīttaṇ, Thag. v. 736.

503. Samuddo.

(1) rūpasaṅkhā vimutto tathāgato gambhīro appameyyo ... S. mahā-samuddo, M. i. 487.

(2) S. yassa kassaci mahā-samuddo cetasa phuto ... tassa kunnadiyo yā kāci samuddaṇgamā, M. iii. 94; = A. i. 43.

(3) S. puratthima-samuddā pacchimo samuddo, S. i. 62; = A. ii. 49.

(4) S. mahā-samuddato dve ... udakaphusitāni uddhareyya, S. ii. 136, 137; = v. 468 (slightly different).

(5) atthi te koci ... yo pahoti mahāsamuddo udakaṇ manituṇ, S. iv. 376.

(6) S. mahāsamuddle na sukaraṇ udakassa pamaṇaṇg gāṇetuṇ, S. v. 400; = A. ii. 55; = iii. 52; = 336.

(7) atthi mahāsamudder acchariyā abhuttā dhammā, A. iv. 200-204; = 207, 208; = Ud. 54-6; (= Vin. iii.).

(8) S. yā kāci mahānadiyo ... samuddaṇgamā ... mahā-samuddo tāsaṇ aggaṅ, A. v. 22.

(9) na atari samuddaṇ sa-ūmiṇ saviciṇ sangattaya sagahaṇ sarakkhasaṇ, It. 57.

(10) samuddaṇ visakumbhena ... padūsitāṇ, It. 86.

(11) majjhe yathā samuddassa umi no jāyati, S.N. v. 920.

(12) yo ve samuddo va ṭhito anejo, Thag. v. 372.

(13) sayathāpi mahāsamuddavego, Thag. v. 412.

(14) ye tittā samuddo vārinā yathā, Thag. v. 660.

(15) sara caturūdhī upānīte, Thig. v. 497.
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(16) samuddamatto purisona ... tappati, J. iv. 172. See also Udaka, Nadi, Navā.

504. Saṇyojana.

(1) diṭṭhi-saṇyojana, M. i. 8; 486. See also Bāli-vadā, and passim generally.

(2) saṇyojaniyehi vippamutto, S.N. v. 363.

505. Sara.

(1) rattikhittā yathā sarā, Dhp. v. 304.

(2) saro duṭṭho kalāpaḥ va alittaḥ upalimpati, It. 68.; = J. iv. 435.

506. Sarana. atitasaraṇā viharatha anaṁsaraṇā, D. ii. 100; = iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163, 164.

507. Sarasi. bhūtapubbaḥ araṇāyatanā mahā-sarasī, taṇ nāgā ... bhījkkacchāpā taṇ sarasiḥ ogahetvā, S. ii. 269.

508. Sarītā.

(1) taṇhā saritā, A. ii. 211-13.

(2) saritāḥ sīghasaraṇā visosayitvā, S.N. v. 3.

509. Sarirāṇa. S. passeyya sarirāṇa sīvathikāya, M. iii. 91; = A. iii. 323, 324; cf. M. i. 58; = A. ii. 54; cf. (vadhentī kāṭaṣiṇ), Thig. v. 502.

510. Salla.

(1) tass'imaṇ kāyaḥ ... sallato samanupassato, M. i. 500.

(2) S. puriso sallena viddho assa savisena gāl-hapalepanena, M. i. 429.

(3) S. puriso sallena viddho assa savisena ... so aparena samayena ... arogo assa, M. ii. 216.

(4) S. puriso sallena viddho assa savisena ... bhisakko ... evaḥ vadeyya ... mā te asappāyāni bhōjanāni ... sallan taṇhāya adhivacanaṇā, M. ii. 257.

(5) ... loko, taṇhāsallena otiṇṇo, S. i. 40.

(6) taṇhāsallassa hantaraṇa, S. i. 192.

(7) āturassa hi kā niddā sallaviddhassa ruppato, S. i. 198; cf. S.N. v. 331; 767; P.V. 33; Thag. v. 967; J. iii. 169.

(8) kaṇ ... sallena vijjhanti ... sallan ti labhasakkārasilokassa adhivacanaṇā, S. ii. 230.
(9) tvan rūpar ⋯ viññāṇaṃ sallan ti passa, S. iii. 189; cf. M. i. 435.
(10) ejā sallaṅ, S. iv. 64; = 66.
(11) yo dukkhañ adakkhī sallato, S. iv. 207; = It. 47; = Thag. v. 986.
(12) S. purisaṃ sallena vijjheyya ⋯ dutiyena ⋯ vijjheyya, S. iv. 208, 209.
(13) sallan ti kāmānaṃ adhibacanaṃ, A. iv. 289.
(14) acchinda bhavasallāni, Dhp. v. 351.
(15) sallaṅ ca ⋯ m'etaṅ, S.N. v. 51.
(16) abbahe sallaṅ attano, S.N. v. 334; = 592; = Thag. v. 404.
(17) abbulhasalalo caraṅ, S.N. v. 779; cf. J.iv. 56; 87.
(18) sallaṅ addakkhiṅ ⋯ hadayanissitaṃ, S.N. v. 938; cf. P.V. 7, 19, 83; = V.V. 76; = Thig. v. 52; = 181; cf. 53; J. iii. 157; = 215; = 890; = iv. 62.
(19) sukhumā sallaṅ durubbahaṅ, Thag. v. 124; = 495; = 1053.
(20) yo me taṅ sallaṅ uddhare, Thag. 756.
(21) sallaṅ abbhantarāpassayaṅ, Thag. v. 757.
(22) sallaṅ attasamutṭhaṅnaṅ, Thag. v. 767.
(23) ahan amhi kantasallā, Thig. v. 228.
(24) uddhatasallā ⋯ ramām'ahaṅ, Thig. v. 389.
(25) kāḍinaṅ sallaṅ, J. i. 155.
(26) aññāya sallasanthanaṅ, Dhp. 275.
Sallakatto (27) asmi ⋯ anuttaro ⋯ sallakatto, It. 101; cf. M. ii. 92d. Sutta; S.N. v. 560, 562; Thag. vv. 890, 832.

511. Sasa.

(2) parisappanti saso va bādhito, Dhp. v. 342; = 343.
(3) candato sasaṅ icchasi, J. iv. 66; = P.V. 18.
(4) sasī adhiggayha yathā virocati, V.V. 14.
(5) tārakādhipati sasī tathūpamaŋ, V.V. 73.
(6) sasīva rattī vibhajaŋ, J. iii. 141.

See also Candra (19).

Sassa. See U daka (10).

512. Sahāyaka.

(1) S. dve sahāyaka sahapāṣaṅgaṅī, A. ii. 186.
(2) S. sahāyako sahāyakaṅ evaṅ vadeyya, yadā te . . . dhanena dhanakaraṅnyaṅ, A. v. 159.

513. Sā. S. sā gaddulabaddho . . . anuparidhāvati; cf. M. i. 435; S. iii. 150, 151.

514. Sākaṭiko. na sākaṭikaṅ cintāya . . . yathā sākaṭiko panthaṅ samaṅ hitvā mahāpathaṅ, S. i. 57.

515. Sāgara.

(1) sugambhiraṭṭha varaśāgarupamā, J. v. 477.
(2) savantinaṅ va sāgara, J. vi. 526.

See U daka, Dhaṅka, Vārivaṅha.

516. Sāra.

(1) S. puriso sāratthiko . . . rukkhassa . . . atikamma khandhaṅ sākhāpalāse sāraṅ pari-yesitabbaṅ maṅñeyya, M. i. 111; = iii. 194;
= 224; = S. iv. 94; = 99; = A. v. 226; = 256.
(2) S. puriso sāratthiko . . . rukkhassa . . . atikamm‘eva sāraṅ . . . sākhāpalāsaṅ chetvā . . . sāraṅ ti maṅñamāno, M. i.
192; = 198.
(3) S. puriso sāratthiko . . . kuṭhāriṅ āḍāya vanaṅ paviseyya . . . kadalikkhandhaṅ . . . agge chetvā pattavaṭṭiṅ vinibhuṣeyya,
M. i. 233; = S. iii. 141; = iv. 167; cf. J. vi.
442.

517. Sarattā. S. puriso itthiyā sāratto, M. ii. 223.

518. Sārathi.

(1) sārathī va nettāni gahetvā, D. ii. 254; = S. i. 26.
(2) sārathivārassa . . . Bhagavato, M. i. 386.
(3) dhammāhaṅ sārathiṅ brūmi, S. i. 33.
(4) sati ārakkho sārathi, S. v. 6.
(5) sārathi dakkho yoggācariyo assadamma-sārathi, S. iv. 176.
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(7) tañ ahañ sârathih brûmi, rasmiggâho itaro, Dhp. v. 222.

(8) na kañkhañ abhijânâmi . . . sârathinañ varut-tame, Thag. v. 132; cf. 426.

(9) yathâ sârathinâ sudantâ, Thag. v. 205; = 206.

(10) manosârathiko lahu, J. vi. 252.

See also Rathâ (ajañño).

Sâla. See Nigrodha (4), Mâluvâ, Rukkha, Vana. Sâli. See Mûtoli.


520. Sâlikâ. sâlikây'iva nigghoso paññabhânañ udirayi, S. i. 190.

Sikhara. See Muddhâna.

521. Sâsapa.

(1) sâsapor-iva âraggâ, Dhp. v. 407.

(2) âragge-r-iva sâsopo, S.N. v. 625; cf. v. 631.


523. Si[ŋ]gâla. See also Aggi, Hañsa.

(1) sagâravenâpi chavo si[ŋ]gâla na kutthako sîhasamo kadåci, S. i. 66.

(2) S. . . . jara-si[ŋ]gâla sîhanâdañ nadissâmiti, A. i. 187.

(3) assuttañ no tumhe rattiyâ paccusasamayañ sîngâlassa vassamânassâti? Eso jarâsângâlo, S. ii. 230; = 271, 272 (slightly different).

(4) sîngâla . . . phullañ disvâna, J. vi. 452.

See also Kaccâpa, Pâñaka, Siha.

524. Singa.

(1) issasîngam ivâvattâ, J. v. 425.

Singî. (2) ye te bhikkhû kuhâ . . . singî, A. ii. 26; cf. It. 112, 113.

See also Khiora, Gò.


See also Ayó, Coral, Pâsäda.
(1) kāya- sneho, M. i. 500.
(2) tanhā sineho, A. i. 223, 224.
(3) snehasaṅgathitā ganthā senti ... snehaṣṇa rocaye, J. iv. 11.

527. Sibbanī.
(1) tanhā sibbanī, A. iii. 399 ff.
(2) sibbanīṣajjhagū, Thag. v. 663.

528. Silāyūpo. S. silāyūpo soṣasakukkuko ... āgaccheyya bhusā vatavutthi, S. v. 445.

529. Siṣapā. Bhagavā ... siṣapā-paṇṇāni pāṇinā gahetvā, S. v. 437.

530. Sīvatthikā. S. sīvatthikā asuci duggandhā, A. iii.

269. See also Sarīra.

531. Sīsa.
(1) S. balavā ... dubbalatarāṇ ... sīse gahetvā, M. i. 121; = 242.
(2) paṇñāsiso mahānāṇi, Thag. v. 1090.
See also Dāyaḥatī, Māla.
Sīsāvēṭhāna. See Varatā.

532. Sīha.
(1) siha-nadāṇ ca ... Gotamo nadati, D. i. 175; iii., XXV. § 24; XXVIII. § 1; S. ii. 27, 55; v. 159; A. i. 87; ii. 38; v. 37; cf. M. i. 64, 71; J. v. 310.
(2) puthū siha va sallinā, D. ii. 255.
(3) bhūtapubbaṇ sihassa migaraṇṇo etad ahosi, D. iii., XXIV. §§ 2, 6.
(4) sihapubbaddhakāyo, sihahanu, D. ii. 18; = M. ii. 136.
(5) haṃsa ... migā sabbe sihassa bhāyaṇti, S. ii. 279; cf. S.N. v. 684 (migādhībhū).
(6) siho migarajā ... āsaya nikkhamati, S. iii. 84; cf. J. vi. 574.
(7) S. ye keci tiracchānaģatā pāṇā siho migarajā, S. v. 227.
(8) siho migarajā ... hatthissa ce pi pahāraṇ deti, A. iii. 121.
(9) siho migarahā ... Tathāgatassa adhivacanāṁ,
A. v. 32, 33; cf. S.N. v. 546; = 572.
(10) esa siho anuttaro, It. 123.
(11) siho va saddesu asantasanto, S.N. v. 71; = v. 213.
(12) siho yathā dāñchabali pasayha, S.N. v. 72.
(13) sīhaṁ ekacaraṁ nāgamā, S.N. v. 166; cf. p. 103.
(14) nisinno . . . siho va girigabhare, S.N. v. 416;
= Thag. v. 177; = 1081; cf. 367.
(15) siho yathā pabbatasanugocaro, V.V. 28.
(16) siho va nadati vane, S.N. v. 562; = 1015;
= Thag. v. 882.
(17) siho va anupādāno, Thag. v. 840.
(18) bhañjissaṁ sīhasane, Thag. v. 1095.
(19) sāgataṁ sīhas'eva giribbajaṁ, J. v. 260.
(20) siho yathā lohitamaṁsabhojano, J. v. 425.
(21) siho vāmisapekkhiva, J. vi. 518.

533. Sūkā. S. sāli-suko vā yava-suko mīcchā paññitaṁ,
A. i. 8.
534. Sūkaraṃ posaka. bhūtapubbaṅ aññataro sukara-
posaka puriso, D. ii. 347.
535. Sūkka, kañha. (1) kammañ, M. i. 39; 389.
(2) dhammo, S. ii. 240; v. 66; A. v. 253.
(3) maggo, A. v. 278.
536. Sūjā. jivhā sujā hadayaṁ jotiṭṭhāmañ, S. i. 169.
537. Suttagaṭa.
(1) S. suttagaṭu khitte nibbethiyamānam eva paleti,
D. i. 54; = M. i. 518; = S. iii. 212; cf. P.V. 59.
(2) S. puriso luhukaṅ suttagaṭaṁ sabbasāramaye
aggaṭaphalaṁ pakkhiyeyya, M. iii. 95.
538. Sudda. idha rājā . . . mantanaṁ manteyya . . .
attha āgaccheyya suddo va, D. i. 108.
539. Sunaka. damassu tāva sunakho va sañkhala-
baddho, Thig. v. 509. See also Candaḷa.
540. Sunisa. S. sunisa, sañkṣaḍ disvā sañvijjati, M.i. 186
541. Supīna. (1) supinenā yathāpi sāgataṁ paññiddho
puriso na passati, S.N. v. 807.
Supīnaka. (2) supinakūpamā kāmā, M. i. 130.
(3) S. puriso supinakaŋ passeyya ārāmarāmaṇey- yakaŋ, M. i. 365.

542. Suriya.
(1) yā va candimasuriyo loke[n]uppajjanti, S.v. 442.
(2) yathā candasuriyānaŋ javo tato sighataro, S. ii. 266.
(3) cattāro candimasuriyānaŋ upakkilesā, A. ii. 53.
(4) S. sayaṅhasamayaj suriye ogačhante, A. iii. 407.
(5) suriyō va obhāsayaŋ antalikkhaŋ, Ud. 3.
(6) suriyaj tapantaŋ sarada-r-iv' abbhhamuttaŋ, S.N. v. 687.
(7) suriyō yathā vigatavalāhake nabhe, V.V. 65; cf. 52.
(8) atirocasi candimasuriyā viya, V.V. 24.
(9) obhāsatī paṭhaviṅ yathā suriyō, V.V. 53.
See also Arunugga, Ādīca, Cana.


545. Susukā. susukā-bhayan ti mātugāmass'eva adhi- vacanaj, M. i. 459, 461; = A. ii. 123, 125.
Susumāra. See Pāṇaka.
547. Sūda. S. bālo ... sūdo rājanaŋ ... sūpehi pacc- cupatṭhito assa, S. v. 149-51.
548. Süra. sūro yathā rājakhāḍāya puṭṭho, S.N. v. 831.
549. Süla.
(1) S. puriso ... tiṇakaṭṭhasakkapalāsaŋ chetvā ... Sullivan karēyya, S. v. 441.
(2) nandamānāgaŋ cittaŋ sūlaŋ aropamaṇakaŋ, Thag. v. 213. See also Satti.
551. Setu. sūlaŋ setu mahesakkho, Thag. v. 615. See also Ogha (5).
Similes in the Nikāyas

552. Senāpati. ko nu senāpati bhoṭi?, S.N.v. 556, 557.
553. Selā.

(1) selo yathā ekaghano vātena na samārati, Dhp. v. 81; = Thag. v. 643.
(2) yassa selūpamaṇa cittasā ṭhitaṇ, Ud. 41; = Thag. v. 191; = 192. See also Pabbata.

554. Socceyya. aṇṇathā brāhmaṇā ... udakorohakā socceyyāni paññāpenti, aṇṇathā pana ariyassa vinaye socceyyaḥ hotiti, A. v. 264.

555. Sondikā.

(1) S. sondikā kilaṇjā, S. i. 106.
(2) S. balavā sondikā-kammakaro mahantaṇaḥ sondikā-kilaṇjaḥ ... udakarahade pakkhipitvā, M. i. 228; = 374.
(3) S. balavā sondikādhutto vālan kāṇe gahetvā, ibidem.

556. Sota.

(1) bhavasotānusārisu, S. i. 15.
(2) katamo ... soto? ayaṃ eva ... ariyo atthangiko maggo soto, S. v. 347.
(3) so ... uddhaṇ-soto hoti, A. i. 233.
(4) anusotagāmi, paṭisotagāmi, A. ii. 5; cf. M. i. 168; = ii. 98; It. 114.
(5) uddhaṇ-soto ti vuccati, Dhp. v. 218 = (sotā) Thig. v. 12.
(6) savanti sabbadhi sotā, Dhp. v. 340; = Thag. v. 761.
(7) nadiyā soto ... tanhāya adhivacanaṇ, It. 114.
(8) yāni sotāni lokasmiṇi sati tesāṇ nivāraṇāṇ, S.N. v. 1034, 1035.
(9) Gaṅgasoto va sāgaraṇ, Thag. v. 168.
(10) ogayh' atthangikaṇ sotāṇ, Thag. v. 349.
See also Chindati.


558. Sobha.

(1) ahimsikasobhāṇ va sevetha sayanaśanāṇ, Thag. v. 229.
(2) yathā ... pateyya sobhāṇ, J. iv. 206.
Kussobha. See Nadī.
Similes in the Nikāyas

559. Hattha.
(1) S. purisassa hatthapādā chinnā, M. i. 528.
(2) S. puriso lasagatena . . . suddhena hatthena sākhaṇī gaṇheyya, A. ii. 165, 166.
(3) so saddhāhattho mahāmuni, Thag. v. 1090.

560. Hatthi.
(1) hatthippabhinnanā viya aṅkusaggāho, Dhp. v. 326; = Thag. v. 77; = 1130.
(2) aṅidvāre va hatthinaṇī, Thag. v. 355. See also Andha (jaccandha).
Hatthidamaka.
(3) S. . . . hatthidamak . . . thambhaṇī paṭha-viyā nikhaṇītva, M. iii. 132; = 136.
(4) hatthidamakena hatthidamimo sārīto, M. iii. 222.
Hatthidama. (5) S. dve hatthidamā . . . dantabhūmiṇī sampapuneyyunti, M. iii. 130.
Hatthināgā. See Sarasī.
Hatthipada.
(6) S. nāgavaniko . . . nāgavane passeyya hatthipadāṇī, M. i. 175, 178.
(7) S. yāni kānici jaṅgamānaṇī . . . sabbāṇi . . . hatthipade samodhānaṇī gacchati, M. i. 185;
= S. v. 43; = 231; = A. iii. 364; = v. 21.
Hatthini. (8) yathā āraṇṇakaṇī nāgaṇī dantiṇi anveti hatthini, J. vi 496; cf. sub. Pota.

561. Hayā. hayena hi yoggacariyo va ujjunā, Thag. v. 1140.

562. Haṃsa.
(1) haṃsā va pallalaṇ hitvā, Dhp. v. 91.
(2) haṃsā ādiccapathe yanti, Dhp. v. 175.
(3) haṃso va paggayha sanikaṇī nikūjanī, Thag. v. 1270; cf. S.N. v. 350; P.V. 38 (dundubhīnaṇī va ghoso).
(4) sikhī yathā nilagīvo vihaṅgamo haṃsassa nopeti javanaḥ, S.N. v. 221.
(5) mahodadhiḥ haṃsā-r-iv'ajjhapatto, S.N.v. 1134.
(6) tantāni jālāni padāliya haṃsā, J. iv. 484.
(7) haṃsagaggarā, J. v. 96.
Similes in the Nikāyas

(8) pañsarājaḥ yathā dhaŋke, J. vi. 452.
(9) ḍaŋso nikhiṇapatto va, J. vi. 499.

563. Himasisira. vesman yathā himasisiratṭitanaḥ, J. v. 84.
564. Hutta namaseyya agghuttaḥ va brāhmaṇo, Dhp. v. 392.

ADDENDA.

565. Accela acelo yathā naggo, J. v. 16.
566. Kinnari.

(1) kinnari mandalocane, Thig. v. 383.
(2) kinnariyā-r-īva pabbatantare, Thig. v. 381.
93; = A. ii. 95; = It. 90.
568. Dhammo arahatām iva, D. ii. 266.
VII

LEXICOGRAPHICAL NOTES

Words Beginning with H

By STEN KONOW

[Dr. Sten Konow, before he went to take up his new appointment in India, sent in the MS. of letters S and H for the Dictionary. As they cannot be utilized for that purpose yet awhile, I have obtained his permission to publish them from time to time in the Journal, and have started with the letter H. It will, of course, be understood that the method and details, which will eventually be followed in the Dictionary itself have not yet been finally settled; but his valuable work will serve as a specimen of one way at least of settling the many little points that will arise. For instance, we do not know as yet whether verbs will be entered in their root form or in the third person singular. Many such points will at once occur to the critical reader, but meanwhile Pali scholars will have Dr. Sten Konow's experimental essay before them. Professor Dines Andersen has been so very kind as to correct the proofs of these Notes, and to make a number of valuable additions and suggestions from his own collectanea.—R.H. D.]

Ha (ts.), an emphatic particle, Vin. ii. 109; S. N. 666; iti ha, thus, Vin. i. 5; 12; D. i. 1; a common beginning to traditionary tales, therefore anitiham without traditional instruction, S. N. 1053; ititihiham (saying), 'thus and thus,' S. N. 1084.
ham, an exclamation, V. V. A. 77.

hamśs (hrṣ). (1) To bristle, stand on end (said of the hair), M. i. 79; to rejoice; haṭṭha (p.p.p.), bristling, standing on end, M. i. 88; Dāṭh. v. 64; lomahaṭṭhajāta, with bristling hairs, D. ii. 240; S. N., p. 14; joyful, Vin. i. 15; S. N. 1017; J. A. i. 3111; 38510; ii. 3222; hamśsayati (caus.), to cause to bristle, J. v. 15421 (hamśsaye).

I. hamśsa (harṣa), m., bristling, see lomahamśsa, S. N. 270, etc.

II. hamśsa (ts.), m. (1) A swan, S. i. 148; S. N. 221; 350; 1134; Dhp. 91; 175; J. A. ii. 1763 and ff. (2) A kind of building, J. A. i. 9225 (hamśsavattaka-).

Hamśsajātaka, n., the 502nd Jātaka, J. A. iv. 423 and ff.

hamśsana (harśana), bristling, in lomahamśsana, S. N. 681, etc.

Hamśsavati, f., name of the town of the Buddha Pada- mustara, B. xi. 19; Ap. in Thig. A. 16, etc.; Thig. A. 15, etc.; J. A. i. 3720; Dhp. A. 127; 251.

Hamśsavati, f., name of a town in Burma, Sās. 35, etc.

Hamśsivagga, m., the twelfth Vagga of the Ekanipāta of the Jātaka, J. A. i. 424 and ff.

hacca, killing, in bhūnahacca killing an embryo, A. iv. 98;

J. vi. 5793 = 58722; Mil. 314 (text bhūta-).

hajja (hrṛdya), dear to the heart, beloved.

haṇci, if, K. V. 1; K. V. A. 9.

haṇñati, see han.

I. haṭa, see har.

II. haṭa (ts.), m., a kind of water-plant, Pistia stratiotes,

D. i. 166; M. i. 78; 156; P. P. 55 (text sāta-).

haṭahatakesa, with dishevelled hair, S. i. 115; cf. har.

haṭṭha (hrṣṭa), see hamśs.

haṭṭhaloma (hrṣṭaroma), having the hair of the body erect

with joy or astonishment, overjoyed, astonished, Dāṭh.

v. 64; Mah. xv. 33.

haṭha (ts.), m., violence.

hata, see han.

hati, f., destruction, Dāṭh. iv. 17.

hattha (hasta), m. (1) Hand, D. i. 124; A. i. 47; S. N. 610;

forearm, Vin. iv. 221; of animals, S. v. 148; J. A. i.
149\textsuperscript{20}; hatthapāda, hand and foot, M. i. 523; A. i. 47; sahassahatthha, thousand-armed, Mah. xxx. 75; pañcahattha, having five hands, J. v. 425\textsuperscript{8}; J. A. v. 431\textsuperscript{8} (mukhassā ceva catunnavā ca caranānavā vasena etāṁ vuttam); kahatthha, a practiced hand, practised (of an archer), S. i. 62; A. ii. 48; J. A. iv. 211\textsuperscript{26}; viṇāhattha, lute in hand, Mah. xxx. 75; hatthe kar, to bring under one’s hand, to take possession of, to subdue, J. vi. 490\textsuperscript{20}; hatthamā gan, to come under somebody’s hand, to come under the sway of, J. A. i. 179\textsuperscript{28}; hatthaga, being in the possession of; hatthagāta, fallen into the hand or possession of, J. A. i. 446\textsuperscript{18}; ii. 94\textsuperscript{26}; 105\textsuperscript{15}; hatthamīgāta, the same, Dhp. A. 184; hatthappattā (prāpta), come to hand, obtained, Vin. i. 15. 

(2) An elephant’s trunk. (3) The hand as measure, a cubit, J. A. i. 34\textsuperscript{10} and ff.; Dhp. A. 198; Mah. xxxviii. 52. (4) A certain lunar mansion. (5) A handfull, a tuft (of hair, etc.), V. V. A. 197.

I. hatthaka (hastaka), m., a handful, a quantity, V. V. xlv. 5; 12.
II. Hatthaka, m. (1) Name of a god, A. i. 278. (2) H. Ālāvaka, one of the chief lay disciples of the Buddha, S. ii. 235; A. i. 26; 88; 136; ii. 164; iii. 451; iv. 217 and ff.; K. V. 288; Dhp. A. 213; H. Sakyaputta, Vin. iv. 1; Hatthālāvaka, B. xxvi. 19.

hatthakamma (hastakarman), n., manual work, craft, J. A. i. 220\textsuperscript{20}; Dhp. A. 126; 237.

hatthagahana (hastagrahana), n., seizing by the hand, Vin. iv. 220.

hatthacchinna (hasta-), whose hand is cut off, M. i. 523.

hatthaccheda (hasta-), m., cutting off of the hand, J. A. i. 155\textsuperscript{1} (read sugatīyā va hatthacchedādi).

hatthatthagāta, come into the hands of, J. i. 244\textsuperscript{10}.

hatthatthara (hasti-āstara), m., an elephant rug, Vin. i. 192; D. i. 7; A. i. 181.

hatthapajjotīka (hastapradyotika), n., hand-illumination, scorching of the hand (by holding it in a torch), M. i. 87; A. i. 47; ii. 122.
hatthapatāpaka (hasta-prā), n., heating of the hand (by holding it over a coal-pan), V. V. xxxiii. 112; V. V. A. 145 and f.

hatthapāsa (hasta-pārśva), m., the side of the hand, vicinity, Vin. iv. 221; 230.

hatthabandha (hasta-), m., a bracelet, D. i. 7; Sum. i. 89.

hatthasāra (hasta-), m., hand-wealth, movable property, J. A. i. 11415; Sum. i. 216; name of a work, G. V. 65; 75.

hatthācariya (hasti-ācārya), m., elephant-trainer, Vin. i. 345; J. A. ii. 9415; 22117; 41115.

Hatthālhaka, n., name of a nunnery at Anurādhapura in Ceylon, Mah. xix. 72 and ff.; Mahābodhiv. 168 and f.

hatthinpalekhana (hasta-), licking the hands (to clean them after eating—compare the 52nd Sekhiya, Vin. iv. 198), D. i. 166; M. i. 77; 238; 307; A. i. 295; P. P. 55.

hatthābhijāppana (hastābhijālpana), n., incantations to make a man throw up his hands, D. i. 11; Sum. i. 97.

hatthāroha (hasty-āroha), m., mounted on an elephant, an elephant-driver, D. i. 51; S. iv. 310.

Hatthārohaputta, m., name of a Thera, the author of Thag. 77.

hatthālānkāra (hasty-ā), m., elephant’s trappings, J. A. ii. 4618.

hatthāvalekhana, various readings instead of hatthāpa-, A. i. 295.

hatthika (hastika), carrying in the hand, Kacc. 188.

hatthikkhandha (hastiskandha), m., the shoulder or back of an elephant, J. A. i. 31312; Mah. vi. 24.

Hatthagāma (hastigrāma), m., a village near Vesāli, D. ii. 123; A. iv. 212; S. iv. 109; -ka, m., an inhabitant of Hatthagāma, A. iv. 212 and ff.; S. iv. 109 and ff.

hatthigopaka (hasti-), m., an elephant’s groom or keeper, J. A. i. 18715.

hatthidamaka (hasti-), m., one who tames elephants, M. iii. 132; 136.

hatthidamma, m., an elephant in training, M. iii. 222.

dhatthin (hastin), m., an elephant, Vin. i. 218; D. i. 5;
A. ii. 209; J. A. i. 358; ii. 102; size of an elephant, Mil. 312; one of the seven treasures, D. i. 89; ii. 174; S. N., p. 102; ekacārika-h., an elephant who wanders alone, a royal elephant, J. A. iii. 175; caṇḍo-h., rogue elephant, M. i. 519; hatthinī, f., a she elephant, Dhp. A. 105; hatthinikā, f., the same, Vin. i. 277; D. i. 49. hatthinakha (hasti-), m., a sort of turret projecting over the approach to a gate; -ka, provided with such turrets, or supported on pillars with capitals of elephant heads, Vin. ii. 169.

Hatthinika, m., name of a son of the third Okkāka, Sum. i. 258 - Hatthinīya, D. i. 92.

Hatthinipura, n., name of a town in the Kuru kingdom, P. V. 41; P. V. A. 201; various reading Hastinī-pura.

Hatthinīya, m., one of the sons of the third Okkāka, D. i. 92; see Hatthinika.

hathipada (hasti-), m., an elephant's foot, M. i. 184; S. v. 43; J. A. i. 94.

Hathipadopamasutta, n., the 27th and 28th Suttas of the Majjhimanikāya, the former, the Cūla-Ḥ., M. i. 175 and ff.; the latter, the Mahā-Ḥ., M. i. 184 and ff.

Hathipāla, m., the son of the Purohiya of King Esukāri, a Bodhisatta, A. iii. 371; 373; iv. 135; J. A. iv. 476 and ff.; vi. 308.


Hathipura, n., name of a town, J. A. iii. 460; Dip. iii. 18.

hatthippabhinna (prabhinnahastin), m., a furious elephant, Dhp. 326.

hatthibandha, J. A. i. 135 = hatthibhanda.

hatthibhanda (hasti-), m., an elephant-keeper, Vin. i. 85; ii. 194.

hatthinaga (hastimārga), m., elephant track, J. A. ii. 102.

hatthinagala (hasti-), n., an elephant festival, J. A. ii. 46; 20; 24.
**Lexicographical Notes**

hattimatta (hastimātra), only so big as an elephant, J. A. i. 308²¹.

hattimendā (hasti-), m., an elephant’s groom.

hattiyāna (hasti-), n., an elephant vehicle, a riding elephant, D. i. 49; Sum. i. 147.

hattiyuddha (hasti-), n., combat of elephants (as a theatrical show), D. i. 6.

hattilīṅgasakūṇa, m., a vulture with a bill like an elephant’s trunk, Dhp. A. 154.

Hatthejjasuwanāgahā, f., name of a cave, Sās. 135.

Hatthisāriputta, m., ‘the son of the elephant-trainer,’ name of a mendicant, D. i. 190; 199; 208; A. iii. 392 and ff.

Hatthisāla, n., name of a village, Sās. 119; 122.

hatthisālā, f., elephant stable, see sālā.

hatthisippa (hasti-śilpa), n., the elephant lore, the professional knowledge of elephant-training, J. A. ii. 221⁷.

hatthisutta (hastisūtra), n., an elephant-trainer’s manual, J. A. ii. 46²⁴ (cf. Mallinātha on Raghuvi. vi. 27).

hatthisondaka, n., an under-garment arranged with appendages like elephant trunks, Vin. ii. 137.

hadaya (hrdaya), n., heart. (1) The physical organ, D. ii. 293; S. i. 207 (ettha uro hadayan ti vuttaṁ.—Asl. 140). (2) Thought, mind, citta, mano, M. i. 32 (ettha cittam.—Asl. 140); Dh. S. 6, 17 (iddha pana cittam eva abhantaraḥthena hadayan ti vuttaṁ.—Asl. 140). Chinnaṁ h°, a broken heart, J. v. 180²⁰.

hadayangata (hr°), gone to the heart, learnt by heart, Mil. 10.

hadayangama (hr°), heart-stirring, pleasant, agreeable, D. i. 4; M. i. 345; A. ii. 209; Dh. S. 1343; Sum. i. 75.

hadayaphālana (hrdayasphālana), n., bursting of the heart, J. A. i. 282²⁹.

hadayamasāsa (hrdayamāsāsa), m., the flesh of the heart, the heart, J. A. i. 278²⁹; 347¹⁰; ii. 159¹.

hadayabheda, m., cheating in measure, Sum. i. 79.

hadayatathātu (hrdayaratstu), n. (1) The basis of the heart,
the substance of the heart, Asl. 140; Mil. 281. (2) Sensorum commune, Asl. 264. (See Mrs. Rhys David's Dh. S. lxxviii. 129.)

hadayaḥu (hr⁰), good-hearted.

hadayin (hr⁰), benevolent, kind.

han, to strike, S. iv. 201; J. iv. 102⁷;¹⁸ to kill, D. i. 123; S. N. 125; Dhp. 405; maggam h., to slay travellers on the road, J. A. i. 274¹³; iii. 220⁶; to destroy, to remove, S. N. 118; Dhp. 72; hanāsi (pres. 2nd sing.), J. iii. 199²; v. 460¹⁹; hanti (pres. 3rd sing.), S. N. 118; Dhp. 72; hanāti (pres. 3rd sing.), J. v. 461²⁸; hanati (pres. 3rd sing.), J. i. 432¹³; hanāma (pres. 1st pl.), J. A. i. 200²¹; hananti (pres. 3rd pl.), S. N. 669; Imper. hana, J. iii. 185²⁰; hanassu, J. v. 311³; hanantu, J. iv. 42²⁶; Dhp. 355; J. i. 368²²; hane (opt.) S. N. 394; 400; haneyya (opt.), D. i. 123; S. N. 705; a-hanam (pres. part.), not killing, D. i. 116; hananta (pres. part.), J. A. i. 274¹⁸; hanatam (pres. part. gen. pl.), S. N. 394; hantum, hanitum (inf.), Kacc. 301; hanissati (fut.), J. A. iv. 102²⁵; haṅchati (fut.), J. iv. 102³; haṅchema (fut. opt.), J. ii. 418¹¹; hani (aor.), Mah. xxv. 64; haniṁsu (aor. 3rd pl.), S. N. 295; J. i. 256⁷; hantvā (ger.), S. N. 121; Dhp. 294 and ff.; hanivā, hantvāna, hanitvāna, J. iii. 185, 20; hantāna (ger.), Kacc. 301; haṅñati (pres. pass.), D. ii. 352; S. iv. 175; S. N. 312; J. i. 371¹²; iv. 102³; haṅñamāna (pres. part. pass.), S. iv. 201; hātabba, D. M. 16; hantabba (fut. part. pass.), D. ii. 173; a-hanīya, Mkw.; hanitabba (fut. part. pass.), Kacc. 301; haṅñiṁsu (aor. pass.), D. i. 141; hata (p.p.p.), struck, killed, D. ii. 131; destroyed, spoilt, injured, Vin. i. 25; Dh. S. 264; J. A. ii. 175²¹; renuhata, struck with dust, covered with dust, Vin. i. 32; hatacakkhu, whose sight is destroyed, blind, Dhp. A. 86; hatatta, n., the state of being destroyed, Dhp. 390; hatāvakāsa, who has cut off every occasion (for good and evil), Dhp. 97; hatāvasesaka, surviving, D. i. 135; Sum. i. 296; haneti (caus.), to cause to kill, Kacc. 234; hanāpeti (caus.), to cause to slay, destroy, J. A. i. 262²⁸; caus.,¹¹ ghātāpeti,
Vin. i. 277; ghāteti (caus.), to cause to slay, Dhp. 405;
S. N. 629; a-ghātayanī (pres. part. caus.), not causing
to kill, S. i. 116; ghātaye (opt. caus.), S. N. 705; ghā-
tayeyya (the same), S. N. 394; aghātayi (aor. caus.),
S. N. 308; ghātayi (the same), S. N. 309; pass., ghā-
tiyati, Mil. 186; 3rd, ghātaniya, ghātetabba, ib.
hanana, n., killing, striking, injuring, Mah. iii. 42.
hanu (ts.), f., the jaw, D. i. 11; J. A. i. 49818.
hanukā, f., the jaw, J. i. 49821; Sum. i. 97; Mil. 229;
hanuka, n., the same, Vin. ii. 266; J. A. i. 46115; ii.
12721; iv. 18813; -āṭṭhika, n., the jaw-bone, J. A. i. 2653
and f.
hanusamhanana, n., jaw-binding, incantations to bring on
dumbness, D. i. 11; Sum. i. 97.
hantar (hantr), m., a striker, one who kills, D. i. 56; A. ii.
116 and f.; iii. 161 and ff.; S. i. 85; Dhp. 389.
handa (hanta), a particle implying resolution and grief, well
then, come; voici, voilà (with pres. and fut., 1 pers. or
imper. 2 pers.); alas, D. i. 106; 142; ii. 288; S. N.
153; 701; 1132; J. i. 23310; iii. 13517; J. A. i. 8818;
2212; 23315=iii. 13520; cf. Sum. i. 237 (handāti vava-
sāyatthe nipāto); Dhp. A. 86.
hanna, n., modesty, J. A. i. 42126.
hambho (hambo), a particle expressing surprise or haughti-
ness, J. A. i. 18423; 49424; Dhp. A. 299.
hammiya (harmya), n., a long, storied mansion which has
an upper chamber placed on the topmost storey, a
large building, Vin. i. 58, etc.; ii. 146; 195; Mil. 393;
-gabbha, n., a chamber on the upper storey, Vin. ii. 152.
haya (ts.), m., a horse, V. V. lxiv. 1; J. ii. 9820; Mil. 2;
speed, M. i. 446.
har, 1, (1) To carry, J. A. ii. 17614; Dhp. 124; to take with
one, D. i. 8; 142. (2) To bring, J. A. i. 20827; Dhp. A.
106; to offer, J. A. i. 2388; S. N. 223. (3) To take,
gather (fruits), Mil. 263. (4) To fetch, buy, J. I. 29117
(mama santikā). (5) To carry away, to remove, D. ii.
160; 166; J. A. i. 28223; S. N. 469; Mah. i. 26; to do
away with, to abolish, J. A. i. 34511. (6) To take away
by force, to plunder, to steal, D. i. 52; J. A. i, 1877.
(7) To take off, to destroy, to cure, J. A. i. 22230 (jīvitāṁ); 31028 (visāṁ); to kill, J. A. i. 28114; haritumīn (inf.) J. A. i. 1877; jahāra (pf.) Kacc. 243 (Müller, Pāli. Gr., p. 117, from Jhā); ahāsi (aor.), S. N. 469 and f.; Dhp. 3; J. iv. 30819; haritvā (ger.), D. ii. 160; It. 13 and f.; hāṭāna (ger.), J. iv. 28017; harīyati (pres. pass.), is carried, M. i. 33; haritabba (fut. part. pass.), J. A., i. 1877; 28114; haṭā (p.p.p.), carried off, J. A. i. 49811; Dhp. A. 157; haṭahahatakesa, with dishevelled hair, S. i. 115; hāreti (caus.), to cause to take, S. N. 395; to cause to be removed, to remove, J. A. i. 34511; ii. 1761; Dhp. A. 220; hāretabba, that should be brought out of the way, J. A. i. 29811; harīpeti (caus.), to cause to be brought, to offer, Vin. i. 245; J. A. ii. 385.

hara (ts.), taking, seizing; vayohara, bringing age (said of grey hairs), J. i. 13824; m., a name of the god Siva.

harana (ts.), n., taking, seizing, removing, J. A. i. 11716, 11812; 23210; kucchihrana, n., filling of the belly, J. A. i. 27724.

haranaṇaka, n., goods in transit, Vin. iii. 51.

haranī (ts.), f., a passage (by which flavours pass), Vin. ii. 197; J. A. v. 2935; 45825; kaṇṇamalahanī, f., an instrument to remove the wax from the ear, Vin. ii. 135.

harāy (hri), to be ashamed, Vin. i. 88; ii. 292; D. i. 213; M. i. 120; It. 43; cf. hiriy.

hari (ts. chant), green, tawny, Dh. S. 617; Asl. 317; m., a name of the god Viṣṇu, plur. Harayo, D. ii. 260; n., gold, -ssavatana, gold-coloured, J. ii. 3323.

haricandana (ts.), n., yellow sandal.

hariṇa (ts.), m., a deer, J. A. ii. 2611.

hariṇakalanka (ts.), m., the moon.

hariṇaṅka (hariṇāṅka), m., the moon.

harita (ts.), green, Vin.i. 137; D. i. 148; S. i. 5; J. i. 875; ii. 11018; J. A. i. 8632; ii. 2610; green, fresh, Vin. iii. 16; n., green, grass, P. P. 56.

haritaka (ts.), n., a pot-herb, D. ii. 342.

haritatta (cīva), n., greenness, Vin. i. 96.
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*harītāla* (ts.), n., yellow orpiment, Thig. 393.

*haritupatta*, covered with green, M. i. 343; J. A. i. 39915.

*harittaca* (-tvaca), gold-coloured, Thig. 333; Thig. A. 235; -kumāra, m., name of the Buddha in a former existence, J. A. iii. 4979.

*Haribhuṇjaratṭha*, n., the same as Suvaṇṇabhūmi, Sās. 11; 49.

*haripada*, m., gold-foot, or yellow-leg, a deer, J. iii. 18419.

*haritaka* (ts.), m., yellow myrobalan, Vin. i. 201; 206; J. iv. 3637; J. A. i. 8012; Asl. 320 (text *haritaka*); -kī, f., the myrobalan tree, Vin. i. 30; M. iii. 127.

*karitakapanṭikā*, f., the business of florist and seedsman, Vin. ii. 267.

*hareṇukā* (ts.), f., pea, M. i 245; J. v. 40525; J. A. v. 40618.

*hala* (ts.), n., a plough.

*Halaṅka*, n., name of a town, Sās. 72.

*halam* (hi + alam), enough of; *halam dāni pakāsitum?* why should I preach? Vin. i. 5 = D. ii. 36 = M. i. 168 = S. i. 136.

I. *halāhala* (ts.), m., a kind of deadly poison, J. iii. 10314; J. A. i. 27111; 27823; 3802; v. 46524; Mil. 256.

II. *halāhala* (compare *halahala*), n., uproar, tumult, J. A. i. 4721 and ff.; Mil. 122.

*Haliddaracasanā*, n., name of a hamlet among the Koliyas, S. v. 115.

*haliddā* (haridrā), f., turmeric, Vin. i. 201; J. A. v. 8915.


*hava* (ts.), m., calling, challenge, Dāth. ii. 14.

*havana* (ts.), n., a sacrifice, Kacc. 322.

*have* (ha vai), indeed, certainly, D. ii. 168; S. i. 169; S. N. 120; 181; 323; 462; Dhp. 104; 151; 177; 382; J. i. 8131; 36511.

*havya* (ts.), n., an oblation, offering, S. i. 169; S. N. 473 and f.; 490; p. 80.
has, to laugh, to be merry, hasati (pres.), B. i. 28; Mah. xxxv. 59; Dhp. A. 120; hassati (pres.), S. N. 829; hasi (aor.), J. A. ii. 10314; hāseti (caus.), to cause to laugh, to gladden, Mah. xxxii. 46; hāsesi (aor.), Vin. iii. 84; hāsayamāna (pres. part.), making merry, J. A. i. 1633; 20913; 2109; hāsayitvāna (ger.), Mil. 1; hāsāpeti (caus.), J. A. vi. 31126.

hasana (ts.), n., laughter, Dhp. A. 160.

hasamānaka, laughing, merry, Mah. xxxv. 55.

hasita (= hrṣita, Tr.), laughing, n., laughter, mirth, B. i. 28; Dhp. A. 120; Abh. S. 2; hasita, J. A. i. 6210 (read hesita).

hassa (hāsyā), ridiculous, S. N. 328; n., laughter, mirth, D. i. 19; S. N. 926; Sum. i. 72; P. V. A. 226; Mil. 266; a joke, a jest, hassā pi, even in joke, M. i. 415; hassena pi, the same, J. A. v. 48127; hassavasena, in jest, J. A. i. 43920.


II. hā, to leave, S. N. 1, etc.; Dhp. 91; It. 73; J. i. 28814; J. A. i. 31218; to leave life, to give up, D. ii. 286; S. N. 589; J. v. 4657; to leave behind, S. N. 809; 1121; Dhp. 29; to abandon, S. N. 506; Dhp. 88; It. 55; 78; jahāti (pres.), S. N. 1; Dhp. 91; jahassu (imper.), S. N. 1121; hessāmi (fut.), J. iv. 41519; hassāmi (fut.), J. iv. 42020; v. 4657; hāhasi (fut. 2nd sing.), J. iii. 17226; jahissāmi (fut.), Dhp. A. 95; jahissāmi (fut.), J. iv. 41519; jahissasi (fut.), J. A. iii. 1734; aor. jahi, J. v. 46915; pl. ḍimsu, J. iv. 31416; hātvā (inf.), Pgd. 4; jahitvā (inf.), J. A. i. 31218; Dhp. A. 91; hitvā (ger.), D. ii. 286; S. N. 284; It. 55; hitvāna (ger.), D. ii. 286; S. N. 60; jahitvā (ger.), Dhp. A. 277; jahetvā (ger.), S. N. 500; ḡayati (pres. pass.), is left behind, falls short, D. i. 208; J. i. 18120; decreases, decays, D. ii. 118; S. N. 817; P. P. 71; J. A. i. 2799; ḡayetha, ḡayeyya, ḡeyeyyuṁ (opt. pass.), D. ii. 118; ḡayissati (fut. pass.), D. ii. 118; ḡiyati (pres. pass.), Kacc. 257; ḡiyetha (opt. pass.), might fall short, J. ii. 653; ḡiyamāna (pres. part. pass.), being lost, S. N. 944; ḡatabba
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(fut. part. pass.), that ought to be abandoned; hīna (p.p.p.), falling short, low, inferior, D. i. 98; S. iv. 88; S. N. 799; J. A. ii. 623; wanting, P.P. 35; base, vile, wretched, low, Vin. i. 10; D. i. 82; S. ii. 154; iii. 47; iv. 309; S. N. 903 and f.; Dh. S. 1025; Asl. 45; deprived of, S. N. 725; hīnāya āvattati, turns to the lower, gives up orders, returns to the world, Vin. i. 17; S. ii. 231; iv. 191; Ud. 21; hīnāya vattati, the same, J. A. i. 27610; hīnāyāvatta, who returns to the world, M. i. 462; S. ii. 50; iv. 103; J. A. i. 20623; jahīta (p.p.p.), left, S. N. 231; J. A. i. 3112; jahitakha, the same, J. A. i. 31023; hāpetī (caus.), neglects, omits, A. iv. 25; Dhp. 166; J. A. iv. 1822; ahāpetvā, without omitting anything, fully, A. ii. 77; Sum. i. 99; atthaṁ hāpeti, loses one’s advantage, fails, S. N. 37; J. i. 2512; postpones, delays the performance of, J. A. iii. 44822; causes to reduce, beats down, J. A. i. 12423; ii. 318; is lost, S. N. 90 (?) read hāyati).

III. hā, to go; hātabba (fut. part. pass.), Nett. 7; 32 (comm. gametabba, netabba).

hātaka (ts.), n., gold, A. i. 215; Thig. 382; J. v. 9027.

hātūna, see har.

I. hāp, 10, see hā (II.) [aggni].

II. hāp, 10, hāpetī (Sa. hāvayati), to keep up, to cultivate, J. iv. 22123; = v. 20121 = vi. 5655 (= jālito, hāpito [aggi], comm.); v. 19522 (hāpeti = jahabi, comm.); cf. hū.

hāna (ts.), n., relinquishing, falling off; -bhāgiya, conducive to relinquishing (of perversity and ignorance), A. ii. 167; Nett. 77.

hāni (ts.), f., decrease, loss, S. ii. 206; 242; J. A. i. 3382; 3467; falling off, waste, Mah. xxxiii. 103.

hāyana (ts.), n., diminution, decay, D. i. 54; Sum. i. 165.

hāyin, abandoning, leaving behind, S. N. 755 = It. 62.

hāra (ts.), m., a pearl necklace, Dhp. A. 94; denomination of the first sections of the Netti Pakarana, Nett. 1 and ff.; 195.

hāraka, f. hārikā, carrying, M. i. 385; J. A. i. 1347; 47918; sattha-h., an assassin, Vin. iii. 73.
Hāragaja, m., a class of gods, D. ii. 260.

hārahārin, f. -i, tearing, rapid, A. iv. 137 (rakkhanalavelūdā-dini haritabbāni harītīvī samatto, comm.)

hāri (ts.), attracting, charming, S. iv. 316.

hārika, carrying, D. ii. 348; m., name of a Coraghātaka at Rajagaha, S. ii. 260; Vin. iii. 107.

hārinika (ts.), m., a deer-hunter.

Hārita, m. (1) A Mahābrahman, D. ii. 261; Sum. i. 40; Mahābodhiv. 64. (2) Name of a young Brāhmaṇa, J. iii. 49826; 50114; J. A. iii. 49817 and ff. (3) Name of a Thera, the author of Thag. 29; 261-263.

Hāritajātaka, n., the 431st Jātaka, J. A. iii. 496 and ff.; 53427; v. 11726.

hārinī, f. -nī, taking, carrying, J. A. i. 18321; robbing, J. i. 2042.

hāriya, carrying, Ap. in Thig. A. 200; V. V. l. 9; V. V. A. 212.

hālidda (hāridra), yellow, Kacc. 190.

Hāliddikāni, m., name of a householder in the Avanti country, S. iii. 13; iv. 115.

hāva (ts.), m., coquetry, dalliance.

hāvaka, m., one who performs a sacrifice, Kacc. 323.

hās, 10, see has.

hāsa (ts.), m., laughter, mirth, joy, Dhp. 146; J. v. 11224; J. A. i. 3310; ii. 8218; -dhamma, m., merriment, sporting, Vin. iv. 112.

hāsapañña, of bright knowledge, wise, M. iii. 25; S. v. 376 and ff.; J. A. iv. 13624; -tā, f., wisdom, S. v. 412; A. i. 45, various reading hāsa-.

hi (ts.), for, because, indeed, surely, Vin. i. 13; D. i. 4; Dhp. 5; S. N. 21, etc.; hi (in the verse), J. iv. 4956; tena hi, well then, Dhp. A. 89, etc.; h'etām = hi etām, thus, no h'etām, not so, D. i. 3, etc.; h'evam = hi evam, so, etc.

him, v. hinkāra.

hims (ts.), to hurt, injure, D. ii. 243; S. N. 515; Dhp. 182;
to kill, M. i. 39; Dhp. 270; himsāpeti (caus.), P. V. A. 123.

himsana (ts.), n., striking, hurting, killing, Mah. xv. 28.
himśā (ts.), f., injury, killing, J. i. 445
himsa-mano, wish to destroy, Dhp. 390.
himśāpana, n., injuring.
himśitar, n., one who hurts, D. ii. 243.
hikkā (ts.), f., hiccup, Saddhammop. 279.
hinkāra, m., uttering the sound hin, Smp. 337.
hīṅgu, n., the plant asafetida, Vin. i. 201; V. V. A. 186.
hīṅgulaka, m., vermilion, V. V. A. 4; 168; -likā, f., the same, V. V. A. 324.
Hīṅgulapabbata, m., a mountain in the Himālaya, J. A., v. 415
hīṅguli (ts.), m., vermilion, Mah. xxvii. 18.
hitā (ts.), useful, suitable, beneficial, friendly, P. P. 457 f.;
Dhp. 163; m., a friend, benefactor, Mah. iii. 37; n.,
benefit, blessing, good, Vin. i. 4; S. N. 233; A. i. 58;
ii. 96 and ff.; 179; It. 78 and f.
hitakara (ts.), m., a benefactor, Mah. iv. 65; Kacc. 268.
hitānukampin, friendly and compassionate, D. i. 4; 227;
S. N. 693; J. i. 2417; 2447.
hitūpacāra (hitu-upa-), m., beneficial conduct, saving
goodness, J. A. i. 1728.
hitēsin (hitaisin), desiring another’s welfare, well-wisher,
M. ii. 238; S. iv. 359; v. 157; -tā, f., seeking another’s
welfare, Dh. S. 1056; Asl. 362.
hitvā, see hā (II.).
hintāla (ts.), m., a kind of palm, Phoenix paludosa, Vin.
i. 190.
hima (ts.), cold, frosty, Asl. 317; n., ice, snow, J. A.
iii. 5516; -pātasamaya, m., the time when snow is
falling, Vin. i. 31; M. i. 79; -vāta, m., the wind of
the winter, J. A. i. 39021.
Himāgiri, m., the Himālaya, Mil. 2.
himavat (ts.), snowy, J. v. 6313; m., the Himālaya mountain,
the king of mountains; Himavā (nom.), A. iii. 240;
S. ii. 137; v. 164; J. vi. 20413; J. A. vi. 5808;
-vanam (acc.), M. iii. 166; 177; A. iii. 44; S. ii. 138;
v. 68; J. i. 628, etc.; J. A. i. 74, etc.; Mahābodhiv. 2;
-van (acc.), J. vi. 2724; -vanena (instr.), J. A. i. 14025;
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Sās. 18; -vantā (abl.), J. A. i. 304; -vantato (abl.), P. V. 29; J. A. i. 140; -vato (gen.), S. ii. 137; v. 148; 164; J. iv. 281 and ff.; J. A. v. 392, etc.; -vantassā (gen.), S. N. 422; J. i. 6; etc.; P. V. 63; -vati (loc.), J. A. ii. 396, etc.; P. V. A. 152; V. V. A. 104; Mahābodhiv. 113; Sās. 164; -vante (loc.) J. A. i. 61, etc., P. V. A. 75; 153; Dip. viii. 10; Sās. 68; -vataṁ (gen. pl.), Mil. 242, in compounds -vā-, Thig. 692; Dip. vi. 3; -vanta-, Vin. ii. 161; D. i. 92; P. V. A. 162, etc.

Himavantapadesa, m., the Himalaya region, S. i. 116; J. A. i. 280; Dhp. A. 153.

Himavantapassa, m., the slopes of the Himalaya, Vin. ii. 161; iii. 147; D. i. 92; S. i. 61; J. A. i. 218, etc.

Himavantavāṇṇanā, f., part of the Vessantarajātaka, J. A. vi. 496 and ff.

Himācala (ts.), m. the Himalaya.

hiyo (hyas), yesterday, Vin. i. 28; ii. 77; J. A. i. 70; 237; v. 461; Dhp. A. 227; Mil. 9; cf. hiyo.

hiraṇṇa (hya), n., gold, Vin. i. 245; 276; S. N. 285; 307; 769; gold-piece, S. i. 89; J. A. i. 92; often together with swaṇṇa, Vin. i. 150; D. ii. 179; hiraṇṇaswaṇṇam, gold and money, M. iii. 175; J. A. i. 341; hiraṇṇolokanakamma, n., valuation of the gold, J. A. ii. 272.

hiraṇṇagabhha (hyaqabha), m., a name of the god Brahmā.

Hiraṇṇavatī, f. (1) A river, D. ii. 137. (2) A town, J. vi. 269; J. A. vi. 270; 10; 11.

hirika (hirika), shame, in compound; ahirika, shameless, unscrupulous, A. ii. 219; P. P. 19; It. 27 (ahirika); ahirika, n., unconscientiousness, P. P. 19; chinnahirika, shameless, J. A. i. 258.

Hirijātaka, n., the 863rd Jātaka, J. A. iii. 196 and f.

hiriy (hri), to blush, to feel conscientious scruple, Dh. 6, 30; P. P. 20; 24; Mil. 171; cf. harāy.

hiriya (hri), m. and n., shame, conscientiousness, V. V. A. 194.

hirivera (hri), n., a kind of Andropozon, Sum. i. 81.
Hirisutta, n., the third Sutta of the Cūlavagga of the Sutta Nipāta, S. N., p. 44 and f.

hirī (hiri), f. (1) Shame, bashfulness, loathing of sin, conscience, S. i. 33; S. N. 77; 253; 719; P. P. 71; J. i. 129\textsuperscript{21}; J. A. i. 207\textsuperscript{17}, Nett. 50; 82; explained, P. P. 23 and f.; opposed to ottappa, fear of sin, A. i. 51; It. 36; Nett. 39; the difference between the two explained, J. A. i. 129\textsuperscript{23} and ff.; Asl. 124; hiri-otappa, n., shame and fear of sin, J. i. 129\textsuperscript{21}; It. 36; Dhp. A. 303; hirottappa, n., the same, M. i. 271; S. ii. 220; It. 34; J. A. i. 127\textsuperscript{2}; 206\textsuperscript{27}; 207\textsuperscript{14}; Dhp. A. 240; hirikopīna, n., a cloth to cover the pudenda, M. i. 10; hirinisedha, restrained by conscience, S. i. 7; 168=S. N. 462; Dhp. 143; hiribala, n., the power of conscientiousness, A. ii. 150; Dh. S. 30; 101; hirimat, bashful, modest, conscientious, It. 97; P. P. 23; hirimat, the same, S. ii. 207 and f.; iv. 243 and ff.; A. ii. 227; hirimana, modest in heart, conscientious, D. ii. 78; M. i. 43; S. ii. 159. (2) Name of one of the daughters of Indra, J. v. 393\textsuperscript{12}; J. A. v. 392\textsuperscript{21}, etc.

hirika, various reading instead of hirika, which see.

hilād (hlād), to be glad.

hilāda (hlāda), m., pleasure.

hīl (hīḍ) (1) only caus. hīleti, to be vexed, to grieve, S. i. 108; to vex, grieve, V. V. lxxxiv. 46; (10) to scorn, disdain, feel contempt for, D. ii. 275; S. N. 713; J. ii. 258\textsuperscript{20}; hīlīta looked down upon, Vin. iv. 6; Sum. i. 256; Mil. 227; 229.

hīlana, n., scorning, disdain, Mil. 357.

hīna, see hā (II.).

hīnaka (ts.), wanting, deprived.

hīnajacca (-jātya), low-caste, low-born, J. A. ii. 5\textsuperscript{23}; iii. 452\textsuperscript{19}; used of a Brāhmaṇa, J. A. v. 257\textsuperscript{21}.

hīnavāda, m., who has lost his disputes, S. N. 827.

hīnādhimutta (ṅkta), having low inclinations, P. P. 26; -ika, the same, S. ii. 157; It. 70.

Hīyagalla, n., name of a place, Mahābodhiv. 136.

hiyati, see hā (II.).
hīyattanna (hyastana), belonging to yesterday; -nī, f., the imperfect, Kacc. 229.

hīyo (hyas), yesterday, Kacc. 229; see hīyyo.

hīra (ts.), m., a necklace, V. V. A. 176; a small piece, splinter, J. A. iv. 3014; hīrhāraṁ kar, to cut to pieces, to chop up, Dhp. A. 176; J. A. i. 91.

hu (ts.), to sacrifice; juhati (pres.), S. N., p. 79; Payoga-siddhi, II. 72, Thag. 343; jēhati, jēhaio (pres. part. gen. sing.), S. N. 428; juhitvā (ger.), S. N., p. 79; jēhoti, jēhvati, Kacc. III. 7; fut. jēhissāmi, S. i. 16620 (aggini"); aor. jēhiṃ, Thag. 341; hutā (p.p.p.), Vin. i. 36 = J. i. 8318; D. i. 55; Sum. i. 165; P. P. 21; Dh. S. 1215; hutavat (perf. part. act.), one who has sacrificed, Kacc. 281; caus. hāpeti, v. II. hāp.

hunī, the sound hunī, V. V. A. 77.

hukku, the sound uttered by a jackal, J. A. iii. 11322.

hunīkāra, m., uttering the sound hunī, roaring.

hutāvaha (ts.), m., fire.

hutavin, who has sacrificed, Kacc. 281.

hutāsana (śana), m., fire, Dāṭh. ii. 43; Tel. 23.

hutta (hotra), n., sacrifice, V. v. aggī-hutta.

hup eyya, it may be, Vin. i. 8 = huyeyya, M. i. 171; see bhū.

hurāmī, there, in the other world, in another existence, 
prp. w. acc., on the other side of — i.e., before, 
S. N. 1084; usually in the connexion idha vā hurāmī vā, 
in this world or the other, S. i. 12; Dhp. 20; S. N. 
224 = J. A. i. 9624, etc.; hurākurāmī, from existence to 
extistence, Dhp. 334; Dhp. A. 409; Morris (J. P. T. S., 
1884, p. 105) compares Marāthi hurāhurī, regretting, 
uneasy, hankering, and translates ‘eagerly, hankering-
ingly.’

husā (snusā), f., a daughter-in-law.

huhunākajātika, m., a huhunāka Brāhmaṇ, a Brāhmaṇ utter-
ing and putting confidence in the sound hunī, Vin. 
i. 2; Ud. 3; nihuhunāka who does not confide in the 
sound hunī, Vin. i. 3; see J. P. T. S., 1897-1901, 
p. 42.

hāti (ts.), f., calling, challenging, S. i. 208.
ke (ts.), a vocative particle, eh, he, M. i. 125.

heṭṭhato (from following), below, from below, Dh. S. 1282; 1284; Mah. v. 64.

heṭṭhā (aḍhaśāṭi), down, below, Vin. i. 15; D. i. 198; It. 114; J. A. i. 71²; prp. w. gen. (abl.) or compound; under, J. A. i. 176⁷; ii. 103¹; lower in the manuscript —i.e., before, above, J. A. i. 137¹⁵; 206¹⁸; 350⁸, etc.; lower, farther on, J. A. i. 235²⁴.

heṭṭhānāśikasota, n., the lower nostril, J. A. i. 164¹¹.

heṭṭhābhāga, m., the lower part, the part below, J. A. i. 209¹; 484²³; Dhp. A. 78.

heṭṭhābhūmi, f., ground floor, Dhp. A. 250.

heṭṭhāmaggattaya (-mārgataya), n., the three lowest paths (sotāpanna, sakidāgāmin, anāgāmin), Dhp. A. 421.

heṭṭhāmaṇḍa, m., a platform outside a house under the eaves, a sty, J. iv. 365⁴; J. A. i. 197¹²; ii. 419²⁵.

heṭṭhāvāṭa, n., the wind below, blowing down from, J. A. i. 481¹⁴.

heṭṭhāsana, n., a lower seat, J. A. i. 176⁹.

heṭṭhāsisaka (-śīra), head downwards, J. A. iii. 13¹⁹.

heṭṭhima, lower, lowest, Vin. iv. 168; Dh. S. 1016; Sad-dhammop. 298; 240; 256; -koṭi, the lower end, Dhp. A. 261; -tala, the lowest level, J. A. i. 202¹³; -sākhā, the lowest branch, Dhp. A. 157; -gāthā, preceding stanza, Dhp. A. 369.

heṭṭhimantena, at least.

heṭṭh (ts.), 10, to harass, worry, injure, J. iv. 446²⁰; 471²; aheṭṭhayanī (pres. part.), Dhp. 49; S. i. 21; aheṭṭhayāna (pres. part. med.), S. i. 7; iv. 179; heṭṭhayita (p.p.p.), J. iv. 447².

heṭṭhaka, m., one who harasses, a robber, J. iv. 495¹³; J. A. iv. 496²².

heṭṭhanā, f., harassing, D. ii. 243; C. 82.

dhatami = hi etami, It. 76, etc., see hi.

heti (ts.), f., a weapon.

hetu (ts.), m. (1) Cause, reason, S. i. 134; Dh. S. 595; 1053;
often together with paccaya, S. iii. 69-71; D. i. 53;
ii. 107; M. i. 407; the difference between the two
explained, Nett. 78 and ff.; Asl. 308. More particularly in Abhidhamma, the six mūlāni or bases of good and bad karma—viz., lobha, doṣa, moha, and their opposites, Dh. S. 1053 f., Paṭṭh. p. 1. Four kinds of hetu are distinguished in Asl. 308. hetu (abl.), on account of, by means of, for the sake of, D. i. 14; M. ii. 187; A. i. 189; S. N. 775; 1131; Dhp. 84; J. i. 365; J. A. i. 238. (2) Suitability to the attainment of Arahatship, one of the eight conditions precedent to becoming a Buddha, B. ii. 59 = J. i. 14; 44; J. i. 45; J. A. i. 14 ff. (3) logic, Mil. 3.

hetuka, at the end of a compound, causing, caused by, Mah. i. 45; pahātabbahetuka, the causes of which are to be put away, Dh. S. 1009.

hetuja, rising from a cause.

hetuppabhava (prabhavā), rising from a cause, conditioned, Vin. i. 40, etc.

hetumat, having a cause.

hetuwe, to become, B. ii. 10 = J. i. 41; see bhū.

Hetuvāda, m., name of a sect, K. V. A. 153 and ff.; ahetu- vāda, name of a sect, S. iii. 73.

hetuso (śas), vipāka = pajānāti, to know a result by way of its cause, S. v. 304.

hema (heman), n., gold, D. ii. 187.

Hemaka, m., name of one of Bāvari's disciples, S. N. 1007; 1084; 1124.

hemanta (ts.), m., the winter, J. A. i. 86; Mil. 274.

hemantika, destined for the winter, wintry, Vin. i. 15; 31; M. i. 79.

Hemamala, f., name of a princess, Sās. 28.

Hemamālaka, n., a Dagoba at Anurādhapura, Mah. xv.167, etc.

hemavanṇa (rva), of golden colour, D. ii. 134; Thig. 333; Thig. A. 235; Asl. 317.

Hemavata, m. (1) Name of a yakkha, S. N. 154. (2) A sect, Mah. v. 9; Mahābodhi. 97.

hemavataka, m., belonging to, living in the Himālaya, J. A. i. 506; 16; iv. 437; name of a sect = Hemavata, K. V. A. 5; -tika, the same, Dip. v. 54.
Hemavatasutta, n., the 9th Sutta of the Uragavagga of the Sutta Nipāta, S. N. 27 and ff.
Hemavatā, f., name of a river in the Himalaya, J. iv. 488²⁹.
Hemā, f., name of a Bhikkhuni, Dip. xv. 78; xviii. 11.
Hemāsā, f., name of a Bhikkhunī, Dip. xviii. 24.
Heyya (hēya), to be abandoned, Kacc. 275; see hā (II.).
Heraṅnika, m., a treasurer, J. A. i. 369¹¹; iii. 193³⁶ and f.;
Sum. i. 315; Mil. 331.
Heraṅnikāni, m., name of a Therā, the author of Thag.
145-146.
Helā (ts.), f., a sport, dalliance.
Heva (hi-eva), quite, just, exactly, Dhp. 47; Dhp. A. 233; 403.
Hevaṁ, see hi.
Hes (hres) (1) to neigh, J. A. i. 51¹³; 62¹⁰ (text has); hesita,
n., neighing, xxiii. 72.
Hesa (hresa), f., neighing, Dāṭh. v. 56.
Hessati, (1) fut., from bhū; (2) fut., from hā (II.).
Hehiti, fut. 3rd sing., from bhū, B. ii. 10 = A. i. 4¹.
Hotabba (bhavitavya), that ought to be, see bhū.
Hoti, see bhū.
Homa (ts.), m. and n., oblation, D. i. 9; Kacc. 314.
Horāpātaka (ts.), m., an astrologer, Mah. xxxv. 71.
NOTES BY HARINĀTH DE, M.A.

I. PĀNINI AND BUDDHAGHOSA.

In the Visuddhimaggo (p. 423 of the Burmese edition, 'Indriyasaccanidde') we read:


Buddhaghosa goes on to add:

'Api ca ādhipaccasankhātena issariyaţţhenāpi ātāni indriyāni. Cakkhuviṁnaṇādippavaţţiyambhi cakkhaţdinaţ siddhaţ ādhipaccam. Tasmiṁ tikkhetikkhattā mande mandattāti. Ayam tāv' ettha atthato vinicchayo.'

These explanations of indriya are evidently a reminiscence of Pāṇini, v. 2, 93.

'Indriyam indralingam indradrṣṭam indraṛṣṭan indra-juṣṭam indradattam iti va,' which sutra is thus translated by Böhtlingk: "'Indriya' bedeutet 'Indra's Glied' "'Von Indra gesehen'" "'Von Indra geschaffen'" "'Von Indra erwünscht'" oder "'Von Indra gesehen.'"
This shows conclusively that Pāṇini the grammarian lived before Buddhaghosa, and that those who, like Professor Fischel, maintain that he lived in the sixth or seventh century A.D. are wrong.

The first historical mention of Pāṇini, I think, occurred in a copper-plate grant of the seventh century A.D., which was edited, I think, by my distinguished countryman, Professor Ram Krishna Gopal Bhandarkar in the first volume of the Indian Antiquary.

II. A NOTE ON THE WORD ‘LANKĀRO.’

In the Śilānīsaṃsa jātaka (Fausböll, ii. 112) occurs the phrase, ‘sovāṇṇamayo laṅkāro.’

In Vol. II. of the Cambridge University Press translation of the Jātakas, Mr. Rouse, the translator, omits the phrase altogether, and adds the following note:

‘Lakāro or lankāro: I do not know what the word means. Professor Cowell suggests “anchor,” the modern Persian for which is langar (لاگر).’

With all respect to the memory of my dear and revered teacher, Professor Cowell, at whose feet I learnt the elements of the Pali language, I venture to suggest that the word means ‘a sail.’ My authority for this signification is a passage from Buddhaghosa’s Visuddhimagga (p. 110 of the Burmese edition Patthavikasīnānīdesa):

‘Yathā ca accheko niyāmako balavāte lankāram pūrento nāvam videsam pakkhandāpeti. Aparo accheko mandavāte lankāram oropento nāvam tattheva ṭhapeti. Cheko pana mandavāte lankāram pūretra balavavāte aḍḍhalankāram pūretra sothina icchitaṭhānam pāpuṇāti.’

III. A NOTE ON A PASSAGE IN PRAJÑĀKARAMATI’S COMMENTARY ON S’ĀNTIDEVA’S BODHICARYĀVATĀRA.

(1-4. ‘Kṣaṇa-sampad iyam sudurlabhā pratilabdhā purushārthasādhani,’ etc.)

Prajñākaramati’s commentary on the passage referred to above runs as follows:

‘Mahāraṇava-yuga-chedra-kurma-grivāpañaḥpamā.’

On this last simile Professor Louis de la Vallée Poussin cites Kern’s Saddharmapundarika (p. 423):

‘As the entering of the tortoise’s neck into the hole of the yoke formed by the great ocean,’ and the note thereof, ‘I am as unable to elucidate this comparison as Burnouf was . . .’—‘It is as unlikely to happen as if a tortoise should put its neck into a hole opening every yuga in the world’s ocean.’

This simile is thrice referred to in Pali books. For instance, we read in the Therigāthā 500 (No. 73. ‘The Gāthās of Sumedhā’):

‘Sara kāṇakacchapaṃ pubbe samudde aparato ca yuca-chedaṃ.

Siram tassa ca patimukkam manussalābhahamhi opammāṃ.’

Again, compare Buddhaghosa’s Atthasālini (Dr. E. Muller’s edition, p. 60, § 191):

‘Yo pan’ esa aṭṭhahi akkhaṇehi parivajjito (correct Muller’s “parivattito”) navamo khaṇo patirupadesavādiko ca cutucakkasankhāto okāsaṭṭhena khaṇo vutto so manussattā-buddhappāda-saddhammatthiti-ādikām (correct Muller’s “Sammādiṭṭhiādikām”) khaṇasamaggīṃ vinā natthi. Manussattādīnañ ca kāṇakacchappamādihi (correct Muller’s “Kacchappamādihi”) dullabhavavo iti khaṇasam dullabhattā suṭṭhutam khaṇāyatam lokuttaradhammaṃ upakārabhūtam kusalam dullabhavam eva. Evam etesu khaṇasankhāto samayo kusaluppatiyā dullabhābhavāṃ dipeti.’

The above passage throws considerable light on the extract quoted from the commentary on Bodhicaryāvatāra. The original passage in which the comparison first occurs is to be found in the Bālopanḍitasuttam in Majjhima Nikāya (No. 129, p. 169 of vol. iii. of Mr. Chalmers’s edition, = S. v. 455):
'Seyyathāpi puriso, bhikkhave, ekacchigalāṁ yugam samudde pakkhipeyya, tam enam puratthimo vāto pacchimena samhareyya, pacchimo vāto puratthimena samhareyya, uttarō vāto dakkhiṇena samhareyya dakkhiṇo vāto uttareṇa samhareyya; tatr’ asa kāṇo kacchapo; so vassasatassa accayena sakīṁ ummujjeya.—Tam kīṁ maññatha, bhikkhave? Api nu so kāṇo kacchapo amukasmiṁ ekacchigale yuge gīvaṁ paveseyyāti?’ ‘Yadi nunā, bhante, kadāci karhaci dighassa addhuno accayenāti.’

‘Khippataram kho so, bhikkhave, kāṇo kacchapo amukasmiṁ ekacchiggale yuge gīvaṁ paveseyya, tato dullabhata- rāham, bhikkhave, manusattaṁ vadamī sakīṁ vinipātagata- tena bālena.’
IX

COLLATION OF THE SIAMESE EDITION
OF THE ITI-VUTTAKA

JUSTIN HARTLEY MOORE, A.M.

In working upon a translation of the Iti-vuttaka, a text which has been admirably edited by Professor Windisch in the Pāli Text Society publications, 1890, I have found it especially serviceable and interesting to make a thorough comparison of Windisch’s edition with a copy of the King of Siam’s text. I have had access to the latter in the elaborate edition of the Buddhist ‘Tipiṭaka,’ in thirty-nine volumes, which was presented to Columbia University, among several other American institutions of learning, through the munificence of this enlightened Oriental ruler. A careful list of the titles included in the Siamese edition was prepared by Professor C. R. Lanman, of Harvard University, and published in the ‘Journal of the American Oriental Society,’ Proceedings, April, 1895, p. ccxliv. As shown by this list, the ‘Iti-vuttaka’ forms part of vol. xxv. in the series, pp. 185-261. The Siamese alphabet is the script used throughout the edition, and it may be that the employment of this unfamiliar alphabet has prevented the volumes from being more generally studied by Western scholars, than would have been the case had a Roman transliteration been used. On this account, therefore, the following collation of a small part of the set may be found serviceable, and may indicate how closely this Siamese edition agrees in its readings with other texts already published in Europe, and also in what respect it differs from the Windisch text.
Collation of the Siamese Edition of the ‘Iti-vuttaka’ 177

In regard to the abbreviations employed, the symbol S. refers to the King of Siam’s edition. The large numerals refer to the 112 divisions of the Pali text, as marked in Windisch’s edition, the small numerals to the lines of the prose passages in these 112 divisions, while the letters a, b, c, etc., have reference to the lines of the poetical selections. Where, in a few instances, these latter contain more than twenty-six lines, the twenty-seventh line is numbered a\(^1\), the twenty-eighth b\(^1\), etc.

In the following list I have made comparison only between the two editions in question, and have not deemed it necessary to make a detailed comparison with the manuscript readings cited by Windisch in his footnotes. The two editions are identical in all respects, therefore, with the exception of the following citations:

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Collation of the Siamese Edition of the ‘Iti-vuttaka’

23\(^{1}\) insert Itivuttake Dukkanipātassā Pathamavaggo

28\(^{c}\) insert kho after imehi

23\(^{d}\) aguttāni ca

34\(^{a}\) anotappi

34\(^{d}\) ahiriko

34\(^{i}\) saññojanam

35\(^{a}\) saññojanañam

35\(^{b}\) samvarathānīceva

36\(^{a}\) thaṁcā-ti

35\(^{c}\) adesai

35\(^{f}\) mahesibhi

37\(^{a}\) kāyā-ti

38\(^{a}\) vitakko viveko ca

37\(^{b}\) dve vitakkā

38\(^{i}\) mārajahām

38\(^{n}\) janatam mapetasoko

39\(^{a}\) insert pi after ayam

39\(^{f}\) tattha pāpaṁ vir

40\(^{f}\) ahiriko

41\(^{k}\) pihantihāsapaññānām

43\(^{d}\) roganidham

43\(^{f}\) tādabhinanditum

44\(^{a}\) patisamvedayati

44\(^{b}\) dhātu

44\(^{a}\) dve imā

44\(^{i}\) sārādhikeyamkhyay

46\(^{d}\) māraṇjahaṃ

47\(^{a}\) viharato satimato sam-pajānassa

48\(^{2, 6}\) āpāyikā

48\(^{3, 7}\) idampahāya

48\(^{h}\) nirayaṃ te

49\(^{7}\) na sampasidati

49\(^{a}\) omit kho

49\(^{11}\) ayaṃ attā

49\(^{13}\) yāthāvan-ti

49\(^{18}\) insert ca after cakkhumanto

49\(^{e}\) saçe bhūtaṃ pariṇāno so

49\(^{i}\) insert dutiyavaggo dutiyo

49\(^{k}\) omit dukkanipatam niţhi-taṃ

49\(^{v}\) insert dukkanipatam niţ-thito

49\(^{w}\) insert Itivuttako Tikani-patassa pathamavaggo

53\(^{10}\) accechina

53\(^{a}\) addakkhi

53\(^{c}\) iti saccaparāmāso

53\(^{c}\) iti saccaparāmāso

58\(^{i}\) te ve

58\(^{i}\) pāragata

59\(^{s}\) paññakkh√

59\(^{a}\) silasamā√

62\(^{i}\) sace indri√

62\(^{s}\) mānasa

63\(^{l}\) saṁkhyaṃ

66\(^{c}\) suçiṃ socey√

67\(^{c}\) muniṃ mocey√

67\(^{d}\) nihāta√

67\(^{5, 8}\) saviciṃ

69\(^{a}\) pāragato

70\(^{d}\) omit idha

72\(^{b}\) atikamma

72\(^{c}\) sabbasaṁkhāra√

73\(^{j}\) niroppadi

74\(^{21}\) putto ca nesaṃ

74\(^{f}\) ye ca bhavanti

75\(^{6, 12, 17}\) kapanaddhika√

75\(^{s}\) mālāgandham

75\(^{s}\) seyyāvasathām

75\(^{14}\) vasathām pa√

75\(^{d}\) annapāñ√
Collation of the Siamese Edition of the ‘Iti-vuttaka’ 179

75\, sandanto ca vārīnā
76\, paṭṭapūṭṭasava
76b\, sampātām
77\, viṁśāñāñaṇca pabham-gunaṁ
77d\, aṭṭagā
dhātuso va
78\, sattahi samsandīṃsu
samiṃṣu
7816\, omit pi
7817\, omit sattahi saddhiṃ
79\, tatiyavaggo tatiyo
79 (uddān)\, tassuddāṇām
79 (uddān)\, te dasa. omit ti
79 (uddānaṁ)\, insert Itivuttako Tikanipā-tassa Catutthavaggo
\n
80\, yodha putte
80b\, saṃgahāni
81\, saṅkārīya\°
82\, omit anāsavaṇā
83\, pañcassa
83b\, saha[yat]aṁ
83k\, asaṃhirā
83x\, nivesaya
84\, insert bhikkhave after tayo-me
8413, 32\, tass-eva satthuno sāvako
84\, sekkho
84g\, apāpuranti
84b\, pamo[nc]anti
85\, supatiṭṭhiṭṭāya
86\, quotation marks are inserted before dharmānu
86\, omāno pana
86 f\, uda vāsayaṁ
87, 10\, biñ\°
8725\, paññābuddhikā
87d\, saṃsa[ha]tam
88\, omit andhatamaṁ
88k\, w\, pahiyyate tamhā
89\, omit the formulas vuttam
heitam, etc., and Ñattham
atham, etc.
89\, uttarīṁ kar\°
89, 11\, omit nerayiko
89c\, tadiminā
89 (uddān)\, catutthavaggo
89 (uddānaṁ)\, Itivuttako Tikanipātassa pañcama-vaggo
90\, apādā
90\, dvipādā
90\, omit yad-idaṁ
9011\, omimmadano
9011\, vatī\°
9014\, S. inserts after ‘hoti’ the following passage:
yavata bhikkhave saṃ-khātā dhammā ariyo aṭṭhanātiko maggo
[...

Notes:
- The script appears to be in Pāli, a language of ancient India.
- The text includes various numbers and symbols indicating editions, translations, or notes.
- Some words are marked as 'omitted' (omit).
- Quotation marks are used to indicate certain sections of the text.
- The text seems to be a part of a larger work, possibly a religious or philosophical text.
- The text contains references to various concepts and terms from Pāli literature, such as 'dharmānu' and 'saṃsāmādhi'.
kho pana pasannā
- nama aggo vipāko hoti

90 S. omits esa bhagavato
- sāvakasamgho āhu-
- neyyo pāhuneyyo
dakkiṇeyyo añjali-
- karaniyo anuttaram
- puññakkhettaṁ lok-
- assa

91 iñatṭā
91 bhayaṭṭā
91 omit na before ājivika
91 ājarāmaṁ
91 dukkhotinṇā
911 omit so ca
91 vi nassati
91 seyyaso
91 S. has the formula Etam
- attham, etc.

922 piṭṭhito piṭṭhito
923, 10 abhijjhālu
922 mam na passati
92 vūpasammati
93 omit pana
93a dosaggi
93b mohaggi
93u ṃpetvāna
93x ajjhagum
93d piṇḍito
94 omit hoti
95 nimmitasavattino
951 piṇḍitā
951 ajjhagum
96 āgantvā
96 samyutto arahāṁ
96 anāgantvā
96d gāminanti
96k pāragatā

979 sattatam sabodhiō
97 abhiṇṇā
91 jānati
91 p sabbapahō
99 S. omits the usual
- formulas before and
- after the prose passage

944 omit Kathaṁcāhāṁ bhik-
- khave . . . lapitalā-
- panamattena

997 S. inserts an interroga-
- tion mark after seyya-
- thīdam

999 omit timsam-pi jātiyo
9925 S. contains the words
- vaciduccaritena sam-
- annagatā, which Win-
- disch says 'are inten-
- tionally omitted in all
- MSS.'

99a-d This gāthā is not in S.
- Windisch says it is a
- later addition

99a paṭṭā
99n paṇcamaṇavaṅgga paṇca-
- namo
99 tikkanipāto niṭṭhito
99 inserts Itivuttako Catu-
- kanipātassa paṇca-
- mavaṅgo

1003 dhāro
100a sabbasattānukampi
101 pūtimuttaṁ
101 inserts anavajjena ca
- after sulabhēna ca
101 adhiggahīṭā
102 inserts evaṁ after jānato
102a vimuttīṇānaṁ
103 ye keci
108⁶ na me te
104¹ bhikkhū
104⁷ bahukāraṁ
104¹⁰ anussatim-paham
104²⁴ f pabhamkaṁ
104¹⁷ pannākkhandho
104ᵃ pamojaṁ
105⁴ omit bhikkhave
105ᵇ °addhāna
106⁶ sāhuneyyaṇi
106¹² bahukāraṁ
106¹⁴ omit lokassa
106¹ panḍitaṁ
107¹⁴ bahukāraṁ
107⁶ sabya
108⁴ omit bhikkhave bhikkhu
108⁵, ¹⁰ vuddhiṁ
108⁹ insert imasmiṇca te after dhammavinaya
108⁹ omit te... imasmiṃ
109⁵ saimi
109⁶ insert rahadham after purisa
109¹¹ ayaṁ-cevettha
109¹² sotenāti
109¹³ °salarupenāti
109¹⁶ kodhup
109¹³⁹ patisotām-ti
109ᵇ āyatīṁ
110³, ⁹, ¹⁴, ³⁰, ⁴¹ omit bhikkhave
110⁴ byantō
110⁵ bhikkhave bhikkhuno
110³⁵, ³¹, ³⁶, ⁴² na adhivāseti
110³⁶ byantikaroṭi
110³ vā yadi vā tiṭṭhāṁ
111¹ insert hotha in place of viharatha
111² paṭimokkhasam°
111³ bhayaḍassavino
111² °paṭimokkhā
111⁴ insert bhavataṁ in place of viharatham
111⁷ anumattō
111⁹ kimassa
111⁹ uttarīṁ
111³ araddhaviriyam hoti
111⁴, ²¹, ²⁸, ³⁶ appamuttaṁ
111³³ byāpādo
111⁵ ca dhammānāṁ
112³ visamyutto
112³⁰ °brahm°
112¹⁹ omit tathāgato
112ʷ isi
112²nd catukkanipāto niṭṭhito
112 (uddānaṁ)° bahukāraṁ

112²nd S. inserts the following stanza:
Samgāyitva samādahamsu purā arahanto ciraṭhiṇīya
tam āhu nāmena iti vuttananti iti vuttaka pāli niṭṭhita.
idam marammapothake āgataṁ.
MISPRINTS IN THE JINA-CARITA

I AM sorry to say that several misprints, which had already been corrected, have nevertheless appeared in Dr. Rouse's edition of the Jina-Carita in the last issue of the Journal. Our readers will recollect that the late Professor Edmund Hardy points out, in his edition of the Vimāṇa-Vatthu Commentary (pp. xi, xii), how corrections, even when stamped upon, have a way of coming up as round as ever. The following may be noticed:

Translation, vv. 36 and 58, for Dīparikara read Dīpāṅkara. (This shows how easily ů can be misread.)

v. 40, for mind of virtues, read mine of virtues.

v. 56, for Ramnaka read Rammaka.

v. 68, for Vessantasa read Vessantara.

v. 77, for Māza read Māyā.

v. 78, for geeses read geese.

v. 156, for Vejazasta read Vejayanta.

v. 162, for Kantarika read Kantaka.

v. 195, for expanse of sound read expanse of ground.

v. 222, for bent read went.

v. 280, for rājāyatama read rājāyatana.

v. 289, for Sarikhapāla read Saṅkhapāla (see first correction).

vv. 354, 360, 371, for Sudhdhana read Sudhdodana.

T. W. RHYS DAVIDS.
### Issues of the Pāli Text Society.

<table>
<thead>
<tr>
<th>Year</th>
<th>1.</th>
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<td>Journal, 1891–1893.</td>
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<td>1892</td>
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<td>1893</td>
<td>Sañyutta, Vol. IV.</td>
<td>Sutta-Nipāta, Vol. II.</td>
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<td>1895</td>
<td>Ānguttara, Part III.</td>
<td>Kathā-Vatthu, Vol. II.</td>
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1897.  
1. Attha-Sālinī.  
2. Sāsana-Vaṃsa.  

1898.  
1. Saṅyutta, Vol. V.  

1899.  
1. Aṅguttara, Part IV.  

1900.  
1. Aṅguttara, Vol. V.  

1901.  
1. Vimāna-Vatthu Cy.  

1902.  
1. Netti-Pakaraṇa.  

1903.  
1. Dīgha, Vol. II.  

1904.  
2. Vibhaṅga.  

1905.  

1906.  
1. Duka-Paṭṭhāna, I.  
2. Dhammapada Comv, I.  

Total, 25 years; 46 texts; 59 volumes; 17,000 pages.

For 1907 to 1910 the issues will be selected from the following:—The Dīgha, Vol. III., the Dhammapada Commentary, the Peṭakopadesa, the Samanta-Pāsādikā, a second edition of Vol. I of the Sutta-Nipāta, the rest of the Paṭisambhidā, a new edition of the Mahāvaṃsa, and the Papañca-Sūdāni.

Subscription one guinea a year.

Back issues, one guinea a year (except for the years 1882, 1883, and 1885, which are now advanced to two guineas each). Separate volumes can be supplied to subscribers on payment of a subscription of fourteen shillings a volume for the issues of 1882 and 1883, and of half a guinea a volume for the issues of subsequent years. No book can be supplied until the subscription for it has been paid.
List of Donors to the Pāli Text Society, April, 1907.

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<td>H. H. the Rāja of Bhinga</td>
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£741 17 0

Besides the above donations Edward T. Sturdy, Esq., has paid for the printing of the Attha-Sālini, the Dhatu Kathā, and the ‘Yogāvacara Manual of Indian Mysticism as practised by Buddhists.’

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## STATEMENT OF ACCOUNT FOR 1906.

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