Pali Text Society

JOURNAL

OF THE

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1917—1919

EDITED BY

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AND

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RULES OF THE PALI TEXT SOCIETY

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

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

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

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

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

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

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

8. Should the financial position of the Society allow of an extra volume or volumes being published in any year, then a special subscription price shall be fixed for each of such
volumes, and they shall be sent post free to any member who shall have paid the extra subscription.

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

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

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

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

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

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

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

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

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

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

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

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REPORT OF THE PALI TEXT SOCIETY
FOR 1918

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

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

On the other hand, the generosity of the Anāgārika Dharmapala is giving us aid in the publication of an edition of the Visuddhi Magga. Half of it is now ready for press, and printing will begin as soon as an approximately satisfactory estimate can be obtained.
The translation of the Atthasālinī, under the title of *The Expositor*—Buddhaghosa’s Commentary on the Dhammasangani—is being issued as No. 8 of the Translation Series. But it is a fairly lengthy work, and it is impossible to promise that it will be in subscribers’ hands at an early date.

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

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

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

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

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

THE EDITORS.

April, 1919.

P.S.—As we go to press (September) we are glad to be able to announce that Professor James H. Woods of Harvard is commencing this autumn an edition for this Society of the Papañca-Sūdāṇī, Buddhaghosa’s Commentary on the Majjhima-Nikāya. We may add that Buddhadatta Thera has nearly completed for us an edition of the Sammoha-Vinodani, Buddhaghosa’s Commentary on the Vibhanga.
REPORT ON THE PÅLI DICTIONARY WORK
IN 1918

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

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

3. The delay in the completion of Vol. I. is due to several direct and indirect causes. First of all it is due to the overwhelming number of words beginning with A (see below, 4), further to the intricacy and difficulty of a great number of formerly unexplained words and of new formations without any parallel. Every single one of the (roughly) 16,000 references has been looked up and judged from the lexicographical point of view. Morris' material in the Journal of the PÅli Text Society 1886 and 1887 had to be verified and rectified, Kern's comprehensive collection in his "Toevoegselen" (of about 900 words) to be consulted, and especially the preposition-material had to be sorted and sifted and gone into with extra care. For the prepositions (prefixes) had hitherto never been treated thoroughly, and required a longer investigation. This amply repaid time and trouble, inasmuch as it yielded valuable results bearing on semantical and dialectical variation. Especially difficult was the case of ave, which in spite of all material, is not yet altogether elucidated concerning its duplicity between the two forms ave and o and its substitution for apa.
4. The work on the A's comprises eleven months, and compares favourably with the rate of progress on the preceding Vol. II. For whereas the latter shows 3,150 head-words (i.e., words which each require the elaboration of a special article), the amount of such under A alone reaches 2,694; and considering that sixteen months were needed for 3,150 words, eleven months for 2,694 show a proportionate increase of 530 words in equal periods.

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

The figures are as follows:

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<tr>
<th>Under</th>
<th>Childers has</th>
<th>We have</th>
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<tr>
<td>ati°</td>
<td>60</td>
<td>160</td>
</tr>
<tr>
<td>adhi°</td>
<td>54</td>
<td>85</td>
</tr>
<tr>
<td>anu°</td>
<td>190</td>
<td>427</td>
</tr>
<tr>
<td>apa°</td>
<td>42</td>
<td>148</td>
</tr>
<tr>
<td>abhi°</td>
<td>158</td>
<td>403</td>
</tr>
<tr>
<td>(o°) ava°</td>
<td>172</td>
<td>310</td>
</tr>
</tbody>
</table>

the rest of words with a° | 1,100 | 1,161
In all A's                | 1,776 | 2,694

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

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

T. W. RHYS DAVIDS.
W. STEDE.

December 16, 1918.
SACCA-SANKHEPA

BY DHAMMAPĀLA;

EDITED BY P. DHAMMĂRAMĂ, BHĪKKHŪ

CONTENTS:

Pathamo paricchedo - Rūpavibhāgo.
Dutiyo paricchedo - Vedanādikhandhāttayavibhāgo.
Tatiyo paricchedo - Cittappavattīvibhāgo.
Catuttho paricchedo - Pakiṇṇakasaṅgahavibhāgo.
Pañcamo paricchedo - Nibbānavibhāgādīhisāṅgahito.

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

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

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

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

EDITORS J.P.T.S.]

1 Compendium, viii; Journal of the Pali Text Society, 1910-12, p. 123.  
2 P. 33.  
3 P. 60.  
4 Cf. Sāsanavāṣadīpa, verse 1220.  
5 Gandhavacca, pp. 60, 70.
SACCA-SAÑKHHEPA

Nama tassa Bhagavato Arahato Sammāsambuddhassā.

1. Namma sittvā tilokaggam āyeyasāgaram pāragam
   bhavābhavakaram dhammam gānā ca gūna-sāgaram
2. nissāya pubbācariya-mataṁ atthāvirodhinam
   vakkhāmi “Saccasaṅkhhepaṁ” hitam kārakayoginām.
3. saccāni paramatthaṁ ca sammuti cātī dve tahim;
   thaddhabhavādina āyeyam saccam tāṁ paramatthakaṁ,
4. sannivesavisesādi āyeyam sammuttaṁ dvayaṁ;
   bhavasaṅketasiddinām tathattā saccam īritam.
5. paramattho sanibbāna-paṁcakkhandh’ ettha rāsito;
   khandhattho ca samāsetvā vutto ‘titādibhedanam,
6. vedanādi sva p’ekasmiṁ khandhasaddo tu rūliyā;
   samuddād’ ekadeso tu samuddādiravo yathā.
7. tattha sitādi-ruppattā rūpam bhavāpanalānilam;
   bhūtam kaṭhinadavatā pacaniranabhāvakam.
8. “Cakkhusotaṁ ca gānaṁ ca jivhā kāyo pabhā ravo;
   gandho ras’ ojā īthi ca pumbā vatthu ca jivitām;
9. kham2 jāti jarataḥ bhango rūpasa lahutā tathā.”
   mudukammaṁbhūtā kāyavacìviṁbhūtikā.
10. cakkhiādi daṭṭhukāmādi ketukammajabhūtikā;
    pasādārūpasaddādi cakkhuṇāṇadigocara.
11. ojā hi yāpanā itthipumalingādihetukam;
    bhavaddavyam tu kāyam va vyāpino sahavuttitam.
12. nissayam vatthu dhātinam dvinnam kammajāpanām;
    jivitam uppalādinām udakam va thitikkheṇae.
13. kham1 rūpānam paricchedo jāti ādittayām pana;
    rūpanipphitāpako ca bhedo c’eva yathakkamaṁ.
14. lahutādittayam tam hi rūpānam kamato siyā;
    adandhathaddhātā ca pi kāyakammānukūlatā;
15. abhikkamādi jananakacittajassā-nilassā hi
    vikārokāyaviṁbhūtī rūpattambhādikāranām.
16. vacībhedakacittena bhūtabhūninīvārataḥ;
    vacīvinnattupadinnā-gaṭṭhanass’ eva kāranaṁ.

1 Comy. on Kathā-Vatthu, J.P.T.S., 1889, p. 34.;
2 Sic.
17 rūpam abyākatam sabbam vippayuttam abetukam; 
anālambam parittādi iti ekavidham naye.
18 ajjhattikāni cakkhādi pañco' et' eva pasādakā; 
vatthunā vatthutān' eva dvārā viṇṇattihi saha.
19 sesaṃ bāvisati c'eka-visavisati bāhiram;
appasādam avatthuṅ ca advāraṅ ca yathākkamaṃ,
20 pasādā pañca bhāv' āyu indriyam nindriyetaram; 
vīna paṃādito yāva rasathūlam na cetaram.
21 aṭṭhakam avinībbhogam vanṇagandharasojakam;
bhūtam tam tu vinībbhogan itaran' ti viniddise.
22 aṭṭhāras' ādito rūpam nipphannam tu na cetaram;
phoṭṭhabbam āpavajjantu bhūtam kāmena cetaram.
23 sekkhasappatiḥasekkhapaṭighaddvayavajjitaṃ; 
vanṇam tad itaram thūlam, sukhumā ceti tannidhā.
24 kammajākammajān' eva kammakammajāto tidhā; 
cittaja-utujādinam vasenāpi tidhā tathā.
25 diṭṭham sutam mutaṅ cāpi viṇṇātam vata cetasā; 
ekamekaṅ ca paṅcāpi, visati ca kamā siyum.
26 hadayam vatthu viṇṇatti dvāram cakkhādi paṅcakaṃ; 
vatthu dvāraṅ ca sesāni vatthu dvāraṅ ca no siyā.
27 nipphannam rūpārūpam kham' paricchedo'tha lakkhaṇām; 
jāti-ādittayaṃ rūpam vikāro lahutādikam.
28 yathāsaṅkhadhammānam lakkhaṇam saṅkhataṃ tathā; 
paricchedādikam rūpam tajjātimanatikkamā.
29 kammacittanālāhāra-paccayānaṃ vasen' idha; 
ñeyyā pavatti rūpassa piṇḍanam ca vasakatham.
30 kammajam sendriyam vatthu-viṇṇatti-cittajāravo; 
cittaggijo "lahutādittayam " cittanālannajām.²
31 aṭṭhakam jāti c' ākāso catujā jaratā khayam; 
kutoci neva jātaṃ "tappākabhedāṅ hi" tam vayaṃ.
32 jātiyā pi najātatattam kutoc' aṭṭha kathānaṃ; 
lakkhaṇābhāvato tassā sati tasmim na niṭṭhitam.
33 kammacittanālannelhe piṇḍā nava ca satta ca; 
cattāro dve ca viṇṇeyyā sajīve dve ajivake.
34 aṭṭhakam jīviten' āyu, navakam bhāvavatthunā; 
cakkhādi paṅca dasakā, kalāpā nava kammajā.

¹ Cfr.
² M. (=Mandalay MS.) cittanālannajām. So v. 40.
35 "suddhaṭṭha viṇṇattiyaṭṭha navako dasako pi ca;
suddhasaddaṇa navako lahutādi das’ ekako.
36 viṇṇatti lahutādihi puna dvādasa terasa;
cittajā iti viṇñeyyā, kalāpā satta vā cha vā."
37 suddhaṭṭha saddanavakam lahutādi das’ ekakam;
saddena lahutādihi caturutuṇjakaṇṭikā.
38 suddhaṭṭha lahutādihi, annajā dice ti’ me nava;
satta cattāri dice ceti, kalāpā visati dvīhi.
39 tay’ aṭṭhakā ca cattāro, navakā dasakā nava;
tayo dv’ eko ca ekena, dasa dvīhi ca tihi ca.
40 catunnam pi ca dhātūnam adhikamsavasen’ idha;
rūpaḥvedo ‘tha viṇñeyyo kammacittānalannajo.
41 "kesādimatthulun gan’ 'apaṭṭhavamsāhi’ visati;
pittādimuttakantā te jalamā dvādasa’ īritā.
42 yena santāpanam yena jirāṇam dahanaṃ tathā;
yen’ āsītā dipāko ti caturamsānalādhikā.
43 uddhi’ adhogamakucchiṭṭha koṭṭhaseyyaṅgasāri ca;
assāso ti ca viṇñeyyā chalamāsavyunissiṭā."
44 "pubbamuttakarisañ e’ odariyam caturutuṇa;
kamma pācaggī cittamāhā sāso ti cha pi ekaja.
45 sedasīṅghānikā ssu ca khelo cittotusambhavā;
dvijābattimisa koṭṭhāsā sesā eva catubbhavā.”
46 ekajesv’ādi catusu utujā catur’ aṭṭhakā;
jīvitanavako pācesē catubbhavatṭhako;
47 "dvijesu manatejehi dice dice honti pan’ aṭṭhakā;
esatejānīlāṃsesu ek’ekamhi tayo tayo;
48 aṭṭhako jamanaggihī honti aṭṭhasu kammad;
aṭṭh’ ayu navakā evam, ime aṭṭha catubbhavā.”
49 catuvisesu sesesu catuj’ esv’ aṭṭhakā tayo;
ek’ekamhi ca viṇñeyyā pindā cittānalannajā.
50 kammaṇā kāyabhāvavhā dasakā pi siyum tahiṃ;
catuvisesu amsesu ekamhi duve duve.
51 “paññā pi cakkhusotādi padesadasakā puna;
navakā saddasaṅkhātā dice ti’cevam kalāpato.
52 te paññāsa das’ ekañ ca navuttarasatāni ca.”
dasakā navakā ceva aṭṭhakā ca siyum kamā.2

1 M. vaṃsāti.  
2 Cf. verse 25.
53 s’ ekapañcasatam käye sahassam tam pavattati; 
paripuṇṇa’ indriye rūpaṃ nipphannam dhātubhedato.
54 cittuppāde siyum rūpahetu kammādayo pana; 
ṭhitinnapāṭhe cittassa na bhaṅge rūpasambhavo.
55 aṅñathattam ḍhitassāti vuttattā va ḍhitikkhaṇam; 
atthiti ce ābandhena ḍhiti tattha pavuccati.
56 athavātikkhane kammam cittam att’udayakkhane; 
utu ojāttanoṭhāne rūpahetu bhavantihi.
57 seyyass’ ādikkhane kāyabhāvavatthu vasā tayo; 
dasakā honty abhavissa vinā bhāvam duve siyum.
58 tato paraṇa ca kammaggi cittajāte ca piṇḍikā; 
atṭhakā ca duve pubbe vuttavuttakkhane vade.
59 kālen’ āhārajaṃ hoti cakkhādidasadakāni ca; 
catupaccayato rūpaṃ sampiṇḍ’ evam pavattati.
60 tam sattarasa citt’āyu vinā viññatti lakkhaṇam; 
santatā maraṇā rūpaṃ jarādiphalam āvaham.
61 bhaṅgā sattaras’ uppāde jāyate kammajāna tam; 
taduddham jāyate tasmā takkhaya maraṇam bhave;
62 āyukamm’ ubhayesam vā khayena maraṇam bhave; 
upakkamena vā kesān ‘c’upacchedaka’ kammunā
63 opapātikabhāvissa dasakā satta kammajā;
kāme ādo bhavant’ aggijādi pubbe va bhūyate.
64 ādikappananānaṃ ca apāye andhakassa ca; 
badhirassāpi ādo cha pubb’ ev’etarajā siyum.
65 tatth’ ev’ andhabahirassa pañca honti abhāvino; 
yuttiyā idha viññeyyā pañca vā cature pi vā;
66 cakkhādittaya hīnassā cature ca bhavanti ti; 
vuttam upaparikkhitvā gahetabbaṃ vijānatā.
67 rūpe jīvitatekkaṇ ca cakkhādisattakattayaṃ; 
pañca cha utucittehi cha pañc’ āsaṅninaṃ bhave.
68 “pañcadhātvyādiniyamāpāṭhe gandharas’ ojanam; 
n’uppaṭti tattha bhūtānam aphoṭṭhabbappavattināṃ.”
69 thaddh’uṇh’iṇaṃabhāvo ca natthi dhātvdādi kiccato; 
aṅnāṃ gandhādinam tesam takkicce nopaladdhito.”
70 rūpe sappatihaṭṭhādi tattha ruppanata viya; 
ghaṭṭanaṇ ca ravuppādass’ aṅnathass eva hetutā.

¹ MS. utumbaj. ² M. o’vattito.
I. Rūpavibhāgo

71 icchitabbam im’ ekantam evam pāthāvirodhato; 
athavā tehi viññeyyam dasakāṁ navakāṭṭhakām. 
72 sabbam kāmabhāve rūpam rūpe ekūnavisati; 
asaññinam dasa gandharas’ ojāhi ca brahmaṇam. 

Rūpakkhandaḥvibhāgo¹ Nāma 
PATHAMO PARICCHEDO.

73 Vedanānubhāvo tidhā sukhadukkhamupekkhāyā; 
iṭṭhāniṭṭhānubhavana-majjhānubhavalakkhaṇā. 
74 kāyikāṁ mānasāṁ dukkhaṁ sukhopakkha ca vedanā; 
ekāṁ mānasām ev’eti pañcadhindriyabhedato. 
75 yathā tathāvā saññānaṁ saññā satīnibandhanāṁ; 
chadhā chaddvārasambhūtaphassajāṇāṁ vasena sā. 
76 “sankhārā cetanā phasso manakkār’āyu saññhiti; 
takko cāro ca vayāmo piti chandādhimokkhako. 
77 saddhā sati hirottappam cāgo mettā mati pana; 
majhhattatā ca passaddhi kāyacittavasā duve; 
78 lahuta-mudu-kammaṇṇa-pāguṇṇa-v-ujutā tathā 
dayā muḍu micchāvācā kammantājīvasaṇyaro. 
79 lobho doso ca moho ca diṭṭhi uddhaccam eva ca; 
ahirikam-anottappam vicikicchitam eva ca. 
80 māno issā macchāriyam kukkuccam thīnamiddhakam;” 
itī etāṁ paññāsa saukhārakhandhasaṅṇitā. 
81 byāpāro cetanā phasso phusanam saraṇam tahiṁ; 
manakkāro pālanāyu samādhi avisāritā. 
82 āropanānumajaṭṭhā cakkacārāpan’ ihanā; 
viriyam pīnanā piti chando tu kattukāmata. 
83 adhimokkho nicchayo saddhā pasādo saraṇam sati; 
hiripāpajīgucchā hi ottampam tass’ abhūrūtā. 
84 alaggo ca acaṇḍikkam cāgo mettā mati pana; 
yathāvabodho majjhattam samāpāditalakkhaṇam,

¹ M. Rūpassaṅkhepo. In M. the sections end with Iti Saccasaṅkhepe 
... paricchedo.
85 cha yugāni kāyacittādāragāravathaddhātā; 
akamānānnta-gelaṅña-kuṭilānām vinodanā. 
86 tān’ uddhatādi thīnādi diṭṭhādīnām yathākkāman; 
    sesāgādi¹ asaddhādi māyādīnām vipakkhino. 
87 dayā² dukkhāpanayanā kāmā mado pamadanā;³ 
vacīduccaritādīnām virāmo viratittayam. 
88 lobho doso ca mohu ca gedhacaṇḍam anandhata; 
kamena diṭṭhi duggāho uddhaccam bhantatā matām. 
89 ahirikam alajjattam anottappamata satā; 
saṃsaya vičikichā hi māno unnatilakkhaṇo. 
90 parasakasampattinām usuyā ca nigūhanā; 
    issāmaccherakātāpo⁴ katassākatasocanā. 
91 thīnām cittassa saṅkoco akammaṇānattatā pana; 
middham icc’ evam etesam lakkhaṇam ca naye budho. 
92 vedanādi samādhantā satta sabbagasaṅnītī; 
takkādi adhimokkhantā cha pākiṃnakānakākā. 
93 saddhādayo viramantā arañā paṅcāvīsati; 
lōbhādi middhakantāni saraṇāni catuddasa. 
94 issā maccherakukkucceidosā kāme dayā mudā; 
kāme rūpe ca sesā “chacattālīsa” tīdhātuja. 
95 chandanicchaya majjhatta-manakkārā sa-uddhavā; 
dayādi pañca mānādi cha ye vā pana sōlāsa. 
96 chandādipāncaṇiyata tatt’ ekādasa n’etara; 
ahirikanottappam lokānasananakaddvayam. 
97 ete dve mohamuddhaccā cattāro sabbapāpaga; 
lokapāladukam vuttam hiri ottappanāma ’ham. 
98 ārammanupaniṇijhāṇā jhānaṅgā takkacārakā; 
pīti ekaggata ceti satta vittītayena ve. 
99 saddhā sati mat’ ekaggadhiti lokavināsakā; 
pālakā ca nav’ etāni balāni avikampato. 
100 ettha saddhādi paṅcāyu katvāttra catudhā matim; 
vedanāhi dvisatt’ ete indriyānādhhipaccato. 
101 manarūpindriyeh’ ete sabbe indriyānāmakā; 
bāvisati bhavanta-yud-dvayam⁵ katvekaṇāgahām. 

¹ M. sesakādi. ² M. omits. ³ M. kāmā dayā moṣā pamodanā. ⁴ M. "maccherakaṃ tāpo. ⁵ M. "āyu dvayam.
102 தின்பதை எகாக்கம் தக்கசதிகாரியம் பாதை; அஷ்஠ நியானத்தோ அது கதுரோ பெத்தவூ பவதா.
103 பாஸ்ஸு கா செடனா சோ எவா இவீ வெற்றி ஆக்ஸந்தகச் சூதை; ஆஹரா மானவோஜி பாயக் கூட்டித் தாவு.
104 ஹெடும்புளய்சந்தோ பாபோ லொப்பாடின்யூ கிரித்மா; குசோகல்லப்போக் கொறா அலோப்பாடின்யூ தாதா.
105 தின்ப-லோப்பா ஦ுசா கம்மாபாபாயசா மாக்காது; டாப்பிப்பக்கா சுகாதாயா தாய் தா கா பாத் கிரித்மா.
106 பாசாட்டேத்யு யுகாநி சா வாக்மா யாகலாண் டு; உபகாரா சாதித்தி கா பாப்பாக்கா பாவனூ.
107 ஓக்ஹாரானா யோகா யோஜனீஏன்சவாவாக்கப் போக்; ஸாவனோ அசவா தின்ப் மோஹ் எஜ் ஆத்தா துத்தா லுப்பாக்.
108 உல்ளாக்காக்கா தின்பேஜ்ா பாதடன் திரா தாம்; டின்ப் கொடோசனோ தெ கங்டா தான்டோ டின்ப் இலிட்ல்விட்சா.
109 பாஞ்சா நாராணாப காமாக்காங்கா பாசாட்டேத்மாபபோ; பின்னாட்டேத்மா கா மோகணா கா வா நிவார்ந்தாங் யாதா.
110 காவா தப்புட்டென்யூ எல்ம் பின்னாட்டேத்மா கா வுசுட்பா; கிகசாஸ் ஆஹரா கோ வெவா விபக்காசா கா லெசாடூ.
111 டின்ப் எஜ் உட்டேசவாட்டைச்சாங்காங்கா தின் உண்டாறித் பா லோகானஸ்பயுஜென் எறே,—க்லெஸ் கிளிட்கெலூடோ.
112 லோப்பா-டுசா-யா மூக்காமா டின்ப்-காங்கு சிஸாமக்கொறா; சாண்டேஜ்வா டின்பேஜ்பா கிருத்தாப் பாண்டானா துத்தா.
113 தான் மோஹ் உட்டேசவாச்சா-மா காங்கா நீச் எஜா-டின்பதை; துத்தா டின்ப் திரா லொப்பாக்கா துத்தா வெத்தை எஸ் எரீடா.
114 டின்ப-லோப்பா-யா மூக்கா-டுசா-காங்காதர தாம் துத்தா; காவா லொப்பம் இம் ஸா அவாியா சாப்மாதியா.
115 டின்பீய் எவா பராமாசோ ஒய்யோ வவாம் மசாடோ; அஷ்஠ு ஸாங்காக்காரக்காங்கா வுட்டோ வுட்டணன்ஸராடா.

VEDANÂDI-KHANDHATTAYAVIBHÂGO NÂMA
DUTIYO PARICCHEDO.

116 Cittam visayagaham tam pathapakadato dudha;
kusalakusalam pubbam param abyakatam malam.
117 kusalam tattha kamadi bhumito catudha siya;
aathha panca ca cattari. cattari'kamato katham?
118 somanassam atiyuttam asankharam anekakaam;
sasaankharamanan c' ekam tathha hina mati dvayam.
119 tathopekkhamaatiyuttam mati hinan ti aathhadha;
kamavacarapuun'etth' ettha bhijjate vedanadito.
120 danam sila ca bhavanah pattidananumodanah;
veyyavaccapacaya ca desana sutidiitth' uju.
121 etesv'ekam ayan hutva vatthum nissaya va navah;
dvarahinadivoninan gatiyadiappabhedava.
122 tikalikaparittadi gocaresv' ekam adiya;
udeti kalamuttam va mati hinam vinah malam.
123 cha gocaresu rupadi paunchakam pauncagocara;
sesarupam arupan ca paunnathi chaathhagocara.
124 nanayuttavaram tattha datva sandhim tihetukam;
pacccha paccati pakanam pavatte aathhake duve.
125 tesu yeva nihinan tu datva sandhim duhetukam;
deti dvadasa pake ca pavatte dhiyutam vinah.
126 evam dhihinan ukkaattham sandhiyau ca pavattiyaam;
hinan pan' ubhayatthapi hetuhin' eva pacatti.
127 kamasugatiyam y' eva bhavabhogadadam idam;
rupapaye pavatte va pacate anurupate.
128 vitakkacarapiitihi sukh'ekagg-utama manam;
adi caradi pitadi sukhadihi param tayam.
129 upekkh' ekaggayantam aruppaam yevam yevam anagato;
pauncadhah rupapunuhan tu hot' arammanato pana.
130 adissasubhamantass' upekkhah mettadyayo tayo;
ado catunnama pauncannam sasasakasini tu.
131 nabhatammanatassuunatacittacatugocare;
kamenatikkamarrupapunuham hoti catubbhidham.
132 amalam santim arabba hoti tam maggayogato;
catudha paddakajhanabhedato puna visati.
133 diittthi kaankham idam2 adi kamadosatanukaranam;
param paramaducchedi antam sesaghanasakam.

1 M. sassa.
2 M. kaankhanudam.
III. Cittappavattivibhāgo

134 evam bhūmittayam puññam bhāvanāmayam ettha hi paṭhamam vattthu nissāya dutiyam ubhayena pi.
135 tatiye ādinissāya sesānissāya vā na vā;
honti ādiddvayam tattha sādheti sakabhūbhavam.
136 sādhetānuttaram santim abhiññā pan’ idh’ eva tu;
jhānodaya phalattāna-phaladānāpi sambhavā;
137 nānābhūphaladām¹ kammaṃ rūpapākassa gocaro;
sakammagocaro yeva na c’ aṅño yamasambhavo.
138 pāpam kāmikam ev’ ekam hetuto tam dvidhā puna;
mūlato tīvidham lobha-dosa-mohavasā siyā.
139 somanassakudittihī uttam’ ekam’ asaṅkharam;
sasaṅkhāramanaṅc’ ekam’ hinnadittibhavam tathā,
140 upekkhā diṭṭhi uttam pi tathā diṭṭhiviyuttakam;
vedanā diṭṭhi ādīhi lobhamūl’ evam atṭhadhā.
141 sadukkhadosaṅkhāram itaram dosamulakaṃ;
mohamulam pisopekkham kaṅkh’ uddhacca-utam dvidhā.
142 tattha dosadvayam vattham nissāy’ ev’itare pana;
nissāya vā navā honti vadhādisahitā katham ?
143 pharusavadhabbyāpādāso dosena salobhato;
kudittih-methunābhijjhā sesā kammaphathī hi.
144 sandhiṃ catusv’apāyesu deti sabbattha vuttiyam;
paccate gocaram tassa sakalām amalam vinā.
145 abyākatam dvidhā “pākakriyā” tatthādi bhūmito;
catudhā kāmapāh’ ettha puññapākādito dudhā.
146 puññāpāko dvidhāhetu sahetū ti dviratṭhakā;
ahetupaṅgaṅnāṅnāni gahanam tīraṅṅa ubho.
147 kāyaṅnānam sukhilattha somanassadītirānāṃ;
se pekkhāni cha sesāni sapuññām ’va sahetukam.
148 kevalam sandhibhavaṅga-tadālambacutīvasā;
jāyate sese ’me tassa pubbe vuttanayā naye.
149 manussaṅnipātinam sandhādi antatīrānāṃ;
hoti aṅṅena kammena sahetū pi ahetunam.
150 pāpajā puññajā hetū samātīram vinādikam;
sadukkhām kāyaṅvāṅṅānam anīṭṭhārammanā ime.
151 te sātagocarā tesu dvīṭṭhānam āditīrānām;
pāncaṭṭhānaparā dve te parittavisayā khilā.
152 sampāṭiccha-dvipaṅcannam paṅca rūpādayo tahiṁ;
paccuppannaṃ va sesānāṃ pākānaṃ cha tikālikā.

¹ MS. ‘bhuṭhatadāṃ.
153 rūrūrūpavipākānaṃ sabbaso sadisam vade; sakapuṭṭhena sandhādi sakakiccatayārām vinā.
154 samānuttarapākāpi sakapuṭṭhehi sabbaso; hitvā mokkhamukhām taṇhi dvidhā magge tidhaphale.
155 kriyā tidhā malābhāvā bhummito tattha kāmikā; dvidhāhetu-sahetūti tidhā hetu tahim katham?
156 āvajjahasitāvajjā so 'pekkhā sukh' upakhavatarā; paṇca cha kāmāvacarasaṅkalārammana ca te.
157 sahetūrūrūrūpā ca sakapuṭṭhām varahato vuttiyā na phale pupphām yathā chinnalatatha phalam.
158 anāsevanayā "vajjaddvayām" pothu jjanassā hi na phale vattamānaṃ pi moghapupphām phalam yathā.
159 tisatta dvi cha chattimsa catu paṇca yathākkamam; puṇṇāpapaphalakkriyā ekūna-nuvutibandham.
160 sandhi bhavaṃgam āvajja dassanādikapāṇcakakam; gahatirāṇavottthabbajavamaggocaracuti.
161 iti esaṃ dвисattamam kiccavuttivasādhunā. cittappavatti chaddvāre saṅkhēpā vuccate katham?
162 kāme sarāginam "kammanimittādi" cutikkhāne khāyate manaso yeva sesānaṃ kammagocaro.
163 upaṭṭhitam tam ārabbha paṇcavāram javobhave; tadālambam tato tamhā cuti hoti javehi vā.
164 avijjā taṇhā saṅkhārasahajehi apāyinām; "visayādi navacchādana manakkhipakehi" tu.
165 appahinehi sesānaṃ chādanam na manam pi ca; khipakā pana saṅkhārā kusalāvabhavantihā.
166 "kiccattaye kate evaṃ kammadīpitagocare; tajjam vatthum sāh' uppānam nissāya vā na vā tahim.
167 tajja sandhi siyā hitvā antarattam bhavantare;antarattam vinā dūre pātisandhi katham bhave?" 168 ih' eva "kammataṅhādi hetuto" pubbacittato, cittam dūre siyā "dīpapatiṣikhosādikāṃ" yathā.
169 nāsaṅnā cavamānassa nimittam na cuti ca yam, uddham sandhinimittam kim? paccayo pi kv' anantarā?
170 pubbabhava cuti dāni kāme jāyana sandhiyā, aṁnacittantarābhāvā hot' anantarakaṇṇam.
171 bhavantarakaṭam kammaṃ yam okāsām labhe tato hoti sā sandhi ten' eva upaṭṭhāpitagocare.
172 yasmā cittavirāgattam kātum nāsakkhi sabbaso;
tasmā sānusayass' eva pu'n' uppati siyā bhave.
173 pañcadvāre siyā sandhi vinā kammaṁ dvigocare;
abhavasandhānato sandhi bhavaṅgam tam tadaṅgato.
174 tam ev' ante cuti tasmim gocare vacanena tu,
ekasantatiyā evam uppati-ṭhiti-bhedakā.
175 ath' "aṇi' ārammaṇā" pāṭhagate cittantarassa hi,
hetusaṅkhyam bhavaṅgassa dvikkhatum calanam bhave.
176 ghaṭṭite aṇiavatthumhi aṇi-anissitā kampanaṁ,
ekābaddhena hoti ti saṅkhāropamayā vade.
177 manodhātukriyāvajjam tato hoti sakim tato,
dassanādi sakaddvāragocare gahaṇaṁ tato.
178 santirāṇam tato tamhā voṭṭhabbañ ca sakim tato,
sattakkhatum javo kāme tamhā tad-anurūpato.
179 tadālambadvikam tamhā bhavaṅgan ti mahantari,
javā mahante voṭṭhabbā paritten' ittare manam.
180 voṭṭhabbassā paritte tu dvattikkhatum javo viya,
vadanti vuttim tam pāṭhe anāsevanato na hi.
181 niyamo p' idha cittassa kammādi niyamo viya,
ñeyyo ambopamādini1 dassetvā tam sudipaye.
182 "manodvā' etarā vajjam bhavaṅgamhā siyā tato;
javo kāme vibhūte tu kāmake visaye tato,
183 kāmini tu tadālambam bhavaṅgan tu tato siyā;
avibhūte cāparitte bhavaṅgam javato bhave."
184 vibhūte vibhūte ca paritte cāparittake,
javā yeva bhavaṅgan tu brahmānaṁ catugocare.
185 mahaggatam pan' ārabbha javite dosasamyute;
viruddhattā bhavaṅgantā2 kim siyā sukhasandhite ?3
186 upekkhā tīraṇam hoti paritte nāvajjam katham ?
niyamo na vinā vajjam maggato phalasambhavā.
187 mahaggatā malā sabbe javā gottrahuto4 siyum,
nirodhā ca phaluppatti bhavaṅgam javanādito.
188 sahetu sāsavā pākā tīraṇā dve c'upekkhakā,
imē sandhibhavaṅgā ca cuti c' ekina viṣati.
189 dve dve āvajjanadini gahaṇantāni tīṇi tu,
santīraṇāni ekaṁca voṭṭhabbam iti nāmakāṁ.

1 AsI., p. 271. 2 M. bhavanganna. 3 M. ²sandhino. 4 MS. sic.
190 aṭṭhakāmamahāpākā tiṇi santiraṇāni ca;
    ekādasa bhavant' ete tadārammananāmakā.
191 kusalākusalam sabbam kriyā cāvajjavajjita,
    phalāni pañca paññāsa javanāni bhavant' ime.

CITTAPPAVATTIVI DHĀGO¹ NĀMA.

TATIYO PARICCHEDO.

192 Ekadhādinaya dāni pāṭavattthāya yoginām,
    vuccate visayaggāhā sabbam ekavidham manam.
193 ekāsiti tibhummatṭhaṃ lokiyāṃ s' uttaraṇ ca tam,
    sesam lokuttaram aṭṭhānuttaraṇ ca iti-d-dvidhā.
194 lokapākkakriyā hetu c' eka hetūti sattahi,
    timsanādhhipati " s' ādhīpati' " sesānītiddvidhā.
195 chandavittihavīmaṃsā sv' ekena matim āyutam,
    vinā vīmansam ekena nāṇahīnamanam yutam.
196 parittān' appamāṇāni mahaggatamanāni ti,
    tidhā cha nava c' aṭṭha cāti navā ca yathākkamaṃ.
197 dvipaṇca cittam viṇṇānam tīsso hi manadhātuyo,
    cha sattati " mano nāṇadhātūti " tividhā puna.
198 ekārammanacittāni anabhīṇāṃ mahaggatām,
    amalam pañca viṇṇānam nava pañca bhavant'ime.
199 pañcālambam manodhātu sābhīṇāṃ kāmadhātujaṃ,
    sesam chārmanamaṃ tam hi tecattāliṣa saṅkhyaṭo.
200 kāmapākadasā c' " ādi maggo " c' ādikriyā duve,
    rūpe sabbe tty arūpena ticattāliṣa hont' ime.
201 vinā va rūpen' " āruppervipākā " caturu siyum,
    dve cattāliṣa sesāni vattant' ubhay' athāpi ca.
202 catudhāpi ahetv' ekā-dvihetuka-pihetuto,
    aṭṭhārasaddeva-bāvīsa-sattas-cattāliṣa² sambhave.
203 kāmejavā savoṭṭhabbā abhiṇāddvayam' eva ca,
    rūpiyāpatha-" viṇṇāttikara " 'me catur' aṭṭhakā,
204 chabbisati java " sesā karā " rūp' āriyāpathe,
    dvipaṇca manavajjāni kāmarūpaphalāṇi ca.

¹ M. pavattiparidipano. ² MS. sattatā'isa.
205 ādikriyāti c' ekūnavisarūpakarā ime,
   sesā cuddasa bhinnāghacuti śandhi na tiṇi pi
206 ekakiccadito "paścavidhā" tatth' ekakiccaśā, 
   dvipaścacittam javanām manodhātvaṭṭhasatth' ime,
207 dvikiccadīni voṭṭhabbam sukhānāma mahaggate, 
   pākā kānamahāpākā, sesā tirā yathākkamam.
208 dassanām savaṇām diṭṭham sutam ghāyanakādikam, 
   tayām mutam "manodhātu-ṭtayaṁ" diṭṭham sutam 
   mutam.
209 diṭṭham sutam mutam nātam sābhīṇānām sesakāminām, 
   viṇṇāt' ārammaṇaṁ sesam evaṁ chabbidham īraye.
210 sattadhā sattaviṇṇāṇadhatūnaṁ tu vasā bhave, 
   vuccate dāni tass' eva antara-nayakkamo.
211 puṇnēsvī ādiḍdvayā kāme rūpapuṇṇām anantakaṁ 
   tappakuttarāṇantam bhavangaṁ c' āditirāṇaṁ.
212 dutiyantaddvayā tiraṁ bhavagam tatiyaddvayā, 
   te cānāntāmaṁ puṇṇām majhattaṁ ca mahaggatam.
213 sabbavāre sayan ceti tepaṇnāsa tisatta ca, 
   tettimsā ca bhavant' ete rūpesu pana puṇṇato.
214 tappākā ca matiyuttakāmaṇākā sayam dasa, 
   ārupapuṇṇato te ca sako pāko sayam puna.
215 adho pāko ca antamhā tatiyaṁ ca phalan t' ime, 
   das' eka-dvī-ti-paṇcahi magga ṣekā sakam phalam.
216 lobhamūl' ekahetuḥi antakāmasubhā viya, 
   sattadosaddvayā kāmabhavangupakṣhānā sayam.
217 mahāpākatihetūhi sāvajja sabbasandhiyo, 
   kāmacutihi sesāhi sāvajja kāmasandhiyo.
218 kāmacuti caساب savaṇā ca sukhatirato, 
   paṭīchā-tirāṇāniddve ītarā sakatirānam.
219 sakam sakam paṭicchan tu viṇṇānehi dvipaścahi, 
   rūpapākehi sāvajja sandhiyo hetuvajjīta.
220 arūpapākesv-adimhā kāmapākā tihetukā, 
   antāvajjam pi c' āruppapākā ca nava hont' ime.
221 dutiyādihi te yeva adhopākam vinā vinā, 
   phala tihetukā pākā sayan ceti catuddasa.
222 dvipaścādi kriyā hāsā sayan c' āruppavajjīta, 
   ūṇāyauttabhavaṅga ti dasa voṭṭhabbato pana.

\(^1\) M. "nāga". \(^2\) M. kāmacuti.
कामै जाव भवान्गास कामरुपे सयाम पिवान, नाव पाण्ड सहेव्य "आदि किरीया" द्वयतो पाना।

सयामं भवान्गमत्मास रुपे सताक्रियापी का, 

tपधाकान क’ इमानं कति बाविसा तातीया पाना।

ते का पाकासानं क’ "अनेपहलाम" मंज्ञहा महागताक, 

किरीय ति विसति होंति सेसाधी दुकेही तु।

वुत्तपाकासु तासानं केति चुदस्ते इमानं किरीयास जाव, 

tादालाम्बास विमुञ्चित्वास पाठ्हानायानातो नाये।

अथा सताक्रियास सतासं सेरासं सेसाक्रियापी का, 

tादालाम्बास यथायोगाम वादे अत्थहकात्हानायास।

महागतासु किरीयास सब्सासु कामपुण्यासामास ताहिम। 

अंता फह्लं अंतिमासं होंति वामं वेवा विसाकास।

आस्त मानताना धाम्मासु इत्तकासु पकळसिता, 

इमां पानं इत्तेकेही वुच्छाटे 'यामं मायोधुनास।

द्विही कामाजाव तिही रुपारुपासु चतुही का, 

माग्गा चही फह्लात्तिद्वे सेसा द्वे पाना सत्ताही।

ेकानिहादा सेसा पाणीही पाणीचासु सक्तिरानाम, 

कामे "दोसाक्रियाहीनाजीवेही" गाहतो सकास।

कामे जावं किरीयाहीनासु तादालाम्बा सावोळ्ठहाब्स; 

सागानही केति तेत्तिम्सा चीत्ते हीत तिरानापारम।

कामपुण्यासुक्तिराकान्हावोळ्ठहाब्सतो द्वयामं; 

महापाकानं क’ इमां होंति अनारुप्पचुतिही च।

सत्तातिम्सा पानं इत्तानी इत्तहा हितवासु दुसाह्व्यायामं; 

tेतही पाणिकेर्मसेही जायते दुतियाद्वयामं।

सुक्तिरास्ति सत्ता के इत्तहा सूत्तवासु सप्त्तावासु च। 

येवया सेसामी काट्तारी बहवाङ्गेना छाब्बहेरे।

माग्गाव्यासु सावोळ्ठहाब्सु सुक्तिराजाच्यासु कहळा; 

कुक्ती नवाकात्त्तहासु तातियाद्वयामाद्िसे।

"इत्तही दोसाव्याजही सत्तातिहं इतराद्वयामं; 

रुपारुपाकसु विनं अरुपपापाकसु हेतु दुहेत्तुके।

तेहं वे इकुनासात्त्तिनी होंती अरुप्पाडिकां विनासु; 

hासाव्य्ते जावेरुपे अत्था चाकेही तेही तु।

साधोपाकेही तेहं इत्तहा दुतियादिनी अट्तानासु; 

अद्धं दोहोवजाहीही इकेकुनेही जयारे।"

सुक्तिराजबहवाङ्गासु साया सूत्ति तिसात्ताही; 

अंताव्याजमं "अनारुप्पबहवाङ्गेही" पानं इत्ताम।

वुट्टे अनातरसांक्ष्ठातो नायो दानी अनेकाडही; 

पुग्गालदिपपाप्पहेदपी पवर्ती तासा वुच्छाटे.
242 puthujjanassa jāyante diṭṭhikaṅkhāyutāni ve; sekkhass' eva malā satta anantar' itarassa tu.
243 antāmalam "anāvajjakiyyā" c' ekūnaviṣati; kusalakusalā sesā honti sekkhaputhujjane.
244 itarāni pan' "āvajja dvayaṁ" pakkā ca sāsavā; tinṇannam pi siyum evam pañcadhā sattabhedato.
245 kāme solasa "ghāṇādittayam" dosamahāpalā; rūpārūpe sapākāti pañcaviṣati ekajā.
246 kāmapakkā va sesādi maggo c'ādi kriyā duve;
rūpe javā ti bāvisadvijā, sesā tidhātuja.
247 vīthāro pi ca bhummīsu ṅeyyo kāmasubhāsubhaṁ;
hāsavajjam ahetuñ ca apāye sattatims' ime.
248 "hitvā mahaggate pāke asiti sesakāmisu;
cakkhusotamanodhātu tiravoṭṭhapanam1 pi ca,
249 dosahinajavā so so pāko rūpe anariye,
paṁcasaṭṭhi chasatṭhi tu parittābhādisu tīsu."
250 ādipāṅcāmalā kaṅkhā diṭṭhiyutte vinā tahiṁ;
te yeva paṅca paṁśāsa jāyare suddhibhumīsu;
251 ādimaggadusahāsarūpahinajavā sako;2 pāko voṭṭhapananā cāti titālīsa3 siyum nabhe.
252 adhodho manavajja te pāko c' eva sako sako;
dutiyaḍisu jāyante dve dve ṇā tato tato.
253 arūpesv' ekam ekasmin rūpesv' ādīttike pi ca;
tike ca tatiye ekam dve honti dutiyaṭtike.
254 antimam rūpapākan tu chasu vehapphalādisu;
kāmasugatiyam yeva mahā pakkā pavattare.
255 khaṇādikattayam kāme paṭighaddvayam eva ca;
sattarasesu paṭhamam amalam mānavādisu.
256 ariyāpāyavajjesu caturādiphalādiṁ;
apāyarpavajjesu hāsarūpasubhakkriyā;
257 apāyuddhattayam hitvā hot' ākāsa-subhakkriyam;
tathāpāyuddha dve hitvā viṇāṇaṅkusalakkriyam.
258 bhavaggāpāyavajjesu ākiñcaṅñaśubhakkriyam;
diṭṭhikaṅkhāyutā suddhe vinā sabbāsu bhūmisu,
259 amalāni ca tīṁ ante bhavagge ca subhakkriyā;
mahā kriyā ca hont' ete teras' evānapāyisu.

1 M. tiṟanāṁ voṭṭhabbaṁ. 2 M. rūpe . . .
3 M. titālisām.
260 anāruppe manodhātu dassanassa va tiranam;¹
kāme anīttha samyoge brahmānām pāpajām phalaṁ
261 voṭṭhabbam kāmapuññāṁ ca diṭṭhi hīnaṁ sa-uddhavam;
cuddas' etāni cittāni jāyare timsa bhummisu.
262 indriyāni duve "antadvaya," vajjesv' ahetusu;
tīni kaṅkhetarā hetu pāpe cattāri terasa.
263 cha nāṇahīne tabbanta sāsave sattanimmale;
cattālisa pan' aṭṭh' evaṃ neyya-m-indriyabhedato.
264 dve balāni ahetv' anta dvaye tīni tu sāmsaye;
cattāritara pāpe cha honti sesa duhetuke.
265 ekūn' āsīti cittesa matiyuttesu satta tu;
abalāni hi sesāni viriyantam balam bhave.
266 ajhānaṅgāni dve paṇcā takkaṅtā hi tadaṅgatā
jhāne pitiviratte "tappādake" cāmale duve.
267 tatiye sāmale tīni cattāri dutiye tathā;
kāme nipāṭike cāpi paṇc' āṅgāni hi sesake.
268 maggā dve sāmsaye "diṭṭhihīnaṁsesā" subhe tayo;
duhetuk' etare "suddhajhāne" ca dutiyādike.
269 cattāro paṇcā "pathamajjhānakā" matihetuke;
sattāmalle dutiyādi jhānike aṭṭha sesake.
270 hetv' antato hi maggassa amaggaṅgama ahetukam;
cha maggaṅgayutam natthi balehi pi ca paṇčahi.
271 sukhīṭura tadālambam iṭṭhe puññī' ujuppekkhavā;
iṭṭhamajjhhetaram hoti tabbipakkhe tu gocare.
272 dosaddvaya tadālambam na sukhi kriyato pana;
sabbam subhāsubhe nāṭṭhe tadārammanavācato.
273 kriyato vā tad-ālambam so pekkhāya sukhi na hi;
itārā itaraṇ ceti idam suṭṭha phalakkhaye.
274 sandhidāya kakammena tad-ālambappavattiyaṁ;
niyāamanam javass' āhu kammass' ev' aṇñakammato
275 citte cetasikā yasmiṁ ye vuttā te samāsato;
vuccare dāni dve paṇcā sabbagā satta jāyare.
276 takkacārādhimokkhehi te yeva jāyare dasa;
paṇcātthānamanodhātū paṇcake sukha-tiraṇe.
277 ete piṭādhikā hāse vāyāmena ca dvādhikā;
voṭṭhabbane pi et' eva das' ekā pitivajjītā.

¹ M. dassanam savatīraṇaṃ.
pāpasaḍhāraṇā te ca tipaññi' uddhaccasaññute;  
kaṅkhāyutte pi et' eva sakaṅkhā hīnamicchayā.  
kaṅkhāvajjāpan' et' eva sadosacchandanīcchayā;  
sattarasa duse honti salobhantaddvaye pana.  
desavajjā salobhā te tatiyādi dukesu te;  
dīṭṭhi pitiḍḍvayādhikā dvinnam ekūnavisati.  
pitīcārappanāvajjā ādito yāva tims' ime;  
uppajjanti catutthādi rūpārūpamanesu ve.  
pitīcāravittakkesu ekene dvitihi kamā;  
tatiyādisu te yeva tims' eka-dve-tay' odhikā;  
et' ev' ādiddvaye kāme dutiyādi dukesu hi  
mati piti mati piti hitvā te kamato siyum.  
jhāne vuttā va "tajjhānik'" āmale viratādhikā;  
etth' etā niyatā vittivade sabbattha sambhavā.  
kāmapuññesu paccekaṃ jāyantāniyatesu hi  
viratiyo dayāmodā kāme sātasubhakkriyā.  
majhhatte pi vadant' eke sahetukasubhakkriye;  
sukhaajhāne pi paccekaṃ honti yeva dayā mudā.  
thīnamiddham sasaṅkhāre dīṭṭhi hīnaddvaye tahiṃ;  
mānena vā tayo sesadiṭṭhīhīne vidhekako.  
issāmaccherakukkuccā visuṃ dosayutaddvaye;  
tatth' antake siyum "thīnamiddhakena" tayo pi vā.  
ye vuttā ettakā ettha iti cetasikā khilā;  
tatth' ettakesev' idan t' evam¹ vuccate 'yaṃ nayo  
'dhunā.  
tesaṭṭhiyā sukham dukkhaṃ tisu pekkhā pi vedanā;  
pañcapaññāsa cittasu bhave indriyato pana.  
ekatth' ekattha c' eva-"dvesaṭṭhiyā" dvisupañcahi;  
paññāsāyāti vinñeyyāṃ sukha-indriyapañcakaṃ.  
das' uttarasate hoti nicchayo viriyaṃ tato;  
pañca hīne tato 'kūne samādhindriyamādise.  
chando ekarat' "ekūnavisa" saddhādayo pana;  
ñānavajjā "nava hīna-sate" honti mati pana.  
ekūnāsitiyācāro chasaṭṭhisu pan' appañā;  
pañcapaññāsake piti ekapaññāsake siyā.  
virati chaṭṭhake vīse karunā muditāthavā;  
attha so pekkhacittena aṭṭhavisatiyā siyum.

¹ MS. ettakes' av' idant'. M. ettakasm' idan t' evam.
296 ahirikam anottappam moh’ uddhaccañ ca dvādase;
lobho atėhasu cittesu thinamiddhan tu pañcasu.
297 māno catusu diṭṭhi ca tathā dvīsu manesu hi;
dosu issā ca maccheraṃ kukkucañ ca bhavant’ ime.
298 ekasimē vimatī hoti evaṃ vuttānusārato;
appavattinayo cāpi sakkā nātum vijānata.
299 asimē khandhe ca viññeyyo vedānādisv’ ayaṃ nayo;
ekadhādividhi “yuttivasā” tenāviyogato.
300 upamā phenaṇḍo ca bubullo migataṇhikā;
kadali māyā viññeyyā khandhānaṃ tu yathākanam.
301 tesam vimaddasahana-khaṇasobhapalambhanā;¹
nissāravaṇa ko kaththehi samānattam samāhataṃ.
302 te sāsava “upādānakkhandhā” khandhāvanāsavā;
tattthādidukkhavatthutta dukkhabhārā ca khādakā.
303 khandhānicciṇḍi dhammā te vadhakā sabhāyā iti;
asukhadhammato cikkhā ukkhittāsikari yathā.

PAKIṆṆAKASAṆGAHAVIBHĀGO² NĀMA
CATUTTHO PARICCHEDO.

304 Rāgādīnam khayam vuttam nibbānam santilakkhaṇam;
samsāradukkha-“santāpatattass” ālam sametave.
305 khayamattam na nibbānam sagambhirādivācato;
abhāvassa hi kummānam lomass’ eva na vācatā.
306 khayo ti vuccate maggo tappāpattā idam khayam;
arahattam viy’ uppādavayābhāvā dhuvanaṃ ca tam.
307 saṅkhataṃ sammutiṇ cāpi nāṇam alambaṇa’ eva hi;
chinde male tato vatthusu’ icchitabbam asaṅkhataṃ.
308 pattukāmena tam santim chabbīsuddhiṃ samāpiya;
ūnādassanussuddhi tu bhāvetabbā hitatthinā.
309 cetanā dividhā “silasuddhi” tattha catubbidhā;
so pavārasamādhi tu cittasuddhīti vuccate.

¹ M. palobhanā.
² M. viññānakkhandha-pakiṇṇakanaya-saṅkhepo.
310 sampâdetvâdi ëve suuddhîm namanâ naman tu ruppato;¹
rûpam natthi ihattâdi vatthûtipi vavattthâpe,
311 manindhan’ atape aggi asanto pi samâgame;
yathâ hoti tathâ cittaṁ vatthâlambâdi saṃgame.
312 pângulandhâ yathâ gantum paccekaṁ asamatthakâ;
yantiyuttâ yathâ evâm nâmarûpayakkkriyâ
313 na nâmarûpato aûñño attâdi iti dassanam;
duddhiṁ sodhanattâ hi dîṭthisuddhîti vuccati.
314 avijja tân’ upâdânakammen’ âdim hi tâm dvayâm;
rûpam kammâdito nâmâvatthâdhi pavattiyaṁ.
315 sadda sabbattha sabbesaṁ sadisaṁ na yato tato;
nâhetu nānño attâdi niccahetûti passati.
316 evâm tîrayate kaññhâ yâya paññâya paccaye;
dîṭhhatta suddhi sâ kaññhâ taraṇan ti puvvucati.
317 pattañatapariïñño so atraṭṭho yatate yati;
tîranâvhapariïññâya visuuddhattham sadâdaro,
318 tikalâdivasâ khandhe samâsetvâ kalâpato;
aniccadukkhanattâdi ãdo evâm vipassati.
319 khandhaniccâ khayaṭṭhena bhayaṭṭhena dukkha ca te;
anattâsârakaṭṭhena iti passe punappunâm.
320 âkârehi aniccadî cattâlišehi sammase;
lakkhaṇanâm vibhûtaththam khandhânaṁ pana sab-
321 evaṁ cûpi asijjhante navadhâ nissit’indriyo;
sattakaddvayato sammâ rûpârûpe vipassaye.
322 rûpam âdânanikkhepavyovuddhatthagâtito;
sammâs’ ev’ annajâdihi dhhammatarûpato pi ca,
323 nâmâm kalâpayamato khaṇato kamato pi ca;
dîṭthinâânakantinâm passe ughâṭanâdito.
324 “avijjaṭhaññakammannahetuto” rûpam ubbhave;
vîn’ âhâram saphassehi vedanaâdi-ttayam bhave.
325 tehi yeva vinâ phassâm nâmârûpâdhikehi tu;
cittâm hetukkhaya so so veti ve tassa tassa tu.
326 hetudodayanâs’ evâm khaṇodayavayena pi
327 yogiss’ evam samâraddhass’ udayabhayadassino;
pâtuhoṁti upakklesaṁ sabhâvâhetuto pi ca.
¹ M. namanâ nāma ruppato.
328 te obhäsamat’ ussāha-passaddhi sukh’upekkhanā; satipitādhimokkhoc ca nikanti ca das’ īritā.
329 tañhādīṭṭh’ unnatiggāhavatthuto tiṃsadhā ca te; taduppanne cale bālo amagge maggadassiko.
330 vipassanā path’ okkantā tādāsi matimādhunā. na maggo gāhavathuttā tesam iti vipassati.
331 upakklese aniccādi vasagesodayabbaye;1 passato vithinokkanta dassanaṃ vuccate patho.
332 maggāmagge vavatthetvā ya paññā evam uṭṭhitā maggamaggikkhasāṅkhātā saddhi sā paṅcamī bhave.
333 pahānamavhapariññāya ādito saddhisiddhiyā; tiraṅvhapariññāya antago yatatedhunā.
334 jāyate navaññāni sā visuddhi “ kamatodayab- bayādighatamānassa ” nava honti pan’etthha hi
335 santat’iiryato c’ eva yaṃ ghanena ca channato; lakkhanāni na khāyante sankiliṭṭhā vipassanā.
336 tatottra sammase bhiyyo punadev’ udayabbayam; tenāniccādi sampassam patutam paramam vaje
337 avaṭṭetvā yaduppāda-ṭhiti-ādihi passato; bhaṅge va tiṭṭhate nānām tadā bhaṅgamati siyā.
338 evaṃ hi passato bhaṅgam tiṃhavo khāyate tadā; sīhādi va bhayaṃ hutvā siyā laddhā bhayikkhanā.
339 sādinavā paṭṭhahante khandhā ’dittagharam viya; yadā tadā siyā laddhā ādinavānupassanā.
340 saṅkhārādinavaṃ disvā ramate na bhavādisu; yadā mati tadā laddhā siyā nibbindapassanā.
341 nānām muñcitukāman te sabbabhū saṅkhate yadā. jālādihi ca macchādi tadā laddhā caji mati.
342 saṅkhāre asubhāniccadukkhatānattato mati; passanti cattum’ uṣusskkā paṭisaṅkhānupassanā.
343 vuttatra pātubhāvaya sabbañāṇappavattiyā; minasaṅñaṃya sappassagāhaluddasamopamā.
344 attattaniyato suññām dvidhā nāham kvāc’ ādīnā. catudhā chabbhidhā cāpi bahudhā passato bhusam.
345 āvaṭṭaty’ aggim āsajja nahāru’ va matisaṅkhataṃ; cattabhariyo yathādose tathā tam samupekkhate.

1 MS. sic
346 tāva sādīnavānam pi lakkhane tiṣṭhate māti;  
na passe yāva sā tiram sāmuddasakuṇī yathā.  
347 saṅkhār' upekkhā ūṇāyām sikhāppattā vipassanā;  
vuṭṭhānagāminī ceti sānulomāti vuccati.  
348 patvā mokkhamukhāni sattasādhētāriyapuggale;  
jhānaṅgādippabhede ca pādakādivesase ṣā.  
349 aniccato hi vuṭṭhānam yadi yassāsi yogino;  
sodhimokkhassa bāhullā tikkhasaddhindriyo bhave.  
350 dukkhat' onattato taṅ ce siyā yesaṁ kamena te;  
passaddhi vedabāhullā tikkh' ekaggamat' indriyā.  
351 paṅā dhurattam uddiṭṭham vuṭṭhānam yadinattato;  
saddhā dhurattam sesehi taṁ viyabhinnivesato.  
352 dve tikkhasaddhā samathā siyum saddhānusārino;  
ādomajjhesu ṭhānesu chasu saddhāvimuttakā.  
353 itaro dhammānusārado diṭṭhipatto anantako;  
paṅā muttobhāyatthan te jhānikā jhānikā ca te.  
354 tikkhasaddhassa c' ante pi saddhāmuttattam īritam;  
Visuddhimagge majjhassa kāyasakkhitam aṭṭhasu  
vuttam mokkhakathāyām yam tikkhapañṇārahaḥsa tu;  
diṭṭhipattattam etaṅ ca taṅ ca natthābhidhammake.  
356 te sabbe aṭṭha mokkhānam lābhī majjhuesu ce chasu;  
kāyasakkhi siyum ante ubhato bhāgamuttukā.  
357 anulomāni cattāri tīni dve vā bhavanti hi;  
maggassa viṭṭhiyām mandamajjhātikkhamatīvasā.  
358 Visuddhimagge cattāri paṭisiddhāni sabbathā;  
Aṭṭhasāliniyā evam vuttatta evam īritam.  
359 bhavaṅgāsannadoso pi n’ appanāya thirattato;  
suddhim paṭipadāṅānadassan’ evam labhe sati.  
360 āvajjām viya maggassa chaṭṭhasattamasuddhīnaṃ;  
anantarāṇiṃ arabbha tehi gotrabha jāyate.  
361 samyojanattayacchedi maggo uppagjate tato;  
phalāni ekam dve tīni tato vuttamatikkamo.  
362 tathābhāvayato hoti rāgadosatanukaram;  
dutiyo tapphalam tamhā sakadāgāmi tapphali.  
363 evam bhāvayato “ rāgadosanāsaka ”-rubbhave;  
tatiyo tapphalam tamhā tapphalatṭthonāgāmiko.  
364 evam bhāvayato “ sesadosanāsaka ”-rubbhave;  
catuttho tapphalam tamhā arahā tapphalatṭhito.
365 katakicco bhavacchedo dakkhiṇeyyopadhikkhayā; nibbutim yāti dīpo ca sabbadukkhatasannītani.
366 evaṃ siddhā siyā suddhiṇāṇadassanasānītā; vuttaṃ ettāvata saccam paramattham samāsato.
367 saccam sammuti sattādi avatthu vuccate yato; na labbhālātacakkaṃ va taṃ hi rūpādayo vinā.
368 tena tena pakārena rūpadi na vihāya tu; tathā tathābhidhānaṃ ca gāhaṃ ca vattate tato.
369 labbhate parikappena yato taṃ na musā tato; avuttālambam icc' āhu parittādisu vācato.
370 pāpakalyānamitto 'yaṃ satto ti khandhasantatiṃ; ekantena1 gahetvāna voharantīdhā panditā.
371 paṭhavādi viy' eko pi puggalo na yato tato; kadiṭṭhivatthubhāvena puggalaggahanam bhave.
372 etam visayato katvā saṅkhādihi padehi tu; avijjamanapaññatti iti taṁñūhi bhāsito.
373 paññatti vijjamānassa rūpādi visayattato; kāyaṃ paññatti ce suṭṭhu vadato suṇatacchato.
374 savinñātītī viṁśo hi sasso saccaddvayassa tu; paññāpanattā paññatti iti taṁñūhi bhāsita.
375 paccuppannādi ālambam niruttipaṭisambhidā; nāṇassati idaṃ c' evaṃ sati yujjati nāṇāthā.
376 saddhābhidheyyaṃ saṅkhādi iti ce sabbavatthunam; paññāpetabbato hoti paññatti padasaṅgaho.
377 " sabbe paññatti dhammātidesetabbaṃ tathā sati; atha paññāpanassāpi paññāpetabbavatthunam.
378 vibhāgapaññattham hi tathuddeso kato ti ce; na kattabbaṃ visum tena paññattipathasaṅgahām."
379 paññāpiyattā catūhi paññattādipadehi sā; parehi paññāpanattā iti ācariyā 'bravuṃ.
380 rūpādayo upādāya paññāpetabbato kira; avijjamānopādaya paññatti pathama tato.
381 " sotaviññānasantānānantaram pattajātinā; gahitapubbasaṅketa-manodvārikacetāsa.
382 paññāpenti gahitāya yāya satta rathādayo; iti sā nāma paññatti dutiyāti ca kittitā."
383 saddato aṇṇanāmavabodhanatthāvabodhanam; kiccasādhanaṃ "pubbanayo" eva pasamsīyo.
384 sāvijjamānapaññatti tathā avijjamānakā;¹ vijjamānena vā "vijjamānā" tabbiparitakā.
385 avijjamānenena-"vijjamānā" tabbiparitakā; icc' etā chabbidhā tāsu paṭhamā mati-ādikā.
386 satto saddho nar' ussāho seniyo manacetanā; icceṃ' etā viññeyyā kamato dutiyādikā.
387 evam lakkhaṇato niṭṭvā saccaddvayam asañkaram; kātabbo pana vohāro viññūhi na yathā tathā.

NIᢨBĀṆAṆIṆĪHI SĀṆGAHITO² NĀMA PAṆCAMO PARICCHEDO.

NIṬṬHITO SACCASAṆKHEPO.

Sukhī hotu.³

Iti Badaratīṭha-Mahāvihāravāsinā tipiṭakapariyattidharenā saddhāśilādignaganābharaṇavibhūsitenā atṭhayakathācariya-tīkācariya-anuṭikācariya-dhurandharenā bhadanta-Dhamma-pālābhiddhāna - mahāsāmipādena viracīlam Saccasaṅkhepa-pakaranām niṭṭhitam.⁴

¹ M. cāvijja⁰.
² M. Nibbānapaññattiparidipano.
³ M. Nibbānapaccayo hotu.
⁴ This colophon, assigning the work to Dhammapāla the Commentator, is omitted in the Mandalay MS.
COSMIC LAW IN ANCIENT THOUGHT

By T. W. RHYS DAVIDS

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

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

1 Read before the British Academy, November 7, 1917, and reproduced by kind permission of the Council.
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doubt, and subtle, and impalpable—but still a physical double of the physical body. And at the death of the body this double—this homunculus or mannikin or howsoever otherwise it can be called—continued to live, and to carry on an existence of its own.

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

These applications differ of course at different times and places. Among the most important are the following. Death and trance and deep, dreamless, sleep were "explained" by the permanent or temporary absence of the "soul." If, and when, the "soul" returned, motion began again, and life. Animals had therefore souls within them. And even things
had souls if they were uncanny, or seemed to have life and motion. Thus the awe-inspiring phenomena of nature were instinctively regarded as the result of spirit action. Rivers, plants, and stars, the earth and air and heavens, became full of souls, of gods, each of them in fashion as a man, and with the passions of a man. The matter was perfectly clear and simple. To doubt it were perverse, or wicked.

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

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

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\(^1\) The only detailed description of the soul as yet found in ancient literatures is the one collected from passages in the Upanishads (say seventh century B.C.) by the present writer—"'Theory of the Soul in the Upanishads,' J.R.A.S., 1899."
the whole work, which is on psychology. M. Henri Bergson
delivered in 1911 a course of four Lectures at University
College on “The Nature of the Soul.” They deal exclusively
with the mind. In the authorized translation of the Bible
the word “soul” occurs 449 times. Fifty-five times it means
person (including the body). “We were in the ship 276
souls,” etc.¹ Eighty-five times only is it used in the Ani-
mistic sense. In 306 passages it means various sorts of
emotional or intellectual states of mind. This numbered
analysis of meanings is of course good evidence only for
English beliefs, and English use of words, in the seventeenth
century; but it is sufficient to show that the vagueness now
attaching both to the belief and to the word had already,
three centuries ago, more than begun. It had left far behind
the original idea of a detachable unity manifested (and this
should never be forgotten) rather by motion and life than by
emotion and will.

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

¹ The well-known wireless message S.O.S. is thus explained, in
popular usage, as meaning “Save our souls.” What it really meant to
telegraphists when it was first used, may have been different.
or less overlapping groups; and behind all the groups can be discerned, I venture to think, one single underlying principle. That principle is the belief in a certain rule, order, law. We must invent a name for it—a name that does not imply or suggest a lawgiver, and that does not suffer from the disadvantage of being still in common use, and liable therefore to have vague and modern connotations wrapt up in it. Such a word is Normalism, with its convenient adjective Normalistic. To it we can attach a specific, scientifically exact meaning.

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

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

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¹ New York, 1910, p. 12.
² Professor de Groot's views on the whole subject of Animism are given at length in vol. iv. of his larger work, Religious Systems of China.
trend of thought. The oldest documents, for instance in China, are, like those almost everywhere else, anthologies based on still earlier books or sayings now lost. There are traditions, more or less untrustworthy, as to the names of some of the authors of passages inserted in those anthologies. But for the most part the names and dates can no longer be traced. Confucius himself is the editor of the oldest of the anthologies, and we have others, recording his own sayings, edited by his disciples. No European Chinese scholar has yet drawn up, so far as I know, any detailed and critical account of the various beliefs held before the time of Confucius. But even a scholar ignorant of Chinese can already make, from the translations, the beginnings of such an attempt. It is at last clear that beside the polytheism (not unlike that which we find elsewhere in the sixth century B.C. and earlier) there is also, and in many respects transcending it in importance, the recognition of a cosmic order. It is on that rather than on Animism that Confucius himself bases his teaching. But he does not deny the soul-theory, and makes references, though only occasional ones, to gods. His elder rival, Lao Tsü, goes much farther. In the work attributed to him, the Tao Te Ching, he quite ignores the soul-theory; and his deep and pregnant sayings are concerned exclusively with the Tao, or cosmic order. It is upon that that his ethics, religion, and philosophy are built up. And as this point of view is regarded by both teachers as one taken as a matter of course by all, and is expressed by them in the same technical phraseology, it is clear that it had been widely held long before their time—that is to say, long before the time when our existing documents were put into their present shape. And it continued in vogue long afterwards. Ten centuries later Chwang Tsü still supports this view with emphasis and without a trace of Animism. And through all the centuries of Chinese literature the doctrine of the Tao, and all that it implies, has been held in high honour and esteem. Chinese poetry and drama are full of allusions to it, and to its implications.

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

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

When the modern European Animist inveighs against "nature red in tooth and claw" he takes up a position exactly contrary to the doctrine of the Tao. To the Taoist the cruelty of men or animals is really against "nature." The Tao, the course of nature, is regular, beneficent without thought of beneficence, patient, modest, not violent in action, always trustworthy, generous without stint, with no hope or desire of reward, seeking no glory, undefiled by any impurity, never at war, restful, quiet, at peace. To that should man habituate himself, like that should his conduct be, with that should he hope and strive to live in harmony. Whether so striking and noble a conception as this be really truer to the facts than the opposite theory more popular in the West is of no importance to our present argument. Different minds may fairly think differently as to that. But the whole theory of the Tao is clearly not Animistic; and it suggests an aspect of nature not emphasized by theologians in Europe.
Where precisely, and when, the modern European Animist acquired his certainty, in direct contradiction to the ancient tradition held throughout the world, that animals have no "souls," it might be interesting to inquire. The Chinese have not advanced so far beyond the older faith; and on the other hand they have never dared to personify the Tao.

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

\(^1\) This is only one of many instances of Normalistic views held by Greek thinkers before the time of Plato. It is much to be desired that someone more qualified than the present writer should collect the evidence. It seems to me better to confine myself in this article, already too long, to matters on which I am more competent to judge.
In India our earliest records, the thousand and more Vedic hymns, seem at first sight to be altogether Animistic. They consist almost exclusively in appeals to various gods. The European books on Indian religions are concerned, when treating of the Vedic period, with descriptions of these gods, based on the epithets applied to them, the acts attributed to them, and so on. But these poems make no pretension to being a complete statement of the beliefs held by the tribes whose priests made use of the poems. Other poems, not included in our present collection, were doubtless extant in the community at the time when the collection was made. Other beliefs, not mentioned in the poems, were widely influential among the people. What we have is not complete even as a summary of the theosophy, or the ritual, or the mythology of the priests; and it refers only incidentally to other beliefs unconnected with gods, of great importance as a factor in religion and daily life.

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

Take the case of Rta (pronounced Rita). The meaning of the word would seem to have passed through some such evolution as "motion, rhythmic motion, order, cosmic order, moral order, the right." In those slowly moving ages a long period must be postulated for the growth and consolidation of such ideas. The word is found, incidentally mentioned, at the end of its career, in the Avesta and the Veda. It must have been in full use before the Persian Aryans had separated from the Indian Aryans. The idea may therefore with reasonable probability be traced back to the third millennium before Christ. The use of the word died out in India before the
time of the rise of Buddhism. Of the pre-Buddhistic Upaniṣads it occurs only in one—the Taittirīya. In the peroration to that work Rta is placed above, before the gods. The word occurs, it is true, in three or four isolated passages of post-Buddhistic works, but these are archaisms. It has not been traced in either the Buddhist or the Jain canonical literature.

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

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

1 See Buddhist India, p. 234.
2 Dialogues of the Buddha, i., 203–14.
often indeed there was no question of any deity's help in the determination to carry out the self-torture—just as in the case of the puṣāris at the ghats in modern India.

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

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

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

¹ *Dialogues of the Buddha*, i. 16–30.
eightfold path," and its doctrines of the immensity of the universe, of the infinite past inherited by each individual, and of the infinite effect on the future of his acts, are all so drawn up as to exclude any reference to gods or souls. For a thousand years the dominant faith of India rested on this basis; and though Animism ultimately, after centuries of discussion, recovered its popularity, it remained profoundly influenced by the long struggle.

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

1. That not only in the lower cultures, but also in the higher grades of religious aspiration and practice, the historian must recognize and take account of quite a number of beliefs, recorded
by the believers themselves in early documents, which are not Animistic—that is to say, are independent of gods and souls.

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

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

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

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

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

By T. W. RHYS DAVIDS AND W STEDE.

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

ANAMATAGGA.

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

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

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

II. Lit. Meaning.—1. As single pref.: (a) against, to, on to, at-, viz., abbatthangata gone towards home, abbhāta striking at, ṭjhā think at, ṭmana thinking on, ṭmukha facing, turned towards, ṭyāt at-tack, ṭruhati as-cend, ṭlāsa long for, ṭvadati ad-dress, ṭsapati ac-curse, ṭhata hit at. (b) out, over, all around: abhuddeti go out over, ṭkamati exceed, ṭjātī off-spring, ṭjānāti know all over, ṭbhavati overcome, ṭvad-ḍhati increase, ṭvuṭṭha poured out or over, ṭsandeti make over-flow, ṭsiṃcati sprinkle over. (c) abhi has the function of transitivising intrs. verbs after the manner of E. be- (con-)
and Ger. er-, thus resembling in meaning a simple caus.
formation, like the foll.: abhigajjati thunder on, ◆jānāti
"er-kennen," ◆jāyati be-get, ◆tthaneti ◆gajjati, ◆nadati
"er tönen," ◆nandati approve of (cp. anerkennen), ◆passati
con-template, ◆ramati indulge in, ◆ropeti honour, ◆vuddha
increased, ◆saddahati believe in.—2. As base in compn.
(2nd part of cpd.) abhi occurs only in combn. sam-abhi (which
is, however, of late occurrence and a peculiarity of later texts,
and is still more freq. in Buddh. Sk.: see under sam-).

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

IV. Dialectical Variation.—There are dial. variations in
the use and meanings of abhi. Vedic abhi besides correspond-
ing to abhi in P. is represented also by ◆ati ◆, ◆adhi ◆ and ◆anu ◆,
since all are similar in meaning, and psychologically easily
fused and confused (cp. meanings: abhi=on to, towards;
ati=up to and beyond; adhi=up to, towards, over; anu=along towards). For all the foll. verbs we find in Pāli one or
other of these three prefixes. So ◆ati in ◆jātī, ◆pīlīta, ◆brūheti,
◆vassati, ◆vāyati, ◆vētheti; also as vv. II. with abhi-kirati,
◆pavassati, ◆roceti, cp. atikkanta-abhi ◆ (Sk. abhikrānta);
adhi in ◆patthita, ◆pāteti, ◆ppāya, ◆ppeta, ◆bādheti, ◆bhū,
◆vāha, (vice versa P. abhi-ropeti compared with Sk. adhira-
payati); anu in ◆gijjhati, ◆brūheti, ◆sandahati. On the rela-
tion between abhi and ara see the latter.
ABHIJÑĀ

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

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. A.D.), and in medieval and modern Pāli, Abhiññā, nine times out of ten, means just the powers given
in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd¹ 108, 328 (expln. of ūnāṇa); Nd² s.v. and No. 466; Ps. I. 35; II. 156, 189; Vbh. 228, 334; Pug. 14; Nett. 19, 20; Miln. 342.; Mhv. XIX. 20; D. A. I. 175; Dh. A. II. 49; IV. 30; Sdhp. 228, 470, 482. See also the discussion in the Cpd. 60 sq., 224 sq. For the phrase sayam abhīññā sacchikatvā and abhīññā-vosita see abhijāntī. The late phrase yath' abhīññām means ‘as you please, according to liking, as you like,’ J. V. 365 (=yathādhippāyām yathāruciṃ C.). For abhīññā in the use of an adj. ("abhīñna") see abhīñna.

**ABHIDHAMMA**

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

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

**OGHA**

[Non-Vedic; Buddh. Sk. ogha, *e.g.*, Divy 95 catur-ogh' ottārā. Etym. uncertain, but possibly connected with udaka, cp. oka=udaka]. 1 (very rare in the old texts), a flood of water Dh. 47 (mah'°); Vv. A. 48 (udak'oghā), 110 (Gangā-mah'oghā). 2 (always in the sg.), the flood of ignorance and vain desires which sweep a man down, away from
the security of emancipation. To him who has "crossed the flood," ogha-tiṇṇo, are ascribed all, or nearly all, the mental and moral qualifications of the Arahaut. For details see Sn. 173, 219, 471, 495, 1059, 1064, 1070, 1082; A. II. 200 sq. Less often we have details of what the flood consists of. Thus Kām-ogha the f. of lusts A. III. 69 (cp. Dhs. 1095, where o. is one of the many names of tanhā, craving thirst). In the popular old riddle at S. I. 3 and Th. I. 15, 633 (included also in the Dhp. anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds—lust, ill-temper, stupidity, conceit, and vain speculation). Five Oghas referred to at S. I. 126 are possibly these last. Sn. 945 says that the flood is gedha greed, and the avijjogha of Pug. 21 may perhaps belong here. As means of crossing the flood we have the Path S. I. 193 (cossa niththaranattham); IV. 257; V. 59; It. III. (cossa niththaran attthāya); faith S. I. 214=Sn. 184=Mihan. 36; mindfulness S. V. 168, 186; the island Dh. 25; and the dyke Th. I. 7=Sn. 4 (cp. D. II. 89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 Oghas identical with the 4 Āsavas (Intoxications). See D. III. 230, 276; S. IV. 175, 257; V. 59, 292, 309; Nd¹ 57, 159; Nd² 178. When the oghas had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 oghas, and of these only as a name or phase of the 4 āsavas. So the Abhidhamma books (Dhs. 1151; Vbh. 25 sq., 43, 62, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114-24). The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word ogha, used in the singular, as referring to the 4 Āsavas; and they extend the old simile in other ways. Dhammapāla of Kāncipura twice uses the word in the sense of flood of water (Vv. A. 48, 110, see above 1).
-āliga one who has overcome the flood Sn. 1096 (cp. Nd² 180). -tiṇṇa id. S. I. 3, 142; Sn. 178, 823, 1082, 1101, 1145;
Lexicographical Notes

Dh. 370 (=cattāro oghe tinña Dh. A. IV. 109); Vv. 64\textsuperscript{48} (=catunnaṁ oghānam samsāra-mah'oghassa taritattā o. Vv. A. 284); 82\textsuperscript{7}; Nd\textsuperscript{1} 159; Nd\textsuperscript{2} 179.

KUṬA

1. (nt.) [Lit. Sk. kūta trap, cp. Gr. παλεύω to trap birds]. a trap, a snare; fig. falsehood, deceit.—lit. J. I. 143 (kūta-pās'ādi); IV. 416 (expld. by paṭichanna-pāsa); fig. in formula tūla° kamsa° māna° cheating with weight, coin and measure (=vaṇcana D. A. I. 78) D. I. 5=III. 176=M. I. 180=S. V. 473=A. II. 209; V. 205=Pug. 58. māna° Pv. A. 278.—adj. false, deceitful, cheating; see cpds. Note.—kūṭa at J. I. 145 is to be read kuṭe (anto° padīpo viya, cp. ghaṭa). See also kuṭta\textsuperscript{2}.


2 (m. nt.) Vedic kūṭa horn, bone of the forehead prominence, point; *qele to jut forth, to be prominent, cp. Lat. celsus, collis, column (>
column); Gr. κολωνός, κολοφόν; Ags. holm; E. hill], (a) prominence, top (cp. der. koṭi), in amsa° shoulder Vv. A. 121, 123; abbha° ridge of a cloud Vv. III. 1\textsuperscript{1} (=sikhara); pabbata° mountain peak Vin. II. 193. (b) the top of a house, roof, pinnacle A. I. 261; Vv. 78\textsuperscript{4} (=kaṇṭikā Vv. A. 304); gaha° Dh. 154; Pv. A. 55. See also below ągāra. (c) a heap, accumulation, in sankāra° dust-heap M. II. 7; Pv. A. 144. (d) the topmost point, in phrase desanāya kūṭam gahetvā, or desanā-kūṭam ganhanto leading up to the climax of the instruction J. I. 275, 393, 401; V. 151; VI. 478; Vv. A. 243; cp. arahatena kūṭam gahanto J. I. 114; arahatta-phaḷena k. gaṇhiṃ Th. A. 99.

-angā the shoulder Vv. 15\textsuperscript{4} (see Vv. A. 123). -ągāra a hut or building with a peaked roof or pinnacles, possibly gabled, or with an upper storey, Vin. I. 268; S. II. 103=V. 218;
III. 156; IV. 186; V. 43, 75, 228; Pv. III. 1°; 21; Vv. 8\(^2\)
 (=ratana-maya-kaṇṇikāya bandha-ketuvanto Vv. A. 50);
Vv. A. 6 (upari\(°\) with upper storey); v.l. kutth\(°\); Pv. A. 282
(\(°\)dhaja with a flag on the summit); Dh. A. IV. 186. In
further cpds. \(°\)matta as big as an upper chamber J. I. 273;
Miln 67; \(°\)sālā a pavilion (see description of Maṇḍala-mālā
at D. A. I. 43) Vin. III. 15, 68, 87; IV. 75; D. I. 150; S. II.
103 = V. 218; IV. 186.—(n)gama going towards the point (of
the roof), converging to the summit S. II. 263 = III. 156 = V.
43. -ṭṭhāu standing erect, straight, stedfast, immovable, in
phrase vaṇḍha K. esikattthāyin D. I. 14 = 56 = S. III. 211 =
M. I. 517 (expld. at D. A. I. 105 by pabbata-kūṭam viya
thita).

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

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

**GUṆA AND GUṆA**

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

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

-aggatā state of having the best qualities, superiority Dpos. IV. 1. -addhā rich in virtue Sdhp. 312, 561. -upeta in khuppipāsāhi guṇupeto at Pv. A. 10 is to be read khuppipās’ ābhībhūto peto. -kāthā “tale of virtue,” praise J. I. 307; II. 2. -kiltana telling one’s praises Pv. A. 107, 120. -gunīka in phrase tantākula-jāta g-g-jāta at S. IV. 158—see under gulaṅguthika.

2. Guna [for which often gula with common substitution of l for ŋ, partly due to dissimilation, as mālāgula>mālāguna; cp. Lit. Sk. guṇikā tumour: gula and gala, velu: venu, and note on gala] a ball, a cluster, a chain (?), in anta° the intestines; M. I. 185--; Kh. II., ep. Kh. A. 57 for expln. -mālāguna a garland or chain (cluster) of flowers Dh. 53 (but gula at J. I. 73, 74). See gula°.


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

Guṇavant (adj.) [to guṇa°] possessed of good qualities, virtuous Pv. II. 91 (= jhān’adiguna-yutta); Pv. A. 62 (mahā°).

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

1. Gula [Lit. Sk. guḍa and guḷī ball, guṭikā pill, guṇikā tumour; to *gleu to make into a ball, to conglomerate. Cp. Sk. glaub ball; Gr. γλουτός; Ohg. chiuwa; Ger. kugel, kloss; E. clot, cleat; also *gel with same meaning: Sk. gulma tumour, gilāyu glandular swelling; cp. Lat.
glomus, globus; Ger. klamm; E. clamp, clump] a ball, in cpds. sutta° a ball of string (≡Ohg. chliuwa) D. I. 54=; M. III. 95; Pv. A. 145; ayo° an iron globe Dh. 308; loha° of copper Dh. 371; sela° a rockball, i.e., a heavy, stone-ball J. I. 147.

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

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

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

Gulā (f.) [to gula¹] a swelling, pimple, pustule, blight, in cpd. gulā-guṇṭhika-jāta, which is to be read at A. II. 211 (in spite of Morris, prelim. remarks to A. II. p. 4, whose trsln. is otherwise correct)=gulā-guṇṭhita covered with swellings (i.e. blight); cp. similar exprn. Dh. A. III. 297 gaṇḍāgaṇḍa (-jāta) “having become covered all over with pustules (i.e., rash).” All readings at corresp. passages are to be corrected accordingly, viz., S. II. 92 (gulīgandhika°); IV. 158 (gaṇagnunika°); the reading at Dpvs. XII. 32, also v.l. SS. at A. II. 211 is as quoted above and the whole phrase runs: tantākulajāta gulā-guṇṭhikajāta “entangled like a ball of string and covered with blight.”

Gulika (adj.) [to gula²=guṇa, cp. also gunaka] like a chain, or having a chain (nt.) a cluster, a chain in manī° a string of jewels, a pearl necklace J. III. 184 (v.l. BB); IV. 256.
Guṭikā (f.) [to guṇā; cp. Sk. guṭikā pill, guṇikā tumour] a little ball Th. 2. 498 (kolaṭṭhimattā gō balls of the size of a jujube), cp. Th. A. 289.

JĀTAKA

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


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

DHUTA (AND DHŪTA)

[cp. lit. Sk. dhuta and dhūta, pp. of dhunāti].—1. lit. “shaken off,” but always expld. in the commentaries as “one who shakes off” either evil dispositions (kilese), or obstacles to spiritual progress (vāra, nivarana). The word is rare. In one constantly repeated passage (Vin. I. 45=300=II. 2=III. 21=IV. 213) it is an adj. opposed to kosajja lazy, remiss; and means either scrupulous or punctilious. At D. I. 5 it is used of a pain. At Sn. 385 we are told of a dhutadhamma, meaning a scrupu-
lous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters.—2. Shaken, Dāvs. v. 43 (vāṭa°). [This meaning is borrowed from Sk.]

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

Roots TIM (=TAM) and STIM (for TIM to moisten see temeti).

Tintināti and Tintināyati [either=Sk. timirayati to be obscured, from TIM in timira, or from STIM (Sk. *tītimāyati>*stītim° after tiṣṭhati>*stīṣṭhati; =P. tītināyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root TAM occurs in same meaning in cpd. nitammati (q.v.=Sk. nitāmyati) at J. IV. 284, expld. by atikilamati.] to become sick, to swoon, to (stiffen out in a) faint J. I. 243 (tintinanto corresp. with mucchita); VI. 347 (tintināyamāna, v.l. tiṇāy°).

Tibba (adj.) [lit. Sk. tivra, but prob. a contamination of two roots of diff. meaning, viz., TIV and TIM (cp. tamas) or STIM to be motionless, cp. styā under thīna] 1. sharp,
keen, eager; ṭārāva very devout A. II. 21; Nett. 112 (cp. tīvra-prasāda Av. Ś. I. 130); cchanda D. III. 252, 283.—2. dense, thick; confused, dark, dim S. III. 109 (o vanasāndo avijjāya adhivacanām); kāmesu ṭārāgo S. III. 93=St. 90; A. II. 30; ṭārāga Dh. 349 (=bahalārāga Dh. A. IV. 68); A. II. 149; tibbo manussaloko (dense) Miln. 7.

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

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

Timira (adj.) [lit. Sk. timira, from tim-=tam (in tamas), to which also belong tibba 2 and tintiṇāti, and which is to be distinguished from tim in temeti to (be or) make wet. See tama] dark; nt. darkness Vv. 32a (tamba); J. III. 189 (ṛukkha). vana° a flower J. IV. 285; V. 182.

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

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

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

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

(motionless)=P. timi; Sk. stupa and stima (slow), Mhg. stim; Goth. etc., stains=E. stone; Gr. στήφος (heap);
Lat. stipes (pale); Ogh. stīf=E. stiff] stiffness, obduracy, stolidity, indifference (cp. thaddha and tandi, closely
related in meaning). Together with middha it is one of the 5 hindrances (nīvaranaṇī) to Arahatship (see below).
Def. as cittassa akammaṇñata, unwieldiness or impliability of mind (=immobility) at Nd² 290=Dhs. 1156,
1236=Nett. 86; as citta-gelaṇṇan morbid state of mind ("psychosis") at D.A. I. 211.—Sn. 942 (niddam tandim
sahe thinaṃ pandadena na saṃvase), 1106; Vbh. 352
(=Nd² 290 expln. of līnatta).

-middha sloth and drowsiness, stolidity and torpor;
one of the 5 nīvaranaṇī (q.v. and cp. Dhs. trsln. pp. 120,
310) Vin. II. 200 (vigata\(^{2}\)); D. I. 71, 246; III. 49, 234,
269, 278; S. I. 99; III. 106; V. 277 sq.; A. III. 69 sq., 121;
Sn. 437 (pañcami sena Mārassa); It. 27, 120, Ps. I. 31,
45, 162; II. 12, 169, 179, 228; Pug. 68; Dhs. 1154, 1486;
Sdhp. 459.

NICCHODETI

(and v.l. nicchādeti) [shows a confusion of two roots, which
are both of lat.\(^{2}\) origin, viz. chapp and choṭ; the former=P.
chaḍḍeti, the latter=Sk. kṣodayati or Buddh. Sk. chorayati,
Apabhraṃsa chollai; with which cp. P. chuddha] to shake or
throw about, only in phrase odhunāti nidhunāti nicchedeti
at S. III. 155=M. I. 230=374=A. III. 365, where S has
correct reading (v.l. o'choteti); M. has o'chādeti (v.l. o'chodeti);
A. has o'chedeti (v.l. o'choreti, o'chāreti; gloss nippoteti). The
C. on A. III. 365 has: nicchedeti ti bāhāya vā rukkhe vā pa-
haratī. -nicchedeti (chidd) is pardonable because of Prk.
chollai "to cut" Cp. also nicchubhati with v.l. BB. nic-
churāti. For sound change P. ch>Sk. kṣ cp. P. chamā>kṣamā,
chārikā>kṣāra, churika>kṣurikā, etc.

NIBBĀNA (Introductory)

(ut.) [Buddh. Sk. nirvāṇa] nibbāna, nibbāyati and nibbuta
form a semantic whole, although etymologically apparently
of different origin. This difference is due to faulty etym.
which has from the time of Buddh. Sk. down to modern interpretation haunted the exegesis of the term Nibbāna. “Nirvāṇa” (der. fr. vā to blow, cp. vātā=E. wind) was the (later) Sk. substitute for the P. term nibbāna used by Sk. commentators who transcribe almost every Pāli assimilation by r+single consonant, although the etymologically correct Sk. form is different (cp. nigūlha=Sk. nigūdha, but Buddh. Sk. nir⁵, ninnāmeti=Sk. ni⁵, but Buddh. Sk. nir⁴). That nibbāna has nothing to do with vā and vāta (wind) will be shown below. The correct etym. runs somewhat on the foll. lines. (1) The primary meaning is going out, dying out as applied to burning or fire. There is no indication that this is due to wind (“blowing out”), which on the contrary would only set the fire into a greater blaze. This going out may be due to covering the fire up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. (2) We begin the word-analysis by a discussion of nibbuta, because this form has preserved its literal meaning more clearly, as well as the figurative one which prevails in nibbāna; moreover, it is an old term with genuine Vedic equivalent, whereas nibbāna is clearly later, a creation of the Pāli. Once the etym. of the former is clear, that of the latter will follow. -Nibbuta represents Sk. nirvṛta as well as nivṛta, both pp. of vr, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself:—(a) Idg. uer to cover, cover up [Lat. aperio=*apa-verio to cover up, Sk. varūtram upper garment, “cover”] and (b) *vel to revolve, roll, move [Lat. volvo=revolve; Gr. ἐλέξ, ἐλύω; Sk. vāna reed=Lat. ulva; Sk. urmi wave; P. valli creeper, valita wrinkled]. *Ver is represented in P. by e.g. vivarati to open, nivāreti to cover, obstruct, nivaraṇa, nivāraṇa obstruction; *vel by āvuta, khandh-āvära, parivāra vyāvata (busy with= moving about), samparivāreti. Thus we gain the two meanings comdb. and used promiscuously in the one word because of their semantic affinity: (a) *nivṛta covered up, extinguished, quenched, and (b) *nirvṛta without movement, with motion finished (cp. niṭṭhita), ceasing, exhaustion, both represented by P. nibbuta.—(3) In derivations we have besides the root-
form \( vr (= P. bbu^o) \) that with \( guṇa \) \( vr \) (cp. Sk. vārayati, vrāyati) or \( vrā=P.* \) bbā\(^o\) (with which also cp. pativāna= *prativāraṇa). The former is in nibbuti (ceasing, extinction, with meaning partly influenced by nibbuṭṭhi=Sk. nirvrṣṭi pouring of water), the latter in intrs. nībbāti and nībbāyati (to cease or to go out) and trs. nībbāpeti (Caus.; to make cease, to stop or cool) and further in nībbāna (nt. intrs. abstr.) (the dying out). (4) A later artificial construction for the expln. of nibbāna is \( vana \), extracted and abstracted fr. nibbāna with omission of \( nis^o \) and \( guṇa \), so that nibbāna=\( nis+vāna= \) without cravings. The correspondence between nibbāna and nibbuti was strengthened by similar pairs in other verb-systems, e.g., muti (\( māna, nāyati (Nā, cp. nībbāyati)>nāna; dāpeti (dā, cp. nībbāpeti)>dāna; cp. also nībbiṇṇa: nibbāna=tiṇṇa; tāna. (5) The \( vā- \) etym., as stated above, is untenable, although some texts use the metaphor of the wind in this sense, which already shows a secondary development of the original conception, viz., that of a light (and not a flame, i.e., a glowing fire) blown out or extinguished, where not only the heat, but also the outward evidence of it is destroyed. Thus at Sn. 1074, which cannot be used for the foundation of an etym. Not even formally can nibbāna be derived from \( vā \), for the place of the nt. abstr. formation is taken by \( vāta \) (pp.), and if there was a “vāna,” its combn. with \( nis \) would be a nominal compn. and mean “not blowing,” viz., calm, lull, cp. nivāta. In verbal compn. \( nis+\) vā (see vāyati) refers only to the (non-) emittance of an odour, which could never be used for a meaning of “being exhausted”; moreover, one has to bear in mind that native commentators themselves never thought of explaining nibbāna by anything like blowing (vāta), but always by \( nis+\) vana.

Meanings—1. The going out of a lamp or fire (popular). 2. Health, the sense of bodily well-being (probably, at first, the passing away of feverishness, restlessness). 3. The dying out in the heart of the threefold fire of \( rāga \) \( dōsa \) and \( mohā \), lust, illwill and stupidity (Buddhist). 4. The sense of spiritual well-being, of security, emancipation, victory
and peace, salvation, bliss.—Nībbāna is purely and solely an ethical state, to be reached in life by ethical practices, contemplation and insight. The first and most important way to reach N. is by means of the eightfold Path, and all the expressions which deal with the realisation of freedom from lust, hatred and illusion, apply to practical habits and not to speculative thought. Nībbāna is realised in one’s heart; to measure it with a speculative measure is to apply a wrong standard. . . . (References follow.)

PALI WORDS BEGINNING WITH CH.

Cha (In composition chal: e.g., chabbisati=chal+visati, chabbanna=cha+vanja; cha]-anga, cha]-abhinnā) [Sk. šaś and šat (śaś=chal). Gr. ἐξ; Lat. sex, Goth. saíhsj, the number six. (1) Cases: nom. cha, gen. channam, instr. chahi (and chambhi (?) J. IV. 310, which should be chambhi and prob. chabbhi=šađbhīh; see also chambhi), loc. chasu (and chassu); num. ord. chattha, the sixth. Cp. also saṭthi (60), solasa (16). (2) Metaphorical meaning. In comp. folklore 6 is the first number of the pair (2 is restricted to the duality =twinship), consisting of two pairs of 3 (the greater unit), so that 6 means the pair of a greater unity, i.e., collectiveness. In this application not only frequent as simple 6 (see below), but also as a “higher” six, i.e., 60, 600, 6 000 [Cp. Pharaoh’s 600 chariots, Ex. 14; the exodus of 600,000 out of Egypt, Ex. 13; the Greek use of 600=a myriad; its frequency in Germanic mythology.] From Pāli tales may be quoted: 60 cartloads Vv. A. 12; 60,000 cartloads Pv. II. 918, 31; 60,000 clubs slaying a sinner Pv. A. 284; 60,000 years in Niraya Pv. IV. 15=J. III. 47; 60 yojanas distant (60=2×30=twice as far as already gone). Pv. A. 134]. (3) Application. Six is applied whenever a “major set” is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd2 514 (in pairs of 3; see muni); 6 bhikkhus as a “clique” (see chabbagliya, cp. the Vestal virgins in Rome, 6 in number);
6 are the sciences of the Veda (see chaḷanga); there are 6 buddha-dharmā (Nd² 466); 6 viññāṇakāyā (see upadhi); 6 senses and sense-organs (see āyatana)—chaḍānasāḷā J. I. 262; oraṃ chahi māsehi kālakiriyā bhavissati (I shall die in 6 months, i.e., not just yet, but very soon, after the "next" moon) Pv. IV. 335.

-ṛṣṇa, 6-cornered Dhs. 617. -ṛṇa, the set of the 6 Vedangas, disciplines of Vedic science, viz., 1. kappa, 2. vyākaraṇa, 3. nirutti, 4. sikkha, 5. chando[vicitti], 6. jōtisattha (Vv. A. 265; at Pv. A. 97 in sequence 4, 1, 3, 2, 6, 5) D. III. 269; Vv. 63¹⁴; Pv. II. 6¹³; Miln 178, 236.—abhiṣīṇā, the 6 branches of higher knowledge, Vin. II. 161; Pug. 14 (see abhiṣīṇā).—āśīti, eighty-six [i.e., twice that many in all directions: $6 \times 80 = 6 \times (4 \times 2)^{10}$], of people—an immense number, millions Pv. II. 13¹⁷; of petas Pv. A. 212; of sufferings in Niraya Pv. III. 10⁶. -kaṇṇa heard by 6 ears, i.e. public (opp. catu) J. VI. 392; -timsa(tī) thirty-six A. II. 3; It. 15; Dh. 339; Dh. A. III. 211; IV. 48; -dvārika entering through 6 doors (i.e., the senses) Dh. A. IV. 221 (taḥā); -dhāṭura (=dhāṭuyā) adj. consisting of 6 elements M. III. 239; -phassāyatana (adj.) having 6 seats of contact (the outer senses) M. III. 239; Th. 1, 755; Pv. A. 52; cp. Sn. 169; -banna (=vaṇṇa) consisting of 6 colours (ramsiyo) J. I. 372; Dh. A. II. 4¹; IV. 99; -baggiya (=vaggiya forming a group of 6 (a set of bhikkhus, mentioned freq. in Vin.; there names are: Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin. II. 1, 77; J. II. 387; Dh. A. III. 330; -bisati (=visati) twenty-six Dh. A. IV. 233 (devalokā).

Chakana and Chakana (nt.) [Vedic śākrī, śakan, Gr. κόπρος; Sk. chagana is later, see Trenckner, Notes 62⁰ 16] the dung of animals Vin. I. 202; J. III. 386 (n); V. 286; VI. 392 (n).

Chakanāṭi (f.)—chakana Nd² 199.

Chaka[a [cp. Sk. chagala, from chāga heifer] a he-goat. J. VI. 237; 'ka ibid. and Vin. III. 166.—f. chakali J. VI. 559.

Chakkhuttum (adv.) [Sk. śatkrītvas] six times D. II. 198.
Chattha the sixth Sn. 171, 437. Also as chaṭṭhama Sn. 101, 103; J. III. 280.

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

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

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

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

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


1. Chatta (nt.) [Sk. chattrā=chad-tra, cover-ing to CHAD, see chādeti] a sunshade ('parasol' would be misleading. The handle of a chatta is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin. I. 152; II. 114; D. I. 7; II. 15 (seta°, under which Gotama is seated); J. I. 267 (seta°); IV. 16; V. 383; Sn. 688, 689; Miln. 355; Dh. A. I. 380 sq.; D. A. I. 89; Pv. A. 47.—Esp. as seta° the royal canopy, one of the 5 insignia rep'.
(setachatta-pamukham pañcavidham rājaka-kakudhabhanda P. A. 74), see kahudhabhanḍa J. VI. 4. 223, 389; ॐ uṣaṇeti to unfold the r. canopy P. A. 75; Dh. A. I. 161, 167.

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

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

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

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

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

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

-itthikā a tile Dh. A. IV. 203.

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

Chaddhā [Sk. satśaḥ] sixfold Miln. 2.

Chanda [cp. Vedic and Sk. chanda, and skandh to jump] (1) impulse, excitement; intention, will; desire for, wish
for, delight in (c. loc.)—A. As *virtue*: dharmapadesu ch. striving after righteousness S. I. 202; tibba° ardent desire, zeal A. I. 229; IV. 15; kusaladhamma° A. III. 441. Often combd. with other good qualities, *e.g.*, ch. vāyāma ussāha ussolhī A. IV. 320; ch. viriya citta vimamsā in set of samādhis (cp. iddhipāda) D. III. 77 (see below), and in cpd. °ādhipateyya.—Kusalānam dhammānam uppādāya chandam janeti vāyamati viriyām ārabhāti etc., see citta V. 1 d².—M. II. 174; A. I. 174 (ch. vā vāyāmo vā); III. 50 (chandasā instr.); Sn. 1026 (±viriya); Vv. 24° (=kusala° Vv. A. 116).—B. As *vice*: (a) kinds and character of ch.—With similar expressions: (kāya-) ch. sneha anvayatā M. I. 500.—ch. dosa moha bhaya D. III. 182; Nd² 337² (see also below chandāgati). Its nearest analogue in this sense is rāga (lust), *e.g.*, ch. rāga dosa patigha D. I. 25 (cp. D. A. I. 116); rūpesu uppajjati ch. vā rāgo S. IV. 195. See below °rāga. In this bad sense it is nearly the same as kāma (see kāma and kāmachanda: sensual desire, cp. Dhs. A. 370 and Mrs. Rh. D. Man. Buddh. Psych. 292) and the combn. kāmachanda is only an enlarged term of kāma. Kāye chanda "delight in the body" M. I. 500; Sn. 203. Bhave ch. (pleasure in existence) Th. 2, 14 (cp. bhavachanda); lokasmiṃ ch. (hankering after the world) Sn. 866; methunasmīṃ (sexual desire) Sn. 835 (expl. by ch. vā rāgo vā peman Nd¹ 181).—Ch. in this quality is one of the roots of misery: cittass' upakkileso S. III. 232 sq.; V. 92; mūlam dukkhassa S. IV. 328 sq.—Other passages illustrating ch. are *e.g.*, vyāpāda° and vihimsā° S. II. 151. rūpa-dhātuvā° S. III. 10; IV. 72; yam aniccam etc. . . . tattha° S. III. 122, 177; IV. 145 sq.; asmi ti ch. S. III. 130; atilino ch. S. V. 277 sq. Cp. also D. II. 277; (b) the emancipation from ch. as necessary for the attainment of Arahatship. -vigata° (free from excitement) and a° S. I. 111; III. 7, 107, 190; IV. 387; A. II. 173 sq.; D. III. 238; ettha chandaṃ virājetvā Sn. 171=S. I. 16. Kāye chandaṃ virājaye Sn. 203. (a) vīta° A. IV. 461 sq. °m vineti S. I. 22, 197; °n vinodeti S. I. 186; ch. suppa-
tivinītā S. II. 283 na tamhi .crtm kayirātha Dh. 117.
—(2) (in the monastic law), consent, declaration of consent (to an official act: kamma) by an absentee Vin.
I. 121, 122. dhammikānām kammānām chandam datvā
having given (his) consent to valid proceedings Vin. IV.
151, 152; cp. .crtm dāyaka II. 94. The commentaries follow
the canonical usage of the word without adding any
precision to its connotation. See Na². sub voce, Dh.
S. A. 370, Dh. A. I. 14; J. VI. 72; Vv. A. 77.

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

Chandaka a voluntary collection (of alms for the Sangha),
usually as .crtm samharati to make a vol. coll. Vin. IV. 250;
J. I. 422; II. 45, 85 (samharitvā v.l. BB.; text sankād-
dhitvā), 196, 248; III. 288 (navaö, a new kind of dona-
II. 227.

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

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

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

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

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

-viciti prosody Vv. A. 265 (enum. as one of the 6 disciplines dealing with the Vedas: see chalanga).

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

2. Channa (pp. to *chad (chand), chandayati, see chādeti²) fit, suitable, proper Vin. II. 124. (+paṭirūpa); III. 128; S. I. 9; M. I. 360; J. III. 315; V. 307; VI. 572; Pv. II. 12¹³; D. I. 91 (+paṭirūpa); (=yutta Pv. A. 159).

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

Chamā (f.) [from kṣam, cp. khamati] the earth; only in oblique cases, used as adv.: instr. camā on the ground, to the ground (=ved. kṣamā) M. I. 387; D. III. 6; J. III. 232; IV. 285; VI. 89, 528; Vv. 41⁴ (Vv. A. 183; bhūmiyam); Th. 2, 17; 112 (Th. A. 116: chamāyam); Pv. IV. 5¹ (Pv. A. 280; bhūmiyam). -loc. chamāyam Vin. I. 118; A. I. 215; Sn. 401; Th. A. 116; chamāya Vin. II. 214.

Chambhati [see chambhetai] to be frightened Ddbh. IV. 52 (+vedhati).

Chambhita [cp. Sk. stambhana and P. kambhav] pp. of chambhetai only in der. chambhitatta (nt.) the state of
being stiff, paralysis, stupefaction, consternation, always combd. with other expressions of fear; viz., uttāsa S. V. 386; bhaya J. I. 345 (where spelled chambhittam); II. 336 where wrongly expl. by sarīracalanām), freq. in phrase bhaya ch. Iōmahamsa (fear, stupefaction and horripilation ("gooseflesh") Vin. II. 156; S. I. 104; 128; 219; D. I. 49 (expl. at D. A. I. 50 wrongly by sakala-sarīra calanām); Nd² 470; Miln. 23; Vbh. 367. In other connections at Nd² 1 (=Dhs. 425, 1118, where thambhitatta instead of ch²); Dhs. 965 (on which see Dhs. trsl. 242).

Chambhin (adj.) [Sk. stambhin=skambhin] immovable, rigid; terrified, paralysed w. fear S. I. 219; M. I. 19; J. IV. 310 (v.1. jambhī, here w. ref. to one who is bound (stiff) with ropes (pāsasatehi chambhī) which is, however, taken by Com. as instr. of cha and expl. by chasur thānesu, viz., only 4 limbs, body and neck; cp. cha).—acchambhin firm, steady, undismayed S. I. 220; Sn. 42; J. I. 71.—See chambheti and chambhita.

Chambhetti [cp. Sk. skabhṇāti and stabhnāti, skambh, and P. khambha, thambha and khambheti] to be firm or rigid, fig. to be stiff with fear, paralysed: see chambhin and chambhittatta, cp. ārukambhha (under khambha²).

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

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

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

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

Chavi (f.) [(s)qeũ to cover; Vedic chavi, skujati; cp. Gr.
σκῦλον; Lat. ob-scurus; Ohg. skūra (Nhg. Scheuer); Ags scēo > E. sky also Goth. skōhs > E. shoe] the (outer, thin) skin, tegument S. II. 256; A. IV. 129; Sn. 194: J. II. 92. Distinguished from camma, the hide (under-skin, corium) S. II. 238 (see camma); also in comb. ch-camma-maṃsa Dh. A. IV. 56.

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

Chāta (adj.) [cp. Sk. psāta from bhās (*bhsā), Gr. ψόχω; see Walde, Lat. Wtb. under sabulum and cp. bhasman, probably Non-Aryan.] hungry J. I. 338; II. 301; V. 69; Pv. II. 118 (bubhukkhita, khudāya abhibhūta Pv. A. 72) II. 98 (jighacchita Pv. A. 126); Pv. A. 62; Vv. A. 76; Miln. 253; Mhvs. VII. 24.

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

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


Chādana (nt.) [to chādeti] covering, clothing, often combd. w. ghāsā° food and clothing (q.v.) J. II. 79 (vattha°); Pv. I. 107 (bhojana°); II. 1° (vattha°); Pv. A. 50 (=vattha).—As adj. J. VI. 354 (of the thatch of a house).

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

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

1. Chādeti (Caus. of chād, Sk. chādayati] (a) to cover, to conceal Vin. II. 211 (Pass. chādiyati); Sn. 1022 (mukham jīvāya ch.); Dh. 252; Pv. III. 4°.—(b) (of sound) to penetrate, to fill J. II. 253; VI. 195.—pp. channa¹ (q.v.).
2. Chādeṭī [for chandeti, cp. Sk. chandati and chadayati; to *khya?] (a) to seem good, to please, to give pleasure S. II. 110; A. III. 54; Dh. A. III. 285 (bhattam me na ch.).—(b) to be pleased with, to delight in, to approve of (c. acc.) esp. in phrase bhattam chādeṭi to appreciate food, to have appetite Vin. II. 138; D. I. 72 (=ruccceyya); V. 31 (chādayamāna), 33 (chādamana), 463; Th. 2, 409; Pāv. I. 118 (nacchādimhamhase), pp. channa².

Chāpa and ०ka [Sk. śāva] the young of an animal S. II. 269 (bhinka°); J. I. 460; II. 439 (sakuṇa°); Miln. 402: -f. chāpi J. VI. 192 (maṇḍūka°).

Chāyā (f.) [Vedic chāyā, light and shade, *skei (cp. (s)qait in ketu), cp. Sk. sīyā; Gr. σκιά and skōios; Goth. skeinan. See note on kāla] shade, shadow S. I. 72, 93; M. II. 235; III. 164; A. II. 114; Sn. 1014; Dh. 2; J. II. 302; IV. 304; V. 445; Miln. 90, 298; Dh. A. I. 35; Pāv. A. 12, 32, 45, 81, etc.—Yakkhas have none: J. V. 34; VI. 337. chāyā is frequent in similes: see J.P.T.S. 1907, 87.

Chārikā (f.) [Sk. kṣārikā, cp. kṣāyati to burn, kṣāra burning; Gr. ἡρός dry, Lat. serenus dry, clear. See also kāra] ashes Vin. I. 210; II. 220; D. II. 164=Ud. 93; A. I. 209; IV. 103; J. III. 447; IV. 88; Dh. A. I. 256; II. 68; Vv. A. 67; Pāv. A. 80 (chārikangāra).

Chiggala key-hole in tāla° S. IV. 290.

Chida (always—°) (adj.) breaking, cutting, destroying M. I. 386; S. I. 191=Th. 1, 1234; Th. 1, 521; 1143; Sn. 87 (kankha°) 491, 1021, 1101 (tānha°); Vv. A. 82 (id.).

Chidda [Sk. chidra, cp. Ohg. scetar; adj.-n. formation in °ra, cp. tamisra, rudhira] (1) (adj.) having rents or fissures, perforated S. IV. 316; J. I. 419; (fig.) faulty, defective, Vin. I. 290.—(2) (nt.) a cutting, slit, hole, aperture S. I. 43; J. I. 170 (eka°), 172, 419, 503; II. 244, 261; (kaṇṇa°) Dh. A. III. 42; Vv. A. 100 (bhitti°); Pāv. A. 180 (kaṇṇa°), 253 (read chidde for chinde); tāla° key-hole, see tala; fig. a fault, defect, flaw Dh. 229 (acchidda -vutti faultless conduct) Miln. 94.

-āvachidda full of breaches and holes J. III. 491; Dh. A. I. 122, 284 (cp. °vichidda); -kārin inconsistent A. II,
Lexicographical Notes

187; -vichidda=āvachidda J. I. 419; V. 163 (sarīraṃ chiddavichiddam karoti to perforate a body).

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

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

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

Chindati [chid in 3 forms, viz. (1) (Perf.) base chid; (2) Act. (pres.) base w. nasal infix. chind; (3) Med. (denom.) base w. gna ched. Cp. the analagous formations of cte under cinteti.—*sk(h)eid, Gr. σχιζω (E. schism); Lat. scindo (E. scissors); Ohg. seizan; Ags. scītan; cp. also Goth. skaidan, Ohg. scieidan].

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

Forms: (1) chid: aor. acchidā Sn. 357, as acchidām M. II. 35. acchidda Dh. 351 (cp. agamā); Pass. pres. chijjati (Sk. chidyate) Dh. 284; It. 70; J. I. 167; Th. 1, 1055—Ml. 395; Ml. 40;—fut. chijjissati J. I. 336;—ger. chijjītvā J. I. 202; IV. 120;—pp. chijjita J. III. 389; see also chida, chidda, chinna.—(2) chind: Act. pres. chindati S. I. 149—A. V. 174—Sn. 657; P. A. 4, 114; Vv. A. 123;—imper. chinda Sn. 346; J. II. 153; chindatha Dh. 283;—pot. chinde Dh. 370;—ppr. chindamāna J. I. 70, 323;—fut. chindissati Dh. A. II. 258.—aor. acchindi Vin. I. 88 and chindi J. I. 140;—ger. chindittvā J. I. 222, 254, 326; II. 155.—inf. chinditum P. A. 253.—grd. chindiya J. II. 139 (duc3).—Caus. chindāpeti J. II. 104, 106.—(3) ched: fut. checcati (Sk. chetsyati) M. I. 434; Dh. 350; Ml. 391;—aor. accheecchi (Sk. acchaitā) S. I. 12; A. II. 249; Sn. 355—Th. 1. 1275; J. VI. 261. acchejī (v.l. of accheecchi) is read at S. IV. 205, 207, 399; V. 441; A. III. 246, 444; It. 47.—inf. chetum J. IV. 208; P. IV. 328, and chetum Sn. 28;—ger.chetvā Sn. 66, 545, 622; Dh. 283, 369; J. I. 255; Nd2 245, and chetvāna Sn. 44; Dh. 346; J. III. 396.—grd. chetabba Vin. II. 110, and chejja (often combd. w. bhejja, torture and maiming, as punishments)
Vin. III. 47 (+bh°); J. V. 444 (id.) VI. 536; Miln. 83, 359.—Caus. chedeti Vin. I. 50, and chedāpeti ib.; J. IV. 154. See also cheda, chedana.

Chinna [Sk. chinna pp. *CHID, see chindati] cut off, destroyed Vin. I. 71 (acchinna-kesa with unshaven hair); M. I. 430; D. II. 8 (²papañca); J. I. 255; II. 155; IV. 138; Dh. 338; Pv. I. 11² (v.l. for bhinnna), 11°; Dh. A. IV. 48. Very often in punishments of decapitation (sisa°) or mutilation (hatthapāda° etc.) e.g., Vin. I. 91; III. 28; Pv. II. 2¹ (ghāna-sīsa°); Miln. 5. As first part of cpd. chinna° very frequently is to be rendered by “without,” e.g.:

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

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

Chuddha [Sk. kṣubḍha (?) kṣubh, perhaps better śṭīv, pp. śṭyūta (see niṭṭhubhathi), cp. Pischel, Prk. Gr. § 66, 120, and Trenckner Notes p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh. 41 =Th. 2, 468 (spelled chuṭṭha); J. V. 302.

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

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


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

Cheka (adj.) clever, skilful, shrewd; skilled in (c. loc.) Vin. II. 96; M. I. 509; J. I. 290; II. 161, 403; V. 216, 366
(pāpaka good and bad); VI. 294 (id.); Miln. 293; D. A. I. 90; Vv. A. 36, 215; Dh. A. I. 178.


Chejja (1) see chindati.—(2) one of the 7 notes in the gamut Vv. A. 139.

Cheta an animal living in mountain cliffs, a sort of leopard S. I. 198.

Chettar [Sk. chettṛ, n-agent to chindati] cutter, destroyer Sn. 343; J. VI. 226.

Cheda [see chindati] cutting, destruction, loss Sn. 367 (ba-
ndhana); J. I. 419, 485; sīsa° decapitation Dh. A. II. 204;
Pv. A. 5; -aṇḍa° castration J. IV. 364; -bhatta°m karoti
to put on short rations J. I. 156.-gāmin (adj.) liable to
break, fragile A. II. 81; J. V. 453.

Chedana (nt.) [see chindati] cutting, severing, destroying
D. I. 5; (=D. A. I. 80 hattha°-ādi); III. 176; Vin. II.
133; A. II. 209; V. 206; S. IV. 169 (nakha°); V. 473;
Miln. 86.

Chedanaka (1) (adj.) one who tears or cuts off Pv. A. 7.—
(2) (nt.) the process of getting cut (a cert. penance for
offences: in combn. w. āpattiyo and pācittiyaṃ) Vin.
II. 307; IV. 168, 170, 171, 279; V. 133, 146 (cha ch.
āpattiyo).

THE VIMUTTĪ-MAGGA
THE ‘WAY TO DELIVERANCE’

THE CHINESE COUNTERPART OF THE PĀLI VISUDDHI-MAGGA.

By M. Nagai.

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

1. The Text.

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

² Nanjio’s Catalogue, p. 420 (94).
It was translated A.D. 505 by a Cambodjan (Funan) priest, Seng-chie-po-lo.¹ It consists of twelve books, amounting to twelve Chinese volumes. We may reasonably style it an encyclopaedia of Buddhist Theology, as Childers' Dictionary does in the case of the Visuddhi-magga.

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

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

2. The Translator and His Date.

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

¹ Nanjio's Catalogue, p. 422 (102). There are two Chinese renderings for the name; one is 'Community-nourishment' (Sangha-bala or -bhara), and the other 'Community-armour' (Sangha-vara or -varman). The Chinese po lo can be rendered either pāla, vara, batā or bhara, and it may be pāla, "guarding" (i.e., support and protector).
A text brought by either one or the other cannot be placed later than A.D. 435, or, in any case, later than A.D. 505. So our text is in all probability anterior to Buddhaghosa, whose arrival in Ceylon is put at A.D. 420.

3. The Author and His Date.

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

1 Vinaya-pitaka, i., p. 42; S.B.E., p. 13, 140.
decide the matter. 'Buddha would have said expressly,' he said, 'if it belonged to the Pārājika offences. As he was reticent on the point, it ought to be included in the lesser crimes'—i.e., Thullaccaya. The story is found both in the Pāli and in the Chinese Samanta-pāsādikā. We can judge from the above that Upatissa held a high position in the Sangha. The following quotation will illustrate his position in the Buddhist school.

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

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

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

"Mahāpadumatthero pi kira Vasabharaṇṇo deviyā roge uppanne ekāya itthiyā āgantvā pucchito na jā-
nāmi ti vatvā evam eva bhikkhūhi saddhiṃ sallapesi. Taṃ sutvā tassā bhesajjam akeśu. Vūpasante ca roge ti-civarena ca tihi ca kahāpaṇasatehi saddhiṃ bhesajja-cangotakam pūretvā āharitvā therassa pādamule ṭha-petvā bhante pupphapūjam karothā ti āhaṃsu. Thero ācariyabhāgo nāma ayan ti kappiyavasena gahāpetvā pupphapūjam akāsi” (Sinhalese 2, p. 257).

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

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

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

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

¹ Oldenberg’s Dipavamsa, xxii., p. 216.
² See his Mahāvaṃsa, p. 4.
The following is the *paramparā* of eminent theras in Ceylon, from Mahinda down to Sīva:¹


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


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

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

² Oldenberg, *Dīpavamsa,* p. 9.
(1) . . . teṣaṁ bhāvanānayo Visuddhi-magge vutta-nayen' eva veditabbo, idha pana vuccamāne atibhāriyāṁ vinaya-nidānam hoti (Sinhalese, 1, p. 70).

(2) . . . atthikehi pana Visuddhi-magge vuttana-yena gaheṭabbaṁ (Sinhalese, 1, p. 77).

(3) . . . ayam ettha sankhepo, vitthārato pana sila-visodhanakatham paśibodhapacchedakathāṁ ca icchantuṇa Visuddhi-maggato gaheṭabbo (Sinhalese, 2, p. 236).

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

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

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

4 The introductory verse in Upatissa gives four divisions (see below).
The Chinese text agrees roughly (in some places very closely) with the Visuddhi-magga. It will be interesting to see how Buddhaghosa’s work is related with Upatissa’s work. A comparative table of contents in both texts.

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<td>Chap. 3. Tou t’o (Dhuta).</td>
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**Jhāna.**


(The Pāli includes six anussati’s (recollections) in Chap. 7, and four anussati’s (or sati) in Chap. 8, while the Chinese combines them in Chap. 8 of it as ten recollections.)

15. Āyatanadhātuniddeso - A part of Chap. 11. Five Means of Success 1.

Paññā.

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

Vimutti.


No corresponding nid- Chap. 12. Classification of deso in Pāli Truth 1, 2.

19. Kankhāvitaranavisuddhiniddeso
20. Maggāmaggaññāṇadassanavisuddhiniddeso
21. Paṭipadāññāṇadassanavisuddhiniddeso
22. Āṇḍassanavisuddhiniddeso

No corresponding Chapters in Chinese.


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

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

The Pāli gāthā runs as follows:
"Sīle patiṭṭhāya naro sapañño, cittam paññam ca bhāvāyāna
ātāpi nipako bhikkhu, so imam vijātaye jaṭam."

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

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

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

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

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

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

¹ Mahātissa is not in the list of Theras above given. There are two Tissas and one Upatissa in the list.
idea of impurity on contemplating her teeth as a relic of her dead body (Asubha meditation by an exercise of the mind to see living being as a dead body) and reached Arhatship. Her husband pursuing her came across the theran, whom he asked if he had seen a woman. The theran said: "I did not see any woman nor man either. But I saw a set of human bones running away."

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

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

5. Concluding Summary.

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

1 These terms, however, are not distinctly Mahāyānistic.
or sectarian tints. It was brought to China either by Gunabhadra of Mid-India A.D. 435, or by Sangha-pāla of Cambodja A.D. 505 or before, and was translated A.D. 595 by the latter, who is a pupil of the former. It might have originated in Ceylon, where the teacher landed on his way to China, or in Mid-India, or even in Cambodja (Siamese territory). Meanwhile Buddhaghosa arrived in Ceylon c. A.D. 420, and began his compilation of the commentaries on all Buddhist literature. Most of his works seem to be a translation from earlier Sinhalese commentaries with a free revision and with many additions. The Visuddhi-magga, which hitherto has been considered to be entirely his own work, is in reality a revised version of Upatissa's Vimutti-magga. Buddhaghosa's Visuddhi-magga must have been compiled before the commentary on the Vinaya,—i.e., the Samanta-pāsādikā, which was translated into Chinese A.D. 488—and as it is quoted in the latter as an Abhidharma-vibhāṣā, it must have been considered to be an exegesis of Abhidhamma. The Vimutti-magga, as its contents show, is an Abhidhamma exegesis, serving as a compendium of that portion of the Buddhist literature. In short, the Visuddhi-magga and the Vimutti-magga are one and the same work appearing in different attires.

M. NAGAI.
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<th>Donor</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>His Majesty the late King of Siam</td>
<td>500</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Anonymous†</td>
<td>400</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mrs. Ludwig Mond</td>
<td>300</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Royal Asiatic Society (ten donations)</td>
<td>105</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Victoria University of Manchester (four donations)</td>
<td>63</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>British Academy (five donations)</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Gilbert H. Richardson, Esq. (three donations)</td>
<td>15</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sir Robert Chalmers, K.C.B.</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mrs. Plimmer</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>F. L. Woodward, Esq. (two donations)</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£1,455</strong></td>
<td><strong>2</strong></td>
<td><strong>0</strong></td>
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</table>

† Not in the custody of the Pali Text Society.
## Statement of Receipts and Payments for Year Ending December 31, 1916

<table>
<thead>
<tr>
<th>Receipts</th>
<th>£</th>
<th>s</th>
<th>d</th>
<th>Expenditure</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Subscriptions and Sales</td>
<td>269</td>
<td>13</td>
<td>1</td>
<td>To Printers</td>
<td>296</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>,, Donations</td>
<td>61</td>
<td>8</td>
<td>4</td>
<td>,, Publisher’s Charges</td>
<td>6</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>,, Interest on 3 per cent. Investment</td>
<td>35</td>
<td>8</td>
<td>10</td>
<td>,, Insurance of Stock</td>
<td>5</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>,, Interest at Bank</td>
<td>20</td>
<td>15</td>
<td>5</td>
<td>,, Loss by Exchange</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>387</td>
<td>5</td>
<td>8</td>
<td>,, Contributors (6)</td>
<td>82</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Balance at Bank, January 1, 1916</td>
<td>603</td>
<td>11</td>
<td>0</td>
<td>,, Books</td>
<td>6</td>
<td>12</td>
<td>1</td>
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<tr>
<td>Balance in hand</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>,, Binding</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>,, Amount Refunded</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>,, Stationery, Postage, etc.</td>
<td>8</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>409</td>
<td>14</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advanced to Dictionary Fund</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balance at Bank, December 31, 1916</td>
<td>486</td>
<td>12</td>
<td>5</td>
<td></td>
<td></td>
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<tr>
<td>Balance in hand</td>
<td>0</td>
<td>12</td>
<td>7</td>
<td></td>
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</tbody>
</table>

Total Receipts: £996 19 10

Total Expenditure: £996 19 10
### STATEMENT OF RECEIPTS AND PAYMENTS FOR YEAR ENDING DECEMBER 31, 1917.

**Receipts.**

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance at Bank, January 1, 1917</td>
<td>486</td>
<td>12</td>
<td>5</td>
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<tr>
<td>&quot; Outstanding Receipt, January 1, 1917</td>
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<td>14</td>
<td>5</td>
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<tr>
<td>&quot; Cash in Hand</td>
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<tr>
<td>&quot; Subscriptions</td>
<td>413</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>&quot; Sale of Translation</td>
<td>94</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>&quot; Binding of Texts</td>
<td>23</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>&quot; Donations</td>
<td>140</td>
<td>3</td>
<td>0</td>
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<tr>
<td>&quot; Grant from India Office</td>
<td>40</td>
<td>8</td>
<td>0</td>
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<tr>
<td>&quot; Sale of MSS.</td>
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<td>0</td>
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<tr>
<td>&quot; Interest on Deposit at Bank</td>
<td>22</td>
<td>3</td>
<td>5</td>
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**Total:** £1,282 2 5

**Payments.**

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
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</thead>
<tbody>
<tr>
<td>By Printing</td>
<td>381</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>&quot; Fees to Contributors</td>
<td>55</td>
<td>1</td>
<td>0</td>
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<tr>
<td>&quot; Publisher's Charges</td>
<td>7</td>
<td>1</td>
<td>5</td>
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<tr>
<td>&quot; Purchase of Books</td>
<td>2</td>
<td>18</td>
<td>8</td>
</tr>
<tr>
<td>&quot; Binding of Texts</td>
<td>18</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>&quot; Stationery</td>
<td>2</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>&quot; Postage and Sundries</td>
<td>3</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>&quot; Insurance</td>
<td>5</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>&quot; Dictionary Account</td>
<td>159</td>
<td>15</td>
<td>7</td>
</tr>
<tr>
<td>&quot; Balance at Bank, December 31, 1917</td>
<td>664</td>
<td>3</td>
<td>5</td>
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</table>

**Total:** £1,282 2 5

### DICTIONARY ACCOUNT.

<table>
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<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Interest on India 3 per cents.</td>
<td>33</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>&quot; Loan from Pali Text Society</td>
<td>159</td>
<td>15</td>
<td>7</td>
</tr>
</tbody>
</table>

**Total:** £193 10 7

*I have examined the above with Receipt Books, Pass Books, and Vouchers, and found correct.*

DELLA E. WILKIN, Accountant,
25, Bullingham Mansions, Kensington, London, W.
February 14, 1918.
## Statement of Receipts and Payments for Year Ending December 31, 1918.

### Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>£ s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance at Bank, January 1, 1918</td>
<td>664 3 5</td>
</tr>
<tr>
<td>Subscriptions: Current</td>
<td>55 3 0</td>
</tr>
<tr>
<td>In advance</td>
<td>3 12 0</td>
</tr>
<tr>
<td>Back Issues of Literature</td>
<td>112 14 5</td>
</tr>
<tr>
<td>Sale of Translations</td>
<td>72 17 0</td>
</tr>
<tr>
<td>Donations and Grants</td>
<td>35 7 3</td>
</tr>
<tr>
<td>Interest on Deposit at Bank</td>
<td>19 18 7</td>
</tr>
</tbody>
</table>

**Total Receipts:** £983 10 8

### Payments

<table>
<thead>
<tr>
<th>Description</th>
<th>£ s. d.</th>
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</thead>
<tbody>
<tr>
<td>By Printing</td>
<td>333 0 9</td>
</tr>
<tr>
<td>Fees to Contributors</td>
<td>5 13 6</td>
</tr>
<tr>
<td>Purchase of Books</td>
<td>11 0 5</td>
</tr>
<tr>
<td>Binding of Texts</td>
<td>21 3 6</td>
</tr>
<tr>
<td>Stationery, Postage, and Fares</td>
<td>5 18 9</td>
</tr>
<tr>
<td>Insurance</td>
<td>5 5 0</td>
</tr>
<tr>
<td>Accountancy</td>
<td>1 1 0</td>
</tr>
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</table>

**Total Payments:** £983 10 8

### Dictionary Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£ s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Interest on Indian 3 per cent. Stock</td>
<td>32 12 6</td>
</tr>
<tr>
<td>Loan from Pali Text Society</td>
<td>152 8 6</td>
</tr>
</tbody>
</table>

**Total:** £185 1 0

---

I have examined the above with Receipt Books, Pass Book, and Vouchers, and found correct.

Delia E. Wilkin, Accountant,
25, Bullingham Mansions, Kensington, London, W.
January 30, 1919.
## Issues of the Pali Text Society.
### 1919.

### I.—ARRANGEMENT BY YEARS.

<table>
<thead>
<tr>
<th>Year</th>
<th>Issues</th>
</tr>
</thead>
</table>
       | 2. Buddhavaṁsa and Cariyā-Piṭaka.  
       | 3. Āyāranga. |
       | 2. Thera-theri-gāthā.  
       | 3. Puggala-Paññatti. |
| 1884 | 1. Journal.  
| 1885 | 1. Journal.  
       | 2. Anguttara, Part I.  
       | 3. Dhamma-Sangaṇī.  
       | 4. Udāna. |
       | 2. Sumangala-Vilās., I.  
       | 2. Saññyutta, Vol. II.  
       | 3. Anguttara, Part II. |
| 1890 | 1. Journal.  
       | 2. Saññyutta, Vol. III.  
       | 3. Itivuttaka. |
| 1892 | 1. Dhātu-Kathā.  
       | 2. Therigāthā Cy. |
| 1893 | 1. Saññyutta, Vol. IV.  
       | 2. Sutta-Nipāta Glossary. |
| 1894 | 1. Peta-Vatthu Cy.  
| 1895 | 1. Anguttara, Part III.  
       | 2. Kathā-Vatthu, Vol. II. |
| 1897 | 1. Attha-Sālinī.  
       | 2. Sāsana-Vaṣṣa. |
| 1898 | 1. Saññyutta, Vol. V.  
| 1899 | 1. Anguttara, Part IV.  
| 1900 | 1. Anguttara, Vol. V.  
1901.
1. Vimâna-Vatthu Cy.

1902.
1. Netti-Pakaranâ.

1903.
1. Dīgha, Vol. II.

1904.
2. Vibhanga.

1905.

1906.
1. Duka-Paṭṭhâna, I.

1907.
2. Paṭisambhidâ, Vol. II.

1908.

1909.

1910.
2. Dīgha-Nikâya, Vol. III.

1911.
1. Dhammapada Commentary, Vol. II.
2. Yamaka, I.

1912.
2. Dhammapada Commentary, Vol. III.

1913.
1. Sutta-Nipâta.
2. Yamaka, II.

1914.
1. Dhammapada Commentary, Vol. IV.
3. Dhammapada.

1915.
1. Khuddaka- Pāṭha and Commentary.
2. Dhammapada Comy. V. (Indexes).
3. Buddhadatta’s Manuals

1916.
1. Mahâ-Niddesa, I.
2. Sutta - Nipâta Commentary, I.

1917.
1. Mahâ-Niddesa, II.
2. Sutta - Nipâta Commentary, II.

1918.
2. Sutta - Nipâta Commentary, Indexes and Appendix.

1919.
2. Visuddhi-Magga, I.

Total, 38 years; 61 texts; 88 volumes; approx. 24,400 pages.
II.—INDEX TO TEXTS.

<table>
<thead>
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<th>Name</th>
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<td>£ 3 s. 0</td>
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<tr>
<td>2. Abidhammattha-Sangaha (in Journal for 1884)</td>
<td>£ 0 s. 6</td>
</tr>
<tr>
<td>3. Anguttara Nikāya, 6 vols.</td>
<td>£ 0 s. 6</td>
</tr>
<tr>
<td>4. Attha-Sālini (1897)</td>
<td>£ 0 s. 6</td>
</tr>
<tr>
<td>5. Āyāranga (1882)</td>
<td>£ 0 s. 6</td>
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<tr>
<td>6. Buddhadatta’s Manuals</td>
<td>£ 0 s. 6</td>
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<tr>
<td>7. Buddha-Vaṣṣa (together with No. 8)</td>
<td>£ 0 s. 6</td>
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<tr>
<td>8. Cariyā-Piṭaka (1882)</td>
<td>£ 0 s. 6</td>
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<tr>
<td>9. Cha-kesa-dhātu-vaṣṣa (in Journal for 1885)</td>
<td>£ 0 s. 6</td>
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<tr>
<td>10. Dāṭhā-Vaṣṣa (in Journal for 1884)</td>
<td>£ 0 s. 6</td>
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<td>11. Dhammapada Comy., vol. 1, part 1 (1906)</td>
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<td>Dhammapada Comy., vol. 1, part 2 (1909)</td>
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<td>Dhammapada Commentary, vol. 1, parts 1 and 2</td>
<td>£ 0 s. 6</td>
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<tr>
<td>Dhammapada Commentary, vols. 2-4</td>
<td>£ 1 s. 11</td>
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<tr>
<td>Dhammapada Commentary, vol. 5 (Indexes)</td>
<td>£ 0 s. 0</td>
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<td>12. Dhammapada (1914)</td>
<td>£ 0 s. 0</td>
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<tr>
<td>13. Dhamma-Sangāni (1885)</td>
<td>£ 0 s. 6</td>
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<tr>
<td>14. Dhātu-Kathā (1892)</td>
<td>£ 0 s. 6</td>
</tr>
<tr>
<td>15. Dīgha-Nikāya, 3 vols.</td>
<td>£ 1 s. 11</td>
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<tr>
<td>16. Duka-Patṭhāna (1906)</td>
<td>£ 0 s. 10</td>
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<tr>
<td>17. Gandha-Vaṣṣa (in Journal for 1886)</td>
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<td>18. Iti-vuttaka (1890)</td>
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<tr>
<td>19. Jina-Carita (in Journal for 1905)</td>
<td>£ 1 s. 0</td>
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<tr>
<td>20. Kathā-Vatthu, 2 vols.</td>
<td>£ 1 s. 0</td>
</tr>
<tr>
<td>21. Kathā-Vatthu Cy. (in Journal for 1889)</td>
<td>£ 0 s. 10</td>
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<tr>
<td>22. Khuddaka-Pāṭha (with Commentary)</td>
<td>£ 0 s. 10</td>
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<td>Khuddaka-Pāṭha (Commentary only)</td>
<td>£ 0 s. 9</td>
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<tr>
<td>23. Khuddaka-Pāṭha (Commentary only)</td>
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<td>24. Khudda-Sikkhā (in Journal for 1888)</td>
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<td>25. Mahāvaṉsa (1908)</td>
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<td>26. Mahā-Bodhi- Vaṇṣa (1891)</td>
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<td>27. Majjhima-Nikāya, 3 vols.</td>
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<td>28. Mūla-Sikkhā (in Journal for 1888)</td>
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<tr>
<td>29. Nāmarūpapariccheda (Journal, 1913-1914)</td>
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### Issues of the Pali Text Society

**II.—INDEX TO TEXTS—Continued.**

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<thead>
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<td>32. Niddesa, I., Mahā, 2 vols.</td>
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<td>33. II., Culla</td>
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<td>34. Pajja-Madhu (in <em>Journal</em> for 1887)</td>
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<td>35. Pañca-gati-dipana (in <em>Journal</em> for 1884)</td>
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<td>38. Peta-Vatthu (1889)</td>
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<td>39. Peta-Vatthu Commentary (1894)</td>
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<td>40. Puggala-Paññatti (1883)</td>
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<td>43. Saccā-Sankhepa (in <em>Journal</em> for 1917-19)</td>
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<td>44. Saddhammasangaha (in <em>Journal</em> for 1890)</td>
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<td>45. Saddhammapāyana (in <em>Journal</em> for 1887)</td>
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<tr>
<td>46. Sandesa-Kathā (in <em>Journal</em> for 1885)</td>
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<td>47. Sāsana-Vaṇja (1897)</td>
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<tr>
<td>49. Sumangala-Vilāsinī, vol. 1 (1886)</td>
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