

Pāli Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1884.

EDITED BY

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PÂLI TEXT SOCIETY.

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(With power to add workers to their number.)

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

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

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

The whole will occupy about nine or ten thousand pages 8vo. Of these 1900 pp. have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp. every year.

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

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

* * * Subscriptions for 1885 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

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

Cheques and Post Office Orders should be made payable to the “Pâli Text Society.” (Address: 3, Brick Court, Temple, London, E.C.)

REPORT

OF THE
PĀLI TEXT SOCIETY FOR 1884.

I HAVE again to congratulate the members of the Pāli Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56; and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 one-guinea subscribers in Ceylon; besides which I am able to announce the appearance of two new names (those of Miss Horn and of H.R.H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging; as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausböll's

edition of the text of the Sutta Nipâta, consisting of 230 pages more. I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr. Muir of Edinburgh, and Dr. Burnell of the Madras Civil Service; and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are :

1. The Abhidhammattha-saṅgaha.
2. The Tela-kaṭāha-gâthâ.
3. The Dâthâ-vamsa.
4. The Pañca-gati-dipana.
5. The Sagâtha-vagga of the Samyutta.
6. The Sutta-nipâta.

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr. Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-saṅgaha, and had transcribed the first four chapters. Professor Fausböll, into whose hands the MS. had come, was kind enough to allow me the use of it. During the year, Mr. S. P. Da Silva Goonesekara, Muhandiram of the District Court at Mâtara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mâtara MSS. I was very glad to get this manuscript; for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Thera, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the *Anuruddha Śataka*, which we hope to publish in the next issue of the Journal. The letters R., S., and C. in my notes refer to the Rangoon edition, Mr. da Silva's and Prof. Childers's manuscripts respectively.

Very similar in character to the *Anuruddha Śataka* is the next work of this year, the *Tela-kaṭāha-gâthâ*, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown; but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pâli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pâli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work; and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty

which they had experienced in their first attempts to read the MSS. in the Siñhalese characters. I have therefore included in this issue a new edition, in our transliteration, of the Dâthâ-vamsa, of which Sir Coomara Swamy's edition in the Siñhalese character is generally accessible. Dr. Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Mîgamuwa Unnânsê. We had intended to collate it also with the Turnour MS. in the Indian Office Library, but that had unfortunately been lent out at the time. It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Bañuwan Tudâwa, appended to Sir Coomâra Swâmy's translation, and that given by Mîgamuwa—that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Bañuwan Tudâwa and Mîgamuwa respectively. Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text.

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladâ-wânsa* in Siñhalese, is by Dhammadikitti of Pulasti-pura, pupil of the celebrated scholar Sâriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parâkrama Bâhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Sâriputta, and not (as wrongly stated by Coomara Swâmy¹) Dhammadikitti, who was the author of the Tikâs on Candagomi's grammar, on the Samanta-pâsâdikâ, and on the Paramattha-jotikâ.²

The remaining text appearing in our Journal this year is the Pañca-gati-dîpana. On noticing M. Léon Feer's translation of this poem in his *Extraits du Kandjour*, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

¹ p. 80 of his translation.

² See further my remarks on the Daladâ-vamsa and Dâthâ-vamsa in the J.R.A.S. April 1874.

in Ceylon. M. Léon Feer, always ready to oblige, acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS. at his command.

We are completely in the dark as to what the Pâli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement.

The full list of work so far accomplished is therefore

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|--|-----------|-------------------------------|
| 1. Aṅguttara, Pt. I | edited by | Dr. Morris, 1882. |
| 2. Abhidhmmattha-saṅgaha | „ „ | (See above, p. x), 1884. |
| 3. Âyâraṅga Sutta | „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha- and Mûla-sikkhâ | „ „ | Dr. E. Müller, 1883. |
| 5. Cariyâ-piṭaka | „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭha-gâthâ | „ „ | Gooneratne Mudaliar,
1884. |
| 7. Thera-gâthâ | „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gâthâ | „ „ | Prof. Pischel, 1883. |
| 9. Dâthâ-vâñsa | „ „ | (See above, p. xi), 1884. |
| 10. Pañca-gati-dîpana | „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paññatti | „ „ | Dr. Morris, 1883. |
| 12. Buddha-vâñsa | „ „ | Dr. Morris, 1882. |
| 13. Sagâtha-vagga of the Sam-
yutta | „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipâta (Pt. I. Text) | „ „ | Prof. Fausböll. |

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pâli scholarship in the West, Prof. Fausböll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipâta, and containing his notes on the work. An important part of this volume will be a complete *index verborum* arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pâli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pâli Dictionary, to be

published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pâli, will be doubly welcome. Prof. Windisch is nearly ready with his *Iti-vuttaka*, and so is Dr. Steinthal with his *Udâna*; while Dr. Grünwedel is hard at work on the *Apa-dâna*, and I am promised an edition of the *Vimâna-vatthu*, by Gooneratne Mudaliar. Besides these we have still to expect the works mentioned on the last page of the Journal of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the *Sumanâgala Vilâ-sinî*, Buddhaghosa's great commentary on the *Dîgha Nikâya*, concurrently with the text. In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion.

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr. Führer and Dr. Forchhammer of the important Pâli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars.

Our great want has been now, as heretofore, that of good MSS. ; and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS. copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter. As prominent among these other friends, I should like to mention the name of Wimala-sâra Unnânsê, of the Ambayuha-pitiya Wihâra, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts. I have altogether received the following MSS. :—

1. Sucittâlaikâra—presented by Sri Saddhânanda Sthawira of the Sri Gane Wihâra, Ratgama, Galle.
2. Abhidhammâvatâra—presented by the same scholar.
3. Udâna—presented by Sûriyagoða Sonuttara Unnânsê of the Patirippuwa Wihâra, Kandy.
4. Mahâ-niddesa—lent by Bulatgama Dhammâlaikara Sri Sumana Tissa of Minuwangoda, Galle.

5. Puggala-paññatti—presented by E. R. Gooneratne, Atapattu Mudaliyar, Galle.
6. Puggala Aṭṭhakathâ
7. Udâna Aṭṭhakathâ
8. Apadâna Aṭṭhakathâ
9. Iti-vuttaka Aṭṭhakathâ
10. Aṅguttara
11. Samyutta
12. Peta-vatthu
13. Vimâna-vatthu
14. Puggala Aṭṭhakathâ
15. Dhamma-saṅgani
16. Vibhaṅga
17. Dhâtu-kathâ
18. Kathâ-vatthu
19. Paṭṭhâna
20. Sumangala Vilâsini on the Mahâ-vagga of the Dîgha
- } copied under direction of Gooneratne Mudaliyar. (The last from a MS. at Hitteṭiya Wihâra at Mâtara, Galle).
- } copied under direction of Abraham Mendis, Esq., of Kalutara, Ceylon.
- } purchased through Gooneratne Mudaliyar, Galle.
- } purchased through P. E. Raven, Esq., P. W. D., Burma.

The MSS. we especially want now are

- Netti-pakarana.
- Niddesa (with Aṭṭhakathâ).
- Paṭisambhidâ (with Aṭṭhakathâ).
- Bodhi-vâmsa.
- Lalâta-dhâtu vâmsa.
- Visuddhi-magga.
- Dhammapada Aṭṭhakathâ.
- Paramattha-dipani.
- Madhurattha-vilâsini.
- Aṭṭha-sâlinî.
- Sammoha-vinodanî.
- Iti-vuttaka Aṭṭhakathâ.

Our readers will be glad to hear from Calcutta that Râjendra Lal Mitra contemplates an edition of the shorter recension of the Prajñâ-Pâramitâ, and Dr. Hoernle an edition of the Saddharma-Puṇḍarîka. The edition of the Divya Avadâna by Professor Cowell and Mr. Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pâli

literature, in Burma, forming part of Dr. Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the *Wagaru Dhammasattha*.

Finally, I am glad to say, protests have been sent to me, especially by Śrī Saddhānanda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr. James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name.

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay.

T. W. RHYS DAVIDS.

ABHIDHAMMATTHA-SAṄGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I. CITTA-SAṄGAHA-VIBHĀGA.

1. Sammāsambouddham atulam sasaddhammaganuttamam
Abhivādiya bhāsissam Abhidhammathasaṅgaham.
Tattha vuttābhidhammatthā catudhā paramatthato
Cittam cetasikam rūpam nibbānam iti sabbathā.

2. Tattha cittam tāva catubbidham hoti kāmāvacaram
rūpāvacaram arūpāvacaram lokuttarañ ceti. Tattha katam
kāmāvacaram ? Somanassa-sahagatam ditthigata-
sampayuttam asaṅkhārikam ekam sasaṅkhārikam ekam,
somanassa-sahagatam ditthigata-vippayuttam asaṅkhārikam
ekam sasaṅkhārikam ekam, upekkhā-sahagatam ditthigata-
sampayuttam asaṅkhārikam ekam sasaṅkhārikam ekam,
upekkhā-sahagatam ditthigata-vippayuttam asaṅkhārikam
ekam sasaṅkhārikam ekan ti, imāni atṭha pi lobha-sahagata-
cittāni nāma. Domanassa-sahagatam paṭigha-sampayuttam
asaṅkhārikam ekam sasaṅkhārikam ekan ti, imāni dve pi
paṭigha-sampayutta-cittāni nāma. Upekkhā-sahagatam vici-
kicchā-sampayuttam ekam upekkhā-sahagatam uddhacca-
sampayuttam ekan ti, imāni dve pi momūha-cittāni nāma.
Icc evam sabbathā pi dvādasākusala-cittāni samattāni.

3. Atthadhā lobhamūlāni dosamūlāni ca dvidhā
Mohamūlāni ca dve ti dvādasākusalā siyum.

4. Upekkhā-sahagataṇi cakkhu-viññāṇam, tathā sota-viññāṇam ghāna-viññāṇam jivhā-viññāṇam, dukkha-sahagataṇam kāya-viññāṇam, upekkhā-sahagataṇam sampaticchana-cittam, uppekkhā-sahagataṇam santīraṇa-cittañ ceti, imāni satta pi akusala-vipāka-cittāni nāma. Upekkhā-sahagataṇam cakkhu-viññāṇam, tathā sota-viññāṇam ghāna-viññāṇam jivhā-viññāṇam, sukha-sahagataṇam kāya-viññāṇam, upekkhā-sahagataṇam sampaticchana-cittam, somanassa-sahagataṇam santīraṇa-cittañ, upekkhā-sahagataṇam santīraṇa-cittañ ceti, imāni attha pi kusala-vipākāhetuka-cittāni nāma. Upekkhā-sahagataṇam pañcadvārāvajjana-cittam, tathā manodvārāvajjana-cittam, somanassa-sahagataṇam hasituppāda-cittañ ceti, imāni tiṇi pi ahetuka-kriyā-cittāni ¹ nāma. Icc evam sabbathā pi atthārasāhetuka-cittāni samattāni.

5. Sattâkusalapâkâni puññapâkâni at̄thadhâ
Kriyâcittâni¹ tînîti at̄hârasa ahetukâ.
Pâpâhetukamuttâni sobhañânîti vuccare
Ekûnasatthi cittâni ath' ekanavutipî vâ.

6. Somanassa-sahagatam ñâna-sampayuttam asaïkhârikam ekam sasaïkharikam ekam, somanassa-sahagatam ñâna-vippayuttam asaïkhârikam ekam sasaïkhârikam ekam, upekkhâ-sahagatam ñâna-sampayuttam asaïkhârikam ekam sasaïkhârikam ekam, upekkhâ-sahagatam ñâna-vippayuttam asaïkhârikam ekam sasaïkhârikam ekan ti, imâni attha pi kâmâvacara-kusala-cittâni nâma. Somanassa-sahagatam ñâna-sampayuttam asaïkhârikam ekam sasaïkhârikam ekam, somanassa-sahagatam ñâna-vippayuttam asaïkhârikam ekam sasaïkhârikam ekam, upekkhâ-sahagatam ñâna-sampayuttam asaïkhârikam ekam sasaïkhârikam ekam, upekkhâ-sahagatam ñâna-vippayuttam asaïkhârikam ekam sasaïkhârikam ekan ti, imâni attha pi sahetuka-kâmâvacara-vipâka-cittâni nâma. Somanassa-sahagatam ñâna-sampayuttam asaïkhârikam ekam sasaïkhârikam ekam, somanassa-sahagatam ñâna-vippayuttam asaïkhârikam ekam sasaïkhârikam ekam, upekkhâ-sahaga-

¹ R. *°kriya°*; and so always, except in I. 9.

taṁ nāṇa-sampayuttam asaṅkhārikam ekam sasaṅkhārikam ekam, upekkhā-sahagatam nāṇa-vippayuttam asaṅkhārikam ekam sasaṅkhārikam ekan ti, imāni atṭha pi sahetuka-kāmāvacara-kriyā-cittāni nāma. Icc evam sabbathā pi catuvīsatī sahetuka-kāmāvacara-kusala-vipāka-kriyā-cittāni samattāni.

7. Vedanānāṇasasaṅkhārabhedena catuvīsatī
Sahetukāmāvacarapuññapākakriyā matā
Kāme tevisapākāni puññapuññāni vīsatī
Ekādasakriyā ceti catupaññāsa sabbathā.

8. Vitakka-vicāra-pīti-sukhekaggatā-sahitam paṭhamajhāna-kusala-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-kusala-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-kusala-cittam, sukh-ekaggatā-sahitam catuttha-jhāna-kusala-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-kusala-cittañ ceti, imāni pañca pi rūpāvacara-kusala-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam paṭhamajhāna-vipāka-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-vipāka-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-vipāka-cittam, sukh-ekaggatā-sahitam catuttha-jhāna-vipāka-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-vipāka-cittañ ceti, imāni pañca pi rūpāvacara-vipāka-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam paṭhamajhāna-kriyā-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-kriyā-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-kriyā-cittam, sukh-ekaggatā-sahitam catuttha-jhāna-kriyā-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-kriyā-cittañ ceti, imāni pañca pi rūpāvacara-kriyā-cittāni nāma. Icc evam sabbathā pi pannarasa rūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

9. Pañcadhā jhānabhedena rūpāvacaramānasam
Puññapākakriyābhedā tam pañcadasadhā bhave.

10. Ākāśānañcāyatana-kusala-cittam, viññāṇañcāyatana-kusala-cittam, ākiñcaññāyatana-kusala-cittam, nevasaññāna-saññāyatana-kusala-cittañ ceti, imāni cattāri pi arūpāvacara-kusala-cittāni nāma. Ākāśānañcāyatana-vipāka-cittam, viññāṇañcāyatana-vipāka-cittam, ākiñcaññāyatana-vipāka-

cittam, nevasaññānāsaññāyatana-vipāka-cittañ ceti, imāni cattāri pi arūpāvacara-vipāka-cittāni nāma. Ākāsānañcāyatana-kriyā-cittam, viññāṇañcāyatana-kriyā-cittam, ākiñcaññāyatana-kriyā-cittam, nevasaññānāsaññāyatana-kriyā-cittañ ceti, imāni cattāri pi arūpāvacara-kriyā-cittāni nāma. Icc evam sabbathā pi dvādasa arūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

11. Ālambanappabhedena catudh' ārappamānasam
Puññapákakriyābhedā puna dvādasadhā ṭhitam.

12. Sotāpatti-magga-cittam, sakadāgāmi-magga-cittam, anāgāmi-magga-cittam, arahatta-magga-cittañ ceti, imāni cattāri pi lokuttara-kusala-cittāni nāma. Sotapatti-phala-cittam, sakadāmi-phala-cittam, anāgāmi-phala-cittam, arahatta-phala-cittañ ceti, imāni cattāri pi lokuttara-vipāka-cittāni nāma. Icc evam sabbathā pi atṭha lokuttara-kusala vipāka-cittāni samattāni.

13. Catumaggappabhedena catudhā kusalam tathā
Pākam tassa phalatā ti atṭhadhā 'nuttaram matam.
Dvādasākusalān' evam kusalān' ekavīsatī
Chattim's evam vipākāni kriyācittāni visati
Catupaññāsadhbhā kāme rūpe pannaras' īraye¹
Cittāni dvādasārūpe² atṭhadhā 'nuttare tathā.
Ittham ekūnanavutippabhedam pana mānasam
Ekavīsasatam vā 'tha vibhajanti vicakkhaṇā.

14. Katham ekūnavavuti-vidham cittam ekavīsasatam hoti? Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam pathama-jhāna-sotāpatti-magga-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-sotāpatti-magga-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-sotāpatti-magga-cittam, sukх-ekaggatā-sahitam catuttha-jhāna-sotāpatti-magga-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-sotāpatti-magga-cittañ ceti, imani pañca pi sotāpatti-magga-cittāni nāma; tathā sakadāgāmimagga-anāgāmimagga-arahattamagga -

¹ C. īriye. ² C. āruppe; S. ārupe.

cittañ ceti, sama vīsatī maggacittāni; tathā phala-cittāni ceti,
sama cattālīsa lokuttara-cittāni bhavantīti.

15. Thānaṅgayogabhedenā katv' ekekan tu pañcadhā
Vuccatānuttaram cittañ cattālīsavidhan ti ca.
Yathā ca rūpāvacaram gayhatānuttaram tathā
Paṭhamādījhānabhedena āruppañ cāpi pañcame.
Ekādasavidhañ tasmā paṭhamādikam īritam
Jhānam ekekam ante tu tevīsatividhañ bhave
Sattatiṁsavidhañ puññam dvipaññāsavidhañ tathā
Pākam icc āhu cittāni ekavīsasatam budhā.

Iti Abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma
paṭhamo paricchedo.

II. CETASIKA-SAṄGAHA-VIBHĀGA.

1. Ekuppādanirodhā ca ekālambanavatihukâ
Cetoyuttâ dvipaññâsa dhammâ cetasikâ matâ.
2. Katham ? Phasso vedanâ saññâ cetanâ ekaggatâ jîvitindriyam manasikâro ceti satt' ime cetasikâ sabbacittasâdhâraṇâ nâmâ. Vitakko vicâro adhimokkho viriyam pîti chando câti cha ime cetasikâ pakiṇṇakâ nâmâ. Evam ete terasa cetasikâ aññasamânâ ti veditabbâ. Moho ahirikam anottappam uddhaccam lobho ditṭhi mano doso issâ macchariyam kukkuccam thînam middham vicikicchâ ceti cuddas' ime cetasikâ akusalâ nâmâ. Saddhâ sati hiri ottappam alobho adoso tatramajjhattatâ kâyapassaddhi cittapassaddhi kâyalahutâ cittalahutâ kâyamudutâ cittamudutâ kâyakammaññatâ cittakammaññatâ kâyapâguññatâ cittapâguññatâ kâyujjakatâ cittujukatâ ceti ekûnavisat' ime cetasikâ sobhaṇasâdhâraṇâ nâmâ. Sammâ-vâcâ sammâ-kammanto sammâ-âjîvo ceti tisso viratiyo nâmâ. Karuṇâ-muditâ-appamaññâyo nâmâtí sabbathâ pi paññindriyena saddhim pañcavîsat' ime cetasikâ sobhaṇâ ti veditabbâ.
3. Ettâvatâ ca

Teras' aññasamânâ ca cuddasâkusalâ tathâ
Sobhaṇâ pañcavîsatî dvipaññâsa pavuccare
Tesam cittâviyuttânam yathâyogam ito param
Cittuppâdesu paccekam sabbayogo pavuccati.
Satta sabbatha yujjanti yathâyogam pakiṇṇakâ
Cuddasâkusalesv eva sobhaṇesv eva sobhaṇâ.
4. Katham ? Sabba-citta-sâdhâraṇâ tâva satt' ime cetasikâ sabbesu pi ekûnanavuti cittuppâdesu labbhanti, pakiṇṇakesu pana vitakko tâva dvi-pañca-viññâna-vajjita-kâmâvacara-

cittesu c'eva ekâdasasu pañhama-jhâna-cittesu ceti pañca-paññâsa-cittesu uppajjati, vicâro pana tesu c' eva ekâdasasu dutiya-jhâna-cittesu câti chasaṭṭhi-cittesu, adhimokkho dvi pañcâ - viññâna - vicikicchâ - sahagata - vajjita - cittesu, viriyam pañca-dvârâvajjana - dvi-pañca - viññâna - sampaṭicchana-santî-raṇa - vajjita - cittesu, pîti domanass - upekkhâ - sahagata - kâya viññâna - catuttha-jhâna-vajjita - cittesu, chando ahetuka-momûha-vajjita - cittesûti.¹ Te pana cittuppâdâ yathâkkamam.

5. Chasaṭṭhi pañcapaññâsa ekâdasa ca solasa
Sattati vîsatî² c' eva pakîṇṇakavivajjitatâ
Pañcapaññâsa chasatthi 't̄hasattati tisattati
Ekapaññâsa c' ekûnasattati³ sapakiṇṇakâ.

6. Akusalesu pana moho ahirikam anottappam uddhaccañ câti cattâro 'me cetasikâ sabbâkusala-sâdhâraṇâ nâma, sabb-esu pi dvâdasâkusalesu labbhanti. Lobho at̄thasu lobhagata-cittesu eva labbhati, dit̄hi catûsu dit̄thigata-sampayuttesu, mâno catûsu dit̄thigata-vippayuttesu, doso issâ macchariyam kukkuccañ câti [cattâro 'me cetasikâ]⁴ dvîsu paṭigha-sampayutta-cittesu, thîna-middham pañcasu sasaṅkhârika-cittesu, vicikichâ vicikicchâ-sahagata-citte yevâti.⁵

7. Sabbâpuññesu cattâro lobhamûle tayo gatâ⁶
Dosamûlesu cattâro sasaṅkhâre dvayam tathâ
Vicikicchâ vicikicchâcitte câti catuddasa
Dvâdasâkusalesv eva sampayujjanti pañcadhâ.

8. Sobhañesu pana sobhaṇa-sâdhâraṇâ tâva ekûnavîsat'ime cetasikâ sabbesu pi ekûnasaṭṭhi-sobhaṇa-cittesu samvijjanti, viratiyo pana tissô pi lokuttara-cittesu sabbathâ pi niyatâ ekato 'va labbhanti, lokiyesu pana kâmâvacara-kusalesv eva kadâci sandissanti visum visum, appamaññâyo pana dvâdasasu pañcama-jhâna-vajjita-mahaggata-cittesu c'eva kâmâvacara-kusalesu ca sahetuka-kâmâvacara-kriyâ-cittesu câti at̄thavîsatî cittesv eva kadâci nânâ hutvâ jâyanti, upekkhâ-

¹ S. cittesu labbhati. ² R. S. sattati vîsatî. ³ R. °sattitî sapako, S. °sattatin sa pak°. ⁴ R. S. omit. ⁵ S. yeva laboñati. ⁶ S. tathâ.

-sahagatesu pan' ettha karuṇâ-muditâ na santîti keci vadanti, pannâ pana dvâdasasu nîṇa-sampayutta-kâmâvacara-cittesu c' eva sabbesu pi pañcatim̄sa-mahaggata-lokuttara-cittesu câti sattacattâlîsa-cittesu sampayogam gacchatîti.

9. Ekûnavîsati dhammâ jâyant' ekûnasat̄thisu
 Tayo sołasacittesu at̄thavîsatiyam dvayam
 Paññâ-pakâsîtâ satta-cattâlîsa-vidhesu pi
 Sampayuttâ catudhevam sobhaṇesv eva sobhaṇâ.

10. Issâ-macchera-kukkuua-virati-karuṇâdayo
 Nânâ kadâci mâno ca thîna-mîddham tathâ saha
 Yathâvuttânuṣârena sesâ niyata-yogino
 Saṅgahañ ca pavakkhâmi tesam dâni yathâraham
 Chattim̄sânuttare dhammâ pañcatim̄sa mahaggate
 At̄thatim̄sâpi labbhanti kâmâvacara-sobhaṇe
 Sattavîsati puññamhi dvâdasâhetuke ti ca
 Yathâsambhava-yogena pañcadhâ tattha saṅgaho

11. Katham? Lokuttaresu tâva at̄thasu pañthama-jhânika-cittesu aññasamânâ terasa cetasikâ appamaññâ-vajjîtâ tevî-sati sobhaṇa-cetasikâ ceti chattim̄sa dhammâ saṅgaham gacchanti. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ, tatiya-jhânika-cittesu vitakka-vicâra-vajjâ, catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ, pañcama-jhânika-cittesu pi upekkhâ-sahagatâ te eva saṅgayhantîti. Sabbathâ pi at̄thasu lokuttara-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgaho hotîti.

12. Chattim̄sa pañcatim̄sâ ca catutim̄sa yathâkkamam
 Tetim̄sa dvayam ice evam pañcadhâ 'nuttare tîhitâ.

13. Mahaggatesu pana tîsu pañthama-jhânika-cittesu tâva aññasamânâ terasa cetasikâ virati-ttaya-vajjîtâ dvâvîsati sobhaṇa-cetasikâ ceti pañcatim̄sa dhammâ saṅgaham gacchanti, karuṇâmuditâ pan' ettha paccekam eva yojetabbâ. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ tatiya-jhânika-cittesu vitakka-vicâra-vajjâ catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ pañcama-jhânika-cittesu pana pannarasasu appamaññâyona labbhantîti. Sabbathâ pi sattavîsati-mahaggata-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgaho hotîti.

14. Pañcatimṣa catutimṣa tettimṣa ca yathākkamam
Battiṁṣa c' eva timseti pañcadhā 'va mahaggate

15. Kāmāvacara-sobhaṇesu pana kusalesu tāva paṭhamadvaye aññasamānā terasa cetasikā pañcavīsatī sobhaṇa-cetasikā ceti atṭhatimṣa dhammā saṅgaham gacchanti, appamaññā-viratiyo pan' etha pañca pi paccekam eva yojetabbā. Tathā dutiya-dvaye nāṇa-vajjītā tatiya-dvaye nāṇa-sampayuttā pīti-vajjītā catuttha-dvaye nāṇa-pīti-vajjītā te eva saṅgayhanti. Kriyā-cittesu pi virati-vajjītā, tath' eva catūsu pi dukesu catudhā 'va saṅgayhanti,¹ tathā pi vipākesu ca appamaññā-virati-vajjītā te eva saṅgayhantīti. Sabbathā pi catuvīsatī-kāmāvacara-sobhaṇa-cittesu duka-vasena dvādasadhā 'va saṅgaho hotīti.

16. Atṭhatimṣa sattatimṣa dvayam chattimṣakam subhe
Pañcatimṣa catutimṣa dvayam tettimṣakam kriye
Tettimṣa pāke battimṣa dvaye 'katimṣakam bhave
Sahetuka-kāmāvacara-puñña-pāka-kriyā mane
Na vijjant' ettha virati kriyāsu ca mahaggate
Anuttare appamaññā kāmapāke dvayam tathā.
Anuttare jhānadhammā appamaññā ca majjhime
Virati-nāṇa-pīti ca paritthesu visesakā.²

17. Akusalesu pana lobhamūlesu tāva pathame asaṅkhārike aññasamānā terasa cetasikā akusala-sādhāraṇā cattāro cāti sattarasa lobhadīṭṭhihi saddhim ekūnavisati dhammā saṅgaham gacchanti. Tath' eva dutiye asaṅkhārike lobhamānena, tatiye tath' eva pīti-vajjītā lobhadīṭṭhihi saha atṭhārasa, catutthe tath' eva lobhamānena, pañcame pana paṭigha-sampayutte asaṅkhārike doso issā macchariyam kukkuccañ cāti catūhi saddhim pītivajjītā te eva visati dhammā saṅgayhanti. Issā-macchera-kukkuccāni pan' ettha paccekam eva yojetabbāni, sasaṅkhārika-pañcake pi tath' eva thīna-middhena visesetvā yojetabbā, chandā-pīti-vajjītā pana aññasamānā ekādasa akusala-sādhāraṇā cattāro cāti pannarasa dhammā uddhacca-sahagate sampayujjanti, vicikicchā-saha-

¹ S. saṅgaham gacchanti.

² C pisesakā.

gata-citte ca adhimokkha-virahitā vicikicchā-sahagatā, tathā eva pannarasa dhammā samupalabbhantīti. Sabbathā pi dvādasākusalā-cittuppādesu paccekam yojiyamānā pi gaṇanavasena sattadhā 'va saṅgahitā bhavantīti.

18. Ekūnavisātthārasa vīsekavīsavīsati
 Dvāvīsa pannaraseti sattadhā 'kusale ṭhitā
 Sādhāraṇā ca cattāro samānā ca dasāpare
 Cuddas' ete pavuccanti sabbā kusala-yogino.

19. Ahetukesu pana hasana-citte tāva chanda-vajjītā aññāsamānā dvādasa dhammā saṅgaham gacchanti, tathā votthappane chanda-pīti-vajjītā sukha-santīraṇe chanda-viriya-vajjītā mano-dhātuttikāhetuka-paṭisandhi-yugate¹ chanda-pīti-viriya-vajjītā dvipañca-viññāṇe pakiṇṇaka-vajjītā te yeva saṅgayhantīti. Sabbathā pi atthārasasu ahetukesu gaṇanavasena catudhā 'va saṅgaho hotīti.

20. Dvādas' ekādasa dasa sattacāti² catubbidho
 Atthārasāhetukesu cittuppādesu saṅgaho
 Ahetukesu sabbattha satta sesā yathārahā
 Iti vitthārato vutto tettimsa-vidha-saṅgaho
 Itthām cittāviyuttānam sampayogañ ca saṅgaham
 Ānatvā bhedam yathāyogam cittena samam uddise

Iti Abhidhammattha saṅgahe cetasikasaṅgahavibhāgo nāma
 dutiyo paricchedo.

¹ R. S. °-yugale. ² C. sattadhā ti.

III. PAKINNAKA-SAṄGAHA-VIBHĀGA.

1. Sampayuttā yathāyogam te paññāsa sabhāvato
Cittacetasikā dhammā tesam dāni yathārahā
Vedanāhetuto kiccadvārālambaṇavathuko
Cittuppādavasen' eva saṅgaho nāma niyyate.
2. Tattha vedanā-saṅgahe tāva tividhā vedanā sukham dukkham adukkhamasukhā ceti, sukham dukkham somanassam domanassam upekkhā ti ca bhedena pana pañcadhā hoti. Tattha sukha-sahagatam kusala-vipākam kāya-viññānam ekam eva, tathā dukkha-sahagatam akusala-vipākam.¹ Somanassa-sahagata-cittāni pana lobha-mūlāni cattāri, dvādasā kāmāvacara-sobhaṇāni, sukha-santīraṇa-hasanāni ca dve ti atṭhārasa kāmāvacara-somanassa-sahagata-cittāni c' eva paṭhama-dutiya-tatiya-catuttha-jhāna - sankhātāni catucattālisa mahaggata-lokuttara-cittāni ceti dvāsaṭṭhi-vidhāni bhavanti. Domanassa-sahagata-cittāni pana dve paṭigha-sampa-yutta-cittān' eva, sesāni sabbāni pi pañcapaññāsa upekkhā-sahagata-cittān' evāti.
3. Sukham dukkham upekkhā ti tividhā tattha vedanā Somanassam domanassam iti bhedena pañcadhā Sukham ekaṭhadukkhañ ca domanassam dvaye ṭhitam Dvāsaṭṭhisu somanassam pañcapaññāsaketarā.
4. Hetu-saṅgahe hetū nāma lobho doso moho alobho adoso amoho cāti chabbidhā bhavanti. Tattha pañcadvārāvajjana-dvipañca-viññāna-sampaṭicchana - santīraṇa - voṭṭhappana - hasana-vasena atṭhārasa ahetukacittāni nāma, sesāni sabbāni pi ekasattati cittāni sahetukān' eva. Tatthāpi dve momūha-cittāni ekaṭhetukāni, sesāni dasa akusalacittāni c'eva nāna-

¹ C. adds kāya-viññānam.

-vippayuttâni dvâdasa kâmâvacara-sobhañâni ceti dvâvisati dvihetuka-cittâni. Dvâdasa nânâ-sampayutta-kâmâvacara-sobhañâni c' eva pañcatimsa mahaggata-lokuttara-cittâni ceti sattacattâlisa-tihetuka-cittânîti.

5. Lobho doso ca moho ca hetû akusalâ tayo
Alobhâdosâmoho ca kusalâ vyâkatâ tathâ
Ahetukâ 'tthâras' ekahetukâ dve dvivîsatî
Dvihetukâ matâ satta-cattâlisa tihetukâ.

6. Kicca-saṅgahe kiccâni nâma pañsandhi-bhavañgâvajjana-dassana¹-savana-ghâyana-sâyana-phusana - sampañcchana-santîrana-votthappana-javana-tadârammaña-cutî-vasena cudasâ-vidhâni bhavanti. Pañsandhi-bhavañgâvajjana-pañca-viññâna-þhanâdi-vasena pana tesam dasadhâ þhanabhedo veditabbo. Tattha dve upekkhâ-sahagata-santîrañâni c'eva atthâ mahâ-vipâkâni ca nava rûpârûpa-vipâkâni ceti ekûnavisati-cittâni pañsandhi-bhavañga-cutî-kiccani nâmâ, âvajjana-kiccâni pana dve, tathâ dassana-savana-ghâyana-sâyana-phusana-sampañcchana-kiccâni ca, tîni santîrañ-a-kiccâni, manodvârâvajjanam eva pañadvâre votthappana-kiccam sâdheti, âvajjana-dvaya-vajjitanî kusalâkusala-phala-kriyâ-cittâni pañcapaññâsa javana-kiccâni, atthâ mahâvipâkâni c' eva santîrañ-ttayañ ceti ekâdasa tadârammaña-kiccâni. Tesu pana dve upekkhâ-sahagata-santîrañ-a-cittâni pañsandhi-bhavañga-cutî-tadârammaña-santîrana-vasena pañca-kiccâni nâmâ, mahâvipâkâni atthâ pañsandhi-bhavañga-cutî-tadârammaña-vasena catu-kiccâni nâmâ, mahaggata-vipâkâni nava pañsandhi-bhavañga-cutî-vasena ti-kiccâni nâmâ, somanassa-santîrañam santîrañ-a-tadârammaña-vasena du-kiccam, tathâ votthappanam votthappanâvajjana-vasena, sesâni pana sabbâni pi javana-mano-dhâtuttika-pâñca¹-viññâñâni yathâ-sambhavam eka-kiccânîti.

7. Pañsandhâdayo nâmâ kiccabhedenâ cuddasa
Dasadhâ þhanabhedena cittuppâdâ pakâsitâ
Atthasatthi tathâ dve ca navâtthâ dve yathâkkamam
Ekadviticatupañca kiccaþhanâni niddise.

¹ C. dassana.

² Ch. dve pañca.

8. Dvāra-saṅgahe dvārāni nāma cakkhu-dvāram sota-dvāram ghāna-dvāram jivhā-dvāram kāya-dvāram mano-dvārañ ceti chabbidhām bhavanti. Tattha cakkhum eva chakkhu-dvāram tathā sotadvārādīni. Mano-dvāram pana bhavañgan ti pavuccati. Tattha pañca-dvārāvajjana-cakkhu-viññāṇa-sampaṭicchhana-santīraṇa-votṭhappa-na-kāmāvacara-javana-tadārammaṇa¹-vasena chacattālisa cittāni cakkhu-dvāre yathārahām uppajjanti. Tathā pañca-dvārāvajjana-sota-viññāṇādīvasena sota-dvārādīsu pi chācattālis' eva bhavantīti, sabbathā pi pañca-dvāre catupaññāsa cittāni kāmāvacarān' eva. Mano-dvāre pana mano-dvārāvajjanā-pañcapaññāsa-javana-tadārammaṇa¹-vasena sattasatṭhi cittāni bhavanti, ekūnavisati-paṭisandhi-bhavañgacuti-vasena dvara-vimuttāni. Tesu pana pañca² viññāṇāni c' eva mahaggata-lokuttara-javanāni ceti chattiṁsa yathārahām eka-dvārika-cittāni nāma; mano-dhātuttikam pana pañca-dvārikani, sukka-santīraṇa-votṭkappana-kāmāvacara-javanāni cha-dvārika-cittāni, upekkhā-sahagata-santīraṇa-mahā-vipākāni cha-dvārikāni c'eva, dvāra-vimuttāni ca mahaggata-vipākāni dvāra-vimuttān' evāti.

9. Eka-dvārika-cittāni pañca-cha-dvārikāni ca
Cha-dvārika-vimuttāni vimuttāni ca sabbathā
Chattiṁsatī tathā tīṇi ekatiṁsa yathākkamam
Dasadhā navadhā ceti pañcadhā paridīpaye.

10. Ārammaṇa-saṅgahe³ arammaṇāni⁴ nāma rūpārammaṇam saddārammaṇam gandhārammaṇam rasārammaṇam phoṭṭhabbārammaṇam dhammārammaṇāñ ceti chabbidhāni bhavanti. Tattha rūpam eva rūpārammaṇam tathā saddādayo saddārammaṇādīni. Dhammārammaṇam pana pasāda-sukhuma-rūpa-⁵-citta-cetasika-nibbāna-paññatti-vasena chadhā saṅgayhati. Tattha cakkhu-dvārika-cittānam sabbesam pi rūpam eva ārammaṇam tañ ca pacceuppannam, tathā sota-dvārika-cittādīnam pi saddādīni tāni ca pacceuppannāni yeva,

¹ S. R. °tadālambana°, and so also below. ² Ch. dvi pañca. ³ S. R. °ālam-baṇa°. ⁴ S. R. ālambāṇāni. ⁵ Ch. °sukham arūpa°; S. °sukhuma-rupa°.

mano-dvârika-cittânam pana chabbidham pi paccuppannam atîtam anâgatam kâla-vimuttañ¹ ca yathârahamañ lâlambanam² hoti, dvâra-vimuttânañ ca pañsandhi-bhavañga-cuti-saṅkhâtânam chabbidham pi yathâ-sambhavam yebhuyyena bhavantare cha-dvâra-gahitam paccuppannam atîtam paññatti-bhûtam vâ kamma-kammanimitta-gatinimitta-sammatañ lâlambanam hoti. Tesu cakkhu-viññâñâdîni yathâkkamam rûpâdi-ekekâlambañan' eva, manodhâtuttikam pana rûpâdi-pañcâlambañam, sesâni kâmâvacara-vipâkâni hasana-cittañ ceti sabbathâ pi kâmâvacarâlambañan' eva, akusalâni c' eva ñâna-vippayutta-kâmâvacara-javanâni ceti lokuttara-vajjita-sabbâlambañani, ñâna-sampayutta-kâmâvacara-kusalâni c' eva pañcama-jhâna-saṅkhâtam abhiññâ-kusalañ ceti arahatta-magga-phala-vajjita³-sabbâlambañani, ñâna-sampayutta-kâmâvacara-kriyâni c' eva kriyâbhiññâ-votthappanañ ceti sabbathâ pi sabbâlambañani, âruppesu dutiya-catukkâni⁴ mahaggatâlambañani, sesâni mahaggata-cittâni sabbâni pi paññattâlambañani, lokuttara-cittâni nibbânâlambañâni.

11. Pañcavîsa parittamhi cha cittâni mahaggate
Ekavîsati vohâre attha nibbânagocare
Visânuttaramuttamhi aggamaggaphalujjite⁵
Pañca sabbattha cha cceti sattadhâ tattha saṅgaho

12. Vatthu-saṅgahe vatthûni nâma cakkhu-sota-ghâna-jivhâ-kâya-hadaya-vatthu ceti chabbidhâni bhavanti. Tâni kâmaloke sabbâni pi labbhanti, rûpaloke pana ghânâditayam n' atthi, arûpaloke pana sabbâni pi na samvijjanti. Tattha pañca viññâna-dhâtuyo yathâkkamam ekantena pañca pasâda-vatthûni nissây' eva pavattanti. Pañcadvârâvajjana-sampañcchana-saṅkhâtâ pana mano-dhâtu ca hadayam nissitâ yeva pavattanti. Avasesâ pana mano-viññâna-dhâtu-saṅkhâtâ ca santîraña-mahâ-vipâka-pañigha-dvaya-pañhamam magga-hasana-rûpâvacara-vasena hadayam nissây' eva pavattanti. Avasesâ kusalâkusala-kriyânuttara-vasena pana

¹ R. kâla-virattañ. ² Sic S. R. Ch., and so below. ³ Ch. vajjitanî.
⁴ R. S. catutthâni. ⁵ R. °ujjhite°, S. ujjhate.

nissâya vâ anissâya vâ âruppa-vipâka-vasena hadayam
anissây' evâti.

13. Chavatthum nissitâ kâme satta rûpe catubbidhâ
Tivatthum nissitâ rûpe dhâtv ekâ nissitâ matâ
Tecattâlisa nissâya dvecattâlisa jâyare
Nissâya ca anissâya pâkâruppâ anissitâ.

Iti Abhidhammattha-saṅgahe Pakinṇaka-saṅgaha-vibhāgo
nâma tatiyo paricchedo.

IV. VÌTHI-SAÑGAHA-VIBHAGA.

1. Cittuppâdânam icc evam katvâ saṅgaham uttaram
 Bhûmipuggalabhedena pubbâparaniyâmitam
 Pavattisaṅgaham nâma paṭisandhipavattiyaṁ
 Pavakkhâmi samâsena yathâsambhavato katham.

2. Cha vatthûni cha dvârâni cha âlambanâni cha viññâ-
 ñâni cha vîthiyo chadhâ visaya-pavatti ceti vîthi-saṅgahe
 cha chakkâni veditabbâni. Vîthi-muttânam pana kam-
 kammanimitta-gatinimitta-vasena tividhâ hoti visaya-pavatti.
 Tattha vatthu-dvârâlambanâni pubbe vutta¹-nayân' eva.
 Cakkhu-viññânam sota-viññânam ghâna-viññânam jivhâ-
 viññânam kâya-viññânam mano-viññânam ceti cha-viññâ-
 ñâni, chavîthiyo pana cakkhu-dvâra-vîthi sota-dvâra-vîthi
 ghâna-dvâra-vîthi jivhâ-dvâra-vîthi kâya-dvâra-vîthi mano-
 dvâra-vîthi ceti dvâra-vasena vâ, cakkhu-viññâna-vîthi sota-
 viññâna-vîthi ghâna-viññâna-vîthi jivâ-viññâna-vîthi kâya-
 viññâna-vîthi mano-viññâna-vîthi ceti viññâna-vasena vâ,
 dvâra-ppavattâ citta-ppavattiyo yojetabbâ.

3. Atimahantam mahantam parittam atiparittam ceti
 pañca-dvâre, mano-dvâre pana vibhûtam avibhûtañ ceti
 chadhâ visaya-ppavatti veditabbâ. Katham? uppâdâ-ṭhiti-
 bhavamga-vasena khaṇa-ṭṭayam eka-citta-kkhaṇam nâma.
 Tâni pana sattarasa citta-kkhaṇâni rûpa-dhammânâm âyu,
 eka-citta-kkhanâtîtâni vâ bahu-citta-kkhanâtîtâni vâ ṭhiti-
 pattân'² eva pañcâlambanâni pañcadvâre âpâtham âgacchanti.
 Tasmâ yadi eka-citta-kkhanâtîtakam rûpârammaṇam cakk-
 hussa âpâtham âgacchatati tato dvikkhattum bhavamge calite

¹ S. nivutta.

² R. here and above ṭhiti°.

bhavañga-sotam vicchinditvâ tam eva rûpârammañam âvajjantam pañca-dvârâvajjana-cittam upajjitvâ nirujjhati. Tato tassânantaram tam eva rûpam passantam cakkhu-viññâ-ñam sampañcchantam sampañcchana-cittam santîrañamâ-nam¹ santîrañ-a-cittam vavatthapentam² votthappana³-cittañ ceti yathâ-kkamam uppajjitvâ nirujjhanti. Tato param ekûnatimsa-kâmâvacara-javanesu yañkiñci laddha-paccayam yebhuyyena sattakkhattum javanam javati, javanânu-bandhâni ca dve tadâlambaña-pâkâni yathâraham pavattanti. Tato param bhavañga-pâto. Ettâvatâ cuddasa vîthi-cittuppâdâ dve bhavañga-calañâni pubbevâtítakam eka-citta-kkhañan ti katvâ sattarasa citta-kkhañâni paripûrenti. Tato param nirujjhati. Âlambañam etam atimahantam nâma gocaram. Yâva tadâlambanuppâdâ pana appahontâtítakam⁴ âpâtham âgatam âlambañam mahantam nâma. Tattha javanâvasâne bhavañga-pâto va hoti, natthi tadâlambanuppâdo. Yâva javanuppâdâ pi appahontâtítakam âpâtham âgatam âlambañam parittam nâma. Tattha javanam pi anuppajjitvâ dva-ti-kkhattum⁵ votthappanam⁶ eva pavattati, tato param bhavañga-pâto va hoti. Yâva votthappanuppâdâ⁶ ca pana appahontâtítakam âpâtham âgatam nirodhâsannam âlambañam atiparittam nâma. Tattha bhavañga-calañam eva hoti, natthi vîthi-cittuppâdo. Iccevañ cakkhu-dvâre, tathâ sota-dvârâdisu ceti sabbathâ pi pañca-dvâre tadâlambaña-javan-votthappana⁶-mogha-vâra-samkhâtânam catunnam vârânam yathâkkamam âlambaña-bhûtâ visaya-ppavatti catudhâ vedi-tabbâ.

4. Vîthi-cittâni satt' eva cittuppâdâ catuddasa
Catupaññâsa vitthârâ pañcadvâre yathâraham.⁷

Ayam ettha pañcadvâre vîthi-citta-ppavatti nayo.

5. Mano-dvâre pana yadi vibhûtam âlambañam âpâtham âgacchat, tato bhavañga-calana-mano-dvârâvajjana-javanâ-vasâne tadâlambaña-pâkâni pavattanti. Tato param bha-

¹ S. santîrañamâ-nâ. ² R. vavatthapentam. ³ R. votthabbana, and so always.
⁴ S. appahontam atitakam. ⁵ S. °tti°. ⁶ R. vothabbanam. ⁷ R. Rathâraham.

vam̄ga-pāto. Avibhûte pan' âlambane javanâvasâne bha-vam̄ga-pāto va hoti, natthi tadâlamban̄-uppâdo ti.

6. Vîthi-cittâni tîn' eva cittuppâdâ daseritâ
Vitthârena pan' eth' eka-cattâlisa vibhâvaye.

Ayam ettha paritta-javana-vâro.

7. Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi. Tathâ tadâlamban̄uppâdo ca. Tattha hi nâna-sampayutta-kâmâvacara-javanânam aṭṭhannaṁ aññatarasmiṁ parikammo-pacârânuloma-gotrabhu-nâmena catukkhattum tikkhattum eva vâ yathâkkamam̄ upajjitvâ niruddhânantaram eva yathâ-raham̄ catuttham̄ pañcamam̄ vâ chabbisati mahaggata-lokuttara-javanesu yathâbhinîhâra-vasena yañkiñci javanam̄ appanâ-vîthim̄ otarati. Tato param̄ appanâvasâne bhavam̄ga-pâto va hoti. Tattha somanassa-sahagata-javanânantaram̄ appanâ pi somanassa-sahagatâ va pâtikamkhitabbâ, upekkhâ-sahagata-javanânantaram̄ upekkhâ-sahagatâ va. Tatthâpi kusala-javanânantaram̄ kusala-javanañ ceva heṭṭhimañ ca phalattayam appeti, kriyâ-javanânantaram̄ kriyâ-javanam̄ arahattaphalañ câti.

8. Dvattimsa sukhapuññamhâ dvâdasopekkhakâ param
Sukhita-kriyato aṭṭha cha sambhonti upekkhakâ.
Puthujjanâna sekkhânam̄ kâmapuññatihetuto
Tihetukâmakriyato vitarâgânam appanâ.

Ayam ettha mano-dvâre vîthi-citta-ppavatti-nayo.

9. Sabbatthâ pi panettha aniṭhe âlambane akusalavipâkâni' eva pañca-viññâna-sampaticchana-santîraṇa-tadâlambanâni, iṭhe kusalavipâkâni, ati-iṭhe pana somanassa-sahagatâni' eva santîraṇa-tadâlambanâni. Tatthâpi somanassa-sahagata-kriyâ-javanâvasâne¹ somanassa-sahagatâni' eva tadâlambanâni santi, upekkhâ-sahagata-kriyâ-javanâvasane¹ upekkhâ-sahagatâni honti, domanassa-sahagata-javanâvasâne ca pana tadâlambanâni ceva bhavam̄gâni ca upekkhâ-sahagatâni' eva bhavanti.² Tasmâ yadi somanassa-paṭisandhikassa domanassa-sahagata-

¹ S. omits from ¹ to ¹. ² R. honti.

javanâvasâne tadâlambaṇa-sambhavo natthi, tadâ yam kiñci paricita-pubbam parittâlambaṇam ârabba upekkhâ-sahagata-santirâṇam uppajjati. Tam anantaritvâ bhavamga-pâto va hotî ti vadanti ácariyâ. Tathâ kâmâvacara-javanâvasâne kâmâvacara-sattânam kâmâvacara-dhammesveva âlambaṇa-bhûtesu tadâlambaṇam icchantîti.

10. Kâme javana-sattâlambaṇânam niyame sati
Vibhûte ti mahante ca tadâlambaṇam iritam

Ayam ettha tadâlambaṇa-niyamo.

11. Javanesu ca paritta-javana-víthiyam kâmâvacara-javanâni sattakkhattum chakkhattum eva vâ javanti, manda-ppavattiyam pana maraṇa-kâlâdîsu pañca-vâram eva. Bhagavato pana yamaka¹-pâtihâriya-kâlâdîsu lahuka-pavattiyam cattâri pañca vâ paccavekhaṇa-cittâni bhavantî ti pi vadanti, âdikammikassa pana pañchama-kappanâyanam mahaggata-javanâni abhiññâ-javanâni² ca sabbadâ pi ekavâram eva javanti. Tato param bhavamga-pâto. Cattâro pana magguppâdâ ekacittakkhaṇikâ, tato param dve³ tîṇi phala-cittâni yathârahâṇam uppajjanti. Tato param bhavamga-pâto. Nirodhâsamâpatti-kâle dvikkhattum catutthâruppa-javanânam javati. Tato param nirodhâṇ phusati. Vuṭṭhâna-kale ca anâgâmi-phalam vâ arahatta-phalam vâ yathârahâṇ eka-vâram uppajjivtâ niruddhe bhavamga-pâto va hoti. Sabbatthâ pi samâpatti-víthiyam bhavamga-soto viya víthi-niyamo natthî ti katvâ bahûni pi labbhantî ti.

12. Sattakkhattum parittâni maggâbhiññâ sakim matâ
Avasesâni labbhanti javanâni bahûni pi.

Ayam ettha javana-niyamo.

13. Duhetukânam ahetukânañ ca paneththa kriyâ-javanâni ceva appanâ-javanâni ca na labbhanti. Tathâ ñâṇa-sampayutta-vipâkâni ca sugatiyam, duggatiyam pana ñâṇa-vippayuttâni ca mahâ-vipâkâni na labbhanti. Tihetukesu ca khîṇâsavânam kusalâkusala-javanâni na labbhanti. Tathâ

¹ S. samka^o.

² S. omits.

³ S. deva.

sekka-puthujjanānam kriyā-javanāni, diṭṭhigata-sampa-yutta-vicikicchā-javanāni ca sekkhānam, anāgāmi-puggalā-nam pana paṭigha-javanāni na labbhanti, lokuttara-javanāni ca yathārahām ariyānam eva samuppajjantī ti.

14. Asekkhānam catu cattālisa sekkhānam uddise
Chappaññāsāvasesānam catupaññāsa sambhavā.

Ayam ettha puggala-bhedo.

15. Kāmāvacara-bhūmiyam pan' etāni sabbāni pi vīthi-cittāni yathārahām upalabbhanti. Rūpāvacara-bhūmiyam paṭigha-javana-tadālambana-vajjitāni, arūpāvacara-bhūmiyam paṭhama-magga-rupāvacara-hasana-hetṭhimāruppa-vajjiti-tāni ca labbhanti. Sabbatthā pi ca tam tam pasāda-rahitā-nam tam tam dvārika-vīthi-cittāni na labbhant' eva. Asañña-sattānam pana sabbathā pi citta-ppavatti natth' evāti.¹

16. Asīti vīthicittāni kāme rūpe yathārahām
Catusatṭhi tathārūpe dvecattālisa labbhare.

Ayam ettha bhūmi-vibhāgo.

17. Iccevam cha-dvārika-citta-ppavatti yathā-sambhavam bhavaṃgan taritā yāvatāyukam abbocchinnā² pavattati.

Iti abhidhammattha-saṅgahe vīhi-saṅgaha-vibhāgo nāma catuttho paricchedo.

¹ S. natthi vā ti. ² R. abocchinnā.

V. VÍTHI-MUTTA-SÁNGAHA-VIBHAGA.

1. Víthi-citta-vasen' evam pavatti samudírito
Pavatti-samgaho náma sandhiyam dâni vuccati.
2. Catasso bhúmiyo catubbidhâ patisandhi cattâri kam-mâni catudhâ marañuppatti ceti víthi-mutta-samgahe cattâri catukkâni veditabbâni. Tattha apâya-bhúmi kâma-sugati-bhúmi rûpâvacara-bhúmi arûpâvacara-bhúmi ceti catasso bhúmiyo náma. Tâsu nirayo tiracchâna-yoni petti-visayo asura-kâyo ceti apâya-bhúmi catubbidhâ hoti, manussâ cátummahârâjikâ¹ tâvatimsâ yâmâ tusitâ nimmânaratî paranimmitta-vasavattî ceti kâma-sugati-bhúmi sattavidhâ hoti. Sâ panâyam ekâdasa-vidhâ pi kâmâvacara-bhúmi ceva samkham gacchati. Brahmâpârisajjâ brahma-purohitâ mahâ-brahmâ ceti pañhamajjhâna-bhúmi,² parittâbhâ appamâñâbhâ âbhassarâ ceti dutiyajjhâna-bhúmi, paritta-subhâ appamâna-subhâ³ subha-kiñhâ ceti tatiyajjhâna-bhúmi, vehapphalâ asañña-sattâ suddhâvâsa ceti catutthajjhâna-bhúmi ti rûpâvacara-bhúmi soñasa-vidhâ hoti. Avihâ atappâ sudassâ sudassî akaniñthâ ceti suddhâvâsa-bhúmi pañca-vidhâ hoti. Âkâsâ-nañcâyatana-bhúmi viññânañcâyatana-bhúmi âkiñcaññâyatana-bhúmi nevasaññâ-nâsaññâyatana-bhúmi ceti arûpâvacara-bhúmi catubbidhâ hoti.
3. Puthujjanâ na labbhanti suddhâvâsesu sabbathâ
Sotâpannâ ca sakadâgâmino câpi puggalâ
Ariyâ nopalabbhanti asaññâpâyabhûmisu
Sesañthânesu labbhanti ariyâ nariyâ pi ca.

Idam ettha bhúmi-catukkam.

¹ R. cátu°.

² R. -jhâna-, and so always.

³ R. parittâ bis.

4. Apâya-paṭisandhi kâma-sugati-paṭisandhi rûpâvacara-paṭisandhi arûpâvacara-paṭisandhi ceti catubbidhâ paṭisandhi nâmâ. Taṭtha akusalavipâkopekkhâ-sahagata-santîraṇam apâyabhûmiyam okkantikkhaṇe paṭisandhi hutvâ tato param bhavaṃga-pariyosâne¹ javanam hutvâ vocchijjati, ayam ekâpâya-paṭisandhi nâmâ. Kusalavipâkopekkhâ-sahagata-santîraṇam pana kâma-sugatiyam maṇussânañ ceva jaccandhâ-dinam bhûmissitânañ² ca vinipâtikâsurânam paṭisandhi-bhavaṃga-cuti-vasena pavattati. Mahâ-vipâkâni pan' atṭha sabbathâ pi kâma-sugatiyam paṭisandhi-bhavaṃga-cutivasena pavattanti. Imâ nava kâma-sugati-paṭisandhiyo nâmâ. Sâ³ panâyam dasâ-vidhâ pi kâmâvacara-paṭisandhi 'cceva sam-kham gacchati. Tesu catunnam apâyânam manussânam vinipâtikâsurânam ca âyu-ppamâṇa-gaṇanâya niyamo natthi. Câtum-mahârâjikânam pana devânam dibbâni pañca-vassasatâni âyu-ppamâṇam manussa-gaṇanâya navuti vassa-satasahassa-ppamâṇam hcti, tato catu-guṇam tâvatimsânam, tato catu-guṇam yâmânam, tato catu-guṇam tusitânam, tato catu-guṇam nimmânaratânam, tato catuguṇam paranimmita-vasavattinam.

5. Navassatañ c' ekavîsa vassânam kotiyo tathâ
Vassasatasahassâni satthî ca vasavattisu.

6. Paṭhama-jjhâna- vipâkam paṭhama-jjhâna- bhûmiyam paṭisandhi-bhavaṃga-cuti-vasena pavattati. Tathâ dutiya-jjhâna-vipâkam tatiya-jjhâna-vipâkañ ca dutiya-jjhâna-bhûmiyam, catuttha-jjhâna-vipâkam tatiya-jjhâna-bhûmiyam, pañcamajjhâna- vipâkam catuttha-jjhâna- bhûmiyam, asaññasattânam pana rûpam eva paṭisandhi hoti. Tathâ tato param pavattiyam cavana-kâle ca rûpam eva pavattitvâ nirujjhati. Imâ cha rûpâvacara-paṭisandhiyo nâmâ. Tesu brahma-pârisajjânam devânam kappassa tatiyo bhâgo âyu-ppamâṇam, brahma-purohitânam upadḍha-kappo,⁴ mahâ-brahmânam eko kappo, parittâbhânam dve kappâni, appamâṇâbhânam cattâri kappâni, âbhassarânam atṭha kappâni,

¹ R. bhavaṅgam.

² R. bhûmassitânañ.

³ S. sa.

⁴ S. upaccha.

paritta-subhânam̄ soñasa kappâni, appamâna-subhânam̄ dvattimsa kappâni, subhakiñhânam̄ catu-sañthi kappâni, vehapphalânam̄ asaññasattânañ ca pañca kappa-satâni, avihâ-nam̄ kappa-sahassâni, atappânam̄ dve kappa-sahassâni, sudassânam̄ cattâri kappa-sahassâni, sudassînam̄ atîha kappa-sahassâni, akanitîhânam̄ soñasa kappa-sahassâni. Pañhamâ-ruppâdi-vipâkâni pañhamâruppâdi-bhûmîsu yathâkkamam̄ pañisandhi-bhavamga-cuti-vasena pavattanti. Imâ catasso âruppa-pañisandhiyo nâma. Tesu pana âkâsânañcâyatanû-pagânam̄ devânam̄ vîsatî kappa-sahassâni ayu-ppamânam̄, viññânañcâyatanûpagânam̄ devânam̄ cattâlisa kappa-sahassâni, akiñcaññâyatananûpaganam̄ devânam̄ sañthi kappa-sahassâni, nevasaññâ-nâsaññâyatanûpagânam̄ devânam̄ catu-râsîti kappa-sahassâni.

7. Pañisandhi bhavamgañ ca tathâ cavanamânam̄
Ekam eva tath' ev' ekavisayam̄ c' ekajâtiyam̄

Idam ettha pañisandhi-catukkam̄.

8. Janakam upatthambhakam upapîlakam¹ upaghâtakañ ceti kiicca-vasena, garukam âsannam âcinnam̄ kañattâ-kammañ ceti pâkâdâna-pariyâyena, diññidhamma-vedaniyam̄ upapajja-vedaniyam̄ aparâpariya-vedaniyam̄ ahosi-kammañ ceti pâka-kâla-vasena cattâri kammâni nâma. Tathâ akusalam̄ kâmâvacara-kusalam̄ rûpâvacara-kusalam̄ arûpâvacara-ku-salañ ceti pâkañthâna - vasena. Tattha akusalam̄ kâya-kammam̄ vacî-kammam̄ mano-kammam̄ ceti kamma-dvâra-vasena tividham̄ hoti. Katham? Pânâtipâto adinnâdânam̄ kâmesu micchâcâro ceti kâya-viññatti-samîkhâte kâya-dvâre bâhulla-vuttito kâya-kammam̄ nâma. Musâvâdo pisuñâ vâcâ pharusâ vâcâ samphappalâpo² ceti vacî-viññatti-samîkhâte vacî-dvâre bâhulla-vuttito vacî-kammam̄ nâma. Abhijjhâ vyâpâdo micchâ-diññhi ceti aññatrâpi viññattiyâ manasmim̄ yeva bâhulla-vuttito mano-kammam̄ nâma. Tesu pânâtipâto pharusâ vâcâ vyâpâdo ca dosa-mûlena jâyanti, kâmesu micchâcâro abhijjhâ micchâ-diññhi ca lobha-mûlena, sesâni cattâri

¹ S. ûpapîlakam; R. upapîlakam.

² S. sapphalâpo.

pi dvīhi mûlehi sambhavanti. Cittuppâda-vasena pan' etam akusalam sabbathâ pi dvâdasa-vidham hoti. Kâmâvacara-kusalam pi kâya-dvâre pavattam kâya-kammam vacî-dvâre pavattam vacî-kammam mano-dvâre pavattam mano-kammam ceti, kamma-dvâra-vasena tividham hoti. Tathâ dâna-silâbhâvanâ-vasena, cittuppâda-vasena pan' etam aṭṭha-vidham, dâna-sîla-bhâvanâ-pamâyana-veyyâvaceca - pattidâna - pattânu-modana - dhammasavana - dhammadesanâ - diṭṭhijukamma - vasena dasa-vidham hoti. Tam pan' etam vîsati-vidham pi kâmâvacara-kammam iceva saṅkham gacchati. Rûpâvacara-kusalam pana mano-kammam eva, tam ca bhâvanâmayam appanâppattam, jhânamga-bhedenâ pañcavidham hoti. Tathâ arûpâvacara-kusalañ ca mano-kammam, tam pi bhâvanâmayam appanâppattam, âlambaṇa-bhedenâ catubbidham hoti. Etthâ-kusala-kammam uddhacca - rahitam apâya - bhûmiyam pati-sandhim janeti. Pavattiyam pana sabbam pi dvâdasa-vidham satt' akusala-pâkâni sabbathâ pi kâma-loke rûpa-loke ca yathârahamañ vipaccati. Kâmâvacara-kusalam pi kâmâvacara-sugatiyam eva paṭisandhim janeti. Tathâ pavattiyâñ ca mahâ-vipâkâni ahetuka-vipâkâni aṭṭha pi sabbathâ pi kâma loke rûpa-loke ca yathârahamañ vipaccati. Tatthâpi tihetukam ukkaṭṭham¹ kusalam tihetukam paṭisandhim datvâ pavatte sōasa vipâkâni vipaccati, tihetukam omakañ dvihetukam ukkaṭṭhañ ca kusalam dvihetukam paṭisandhim datvâ pavatte tihetuka-rahitâni dvâdasa vipâkâni vipaccati, dvihetukam omakañ pana kusalam ahetukam eva paṭisandhim deti pavatte ca ahetuka-vipâkâni eva vipaccati.

9. Asaṅkhâram sasaṅkhâra-vipâkâni na paccati
Sasaṅkhâram asaṅkhâra-vipâkâñti kecanâ.
Tesam dvâdasa pâkâni dasâṭṭha ca yathâkkamam
Yathâ-vuttânuśârena yathâ-sambhavam uddise.

10. Rûpâvacara-kusalam pana paṭhamajjhânam parittam bhâvetvâ brahmapârisajjesu uppajjati, tad eva majjhimam bhâvetvâ brahma-purohitesu paññtam bhâvetvâ mahâ-brahmesu, tathâ dutiyajjhânam tatiyajjhânañ ca parittam

¹ S. mukhaṭham; R. ukkaṭham.

bhâvetvâ parittâbhesu majjhimam bhâvetvâ appamânâbhesu pañitam bhâvetvâ âbhassaresu, catutthajjhânam parittam bhâvetvâ paritta-subhesu majjhimam bhâvetvâ appamâna-subhesu pañitam bhâvetvâ subha-kiñhesu, pañcamajjhânam bhâvetvâ vehapphalesu, tad eva saññâ-virâgam bhâvetvâ asaññasattesu, anâgâmito pana suddhâvâsesu uppajjanti, arûpâvacara-kusalañ ca yathâkkamam bhâvetvâ arûpesu¹ uppajjanti.

11. Ittham mahaggatam puññam yathâ-bhumi-pavattitam²
Janeti sadisam pâkam pañsandhi-pavattiyam.

Idam ettha kamma-catukkam.

12. Âyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunâ ceti catudhâ marañuppatti. Tathâ ca marantânam pana marañakâle yathâraham abhimukhî-bhûtam bhavantare pañsandhi-janakam kammam vâ tam kamma-karaña-kâle rûpâdikam upaladdha-pubbam upakaraña-bhûtañ ca kamma-nimittam vâ anantaram uppajjamâna-bhave upalabhitabbam upabhoga-bhûtañ ca gata-nimittam vâ kamma-balena channam dvârânam aññatarasmim paccepañthâti. Tato param tam eva tathopañthitam âlambanam ârabba vipaccamânaka-kammânurûpam parisuddham upakilîtham vâ upalabhitappa-bhavânurûpam tatroñatam³ va citta-santânam abhiñham pavattati bâhullena, tam eva vâ pana janaka-bhûtam kammam abhinava-karaña-vasena dvârapattam hoti, paccâsanna-marañassa tassa vîthi-cittâvasâne bhavamga-kkhaye vâ cavana-vasena pacceuppanna-bhava-pariyosâna-bhûtam cuti-cittam uppajjitvâ nirujjhati. Tasmim niruddhâvasâne tessânantaram eva tathâ gahitam âlambanam ârabba savatthukam avatthukam eva vâ yathâraham avijjâ-nusaya-parikkhitte nañhâusaya-mûlakena sañkhâreya janiyamânam⁴ sampayuttehi parigayhamânam sahajâtânam adiñthâna-bhâvena pubbamgama-bhûtam bhavantara-pañsandhâna-vasena pañsandhi-sañkhâtam mânasam uppajjamânam eva patiñthâti bhavantare.

13. Marañasanna-vîthiyam panettha manda-ppavattâni pañc' eva javanâni pâlikamkhitabbâni. Tasmâ yadâ pacce-

¹ S. aruppesu. ² R. vavatthitam. ³ R. tatthoñatam. ⁴ S. ehabhîyamânam.

ppannâlambhañesu âpâtham âgatesu marantesv eva marañam hoti, tadâ pañisandhi-bhavamgânam pi paccuppannâlambanâtâ labbhatî ti katvâ kâmâvacara-pañisandhiyâ cha-dvâra-gahitam kammanimittam gatinimittañ ca paccuppannam atîlambanam upalabbhati. Kammam pana atîtam eva. Tañ ca mano-dvâra-gahitam. Tâni pana sabbâni pi paritta-dhamma-bhûtân' ev' âlambanâni. Rûpâvacara-pañisandhiyâ pana paññatti-bhûtam kamma-nimittam ev' âlambanam hoti. Tathâ âruppa-pañisandhiyâ ca mahaggata-bhûtam paññatti-bhutañ ca kamma-nimittam eva yathâraham âlambanam hoti. Asañña-sattânam pana jîvita-navakam eva pañisandhi-bhâvena patitthâti. Tasmâ te rûpa-pañisandhikâ nâma. Arûpâ arûpa-pañisandhikâ. Sesâ rûpâ rûpa-pañisandhikâ.

14. Âruppa-cutiyâ honti hetthimârappa-vajjitâ
Paramârappa-sandhî ca tathâ kâme ti-hetukâ,
Rûpâvacara-cutiyâ aheto-rahitâ siyum
Sabbâ kâme ti-hetumhâ kâmesv eva panetarâ.

Ayam ettha cuti-pañisandhi-kkamo.

15. Iccevam gahita-pañisandhikânam pana pañisandhi-ni-nirodhânantarato pabhûti tam ev' âlambanam ârabba tad eva cittam yâva cuti-cittuppâdâ asati vîthi-cittuppâde bhavassa amga-bhâvena bhavamga-santati-samkhâtam¹ mânasam abbocchinam² nadî-soto viya pavattati. Pariyosâne ca cavana-vasena cuti-cittam hutvâ nirujjhati. Tato parañ ca pañisandhâdayo ratha-eakkam iva yathâkkamam eva pari-vattantâ pavattanti.

16. Pañisandhi-bhavamga-vîthiyo cuti ceha tathâ bhavantare Puna-sandhi-bhavamgam iccayam parivattati citta-santati³ Pañisamkhâya pan' etam addhuvam adhigantvâ padam acutam budhâ Susamucchinna-sineha-bandhanâ samam essanti cirâya⁴ subbatâ.

Iti abhidhammattha-samgahe vîthi-mutta-samgaha-vibhâgo nâma pañcamo paricchedo.

¹ R. samkhatam.

² R. abocchinnam.

³ S. sattati.

⁴ R. cirâya.

VI. RŪPA-SĀNGAHA-VIBHAGA.

1. Ettāvatâ vibhattâ hi¹ sabba-bheda-pavattikâ
Citta-cetasikâ dhammâ rûpam dâni pavuccati.
Samuddesâ vibhâgâ ca samutthânâ kalâpato
Pavattikkamato ceva pañcadhâ tattha saṅgaho.
2. Cattâri mahâbhûtâni catunnam ca mahâbhûtânam upâ-dârûpan ti duvidham etam rûpam ekâdasa-vidhena saṅgaham gacchati. Katham? Pañhavi-dhâtu âpo-dhâtu tejo-dhâtu vâyo-dhâtu bhûta-rûpam nâma. Cakkhu sotam ghânam jivhâ kâyo pasâda-rûpamnâma. Rûpam saddo gandho raso âpo-dhâtu-vivajjitatam bhûta-ttaya-samkhâtam phoṭhabbam gocara-rûpam nâma. Itthattam purisattam bhâva-rûpam nâma. Hadaya-vatthu hadaya-rûpam nâma. Jîvitindriyam jîvita-rûpam nâma. Kabaliñkâro² âhâro âhâra-rupam nâma. Iti ca atthârasavidham etam rûpam sabhâva-rûpam salakkhaṇa-rûpam nipphanna-rûpam rûpa-rupam sammasana-rûpan ti ca saṅgaham gacchati. Âkâsadhatu pariccheda-rûpam nâma. Kâya-viññatti vacî-viññatti viññatti-rûpam nâma. Rûpassa lahutâ mudutâ kammaññatâ viññatti-dvayam vikâra-rûpam nâma. Rupassa upacayo santati jaratâ³ aniccatâ lakkhaṇa-rûpam nâma. Jâtirûpam eva pan' ettha upacaya-santati-nâmena pavuccati. Iti ekâdasa-vidham etam rûpam atthavî-sati-vidham hoti sarûpa-vasena.

3. Katham

Bhûta-ppasâda-visayâ bhâvo hadayam iccapi
Jîvitâhâra-rûpehi atthârasa-vidhaṇi tathâ
Paricchedo ca viññatti vikâro lakkhaṇam ti ca
Anipphannâ dasa ceti atthavîsa-vidham bhave.

Ayam ettha rûpa-samuddeso.

¹ S. vibhantâhi.

² R. kabaliñkâro.

³ S. charatâ.

4. Sabbañca pan' etam rûpam ahetukam sappaccayam sâsavam sam̄khatam lokiyaṁ kâmavacaram anârammaṇam apahâtabbam evâ ti ekavidham pi ajjhattika-bâhirâdi-vasena bahudhâ¹ bhedam gacchati. Katham? Pasâda-sam̄khâtam pañcavidham pi ajjhattika-rûpam nâma. Itaram bâhirârûpam. Pasâda-hadaya-sam̄khâtam chabbidam pi vatthu-rûpam nâma. Itaram avatthu-rûpam. Pasâda-viññatti-sam̄khâtam sattavidham pi dvâra-rupam nâma. Itaram advâra-rûpam. Pasâda-bhâva-jîvita-sam̄khâtam atthavidham pi indriya-rupam nâma. Itaram anindriya-rûpam. Pasâda-visaya-sam̄khâtam dvâdasa-vidham pi olârika-rûpam santike rûpam sappatîgha-rûpañ ca. Itaram sukhuma-rûpam dûre rûpam appatîgha-rûpañ ca. Kammajam upâdiñña-rûpam. Itaram anupâdiñña-rûpam. Rûpâyatanam sanidassana-rûpam. Itaram anidassana-rupam. Cakkhâdi-dvayam asampatta-vasena ghâṇadi-ttayam sampatta-vasenâ ti pañcavidham pi gocara-ggâhika-rûpam. Itaram agocara-ggâhika-rûpam. Vanño gandho raso ojâ bhûta-catukkañ ceti atthavidham pi avinibbhoga-rûpam. Itaram vinibbhoga-rupam.

5. Iccevam atthavîsatî-vidham pi ca vieakkhaṇâ
Ajjhattikâdi-bhedenâ vibhajanti yathâraham.

Ayam ettha rûpa-vibhâgo.

6. Kammam cittam utu âhâro ceti cattâri rûpa-samuṭṭhânâ-nâma. Tattha kâmâvacaram rûpâvacarañ ceti pañcavîsatî-vidham pi kusalâkusala-kammañ abhisam̄khatañ ajjhattika-santâne² kamma-samuṭṭhânâ-rûpam paṭisandhim upâdâya khaṇe khaṇe samuṭṭhâpeti. Âruppa-vipâka-dvi-pañca-viññâna-vajjitanam pañcasatî-vidham pi cittam citta-samuṭṭhânâ-rûpam paṭhama-bhavamggam upâdâya jâyantam eva samuṭṭhâpeti. Tattha appanâ-javanam iriyâpatham pi sannâmeti. Votthappana-kâmâvacara-javanâbhîññâ pana viññattim pi samuṭṭhâpeti. Somanassa-javanâni pan' ettha terasa-hasannam pi janentî. Situṇhotu-samaññâtâ tejo-dhâtu-ṭhiti-pattâ va utu-samuṭṭhânâ-rûpam ajjhattam ca bahiddhâ ca yathâraham samuṭṭhâpeti. Ojâ-sam̄khâto âhâro âhâra-samuṭṭhâna

¹ S. mahudhâ. ² S. sannâne.

rūpam ajjhoharaṇa-kâle thānappatto va samuṭṭhapeti. Tattha hadaya-indriya-rūpāni kammajān' eva, viññatti-dvayam cittajam eva, saddo cittujo,² lahutādi-ttayam utu-cittāhārehi sambhoti. Avinibbhogo-rūpāni ceva ākāsa-dhātu ca catūhi sambhūtāni, lakkhaṇa-rūpāni nakuto ci jāyanti.

7. Atṭhārasa pannarasa terasa dvādasā ti ca
Kamacittotukāhārajāni honti yathākkamam.
Jāyamānādi-rūpānam sabhāvattā hi kevalam
Lakkhaṇāni na jayanti kehicī ti pakāsitam.

Ayam ettha rūpa-samuṭṭhāna-nayo.

8. Ekuppādā ekanirodhā ekanissayā sahavuttino ekavīsatī rūpa-kalāpā nāma. Tattha jīvitam avinibbhoga-rūpāñ ca cakkhunā saha cakkhu-dasakan ti pavuccati. Tathā sotādihi saddhim sota-dasakam ghāna-dasakam jivha-dasakam kāya-dasakam itthibhāva-dasakam pumbhāva-dasakam vatthu-dasakañ ceti yathākkamam yojetabbam. Avinibbhoga-rūpam eva jīvitena saha jīvita-dasakan ti pavuccati. Ime nava kamma-samuṭṭhāna-kalāpā. Avinibbhoga-rūpam pana sudhāṭṭhakam. Tad eva kāya-viññattiyā saha kāya-viññattī navakam vacī-viññatti saddehi saha vacī-viññatti-dasakam lahutādihi saddhim lahutādi - ekādasakam kāya - viññatti-lahutādi-dvādasakam vacī-viññatti-sadda-lahutādi-terasakañ ceti cha citta-samuṭṭhāna-kalāpā. Suddhaṭṭhakam sadda-navakam lahutād-ekādasakam sadda-lahutādi-dvādasakañ ceti ceti cattāro utu-samuṭṭhāna-kalāpā. Suddhaṭṭhakam lahutād-ekādasakañ ceti dve āhāra - samuṭṭhāna - kalāpā. Tattha suddaṭṭhakam sadda-navakañ ceti dve utu-samuṭṭhāna-kalāpā bahiddhā pi labbhanti. Avasesā pana sabbe pi ajjhattikam eva.

9. Kamacittotukāhāra-samuṭṭhānā yathākkamam
Nava cha caturo dveti kalāpā ekavīsatī.
Kalāpānam pariccheda-lakkhaṇattā vicakkhanā
Na kalāpamgam iccāhu ākāram lakkhaṇāni ca.

Ayam ettha kalāpa-yojanā.

¹ S. adds va.

10. Sabbâni pi pan' etâni rûpâni kâmaloke yathârahamp anûnâni pavattiyam upalabbhanti. Paṭisandhiyam pana saṃsedajânañ ceva opapâtikânañ ca cakkhu-sota-ghâna-jivhâ-kâya-bhâva-vatthu-dasaka-samkhâtâni satta-dasakâni pâtu-bhavanti ukkaṭṭha-vasena. Omaka-vasena pana cakkhu-sota-ghâna-bhâva-dasakâni tadâci pi na labbhanti. Tasmâ tesam vasena kalâpâni¹ veditabbâ, gabbha-seyyaka-sattânam pana kâya-bhâva-vatthu-dasaka-samkhâtâni tîni dasakâni pâtu bhavanti. Tatthâpi bhâva-dasakam kadâci na labbhati.² Tato param pavatti-kâle kamena cakkhu-dasakâdîni ca pâtu bhavanti. Iccevam paṭisandhim upâdâya kamma-samuṭṭhânâ dutiya-cittam upâdâya cittâ-samuṭṭhânâ ṭhiti-kâlam³ upâdâya utu-samuṭṭhânâ ojâ-pharaṇam upâdâya âhâra-samuṭṭhânâ ceti catu-samuṭṭhâna-rûpa-kalâpa-santati kâmaloke dîpa-jâlâ viya nadî-soto viya ca yâvatâyukam abbochinnam⁴ pavattati. Maraṇa-kâle pana cuti-cittopari sattarasa ma cittassa ṭhiti-³ kâlam upâdâya kammaja-rûpâni⁵ na upajjanti. Puretaram upannâni ca kammaja-rûpâni⁵ cuti-citta-sama-kâlam eva pavattitvâ nirujjhanti. Tato param cittajâhâraja-rûpañ ca vocchijjati. Tato param utu-samuṭṭhâna-rûpa-paramparâ yâva mata-kalevara⁶-samkhâtâ pavattanti.

11. Iccevam matasattânam punad eva⁷ bhavantare
Paṭisandhim upâdâya tathârûpam pavattati.

12. Rûpaloke pana ghâna-jivhâ-kâya-bhâva-dasakâni ca âhâraja-kalâpâni ca na labbhanti. Tasmâ tesam paṭisandhi-kâle⁸ cakkhu-sota-vatthu-vasena tîni dasakâni jîvita-navakañ ceti cattâro labbhanti. Asañña-sattânam pana cakkhu-sota-vatthu-saddâni pi na labbhanti. Tathâ sabbâni pi cittaja-rûpâni. Tasmâ tesam paṭisandhi-kâle jîvita-navakam eva pavattiyañ ca sadda-vajjitat utu-samuṭṭhâna-rûpam atiricchat. Iccevam kâma-rupâsaññi-samkhâtesu tîsu ṭhânesu paṭisandhi-pavatti-vasena duvidhâ rûpa-pavatti veditabbâ.

13. Atṭhavîsatî kâmesu honti tevîsa rûpisu
Sattaras' evâsaññinam arûpe natthi kiñci pi.

¹ R. kalâpatâni. ² S. labbhanti. ³ R. ṭhiti^o. ⁴ R. abbho. ⁵ S. omits.
⁶ R. kaļevara; S. kalebara. ⁷ S. puna dve. ⁸ S. kâlo.

Saddo vikāro jaratâ maraṇañ c' opapattiyam
Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayamettha rūpa-pavatti-khamo.

14. Nibbānam pana lokuttara-saṃkhātam catumagga-ñāṇena sacchikātabbam magga - phalānam ālambaṇa-bhūtam vāna-saṃkhātāya taṇhāya nikkhantattā nibbānan ti¹ pa-vuccati. Tad etam sabhāvato ekavidham pi, sa-upādi-sesa²-nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti duvidham hoti kāraṇa-pariyāyena. Tathā suññatām animittam appanihitañ³ ceti tividham hoti akāra-bhedena.

Padam accutam accantam⁴ asaṃkhatam anuttaram
Nibbānam iti bhāsanti vānamuttā mahesayo.
Iti cittam cetasikam rūpam⁵ nibbānam iccapi
Paramattham pakāsanti catudhā va tathāgatā.

Iti abhidhammattha-samgahe rūpa-saṃgaha-vibhāgo nāma
chaṭṭho paricchedo.

¹ S. nibbānatti. ² S. upādisena. ³ S. appanihitañ. ⁴ S. accattam. ⁵ S. rupa, and so nearly always.

VII. SAMUCCA-SAṄGAHA-VIBHAGA.

1. Dvāsattati-vidhâ vuttâ vatthudhammâ salakkhaṇâ
Tesam dâni yathâyogaṁ pavakkhâmi samuccayam.
2. Akusala-saṅgaho missaka-saṅgaho bodhipakkhiya-saṅgaho sabba-saṅgaho ceti samuccaya-saṅgaho catubbidho veditabbo. Katham? Akusala-saṅgahe tâva cattâro âsavâ kâmâsavo bhavâsavo ditṭhâsavo avijjâsavo, cattâro oghâ kâmogho bhavogho ditṭhogho avijjogho, cattâro yogâ kâma-yogo bhava-yogo ditṭhi-yogo avijjâ-yogo, cattâro ganthâ abhijjhâ kâyagantho vyâpâdo kâyagantho sîlabbata-parâmâso kâyagantho (idam saccâbhiniveso kâyagantho), cattâro upâdânâ kâmupâdânam ditṭhupâdânam sîlabbatupâdânam attavâdupâdânam, cha nîvaraṇâni kâma-chanda-nîvaraṇam vyâpâda-nîvaraṇam thîna-middha-nîvaraṇam uddhacca-kukkucca-nîvaraṇam vicikicchâ-nîvaraṇam avijjâ-nîvaraṇam, sattârusayâ kâmarâgânusayo bhavarâgânusayo paṭighâ-nusayo mâñânusayo ditṭhânusayo vicikicchânusayo avijjâ-nusayo, dasa saṃyojanâni kâmarâga-saṃyojanum rûparâga-saṃyoganam aruparâga-saṃyojanam paṭigha-saṃyojanam mâna-saṃyojanam ditṭhi-saṃyojanam sîlabbata-parâmâsa-saṃyojanam vicikicchâ-saṃyojanam uddhacca-saṃyojanam avijjâ-saṃyojanam suttante, aparâni dasa saṃyojanâni kâmarâga-saṃyojanam bhavarâga-saṃyojanam paṭigha-saṃyojanam mâna-saṃyojanam ditṭhi-saṃyojanam sîlabbata-parâmâsa-saṃyojanam vicikicchâ-saṃyojanam issâ-saṃyojanam macchariya-saṃyojanam avijjâ-saṃyojanam abhidhamme, dasa kilesâ lobho doso moho mâno ditṭhi vicikicchâ thînam uddhaccaṁ ahirikam anottappam. Âsavâdisu pan' ettha kâma-bhava-nâmena tabbatthukâ taṇhâ adhîppetâ. Silabbata-

parāmāro idam saccābhiniveso attavādupādānañ ca tathā pa-vattam diṭṭhigatam eva pavuccati.

3. Āsavoghâ ca yogâ ca tayo ganthâ ca vatthuto
Upādānâ duve vuttâ aṭṭha nîvaraṇâ siyum.
Chalevânusayâ honti nava samyojanâ matâ
Kilesâ dasa vuttoyam navadhâ pâpa-saṅgaho.

4. Missaka-saṅgahe cha hetû lobho doso moho alobbox adoso amoho, satta jhānamgâni vitakko vicâro pîti ekaggatâ somanassam̄ domanassam̄ upekkhâ, dvâdasa maggamgâni sammâ-diṭṭhi sammâ-saṅkappo sammâ-vâcâ sammâ-kam-manto sammâ-âjîvo sammâ-vâyâmo sammâ-sati sammâ-samâdhi micchâ-diṭṭhi micchâ-saṅkappo micchâ-vâyâmo micchâ-samâdhi, bâvîsat' indriyâni cakkhundriyam sotindriyam ghânindriyam jivhindriyam kâyindriyam itthindriyam purisindriyam jîvitindriyam manindriyam sukhindriyam dukkhindriyam somanassindriyam domanassindriyam upekkhindriyam saddhindriyam viriyindriyam satindriyam samâdhindriyam paññindriyam anaññâtâññassâmitindriyam aññindriyam aññâtâvindriyam, nava balâni saddhâ-balâni viriya-balâni samâdhi-balâni paññâ-balâni hiri-balâni ottappa-balâni ahirika-balâni anottappa-balâni, cattâro adhipatî chandâ-pati cittâdhipati viriyâdhipati vîmamsâdhipati, cattâro âhârâ kabaliṅkâro âhâro phasso dutiyo mano-saṅcestanâ tatiyâ viññânañam catuttham. Indriyesu pan' ettha sotâpatti-maggâññam añaññâtâññassâmitindriyam, arahatta-phala-ññam aññâtâvindriyam, majjhe¹ cha ñâñâni aññindriyâni ti pavuccanti, jîvitindriyañ ca rupârupa-vasena duvidham hoti. Pañca-viññânesu jhânamgâni aviriyesu phalâni ahetukesu maggamgâni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhâvam² na gacchatî, dvihetuka-tihetuka-javanesv eva yathâsambhavam adhipati eko va labbhati.

5. Cha hetû pañca jhânamgâ maggamgâ nava vatthuto
Sojasindriya-dhammâ ca bala-dhammâ naveritâ.
Cattârodhipatî vuttâ tathâhârâ ti sattadhâ
Kusalâdi-samâkiñño vutto missaka-saṅgaho.

¹ S. magge. ² S. phala-bhavam.

6. Bodhi-pakkhiya-saṅgahe cattāro satipaṭṭhānā kāyānu-passanā-satipaṭṭhānam̄ vedanānupassanā-satipaṭṭhānam̄ cittā-nupassanā-satipaṭṭhānam̄ dhammānupassanā-satipaṭṭhānam̄ ; cattāro sammappadhānā uppannānam̄ pāpakānam̄ pahānāya vāyāmo, anuppannānam̄ pāpakānam̄ anuppādāya vāyāmo, anuppannānam̄ kusalānam̄ uppādāya vāyāmo, uppannānam̄ kusalānam̄ bhīyyobhāvāya vāyāmo ; cattāro iddi-pādā chandiddhi-pādo cittiddhi-pādo viriyiddhi-pādo vīmaṇsiddhi-pādo ; pañc' indriyāni saddhindriyam̄ viriyindriyam̄ satindriyam̄ samādhindriyam̄ paññindriyam̄ ; pañca balāni saddhā-balām̄ viriya-balām̄ sati-balām̄ samādhī-balām̄ paññā-balām̄ ; satta bojjhamgā sati-sambojjhamgo dhamma-vicaya-sambojjhamgo viriya-sambojjhamgo pīti-sambojjhamgo passaddhi-sambojjhamgo samādhī-sambojjhamgo upekkhā-sambojjhamgo ; attha maggamgāni sammā-ditṭhi sammā-samkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhī. Ettha pana cattāro satipaṭṭhānā ti sammā-sati ekā va pavuccati, tathā cattāro sammappadhānā ti ca sammā-vāyāmo.

7. Chando cittam upekkhā ca saddhā-passaddhi-pītiyo
 Sammā-ditṭhi samkappo vāyāmo viratittayam̄
 Sammā-sati samādhī ti cuddasete svabhāvato
 Satta-timsa-pabhedena sattadhā tattha saṅgaho.
 Saṅkappa-passaddhi ca pītupekkhā
 Chando ca cittam̄ viratittayañ ca
 Naveha thānā viriyam̄ navaṭṭha
 Satī samādhī catu pañca paññā
 Saddhā duṭṭhānuttama-satta-timsa
 Dhammānam̄ eso pavaro vibhāgo.
 Sabbe lokuttare honti nava saṅkappa-pītiyo
 Lokiyē pi yathāyogam̄ chabbisuddhi pavattiyam̄.

8. Sabba-saṅgahe pañca khandhā rūpa-kkhandho veda-nā-kkhando saññā-kkhandho saṅkhāra-kkhandho viññāna-kkhandho, pañc' upādāna-kkhandā rūpupādāna-kkhandho

¹ S. samādhī catu ; R. samādhiccatu.

vedanupâdâna-kkando saññupâdâna-kkhandho samkhârupâ-dâna-kkhandho viññâṇupâdânakkhandho, dvâdas' âyatanâni cakkhâyatanam sotâyatanaṁ ghâṇayatanam jivhâyatanaṁ kâyâyatanaṁ manâyatanaṁ rûpâyatanaṁ saddâyatanaṁ gandhâyatanaṁ rasâyatanaṁ poṭhabbâyatanaṁ dhammâyatanaṁ, atṭhârasa dhâtu yo cakkhu-dhâtu sota-dhatu ghâṇa-dhâtu jivhâ-dhâtu kâya-dhâtu rûpa-dhâtu sadda-dhâtu gandha-dhâtu rasa-dhâtu poṭhabba-dhâtu cakkhu-viññâṇa-dhâtu sota-viññâṇa-dhâtu ghâṇa-viññâṇa-dhâtu jivhâ-viññâṇa-dhâtu kâya-viññâṇa-dhâtu mano-dhâtu mano-viññâṇa-dhâtu dhamma-dhâtu, cattâri ariya-saccâni dukkham ariya-saccam dukkha-samudayo ariya-saccam dukkha-nirodho ariya-saccam dukkha-nirodho-gâminî paṭipadâ ariya-saccam. Etha pana cetasika-sukhuma-rûpa-nibbâṇa-vasena ekûna-sattati dhammâ dhammâyatana-dhamma-dhâtû ti samkhâṁ gacchanti, manâyatanaṁ eva satta-viññâṇa-dhâtu-vasena bhijjati.

9. Rupañ ca vedanâ saññâ sesa-cetasikâ tathâ
Viññâṇam iti pañcete pañcakkhandhâ ti bhâsitâ.
Pañcupâdânakkhandhâ ti tathâ tebhûmakâ matâ
Bhedâbhâvena nibbâṇam khandha-samgaha-nissaṭam
Dvârâlambaṇa-bhedenâ bhavant' âyatanâni ca
Dvârâlamba-taduppanna-pariyâyena dhâtuyo.
Dukkham tebhûmakam vaṭṭam taṇhâ-samudayo bhave
Nirodho nâmâ nibbâṇam maggo lokuttano mato.
Magga-yuttâ phalâ¹ ceva catu-sacca-vinissatâ²
Iti pañca pabhedenâ pavutto sabba-samgaho.

Iti abhidhammattha - samgahe samucca - samgaha - vibhâgo nâmâ sattamo paricchedo.

¹ S. balâ. ² S. vinissatâ.

VIII. PACCAYA-SĀNGAHA-VIBHAGA.

1. Yesam̄ sam̄khata-dhammānam̄ ye dhammā paccayā yathā
Tām̄ vibhāgam ihedāni pavakkhāmi yathārahām̄.
2. Paṭicca-samuppāda-nayo paṭṭhāna-nayo ceti paccaya-
saṃgaho duvidho veditabbo. Tattha tabbhāvabhāvī bhāvā-
kāra-mattopalakkhito paṭicca-samuppāda-nayo, paṭṭhāna-
nayo pana āhacca-paccaya-tṭhitim ārabbha pavuccati,
ubhayam pana vomissitvā papañcanti ācariyā. Tattha
avijjā-paccayā saṃkhārā saṃkhāra-paccayā viññānam̄
viññāṇa-paccayā nāma-rūpam̄ nāma-rūpa-paccayā saṭṭa-
yatanaṃ saṭṭayatana-paccayā phasso phassa-paccayā vedanā
vedanā-paccayā taṇhā taṇhā-paccayā upādānam̄ upādāna-
paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-mara-
ṇam̄¹ soka-parideva-dukkha-domanassupāyāsā sambhavanti.
Evam etassa kevalassa dukka-kkhandassa samudayo hotī ti
ayam ettha paṭicca-samuppāda-nayo.
3. Tattha tayo addhā dvādasamāgāni vīsatākārā ti-sandhi
catu-saṃkhepā tīṇi vatṭāni dve mūlāni ca veditabbāni.
Katham? avijjā saṃkhārā atīto addhā jāti-jarā-maraṇam
anāgato addhā majjhe aṭṭha paccuppanno addhā ti tayo
addhā. Avijjā saṃkhārā viññānam̄ nāma-rupam̄ saṭṭayata-
nam̄ phasso vedanā taṇhā upādānam̄ bhavo jāti jarā-maraṇam
ti dvādas' aṇagāni. Sokādi-vacanam̄ pan' ettha nissanda-
phala-nidassanam̄, avijjā-saṃkhāra-ggahaṇena panettha
taṇhupādāna-bhavā pi gahitā bhavanti. Tathā taṇhupādā-
na-bhava-ggahaṇena ca avijjā-saṃkhārā-jāti-jarā-maraṇa-
ggahaṇena ca viññāṇādi-phala-pañcakam eva gahitan ti
katvā :—
4. Atīte hetavo pañca idāni phala-pañcakam
Idāni hetavo pañca āyatīm phala-pañcakan ti.

¹ S. jarāraraṇam; R. jayāmaraṇam.

5. Viśatākārā ti - sandhi catu - samkhepā ca bhavanti. Avijjā taṇhupādānā ca kilesa-vatṭam, kamma-bhava-samkhāto bhavekadeso samkhārā ca kamma-vatṭam, upapatti-bhava-samkhāto bhavekadeso avasesā ca vipāka-vatṭan ti tīṇi vatṭāni, avijjā-taṇhā-vasena dve mūlāni ca veditabbāni.

6. Tesam eva ca mūlām nirodhena nirujjhati
Jarā-maraṇam uñchāya¹ pīlitānam abhiphaso
Āsavānam samuppādā avijjā ca pavattati.
Vatṭam ābandham iccevaṁ tebhūmakma anādikam
Paṭicca-samuppādo ti paṭṭhapesi mahāmuni.

7. Hetu - paccayo ārammaṇa - paccayo adhipati - paccayo anantara - paccayo samanantara - paccayo sahajātā - paccayo aññamañña - paccayo nissaya - paccayo upanissaya - paccayo purejātā-paccayo pacchājātā-paccayo āsevana-paccayo kamma-paccayo vipāka-paccayo āhāra-paccayo indriya-paccayo jhāna-paccayo magga - paccayo sampayutta - paccayo vippayutta - paccayo atthi-paccayo natthi-paccayo vigata-paccayo avigata-paccayo ti ayam eththa paṭṭhāna-nayo.

8. Chadhā nāman tu nāmassa pañcadhā nāma-rūpinam
Ekadhā puna rūpassa rūpam nāmassa c' ekadhā
Paññatti-nāma-rūpāni nāmassa duvidhā dvayam
Dvayassa navadhā ceti chabbidhā paccayā. Katham?

9. Anantara-niruddhā citta-cetasikā dhammā paccuppannānam² citta-cetasikānam dhammānam anantara-samanantaranatthi-vigata-vasena, purimāni javanāni pacchimānam javanānam āsevena-vasena ca, sahajātā citta-cetasikā dhammā aññamaññam sampayutta-vaseneti ca chadhā nāmam nāmassa paccayo hoti. Hetu-jhānamga-maggamgāni sahajātānam nāma-rūpānam hetādi-vasena, sahajātā cetanā sahajātānam nāma-rūpānam, nānā-khaṇikā cetanā kammābhinibbattānam nāma-rūpānam kamma-vasena, vipāka-kkhandā aññamaññam

ekadhâ va nâmam rûpassa paccayo hoti. Cha vatthûni pavattiyam sattannam viññâna-dhâtûnam pañcâlambanâni ca pañca viññâna-vîthiyo purejâta-vaseneti ekadhâ va rûpam nâmassa paccayo hoti. Årammaña-vasena upanissaya-vaseneti ca duvidhâ paññatti-nâma-rûpâni nâmass' eva paccayâ honti. Tattha rûpâdi-vasena chabbidham hoti årammañam, upanissayo pana tividho hoti årammañûpanissayo ananta-rûpanissayo pakatûpanissayo ceti. Tattha âlambañam eva garu-katam âlambañûpanissayo, anantara-niruddhâ citta-cetasikâ dhammâ anantarûpanissayo, râgâdayo pana dhammâ saddhâdayo ca sukham dukkham puggalo bhojanam utu senâsanañ ca yathâraham ajjhattañ ca bahiddhâ ca kusalâdi-dhammânam kammam vipâkânanti ca bahudhâ hoti pakatûpanissayo.

10. Adhipati - sahajâta-aññamañña - nissay - âhâr - indriya vippayutta-atthi-avigata-vaseneti yathâraham navadhâ nâmârûpâni nâmâ-rûpânam paccayâ bhavanti. Tattha garu-katam âlambañam âlambañâdhipati-vasena nâmânam sahajâtâdhipati catubbidho pi sahajâta-vasena sahajâtânam nâmâ-rûpânan ti ca duvidhô hoti adhipati - paccayo. Citta-cetasikâ dhammâ aññamaññam sahajâta-rûpânañ ca mahâbhûtâ aññamaññam upâdâ-rûpânañ ca pañsandhi-kkhañe vatthu-vipâkâ aññamaññan ti ca tividho hoti sahajâta-paccayo. Citta - cetasikâ dhammâ aññamaññam mahâbhûtâ aññamaññam pañsandhi-kkhañe vatthu-vipâkâ aññamaññan ti ca tividho hoti aññamañña-paccayo. Citta-cetasikâ dhammâ aññamaññam sahajâta-rûpânañ ca mahâbhûtâ aññamaññam upâdâ-rûpânañ ca cha vatthûni sattannam viññâna-dhâtûnan ti ca tividho hoti nissaya-paccayo. Kabaññkâro âhâro imassa kâyassa, arûpino âhârâ sahajâtânam nâmâ-rûpânânan ti ca duvidhô hoti âhâra-paccayo. Pañca pasâdâ pañcannam viññâñam, rûpajîvitindriyam upâdiñña-rûpânam, arûpino indriyâ sahajâtânam nâmâ-rûpânânan ti ca tividho hoti indriya-paccayo. Okkanti-kkhañe vatthu-vipâkânam, citta-cetasikâ dhammâ sahajâta-rûpânam sahajâta-vasena, pacchâjâtâ citta-cetasikâ dhammâ purejâtassa imassa kâyassa pacchâjâtâ-vasena, chavatthûni pavattiyam sattannam viññâna-dhâtûnam purejâta-vaseneti ca tividho hoti vippayutta-paccayo.

11. Sahajātam purejātam pacchājātañ ca sabbathā
Kabalimkāro âhāro rūpa-jīvitam iccayam.

12. Pañcavidho hoti atthi-paccayo avigata-paccayo ca.
Âlambañūpanissaya-kammatti-paccayesu ca sabbesu paccayā
samodhānam gacchanti. Sahajāta-rūpan ti panettha sabbathā
pi pavatte citta-samuññhānam pañsandhiyam kaṭattā rūpā-
nañ ca vasena duvidham hoti ti veditabbam.

13. Iti tekâlikā dhammā kālamuttā ca sambhavā
Ajjhattañ ca bahiddhā ca sañkhatāsañkhatā tathā
Paññatti-nāma-rūpānam vasena tividhā ṭhitā,
Paccayā nāma paññhāne catuvīsati sabbathā.

14. Tattha rūpa-dhammā rūpa-kkhandho va, citta-ce-
tasika-samkhātā cattāro arūpino- kkhandhā nibbānañ ceti
pañca vidham pi arūpan ti ca nāman ti ca pavuccati. Tato
avasesā paññatti pana paññāpiyattā paññatti-paññāpanato
paññattī ti ca duvidhā hoti. Katham? Tam tam bhūta-
vipariññāmākāram upādāya tathā tathā paññattā bhūmi-
pabbatādikā, sambhāra - sannivesākāram upādāya geha-
ratha - sakatādikā, khandha - pañcakam upādāya purisa-
puggalādikā, candāvattanādikam ûpādāya disākālādikā,
asamphuṭṭhākāram upādāya kūpa - guhādikā, tam tam
bhūta-nimittam bhāvanā-visesañ ca upādāya kasiṇa-nimittā-
dikā ceti, evamādi-pabhedā pana paramatthato avijjamānā pi
atthacchāyākārena cittuppādānam âlambaña-bhūtā, tam tam
upādāya upanidhāya kāraṇam katvā tathā tathā parikappiya-
mānā sañkhāyati samaññāyati voharīyati paññāpiyatīti pañ-
ñattī ti pavuccati. Ayañ paññatti paññāpiyattā paññatti
nāma. Paññāpanato paññatti pana nāma-nāma-kammādinā
nāmena paridīpitā. Sāvijjamāna-paññatti avijjamāna-pañ-
ñattī vijjamānenā avijjamāna-paññatti avijjamānenā vijja-
māna-paññatti vijjamānenā vijjamāna-paññatti avijjamānenā
avijjamāna-paññatti ceti chabbidhā hoti. Tattha yadā pana
paramatthato vijjamānam rūpa-vedanādīm etāya paññāpentī
tadāyam vijjamāna-paññattī ti, yadā pana paramatthato
avijjamānam bhūmi-pabbatādīm etāya paññāpentī tadāyam
avijjamāna-paññattī ti pavuccati, ubhiññam pana vomissaka-

vasena sesâ yathâkkamam chaṭṭabhiñña¹ itthi-saddo cakkhu-
viññânam râja-putto ti ca veditabbâ.

15. Vacîghosânusârena sotaviññâṇavîthiyo
Pavattânantaruppannamanodvârassa gocarâ
Atthâyassânusârena viññâyanti tato param
Sâyam paññatti viññeyâ² lokasamketanimmitâ.

Iti abhidhammattha-samgahe paccaya-samgaha-vibhâgo nâma
atthamo paricchedo.

¹ R. S. abhiñño.

² R. viññeyyâ.

IX. KAMMATTHĀNA-SAṄGAHA-VIBHĀGA.

1. Samathavipassanānam¹ bhāvanānam ito param
Kammaṭṭhānam pavakkhāmi duvidham pi yathākkamam.
2. Tattha samatha-saṅgahe tāva dasa kasiṇāni dasa asubhā dasa anussatiyo catasso appamaññāyo ekā saññā ekaṁ vavatthānam cattāro āruppā ceti sattavidhena samatha-kammaṭṭhāna-saṅgaho, rāga-caritā dosa-caritā moha-caritā saddhā-caritā buddhi-caritā vitakka-caritā ceti chabbidhena carita-saṅgaho, parikamma-bhāvanā upacāra-bhāvanā appanā-bhāvanā ceti tisso bhāvanā, parikamma-nimittam uggaha-nimittam paṭibhāga-nimittam ceti tīṇi nimittāni ca veditabbāni. Katham? paṭhavi-kasiṇam āpo-kasiṇam tejo-kasiṇam vāyo-kasiṇam nīla-kasiṇam pīta-kasiṇam lohita-kasiṇam odāta-kasiṇam ākāsa-kasiṇam āloka-kasiṇam ceti imāni dasa-kasināni nāma. Uddhumātakam vinīlakam vipubbakam vicchiddakam vikkhāyitakam² vikkhittakam hatavikkittakam³ lohitakam puḷavakam⁴ atthikañ ceti ime dasa asubhā nāma. Buddhānussati dhammānussati samghānussati sīlanussati cāgānussati devatānussati upasamānussati marañānussati kāyagatā sati ānāpāna-sati ceti imā dasa anussatiyo nāma. Mettā karuṇā muditā upekkhā ceti imā catasso appamaññāyo nāma; brahmavihāro ti ca pavuccati. Āhāre paṭikkūla-saññā ekā saññā nāma. Catu-dhātu-vavatthānam ekaṁ vavatthānam nāma. Ākāsā-nañcāyatanañdayo cattāro āruppā nāma. Iti sabbathā pi samatha-niddese cattālisa kammaṭṭhānāni bhavanti. Caritāsu pana dasa asubhā kāyagatā sati saṃkhātā koṭṭhāsa-bhāvanā ca rāgacaritassa sappāyā, catasso appamaññāyo nīlādīni ca cattāri kasiṇāni dosacaritassa, ānāpānam moha-caritassa

¹ R. samathabbipassanānam.
³ S. hana^o.

² S. vikkhāyinakam.
⁴ R. puḷuvakam.

vitakka-caritassa ca, buddhānussati-ādayo cha saddhā-caritassa, maraṇā¹-vupasamā-saññā-vavatthānāni buddhi-caritassa, sesāni pana sabbāni pi kammatṭhānāni sabbesam pi sappāyāni, tatthāpi kasinesu puthulam̄ moha - caritassa, khuddakam̄ vitakka-caritass' eva.

Ayam ettha sappāya-bhedo.

3. Bhāvanāsu pana sabbatthāpi parikamma-bhāvanā labbhat' eva. Buddhānussati-ādisu atthasu saññā-vavatthānesu cāti dasasu kammatṭhānesu upacāra-bhāvanā va sampajjati, natthi appanā. Sesesu pana sama-ttimsa kammatṭhānesu appanā-bhāvanā pi sampajjati. Tattha pi dasa kasiṇāni ânâpānan' ca pañcaka-jjhānikā, dasa asubhā kāyagatā sati ca paṭhamajjhānikā, mettādayo tayo catuttha-jjhānikā, upekkhā pañcama-jjhānikā ti² chabbisati rūpāvacara-jhānikāni kammatṭhānāni, cattāro pana ārūppā ārūppa-jhānikā.

Ayam ettha bhāvanā-bhedo.

4. Nimittesu pana parikamma-nimittam uggaha-nimittañ ca sabbatthāpi yathārahām pariyāyena labbhant' eva. Paṭibhāga-nimittam pana kasiṇāsubha-kotthāsa-ânâpānesveva labbhati. Tattha hi paṭibhāga-nimittam ārabba upacāra-samādhi appanā-samādhi ca pavattanti. Katham? âdikam-mikassa hi paṭhavi-maṇḍalādisu nimittam ugganhantassa tamālambanam̄ parikamma-nimittan ti pavuccati, sā ca bhāvanā parikamma³-bhāvanā nāma. Yadā pana tam̄ nimittam cittena samuggahitam̄ hoti, cakkhunā passantass'⁴ eva mano-dvārassa āpātham āgatañ, tadā tam̄ eva⁵ ālambanam̄ uggaha-nimittam nāma, sā ca bhāvanā samādhīyati. Tathā samāhitissa pan' etassa tato param̄ tasmin̄ uggaha-nimitte parikamma-samādhinā bhāvanam anuyuñjantassa yadā tappaṭibhāgam̄ vatthu-dhamma-vimuccitam̄ paññatti-samkhātam̄ bhāvanāmayam ālambanam̄ citte sannisinnam̄⁶ samappitam̄ hoti, tadā tam̄ paṭibhāga-nimittam̄ samuppannañ ti pavuccati. Tato paṭṭhāya paṭibandha-vippahinā kāmāvacara-samādhi-samkhātā upacāra-bhāvanā nippphannā nāma hoti. Tato param̄ tam̄ eva paṭibhāga-nimittam̄ upacāra-samādhinā

¹ R. maraṇā. ² S. ni. ³ R. parisamma. ⁴ S. passattass'. ⁵ S. evam.

⁶ S. santiñnam; R. sannisinnam.

samāsevantassa rūpāvacara-paṭhama-jjhānam appeti. Tato param tam eva paṭhama-jjhānam āvajjanam samāpajjanam adhiṭṭhānam vutṭhānam paccavekkhaṇā ceti imāni pañcahi vasitāhi vasibhūtam katvā vitakkādikam olārikamgām pahānāya vicārādi¹-sukhumamguppattiyā padahato yathākkamam dutiya-jjhānādayo yathārahām appeti. Iccevam paṭhavikasīnādīsu dvāvīsa kammathānesu paṭibhāga - nimittam uplabbhanti, avasesesu pana appamaññā satta paññattiyam pavattanti. Ākāsa-vajjīta-kasinesu pana yañkiñci kasinām ugghāṭetvā laddham ākāsam ananta-vasena parikammam karontassa paṭhamāruppam appeti. Tam eva paṭhamāruppa-viññāṇam ananta-vasena parikammam karontassa dutiyāruppam appeti. Tam eva paṭhamāruppa-viññāṇam bhāvam pana natthi kiñcīti parikammam karontassa tatiyāruppam appeti. Tatiyāruppam santam etam pañitam etan ti parikammam karontassa catutthāruppam appeti. Avasesesu ca dasasu kammaṭṭhānesu buddha - guṇādikam ālambanam ārabba parikammam katvā tasmiñ nimitte sādhukam uggahite tath' eva parikammañ ca samādhīyati, upacāro ca sampajjati. Abhiññā-vasena pavattamānam pana rūpāvacara-pañcama-jjhānam abhiññā-pādaka-pañcama-jjhānā vutṭhāhitvā adhiṭṭheyādikam āvajjetvā parikammam karontassa rūpādīsu ālambanesu yathārahām appeti. Abhiññā ca nāma

5. Iddhi-vidhā² dibba-sotam para-citta-vijānanā
Pubbe-nivāsānussati dibba-cakkhūti pañcadhā.

Ayam ettha gocara-bhedo niṭṭhito ca samatha-kammaṭṭhāna-nayo.

6. Vipassanā-kammaṭṭhāne pana sīla-visuddhi citta-visuddhi diṭṭhi-visuddhi kamkhāvitaraṇa-visuddhi maggā-magga-ñāṇa-dassana-visuddhi paṭipadā-ñāṇa-dassana-visuddhi ñāṇa-dassana-visuddhi ceti satta-vidhena visuddhi-saṃgaho. Anicca-lakkhaṇam dukkha-lakkhaṇam anatta-lakkhanañ ceti tīṇi-lakkhaṇāni, aniccānupassanā dukkhānupassanā anattānupassanā ceti tisso anupassanā, sammasana-ñāṇam udayabbaya-

¹ S. vicārodi. ² R. S. vidhām.

ñāṇam bhavamga-ñāṇam bhaya-ñāṇam âdīnava-ñāṇam nibbidâ-ñāṇam muccitu-kamyatâ-ñāṇam paṭisamphâ-ñāṇam saṃkhârupekkhâ-ñāṇam anuloma-ñāṇañ ceti dasa vipassanâ-ñāṇâni; suññato vimokkho animitto vimokkho appaṇihito vimokkho ceti tayo vimokkhâ;¹ suññatânupassanâ animittânu-passanâ appaṇihitânupassanâ ceti tîni vimokkha-mukhâni ca veditabbâni. Katham? pâtimokkha-samvara-sîlam indriya-samvara-sîlam âjîva-pârisuddhi-sîlam paccaya-sannissita-sîlañ ceti catu - pârisuddhi-sîlam sîla-visuddhi nâma. Upacâra-samâdhi appanâ-samâdhi ceti duvidho pi samâdhi-citta-visuddhi nâma. Lakkhaṇa-rasa-paccupatthâna-vasena nâmârûpa-pariggaho ditthi-visuddhi nâma. Tesam eva nâmârûpânam paccaya-pariggaho kamkhâvitarâṇa-visuddhi-nâma. Tato param pana tathâ pariggahitesu sapaccayesu tebhûmaka-samkhâresu atîtâdi-bhedabhinnesu² khandhâdi-nayam ârabba kalâpa-vasena samkhîpitvâ aniccam khayaṭṭhena, dukkham bhayaṭṭhena, anattâ asârakaṭṭhenâti addhâna-vasena santati-vasena khaṇa-vasena vâ sammasaṇa-ñâṇena lakkhaṇa-ttayañ samimasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñâṇena udayabbayañ samanupassantassa ca.

7. Obhâso pîti passaddhi adhimokkho ca paggaho
Sukham ñânam upatthânam upekkhâ ca nikanti ceti.

8. Obhâsâdi-vipassan-upakkilesa-paribandha-pariggaha-vasena maggâmagga-lakkhaṇa-vavatthânam maggâmagga-ñâṇa-dassana-visuddhi nâma. Tathâ paribandha-vimuttassa pana tassa udayabbaya-ñâṇato paṭṭhâya yâvânumolâ ti lakkhaṇam vipassanâ-paramparâya patipajjantassa nava vipassanâ-ñâṇâni paṭipadâ-ñâṇa-dassana-visuddhi nâma. Tass' evam paṭipajjantassa pana vipassanâ-paripâkam âgamma idâni appanâ uppajjissatî ti bhavamgam voechindityâ uppanam³ mano-dvârâvajjanânantaram dve tîni vipassanâ-cittâni yankiñci aniccâdi-lakkhaṇam ârabba parikammopacârânumoloma-nâmena pavattanti. Yâ⁴ sikhâppattâ sânumolam samkhârûpekkhâ vuṭṭhâna-gâminî vipassanâ tî ca pavuccati. Tato param gotrabhu-cittam nibbâṇam âlambitvâ puthujjana-

¹ R. S. vimokkho.

² S. °bhinnasu.

³ S. uppanna.

⁴ S. sâ.

gottam abhibhavantām ariya-gottam abhisambhontañ ca pavattati. Tassānantaram eva maggo dukkha-saccam pari-jānanto samudaya-saccam pajahanto nirodha-saccam sacchikaronto magga-saccam bhāvanā-vasena appanā-vīthim otarati. Tato param dve tīni phala-cittāni pavattitvā bhavamga-pāto va hoti, puna bhavamgam vocchinditvā paccavekkhaṇa-nāṇāni pavattanti.

9. Maggam phalañ ca nibbānam paccavekkhati pañđito
Hīne kilese¹ sese ca paccavekkhati vā navā.
Chabbisuddhi kamen' evam bhāvetabbo catubbidho
Nāṇa-dassana-visuddhi nāma maggo pavuccati.

Ayam ettha visuddhi-bheda.

10. Tattha anattānupassanā attābhinivesam muñcanti suññatānupassanā nāma vimokkhamukham hoti, aniccānupassanā vipallāsa-nimittam muñcanti animittānupassanā nāma, dukkhānupassanā tañhā-panidhim muñcanti appanihitānupassanā nāma. Tasmā yadi vuṭṭhāna-gāminī vipassanā anattato vipassati suññato vimokkho nāma hoti maggo, yadi aniccate vipassati animitto vimokkho nāma, yadi dukkhato vipassati appanihito vimokkho nāmāti maggo vipassanā-gamana-vasena tīni nāmāni labhati. Tathā phalañ ca maggāgamana-vasena magga-vīthiyam. Phala-samāpatti-vīthiyam pana yathā-vutta-nayena vipassantānam yathā sakam phalam uppajjamānam pi vipassanā-gamana-vasen' eva suññatādi-vimokkho ti ca vuccati. Ālambanā-vasena pana sarasa-vasena ca nāma-ttayam sabbattha sabbesam pi samam eva ca.

Ayam ettha vimokkha-bheda.

11. Ettha pana sotāpatti-maggam bhāvetvā diṭṭhi-vici-kičchā-pahānena pahināpāya-gamano sattakkhattu paramo sotāpanno nāma hoti. Sakadāgāmi-maggam bhāvetvā rāga-dosa-mohānam tanukarattā sakadāgāmi nāma hoti, sakid eva imam lokam ḡantvā. Anāgāmi-maggam bhāvetvā kāma-rāga-vyāpādānam anavasesa-pahānena anāgāmi nāma hoti, anāgantvā itthattam. Arahatta-maggam bhāvetvā anavasesa-

¹ S. kilesa.

kilesa-pahânenâ arahâ nâmâ hoti, khîñâsavo loke aggadakkhiṇeyyo.

Ayam ettha puggala-bhedo.

12. Phala-samâpattiyo pan' ettha sabbesam pi yathâ-saka-phala-vasena sâdhâraṇâ va. Nirodha-samâpatti samâpajjanam pana anâgâmînañ ceva arahantânañ ca labbhati. Tattha yathâkkamam pañhama-jjhânâdi-mahaggata-samâpattim samâpajjivâ vuṭṭhâya, tattha-gate samâkhâra-dhamme tattha tattheva vipassanto yâva âkiñcaññâyatanam gantvâ, tato param adhiṭheyyâdikam pubbakiccam katvâ nevasaññâ-nâsaññâyatanam samâpajjati, tassa dvinnam appanâ-javanânam parato vocchindati citta-santati. Tato nirodha-samâpanno nâmâ hoti. Vuṭṭhâna-kâle pana anâgâmino anâgâmiphala-cittam arahato arahatta-phala-cittam ekavâram eva pavattitvâ bhavañga-pâto hoti, tato param paccavekkhaṇam pavattati.

Ayam ettha samâpatti-bhedo.¹

13. Bhâvetabbam pan' iccevam bhâvanâ-dvayam uttamam Paṭipattirasassâdam patthayantena sâsane.

Iti abhidhammattha-saṅgahe kammaṭhâna-saṅgaha-vibhâgo nâmâ navamo paricchedo.

Abhidhammattha-saṅgaham niṭṭhitam.

¹ S. ends here.

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THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

ATAPUTTU MUDALIAR OF GALLE, AND MUDALIAR OF THE GOVERNOR'S GATE.

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Thera who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Kelani Tissa.

Reference to the story is made in the *Mahāwāṇsa*, the *Rasawāhini*, and the Sinhalese work, the *Saddhammā-laṅkāre*, which is a compilation from the *Rasawāhini*. The incident happened in the reign of King Kelani Tissa, b.c. 306–207.

The following verses give the story as narrated in the 22nd chapter of the *Mahāwāṇsa*. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and their bodies cast into the sea.

Kalyāniyan narindo hi Tisso nāmāti khattiyo
 Devī-saññoga-janita-kopo tassa kaniṭṭhako
 Bhīto tato palāyitwā Ayya-Uttiya nāmako
 Aññattha vasi. So deso tena tan-nāmako ahū.
 Datwā rahassa-lekham so bhikkhu-vesa-dharam naram
 Paheси deviyā. Gantvā rāja-dvāre ṭhito tu so.
 Rāja-gehe arahatā bhuñjamānena sabbadā
 Aññāyamāno therena rañño gharan upāgami.
 Therena saddhim bhuñjitvā rañño saha winiggame
 Pātesi bhūmiyam lekham pekkhamānāya deviyā.
 Saddena tena rājā tam niwattitwā wilokayam
 Ānatvā lekha-sāndesam kuddho therassa dummati
 Theram tam purisam tañ ca mārāpetwāna kodhasā
 Samuddasmin khipāpesi.

“Tissa, a sovereign of the Kshatriya caste at Keñaliya, was wroth at the criminal intercourse that his consort had (with his younger brother). His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name. (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen. He proceeded and stood at the royal entrance, and in the company of a Therā, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen. The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea.”

The Rasawāhinī is a work containing stories in easy Pāli. Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the Sidat Sangarāwa, viz. A.D. 1320–1347, for the author claims that work also as a production of his (see J. Alwis' SS. pp. clxxx and cclxxxi). The author of the last-mentioned book was Wedeha, and the Rasawāhinī is considered to be a revision by Wedeha of an old Pāli translation of an original work by Raṭṭhapāla Thera, of the Tangutta-waṇka Piriwena, at the Mahāwihāra in Anurādhapura, as the following lines will show :—

Mahāwihāre Taṅguttawaṇkapariweṇawāsiko
 Raṭṭhpālo ti nāmena sīlācāraguṇākaro
 Hitāya pariwattesi pajānam pālibhāsato.
 Punaruttādidosehi tam āsi sabbam ākulam
 Anākulam karissāmi tam suṇātha samāhitā.

“(The Rasawāhinī) was translated into the Pāli by the “Sthawira Raṭṭhapāla—a mine of piety and other virtues, “who lived in the Tanguttawaka Piriwena of the Mahā-“wihāra (at Anurādhapura). That work was redundant “with tautological and other errors. I recompose it, correct-“ing the errors. Listen attentively to it.”

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions :—

Samattānantarāyena yathāyam Rasawāhinī
 Tathā sijjhantu samkappā jantūnam sādhu sammatā.
 Dhammāmatarasam loke wahantī Rasawāhinī
 Pañcawassasahassāni pavattatu aninditā.
 Dwattiṇsa bhāṇawārehi niṭṭhitā Rasawāhinī
 Karotu sabbasattānam icchantaṁ sabbadā subhaṁ.

Kālimgawhamahāthero yassopajjhāyatam gato
 Maṇgalawho mahā thero baddhasimāpatī yati
 Yassa ācariyo wāsi sabbasathawisārado
 Āraññāyatanānando mahā thero mahā gaṇī
 Garuttam āgato yassa satthasāgarapāragu
 Yo wippagāma-waṇsekaketubhūto tisihale

Yo 'kā sīhala-bhāsāya sīhalam saddalakkhanam
 Yo ca Samantakūṭassa waṇṇanam waṇṇaye subham
 Tena Wedeha-therena katāyam Rasawāhinī.

Yam puññan pasutam hoti thomentena jinam mayā
 Tena puññena lokoyam sukhī hotu averiko
 Pālentu devatā lokam sammā devo pavassatu
 Pālayantu mahīpālā dhammena sakalam pajam
 Pañcawassasahassāni dippatu jinasāsanam
 Watthuttayassa me niceam jayassu jayamangalam.

“Let the good wishes of the people be furthered in the same way as this Rasawāhinī has been concluded without any hindrance. May this Rasawāhinī flourish for five thousand years without reproach, wafting the nectar essence of the Law.

“May the Rasawāhinī, which has been finished with thirty-two Bāṇawāras, always be productive of all good wished for by the people. This Rasawāhinī was composed by Wedeha Sthawira, the author of the beautiful Samantakūta Wan-nana, and the Singhalese Grammar, and who of the Brahman sect was a banner to the three divisions of (the Island) Sihalā,¹ and whose tutor² was Ānanda Mahā Sthawira of the forest hermitage, the great leader of a chapter of priests, and who had crossed the ocean of science, the Mahā Sthawira Mangala, skilled in all learning, and the principal boundary supervisor,³ and the Mahā Sthawira Kālinga.

¹ The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Pandukābhaya.

² Acariya—there are four Acariyas :—

i. Pabbajjācariya—the tutor who robes.

ii. Nissācariya—the tutor under whose refuge the pupil places himself.

iii. Dhammācariya—the tutor who educates.

iv. Kammācariya—the tutor who examines the pupil at the ordination ceremony.

³ Baddhasimapati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in ‘Uposatha Sālās,’ halls in which the priests confessed.

“ May all the inhabitants of the world live in happiness
 “ and harmony, through the merits that have accrued to One
 “ who has praised Jina (the lord Buddha).

“ May the gods protect the world, and the Sovereigns
 “ their subjects with equity. May it rain in due time. May
 “ the kingdom of the Vanquisher shine for 5000 years, and
 “ may victory and luck ever crown the three gems.”

We have digressed and quoted at length from the Rasa-wāhinī, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus narrated in the Kākawaṇatissāraññawatthu:—

“ Sihala-dīpe Kalyāṇiya-Tisso nāma rājā issaraṇ pavatteti. Tassa Uttiyo nāma kanittho uparūjā ahosi. So Kalyāṇiyattherassa santike sippaṇ sikkhī, tato so rañño agga-mahesiyā saddhiṇ vissāsam akāsi. Rājā taṇ ṣatvā gaṇhathe tan ti amacce ḥāpesi. Uttiyo taṇ ṣatvā bhīto palāyitvā aññattha wasanto ekasmin divase devīṇ saritvā paṇṇam likhityā ekam daharam bhikkhu-wesaṇ gabāpetwā idaṇ rahassena deviyā dehīti paṇṇaṇ adāsi. Tadā Kalyāṇiyatthero niccam rāja-gahe paribhuñjati. Dūto gantvā rājadwāre ṣhito therena saddhim rāja-geham agamāsi. Thero tena rājakulūpago ayan ti saññam akāsi. Rāja-purisā pi therassa antevāsiko ayan ti cintesuṇ. Atha rājā ca rāja-mahesikā ca te sakkacean parivisitvā vanditvā pakkamiṇsu. Tato so dūto taṇ lekhaṇ deviyā pekkhamānāya bhūmiyam pātesi, rājā tassa saddaṇ sutvā nivattitvā olokento therassa lekhana-samānan lekhaṇ disvā nissaṇsayā therena kata-kamman ti maññamano kujjhityā, etan tela-kaṭāhe khippāti ḥāpesi. Atha rāja-purisā tēla-kaṭāham uddhanam īropetvā idhumam adho katvā tele kathite theran tattha nesun. Thero tasmiṇ khaṇe vi-passanam vadḍhetvā arahattam patvā kaṭāham abhiruyha niśidi indanila-maṇi-tale rāja-haṇso viya. Tathāpidhampitam uṇhaṇ lomakūpassa uṇhaṇ kātuṇ nasakkhi. Tattha nisinno dhamma-gāthānam sata-ppamāṇam katvā kassa pāpass’ ayam vipāko ti atītam olokento, atīte attano gopāla-dāraka-kāle pakkaṭhite khīrasmiṇ pakkhittam ekam makkhikam disvā

ayam anivat̄iya dhammo ti cintetvā tattha nisinno va
parinibbāyi."

"In the Island of Sihala King Kelani Tissa reigned as "king, and a younger brother of his of the name of Uttiya "was sub-king. He was educated under the Thera of "Kelaniya, he was friendly with the queen. The king, "coming to know of it, commanded the ministers to arrest "him; Uttiya the sub-king, hearing of it, fled through fear, "and lived in a different quarter. One day he wrote a letter "to the queen, and getting a young man to robe himself "as a priest, ordered him to deliver it to the queen secretly. "The Thera of Kelaniya went and had his meals at the palace "daily; the messenger in the disguise of a priest went and "stayed at the entrance to the palace, and accompanied the "Thera inside; the Thera took him to be a favourite of the "palace, and the attendants of the palace mistook him for "a pupil of the Thera. Thereafter the king and queen "having attended at the meal bowed and took their leave; "the messenger dropped the letter on the ground to be seen "by the queen; the king, hearing of the sound of the letter "dropping on the ground, stopped, and looking at it, and "discovering the handwriting to be similar to that of the "Thera, thought to a certainty that it must be a production "of the Thera, and being enraged, ordered him to be cast "into a caldron of heated oil. Thereafter the attendants "placed a caldron of oil on the hearth, and when the oil was "at boiling heat, hurled the Thera into it. The Thera at "that instant attained 'vidassana' (spiritual life), and be- "coming an arahat, rose up in the caldron and remained "(unhurt) like a royal hansa in an emerald vase, and in that "position, reciting a hundred stanzas, looked into the past to "ascertain what sin this was the result of, and found that "once on a time when he was a shepherd, he cast a fly into "boiling milk, and that this was the recompense of that act. "He then expired. Then the king, who caused the death of "the Thera and the disguised messenger, had their bodies "cast into the sea."

The story in the Saddhammālaṅkāre, composed in A.D.

1538, is almost similar to that in the Rasawāhinī, so that we have omitted it here.

The verses of our poem do not touch upon the sad fate of the author; but they are highly instructive, and inculcate sound rules for leading a virtuous life.

As stated already, the treatise is an analysis of some of the fundamental doctrines of Buddhism, as given in the canonical works; and we hope that it will be interesting to those who study its language and history.

ATAPATTU WALAWWA, GALLE,
18th August, 1884.

E. R. GOONARATNE.

TELAKATĀ HAGĀTHĀ.

RATANATTAYAM.

- 1 Lañkissaro jayatu vāraṇarājagāmī¹
Bhogindabhogarucirāyatapinabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme ṭhito vigatakodhamadāvaledo.
- 2 Yo sabbalokamahito karuṇādhivāso
Mokkhākaro ravikulambarapuṇṇacando
Neyyodadhīm suvipulam sakalam vibuddho
Lokuttamam namatha tam sirasā munindam.
- 3 Sopānamālam amalaṁ tidasālayassa
Samsārasāgarasamuttaranāya setum
Sabbāgatībhayavivajjitakhemamaggam
Dhammam namassatha sadā muninā pañītam.
- 4 Deyyam tad appam api yattha pasannacittā
Datvā narā phalam uṭārataram labhante
Tam sabbadā dasabalen' api suppasattham
Saṅgham namassatha sadāmitapuññakhettam.

5 Tejobalena mahatā ratanattayassa
 Lokattayam̄ samadhigacchati yena mokkham̄
 Rakkhā na c'atti ca samā ratanattayassa
 Tasmā sadā bhajatha tam̄ ratanattayam̄ bho.

MARANĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso
 Rattim-pi jāgararato karuṇādhivāso
 Lokam vibodhayati lokahitāya kāmam̄
 Dhammam̄ samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
 Bho dullabhā bhuvi narā, vigatappamādā
 Laṅkādhipam̄ guṇadhanam̄ kusale sahāyam̄
 Āgamma sañcaratha dhammam̄ alam̄ pamādam̄.
- 8 Dhammo tilokasaraṇo paramo rasānam̄
 Dhammo mahaggharatano ratanesu loke
 Dhammo have tibhavadukkhavināsahetu
 Dhammam̄ samācaratha jāgarikānuyuttā.
- 9 Niddam vinodayatha bhāvayath' appameyyam̄
 Dukkham̄ aniccam api ceha anattataī ca
 Dehe ratim̄ jahatha jajjarabbhājanābhe
 Dhammam̄ samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissam̄
 Dhammam̄ itihalasatā kusalappyoge
 Nālam̄ tiyaddhusu tathā bhuvanattaye ca
 Kāmam̄ na c'atti manujo marañū pamutto.
- 11 Khitto yathā nabhasi kenacid eva ledḍu
 Bhūmiṁ samāpatati bhāratayā khaṇena
 Jātattam eva khalu kāraṇam ekam eva
 Lokam̄ sadā nanu dhuvam̄ marañāya gantum̄.

- 12 Kāmam̄ narassa patato girimuddhanāto
 Majjhe na kiñci bhayanissaraṇāya hetu
 Kāmam̄ vajanti maranam̄ tibhavesu sattā
 Bhoge ratim̄ pajahathāpi ca jīvite ca.
- 13 Kāmam̄ patanti mahiyā khalu vassadhārā
 Vijjullatāvitatameghamukhā pamuttā
 Evam̄ narā maraṇabhīmapapātamajjhe
 Kāmam̄ patanti na hi koci bhavesu nicco.
- 14 Velātate paṭutarorutaraṅgamālā
 Nāsam̄ vajanti satataṁ salilālayassa
 Nāsam̄ tathā samupayanti narāmarānam̄
 Pāṇāni dāruṇatare marañodadhimhi.
- 15 Ruddho pi so rathavarassa gajādhipehi
 Yodhehi cāpi sabalehi ca sāyudhehi
 Lokam̄ vivañciya sadā maraṇūsabho so
 Kāmam̄ nihanti bhuvanattayasālisāṇḍam̄.
- 16 Bho mārutena mahatā vihato padīpo
 Khippam̄ vināsamukham eti mahappabho pi
 Loke tathā maraṇacaṇḍasamīraṇena
 Khippam̄ vinassati narāyumahāpadīpo.
- 17 Rāmajjunappabhutibhūpatipuṅgavā ca
 Sūrapure raṇamukhe vijitārisaṅghā
 Te pīha caṇḍamarāṇoghanimuggadehā
 Nāsam̄ gatā jagati ke maraṇā pamuttā.
- 18 Lakkhī ca sāgarapaṭā sadharādharā ca
 Sampattiyo ca vividhā api rūpasobhā
 Sabbā ca tā api ca mittasutā ca dārā
 Ke vā pi kam̄ anugatā maraṇam̄ vajantam̄.
- 19 Brahmā surā suragaṇā ca mahānubhāvā
 Gandhabbakinnaramahoragarakkhasā ca
 Te cāpare ca maraṇaggisikhāya sabbe
 Ante patanti salabhā iva khīṇapuññā.

- 20 Ye Sāriputtapamukhā munisāvakā ca
 Suddhā sadāsavanudā paramiddhipattā
 Te cāpi maccuvalabhbhāmukhasannimuggā
 Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā
 Battim̄salakkhaṇavirājitarūpasobhā
 Sabbāsavakkhayakarā pi ca lokanāthā
 Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu
 Khidḍapāresu sukumārakumārakesu
 Lokam̄ sadā hanati maccu mahā gajindo
 Dāvānalo vanam ivāvirato asesam̄.
- 23 Āpuṇṇatā na salilena jalālayassa
 Katt̄hassa cāpi bahutā na hutāsanassa
 Bhutvāna so tibhuvanam pi tathā asesam̄
 Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño
 Loko pataty api hi macecumukhe subhīme
 Bhoge ratim̄ samupayāti vihīnapañño
 Dolātaraṅgacapale supinopameyye.
- 25 Eko pi maceur abhihantum alam̄ tilokam̄
 Kim̄ niddayā api jarāmaraṇānuyāyī¹
 Ko vā kareyya vibhavesu ca jīvitāsam̄
 Jāto naro supinasaṅgamasannibhesu.
- 26 Niccāturaṁ jagad idam̄ sabhayam̄ sasokam̄
 Disvā ca kodhamadamohajarābhībhūtam̄
 Ubbegamattam̄ api yassa na vijatī ce
 So dāruṇo na maraṇo vata tam̄ dhir-atthu.
- 27 Bho bho na passatha jarāsidharam̄ hi maccum̄
 Āhaññamānam̄ akhilam̄ satatam̄ tilokam̄
 Kim̄ niddayā nayatha vitabhaya tiyāmam̄
 Dhammam̄ sadāsavanudam̄ carath' appamattā.

28 Bhāvetha bho marañamāravivajjanāya
 Loke sadā marañasaññam imam̄ yatattā
 Evam̄ hi bhāvanaratassa narassa tassa
 Tañhā pahiyati sarīragatā asesā.

ANICCALAKKHANAM.

- 29 Rūpam̄ jarā piyataram̄ malinīkaroti
 Sabbam̄ balam̄ harati attani ghorarogo
 Nānūpabhogaparirakkhitam attabhāvam
 Bho maceu saṃharati kiṃ phalam attabhāve.
- 30 Kammānilāpahatarogataraṅgabhaṅge
 Saṃsārasāgaramukhe vitate vipannā
 Mā mā pamādam akarotha karotha mokkham̄
 Dukkhodayan nanu pamādamayam̄ narānam̄.
- 31 Bhogā ca mittasutaporisabandhvā ca
 Nārī ca jīvitasmā api khettavatthu
 Sabbāni tāni paralokam ito vajantam̄
 Nānubbajanti kusalākusalam̄ va loke.
- 32 Bho vijjucañcalatare bhavasāgaramhi
 Khittā purākatamahāpavanena tena
 Kāmam̄ vibhijjati khaṇena sarīranāvā
 Hatthe karotha paramam̄ guṇabhatthasāram̄.
- 33 Niccam̄ vibhijjat' iha āmakabhājanam̄ va
 Saṃrakkhito pi bahudhā iha attabhāvo
 Dhammam̄ samācaratha saggagatippatiṭṭham̄
 Dhammam̄ sucinānam iha-m-eva phalam dadāti.
- 34 Rantvā sadā piyatare divi devarajje
 Tamhā cavanti vibudhā api khīṇapuṇñā
 Sabbam̄ sukham̄ divi bhuvīha viyoganiṭṭham̄
 Ko paññavā bhavasukhesu ratim̄ kareyya.
- 35 Buddho sasāvakagaṇo jagadekanātho
 Tārāvalīparivuto pi ca puṇṇacando
 Indo pi devamakutañkitapādakañjo
 Ko phenapiñḍanasamo tibhavesu jāto.

- 36 Līlāvatam̄sam api yobbanarūpasobham̄
 Attūpamam̄ piyajanena ca sampayogam̄
 Disvā ca vijjucapalam̄ kurute pamādam̄
 Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto
 Nārī kadāci jananī ca pitā ca putto
 Evaṁ sadā viparivattati jīvaloko
 Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi
 Devā pi Nandanavane surasundarīhi
 Te ve kadā vitatakanṭakasaṅkātesu
 Bho koṭisimbalivanese phusanti dukkham̄.
- 39 Bhutvā sudhannam api kañcanabhājanesu
 Sagge pure suravarā paramiddhipattā
 Te cāpi pajjalitalohaguļam̄ gilanti
 Kāmam̄ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahim̄ asesam̄
 Devādhipā ca divi dibbasukham̄ surammam̄
 Vāsam̄ kadāci khurasañcitabhūtalesu
 Ke vā mahārathagaṇānugatā divīha.
- 41 Devaṅgaṇālalita-bhinnataraṅgamāle
 Gaṅge mahissarajaṭāmakutānuyāte
 Rantvā pure suravarā pamadāsaḥāyā
 Te cāpi ghorataravetaranīm̄ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni
 Rammāni candanavanāni manoramāni
 Dibbaccharālalitapuṇḍadarīmukhāni
 Kelāsamerusikharāni ca yanti nāsam̄.
- 43 Dolānalānilataraṅgasamā hi bhogā
 Vijjuppabhbāticapalāni ca jīvitāni
 Māyāmarīcijalasomasamam̄ sarīram̄
 Ko jīvite ca vibhave ca kareyya rāgam̄.

DUKKHA-LAKKHANAM.

- 44 Kim dukkham atthi na bhavesu ca dāruṇesu
 Satto pi tassa vividhassa na bhājano ko
 Jāto yathā marañparogajarābhībhūto
 Ko sajano bhavaratim pihayeyy' abālo
- 45 Ko vā pi pajjalitalohagulam gahetum
 Sakko kathañcid api pāñitalena bhīmam
 Dukkhodayam asucinissavanam anattam
 Ko kāmaye 'tha khalu deham imam abālo.
- 46 Loke na maccusamam atthi bhayam narānam
 Na vyādhidukkhasamam atthi ca kiñci dukkham
 Evañ virūpakaraṇam na jarāsamānam
 Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalikadalisamānam
 Attānam eva parihaññati attaheto
 Samposito pi kusahāya ivākataññū
 Kāyo na yassa anugacchatī kālakerā.
- 48 Tam phenapiñḍasadisam visasūlakappam
 Toyānalānilamahī-uragādhivāsam
 Jinñālayam va paridubbalam attabhāvam
 Disvā naro katham upeti ratim sapañño.
- 49 Āyukkhayam samupayāti khaṇe khaṇe pi
 Anveti maceu hananāya jarāsipāñī
 Kālam tathā na parivattati tam atītam
 Dukkham idam nanu bhavesu vicintanīyam.
- 50 Appāyukassa marañnam sulabbham bhavesu
 Dīghāyukassa ca jarā vyasanañ c' anekam
 Evam bhave ubhayato pi ca dukkham eva
 Dhammam samācaratha dukkhavināsanāya.
- 51 Dukkhagginā sumahatā paripīlitesu
 Lokattayassa vasato bhavacārakesu
 Sabbattanā sucaritassa pamādakālo
 Bho bho na hoti paramam kusalam cinātha.

- 52 Appam̄ sukhām̄ jalalavo viya bho tiṇagge
 Dukkhan tu sāgarajalam̄ viya sabbaloke
 Saṅkappanā tad api hoti sabhāvato hi
 Sabbam̄ tilokam̄ api kevaladukkham̄ eva.
- 53 Kāyo na yassa anugacchatī kāyaheto
 Bālo anekavidham̄ ācaratīha dukkham̄
 Kāyo sadā kalimalākalilam̄ hi loke
 Kāye rato aviratam̄ vyasanam̄ pareti.
- 54 Mīlhālayam̄ kalimalākaram̄ āmagandham̄
 Sūlāsisallavisapannagarogabhūtam̄
 Deham̄ vipassatha jarāmaraṇādhivāsam̄
 Tuccham̄ sadā vigatasāram̄ imam̄ vinindam̄.

ANATTALAKKHAÑAM̄.

- 55 Māyāmarīcikadalinalaphenapuñja-
 Gaṅgātaraṅgajabalubbulasannibhesu
 Khandhesu pañcasu chaṭṭayatanesu tesu
 Attā na vijjati hi ko na vadeyya bālo.
- 56 Vañjhāsuto sasavisāñnamaye rathe tu
 Dhāveyya ce cirataram̄ sadhuram̄ gahetvā
 Dipaccimālam iva tam̄ khaṇabhaṅgabhūtam̄
 Attā ti dubbalataran tu vadeyya deham̄.
- 57 Bālo yathā salilabubbulabhājanena
 Ākaṇṭhato vata piveyya marīcito�am̄
 Attā ti sārarahitam̄ kadalīsamānam̄
 Mohā bhaneyya khalu deham̄ imam̄ anattam̄.
- 58 Yo 'dumbarassa kusumena marīcitoযam̄
 Vāsam̄ yad' icchati sa khedam̄ upeti bālo
 Attānam̄ eva parihaññati attaheto
 Attā na vijjati kadācid apīha dehe.
- 59 Poso yathā hi kadalīsu vinibbhujanto
 Sāram̄ tad appam̄ api nopalabheyya kāmam̄
 Khandhesu pañcasu chaṭṭayatanesu tesu
 Suññiesu kiñcid api nopalabheyya sāram̄.

- 60 Dukkham aniccam asubham vata attabhāvam
 Ma samkilesaya na vijjati jātu nicco
 Ambho na vijjati hi appam apīha sāram
 Sāram samācaratha dhammadam alam pamādam.
- 61 Suttam vinā na paṭabhbāvam ih' atthi kiñci
 Deham vinā na khalu koci-m-ih' atthi satto
 Deham sabhbāvarahitam khaṇabhaṇgayuttam
 Ko attahetu aparo bhuvi vijjatiha.
- 62 Disvā marīcīsalilam hi sudūrato bho
 Bālo migo samupadhāvati toyasaññī
 Evam sabhbāvarahite viparītasiddhe
 Dehe pareti parikappanayā hi rāgam.
- 63 Dehe sabhbāvarahite parikappasiddhe
 Attā na vijjati hi vijju-m-iv' antalikkhe
 Bhāvetha bhāvanaratā vigatappamādā
 Sabbāsavappahananāya anattasaññam.

ASUBHALAKHAÑAM.

- 64 Lālākarīsarudhirassuvasānulittam
 Deham imam kalimalākalilam asāram
 Sattā sadā pariharanti jigucchanīyam
 Nānāsucihi paripuṇṇaghāṭam yath' eva.
- 65 Nhātvā jalam hi sakalam catusāgarassa
 Meruppamāṇam api gandham anuttarañ ca
 Pappoti n' eva manujo hi sucim kadāci
 Kim bho vipassatha guṇam kimu attabhāve.
- 66 Deham tad eva vividhāsucisannidhānam
 Deham tad eva vadhabandhanarogabhūtam
 Deham tad eva navadhāparibhinnagaṇḍam
 Deham vinā bhayakaram na susānam atthi.
- 67 Antogatam yadi ca muttakarīsabhāgām
 Dehā bahim aticareyya vinikkhamitvā
 Mātā pitā vikaruṇā ca vinaṭṭhapemā
 Kāmam bhaveyya kimu bandhusutā ca dārā.

- 68 Deham yathā navamukham kimisaṅghageham
 Mamṣatthisedarudhirākalam vigandham
 Posenti ye vividhapāpam ih' ācaritvā
 Te mohitā marañadhammadham aho vat' evam.
- 69 Gaṇḍūpame vividharoganivāsabhūte
 Kāye sadā rudhiramuttakarīsapuṇne
 Yo ettha nandati naro sasigālabhakkhe
 Kāmam hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiso viya sārahino
 Mīlhālāyo viya sadā patikūlagandho
 Āśivisālayanibho sabhayo sadukkho
 Deho sadā savati loṇaghaṭo va bhinno.
- 71 Jātam yathā na kamalam bhuvi nindanīyam
 Pañkesu bho asucitoyasamākulesu
 Jātam tathā parahitam pi ca dehabhūtam
 Tan nindanīyam iha jātu na hoti loke.
- 72 Dvattimśabhāgaparipūrataro viseso
 Kāyo yathā hi naranārigaṇassa loke
 Kāyesu kim phalam ih' atthi ca pañditānam
 Kāmam tad eva nanu hoti paropakāram.
- 73 Posena pañditatarena tathāpi deham
 Sabbattanā cirataram paripālanīyam
 Dhammam careyya sucirām khalu jivamāno
 Dhammo have mañivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvitavosadhamhi
 Sneheua osadhabalam paribhāsate va
 Dhammam tathā iha samācaritam hi loke
 Chāyā va yāti paralokam ito vajantam.
- 75 Kāyassa bho viracitassa yathānukūlam
 Chāyā vibhāti rucirāmaladappane tu
 Katvā tath' eva paramam kusalam parattha
 Sambhūsitā iva bhavanti phalena tena.

76 Dehe tathā vividhadukkhanivāsabhūte
 Mohā pamādavasagā sukhasaññamūlhā
 Tikkhe yathā khuramukhe madhu lehamāno
 Bālhāñ ca dukkham adhigacchati hīnapañño.

77 Saṅkapparāgavihate nirat' attabhāve
 Dukkham sadā samadhigacchati appapañño
 Mūlhassa-m-eva sukhasaññam ih' atthi loke
 Kim pakkam eva nanu hoti vicāramāne.

DUCCARITA-ĀDINAVĀ.

78 Sabbopabhogadhanadhaññavisusalābhī¹
 Rūpena bho sa makaraddhajasannibho pi
 Yo yobbane pi maraṇam labhate akāmaṇ
 Kāmam parattha parapāṇaharo naro hi.

79 Yo yācako bhavati bhinnakapālahattho
 Muṇḍo dhigakkharasatehi ca tajjayanto
 Bhikkham sadāribhavane sa kucelavāso
 Dehe parattha paravittaharo naro hi.

80 Itthī na muñcati sadā puna itthibhāvam
 Nārī sadā bhavati so puriso parattha
 Yo ācareyya paradāram alaṅghanīyam
 Ghorañ ca vindati sadā vyasanañ c' anekam.

81 Dīno vigandhavadano ca jaṭo apañño
 Mūgo sadā bhavati appiyadassano ca
 Pappoti dukkham atulañ ca manussabhūto
 Vācamusā bhaṇati yo hi apaññasatto.

82 Ummattakā vigatalajjaguṇā bhavanti
 Dīnā sadā vyasanasokaparāyanā ca
 Jātā bhavesu vividhesu virūpadehā
 Pitvā halāhalavisaṇ va suraṇ vipaññā.

83 Pāpāni yena iha ācaritāni yāni
 So vassakoṭinahutāni anappakāni
 Laddhāna ghoram atulam narakesu dukkham
 Pappoti c' ettha vividhavyasanañ c' anekam.

CĀTURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samam na kiñci
 Lokassa santikaraṇam ratanattayena
 Tattejasā sumahatā jitasaabbapāpo
 So 'ham sadādhigata-sabbasukho bhaveyyam.
- 85 Lokattayesu sakalesu ca sabbasattā
 Mittā ca majjharipubandhujanā ca sabbe
 Te sabbadā vigatarogabhayañ visokā
 Sabbam sukhām adhigatā muditā bhavantu.
- 86 Kāyo karisabharito viya bhinnakumbho
 Kāyo sadā kalimalāvyanāñdhivāso
 Kāyo vihaññati ca sabbasukhan ti loke
 Kāyo sadā marañarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti
 Satte na pekkhati vihaññati-r-eva maccu
 So 'ham tħito pi sayito pi ca pakkamanto
 Gacchāmi maceuvadanañ niyatam tathā hi.
- 88 Evam yathā vihitadosam idam sarīram
 Niccañ va taggatamanā hadaye karotha
 Mettam parittam asubham marañassa niccañ
 Bhāvetha bhāvanaratā satatam yatattā.

PATICCASAMUPPĀDO.

- 89 Dānādipuññakiriyāni sukhudrayāni
 Katvā ca tam phalam asesam ih' appameyyam
 Deyyam sadā parahitāya sukhāya c' eva
 Kim bho tad eva nanu hatthagatañ hi sāram.

- 90 Hetum vinā na bhavatī hi ca kiñci loke
 Saddo va pāñitalaghaṭṭanahetujāto
 Evañ ca hetuphalabhāvavibhāgabhinno
 Loko udeti ca vinassati titṭhatī ca.
- 91 Kammassa kāraṇam ayañ hi yathā avijjā
 Bho kammanā samadhicacchati jātibhedam
 Jātim paṭicca ca jarāmaraṇādideukkham
 Sattā sadā paṭilabhamti anādikāle.
- 92 Kammam yathā na bhavatī hi ca mohanāsā
 Kammakkhayā pi ca na hoti bhavesu jāti
 Jātikkhayā iha jarāmaraṇādideukkham
 Sabbakkhayam bhavati dīpa ivānilena.
- 93 Yo passatīha satatañ munidhammadakāyam
 Buddham sa passati naro iti so avoca
 Buddhañ ca dhammam amalañ ca tilokanātham
 Sampassitum vicinathā pi ca dhammatā bho.
- 94 Sallam̄ va bho sunisitam̄ hadaye nimuggam̄
 Dosattayam̄ vividhapāpamalena littam̄
 Nānāvidhavyasanabhājanam appasannam̄
 Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā
 Cittam̄ sadā 'pagatapāpakilesasallañ
 Rūpādayo ca vividhā visayā samaggā
 Phuṭṭham̄ va Merusikharam̄ mahatānilena.
- 96 Samsāradukkham agaṇeyya yathā munindo
 Gambhīrapāramitasāgaram uttaritvā
 Āneyam̄ abodhi nipuṇam̄ hatamohajālo
 Tasmā sadā parahitam̄ paramam̄ ciṇātha.
- 97 Ohāya so 'dhigatamokkhasukham̄ paresam̄
 Athāya sañcari bhavesu mahabbhayesu
 Evam̄ sadā parahitam̄ purato karitvā
 Dhammam̄ mayānucaritam̄ jagatattham eva.

98 Laddhāna dullabhatarañ ca manussayoniñ
 Sabbam̄ papañcarahitam̄ khañasampadañ ca
 Ñatvāna ãsavavudekahitañ ca dhammam̄
 Ko paññavā anavaram̄ na bhajeyya dhammam̄.

SUPPLEMENTARY NOTES.

1. A wihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Kelaniya, where he was put to death. For Toṭagamuwa, who wrote his Sela Lihini Sandese in 1462, thus refers to it (verse 70 of Macready's version) as then still existing.

Bow, fairest, to the image seated in
 The decorated hall, which in their zeal
 The merit-seeking people built upon
 The spot where stood the cauldron of hot oil
 Into which King Keļani Tissa threw
 The guileless sage, a mere suspect of crime.

2. The poem itself, the Tela-katāha-gāthā, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaduwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E. R. G.

NOTES AND QUERIES.

BY

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ATĀNI.

This word is rendered ‘bed-frame’ in the Vinaya Texts, part ii. p. 53. See Jât. ii. pp. 337, 424. Cf. Marâthî *aḍani*, ‘a metal or wooden three-legged stand,’ a term for the two cross-pieces of wood supporting a stool.

ANDA.

Cammandā ‘water bag’ (Jât. i. p. 249) corresponds to *cammaghaṭaka* (Jât. ii. p. 345). Cf. *anḍaka* ‘round fruit, as the jujube-fruit.’ Hindî *anḍakâ* ‘one of the bags forming a pannier.’

ATRICCHA.

“Ayam pana Mittavindako . . . atriccho hutvâ” (Jât. iii. p. 206).

“Catubbhi atṭh’ ajjhagamâ atṭhâhi pi ca soṭasa | soṭasâhi ca battimṣa, *atriccham* cakkam ásado | icchâhatassa posassa cakkam bhamati matthake” (Jât. iii. p. 207. See Jât. i. p. 414).

“Tasmiṁ khaṇe Sakko lokam olokento tam *atricchatâhatam* . . . disvâ,” etc. (Jât. iii. p. 222, l. 8, 26).

“Sâ bâlâ *atricchatâya* evarûpan̄ vyasanam̄ pattâ” (Jât. iii. p. 222, l. 6, p. 223, l. 23).

Atriccha=‘exceedingly covetous’; *atricchatâ*=‘excessive lust’; *atricchâhata* (Jât. iii. p. 222, l. 26) corresponds to *icchâhata* (Jât. iii. p. 207).

In Jât. i. p. 414, *atriccham* is explained by *atra atricchanto*. There must have been a verb *atricchati*, having the same sense as *anugijjhati* (Jât. iii. p. 207, l. 22), but not equivalent to *atra+icchati*, but to *ati+icchati* (*aticchati*). But there was an earlier word, *aticchati* (see Childers, s.v. *Aticchatha*), and perhaps an *r* was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

ANAMHA.

“*Anamha-kâle Sussonî kinnu jagghasi sobhañe ti*” (Jât. iii. p. 223).

“Why, pray, did you laugh, O beautiful Sussonî, when you were crying?”

Anamha-kâle is explained in the Com. by *ârodana-kâle* ‘in weeping-time.’

“The woman Sussonî was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter.”

*Ana-mha*¹ I take to be ‘crying,’ literally ‘un-laughing’ (cf. *abbhâkutika* ‘smiling,’ literally ‘un-frowning’), from the *√smi*, which in Pâli appears as *mha*. Cf. *vi-mhayati*, from *smi+vi*; *umhayati* ‘to laugh out, roar out with laughter,’ from *smi+ud* (see Jât. ii. p. 131; iii. p. 44).

ANTAGGÂHIKÂ DITTHI.

This expression occurs in the Mahâvagga, iv. 16. 12, and the translators of the Vinaya Texts, pt. i. p. 344, leave *antaggâhikâ* untranslated, stating that the meaning is unknown to them.

I have somewhere met with the phrase (spoken of an arahat) “na *antakâni dharati*” = ‘he does not hold the (doctrine of) the *antas*.’

Antaggâhikâ ditthi is the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to

¹ *Ana* for *an* is well established, as in *ana-matagga*, *ana-bhâva* (see Vinaya Texts, pt. ii p. 113).

the Saṅgīti-Sutta, are: *sakkāyo anto*, *sakkāyasamuddo anto*, and *sakkāyanirodho anto* (see Childers, s.v. *sakkāyo*).

APASSENA.

Apassena, in *apassena-phalaka*, is rendered by the translators of the Vinaya as ‘a reclining-board’; but *apassena-phalaka* corresponds in meaning to *ālambana-phalaka* (Jât. i. 8), and means, we think, ‘a bolster-slab.’ *Apassena* = Sk. *apaçrayana* has the same meaning as *apassaya*, used by Buddhaghosa in his comment on *sattāṅga* (Cullav. vi. 2. 4.) as a ‘rest’ or ‘support,’ corresponding to Sk. *aapaçraya*, explained by Boehtingk and Roth as ‘Kopfpolster (an einem Lehnsessel) A.V. 13. 3. 8.’

We actually find *apassaya-pīṭhaka* = ‘a chair with a head-rest,’ in Jât. iii. p. 235, l. 23; and also *kaṇṭhakappassaya* ‘a bolster or head-rest filled with natural thorns, or with artificial iron ones’ (Jât. i. p. 493; iii. p. 235, l. 20).

There is an interesting passage in the Puggala-Paññatti, p. 55, in which this is alluded to:

“So . . . ukkuṭiko pi hoti ukkuṭippadhānam anuyutto, kaṇṭakāpassayiko pi hoti kaṇṭakāpassaye seyyam kappeti, sāyam tatiyakam pi udakarohanānuyogam anuyutto viharati.”

With this we may compare the following from Jât. iii. p. 235:

“Ajja ekacce *vaggulivatām* caratha, ekacce *kaṇṭhakaseyyam* kappetha, . . . ekacce *ukkuṭikappadhānam* anuyuñjatha, ekacce *udakogāhanakammam* karotha.”

Here, for *kaṇṭhakaseyyam*, or *kaṇṭhasaseyyam*, *kappetha* we must read *kaṇṭhakappassaye seyyam kappetha* (see Jât. iii. p. 74).

Childers gives no examples of *cri + apa* (see Jât. iii. p. 425; Thera-Gâthâ, p. 75; Cullavagga, p. 175; Suttavibhaṅga, i. pp. 74, 76).

AVHETI.

Avheti=pakkosati (Jât. ii. 10, 252; Tevijja Sutta, i. 19).

ALA.

Ala ‘a claw,’ not in Childers, occurs in Jât. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. *ricchikâlikâ*=‘a scorpion’s claw’ (Mahâvagga, v. 2. 3).

ÂLAYA.

This word does not occur in Childers. It means ‘feint, pretence,’ ($\sqrt{lī}$) cf. *matālayam karitvā* (Jât. iii. p. 533, l. 6); *matālayam dassetrā* (Jât. iii. p. 533, l. 23).

ÂVIJJHATI.

In Jât. ii. p. 406, ll. 5, 6 *ârijjhitrā* seems to have the sense of *vidhā* ‘to arrange, set in order,’ with the same meaning exactly as *saṃviduhitvā* (Jât. ii. p. 408, l. 26); *ârijjhitrā* from *â+vyadh* occurs in the same Jâtaka, p. 408, l. 7. Cf. Jât. i. pp. 153, 170; Dîpavâinsa, p. 87. See *âvijjhi* in Suttavibhaṅga, i. p. 332; and compare with Dîpavâinsa i. 81, and Mahâvâinsa i. 43. There is a Vedic \sqrt{vidh} ‘to dispose.’

ÂSÌYATI AND VISÌVETI.

Dr. Trenckner derives *âsiyati* from Sk. *âcyâyati*, and agrees with Childers in referring *visîveti* to Sk. *vi-çyâpayati* ‘to uncongeal, thaw,’ hence, ‘to warm oneself’ (Dh. 177), from $\sqrt{çyai}$.

The passage in the Milinda Pañha does not bear out Dr. Trenckner’s explanation of ‘to be congealed,’ nor that of Dr. Edward Müller’s ‘to cool oneself’ (Pâli Gr. p. 40).

“Kaddame (padumam) jâyati, udate *âsiyati* ti” (Mil. Pañha, p. 75).

This seems to mean that “the lotus springs up (*or* has its origin) in the ooze of the lake (where it grows) and in the water *comes to perfection*.”

In other passages, where a similar metaphor is employed, the verb *pavaḍḍhati*, or *saṃvaraḍḍhati*, is employed, showing that the meaning of *âsiyati* is ‘becomes ripe,’ ‘comes to perfection, or maturity,’ and must be referred to the root *çrâ* (*çrai*, *çai*, or *çri*), the causative of which (*çrâpayati*) would with *vi* give us *visîveti*, with its proper meaning of ‘to warm oneself,’ etc.

Cf. “Yathâ mahârâja padumam udate jâtam udate *saṃvaraḍḍham* . . . etc.” (Mil. Pañha, p. 378; see also Sept. Suttas Pâlis, p. 141).

“Yathāpi udake jātam puṇḍarīkam *paraddhhati*, etc.” (Therā-Gāthā, v. 700).

The proper term from *√çyai* for ‘to uncongeal,’ ‘thaw,’ ‘melt,’ would be *paṭisiveti*, Sk. *pratiçyāpayati*, but we do not find this in Pāli. The expression *sarirāṇi sedeti*, however, occurs in Jāt. i. p. 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jāt. i. p. 52).

In Jāt. ii. p. 68, we find “*aggim visīretum*,” ‘to warm oneself by the fire,’ and at p. 69 a double causative, *visīvāpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase: “*Agginā . . . jhāpento*” (see Milinda Pañha, pp. 47, 102). In the Suttavibhaṅga ii. Pāc. lvi. 3. 1–3, we find *visibbeti*=*visīreti* explained by *tappati* (lvi. 3, 3), and *visibbaṇa*=*visīvana* (see Mahāvagga, i. 20. 15).

ÂHUNDARIKA.

“Tena kho pana samayena bhagavā tatth’ eva Rājagahe vassam vasi, tattha hemantam, tattha gimham.

“Manussā ujjhāyanti khīyanti vipācenti:—âhundarikā samanñānam Sakyaputtiyānam disā andhakārā na imesam disā pakkhāyanti ti” (Mahāvagga, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikā* untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Siihalese MS., the variant reading *âhūntākirakā*. This crux occurs again in a similar passage in the Bhikkhunî-vibhaṅga Pāc. x. 1. 1. (with the variant reading *âhūntarikā*, an attempt, perhaps, to connect it with *antarita* or *antarāyika*); and the Com. explains it by *sambādhā*. Accepting the Commentator’s explanation, ought we not to read *âhūṇḍarikā* from the *√hūṇḍ*, with the prefix *â*?

In Boehltingk and Roth’s Dictionary the *√hūṇḍ* is explained by *saṃghāte*, and this would give to *âhūṇḍarikā* the sense of *sambādhā* or *āsambādhā* ‘crowded up, blocked up, impassable.’ The word is evidently part of a stock passage that we find in Pāli and Sanskrit: “na . . . disā pakkhāyanti dhammā pi mam na paṭibhanti,” see Mahāparinibbāna Sutta, p. 22, and

cf. the following passage from the Mahâbhârata (Virâṭa Parvva 48, v. 18) :

“ Vyâkulâç ca diçah sarvâ hridayam vyathatîva me
dhvajena pahitâh sadâ diçâ na prati bhânti me.

INGHÂLA, INGHELA.

Pâli abounds in variant forms, as *mucchatî* and *mussati*, *lageti* and *laketi*, etc. So we are not surprised to find *inghâla* and *inghela* as well as *aṅgâra* (see Therî-Gâthâ, v. 386). Cf. Marâthî *ingala* ‘a live coal.’ The change from *aṅgâra* to *inghâla* is quite regular, cf. Pâli *ingha* with Sk. *anga* (see Journal of the Pâli Text Society for 1883, p. 84). *Ingâla-khuyâ=aṅgâra-kâsuyâ*, but Childers has no mention of *khu* in this sense.

UK-KÂCETI.

In Jât. ii. p. 70, *ukkâceti* is used like *ussiñcati*, ‘to bale out water.’ The English *bale*, ‘to empty by means of *bails* or buckets,’ helps us to see the origin of this word. It must be a denominative from *kâca* or *kâja*. Childers quotes, *Anotatte kâje atth’ ânesum dine dine*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattoda-kam kâjan* (Dîpavaïnsa, xii. 3).

UTTARIBHAÑGA.

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv. 4. 5).

In Jât. i. No. 30, p. 196, it is applied to pig’s flesh. In Jât. i. p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

UPAKÛLITA.

Upakûlita occurs in the Therî-Gâthâ, p. 201, v. 258, as equivalent to *pañisedhika* (see Jât. ii. p. 386), but in Jat. i. p. 405,¹ *upakûlita* is explained by *addhajjhâmaka*.

¹ Cf. *upakâsita=jhâmo sayati*, Jât. ii. p. 134. The Commentary gives another reading, *upakûjita*.

The first must be referred to the *√kūl*, ‘to obstruct’ (cf. *paṭikkūla*), the second to *√kūl* or *kūd*, ‘to singe.’

UPASIMSAKA.

“Yathâ mahârâja unduro ito c’ito ca vicaranto âhârû-*pasiṃsako* yeva carati, evam eva,” etc. (Milinda-Pañha, p. 393). Ought we not to read *upasiṅghako*, from the root *singh* (see Jât. ii. 339)? *Upasiṅghati* occurs in Jât. ii. p. 408.

UPĀTA.

“Rajam *upātam* vâtena yathâ megho pasâmaye” (Thera-Gâthâ, v. 675, p. 69).

MS. A. reads *üpātam*, which seems to be metrically the correct reading, the *üp*^o=*upp*^o. “As the cloud lays the dust raised by the wind, etc.”

Dr. Oldenberg refers the word *upātam* to Sk. *upātta*, from *upā-dâ*, but the sense seems to require *uppātam*,¹ from the root *pat*. Cf. Sk. *utpâtarâta*, ‘a whirlwind,’ and *ut-pâta*, ‘flying up.’ See Dasaratha Jât. p. 6, v. 9; p. 9, ll. 3, 23.

The usual expression is “rajam ûhatam vâtena.” See Suttav. Pâr. iii. 1. 3, “Seyyathâpi bhikkave gimhânam pacchime mâse ûhatam rajojallam tam enam mahâ akâlamegho thânasо antaradhâpeti vûpasameti.

ÛHAD AND ÛHAN.

There appears to be some confusion in Pâli between *ûhan* ‘to throw up’ and *ûhad* ‘to evacuate the faeces.’ *Ûhad*, which Dr. E. Müller believes to be *avahad* (Pâli Gr. p. 49), makes its p.p. *ûhata*, and not *ûhanna* (see Cullavagga, viii. 10. 3). We find the gerund *ûhacca* = *ûhadya* = *vacean* *katrâ* in Jât. ii. p. 71, and we have *ûhanti* (Ib. p. 73), and *ûhananti* (Suttav. Pâc. xiv. 1. 2).

In Jât. ii. p. 355, we find *ohadâmase* explained by *ûhadâma pi omuttema pi* (see *ohaneti* in Cariya Piṭaka, ii. 5. 4).

¹ *Uppātam*=*uppātta* for *uppâtta*, cf. *patta*=*patita* in *paṭakkhandha*, Mil. 5; Ass. S. 17. *Udâtu*=*udatta*=Sk. *udârtu* (from the root *r̥i*) is a possible form.

Cf. *úhananti pi ummihanti pi* (Suttav. I. Nisagg. xiv. 1; II. Pâc. lxv. 1), and *omuttenti pi úhadayanti pi* (Dham. p. 283).

ODAHI.

Odahi migaro pâsam (Thera-Gâthâ, v. 774)=‘the trapper set a snare.’ Cf. *luddo pâsam iv’ oddiya* (Therî-Gâthâ, v. 73).

I do not recollect *odahati* from *avadhâ* ‘to set snares,’ as that is usually expressed by *uddeti* or *oddeti*.

Odahati is ‘to put in, deposit,’ cf. *araññe odahi visam* (Jât. iii. p. 201). We must, I think, read *oddai* for *odahi*.

KAMPURI.

This occurs in the Therî-Gâthâ, v. 262: “Sañha-kampuri va suppamajjitvâ sobhate su gîvâ pure mama.”

The Commentary does not, at first sight, afford us much assistance:—“sañthakammudî va suppamajjîtâ | suñtha pamajjítâ sañthakam suvaññasanñkhâ viya.” Here for *sañthakammudî* *va* we must read *sañha-kambu-r-iva* and alter *sañthakam* to *sañhakâ*. The correct reading of the text will therefore be *sañha-kambu-r-iva*, etc., the meaning of which is now clear. The Therî’s neck was once like a smooth shell; cf. *kambugirâ*, ‘a neck marked with lines or folds like a shell’ (Dasaratha Jâtaka, p. 12).

KAMMAKARANA OR KAMMAKÂRANÂ.

In Jâtaka, ii. p. 398, Milinda Pañha, pp. 290, 358, *kamma-karâna* occurs for the ‘punishment of evil deeds, inflicted upon usurpers, thieves, etc.’ (see Milinda Pañha, p. 197, and note on CATUKKA). But as *kammakarâna* usually signifies ‘work, service, duty,’ we ought, I think to write *kamma-kârañâ*, for *kârañâ*=‘pain, torment, punishment’ (cf. Kârañâghara, Jât. ii. 128; and see Ang. Nik. p. 41; Notes, p. 113).

KÂLASUTTA.

There are three passages where this word occurs in our printed texts as one of the carpenter’s requisites.

(1) In Ten Jâtakas (p. 25) Prof. Fausböll translates it by

'knot,' and further on he explains it by 'a black (tarred?) rope.'

(2) It occurs again in Jât. ii. No. 283, p. 405, "vâddha-kissa rukkhatacchanakâle . . . vâsipharasunikhâdanamug-gare âharati *kâla-suttakotiyam* gañhâti."

Kâlasutta seems to be a carpenter's 'measuring line' or 'rule,' made perhaps of iron wire, and hence 'black,' cf. Sk. *sûtradhâra*, 'a carpenter' (lit. 'a rule-holder').

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p. 317).

(3) In the Milinda-Pañha, p. 413, this act is referred to as follows:—

"Yathâ mahârâja tacchako *kâla-suttam* anulometvâ ruk-kham tucchatî evam eva," etc.

There is a curious passage in the Mahâvastu (ed. Senart, p. 17, l. 9) that closely corresponds to this quotation from the Milinda-Pañha:

"Tattra tâm nairayikâ nirayapâlâ ârdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti astâmçe pi şadâmçe pi caturamçe pi."

The word occurs again on pp. 5, 12, 20. Prof. Senart thinks that *kâlasûtra* is some instrument of punishment or of torture, but from p. 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets.

In the Purânic accounts of the Kâlasûtra hell it is simply called 'black' (*kriṣṇa*), and no mention is made of the *kâlasûtra*.¹ But in Prof. Beal's Catena, p. 61, there is a description of this hell that deserves to be compared with that in the Mahâvastu (p. 5, ll. 7, 8), where *kâlasûtra* seems to be rendered by 'iron-wire' and *sûtrita* by 'lashed.'

"The Kâla-Sûtra Hell (=Chinese Heh-Sieh, i.e. 'black cord or thread'), so called because the wretches confined therein are *lashed with burning iron wires*, their limbs hacked

¹ See Manu iv. 88. Dr. Hopkins explains *Kâlasutra* by "Thread of Death."

with iron hatchets, their bones slowly sawn asunder with iron saws."

Of course the 'burning iron wires' would cause pain and so become a means of torture; but we venture to think that *kālasutta* is only the carpenter's 'rule' or 'measuring line.'

Just as this article was going to press I have noticed the following confirmatory passage in the Pañcu-gati-dīpana (verse 9) :

"kālasuttānusārena phālyante dāru vāyato,
kakkaccehi jalantehi kālasuttam tato matam,"

which M. Léon Feer translates in the appendix to his Kandjour Extracts (p. 516) as follows :

"Parce que, selon un fil noir, ils y sont fendus, comme des troncs d'arbre, avec des scies et d'autres instruments, de là vient le nom de kālasūtra (fil noir)."

KULĀNKA OR KŪLAKA.

Kulānka in *kulānkapādaka* (Cullavagga, vi. 3. 4) is referred by Dr. E. Müller (Pāli Gr. p. 30) to the Sk. *puṭaṅka* 'a roof.'

The Pāli, however, does not mean 'roof,' but is applied to a log or beam for shoring up an old wall (see the Commentator's remarks, Cullav. p 321).

There is a passage in Jātaka, ii. No. 283, that throws some light upon *kulānka* :—

"Attano ṛhitaṭṭhānassa purato ekan̄ parimanḍalam āvāṭam khanāpesi, pacchato ekam̄ *kullaka-saṇṭhānam* anupubbanin-nam pabbhārasadisam" (p. 406), "gantvā *kullaka-mukhassa* tiriyaṁ" (p. 408).

There is a variant reading *kulka*, ? *kūlaka*.

In the Introduction to the Jātaka, *kullaka* answers to *bhitti* 'a buttress.' It is also called *āvāṭa*¹ (p. 407, l. 24).

Kullaka I take to be for *kūlaka*; cf. Sk. *kūla* 'slope, bank'; *kūlaka* 'bank, dike, shore.'

The Eng. dike means 'trench, embankment,' and is the same as *ditch* (cf. Ger. *teich* 'a pond'). The *Ditch* at New-

¹ i.e. *āvāṭa-tuṭa* (see Jāt. iii, p. 508).

market is an embankment. In Middle English *dike* is used to translate *spelunca* (see Hampole's Psalter).

KOLÂPA.

This word occurs in Jât. iii. p. 495, in reference to a tree full of holes, sapless and dry, "rukko khânumatto hutvâ chiddâvacchido vâte paharante" (*Ib.* pp. 491, 496).

The Com. explains it thus: "kolâpe ti vâte paharante âkoṭita saddam viya muñcamâne nissâre" (see Milinda Pañha, p. 151).

GIRIBAJA.

Dr. Oldenberg translates *giribaja* by 'dwelling in the mountain' (Dîpavâinsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmim yeva gribbaje paññâlâm mâpetvâ vâsam kappesi" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribajasenâsane vihâsi*," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribajam pavesetvâ*" refers to the *elikâ* that are made to turn into the hill-runs and graze there. In line 9, "*giribajadvare atthâsi*" must refer to the entrance of the *pens* on the 'runs.' Cf. *vaya* 'a pen' (Dh. p. 238, l. 9), *vajad-vâra* (*Ib.* p. 238, l. 15). Cf. Marâthî *vraja*, 'a village or station of cowherds ;' Hindi *vraja*, 'a cow-pen.'¹

CATUKKA.

"*Catukke catukke paharantâ . . . sisam assa chinditvâ sarîram sûle uttâsetha*" (Jât. i. p. 326).

"*Catukke (catukke) kasâhi tâlente*" (Jât. ii. p. 123; see Jât. iii. p. 41).

Catukka 'a collection or set of four things.' Childers gives only one quotation for its use in this sense: "sabba-catukkam nâm' assa dâpesi" (Dh. 292) 'he caused all the four kinds of things to be given him,' viz. four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc. See Cullav. 4. 6.

In Jât. iii. p. 44, 428, 429, we find "sabba-catukka-yañña" =

¹ Cf. Scotch 'sheep-raik,' a sheep-run; Mid. Eng. *rayke*, *rake* 'a path.'

'all the four kinds of sacrifices,' viz. four elephants, four horses, four bulls, and four men; and in Jât. iii. p. 44 we have *sabba-catukkena yajitvâ* = 'offering a sacrifice of all the four kinds.'

Instead of using *sabba catukka*, 'all the four sets of things' could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tâleti* or *cat^o cat^o paharati* signifies 'to strike all the four sets of blows,' i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikâya, II. i. i. and in the Milinda Pañha, p. 197. For an explanation of the terms used to denote these punishments, see Ang. Nik. pp. 113, 114.¹

The term *khârâpatacchika* may be connected with the Sk. *kshâraya* 'to torment,' by means of *kshâra* or corrosive substances.

CÂLETI.

Childers has no instance of *câleti* in the sense of 'to sift.' See Mahâvagga, vi. 10, 1, and cf. Marâthî चाळपो 'to sift;' चाळपा 'a sieve, strainer.'

Carati, 'to graze.' See Jât. iii. p. 479; Mahâvam. p. 22, l. 9. Cf. Mârathî चरणे, 'to graze;' चरण, चरवण, 'pasture, grazing.'

CHADAYATI.

This form occurs in Jât. iii. p. 144, and is explained by *pîneti*, *toseti*. It must be referred to the root *chad* (Vedic)—*chand* 'to please.'

TATTAKA.

This word occurs frequently in the Jâtakas in the sense of 'dish,' or 'bowl for containing food.' There seems to be no corresponding form in Sanskrit. It may be connected with

¹ In the *erakarattika* and *cirakavâsika* punishments strips of skin were cut off the back (cf. Psalm exxix. 3; and see Notes and Queries, No. 251, p. 308, Oct. 18th, 1884).

the Marâthî *tasta* ‘a metal vessel to hold water, an ewer.’ See Dham. p. 356; Jât. iii. pp. 97, 538.

TAMATAGGA.

“Ye hi keci Ânanda etarahi vâ mamam vâ accayena attadîpâ . . . tamatagge me te Ânanda bhikkhû bhavissati” (Parinibbâna-Sutta, p. 23).

Buddhaghosa says *tamatagge* is *tamagge*, the *t* in the middle being euphonic, and renders it ‘the most pre-eminent, the very chief.’ Prof. Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates ‘the very topmost height.’

Tamas here means ‘darkness,’ i.e. mental darkness, one of the five avijjâs in the Sâṅkhyâ philosophy; *tama-t-agge* must therefore mean ‘at the extremity of the darkness, beyond the region of darkness,’ i.e. in ‘the light,’ in Nirvâna, cf. *bharagge* ‘at the end of existence, in Nirvâna’: cf. “Imehi kho mahârâja sattahi bojjhaṅgaratanehi paṭimandito bhikkhu sabbam *tamam* abhibhuyya sadevakain lokam obhâ-seti,” etc. (Milinda-Pañha, p. 340).

We find in Sanskrit *tamah pâre*, answering to *tama-t-agge*: “Sa hi devah param jyotis *tamah pâre*” (Kumâra Sam-bhava, ii. 58).

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of *tamas*), i.e. in the region of light.

TAMATI.

Childers has not registered the √ *tam* ‘to choke, suffocate,’ but we find in the Suttavibhaṅga, i. p. 84, *uttanto*, with the various readings *vuttanto*, *uttamanto* (*Ib.* p. 272).

“So bhikkhu *uttanto* anassâsako kâlam akâsi” (Suttav. Pâr. iii. 5. 22): “That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died.”

THÂSOTU°.

“Tañ ca appâtiवâniyan ti | tañ ca pana dhammam anivatti-tabhâvâvaham niyyânikam abhikkantatâya thâsotujana-sava-

namanoharabhâvena (*sic*) avasecaniyam (*sic*) asecakam (*sic*) anâsittakam pakatiya 'va mahâvasâm tato eva ojavantam | " (Therî-Gâthâ, p. 181).

At first sight *thásotu* appears to be a blunder for *phásuto*, but probably the original reading was *thánaso tu*, etc. 'truly, indeed'; so that instead of *thásotujana*^o, we must read *thánaso tu jana*^o.

The Commentary explains *asecanaka*¹ (Therî-Gâthâ, v. 55) by *anásittaka* (see my note on *áserakattam*, in the Añguttara Nik. i. p. 102).

There is a somewhat similar passage in the Suttavibhaṅga, see i. p. 271, where *asecanaka* is explained by *anásittaka*, *abokkinna* and *pâtekka*, none of which words are in Childers; nor has he any mention of *upasecana* (cf. *mamsupasecana*) in Sutta-vibhaṅga Sekkhiya, 69, p. 204. See also Cullavagga, v. 19; Thera-Gâthâ, v. 842, p. 80; Jât. ii. p. 422; Jât. iii. pp. 29, 32, 144, 516.

DANDA-YUDDHA. PATTÂLHAKA.

There is a reference to these terms, which occur in the Brahma-jâla-Sutta, p. 9; in Jât. iii. p. 541, vv. 112, 113: "dandehi yuddham pi samajjamajjhе," is explained in the Com. by *dandayuddha*.

Mitam alhakena=dhañña-mâpaka-kammam. See Sutta-vibhaṅga, I. xiii. 1. 2.

DISO-DISAM.

It is well known that *ávi*, as well as *ava*, becomes *o* (see Ed. Müller's Pâli Gr. p. 12). Is *diso disam*, in Dr. Oldenberg's edition of the Thera-Gâthâ (p. 63, vv. 615, 616), a relic of the Sk. corresponding phrase where *diso* is the ablative *disas*, or is it the same as *disávidisam*, which we find in the Milinda Pañha, pp. 259, 260? ² Pâli has no instances of an

¹ See Milinda Pañha, p. 405; Suttav. Par. iii. 1. 3.

² Sílam vilepanam settham yena vâti *diso disam*.—(Thera-Gâthâ, v. 615.)

Sítam settuo ativâho yena vâti *diso disam*.—(Ib. v. 616).

(udakam) uddham-adho *disávidisam* gacchati.—(Mil. Pañha, pp. 259, 260.)

ablative case in *-o* answering to Sk. *-as*, except *-to* (*=-tās*), and, moreover, it usually treats *disā* as a fem. noun in *-ā*, cf. *disāridisā* with Sk. *disodisas*, Mil. Pañha, p. 398 (see also p. 251), Sk. *dīnmūḍha* with Pāli *disāmūḍha*; and Sk. *aparasparam* with Pāli *aparāparam*.

I think we must, with Prof. Fausböll, write *disodisam* (Jāt. iii. p. 491) as one word.¹

DHAMMASUDHAMMATĀ.

For this compound see Thera-Gāthā, vv. 24, 286, 479.

Is the reading *dhammesu dhammatā*, Jāt. i. p. 325, a mistake, or a various reading for *dhammasudhammatā*? (Jāt. i. pp. 461, 462; Jāt. ii. pp. 159.)

NIKHĀDANA.

In the passage from Jātaka, ii. p. 405, quoted in illustration of *Kālasutta*, ‘*rāsi-pharasūni khālana-muggare*’ is wrongly printed for *rāsi-pharasu-nikhādana-muggare*, where *nikhādana* must be ‘a chisel.’ It occurs in the Suttavibhanga, i. Pār. iv. 1. 3, Sangh. vi. 1. 1. The translators of the Vinaya Texts render it by ‘spade’ (Cullav. vi. 15. 2).

For *nikhādante* in the Ang. Nik. p. 113, l. 3 from bottom, read *nikhādanena*.

NIDDHUNIYA.

This term is given as one of the synonyms of *makkha* (Puggala-Paññatti, p. 18). Is it from the root *dhvan*, ‘to cover,’ meaning ‘concealment,’ ‘hypocrisy’?

NIMINATI.

Niminati, not in Childers, signifies ‘to barter,’ from the ✓ *me*; *niminhase* (Jāt. ii. p. 369); *nimineyya* (Jāt. iii. pp. 63, 222); *nimini* (= *parivattesi*), Jāt. iii. p. 63, is written *niminni* (*Ib.* p. 221).

¹ We find *disādisam* in a foot-note.

PAKKATTHÂPETVA.

Udakan̄ pakkatthâpetrā ‘having caused the water to boil’ (Jât. i. p. 472). We ought, perhaps, to read *pakkatthâpetrā*. Prof. Fausböll gives, in a foot-note, the variant reading *pakkutthâpetrā*. There is authority for *pakkutthō* and *pakkatthō* (*pakuthō*). Cf. *pakkatthate khîrasmin*=‘in boiling milk’ (Telakaṭāhagâthâ, p. 53, last line), *pakkatthitale* (Dham. p. 178). In the Therî-Gâthâ *kuthita* is explained by *pakkuthita* (see v. 504), *pakkuthite udake* (Ib. p. 182).

Childers has no examples either of the simple use of *✓kvath* or of its compounds. See Dr. E. Müller’s Pâli Gr. p. 41; Vinaya Texts, ii. p. 57; Suttavibhaṅga, i. Pâr. iv. 9. 4.

PAÑCANGULIKA.

This curious word occurs several times in connection with tree-worship, and is rendered by Childers ‘a measure of five fingers’ breadth.’ Prof. Fausböll translates *gandha-pañcaṅgulika* (Jât. ii. p. 104) by ‘five finger-lengths of scent.’ See Jât. iii. p. 23, where it occurs again. In Jât. iii. p. 160, we have the very curious compound *lohitapañcaṅgulikâni*, i.e. ‘blood—pañcaṅgulikas’ made of the human viscera (*antavaṭṭi*). At the “Feast of the Dead,” a goat brought to be sacrificed is washed and ornamented about its neck with a pañcaṅgulika, which Prof. Rhys Davids calls ‘a measure of corn’ (see Jât. i. No. 18, and Eng. Trans. p. 227). In Wilson’s *Essays on the Religion of the Hindus*, vol. ii. p. 171, we read that “Cows and bulls are washed and fed with part of an oblation first offered to Indra; being also painted and adorned with leafy and flowery chaplets.”

Professor Senart points out the use of *pañcaṅgula* in the *Mahâvastu* (p. 269, l. 14; note p. 579), and thinks that it was some kind of ornament, and this view must be correct. But what kind of ornament was it? It was probably composed of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship.

Turnour (Mahâv. p. 193) translates *pañcō* by ‘ornaments radiating like the five fingers.’ See Cullavagga, v. 18, 1.

The Hindus appear to have made decorations or ornaments of this kind. “The *Vijâñkura* is what is known in Marâthî, at least in Konkan, by the name *ugarana*, or *rujarana*, ‘young sprouts of corn,’ generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take. The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers. It is also known by the name of *saravara*, or *dhanya*. On the dasara holiday it is worn by men of the lower classes on their turbans” (Raghuvâmsa, ed. Shankar P. Pandit, pt. ii. pp. 58, 59).

Could the original expression have been *pañcañkurika* ‘the collection or aggregate of the five sprouts,’ corrupted to *pañcañgurika*, and then to *pañcañgulika*?

PATINÂSIKA, PATISÍSAKA.

These words are not in Childers; the first means ‘a false nose’ (Jât. i. p. 455), the second ‘a false top-knot.’

Patisisakam patimûñcitvâ (Jât. ii. p. 197; Milinda Pañha, p. 90).

PATIMÂNETI.

Navam patimâneto, ‘waiting for (looking out for) a ship’ (Jât. ii. p. 423). See Jât. i. 258; Cullavagga, vi. 13, 2; Suttavibhaṅga Pâr. iii. 5, 4; Bhikkhunîvibhaṅga Pâr. i. 1.

We have no use of *vman* with *prati* in this sense in Sanskrit, but Pâli has numerous examples of forms and meanings not to be found in Sanskrit. Childers has not registered the meaning of *niharati* that belongs to *pañâmeti*. See Jât. ii. p. 28; Thera-Gâthâ, ii. 53, 59; Suttavibhaṅga Pâr. iii. 5, 4.

PARIPÂTETI.

Childers has no example of the causal of *paripâtati*; but see Jât. ii. p. 208, and Milinda-Pañha, p. 367, where *paripâtiyanto* = ‘being attacked.’

PALIPA.

This word occurs in three passages in our printed texts.

(1) "Uttiṇṇā paṇkā *palipā*, pâtâlâ parivajjîtâ" (Therâ-Gâthâ, v. 89).

(2) "Latthi-hattho pure âsiṃ so dâni migaluddako âsâya *palipâ* ghorâ nâsakkhim pâram etase" (Therî-Gâthâ, v. 291).

The Com. explains *palipâ* by 'kâmapaṇkato diṭṭhipañ-kato ca.'

(3) "Paṇko ca kâmâ *palipâ* ca nâmâ" (Jât. iii. p. 241).

The Com. explains *palipa* by 'marsh, quagmire.'

"*Palipo* vuceati mahâkaddamo yamhi laggâ sûkara-migadâyo pi sîhâpi vâraṇâpi attânam uddharitvâ gantum na sakkonti," etc.

Sk. has no form corresponding to *palipa*. It has, however, *palva-la* = Pâli *pallala* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk. Dictionaries), to be compared with Greek πηλός (=παλFos) παλκός, Lat. *palus* (cf. Sk. *palala*, *palita* 'mud, mire,' Ir. *poll* 'mud,' whence Eng. 'pool').

In Pâli such a form as *palva* would become *palla* or *palura* or *palira* (cf. Pâli *belura*, *bella* with Sk. *bailva* and *bilva*). *P* in Pâli often occurs as the representative of a Sk. *v*; as *palâpa*, *châpa*=Sk. *palâva*, *çâra*; so a Sk. *palva* would in Pâli become *palipa*.

The curious form *pali-patha* (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. *pari-patha*; but Pâli has *pari-pantha* in the sense of 'obstacle,

PÂTIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA.

“Ditṭhapubbo pana tayâ mahârâja koci ahinâ dattho manta-padena visam pâtiyamâno visam cikkhassanto uddham-adho âcayamâno” (Milinda-Pañha, p. 152).

Of the three participles in the extract quoted above, the editor says he “can make nothing.”

(1) But may not *pâtiyamâna* be referred to the \sqrt{pat} ‘to remove,’ meaning in the causative ‘to expel, eradicate’ (cf. the use of *akaddhati*, Jât. iii. p. 297); or can it be referred to the causal of *pra+at* ‘to cause to go forth, to expel’?

The old Siñhalese version renders it by *baswana laddâwa*.

(2) *Cikkhassanta* must, I venture to think, be referred to \sqrt{kshar} ‘to ooze out,’ and here signifies ‘causing to ooze out.’

The Old Siñhalese version has *sanhin durvana laddâwa*= ‘causing to run out softly.’

(3) *Âcamayamâna*, if the reading is correct, must be referred to \sqrt{cam} , ‘to rinse,’ with the causal sense of ‘to wash out, purge, cleanse.’

Dr. Trenckner remarks that *paccâcam*^o and *âcam*^o mean ‘to resorb,’ and must belong to \sqrt{cam} , though we find them written *paccâram*^o and *âram*^o. Here perhaps we ought to read *âramayamâna*, the caus. part. of *âram*^o.

The Siñhalese version does not help us in its substitution of ‘*temana laddâwa*,’ unless it means ‘washing out,’ instead of ‘wetting’ or ‘moistening.’

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake: (1) by causing the offending reptile to extract or ‘resorb’ the poison; (2) by muttering spells; (3) by the use of drugs as emetics or purgatives.

We find some reference to these methods in Jât. i. p. 311; iii. p. 297; Milinda Pañha, p. 150.

In the first reference *paccâcamati* (text has *paccâramati*) is explained by *kaddhati*, and in the second *âcamâmi* is equivalent to *âkaddhâmi*.

The Milinda Pañha extract might be translated as follows :

"But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards."

I now give the corresponding passage from the Old Siñhalese version, by Hīnaṭi - Kumbara - Sumangala - Unnânse : (p. 191 of the 1877 Colombo edition) :

"Maharajâneni wiṣa winâsa karana nâwu mantra pada-yakin, wisa *basivana laddâeu*, wisa *sanhin duvana laddâeu*, wisa ūrddhâdhô bhâyayehi auṣadha jalayena *temana laddâeu* nayaku wisin dasta karana laddâwu kisiwik topa wisin dagnâ ladde dæyi."

PÎLIKOLIKA.

Pîlikolika is equivalent to *akkhigûthaka* (Therî-Gâthâ, v. 395). The commentary gives *pîlikâ* as the first part of the compound, but makes no remark upon the second element. Was the original *pîlikâvillika* or *pîlikâvîlika* from *pîlika*+*vellika*? Cf. Sk. *irâ-villika* 'a pimple.'

Pâli has *pîlakâ* 'a boil, pustule'; but this is the only passage where *pîlikâ* is to be found. For *âri=o* see *Disodisam*. Is the Commentary right? can the word be referred to *pîli-kothaka*? Cf. Hindi *kotha*, Sk. *kotha* 'inflammation or ulceration at the angles of the eyelids.'

PUNNAGHATĀ.

This term is mentioned in connection with festival decorations (see Jât. i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a 'well-filled water-pot.' It occurs again in the Dipavâmsa, vi. 65; xiv. 30 : *punnaghâṭam subham* [*ṭhapayantu*], translated by Dr. Oldenberg as 'auspicious brimming jars' (Dham. p. 149; Mahâvâmsa, p. 193). I find *punnapattha=punnaghâṭa* in the Pûtimâisa Jâtaka, iii. p. 535, where I have translated it by 'the flowing bowl, the full bowl,' and have added the following note of explanation : "The full bowl was a lucky omen. It sometimes denoted

a box crammed with presents to be distributed at a feast” (Folklore Journal for Jan. 1885).

PUPPHA-CHADDAKA.

Ahosim puppha-chaddako (Thera-Gâthâ, v. 620). *Puppha-chaddako* ‘a flower-seller, garland or nosegay-maker.’ Cf. Sk. *pushpalâva* ‘a nosegay-maker.’

Puppha-chadda-kamma is mentioned as one of the ‘low’ occupations in the Suttavibhaṅga, ii. 2. 1. *Chaddaka* in *rûpiya-chaddaka* has a different signification.

PONTI.

This occurs in Therî-Gâthâ, v. 422. The Com. shows we must read *poti* ‘cloth,’ cf. L.’s reading, *poṭhi*. But *ponti* might be a dialectic form, cf. Marâthî *bontha*=‘a cloth thrown over the head and body as a cloak.’

BUBBULAKA.

“Vattani-r-iva koṭar’ ohitâ majjhe-bubbulakâ saassukâ” (Therî-Gâthâ, v. 395).

The Commentator explains *majjh*° by “akkhidala-majjhethi-tajalabubbaṭasadisâ.”

The only meaning that is given by Childers to *bubbulakâ* is ‘bubble.’ Cf. Sanskrit *budbuda*, ‘pupil of the eye,’ and Marâthî *bubûla*, *bubala*, ‘the eyeball, the pupil and iris.’

BHA-KÂRA, YA-KÂRA.

These terms occur in the Suttavibhaṅga Pâc. ii. 2. 1 amongst the ‘low’ terms of abuse (*hîno akkoso*) ; cf. Marâthi *ca-kârî*, a cant term for ‘a backbiter,’ and *bakhaka*, *bakbaka* ‘gabbling, chattering,’ *bhupakâra* ‘the whoop of monkeys,’ *bhokâra*, a contemptuous term for the mouth or face when distorted by bellowing or yawning. The term *kâṭakoṭacikâ* (Pâc. ii. 2. 1), another term of abuse, is explained by the Commentary as a compound in which *kâṭa* = *purisa-nimitta*, *kotacika* = *itthi-nimitta*, cf. Hindî *kâḍa* = *pudendum virile* (compare Tela-kat-g. verse 79).

BHAKUTI, BHĀKUTIKA.

In the Suttavibhaṅga I. Saṅgh xiii. 1. 3. we find *bhākuṭika*-*bhākuṭika* ‘frowning severely,’ and *abbhākuṭika* ‘smiling’ (*i.e.* ‘not frowning’).

Dr. E. Müller (Pāli Gr. p. 11) says *bhākuṭi*=Sk. *bhrūkuti* ‘eye-brow,’ but in the passage referred to it must signify ‘a frown’; cf. Marāthi *bhrukuti* ‘a frown, contraction of the brows.’

We also find *bhakuti*=Sk. *bhrukuti* in Jāt. No. 329, p. 99: “Cāleti kaṇṇam *bhakutim* karoti,” spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

The translators of the Vinaya Texts have wrongly rendered “kvāyam abalabalo viya mandamando viya bhākuṭibhākuṭiko viya” (Cullav. i. 13. 3): “Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?” It should be “Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?”

Buddhaghosa explains it by *sāṅkutita-mukhatāya*; he seems to have got this meaning out of *uttānamukha*. See note on *Sāṅkutika*.

BHŪMISĀSA.

This word occurs in Dipavaiṇīsa, xv. 26, and Dr. Oldenberg translates it by ‘hill.’ In Jāt. ii. p. 406 it seems to mean the highest point of sloping ground.

BHENDU OR GENDU?

In Jātaka iii. No. 359, p. 184, we find the compound “ratta-kambala-*bhenḍu*,” for which there is the variant reading “ratta-kambala-*gendu*,” with which we may compare “ratta-kambala-*puñja*” (Jāt. i. No. 12, p. 149).

Prof. Davids translates, ‘a cluster of (red) kamala-flowers’ (see Jāt. i. No. 72, p. 319). In Thera-Gāthā, v. 164, we find *sula-bhenḍu* (explained by the commentary as “anekasata-

niyyūho"), for which we find the variant reading *sata-genḍu* (see Jât. ii. p. 334).

It is quite possible in Siñhalese MSS. to mistake *bhenḍu* for *genḍu*. The question is, however, which is the correct reading? I am inclined to read *genḍu* in all cases, and to compare it with *gedu-ka* 'a ball.' The meaning of *genḍu* in "ratta-kambala-*genḍu*" must be 'a tuft, tufted ball,' or 'cluster,' cf. Marâthî *genḍla* 'a tufted head of flowers like the globe amaranth.' It also signifies 'a knob, a boss of silk or silver,' and this meaning seems to explain *bhenḍu* (i.e. *genḍu*) in *bhenḍu-pilandhanâni* (Jât. i. No. 93, p. 386).

Cf. Siñhalese *gedi* 'a ball,' and *gedigē* 'an ornamental arch.'

MAMSASÛLA.

Mamsasûla occurs in the Sasa-Jatâka. In my translation of it,¹ I have, in following Childers, wrongly translated it by 'spit' instead of 'a bit of roasted meat,' corresponding to Sk. *sûlyamâmsa* 'roasted meat' (see Jât. iii. p. 220, ll. 13, 15, 16).

Sûla means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk. *sûlya* (see Jât. iii. p. 220, l. 16). In fact, Pâli *sûla* represents English *stake* and *steak*. So Pâli *mûla* stands for Sk. *mûla* and *mûlya*.

It is curious to find that Childers omits the very common phrase *sûle uttâseti* 'to impale' (Jât. i. pp. 326, 499, 500).

Fausböll has *mûle ávunîtrâ* (J. iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sûle . . . ávunîtrâ*, corresponding to *appenti nimbâsû/asmin* (Jât. iii. p. 34, l. 26).

MARUMBA.

For examples of the use of this term see Mahâvâinsa, p. 169, l. 8; Dipavâinsa, xix. 2. Dr. Oldenberg says, "I cannot define the exact meaning of *marumba*. Turnour translates this word by 'incense,' which is decidedly wrong. To me it seems to mean something like 'gravel.'" It

¹ Folklore Journal for Nov. 1884

generally occurs in combination with *pâsâna*, *sakkhara* and *kathala* (Suttavibhaṅga ii. Pâc. x. 1. 1). In the Milinda-Pañha, p. 197,¹ we find *khara* ‘sharp’² applied to *marumba*. It may be compared with Marâthî *murûma* ‘a kind of fissile stone’; Hindî *murama* ‘a kind of gravelly soil.’

MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of ‘to curdle,’ under *muñcati* (\sqrt{muc}), but perhaps we ought to read *mucchati*, from the \sqrt{murech} . He has no example of \sqrt{mucch} , in the sense of ‘to tune.’ cf. *vînam mucchetrâ*, Jât. iii. p. 188.

Cf. “Mûsilavîñâvâdako pi vînam uttama-muechanâya *mucchetrâ* vâdesi” (Jât. ii. p. 249, ll. 2, 7, 13).

“Vînam *muccheti*” (Jât. iii. p. 188).

MUTTHASSATI.

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root *muh* and its derivatives, made *mut̄ha* to be another form for *mûlha* or *muddha*. In the additional matter appended to the second part of the Dictionary he refers it, on account of *pamut̄ha*, to the root *mush*.

The translators of the Vinaya Texts, Mahâvagga, x. 3, in a note on *pari-mut̄ha* (bewildered), also lend their support to this etymology of *mut̄ha* (though Sk. *parimush* usually means ‘to steal’), and refer to the Sanskrit *mushitâ-smṛiti* in Kathâ-Sarit-Sâgara, 56 :—

“Atha ’ekadâ ’anûpâsyâiva saṃdhîyan askhâlitâṅghrikah sa sushavâpa Nalah pâna-madena *mushita-smṛitiḥ*,” i.e. ‘Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.’

But Pâli, as far as we can judge from the printed texts, does not use *mut̄thassati* in this sense.

¹ In this passage *āvatta* = ‘whirlpools,’ *gaṅgalaka* ‘eddies,’ *vaṅka* ‘bends, windings’; but I can make nothing out of *cadika*. One MS. has *vadika*, but ought we not to read *velika* ‘surges’?

² Is this an error for *kathala*?

Sati in Buddhist phraseology had acquired for the most part a higher meaning than ‘senses’ or ‘involuntary consciousness,’ and denoted ‘attention,’ that was under the control of the will, as seen in such phrases as *kāyagatā sati*, ‘meditation on the body,’ *marana-satiṁ bhāreti*=‘to dwell on the thought of death,’ *sati-paṭṭhāna*=‘earnest meditation,’ *sati-sāmpajañña*=‘mindfulness and thoughtfulness.’ In fact the use of the English *mind* in the sense of ‘to remember,’ and ‘to attend,’ suggests ‘mindful’ and ‘mindfulness’ as fit renderings of *sata* and *sati* (in *sato sampajañño*, *asañcicca asatiyā*). *Muṭṭhassati*, ‘inattentive, unmindful,’ is opposed to *upatṭhasati* (in the Sallekha-Sutta), ‘attentive, mindful,’ just as *muṭṭhā sati* (Thera-Gāthā, v. 98, 99) is opposed to *upatṭhā sati*. “*Satiṁ paṭṭhāpetum*”=‘to fix the attention.’

The correct expression in Pāli for ‘to lose one’s senses through drink,’ is *visaññi hoti*, and *visaññibhūta* = Sanskrit *mushita-smṛiti*.

(1) “*Apātabbayuttakam pivityā visaññibhutā satim paṭṭhāpetum asakkontā*” (Jāt. i. pp. 362; see *visaññi honti*, Ib. p. 361; *visaññi katvā*, Ib. p. 269).

(2) “*Yathā bhaṇḍam gahetvā madhum pivanto visaññino hutvā sisam ukkhipitum na sakkonti*” (Thera-Gāthā, p. 181).

“*Satiṁ paccupatṭhāpetum asakkonto*” is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jāt. i. p. 353).

At one time I thought that *muṭṭha* might be another form of *mucchita*, from the root *murech*, just as we find *ussita* for *uccitu*=*uechrita*, and *itt̄ha*=*iechita*. Now a form *mussati* does actually occur in Cullavagga, x. 8, in connection with the feminine *muṭṭhassatinī*,¹ for which we find a variant reading *muyhati* (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

The reading *pammuṭṭha* (Dhammapada, pp. 247, 248;

¹ Tassā muṭṭhassatinīvā gahito-gahito *mussati*.

Upalavaṇṇā had such an unrecurrent memory that she forgot the Vinaya, though it was frequently repeated to her.

In the Mahāvagga we find *sati-repullapatto* applied to one who had regained full possession of his faculties.

Jât. iii. 511¹⁾) seems to be an orthographical error for *sammuṭṭha*. Dr. Oldenberg always prints *sammuṭṭha*, with the variant reading *pamuṭṭha* (Suttavibhaṅga i. Pâc. i. 2. 6; and pp. 165, 275).

In the Puggala Paññatti, pp. 21, 25, we find, as a synonym of *sati*, the term *sammussanatâ*, which must be referred to a Pâli verb *mussati*, which, as we have already seen, does occur. See Sutta Nipâta, iv. 7. 2.

On looking over the Dhâtu-mañjûsa I find *mus* ‘to steal,’ and *mus* ‘to wander [in mind]’ explained by *sammose* (cf. *sati-sammosa*,² Milinda-Pañha, p. 266; Sept Suttas Pâlis, p. 248; Puggala Paññatti, iii. 7), *mulâvîmhe*.

This √ *mus* ‘to wander, to be bewildered,’ must, we venture to think, be referred to Sk. *mṛish* vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk. *mṛishā* becomes in Pâli *musā*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusä*, *pamhuṭṭha*; *pamhatṭha*³ (Râvanavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to √*smṛish* (Pâli Gr. pp. 57, 58).

RINDI.

“Pînavatṭapahitauggatâ ubho sobhate su thanakâ pure mama

Te *rindî* va lambante ’nodakâ” (Therî-Gâthâ, v. 265).

The editor says, “I am unable to make out the correct reading.” Dr. Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted.

The Comment explains *te rindî* as follows:—

“*Therîti*⁴ ra lampantanodakâ ti | te ubho pi me thanâ anudakâ galitajalâ veṇûdaṇḍake ṭhapitam udakabhasmâ viya lambanti.”

¹ A foot-note gives the reading *pamuṭṭha*.

² Cf. *sammoha* in this sense (Puggala Paññatti, p. 21).

³ In Râv. xi. 58, iv. 42, it is glossed by *pramushita*.

⁴ This seems a mispelling for *te ritî*, i.e. *te ritti*.

The various readings for *te rindi* are *theritti*, *theriti*, *therindi*, *terindi*, *therihi*, from which we might construct the readable *te rittī iva lambante*, etc.

But *te rittīva* is for *te rittā iva*, a long vowel being elided before *iva*. Cf. *mā pahūjjīti* for *mā palujje iti* (Mahāparinibbāna-Sutta, p. 36; see Childers, "On Sandhi in Pāli," 105. 15).

Rittā of course refers to *thanakā*, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therī as containing no moisture, and hanging like dry water-bags at the end of a bamboo-stick (-*bhasmā* in the Com. is a blunder for *-bhastrā*).

Ritta and *rittaka* are common terms for 'empty' from the root *rīñc* (not in Childers). See Therī-Gāthā i. 93, p. 183; Jāt. iii. p. 492.

LAKUTĀ.

Lakutā 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi *lakutā* 'a stick'; Sk. *lagula*; Pāli *lagula*; Marāthī *lākūḍa*, *lāṅkūḍa*.

VAGGULI-VATA.

See Note on APASSENA.

Vagguli-vata seems to mean the 'swinging-penance,' and answers to Marāthī *bagāḍa* 'a religious mortification.' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart."

VAJJHA.

Vajjha-sūkariyo, i.e. 'barren old sows' (Jāt. ii. p. 406, l. 5).

The more usual form is *vañjha* (Jāt. iii. p. 426; Suttavibhaṅga, ii. p. 70).

VAMBHETI OR VAMHETI.

Dr. Oldenberg always prints *vambheti* (see Suttavibhaṅga Saṅgh. iii. 3. 1; Thera-Gāthā, v. 621).

It is often used in contrast to *ukkanseti*, as "n'eva attānam *ukkanseti* no param *vambheti*" (Aṅg. Nik. pt. iv.).

Prof. Fausböll prints *vamheti*, cf. “Parassa ce *vamhayitena hīno*”=‘if one becomes low by another’s censure’ (Sutta Nipāta, v. 905). ‘Khumṣenti *vamhenti*’ (Jāt. i. p. 191).

In Jāt. i. p. 356, ll. 3, 6, 10, *vamheti* signifies ‘to boast,’ and in Jāt. i. p. 359, *vamha*=pavikatthita, vikatthita.

Prof. Senart compares *nirvamhanī* in Mahāvastu, p. 314, with *vamheti*, and this would doubtless be all right if *vriñh* ‘to roar,’ or *vaṅgh* ‘to blame,’ were the true root, but I think the MSS. are in favour of *vambh*^o. In an excellent MS. of the Apadāna, in my own possession, I always find *vambh*^o, and not *vamh*^o.¹

Professor Fausböll also prints *sumhāmi* for *sumbh*^o and *āsumhi* for *āsumbhi* (Jāt. iii. p. 185; Jāt. iii. p. 435); but see *āsumbh*^o (Suttavibhaṅga ii. Pāc. viii. 1, p. 265), *nisumbh*^o (Thera-Gāthā, v. 302).

VIDAMSETI.

Just as the roots *ghṛish* and *ḥṛish* give rise to *ghāṃsati* and *haṃsati*, so, in later texts, we find *vidamseti* for the more usual *vidasseti*.

“Pavīttho padīpo andhakāram vidhameti, obhāsam̄ janeti, ālokam̄ *vidamseti*, rūpāni pākaṭāni karoti” (Milinda-Pañha, p. 39).

Pilandhanam̄ *vidamṣentī* (Therī-Gāthā, v. 74, p. 131).

Cf. ālokañ ca *dassessāmī* (Dīpavamsa, xii. 31).

VILĀPANATĀ.

This word occurs as one of the synonyms of *mutthasacca* (Puggala Paññatti, p. 25), while *arilāpanatā* is that of sati. These must be referred to the *vlī*, cf. *apilāpana* (Milinda-Pañha, p. 37). See Dr. Rhys Davids’ note on *upalapanā* at Mahāparinibbāna Sutta, i. 95.

VISĪYATI.

“Kāmam̄ bhijjatu ’yam kāyo maṇīsapesī visīyarum̄” (Thera-Gāthā, 312). *Visīyati* is not in Childers; it means ‘to be

¹ We find *parisumbh*^o in Jāt. iii. p. 347.

reduced to atoms, to be broken to pieces,' from the root *çri=gar*, cf. Mahavastu, p. 23 :—

"Te dâni narakapâlâ kasya dâni yûyam atra sañjnâpaya-mânâ pratyudgacchatheti tâm praharanti yathâ dadhigâtiâ evam çîryanti viçîryanti," cf. *seyyasi*, *viseyyasi*, *visiñña* (Jât. i. 174; Dh. 147).

VEGHA-MISSAKENA.¹

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahâparinibbâna Sutta* (ed. Childers, p. 22) :

"Seyyathâpi Ânanda jarasakaṭam *vegha-missakena* yâpeti evam eva kho Ânanda *vegha-missakena* maññe Tathâgatassa kâyo yâpeti."

This passage Dr. Rhys Davids translates as follows :

"And just as a worn-out cart, Ânanda, can only with much additional care be made to move along, so methinks the body of the Tathâgata can only be kept going with much additional care" (*Buddhist Suttas*, in "Sacred Books of the East," vol. xi. p. 37).

The translator prefers the reading of the Burmese MSS. *rekha-missakena*, and takes *rekha* to be a shortened form of Sanskrit *arekshâ* 'care,' a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are :

"*vegha-missakenâ* ti bâhabandhana - cakkabandhanâdinâ pañisañkharanena *vegha-missakena*."

The commentator evidently understood *vegha* in the second part of the sentence (as it stands in the text) in a metaphorical sense :

"maññe ti jarasakaṭam viya *vegha-missakena* maññe yâpeti arahatta-phala-veghanena catu-iriyâpathâ-kappanam hoti nidasseti."

The word seems to be used metaphorically, however, in the following verse, where *vegha*^o is an adjective :

¹ See *Academy*, Oct. 4, 1884, No. 648.

“Ye kho te *vegha-missena* nânathena a kammunâ manusse uparundhati pharusupakkamâ janâ t’ pi tath’ eva kîranti [sic] na hi kammarî panassati” (*Thera-Gâthâ*, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, (“*veghamissenâ* ti va-rattakkhandhâdinâ sîlâdisu *vegha-dânenâ* *veghamissenâ* ti pâli so ev’ attho”), and refers to Dr. Rhys Davids’s *Buddhist Suttas*.

Looking for the present only to the interpretations of the commentaries, it is evident that *vegha* is to be explained by ‘band,’ ‘tie’ (*bandhana*), or by ‘bit of leather,’ ‘thong,’ ‘strap,’ etc. (*varatta-kkhandâdi*). According to Buddhaghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of “Riding in a Dak” is to be relied on :

“It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, *the pieces of the rickety things all tied together with ropes and strings*. With a knife we could in two minutes make one of them as complete a ruin as Holmes’ ‘One-horse Shay,’” (*Our New Way Round the World*, London, 1883, p. 129).

We cannot, I venture to think, explain *vegha-missakena*, according to the *Sumangala Vilâsinî*, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pâli already quoted might be amended somewhat as follows :

“And just as an old cart, Ânanda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathâgatha is only kept up (*or supported*) by bandages, ligatures, etc.”

The body of an old man would need some protection from heat and cold, hence the use of a *bandhana*. The modern

Hindus, for instance, protect their faces by the use of the *dhâthâ-bândhnâ*, the “*dhâthâ*” being (according to Bate’s Hindi Dictionary) “a handkerchief tied over the head and ears.”

But how about the curious form *vegha*? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading *vekha*, or rather *vekkha*, and would refer it to Sanskrit *veshka*, ‘a noose, lasso’ (with *lasso* compare English *lace* and *lash*). Böhtlingk and Roth give only two references for the use of *reshka* (Cat. Br. iii. 8, 15, and Kâty. Cr. vi. 5, 19). On referring to the second quotation, I find that the commentator explains *veshka* by *galâ-veshṭaka*.

The change of *shk* to *kkh* is quite regular, cf. Sanskrit *nishka* and Pâli *nikkha*. Etymologically, *vekkha* is equivalent to *vinculum*, and must be referred to the root *vik* ‘to bind,’ preserved in Sanskrit *veshtî*, Latin *vincire*, etc.

Professor Kern says: “It seems to me somewhat doubtful whether the Pâli word *vegha* must be considered to represent a bad reading. So far as I am able to judge, *vegha* is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit *vighna*, ‘difficulty, trouble,’ so that the meaning of the well-known passage in the Mahâparinibbâna Sutta would come to this: ‘just as an old cart moves with difficulty, so does the body of Tathâgata.’ *Missakena* is here used adverbially, whereas *veghamissa* in Thera-Gâthâ, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, ‘molesting, troublesome.’”

“Instances of Sanskrit ‘i’ passing into Prâkrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpiða*, but Prâkrit and Pâli *ârelo, ârelâ*; *idṛga* becomes *edisa, erisa*; for *Viçvabû*, *Viçrâmitra*, *Viçrantara*, Pâli shows *Vessabhû*, *Vessâmitta*, *Vessantara*. In Prâkrit we find *peñða* as a substitute to Sanskrit *piñða*, and in one of the inscriptions at Barhut *Anâdhapedika* for *Anâthapîñðika*. By a similar process Sanskrit *vighna* will become *viggha*, *reggha*, *vegha*, or *viggha*, *vîgha*, *vegha*. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' e.g. in *ship*, and the Dutch short vowel in the corresponding word *schip*, the plural of which is sounded *schepen*, with a lengthened 'ê.'

"There are a few instances of a short 'i' passing into e—e.g. in Pâli *mahesi*, Sanskrit *mahisthi*, *veha* in *vehâgamana*. The discussion of these cases would be superfluous, as throwing no more light on the word in question.

"I have tried to show that the change of *vighna* into *vegha* may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that *vegha* is necessarily the remote offspring of *vighna*; for, in the language of the Zend-Avesta, we meet with *voighnâ*, where the particle showed itself in Guṇa form. It is just possible that, along with the form *vighna*, there existed in some Indian dialect another—*veghna*, which would correspond to *voighna*, except in gender."

To this I replied that "If we were quite sure that *vegha* has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof. Kern's suggestion would be perfectly convincing. Pâli has the word *viggha*, which Childers rightly refers to Sanskrit *vighna*: and it is quite possible, too, for a prâkritised variant *vegha* to have co-existed along with *viggha*, for we have *nekkha*, as well as *nikkha* (from 'niṣka'), and *iṅghâla* and *angâra*. But there are one or two points that seem to militate against Prof. Kern's theory that *vegha*=‘difficulty’."

"1. The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *veghamissena* better than 'troublesome.'

"2. The force and appropriateness of the comparison seem to be spoiled by the use of *vegha* in the sense of 'difficulty'; for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair, lamp, in fact anything old and rickety?

"It is possible to let the reading of the Siñhalese MSS. stand as a variant of *vekha* or *vekkha*. Dr. Trenckner has shown that Pâli has such duplicates as *lageti* and *laketi*, *lagula* and *lakuta*, *chagana* and *chakana*,¹ *paligha* and *palikha*. Why, then, may there not have been a *vegha* as well as a *vekha*?² Perhaps the form *vegha* was preferred to *vekha* because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

"Whether *vegha* or *vekha* be the correct form, or whether it is to be explained as 'difficult,' etc., must be left for those more competent than myself to decide; but Prof. Kern's explanation is valuable and suggestive; and he certainly proves that a Pâli form *vegha* is a representative of Sanskrit *vighna*."

VERAMBA.

Veramba-vâta seems to mean 'a strong sharp cutting wind' (see Jât. iii. pp. 255, 256, 484; Thera-Gâthâ, vv. 597, 598).

The Jâtaka contains a story of a conceited vulture that flew beyond its proper range, and passing through the black-wind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives *verambha*. The root seems to be *rambh* or *lambh* 'to roar, bellow,' cf. Sk. *rambhâ* 'lowing.'

SADDHA.

At p. 84 of the "Journal of the Pâli Text Society," for 1883, Mr. Bendall requests his readers "to cite any further authority for *saddha*=*graddha*" that they may come across.

¹ Cf. Pâli *lakâra* (not in Childers) 'a chain attached to a well,' with Marâthî *lîngara* (Mil. P. p. 378).

² The literary Prâkritis have *mekha* for *mehga*, and Marâthî has *regha* for *rekha*, showing that *gh* and *kh* were unstable sounds, not accurately discriminated, and showing a tendency to pass into *h*.

The following instance is from Prof. Carpenter's transcript of the Ambatṭha-Sutta (i. 27, 28) : " Api nu nam brāhmaṇā bhojeyyam saddhe vā thālipāke vā yaññe vā pâhune vā ti."

Mr. Bendall says (Journal, p. 80) that "there must have existed a various reading for the words *pamuñcantu saddham*." We find this in the Pârâyana-Sutta of the Sutta-Nipâta, v. 23 :

" Yathâ ahû Vakkali muttasaddho

.
Evam eva tvam pi *pamuñcayassu saddham*."

which is thus translated by Prof. Fausböll in " Sacred Books of the East," vol. x. p. 213 : " As Vakkali was delivered by faith, so shalt thou let faith deliver thee."

Muttasaddha does not usually mean " delivered by faith " ; that is expressed by *saddhâ-vimutta*.

Dr. Rhys Davids has another rendering of this passage in his " Hibbert Lectures," p. 173.

SANKUTIKA OR SANKUTITA.

Sankutika, not in Childers, occurs in Jât. ii. p. 68, in the sense of ' cowering, squatting with knees up to the nose, doubled up with cold.' In Jâtaka, ii. p. 225, we find *saṅkuṭito nipajji*, where a various reading has *sa[ñ]kuṭiko* for *saṅkuṭiko*.

Buddhaghosa, in his comments on *bhâkuṭika bhâkuṭika*, has *saṅkuṭita* ' puckered, drawn up.' *Sankutika* seems to be correct, and may be compared with *ukkuṭika* ' crouching, squatting on the haunches,' cf. " *paṭikutito patisakki*" (Cullavagga, vii. 3, 12).

SAMBÂDHA.

" Ekaccâ apagatavatthâ pâkaṭabhbhaccha-sambâdhatthânâ (Jât. i. p. 61).

Professor Rhys Davids (Jâtaka, Eng. Trans. p. 81) translates the foregoing passage as follows :— " Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress." But *sambâdhatthâna* signifies ' private parts,' cf. *sambâdha* = *muttakaranya* (Suttavibhaṅga, ii. p. 260,

Pâc. ii. 2), *pudendum muliebre*, Sk. *sambâdhana*. It also occurs in Mahâvagga, vi. 22. 1-3; Cullavagga, v. 27. 4.

HÎRAHÎRAM.

Hirahîram karoti signifies ‘to cut into strips.’ In Jât. i. p. 9, “muñja-tiṇam *hirahîram* katvâ” = ‘making (three) strips or strings out of (the fibre of) muñja-grass’ as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean ‘to ribbons, to strips.’ Childers gives no etymology. Can it be referred to a Sk. *hira* = ‘strip, band,’ cf. Sk. *hira* = *mekhalâ*?

HURAM.

For *huram* in the phrase “*idha vâ huram vâ*” (Kh. 7; Dham. 4) various etymologies have been proposed.

Prof. Fausböll (Dhammapada, p. 409) suggests *svaram*. Prof. Kern, according to Childers, ingeniously refers it to Sk. *aparam*. Neither of these explanations accounts for the initial *h*, which here seems to be organic, and therefore unlike the *h* in *hetam* and *heva*, that ought to be written *h' etam* and *h' eva*.

The editor of the Dhammapada renders *huram* by ‘illic,’ and he is no doubt right as far as the mere sense goes, for it is opposed to *idha* ‘here, in this world’; and the phrase “*idha . . . huram*” is equivalent to “*idha . . . pecca*,” “*idha . . . paraloke*.”¹

As *paramhi* is so often opposed to *idha* in the sense of ‘in the other world,’ it seems very doubtful whether *huram* can be a prakritised form of *aparam*. It would not be an easy matter to quote any passage in Pâli where *apara* has reference to the other or next world.

Huram is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term.

¹ In our own language ‘here and there’ are used to denote ‘this world and the next’; cf. *Hymns Ancient and Modern* (225):

“ Brief life is here our portion,

‘The tearless life is there.’ ”

Can it be referred to Sk. *huruk* (*hiruk*), a weakened form of an original *hurak* ‘out of sight, away.’ Cf. Sk. *tiriyak* and *manāk* with Pāli *tiriyam* and *manam*.

HURĀHURAM.

Hurāhuram has generally been connected with the foregoing *huram*. It occurs in v. 334 of the Dhammapada :—

“ Manujassa pamattacārino tañhā vadḍhati māluvā viya
so palavati *hurāhuram* phalam iccham vā vanasmim vā-
naro.”

Prof. Fausböll renders this as follows :—

“ Hominis socorditer viventis libido increscit māluvā velut,
is currit *huc et illuc* fructum desiderans sicut in sylva simia.”

Prof. Max Müller renders it thus :—

“ The thirst of a thoughtless man grows like a creeper;
he runs *from life to life*, like a monkey seeking fruit in the
forest.”¹

Gray’s version is nearly the same, and he translates *hurā-
huram* by ‘from one existence to another.’

The only authority for the renderings ‘*from life to life*,’ etc., is the commentator’s explanation *bhare bhave* (in various rounds of re-birth). But this phrase is comparatively a late one, cf. “Das’ime . . . kāyānugatā dhammā *bhare bhave*
anudhāvanti” (Mil. Pañha, p. 253). In the older books too the term *sandhāvati* is usually employed for *samsarati* (see Sept Suttas Pālis, p. 21).

Prof. Kern looks upon *hurāhuram* as another form of Sk. *aparasparam*, which we find in Pāli as *aparāparam*, frequently used with verbs of motion in the sense of ‘on and on,’ ‘continuously.’ But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers’ comparison of *hurāhuram* with *phalāphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of ‘birth’ or ‘re-birth.’ If *huram* be an adverb, meaning ‘yonder,’ then *huram huram* like *sīgham sīgham* might become *hurāhuram*, the

¹ In the first edition Prof. Max Müller translates *hur*° by ‘hither and thither.’

nasal vowel being replaced by a long one, as in *siha* for *simha* and *sārambha* for *samrambha*. It is not very clear, however, that *huram*, in the phrase “*idha rā huram vā*,” has any etymological connection with *hurâhuram*.

The simile in v. 334 of the Dhammapada does not quite bear out the explanation of ‘from birth to birth,’ or ‘in various births.’ The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and hankeringly in search of that, and that alone, which shall satisfy his desire; and we note too that in verses 333, 334, ‘*loke*’ occurs with reference to *tanhā*.

We may of course apply the term ‘running’ metaphorically to the *thought* of the careless liver, cf. “*cittam vidhâvati ekaggatam na labhati*” (Jât. i. p. 7). A good illustration of *tanhā* causing people to run about eagerly in this life is contained in Jât. ii. No. 260, “*ime sattâ udaradûtâ tanhâ vasena vicaranti; tanhâ ca ime satte vicâreti*.” The whole story is an excellent comment upon the word now under consideration.

The meaning of *hurâhuram* might be explained by ‘far and wide,’ corresponding to an older *uram uram*, with inorganic *h*; but it is far more probable that it is of the same origin as the Marâthî झरझर ‘regretting, uneasy hankering,’ and signifies ‘eagerly, hankeringly.’

ALLUSIONS TO JÂTAKA STORIES IN MANU.

In Manu, bk. iv. verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jâtaka*, No. 38, i. 220. See Eng. translation by Dr. Rhys Davids, pp. 317-321; that of the cat is the *Bilâra Jâtaka*, No. 129, Fausböll, i. p. 460.

There is also a reference to the cat in Manu iv. 195 :

“ Dharmadhvajo sadā lubdhaçchâdmiko lokadambhakah
vaidâlavratiko jneyo himsrah sarvâbhishandhakah.”

Dr. Hopkins notes that Medhâtithi, one of the commentators on Manu, says that some read the following verse from the fourth book of the Mahâbhârata :

“ Yasya dharmadhvajo nityam suradhvaja ivo ’cchritah
prachannâni ca pâpâni vaidâlam nâmam tad vratham iti.”

With the foregoing we may compare the following verse from the Bilâra Jâtaka :

“ Yo ve dhammadhajam katvâ nigulho pâpam âcare
vissâsayitvâ bhûtâni bilâram nâmam tam vatan ti.”

ONOMATOPOEIAS.

In Jât. iii. p. 223, we find the curious onomatopoeia *ahuhâliya* ‘a roar of laughter,’ cf. Sk. *halaha* ‘a shout’; *hulahûli* ‘a joyful shout, or exclamation.’

Another word of this kind is *daddabha* and *dabhakka* (Jât. iii. p. 76) ‘the patterning sound made by the falling of a bilva fruit on the leaves of a palm-tree,’ hence the denom. *daddabhâyati* (Ib. p. 77). Perhaps the \sqrt{dabh} ‘to deceive’ has some connection with it; cf. Marâthî *dhab-dhaba* ‘used of the sound of water dashing down from a height, of heavy bodies falling rapidly.’

Kinakinâyati kinikinâyati ‘to ring like small bells’ (*kin*-*kinî*), see Jât. iii. p. 315.

Surusura, Gogerly says, ‘sucking up food’; Childers, ‘a word imitative of the sound made when curry or rice is eaten hastily,’ but gives no reference (see Pât. 22; Sekkhiyâ Dhammâ 51; Vinaya Texts, part i. p. 65). In the Sutta-vibhaṅga, ii. p. 197, it is used to represent the sound made in drinking milk.

Kili ‘a splashing sound’ (Jât. ii. p. 363; Jât. iii. p. 225); ‘a tinkling sound’ (Jât. ii. p. 397). Cf. Sk. *kilakila* ‘a sound expressing joy.’

Capu capu is used to express ‘grunting at stool’ (see

Khudda Sikkha, xvi. 5, p. 98); ‘smacking the lips’ (Pât. 50th Sekkhiyâ Dhammâ).

Ghurughurâyati ‘snoring like a pig’ (Jât. iii. p. 538). Cf. *murumura* ‘a crunching sound in eating raw flesh’ (Jât. i. p. 461); whence the denominatives *murumurâpeti*, *muru-murupeti* (Jât. iii. p. 134).

Hukku ‘the noise made by a jackal’ (Jât. iii. p. 113). Cf. Marâthî *huki*, *hukki*, *hûka* ‘the cry of the jackal.’ Hindî *hukhuka* ‘sobbing, crying.’

Kiki, sound made by monkeys (Jât. ii. p. 71).

Khaṭakhaṭa, ‘a noisy sound, chattering’ (Mahâvagga, v. 63). The translators of the Vinaya Texts render it ‘harsh tones.’ Cf. Sk. *khaṭakhaṭâya*, ‘to spring or issue forth with a noise.’ Marâthî *khatkhâṭa*, ‘fuss, bother, altercation, chattering.’

Vaggu, ‘a sweet sound made by a young peacock’ (Jât. ii. p. 439).¹

PARROTS AND HILL-PADDY.

“The parrots brought nine thousand loads of hill-paddy, which was picked out by rats” (Dîpavaînsa, vi. 11, pp. 42, 147).

On parrots furnishing ‘hill-paddy,’ see Jât. i. pp. 325, 327, Mahâvam. p. 22.

TRACES OF JÂTAKA TALES IN THE PANJÂB.

In the story of “*Râjâ Rasâlû*” in R. C. Temple’s LEGENDS OF THE PANJÂB (p. 45), we have a very interesting and curious variant of the *Suvanñakakkâṭa Jâtaka* (Jât. iii. p. 293), in which a scorpion takes the place of the crow, and a hedgehog that of the crab in the Pâli story. The hedgehog kills both the scorpion (Kalîr) and the serpent (Talîr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

In WIDE-AWAKE STORIES we find a very inferior variant

¹ Cbilters has no instances of *kûjati=pavadati* (Jât. ii. p. 439, v. 130).

of the *Vānarinda Jātaka* (Jāt. i. p. 278) under the title of “*The Jackal and the Crocodile*.” In the Pāli story it is a monkey that outwits the crocodile. In the story of “*The Jackal and the Partridge*” we have a variant of the *Suñsumāra Jātaka* (Jāt. ii. p. 158). In the Panjābi legend the crocodile is outwitted by the partridge telling the crocodile that “the jackal is not such a fool as to take his life with him on these little excursions; he leaves it at home locked up in the cupboard.” In the Jātaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree.

THE DĀTHĀVAMSA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

PĀTHAMO PARICCHEDO.

- 1 Visāradam vādapathātivattinam
tilokapajjotam asayhaśhinam
asesañeyyāvaraṇappahāyinam
namāmi satthāram anantagocaram
- 2 Tilokanāthappabhavam bhayāpaham
visuddhavijjācaraṇehi sevitam
papañcasāññojanabandhanacchidam
namāmi dhammam nipiṇam sududdasam
- 3 Pasādam attena pi yattha pāñino
phusanti dukkhakkhayam accutam padam
tam āhuneyyaṁ susamāhitindriyam
namāmi saṅgham munirājasāvakam
- 4 Vibhūsayam Kālakanāgaranvayam
Parakkamo kāruṇiko camūpati
gavesamāno jinasāsanassa yo
virūlhim atthaī ca janassa patthayam
- 5 Sudhāmayūkhāmalapañduvamṣajam
virūlhasaddham munirājasāsane
piyamvadam nītipathānūvattinam
sadā pajānam janikam va mātaram

- 6 Piyam̄ parakkantibhujassa rājino
 mahesim̄ accunnatabuddhisampadam̄
 vidhāya Līlāvatim̄ icchitatthadaṁ
 asesalaṅkātalarajjalakkhiyam̄
- 7 Kumāram̄ ārādhita-sādhumantinam̄
 mahādayam̄ Paṇḍunarindavāṁsaṁ
 vidhāya saddham̄ Madhurindanāmakaṁ
 susikkhitam̄ pāvacane kalāsu ca
- 8 Narindasuññam̄ suciran ti-Sīhalam̄
 itippatītam̄ ayasam̄ apānudi
 ciram paññitena ca cīvarādinā
 susaññate samyamino atappayi
- 9 Ciraṭṭhitim̄ pāvacanassa icchatā
 kataññunā vikkamabuddhisālinā
 satīmatā candimabandhukittinā
 sagāravam̄ ten' abhiyācito aham̄
- 10 Sadesabhāsāya kavīhi Sīhale
 katam pi vāṁsaṁ jinadantadhātuyā
 niruttiyā Māgadhikāya vuddhiyā
 karomi dīpantaravāsinam̄ api
- 11 Jino yam iddhe Amaravhaye pure
 kadāci hutvāna Sumedhanāmako
 savedavedangavibhāgakovido
 mahaddhane vippakulamhi mānavo
- 12 Aham hi jātivyasanena pīlito
 jarābhībhūto maraṇena otthaṭo
 sivam̄ padam̄ jātijarādinissatam̄
 gavessayissam̄ ti raho vicintiya
- 13 Anekasaṅkhām̄ dhanadhaññasampadam̄
 patiṭṭhapetvā kapaṇesu duccajam̄
 anappake pemabharānubandhino
 vihāya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhile manorame
 gharābhinnikkhamma Himācalantike
 mahidharam̄ Dhammikanāmavissutam̄
 upecca nānātarurājibhūsitam̄
- 15 Manonukūle surarājanimmite
 asammigānam̄ agatimhi assame

- nivatthacīro ajinakkhipaṁ vaham
 jaṭādharo tāpasavesam aggahi
- 16 Susañnatatto parimāritindriyo¹
 phalāphalādīhi pavattayaṁ tanum
 gato abhiññāsu ca pāramiṁ vasī
 tahiṁ samāpattisukhaṁ avindi so
- 17 Susajjite Rammapurādhivāsinā
 mahājanen' attamanena añjase
 pathappadese abhiyantam attano
 aniṭṭhite yeva Sumedhatāpaso
- 18 Agādhañeyyodadhipāradassinam
 bhavantagum nibbanatham² vināyakam
 anekakhīṇāsalakhaṁhasevitam
 kadāci Dipaṅkarabuddham addasa
- 19 Tato sasaṅghassa tilokabhattuno
 pariccajītvāna tanum pi jīvitam
 pasārayitvāna jaṭājinādikam
 vidhāya setum tanum eva pallale
- 20 Anakkamitvā kalalam mahādayo
 sabhikkhuko gacchatu piṭṭhiyā iti
 adhiṭṭhahitvāna nipannako tahiṁ
 anātham etam ti-bhavaṁ samekhiya
- 21 Dayāya sañcoditamānaso jane
 bhavaṇṇavā uddharitum dukhaddite
 akāsi sambodhipadassa pattiya
 mahābhīṇīhāram udaggavikkamo
- 22 Atho viditvā vasino tam āsayam
 adāsi so vyākaraṇam mahāmuni
 tato puram tamhi Tathāgate gate
 sayam vasī sammasi pāramīguṇe
- 23 Tato ca kappānam alīnavikkamo
 asaṅkhiye so caturo salakkhake
 tahiṁ tahiṁ jātisu bodhipācane
 visuddhasambhāraguṇe apūrayi
- 24 Athābhijāto Tusite mahāyaso
 visuddhasambodhipadopaladdhiyā

¹ M. parivārita.² B. nibbaṇatham.

- udikkhamāno samayam dayādhano
ciram vibhūtiṁ anubhosī sabbaso
- 25 Sahassasaṅkhādasacakka-vālato
samāgatānekasurādhipādihi
udaggudaggehi jinantapattiya
sagāravam so abhigamma yācito
- 26 Tato cavitvā Kapilavhye pure
sadā sato Sakyakulekaketuno
ahosi Suddhodanabhūmibhattuno
Mahādimāyāya mahesiya suto
- 27 Vijātamatto 'va vasundharāya so
patiṭṭhabhitvāna disā vilokayi
tadā ahesum vivaṭaṅganā disā
apūjayum tattha ca devamānusā
- 28 Adhārayum ātapavāraṇādikam
adissamānā va nabhamhi devatā
padāni so satta ca uttarāmukho
upecca nicchārayi vācam āsabhim
- 29 Yathattha-Siddhatthakumāranāmako
mahabbalo yobbanahāriviggaho
ututtayānucchavikesu tīsu so
'nubhosī pāśadavaresu sampadam
- 30 Kadāci uyyānapathe jarāhata
tathāturaṁ kālakataṁ ca samyamim
kamena disvāna virattamānaso
bhavesu so pabbajitum akāmayi
- 31 Sapupphadipādikarehi rattiyaṁ
purakkhato so tidivādhivāsihi
sa-Channako Kanthakavājiyānato
tato mahākaruṇiko ' bhinikkhami
- 32 Kamena patvāna Anomam āpagam
sudhotamuttāphalahārisekate
patiṭṭhabhitvā varamoḷibandhanam
sitāsilūnam gagane samukkhipi
- 33 Patīggahetvā tidasānam issaro
suvaṇṇa-paccaṅgotavarena tam tadā
tiyojanam nīlamaṇihī cetiyam
akāsi cūlāmaṇim attano pure

- 34 Tato Ghaṭīkārasarojayoninā
 samāhaṭam̄ dhārayi cīvarādikam
 atho sakam̄ vatthayugam̄ nabhatthale
 pasatthavesaggahaṇo samukkhipi
- 35 Paṭīgahetvāna tam ambujāsano
 mahiddhiko bhattibharena codito
 sake bhave dvādasayojanam̄ akā
 maṇīhi nīlādihi dussacetiyaṁ
- 36 Susaññatatto satimā jitindriyo
 vinītaveso rasagedhavajjito
 cha hāyanān' eva anomavikkamo
 mahāpadhānam̄ padahittha dukkaram̄
- 37 Visākhamāsas' atha puṇṇamāsiyam̄
 upēcca mūlam̄ sahajāya bodhiyā
 tiñāsane cuddasahatthasammite
 adhitthahitvā viriyam̄ nisajji¹ so
- 38 Avattharantim̄ vasudham ca ambaraṁ
 virūpavesaggahaṇena bhimsanam̄
 pakampayanto sadharādharam̄ mahim̄
 jino padose jini māravāhiṇim̄
- 39 Surāsurabrahmagaṇehi sajjite
 jagattaye pupphamayagghikādinā
 pavattamāne suradundubhissare
 abujjhī bodhim̄ rajaṇiparikkhaye
- 40 Tadā pakampiṁsu saselakānanā
 sahassasaṅkhādasalokadhātuyo
 agañchi so loṇapayodhi sādutam̄²
 mahāvabhāso bhuvanesu patthari
- 41 Labhimsu andhā vimale vilocene
 suñimsu sadde badhirā pi jātiyā
 lapimsu mūgā vacanena vaggunā
 carimsu khelam̄ padasā 'va pañgulā
- 42 Bhavimsu khujjā ujusommaviggahā
 sikhī 'pi nibbāyi avīci-ādisu
 apāgamum̄ bandhanato pi jantavo
 khudādikam̄ petabhvā apakkami

¹ B. nisajja.² sādutam̄.

- 43 Samim̄su rogavyasanāni pāṇinam̄
 bhayaṁ tiracchānagate na pīlayi
 janā ahesum̄ sakhilā piyam̄vadā
 pavattayum̄ koñcanadam̄ mataṅgajā
- 44 Hayā ca hesim̄su pahaṭṭhamānasā
 nadiṁsu sabbā sayam eva dundubhī
 ravim̄su dehābharaṇāni pāṇinam̄
 disā pasidim̄su samā samantato
- 45 Pavāyi mando sukhāśitamāruto
 pavassi megho pi akālasam̄bhavo
 jahim̄su ākāsagatim̄ vihaṅgamā
 mahim̄ samubbhijja jalam̄ samuṭṭhahi
- 46 Asandamānā 'va ṭhitā savantiyo
 nabhe virocim̄su asesajotiyo
 bhavā ahesum̄ vivaṭā samantato
 janassa nāsum̄ cavanupapattiyo
- 47 Samekkhatam̄ nāvaraṇā nagādayo
 pavāyi gandho api dibbasammato
 dumā ahesum̄ phalapupphadhārino
 ahosi channo kamalehi aṇṇavo
- 48 Thalesu toyesu ca pupphamānakā
 vicittapupphā vikasim̄su sabbathā
 nirantaram̄ pupphasugandhavuṭṭhiyā
 ahosi sabbam̄ vasudhambarantaram̄
- 49 Nisajja pallaṅkavare tahim̄ jino
 sukham̄ samāpattivihārasambhavam̄
 tato 'nubhonto sucirābhipatthitam̄
 dināni satt' eva atikkamāpayi
- 50 Samuppatitvā gaganaṅgaṇam̄ tato
 padassayitvā yamakam̄ mahāmuni
 sa pātiḥīram̄ tidivādhivāsinam̄
 jinattane samsayitam̄ nirākari
- 51 Ath' otaritvā jayāsanassa so
 ṭhito va pubbuttarakaṇṇanissito
 dināni sattānimisena cakkhunā
 tam āsanam̄ bodhitarum̄ ca pūjayī
- 52 Ath' antarāle maṇicaṅkame jino
 ṭhitappadesassa ca āsanassa ca

- mahārahe devavarābhiniimmite
dināni satt' eva akāsi cañkamam
- 53 Tato disāyam aparāya bodhiyā
upāvisitvā ratanālaye jino
samantapaṭṭhānanayam vicintayam
dināni satt' eva sa vītināmayi
- 54 Viniggato satthu sarirato tada
jutippabandho paṭibandhavajjito
pamāṇasunīnāsu ca lokadhātusu
samantato uddham adho ca pathari
- 55 Vatassa mūle Ajapālasaññino
sukham phusanto pavivekasambhavam
vināyako satta vihāsi vāsare
anantadassī surarājapūjito
- 56 Vihāsi mūle Mucalindasākhino
nisajja bhogāvalimandirodare
vikiṇṇapupphe Mucalindabhogino
samādhinā vāsarasattakam jino
- 57 Dume pi Rājāyatane samādhinā
vihāsi rattindivasattakam muni
sahassanetto atha dantapoṇakam
mukhodakañ cāpi adāsi satthuno
- 58 Tato mahārājavarehi ābhataṁ
silāmayam pattacatukkam ekakam
vidhāya mantham madhupiṇḍikam tahiṁ
paṭīggahetvāna sa vāṇijāhaṭam
- 59 Katannakicco saraṇesu te ubho
patiṭṭhapetvāna Tapassu-Bhalluke
adāsi tesam abhipūjitum sakam
parāmasitvāna siram siroruhe
- 60 Vatassa mūle Ajapālasaññino
sahampatibrahmavarena yācito
janassa kātum varadhammasangaham
agañchi Bārāṇasim ekako muni
- 61 Gantvā so dhammarājā vanam Isipatanam saññatānam
niketam
pallaṅkasmiṁ nisinno tahiṁ avicalitaṭṭhānasampāditamhi
āsālhe puṇṇamāyam sitaruciruciyā jotite cakkavāle

devabrahmādikānam duritamalaharam vattayī dhamma-
cakkam

62 Sutvā saddhammam aggam tibhuvanakuharābhoga-
vitthārikam¹ tam

Aññākoṇḍaññanāmadvijamunipamukhaṭṭhārasabrahma-
kotī

aññāsum maggadhammadam parimitarahite cakkavāle uṭāro
obhāso pātubhūto sapadi bahuvidham āsi accherakam ca

PATHAMO PARICCHEDO

¹ B. °vitthāritam.

DUTIYO PARICCHEDO.

- 1 Tato patthāya so satthā vinento devamānuse
bodhito Phussamāsamhi navame puṇṇamāsiyam
- 2 Laṅkam āgamma Gaṅgāya tīre yojanavitthate
Mahānāgavanuyyāne āyāmena tiyojane
- 3 Yakkhānam samitim gantvā ṭhatvāna gagaṇe tahim
vātandhakāravutthihi katvā yakkhe bhayaddite
- 4 Laddhā bhayehi yakkhehi tehi dinnāya bhūmiyā
cammakhaṇḍam pasāretvā nisīditvāna taṅkhaṇe
- 5 Chammakhaṇḍam padittaggijālamālāsamākulam
iddhiyā vadḍhayitvā yāva sindhum samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare
Giridipam idhānetvā paṭīṭhāpesi te tahim
- 7 Desayitvā jino dhammam tada devasamāgame
bahunnam pāṇakoṭīnam dhammābhisaṁayam akā
- 8 Mahāsumanadevassa sele Sumanakūṭake
datvā namassitum kese agā Jetavanam jino
- 9 Patīṭhapetvā te satthunisinnāsanabhūmiyā
indanilamayam thūpam karitvā so apūjayi
- 10 Nissāya maṇipallankam pabbataṇṇavavāsino
disvā yuddhatthike nāge Cūlodara-Mahodare
- 11 Bodhito pañcāme vasse cittamāse mahāmuni
uposathe kālapakkhe Nāgadipam upāgami
- 12 Tadā Samiddhi Sumano devo Jetavane ṭhitam
attano bhavaṇam yeva Rājāyatana-pādapaṁ
- 13 Indaniladdikūṭam va gahetvā tuṭṭhamānasō
dhārayitvā sahāgañchi chattam katvāna satthuno
- 14 Ubhinnam nāgarājūnam vattamāne mahāhave
nisinno gagane nātho māpayittha mahātamam
- 15 Ālokam dassayitvā 'tha assāsetvanā bhogino
sāmaggikaraṇam dhammam abhāsi purisāsabho

- 16 Asītikotiyo nāgā acalambudhivāsino
patiṭṭhahimṣu muditā silesu saraṇesu ca
- 17 Datvāna maṇipallaṅkam satthuno bhujagādhipā
tatth' āśinam mahāvīram annapānehi tappayuṁ
- 18 Patiṭṭhapetvā so tattha Rājāyatanapādapam
pallaṅkam tañ ca nāgānām adāsi abhipūjituṁ
- 19 Bodhito atṭhame vasse vesākhe puṇṇamāsiyam
Maṇi-akkhika-nāmena nāgindena nimantito
- 20 Nāgarājassa tass' eva bhavanam sādhusajjitam
Kalyāṇiyam pañca bhikkhusatehi saha āgami
- 21 Kalyāṇi-cetiyaṭṭhāne kate ratanamaṇḍape
mahārahamhi pallaṅke upāvisi narāsabho
- 22 Dibbehi khajjabhojjehi sasaṅgham lokanāyakam
santappesi phaṇindo so bhujagehi¹ purakkhato
- 23 Desayitvāna saddhammam saggamokkhasukhāvaham
so satthā Sumane kūṭe dassesi padalañchanam
- 24 Tato pabbatapādamhi sasaṅgho so vināyako
divā vihāram katvāna Dīghavāpiṁ² upāgami
- 25 Thūpaṭṭhāne tahiṁ buddho sasaṅgho 'bhiniśidiya
samāpattisamubbhūtam avindi asamam sukham
- 26 Mahābodhitaruṭṭhāne samādhim appayī jino
Mahāthūpappadese ca viharittha samādhinā
- 27 Thūpārānamhi thūpassa ṭhāne jhānasukhena so
sabhikkhusaṅgho sambuddho muhuttaṁ vītināmayi
- 28 Silāthūpappadesamhi ṭhatvā kālavidū muni
deve samanusāsetvā tato Jetavanam agā
- 29 Agiddho lābhasakkāre asayham avamānanam
sahanto kevalam sabbalokanittthaṇatthiko
- 30 Samvaccharāni ṭhatvāna cattālīsaṁ ca pañca ca
desayitvāna sutīḍim navaṅgam satthusāsanam
- 31 Tāretvā bhavakantārā Jane sañkhyātivattino
buddhakiccāni sabbāni niṭṭhāpetvāna cakkhumā
- 32 Kusinārāpure raññaṁ Mallānam Upavattane
sālavanamhi yamaka-sālarukkhānam antare
- 33 Mahārahe supaññatte mañce uttarasīsakam
nipanno sīhaseyyāya vesākhe puṇṇamāsiyam

¹ B. Bhujaṅgehi.² M. Dīghavāpiṁ.

- 34 Desetvā paṭhame yāme Mallānam dhammam uttamam
Subhaddam majjhime yāme pāpetvā amatam padam
- 35 Bhikkhū pacchimayāmamhi dhammadakkhandhe asesake
saṅgayaḥ ovaditvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato
utthāya parinibbāyi sesopadhhivivajjito
- 37 Mahikampādayo āsum tada acchariyāvahā
pūjā visesā vattim̄su devamānusakā bahū
- 38 Parinibbāṇasuttante vuttānukkamato pana
pujāviseso viññeyyo icchante hi asesato
- 39 Ahatehi ca vatthehi veṭhetvā paṭhamam jinam
veṭhayitvāna kapāsapicunā vihatena ca
- 40 Evam pañcasatakkhattum veṭhayitvāna sādhukam
pakkhipitvā suvanṇāya telapuṇṇāya doniyam¹
- 41 Viśam hatthasatubbedham gandhadāruhi saṅkatam
āropayim̄su citakam Mallānam pamukhā tada
- 42 Mahākassapatherena dhammarāje avandite
citakam mā jalitthā ti devādhitthānato pana
- 43 Pāmokkhā Mallarājūnam vāyamantā p' anekadhā
citakam tam na sakkiṁsu gāhāpetum hutāsanam
- 44 Mahākassapatherena adhitthānena attano
vatthādīni mahādoṇim citakam ca mahārahām
- 45 Dvidhā katvāna nikhamma sakāsise patitthitā
vanditā satthuno pādā yathāthāne patitthitā
- 46 Tato devānubhāvena pajjalittha cittānalo
na masi satthudehassa daḍḍhass' āsi na chārikā
- 47 Dhātuyo avassisim̄su muttābhā kañcanappabhā
adhitthānena buddhassa vippakiṇṇā anekadhā
- 48 Uṇhisam akkhakā dve ca catasso dantadhātuyo
icc ete dhātuyo satta vippakiṇṇā na satthuno
- 49 Akāsato patitvā pi uggantvā pi mahītalā
samantā jaladhārāyo nibbāpesum citānalām
- 50 Therassa Sāriputtassa antevāsī mahiddhiko
Sarabhūnāmako therō pabbinnapaṭisambhido
- 51 Givādhātum gahetvāna citato Mahiyaṅgane
patitthāpetvā thūpamhi akā kañcukacetiyanam

¹ M. Doniyā.

- 52 Khemavhayo kāruṇiko khīṇasamyojano muni
citakāto tato vāmadāṭhādhātum samaggahi
- 53 Aṭṭhannam̄ atha rājūnam̄ dhātu-atthāya satthuno
uppannam̄ viggaham̄ Doṇo sametvāna dvijuttamo
- 54 Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo
adāsi aṭṭha rājūnam̄ tam̄-tam̄-nagaravāśinam̄
- 55 Hatthatuṭṭhā gahetvāna dhātuyo tā narādhipā
gantvā sake sake rathe cetiyāni akārayum̄
- 56 Ekā dāṭhā Surindena ekā Gandhāravāsihi
ekā bhujāngarājūhi āsi sakkatapūjītā
- 57 Dantadhātum tato Khemo attanā gahitam̄ adā
Dantapure Kalingassa Brahmadattassa rājino
- 58 Desayitvāna so dhammam̄ bhetvā sabbakudiṭṭhiyo
rājānam̄ tam̄ pasādesi aggamhi ratanattaye
- 59 Ajjhogālho munindassa dhammāmatamahaṇṇavam̄
so narindo pavāhesi malam̄ macchariyādikam̄
- 60 Pāvussako yathā megho nānāratanaṁavassato
dāliddiyaniḍāgham̄ so nibbāpesi naruttamo
- 61 Suvaṇṇakhatālambamuttājalehi¹ sobhitam̄
kūṭagārasatākiṇṇam̄ taruṇādiccasannibham̄
- 62 Nānāratanaṁsobhāya duddikkham̄ cakkhumūsanam̄
yānam̄ saggāpavaggassa pasādātisayāvaham̄
- 63 Kāravayitvāna so rājā dāṭhāḍhātunivesanam̄
dhātupiṭham̄ ca tatth' eva kāretvā ratanujjalam̄
- 64 Tahim̄ samappayitvāna dāṭhādhātum̄ mahesino
pūjāvatthūhi pūjesi rattindivam atandito
- 65 Iti so sañcinitvāna puññasambhārasampadam̄
cajitvā mānusam̄ deham̄ saggakāyam alaṅkari
- 66 Anujāto tato tassa Kāsirājavhayo suto
rajjam̄ laddhā amaccānam̄ sokasallam apānudi
- 67 Pupphagandhādinā dantadhātum̄ tam abhipūjiya
niccam̄ manippadipehi jotayī dhātumandiram̄
- 68 Icc' evam ādīm̄ so rājā katvā kusalasañcayam̄
jahitvānī nijam̄ deham̄ devindapuram ajjhagā
- 69 Sunando nāma rājindo ānandajanano satam̄
tass' atrajo tato āsi buddhasāsanamāmako

¹ B. °khacitam̄.

- 70 Sammānetvāna so dantadhātum ūneyyantadassino
mahatā bhattiyogena agā devasahavyatam
- 71 Tato param ca aññe pi bahavo vasudhādhipā
dantadhātum munindassa kamena abhipūjayum
- 72 Guhasīvavhayo rājā duratikkamasāsano
tato rajjasirim patvā anugāhi mahājanam
- 73 Separatthānabhiññe¹ so lābhāsakkāralolupe
māyāvino avijjandhe Niganṭhe samupaṭṭhahi
- 74 Vassāratte yathā cando mohakkhandhena āvaṭo
nāsakkhi guṇaramsīhi jalitum so narāsabho
- 75 Dhammamaggā apete pi pavitthe diṭṭhikānanam
tasmin sādhupatham aññe nātivattimsu pāñino
- 76 Hemataranāmālāhi dhajehi kadalīhi ca
pupphagghiyehi 'nekehi sajjetvā nāgarā puram
- 77 Maingalatthutighosehi naccagītādikehi ca
hemarūpiyapupphehi gandhaçuṇṇādikehi ca
- 78 Pūjentā² munirājassa dāṭhādhātum kudācanam
akāmsu ekanigghosam samvāṭambudhisannibham
- 79 Uggāṭetvā narindo so pāsāde sīhapañjaram
passanto janam addakkhi pūjāvidhiparāyanam
- 80 Athāmaccasabhāmajjhe rājā vimhitamānaso
kotūhalākulo hutvā idam vacanam abravī
- 81 Accherakam kim etan nu kidisam pāṭihāriyam
mam etam nagaram kasmā chaṇanissitakam iti
- 82 Tato amacco ācikkhi medhāvī buddhamāmako
rājino tassa sambuddhānubhāvam avijānato
- 83 Sabbābhībhussa buddhassa taṇhāsaṅkhayadassino
esā dhātu mahārāja Khematherena āhaṭā
- 84 Tam dhātum pūjayitvāna rājāno pubbakā idha
kalyāṇamitte nissāya devakāyam upāgamum
- 85 Nāgarā pi ime sabbe samparāyasukhatthikā
pūjayanti samāgama dhātum tam satthuno iti
- 86 Tassāmaccassa so rājā sutvā dhammasubhāsitam³
dulladdhimalam ujjhitvā pasidi ratanattaye
- 87 Dhātupūjam karonto so rājā acchariyāvaham

¹ B. °nabhiñño.² B. pujento.³ M. dhammam.

- titthiye dummane 'kāsi sumane c' etare jane
 88 Ime ahirikā sabbe saddhādiguṇavajjītā
 thaddhā saṭhā ca duppaññā saggamokkhavibādhakā¹
 89 Iti so cintayitvāna Guhasīvo narādhipo
 pabbājesi sakā rāṭṭhā Niganṭhe te asesake
 90 Tato Niganṭhā sabbe pi ghatasittānalā yathā
 kodhaggijalitā 'gañchum puram Pāṭaliputtakam
 91 Tattha rājā mahātejo Jambudīpassa issaro
 Pañdunāmo tadā āsi anantabalavāhaṇo
 92 Kodhandhā 'tha Niganṭhā te sabbe pesuññakārakā
 upasaṅkamma rājānam idam vacanam abravum
 93 Sabbadevamanussehi vandaniye mahiddhike
 Siva-brahmādayo deve niccam tumhe namassatha
 94 Tuyham sāmantabhūpālo Guhasīvo panādhunā
 nindanto tādise deve chavaṭṭhim vandate iti
 95 Sutvāna vacanam tesam rājā kodhavasānugo
 Sūram sāmantabhūpālam Cittayānam ath' abravī
 96 Kāliṅgarāṭṭham gantvāna Guhasīvam idhānaya
 pūjitaṁ tam chavaṭṭhim ca tena rattindivam iti
 97 Cittayāno tato rājā mahatim caturaṅginim
 sannayhitvā sakam senam purā tamhā 'bhinikkhami
 98 Gantvāna² so mahipālo senaṅgehi purakkhato
 Dantapurassāvidūre khandhāvāram nivesayi
 99 Sutvā ḗgamanam tassa Kāliṅgo³ so mahipati
 gajindapābhatādīhi tam tosesi narādhipam
 100 Hitajjhāsayatam īatvā Guhasīvassa rājino
 Dantapuram Cittayāno saddhim senāya pāvisi
 101 Pākāragopuraṭṭālapāsādagghikacittitam
 dānasālāhi so rājā samiddham puram addasa
 102 Tato so sumano gantvā paviṭṭho rājamandiram
 Guhasīvassa ācikkhi Pañdurājassa sāsanam
 103 Sutvānā sāsanam tassa dāruṇam duratikkamam
 pasannamukhavaṇṇo va Cittayānam samabravi
 104 Sabbalokahitatthāya maṃsanettādidānato
 anappakappe sambhāre sambharitvā atandito

¹ M. vibandhakā.² B. gatvana.³ M. Kalingo.

- 105 Jetvā namucino senam̄ patvā sabbāsavakkhayam̄
anāvaraṇañāṇena sabbadhammesu pāragu
- 106 Diṭṭhadhammasukhassādām̄ agaṇetvāna attano
dhammanāvāya tāresi janatam̄ yo bhavaṇṇavā
- 107 Devātidevarūtam̄ buddham̄ saraṇam̄ sabbapāṇinam̄
jano hi avajānanto addhā so vaṇcito iti
- 108 Icc' evam̄ ādim̄ sutvāna so rājā satthu vaṇṇanam̄
ānandassuppabandhehi pavedesi pasannatam̄
- 109 Guhasīvo pasannam̄ tam̄ Cittayānam̄ udikkhiya
tena saddhim̄ mahaggham̄ tam̄ agamā dhātumandiram̄
- 110 Haricandananasambhūtadvārabhādikehi¹ ca
pavālāvālamālāhi lambamuttālatāhi ca
- 111 Indanilakavāṭehi maṇikinkiniṇikāhi ca
sovaṇṇakanṇamālāhi sobhitam̄ maṇithūpikam̄
- 112 Uccām̄ veluriyubbhāsichadanam̄ makarākulam̄
dhātumandiram adakkhi ratanujjalapīṭhakam̄
- 113 Tato setātapattassa hetṭhā ratanacittitam̄
disvā dhātukaranḍam ca tuṭṭho vimhayam ajjhagā
- 114 Tato Kaliṅganātho² so vivaritvā karaṇḍakam̄
mahītale nihantvāna dakkhiṇam̄ jānumaṇḍalam̄
- 115 Añjaliṁ paggahetvāna guṇe dasabalādike
saritvā buddhaseṭṭhassa akāsi abhiyācanam̄
- 116 Gaṇḍambarukkhamūlamhi tayā titthiyamaddane
yamakam̄ dassayantena pāṭīhāriyam abbhutam̄
- 117 Pubbakāyādinikkhantajalānalasamākulam̄
cakkavālaṅgaṇam̄ katvā janā sabbe pasāditā
- 118 Desetvāna tayo māse Abhidhammaṇ sudhāsinam̄
nagaram̄ otarantena Saṅkassam̄ Tāvatimsato
- 119 Chattacāmarasaṅkhādigāhakehi anekadhā
brahmaṇevāsurādīhi pūjitenā tayā pana
- 120 Thatvāna maṇisopāne Vissakammābhinimmite
Lokavivaraṇam̄ nāma dassitam̄ pāṭīhāriyam̄
- 121 Tathā 'nekесu ṭhānesu munirāja tayā puna
bahūni pāṭīhīrāni dassitāni sayambhunā

¹ M. sambhūtam̄.² B. Kāliṅga; comp. III. 7.

- 122 Pātiḥāriyam ajjāpi saggamokkhasukhāvaham
passantānam manussānam dassanīyam tayā iti
- 123 Abbhuggantvā gaganakuharām¹ candalekhābhīrāmā
vissajjentī rajatadhavalā rāmsyo dantadhātu²
dhūpāyantī sapadi bahudhā pajjalantī muhuttam
nibbāyantī nayanasubhagam pātiḥīram akāsi
- 124 Accherām tam paramarucirām Cittayāno narindo
disvā haṭṭho ciraparicitām ditṭhijālam jahitvā
gantvā buddham saranām asamām sabbaseñīhi saddhim
aggam puññām pasavi bahudhā dhātusammānanāya

DUTIYO PARICCHEDO

¹ B. M. gagāṇa.² B. °dhātum.

CHAPTER III.

- 1 Tato Kaliṅgādhipatissa tassa
so Cittayāno paramappito
tam sāsanam Paṇḍunarādhipassa
ñāpesi dhīro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi
pupphehi dhūpehi ca toraṇehi
alaṅkaritvāna mahāvitāna-
nivāritādiecamarīcijālam
- 3 Assuppabandhāvutalocanehi
purakkhato negamanāgarehi
samubbahanto sirasā nijena
mahārahām dhātukarāṇḍakam tam
- 4 Samussitodārasitātapattam
saṅkhodarodātaturaṅgayuttam
ratham navādičcasamānavaṇṇam
āruyha cittattharaṇābhīrāmam
- 5 Anekasaṅkhehi balehi saddhim
velātivattambudhisannibhehi
nivattamānassa bahujjanassa
vinā pi deham manasānuyāto
- 6 Susanthatam sabbadhi vālukāhi
susajjitatam puṇṇaghaṭādikehi
pupphābhikinṇam patipajja dīgham
suvitthatam Pāṭaliputtamaggam
- 7 Kaliṅganātho kusumādikehi
naccehi gītehi ca vāditehi
dine dine addhani dantadhātum
pūjesi saddhim vanadevatāhi
- 8 Suduggamam sindhumahīdharehi
kamena-m-addhānam atikkamitvā
ādāya dhātum manujādhinātho
agā puram Pāṭaliputtanāmam

- 9 Rājādhirājo 'tha sabhāya majhe
disvāna tam vītabhayam visan̄kam
Kalingarājam paṭighābhībhūto
abhāsi pesuññakare Nigan̄the
- 10 Deve jahitvāna namassan̄ye
chavat̄him etena namassitam tam
aṅgārāsimhi sajotibhūte
nikhippa khippam dahathādhuneti
- 11 Pahaṭṭhacittā va tato Nigan̄thā
rājāngane¹ te mahatim gabhīram
vītaccikaṅgrarakarāsipuṇṇam
aṅgrakāsum abhisankharimsu
- 12 Samantato pajjalitāya tāya
sajotiyā Roruvabheravāya
mohandhabhūtā atha titthiyā te
tam dantadhātum abhinikkhipim̄su
- 13 Tassānubhāvena tam aggirāsim
bhetvā sarojam rathacakkamattam
samantato uggatarenujālam
utthāsi kiñjakkhabharābhīrāmam.
- 14 Tasmim̄ khaṇe pañkajakaṇṇikāya
patit̄thahitvā jinadantadhātu
kundāvadātāhi pabbāhi sabbā
disā pabbāsesi pabbassarāhi
- 15 Disvāna tam acchariyam manussā
pasannacittā ratanādikehi
sampūjayitvā jinadantadhātum
sakam̄ sakam̄ dit̄thim avossajim̄su
- 16 So Pañḍurājā pana dit̄thijālam
cirānubaddham̄ apariccajanto
patit̄thapetvā 'dhikaraṇyam² etam̄
kūṭena ghātāpayi dantadhātum̄
- 17 Tassam̄ nimuggā 'dhikaraṇyam² esā
upaḍḍhabhāgena ca dissamānā
pubbācalat̄tho va sudhāmarīci
jotesi ram̄sihi disā samantā

¹ M. aṅgane.² M. B. here at vv. 21, 25 °karaññam̄.

- 18 Disvānubhāvam jinadantadhātuyā
 āpajji so vimhayam aggarājā
 eko 'tha issāpasuto nigaṇṭho
 tam rājarājānam idam avoca
- 19 Rāmādayo deva Janaddanassa
 nānāvatarā bhuvane ahesum
 tass' ekadeso va idam chavaṭṭhi
 no ce 'nubhāvo katham īdiso ti
- 20 Addhā manusattam upāgatassa
 devassa pacchā tidivam gatassa
 dehekadeso ṭhapito hitattham
 etan ti saccaṁ vacanam bhavayya
- 21 Samvāṇṇayitvāna guṇe pahūte
 Nārāyaṇass' assa mahiddhikassa
 nimuggam ettādhikaranyam etam
 sampassato me bahi niharitvā
- 22 Sampādayitvāna mahājanānām
 mukhāni pañkeruhasundarāni
 yathiechitam gaṇhatha vatthujātaṁ
 icc āha rājā mukhare nigaṇṭhe
- 23 Te titthiyā Viñhusuram guṇehi
 vicittarūpehi abhitthavitvā
 toyena sañcīmsu saṭhā tathā pi
 ṭhitappadesā na calitha dhātu
- 24 Jigucchamāno atha te nigaṇṭhe
 so dhātuyā nīharaṇe upāyam
 anvesamāno vasudhādhinātho
 bherim carāpesi sake puramhi
- 25 Nimuggam etthādhikaranyam ajja
 yo dhātum etaṁ bahi nīhareyya
 laddhāna so issariyam mahantam
 rañño sakāsā sukham essati ti
- 26 Sutvāna tam bheriravam uṭāram
 puññatthiko buddhabale pasanno
 tasmiṁ pure setṭhisuto Subhaddo
 pāvekkhi rañño samitiṁ pagabbho
- 27 Tam aggarājam atha so namitvā
 sāmājikānam hadayaṅgamāya

- bhāsāya sabbaññugunaṇappabhāvam
 vanesī sārajjavimuttacitto
- 28 Bhūmim̄ kiṇitvā mahatā dhanena
 manoramam̄ Jetavanam̄ vihāram̄
 yo kārayitvāna jinassa datvā
 upatṭhabhi tam̄ catupaccayehi
- 29 Anāthapiṇḍappadasetṭhisetṭho
 so diṭṭhadhammo papitāmaho me
 tilokanāthe mama dhammarāje
 tumhe 'dhunā passatha bhattibhāram̄
- 30 Ittham̄ naditvāna pahūtapañño
 katvāna ekaṁsam ath' uttarīyam
 mahitalam̄ dakkhiṇajānukena
 āhaceea baddhañjaliko avoca
- 31 Chaddanta-nāgo savisena viddho
 sallena yo lohitamakkhaṇīgo
 chabbaṇṇaramsīhi samujjalante
 chetvāna luddāya adāsi dante
- 32 Saso pi hutvāna visuddhasilo
 ajjhattadānābhirato dvijāya
 yo dajji deham pi sakam̄ nipacca
 aṅgārarāsimhi bubhukkhitāya
- 33 Yo bodhiyā bāhiravathudānā
 atittarūpo Sivirājasetṭho
 adāsi cakkhūni pabhassarāni
 dvijāya jiṇṇāya acakkhukāya
- 34 Yo khantivādī pi Kalāburāje
 chedāpayante pi sahatthapādam̄
 pariplutaṇgo rudhire titikkhī
 mettāyamāno yasadāyake 'va
- 35 Yo Dhammapālo api sattamāsa-
 jāto paduṭṭhe janake sakamhi
 kārāpayante asimālakammaṇ
 cittam no dūsesi Patāparāje
- 36 Sākhāmigo yo asatā pumena
 vane papātā sayamuddhaṭena
 silāya bhinne pi sake lalāṭe
 tam̄ khemabhūmim̄ anayittha mūlham̄

- 37 Ruṭṭhena māren' abhinimmitam pi
 aṅgārakāsum jalitam vibhijja
 sāmuṭṭhite sajju mahāravinde
 ṭhatvāna yo setṭhi adāsi dānam
- 38 Migena yenopavijaññam ekaṇ
 bhītam vadhbā mocayitum kuraṅgim
 āghātane attasiram ṭhapetvā
 pamocitā 'ññe api pāṇisaṅghā
- 39 Yo sattavasso visikhāya pamsu-
 kīlāparo Sambhavanāmako pi
 sabbaññulilhāya nigūlhapañham
 putṭho viyākāsi Suciratena
- 40 Hitvā nikantim¹ sakajīvite pi
 baddhā sakucchimhi ca vettavallim
 sākhāmige nekasahassasañkhe
 vadhbā pamocesi kapissaro yo .
- 41 Santappayam dhammasudhārasena
 yo mānuse Tuṇḍilasūkaro pi
 isī va katvā atha ñāyagantham
 nijam pavattesi cirāya dhammam
- 42 Paccatthikam Puṇṇakayakkham uggam
 mahiddhikam kāmaguñesu giddham
 yo tikkhapañño Vidhurābhidhāno
 damesi Kālāgiri-matthakamhi
- 43 Kulāvasāyī avirūlhapakkho
 yo buddhimā vatṭakapotako pi
 saccena dāvaggim abhijjalantam
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle
 disvāna macche tasite kilante
 saccena vākyena mahoghapuṇṇam
 muhuttamattena akāsi ratṭham
- 45 Vicittahathassarathādikāni
 vasundharākampanakāraṇāni
 putte 'nujāte sadise ca dāre
 yo dajji Vessantarajātiyam pi

¹ B. Hitvāna kantim.

- 46 Buddho bhavitvā api dīṭhadhamma-sukhānapekkho karuṇānuvattī sabbaṃ sahanto avamānanādīm yo dukkaram lokahitam akāsi
- 47 Balena saddhim caturaṅgikena abhiddavantaṃ atibhāsanena ajeyyasattham paramiddhipattam damesi yo Ālavakam pi yakkham
- 48 Dehābhnikkhantahutāsanacci-mālākulam brahmabhavam karitvā bhetvāna dīṭhim sucirānubaddham vinesi yo brahmavaram munindo
- 49 Accaṅkusam dhānasudhotagandam nipātitaṭṭalakagopurādīm dhāvantam agge Dhanapālahatthim damesi yo dāruṇam antakam va
- 50 Manussarattāruṇapāṇipādam ukkhippa khaggam anubandhamānam mahādayo duppasaham parehi damesi yo Aṅgulimālacoram
- 51 Yo dhammarājā vijitārisaṅgho pavattayanto varadhammadacakkaṃ saddhammasaññam ratanākarañ ca ogāhayī sam parisam samaggam
- 52 Tass 'eva saddhammanarādhipassa Tathāgatass' appatipuggalassa anantaññassā visāradassa esā mahākāruṇikassa dhātu
- 53 Anena saccena jinassa dhātu khippam samāruyha nabhantarālam sudhamṣulekheva samujjalantī kaṅkham vinodetu mahājanassa
- 54 Tasmim khaṇe sā jinadantudhātu nabham samuggamma pabhāsayantī sabbā disā osadhitārakā va janam pasādesi vitiṇṇakaṅkham
- 55 Atho taritvā gaganaṅganamhā sā matthake sethisutassa tassa

- patiṭṭhahitvāna sudhābhisisitta-
 gattam̄ va tam̄ pīṇayi bhattininnam̄
 56 Disvāna tam̄ acchariyam̄ nigaṇṭhā
 ice abravum̄ Paṇḍunarādhipam̄ tam̄
 vijjābalam̄ setṭhisutassa etam̄
 na dhātuyā deva ayaṁ pabhāvo
 57 Nisamma tesam̄ vacanam̄ narindo
 ice abravī setṭhisutam̄ Subhaddam̄
 yathā ca ete abhisaddaheyyum̄
 tathāvidham̄ dassaya iddhim aññam̄
 58 Tato Subhaddo tapanīyapatte
 sugandhisitodakapūritamhi
 vaḍḍhesi dhātum̄ munipuṇigavassa
 anussaranto caritabbhutāni
 59 Sā rājahaṁsiṇī vidhāvamānā
 sugandhitoyamhi padakkhiṇena
 uumujjamānā ca nimujjamānā
 jane pamodassudhare akāsi
 60 Tato ca kāsum visikhāya majjhe
 katvā tahiṁ dhātum abhikkhipitvā
 paṁsūhi sammā abhipūrayitvā
 bahūhi maddāpayi kuñjarehi
 61 Bhetvā mahim̄ uṭṭhahi cakkamattam̄
 virājamānām̄ maṇikāṇṇikāya
 pabhassaram̄ rūpiyakesarehi
 saroruham̄ kañcanapattapālim̄
 62 Patiṭṭhahitvāna tahiṁ saroje
 mandānilāvattitareṇujale
 obhāsayantī va disā pabhāhi
 diṭṭhā muhuttena jinassa dhātu
 63 Khipiṇsu vatthābharaṇāni maccā
 pavassayum pupphamayam̄¹ ca vassam̄
 ukkuṭṭhisaddehi ca sādhukāra-
 nādehi puṇṇam̄ nagaram̄ akamsu
 64 Te titthiyā nam̄² abhivañcanan ti
 rājādhirājam̄ atha saññapetvā

¹ Sie. B. M.² M. tam̄.

- jigucchanīye kuṇapādikehi
 khipiṁsu dhātum parikhāya piṭhe
 65 Tasmīm khaṇe pañcavidhambujehi
 sañchāditā hampagaṇopabhuttā
 madhubbatālīvirutābhīrāmā
 ahosi sā pokkharanī va Nandā
 66 Mataṅgajā² koñcaravam ravimṣu
 karimṣu hesāninadam turaṅgā
 ukkuṭṭhinādām akarimṣu maccā
 suvāditā dundubhi-ādayo pi
 67 Thomimṣu maccā thutigītakehi
 naccimṣu ottappavibhūsanā pi
 vatthāni sīse bhamayimṣu mattā
 bhujāni pothesum udaggacittā
 68 Dhūpehi kālāgarusambhavéhi
 ghanāvanaddham va nabham ahosi
 samussitānekadhajāvalīhi
 puram tada vatthamayaṁ akāsi
 69 Disvā tam accheram acintanīyam
 āmoditā maccaganā samaggā
 atthe niyojetum upecca tassa
 vadimṣu Pañdussa narādhipassa
 70 Disvāna yo idisakam pi rāja
 iddhānubhāvam munipuṅgavassa
 pasādamattam pi kareyya no ce
 kimatthiyā tassa bhaveyya paññā
 71 Pasādanīyesu guṇesu rāja
 pasādanam sādhu-janassa dhammo
 pupphanti sabbe sayam eva cande
 samuggate komudakānanāni
 72 Vācāya tesam pana dummatinam
 mā saggamaggam pajahittha rāja
 andhe gahetvā vicareyya ko hi
 anvesamāno supatham amūlho
 73 Narādhipā Kappiṇa-Bimbisāra-
 Suddhodanādī api tejavantā

¹ M. Gajādhipā.

- tam dhammarājam saraṇam upecca
 pivim̄su dhammāmatam ādareṇa
74 Sahassanetto tidiśādhipo pi
 khīṇāyuko khīṇabhadavam munindam
 upecca dhammam vimalam nisamma
 alattha āyūm̄ api diṭṭhadhammo
75 Tuvam pi tasmiṁ jitapañcamāre
 devātideve varadhammarāje
 saggāpavaggādhigamāya khippam
 cittam̄ pasādehi narādhirāja
76 Sutvāna tesam̄ vacanam̄ narindo
 vitiṇṇakaṅkho ratanattayamhi
 senāpatim̄ athacaram̄ avoca
 pahaṭṭhabhāvo parisāya majjhe
77 Asaddahāno ratanattayassa
 guṇe bhavacchedanakāraṇassa
 cirāya dulladdhipathe caranto
 thito sarajje api vañcito 'ham̄
78 Mohena khajjopañnakam̄ dhamesim̄
 sītaddito dhūmasikhe jalante
 pipāsito sindhujalam̄ pahāya
 pivim̄ pamādena marīcito�am̄
79 Pariccajītvā amataṁ cirāya
 jīvatthiko tikkhavisam̄ akhādim̄
 vihāya 'ham̄ campakapupphadāmam̄
 adhārayim̄ jattusu nāgabhāram̄
80 Gantvāna khippam parikhāsamipam̄
 ārādhayitvā jinadantadhātum̄
 ānehi pūjāvidhinā karissam̄
 puññāni sabbattha sukhāvahāni
81 Gantvā tato so parikhāsamipam̄
 senādhinātho paramappatīto
 dhātum̄ munindassa namassamāno
 ajjhesi rañño hitam̄ ācaranto
82 Cirāgatam̄ diṭṭhimalam̄ pahāya
 alattha saddham̄ sugate narindo
 pāsādam̄ āgamma pāsādam assa
 vadḍhehi rañño ratanattayamhi

- 83 Tasmīm khaṇe pokkharanī vicittā
 phullehi sovanṇasaroruhehi
 alamkarontī gaganam ahosi
 Mandākinī vābhinavāvatārā
- 84 Hamṣaṅganevātha munindadhātu
 sā pañkajā pañkajam okkamantī
 kundāvadātāhi pabhāhi sabbam
 khīrodakucchim̄ va puram̄ akāsi
- 85 Tato surattañjalipañkajamhi
 patitīthahitvāna camūpatissa
 sandissamānā mahatā janena
 mahapphalam̄ mānusakam̄ akattha
- 86 Sutvāna vuttantam imam̄ narindo
 pahaṭṭhabhāvo padasā va gantvā
 saṃsūcayanto diguṇam̄ pasādam̄
 suvinhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda
 saṅghaṭṭayitvā nikasopalamhi
 karonti aggham̄ varakañcanassa
 eso hi dhammo carito purāṇo
- 88 Maṇīm̄ pasatthākarasambhavam̄ pi
 hutāsakammehi 'bhisaṅkharitvā
 pāpentī rājaññakirīṭakotim̄
 vibhūsanattham̄ viduno manussā
- 89 Vīmamsanatthāya tavādhunā pi
 mayā kataṁ sabbam imam̄ muninda
 āgum̄ mahantam̄ khama bhūripañña
 khippam̄ mamālaṅkuru uttamaṅgam̄
- 90 Patitīthitā tassa tato kirīte
 maṇippabhābhāsini dantadhātu
 amuñci ramī dhavalā pajāsu
 sinehajātā iva khīradhārā
- 91 So dantadhātum̄ sirasā vahanto
 padakkhiṇam̄ tam̄ nagaram̄ karitvā
 samputjajyanto kusumādikehi
 susajjitanteruparam̄ ¹ āharittha

¹ B. antopuram̄.

- 92 Sumussitodārasitātapatte
 pallaṅkasetṭhe ratanujjalamh .
 patiṭṭhapetvāna jinassa dhātum
 pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā
 āpāṇakoṭim saraṇam upecca
 hitvā vihimsam karuṇādhivāso
 ārādhayī sabbajanam guṇehi
- 94 Kāresi nānāratanappabhāhi
 sahassaramsi va virocamaṇam
 narādhipo bhattibharānurūpam
 sucittitam dhātunivesanam pi
- 95 Vadḍhesi so dhātugharam pi dhātum
 alaṅkaritvā sakalam puram pi
 sesena pūjāvidhinā atitto
 pūjesi ratṭham sadhanam sabhogam
- 96 Āmantayitvā Guhasīvarājam
 sammānitam attasamam karitvā
 dānādikam puññam anekarūpam
 saddhādbano sañcini rājasetṭho
- 97 Tato so bhūpālo kumatijanasāmsaggam anayaṁ
 nirākatvā magge sugatavacanujjotasugame
 padhāvanto sammā saparahitasampaticaturo
 pasattham lokaththam acari caritāvajjitatano

TATIYO PARICCHEDO.

CATUTṬHO PARICCHEDO.

- 1 Carati dharanipāle rājadhammesu tasmīm
samaracaturaseno Khīradhāro narindo
nijabhujabalalilā 'rātidappappamāthī
vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so guhādvārayātām
paṭibhayarahitatto sīharājā va rājā
nijanagarasamīpāyātām etām narindam
amitabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlīpāliruddhantalikkho¹
samadavividhayodhārāvasamārambhabhīme
nisitasarasatālīvassadhārākarāle²
- 4 Atha narapatisetṭho saṅgahetvāna ratṭham
nijatanujavarasmīm rajjabhāraṇ niḍhāya
sugatadasanadhātum sampaṭicchāpayetvā
pahiṇi ca Guhasīvam sakkaritvā sarattham
- 5 Suciram avanipālo saññamaṇ ajjhupeto
vividhavibhavadānā yācake tappayitvā
tidasapurasaṁmājaṁ dehabhedā payāto
kusalaphalam anappam patthitam paccalattha
- 6 Narapati Guhasīvo tam munindassa dhātum
sakapuram upanetvā sādhu sammānayanto
sugatigamanamagge pāṇino yojayanto
sucaritam abhirūpam sañcinanto vihāsi
- 7 Aganitamahimass' Ujjenirañño tanūjo
purimavayasi yev' āraddhasaddhābhīyogo
dasabalatanudhātum pūjitung tassa rañño
puravaram upayāto Dantanāmo kumāro

¹ M. °bahaļa° and °rundha°.² M. °karāle°

- 8 Guṇajanitapasādām tam Kaliṅgādhinātham
nikhilaguṇanivāso so kumāro karitvā
vividhamahavidhānam sādhu sampādayanto
avasi sugatadhātum anvaham vandamāno
- 9 Abhavi ca Guhasīvassāvanisassa dhītā
vikacakuvalayakkhī haṃsakantābhīyātā
vadanajitasarojā hāridhammillabhārā
kucabharanamitaṅgī Hemamālābhidhānā
- 10 Akhilaguṇanidhānam bandhubhāvānurūpam
suvimalakulajātām tam kumāram viditvā
narapati Guhasīvo attano dhītaram tam
adadi sabahumānam rājaputtassa tassa
- 11 Manujapati kumāram dhāturakkhādhikāre
pacuraparijanām tam sabbathā yojayitvā
gavamahisahassādīhi sampīnayitvā
sakavibhavasarikkhe issaratte ṭhapesi
- 12 Samarabhuvi vinat̄the Khīradhāre narinde
Malayavanam upetā bhāgineyyā kumārā
pabalam atimahantām sam̄harityā balaggam
upapuram upagañchum dhātuyā gañhaṇattham
- 13 Atha nagarasamipe te nivesam karitvā
savaṇakaṭukam etam sāsanam pesayimsu
sugatadasanadhātum dehi vā khippam amham
yasasirijananiṁ vā kīla samgāmakeśim
- 14 Sapadi dharaṇipalo sāsanam tam suṇitvā
avadi rahasi vācam rājaputtassa tassa
na hi sati mama dehe dhātum aññassa dassan
aham api yadi jetum n' eva te sakkuṇeyyam
- 15 Suranaranamitam tam dantadhātum gahetvā
gahitadijavilāso¹ Sihālam yāhi dīpam
iti vacanam udāram mātulassātha sutvā
tam avaca Guhasivam Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sihāle bandhubhūto
jinacaraṇasaroje bhattiyutto ca ko vā
jalanidhiparatiре Sihālam khuddadesam
katham aham atinessam dantadhātum jinassa

¹ B. here and below 21, 43 °dvija° (comp. 18).

- 17 Tam avadi Guhasīvo bhāgineyyam kumāram
dasabalatanudhātū sañthitā Sīhalasmin
bhavabhayahatidakkho vattate satthu dhammo
gaṇanapaṭham atītā bhikkhavo cāvasimṣu
- 18 Mama ca piyasahāyo so Mahāsenarājā
jinacaraṇa sarojadvandasevābhīyutto
salilam api ca phuṭṭīham dhātuyā patthayanto
vividharataṇajātam pābhataṁ pesayittha
- 19 Pabhavati manujindo sabbadā buddhimā so
sugatadasanadhātum pūjituṁ pūjaneyyam
paricitavisayamhā vippavuttham bhavantam
vividhavibhavadānā sādhu saṅgaṇhitum ca
- 20 Nijaduhitu patim tam ittham ārādhayitvā
narapati Guhasīvo saṅgahetvāna senam
raṇadharanīm upeto so kumārehi saddhim
maranaparavasattam ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantanāmo suṇitvā
savaṇakaṭukam etam mātulassa ppavattim
gahitadijavilāso dantadhātum gahetvā
turitatutirabhūto so puramhā palāyi¹
- 22 Sarabhasam upagantvā dakkhinam cātha desam
avicalitasabhāvo iddhiyā devatānam
nadim atimahatim so uttaritvānu puṇṇam
nidahi dasanadhātum vālukārāsimajjhē
- 23 Puna puram upagantvā tam gahitaññavesam
bhariyam api gahetvā āgato tattha khippam
sugatadasanadhātum vālukāthūpakuucchim
ṭhapitam upacaranto acchi gumbantarasmim
- 24 Sapadi nabhasi thero gacchamāno pan' eko
vividhakiraṇajālam vālukārāsithūpā
aviralitam² udentam dhātuyā tāya disvā
paṇami sugatadhātum otaritvāna tattha
- 25 Munisutam atha disvā jampatī te patītā
nijagamanavidhānam sabbam ārocayimṣu
dasabalatanujo so dhātūrakkhāniyutto
parahitaniratatto te ubho ajjhabhāsi

¹ M. paṭāyi; B. palāyi.² M. avirajitam.

- 26 Dasabalatanudhātum Sīhaṭam netha tumhe
agaṇitatanubhedā vītasārajjam etam
api ca gamanamagge jātamatte vighāte
saratha mamam anekopaddavacchedadakkham
- 27 Iti sugatatanujo jampatiñam kathetvā
puna pi tad anurūpam desayitvāna dhammam
puthutaram apanetvā sokasallam ca gālham
sakavasatim upetā antaṭikkhena dhīro
- 28 Bhujagabhanavāsi¹ ninnagāyātha tassā
bhujagapati mahiddhī Pañḍubhārābhidhāno
sakapurapavaramhā nikkhmitvā caranto
samupagami tadā tam ṭhānam icchāvasena
- 29 Vimalapulinathūpā so samuggacchamānam
sasiruciramarīcijjālam² ālokayitvā
ṭhitam atha munidhātum vālukārāsigabbhe
kim idam iti sakankham pekkhamāno avedi
- 30 Sapadi sabahumāno so asandissamāno
ratana mayakaraṇḍam dhātuyuttam gilitvā
vitata puthuladeho bhogamālāhi tūngam
kanakasikhari rājam veṭhayitvā sayittha
- 31 Salilanidhisamīpam jampatī gantukāmā
pulinatalagatam tam dantadhātum adisvā
nayanasaliladhāram sokajātam kirantā
sugatasutavaram tam taṅkhaṇe 'nussariṁsu
- 32 Atha sugatasuto so cintitam saṃviditvā
agami savidham esam sokadīnānanānam
asuṇi ca jinadhātum vālukārāsimajjhē
nihilam api adiṭṭham pūjitatam jampathi
- 33 Sayitam atha yatī so dibbacakkhuppabhāvā
ratana girinikuṇje nāgarājam apassi
vihagapatisarīram māpayī tam muhutte³
vitata puthulapakkhen' antaṭikkham thakentam
- 34 Jaladhim atigambhīram tam dvīdhā so karitvā
pabalapavanavegen' attano pakkhajena
sarabhasam abhidhāvam bhīmasaṁrambhayogā⁴
abhigami bhujagindam Merupāde nipannam

¹ B. "bhuvana".² B. "marīci-jālam".³ B. tam muhutte.

- 35 Jahitabhujagaveso taṅkhaṇe¹ so phaṇindo
paṭibhayacakitatto saṅkhipitvāna bhoge
sarabhasam upagantvā tassa pāde namitvā
viñayamaduram ittham tam munīsam avoca
- 36 Sakalajanahitattham eva jāyanti buddhā
bhavati janahitattham dhātumattassa pūjā
aham api jinadhātum pūjayitvā mahaggham
kusalaphalam anappam sañcīnissan² ti gaṇhiṁ
- 37 Atha manujagaṇānam saccabodhārahānam
vasatibhavanam esā nīyate Sihālam tam
munivaratanudhātum tena dehīti vutto
bhujagapati karaṇḍam dhātugabbham adajji
- 38 Vihagapatitanum tam saṃharitvāna thero
jalacarasatabhīmā aṇṇavā uppatisitvā
sakalapaṭhavicakke rajjalakkhim va dhātum
narapatitanujānam jampatīnam adāsi
- 39 Iti katabahukāre saṃyaminde payāte
sugatadasanadhātum muddhanā ubbahantā
mahati vipinadevādhi magge payutte
vividhamahavidhāne te tato nikkhamiṁsu
- 40 Mudusurabhisamīro kaṇṭakādīvyapeto
vimalapulinahārī āsi sabbattha maggo
ayanam upagate te dantadhātuppabhāvā
nigamanagaravāsī sādhū sammānayiṁsu
- 41 Kusumasurabhicūṇākiṇṇahatthāhi niccam
sakutukam anuyātā kānane devatāhi
acalagahanaduggam³ khepayitvāna maggām
agamum aturitā te paṭṭanam Tāmalittim
- 42 Acalapadarabaddham suṭṭhitodārakūpam
uditaputhulakāram dakkhaniyyāmakam ca
sayamabhimata-Laṅkāgāminam nāvam ete
sapadi samuparūlham addasum vāṇijehi
- 43 Atha dijapavarā te Sihālam gantum iccham
sarabhasam upagantvā nāvikassāvadim̄su
sutisukhavacasa so sādhū vuttēna tesam⁴
pamuditahadayo te nāvam āropayittha

¹ B. (here and at 31 and 52) tam khāne. ² M. sañcīnissan. ³ B. M. °gahaṇa°.
⁴ M. c' esam.

- 44 Jalanidhim abhirūḥesv esu ādāya dhātum
 samabhavum upasantā lolakallolamālā
 samasurabhimanuñño uttaro vāyi vāto
 vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā
 pabalapavanavegā santataṁ dhāvamānā
 nayanavisayabhāvātītatirācalādim
 pavasi jaladhimajjhām phenapupphābhikiṇṇam
- 46 Atha abhavi samuddo bhīmasamvaṭṭavātā-
 'bhihatasikharikūṭākāravīcippabandho
 savanābhiduraghorārāvaruddhantaļikkho
 bhayacakitamanussakkandito sabbarattim
- 47 Udayasikharisīsam nūtanādiecabimbe
 upagatavati tassā rattiyyā accayamhi
 salilanidhijalam tam santakallolamālam
 asitamanivicittam koṭṭimam vāvabhāsi
- 48 Atha vitataphaṇālibhīmsanā keci nāgā
 surabhikusumahatthā keci dibbattabhāvā
 ruciramaṇipadipe keci sandhārāyantā
 nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahantā
 kanakakalasamālā ukkhipantā ca keci
 pavanacalitaketuggāhakā keci eke
 ruciarakakanakacuṇṇāpuṇṇacaṅgoṭahatthā
- 50 Salalitaramaṇīyam¹ keci naccam karontā
 salayamadhuragītam gāyamānā 'va keci
 pacuraturiyabhanḍe āhanantā ca² eke
 munivaratanudhātum pūjītum uṭṭhahīmsu
- 51 Ruciarakacakalāpā rājakaññaya tassā
 munivaradasanam tam ambaraṁ uppatisvā
 asita jaladagabbhā niggate vindulekhā
 ujurajatasalākāsannibhe muñci ramśī
- 52 Atulitam anubhāvam dhātuyā pekkhatam tam
 pamuditahadayānam taṅkhaṇe pannagānam
 paṭiravabharitānam sādhuvādādikānam
 gagānam apariyantam vāsi vitthāritānam

¹ B. °laṇṭita°.² M. va.

- 53 Pavisi sugatadāṭhādhātu sā moligabbham¹
 puṇa gaganatalamhā otaritvāna tassā
 phaṇadharanivahā te tam̄ tarim̄ vārayitvā
 maham akarum udāraṇ̄ sattarattindivamhi
- 54 Acalam iva vimānam antalikkhamhi nāvam̄
 gativirahitam ambhorāsimajjhāmhi disvā
 bhayavilulitacittā jampatī te samaggā
 dasabalatanujam tam̄ iddhimantam sarīmsu
- 55 Sapadi munisuto so cittam esam viditvā
 nabhasi jaladharālī maddamāno 'bhigantvā
 vihagapatisarīram māpayitvā mahantam
 bhayacakitabhujānge te palāpesi² khippam
- 56 Ittham buddhasute bhujaṅgajanitam bhītim sametvā gate
 sā nāvā pavanā pakampitadhajā tuṅgam tarāngāvalim
 bhindantī gativegasā puthutaram meghāvalisannibham
 Lañkāpaṭṭanam otarittha sahasā therassa tess' iddhiyā

CATUTTHO PARICCHEDO.

¹ B. moli^o.² M. paṭāpesi.

PAÑCAMO PARICCHEDO.

- 1 Sam̄vaccharamhi navamamhi Mahādisena-
puttassa Kittisirimegha-narādhipassa
te jampatī tam atha paṭṭanam otaritvā
devālaye paṭivasiṁsu manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyam
santappayittha madhurāsanapānakehi
rattikkhaye ca Anurādhapurassa maggam
jāyāpatinam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaram Jinassa
sammānitā dvijavaren' atha paṭṭanamhā
nikkhamma dūrataram maggam atikkamitvā
padvāragāmam Anurādhapurassa gañchum
- 4 Yam dhammikam naravaram abhitakkayitvā
jāyāpatī visayam etam upāgamiṁsu
tam vyādhinā samuditena Mahādisena-
Laṅkissaram sucirakālakatam suṇimṣu
- 5 Sokena te sikharineva samuggatena
ajjhottthaṭā bahutaram vilapiṁsu mūlhā
khāyiṁsu tesam atha mucchitamānasānam
sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhipassa
rajjे ṭhitassa ratanattayamāmakattam
vassena nibbutamahādahanā va kacchā
te jampatī samabhavum hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre
bhikkhussa cassaci narādhipavallabhattam
tass' antikam samupagamma katātitheyyā
dhātappavattim avadiṁsu ubho samecca
- 8 Sutvāna so munivaro dasanappavattim
haṭṭho yathāmatarasen' abhisittagatto
gehe sake sapadi pattavitānakehi
vadḍhesi dhātum amalam samalaṅkataṁhi

- 9 Tesam ca jānipatikānam ubhinnam eso
 katvāna saṅgaham uḷārataram yathicchām
 vuttantam etam abhivedayitum pasatthām
 Laṅkādhipassa savidham pahiṇīttha bhikkhum
- 10 Rājā vasantasamaye sahakāminīhi
 uyyānakelisukham ekadine 'nubhonto
 āgacchamānam atha tattha sudūrato va
 tam vippasannamukhavaṇṇam apassi bhikkhum
- 11 So sainyamī samupagamma narādhipam tam
 vuttantam etam abhivedayi tutṭhacitto
 sutvāna tam paramapītibharām vahanto
 sampattacakkaratano va ahosi rājā
- 12 Laṅkissaro dvijavarā jinadantadhātum
 ādāya jānipatayo ubhaye¹ samecca
 essanti Laṅkam acirena itīritam tam
 nemittikassa vacanam ca tathām amaññi
- 13 Rājā tato mahatiyā parisāya saddhim
 tassānurādhanagarassa puruttārāya
 āsāya tam sapadi Meghagirīm vihāram
 saddho agañchi padasā va pasannacitto
- 14 Disvā tato sugatadhātum alabbhaneyyam
 ānandajassunivahēhi ca tārahāram
 siñcam vidhāya pañidhim bahumānapubbam
 romañcakañcukadharo iti cintayittha
- 15 So 'ham anekaratanujalamolidhārim
 pūjeyyam ajja yadi ducejam uttamāngam
 lokattayekasaraṇassa Tathāgatassa
 no dhātuyā maham anucchavikam kareyyam
- 16 Etam pahūtaratanam sadhanam sabhoggam
 sampūjayam api dharāvalayam asesam
 pūjam karomi tadanucchavikam aham ti
 cinteyya ko hi bhuvanesu amūl hacitto
- 17 Laṅkādhipaccam idam appataram mam' āsi
 buddho gunehi vividhehi pamāṇasuñño
 so 'ham parittavibhavo tibhavekanātham
 tam tādisam dasabalam katham accayissam

¹ B. ubhayo.

- 18 Ittham punappuna tad eva vicintayanto
 āpajji so dhitiyuto pi visaññibhāvam
 samvijito sapadi cāmaramārutena
 khinnena sevakajanena alattha saññam
- 19 Thokam pi bijam athavā abhiropayantā
 medhāvino mahatiyā pi vasundharāya
 kālena pattatacapupphaphalādikāni
 vindanti patthitaphalāni anappakāni
- 20 Evam gunehi vividhehi pi appameyye
 dhammissaramhi maham appataram pi katvā
 kālaccayena pariññamavisesarammam
 saggāpavaggaśukham appatimam labhissam
- 21 Ittham vicintiya pamodabharātireka-
 sampaññacandimasarikkhamukho narindo
 sabbaññuno dasanadhātuvarassa tassa
 pūjesi sabbam api Sīhaladipam etam
- 22 Bhikkhū pi tepiṭakajātakabbhāṇakādī¹
 takkāgamādikusalā api buddhimanto
 vatthuttayekasarañā api poravaggā
 kotūhalā sapadi sannipatimsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe
 ice abravī² munivaro hi susukkadāṭho
 dāṭhā jinassa yadi osadhitārakā va
 setā bhavyeyya kim ayam malinā 'vabhāsā
- 24 Tasmīm khaṇe dasanadhātu munissarassa
 pakkhe pasāriya duve viya rājahamṣī
 vitthāritam̄sunivahā gaganaṅganamhi
 avaṭṭato javi javena muhuttamattam
- 25 Paccaggham attharanakam̄ sitam attharitvā
 bhaddāsanamhi vinidhāya munindadhātum̄
 tam̄ jātipupphanikarena thakesi rājā
 vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam atha dhātu munissarassa
 sā puppharāsisikharamhi patitīhahitvā
 ramṣīhi duddhadhvalehi virocāmānā
 sampassatam̄ animise nayane akāsi

¹ B. °bhāṇakādi.² M. abruvī.

- 27 Tam dhātum āsanagatamhi patiṭṭhapetvā
khīrodapheṇapaṭalappaṭime dukūle
chādesi sāṭakasatehi mahārahehi
bhiyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhetvā
setambudodaraviniggatacandimā va
ṭhatvāna sā upari tesam abhāsayittha
ramsihi kundavisadehi disā samantā
- 29 Tasmīmī khaṇe vasumatī saha bhūdharehi
gajjīttha sādhuvacanam̄ va samuggirantī
tam abbhutam̄ viya samekkhitum amburāsi
so niccalo abhavi santatarāmingabāhu
- 30 Mattebhakampitasupupphitasālato va
bhassiṁsu dibbakusumāni pi antalikkhā
naccesu cāturiyam acchariyam janassa
sandassayimsu gagane surasundarī pi
- 31 Ânandasāñjanitatāraravābhīrāmam
gāyim̄su gītam amatāsanagāyakā pi
muñciṁsu dibbaturiyāni pi vāditāni
gambhīram uccamadhuran̄ diguṇam ninādam
- 32 Samsibbitam rajatarajjusatānukārī.¹
dhārāsatehi vasudhambaram ambudena
sabbā disā jaladakūṭamahaggkiye
dittācirajjutipadipasatāvabhāsā
- 33 Âdhūyamāna-Malayācalakānananto
samphullapupphajaparāgabharābhīhāri
sedodabindugaṇasamharaṇappavīṇo
mandam̄ avāyi sisiro api gandhavāho
- 34 Rājā tam abbhutam avekkhiya pāṭīhīram
lokussavam̄ bahutaram̄ ca adiṭṭhapubbam̄
vipp'hāritakkhiyugalo paramappamodā
pūjam̄ karittha mahatiṁ ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto
ṭhatvā samussitasitātapavāraṇamhi
cittatthare rathavare sitavājijyutte
lakkhīnidhānam Anurādhapuram pavekkhi

¹ B. anusārī.

- 36 Devindamandirasame samalaṅkataṁhi
rājā sakamhi bhavane atulānubhāvo
sīhāsane paṭikakojavasanthatamhi
dhātum ṭhapesi munino sasitātapatte
- 37 Anto va bhūmipati dhātugharam mahaggham
katvāna tattha vinidhāya munindadhātum
sampūjayittha vividhehi upāyanehi
rattindivam tidiyamokkhasukhābhikaṅkhī
- 38 Tesam ca jānipatikānam ubhinnam eva
tuṭṭho bahūni ratanābharaṇādikāni
gāme ca issarakulekanivāsabhūte
datvāna saṅgaham akāsi ti-Sihalindo
- 39 Saṅgamma jānapadanegamanāgarādi
ukkaṇṭhitā sugatadhātum apassamānā
lokuttamassa caritāni abhitthavantā
ugghosayimṣu dharanipatisannidhāne
- 40 Dhammissaro nikhilalokahitāya ¹ loke
jāyittha sabbajanatāhitam ācariththa
vitthāritā bahujanassa hitāya dhātū
icchāma dhātum abhipūjayitum mayam pi ²
- 41 So sannipātiya mahīpati bhikkhusaṅgham
ārāmavāsim Anurādhapuropakanṭhe
ajjhāsayam tam abhivedayi satthudhātū-
pūjāya sannipatitassa mahājanassa
- 42 Thero tahim mahati bhikkhugaṇe pan' eko
medhābalena asamo karuṇādhivāso
evam ti-Sihalāpatissa mahāmatissa
lokathacāracaturassa nivedayittha
- 43 Yo ācareyya anujīvijanassa attham
eso have 'nucarito mahataṁ sabhāvo
dhātum vasantasamaye bahi nīharitvā
dassehi puññam abhipatthayatam janānam
- 44 Sutvāna samyamivarassa subhāsitāni
pucchittha so naravaro puna bhikkhusaṅgham
dhātum namassitum anena mahājanena
ṭhānam kim ettha ³ ramaṇiyataram siyā ti

¹ M. sakala for nikhila.² B. mayan ti.³ B. attha.

- 45 Sabbe pi te atha nikāyanivāsibhikkhū
ṭhānam sakam sakam avaṇṇayum ādarena
aññoñabhinnavacanesu ca tesu rāja
nevābhinandi na paṭikkhipi kiñci vākyam
- 46 Majhattatānugatamānasatāya kintu
rājā avoca puna bhikkhuganassa majhe
attānurūpam ayam eva munindadhātu
ṭhānam khaṇena sayam eva gamissatī
- 47 Rājā tato bhavanam eva sakam upēcca
dhātuppañāmam abhipatthayataṁ janānam
khippam mukhambujavanāni vikāsayanto
sajjetum āha nagarañ ca vihāramaggam
- 48 Sammajitā salilasecanasantadhūlī
racchā tadā 'si pulinatharaṇābhīrāmā
ussāpitāni kanakādīvicititāni
vyagghādirūpakhacitāni ca toraṇāni
- 49 Chāyānivāritavirocanaramsitāpā
naceam va dassayati vātad hutā dhajālī
vīthī vasantavanañājisamānavanañā
jātā sujātakadalitarumālikāhi
- 50 Saṃsūcayanti ca satam navapuṇṇakumbhā
saggāpavaggasukham icchitam ijhatī
kappūrasāratagarāgarusambhavehi
dhūpehi duddinam atho sudinam ahosi
- 51 Olambamānasitamuttikajālakāni
sajjāpitāni vividhāni ca maṇḍapāni
sampāditāni ca tahim kusumagghikāni
āmodaluddhamadhpāvalikūjitāni
- 52 Gacchim̄su keci gahitussavavesasobhā
eke samuggapari pūritapupphahatthā
aññe janā surabhicuṇṇabharām vahantā
tatthetare dhatavicittamahātapatṭā
- 53 Laṅkissaro 'tha sasipañḍaravājiyutte
ujjotite rathavare ratanappabhāhi
dhātum tilokatilakassa patīṭhapetvā
etam avoca vacanam paṇipātapubbam
- 54 Sambodhiyā iva munissara bodhimāṇḍam
gandambarukkham iva titthiyamaddanāya

- dhammañ ca samvibhajitum Migadāyam ajja
pūjānurūpam upagaccha sayam padesam
- 55 Rājā tato samucitācaraṇesu dakkho
vissaggi phussaratham aṭṭhitasārathim tam
pacchā sayam mahatiyā parisāya saddhim
pūjāvisesam asamam agamā karonto
- 56 Ukkutṭhinādavisarena mahājanassa
hesāravena visatena turaṅgamānam
bherīravena mahatā karigajjitenā
uddāmasāgarasamam nagaram ahosi
- 57 Āmoditā ubhayavīthigatā kulitthī
vātāyanehi kanakābhataṇe khipimṣu
sabbatthakam kusumavassam avassayimṣu
celāni c'eva bhamayimṣu nijuttamaṅge
- 58 Pācīnagopurasamipam upāgatamhi
tasmiṁ rathe jaladhipiṭṭhigate 'va pote
tuṭṭhā tahim yatigaṇā manujā ca sabbe
sampūjayimsu vividhehi upāyanehi
- 59 Katvā padakkhiṇam atho puram uttarena
dvārena so rathavaro bahi nikkhmitvā
ṭhāne Mahindamunidhammadhāpavitte
aṭṭhasi titthagamitā iva bhaṇḍanāvā
- 60 Thāne tahim dasanadhātuvaram jinassa
Laṅkissaro ratanacittā karaṇḍagabbhā
sañjhāghanā iva vidhūm bahi nīharitvā
dassesi jānapadanegamanāgarānam
- 61 Tasmim Jane sapadi ābharaṇādivassam
accantapītibharite abhivassayante
sānandavandijanamaṅgalagītakehi
sampāditesu mukharesu disāmukhesu
- 62 Hatthāravindanivahesu mahājanassa
candodaye 'va mukulattanam āgatesu
brahmāmarādijanitāmitasādhuvāde
tārāpathamhi bhuvanodaram ottharante
- 63 Sā dantadhātu sasikhaṇḍasamānavaṇṇā
ramśīhi kundanavacandanapaṇḍarehi
pāsādagopurasiluccayapādapādim¹

¹ B. °pādi.

- niddhotarūpiyamayam va akā khaṇena
 64 Tappātiḥāriyam¹ acintiyam acculāram
 disvāna ke tahim ahesum ahaṭṭhalomā
 ke vā nayum sakasakābharaṇāni geham
 ke vā na attapaṭilābhham avanṇayimṣu
 65 Ke no jahimṣu sakaditṭhimalānubaddham
 ke vā na buddhamahimam abhipatthayimṣu
 ke nāma macchariyapāsavasā ahesum
 vatthuttayañ ca saraṇam na gamimṣu ke vā
 66 Laṅkissaro pi navalakkhaparibbayena
 sabbaññudhātum atulam abhipūjayitvā
 tam dantadhātubhavanam puna vadḍhayitvā
 antopuramhi² paṭivāsaram accayittha
 67 Dhātum vihāram Abhayuttaram eva netvā
 pūjām vidhātum anuvaccharam evarūpam
 rājā 'tha Kittisirimeghasamavhayo so
 cārittalekham abhilekhayi saccasandho
 68 Cārittam etam itare pi pavattayantā
 te Buddhadāsapamukhā vasudhādhināthā
 saddhādayādhikaguṇābharaṇābhīrāmā
 tam sakkarimṣu bahudhā jinadantadhātum
 69 Satthārā sambhatattham purimatarabhave sampajānam
 pajānam
 sambodhim tassa sabbāsavavigamakarim saddahant'
 odahanto
 sotam tass' aggadhamme nipunamati satam saṅgame
 saṅgam esam
 nibbānam santam icche tibhavabhayapariccaṅgahetum
 gahetum

PAÑCAMO PARICCHEDO.

DĀTHĀVAMSA SAMATTO.

¹ M. Tam pātiḥāriyam.

² M. antepuramhi.

KATTUSANDASSANAGĀTHA.

- 1 Yo Candagomiracite varasaddasatthe
tīkam̄ pasattham̄ akarittha ca Pañcikāya
buddhippabhāvajananī ca akā Samanta-
pāsādikāya vinayaṭṭhakathāya tīkam̄
- 2 Aṅguttarāgamavavaratṭhakathāya tīkam̄
sammohavibbhama vighātakarim̄ akāsi
atthāya samyamigaṇassa padhānikassa
gantham̄ akā Vinayasaṅgha-nāmadheyam̄
- 3 Santindriyassa paṭipattiparāyaṇassa
sallekhavuttiniratassa samāhitassa
appicchatādiguṇayogavibhūsanassa
sambuddhasāsanamahodayakāraṇassa
- 4 Sabbesu ācariyatam̄ paramaṅgatassa
satthesu sabbasamayantarākovidassa
sissena Sāritanujassa mahādisāmi-
pādassa tassa vimalanvayasambhavassa
- 5 Suddhanayena karuṇādiguṇodayena
takkāgamādikusalena visāradena
sabbattha patthaṭasudhākararamsijāla-
saṅkāsakittivisarena parikkhakena
- 6 Saddhādhanena sakhilena ca Dhammakitti-
nāmena rājagurunācariyena eso
sotuppasādajanano Jinadantadhātu-
vam̄-so kato nikhiladassipabhāvadīpo
- 7 Dhammo pavattatu cirāya munissarassa
dhamme ṭhitā vasumatīpatayo bhavantu
kāle pavassatu ghano nikhilā pajā pi
aññoññamettipaṭīlābhasukham̄ labhantu

THE END.

PAÑCAGATI-DÍPANAM.

EDITED BY

M. LÉON FEER,

OF THE BIBLIOTHÈQUE NATIONALE OF PARIS.

Ce texte est donné d'après un seul MS., le No. 346 du fonds pâli de la Bibliothèque nationale à Paris. Ce MS., qui vient de Siam, est en caractères cambodgiens-siamois. On sait que ces MSS sont les plus défectueux.

Le No. 347 du même fonds, de même provenance et de même écriture, est le commentaire du texte contenu dans le No. 346 ; les deux MSS. sont donc, pour ainsi-dire, inseparables. Le commentaire, suivant l'usage, reproduit et explique une partie du texte ; quelquefois il corrige les fautes qui s'y trouvent, quelquefois il les répète, quelquefois aussi il en fait qui ne sont pas dans le texte. Il laisse souvent des passages difficiles sans explication. Malgré cela, ce commentaire est d'un très-utile secours pour l'établissement du texte.

Néanmoins, il est évident que, pour donner un bon texte du Pañca-gati-dípanam, il faudrait pouvoir consulter d'autres MSS.

Comme il aurait fallu donner trop des notes pour rendre compte des différences qui existent entre le présent texte et celui du MS. on n'en a donné aucune. On s'est borné à mettre entre crochets [] les lettres qui ne sont pas dans le

MS. et qui ont été ajoutées, entre parenthèse () celles qui sont dans le MS. mais qu'on a cru devoir omettre. Le mot (*sic*) a été ajouté après certains mots qui paraissent douteux. Quelques notes relatives aux difficultés de lecture ont été mises en très petit nombre, à la suite du texte.

Le MS. compte *cinq* divisions dont le titre est indiqué à la fin de chacune d'elles. Ces titres ont été reproduits intégralement à la place où ils se trouvent; mais on les a, de plus, ajoutés en tête des divisions, en petites capitales (NARAKAKANDAM, etc.).

Plusieurs de ces cinq divisions comportent des sous-divisions indiquées par le texte lui-même ou par le commentaire. Ces sous-divisions sont indiquées, à la place même où le texte les mets (quand elles sont dans le texte), par des sous-titres répétés en *italiques* (*attha mahâ-narakâ*) en tête de la section qu'ils servent à désigner. Quand ces sous-titres ne sont pas dans le texte, on s'est borné à les mettre en tête de la section, en *italiques*, et entre parenthèse (2. *Nirayussadâ*) (§ 1. *Peta*°), etc. Enfin quand le texte ne fournit aucune indication précise, on a mis seulement des numéros: § 1 § 2.— Le premier mot du texte (Namathtu) est à la place qu'il a dans le MS.

Le nombre des çlokas est de 114: les numéros ont été mis en tête de chacun d'eux, au lieu d'être placés, comme on le fait souvent, à la fin, entre les deux barres doubles qui viennent après le dernier mot du vers.

Dans le MS. les padas sont tous séparés les uns des autres par un petit espace vide, et il n'y en a entre les vers qu'un espace vide un peu plus grand et un simple trait. Il a paru que le mieux était de mettre un double trait après le 2^{er} pada et deux doubles traits après le 4^{er}.

La traduction française de ce petit poème se trouve à la fin des "Extraits du Kandjour" (Annales du Musée Guimet, vol. v. pp. 514-528).

PAÑCA-GATI-DÍPANAM.

Namatthu || ||

- 1 Guṇino jitajeyyassa sammāññāvabhāśino ||
paratthakārino niccam tilokagaruno namo || ||
- 2 Kāyādīhi katam kammam attanā yam subbāsubba[m] ||
phalam tass-eva bhuñjati kattā añño na vijjati || ||
- 3 Iti mantvā dayāpanno tiloke kataru(sic) satthā ||
hitāvocā sattānam kammuno yassa yapphalam || ||
- 4 Tam vakkhāmi samāsena sutvā sambuddhabhāsitam ||
subham vā asubham kammañ kātum hātuñ ca vo
dhunā || ||

I. NARAKA-KĀNDAM.

§ 1. *Atṭha māha-narakā.*

- 5 Sañjivo Kālasutto ca Saṅghāto Roruvo tathā ||
Mahārorovo Tapo ca Mahātapo ca Avīcayo || ||
- 6 Lobha-moha-bhaya-kkodhā ye narā pāṇaghātino ||
vadhayitvāna hiṃsanti Sañjīvam yanti te dhuvam || ||
- 7 Samvaccharasahassāni bahūni pi hatā hatā ||
sañjīvanti yato tattha tato Sañjīva-nāmako || ||
- 8 Mātā-pitu-suhajjādi-mitta-dosakarā narā ||
pesuññāsaccavādā ca Kālasuttābhigāmino || ||
- 9 Kālasuttānusārena phālyante dāru va yato ||
kakkaccehi jalantehi Kālasuttam tato matam || ||
- 10 Ath-eḷaka-liṅgālādi-sas-ākhu-miga-sūkare ||
hananti pāṇino 'ññe ca Saṅghātam yanti te narā || ||
- 11 Saṅghātā tattha ghāṭyante sammā hananato yato ||
taṣmā Saṅghātā-nāmena sammato nirayo ayam || ||
- 12 Kāya-mānasa-santāpam ye karonti ha dehinam ||
kuṭakāpamakā ye ca Roruvam yanti te narā || ||
- 13 tibbena vuṇḍinā tattha dayhamānā nirantaram ||
ghoram ravam vimuñcanti taṣmā sa Roruvo mato || ||
- 14 Deva-dvija-guru-dabbam haṭam yehi pi rakkhato ||
te Mahāroruvam yanti ye ca nikkhepa-hārino || ||

- 15 Ghoratâ vuṇhi-tâpassa ravassâpi mahattato ||
Roruvo ti mahâ tassa mahattam Roruvo api || ||
- 16 Dâvâdi-dahane dâham dehinañ ca karoti yo ||
so jalam jalane jantu tappate Tâpane rudam || ||
- 17 Tibbam tâpana-santâpam tanoteva nirantaram ||
yato tato ca lokasmim khyâto Tâpana-nâmako || ||
- 18 Dhammadhamma-vipallâsam natthiko yo pakâsati ||
santâpeti ca satte yo tappate sa Patâpane || ||
- 19 Patâpayati tattha te satte tibbena vuṇhinâ ||
tapanâtisayenâyam tasmâ vutto Patâpano || ||
- 20 Katvâ gunâdhike dosam ghâtayitvâna sâvake ||
mata-pitu-garû-câpi Avîcimhi bhavanti te || ||
- 21 Aṭṭhîni pi vilîyante tattha ghoraggitâpato ||
yato na vîci sukhassa tenâvîcîti sammato || ||
- Aṭṭha-mahânarakâ || ||

§ 2. (*Nirayussadâ*).

- 22 Nirayass-ekamekassa cattâro nirayussadâ ||
miļhakûpo kukkulo ca asipattavanam nadî || ||
- 23 Mahânirayato sattâ nikkhantâ miļhakâsuyam ||
patanti ye te ghorehi kimivyûhehi vijjare || ||
- 24 Nikkhantâ miļha-kûpamhâ kukkule ca patanti te ||
patitâ tattha te sattâ sâsapâ viya paccare || ||
- 25 Kukkulamhâ ca nikkhantâ dume passanti sobhaṇe ||
harite pattasampanne te upenti sukhathino || ||
- 26 Tattha kâkâ ca gjjhâ ca sunakh-oluka-sûkarâ ||
baka-kâkâdayo bhesmâ lohatuṇḍâ subheravâ || ||
- 27 Te sabbe parivâretvâ tesam mamsâni khâdare ||
puna sañjâtamamsâ te utṭhahanti patanti ca || ||
- 28 Aññamaññam vinâsâya paharanti râne ca ye ||
pâpenâsinakhâ te tu jâyante dukkhabhâgino || ||
- 29 Nakhâ yevâsiyo tesam âyasâ jalitâ kharâ ||
teh-aññoñnam nikantanti yan-tenâsinakhâ matâ || ||
- 30 Lohajalita-tikkhattam soļasaṅguli-kaṇṭhakam ||
balenâropayanti tam simbalim pâradârikam || ||
- 31 Loha-dâthâ mahâkâyâ jalitâ bheravitthiyo ||
tam âliṅgiya bhakkhanti paradârâpahârinam || ||

- 32 Åradante pi khâdanti sâ-gijjhe luka-vâyasâ ||
asipattavane chinne nare vissâsa-ghâtino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||
pivanti kuñhitam tambam ye paratthâpahârjino || ||
- 34 Soñâ bheravâyodâthâ bhusam khadanti te nare ||
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravodakam ||
yanti Vetaranî[ñ] ghoram vuñhinâ ñayhate ciram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammikam ||
karoti narake kañdam so eakkena vihaññate || ||
- 37 Pilâ bahuvidhâkârâ katâ yehîdha dehinam ||
pîlenti te ciram tattâ yanta-pabbata-muggarâ || ||
- 38 Bhedakâ dhamma-setunam ye cásammagga-vâdino ||
khuradharâ pi tam maggam gantvâ kandanti te narâ || ||
- 39 Nakha-cuññita-yukâdi kandanti ciram narâ ||
punappunam mahâkâyamesaselehi cuññitâ || ||
- 40 Silam yo ca samâdâya sammâ no parirakkhati ||
vilîyamânamañsañthî kukkule paccate ciram || ||
- 41 Anunâ pi yo-m-eko micchâjîvena jîvati ||
gûthamugge nimuggo so kimi-vyûhehi khajjate || ||
- 42 Disvâvihi-majjha-gate pâñino cuññayanti ye ||
tatr-ayomusaleh-eva te cuññanti punappunam || ||
- 43 Kururâccantakopanâ sadâ himsarâtâ narâ ||
paradukkhaphahtthâ ca jâyante Yama-rakkhasâ || ||
- 44 Sabbesam eva dukkhânam bhijjamuddhâdi-bhedato ||
kâya-vâcâdi pâpam yam tam dañdâpi na kâraye || ||
- Naraka-kañdam pathamam || ||

II. TIRACCHÂNA-KANDAM.

- 45 Hañsapârâpatâdinam khattânam atirâginam ||
jâyante yoniyam râgâ mûlhâ kîtâdiyonisu || ||
- 46 Sappâ kodhopanâhehi mânatthaddhâ mittâdhipâ ||
atimânenâ jâyante gadrabhasoñayonisu || ||
- 47 Maccherosuyako cäpi hoti vânara-jâtiko ||
mukharâ capalâlajjâ jâyante kâkayonisu || ||
- 48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam ||
honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vâkâdayo ||
jāyante pecca mamsadâ kodhanâ maccharâ narâ || ||
- 50 Dâtâro kodhanâ krûrâ narâ nâgâ mahiddhikâ ||
bhavanti câgino kodhâ dappâ ca garudissarâ || ||
- 51 Katam yam pâpakam kammañm mânasâdikam attanâ ||
tiracchânesu jâyante || tena tam parivajjaye || ||

Tiracchâna-kañdam dutiyam || ||

III. PETA-KANDAM.

(§ 1. *Peta*).

- 52 Khajjabhojjâpahattâro yehi uṭṭhâna-vajjîtâ ||
bhavanti kuṇâpâhârâ petâ te kaṭapûṭanâ || ||
- 53 Viheṭhayanti ye bâle lobhena vañcayanti ca
te pi gabbhamalâharâ jâyante kaṭapûṭanâ || ||
- 54 Hînâcârâtihînâ ca maccharâ niccalobhino ||
ye narâ pecca jâyanti petâ te galakanṭakâ || ||
- 55 Paradânam nisedheti na ca kiñci dadâti yo
khuppi-pâsika-peto so sûcivatto mahodaro || ||
- 56 Dhanam bhuñjati vamsattham na bhuñjati na deti yo ||
dattâdâyî tato peto laddhabhogî sa jâyate || ||
- 57 Yo paratthâpahâriccho datvâ c-ev-anutappati ||
so gûtha-semha-vantânam peto jâyati bhakkako ||
- 58 Yo vadaty-appiyo kodhâ vâkyam ammâvaghatanam ||
bhavat-ukkâmukho peto so ciram tena kammunâ || ||
- 59 Kurûramânero yo tv-a(m)dayo kalahakârako
kimikiṭapaṭangâdo peto so jotiko bhave || ||

(§ 2. *Kumbhañda°*).

- 60 Gamakûṭo dadâty-eva yo dânam pîlayaty-api ||
Kumbhañdo vikaṭâkâro pûjamâno so jâyate ||
- 61 Niddayo pâñino hantvâ bhakkhitum yo dadâti ca ||
khajjabhojjâni so vassa labhate pecca Rakkhaso || ||
- 62 Gandha-mâlâ-ratâ niccañm mandakodhâ ca dâyakâ ||
Gandhabbâ pecca jâyante devânam rativaddhanâ || ||
- 63 Kodhano pisuno koci lobhattham yo payacchatî ||
Pisâco duṭṭhacitto so jâyate vikaṭânano || ||

- 64 Niccappadutthâ capalâ parapîlakarâ narâ ||
 sampadânaratâ niccam Bhûtâ pecca bhavanti te || ||
- 65 Ghorâ kuddhâ padâtâro piyâsavasurâ ca ye ||
 jâyante pecca Yakkhâ te ghorâhârâ surâpiyâ || ||
- 66 Ye nayantidha yânehi mâtâ-pitu-guru-jane ||
 vimâna-cârino Yakkhâ te honti sukha-samyuttâ ||
- 67 Tañhâ-macchera-dosena pecca petâsubhehi tu(m)
 yakkhâdâyo kiliñthehi tasmâ tam parivajjaye || ||

(§ 3. *Asura*).

- 68 Satho mâyâviko niccam carate n-aññapâpako ||
 kalippiyo padâtâ ca so bhavaty-Asurissaro || ||
- 69 Tâvatimsesu devesu Vepacittâsurâ gatâ ||
 Kâlakañjâsurâ nâma gatâ petesu sañgaham || ||
- Peta-kandam tatiyam || ||

IV. MANUSSA-KANDAM.

- 70 Devâsuramanussesu himsâyappâyuko naro ||
 dîghâyuko tv-ahimsâya tasmâ himsâ vivajjaye || ||
- 71 Kuñtha-kkhaya-jar-ummâdâ ye[ca]ññe rogâ pâñinam ||
 vadha-tâlana-bandhehi honti ha tesu jantusu || ||
- 72 Hârako yo parathânam na ca kiñci payacchatî ||
 mahatâ viriyenâpi dhanam so nâdhigacchatî || ||
- 73 Adinnam dhanam âdâya dâñâni ca dadâti yo ||
 so pecca dhanavâ hutvâ puna jâyati nidhano || ||
- 74 Na hârako na dâtâ yo na h-atikapaño janô ||
 kicchena mahatâ dabbam thiram so labhate dhuvam || ||
- 75 Hârako na parathânam câgavâ vîtamaccharo ||
 ahâriyam bahu vittam iddham so labhate naro || ||
- 76 Âyu-vanñna-bal-upeto dhîmâ roga-vivajjito ||
 sukhî pajâyate niccam yo dadâti ha bhojanam || ||
- 77 Salajo rûpavâ hoti suchâyo janatâpiyo ||
 so bhave vatthalabhâ ca yo vatthâni payacchatî || ||
- 78 Âvâsam yo dadâti ha vippasannena cetasa ||
 pasâdâ sabbakâmidhâ jâyante tassa dehino || ||
- 79 Sañkamopâhanâdîni ye payacchanti mânavâ ||
 bhavanti sukhino niccam labhante yânam uttamam || ||

- 80 Papâ-kûpa-talâkâni kârayitvâ jalâsaye ||
sukhino vîtasantâpâ nippipâsâ bhavanti te || ||
- 81 Pupphehi pûjito niceam samiddho sirimâ bhave ||
sarañam sabbadehinam ârâmam yo payacchatî || ||
- 82 Vijjâdânena pañdiccam paññâ-vyâsena labhate ||
bhesajjâbhayadânena rogamutto tu jâyate || ||
- 83 Cakkhumâ dípadânena vâladânena sussaro ||
sayanâsanadânena sukham labhati mânavo || ||
- 84 Gavâdim yo dadâti ha bhojjam khîrâdi-samyuttam ||
balavâ vañnavâ bhogî hoti dîghâyuko ca so || ||
- 85 Kaññâ-dânena kâmânam labhî ca parivâravâ ||
dhana-dhañña-samiddho tu bhûmi-dânena jâyate || ||
- 86 Pattam puppham phalam toyam atthâpi vâhanam piyam ||
yam yam yatthecchitam bhatya[m] dâtabbam tam ta-
datthinâ || ||
- 87 Kesayitvâ dadâti ha saggattham vâ bhayena vâ ||
yasattham vâ sukhattham vâ kilittham so phalam labhe || ||
- 88 Sakattha-nirapekkhena dayâ-yuttena cetasâ ||
parattham deti yo so yam akiliñtham phalam labhe || ||
- 89 Yam kiñci dîyate-ññassa yathâ kâlam yathâ vidhi ||
tena tena pakâreñam tam sabbam upatiñthati || ||
- 90 Pare abâdhayitvâna sayam kâle yatthecchitam ||
akesayitvâ dâtabbam tam hi dharmâvirodhitam || ||
- 91 Evam pi diyamânassa dânass-eva phal-ubbhavo ||
dânam sabbasukhânam hi paramam kârañam matam || ||
- 92 Virato yo paradârehi dâre so sundare labhe ||
snehappadesakâlâdi vajjanto puriso bhave || ||
- 93 Paradâresu samsattham yo na vâreti mânasam ||
sârakkhati c-anañgesu nârittam yâti so pumâ || ||
- 94 Yâ jigucchati narattam susilâ mandarâginî ||
niceam pattheti pumbhâvam sâ nârî narattam vaje || ||
- 95 Yo tu sammâ nivâtankam brahmacariyam nivesati ||
tejassî suguño bhogî devehi pi sampûjito || ||
- 96 Dañhassati asammûlho virato majjapânato ||
jâyate saccavâdî ca yasassi sukha-samyutto || ||
- 97 Bhinnânam api sattânam bhedan-n-eva karoti yo ||
abhejja-parivâro so jâyate thira-mânaso || ||
- 98 Âñattim kuruto niceam gurunam hañtha-mânaso ||

- hitâhitâbhidhâyî ca so âdeyya-vacano bhave || ||
 99 Nîcâ parâvamânena vipallâsenâ t-unnatâ ||
 bharanti sukhino datvâ sukhâm dukkham ca dukkhino || ||
 100 Paravambhanabhiratâ sañhâ h-asaccavâdino ||
 khujjavâmanattam yanti ye ca rûpâbhimânino || ||
 101 Jalo vijjâsu macchero bhave mûgo piyâppiyo ||
 jâyate badhiro mûlho hitavâkyabbhusûyako || ||
 102 Dukkham pâpassa puññassa sukhâm missassa missakam ||
 ñeyyam sadisanissandam kammânam sakalam phalam || ||

Manussa-kañdam catuttham || ||

V. DEVA-KANDAM.

§ 1.

- 103 N-ev-attano sukhâpekkhî na ca haṭtho pariggahe ||
 gahânam pamukho vâyam Mahârâjikatañ vaje || ||
 104 Mâtâ-pitu-kulejetṭha-pûjako câgavâ khamî ||
 tussati yo na kalahe Tâvatimesu so bhave || ||
 105 Na vigahe ratâ n-eva kalahe haṭhamânasâ ||
 ekanta-kusale yuttâ ye te Yâmopagâ narâ || ||
 106 Bahussutâ dhammadharâ supaññâ mokkhakañkhino ||
 guñehi paritûṭhâ ye narâ te Tussitopagâ || ||
 107 Silappadânavinaye pavattâ ye sayam narâ ||
 mahussâhâ ca te vassam (*sic*) Nimmânarati-gâmino || ||
 108 Alinamânasâ sattâ padâna-dama-saññame ||
 guñâdhikâ ca honti te Parinimmittavattino || ||
 109 Silena Tidivam yâti jhânena Brahma-sampadam ||
 yathâbhûta-pariññanam Nibbânam adhigacchatî || ||

§ 2.

- 110 Subhâsubham kammaphalam mayeta[m] kathitam pha-
 lam ||
 subhen-eva sukhâm yâti dukkhañ cåsubhasambhavam || ||
 111 Maccu-roga-jarâ tv-eva cintanîyam idam tayam ||
 vippayogo piyehâsi kammano tassa tam phalam || ||
 112 Pappoty-evam virâgam yo viratto puññam icchatî ||
 pâpañ ca vajjayaty-evam tam sunâtha samâsato || ||

113 Sammāparathakaraṇam parānattha-vivajjanam ||
puñña-pâpa-vipallâso vuttam etam mahesinâ ||
114 Devâ c-eva manussâ ca tisso pâpâ yâ bhûmiyo ||
gatiyo pañca nidiṭṭhâ buddhen-eva tayo bhavâ || ||
Deva-kandam pañcamam || ||
Pañca-gati-dîpana[m] samattam || ||

NOTES.

- Cl. 3. 2. MS. kataru ; perhaps bhagavâ.
- Cl. 31. 2. bherav° ; MS. terav°.
- Cl. 59. 1-2. MS. tvam dayo, for tu-adayo (?).
- Cl. 61. 2. Text, bhakkhitam ; Commentary, bhakkhitum.
3-4. MS. sovassa labhate ; perhaps labhate so-v-assa.
- Cl. 74. 2. Text, nahadhipaṇe ; commentary (explaining),
dhanātisayena kappano.
- Cl. 93. 3. Text, sarajjati ; Commentary, rarajjati.
- Cl. 94. 1. MS. narittam ; 4. MS. narattam.
- Cl. 107. 3. MS. vassam for vassu = v-assu or vassum =
v-assum (?).
- Cl. 110. 4. MS. sambhavam ; perhaps sambhavâ.
- Cl. 112. 1. MS. virâgam so.

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E. R. GOONERATNE.

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1883.			
July.	Balance brought forward from last Half-year ...	58 80	Postage of Mahâ Niddesa forwarded
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10½ Rs. each	819 0	publications, and calling for Subscriptions ...
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Guinea Subscribers, and their amounts were			veyance to Galle
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			Rs. 972 30
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			Forwarding per parcel post to England	1 50
			Postage on correspondence this year	3
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| 6. UPADÂNA | „ „ | DR. GRÜNWEDEL. |
| 7. UDÂNA | „ „ | DR. PAUL STEINTHAL. |
| 8. VISUDDHI-MAGGA | „ „ | PROF. LANMAN. |
| 9. NIDDESA | „ „ | PROF. BLOOMFIELD. |
| 10. MAHA-VAMSA | „ „ | PROF. OLDBERG. |
| 11. AÑGUTTARA | „ „ | DR. MORRIS. |
| 12. MADHYAMAKA VRITTI | „ „ | MR. BENDALL. |