

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1885.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,
BY HENRY FROWDE,
ORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER

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Journal of the Pali Text Society.

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PĀLI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

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DR. MORRIS.

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Hon. Sec. & Treas. for Ceylon—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

(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, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 2500 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

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

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read 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 1886 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 1885.

THE Pāli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the :

1. The Cha-kesa-dhātu-vaṃsa, edited by Prof. Minayeff.
2. The Sandesa-Kathā, edited by Professor Minayeff.
3. The Udāna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgaṇi, edited by Dr. Müller.
5. The Aṅguttara (Nipātas 1-3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Ṣataka, but Mr. Bendall was not able to get it ready in time for publication in this year's Journal.

The full list of work already accomplished is therefore :

- | | | |
|--------------------------------------|-----------|-------------------------------|
| 1. Aṅguttara, Pt. I. | edited by | Dr. Morris, 1882. |
| 2. Abhidhammatha-saṅgaha | „ „ | Dr. Rhys Davids, 1884. |
| 3. Āyâraṅga Sutta | „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha-and Mûla-sikkhâ | „ „ | Dr. E. Müller, 1883. |
| 5. Cariyâ-piṭaka | „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭṭhâ-gâthâ | „ „ | Gooneratne Mudaliar,
1884. |
| 7. Thera-gâthâ | „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gâthâ | „ „ | Prof. Pischel, 1883. |
| 9. Dâthâ-vaṅsa | „ „ | Dr. Rhys Davids, 1884. |
| 10. Pañca-gati-dîpana | „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paññatti | „ „ | Dr. Morris, 1883. |
| 12. Buddha-vaṃsa | „ „ | Dr. Morris, 1882. |
| 13. Sagâtha-vagga of the
Saṃyutta | „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipâta (Pt. I. Text) | „ „ | Prof. Fausböll, 1884. |
| 15. Cha-kesa-dhâtu-vaṃsa | „ „ | Prof. Minayeff, 1885. |
| 16. Sandesa-kathâ | „ „ | Prof. Minayeff, 1885. |
| 17. Udâna | „ „ | Dr. Steinthal, 1885. |
| 18. Dhamma-saṅgaṇi | „ „ | Dr. Müller, 1885. |
| 19. Aṅguttara (Nipâtas 1-3) | „ „ | Dr. Morris, 1885. |

Next year we shall issue probably all, certainly most of the following :

- | | | |
|---------------------------|-----------|--------------------------------------|
| 1. Pajjamudhu | edited by | E. R. Gooneratne, Esq. |
| 2. Anuruddha Ṣataka | „ „ | Mr. Bendall. |
| 3. Vimâna-vatthu | „ „ | E. R. Gooneratne, Esq. |
| 4. Peta-vatthu | „ „ | Prof. Minayeff. |
| 5. } Dîgha Nikâya and | „ „ | Prof. Rhys Davids and |
| 6. } Sumaṅgala Vilâsini | „ „ | Prof. Carpenter (Part
1 of each). |
| 7. Sutta Nipâta, Part II. | „ „ | Prof. Fausböll. |

Dr. Steinthal of Berlin has undertaken to edit the Mahāvamsa, so that the works in progress including the above seven, are :

- | | |
|--------------------------------------|---|
| 1. Dîgha Nikâya, | to be edited by Prof. Rhys Davids and Prof. Estlin Carpenter. |
| 2. Sumaṅgala Vilâsinî | „ „ Prof. Rhys Davids and Prof. Estlin Carpenter. |
| 3. Saṃyutta Nikâya,
Part II. | „ „ M. Léon Feer. |
| 4. Aṅguttura Nikâya,
Part II. | „ „ Dr. Morris. |
| 5. Peta-vatthū | „ „ Prof. Minayeff. |
| 6. Vimâna-vatthū | „ „ E. R. Gooneratne,
Mudaliyar. |
| 7. Dhammapada | „ „ Prof. Fausböll. |
| 8. Sutta Nipâta, Part
II. | „ „ Prof. Fausböll. |
| 9. Khuddaka Pâṭha | „ „ Prof. Rhys Davids. |
| 10. Iti-vuttaka | „ „ Prof. Windisch. |
| 11. Apadâna | „ „ Dr. Grünwedel. |
| 12. Niddesa | „ „ Prof. Bloomfield. |
| 13. Visuddhi Magga | „ „ Prof. Lanman. |
| 14. Mahāvamsa | „ „ Dr. Steinthal. |
| 15. Hatthavanagalla-
vihâra-vamsa | „ „ Prof. Rhys Davids. |
| 16. Netti Pakaraṇa | „ „ Prof. Rhys Davids. |
| 17. Anuruddha Ṣataka | „ „ Mr. Bendall. |
| 18. Sâsana-vamsa | „ „ Prof. Minayeff. |
| 19. Saddhammopâyama | „ „ Dr. Morris. |
| 20. Bodhi-vamsa | „ „ Prof. Rhys Davids |
| 21. Pajjamudhu | „ „ E. R. Gooneratne,
Mudaliyar. |

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâr, the following :

1. Visuddha Magga.
2. Nettippakaraṇa.
3. Bodhi-vaṃsa.
4. Dhammapada-Atthakathâ, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidâ.
6. Apadâna.
7. Dhamma-saṅgaṇi.
8. Sumaṅgala Vilâsinî.
9. Saṃyutta Nikâya.
10. Papañca-Sûdanî.
11. Peta-vatthu and Commentary.

The MSS. we especially want now are :

Netti-pakaraṇa.
 Niddesa (with Atthakathâ).
 Paṭisambhidâ (with Atthakathâ).
 Bodhi-vaṃsa.
 Lalâṭa-dhâtu-vaṃsa.
 Visuddhi-magga.
 Dhammapada Atthakathâ.
 Paramattha-dîpanî
 Madhurattha-vilâsinî.
 Atthâ-sâlinî.
 Sammoha-vinodanî.
 Iti-vuttaka Atthakathâ.
 Sâsana-vaṃsa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahāvastu is just ready for publication. The edition of the Divya Avadâna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. RHYS DAVIDS.

PĀLI MSS.

IN THE

BROWN UNIVERSITY LIBRARY

AT PROVIDENCE, R.I., U.S.

BY HENRY C. WARREN.

These MSS. were given to the library by the Rev. Dr. J. N. Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works: "Elementary Handbook of the Shan Language," Rangoon, 1880; "Grammatical Sketch of the Kakhien Language," published by the Royal Asiatic Society in July, 1880; "A Shan and English Dictionary," Rangoon, 1881; and he has recently completed the translation of the Bible into the Shan language.

Unless otherwise stated, the MSS. of the following list are on palm-leaves and in Burmese writing. Nos. 6, 7, 12 and 22 were given by Dr. Cushing in 1874; the others in 1881.

VINAYA-PIṬAKA.

1. *Sutta-Vibhaṅga*. First Part. 153 leaves (ka-ḍo); 11 lines a page. Sakkarāj 1237.
2. *Sutta-Vibhaṅga*. Second Part. The Bhikkhuni-Vibhaṅga is not given. 106 leaves (ḍau-phe); 11 lines. Sakkarāj 1237.

3. *Mahāvagga*. 225 leaves (ka-dho); 10 lines. Sakkarāj 1237.

4. *Cūlaragga*. 226 leaves (dhi-a, but nu is omitted in the numbering, though the text is without break); 10 lines. Sakkarāj 1238.

5. *Parivārapāṭha*. 158 leaves (ka-dhâ); 10 lines. Sakkarāj 1237.

6. Contains two works:

a. *Parivārapāṭha*. 151 leaves (ka-de); 9 lines. Sakkarāj 1213.

b. Some mixed Pāli and Burmese, apparently on the dhūtaṅgas. 34 leaves (dai-tu); 9 lines. Sakkarāj 1225.

7. *Kammaṅga*. Chapters I. and IV. 10 copper plates (na-nau); 6 lines. Square Pāli writing.

SUTTA-PIṬAKA-COMMENTARIES.

8. First part of the *Sumaṅgalavilāsinī*, comprising the commentary on the Silakkhandha of the Dīghanikāya. 145 leaves (ka-da); 10 lines. Sakkarāj 1231.

9. Second part of the *Sumaṅgalavilāsinī*, being the commentary on the Mahāvagga of the Dīghanikāya. 182 leaves (ka-tā); 10 lines. Sakkarāj 1231.

10. Third part of the *Sumaṅgalavilāsinī*, or commentary on the Pātikavagga of the Dīghanikāya. 129 leaves (ka-ṭau, but ṭau is for ṭo); 9 lines. No date.

ABHIDHAMMA-PIṬAKA.

11. *Dhammasaṅgaṇī*. 154 leaves (ka-ḍau); 9 lines. Sakkarāj 1242.

12. Another copy of the *Dhammasaṅgaṇī*. 188 leaves (ka-to, but leaf na is missing); 8 lines. [Sakkarāj] 1203.

13. *Vibhaṅga*. 229 leaves (ka-nâ, but two leaves are marked khai); 9 lines. No date.

14. *Kathāvatthu*. 220 leaves (jhi-rû); 9 lines. Sakkarāj 1242.

15. *Puggalapaññatti*. 46 leaves (nu-jhâ); 9 lines.

16. *Dhātukathā*. 52 leaves (ka-ñi); 9 lines.

17. *Yamaka* to the end of the Dhammayamaka. 299 leaves (ka-māḥ, but one leaf answers for both jaṃ and jāḥ); 9 lines. Sakkarāj 1211.

18. *Dukapaṭṭhāna*. 204 leaves (ka-da, but there is no leaf jho); 10 lines. Sakkarāj 1209.

19. *Tikkapaṭṭhāna*. 390 leaves (ka-aū. One leaf has the double mark jau and jaṃ. But aū is not the last leaf. After aū we have another leaf, unnumbered, on which the work comes to an end. Furthermore, there is a leaf lost between this leaf and leaf aū); 9 lines. Sakkarāj 122-. No digit is given.

20. A fragment of the *Tikkapaṭṭhāna*. 291 leaves (ḍa-ghyi); 8 lines. Sakkarāj 1172. The leaves measure $21\frac{3}{4} \times 2\frac{1}{2}$ inches, while the leaves of the other palm-leaf MSS. of this collection are only from 18-19 $\frac{1}{2}$ inches, being all of them (as far as the dating shows) more modern. Their width is also commonly less. Dr. Cushing says that the part of this MS. which is missing was stolen from the kyoung or monastery where it was kept. Our fragment properly begins with leaf ḍā, but in the midst of a word. Hence the *raison d'être* for leaf ḍa, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand. And yet though leaf ḍa is headed with Namō, etc., the text begins abruptly, that is, not at the head of a section or subsection. But on the sixth line we come to such a division. It says (I copy the blunders also); pañhāvāyassapaccaniyānulomaniṭhitam || || kusalattikaṃniṭhitam. Leaf ghyi is also not a part of our fragment. The MS. comes to an end on ghyā; but the date is on ghyi.

21. *Tikkapaṭṭhāna* from beginning to pañhāvārassa anulomaganāniṭhitā. 90 leaves (ka-jū); 9 lines. This MS. was written at the order of Dr. Cushing to complete MS. 20. But if we compare these two MSS. with No. 19, we shall find that our present MS. goes only to leaf chī of MS. 19, while 20 begins at leaf ṭi. One or two other MSS. also of this collection are copies made at the order of Dr. Cushing; probably No. 11, and perhaps Nos. 13-15.

GRAMMAR.

22. *Kaccâyana's Grammar*. 95 leaves. This is one of the MSS. from which the late Rev. Dr. Francis Mason, a Baptist missionary, compiled his published Pāli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Mukau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pālie de Kaccâyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namō, etc. Apparently only the five parts composed of leaves ge—chū originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five; but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorisms, but not their expositions. 8 lines. Sakkarāj 121-. No digit is given.

Leaves kau-khâ contain the Sandhikappa. 9 lines. Sakkarāj.

Leaves khe-gha contains the Nāmakappa. 8 lines. Sakkarāj 1194.

Leaves gi-gaṃ, the Kārakakappa. 8 lines. Sakraj 1194.

Leaves ge-ghâ the Samāsakappa. 8 lines. Sakkarāj 1183.

Leaves ghi-ghâḥ the Taddhitakappa. 8 lines. [Sakkarāj] 1183 in margin.

Leaves ña-ñau the Âkhyâtakappa. 8 lines. [Sakkarāj] 1183.

Leaves ñaṃ-cai the Kibbidhānakappa. 8 lines. [Sakkarāj] 1183.

Leaves co-chū the Uṇādikappa. 8 lines. [Sakkarāj] 1183.

Leaves chū-cham are written in Burmese. 9 lines. No date.

THE

CHA-KESA-DHÂTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M¹ is a collection of short historical works in Pâli, and has the following colophon :—

kesadhâtuvamso gandho sabbajanapasâdako |
 yo mayâ likhito tena paññavâ homi 'nâgate ||
 saddhâdhanam sîladhanam hirî-otappiya(m) dhanam |
 satidhanañ ca câgo ca paññâ me sattamam dhanam ||
 imehi sattadhanehi sampanno ca bhavâm' aham |
 icchitabbam phalam mayham ijhatu punno candimâ ||
 ratanam devayâmânam bhonto tesam karom' aham |
 sahassânam hi tam geham indrabrahmâhi pûjitam ||

Our text occupies seven leaves, ṭhâh—ḍû.

M² is another copy, said to be made from an old copy, of the same collection; but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke.

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammâsambuddhassa.

Buddhañ ca dhammañ ca gaṇaṃ namitvâ,¹
 aggamaṃ visuddhaṃ janapuññakhettaṃ |
 chakesadhâtûnaṃ ca thûpavaṃsaṃ
 vakkhâṃ' ahaṃ sâsanavaḍḍhanâya ||

Ekasmiṃ kira samaye amhâkaṃ Bhagavâ Râjagahe viharati Veļuvane Kalandakanivâpe. Tatrâpi kho bhagavâ catunnaṃ parisânaṃ dhammaṃ desesi âdikalyânaṃ majjhe kalyânaṃ pariyośanakalyânaṃ satthaṃ sabyañjanaṃ kevala-paripuññaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasâgaro Ñânapaṇḍito Revato 'ti cha khiṇâsavâ ekacchanda² hutvâ yena bhagavâ ten' upasaṃkamaṃsu,³ upasaṃkamtvâ bhagavantaṃ abhivâdetvâ ekamantaṃ nisidḃsu. ekamantaṃ nisinnâ kho te khiṇâsavâ bhikkhû bhagavantaṃ etad avocum. na hi bhante bhagavatâ⁴ samatiṃ sapâramiyo pûrentena ekadesasattahitattaṃ pûritâ atha kho sabbasattahitattaṃ kattukâmena pûritâ. ye keci bhante sattâ âsannaṭṭhâ tesam tava dassanena ubhayattha siddhâ ye c' aññe sattâ dûraṭṭhâ honti tesam atthâya bhagavato sâri-rapaṭibaddhaṃ pûjanîyavatthum ṭhapetabbaṃ. mahâsamuddassa pana bhante avidûre ekasmiṃ paccantadese bahunâ vasanti tesam anukampâya pûjanîyaṃ dâtum vaṭṭati. atha kho bhagavâ tesam vacanaṃ sutvâ mahâkaruṇâya samussâhitacitto hutvâ janapadaavâśinaṃ hitakaraṇatthaṃ dakkhiṇena hatthena sîsaṃ parâmasi sîsaṃ parâmasitvâ hemavaṇṇaraṃsîhi⁵ vijotamaññâ cha kesâ bhagavato hatthe

¹ M². namitvâna.

³ M¹. °misuṃ; M². °misu.

⁵ M¹. soma°.

² M². °nnâ.

⁴ M². °vâ.

laggimsu. atha kho bhagavā tesam channaṃ arahantānaṃ adāsi. te pi kho tuṭṭhamānahaṭṭhā attano sirasā 'va sampaticchimsu. tadā āyasmā Ānando bhagavantam pucchi kim bhante tasmim janapade sattānaṃ antarāyo bhagavato dhātuyo nissāya bhavissatīti.

na passāmi Ānanda tasmim janapade sattānaṃ parihāniṃ vuddhim eva passāmīti āha mama parinibbānato hi Ānanda pañca vassasahassāni mama sāsanaṃ paṭiṭṭhitam bhavissati ime cha kesadhātuyo pañcasatādhikadvisahassavassāni rakkhitā¹ bhavissanti tato param mahāpūjāsakkāro bhavissati ekekaṃ cetiyaṃ mahāsattabandhiyaṃ² bhavissatīti byākāsi.

tato āyasmā Anuruddho bhagavantam vanditvā padakkhiṇaṃ katvā pakkāmi. te pi khiṇāsavā kese labhitvā bhagavantam vanditvā Anuruddhena saddhim pakkamimsu. pakkamitvā pana ākāse abbhuggantvā tasmim yeva paccantadeso otaritvā tatth' ekarattim vasitvā suriyuggamanavelāya sarīrapaṭijaggaṇaṃ katvā tato gāmaṃ piṇḍāya pavisitvā yathā laddham āharaṃ yeva paribhuñjimsu. tato sabbe pi khiṇāsavā dakkhiṇadisābhāgena gantvā sākhañkuravanasamchanaṃ aruṇasadisavaṇṇaṃ ramaṇīyabhūmibhāgaṃ disvā tuṭṭhacittā hutvā imasmim ṭhāne phāsukaṃ imasmim ekaṃ kesadhātuṃ nidahituṃ vaṭṭatīti atha kho etad aho si kathaṃ āvuso idha dhātudāyako³ laddho amhehīti. tadā Anuruddho añjalim paggahevā adhiṭṭhānaṃ karonto imaṃ gāthaṃ āha.

pāṇaṃ dhaṇaṃ ca⁴ sakaṃ puttadāraṃ
pubbe tayā⁵ dinnam anapparūpaṃ |
ten' eva laddham yadi bodhiṇānaṃ
pātetv⁶ ajj' imasmim su upatṭhakāyo⁷ °ti ||

taṃ khaṇaṃ nēva Sakkassa paṇḍukambalasilāsaṇaṃ uṇhākāraṃ dassesi. Sakko devarājā āvajjetvā taṃ kāraṇaṃ ūatvā lābhā vata me suladdhā vata me yo 'haṃ evaṃ mahānubhāvāya dāyakavirahitāya jinavarakesadhātuyā dāyakabhāvo

¹ M¹. dukkhitā.

³ M¹. °pāsako.

⁵ M¹. tassā . . . °ppa°; M². °mpa.

⁷ M¹. °tthā ko 'ti.

² M². °ddhiyaṃ.

⁴ M¹. vā.

⁶ M². yotajji°.

bhaveyyan 'ti cintetvâ devalokato otaritvâ nesam channam arahantânam purato pâturahosi. atha kho Anuruddho imam gâtham âha.

accheram vata lokasmiṃ sahasakkho sujampati |
pavivittam imam t̄hânam ânubhâvena dhâtuyâ 'ti ||

atha thero tam disvâ devarâja tvam mahiddhiko varapañ-
ñassa dhâtuyâ dâyako hohiti âha.

tam sutvâ Sakko sâdhu bhante 'ti vatvâ Anuruddha-
therassa hatthato ekaṃ dhâtum gahetvâ attano sirasmiṃ
t̄hapetvâ udaggacitto hutvâ iddhiyâ âvâtam mâpetvâ tattha
asîtisâvakânam rūpaṃ buddhamâtuyâ rūpaṃ buddhapituno
rūpaṃ anupamassa dasabalassa rūpañ ca suvaṇṇamayam
t̄hapetvâ majjhe satta sattaratanarâsî katvâ samantato
suvaṇṇajâlam parikkhipitvâ setacchattam ussâpetvâ tassa
hetthâ nânâratanasamujjalam pallañkam mâpetvâ dasabalassa
dhâtum sîsato oropayitvâ Sakkabhiñkârodakena¹ nhâpetvâ
bhante bhagavâ imasmiṃ t̄hâne sakalajanahitattham pañca-
vassasahasapamânam tiṭṭhâ 'ti vatvâ t̄hapesi. tam khanañ
ñeva catunahutâdhikadvesata—sahasayojanapamâñâ ayam
mahâpathavî udakapariyantam² katvâ samkampi. Sineru
pabbatarâjâ onami mahâsamuddo samkhubbhi. dasasahassa-
cakkavâlâdevatâ tuṭṭhacittâ hutvâ nânâmaṅgalabhaṇḍâni
gahetvâ satthuno rūpaṃ pūjayimsu. atha Sakko dhâtuyo
upari cetiyam cakkavattimanisannibham maṇipadîpaṃ pūjetvâ
maṇimayam cetiyam akâsi. tathâ maṇicetiyaṃ bhi kanaka-
mayam cetiyam kâretvâ anâgate antarâyâbhâvattham cakkâni
parikkhipitvâ cetiyam bandhesi. Âyasmâ Anuruddho tam
dhâtum attano ânîtabhâvappakâsanattham attano paṭimârû-
paṃ,³ uttaradisâbbhimukham kâretvâ t̄hapesi Sakko devarâjâ
pi ekaṃ suvaṇṇagubham kâretvâ dhâtupūjam akâsi. cetiyâ-
vidûre ekaṃ nidhiṃ⁴ t̄hapesi tam ekaṃ devaputtam rakkhâ-
pesi sabbe cha arahantâ samjâtapîtipâmojjâ hutvâ cetiyam
pañcapatiṭṭhitena vanditvâ nisidiṃsu. tasmim khaṇe Sakko
adhiṭṭhânam karonto imam gâtham âha.

¹ M². sakkabhiñgâro.

³ M¹. "nurûpaṃ.

² M¹. udakam.

⁴ M². nimi.

ciram ev' idha tiṭṭhatu thûpavaram
 yadi tvam munino sirato 'va bhavam |
 janakâyam imam patipâtu sadâ
 tava tejavarena jina¹ ojago ||

iti vatvâ tuṭṭhacitto hutvâ cetiyam padakkkhiyam katvâ
 pañcapatitṭhitena vanditvâ pakkâmi.

Sakkathûpavamso niṭṭhito.

tassâvidûre dakkhiṇadisâbhâgo tigâvutantaram maggam
 gantvâ sabbe² cha khiṇâsavâ nânâvidhavâlukarâsiparikiṇṇam
 paramaramaṇiyam kelâsapabbatasannibham rukkhatinapâsâ-
 nasakkharakaṭhalarahitam katasudhâkammam iv' aṅgaṇam
 sakalajanaramaṇiyam³ ekaṃ ṭhânam disvâ cintayimso
 sappâyam idam kho âvuso ṭhânam inasmim ekaṃ kesadhâ-
 tum amhehi ṭhapetabban 'ti atha kho âyasmâ Sobhito imassa
 dhâtussa dâyakapariyesane mama bhâro 'ti vatvâ ekamsam
 uttarâsaṅgam karitvâ jânumaṇḍalam pathaviyam nidhâya
 aṅjalim paggayha jinadhâtuvaram vanditvâ patthanam
 karonto imam gâtham âha.

dâyako patipâtv⁴ ajja tejasâ tava nâyaka |
 sabbasattahitathâya idha ṭhassati ce dîpam⁵ ||

icc evam paramanipaceakâram katvâ patthanam karontassa
 eva valâhakagabbhato Pajjunno nâma devaputto mahantehi
 parivârehi parivuto nânâvidham paramadassanîyataram alam-
 kâram alamkâritvâ sakavimânato oruyha tassa purato pâtura-
 hosi. atha kho âyasmâ Sobhito tam disvâ upâsaka tvam ulârâ-
 nubhâvo aṅgirasassa apaṭimassa bhagavato dhâtudâyako hohîti
 âha. Pajjunno mahârâjâ pi tam⁶ vacanam sutvâ sâdhu
 bhante aham eva tassa dâyako bhaveyyan 'ti vatvâ tena hi
 tvam upâsaka thûpassa bandhanaṭṭhânam vicârehîti⁷ âha.
 tasmim khaṇe Pajjunno mahârâjâ iddhiyâ ekaṃ âvâṭam

¹ M¹. jâna.

⁴ M². patidât' ajja.

⁶ M². pîti°.

² M¹. om.

³ M¹. °jala°.

⁵ M¹. iddham . . . ce varam.

⁷ M¹. vidharâhîti.

karitvâ tатtha dhâtugabbham mâpetvâ tasmim sattaratana-mayaṃ âsanam paññâpetvâ vuttappakâraṃ asîtimahâsâva-kânaṃ bimbaṃ buddhabimbaṃ buddhamâtâpitûnaṃ bimbañ ca suvaṇṇamayam paṭisaṃkharitvâ âsanamajjhe sattaratana-mayaṃ dhâtucañkoṭakaṃ ṭhapetvâ taṃ jinadhâtuvaraṃ chabbaṇṇaramsîhi vijotamânaṃ dibbagandhodakena nhâ-petvâ idh' eva bhante tiṭṭhatu sakalajanahitâyâ 'ti vatvâ channaṃ arahantânaṃ rucim gahetvâ tasmim yeva cañko-ṭake ṭhapesi. tasmim khaṇe heṭṭhâvuttappakârâni pathavî-kampanâdîni acchariyâni ahesuṃ. atha kho Pajjunno mahâ-râjâ dhâtuvaraṃ saṃjâtapemo hutvâ imaṃ gâtham âha.

evaṃ mahânubhâvassa asamassa mahesino |
dhâtuyâ dâyaako asmi aho me puññasamcayo ||

evaṃ vatvâ bhagavato kesadhâtuṃ pañcapatiṭṭhitena van-ditvâ attano kâyârûḥhapârupanaṃ¹ omuñcitvâ² dullabham vata dassanan 'ti vatvâ dhâtupûjaṃ akâsi. sabbe pi devâ attano attano anurûpapûjaṃ karimsu. tato Pajjunno mahâ-râjâ nânâratanamissakâhi iṭṭhakâhi cetiyaṃ bandhâpesi. cetiyaṅgaṇaṃ pi sodhâpetvâ tassa samantato pâkâraṃ parikkhipitvâ tassâvidûre ekaṃ pokkharaniṃ mâpetvâ catûsu disâsu nidhiṃ nidahitvâ dhâtupûjaṃ akâsi. sabbe pi khiṇâ-savâ idaṃ cetiyaṃ anâgate satabyâmaṃ bhavissati dhamma-râjâ pi idh' eva bhavissatîti byâkarimsu. taṃ pana cetiyaṃ samantato kîli. vîthikâdînaṃ³ thûpassa vicâritattâ⁴ pacchâ sobhaṇḍâyacetiyaṃ⁵ 'ti pâkaṭaṃ.

Pajjunnathûpavaṃso niṭṭhito.

atha kho sabbe pi khiṇâsavâ tato nivattitvâ samudda-tîre samantato asokarukkhasaṃchannaṃ ekaṃ ṭhânaṃ atthi pacchimadisâbhâge ca 'ssa kandaraparikkhittaṃ ahosi. taṃ disvâ sabbe pi khiṇâsavâ cintayimsu. kathaṃ panâvuso ima-smim padese amhehi pariyesitabbaṃ dhâtupaṭṭhakatthâyâ⁶ 'ti.

¹ M¹. °pâyopanaṃ.

² M². vidhikânaṃ.

³ M¹. suṇḍâya°.

² M¹. orûhitvâ.

⁴ M². °tthâ.

⁶ M². °pâsakatthâyâ 'ti.

atha kho âyasmâ Padumuttaro tesam pañcannam khiñâsa-
vânam etad avoca aham eva dhâtudâyakam pariyeseyyan 'ti
vatvâ buddhagunapaṭisamyuttâya gâthâya adhiṭṭhânam
karonto imam gâtham âha.

sa ce tvam sabbalokagga janogham târitum idha |
tapassî tava ¹ tejena patthanam me samijjhatu ² |
ajja thûpassa dâyakam labheyyam jinasiraja ||

icc evam patthanam karontassa samuddarakkhikâ Mañi-
mekhalâ nâma devadhîtâ buddhânubhâvena dissamânâ ³ viya
sabbâbharanehi alaṅkaritvâ mahantehi parivârehi parivutâ
samuddato paññâyamânarûpâ pâturahosi. atha kho therâ
evam âhaṃsu. kappati upâsike dhâtuyâ thûpam kâretum
sa ce sakkhissasi tvam eva asamassa purisusabhassa dhātu-
dâyakâ hohîti. ath' assâ etad ahosi. aham mâtugâmat-
bhâve ṭhitamhi ⁴ thûpavicâraṇe katam ⁵ pariccayanam kathâ-
ham bhante kareyyan 'ti âha. sace upâsike imesam
paccantadesavâsînam bhatim dâtum sakkhissasi khippam
eva ete cetiyam karissantîti âha. sâ sâdhû 'ti paṭisuñitvâ
aññâtakavesena gantvâ tesu bhatim datvâ ⁶ cetiyam pati-
samkhârâpesi. te manussâ tasmim ṭhâne dhâtugabbham
asîtihattham gambhîram karimṃsu. atha kho sâ devadhîtâ
iddhiyâ ânîtaratanam samantato râsim katvâ girivepulato ⁷
cakkavattino mañiratanasadisam padîpam viya jalamânam
ekaratanagharam ⁸ mañidhâtugabbhassa majjhe ṭhapesi.
tass' upari dhâtukaraṇḍakam mâpetvâ ṭhapesi. saha ṭhapa-
nen' eva mahâpathavi kampi akâlavijjulatâ ramanîyam
vassam vassi. sabbe devatâ sâdhukâram adamsu. tato
Mañimekhalâ bhagavato dhâtuyâ mahâsakkâram katvâ
cetiyam bandhâpesi. bandhitvâ ca pana cetiye niṭṭhite
adhiṭṭhânam karonto imam gâtham âha.

pañca vassasahassâni jinagabbho patiṭṭhatu |
tejena tav ime sattâ jânantu amatam padan 'ti ||

¹ M¹. dhâpaya taga.

³ M². cāriyamānā.

⁶ M². katvā.

² M². samajjhatu.

⁴ M¹. adds: va.

⁷ M¹. vemû°.

⁵ M². °no katam; M¹. °tham.

⁸ M¹. °ghanam.

evaṃ vatvā devadhītā pasannā¹ Maṇimekhalā |
 ṭhāpetvā kesathūp' assa² ussāpesi samantato. ||
 sâ tadā arahantānaṃ pāde natvāna devatā |
 pahatṭhacittā pakkāmi pavitṭhā³ sakabhavanan 'ti ||

Maṇimekhalāya thūpavaṃso niṭṭhito.

tato uttarāya disāya sabbe arahantā gantvā sâkhāpalla-
 valaṃkate sitacchāye ekasmiṃ nigrodharukkhe adhivatṭhā
 devatā te āgacchante disvā kiṃ bhante idha āgacchathā 'ti
 pucchitvā tato tehi āvuso imaṃ ṭhānaṃ sappāyaṃ imasmiṃ
 ṭhāne ekaṃ jinavarakesadhātuṭṭhapanattham āgatambhā 'ti
 vutte sādhu bhante ahaṃ pi tumhehi saddhiṃ anumodanaṃ
 kareyyan 'ti āha.

atha kho āyasmā Guṇasāgaro dhātūpatṭhakapariyesane
 mam' eva bhāro 'ti dhātūpatṭhakatthāya añjaliṃ paggahevā
 adhiṭṭhānaṃ karonto imaṃ gātham āha.

dāyako sulabho hotu sa ce tvaṃ munibuddhajaṃ |
 hitāya sabbasattassa ṭhassati satatam idha ||

evaṃ vatvā taṃ dhātum namassamāno 'va nisīdi. tasmīṃ
 khape jinadhātuyā ānubhāvena therādhiṭṭhānabalena ca
 satthu ādīnaṃ ānubhāvena ca patṭhavātena ānītā viññā-
 tasāsanaṃvāṇijaparipuṇṇā⁴ ekā nāvā tasmīṃ yeva padese
 anupattā aho. atha kho vāṇijā bhikkhusaṃghaṃ disvā
 mayaṃ samuddacarā dullabhaṃ channaṃ khiṇāsavānaṃ
 santikaṃ upagantvā saṃghassa dassanaṃ 'ti cintevā nāvikaṃ
 ārocesuṃ. nāviko pi taṃ sutvā saṃghe pasannamānaso saha
 vāṇijehi mahānāvāya oruyha khuddakanāvam abhirūhitvā⁵
 tesam channaṃ khiṇāsavānaṃ santikaṃ upagantvā saṃghaṃ
 vanditvā kiṃ idha ayyānaṃ kiccaṃ atthīti pucchi.

mayan taṃ kho upāsaka ekaṃ satthu sarīrajaṃ |
 dhātum lokahitatthāya ṭhapanattham idhāgatā 'ti ||

¹ M². sampannā.

³ M². pavitṭham.

⁶ M². ōhitvā.

² M¹. kesadhūpassa; M². °dhātum assa.

⁴ M². °ṇṇako.

taṃ sutvâ nâviko tuṭṭhamânaso te vâñje âmantetvâ lâbhâ
vata bho suladdhaṃ vata bho amhehi ye¹ mayaṃ evaṃ
mahiddhikaṃ janahitâvahaṃ satthu sarîradhâtuṃ passamâ
'ti. mahâsamuddasmiṃ bho cirakâlam saṃcarantânam
îdisaṃ lâbhaṃ na laddhapubban 'ti. tumhe hi mama sahâyâ
bhavatha aham eva thûpaṃ kareyyan 'ti âha. te pi kho vâñjâ
sâdhû 'ti sampatiçchimsu. rukkhadevatâ pi manussavesaṃ
katvâ ahaṃ pi tumhâkaṃ sahâyo bhaveyyan 'ti âha. te sabbe
pi therânaṃ santikaṃ upasaṃkamitvâ yathânurûpaṃ dânaṃ
datvâ there vanditvâ nisîdimsu. atha kho nâviko aham
eva bhante dhâtuthûpakâraṇe ussukkaṃ kareyyan 'ti yâci.
therâ pi sâdhu upâsaka karohîti âhaṃsu. nâviko purise
âñâpetvâ bahudhanaṃ vissajjetvâ dhâtugabbhaṃ karitvâ
tasmim gabbhe sattaratanaṇi pûretvâ gabbhassa majjhe
buddhârahaṃ âsanaṃ paññâpetvâ guṇasâgaratherassa
hatthato taṃ dhâtum gahetvâ ṭhapesi. saha ṭhapanen'
eva sabbâni acchariyâni pâturahesum. atha kho nâviko
pahaṭṭhacitto imaṃ gâtham âha.

lokacariyabhûtassa asamassa mahesino |

dhâtuyâ dâyako asmi lâbhâ me vata mârisâ² 'ti ||

evaṃ vatvâ taṃ cetiyaṃ pañcapatiṭṭhitena vanditvâ nânâ-
vidhaṃ dhajapatâkaṃ ussâpetvâ cetiyaṃ padakkhiṇaṃ katvâ
arabantânaṃ pâde vanditvâ vâñjehi parivuto nâvaṃ ârûhitvâ
attano nagaram yâsi.³ rukkhadevatâ cetiyaṃ tussitvâ yâv'
ajjakâlâ pi dîghâyukâ hutvâ taṃ cetiyaṃ rakkhati.

Addhikanâvikathûpavamsa niṭṭhito.

tato pâcinadisâbhâgena gaṅgâtîre ekaṃ ramaṇiyaṃ ṭhânaṃ
atthi. sabbe khiṇâsavâ tattha gantvâ idam kho âvuso
ṭhânaṃ châyudakasampannaṃ imasmim ṭhâne ekaṃ dhâtum
ṭhapetum vaṭṭatîti. atha kho Nânapaṇḍitathero dâyakavici-
nane mama bhâro 'ti vatvâ ekaṃ jânumaṇḍalam pathaviyaṃ
nidhâya aṇjalim sirasi patiṭṭhapetvâ gâtham âha.

yo dhîro lokanâyako asamo purisâsabho |

ce asi⁴ dhâtu tass' eva labheyyaṃ tava dâyakan 'ti ||

¹ M². yeva.

² M². °ssati.

³ M¹. niyyâsi.

⁴ M². abhi.

evam nipaccakāraṃ katvā kathentass' eva eko nāgarājā
 nāmena Varuṇo nāma so nāgabhanato saporivārena āgantvā
 therassa purato pāturahosi. tadā nāgarājā there vanditvā
 āgamanakāraṇaṃ pucchitvā bhagavato sarīradhātuṭṭhapana-
 tthāya m-eva idhāgatamhā upāsakā 'ti vutte tena hi bhante
 dhātucetiye mama bhāraṃ karoṭhā 'ti yācitvā tehi dinnokāso
 hutvā sakaparisaṃ āmantetvā pahaṭṭhamānaso hutvā dhātu-
 gabbhatthāya pathaviṃ sodhāpetvā āvātaṃ khaṇāpetvā
 dhātugabbhaṃ devavimānasadisam kārāpetvā tassa majjhe
 ekaṃ ratanamayaṃ pallaṅkaṃ māpetvā setachattam ussā-
 petvā dhātucanakoṭakaṃ sirasā saṃpaṭicchitvā ekaṃ anagghaṃ
 maṇikaraṇḍakaṃ katvā paramukkamaṃsapattam¹ ādaraṃ katvā
 therānaṃ ruciyā anurūpam eva ṭhapesi taṃ khaṇaṃ ñeva
 heṭṭhāvuttapakārāṇi pi sabbapāṭihāriyāni pāturaheṣuṃ nāga-
 rājā pi udaggacitto hutvā attano aparibhogaṃ aparaṃ pi ekaṃ
 maṇiratanam cakkavattiraṇṇo² maṇisadisam anaggham³ sabba-
 kāmadaṃ attano gīvato omuñcitvā bhagavato dhātupūjāṃ
 akāsi sabbe nāgaparisā naccantā gāyantā sabbaturiyāni
 vādentā ugghosiṃsu.⁴ sabbe devatā nānāpakāraṃ sādhu-
 kāraṃ adamsu.⁵ tasmim khaṇe nāgo dhātuthūpaṃ para-
 dassaniyaṃ katvā bandhāpesi. niṭṭhite thūpe nāgo pada-
 kkhīnaṃ katvā onatasīso hutvā vanditvā imaṃ gātham āha.

kappaṇkoṭhi yaṃ buddhaṃ dullabhaṃ amatehi pi |
 dhātuyā dāyako assaṃ bhavāmi kusalatthiko ||
 evaṃ vatvāna Varuṇo nāgarājā mahiddhiko |
 pahaṭṭhacitto pakkāmi nāgehi parivārito ||

Varuṇanāgarājathūpavaṃso niṭṭhito.

tato uttarāya disāya gantvā khaṇāsavā bhikkhū naccā-
 sannaṃ nātidūraṃ addhikānaṃ⁶ gamanāgamanasaṃpannaṃ
 ekaṃ ṭhānaṃ disvā idaṃ hi kho āvuso ṭhānaṃ sappāyaṃ
 imasmim ṭhāne avasiṭṭhaṃ ekaṃ kesadhātuṃ ṭhapetabban 'ti.
 atha kho āyasmato Revatassa etad ahoṣi. sabbesaṃ pañcan-

¹ M². paraputtam saputtam.

⁴ M¹. ^osamsu.

² M². ^ovattivatī^o.

⁵ M¹. akamsu.

³ M². agghani.

⁶ M¹, M². atthi^o.

naṃ arahantānaṃ manoratho matthakaṃ patto dhātudāyaka-
paṭilābhena tathāhaṃ imasmiṃ padese ekaṃ dāyakaṃ labhey-
yaṃ yaṃ nunāhaṃ dhātuthūpadāyakatthāya patthanam
kareyyaṃ 'ti. atha kho Revatathero satthari parama-
ukkamsapattam¹ ādaraṃ samānetvā² evam āha. sa ce bhante
kappasatasahassādhikāni cattāri asaṃkheyyāni pāramiyo
pūrevā pañca mahāpariccāgaṃ pariccajivā devamanussehi
dukkaraṃ kammaṃ karitvā buddhabhāvaṃ patto si ajja
tavānubhāvena thūpadāyako idhānuppatto³ hotū 'ti adhiṭṭhā-
naṃ katvā imaṃ gātham āha.

sa ce lokahitatthāya anujān' idha nāyako |
dhātuthūpassa dāyakaṃ labheyyaṃ tejasā tavā 'ti. ||

evam patthayantass' eva Damiḷā vāṇijā saddhāsampannā
satta mahānāvā jinadhātutejena ānītā viya hutvā aññaṃ
desaṃ gantaṃ asamatthā tasmim yeva ṭhāne anuppattā
ahesuṃ. te pi kho vāṇijā⁴ dūrato 'va bhikkhusaṃghaṃ
disvāna dhātukāmā jeṭṭhanāvikaṃ ārocesuṃ. taṃ sutvā
nāviko tena hi ahaṃ pi gamissāmīti vatvā aññehi nāvikehi
parivuto tesasantikam gantvā khiṇāsavānaṃ datvā payirupā-
sitvā te khiṇāsavē pucchimsu. kiṃpan' idha bhante āgatatthā 'ti
dasabalassa purisājāñña bhagavato kesadhātuṃ pāṇinaṃ
hitāya ṭhapetuṃ āgatamhā 'ti āhaṃsu. atha kho tesam
sattannaṃ nāvikanam vāṇijānaṃ ca etad ahoṣi. mayaṃ hi
pubbe bhagavato dassanakāle chabbaṇnaraṃsihi jalamāna-
sarīraṃ sabbapāṭihāriyaṃ passimhā idāni bhagavato sarīra-
kesadhātuyā⁵ ānubhāvo kīdiso 'ti cintayantānaṃ kaṅkhā
uppajjati. tesam kaṅkhachedanattam kesadhātu pāṭihāri-
yaṃ akāsi. tena vuttaṃ.

dasseti dhātuyā yasmim yamakam pāṭihāriyaṃ |
kaṇḍambamūle⁶ pattā⁷ 'va lokalocanapiṇḍanan 'ti.⁸ ||

atha kho te pi nāvikā vāṇijā ca taṃ pāṭihāriyaṃ disvā
saṃjātasaddhā hutvā attano attano anurūpaṃ pūjāsakkāraṃ

¹ M². samattham.

⁴ M². tivā².

⁷ M². sattā.

² M¹. sampādetthā.

⁶ M¹. rājakesa².

⁸ M¹. nipinākan.

³ M². idānuppatto.

⁶ M¹. cempa².

karimsu dhâtuyâ sakkâraṃ katvâ khiṇâsavânaṃ santikaṃ
 gantvâ thûpakaraṇokâsaṃ yâcivâ khiṇâsavehi dinnokâsâ te
 nâvikâ vâñijâ vuttanaye' eva dhâtugabbhaṃ kâretvâ tasmaṃ
 sabbaratanarasi katvâ buddhârahaṃ âsaṃ paññâpetvâ tela-
 padîpaṃ jâletvâ buddhabimbaṃ asitisâvakânaṃ bimbaṃ
 kâretvâ majjhe suvaṇṇacaṅkoṭakaṃ ṭhapetvâ Revatatherassa
 hatthato anupamaṃ kesadhâtuṃ sampaṭicchitvâ gandho-
 dakena nhâpetvâ suvaṇṇarajatamayehi pupphehi dîpehi ca
 dhâtuṃ mâpetvâ¹ caṅkoṭake ṭhapesuṃ taṃ khaññâ ñeva
 heṭṭhâvuttappakârâni pathavîkampanâdîni acchariyâni pâtu-
 rahesuṃ dasasahassacakkavâladevatâ sâdhukâraṃ adamsu.
 te nâvikâ cetiyaṃ bandhitvâ niṭṭhite cetiye anekappakâra-
 dhajapatâkaṃ samussâpetvâ cetiyaṃ vanditvâ bhante mayaṃ
 Damiḷa-upâsakâ aññamsampassâ² taṃ kesadhâtuṃ saddahitvâ
 evarûpaṃ karomâ 'ti ahaṃsu. tato taṃ cetiyaṃ saddhâya
 kâritattâ saddhâcetiyan 'ti vadanti Damiḷehi kâritattâ Dami-
 ḷacetiyan 'ti pi vadanti. te pi kho nâvikâ vâñijâ cetiyaṃ ca
 mâpetvâ arahantânaṃ dânaṃ datvâ sakasakanâvaṃ ârûyha
 pakkamimsu. cha khiṇâsavâ paripuṇṇasaṃkappâ ahesuṃ.

Sattanâvikathûpavaṃso niṭṭhito.

taṃ pi desaṃ kesadhâtûnaṃ nivâsaṭṭhânattâ³ Kesavatîti⁴
 âlapati.

Chakesadhâtuvamso niṭṭhito.

¹ M¹. °tu kha mâ°.

³ M¹. nivâsanaṃ.

² M¹. samphassâ.

⁴ M¹. kesavâ°; M². kesâva°.

THE SANDESA-KATHĀ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

jayatu.

Mahākāruṇiko nātho hitāya sabbapāṇiṇaṃ |
 Pūretvā pāraṃ sabbam patto sambodhim uttamaṃ |
 Etena saccavajjena sotthi vo hotu sabbadā ||
 Mahākāruṇiko nātho hitāya sabbapāṇiṇaṃ |
 Pañcaccattāḷisavassam tthatvā dhammam adesayī |
 Etena saccavajjena sotthi vo hotu sabbadā ||
 Mahākāruṇiko nātho hitāya sabbapāṇiṇaṃ |
 Pañcasahassavassam pi patitthapesi sāsanaṃ |
 Etena saccavajjena sotthi vo hotu sabbadā ||

Sotthipasatthapavarodārabuddhānubuddhapabodhanaṭṭhā-
 nabhūte satahatthagajopamadhuragatamahājamburukkhasa-
 malaṃkate pañcasataparittadīpaparivāre mahā-Jambudīpe
 anekesaṃ Suvanṇabhūmmiraṭṭha-Rāmañña-ṭṭha-Sirikhetta-
 raṭṭha-Jayavaddhanaraṭṭha-Ayuddhayaraṭṭha-Haribhūñjara-
 ṭṭha-Khemaraṭṭha-Kambojaraṭṭha-Siviraṭṭha-Cīnaraṭṭha-Ma-
 hāvihikaraṭṭhādi-mahāraṭṭhānaṃ padhānapāmokkhasammate
 Sūnāparantarāṭṭha-Tambadīparaṭṭhasaṃkhāte Marammanaṃ-

dale Sudhammapura-Hamsavatîpura-Dhaññavatîpura-Dvârâvatîpura-Navapura-Ketumatîpura-Manipurâdyanekamahâ-nagarânaṃ ketumakuṭasamkâse dvârakoṭṭhâgâraṭṭamâlatoranaparikhâdisabbaṅgapaccanṅgasampanne nânâratana vicitrasuvanṇalimpitânekapâsâdakûṭâgârâdipaṭimaṇḍite kanakarajataphalikâdiratanapabhâjalituggatachattâtichattaketudhajâla m-kata cetiyaguhâvâsavibhûsite Yonaka-Siyama-Kasiya-Cinârâmaññaka-Pasî-Paraṅgi-Velanta-Aṅgilissâdinânâjanaparijanamarammajananivâse khattiyabrâhmaṇavessasuddasamkhâ-tacatuḷâtigottaparipuṇṇe dasasaddâvivittaniyataghosane Amaratatidevanagaram iva nikhilasiriniketane paramavisuddhavi-pulodâtasâsanasamujjotane Amarapurâbhiddhânamahânagare Mahâsammataḍyasambhinnakhattiyasâkiyarâjân vayaravivaṃsa-jâtassa anekasatasâmantarâjânânam indassa ratanakumuda-añjanagripamukhâneketakuñjarasâmino catusaṅgahapañ-cabalachanâyakâcârasattâparihâniya-aṭṭhuposathanavamañû-pamadasarâjadhammâdiguṇagaṇâdhivâsassa satataṃ samitaṃ ratanattayaparâyanassa siripavaravijjânantayasatribhavanâ-dityâdhipatipaṇḍitamahâdhammarâjâdhirâjanâmassa mahâ-dhammarañño atthadhammânusâsakena¹ ubhato vibhaṅga-dhârâṇadyupajjhâyâcariyaṅgasamannâgatena nettiṭikâsîlak-khandhaṭikâdyanekagandhakâramahâveyyâkaraṇena sabbattha sâsanâbhivuddhim abhipatthentena Ratanabhummi-Kittimahâvihârâdi-nekasuvanṇavihâravâsinâ upasampadâya sattavîsativassena Ñâṇâbhivaṃsa-dhammasenâpati-nâmadheyena mahâtherena Tambapañṇisaṃkhâte Laṅkāpatiṭṭhâne Sihaḷa-dîpe Sirivaḍḍhanâbbhidhâne Saṃkantapure² vasantassa Sirirâjâdhirâjasîhanâmamahârâñño³ atthadhammânusâsakassa Dhammakkhandhâbbhidhânassa amhâkaṃ aditṭhasahâyassa mahâtherassa c'eva bhikkhusaṃghassa ca tath'eva Rohaṇa-janapade Vâlutaragâmâdîsu vasantassa Dhammarakkhitattherassa c'eva bhikkhusaṃghassa ca pesitâ jinasâsanasamyuttâ'yam sandesakathâ.

Sammâsambuddhapariniḅbânato kira dvinnaṃ vassasatânaṃ

¹ B. °sane.

² B. marg. note: sempkhandha.

³ He reigned in Kandy 1781-1798.—[Rh.D.]

upari chattimsatime ¹ jinasâsanavasse sampatte siri-Dhamma-sokanâmassa mahâdhammarâjassa kâle Moggaliputtatissattherena pesitaṃ Mahâmahindattheraṃ paṭicca Sîhaḷadîpe sâsanam suppatitṭhitaṃ ariyajanaparipuṇṇam iva jâtaṃ bhikkhubhikkhunînam hatthapasâraṇâdijanitavâtavâyitaṃ nivâsanapârupanakâsâvapajjotasujotaṃ.² Idaṃ hi kâraṇam ârabbha Bhagavâ pi tikkhattuṃ Lanâkâdîpaṃ gantvâ dîpârakkham akâsi parinibbânasamaye pi samîpam âgataṃ Sakkam devânam indaṃ dîpârakkham kâresi.

Evam Devânam piyatissa-râja-kâlato paṭṭhâya cirakâlam pi râjânurâjam âcariyapâcariyaṃ sissânusissaṃ Sîhaḷadîpe sâsanam patitṭhâsi. tath' eva mahâkhîṇâsavâ pi tepiṭakam pâvacanam potthakârûlham akamsu. Buddhaghosattherâdayo pi aṭṭhakathâṭṭikâdikam dhammavinayasam vaṇṇanam abhisamkharimsu.

Tato aparabhâge pana Mahâvijayabâhurâjakâle³ Lanâkâdîpe micchâdittṭhâribhayena sâsanavinâsanato gaṇapûraṇamattam pi sîlavantabhikkhû alabhivâ Mahâvijayabâhurâjâ Jambudîpe Râmaññavisaye Anuruddharâjassa santikam dûte pesetvâ Jambudîpabhikkhû âharâpetvâ puna sâsanam patitṭhâpesi.

Tato aparabhâge Vimaladhammasuriya-mahâdhammarâjakâle⁴ Parangi-nâmaka-micchâdittṭhâribhayena sâsanavinâsanato bhikkhûnam abhâvena Vimaladhammasuriya-mahâdhammarâjâ Rakkhaṅgavisaye Dhaññavatîrañño santikam dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapajjotim akâsi.

Tato pi aparabhâge Kittisirirâjasîha-mahârâjakâle⁵ ten' eva micchâdittṭhâribhayena sâsanavinâsanato ekassa pi upasampadabhikkhuno abhâvena Kittisirirâjasîhamahârâjâ Jambudîpe Siyamadesasamkhâte Sâmindadese Ayuddhaya-rañño santikam dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapatitṭhânam akâsi.

¹ C. °same.

² C. °pârumpa°.

³ Vijaya-bâhu the first reigned 1071-1126.—[Rh.D.]

⁴ There were two kings of this name who reigned respectively 1592-1604, and 1687-1707. *Parangi* is Pali for Frank, and *Parangi-micchâdittṭhi* is Christianity. Wimala Dharma the First had been brought up by the Portuguese as a Christian.—[Rh.D.]

⁵ Reigned 1747-1781.—[Rh.D.]

Evam pubbe aparimāṇāriyajānasevite tividhasaddhamma-
pajjotajotane sāsana-kāraṇaṃ ārabha Bhagavatā Arahata
Sammāsambuddhena anekavāraparipālite devānamindapa-
riggahite pi Tambapaṇṇadīpavare sadevakalokānūsāsakassa
satthuno anekadhā sāsana-antaradhānaṃ paccavekkhetvā
dhammasaṃvegappattiyā ativiyakāruṇācitto

Kadāhaṃ Tambapaṇṇimhi sāsana-ss' upatitṭhiyā
Upakārena kenaci bhaveyyaṃ upatthambhako 'ti abhiṇhaṃ
manasākāsiṃ.

Sammāsambuddhapaṇinibbānato pana catucattāḷīsatisata-
dvisahas-ṣe jina-sāsana-vasse dvidvirasapariharaṇato bāvisati-
sattasatekasahas-ṣe khachapaṇṇecapariharaṇato dvasatṭhisata-
sahas-ṣe ca sira-sakārāje¹ Vesākha-ṇṇamiyaṃ Siha-
lādīpato āgate Jambusirīniketaṇaṃ Amarapurābhiddhānaṃ ma-
hāna-
garaṃ patte tīh' upasakehi saha cha sāmaṇere disvā tesāṃ
nāmaṃ gottāṃ ācariyaṃ pācariyaṃ kāraṇā-kāraṇāṃ ca
pucchitvā sutvā ativiyasoma-
nassappatto dūrato āgate nātija-
nātisaṃgho viya pariggahesiṃ. Saddhā-
dyaṇekagaṇādhi-
vā-
sassa Sakyāsīhanvaya-
jātassa ambhākaṃ ma-
hādhamma-
rājassa pi pasāda-
nīyaṃ kāraṇaṃ vatvā āro-
cetvā sammāpaccaye-
hi anuggahāpesiṃ. Rak-
khaṅgadesato ānī-
tassa dhama-
nāne bhaga-
vati sam-
mukhāpaṭi-
saṃkhatassa Ma-
hāmuni nāma
mahābuddha-
paṭi-
bhāgassa vi-
sasata-
ratanub-
bedha-
mahāpā-
sāda-
na-
sanne Asokā-
rāme Ratanab-
hummi-
kitti-
mahāvī-
hārato ut-
tara-
disā-
bhāge ā-
gantukā-
naṃ ā-
laye pa-
darikā-
vāse vā-
sāpe-
siṃ.

Tasmiṃ yeva vasse vassūpaga-
mma-
divase channaṃ sāma-
ṇerānaṃ sādhu-
kaṃ ubhato sud-
dhika-
raṇe-
na pu-
na sāma-
ṇera-
pa-
bbaj-
jaṃ adā-
siṃ. Kappā-
sika-
kose-
yya-
cīva-
rādī-
paccayā-
nugga-
hena
ovādā-
nusa-
sana-
dī-
dham-
mān-
ugga-
hena
ca pa-
ritose-
siṃ. Anto-
vassaṃ pi
temāsaṃ
upa-
saṃ-
padā-
pekkhaṃ
katvā
pā-
timok-
khaṃ
sam-
māvā-
cesīṃ. Nā-
da-
nāmaṃ
ca upā-
sakaṃ
pa-
bbaj-
jā-
pekkhaṃ
katvā
liṅ-
ga-
ḍa-
ḍaka-
mma-
se-
khi-
ya-
sikkhā-
padā-
ni sik-
khāpe-
siṃ. Vassaṃ
vutṭha-
kāle
pana
upa-
saṃ-
padā-
pekkhā-
naṃ
channaṃ
sāma-
ṇerā-
naṃ
pa-
bbaj-
jā-
pekkha-
ssa
ca
Nā-
da-
nā-
mas-
sa
upā-
saka-
ssa

¹ All these = 1801 A.D.—[Rh.D.]

pabbajjūpasampadārahabhāvaṃ kumudakundasaradacandikā-samānasetagajapatino mahādhammaraṇṇo ārocesim.

Pāsānāchattam iva sāsānagarusāsānamāmako mahādhammarājā pi tesam pattacivarādisamaṇaparikkhāraṃ sabbam niyyādetvā te pi gihilingagāhāpanena,¹ suvaṇṇamaya-manikūtamakutaṅḍalavalayamuttāhārapāmaṇgasuvaṇṇamālādyanekālaṃkāraṇena rājavatthakañcukanivāsānena ca devarājavesasadisam cakkavattirājavesam harāpetvā, sāgaran-tamahīpālarājānuucchavikāya hatthidantakhacitasuvaṇṇasivikāya abhirūhāpetvā, bālabhānumaṅḍalasadise duve duve nānābharaṇālaṃkatasuvaṇṇachatte sīsopari dhāretvā, maram-mabhāsāya Kryiṇ² icc abhidhānaṃ nāgadantakanakamaṇiparibhūsitam³ veṇuchattarājabhāṇḍam ādikam⁴ katvā, anekasatarājakakudhabhāṇḍapasāraṇena upasobhetvā, nānādesakulasamudāciṇṇa⁵ turiyavādagītaṇa⁶ nāṭakādimaṅgala⁷ chaṇe-na⁸ anekasahassaṭhānantarappattasenāpatādyamaccaparijanarājaparivārena ca parivārāpetvā, Masakkasāradevanagarasādise Amarapurānagare vīthānuvīthiparicāraṇena Vejayanta-devapāsādasadisapaṇṇāsasataratanuccayapāsādashūsitam rājanivesanaṃ pavesetvā, tatth' eva maṅgalachanāgāraṇāmake tibhummike suvaṇṇakūṭāgāre dakkhiṇamahesādidevorodhagaṇena mahā-uparājādirājakulagaṇena mahasenāpatādirājā-maccagaṇena asigāhādiparicārakagaṇena ca saha catuparisamajjhe nisinnō sakalāsāmantarājaparivāro mahāsammātādyasambhinnasakyarājakulappasuto saddhāsīlasutacāgādiguṇagaṇādhivāso dhavalagajapatimahādhammarājā tesam pac-cayānuggahadhammānuggahaṇi ca sammāsambodhipaccayam katvā, chaddantabhatthirājasonḍasadisena suvaṇṇabhiṅkārena dakkhiṇodakam pātesi.

Tato param pana te yathā vuttena sabbūpakāraṇena saddhim rājanivesanato pacchimuttaradisābhāge anto nagare yeva ṭhitam tidasapure Sudhammasālāpaṭiḥhāgam Sudham-mam nāma tibhummikam suvaṇṇamahāsālam āharāpetvā,

¹ B. °gam gā°.

⁴ B. ādim.

⁷ B. °maṅgula°.

² B. kuñ icchā°.

⁵ B. °kiṇṇa°.

⁸ B. °janena.

³ B. guntakanaka°.

⁶ B. °naṭṭa°.

imesam pabbajjam upasampadañ ca dethā 'ti samghassa niyyādesi.

Atha Ñāṇābhivaṃsadhammasenāpatimahātherapamukho ekapaṇṇāsaparimāṇo bhikkhusaṃgho Sudhammasālāya samīpe t̥hitāya hatthinatha¹ suvaṇṇathūpavhayacetiyasamalākatāya Suvaṇṇaguhāya nāma ekādasavipattisamatikkantiyā tividhasampattiyuttāya sīmāya sannipatitvā, sammāsambuddhaparinibbānato catucattālīsatisatadvisahasas jinasāsanavasse dvidvirasapariharaṇato bāvīsatisattasatekasahasas khachapañcapariharaṇato dvāsat̥ṭhisatasahasas ca sirisakarāje sampatte Kattikamāsajuṇhapakkhacātuddasīdine divādvipahārevelātikkante dvighaṭṭipamāṇe chāyāpādachakkakāle catutiṃsāyuvassam Ambagahapitiyaṃ² nāma sāmaṇeraṃ Ambagahatissam³ nāma katvā Ñāṇābhivaṃsadhammasenāpatitthereṇa upajjhāyena upasampādesi. Uttaradevīvihāravāsī thero Pāsādavihāravāsī thero Soṇṇalekhāgāravihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tasmiṃ yeva divase divā dvipaharavelātikkante catughaṭṭipamāṇe navachāyāpādakāle aṭṭhaviśāyuvassam Mahādampam nāma sāmaṇeraṃ Mahādampatissam,⁴ nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tasmiṃ yeva ahani divā dvipaharavelātikkante chaghaṭṭipamāṇe ekādasachāyāpādakāle pañcaviśāyuvassam Kocchagodham,⁵ nāma sāmaṇeraṃ Kocchagodhatissam nāma katvā ten' eva upajjhāyena upasampādesi. Jayabhummānubhavanavihāravāsī thero Ratanabhummiramavivihāravāsī thero Ravivaṃsakittisūrāmaccavihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tadahe yeva divā dvipaharavelātikkante sattaghaṭṭipamāṇe terasachāyāpādakāle bāvīsātāyuvassam Brāhmaṇavaṭṭam nāma sāmaṇeraṃ Bīhṃmaṇatissam⁶ nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tadahu yeva divā tipaharavelātikkante ekaghaṭṭipamāṇe

¹ C. °nata°.

⁴ B. uttamamba°.

² B. °ṭiyaṃ.

⁵ B. add's kosgodham.

³ B. °pitiyaṃ.

⁶ B. jinopalitissam.

paṇṇārasachâyâpâdakâle vîsatâyuvassam Bogahavattam,¹ nâma sâmaṇeram Bogahatissam² nâma katvâ ten' eva upajjhâyena upasampâdesi. Pâsânussâpanavihâravâsî thero Ratanabhummiramavihâravâsî thero Ravivaṃsakittisûrâ-maccavihâravâsî thero ca tayo kammavâcâbhâṇakâ upasampadâcariyâ.

Tadahani³ yeva divâ tipahâavelâtikkante tighatîpamâṇe sattarasachâyâpâdakâle vîsatâyuvassam Vâturagammaṃ nâma sâmaṇeram Vâturatissam nâma⁴ katvâ ten' eva upajjhâyena upasampâdesi. Te yeva tayo kammavâcâbhâṇakâ upasampadâcariyâ.

Tam divase yeva Nâdam nâma upâsakam pi⁵ Nâṇâbhivaṃsadammasenâpatittheren' eva upajjhâyena pabbâjesi. So yeva sikkhâpadadâyako pabbajjâcariyo. Pabbajjâpariyosâne ca tatth' eva sîmâmâlake Dhammatissam nâma sâmaṇerânâmam akâsi.

Tato param pana ekâdhike yathâ vutte jinasâsanavasse sirisakarâje ca sampatte Vesâkhamâsajuṇhapakkhaterasadine divâ ekapahâavelâtikkante ekaghatîpamâṇe navachâyâpâdakâle chattimsâyuvassam Dhammatissam nâma tam sâmaṇeram⁶ Nâṇâbhivaṃsadammasenâpatitthereṇa upajjhâyena upasampâdesi. Ratanabhummiramavihâravâsî thero Soṇṇalekhâgâravihâravâsî thero ca dve kammavâcâbhâṇakâ upasampadâcariyâ.

Evam pana 'mhehi Tambapaṇṇikânaṃ pattacîvarâdikappiyapaccayehi pabbajjûpasampadâya ovâdânusâsaniyâ uddesaparipecchâya cavanadhammakhandhapuñjamatte⁷ sarîre cute pi acavanadhammamaṅgalasaññutta—Ambagahatissâdyabhidhânadânaena ca dhammâmisânuggahaṇaṃ kataṃ. Tad etaṃ na lâbhasakkârasilokâdihetu, atha kho Laṅkâdîpe cirataram⁸ sâsanapatitthânopâyakarassa Bhagavato Arahato Sammâsambuddhassa varasâsanâbhivuḍḍhijutikârânaṃ theravaṃsapadîpânaṃ Mahâmahindattherâdînaṃ Mahâvihâravâsînaṃ ca

¹ C. Bho°.

² B. jayatuĵinatissa°.

³ B. tadâni.

⁴ B. dhammâdhâratissa.

⁵ B. -p-.

⁶ B. tissanâmaṃ katvâ.

⁷ B. °puñña.

⁸ B. thi°.

bahulam pemamânagâravasakkaccakaraṇena. Idân' etarahi vijjamânânaṃ tumhâkañ ca dhammavâdînaṃ pesalânaṃ paggaṇhitukâmena sarâjakulasâmmasaparijanasanegamajânapadassa ca tidhâbhinnasîhaḷindassa mahâdhammarâjassa diṭṭhadhammikasaṃparâyikatthâbhipatthanena sabbalokânu-sâsakassa satthuno sudullabhavarasâsanâbhivuḍḍhijutipaccâ-simsanahetu y'eva kataṃ.

Tathâ hi tesam idhâgatânaṃ sâmaṇerânaṃ upâsakânañ ca pathamaṃ eva pañitajjhâsayabhâvâbhâvaṃ vîmaṃsetvâ, pañitajjhâsayabhâvaṃ tathato thetato ñatvâ, yathâ dhammaṃ yathâ vinayaṃ ovâdânu-sâsanaṃ kattukâmena Sekhiyavatta-Khandhakavattaṃ pâṭhato atthato adhippâ-yato ca vibhâvetvâ, tesu vattesu pariyâpannaṃ "parimaṇḍalaṃ pârupissâmîti sikkhâ karaṇiyâ 'ti"¹ âdikaṃ "suppaṭicchanno antaraghare gamissâmîti sikkhâ karaṇiyâ 'ti" âdikañ ca Sekhiyavattaṃ, "sace ârâme kâlo ârocito hoti timaṇḍalaṃ paṭicchâdentena parimaṇḍalaṃ nivâsetvâ kâya-bandhanaṃ bandhitvâ saguṇaṃ katvâ saṃghâṭiyo pârupitvâ² gaṇṭhikaṃ paṭimuñcitvâ dhovitvâ pattaṃ gahetvâ sâdhukaṃ ataramânaṃ gâmo pavisitabbo na v 'okkamma therânaṃ bhikkhûnaṃ purato gantabbaṃ suppaṭicchannena antara-ghare gantabban 'ti" âdikaṃ, "piṇḍacârîkena bhikkhave bhikkhunâ idâni gâmaṃ pavississâmîti timaṇḍalaṃ paṭicchâ-dentena parimaṇḍalaṃ nivâsetvâ kâya-bandhanaṃ bandhitvâ saguṇaṃ katvâ saṃghâṭiyo pârupitvâ,³ gaṇṭhikaṃ patimuñ-citvâ dhovitvâ pattaṃ gahetvâ sâdhukaṃ ataramânaṃ gâmo pavisitabbo. Suppaṭicchannena antaraghare gantabban 'ti" âdikaṃ⁴ ca Khandhakavattaṃ sammâmanasi kârâpetvâ, yathâ upasaṃpannehi gâmâdipavesane parimaṇḍalaṃ suppaṭicchannaṃ ca nivâsanapârûpanaṃ⁵ kâtabbaṃ tathâ sâmaṇerehi pîti yathâ dhammaṃ yathâvinayaṃ nivâsanapârûpananayaṃ uggahâpesiṃ.

Tattha pana Sekhiyavatta-Khandhakavattaṃ sâmaṇerehi na sikkhitabbaṃ bhikkhû ârabba paññattattâ 'ti kassaci

¹ Oldenberg, Vinayapiṭakam, vol. iv. p. 185.

³ B. pârupipi°.

⁴ Ibid. vol. ii. p. 213.

² B. pârupitvâ

⁵ B. pâruppa°.

âsamkâ siyâ, tamnivattanattham ayam Mahāvaggaṭṭhakathā-pāṭho udāharitabbo. Yāva pana attanā sikkhitabbasikkhāpadāni na jānāti, saṅghātipattacīvaradhāraṇaṭṭhānanisajjādīsu pānabhojanādividhimhi ca na kusalo hoti, tāva bhojana-sālam vā salākabhājanaṭṭhānam vā aññam vā tathārūpaṭṭhānam na pesetabbo, santikāvacarō yeva kātabbo, bāladārako viya patijaggitabbo, sabbam assa kappiyākappiyam ācikkhitabbaṃ nivāsanapārupanādīsu ābhisamācārikesu vinetabbo. Tena pi anujānāmi bhikkhave dasah' aṅgehi samannāgatam sāmaṇeram nāsetun 'ti¹ evam parato vuttāni dasa nāsanaṅgāni ārakā parivajjetvā ābhisamācārikam paripūrentena dasavidhe sīle sādhuṅgam sikkhitabbaṃ 'ti. Ettha hi nivāsanapārupanādīsū 'ti ādinā sāmaṇerānam Sekhiyavatta-Khandhakavattesu sādhuṅgam sikkhitabbaṃ dasseti.²

Tatthāpi ābhisamācārikasaddena sekhiyavattakhandhakavattapariyāyo 'ti kassaci āsamkâ siyâ, tam nivattanattham idam ṭikāttayavacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbaṃ. Tattha ca kattabbassa akaraṇe akattabbassa ca karaṇe daṇḍakammāraho 'ti dīpetīti sārattadāpanī-vacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiyavatta-Khandhakavattesu aññesu ca sukkavisaṭṭhi-ādilokavajjasikkhāpadesu sāmaṇerehi vattitabbaṃ. Tattha avattamāno alajjī daṇḍakammāraho 'ti dasseti Vimativinodanī-vacanam. Ābhisamācārikesu vinetabbo 'ti vacanato Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbaṃ. Tattha cārittassa akaraṇe vārittassa ca karaṇe daṇḍakammāraho 'ti dīpetīti Vajirabuddhi-ṭikā-vacanam. Idam hi ṭikāttayavacanam. Ābhisamācārikasaddassa Sekhiyavatta-Khandhakavattapariyāyabhāve sādhuṅgam pārupanarakkhanatthāya urabandhanavattam yuttarūpam suttānuloman 'ti evam pi kassaci āsamkâ siyâ, tam nivattanattham ayam cūlavaggapāḷi. Na bhikkhave kaṭisuttam dhāretabbaṃ yo dhāreyya āpatti dukkassā 'ti.³ Tatrāyam aṭṭhakathā. Kaṭisuttan 'ti yam kiñci

¹ Mahāvagga I. 60.

² B. °si.

³ This must be cūlavagga V. 2. 1; but Oldenberg reads there (as at X. 16) kaṭi-suttakam, and gives no various reading. (Rh. D.)

kaṭipilandhanam antamaso suttatantumattam pīti urabandhanavattena bandhitabbaṭṭhānañ ca kaṭipariyāpannam eva. Tathā hi Pārājikakaṇḍaṭṭhakathāyaṃ vuttam piṭṭhi ve majjhāvattato pana hadayāvātato ca paṭṭhāya yāvad nakhasikhā ayam kaṭiparicchedo 'ti. Ācariyupajjhāyanam āciṇṇam pi dhammikam eva vaṭṭati nādhammikam. Tenāha Saṃgītikhandhake¹ kappati bhante idam me upajjhāyena ajjhāciṇṇan idam me ācariyena ajjhāciṇṇan 'ti ajjhācāritun 'ti. Āciṇṇakappo kho āvuso ekacco kappati. Ekacco na kappatīti. Tad aṭṭhakathāyam pi ca ekacco kappatīti dhammikam āciṇṇam sandhāya vuttan 'ti āha. Tasmā jinasāsanam pāsānacchattam iva garuṃ karontena yathā dhammam yathā vinayaṃ paṭipajjantena dhammavādinā lajjinā ujupathagāminā yatinā yathā Pācityādyatṭhakathāyam vuttam, gaṇṭhikam paṭimuñcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṃharitvā yāva maṇibandham paṭicchādetvā antaraghare gantabban 'ti, tathā upasaṃpannehi viya sāmaṇerehi pi nivāsanaṃpārūpanam kātabban 'ti niṭṭham ettha gantabham.

Ambākam pi dīpe Sāmindadesasaṃkhāte Siyamaraṭṭhe ekaccānam pāli-aṭṭhakathāṭikādigandhesu yathābhūtam atham ajānantānam Yonakabhikkhūnam edisaṃ sāmaṇerānam ovādacārittam atthi. Tam pi uddhamma-ubbinayabhāvena chaddāpetvā mahārājā sāsanasuddhim akāsi.

Varasāsanajotane pi Laṅkādīpe Mahāmahindattherādīto pabhuti Mahāvihāravāsithērānūtheram yathā dhammam yathā vinayaṃ sāmaṇerānam parimaṇḍalasuppaticchanna-pārūpanacārittam hoti. Tathā hi Piyaṅgudīpavāsītissattherassa vātārogena saddhivihārikam Cūlanāgam nāma sāmaṇeram yāgupatiggahanatthāya Cūlagāmam pesanakāle, tassa sāmaṇerassa cīvaraṃ pārūpitvā tasmim gāme Cūliyā nāma upāsikāya geham upagatabhāvaṃ sīhaḷavattupakaraṇe dasalekhāya likhitapothhake gekāraṅge.

“Saṃghāṭim pārūpitvāna pattahattho vicakkhaṇo, okkhittacakkhu satimā Cūliyā purato ṭhito 'ti” āha. Sīhaḷadīpe yeva Devagirivihāravāsithērassa vātābādhenā saddhivihārikam

¹ Cullavagga, XII. 1. 10 = XII. 2. 8.

sāmaṇeraṃ telapatiggahanatthāya gāmaṃ pesanakāle, tassa sāmaṇerassa cīvaraṃ pārūpitvā gāmaṃ pavitṭhabhāvaṃ Sahassavatthupakaraṇe pañca lekhāya likhitapothhake ṇakaraṅge evaṃ āha. “Atha aparabhāge Devagirivihāre ekassa bhikkhussa vātābādho dvādasa saṃvaccharāni bādheti. So thero ekadivasaṃ sāmaṇeraṃ pakkositvā sāmaṇera bhikkhāya caritvā telam ānehīti āha. Tato sāmaṇero cīvaraṃ pārūpitvā sakalagāmaṃ bhikkhāya caritvā kiñci alabhitvā gacchati. Tato so amacco sāmaṇeraṃ disvā bhante kiṃ pariyesathā ’ti āha. Sāmaṇero attano āgatakāraṇaṃ amaccassa kathesi. Taṃ sutvā amacco tena hi bhante idh’ eva hothā ’ti vatvā, tassa hatthato thālakaṃ gahetvā anto pavisetvā churikaṃ mūlena thapetvā, aṭṭhakahāpanagghanakaṃ telam thālakaṃ pūretvā, sāmaṇerassa adāsīti.” Tasmā attano jīvitam iva sāsanaṃ pemamānasena sikkhāya garukārakena uddhammaṃ ubbinayaṃ anācāraṃ parivajjitukāmena dhammaṃ vinayaṃ ānuttamaṃ samācāraṃ attanāpi patipajjitabbaṃ pāraṃ pi ovaditabbaṃ anusāsitabbaṃ.

Aññāmaṃ pi Siyamadesasamkhāta-Yonakaraṭṭhavāsinaṃ aṭṭhakathāya pāḷiṃ ṭīkāya aṭṭhakathāṃ gandhantarena gandhantaraṃ saṃsandetvā, bhagavato saṃgahakānaṃ ca abhippāyaṃ ajānantānaṃ ekaccānaṃ Yonakabhikkhūnaṃ gāmaṃ dipavesane pathamaṃ ekaṃsaṃ ekaṃ cīvaraṃ karitvā pacchā tass’ upari ekaṃ vā dve vā cīvarāni ubhato pārūpanacārittaṃ atthi. Tad etam pi uddhamma-ubbinayabhāvena chaddāpetvā sāsanasuddhim akāsi mahārājā.

Evaṃ pan’ amhākaṃ idh’ āgatānaṃ Sīhālabhikkhūnaṃ dhammāmisānuggahaṇaṃ tumhākaṃ ca dhammapaṭisaṃyuttasandesapesanaṃ kappānaṃ koṭisatena pi ativiyaḍḍhabhāsāsanavarābhivudḍhijotihetu yevā ’ti yoniso manasi kātabbaṃ. Mayaṃ hi sabbattha sāsanaṃ varābhivudḍhijotiṃ abhipatthema. Viseso Tambapaṇṇidīpavare. Tañ hi pubbe sāsanaṃ varābhivudḍhijotiṭṭhānaṃ ariyaṃ janapariḍaṇṇaṃ iva jātaṃ amata-mahānibbānotaraṇatitṭhabhūtaṃ. Tasmā

Battisaṃyojanaṃ dīghaṃ aṭṭhārasahi vitṭhataṃ
Laṅkādiḍḍhapaṇṇaṃ nāma Tambapaṇṇīti taṃ ahu
Tatthāriyanivutṭhaṃ ca Mahāmeghavanādikaṃ

Mahâbodhiṃ sirîpadaṃ Soṇṇamâliṅ ca cetiyaṃ
Thûpârâmaṃ Kalyâṇiyaṃ soḷasatthânakam pi ca
Dine dine pi pûjema vippasannena cetasâ 'ti

iti buddhânubuddhapabodhanatthânabhûte mahâjambudîpe
amaranagarasamkâse Amarapurâbbhidhânamahânagare ane-
karatthasâminânâmaṇḍalarâjâdhipatibhûtassa kumudakunda-
saradacandikâsamânadhavalâneketibhapatino siripavaravi-
jayânantayasatribhavanâdityâdhipatipaṇḍitam ahâ dhamma-
râjâdhirâjâbbhidhânassa mahârâjassa garunâ Asokârâmarâ-
tanabhummikittâdyanekasuvaṇṇamahâvihâravâsinâ Nâṇâbhi-
vaṃsadammasenâpatinâminâ mahâgaṇinâ mahâveyyâkara-
ṇena upajjhâcariyabhâvappattena mahâtherena Sihaḷâgatânaṃ
sattannaṃ bhikkhûnaṃ hatthe datvâ Sihaḷadîpe dîpavare
Samkantanagare Sirivaddhanavhaye anekasâmantarâjamoli-
makutâbhûtassa mahâdhammarâjassa garuno Dhamma-
kkhandhâbbhidhânassa mahâtherassa c' eva Rohaṇajanapada-
vâsi-Dhammarakkhitattherassa ca tad aṅṅesaṅ ca jinasâsana-
mâmakânaṃ bhikkhuvarânaṃ pesitâ jinasâsanapatisaṅguttâ
Sandesakathâ.

Ayaṃ pana Sandesakathâ sammâsambuddhapariniḃbâ-
nato pañcacattâḷisatisatadvisahassee jinasâsanavasse dvidvirasa-
pariharaṇato tevîsatisattasatekasahassee. Khachapañcapari-
haraṇato tesatthîsatisahassee ca sîrisakarâje sampatte Vesâ-
khamâsajuhapakkhadvâdasiyaṃ gurudine divâ ekappahâ-
rakâle anâyâsena niṭṭhâpitâ. Tass' eva Vesâkhamâsassa
puṇṇamiyaṃ ravidine divâ catunâḍikâle pesitâ 'ti.

Laṅkâdîpe Anuruddhattherena kataṃ Abhidhammattha-
samgahaṃ. Tatth' eva Sumaṅgalasâmittherena kataṃ Abhi-
dhammatthavibhâviniṃ nâma ṭikaṃ. Jambudîpe Arimadda-
nâpure Chapadattherena kataṃ Samkhepavaṇṇanaṃ nâma
ṭikaṅ ca amhâkaṃ dhammadânatthâya Sihaḷabhikkhu-
samghassa dema. Sâsanamûlabhûtum imaṃ pakaraṇattayaṃ
sâdhûkaṃ vâcetha dhâretha. Sabbhaṃ pi ca vinayâbbhidham-
masuttantapabhedam gandhajâtaṃ râjânucchavikadûte pesite
amhâkaṃ mahârâjâ dassati. Mayam pi ussâhaṃ karoma.
Idam pi sâsanapaṭisaṅguttavacanaṃ satataṃ sâsanahitakâ-
mena manasi kâtabban 'ti.

NOTES AND QUERIES.

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AKKHAṆAVEDHÎ.

Dhanuggaho Asaḍiso rājaputto mahabbalo || dûrepâtî akkhaṇavedhî mahâkâyappadālano (Jât. ii. p. 91).

For a parallel passage see *Ānguttara-Nikāya*, iii. 131, p. 284:—

Idha bhikkhave bhikkhu dûrepâtî ca hoti akkhaṇavedhî ca mahato ca kāyassa padāletā.

In the *Divyavadāna*, p. 59, we find *dûre-vedha* and *akshuṇṇa-vedha* ‘an act of throwing the spear so as to graze the mark.’

The Sanskrit *akshuṇṇa* seems to be a mere corruption of the Pāli *akkhaṇa* ‘lightning.’ See the Commentator’s note to the *gāthā* in *Jât. ii. p. 91, l. 11–12*.

AṬṬHIMIÑJĀ.

This word occurs in *Jaina Prākṛit*. Dr. Jacobi, in his translation of the *Ācārāṅga Sutta i. 1. 6* (*Sacred Books of the East*, vol. xxii. p. 12), says: “I do not know the meaning of this word (*aṭṭhimiñjā*), which is rendered [by the Sanskrit Commentary] *asthi-miñjā*.”

The Pāli *aṭṭhimiñjā*, as is well known, signifies ‘bone-marrow,’ and the latter part of the compound Childers refers to *Sk. majjā* without attempting to show by what steps *miñjā* has grown out of *majjā*.

Dr. Jacobi's quotation of *asthi-miñjâ*¹ is important as proof of a Sk. *miñjâ*, *i.e.* *mriñjâ*, cf. Sk. *mrijâ*, wiping, smearing, from the root *mrij*, of which there was probably a nasalized form *mriñj*, and from which *majjâ*, evidently a *prâkritised* form, could be derived.

Other etymologies of *majjâ* suggest themselves: (1) *majjâ*=by assimilation *mañjâ* from the root *mañj*, to wipe, smear (cf. A.S. *smeru*, fat, smear, with Gr. *σμάειν*, to rub, wipe; Sk. $\sqrt{\text{lip}}$, smear, daub, *lepa*, salve, grease); (2) *majjâ* = *mañjâ* = *marjâ* (cf. *Prâkrit mañjara* for *mârjara*) from the root *mrij*.

I do not think that *Pâli miñjâ* in *aṭṭhi-miñjâ* can be derived from Sk. *majjâ*, but that *Pâli* and *Jaina Prâkrit* retain an older form.

ARAGHAṬṬA.

Cakkavaṭṭaka, *Cullavagga*, v. 16. 2, in *Viñaya Texts*, pt. iii. p. 112, is neatly rendered by 'wheel and axle.' The translators give *Buddhaghosa's* note, which they describe as 'unintelligible'—*arahatta-ghaṭi-yanta*. The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading. I would propose to amend it to *araghaṭṭa-ghaṭiyanta*. The former part of this compound is the Sk. *araghaṭṭa*, and corresponds exactly to the *Hindî arhaṭ* or *rahat*, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that *karakaṭaka* (*Cull.* v. 16. 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the *tûlâ* or *cakka vaṭṭaka*. The Commentator says that the long ropes used for the purpose of drawing up

¹ I assume that *miñja* is not after all a coinage by the Commentator.

the bucket were worked either by hand (over a wheel) or by a bullock. Compare, too, Buddhaghosa's note on *camma-khaṇḍa* (*Vinaya Texts*, pt. iii. p. 113):—

*Cammakhaṇḍaṃ nāma tûlāya vâ karakaṭake*¹ *vâ yojettabbaṃ cammahājanam.*

UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikâ*, loud laughter, but not *ujjhaggati*. See *Therî-Gâthâ*, pp. 131, 183; *Puggala-Paññatti*, p. 67. The simple verb *jagghati*² (not in Childers) is in *Jât.* iii. p. 223, l. 25. See *Suttavibhaṅga*, i. p. 128; *Āṅguttara*, iii. 67. 5.

UBBANDHATI.

Childers has no record of this verb, which with *rajjuyâ* probably means to 'strangle.' See *Jât.* i. p. 504. In a parallel passage in *Jât.* iii. p. 345, *rajjuyâ* is omitted. See *Sutta Vibhaṅga*, I. p. 73; *Therî-Gâthâ*, v. 80, p. 131.

There is a verb *ubbhaṇḍati* (not in Childers) in *Mahāvagga* viii. 13, 1, 'to bundle up, wrap up'; and, with a different meaning, a verb *ubbhaṇḍeti* (*Therî-Gâthâ*, p. 204).

ULLOKA.

Ulloka (see *Cilimikâ*), 'a cloth placed under the bedstead or chair to keep the stuffing from coming out,' *Cull.* vi. 2. 7, *Mahāvagga* i. 25. 15; 'a cloth to remove cobwebs,' *Cull.* viii. 1. 3. The translators of the *Vinaya Texts* give no etymology of the word, and seem to look upon it as a corrupt form. May it not be considered a variant of *ulloca* an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, 'an awning'? In the *Aupapâtika Sutta*, § 32, we find a form *ulloga* = *ulloka*, and *ulloya* = *ulloca*.

¹ MS. *kaṭadakatake*.

² Sk. has no *√jhagg*, *√jaggh*; cf. Sk. *√kakk*, *khakkh*.

USSOLHIKÂ.

Childers has *Ussolhi*, but not *Ussolhikâ*. *Cf.*

Na hi nûn' imassa samanassa || tucchakoṭṭhasmiṃ musikâ.

Ussolhikâya naccanti || tenâyaṃ samaṇo sukhî.

(*Samyutta Nikâya*, vii. 1. 10, pp. 170, 171).

EKODI-BHAVA.¹

“This term has been variously explained by Pâli and Buddhist scholars. Burnouf renders it by ‘unity’ (of mind), Gogerly by ‘purity,’ Prof. Rhys Davids by ‘exaltation.’ Childers defines it by ‘predominance’; but adds that he does not feel competent to give a decided opinion as to the exact meaning of *ekodi-bhâva*. According to a commentary quoted in his dictionary, *EKODI*=*eka*+*udi* (from *udeti*), and is a synonym (*adhi-vacana*) of *Samâdhi*. Prof. Kern, in the introduction to his translation of the ‘*Saddharma-Puṇḍarîka*’ (‘Sacred Books of the East,’ vol. xxi. p. xvii), calls attention to the corresponding term, *ekoti-bhâva* in the ‘*Lalita-Vistara*,’ p. 439, l. 6, which he connects with the *ἄπαξ λεγόμενον* *EKOTI* in the ‘*Satapatrabrahmana*,’ xii. 2. 2. 4. Referring to the P. W., *s.v.* *ÛTI*, we find that *EKOTI* (used in the plural) means ‘having the same objects or desires of enjoyment (as food, etc.)’ This use of so rare a term does not help us to explain the Buddhist sense of *ekodi*, nor does the word *ekoti-bhâva* of the ‘*Lalita-Vistara*’ throw any light upon the subject beyond the fact that it does duty for the *ekodi-bhâva* of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of *ekodi-bhâva* except one stock passage descriptive of the four *jhânas*. The following passage goes to show that ‘*ekodi-bhâvo*’ is connected with *Samâdhi* (a more advanced state of meditation than *Jhâna*):

¹ See “Academy” for March 27th, 1886, p. 222.

'Pañcaṅgike samâdhiṃ sante ekodibhâvite¹
paṭippassaddhiladdh' amhi,' etc.

(Thera-Gâthâ, v. 916.)

In verse 962 of the 'Sutta-Nipâta' we find EKODI uncombined in the phrase 'ekodi nipako sato,' *i.e. intent on one object*, wise and thoughtful (see Prof. Fausböll's translation, 'Sacred Books of the East,' vol. x. p. 181). With this compare a similar passage (where the plural is used) in the Saṃyutta-Nikâya, ii. 2. 1. The commentator explains ekodi by ekaggacitta. The Burmese (Phayre MS.) version has ekodhi, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than ekodi. It nevertheless points, I venture to think, to the real etymology of the word, from eka and odhi (or avadhi = 'end, point, aim'). The loss of aspiration seen in ekodi is not altogether unknown in Pâli, and may be due to the following aspirate in ekodi-bhâva, for the use of ekodi uncombined is known only to occur in one stock phrase. Ekodi-bhâva will therefore signify concentration (of the mind) on one object, *i.e.* on Arahatsip or Nirvâna, in which there is no mental or bodily disturbance of any kind.² Hence we find, instead of ekodi nipako sato, the phrase (similar in meaning) acapalo nipako saṃvutindriyo.

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to ekodibhâva the terms (used in reference to pure jhâna) egatta-bhâva, egattîbhâva = ekâgratâ.³ With this compare the Jaina 'manaso egattibhâva' (Aupapâtika Sutta, p. 59) with the Pâli

¹ Ekodhibhûto occurs in the Satipaṭṭhâna-vagga of the Saṃyutta-Nikâya. See Aṅguttara-Nikâya, iii. 100, 4.

² Cf. Suññato samâdhi, animitto samâdhi, appanihito samâdhi (Milinda-Pañha, p. 337; Aṅguttara, iii. 163, p. 299).

³ In the Yoga philosophy ekâgratâ is defined as 'fixedness of the thinking principle upon any *sensuous* object to which it may be directed; ekaggatâ is never, I think, thus used in Pâli. Certain of the Kammatṭhâna exercises consisted in fixing the mind on some sensuous object.

‘manaso ekodibhâva’ (Brahmajâla Sutta). The Jains were not ignorant of the term avadhi, cf. ohi-nâṇa = avadhi-jñâṇa (Aupapâtika Sutta, §§ 30, 41); but they restricted it to ‘the knowledge of special objects produced by right intuition (samyag-darṣana = Pâli sammâ-daṣṣana), etc., as destroying the natural hindrances’ (see *Life and Essays of Colebrooke*, vol. i. p. 445). Prof. Jacobi defines ‘ohi-nâṇa’ as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brâhmanic philosophers and Buddhists.¹ It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvâna (cf. kevali, Thera-Gâthâ, v. 679; Sutta-Nipâta, v. 82; Samyutta-Nikâya, vii. i. 8-9). In the Yoga philosophy kavalya denoted isolation of the ‘self’ from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of ‘rebirth’ among men or gods was the final reward of meditation (samâdhi), and approximated closely to the Buddhist Nirvâna.

Before taking leave of ekodibhâva, we must bear in mind the fact, pointed out by Prof. Kern (Saddharma-Puṇḍarîka, p. xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, ‘so that they ought to be restored as much as possible to a more primitive form before a comparison with Pâli can lead to a satisfactory result.’ The Pâli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekodi seems to be a case in point. To the Southern Buddhists, ekoti for eka + ūti would be unintelligible, for no known text gives any example of this rare word ūti, which seems to belong only to the Vedic and Brahmana periods; while to the Northern Buddhists the Prâkritized

¹ See an interesting note on ohi-nâṇa, in Dr. Hoernle’s edition of the “Uvâsagadasâo,” fasc. i. p. 48.

form, ekodi or ekodhi, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the 'Saddharma-Puṇḍarika' (pp. 142, 146, 395), which has escaped the keen eye of Prof. Kern, is seen in syandanika-gûthoḍilla (*var. lect.*—oḍigilla,—oḍigalla), translated by 'gutters and dirty pools.' Prof. Kern acknowledges that his rendering of gûthoḍilla is conjectural. Here we may call in Pâli to throw some light upon the whole compound syandanika°. Not seldom we find the Pâli terms candanikâ and oligalla occurring together (see *Āṅguttara-Nikâya*, III. vi. 8; *Milinda-Paṇha*, p. 220; *Sabbâsava Sutta*), the former meaning, according to the *Abhidhânappadîpikâ*, 'a dirty pool at the entrance of a village,' the latter 'a dirty pool near a village.' The Pâli *candanikâ* is probably to be referred to a more original *caṇḍanikâ*, from the root *caṇḍ*, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see *Thera Gâthâ*, l. 567; *Cullavagga*, v. 17. 1). *Buddhaghosa* defines it as *asucikalalakûpo*. The Sanskrit *syandanika*, according to the lexicographers, does not mean a tank, well, or pool, but 'a drop of saliva,' and the meaning 'gutter' given to it by Prof. Kern is deduced by him from the root *syand* (*cf.* *syandana*, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pâli *candanikâ*. *Gûthoḍilla* should, I think, be rendered 'cesspool,' answering to Pâli *gûthakûpo*. But the latter part of 'gûthoḍilla = gûtha+uḍilla' offers many difficulties. Prof. Kern quotes the Pâli *oligalla* as a parallel form; and, at the first glance, *uḍilla* (*uḍigilla* or *uḍigalla*) looks very much like a Sanskritizing of a more primitive *oligalla*, with an attempt, perhaps, to connect it with *uḍu*. All the MSS. I have examined have the dental, and not the cerebral, *l* in *oligalla*, though Dr. *Trenckner* finds the word with the cerebral *l* in the *Milinda-Paṇha*. The form *uḍilla* may point to an older *uḍikilla*, from *avaḍi* = *avaṭi* 'pit, well'; while the Pâli *oligalla* may stand for a more

original allagalla, from alla 'wet'=(ulla, olla, well-known Prākṛit forms, Sanskrit ârdra) 'swampy, marshy,' and galla=Sanskrit garta, Prākṛit gaḍḍa 'well, pit.'

Prof. Jacobi, in the Glossary to 'Ausgewählte Erzählungen in Māhārāshṭrî,' gives us a form 'ullî = schmiere.'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pāli philology."

Prof. Max Müller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p. 241 :—

"After reading Dr. Morris's suggestive article on 'Ekodibhāva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS. of the India Office Library reads Ekoṭibhāva in the 'Lālita-Vistara,' p. 439, l. 5, and that the same reading occurs on p. 147, l. 8, instead of ekābbihāva. Added to this, I find a query, 'Could it be for ekakoṭibhāva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoṭi and ekakoṭibhāva would be clear. It would be the same as ekāgra and ekāgrabhāva. Ekāgra occurs in the very first line of Manu, and is well explained there by vishayāntarāvyaḥshiptakitta, 'concentrated, his mind not being distracted by any other objects.' Koṭi is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoṭi would, therefore, mean being absorbed in one view. I do not give much for ekoti in the Śatapathabrāhmaṇa, explained as meaning 'having the same course.' It looks to me like an attempt to explain a Bhāshā word which had ceased to be intelligible. I agree with Dr. Morris that the explanation sent to Childers by his friend Subhūti is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekoṭibhāva represents ekāvalī- or ekolībhāva, is

not convincing. Dr. Morris proposes *ekâvadhi-* or *ekodhibhâva*, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of *avadhi*, the Jaina *ohi*, into *oḍi*, and, again, the representation of *oḍi* by Sanskrit *oṭi*, could be supported by analogous cases. To take *ekoti* as an irregular contraction of *ekakoṭi* is, no doubt, unusual. It reminds us of 'mineralogy' instead of 'mineralology.' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word. However, I only mention this derivation. I do not claim either the merit or the responsibility of it."

Prof. Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on *ekoti* :—

"The passage in question (*Śat. Br. K. xii. 2, 2, 4*) runs as follows :— *Ṙishṭhyâbhiplavau tantre kurvîtetî ha smâha Paingyaḥ ; tayoh stotrâṇi ca śastrâṇi ca samcârayed iti. Sa yat samcârayati tasmâd ime prâṇâ nânâ santa ekotayaḥ, samânam ûtim anuśamcaranti.*

'Let him make the *Ṙishṭhya* and *Abhiplava* the two tantras,' said *Paingya*; 'and let him make both the *Stotras* and *Śastras* in (or, of) these two run together (? *i.e.* in the same manner).' Now, because he makes them run together (? in the same manner), therefore these vital airs (of man), though being distinct, are *ekoti*, run together along one and the same *ûti*.

The question is, What is here the meaning of *tantra* and *ûti*? Prof. Weber (in *Böttl.-Roth's Dict.*) takes *tantra* in the metaphorical sense of 'normal form, fundamental order'; and *ûti* (from *av* 'to favour') in that of 'striving after a goal, course.' My own interpretation is rather different. I take *tantra* in its original sense of 'warp,' and *ûti* (from *vâ*, 'to weave') in that of 'web, weft.'

He is to make the *Ṙishṭhya* and *Abhiplava* the warps of two (sacrificial) webs. And because he makes the *stotras* and *śastras* run together therein (? as the woof), therefore these vital airs of man are 'one-webbed,' run along one and

the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word *ûti* is intended here, viz. that it may have both the meaning of 'web' and 'course.'

Prof. Weber seems to think that the passage (with *ûti*) is corrupt or incomplete; but I have compared the Bodleian MS. of the *Kâṇva* recension, and find that it has the same rendering of this passage.

Whether this 'ekoti' has anything to do with the *ekotibhâva* of the *Lalitavistara* is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence."

OPADHIKA.

“Yajamânaṃ manussânaṃ
puññapekhânapâṇinaṃ
karotam opadhikaṃ puññaṃ
kattha dinnam mahapphalan ti.”

(*Samyutta-Nikâya*, vi. 2, p. 233.)

The only meaning that Childers assigns to *opadhika* is 'belonging to upadhi'; but this gives no explanation of the word in the *gâthâ* above quoted.

Bearing in mind such phrases as "puññâni anekâni karoti," "puññaṃ anappakaṃ karoti," *opadhika* must mean 'exceedingly great,' and be connected with Sk. *upâdhika*.¹ The Editors of the *Divyâvadâna* register an equally puzzling *aupadhika* (p. 542, l. 17-28).

KUKKUTA-SAMPÂTIKA.

This occurs in *Ânguttara Nikâya*, iii. 56, with reference to a shower of sparks or of hot ashes.

In the *Divyâvadâna*, p. 316, l. 11, we have *kukuṭasam-*

¹ *Opadhika* cannot be referred to *upadaha* (not in Childers). See *Milinda-pañha*, pp. 108, 109, 164; *Suttavibhaṅga*, ii. p. 148.

pâta,¹ and in the Index of Words the Editors suggest kukura [ʔkukûla].

The form kukkuṭa is no doubt correct, being an onomatopoeic word, of which kukkuḷa or kukkula is a variant (see Jātaka, ii. p. 134; Samyutta, x. 7, p. 209).

Kukkuṭa also signifies a cock, and from its red comb the cock was used as a symbol of fire. Margaret Hunt, the translator of Grimm's Household Tales, vol. ii. p. 128, says, "I will set a red cock on your roof is the incendiary's threat in Germany, where fire is compared to a cock flying from house to house. Grimm's Deutsche Mythologie, p. 568. Red cock-crawling—a cant term for fire-raising in the south of Scotland."

CILIMIKĀ, CILLAKA.

The word Cilimikā occurs in Cullavagga, vi. 2. 6. 7, and = cimilikā in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahāvagga, vii. 1. 5). Dr. E. Müller refers cilimikā to Sk. cilamilika, cilimilikā, ciliminikā 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [ʔcela]. Buddhaghosa explains cilimikā as tālapaṇṇādīhi katā. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindī jhilamilī 'a kind of cloth,' jhilamilā 'a kind of gauze,' cf. Marāthī jhilamilā 'ornamental shreds of paper, fringe.' With these forms we must connect Hindī cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pāli cilimikā may have been applied to a carpet or rug on account of its fringe or edging. Cilimikā is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhillī 'cloth,' jhillikā 'a cloth or rag used for applying colour on unguents,' from cīra 'rag, cloth.' For the forms with initial jh=c compare Sk. jhiri, jhirika, jhiliika 'a cricket,' with cīri, cīrika, cilli, cillika 'a cricket.'

¹ Kukkuṭasampāta occurs in Suttavibhaṅga, II. p. 63.

There is a Pāli CILLAKA (not in Childers) signifying 'bark cloth.' It occurs in a somewhat difficult passage in Therī-Gāthā, v. 390 :—

Diṭṭhā hi mayā sucittā sombhā dāruka-cillakā navā |
Tantihi ca khīlakehi ca vinibaddhā vividhaṃ panaccitā
||390||

Tamh' uddhate tanti-khīlake viṣatṭhe vikale paripakkate |
Avinde khaṇḍaso kate kimhi tattha maṇṇaṃ nivesaye ? ||391||
Tathūpamaṃ dehakāni maṇṇaṃ tehi dhammehi viñā na vattanti
Dhammehi viñā na vattanti kimhi tattha maṇṇaṃ nive-
saye ? ||392||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a *dancer*). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what¹ in that (figure) would you fix the mind (as the real form or rūpa)? The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, *i.e.* the four dhātus). On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?"

Sombhā (not in Childers) is explained by the Commentary, p. 211, as sombhakā, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of potthaka (not in Childers) 'a figure made of wood,' 'a modelled figure' *cf.* Sk. pusta, pustaka).

Sombhā must be referred to the √ḥumbh or √ḥubh.²

¹ *I.e.* on what particular part of the figure when reduced to fragments.

² Is sobhaṇkamaṃ (sobhaṇakaraṇaṃ) in the Majjhima sīla, rendered 'balls' by Dr. Davids (Buddhist Suttas, p. 192), to be referred to sombhā in the passage translated above, and to be rendered by 'puppet shows'?

With regard to cilimika, cillaka and cîra, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root cir or cil 'to crackle' (*cf.* our 'scrap' from 'scrape'), seen in Hindî ciracirânâ, cilacilânâ 'to crackle'; cîranâ 'to rend, tear'; cîri 'a cut, tear'; jhila-milânâ 'to crackle'; jhirî 'crack, slit, bark.'

CHANDAKA.

Chandakam samharati (not in Childers) seems to mean 'to raise a subscription,' 'make a collection.' *Cf.* Hindî candâ uṭhânâ 'get up a subscription,' 'contribute.' See Jât. i. p. 422; Jât. ii. pp. 45, 196; Suttavibhaṅga, ii. p. 250.

DHAMṢATI.

Childers registers dhamsati 'to fell,' 'destroy,' but not dhamsati 'to fall,' 'fall away from' (with the ablative). *Cf.* Jât. iii. p. 260, where dhamsati is explained in the Commentary by parihiyyati; also Jât. iii. p. 457, "sag-gatṭhânâ dhamsati," explained in the Com. by "âkâsato bhassitvâ paṭhavim pavissati." Dhamsate occurs in Thera-Gâthâ, v. 225, "sukhâ so dhamsate," and in v. 610, "dussilo pana mittehi dhamsate pâpaṃ âcaram."

NIKÛJATI.

Under this head Childers has omitted to register two distinct verbs. The first must be referred to the Sk. nikûj 'to chirp, warble, hum.'

Kânasmiṃ vanasaṇḍacârîṇî kokilâ va madhuram nikûjitaṃ Tam jarâya khalitaṃ tahiṃ tahiṃ saccavâdivacanam anañ-nâthâ (Therî-Gâthâ, v. 261).¹

The second nikûjati (of onomatopoeic origin with the first) is not found in Sanskrit. It means 'to twang.' *Cf.* Sk.

¹ *Cf.* Khippaṃ giram eraya vattu vaggum hamso va paggayha sanikaṃ nikûjama Bindussarena suvikappitena (Thera-Gâthâ, v. 1276).

√çin̄j (weakened form of a root kiñj or kuñj) 'to twang, jingle'; çin̄jinī 'a bow-string'; and √kuñj 'to rustle.'

Yathā cāpo ninnamati jiyā cāpo nikūjati (Jât. iii. No. 397, p. 323, l. 7).

NIKKIṆĀTI.

Childers registers kiñāti and vikkiñāti, but not nikkiñāti, but see Milinda-pañha, p. 284. Does âvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhati pitâ puttam iṇatto vâ âjivakapakato vâ âvapitum vâ vikkiñitum vâ ti."

NIBBHOGA.

Aññatra oṭṭha-nibbhogâ nâyam jânāti kiñcanan ti (Jât. ii. No. 247, p. 264).

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jâtaka-book nibbhoga signifies 'a distortion'; oṭṭha-nibbhoga = oṭṭha-bhañjana¹ 'making a wry face' (Jât. ii. p. 263, l. 25). Nibbhoga, not used in this sense in Sanskrit, is from nirbhuj, cf. Sanskrit oshṭhau nirbhujati 'to distort one's lips, make a wry face,'¹ corresponding to Pâli oṭṭham bhañjati (?oṭṭham bhuñjati), Jât. ii. pp. 263, 264.

PAVECCHATI AND ANUPPAVECCHATI.²

The words pavecchati and anuppavecchati present many difficulties to Pâli scholars, and no satisfactory explanation has, as yet, been given of them.

Dr. Trenckner has pointed out ("Pâli Miscellanies," p. 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

¹ Cf. Sk. bhañjana, bhañjanaka 'contortion of the lips, decay of the teeth.'

² See "Academy" for Sept. 26th, 1885, p. 207.

derivative from avikshat; but neither viç nor vish makes good sense. In the meaning it agrees with Sanskrit prayacchati, but the identification presents some phonetical difficulties."

Though pavecchati means 'to give,' the syntactical use of deti is not quite the same; the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction; but compare the use of pavecchati in the following passages:

"Âdeyyesu dadam dânam deyyesu na pavecchati."
(Jât. iii. p. 12; see also p. 172.)

"Kâlena tamhi havyaṃ pavecchati."
(Sutta-Nipâta, vv. 463-4, 490.)

"Appasmim ye pavecchanti esa dhammo sanantato."
(Samyutta-Nikâya, I. iv. 2.)

This employment of an accusative and locative seems to indicate that the original meaning of pavecchati was probably not 'to give,' but 'to pour down (on),' and hence to 'bestow, give.'

Instead of referring it to the root viç or vish, it might well be derived from the root vrish ('varsh'), 'to rain,' 'to induce to rain' (causal). Cf. Pâli acchati, from the root âs, through the aorist acchi.

It is worth noting that, traditionally, the meaning of 'give' is assigned to vṛish by the Sanskrit lexicographers. But the Sanskrit pra-vṛish is represented in Pâli by the verb pavassati, used impersonally, or with 'deva' or 'megha' as subject. Cf. 'pavassa deva' (Sutta-Nipâta, vv. 18, 19, 20); 'mahâmegho pâvassi' (Jât. i. p. 503); see also Samyutta-Nikâya, iii. 3, 4, where abhivassati occurs, and again in viii. 7. See Milinda-Paṇha, p. 152.

No examples, however, of such phrases as 'devo pavecchati,' 'megho pavecchati,'¹ have as yet been pointed out; but

¹ The Burmese MSS. read pavacchati and anuppavacchati.

anuppagecchati does occur with *deva* as its subject in an inedited portion of the *Āṅguttara-Nikāya*, III. 33, p. 135: “*devo ca sammādhāraṃ anuppageccheyya.*”

“*Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā . . . tesam adhammarāgarattānaṃ . . . devo na sammādhāraṃ anuppagecchati, tena dubbhikkhaṃ hoti*” (*Ib.* III. 56, p. 160). See *Divyāvadāna*, pp. 25, 437; *Milinda-Paṇha*, p. 375.

There is no very great change of meaning between ‘to cause to rain,’ ‘to pour down,’ etc., and ‘to give.’ Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as ‘to shower down,’ ‘to pour down,’ and ‘to shed,’ in the sense of ‘to give,’ ‘bestow,’ etc. There is a somewhat difficult passage in the *Sutta-Nipāta* (vv. 208, 209), where *anuppagecchati*¹ occurs in the sense of *deti*, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209:

- “(208) *Yo jātaṃ ucchijja na ropayeyya
jāyantam assa nānuppagecche
tam āhu ekaṃ muninaṃ carantaṃ
adakkhi so santipadaṃ mahesi.*
(209) *Saṅkhāya vatthūni pamāya bijaṃ
Sineham assa nānuppagecche.*”

Prof. Fausböll translates the foregoing verses as follows:

“Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and *does not give way* to it while springing up towards him, him, the solitary wandering, they call a Muni: such a great *Isi* has seen the state of peace.

“(209) Having considered the causes [of sin and] killed the seed, *let him not give way* to desire for it.”

Anuppagecchati cannot mean ‘to give way to,’ nor does *assa* (v. 208) mean *towards him*; the dative must be

¹ Childers, in the *Addenda* to his *Pāli Dictionary*, explains *anuppagecchati* by ‘to enter,’ from $\sqrt{viç}$; but this gives no sense.

here used to express 'to' or 'for' (the sake of) as in v. 209 and in the second quotation from the Aṅguttara-Nikāya.

There is a great difficulty in the reading *jâyantaṃ* (in v. 208), the present participle of *jâyati*; what we require, as seen in v. 209, is a noun of some kind in the accusative. At first sight one is tempted to read *yâpanaṃ* 'sustenance,' or *pânîyaṃ* 'water,' corresponding to *sinehaṃ* in v. 209; but, bearing in mind the use of *deti* in the sense of 'allow,' 'permit,' we might, without much violence to the original reading, substitute the infinitive of *jâyati*, that is to say, put a verbal noun instead of the present participle, and then we should get the following *grammatical* rendering:

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and *would not allow it to grow up* [again], him, the solitary wandering," etc.

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, 'having considered . . . *having killed*'; but this could easily be got rid of by taking *pamâya* as equivalent to *paminitvâ*, signifying 'having discerned,' *cf.* 'Yo c'idha kammaṃ kurute pamâya,' etc. (Jât. iii. p. 114).

The meaning of the foregoing passage might be expressed in the following terms:

"Having considered the causes [of sin, *i.e.* having got at the *root* of sin], having discerned the *seed* [*i.e.* having having found out the *germs* of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]."

Sineha (*sneha*) does not only mean 'desire,' but, in regard to *seed*, signifies (fructifying) *moisture*, as in the following passage from the Saṃyutta-Nikāya, v. 9:

"Yathâ aññataraṃ bîjaṃ khetto vuttaṃ virûhati pathavîrasañ cāgamma sinehañ ca tad ubhayaṃ evaṃ khandhā ca dhātuyo cha ca âyatanā ime hetuṃ paṭicca saṃbhitā hetubhaṅgā nirujjhare."

"As some seed cast into a field grows up by reason of the earth's sap and the [life-giving] *moisture* [in the earth]

[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated."

If, however, we are to take *pamâya* in the sense of 'having killed,' for it can be so translated, then *saṅkhâya* must be referred not to the Sanskrit *saṅkhyâ*, but to the causal of *saṅkṣi*, and may be rendered 'having destroyed,' *i.e.* "the sage *having once destroyed* the root, and having *killed* the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits." This interpretation fits in well with v. 207, the commencement of the *Munisutta*:

"From intimacy [with the world] arises fear, from household life arises defilement; the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni."

PAMUÑCATI SADDHAM.

In *Mahâvagga*, i. v. 7, *Samyutta*, vi. 1, 2 *Brahmâ Sahampati* entreats the Buddha to open the door of the Immortal (*i.e.* of *Nirvâna*), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered. In answer to this request, Buddha repeated the following stanza:

"Apârutâ tesam amatassa dvârâ || ye sotavanto pamuñcantu saddham ||"

This is rendered by the translators of the *Vinaya Texts* (*Sacred Books of the East*, vol. xiii. p. 88) as follows:

"Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it."

Mr. Bendall, in the *Journal of the Pâli Text Society* for 1883 (pp. 77-85), draws attention to the translation of *pamuñcantu* by 'send forth to meet it,' and points out that it would be difficult, if not impossible, to verify this sense of the verb. He suggests that *saddham* in the stanza quoted above is not 'faith,' but 'an offering to the manes,' representing the older Brahmanical faith, and that *pamuñcantu*

signifies 'let them relinquish.' But the thought of Brahmâ Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr. Oldenberg and Prof. Davids or that suggested by their critic :

"Then Brahmâ Sahampati understood 'the Blessed One grants my request that he should preach the doctrine.'"

As the gâthâ stands translated no such request is granted. We must therefore endeavour to look at the Pâli a little more closely.

Tesaṃ I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma; sotavanto does not, I think, here mean 'having ears,' though this sense is supported by the Thibetan version of the Sanskrit equivalent of the Pâli original. In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavâ, in a Buddhistic sense, might be almost equivalent to Pâli tevijjo. It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvâna, self-revealed, and at first known only to himself. To saddhaṃ I would give its ordinary meaning of *faith*.

The next difficulty is with pamuñcantu. The translators of the Vinaya Texts seem to have overlooked a use of the verb pamuñcati in the sense of 'utter,' 'declare.'

"Vâcaṃ pamuñce kusalaṃ nâivelam"

(Sutta Nipâta, v. 973).

Fortunately we have an example of the use of pamuñcati with saddhaṃ, where the meaning seems tolerably clear.

"Yathâ ahu Vakkali muttasaddho

Evam eva tvam pi pamuñcayassu (? pamuñcassu) saddham."

(Sutta-Nipâta, v. 1146.)

This is translated by Prof. Fausböll (Sacred Books of the East, vol. x. p. 213) as follows :—"As V. was delivered

by faith, so shalt thou let faith deliver thee." Prof. Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections.

Muttasaddho does not mean delivered by faith, for that is expressed by the familiar term saddhâvimutto. I would suggest the following alteration:—"As V. was one by whom the faith was proclaimed, so shalt thou proclaim the faith."

Now in v. 1131 Piṅgiya, to whom the words in v. 1146 are addressed, says, "Pârâyanam anugâyissam" I will proclaim the way to the further shore (*i.e.* Nirvâna). Taking sotavanto, pamuñcantu, etc., in the senses already suggested, the stanza from the Mahâvagga might be rendered thus:—

"Wide ope to them are now Nirvâna's gates,
Let them who know the truth the faith declare."

Of course Buddha was the only one *conversant with the truth* (sotavâ), and so Brahmâ Sahampati understood it, and departed, knowing full well that his request was granted.

Professor Kern has found the same difficulty in the translation of the verb pamuñcati. He says:—"I do not understand this pamuñcantu 'let them cast off, loose or emit.' Perhaps we have to read payuñjantu 'let them produce.'" (Saddharma-puṇḍarîka, p. xii, note 6.)

PASSA.

Childers has not registered this word, which occurs in Thera-Gâthâ, v. 61, p. 9.

Passati passo passantam apassantañ ca passati
Apassanto apassantam passantañ ca na passati ti.

With the above quotation compare Upanishad, pt. ii. Sacred Books of the East, vol. xv. p. 345, where Prof. Max Müller quotes from the Chhândogya Upanishad the following lines:—

Na paśyo mṛityuṃ paśyati na rogam nota duḥkhatām
Sarvaṃ ha paśyaḥ paśyati sarvaṃ âpnoti sarvaśaḥ.

PUNARABHISHEKA.

Punarabhisheka is mentioned in the Aitareya Brâhmana, 8. 5. i. (ed. Aufrecht, p. 214), and is alluded to in the Vaḍḍhakisûkara Jâtaka (No. 283, ii. p. 409), translated by the present writer in the Folk Lore Journal, vol. iv. pt. i. pp. 48-52.

The Jâtaka story says, "They made kings sit in a fine chair made of Udambara wood, and consecrated him with three shells."

BHASTÂ.

The only meaning assigned to bhastâ in Childers is 'bellows,' but it occurs in the sense of (1) 'goat' (=aja), Jât. iii. p. 278; (2) 'leathern bag,' 'a skin,' Jât. iii. p. 346; Thera-Gâtha, vv. 1134, 1138; Therî-Gâthâ, p. 202, l. 19.

MAKKAṬIKA.

In Jât. ii. p. 70, mukha-makkaṭikaṃ karoti means 'to make monkey-faces,' 'to make grimaces,' *cf.* makkavikâraḍḍini karoti (Jât. ii. p. 447); and makkaṭiyâni karoti (Jât. ii. p. 448).

In the first gâthâ to Jât. No. 299, ii. p. 448, okkandikaṃ kîḷati seems to be equivalent to makkaṭaṃ karoti. The Com. explains okkandikaṃ by "migo viya okkandikatvâ." If okkandikaṃ kîḷati signify 'to cut capers,' 'gambol,' it is to be referred to the $\sqrt{\text{skand}}$; or if it be the same as 'kikiṃ karoti' (see Jât. ii. p. 71), then we should have to refer it to the $\sqrt{\text{krand}}$.

MOKKHACIKA.

This word occurs in the Majjhima-sûla. Dr. Rhys Davids, translating Buddhaghosa's note, explains it by 'tumbling.'

Childers renders it 'tumbling, acrobatic feats.' Turning summersaults is certainly one part of the amusement expressed by mokkhacika (see Vinaya Texts, pt. ii. p. 184), but how is the word to be etymologically explained?

The first part of the term—*mokkha* from $\sqrt{\text{muc}}$ —may mean ‘tumbling, falling,’ but what is *eika*? I take it to mean ‘turning’ from a root *eik*, a weakened form of $\sqrt{\text{cak}}$ ‘to turn, whirl’ (*cf.* Sk. *cakita* ‘shaking,’ *cak-ra* ‘a wheel’; Hindi *cakcaka* ‘flashing’), a nasalized form of which we have in Sk. *cañc-ala*; Hindî *cañcala* ‘lightning,’ *cañcânânâ* ‘to thrust, shoot.’

For weakened forms like *eik*¹ from *cak*, compare the Sk. roots *aṅg* and *iṅg*; *çam* and *çim*; *ças* and *çis*. Not only have we in Pâli traces of a root *eik* from *cak*, but also a root *ciṅg* ‘to turn or go round’ (not found in Sansk.), in *ciṅgulaka* ‘a mimic windmill made with palm leaves.’

Ciṅgulaka was probably an old game of ‘whirligigs.’ In Jain Prâkrit it is called *vaṭṭa-kheḍḍa* (see *Aupapâtika-sutta*, § 107, p. 77).²

There must have been a noun *ciṅg-ula* ‘a wheel,’ for we find in the *Āṅguttara-Nikâya* iii. 15. 2, the denominative *ciṅgulâyitvâ* ‘causing a wheel to go round.’ This root *ciṅg* in the sense of ‘to jump,’ explains Sk. *ciṅg-aṭa* (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

LAṄGHAKA.

Laṅghaka (not in Childers) is an ‘acrobat.’ See *Milinda-pañha*, pp. 34, 191, 331; *Jât.* i. 431. *Laṅghanasippa* = ‘the art of jumping over swords or knives,’ *Jât.* i. p. 430.

Cf. “*laṅghana-dhâvana-gîta-naccâdini*” (*Jât.* ii. 431); *laṅghî* (*Jât.* ii. p. 363; *Jât.* iii. p. 226).

LOCANA.

The only meaning given to *locana* by Childers is ‘eye,’ but there is another *locana* in the phrase *kesamassulo-*

¹ *Cf.* Hindî *cikalânâ* ‘to chew slowly’; *eikanânâ* ‘to rub, polish.’

² In this section of the *Aupapâtika Sutta* we find *daṇḍa-yuddha* and *nâḷiyâ-yuddha*. See note on *Daṇḍa-yuddha* in the “*Journal of the Pâli-Text Society*,” 1884.

cana (Puggala-Paññatti, p. 55; Āṅguttara-Nikāya, iii. 151; Jât. iii. pp. 74, 235). Here locana has the sense of the Sanskrit *luñcana* 'pulling or tearing out,' and is a derivative of a verb *loceti* (not in Childers), the causative of *luñcati*.

locana : loceti :: mocana : moceti.

loceti : luñcati :: moceti : muñcati.

The usual causative of *luñcati* is *luñceti* (not in Childers), cf. *kese luñcetvâ* (Therî-Gâthâ, Com. p. 186) :—

Te sâdhû ti tassâ tâlaṭṭhinâ kese luñcetvâ pabbajesuṃ.

But *locayati* occurs once in our printed texts :—

Pañcapaññâsa vassâni rajojallaṃ adhârayiṃ

Bhujjanto mâsikaṃ bhattaṃ kesamassuṃ alocayiṃ.

(Thera-Gâthâ, v. 283.)

VALETI.

Childers has no examples of the verb *valeti* 'to twist, wring,' cf. *gîvaṃ valeti* 'to wring the neck' (of a bird), Jât. i. p. 436. In Jât. i. p. 452, we find the expression '*sâṭake valeti*,' where *valeti* may perhaps mean to fold?

VIKAṆṆAKA.

This word (not in Childers) occurs in Jât. i. p. 227, l. 27; p. 228, ll. 2, 7, and signifies a harpoon for *spearing* a crocodile. The Com. explains *vikaṇṇaka* by *vikaṇṇakasalla*.

VIDAṂSAKA.

Danta-vidamsaka, 'a harsh grating laugh,' literally gnashing of the teeth' (Āṅguttara-Nikāya, iii. 103, p. 261, l. 4; Jât. iii. p. 222, l. 7).

VIDDHA.

In the following passage *viddha* seems to mean 'open, clear':

“Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abbhussukkamâno¹ sabbam âkâsagataṃ tamaṃ abhivihacca¹ bhâsate ca tapate ca virocate ca, etc.” *Āṅuttara-Nikâya*, iii. 92, 2, p. 242; *Samyutta-Nikâya*, ii. 3, 11, p. 65.

VETI.

Veti=Sk. vy-eti ‘waned,’ does not occur in Childers’ dictionary. Cf. Udeti âpûrati veti cando (*Jât.* iii. p. 154, l. 6).

SAṆKASÂYATI.

Sanâkasâyati ‘to be dejected’ is not in Childers, but see *Āṅuttara*, ii. iv. 8, p. 69; *Samyutta-Nikâya*, p. 202.

SAṆKOCANA.

Mukha-saṅkocana ‘contortion of the mouth, wry face’ (*Jât.* iii. p. 57. See note on NIBBHOGA).

SAMADHIGAṆHÂTI.

Pâli, in common with Sanskrit, employs the term samadhigacchati (see *Thera-gâthâ*, v. 4, p. 2), but samadhigriṇhâti does not appear in the Sanskrit dictionaries. We find, however, this verb in Pâli with the meaning of ‘to get,’ ‘obtain,’ probably through confusion with samadhigacchati.

“Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samadhiggayha tiṭṭhati diṭṭhadhammikaṃ c’eva attham samparâyikaṃ câ ti (*Samyutta-Nikâya*, iii. 2, 7, p. 86).

In the *gâthâ*, p. 87, to the foregoing passage adhigaṇhâti (not in Sanskrit) is used in the sense of samadhigaṇhâti.

“Appamatto ubho atthe adhigaṇhâti pandito.”

¹ Not in Childers.

In the *Āṅguttara-Nikāya*, v. 31, *adhigaṇhāti* seems to mean 'to surpass.' "Yo so Sumane dāyako so amuṃ adāyakaṃ devabhūto samāno pañcahi thānehi adhigaṇhāti dibbena āyunaṃ," etc.

SĀKATĪKA.

Childers gives *Sākaṭika* as an adjective, but it occurs in the *Saṃyutta Nikāya* ii. 3. 3. p. 57, in the sense of 'a carter.'¹ See *Jāt.* iii. p. 104. The *Milinda Pañha*, pp. 66, 194, has the same *gāthā* in a more correct form:—

Paṭigace' eva taṃ kayirā yaṃ jaññā hitaṃ attano :
Na sākāṭikacintāya, mantādhīro parakkame
Yathā sākāṭiko nāma samaṃ hitvā mahāpathaṃ
Visamaṃ maggaṃ āruya akkhacchinno va jhāyati.

SĀRADDHA.

Childers has a form *sāraddho*, which he explains as *su-āraddho*, but this does not apply to *asāraddho* in the *Āṅguttara-Nikāya* iii. 40-1, p. 148; 128. 2, which must be referred to *saṃrambhati*. Cf. *Pāli sārambha*.

SINGI.

Āṅguttara-Nikāya, iv. 26 :

"Ye te bhikkhave bhikkhū kuhā thaddhā lapā singī unnaḷā asamāhitā na me te bhikkhave bhikkhū māmakā."²

Childers has no such form as *singī*, nor is it found in the *Sanskrit Dictionaries*.

The *Commentary* has the following note :

"Singī ti tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgārataḥ cāturiyaṃ parikkhatatā parikkhattiyan ti evaṃ vuttehi siṅga-sadisehi pākāṭakilesehi samannāgatā."

Lapa is not in Childers, but the *Commentary* explains it by *upalapaka* 'a fawner, intriguer.' See Childers, *s.v.* *lapako*.

¹ Cf. *sākuntika* (not in Childers) 'a fowler, bird-catcher' (*Therā-Gāthā*, v. 299).

² *kuhā thaddhā lapā singī carissanty ariyā viya* (*Therā-Gāthā*, v. 959, p. 87).

SOTTI.

Sotti (Aṅguttara-Nikāya, iii. 70, 5, p. 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull. v. 1. 3. Dr. Oldenberg gives Buddhaghosa's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti:—

“kuruvindakasuttiyā ti kuruvindakapāsānacunṇāni lābhaya (*sic*) bandhitvā katakuḷika-kalāpako vuccati, taṃ ubhosu antesu gahevā sarīraṃ ghaṃsanti” (Cullavagga, p. 315).

“Sottin ti kuruvindasottim kuruvindakapāsānacunṇehi saddhim lākhā yojetvā maṇike katvā vijjhivā sutte āvutivā taṃ maṇi-kalāpa-pantiṃ ubhato gahevā piṭṭhim ghaṃsenti” (Com. to Aṅguttara-Nikāya).

Sotti is therefore a 'back-scratcher,' made after the fashion of a string of beads. Lābhaya in Dr. Oldenberg's note must be a blunder for lākhāya.

SELETI.

Gāyanti selenti ca vādayanti ca (Buddhavaṃsa, i. 36, p. 3).¹ See Sutta-Nipāta, v. 682, p. 128, where the Editor prints seḷenti, but the Commentary to the Buddhavaṃsa does not support the cerebral *l*.

Childers makes no mention of the verb seleti 'to shout,' but records the derivative selanaṃ (with dental *l*) 'noise,' 'shouting,' without giving any information as to the etymology of the word. The Commentary to the Buddhavaṃsa defines selenti by “mukhena selita-saddaṃ karonti.”

The etymology of the verb seleti is doubtful. If we read seḷeti, it might be connected with Sk. svarati, Pāli sarati; but if seleti is the true form, then it ought perhaps to be referred to the root ḷāgh 'to praise,'

¹ Cf. Aupapātika Sutta, p. 56 :

Gāyantā vāyantā naccantā taha hasanta-hāsantā (? -bhāsantā).

'applaud.' Cf. the Prâkrit *salaha*, a substitute for *çlâgh* (Hemacandra, iv. 88).

Pâli has the verb *silâghati*, Sk. *çlâghati*; but *seleti* may possibly be a contracted causative, and represent a Prâkrit *salhayati* (*silhayati*) for *salahayati* (*silahayati*).

Dr. E. Müller (Pâli Grammar, p. 7) wrongly explains *seleti* as *çâḍayati* 'to fall off,' and adds that *usselheti* (Cullavagga i. 13, 2=Suttavibhaṅga i. 1, 80—"usselhenti pi appoḥenti pi") is a compound of this verb *seleti*, and does not mean, as the translators of the Vinaya Texts affirm, 'to exhibit signs of anger.'

Usselheti, I venture to think, is connected with *seleti* from the $\sqrt{\text{çlâgh}}$, and signifies 'to shout out,' a meaning that suits the sense of the context in the passage referred to.

SŪPĪ, SŪPEYYA.

Childers has *sûpa*, but not *sûpî* (=sûpasampanna), Jât. iii. p. 328, or *sûpeyyapaṇṇa* 'curry-leaf,' 'curry-stuff' (Jât. i. p. 99).

EMENDATIONS.

I.

Vilumpat' eva puriso yāvassa upakappati
Yadâ c'aññe vilumpati so vilutto vilumpati

(Jât. ii. No. 240, p. 239.)

In a parallel passage in the Saṃyutta-Nikâya iii. 2. 5, p. 85, we find the following additional lines:—

Thânaṃhi maññati bâlo || yâva pâpaṃ na paccati ||
Yadâ ca paccati pâpaṃ || atha bâlo dukkhaṃ nigacchati ||
Hantâ labhati hantâraṃ || jetâraṃ labhati jayaṃ ||
Akkosako ca akkosam || rosetâraṃ ca rosako ||
Atha kamma-vivaṭṭena || vilutto vilumpati ti ||

The verses as they stand in the Jâtaka text do not make very good sense.

“A man e'en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder'd plunders.”

The additions of the Saṃyutta seem to show that, since the *slayer* meets a slayer (*i.e.* is slain), etc., we ought to alter the text of the Jâtaka verse so as to translate ‘the plunderer is plundered,’ instead of ‘the plunder'd plunders.’

The note in the Commentary to the Jâtaka verses is as follows :—

So vilutto vilumpatî ti atha so vilumpako aññehi vilumpati, vilumpate¹ ti pi pâtho, ayaṃ ev' attho . . . evaṃ vilumpako puna vilumpaṃ pâpuṇâtî ti.

If we read “so vilutto viluppati,” it makes sense “he being plunder'd is grieved,” but the true reading is perhaps “so viluttâ vilumpate” “the plunderer is plundered.”

Viluttâ would represent a Sk. viloptri ‘a plunderer,’ ‘spoiler,’ and correspond to the nouns hantâ and jetâ in the Saṃyutta gâthâs.

II.

Balañ ca vata me khîṇaṃ, pâtheyyañ ca na vijjati
 Sañke pâṇuparodhâya, handa dâni vajâm' ahan ti
 (Âsañkâ Jâtaka, No. 380, p. 249.)

The Commentary explains sañke by âsañkâmi. I propose to read ‘âsanke pâṇuparodham,’ etc., for sañke pâṇuparodhâya.” The sense seems to require it, and it would not be against the metre.

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, “sañke, etc.” Whereupon the girl says, “O king, you know my name; you have just spoken it.” As the maiden's name is Âsañkâ, the king most probably said “Âsañke pâṇuparodham.” *cf.* tass' uparodham parisankamâno (Jât. iii. p. 210).

¹ For vilumpate see Jât. iii. p. 513.

III.*

“Saṃkhâya lokasmim parovarâni
yassa jitaṃ n’atthi kahiñci loke
santo vidhûmo anigho mirâso
atâri so jâtijaran ti brûmîti.”

(Sutta-Nipâta, v. 1048, p. 191.)

This verse occurs in the *Ānguttara-Nikāya* iii. 32, p. 133, from which Prof. Fausböll gives Dr. Trenckner’s quotation. Here again the reading is inaccurate:—“Saṃkhâya lokasmim parovarâni yassa jinam (or yasmimñjitaṃ) n’atthi,” etc.

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows :

“Having considered everything in the world . . . he who is not *defeated* anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say.”

The translator takes yassa jitan n’atthi to mean, literally, ‘to whom there is no *defeat*,’ jitan being here used as a noun. But jitaṃ, I venture to think, is never employed in the sense of *defeat*—*cf.* jitaṃ apajitaṃ kayirâ, etc.=victoriam . . . cladem facere potest (*Dhammapada*, v. 105). The usual term for *defeat* is parâjayo in contradistinction to jayo and vijayo (*Jât.* iii. pp. 6, 7; *Dham.* v. 201). Yassa jitaṃ is here plainly a scribal blunder (*cf.* *Dham.* v. 179).

The editor gives the variant reading yassañhitaṃ probably for yassa ’ñgitaṃ, and this again for ‘yass’ ingitaṃ,’ which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the *Ānguttara-Nikāya* (*Devadûtavagga*, iii. 4. 2) that I have consulted, read yasamsi-jitaṃ (or yasmsi-jitaṃ), whilst the Burmese (*Phayre*) MS. has yassiñcitam, from which it is not

* For III. IV. V., see “Academy” for Sept. 19th, 1885, pp. 189, 190.

difficult to see that the true reading is *yass' iñjitaṃ*. 'Iñjitaṃ' or 'ingitaṃ' means 'motion,' limited often to 'evil affections' (see *Dhammapada*, v. 255, 'N'atthi Buddhānam iñjitaṃ' = 'Non est Buddharum motus'; cf. *Thera-gāthā*, -v. 386; *Sutta-Nipāta*, v. 1041; *Samyutta-Nikāya*, v. 5).

A copy of the Commentary to the *Ānguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjitaṃ*, and says that the *satta injitaṇi* by which an *Arahat* is unmoved are *rāga*, *dosa*, *moha*, *māna*, *diṭṭhi*, *kilesa*, *duccarita*. *Buddhaghosa's* reading is of course the true one, and must be admitted into the text.

IV.*

“Aññāya sabbāni nivesanāni
anikāmayam aññataram pi tesam
sa ve muni vītagedho agidho
nāyūhati parāgato hi hoti.”

(*Sutta-Nipāta*, v. 210, p. 37.)

This is rendered as follows in the “Sacred Books of the East” (vol. x. p. 34):

“He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, *does not gather up (resting places)*; for he has reached the other shore.”

Prof. Fausböll has translated *nāyūhati* (not in Childers) as if it were *nāvyūhati*. The word *âyūhati* does not mean ‘to gather up,’ but to ‘strive,’ ‘use exertion,’ ‘endeavour.’ In Buddhist phraseology he who has gone to the *further shore* has reached *Nirvāna*. An *Arahat* is free from passion, and has no internal struggles (see *Sutta-Nipāta*, v. 177).

In the *Samyutta-Nikāya*, I. i. 1, *Buddha*, in answer to the question how he crossed the stream, replies:

(a) “Khvāham āvuso appatitṭham anāyūham ogham atarin ti.”

(b) “Yadâ svâham âvuso santiṭṭhâmi tadâssu
samsîdâmi yadâ svâham âvuso âyûhâmi
tadâssu nibbuyhâmi.”¹

i.e. “I indeed, *not* (now) *exerting myself*, crossed the shoreless stream.” [The commentary explains anâyûham by avâyamanto.]

“When, sir, I remained quiet, then, in fact, I sank; (but) when I exerted myself, then, indeed, I reached the shore.”

This notion is referred to again in the Saṃyutta-Nikâya, II. i. 5:

“yâva na gâdham labhati
nadîsu âyûhati sabbagattehi jantu
gâdhañ ca laddhâna thale t̥hito so
nâyûhati pâragato hi so ti.”

“Until a man gets a firm footing (on the land) he *strives* with all his might and main² in the stream; but, when he has gained a firm footing, and stands on *terra firma*, he *no longer strives*, for he has reached the further shore” (see Saṃyutta-Nikâya, ed. Feer, p. 53).

The Pâli root yûh corresponds to Sanskrit √ûh;³ *cf.* viyûhati (or vyûhati), ‘to dig or gather up sand or dust,’ and see Suttavibhaṅga, part i. p. 48: “*paṃsum viyûhanto*,” Com. to Ambavaṭṭhasutta.

V.*

“
munim moneyyasampannam tâdisam yaññam âgatam
bhakuṭim vinayitvâna pañjalikâ namassatha
”
(Sutta-Nipâta, v. 484, p. 85).

In the translation (p. 79) the phrase bhakuṭim vinayitvâna is altogether disregarded, and there is no note to inform the reader that anything is missing.

¹ Nibbuyhati is not in Childers' Dictionary (see Therî-Gâthâ, v. 468).

² Literally ‘with all his limbs.’

³ See Milinda-Pañha, pp. 108, 110.

“The Muni who is endowed with wisdom, such a one who has resorted to offerings,¹ him you should worship.”

Bhakutiṃ vineti is to be compared with bhakutiṃ karoti in the Jātaka book (*cf.* bhṛikuṭiṃ kṛtvā Divyāvādāna p. 625), and bhākuṭikabhākutika in the Vinaya Texts (see “Notes and Queries” in the Pāli Journal for 1884, p. 90). Bhakutiṃ vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face.

VI.

Madhū 'ti maññamānā ye taṃ viṣaṃ samāsāsisaṃ
tesaṃ taṃ kaṭukam āsi, maraṇam ten' upāgamuṃ.

(Jāt. iii. No. 366, p. 201.)

The metre of the first line is irregular; for samāsāsisaṃ we ought perhaps to adopt the reading of Cs. samāsisaṃ from the root aḥ ‘to eat.’² *Bd.* reads akhādīsu.

TRACES OF JĀTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS.

The Hindī ūd (=Pāli udda) not only signifies ‘an otter,’ but also ‘a disputed point’ (“this sense,” says Platt, “arises from a story of otters disputing over a distribution of their prey”).

The story here referred to is the Dabbhapuppha-Jātaka, No. 400, iii. p. 332, translated by the present writer in the Folklore Journal, vol. iv. pt. i. pp. 52-54. An inferior version occurs in Ralston’s “Thibetan Tales,” No. xxiv. p. 332, in which the names of the otters are omitted, and the jackal’s name Mâyāvī is changed to Mukhara.

The Moral of the story is omitted in the Thibetan version:—

¹ Should it not be “such a one who has attained to offerings,” *i.e.* by his merits as a sage?

² *Cf.* āsissam in Thera-Gāthā, v. 223, p. 29, and asita in Milinda-Pañha, p. 375.

Evam evaṃ manussesu vivādo yattha jāyati
 Dhammatṭhaṃ paṭidhāvanti, so hi nesam vināyako,
 Dhanāpi tattha jāyanti rājakoso ca vadḍhatīti.

(Jāt. iii. p. 336.)

“ Thus when disputes ’mong men arise,
 To law they have recourse.
 The judge their suit full soon decides
 (And fees they have to pay),
 And though their means grow less and less,
 The king’s chest fuller gets.’

The only meaning Childers gives to vināyaka is ‘a spiritual teacher or leader, a Buddha,’ (Thera-Gāthā, v. 288), but here vināyaka = vinicchayasāmika ‘the judge by whom disputes are settled.’

PARTICIPLES IN *A* AND *TĀ*.

In Prākṛit we find vaṃdittā = vanditvā (see Hemacandra, ed. Pischel, pt. ii. p. 82), and desittā = deçayitvā (*Ib.* p. 26).

In Pāli we have similar forms, laddhā = labdhvā is of course well known, but cf. anuṭṭhitā (Saṃyutta-Nikāya, xi. 1, 2), sinātā (*Ib.* vii. 2, 11).

For Sk. *ya* we find by assimilation *a*, as in manta (Sutta-Nipāta, v. 455, p. 80), āmanta, explained by āmantetvā in the Commentary, Jāt. iii. p. 209.¹ Cf. ajjhosa (= ajjhosāya, Milinda, p. 69), Thera-Gāthā, v. 794, p. 77.

Prof. Fausböll quotes the form daṭṭhu = disvā, but probably this is like Jain Prākṛit kattu, where the infinitive is used for the gerund.

¹ Forms like okkamma, etc., are, of course, common enough, but those like manta, etc., are rare.

DEVADÛTÂ.—(DEATH'S MESSENGERS.)

[AN OLD STORY WITH MODERN VARIATIONS.]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No. 9, i. p. 73.

Uttamaṅgarukâ mayhaṃ ime jâtâ
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti.

“These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc.”

Dr. Rhys Davids, in his translation, p. 17, of this Jâtaka, renders devadûtâ by ‘*Angel-messengers*’ instead of ‘*Death's-messengers*.’

Devadûta = Yama-purisa or Yama-dûta. The Com. to the Jâtaka explains deva by maccu. Cf. the following verse (235) from the Dhammapada:—

Paṇḍapalâso va idâni 'si,
Yamapurisâ pi ca taṃ upatthitâ.

“Thou art now [grey-haired] like a sear leaf, and *Death's messengers* have e'en waited on thee.”

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death. A modern divine, addressing his youthful hearers, says: “*The first grey hair upon our heads is Death's finger laid upon our brow*; the first failure in our agility or our sensational acuteness is *Death's message* to us” (Dr. Jessopp's Norwich School Sermons, 1864, p. 169).

The messengers of Death are three¹—Old Age, Sickness and Death. When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, ‘Did you see Death's first messenger?’ he asked. ‘I did not,’ replied

¹ Tîṇ' imâni bhikkhave devadûtâni (Aṅguttara-Nikâya, iii. 35, p. 138).

the sinner. 'What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man. 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it; and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man. Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption. In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case. For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see *Āṅguttara Nikāya—Devadūta Vagga*, iii. 35, pp. 138–142). The account of Buddha's 'drives' previous to the "great renunciation"¹ points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see *Āṅguttara*, iii. 38, 39).

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are. The following is a nineteenth-century parallel by the late Headmaster of one of our public schools:—

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years thereafter, to his great amazement the King of Terrors stood before him. He had broken the bargain, so said the man, while he clung eagerly to life. Death, he alleged, had sent him no warnings.

'No warnings!' was the answer; 'his eyes were dim, and

¹ See *Buddhist Birth Stories*, pp. 76, 77; *Max Müller's Selected Essays*, vol. i. p. 537, ii. p. 197.

his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed." ("Some Help for School Life," by J. Percival, M.A., LL.D., 1880, pp. 121, 122.)

It is worth noting that both Dr. Jessopp and Dr. Percival refer only to *one* messenger—old age—leaving out the fact that the sickness and death of others are equally "Heralds of Death." The Buddhist story is much more telling and effective than its modern representatives.

A variant of the 'story' to which Dr. Percival refers occurs in L'Estrange's Fables,¹ No. CCCL., entitled "An Old Man that was willing to put off Death." "There goes a story that Death call'd upon an old man, and bad him come along with him. The man excus'd himself that t' other world was a great journey to take upon so short a warning, and begg'd a little time only to make his will before he dy'd. Why (says Death) you have had warning enough one would think to have made ready before this. In truth, says the Old Man, this is the first time that ever I saw ye in my whole life. That's false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees; and is not the frequent spectacle of other peoples' deaths a *memento* sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already; And is this a time of day, d' ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there's is no thought of a reprieve in the case of Fate.

[Moral.] "Want of warning is no excuse in the case of Death; for every moment of our lives either is or ought to be a time of preparation for 't."

L'Estrange's version is translated from the 149th fable in

¹ London, 1694.

the Æsop of Abstemius (ed. Massarius, Venice, 1519), entitled "De sene Mortem differre volente."¹

"Senex quidam Mortem, quæ eum è vita ereptura advenerat, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria præpararet. Cui Mors, cur non inquit, hactenus præparasti, toties a me admonitus. Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum etiam iuvenes, pueros, infantes quotidie rapiebant, non te admonebam mortalitatis tuæ? Cum oculos hebescere, auditum minui, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitus negas. Quare ulterius differendum non est.

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus."

La Fontaine's fable of "La Mort et le Mourant" (Bk. viii. fab. i.) may be compared with the above, together with the following metrical Latin fable, entitled "Senex et Mors"²:—

"Annos homo centum qui fere compleverat
 Demum advenire Mortem sensit; et, nimis
 Properanter illam sic agere secum, querens,
 Oravit, ut ne priùs obire cogerit,
 Perfecta quàm essent sua quedam negotia:
 Saltem expectaret, dum ex nepote filii
 Brevi futuras conclusisset nuptias;
 Factoque rite testamento, ab omnibus
 Remotam rixis familiam relinqueret:
 Quòd si migrandum hinc sibi fuisse tam citò
 Præmonitus esset . . . Hic senem ultra Mors loqui
 Non passa: Funeris habet mille nuntios
 Senectus longa, dixit; et prædam abstulit."

¹ See also No. 99 in "Mythologia Æsopica," by Neveletus (Franc. 1610).

² See Fabulæ Æsopice, by F. J. Desbillons, Bk. vii. No. xxiii. (Manheim, 1768). Cf. "L'Heure de récreation," p. 195, by Lodovico Guicciardini (Venice, 1580), or "Heures de récréation et après disnées," by L. G. 1605, p. 139.

Desbillons refers to "Pilpay, p. 153," without mentioning any edition. This reference may be to the French translation of the *Anwâr-i-Suhailî* by David Sahid of Ispahan, under the title of "*Livre des Lumières ou la conduite des Royes composé par le sage Pilpay*" (Paris, 1644).

I can find nothing in the *Anwâr-i-Suhailî* except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the *Jâtaka* book at the beginning of this article):—

"When the changing watch of age strikes the drum of deep distress,
The heart grows cold to joyous things, to mirth and happiness.
*The white hair comes, its message gives from Fate and terror's king,
And the crooked back and stooping form Death's salutation bring*" (Eastwick's Translation, p. 72).

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the *Aesop* of Joach. Camerarius, No. 484 (1564, pp. 347, 348), entitled "*De Mortis nuntiis.*"

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, vbi illud jaceret anhelans et exanimatum, misertum illius quendam Pheræum qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, vt vires pristinas recuperaret. Ob hoc beneficium Letum promisisse illi memoriam à se grati animi, et cum non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quòd appropinquaret Letum. His pollicitis Pheræus elatus, animo securo vitam egit, cumque minimè metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille grauissimè perhibetur, se circumuentum fraude arripi, et Lete vanitatem accussasse: neminem enim præ-nuntiasse aduentum ipsius. Cui Letum narrant demonstrasse,

plurimos à se nuntios ad eum peruenisse. Nam et annos ante sex feбри, et post duos rursum, grauedine ac destillationibus eum laborasse. Intereaque sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse. Quibus omnibus ut accedentis Leti nuntiis non longissimè illud abesse commoneri debuerit. Quin etiam, inquit, paullo ante adventum meum, germanum fratrem ad te misi, veternosum illum soporem, in quo aliquantisper pro mortuo iacuisti. Ita probata fide sua, quodque promissum fecisset, Pheræum lamentantem et muliebriter eiulantem abripuit.

“Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessariò oppetendam, nimium perhorrescendam esse.”¹

The following is Grimm's tale, No. 177, *Death's Messengers*.

“In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said ‘Halt, not one step further!’ ‘What!’ cried the giant, ‘a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?’ ‘I am Death,’ answered the other. ‘No one resists me, and thou also must obey my commands.’ But the giant refused, and began to struggle with Death. It was a long, violent battle; at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone. The giant went his way, and Death lay there conquered, and so weak that he could not get up again. ‘What will be done now,’ said he, ‘if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won't have room to stand beside each other.’ In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side. When he saw the half-fainting one, he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round. ‘Dost thou know,’ said the stranger, whilst

¹ The above is from the edition of 1571 (Lug.), p. 465.

he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee.' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away.' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long.' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought. But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night.' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over.' As soon as he felt himself well again, he began once more to live merrily. Then one day some one tapped him on the shoulder. He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come.' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death. 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer; he yielded to his fate, and went away with Death." ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. ii. pp. 277, 278; 456, 457.)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs. Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. ii. p. 165.

I.

Fable xiv. Bk. iv.

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END.

“ A Wretch, that on the World’s uneasy Stage
 Had acted long, ev’n to decrepit Age,
 At the last Scene, thought he too soon had done ;
 And when Death call’d him, begg’d he might stay on.
 He said, His greatest Bus’ness was to do
 And hop’d the Fates wou’d not surprise him so ;
 But spare him, that he might provision make
 For that long Journey which he was to take.

Death ask’d him why he had that Work deferr’d,
 Since he had warn’d him oft’ to be prepar’d.
 He answer’d, He had never seen his Face,
 And hop’d he would allow him Days of Grace.
 But Death reply’d ; You often saw me near,
 My Face in sev’ral Objects did appear ;
 I have not only your Coevals slain,
 ’Till but a few, a very few remain ;
 But Young-men, Children, New-born infants too,
 And all to caution and admonish you :
 All to remind you of your Mortal State,
 And that my Coming wou’d be sure, tho’ late.

When you perceiv’d your Eye-balls sink away,
 Your Hearing fail, and ev’ry Sense decay ;
 When you discern’d your Teeth forsake their Place,
 Your wrinkl’d Forehead, and your meagre Face ;
 Then you my Visage, in your own, might see,
 Which every Day was representing Me.

When you observ’d your Blood begin to freeze,
 Your bowing Body, and your bending Knees ;
 While scarce your feeble Legs your Weight cou’d bear,
 Did not these Symptoms tell you I was near ?
 And can you yet pretend to be surpriz’d ?

Then Die, your Folly shou'd be thus chastis'd.
 If 'till to-morrow, I your Life reprieve,
 You 'till to-morrow will deferr to Live:
 As you have done, still you, from Day to Day,
 Repentance and Amendment will delay.

THE MORAL.

Since we must Die, but where, is not declar'd,
 We shou'd for Death's Approach be still prepar'd :
 Our Life's uncertain : Time shou'd so be pass'd,
 As if each Minute was to be our last :
 Since on the Way in which our Lives we spend,
 Our future Joys, or Miseries, depend ;
 They best for Heav'ns reserv'd Abodes prepare,
 Who Living; keep their Conversation there.

They who in Endless Pleasures wou'd on High
 For ever Live, to Sin must daily die.
 If our Repentance we procrastinate,
 Our good Desires at last, will be too late.
 Virtue has got the Start in Life's swift Race,
 And, to o'ertake her, we must mend our Pace;
 Else, what we shou'd obtain, we ne'r shall find,
 While she still keeps before, and we behind."

II.

THE THREE WARNINGS.

A Tale.

"The tree of deepest root is found
 Least willing still to quit the ground ;
 'Twas therefore said by ancient sages,
 That love of life increased with years.
 So much, that in our latter stages,
 When pains grow sharp, and sickness rages,
 The greatest love of life appears.
 This great affection to believe,
 Which all confess, but few perceive,
 If old affections can't prevail,
 Be pleased to hear a modern tale.

When Sports went round, and all were gay,
On neighbour Dobson's wedding-day,
Death call'd aside the jocund groom,
With him into another room :
And looking grave, You must, says he,
Quit your, sweet bride and come with me.
With you, and quit my Susan's side ?
With you ! the hapless husband cried ;
Young as I am ; 'tis monstrous hard ;
Besides, in truth, I'm not prepared :
My thoughts on other matters go,
This is my wedding-night you know.
What more he urged, I have not heard,
His reasons could not well be stronger,
So Death the poor delinquent spared,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass tumbled while he spoke,
Neighbour, he said, farewell ! No more
Shall Death disturb your mirthful hour,
And further to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several warnings you shall have,
Before you're summoned to the grave :
Willing, for once, I'll quit my prey,
And grant a kind reprieve ;
In hopes you'll have no more to say,
But when I call again this way,
Well pleas'd the world will leave.
To these conditions both consented,
And parted perfectly contented.
What next the hero of our tale befell,
How long he lived, how wise, how well,
How roundly he pursued his course,
And smok'd his pipe and strok'd his horse
The willing muse shall tell :

He chaffer'd then, he bought, he sold,
Nor once perceived his growing old,
Nor thought of Death as near :
His friends not false, his wife no shrew,
Many 'his gains, his children few,
He pass'd his hours in peace ;
But while he view'd his wealth increase,
While thus along life's dusty road,
The beaten track content he trod,
Old Time, whose haste no mortal spares
Uncall'd, unheeded, unawares,
Brought him on his eightieth year.
And now one night in musing mood,
As all alone he sate,
Th' unwelcome messenger of fate
Once more before him stood.
Half stilled with anger and surprise,
So soon return'd ! old Dobson cries.
So soon, d'ye call it ! Death replies.
Surely, my friend, you're but in jest ;
Since I was here before
'Tis six-and-thirty years at least,
And you are now four-score.
So much the worse, the clown rejoin'd,
To spare the aged would be kind ;
However, see your search be legal,
And your authority—Is't regal ?
Else you are come on a fool's errand,
With but a secretary's warrant.
Besides, you promised me three warnings,
Which I have looked for nights and mornings ;
But for that loss of time and ease
I can recover damages.
I know, cries Death, that at the best,
I seldom am a welcome guest ;
But don't be captious, friend, at least ;
I little thought you'd still be able
To stump about your farm and stable ;

Your years have run to a great length,
 I wish you joy tho' of your strength.
 Hold, says the farmer, not so fast,
 I have been lame these four years past.
 And no great wonder, Death replies ;
 However, you still keep your eyes,
 And sure to see one's loves and friends,
 For legs and arms would make amends.
 Perhaps, says Dobson, so it might,
 But, latterly, I've lost my sight.
 This is a shocking story, faith,
 Yet there's some comfort still, says Death ;
 Each strives your sadness to amuse,
 I warrant you have all the news.
 There's none, cries he, and if there were,
 I've grown so deaf, I could not hear.
 Nay then, the spectre stern rejoined,
 These are unjustifiable yearnings ;
 If you are lame, and deaf, and blind,
 You've had your three sufficient warnings ;
 So come along, no more we'll part ;
 He said, and touched him with his dart ;
 And now old Dobson turning pale,
 Yields to his fate—so ends my tale."

In this last version of an old Oriental fable the changes are remarkable ; not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth.

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent soixante et six APOLOGUES d'Esopé" par G. Haudent, 1547 (ed. Lorimer, Rouen, 1877), Part II. No. 156 :—

D'UN VIEIL HOMME & DE LA MORT.

Comme la mort adiournait vn vieillard
 Et pretendoit le naurer de son dard
 Il luy pria qu'en ce val transitoire

Elle voulsist le laisser viure encoire
 Veu qu'il n'auoit adonc testamenté
 Aussi qu'en riens ne s'estoit dementé
 De preparer ce qu'appartient de faire
 Ainsque venir en tel cas & affaire
 Luy requerant fort d'auoir patience
 Que de son ame & de sa conscience
 Eust a penser, auant que le saisir
 Et qu'a son corps faire aulcon desplaisir,
 Mais ceste mort luy demanda, pourquoy
 Il n'auoit eu de ce regard en soy
 Quand il voyoit chascun coup de ses yeulx
 Qu'elle prenoit aultant ieunes que vieulx
 Et qu'il n'y a plus aulcun personnage
 Qui a present soit viuant de son eage
 Qui estoit bien assez pour l'aduertir
 Qu'il se debuoit a mourir conuertir,
 A quoy ne sceust ce vieillard contredire
 Mais s'excusa tant seulement par dire
 Qu'il n'auoit veue oncques icelle mort
 Insinuant quau vray auroit grand tort
 D'ainsi le prendre, a la quelle replicque
 A lheure mesme icelle mort replicque
 Quand de ton corps la force decliner
 T'apparoisoit & tes sentz definer,¹
 N'estoit ce pas chose a toy bien certaine
 Que ie venoye et estois fort prochaine
 Ouy pour tout vray pourtant estime & croy
 Que ie n'auray en riens pitié de toy
 Ains te feray mourir presentement
 Malgré ton veul & ton consentement.

¹ Cf. the following passage from the sermons of J. Gerson, Antwerp, 1706. Vol. III. Col. 914 :—

“Vides signa iudicii tui per vniuersum corpus tuum et animam tuam: caput tuum floret et fit canum lumen oculorum debilitatur memoria deficit, ingenium iuduratur.”

Bot I rede a man he amende hym here,
 Or þe dede [Death] come, or his messangere ;

His messangere may be called sekness.

(Hampole's Pricke of Conscience, p. 56, ll. 2020, 2024.)

Le Moral.

La fable nous peult demonstrer
 Qu'ayons a viure en telle sorte
 Que nous estimons rencontrer
 Tousiours la mort en nostre porte.

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jâtaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p. xlix, §§ 5, 6; Crane's "Italian Popular Tales," pp. 351-360; Keith-Falconer's "Kalilah and Dimnah," pp. xiii-xvi; Max Müller's "Selected Essays," vol. i. pp. 500-548.

PARALLEL PASSAGES.

I.

The Bhisapuppha Jâtaka, No. 392, vol. iii. p. 307, contains an amusing story about *stealing a smell*. A shorter form of this incident, containing all the gâthâs of the Jâtaka tale, occurs in the Paduma-puppha sutta of the Saṃyutta-Nikâya, ix. 14, pp. 204, 205.

II.

The gâthâs 291, 294 in Therî-Gâthâ, p. 34, may be compared with verses 175, 176 in the Gajakumbha Jâtaka, No. 345, iii. p. 139.

III.

With Therî Gâtha, vv. 488-492, p. 171, compare a prose passage in Āṅguttara-Nikâya, v. 76 (see Jât. ii. v. 23-24, p. 313, Suttavibhaṅga, ii. p. 134).

For "aṭṭhi-kaṅkâlasannibhâ"¹ (Therî-Gâthâ, v. 488) the Āṅguttara has "aṭṭhi-kaṅkalûpamâ."²

¹ The Burmese MSS. read -kaṅkala°.

² The Copenhagen MS. reads kaṅkhalûpamâ.

Kaṅkâla (not in Childers) signifies 'a skeleton.'

For aṭṭhi-kaṅkâla we sometimes find aṭṭhi-saṅkhalikâ = aṭṭhi-saṅghâta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gâthâ, v. 570, p. 60.

The form "aṭṭhi-saṅkalikâ occurs in Mahāvastu, pp. 22, 24.

The Editor thinks¹ that saṅkhalikâ (Jât. i. p. 433, l. 17) ought to be corrected to saṅkalikâ. But a *chain of bones*, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere *heap* of bones, as suggested by saṅkalikâ.

IV.

Andho' haṃ hatanetto 'smi, kantâraddhâna pakkhanno
Sayamâno pi gacchissam na sahâyena pâpenâti.

(Thera-Gâthâ, v. 95, p. 14.)

With the above compare the following :—

Handâhaṃ hatacakkhu 'smi kantâraddhânam âgato,
Semâ na gacchâmi n'atthi bâle sahâyatâ.

(Dhammapada, p. 86.)

For "semâ na gacchâmin" we must either read "sayamâno pi gacchâmi," or "semânako pi gacchâmi," as in Thera-Gâthâ, v. 14, p. 3.

V.

Pattam gandhacunṇehi ubbaṭṭetvâ, etc.

(Jât. i. p. 238, l. 7.)

Pattam gahetvâ gandhehi ubbaṭṭetvâ, etc.

(Samanta-Pâsâdikâ in Suttavibhaṅga, i. p. 329.)

Childers has ubbaṭṭana 'shampooing the body,' and ubbatteti, 'to draw out, root out,' but not ubbaṭṭeti, 'to rub clean, cleanse.' Cf. Divyâvadâna, pp. 12, 36.

Though Pâli discriminates between ubbatteti and ubbaṭṭeti, both are from the root vṛit with ud.²

¹ Mahāvastu, p. 387.

² See Jacobi's Aus. Erz. in Mâhârâshṭri, p. 59, l. 35.

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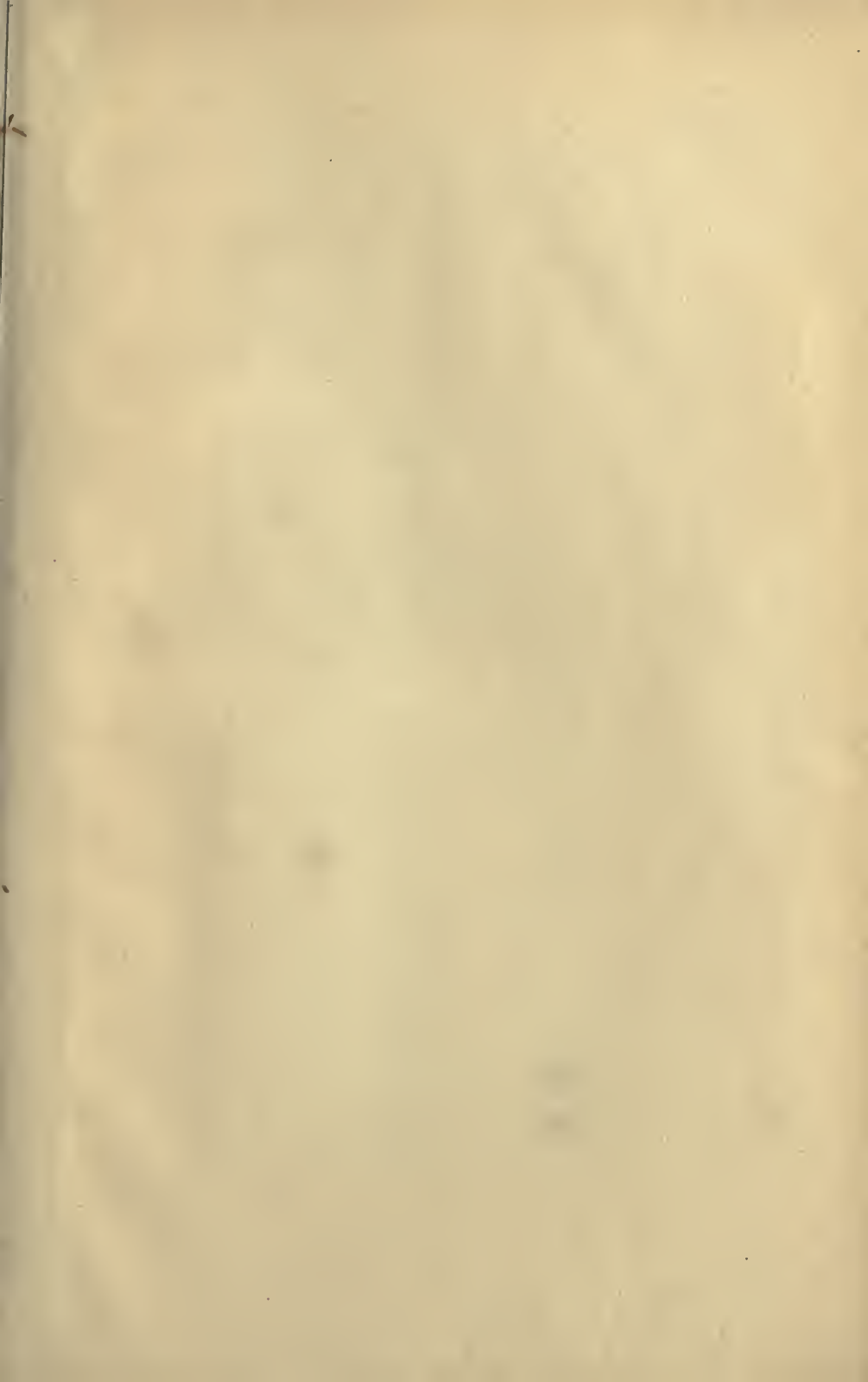
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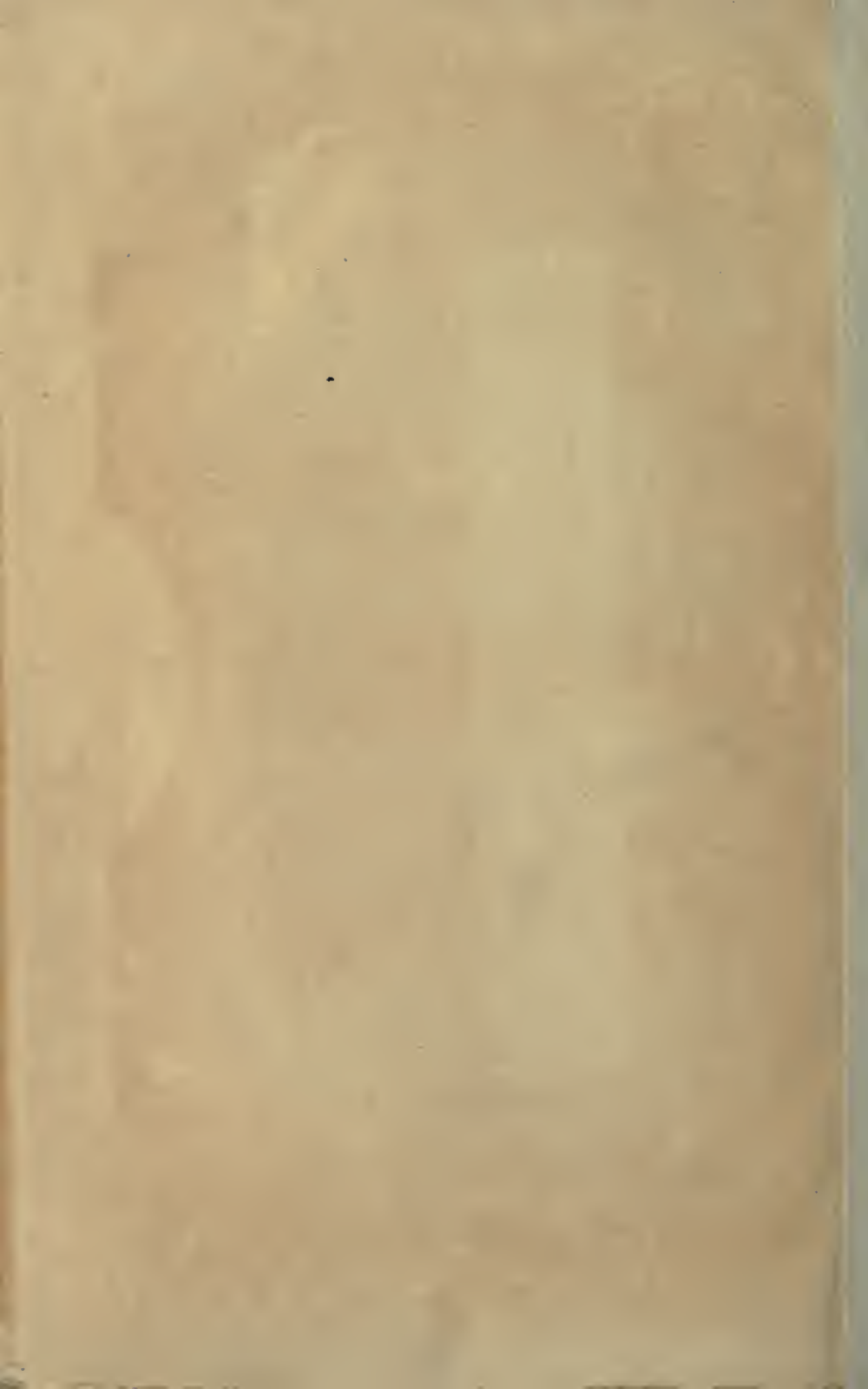
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