

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1884.

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.

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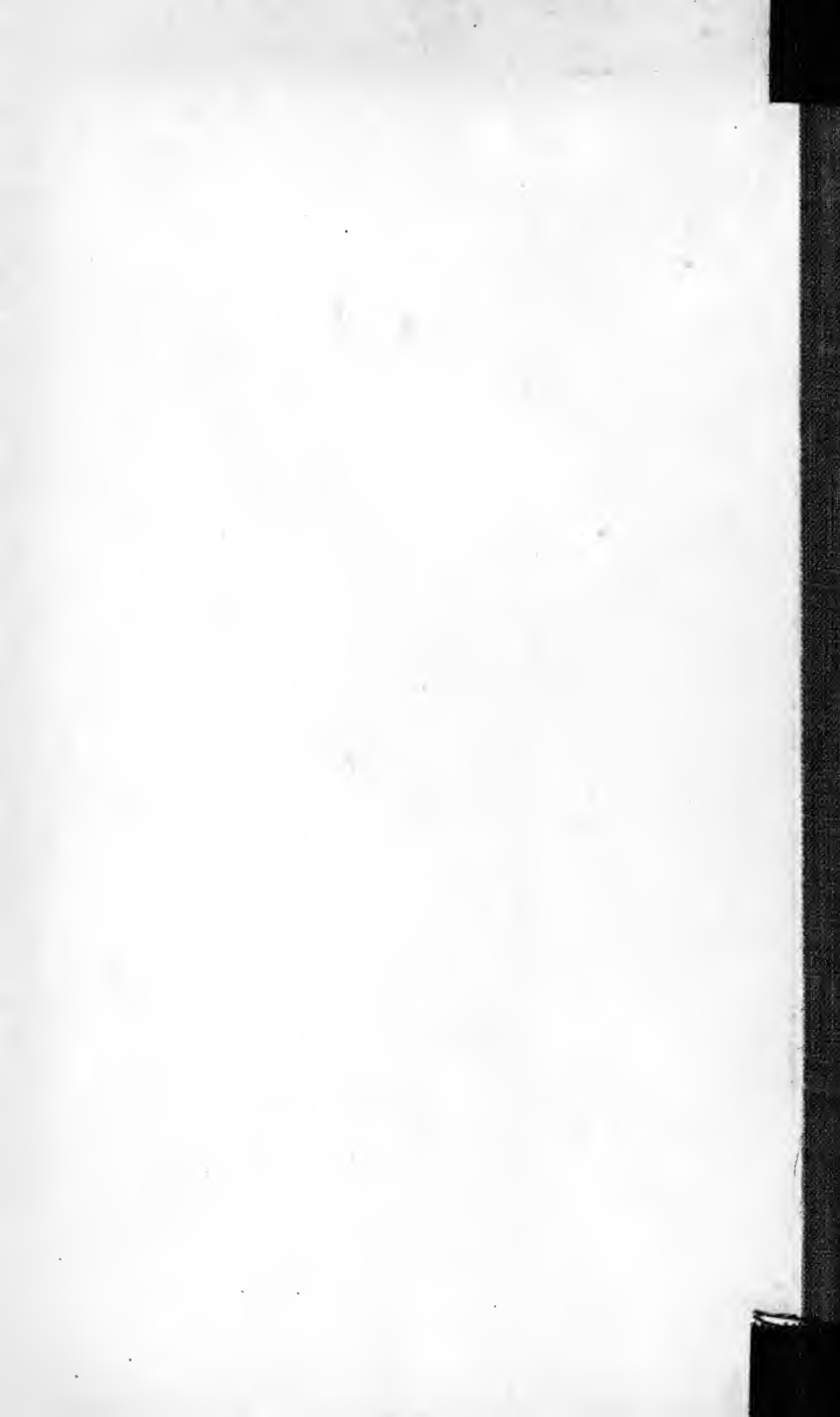
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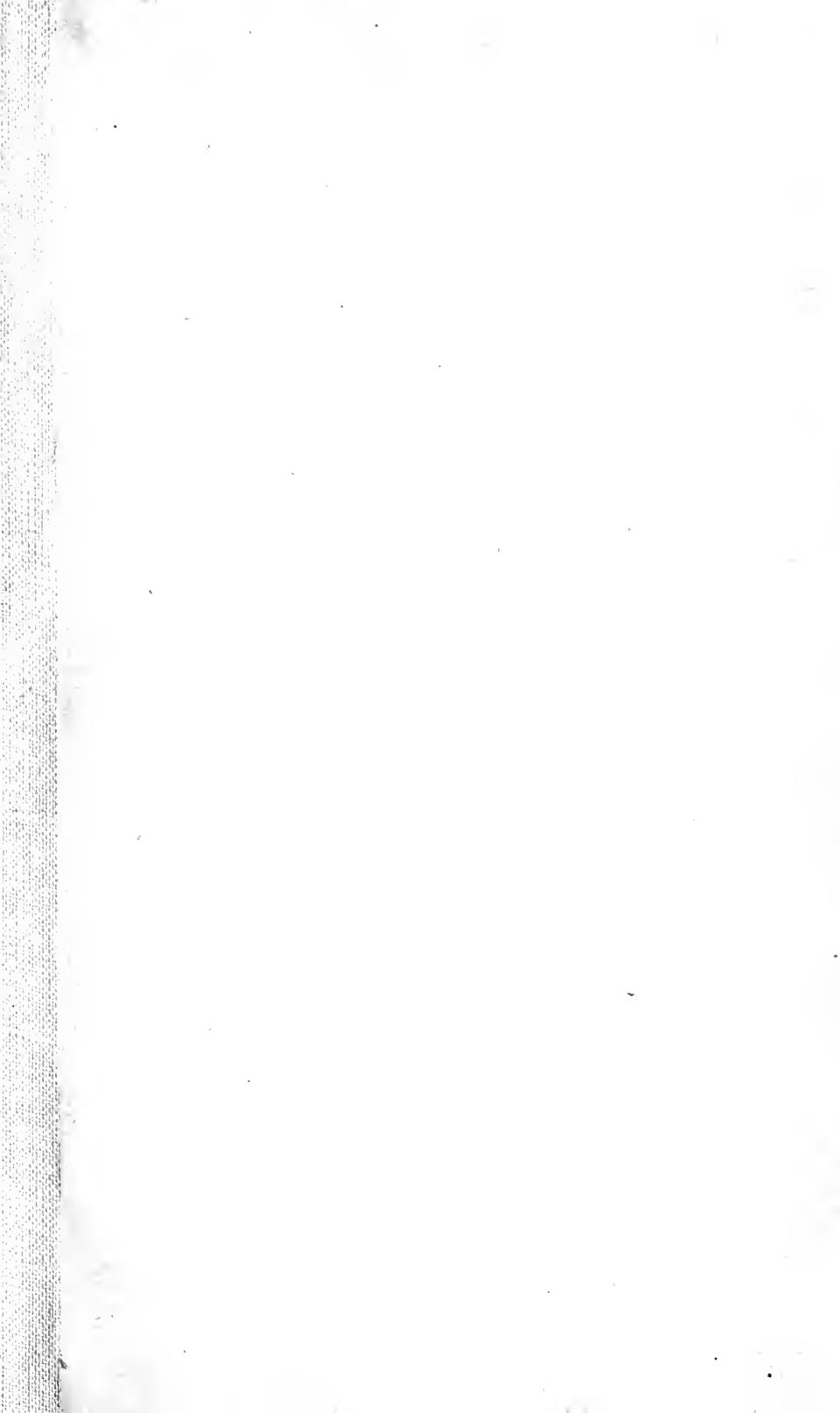
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UNIVERSITY PRESS WAREHOUSE, AMEN CORNER.

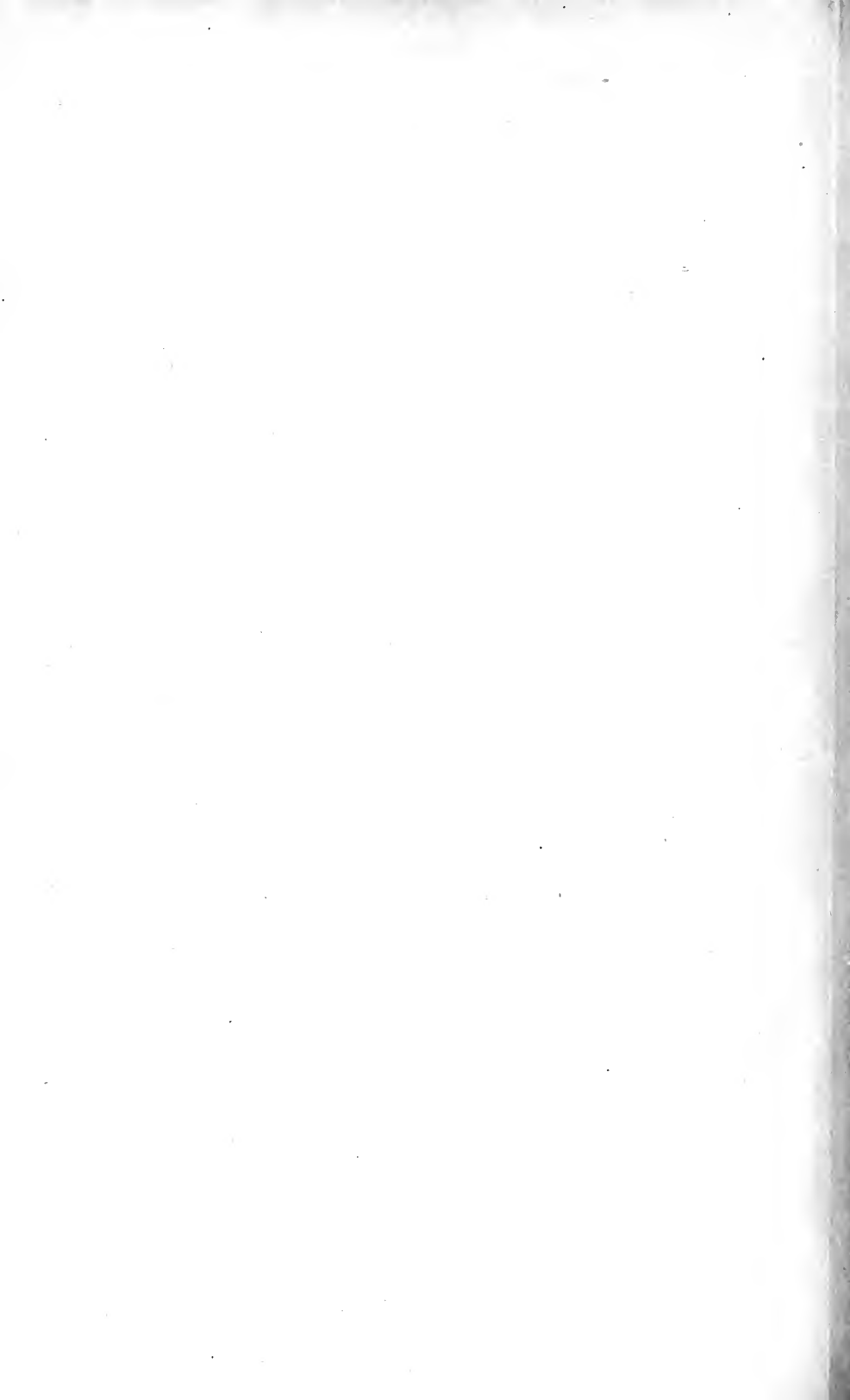
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Journal of the Pali Text Society.



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OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

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PĀLI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

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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 1900 pp. have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp. every year.

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

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

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

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

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

REPORT

OF THE

PĀLI TEXT SOCIETY FOR 1884.

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

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

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

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

Our issues this year are :

1. The Abhidhammattha-saṅgaha.
2. The Tela-kaṭāha-gāthā.
3. The Dāṭhā-vaṃsa.
4. The Pañca-gati-dīpana.
5. The Sagātha-vagga of the Saṃyutta.
6. The Sutta-nipāta.

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

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

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

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

Several beginners have expressed to me the difficulty

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

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vaṃsa* in Sinhalese, is by Dhammakitti of Pulasti-pura, pupil of the celebrated scholar Sāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Sāriputta, and not (as wrongly stated by Coomara Swāmy¹) Dhammakitti, who was the author of the *Ṭikās* on Candagomi's grammar, on the *Samanta-pāsādikā*, and on the *Paramattha-jotikā*.²

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

¹ p. 80 of his translation.

² See further my remarks on the *Daladā-vaṃsa* and *Dāṭhā-vaṃsa* in the J.R.A.S. April 1874.

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

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

The full list of work so far accomplished is therefore

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

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

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

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

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

1. *Sucitālankāra*—presented by Śrī Saddhānanda Sthawira of the Śrī Gane Wihāra, Ratgama, Galle.
2. *Abhidhammāvatāra*—presented by the same scholar.
3. *Udāna*—presented by Sūriyagōḍa Sonuttara Unnānsē of the *Patirippuwa Wihāra*, Kandy.
4. *Mahā-niddeśa*—lent by Bulatgama Dhammālaṅkara Śrī Sumana Tissa of *Minuwaṅgoda*, Galle.

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

The MSS. we especially want now are

Netti-pakarâṇa.
 Niddesa (with Aṭṭhakathâ).
 Paṭisambhidâ (with Aṭṭhakathâ).
 Bodhi-vaṃsa.
 Lalâṭa-dhâtu-vaṃsa.
 Visuddhi-magga.
 Dhammapada Aṭṭhakathâ.
 Paramattha-dīpanī.
 Madhurattha-vilâsini.
 Aṭṭha-sâlini.
 Sammoha-vinodani.
 Iti-vuttaka Aṭṭhakathâ.

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

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

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

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

T. W. RHYS DAVIDS.

ABHIDHAMMATTHA-SAṄGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I. CITTA-SAṄGAHA-VIBHĀGA.

1. Sammāsambuddham atulaṃ sasaddhammagañuttamaṃ
Abhivādiya bhāsissaṃ Abhidhammathasaṅgahaṃ.
Tattha vuttābhidhammatthā catudhā paramatthato
Cittam cetasikaṃ rūpaṃ nibbānam iti sabbathā.

2. Tattha cittaṃ tāva catubbidhaṃ hoti kāmāvacaraṃ
rūpāvacaraṃ arūpāvacaraṃ lokuttaraṃ ceti. Tattha ka-
tamaṃ kāmāvacaraṃ ? Somanassa-sahagataṃ diṭṭhigata-
sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ,
somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikam
ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ diṭṭhigata-
sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ,
upekkhā-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikam
ekaṃ sasaṅkhārikam ekan ti, imāni aṭṭha pi lobha-sahagata-
cittāni nāma. Domanassa-sahagataṃ paṭigha-sampayuttaṃ
asaṅkhārikam ekaṃ sasaṅkhārikam ekan ti, imāni dve pi
paṭigha-sampayutta-cittāni nāma. Upekkhā-sahagataṃ vici-
kicchā-sampayuttaṃ ekaṃ upekkhā-sahagataṃ uddhacca-
sampayuttaṃ ekan ti, imāni dve pi momūha-cittāni nāma.
Icc evaṃ sabbathā pi dvādasākusala-cittāni samattāni.

3. Aṭṭhadhā lobhamūlāni dosamūlāni ca dvidhā
Mohamūlāni ca dve ti dvādasākusalā siyūṃ.

4. Upekkhâ-sahagataṃ cakkhu-viññâṇaṃ, tathâ sota-viññâṇaṃ ghâna-viññâṇaṃ jivhâ-viññâṇaṃ, dukkha-sahagataṃ kâya-viññâṇaṃ, upekkhâ-sahagataṃ sampaticchana-cittaṃ, upekkhâ-sahagataṃ santîraṇa-cittaṃ ceti, imâni satta pi akusala-vipâka-cittâni nâma. Upekkhâ-sahagataṃ cakkhu-viññâṇaṃ, tathâ sota-viññâṇaṃ ghâna-viññâṇaṃ jivhâ-viññâṇaṃ, sukha-sahagataṃ kâya-viññâṇaṃ, upekkhâ-sahagataṃ sampaticchana-cittaṃ, somanassa-sahagataṃ santîraṇa-cittaṃ, upekkhâ-sahagataṃ santîraṇa-cittaṃ ceti, imâni aṭṭha pi kusala-vipâkâhetuka-cittâni nâma. Upekkhâ-sahagataṃ pañcadvârâvajjana-cittaṃ, tathâ manodvârâvajjana-cittaṃ, somanassa-sahagataṃ hasituppâda-cittaṃ ceti, imâni tîpi pi ahetuka-kriyâ-cittâni ¹ nâma. Icc evaṃ sabbathâ pi aṭṭhârasâhetuka-cittâni samattâni.

5. Sattâkusalapâkâni puññapâkâni aṭṭhadhâ
Kriyâcittâni ¹ tînîti aṭṭhârasa ahetakâ.
Pâpâhetukamuttâni sobhaṇânîti vuccare
Ekûnasatṭhi cittâni ath' ekanavutîpi vâ.

6. Somanassa-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñâṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñâṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekan ti, imâni aṭṭha pi kâmvâcara-kusala-cittâni nâma. Somanassa-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñâṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekan ti, imâni aṭṭha pi sahetuka-kâmvâcara-vipâka-cittâni nâma. Somanassa-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñâṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekan ti, imâni aṭṭha pi kâmvâcara-kusala-cittâni nâma. Somanassa-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñâṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekan ti, imâni aṭṭha pi sahetuka-kâmvâcara-vipâka-cittâni nâma. Somanassa-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, somanassa-sahagataṃ ñâṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñâṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekan ti, imâni aṭṭha pi kâmvâcara-kusala-cittâni nâma.

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

taṃ nāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ ti, imāni aṭṭha pi sahetuka-kāmāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi catuvīsati sahetuka-kāmāvacara-kusala-vipāka-kriyā-cittāni samattāni.

7. Vedanānāṇasaṅkhārabhedena catuvīsati
Sahetukāmāvacarapuññapākakriyā matā
Kāme tevīsapākāni puññāpuññāni vīsati
Ekādasakriyā ceti catupaññāsa sabbathā.

8. Vitakka-vicāra-pīti-sukhekaggatā-sahitaṃ paṭhama-jhāna-kusala-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-kusala-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-kusala-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-kusala-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-kusala-cittaṃ ceti, imāni pañca pi rūpāvacara-kusala-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitaṃ paṭhama-jhāna-vipāka-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-vipāka-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-vipāka-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-vipāka-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-vipāka-cittaṃ ceti, imāni pañca pi rūpāvacara-vipāka-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitaṃ paṭhama-jhāna-kriyā-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-kriyā-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-kriyā-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-kriyā-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-kriyā-cittaṃ ceti, imāni pañca pi rūpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi pannarasa rūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

9. Pañcadhā jhānabhedena rūpāvacaramānasam
Puññapākakriyābhedā taṃ pañcadasadhā bhava.

10. Ākāsānañcāyatana-kusala-cittaṃ, viññānañcāyatana-kusala-cittaṃ, ākiñcaññāyatana-kusala-cittaṃ, nevaññānañcāyatana-kusala-cittaṃ ceti, imāni cattāri pi arūpāvacara-kusala-cittāni nāma. Ākāsānañcāyatana-vipāka-cittaṃ, viññānañcāyatana-vipāka-cittaṃ, ākiñcaññāyatana-vipāka-

cittam, nevasaññânâsaññâyatana-vipâka-cittañ ceti, imâni cattâri pi arûpâvacara-vipâka-cittâni nâma. Âkâsânañcâyatana-kriyâ-cittam, viññânañcâyatana-kriyâ-cittam, âkiñcaññâyatana-kriyâ-cittam, nevasaññânâsaññâyatana-kriyâ-cittañ ceti, imâni cattâri pi arûpâvacara-kriyâ-cittâni nâma. Icc evaṃ sabbathâ pi dvâdasa arûpâvacara-kusala-vipâka-kriyâ-cittâni samattâni.

11. Âlambaṇappabhedena catudh' âruppamânasam
Punñâpâkakriyâbhedâ puna dvâdasadhâ ðhitam.

12. Sotâpatti-magga-cittam, sakadâgâmi-magga-cittam, anâgâmi-magga-cittam, arahatta-magga-cittañ ceti, imâni cattâri pi lokuttara-kusala-cittâni nâma. Sotapatti-phala-cittam, sakadâmi-phala-cittam, anâgâmi-phala-cittam, arahatta-phala-cittañ ceti, imâni cattâri pi lokuttara-vipâka-cittâni nâma. Icc evaṃ sabbathâ pi aṭṭha lokuttara-kusala-vipâka-cittâni samattâni.

13. Catumaggappabhedena catudhâ kusalam tathâ
Pâkam tassa phalattâ ti aṭṭhadhâ 'nuttaram matam.
Dvâdasâkusalân' evaṃ kusalân' ekavîsati
Chattims' evaṃ vipâkâni kriyâcittâni visati
Catupaññâsadhâ kâme rûpe pannaras' îraye¹
Cittâni dvâdasârûpe² aṭṭhadhâ 'nuttare tathâ.
Ittham ekûnanavutippabhedam pana mânasam
Ekavîsasatam vâ 'tha vibhajanti vicakkhaṇâ.

14. Katham ekûnavavuti-vidham cittam ekavîsasatam hoti? Vitakka-vicâra-pîti-sukh-ekaggatâ-sahitam paṭhamajhâna-sotâpatti-magga-cittam, vicâra-pîti-sukh-ekaggatâ-sahitam dutiya-jhâna-sotâpatti-magga-cittam, pîti-sukh-ekaggatâ-sahitam tatiya-jhâna-sotâpatti-magga-cittam, sukh-ekaggatâ-sahitam catuttha-jhâna-sotâpatti-magga-cittam, upekkh-ekaggatâ-sahitam pañcama-jhâna-sotâpatti-magga-cittañ ceti, imani pañca pi sotâpatti-magga-cittâni nâma; tathâ sakadâgâmimagga - anâgâmimagga - arahattamagga -

¹ C. iriye. ² C. âruppe; S. ârupe.

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

15. Thānaṅgayogabhedena katv' ekekaṅ tu pañcadhā
Vuccatānuttaraṃ cittaṃ cattālīsaṅvidhaṅ ti ca.
Yathā ca rūpāvacaraṃ gayhatānuttaraṃ tathā
Paṭhamādijhānabhedena āruppañ cāpi pañcama.
Ekādasavidhaṃ tasmā paṭhamādikaṃ īritaṃ
Jhānaṃ ekekaṅ ante tu tevīsatividhaṃ bhava
Sattatīṃsavidhaṃ puññaṃ dvipaññāsavidhaṃ tathā
Pākamaṃ icc āhu cittaṅni ekavīsasataṃ budhā.

Iti Abhidhammatthasaṅgahe cittaṅgaṅhavibhāgo nāma
paṭhamaṃ paricchedo.

II. CETASIKA-SANĠAHA-VIBHĀGA.

1. Ekuppādanirodhā ca ekālambaṇavatthukā
Cetoyuttā dvipaṇṇāsa dhammā cetasikā matā.

2. Kathaṃ ? Phasso vedanā saṇṇā cetanā ekaggatā jīvitindriyaṃ manasikāro ceti satt' ime cetasikā sabbacitta-sādhāraṇā nāma. Vitakko vicāro adhimokkho viriyaṃ pīti chando cāti cha ime cetasikā pakiṇṇakā nāma. Evam ete terasa cetasikā aññasamānā ti veditabbā. Moho ahirikaṃ anottappaṃ uddhaccaṃ lobho diṭṭhi māno doso issā macchariyaṃ kukkuccaṃ thīnaṃ middhaṃ vicikicchā ceti cuddas' ime cetasikā akusalā nāma. Saddhā sati hiri ottappaṃ alobho adoso tatramajjhataṭṭā kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaṇṇatā cittakammaṇṇatā kāyapāguṇṇatā cittapāguṇṇatā kāyujjakatā cittujjakatā ceti ekūnavīsati' ime cetasikā sobhaṇasādhāraṇā nāma. Sammā-vācā sammā-kammanto sammā-ājīvo ceti tisso viratiyo nāma. Karuṇā-muditā-appamaṇṇāyo nāmāti sabbathā pi paṇṇindriyena saddhiṃ pañcavīsati' ime cetasikā sobhaṇā ti veditabbā.

3. Ettāvatā ca

Teras' aññasamānā ca cuddasākusalā tathā
Sobhaṇā pañcavīsati dvipaṇṇāsa pavuccare
Tesam cittaṅgiyuttānaṃ yathāyogam ito paraṃ
Cittuppādesu paccekam sabbayogo pavuccati.
Satta sabbattha yujjanti yathāyogam pakiṇṇakā
Cuddasākusalesv eva sobhaṇesv eva sobhaṇā.

4. Kathaṃ ? Sabba-citta-sādhāraṇā tāva satt' ime cetasikā sabbesu pi ekūnavuti cittuppādesu labbhanti, pakiṇṇakesu pana vitakko tāva dvi-pañca-viṇṇāṇa-vajjita-kāmāvacara-

cittesu c'eva ekâdhasu paṭhama-jhâna-cittesu ceti pañca-paññâsa-cittesu uppajjati, vicâro pana tesu c'eva ekâdhasu dutiya-jhâna-cittesu câti chasaṭṭhi-cittesu, adhimokkho dvi pañcâ-viññâṇa - vicikicchâ - sahagata - vajjita - cittesu, viriyaṃ pañca-dvârâvajjana - dvi-pañca - viññâṇa - sampaṭicchana - santîraṇa - vajjita - cittesu, pîti domanass - upekkhâ - sahagata - kâya viññâṇa - catuttha - jhâna - vajjita - cittesu, chando ahetuka - momûha - vajjita - cittesûti.¹ Te pana cittuppâdâ yathâkkamaṃ.

5. Chasaṭṭhi pañcapanñâsa ekâdasa ca soḷasa
Sattati vîsati² c'eva pakiṇṇakavivajjitâ
Pañcapanñâsa chasaṭṭhi 'ṭṭhasattati tisattati
Ekapanñâsa c'ekûnasattati³ sapakiṇṇakâ.

6. Akusalesu pana moho ahirikaṃ anottappaṃ uddhaccaṃ câti cattâro 'me cetasikâ sabbâkusala-sâdhâraṇâ nâma, sabbesu pi dvâdasâkusalesu labbhanti. Lobho aṭṭhasu lobhagata-cittesu eva labbhanti, diṭṭhi catûsu diṭṭhigata-sampayuttesu, mâno catûsu diṭṭhigata-vipayuttesu, doso issâ macchariyaṃ kukkucçaṃ câti [cattâro 'me cetasikâ]⁴ dvîsu paṭigha-sampayutta-cittesu, thîna-middhaṃ pañcasu sasankhârîka-cittesu, vicikicchâ vicikicchâ-sahagata-citte yevâti.⁵

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

8. Sobhaṇesu pana sobhaṇa-sâdhâraṇâ tâva ekûnavîsat' ime cetasikâ sabbesu pi ekûnasaṭṭhi-sobhaṇa-cittesu samvîjjanti, viratiyo pana tisso pi lokuttara-cittesu sabbathâ pi niyatâ ekato 'va labbhanti, lokiyesu pana kâmâvacara-kusalesv eva kadâci sandissanti viṣuṃ viṣuṃ, appamaññâyo pana dvâdhasu pañcama-jhâna-vajjita-mahaggata-cittesu c'eva kâmâvacara-kusalesu ca sahetuka-kâmâvacara-kriyâ-cittesu câti aṭṭhavîsati cittesv eva kadâci nânâ hutvâ jâyanti, upekkhâ-

¹ S. cittesu labbhanti. ² R. S. sattati vîsati. ³ R. °sattiti sapako, S. °sattatiṃ sa pak°. ⁴ R. S. omit. ⁵ S. yeva labbhanti. ⁶ S. tathâ.

-sahagatesu pan' ettha karuṇâ-muditâ na santîti keci vadanti, pannâ pana dvâdasasu nâṇa-sampayutta-kâmâvacara-cittesu c' eva sabbesu pi pañcatimsa-mahaggata-lokuttara-cittesu câti sattacattâlisa-cittesu sampayogaṃ gacchatîti.

9. Ekûnavîsati dhammâ jâyant' ekûnasatṭhisu
Tayo soḷasacittesu aṭṭhavîsatiyaṃ dvayaṃ
Paññâ-pakâsitâ satta-cattâlisa-vidhesu pi
Sampayuttâ catudhevaṃ sobhaṇesv eva sobhaṇâ.

10. Issâ-macchera-kukkuca-virati-karuṇâdayo
Nânâ kadâci mâno ca thîna-mîddhaṃ tathâ saha
Yathâvuttânusârena sesâ niyata-yogino
Saṅgahaṇ ca pavakkhâmi tesam dâni yathârahaṃ
Chattimsânuttare dhammâ pañcatimsa mahaggate
Aṭṭhatimsâpi labbhanti kâmâvacara-sobhaṇe
Sattavîsati puññamhi dvâdasâhetuke ti ca
Yathâsambhava-yogena pañcadhâ tattha saṅgaho

11. Kathaṃ? Lokuttaresu tâva aṭṭhasu paṭhama-jhânika-cittesu aññasamânâ terasa cetasikâ appamaññâ-vajjitâ tevîsati sobhaṇa-cetasikâ ceti chattimsa dhammâ saṅgahaṃ gacchanti. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ, tatiya-jhânika-cittesu vitakka-vicâra-vajjâ, catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ, pañcama-jhânika-cittesu pi upekkhâ-sahagatâ te eva saṅgayhantîti. Sabbathâ pi aṭṭhasu lokuttara-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgaho hotîti.

12. Chattimsa pañcatimsâ ca catutimsa yathâkkamaṃ
Tetimsa dvayam ice evaṃ pañcadhâ 'nuttare ðitâ.

13. Mahaggatesu pana tîsu paṭhama-jhânika-cittesu tâva aññasamânâ terasa cetasikâ virati-ttaya-vajjitâ dvâvîsati sobhaṇa-cetasikâ ceti pañcatimsa dhammâ saṅgahaṃ gacchanti, karuṇâmuditâ pan' ettha paccakam eva yojetabbâ. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ tatiya-jhânika-cittesu vitakka-vicâra-vajjâ catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ pañcama-jhânika-cittesu pana pannarasasu appamaññâyo na labbhantîti. Sabbathâ pi sattavîsati-mahaggata-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgaho hotîti.

14. Pañcatim̃sa catutim̃sa tettim̃sa ca yathākkamaṃ
Battim̃sa c' eva tim̃seti pañcadhā 'va mahaggate

15. Kāmāvacara-sobhaṇesu pana kusalesu tāva paṭhama-dvaye aññasamānā terasa cetasikā pañcavīsati sobhaṇa-cetasikā ceti aṭṭhatim̃sa dhammā saṅgahaṃ gacchanti, appamaññā-viratiyo pan' etha pañca pi paccekam eva yojetabbā. Tathā dutiya-dvaye ñāṇa-vajjitā tatiya-dvaye ñāṇa-sampayuttā pīti-vajjitā catuttha-dvaye ñāṇa-pīti-vajjitā te eva saṅgayhanti. Kriyā-cittesu pi virati-vajjitā, tath' eva catūsu pi dukesu catudhā 'va saṅgayhanti,¹ tathā pi vipākesu ca appamaññā-virati-vajjitā te eva saṅgayhantīti. Sabbathā pi catuvīsati-kāmāvacara-sobhaṇa-cittesu duka-vasena dvādasadhā 'va saṅgaho hotīti.

16. Aṭṭhatim̃sa sattatim̃sa dvayaṃ chattim̃sakaṃ subhe
Pañcatim̃sa catutim̃sa dvayaṃ tettim̃sakaṃ kriye
Tettim̃sa pāke battim̃sa dvaye 'katim̃sakaṃ bhave
Sahetuka-kāmāvacara-puñña-pāka-kriyā mane
Na vijjant' etha virati kriyāsu ca mahaggate
Anuttare appamaññā kāmāpāke dvayaṃ tathā.
Anuttare jhānadhammā appamaññā ca majjhime
Virati-ñāṇa-pīti ca parittesu visesakā.²

17. Akusalesu pana lobhamūlesu tāva pathame asaṅkhārike aññasamānā terasa cetasikā akusala-sādhāraṇā cattāro cāti sattarasa lobhaditṭhīhi saddhiṃ ekūnavīsati dhammā saṅgahaṃ gacchanti. Tath' eva dutiye asaṅkhārike lobhamānena, tatiye tath' eva pīti-vajjitā lobhaditṭhīhi saha aṭṭhārasa, catutthe tath' eva lobhamānena, pañcame pana paṭigha-sampayutte asaṅkhārike doso issā macchariyaṃ kukkucāṇ cāti catūhi saddhiṃ pītivajjitā te eva vīsati dhammā saṅgayhanti. Issā-macchera-kukkucāni pan' etha paccekam eva yojetabbāni, sasaṅkhārika-pañcake pi tath' eva thīna-middhena viśesetvā yojetabbā, chandā-pīti-vajjitā pana aññasamānā ekādasa akusala-sādhāraṇā cattāro cāti pannarasa dhammā uddhacca-sahagate sampayujjanti, vicikicchā-saha-

¹ S. saṅgahaṃ gacchanti.

² C pisesakā.

gata-citte ca adhimokkha-virahitâ vicikicchâ-sahagatâ, tath' eva pannarasa dhammâ samupalabbhantîti. Sabbathâ pi dvâdasâkusala-cittuppâdesu paccekam yojyamânâ pi gaṇanasena sattadhâ 'va saṅgahitâ bhavantîti.

18. Ekûnavîsâtṭhârasa vîsekavîsavisati

Dvâvîsa pannaraseti sattadhâ 'kusale ṭhitâ
Sâdhâraṇâ ca cattâro samânâ ca dasâpare
Cuddas' ete pavuccanti sabbâ kusala-yogino.

19. Ahetukesu pana hasana-citte tâva chanda-vajjitâ aññasamânâ dvâdasa dhammâ saṅgahaṃ gacchanti, tathâ voṭṭhappane chanda-pîti-vajjitâ sukha-santîraṇe chanda-viriya-vajjitâ mano-dhâtuttikâhetuka-paṭisandhi-yugate¹ chanda-pîti-viriya-vajjitâ dvipaṇca-viññâṇe pakiṇṇaka-vajjitâ te yeva saṅgayhantîti. Sabbathâ pi aṭṭhârasasu ahetukesu gaṇanasena catudhâ 'va saṅgaho hotîti.

20. Dvâdas' ekâdasa dasa sattacâti² catubbidho

Aṭṭhârasâhetukesu cittuppâdesu saṅgaho
Ahetukesu sabbattha satta sesâ yathârahaṃ
Iti vitthârato vutto tettiṃsa-vidha-saṅgaho
Itthaṃ cittâviyuttânaṃ sampayogañ ca saṅgahaṃ
Ñatvâ bhedaṃ yathâযোগাṃ cittena samam uddise

Iti Abhidhammatthasaṅgahe cetasikasaṅgahavibhâgo nâma
dutiyo paricchedo.

¹ R. S. °-yugale.

² C. sattadhâ ti.

III. PAKIṆṆAKA-SAṄGAHA-VIBHĀGA.

1. Sampayuttā yathāyogaṃ te paññāsa sabhāvato
Cittacetasikā dhammā tesam dāni yathārahaṃ
Vedanāhetuto kiccadvārāmbaṇavatthuko
Cittuppādavasen' eva saṅgaho nāma niyyate.

2. Tattha vedanā-saṅgahe tāva tividhā vedanā sukhaṃ dukkhaṃ adukkhamasukhā ceti, sukhaṃ dukkhaṃ somanassaṃ domanassaṃ upekkhā ti ca bhedenā pana pañcadhā hoti. Tattha sukha-sahagataṃ kusala-vipākaṃ kāya-viññānaṃ ekam eva, tathā dukkha-sahagataṃ akusala-vipākaṃ.¹ Somanassa-sahagata-cittāni pana lobha-mūlāni cattāri, dvā-dasa kāmāvacara-sobhaṇāni, sukha-santīraṇa-hasanāni ca dve ti atthārāsa kāmāvacara-somanassa-sahagata-cittāni c' eva paṭhama-dutiya-tatiya-catuttha-jhāna-saṅkhātāni catucattāliṣa mahaggata-lokuttara-cittāni ceti dvāsaṭṭhi-vidhāni bhavanti. Domanassa-sahagata-cittāni pana dve paṭigha-sampayutta-cittān' eva, sesāni sabbāni pi pañcapaññāsa upekkhā-sahagata-cittān' evāti.

3. Sukhaṃ dukkhaṃ upekkhā ti tividhā tattha vedanā
Somanassaṃ domanassaṃ iti bhedenā pañcadhā
Sukhaṃ ekatthadukkhaṃ ca domanassaṃ dvaye ṭhitam
Dvāsaṭṭhisu somanassaṃ pañcapaññāsaketarā.

4. Hetu-saṅgahe hetū nāma lobho doso moho alobho adoso amoho cāti chabbidhā bhavanti. Tattha pañcadvārāvajjana-dvipañca-viññāna-sampaṭicchana-santīraṇa-voṭṭhappana-hasana-vasena atthārāsa ahetukacittāni nāma, sesāni sabbāni pi ekasattati cittāni sahetukān' eva. Tatthāpi dve momūhacittāni ekahetukāni, sesāni dasa akusalacittāni c'eva nāṇa-

¹ C. adds kāya-viññānaṃ.

-vippayuttāni dvādasa kāmāvacara-sobhaṇāni ceti dvāvīsati dvihetuka-cittāni. Dvādasa nāṇa-sampayutta-kāmāvacara-sobhaṇāni c' eva pañcatimsa mahaggata-lokuttara-cittāni ceti sattacattālīsa-tihetuka-cittānīti.

5. Lobho doso ca moho ca hetū akusalā tayo
 Alobhādosāmoho ca kusalā vyākātā tathā
 Ahetukā 'tṭhāras' ekahetukā dve dvivīsati
 Dvihetukā matā satta-cattālīsa tihetukā.

6. Kicca-saṅgahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana¹-savana-ghāyana-sāyana-phusana-sampaṭicchana-santīraṇa-voṭṭhappana-javana-tadārammaṇa-cuti-vasena cud-dasa-vidhāni bhavanti. Paṭisandhi-bhavaṅgāvajjana-pañcaviññāṇa-ṭhānādi-vasena pana tesam dasadhā ṭhānabhedo veditabbo. Tattha dve upekkhā-sahagata-santīraṇāni c'eva aṭṭha mahā-vipākāni ca nava rūpārūpa-vipākāni ceti ekūnavīsati-cittāni paṭisandhi-bhavaṅga-cuti-kiccāni nāmā, āvajjana-kiccāni pana dve, tathā dassana-savana-ghāyana-sāyana-phusana-sampaṭicchana-kiccāni ca, tīṇi santīraṇa-kiccāni, manodvārāvajjanam eva pañcadvāre voṭṭhappana-kiccaṃ sādheti, āvajjana-dvaya-vajjitāni kusalākusala-phala-kriyā-cittāni pañcapanñāsa javana-kiccāni, aṭṭha mahāvīpākāni c' eva santīraṇa-ttayaṇī ceti ekādasa tadārammaṇa-kiccāni. Tesu pana dve upekkhā-sahagata-santīraṇa-cittāni paṭisandhi-bhavaṅga-cuti-tadārammaṇa-santīraṇa-vasena pañca-kiccāni nāma, mahāvīpākāni aṭṭha paṭisandhi-bhavaṅga-cuti-tadārammaṇa-vasena catu-kiccāni nāma, mahaggata-vipākāni nava paṭisandhi-bhavaṅga-cuti-vasena ti-kiccāni nāma, somanassa-santīraṇaṃ santīraṇa-tadārammaṇa-vasena du-kiccaṃ, tathā voṭṭhappanaṃ voṭṭhappanāvajjana-vasena, sesāni pana sabbāni pi javana-mano-dhātuttika-pāṇca¹-viññāṇāni yathā-sambhavam eka-kiccānīti.

7. Paṭisandhādayo nāma kiccabhedena cuddasa
 Dasadhā ṭhānabhedena cittuppādā pakāsitā
 Aṭṭhasaṭṭhi tathā dve ca navāṭṭha dve yathākkamaṃ
 Ekadvitīcatupaṇca kiccaṭṭhānāni niddise.

¹ C. dassana.

² Ch. dve pañca.

8. Dvāra-saṅgahe dvārāni nāma cakkhu-dvāraṃ sota-dvāraṃ ghāna-dvāraṃ jivhā-dvāraṃ kāya-dvāraṃ mano-dvāraṃ ceti chabbidhāṃ bhavanti. Tattha cakkhum eva chakkhu-dvāraṃ tathā sotādayo sotadvārādīni. Mano-dvāraṃ pana bhavaṅgan ti pavuccati. Tattha pañca-dvārāvajjana-cakkhu-viññāṇa-sampaṭicchana-santīraṇa-votṭhappana-kāmāvacara-javana-tadārammaṇa¹-vasena chacattālīsa cittāni cakkhu-dvāre yathāraham uppajjanti. Tathā pañca-dvārāvajjana-sota-viññāṇādivasena sota-dvārādīsu pi chacattālīs' eva bhavanti, sabbathā pi pañca-dvāre catupaññāsa cittāni kāmāvacarān' eva. Mano-dvāre pana mano-dvārāvajjanā-pañcapaññāsa-javana-tadārammaṇa¹-vasena satta-satṭhi cittāni bhavanti, ekūnavīsati-paṭisandhi-bhavaṅgacuti-vasena dvāra-vimuttāni. Tesu pana pañca² viññāṇāni c' eva mahaggata-lokuttara-javanāni ceti chaṭṭimsa yathāraham eka-dvārika-cittāni nāma; mano-dhātuttikaṃ pana pañca-dvārikani, sukka-santīraṇa-votṭkappana-kāmāvacara-javanāni cha-dvārika-cittāni, upekkhā-sahagata-santīraṇamahā-vipākāni cha-dvārikāni c'eva, dvāra-vimuttāni ca mahaggata-vipākāni dvāra-vimuttān' evāti.

9. Eka-dvārika-cittāni pañca-cha-dvārikāni ca
Cha-dvārika-vimuttāni vimuttāni ca sabbathā
Chaṭṭimsati tathā tīṇi ekatimsa yathākkamaṃ
Dasadhā navadhā ceti pañcadhā paridīpaye.

10. Ārammaṇa-saṅgahe³ arammaṇāni⁴ nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇaṃ ceti chabbidhāni bhavanti. Tattha rūpam eva rūpārammaṇaṃ tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda-sukhuma-rūpa-⁵ citta-cetasika-nibbāna-paññatti-vasena chadhā saṅgayhati. Tattha cakkhu-dvārika-cittānaṃ sabbesam pi rūpam eva ārammaṇaṃ taṃ ca paccuppannaṃ, tathā sota-dvārika-cittādīnaṃ pi saddādīni tāni ca paccuppannāni yeva,

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

mano-dvârîka-cittânaṃ pana chabbidham pi paccuppannam atîtam anâgataṃ kâla-vimuttañ¹ ca yathâraham âlambaṇaṃ² hoti, dvâra-vimuttânañ ca paṭisandhi-bhavaṅga-cuti-saṅkhâtânaṃ chabbidham pi yathâ-sambhavaṃ yebhuyyena bhavantare cha-dvâra-gahitaṃ paccuppannam atîtaṃ paññatti-bhûtaṃ vâ kamma-kammanimitta-gatinimitta-sammataṃ âlambaṇaṃ hoti. Tesu cakkhu-viññânâdîni yathâkkamaṃ rûpâdi-ekekâlambaṇân' eva, manodhâtuttikaṃ pana rûpâdi-pañcâlambaṇaṃ, sesâni kâmvâvacara-vipâkâni hasana-cittañ ceti sabbathâ pi kâmvâvacarâlambaṇân' eva, akusalâni c' eva ñâṇa-vippayutta-kâmvâvacara-javanâni ceti lokuttara-vajjita-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kusalâni c' eva pañcama-jhâna-saṅkhâtâṃ abhiññâ-kusalañ ceti arahattamagga-phala-vajjita³-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kriyâni c' eva kriyâbhiññâ-voṭṭhappanañ ceti sabbathâ pi sabbâlambaṇâni, âruppesu dutiya-catukkâni⁴ mahaggatâlambaṇâni, sesâni mahaggata-cittâni sabbâni pi paññattâlambaṇâni, lokuttara-cittâni nibbânâlambaṇâni.

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

12. Vatthu-saṅgâhe vatthûni nâma cakkhu-sota-ghâna-jivhâ-kâya-hadaya-vatthu ceti chabbidhâni bhavanti. Tâni kâmaloke sabbâni pi labbhanti, rûpaloke pana ghânâditayaṃ n' atthi, arûpaloke pana sabbâni pi na samvijjanti. Tattha pañca viññâna-dhâtuyo yathâkkamaṃ ekantena pañca pasâda-vatthûni nissây' eva pavattanti. Pañcadvârâvajjana-sampañicchana-saṅkhâtâ pana mano-dhâtu ca hadayaṃ nissitâ yeva pavattanti. Avasesâ pana mano-viññâna-dhâtu-saṅkhâtâ ca santîraṇa-mahâ-vipâka-paṭigha-dvaya-paṭhama-magga-hasana-rûpâvacara-vasena hadayaṃ nissây' eva pavattanti. Avasesâ kusalâkusala-kriyânuttara-vasena pana

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

nissāya vā anissāya vā āruppa-vipāka-vasena hadayaṃ
anissāy' evāti.

13. Chavatthum nissitā kāme satta rūpe catubbidhā
Tivatthum nissitā rūpe dhātve ekā nissitā matā
Tecattālisa nissāya dvecattālisa jāyare
Nissāya ca anissāya pākāruppā anissitā.

Iti Abhidhammattha-saṅgahe Pakiñṇaka-saṅgaha-vibhāgo
nāma tatiyo paricchedo.

IV. VĪTHI-SAṄGAHA-VIBHAGA.

1. Cittuppādānam icc evaṃ katvā saṅgaham uttaraṃ
Bhūmipuggalabhedena pubbāparaniyāmitaṃ
Pavattisaṅgahaṃ nāma paṭisandhipavattiyaṃ
Pavakkhāmi samāsenā yathāsambhavato kathaṃ.

2. Cha vatthūni cha dvārāni cha ālambaṇani cha viññā-
ṇāni cha vīthiyo chadhā visaya-pavatti ceti vīthi-saṅgahe
cha chakkāni veditabbāni. Vīthi-muttānaṃ pana kamma-
kammanimitta-gatinimitta-vasena tividhā hoti visaya-pavatti.
Tattha vatthu-dvārālambaṇāni pubbe vutta¹-nayān' eva.
Cakkhu-viññāṇaṃ sota-viññāṇaṃ ghāna-viññāṇaṃ jivhā-
viññāṇaṃ kāya-viññāṇaṃ mano-viññāṇaṃ ceti cha-viññā-
nāni, chavīthiyo pana cakkhu-dvāra-vīthi sota-dvāra-vīthi
ghāṇa-dvāra-vīthi jivhā-dvāra-vīthi kāya-dvāra-vīthi mano-
dvāra-vīthi ceti dvāra-vasena vā, cakkhu-viññāṇa-vīthi sota-
viññāṇa-vīthi ghāna-viññāṇa-vīthi jivā-viññāṇa-vīthi kāya-
viññāṇa-vīthi mano-viññāṇa-vīthi ceti viññāṇa-vasena vā,
dvāra-ppavattā citta-ppavattiyo yojetabbā.

3. Atimahantaṃ mahantaṃ parittaṃ atiparittaṃ ceti
pañca-dvāre, mano-dvāre pana vibhūtaṃ avibhūtaṃ ceti
chadhā visaya-ppavatti veditabbā. Kathaṃ? uppādā-tṭhiti-
bhavamga-vasena khaṇa-tṭayaṃ eka-citta-kkhaṇaṃ nāma.
Tāni pana sattarasa citta-kkhaṇāni rūpa-dhammānam āyu,
eka-citta-kkhaṇātītāni vā bahu-citta-kkhaṇātītāni vā tṭhiti-
pattān'² eva pañcālambaṇāni pañcadvāre āpātham āgacchanti.
Tasmā yadi eka-citta-kkhaṇātītakaṃ rūpārammaṇaṃ cakk-
hussa āpātham āgacchati tato dvikkhattuṃ bhavaṃge calite

¹ S. nivutta.

² R. here and above °tṭhiti°.

bhavaṃga-sotaṃ vicchinditvā tam eva rūpārammaṇaṃ āvajjantaṃ pañca-dvārāvajjana-cittaṃ upajjitvā nirujjhati. Tato tassānantaraṃ tam eva rūpaṃ passantaṃ cakkhu-viññānaṃ sampañicchantāṃ sampañicchana-cittaṃ santīraṇamānaṃ¹ santīraṇa-cittaṃ vavathapentaṃ² vothhappana³-cittañ ceti yathā-kkamaṃ uppajjitvā nirujjhanti. Tato paraṃ ekūnatimsa-kāmāvacara-javanesu yaṃkiñci laddha-paccayaṃ yebhuyyena sattakkhattuṃ javanaṃ javati, javanānubandhāni ca dve tadālambaṇa-pākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṃga-pāto. Ettāvata cuddasa vīthi-cittuppādā dve bhavaṃga-calaṇāni pubbevātītakam eka-citta-kkhaṇaṃ ti katvā sattarasa citta-kkhaṇāni paripūrenti. Tato paraṃ nirujjhati. Ālambaṇam etaṃ atimahantaṃ nāma gocaraṃ. Yāva tadālambaṇuppādā pana appahontātītakam⁴ āpātham āgataṃ ālambaṇaṃ mahantaṃ nāma. Tattha javanāvasāne bhavaṃga-pāto va hoti, natthi tadālambaṇuppādo. Yāva javanuppādā pi appahontātītakam āpātham āgataṃ ālambaṇaṃ parittaṃ nāma. Tattha javanaṃ pi anuppajjitvā dvati-kkhattuṃ⁵ vothhappanaṃ⁶ eva pavattati, tato paraṃ bhavaṃga-pāto va hoti. Yāva vothhappanuppādā⁶ ca pana appahontātītakam āpātham āgataṃ nirodhāsannaṃ ālambaṇaṃ atiparittaṃ nāma. Tattha bhavaṃga-calaṇaṃ eva hoti, natthi vīthi-cittuppādo. Icevaṃ cakkhu-dvāre, tathā sota-dvārādisu ceti sabbathā pi pañca-dvāre tadālambaṇa-javana-vothhappana⁶-mogha-vāra-samkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ālambaṇa-bhūtā visaya-ppavatti catudhā vedītabbā.

4. Vīthi-cittāni satt' eva cittuppādā catuddasa

Catupaññāsa vitthārā pañcadvāre yathārahaṃ.⁷

Ayam ettha pañcadvāre vīthi-citta-ppavatti nayo.

5. Mano-dvāre pana yadi vibhūtam ālambaṇaṃ āpātham āgacchati, tato bhavaṃga-calana-mano-dvārāvajjana-javanāvasāne tadālambaṇa-pākāni pavattanti. Tato paraṃ bha-

¹ S. santīraṇamānā. ² R. vavathapentaṃ. ³ R. vothhabana, and so always.
⁴ S. appahontam atītakam. ⁵ S. c'ti'. ⁶ R. vothhabanaṃ. ⁷ R. rathārahaṃ.

vaṃga-pāto. Avibhūte pan' ālambaṇe javanāvasāne bhavaṃga-pāto va hoti, natthi tadālambaṇ-uppādo ti.

6. Vīthi-cittāni tīṇ' eva cittuppādā daseritā
Vitthārena pan' etth' eka-cattālīsa vibhāvaye.

Ayam ettha paritta-javana-vāro.

7. Appanā-javana-vāre pana vibhūtāvibhūta-bhedo natthi. Tathā tadālambaṇuppādo ca. Tattha hi nīṇa-sampayutta-kāmāvacara-javanānam aṭṭhannaṃ aññatarasmiṃ parikkamma-pacārānuloma-gotrabhu-nāmena catukkhattuṃ tikkhattuṃ eva vā yathākkamaṃ upajjitvā niruddhānantaram eva yathārahaṃ catutthaṃ pañcamaṃ vā chabbīsati mahaggatalokuttara-javanesu yathābhinihāra-vasena yaṃkiñci javanaṃ appanā-vīthiṃ otarati. Tato paraṃ appanāvasāne bhavaṃga-pāto va hoti. Tattha somanassa-sahagata-javanānantaram appanā pi somanassa-sahagatā va pāṭikamkhitabbā, upekkhā-sahagata-javanānantaram upekkhā-sahagatā va. Tatthāpi kusala-javanānantaram kusala-javanañ ceva hetṭhimañ ca phalattayam appeti, kriyā-javanānantaram kriyā-javanaṃ arahattaphalañ cāti.

8. Dvattiṃsa sukhapuññamhā dvādasopekkhakā paraṃ
Sukhita-kriyato aṭṭha cha sambhonti upekkhakā.
Puthujjanāna sekkhānaṃ kāmapiññatīhetuto
Tīhetukāmakriyato vītarāgānam appanā.

Ayam ettha mano-dvāre vīthi-citta-ppavatti-nayo.

9. Sabbathā pi panettha anitṭhe ālambaṇe akusalavipākān' eva pañca-viññāna-sampatiçchana-santīraṇa-tadālambaṇāni, itṭhe kusalavipākāni, ati-itṭhe pana somanassa-sahagatān' eva santīraṇa-tadālambaṇāni. Tatthāpi somanassa-sahagata-kriyā-javanāvasāne¹ somanassa-sahagatān' eva tadālambaṇāni santi, upekkhā-sahagata-kriyā-javanāvasāne¹ upekkhā-sahagatāni honti, domanassa-sahagata-javanāvasāne ca pana tadālambaṇāni ceva bhavaṃgāni ca upekkhāsahagatān' eva bhavanti.² Tasmā yadi somanassa-paṭisandhikassa domanassa-sahagata-

¹ S. omits from ¹to¹. ² R. honti.

javanāvasāne tadālambaṇa-sambhavo natthi, tadā yaṃ kiñci paricita-pubbaṃ parittālambaṇaṃ ārabha upekkhā-sahagata-santīraṇaṃ uppajjati. Tam anantaritvā bhavaṃga-pāto va hoti ti vadanti ācariyā. Tathā kāmāvacara-javanāvasāne kāmāvacara-sattānaṃ kāmāvacara-dhammesveva ālambaṇa-bhūtesu tadālambaṇaṃ icchantīti.

10. Kāme javana-sattālambaṇaṇaṃ niyame sati
Vibhūte ti mahante ca tadālambaṇaṃ iritaṃ

Ayam ettha tadālambaṇa-niyamo.

11. Javesu ca paritta-javana-vīthiyaṃ kāmāvacara-javanāni sattakkhattuṃ chakkhattuṃ eva vā javanti, manda-ppavattiyaṃ pana maraṇa-kālādīsu pañca-vāram eva. Bhagavato pana yamaka¹-pāṭihāriya-kālādīsu lahuka-pavattiyaṃ cattāri pañca vā paccavekkhaṇa-eittāni bhavanti ti pi vadanti, ādikammikassa pana paṭhama-kappanāyaṃ mahaggata-javanāni abhiññā-javanāni² ca sabbadā pi ekavāram eva javanti. Tato paraṃ bhavaṃga-pāto. Cattāro pana magguppādā ekacittakkhaṇikā, tato paraṃ dve³ tīṇi phala-cittāni yathārahaṃ uppajjanti. Tato paraṃ bhavaṃga-pāto. Nirodhasamāpatti-kāle dvikkhattuṃ catutthārappa-javanaṃ javati. Tato paraṃ nirodhaṃ phusati. Vutthāna-kale ca anāgāmi-phalaṃ vā arahatta-phalaṃ vā yathārahaṃ eka-vāraṃ uppajjitvā niruddhe bhavaṃga-pāto va hoti. Sabbatthā pi samāpatti-vīthiyaṃ bhavaṃga-soto viya vīthi-niyamo natthi ti katvā bahūni pi labbhanti ti.

12. Sattakkhattuṃ parittāni maggābhiññā sakim matā
Avasesāni labbhanti javanāni bahūni pi.

Ayam ettha javana-niyamo.

13. Duhetukānaṃ ahetakānaṃ ca panettha kriyā-javanāni ceva appanā-javanāni ca na labbhanti. Tathā ñāṇa-sampayutta-vipākāni ca sugatiyaṃ, duggatiyaṃ pana ñāṇa-vippayuttāni ca mahā-vipākāni na labbhanti. Tihetukesu ca khīṇāsavaṇaṃ kusalākusala-javanāni na labbhanti. Tathā

¹ S. samka°. ² S. omits. ³ S. deva.

sekkha-puthujjanānaṃ kriyā-javanāni, diṭṭhigata-sampayutta-vicikicchā-javanāni ca sekkhānaṃ, anāgāmi-puggalānaṃ pana paṭigha-javanāni na labbhanti, lokuttara-javanāni ca yathārahaṃ ariyānaṃ eva samuppajjantī ti.

14. Asekkhānaṃ catu cattālīsa sekkhānaṃ uddise
Chappaññāsāvasesānaṃ catupaññāsa sambhavā.

Ayam ettha puggala-bhedo.

15. Kāmāvacara-bhūmiyaṃ paṇ' etāni sabbāni pi vīthi-cittāni yathārahaṃ upalabbhanti. Rūpāvacara-bhūmiyaṃ paṭigha-javana-tadālambaṇa-vajjitāni, arūpāvacara-bhūmiyaṃ paṭhama-magga-rupāvacara-hasana-hetṭhimārūpa-vajjitāni ca labbhanti. Sabbatthā pi ca taṃ taṃ pasāda-rahitānaṃ taṃ taṃ dvārika-vīthi-cittāni na labbhant' eva. Asaññasattānaṃ pana sabbathā pi citta-ppavatti natth' evāti.¹

16. Asīti vīthiccittāni kāme rūpe yathārahaṃ
Catusatṭhi tathārūpe dve cattālīsa labbhare.

Ayam ettha bhūmi-vibhāgo.

17. Icevaṃ cha-dvārika-citta-ppavatti yathā-sambhavaṃ bhavaṃgan taritā yāvatāyukam abocchinnā² pavattati.

Iti abhidhammattha-saṃgahe vīthi-saṃgaha-vibhāgo nāma
catuttho paricchedo.

¹ S. natthi vā ti. ² R. abocchinnā.

V. VĪTHI-MUTTA-SAṄGAHA-VIBHAGA.

1. Vīthi-citta-vasen' evaṃ pavatti samudīrito

Pavatti-saṃgaho nāma sandhiyaṃ dāni vuccati.

2. Catasso bhūmiyo catubbidhā paṭisandhi cattāri kam-
māni catudhā maraṇuppatti ceti vīthi-mutta-saṃgahe cattāri
catukkāni veditabbāni. Tattha apāya-bhūmi kāma-sugati-
bhūmi rūpāvacara-bhūmi arūpāvacara-bhūmi ceti catasso
bhūmiyo nāma. Tāsu nirayo tiracchāna-yoni petti-visayo
asura-kāyo ceti apāya-bhūmi catubbidhā hoti, manussā
cātummahārājikā¹ tāvatimsā yāmā tusitā nimmānaratī
paranimmitta-vasavattī ceti kāma-sugati-bhūmi sattavidhā
hoti. Sā panāyam ekādasa-vidhā pi kāmāvacara-bhūmi ceva
saṃkhaṃ gacchati. Brahma-pārisajjā brahma-purohitā mahā-
brahmā ceti paṭhamajjhāna-bhūmi,² parittābhā appamāṇābhā
ābhassarā ceti dutiyajjhāna-bhūmi, paritta-subhā appamāna-
subhā³ subha-kiṇhā ceti tatiyajjhāna-bhūmi, vephappalā
asañña-sattā suddhāvāsā ceti catutthajjhāna-bhūmi ti rūpāva-
cara-bhūmi soḷasa-vidhā hoti. Avihā atappā sudassā sudassī
akanitṭhā ceti suddhāvāsa-bhūmi pañca-vidhā hoti. Ākāsā-
nañcāyatana-bhūmi viññāṇañcāyatana-bhūmi ākiñcaññāya-
tana-bhūmi nevasaññā-nāsaññāyatana-bhūmi ceti arūpāva-
cara-bhūmi catubbidhā hoti.

3. Puthujjanā na labbhanti suddhāvāsesu sabbathā

Sotāpannā ca sakadāgāmino cāpi puggalā

Ariyā nopalabbhanti asaññāpāyabhūmisu

Sesaṭṭhānesu labbhanti ariyā nariyā pi ca.

Idam ettha bhūmi-catukkaṃ.

¹ R. cātu°.

² R. -jhāna-, and so always.

³ R. parittā bis.

4. Apâya-paṭisandhi kâma-sugati-paṭisandhi rūpâvacara-paṭisandhi arûpâvacara-paṭisandhi ceti catubbidhâ paṭisandhi nâma. Tattha akusalavipâkokekkhâ-sahagata-santīraṇaṃ apâyabhûmiyaṃ okkantikkhaṇe paṭisandhi hutvâ tato paraṃ bhavaṃga-pariyosâne¹ javanaṃ hutvâ vocchijjati, ayam ekâpâya-paṭisandhi nâma. Kusalavipâkokekkhâ-sahagata-santīraṇaṃ pana kâma-sugatiyaṃ maṇussânaṃ ceva jaccandhâ-dīnaṃ bhūmissitānaṃ² ca vinipâtikâsurānaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattati. Mahâ-vipâkāni pan' aṭṭha sabbatthâ pi kâma-sugatiyaṃ paṭisandhi-bhavaṃga-cutivasena pavattanti. Imâ nava kâma-sugati-paṭisandhiyo nâma. Sâ³ panâyaṃ dasâ-vidhâ pi kâmvâcara-paṭisandhi 'ceva saṃkhaṃ gacchati. Tesu catunnaṃ apâyānaṃ maṇussānaṃ vinipâtikâsurānaṃ ca âyu-ppamāṇa-gaṇanâya niyamo natthi. Câtum-mahârâjikhānaṃ pana devānaṃ dibbāni pañca-vassasatāni âyu-ppamāṇaṃ maṇussa-gaṇanâya navuti vassa-sata-sahassa-ppamāṇaṃ hoti, tato catu-guṇaṃ tâvatimsānaṃ, tato catu-guṇaṃ yāmānaṃ, tato catu-guṇaṃ tusitānaṃ, tato catu-guṇaṃ nimmānaratīnaṃ, tato catuguṇaṃ paranimmita-vasavattīnaṃ.

5. Navassataṃ c' ekavīsa vassānaṃ koṭiyo tathâ
Vassasatasahassāni saṭṭhī ca vasavattisu.

6. Paṭhama-jjhāna-vipâkaṃ paṭhama-jjhāna-bhûmiyaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattati. Tathâ dutiya-jjhāna-vipâkaṃ tatiya-jjhāna-vipâkaṃ ca dutiya-jjhāna-bhûmiyaṃ, catuttha-jjhāna-vipâkaṃ tatiya-jjhāna-bhûmiyaṃ, pañcamajjhāna-vipâkaṃ catuttha-jjhāna-bhûmiyaṃ, asaṇṇasattānaṃ pana rūpaṃ eva paṭisandhi hoti. Tathâ tato paraṃ pavattiyaṃ cavana-kāle ca rūpaṃ eva pavattitvâ nirujjhati. Imâ cha rūpâvacara-paṭisandhiyo nâma. Tesu brahma-pârisajjānaṃ devānaṃ kappassa tatiyo bhāgo âyu-ppamāṇaṃ, brahma-purohitānaṃ upaḍḍha-kappo,⁴ mahâ-brahmānaṃ eko kappo, parittâbhānaṃ dve kappāni, appamānâbhānaṃ cattāri kappāni, âbhassarānaṃ aṭṭha kappāni,

¹ R. bhavaṃgaṃ.

² R. bhūmassitānaṃ.

³ S. sa.

⁴ S. upaccha.

paritta-subhānaṃ soḷasa kappāni, appamāṇa-subhānaṃ dvattiṃsa kappāni, subhakiṇhānaṃ catu-saṭṭhi kappāni, vehapphalānaṃ asaṇṇasattānaṃ ca pañca kappa-satāni, avihānaṃ kappa-sahassāni, atappānaṃ dve kappa-sahassāni, sudassānaṃ cattāri kappa-sahassāni, sudassīnaṃ aṭṭha kappa-sahassāni, akaniṭṭhānaṃ soḷasa kappa-sahassāni. Paṭhamāruppādi-vipākāni paṭhamāruppādi-bhūmīsu yathākkamaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattanti. Imā catasso āruppa-paṭisandhiyo nāma. Tesu pana ākāsaṇaṇcāyatanūpagānaṃ devānaṃ vīsati kappa-sahassāni ayu-ppamāṇaṃ, viññāṇaṇcāyatanūpagānaṃ devānaṃ cattālisa kappa-sahassāni, akiṇcaṇṇāyatananūpaganāṃ devānaṃ saṭṭhi kappa-sahassāni, nevasaṇṇā-nāsaṇṇāyatanūpagānaṃ devānaṃ catu-rāsīti kappa-sahassāni.

7. Paṭisandhi bhavaṃgaṃ ca tathā cavanamānasam
Ekam eva tath' ev' ekavīsayaṃ c' ekajātiyaṃ

Idam ettha paṭisandhi-catukkam.

8. Janakam upatthambhakam upapīlakam¹ upaghātakaṃ ceti kicca-vasena, garukam āsannaṃ ācinnam kaṭattā-kammaṃ ceti pākādāna-pariyāyena, diṭṭhidhamma-vedaniyaṃ upapajja-vedaniyaṃ aparāpariya-vedaniyaṃ ahosi-kammaṃ ceti pāka-kāla-vasena cattāri kammāni nāma. Tathā akusalam kāmāvacara-kusalam rūpāvacara-kusalam arūpāvacara-kusalaṃ ceti pākattāna-vasena. Tattha akusalam kāya-kammaṃ vacī-kammaṃ mano-kammaṃ ceti kamma-dvāra-vasena tividham hoti. Katham? Paṇātipāto adinnādānaṃ kāmesu micchācāro ceti kāya-viññatti-samkhāte kāya-dvāre bāhulla-vuttito kāya-kammaṃ nāma. Musāvādo piṣuṇā vacā pharusā vacā samphappalāpo² ceti vacī-viññatti-samkhāte vacī-dvāre bāhulla-vuttito vacī-kammaṃ nāma. Abhijjhā vyāpādo micchā-diṭṭhi ceti aṇṇatrāpi viññattiyā manasmiṃ yeva bāhulla-vuttito mano-kammaṃ nāma. Tesu paṇātipāto pharusā vacā vyāpādo ca dosa-mūlena jāyanti, kāmesu micchācāro abhijjhā micchā-diṭṭhi ca lobha-mūlena, sesāni cattāri

¹ S. ūpapīlakam ; R. upapīlakam.

² S. sapphalāpo.

pi dvīhi mūlehi sambhavanti. Cittuppāda-vasena pan' etaṃ akusalaṃ sabbathā pi dvādasa-vidhaṃ hoti. Kāmāvacara-kusalam pi kāya-dvāre pavattaṃ kāya-kammaṃ vaci-dvāre pavattaṃ vaci-kammaṃ mano-dvāre pavattaṃ mano-kammaṃ ceti, kamma-dvāra-vasena tividhaṃ hoti. Tathā dāna-sīla-bhāvanā-vasena, cittuppāda-vasena pan' etaṃ aṭṭha-vidhaṃ, dāna-sīla-bhāvanā-pamāyana-veyyāvacca - pattidāna - pattānumodana - dhammasavana - dhammadesanā - diṭṭhijjukamma - vasena dasa-vidhaṃ hoti. Taṃ pan' etaṃ vīsati-vidhaṃ pi kāmāvacara-kammam icceva saṃkhaṃ gacchati. Rūpāvacara-kusalaṃ pana mano-kammam eva, taṃ ca bhāvanāmayam appanāpattaṃ, jhānaṃga-bhedena pañcavidhaṃ hoti. Tathā arūpāvacara-kusalaṃ ca mano-kammaṃ, taṃ pi bhāvanāmayam appanāpattaṃ, ālambaṇa-bhedena catubbidhaṃ hoti. Etthākusala-kammam uddhacca - rahitaṃ apāya-bhūmiyam paṭisandhiṃ janeti. Pavattiyam pana sabbam pi dvādasa-vidhaṃ satt' akusala-pākāni sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Kāmāvacara-kusalam pi kāmāvacara-sugatiyam eva paṭisandhiṃ janeti. Tathā pavattiyāṃ ca mahā-vipākāni ahetuka-vipākāni aṭṭha pi sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Tatthāpi tihetukam-ukkattāhaṃ¹ kusalam tihetukam paṭisandhiṃ datvā pavatte soḷasa vipākāni vipaccati, tihetukam omakaṃ dvihetukam ukkattāhaṃ ca kusalam dvihetukam paṭisandhiṃ datvā pavatte tihetuka-rahitāni dvādasa vipākāni vipaccati, dvihetukam omakaṃ pana kusalam ahetukaṃ eva paṭisandhiṃ deti pavatte ca ahetuka-vipākān' eva vipaccati.

9. Asaṃkhāram asaṃkhāra-vipākāni na paccati
 Saṃkhāram asaṃkhāra-vipākānīti kecaṇā.
 Tesam dvādasa pākāni dasāṭṭha ca yathākkamaṃ
 Yathā-vuttānusārena yathā-sambhavam uddise.

10. Rūpāvacara-kusalam pana paṭhamajjhānaṃ parittaṃ bhāvetvā brahmapārisajjesu uppajjati, tad eva majjhimaṃ bhāvetvā brahma-purohitesu pañītaṃ bhāvetvā mahābrahmesu, tathā dutiyajjhānaṃ tatiyajjhānaṃ ca parittaṃ

¹ S. mukhaṭhaṃ; R. ukkaṭhaṃ.

bhâvetvâ parittâbhesu majjhimam bhâvetvâ appamâṇâbhesu paṇîtam bhâvetvâ âbhassaresu, catutthajjhânam parittam bhâvetvâ paritta-subhesu majjhimam bhâvetvâ appamâna-subhesu paṇîtam bhâvetvâ subha-kiṇhesu, pañcamajjhânam bhâvetvâ vehapphalesu, tad eva saṇṇâ-virâgam bhâvetvâ asaṇṇasattesu, anâgâmito pana suddhâvâsesu uppajjanti, arûpâvacara-kusalañ ca yathâkkamam bhâvetvâ arûpesu ¹ uppajjanti.

11. Ittham mahaggatam puññam yathâ-bhumi-pavattitam ²
Janeti sadisam pâkam patisandhi-pavattiyam.

Idam ettha kamma-catukkam.

12. Âyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunâ ceti catudhâ maraṇuppatti. Tathâ ca marantânam pana maraṇakâle yathâraham abhimukhîbhûtam bhavantare paṭisandhi-janakam kammam vâ tam kamma-karaṇa-kâle rûpâdikam upaladdha-pubbam upakaraṇa-bhûtañ ca kamma-nimittam vâ anantaram uppajjamâna-bhave upalabhitabbam upabhoga-bhûtañ ca gata-nimittam vâ kamma-balena channam dvârânam aṇṇatarasmim paccupattihâti. Tato param tam eva tathopattitam âlambaṇam ârabha vipaccamâna-kammânurûpaṃ parisuddham upakiliṭṭham vâ upalabhitabba-bhavânurûpaṃ tattonatam ³ va citta-santânam abhiṇham pavattati bâhullena, tam eva vâ pana janaka-bhûtam kammam abhinava-karaṇa-vasena dvârapattam hoti, paccâsanna-maraṇassa tassa vîthi-cittâvasâne bhavaṃga-kkhave vâ cavana-vasena paccuppanna-bhava-pariyosâna-bhûtam cuti-cittam uppajjitvâ nirujjhati. Tasmim niruddhâvasâne tassânantaram eva tathâ gahitam âlambaṇam ârabha savatthukam avatthukam eva vâ yathâraham avijjâ-nusaya-parikkhittena taṇhânusaya-mûlakena samkhâreṇa janiyamânam ⁴ sampayuttehi pariggayhamânam saha-jâtânam aditthâna-bhâvena pubbaṃgama-bhûtam bhavantara-paṭisandhâna-vasena paṭisandhi-samkhâtam mânasam uppajjamânam eva patitthâti bhavantare.

13. Maraṇasanna-vîthiyam panettha manda-ppavattâni pañc' eva javanâni pâṭikamkhitabbâni. Tasmâ yadâ paccu-

¹ S. aruppesu. ² R. vavattitam. ³ R. tattonatam. ⁴ S. chabhîyamânam.

ppannâlabbhaṇesu âpâtham âgatesu marantesv eva maraṇam hoti, tadâ paṭisandhi-bhavaṃgânam pi paccuppannâlabbanatâ labbhatî ti katvâ kâmvâcâra-paṭisandhiyâ cha-dvâra-gahitaṃ kammanimittam gatinimittam ca paccuppannam atîtâlambanam upalabbhati. Kammaṃ pana atîtam eva. Tañ ca mano-dvâra-gahitaṃ. Tâni pana sabbâni pi paritta-dhamma-bhûtân' ev' âlambaṇâni. Rûpâvacâra-paṭisandhiyâ pana paññatti-bhûtaṃ kamma-nimittam ev' âlambaṇam hoti. Tathâ âruppa-paṭisandhiyâ ca mahaggata-bhûtaṃ paññatti-bhutaṃ ca kamma-nimittam eva yathâraham âlambaṇam hoti. Asañña-sattânam pana jîvita-navakam eva paṭisandhi-bhâvena patitthâti. Tasmâ te rûpa-paṭisandhikâ nâma. Arûpâ arûpa-paṭisandhikâ. Sesâ rûpâ rûpa-paṭisandhikâ.

14. Âruppa-cutiyâ honti hetthimârûppa-vajjitâ
 Paramârûppa-sandhî ca tathâ kâme ti-hetukâ,
 Rûpâvacâra-cutiyâ ahetu-rahitâ siyum
 Sabbâ kâme ti-hetumhâ kâmesv eva panetarâ.

Ayam ettha cuti-paṭisandhi-kkamo.

15. Icevaṃ gahita-paṭisandhikânam pana paṭisandhi-nirodhânantarato pabhûti tam ev' âlambaṇam ârabba tad eva cittam yâva cuti-cittuppâdâ asati vîthi-cittuppâde bhavassa aṃga-bhâvena bhavaṃga-santati-saṃkhâtam¹ mânasam abbochinam² nadî-soto viya pavattati. Pariyosâne ca cavana-vasena cuti-cittam hutvâ nirujjhati. Tato parañ ca paṭisandhâdayo ratha-cakkam iva yathâkkamaṃ eva parivattantâ pavattanti.

16. Paṭisandhi-bhavaṃga-vîthiyo cuti ceha tathâ bhavantare
 Puna-sandhi-bhavaṃgam iccayam parivattati citta-santati³
 Paṭisaṃkhâyâ pan' etam addhuvam adhigantvâ padam
 accutam budhâ
 Susamucchinna-sineha-bandhanâ samam essanti cirâya⁴
 subbatâ.

Iti abhidhammattha-saṃgahe vîthi-mutta-saṃgaha-vibhâgo
 nâma pañcama paricchedo.

¹ R. saṃkhatam.

² R. abocchinam.

³ S. sattati.

⁴ R. cirâya.

VI. RŪPA-SAṄGAHA-VIBHAGA.

1. Ettāvata vibhattā hi ¹ sabba-bheda-pavattikā
Citta-cetasikā dhammā rūpaṃ dāni pavuccati.
Samuddesā vibhāgā ca samuṭṭhānā kalāpato
Pavattikkamato ceva pañcadhā tattha saṃgaho.

2. Cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upā-
dārūpan ti duvidham etaṃ rūpaṃ ekādasa-vidhena saṃgahaṃ
gacchati. Kathaṃ? Paṭhavi-dhātu āpo-dhātu tejo-dhātu
vāyo-dhātu bhūta-rūpāṃ nāma. Cakkhu sotāṃ ghānaṃ
jivhā kāyo pasāda-rūpaṃ nāma. Rūpaṃ saddo gandho raso
āpo-dhātu-vivajjitaṃ bhūta-ttaya-samkhātaṃ phoṭṭhabbaṃ
gocara-rūpaṃ nāma. Itthattaṃ purisattaṃ bhāva-rūpaṃ
nāma. Hadaya-vatthu hadaya-rūpaṃ nāma. Jīvitindriyaṃ
jīvita-rūpaṃ nāma. Kabaḷikāro ² āhāro āhāra-rūpaṃ nāma.
Iti ca aṭṭhārasavidham etaṃ rūpaṃ sabhāva-rūpaṃ salakkha-
ṇa-rūpaṃ nipphanna-rūpaṃ rūpa-rūpaṃ sammasana-rūpan ti
ca saṃgahaṃ gacchati. Ākāsadhātu pariccheda-rūpaṃ nāma.
Kāya-viññatti vaci-viññatti viññatti-rūpaṃ nāma. Rūpassa
lahutā mudutā kammaññatā viññatti-dvayaṃ vikāra-rūpaṃ
nāma. Rūpassa upacayo santati jaratā ³ aniccatā lakkhaṇa-
rūpaṃ nāma. Jātirūpaṃ eva paṇ' ettha upacaya-santati-
nāmena pavuccati. Iti ekādasa-vidham etaṃ rūpaṃ aṭṭhavī-
sati-vidham hoti sarūpa-vasena.

3. Kathaṃ

Bhūta-ppasāda-visayā bhāvo hadayaṃ iccapi
Jīvitāhāra-rūpehi aṭṭhārasa-vidham tathā
Paricchedo ca viññatti vikāro lakkhaṇaṃ ti ca
Anipphannā dasa ceti aṭṭhavīsa-vidham bhavē.

Ayam ettha rūpa-samuddeso.

¹ S. vibhantāhi. ² R. kabaḷikāro. ³ S. charatā.

4. Sabbañca pan' etaṃ rūpaṃ ahetukaṃ sappaccayaṃ sâsavam saṃkhatam lokiyam kâmvacaram anârammaṇam apahâtabbam evâ ti ekavidham pi ajjhattika-bâhirâdi-vasena bahudhâ¹ bhedaṃ gacchati. Kathaṃ? Pasâda-saṃkhâtaṃ pañcavidham pi ajjhattika-rûpaṃ nâma. Itaram bâhira-rûpaṃ. Pasâda-hadaya-saṃkhâtaṃ chabbidam pi vatthu-rûpaṃ nâma. Itaram avatthu-rûpaṃ. Pasâda-viññatti-saṃkhâtaṃ sattavidham pi dvâra-rupaṃ nâma. Itaram advâra-rûpaṃ. Pasâda-bhâva-jîvita-saṃkhâtaṃ aṭṭhavidham pi indriya-rupaṃ nâma. Itaram anindriya-rûpaṃ. Pasâda-visaya-saṃkhâtaṃ dvâdasa-vidham pi olârîka-rûpaṃ santike rûpaṃ sappatigha-rûpaṃ ca. Itaram sukhuma-rûpaṃ dûre rûpaṃ appatigha-rûpaṃ ca. Kammajaṃ upâdiṇṇa-rûpaṃ. Itaram anupâdiṇṇa-rûpaṃ. Rûpâyatanam sanidassana-rûpaṃ. Itaram anidassana-rupaṃ. Cakkhâdi-dvayaṃ asam-patta-vasena ghâṇadi-ttayaṃ sampatta-vasenâ ti pañcavidham pi gocara-ggâhika-rûpaṃ. Itaram agocara-ggâhika-rûpaṃ. Vaṇṇo gandho raso ojà bhûta-catukkaṇ ceti aṭṭhavidham pi avinibbhoga-rûpaṃ. Itaram vinibbhoga-rupaṃ.

5. Icevam aṭṭhavîsati-vidham pi ca vicakkhaṇâ
Ajjhattikâdi-bhedena vibhajanti yathârahaṃ.

Ayam ettha rûpa-vibhâgo.

6. Kammaṃ cittaṃ utu âhâro ceti cattâri rûpa-samuṭṭhânâni nâma. Tattha kâmvacaram rûpâvacaraṇi ceti pañcavîsati-vidham pi kusalâkusala-kammaṃ abhisamkhatam ajjhattika-santâne² kamma-samuṭṭhâna-rûpaṃ paṭisandhim upâdâya khaṇe khaṇe samuṭṭhâpeti. Âruppa-vipâka-dvi-pañca-viññâṇa-vajjitam pañcasattati-vidham pi cittaṃ citta-samuṭṭhâna-rûpaṃ paṭhama-bhavaṃgam upâdâya jâyantam eva samuṭṭhâpeti. Tattha appanâ-javanam iriyâpatham pi sannâmeti. Votthappana-kâmvacara-javanâbhiññâ pana viññattim pi samuṭṭhâpentî. Somanassa-javanâni pan' ettha terasa-hasanam pi janenti. Sîtuṇhotu-samaññâtâ tejo-dhâtu-ṭhiti-pattâ va utu-samuṭṭhâna-rûpaṃ ajjhattam ca bahiddhâ ca yathârahaṃ samuṭṭhâpeti. Ojà-saṃkhâto âhâro âhâra-samuṭṭhâna

¹ S. mahudhâ.

² S. sannâne.

rūpaṃ ajjhoharaṇa-kāle tñānappatto va samuṭṭhpeti. Tattha hadaya-indriya-rūpāni kammajān'eva, viññatti-dvayaṃ citta-
jam eva, saddo cittotujo,² lahutādi-ttayaṃ utu cittāhārehi
sambhoti. Avinibbhogo-rūpāni ceva ākāsa-dhātu ca catūhi
sambhūtāni, lakkhaṇa-rūpāni nakuto ci jāyanti.

7. Aṭṭhārasa pannarasa terasa dvādasā ti ca
Kammacittotukāhārajāni honti yathākkamaṃ.
Jāyamānādi-rūpānaṃ sabhāvattā hi kevalaṃ
Lakkhaṇāni na jāyanti kehici ti pakāsitaṃ.

Ayam ettha rūpa-samuṭṭhāna-nayo.

8. Ekuppādā ekanirodhā ekanissayā sahaवuttino ekavisati
rūpa-kalāpā nāma. Tattha jīvitam avinibbhoga-rūpaṃ ca
cakkhunā saha cakkhu-dasakan ti pavuccati. Tathā sotādīhi
saddhiṃ sota-dasakaṃ ghāna-dasakaṃ jivha-dasakaṃ kāya-
dasakaṃ itthibhāva-dasakaṃ pumbhāva-dasakaṃ vatthu-
dasakaṃ ceti yathākkamaṃ yojetabbaṃ. Avinibbhoga-rūpaṃ
eva jīvitena saha jīvita-dasakan ti pavuccati. Ime nava
kamma-samuṭṭhāna-kalāpā. Avinibbhoga-rūpaṃ pana sud-
dhaṭṭhakaṃ. Tad eva kāya-viññattiyā saha kāya-viññatti-
navakaṃ vaci-viññatti saddehi saha vaci-viññatti-dasakaṃ
lahutādīhi saddhiṃ lahutādi-ekādasakaṃ kāya-viññatti-
lahutādi-dvādasakaṃ vaci-viññatti-sadda-lahutādi-terasakaṃ
ceti cha citta-samuṭṭhāna-kalāpā. Suddhaṭṭhakaṃ sadda-
navakaṃ lahutād-ekādasakaṃ sadda-lahutādi-dvādasakaṃ ceti
ceti cattāro utu-samuṭṭhāna-kalāpā. Suddhaṭṭhakaṃ lahutād-
ekādasakaṃ ceti dve āhāra-samuṭṭhāna-kalāpā. Tattha
suddhaṭṭhakaṃ sadda-navakaṃ ceti dve utu-samuṭṭhāna-
kalāpā bahiddhā pi labbhanti. Avasesā pana sabbe pi
ajjhattikam eva.

9. Kammacittotukāhāra-samuṭṭhānā yathākkamaṃ
Nava cha caturo dveti kalāpā ekavisati.
Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhanā
Na kalāpaṃgam iccāhu ākāraṃ lakkhaṇāni ca.

Ayam ettha kalāpa-yojanā.

¹ S. adds va.

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

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

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

13. Atṭhavîsati kâmesu hontî tevîsa rūpisu Sattaras' evâsaññînam arûpe natthi kiñci pi.

¹ R. kalâpatâni. ² S. labbhanti. ³ R. ṭhîti°. ⁴ R. abbho. ⁵ S. omits. ⁶ R. kalevara; S. kalebara. ⁷ S. puna dve. ⁸ S. kâlo.

Saddo vikāro jaratā maraṇāñ e' opapattiyam
Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayamettha rŭpa-pavatti-khamo.

14. Nibbānaṃ pana lokuttara-saṃkhātaṃ catumagga-nā-
ṇena sacchikātabbaṃ magga-phalānam ālambaṇa-bhūtaṃ
vāna-saṃkhātāya taṇhāya nikkhantattā nibbānañ ti¹ pa-
vuccati. Tad etaṃ sabhāvato ekavidham pi, sa-upādi-sesa²-
nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti duvidham hoti
kāraṇa-pariyāyena. Tathā suññataṃ animittaṃ appaṇihitañ³
ceti tividham hoti ākāra-bhedena.

Padam accutam accantaṃ⁴ asaṃkhatam anuttaraṃ
Nibbānam iti bhāsanti vānamuttā mahesayo.
Iti cittaṃ cetasikaṃ rŭpaṃ⁵ nibbānam iccapi
Paramatthaṃ pakāsanti catudhā va tathāgatā.

Iti abhidhammattha-saṃgahe rŭpa-saṃgaha-vibhāgo nāma
chaṭṭho paricchedo.

¹ S. nibbānatti. ² S. upādisena. ³ S. appaṇihitañ. ⁴ S. accattaṃ. ⁵ S. rupa,
and so nearly always.

VII. SAMUCCA-SAṄGAHA-VIBHAGA.

1. Dvāsattati-vidhā vuttā vatthudhammā salakkhaṇā
Tesam dāni yathāyogaṃ pavakkhāmi samuccayaṃ.

2. Akusala-saṃgaho missaka-saṃgaho bodhipakkhiya-saṃgaho sabba-saṃgaho ceti samuccaya-saṃgaho catubbidho veditabbo. Kathaṃ? Akusala-saṃgahe tâva cattāro âsavâ kâmâsavo bhavâsavo diṭṭhâsavo avijjâsavo, cattāro oghâ kâmogho bhavogho diṭṭhogho avijjogho, cattāro yogâ kâma-yogo bhava-yogo diṭṭhi-yogo avijjâ-yogo, cattāro ganthâ abhiijhâ kâyagantho vyâpâdo kâyagantho silabbata-parâmâso kâyagantho (idaṃ saccâbhiniveso kâyagantho), cattāro upâdânâ kâmupâdânaṃ diṭṭhupâdânaṃ silabbatupâdânaṃ attavâdupâdânaṃ, cha nîvaraṇâni kâma-chanda-nîvaraṇaṃ vyâpâda-nîvaraṇaṃ thîna-middha-nîvaraṇaṃ uddhacca-kukkucca-nîvaraṇaṃ vicikicchâ-nîvaraṇaṃ avijjâ-nîvaraṇaṃ, sattânusayâ kâmarâgânusayo bhavarâgânusayo paṭighânusayo mânânusayo diṭṭhânusayo vicikicchânusayo avijjânusayo, dasa saṃyojanâni kâmarâga-saṃyojanaṃ rûparâga-saṃyoganaṃ aruparâga-saṃyojanaṃ paṭigha-saṃyojanaṃ mâna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parâmâsa-saṃyojanaṃ vicikicchâ-saṃyojanaṃ uddhacca-saṃyojanaṃ avijjâ-saṃyojanaṃ suttante, aparâni dasa saṃyojanâni kâmarâga-saṃyojanaṃ bhavarâga-saṃyojanaṃ paṭigha-saṃyojanaṃ mâna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parâmâsa-saṃyojanaṃ vicikicchâ-saṃyojanaṃ issâ-saṃyojanaṃ macchhariya-saṃyojanaṃ avijjâ-saṃyojanaṃ abhidhamme, dasa kilesâ lobho doso moho mâno diṭṭhi vicikicchâ thînaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Âsavâdisu pan' etha kâma-bhava-nâmena tabbatthukâ taṇhâ adhippetâ. Silabbata-

parâmâro idam saccâbhiniveso attavâdupâdânañ ca tathâ pavattam ditthigatam eva pavuccati.

3. Âsavoghâ ca yogâ ca tayo ganthâ ca vatthuto
Upâdânâ duve vuttâ aṭṭha nîvaraṇâ siyuṃ.
Chaḷevânusayâ honti nava saṃyojanâ matâ
Kilesâ dasa vuttoyaṃ navadhâ pâpa-saṃgaho.

4. Missaka-saṃgahe cha hetû lobho doso moho alobho adoso amoho, satta jhânaṃgâni vitakko vicâro pîti ekaggatâ somanassaṃ domanassaṃ upekkhâ, dvâdasa maggaṃgâni saṃmâ-ditthi saṃmâ-saṃkappo saṃmâ-vâcâ saṃmâ-kamanto saṃmâ-âjîvo saṃmâ-vâyâmo saṃmâ-sati saṃmâ-samâdhi micchâ-ditthi micchâ-saṃkappo micchâ-vâyâmo micchâ-samâdhi, bâvîsat' indriyâni cakkhundriyaṃ sotindriyaṃ ghânindriyaṃ jivhindriyaṃ kâyindriyaṃ itthindriyaṃ purisindriyaṃ jîvitindriyaṃ manindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ anaññâtaññassâmitindriyaṃ aññindriyaṃ aññâtâvindriyaṃ, nava balâni saddhâ-balaṃ viriya-balaṃ samâdhi-balaṃ paññâ-balaṃ hiri-balaṃ ottappa-balaṃ ahirika-balaṃ anottappa-balaṃ, cattâro adhipatî chandâpati cittâdhipatî viriyâdhipatî vîmaṃsâdhipatî, cattâro âhârâ kabalîṃkâro âhâro phasso dutiyo mano-saṃcetanâ tatiyâ viññâṇaṃ catutthaṃ. Indriyesu pan' ettha sotâpatti-maggaññaṃ aṇaṇñâtaññassâmitindriyaṃ, arahatta-phala-ññaṃ aññâtâvindriyaṃ, majjhe¹ cha ññaṇi aññindriyâni ti pavuccanti, jîvitindriyañ ca rupârûpa-vasena duvidhaṃ hotî. Pañca-viññâṇesu jhânaṃgâni aviriyesu phalâni ahetuquesu maggaṃgâni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhavaṃ² na gacchati, dvihetuka-tihetukajavanesev eva yathâsambhavaṃ adhipatî eko va labbhati.

5. Cha hetû pañca jhânaṃgâ maggaṃgâ nava vatthuto
Soḷasindriya-dhammâ ca bala-dhammâ naveritâ.
Cattârodhipatî vuttâ tathâhârâ ti sattadhâ
Kusalâdi-samâkiṇṇo vutto missaka-saṃgaho.

¹ S. magge. ² S. phala-bhavaṃ.

6. Bodhi-pakkhiya-samgahe cattâro satipatthânâ kâyanu-passanâ-satipatthânâṃ vedanânupassanâ-satipatthânâṃ cittânupassanâ-satipatthânâṃ dhammânupassanâ-satipatthânâṃ; cattâro sammappadhânâ uppannânâṃ pâpakânâṃ pahânâyâ vâyâmo, anuppannânâṃ pâpakânâṃ anuppâdâyâ vâyâmo, anuppannânâṃ kusalanâṃ uppâdâyâ vâyâmo, uppannânâṃ kusalanâṃ bhîyyobhâvâyâ vâyâmo; cattâro iddhi-pâdâ chandiddhi-pâdo cittiddhi-pâdo viriyiddhi-pâdo vimamsiddhi-pâdo; pañc' indriyâni saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ; pañca balâni saddhâ-balaṃ viriya-balaṃ sati-balaṃ samâdhi-balaṃ paññâ-balaṃ; satta bojjhaṃgâ sati-sambojjhaṃgo dhamma-vicaya-sambojjhaṃgo viriya-sambojjhaṃgo pîti-sambojjhaṃgo passaddhi-sambojjhaṃgo samâdhi-sambojjhaṃgo upekkhâ-sambojjhaṃgo; aṭṭha maggaṃgâni sammâ-diṭṭhi sammâ-saṃkappo sammâ-vâcâ sammâ-kammanto sammâ-âjîvo sammâ-vâyâmo sammâ-sati sammâ-samâdhi. Ettha pana cattâro satipatthânâ ti sammâ-sati ekâ va pavuccati, tathâ cattâro sammappadhânâ ti ca sammâ-vâyâmo.

7. Chando cittaṃ upekkhâ ca saddhâ-passaddhi-pîtiyo
 Sammâ-diṭṭhi saṃkappo vâyâmo viratittayaṃ
 Sammâ-sati samâdhi ti cuddasete svabhâvato
 Satta-tiṃsa-pabhedena sattadhâ tattha saṃgaho.
 Saṃkappa-passaddhi ca pîtupekkhâ
 Chando ca cittaṃ viratittayaṃ ca
 Naveha ðhânâ viriyaṃ navatṭha
 Sati samâdhi catu pañca paññâ
 Saddhâ duṭṭhânuttama-satta-tiṃsa
 Dhammânâṃ eso pavaro vibhâgo.
 Sabbe lokuttare honti nava saṃkappa-pîtiyo
 Lokiye pi yathâyogaṃ chabbisuddhi pavattiyam.

8. Sabba-samgahe pañca khandhâ rûpa-kkhandho vedanâ-kkhandho saññâ-kkhandho saṃkhâra-kkhandho viññâṇa-kkhandho, pañc' upâdâna-kkhandâ rûpupâdâna-kkhandho

¹ S. samâdhi catu; R. samâdhicatu.

vedanupādāna-kkhandho saññupādāna-kkhandho saṃkhārūpādāna-kkhandho viññānupādānakkhandho, dvādas' āyatanāni cakkhāyatanam sotāyatanam ghāṇāyatanam jivhāyatanam kāyāyatanam manāyatanam rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam poṭṭhabbāyatanam dhammāyatanam, aṭṭhārasa dhātuyo cakkhu-dhātu sota-dhātu ghāṇa-dhātu jivhā-dhātu kāya-dhātu rūpa-dhātu sadda-dhātu gandha-dhātu rasa-dhātu poṭṭhabba-dhātu cakkhu-viññāna-dhātu sota-viññāna-dhātu ghāṇa-viññāna-dhātu jivhā-viññāna-dhātu kāya-viññāna-dhātu mano-dhātu mano-viññāna-dhātu dhamma-dhātu, cattāri ariya-saccāni dukkham ariya-saccam dukkha-samudayo ariya-saccam dukkha-nirodho ariya-saccam dukkha-nirodho-gāminī paṭipadā ariya-saccam. Ettha pana cetasika-sukhuma-rūpa-nibbāna-vasena ekūnasattati dhammā dhammāyatana-dhamma-dhātū ti saṃkham gacchanti, manāyatanam eva satta-viññāna-dhātu-vasena bhijjati.

9. Rupañ ca vedanā saññā sesa-cetasikā tathā
 Viññānam iti pañcete pañcakkhandhā ti bhāsītā.
 Pañcupādānakkhandhā ti tathā tebhūmakā matā
 Bhedābhāvena nibbānam khandha-saṃgaha-nissatam
 Dvārālambaṇa-bhedena bhavant' āyatanāni ca
 Dvārālamba-taduppanna-pariyāyena dhātuyo.
 Dukkham tebhūmakam vaṭṭam taṇhā-samudayo bhava
 Nirodho nāma nibbānam maggo lokuttano mato.
 Magga-yuttā phalā¹ ceva catu-sacca-vinissatā²
 Iti pañca pabhedenā pavutto sabba-saṃgaho.

Iti abhidhammattha-saṃgāhe samucca-saṃgaha-
 vibhāgo nāma sattamo paricchedo.

¹ S. balā.

² S. vinissatā.

VIII. PACCAYA-SAṄGAHA-VIBHAGA.

1. Yesaṃ saṃkhata-dhammānaṃ ye dhammā paccayā yathā
Taṃ vibhāgam ihedāni pavakkhāmi yathārahaṃ.

2. Paṭicca-samuppāda-nayo paṭṭhāna-nayo ceti paccaya-
saṃgaho duvidho veditabbo. Tattha tabbhāvabhāvī bhāvā-
kāra-mattopalakkhito paṭicca-samuppāda-nayo, paṭṭhāna-
nayo pana āhacca-paccaya-ṭṭhitim ārabha pavuccati,
ubhayam pana vomissivā papañcanti ācariyā. Tattha
avijjā-paccayā saṃkhārā saṃkhāra-paccayā viññānaṃ
viññāna-paccayā nāma-rūpaṃ nāma-rūpa-paccayā saḷā-
yatanam saḷāyatana-paccayā phasso phassa-paccayā vedanā
vedanā-paccayā taṇhā taṇhā-paccayā upādānaṃ upādāna-
paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-mara-
ṇaṃ¹ soka-parideva-dukkha-domanassupāyāsā sambhavanti.
Evam etassa kevalassa dukka-kkhandassa samudayo hoti ti
ayam ettha paṭicca-samuppāda-nayo.

3. Tattha tayo addhā dvādasamgāni visatākārā ti-sandhi
catu-saṃkhepā tīṇi vaṭṭāni dve mūlāni ca veditabbāni.
Kathaṃ? avijjā saṃkhārā atīto addhā jāti-jarā-maraṇam
anāgato addhā majjhe atṭha paccuppanno addhā ti tayo
addhā. Avijjā saṃkhārā viññānaṃ nāma-rupaṃ saḷāyata-
naṃ phasso vedanā taṇhā upādānaṃ bhavo jāti jarā-maraṇan
ti dvādas' anagāni. Sokādi-vacanaṃ pan' ettha nissanda-
phala-nidassanaṃ, avijjā-saṃkhāra-ggahaṇena panettha
saṇhupādāna-bhavā pi gahitā bhavanti. Tathā saṇhupādā-
na-bhava-ggahaṇena ca avijjā-saṃkhārā-jāti-jarā-maraṇa-
ggahaṇena ca viññānādi-phala-pañcakam eva gahitan ti
katvā :—

4. Atīte hetavo pañca idāni phala-pañcakaṃ
Idāni hetavo pañca āyatim phala-pañcakan ti.

¹ S. jarāraṇam ; R. jayāmaraṇam.

5. Visatākārā ti-sandhi catu-saṃkhepā ca bhavanti. Avijjā taṇhupādānā ca kilesa-vaṭṭaṃ, kamma-bhava-saṃkhāto bhavekadeso saṃkhārā ca kamma-vaṭṭaṃ, upapatti-bhava-saṃkhāto bhavekadeso avasesā ca vipāka-vaṭṭan ti tīṇi vaṭṭāni, avijjā-taṇhā-vasena dve mûlāni ca veditabbāni.

6. Tesam eva ca mûlāṃ nirodhena nirujjhati
Jarā-maraṇaṃ uñchāya¹ pīlītānaṃ abhiṇhaso
Āsavānaṃ samuppādā avijjā ca pavattati.
Vaṭṭaṃ ābandham iccevaṃ tebhûmakma anādikāṃ
Paṭicca-samuppādo ti paṭṭhapesi mahāmuni.

7. Hetu-paccayo ārammaṇa-paccayo adhipati-paccayo anantara-paccayo samanantara-paccayo saha-jāta-paccayo aññamañña-paccayo nissaya-paccayo upanissaya-paccayo purejāta-paccayo pacchājāta-paccayo āsevana-paccayo kamma-paccayo vipāka-paccayo āhāra-paccayo indriya-paccayo jhāna-paccayo magga-paccayo sampayutta-paccayo vippayutta-paccayo atthi-paccayo natthi-paccayo vigata-paccayo avigata-paccayo ti ayam ettha paṭṭhāna-nayo.

8. Chadhā nāman tu nāmassa pañcadhā nāma-rûpinaṃ
Ekadhā puna rûpassa rûpaṃ nāmassa c' ekadhā
Paññatti-nāma-rûpāni nāmassa duvidhā dvayaṃ
Dvayassa navadhā ceti chabbidhā paccayā. Kathaṃ?

9. Anantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ² citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigata-vasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevana-vasena ca, saha-jātā citta-cetasikā dhammā aññamaññaṃ sampayutta-vaseneti ca chadhā nāmaṃ nāmassa paccayo hoti. Hetu-jhānaṃga-maggamgāni saha-jātānaṃ nāma-rûpānaṃ hetādi-vasena, saha-jātā cetanā saha-jātānaṃ nāma-rûpānaṃ, nānā-khaṇikā cetanā kammābhini-battānaṃ nāma-rûpānaṃ kamma-vasena, vipāka-kkhandā aññamaññaṃ saha-jātānaṃ rûpānaṃ vipāka-vaseneti ca pañcadhā nāmaṃ nāma-rûpānaṃ paccayo hoti. Pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vaseneti

¹ S. ucchāya. ² R. paṭhuppannānaṃ.

ekadhâ va nâmaṃ rûpassa paccayo hoti. Cha vatthûni pavattiyam sattannam viññâna-dhâtûnam pañcâlambaṇâni ca pañca viññâna-vîthiyo purejâta-vaseneti ekadhâ va rûpaṃ nâmassa paccayo hoti. Ârammaṇa-vasena upanissaya-vaseneti ca duvidhâ paññatti-nâma-rûpâni nâmass' eva paccayâ honti. Tattha rûpâdi-vasena chabbidham hoti ârammaṇam, upanissayo pana tividho hoti ârammaṇûpanissayo anantarûpanissayo pakatûpanissayo ceti. Tattha âlambaṇam eva garu-katam âlambaṇûpanissayo, anantara-niruddhâ citta-cetasikâ dhammâ anantarûpanissayo, râgâdayo pana dhammâ saddhâdayo ca sukham dukkham puggalo bhojanaṃ utu senâsanañ ca yathârahaṃ ajjhatañ ca bahiddhâ ca kusalâdhammânaṃ kammaṃ vipâkânanti ca bahudhâ hoti pakatûpanissayo.

10. Adhipati - sahajâta-aññamañña - nissaya - âhâra - indriya vippayutta-atthi-avigata-vaseneti yathârahaṃ navadhâ nâma-rûpâni nâma-rûpânam paccayâ bhavanti. Tattha garu-katam âlambaṇam âlambaṇâdhipati-vasena nâmaṇam sahajâtâdhipati catubbidho pi sahajâta-vasena sahajâtânam nâma-rûpânan ti ca duvidho hoti adhipati-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ sahajâta-rûpânañ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpânañ ca paṭisandhi-kkhaṇe vatthuvipâkâ aññamaññaṇ ti ca tividho hoti sahajâta-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ mahâbhûtâ aññamaññaṃ paṭisandhi-kkhaṇe vatthuvipâkâ aññamaññaṇ ti ca tividho hoti aññamañña-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ sahajâta-rûpânañ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpânañ ca cha vatthûni sattannam viññâna-dhâtûnan ti ca tividho hoti nissaya-paccayo. Kabaḷimkâro âhâro imassa kâyassa, arûpino âhâra sahajâtânam nâma-rûpânan ti ca duvidho hoti âhâra-paccayo. Pañca pasâdâ pañcannaṃ viññânaṇam, rûpajîvitindriyam upâdiṇṇa-rûpânam, arûpino indriyâ sahajâtânam nâma-rûpânan ti ca tividho hoti indriya-paccayo. Okkanti-kkhaṇe vatthuvipâkânam, citta-cetasikâ dhammâ sahajâta-rûpânam sahajâta-vasena, pacchâjâtâ citta-cetasikâ dhammâ purejâtassa imassa kâyassa pacchâjâta-vasena, chavatthûni pavattiyam sattannam viññâna-dhâtûnam purejâta-vaseneti ca tividho hoti vippayutta-paccayo.

11. Sahajātaṃ purejātaṃ pacchājātañ ca sabbathā
Kabaḷimkāro āhāro rūpa-jivitam iccayam.

12. Pañcavidho hoti atthi-paccayo avigata-paccayo ca.
Ālambaṇūpanissaya-kammatti-paccayesu ca sabbesu paccayā
samodhānaṃ gacchanti. Sahajāta-rūpan ti panettha sabbathā
pi pavatte citta-samuṭṭhānānaṃ paṭisandhiyaṃ kaṭattā rūpā-
nañ ca vasena duvidhaṃ hoti ti veditabbaṃ.

13. Iti tekālikā dhammā kālamuttā ca sambhavā
Ajjhatañ ca bahiddhā ca saṃkhatāsaṃkhatā tathā
Paññatti-nāma-rūpānaṃ vasena tividhā ṭhitā,
Paccayā nāma paṭṭhāne catuvisati sabbathā.

14. Tattha rūpa-dhammā rūpa-kkhandho va, citta-ce-
tasika-saṃkhātā cattāro arūpino-kkhandhā nibbānañ ceti
pañca vidham pi arūpan ti ca nāman ti ca pavuccati. Tato
avasesā paññatti pana paññāpiyattā paññatti-paññāpanato
paññattī ti ca duvidhā hoti. Kathaṃ? Taṃ taṃ bhūta-
vipariṇāma-kāram upādāya tathā tathā paññattā bhūmi-
pabbatādikā, sambhāra-sannivesākāram upādāya geḥa-
ratha-sakaṭādikā, khandha-pañcakam upādāya purisa-
puggalādikā, candāvattanādikam upādāya disākālādikā,
asamphuṭṭhākāram upādāya kūpa-guhādikā, taṃ taṃ
bhūta-nimittaṃ bhāvanā-visesañ ca upādāya kaṣiṇa-nimittā-
dikā ceti, evamādi-pabhedā pana paramatthato avijjamānā pi
atthacchāyākārena cittupādānaṃ ālambaṇa-bhūtā, taṃ taṃ
upādāya upanidhāya kāraṇaṃ katvā tathā tathā parikkappiya-
mānā saṃkhāyati samaññāyati voharīyati paññāpiyatīti pañ-
ñattī ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti
nāma. Paññāpanato paññatti pana nāma-nāma-kammādinā
nāmena paridīpitā. Sāvijjamāna-paññatti avijjamāna-pañ-
ñatti vijjamānena avijjamāna-paññatti avijjamānena vijja-
māna-paññatti vijjamānena vijjamāna-paññatti avijjamānena
avijjamāna-paññatti ceti chabbidhā hoti. Tattha yadā pana
paramatthato vijjamānaṃ rūpa-vedanādīṃ etāya paññāpentī
tadāyaṃ vijjamāna-paññattī ti, yadā pana paramatthato
avijjamānaṃ bhūmi-pabbatādīṃ etāya paññāpentī tadāyaṃ
avijjamāna-paññattī ti pavuccati, ubhiṇṇaṃ pana vomissaka-

vasena sesâ yathâkkamaṃ chaḷâbhiñña¹ itthi-saddo cakkhu-
viññânaṃ râja-putto ti ca veditabbâ.

15. Vacîghosânusârena sotaviññâṇavîthiyo
Pavattânantaruppannamanodvârassa gocarâ
Atthâyassânusârena viññâyanti tato param
Sâyam paññatti viññeya² lokasaṃketanimmitâ.

Iti abhidhammattha-saṃgahe paccaya-saṃgaha-vibhâgo nâma
aṭṭhamo paricchedo.

¹ R. S. abhiñño.

² R. viññeyyâ.

IX. KAMMATTHĀNA-SAṄGAHA-VIBHĀGA.

1. Samathavipassanānaṃ¹ bhāvanānaṃ ito paraṃ
Kammaṭṭhānaṃ pavakkhāmi duvidham pi yathākkamaṃ.

2. Tattha samatha-saṃgahe tāva dasa kasiṇāni dasa asubhā
dasa anussatiyo catasso appamaññāyo ekā saññā ekaṃ vavatthā-
naṃ cattāro āruppā ceti sattavidhena samatha-kammaṭṭhāna-
saṃgaho, rāga-caritā dosa-caritā moha-caritā saddhā-caritā
buddhi-caritā vitakka-caritā ceti chabbidhena carita-saṃgaho,
parikamma-bhāvanā upacāra-bhāvanā appanā-bhāvanā ceti
tisso bhāvanā, parikamma-nimittaṃ uggaha-nimittaṃ paṭi-
bhāga-nimittaṃ ceti tiṇi nimittāni ca veditabbāni. Kathaṃ?
paṭhavi-kasiṇaṃ āpo-kasiṇaṃ tejo-kasiṇaṃ vāyo-kasiṇaṃ
nīla-kasiṇaṃ pīta-kasiṇaṃ lohita-kasiṇaṃ odāta-kasiṇaṃ
ākāsa-kasiṇaṃ āloka-kasiṇaṃ ceti imāni dasa-kasiṇāni nāma.
Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhā-
yitakaṃ² vikkhittakaṃ hatavikkittakaṃ³ lohitakaṃ puḷ-
vakaṃ⁴ atṭhikaṃ ceti ime dasa asubhā nāma. Buddhānussati
dhammānussati saṃghānussati silānussati cāgānussati devatā-
nussati upasānussati maraṇānussati kāyagatā sati ānāpāna-
sati ceti imā dasa anussatiyo nāma. Mettā karuṇā muditā
upekkhā ceti imā catasso appamaññāyo nāma ; brahmavihāro
ti ca pavuccati. Āhāre paṭikkūla-saññā ekā saññā nāma.
Catu-dhātu-vavatthānaṃ ekaṃ vavatthānaṃ nāma. Ākāsā-
nañcāyatanādayo cattāro āruppā nāma. Iti sabbathā pi
samatha-niddese cattālisa kammaṭṭhānāni bhavanti. Caritāsu
pana dasa asubhā kāyagatā sati saṃkhātā koṭṭhāsa-bhāvanā
ca rāgacaritassa sappāyā, catasso appamaññāyo nilādini ca
cattāri kasiṇāni dosacaritassa, ānāpānaṃ moha-caritassa

¹ R. samathabbipassanānaṃ.

³ S. hana°.

² S. vikkhāyinaṃ.

⁴ R. puḷvakaṃ.

vitakka-caritassa ca, buddhānussati-ādayo cha saddhā-caritassa, maraṇa¹-vupasamā-saññā-vavatthānāni buddhi-caritassa, sesāni pana sabbāni pi kammaṭṭhānāni sabbesam pi sappāyāni, tatthāpi kasinesu puthulaṃ moha-caritassa, khuddakaṃ vitakka-caritass' eva.

Ayam ettha sappāya-bhedo.

3. Bhāvanāsu pana sabbatthāpi parikamma-bhāvanā labbhat' eva. Buddhānussati-ādīsu aṭṭhasu saññā-vavatthānesu cāti dasasu kammaṭṭhānesu upacāra-bhāvanā va sampajjati, natthi appanā. Sesesu pana sama-ttimsa kammaṭṭhānesu appanā-bhāvanā pi sampajjati. Tattha pi dasa kaṣiṇāni ānāpānan' ca pañcaka-jjhānikā, dasa asubhā kāyagatā sati ca paṭhamajjhānikā, mettādayo tayo catuttha-jjhānikā, upekkhā pañcama-jjhānikā ti² chabbisati rūpāvacara-jhānikāni kammaṭṭhānāni, cattāro pana āruppā āruppa-jhānikā.

Ayam ettha bhāvanā-bhedo.

4. Nimittesu pana parikamma-nimittaṃ uggaha-nimittāni ca sabbatthāpi yathārahaṃ pariyāyena labbhant' eva. Paṭibhāga-nimittaṃ pana kaṣiṇāsubha-koṭṭhāsa-ānāpānesveva labbhati. Tattha hi paṭibhāga-nimittaṃ ārabha upacāra-samādhi appanā-samādhi ca pavattanti. Kathaṃ? ādikam-mikassa hi paṭhavi-maṇḍalādisu nimittaṃ uggāṇhantassa tamālambaṇaṃ parikamma-nimittan ti pavuccati, sā ca bhāvanā parikamma³-bhāvanā nāma. Yadā pana taṃ nimittaṃ cittena samuggahitaṃ hoti, cakkhunā passantass'⁴ eva manodvārassa āpātham āgataṃ, tadā tam eva⁵ ālambaṇaṃ uggaha-nimittaṃ nāma, sā ca bhāvanā samādhīyati. Tathā samāhitassa pan' etassa tato paraṃ tasmim uggaha-nimitte parikamma-samādhinā bhāvanam anuyuñjantassa yadā tappaṭibhāgaṃ vatthu-dhamma-vimuccitaṃ paññatti-samkhātāṃ bhāvanāmayam ālambaṇaṃ citte sannisinnaṃ⁶ samappitaṃ hoti, tadā taṃ paṭibhāga-nimittaṃ samuppannaṃ ti pavuccati. Tato paṭṭhāya paṭibandha-vippahinā kāmāvacara-samādhisamkhātā upacāra-bhāvanā nipphannā nāma hoti. Tato paraṃ tam eva paṭibhāga-nimittaṃ upacāra-samādhinā

¹ R. maraṇā. ² S. ni. ³ R. parisamma. ⁴ S. passattass'. ⁵ S. evam. ⁶ S. santisinnaṃ; R. sannisannaṃ.

samāsevanta rûpāvacara-paṭhama-jjhānam appeti. Tato paraṃ tam eva paṭhama-jjhānaṃ āvajjanaṃ samāpajjanaṃ adhiṭṭhānaṃ vuṭṭhānaṃ paccavekkhaṇā ceti imāni pañcahi vasitāhi vasībhūtaṃ katvā vitakkādikaṃ oḷārikaṃgaṃ pahānāya vicāradī¹-sukhumaṃguppattiyā padahato yathākkamaṃ dutiya-jjhānādayo yathārahaṃ appeti. Icevaṃ paṭhavi-kasīnādīsu dvāvīsa kammatthānesu paṭibhāga-nimittam uplabbhanti, avasesesu pana appamaññā satta paññattiyaṃ pavattanti. Ākāsa-vajjita-kasīnesu pana yaṃkiñci kaṣiṇaṃ ugghātetvā laddhaṃ ākāsaṃ ananta-vasena parikammaṃ karontassa paṭhamārūppam appeti. Tam eva paṭhamārūppa-viññānaṃ ananta-vasena parikammaṃ karontassa dutiyārūppam appeti. Tam eva paṭhamārūppa-viññānaṃ bhāvaṃ pana natthi kiñcīti parikammaṃ karontassa tatiyārūppam appeti. Tatiyārūppam santam etaṃ pañītam etaṃ ti parikammaṃ karontassa catutthārūppam appeti. Avasesesu ca dasasu kammatthānesu buddha-guṇādikaṃ ālambaṇaṃ ārabha parikammaṃ katvā tasmīṃ nimitte sādhuṃkaṃ ugghāhite tatth' eva parikammañ ca samādhīyati, upacāro ca sampajjati. Abhiññā-vasena pavattamaṇaṃ pana rûpāvacara-pañcama-jjhānaṃ abhiññā-pādaka-pañcama-jjhānā vuṭṭha-hitvā adhiṭṭheyyādikaṃ āvajjetvā parikammaṃ karontassa rûpādīsu ālambaṇesu yathārahaṃ appeti. Abhiññā ca nāma

5. Iddhi-vidhā² dibba-sotaṃ para-citta-vijānaṃ
Pubbe-nivāsānussati dibba-cakkhūti pañcadhā.

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

6. Vipassanā-kammatthāne pana sīla-visuddhi citta-visuddhi diṭṭhi-visuddhi kaṃkhāvitaraṇa-visuddhi maggā-magga-ñāṇa-dassana-visuddhi paṭipadā-ñāṇa-dassana-visuddhi ñāṇa-dassana-visuddhi ceti satta-vidhena visuddhi-saṃgaho. Anicca-lakkhaṇaṃ dukkha-lakkhaṇaṃ anatta-lakkhaṇaṃ ceti tīṇi-lakkhaṇāni, aniccānupassanā dukkhānupassanā anattānupassanā ceti tisso anupassanā, sammasana-ñāṇaṃ udayabbaya-

¹ S. vicārodī°.

² R. S. vidhaṃ.

ñāṇaṃ bhavaṃga-ñāṇaṃ bhaya-ñāṇaṃ ādīnava-ñāṇaṃ nibbidā-ñāṇaṃ mucchita-kamyatā-ñāṇaṃ paṭisaṃkhā-ñāṇaṃ saṃkhārupekkhā-ñāṇaṃ anuloma-ñāṇaṃ ceti dasa vipassanā-ñāṇāni; suññato vimokkho animitto vimokkho appaṇihito vimokkho ceti tayo vimokkhā;¹ suññatānupassanā animittānupassanā appaṇihitānupassanā ceti tīni vimokkha-mukhāni ca veditabbāni. Kathaṃ? pātimokkha-saṃvara-sīlaṃ indriya-saṃvara-sīlaṃ ājīva-pārisuddhi-sīlaṃ paccaya-sannissita-sīlaṃ ceti catu - pārisuddhi-sīlaṃ sila-visuddhi nāma. Upacāra-samādhī appanā-samādhī ceti duvidho pi samādhī-citta-visuddhi nāma. Lakkhaṇa-rasa-paccupaṭṭhāna-vasena nāma-rūpa-pariggaho diṭṭhi-visuddhi nāma. Tesam eva nāma-rūpānaṃ paccaya-pariggaho kaṃkhāvitaraṇa-visuddhi-nāma. Tato paraṃ pana tathā pariggahitesu sapaccayesu tebhūmaka-saṃkhāresu atītādi-bhedabhinnesu² khandhādi-nayam ārabha kalāpa-vasena saṃkhipitvā aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asāraikatṭhena³ addhāna-vasena santati-vasena khaṇa-vasena vā sammasaṇa-ñāṇena lakkhaṇa-ttayaṃ sammasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñāṇena udayabbayaṃ samanupassantassa ca.

7. Obhāso pīti passaddhi adhimokkho ca paggaḥo
Sukhaṃ ñāṇaṃ upatṭhānaṃ upekkhā ca nikanti ceti.

8. Obhāsādi - vipassan - upakkilesa - paribandha - pariggaha-vasena maggāmagga-lakkhaṇa-vavatthānaṃ maggāmagga-ñāṇa-dassana-visuddhi nāma. Tathā paribandha-vimuttassa pana tassa udayabbaya-ñāṇato patṭhāya yāvānulomā ti lakkhaṇaṃ vipassanā-paramparāya paṭipajantassa nava vipassanā - ñāṇāni paṭipadā-ñāṇa-dassana-visuddhi nāma. Tass' evaṃ paṭipajantassa pana vipassanā-paripākam āgamma idāni appanā uppajjissatī ti bhavaṃgaṃ vocchinditvā uppannaṃ³ mano-dvārāvajjanānantaraṃ dve tīni vipassanā-cittāni yaṃkiñci aniccādi-lakkhaṇaṃ ārabha parikammopacārānuloma-nāmena pavattanti. Yā⁴ sikhāpattā sānulomā saṃkhā-rūpekkhā vutṭhāna-gāminī vipassanā tī ca pavuccati. Tato paraṃ gotrabhu-cittaṃ nibbānaṃ ālambitvā puthujjana-

¹ R. S. vimokkho. ² S. °bhinnasu. ³ S. uppanna. ⁴ S. sâ.

gottam abhibhavantaṃ ariya-gottam abhisambhontaṃ ca pavattati. Tassānantaram eva maggo dukkha-saccaṃ pari-jānanto samudaya-saccaṃ pajahanto nirodha-saccaṃ sacchikaronto magga-saccaṃ bhāvanā-vasena appanā-vīthim otarati. Tato paraṃ dve tīni phala-cittāni pavattitvā bhavaṃga-pāto va hoti, puna bhavaṃgaṃ vocchinditvā paccavekkhaṇānāni pavattanti.

9. Maggaṃ phalañ ca nibbānaṃ paccavekkhati paṇḍito
 Hīne kilese¹ sese ca paccavekkhati vā navā.
 Chabbisuddhi kamen' evaṃ bhāvetabbo catubbidho
 Nāṇa-dassana-visuddhi nāma maggo pavuccati.

Ayam ettha visuddhi-bhedo.

10. Tattha anattānupassanā attābhinivesaṃ muñcanti suññatānupassanā nāma vimokkhamukhaṃ hoti, aniccānupassanā vipallāsa-nimittaṃ muñcanti animittānupassanā nāma, dukkhānupassanā taṇhā-panidhiṃ muñcanti appanihitānupassanā nāma. Tasmā yadi vuṭṭhāna-gāminī vipassanā anattato vipassati suññato vimokkho nāma hoti maggo, yadi aniccato vipassati animitto vimokkho nāma, yadi dukkhato vipassati appanihito vimokkho nāmāti maggo vipassanā-gamana-vasena tīni nāmāni labhati. Tathā phalañ ca maggāgamana-vasena magga-vīthiyaṃ. Phala-samāpatti-vīthiyaṃ pana yathā-vutta-nayena vipassantānaṃ yathā sakaṃ phalam uppajjamānaṃ pi vipassanā-gamana-vasen' eva suññatādi-vimokkho ti ca vuccati. Ālambaṇa-vasena pana sarasa-vasena ca nāma-ttayaṃ sabbattha sabbesaṃ pi samam eva ca.

Ayam ettha vimokkha-bhedo.

11. Ettha pana sotāpatti-maggaṃ bhāvetvā diṭṭhi-vicikicchā-pahānena pahīnāpāya-gamano sattakkhattu paramo sotāpanno nāma hoti. Sakadāgāmi-maggaṃ bhāvetvā rāga-dosa-mohānaṃ tanukarattā sakadāgāmi nāma hoti, sakid eva imaṃ lokam āgantvā. Anāgāmi-maggaṃ bhāvetvā kāmā-rāga-vyāpādānam anavasesa-pahānena anāgāmi nāma hoti, anāgantvā itthattaṃ. Arahatta-maggaṃ bhāvetvā anavasesa-

¹ S. kilesa.

kilesa-pahānena arahā nāma hoti, khīṇāsavo loke agga-dakkhiṇeyyo.

Ayam ettha puggala-bhedo.

12. Phala-samāpattiyo pan' ettha sabbesam pi yathā-saka-phala-vasena sādharmaṇā va. Nirodha-samāpatti samāpajjanam pana anāgāmīnañ ceva arahantānañ ca labbhati. Tattha yathākkamaṃ paṭhama-jjhānādi-mahaggata-samāpattiṃ samāpajjitvā vuṭṭhāya, tattha-gate saṃkhāra-dhamme tattha tattheva vipassanto yāva ākiñcaññāyatanam gantvā, tato param adhiṭṭheyādikaṃ pubbakiccaṃ katvā nevasaññānāsaññāyatanam samāpajjati, tassa dvinnam appanā-javanānam parato vocchindati citta-santati. Tato nirodha-samāpanno nāma hoti. Vuṭṭhāna-kāle pana anāgāmīno anāgāmī-phala-cittam arahato arahatta-phala-cittam ekavāram eva pavattitvā bhavaṃga-pāto hoti, tato param paccavekkhaṇam pavattati.

Ayam ettha samāpatti-bhedo.¹

13. Bhāvetabbaṃ pan' icevaṃ bhāvanā-dvayam uttamaṃ Paṭipattirasassādam patthayantena sāsane.

Iti abhidhammattha-saṅgahe kammatṭhāna-saṅgaha-vibhāgo
nāma navamo paricchedo.

Abhidhammattha-saṅgahaṃ niṭṭhitam.

¹ S. ends here.

ABSTRACT OF CONTENTS.

I. CITTĀ-SANĠAHA.

- 12 Akusala-cittāni, I. 2.
 18 Ahetuka ,, I. 4.
 24 Sahetuka ,, I. 6.
 15 Rūpāvacara-cittāni, I. 8.
 12 Arūpāvacara ,, I. 10.
 8 Lokuttara I. 12.
 20 Magga, I. 14 } = 40 Lokuttara, I. 14.
 20 Phala, I. 14 }

II. CETASIKĀ-SANĠAHA.

- 7 Sabba-citta-sādhāraṇā } = 13 Aṇṇa-samānā, II. 2.
 6 Pakiṇṇakā }
 14 Akusalā, II. 2.
 21 Sobhana-sādhāraṇā } = 25 Sobhanā, II. 2.
 4 Sobhanā }
 3 Viratiyo, II. 2.

The rest of the chapter treats of the relation of the above one to another and to the former 129.

III. PAKIṆṆAKA-SANĠAHA.

1. Vedanā (III. 2. 3.)
 4 Somanassa-sahagata-lobha-mūlāni } 18 Kamāvacara-somanassa-saha-
 12 Kāmāvacara-sobhanāni } gatāni.
 2 Sukha-santiraṇa-hasanāni }
 44 Mahagatta-lokuttara-cittāni.
 2. Hetu (III. 4. 5).
 18 Ahetuka-cittāni } 99 Cittāni.
 71 Sahetuka ,, }
 2 Eka-hetuka ,, } = 71 Sahetuka-cittāni.
 22 Dvi-hetuka ,, }
 47 Ti-hetuka ,, }
 3. Kicca (III. 6.)
 14 Kiccāni.
 10 ,,
 21 Paṭisaṅghi-bhavaṅga-cuti-kiccāni.
 2 Āvajjana-kiccāni.
 3 Santiraṇa ,,
 11 Tadārammaṇa ,,

4. Dvāra (III. 8.)

Enumeration of thoughts according to the six doors (*i.e.* the five senses and the mind).

5. Ārammaṇa (III. 10.)

Relation of thoughts to the six Ārammaṇa (objects) of the six Dvārāni.

6. Vatthu (III. 12.)

Relation of thoughts to the six Vatthus (organs or bases of sense).

- IV. VĪTHI-SAṄGAHA.
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| 6 | Dvārāni | | |
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| 6 | Vithiyo | | |
| 6 | Visaya-pavatti | | |
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| | Paritta-javana-nayo, IV. 6. | | |
| | Mano-dvare vithi-citta-pavatti-nayo, IV. 8. | | |
| | Tadālabhaṇa-niyamo, IV. 10. | | |
| | Javana-nayo, IV. 12. | | |
| | Puggala-bhedo, IV. 14. | | |
| | Bhūmi-vibhāgo, IV. 16. | | |
- V. VĪTHI-MUTTA-SAṄGAHA.
- 4 Bhūmiyo, V. 1-3.
 4 Paṭisandhiyo, V. 4-7.
 4 Kammāni, V. 8-11.
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- VI. RŪPA-SAṄGAHA.
- Rūpa-samuddeso, VI. 1-3.
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- VII. SAMUCCA-SAṄGAHA.
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- VIII. PACCAYA-SAṄGAHA.
- Paticca-samuppāda, 2.
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| 3 | Addhā, 3, 4 | } | Paticca-samuppāda-nayo (1-6). |
| 12 | Āṅgāni ,, | | |
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- IX. KAMMATṬHĀNA-SAṄGAHA.
- Sappāya-bhedo, 2.
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THE TELAKAṬĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

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

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

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

Reference to the story is made in the Mahāwaṇsa, the Rasawāhinī, and the Sinhalese work, the Saddhammā-laṅkāre, which is a compilation from the Rasawāhinī. The incident happened in the reign of King Keḷani Tissa, B.C. 306-207.

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

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

Kalyāniyan narindo hi Tisso nāmāti khattiyo
 Devī-saññoga-janita-kopo tassa kanitṭhako
 Bhīto tato palāyitwā Ayya-Uttiya nāmako
 Aññattha vasi. So deso tena tan-nāmako ahū.
 Datwā rahassa-lekhaṃ so bhikkhu-vesa-dharaṃ naraṃ
 Pahesi deviyā. Gantvā rāja-dvāre ṭhito tu so.
 Rāja-gehe arahatā bhuñjamānena sabbadā
 Aññāyamāno therena rañño gharam upāgami.
 Therena saddhiṃ bhuñjitvā rañño saha winiggame
 Pātesi bhūmiyaṃ lekhaṃ pekkhamānāya deviyā.
 Saddena tena rājā taṃ niwattitwā wilokayaṃ
 Ñatwāna lekha-sāndesaṃ kuddho therassa dummati
 Theraṃ taṃ purisaṃ tañ ca mārāpetwāna kodhasā
 Samuddasmiṃ khipāpesi.

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

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

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

Mahāwihāre Taṅguttawaṅkapariweṇawāsiko
 Raṭṭhāpālo ti nāmena silācāraguṇākaro
 Hitāya pariwattesi pajānaṃ pālibhāsato.
 Punaruttādidosehi tam āsi sabbam ākulam
 Anākulam karissāmi taṃ suṇātha samāhitā.

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

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

Samattānantarāyena yathāyaṃ Rasawāhini
 Tathā sijjhantu saṃkappā jantūnaṃ sādhu sammatā.
 Dhammūmatarasaṃ loke wahantī Rasawāhini
 Pañcawassasahassāni pavattatu aninditā.
 Dwattiṇsa bhāṇawārehi niṭṭhitā Rasawāhini
 Karotu sabbasattānaṃ icchantam sabbadā subham.

Kāliṅgawhamahāthero yassopajjhāyataṃ gato
 Maṃgalawho mahā thero baddhasimāpatī yatī
 Yassa ācariyo wāsi sabbasatthawisārado
 Āraṇṇāyatanānando mahā thero mahā gaṇī
 Garuttam āgato yassa satthasāgarapāragu
 Yo wippagāma-waṃsekaketubhūto tisihaile

Yo 'kā sīhala-bhāsāya sīhalaṃ saddalakkhaṇaṃ
 Yo ca Samantakūṭassa waṇṇanam waṇṇaye subhaṃ
 Tena Wedeha-therena katāyaṃ Rasawāhinī.

Yam puññaṃ pasutaṃ hoti thomentena jinaṃ māyā
 Tena puññaṃ lokoyaṃ sukhī hotu averiko
 Pārentu devatā lokaṃ sammā devo pavassatu
 Pālayantu mahīpālā dhammena sakalaṃ pajāṃ
 Pañcawassasahassāni dippatu jinasāsanāṃ
 Watthuttayassa me niccaṃ jayassu jayamaṅgalaṃ.

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

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

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

² Acariya—there are four Acariyas :—

i. Pabbajjācariya—the tutor who robes.

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

iii. Dhammācariya—the tutor who educates.

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

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

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

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

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

The incident on which our poem is based is also thus narrated in the *Kāka-waṇṇatissāraṇṇāwatthu*:—

“ *Sīhala-dīpe Kalyāṇiya-Tisso nāma rājā issaraṇ pavatteti. Tassa Uttiyo nāma kaniṭṭho uparājā ahoṣi. So Kalyāṇiyattherassa santike sippaṇ sikkhī, tato so raṇṇo agga-mahesiyā saddhiṇ viṣṣāsaṇ akāsi. Rājā taṇ ṇatvā gaṇhathe taṇ ti amacce āṇāpesi. Uttiyo taṇ ṇatvā bhīto palāyitvā aṇṇattha wasanto ekasmiṇ divase devīṇ saritvā paṇṇaṇ likhitvā ekaṇ daharam bhikkhu-wesaṇ gaḥūpetvā idaṇ rahassena deviyā dehīti paṇṇaṇ adāsi. Tadā Kalyāṇiyatthero niccaṇ rājagehe paribhuṇjati. Dūto gantvā rājadwāre ṭhito therena saddhiṇ rājageham agamāsi. Thero tena rājakulūpago ayaṇ ti saṇṇam akāsi. Rāja-purisā pi therassa antevāsiko ayaṇ ti cintesūṇ. Atha rājā ca rāja-mahesikā ca te sakkaccaṇ parivisitvā vanditvā pakkamiṃsu. Tato so dūto taṇ lekhaṇ deviyā pekkhamānāya bhūmiyaṇ pātesi, rājā tassa saddaṇ sutvā nivattitvā olovento therassa lekhaṇa-samānaṇ lekhaṇ disvā nissaṇsayāṇ therena kata-kammaṇ ti maṇṇamano kujjhivā, etaṇ tela-kaṭāhe khippāti āṇāpesi. Atha rājapurisā tēla-kaṭāhaṇ uddhanaṇ āropetvā idhumaṇ adho katvā tele kathite therāṇ tattha nesuṇ. Thero tasmiṇ khaṇe vi-passanaṇ vaḍḍhetvā arahattaṇ patvā kaṭāhaṇ abhiruyha nisīdi indaṇila-maṇi-tale rāja-haṇso viya. Tathāpidhampitaṇ uṇhaṇ lomakūpassa uṇhaṇ kātuṇ nasakkhi. Tattha nisinna dhamma-gāthānaṇ sata-ppamāṇaṇ katvā kassa pāpass’ ayaṇ vipāko ti atītaṇ olovento, atīte attano gōpāla-dāraka-kāle pakkaṭhite khīrasmiṇ pakkhittaṇ ekaṇ makkhikaṇ disvā*

ayam anivattīya dhammo ti cintetvā tattha nisinno va parinibbāyi.”

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

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

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

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

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

ATAPATTU WALAWWA, GALLE,
18th August, 1884.

E. R. GOONARATNE.

TELAKAṬĀHAGĀTHĀ.

RATANATTAYAM.

- 1 Laṅkissaro jayatu vāraṇarājagāmī
Bhogindabhogarucirāyatapīnabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme ṭhito vigatakodhamadāvalepo.
- 2 Yo sabbalōkamahito karuṇādhivāso
Mokkhākaro ravikulambarapuṇṇacando
Ñeyyodadhiṃ suvipulaṃ sakalaṃ vibuddho
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
- 3 Sopānamālam amalaṃ tidasālayassa
Saṃsārasāgarasamuttaranāya setuṃ
Sabbāgatibhayavivajjitakhemamaggaṃ
Dhammaṃ namassatha sadā muninā paṇitaṃ.
- 4 Deyyaṃ tad appam api yattha pasannacittā
Datvā narā phalam uḷārataṃ labhante
Taṃ sabbadā dasabalen' api suppasatthaṃ
Saṅghaṃ namassatha sadāmitapuṇṇakhettaṃ.

- 5 Tejobalena mahatā ratanattayassa
 Lokattayaṃ samadhigacchati yena mokkhaṃ
 Rakkhā na c'atthi ca samā ratanattayassa
 Tasmā sadā bhajatha taṃ ratanattayaṃ bho.

MARAṆĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso
 Rattim-pi jāgararato karuṇādhivāso
 Lokaṃ vibodhayati lokahitāya kāmaṃ
 Dhammaṃ samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
 Bho dullabhā bhuvi narā, vigatappamādā
 Laṅkādhīpaṃ guṇadhanam kusale sahāyaṃ
 Āgama sañcaratha dhammam alaṃ pamādaṃ.
- 8 Dhammo tilokasaraṇo paramo rasānaṃ
 Dhammo mahaggharatano ratanesu loke
 Dhammo have tibhavadukkhavināsahetu
 Dhammaṃ samācaratha jāgarikānuyuttā.
- 9 Niddaṃ vinodayatha bhāvayath' appameyyaṃ
 Dukkhaṃ aniccamaṃ api ceha anattataṅ ca
 Dehe ratiṃ jahatha jajjarabhājanābhe
 Dhammaṃ samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissaṃ
 Dhammaṃ itihalasatā kusalappayoge
 Nālaṃ tiyaddhusu tathā bhuvanattaye ca
 Kāmaṃ na c'atthi manujo maraṇā pamutto.
- 11 Khitto yathā nabhasi kenacid eva leḍḍu
 Bhūmiṃ samāpatati bhāratayā khaṇena
 Jātattama eva khalu kāraṇaṃ ekama eva
 Lokaṃ sadā nanu dhavaṃ maraṇāya gantaṃ.

- 12 Kāmaṃ narassa patato girimuddhanāto
 Majjhe na kiñci bhayanissaraṇāya hetu
 Kāmaṃ vajanti maraṇaṃ tibhavesu sattā
 Bhoge ratiṃ pajahathāpi ca jīvite ca.
- 13 Kāmaṃ patanti mahiyā khalu vassadhārā
 Vijjullatāvitameghamukhā pamuttā
 Evaṃ narā maraṇabhīmapapātamaṃjhe
 Kāmaṃ patanti na hi koci bhavesu nicco.
- 14 Velātate paṭatarorutarāṅgamālā
 Nāsaṃ vajanti satataṃ salilālayassa
 Nāsaṃ tathā samupayanti narāmarānaṃ
 Pāṇāni dāraṇatare maraṇodadhimi.
- 15 Ruddho pi so rathavarassa gajādhipēhi
 Yodhehi cāpi sabalehi ca sāyudhehi
 Lokam vivañciya sadā maraṇūsabho so
 Kāmaṃ nihanti bhuvanattayasālisaṇḍaṃ.
- 16 Bho mārutena mahatā vihato padīpo
 Khippaṃ vināsamukham eti mahappabho pi
 Loke tathā maraṇacaṇḍasamīraṇena
 Khippaṃ vinassati narāyumahāpadīpo.
- 17 Rāmajjunappabhutibhūpatipuṅgavā ca
 Sūrāpure raṇamukhe vijitārisaṅghā
 Te pīha caṇḍamaraṇoghanimuggadehā
 Nāsaṃ gatā jagati ke maraṇā pamuttā.
- 18 Lakkhī ca sāgarapaṭā sadharādharā ca
 Sampattiyo ca vividhā api rūpasobhā
 Sabbā ca tā api ca mittasutā ca dārā
 Ke vā pi kaṃ anugatā maraṇaṃ vajantaṃ.
- 19 Brahmā surā suragaṇā ca mahānubhāvā
 Gandhabbakinnaramahoragarakkhasū ca
 Te cāpare ca maraṇaggisikhāya sabbe
 Ante patanti salabhā iva khīṇapuññā.

- 20 Ye Sāriputtapamukhā munisāvakā ca
Suddhā sadāsavanudā paramiddhipattā
Te cāpi maccuvaḷabhāmukhasannimuggā
Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacāruneṭṭā
Battimsalakkhaṇavirājitarūpasobhā
Sabbāsavakkhayakarā pi ca lokanāthā
Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu
Khiḍḍāparesu sukumārakumārakesu
Lokaṃ sadā hanati maccu mahā gajindo
Dāvānalo vanam ivāvīratō asesam.
- 23 Āpuṇṇatā na salilena jalālayassa
Kaṭṭhassa cāpi bahutā na hutāsanassa
Bhutvāna so tibhuvanam pi tathā asesam
Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño
Loko pataty api hi maccumukhe subhīme
Bhoge ratim samupayāti vihīnapañño
Dolātaraṅgacapale supinopameyye.
- 25 Eko pi maccur abhiantum alaṃ tilokaṃ
Kiṃ niddayā api jarāmarañānuyāyī
Ko vā kareyya vibhavesu ca jīvitāsam
Jāto naro supinasāṅgamasannibhesu.
- 26 Niccāturaṃ jagad idaṃ sabhayaṃ sasokaṃ
Disvā ca kodhamadamohajarābhībhitam
Ubbegamattam api yassa na vijjati ce
So dāruṇo na maraṇo vata taṃ dhir-atthu.
- 27 Bho bho na passatha jarāsiddharaṃ hi maccum
Āhaññamānam akhilaṃ satataṃ tilokaṃ
Kiṃ niddayā nayatha vītabhayā tiyāmaṃ
Dhammaṃ sadāsavanudaṃ carath' appamattā.

- 28 Bhāvētha bho maraṇamāravivajjanāya
 Loke sadā maraṇasaññam imaṃ yatattā
 Evaṃ hi bhāvanaratassa narassa tassa
 Taṇhā pahīyati sarīragatā asesā.

ANICCALAKKHAṆAM.

- 29 Rūpaṃ jarā piyataraṃ malinīkaroti
 Sabbam balaṃ harati attani ghorarogo
 Nānūpabhogaparirakkhitam attabhāvaṃ
 Bho maccu saṃharati kiṃ phalam attabhāve.
- 30 Kammānilāpahatarogatarāṅgabhaṅge
 Saṃsārasāgaramukhe vitate vipannā
 Mā mā pamādam akarotha karotha mokkham
 Dukkhodayan nanu pamādamayaṃ narānaṃ.
- 31 Bhogā ca mittasutaporisabandhavā ca
 Nārī ca jīvitasamā api khattavatthu
 Sabbāni tāni paralokam ito vajantaṃ
 Nānubbajanti kusalākusalaṃ va loke.
- 32 Bho vijucañcalatare bhavasāgaramhi
 Khittā purākatamahūpavanena tena
 Kāmaṃ vibhijjati khaṇena sarīranāvā
 Hatthe karotha paramaṃ guṇabhatthasāraṃ.
- 33 Niccaṃ vibhijjat' iha āmakabhājanaṃ va
 Saṃrakkhito pi bahudhā iha attabhāvo
 Dhammaṃ samācaratha saggagatiṭṭham
 Dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti.
- 34 Rantvā sadā piyatare divi devarajje
 Tambhā cavanti vibudhā api khīṇapuññā
 Sabbam sukham divi bhuvīha viyoganitṭham
 Ko paññavā bhavasukhesu ratiṃ kareyya.
- 35 Buddho sasāvakaṅgaṇo jagadekanātho
 Tārāvalīparivuto pi ca puṇṇacando
 Indo pi devamakuṭaṅkitapādakaṅgo
 Ko phenapiṇḍanasamo tibhavesu jāto.

- 36 Līlavatamsam api yobbanarūpasobham
Attūpamaṃ piyajanaena ca sampayogaṃ
Disvā ca vijjucapalam kurute pamādaṃ
Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto
Nārī kadāci janani ca pitā ca putto
Evaṃ sadā viparivattati jīvaloko
Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi
Devā pi Nandanavane surasundarīhi
Te ve kadā vitatakaṇṭakasaṅkaṭesu
Bho koṭisimbalivanesu phusanti dukkhaṃ.
- 39 Bhutvā sudhannam api kañcanabhājanesu
Sagge pure suravarā paramiddhipattā
Te cāpi pajjalitalohaguḷaṃ gilanti
Kāmaṃ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahiṃ asesam
Devādhipā ca divi dibbasukhaṃ surammaṃ
Vāsam kadāci khurasañcitabhūtalesu
Ke vā mahārathagaṇānugatā diviha.
- 41 Devaṅgaṇālalita-bhinnataraṅgamāle
Gaṅge mahissarajaṭāmaḷānuyāte
Rantvā pure suravarā pamadāsahāyā
Te cāpi ghorataraveteraṇiṃ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni
Rammāni candanavanāni manoramāni
Dibbaccharālitapuṇṇadarimukhāni
Kelāsamerusikharāni ca yanti nāsam.
- 43 Dolānalānilataraṅgasamā hi bhogā
Vijjupabhāticapalāni ca jīvitāni
Māyāmarīcijalāsomasamaṃ sariraṃ
Ko jīvite ca vibhave ca kareyya rāgaṃ.

DUKKHA-LAKKHAṆAM.

- 44 Kiṃ dukkham atthi na bhavesu ca dāruṇesu
 Satto pi tassa vividhassa na bhājano ko
 Jāto yathā maraṇarogajarābhībhūto
 Ko sajjano bhavaratiṃ pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguḷaṃ gahetuṃ
 Sakko kathañcid api pāṇitalena bhīnaṃ
 Dukkodayaṃ asucinissavanaṃ anattaṃ
 Ko kāmāye 'tha khalu deham imaṃ abālo.
- 46 Loke na maccusamam atthi bhayaṃ narānaṃ
 Na vyādhidukkkhasamam atthi ca kiñci dukkham
 Evaṃ virūpakaraṇaṃ na jarāsamānaṃ
 Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalīkadalīsamānaṃ
 Attānaṃ eva parihāññati attaheto
 Samposito pi kusahāya ivākataññū
 Kāyo na yassa anugacchati kālakerā.
- 48 Taṃ phenapiṇḍasadisam visasūlakappaṃ
 Toyānalānilamahī-uragādhivāsaṃ
 Jiṇṇālayaṃ va paridubbalaṃ attabhāvaṃ
 Divā naro katham upeti ratim sapañño.
- 49 Āyukkhayaṃ samupayāti khaṇe khaṇe pi
 Anveti maccu hananāya jarāsipāṇi
 Kālaṃ tathā na parivattati taṃ atītaṃ
 Dukkhaṃ idaṃ nanu bhavesu vicintāniyaṃ.
- 50 Appāyukassa maraṇaṃ sulabhaṃ bhavesu
 Dīghāyukassa ca jarā vyasanañ c' anekaṃ
 Evaṃ bhava ubhayato pi ca dukkham eva
 Dhammaṃ samācaratha dukkhavināsanāya.
- 51 Dukkhaḡgīnā sumahatā pariṇiḷitesu
 Lokattayassa vasato bhavacārakesu
 Sabbattanā sucaritassa pamādakālo
 Bho bho na hoti paramaṃ kusalaṃ cinātha.

- 52 Appaṃ sukhaṃ jalalavo viya bho tiṅge
 Dukkhaṃ tu sāgarajalaṃ viya sabbaloke
 Saṅkappaṇā tad api hoti sabhāvato hi
 Sabbhaṃ tilokaṃ api kevaladukkhaṃ eva.
- 53 Kāyo na yassa anugacchati kāyaheto
 Bālo anekavidhaṃ ācaratīha dukkhaṃ
 Kāyo sadā kalimalākaliṃ hi loke
 Kāye rato avirataṃ vyasaṇaṃ parēti.
- 54 Miḥhālayaṃ kalimalākaram āmagandhaṃ
 Sūlāsisaḷḷaṃ vipassatha jarāmaṇādhivāsaṃ
 Dehaṃ vipassatha jarāmaṇādhivāsaṃ
 Tucchaṃ sadā vigatasāraṃ imaṃ vinindaṃ.

ANATTALAKKHAṆAṃ.

- 55 Māyāmarīcikadalīnalaphenuṅja-
 Gaṅgāraṅgajalabubbulaṃ saṅgāhāsaṃ
 Khandhesu pañcasu chaḷāyatanesu tesu
 Attā na vijjati hi ko na vadeyya bālo.
- 56 Vañjhāsuto sasaviśāṇāmaye rathe tu
 Dhāveyya ce cirataṃ sadhuraṃ gaḥetvā
 Dīpaṇḍāsaṃ iva taṃ khaṇabhaṅgabhūtaṃ
 Attā ti dubbalataraṃ tu vadeyya dehaṃ.
- 57 Bālo yathā salilabubbulaḥkhaṇaṃ
 Ākaṇṭhato vata piveyya marīcitoyaṃ
 Attā ti sāraraḥitaṃ kadalīsaṃānaṃ
 Mohā bhaneyya khalu dehaṃ imaṃ anattaṃ.
- 58 Yo 'dumbarassa kusumena marīcitoyaṃ
 Vāsaṃ yad' icchati sa khedaṃ upeti bālo
 Attānaṃ eva parihaṇṇati attaheto
 Attā na vijjati kadācid apiha dehe.
- 59 Poso yathā hi kadalīsu vinibbhujanto
 Sāraṃ tad appaṃ api nopalabheyya kāmaṃ
 Khandhesu pañcasu chaḷāyatanesu tesu
 Suñṇesu kiñcid api nopalabheyya sāraṃ.

- 60 Dukkhaṃ aniccaṃ asubhaṃ vata attabhāvaṃ
 Ma saṃkilesaya na vijjati jātu nicco
 Ambho na vijjati hi appam apīha sāraṃ
 Sāraṃ samācaratha dhammaṃ alaṃ pamādaṃ.
- 61 Suttaṃ vinā na paṭabhāvaṃ ih' atthi kiñci
 Dehaṃ vinā na khalu koci-m-ih' atthi satto
 Dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
 Ko attahetu aparo bhuvī vijjatīha.
- 62 Disvā marīcisalilaṃ hi sudūrato bho
 Bālo migo samupadhāvati toyasaññī
 Evaṃ sabhāvarahite viparītasiddhe
 Dehe pareti parikappanayā hi rāgaṃ.
- 63 Dehe sabhāvarahite parikappasiddhe
 Attā na vijjati hi vijju-m-iv' antalikkhe
 Bhāvētha bhāvanaratā vigatappamādā
 Sabbāsavappahananāya anattasaññaṃ.

ASUBHALAKKHANAM.

- 64 Lālākarīsarudhirassuvasānūlittaṃ
 Dehaṃ imaṃ kalimalākālilaṃ asāraṃ
 Sattā sadā pariharanti jigucchaniyaṃ
 Nānāsucihi paripuṇṇaghaṭaṃ yath' eva.
- 65 Nḥātvā jalaṃ hi sakalaṃ catusāgarassa
 Meruppamāṇaṃ api gandhaṃ anuttarañ ca
 Pappoti n' eva manujo hi suciṃ kadāci
 Kiṃ bho vipassatha guṇaṃ kiṃ attabhāve.
- 66 Dehaṃ tad eva vividhāsucisannidhānaṃ
 Dehaṃ tad eva vadhabandhanarogabhūtaṃ
 Dehaṃ tad eva navadhāparibhinnaṅgaṇḍaṃ
 Dehaṃ vinā bhayakaraṃ na susānaṃ atthi.
- 67 Antogataṃ yađi ca muttakarīsabhaḡaṃ
 Dehā baḡiṃ aticareyya vinikkhamitvā
 Mātā pitā vikaruṇā ca vīnatṡhapemā
 Kāmaṃ bhaveyya kiṃ bandhusutā ca dārā.

- 68 Dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ
 Maṃsaṭṭhisedarudhirākālilaṃ vigandhaṃ
 Posenti ye vidadhapāpam ih' ācaritvā
 Te mohitā maraṇadhammam aho vat' evaṃ.
- 69 Gaṇḍūpame vividharoganivāsabhūte
 Kāye sadā rudhiramuttakarīsapuṇṇe
 Yo ettha nandati naro sasigālabhakkhe
 Kāmaṃ hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiso viya sārāhīno
 Mīlhālayo viya sadā paṭikūlagandho
 Āsīvisālayanibho sabhayo sadukkho
 Deho sadā savati loṇaghaṭṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvī nindanīyaṃ
 Paṅkesu bho asucitoyasamākulesu
 Jātaṃ tathā parahītaṃ pi ca dehabhūtaṃ
 Tan nindanīyaṃ iha jātu na hoti loke.
- 72 Dvattiṃsabbhāgaparipūrataro viseso
 Kāyo yathā hi naranārīgaṇassa loke
 Kāyesu kiṃ phalam ih' atthi ca paṇḍitānaṃ
 Kāmaṃ tad eva nanu hoti paropakāraṃ.
- 73 Posena paṇḍitarena tathāpi dehaṃ
 Sabbattanā cirataram paripālanīyaṃ
 Dhammaṃ careyya suciraṃ khalu jīvamāno
 Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvītavosadhamhi
 Snehena osadhabalam paribhāsate va
 Dhammaṃ tathā iha samācaritaṃ hi loke
 Chāyā va yāti paralokam ito vajantaṃ.
- 75 Kāyassa bho viracitassa yathānukūlaṃ
 Chāyā vibhāti rucirāmaladappane tu
 Katvā tath' eva paramaṃ kusalaṃ parattha
 Sambhūsitā iva bhavanti phalena tena.

- 76 Dehe tathā vividhadukghanivāsabhūte
 Mohā pamādavasagā sukhasaññamūḷhā
 Tikkhe yathā khuramukhe madhu lehamāno
 Bālhañ ca dukkham adhigacchati hīnapañño.
- 77 Saṅkapparāgavihate nirat' attabhāve
 Dukkhaṃ sadā samadhigacchati appapañño
 Mūḷhassa-m-eva sukhasaññam ih' atthi loke
 Kiṃ pakkam eva nanu hoti vicāramāne.

DUCCARITA-ĀDĪNAVĀ.

- 78 Sabbopabhogadhanadhaññavisesalābhī
 Rūpena bho sa makaraddhajasannibho pi
 Yo yobbane pi maraṇaṃ labhate akāmaṃ
 Kāmaṃ parattha parapañaharo naro hi.
- 79 Yo yācako bhavati bhinnakapālahattho
 Muṇḍo dhigakkharasatehi ca tajjayanto
 Bhikkhaṃ sadāribhavane sa kucelavāso
 Dehe parattha paravittaharo naro hi.
- 80 Itthī na muñcati sadā puna itthibhāvaṃ
 Nārī sadā bhavati so puriso parattha
 Yo ācareyya paradāram alaṅghanīyaṃ
 Ghorañ ca vindati sadā vyasanañ c' anekaṃ.
- 81 Dīno vigandhavadano ca jaḷo apañño
 Mūgo sadā bhavati appiyadassano ca
 Pappoti dukkham atulañ ca manussabhūto
 Vācaṃ musā bhaṇati yo hi apaññasatto.
- 82 Ummattakā vigatalajjaguṇā bhavanti
 Dīnā sadā vyasanasokaparāyanā ca
 Jātā bhavesu vividhesu virūpadehā
 Pitvā halāhalavisāṃ va suraṃ vipaññā.

- 83 Pāpāni yena iha ācaritāni yāni
 So vassakoṭinahutāni anappakāni
 Laddhāna ghoram atulaṃ narakesu dukkhaṃ
 Pappoti c' ettha vividhavyasanañ c' anekaṃ.

CATURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samaṃ na kiñci
 Lokassa santikaraṇaṃ ratanattayena
 Tattejasā sumahatā jitasabbapāpo
 So 'haṃ sadādhigata-sabbasukho bhaveyyaṃ.
- 85 Lokattayesu sakalesu ca sabbasattā
 Mittā ca majjharipubandhujanā ca sabbe
 Te sabbadā vigatarogabhayā visokā
 Sabbhaṃ sukhaṃ adhigatā muditā bhavantu.
- 86 Kāyo karisabharito viya bhinnakumbho
 Kāyo sadā kalimalāvyasanādhivāso
 Kāyo vihaññati ca sabbasukhan ti loke
 Kāyo sadā maraṇarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti
 Satte na pekkhati vihaññati-r-eva maccu
 So 'haṃ ṭhīto pi sayito pi ca pakkamanto
 Gacchāmi maccuvadanaṃ niyataṃ tathā hi.
- 88 Evaṃ yathā vihitadosam idaṃ sarīraṃ
 Niccaṃ va taggatamanā hadaye karotha
 Mettaṃ parittam asubhaṃ maraṇassa niccaṃ
 Bhāvetha bhāvanaratā satataṃ yatattā.

PATICCASAMUPPĀDO.

- 89 Dānādīpuññakiriyāni sukhudrayāni
 Katvā ca taṃ phalam asesam ih' appameyyaṃ
 Deyyaṃ sadā parahitāya sukhāya c' eva
 Kiṃ bho tad eva nanu hatthagataṃ hi sāraṃ.

- 90 Hetuṃ vinā na bhavatī hi ca kiñci loke
Saddo va pañitalaghaṭṭanahetujaṭo
Evañ ca hetuphalabhāvavibhāgabhinno
Loko udeti ca vinassati tiṭṭhatī ca.
- 91 Kammassa kāraṇam ayaṃ hi yathā avijjā
Bho kammanā samadhigacchati jātibhedam
Jātiṃ paṭicca ca jarāmarañādidukkham
Sattā sadā paṭilabhanti anādikāle.
- 92 Kammanam yathā na bhavatī hi ca mohanāsā
Kammakkhayā pi ca na hoti bhavesu jāti
Jātikkhayā iha jarāmarañādidukkham
Sabbakkhayam bhavatī dīpa ivānilena.
- 93 Yo passatīha satatam munidhammakāyam
Buddham sa passati naro iti so avoca
Buddhañ ca dhammam amalañ ca tilokanātham
Sampassitum vicinathā pi ca dhammatā bho.
- 94 Sallam va bho sunisitam hadaye nimuggam
Dosattayam vividhapāpamalena littam
Nānāvīdhavyasanabhājanam appasannam
Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā
Cittam sadā 'pagatapāpakilesasallam
Rūpādayo ca vividhā visayā samaggā
Phuṭṭham va Merusikharam mahatānilena.
- 96 Saṃsāradukkham agaṇeyya yathā munindo
Gambhīrapāramitasāgaram uttaritvā
Ñeyyam abodhi nipuṇam hatamohajālo
Tasmā sadā parahitam paramam ciñātha.
- 97 Ohāya so 'dhigatamokkhasukham paresam
Atthāya sañcari bhavesu mahabbhayesu
Evam sadā parahitam purato karitvā
Dhammam mayānucaritam jagatattham eva.

98 Laddhāna dullabhatarañ ca manussayoniṃ
 Sabbam papañcarahitaṃ khaṇasampadañ ca
 Ñatvāna āsavanudekahitañ ca dhammaṃ
 Ko paññavā anavaraṃ na bhajeyya dhammaṃ.

SUPPLEMENTARY NOTES.

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

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

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

NOTES AND QUERIES.

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ATANI.

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

AṆḌA.

Cammaṇḍa 'water bag' (Jât. i. p. 249) corresponds to *cammaghaṭaka* (Jât. ii. p. 345). Cf. *aṇḍaka* 'round fruit, as the jujube-fruit.' Hindî *aṇḍakā* 'one of the bags forming a pannier.'

ATRICCHA.

"Ayaṃ pana Mittavindako . . . *atriccho* hutvâ" (Jât. iii. p. 206).

"Catubbhi aṭṭh' ajjhagamâ aṭṭhâhi pi ca soḷasa | soḷasâhi ca battiṃsa, *atricchaṃ* cakkam âsado | icchâhatassa posassa cakkam bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmiṃ khañe Sakko lokam olokeno tam *atricchatâ-hatam* . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

"Sâ bâlâ *atricchatâya* evarûpaṃ vyasanam pattâ" (Jât. iii. p. 222, l. 6, p. 223, l. 23).

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

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

ANAMHA.

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

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

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

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

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

ANTAGGÂHIKÂ DITṬHI.

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

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

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

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

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

APASSENA.

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

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

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

"So . . . ukkuṭiko pi hoti ukkuṭippadhānam anuyutto, *kaṇṭakāpassayiko* pi hoti *kaṇṭakāpassaye* seyyaṃ kappeti, sāyaṃ tatiyakam pi udakarohanānuyogam anuyutto viharati."

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

"Ajjā ekacce *vaggulivatam* caratha, ekacce *kaṇṭhakaseyyam* kappetha, . . . ekacce *ukkuṭikappadhānam* anuyuñjatha, ekacce *udakogāhanakammaṃ* karotha."

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

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

AVHETI.

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

AḶA.

Aḷa 'a claw,' not in Childers, occurs in Jât. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. *vicchikālika* = 'a scorpion's claw' (Mahāvagga, v. 2. 3).

ÂLAYA.

This word does not occur in Childers. It means 'feint, pretence,' (\sqrt{ll}) cf. *matâlayam karitvâ* (Jât. iii. p. 533, l. 6); *matâlayam dassetvâ* (Jât. iii. p. 533, l. 23).

ÂVIJJHATI.

In Jât. ii. p. 406, ll. 5, 6 *âvijjhivâ* seems to have the sense of *vidhâ* 'to arrange, set in order,' with the same meaning exactly as *samvidahitvâ* (Jât. ii. p. 408, l. 26); *âvijjhitrâ* from $\hat{a} + \text{vyadh}$ occurs in the same Jâtaka, p. 408, l. 7. Cf. Jât. i. pp. 153, 170; Dîpavaṃsa, p. 87. See *âvijjhi* in Suttavibhaṅga, i. p. 332; and compare with Dîpavaṃsa i. 81, and Mahâvaṃsa i. 43. There is a Vedic $\sqrt{\text{vidh}}$ 'to dispose.'

ÂSÎYATI AND VISÎVETI.

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

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

"Kaddame (padumaṃ) jâyati, udake *âsîyati* ti" (Mil. Pañ. p. 75).

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

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

Cf. "Yathâ mahârâja padumaṃ udake jâtaṃ udake *samvaḍḍhaṃ* . . . etc." (Mil. Pañha, p. 378; see also Sept. Suttas Pâlis, p. 141).

“Yathâpi uduke jâtaṃ puṇḍarikaṃ pavadaḍḍhati, etc.” (Thera-Gâthâ, v. 700).

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

In Jât. ii. p. 68, we find “*aggiṃ visicetum*,” ‘to warm oneself by the fire,’ and at p. 69 a double causative, *visivâpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase: “*Agginâ . . . jhâpento*” (see Milinda Pañha, pp. 47, 102). In the Suttavibhaṅga ii. Pâc. lvi. 3. 1-3, we find *visibbeti*=*visiceti* explained by *tappati* (lvi. 3, 3), and *visibbana*=*visivana* (see Mahâvagga, i. 20. 15).

ÂHUNDARIKA.

“Tena kho pana samayena bhagavâ tatth’ eva Râjagahe vassaṃ vasi, tattha hemantaṃ, tattha giṃhaṃ.

“Manussâ ujjhâyanti khîyanti vipâcenti:—*âhundarikâ samañanaṃ Sakyaputtiiyânaṃ disâ andhakârâ na imesaṃ disâ pakkhâyanti ti*” (Mahâvagga, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikâ* untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Sinhalese MS., the variant reading *âhuntâkirakâ*. This crux occurs again in a similar passage in the Bhikkhunî-vibhaṅga Pâc. x. 1. 1. (with the variant reading *âhuntarikâ*, an attempt, perhaps, to connect it with *antarita* or *antarâyika*); and the Com. explains it by *sambâdhâ*. Accepting the Commentator’s explanation, ought we not to read *âhunḍarikâ* from the √*hunḍ*, with the prefix *â*?

In Bochtlingk and Roth’s Dictionary the √*hunḍ* is explained by *saṃghâte*, and this would give to *âhunḍarikâ* the sense of *sambâdhâ* or *âsambâdhâ* ‘crowded up, blocked up, impassable.’ The word is evidently part of a stock passage that we find in Pâli and Sanskrit: “na . . . disâ pakkhâyanti dhammâ pi maṃ na paṭibhanti,” see Mahâparinibbâna Sutta, p. 22, and

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

“Vyâkulâç ca diçaḥ sarvâ hridayaṃ vyathatîva me
dhvajena pahitâḥ sadâ diçâ na pratibhânti me.

INGHÂLA, INGHELA.

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

UK-KÂCETI.

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

UTTARIBHAṄGA.

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

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

UPAKÛLITA.

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

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

The first must be referred to the $\sqrt{k\acute{u}l}$, 'to obstruct' (cf. *paṭikkūla*), the second to $\sqrt{k\acute{u}l}$ or *kūḍ*, 'to singe.'

UPASIMSAKA.

"Yathā mahārāja unduro ito c'ito ca vicaranto āhārūpasimsako yeva carati, evam eva," etc. (*Milinda-Pañha*, p. 393). Ought we not to read *upasiṅghako*, from the root *siṅgh* (see *Jât. ii. 339*)? *Upasiṅghati* occurs in *Jât. ii. p. 408*.

UPĀTA.

"Rajaṃ upātamaṃ vātena yathā megho pasāmaye" (*Theragāthā*, v. 675, p. 69).

MS. A. reads *ūpātamaṃ*, which seems to be metrically the correct reading, the $\acute{u}p^\circ = upp^\circ$. "As the cloud lays the dust raised by the wind, etc."

Dr. Oldenberg refers the word *upātamaṃ* to Sk. *upātta*, from *upā-dā*, but the sense seems to require *uppātamaṃ*,¹ from the root *pat*. Cf. Sk. *utpātavāta*, 'a whirlwind,' and *ut-pāta*, 'flying up.' See *Dasaratha Jât. p. 6, v. 9; p. 9, ll. 3, 23*.

The usual expression is "rajaṃ ūhatamaṃ vātena." See *Suttav. Pār. iii. 1. 3*, "Seyyathāpi bhikkave gimhānaṃ pacchime māse ūhatamaṃ rajojallamaṃ tamaṃ enamaṃ mahā akālamegho ṭhānaso antaradhāpeti vūpasameti."

ŪHAD AND ŪHAN.

There appears to be some confusion in Pāli between *ūhan* 'to throw up' and *ūhad* 'to evacuate the fæces.' *Ūhad*, which Dr. E. Müller believes to be *avahad* (Pāli Gr. p. 49), makes its p.p. *ūhata*, and not *ūhanna* (see *Cullavagga*, viii. 10. 3). We find the gerund *ūhacca = ūhadya = vaccaṃ katvā* in *Jât. ii. p. 71*, and we have *ūhanti* (*Ib. p. 73*), and *ūhananti* (*Suttav. Pâc. xiv. 1. 2*).

In *Jât. ii. p. 355*, we find *ohadāmase* explained by *ūhadāma pi omutteṃma pi* (see *ohaneti* in *Cariya Piṭaka*, ii. 5. 4).

¹ *Uppātamaṃ = uppātta* for *uppātita*, cf. *patta = patita* in *pattakkhandha*, *Mil. 5; Ass. S. 17*. *Udāta = udatta = Sk. udarta* (from the root *ri*) is a possible form.

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

ODAHI.

Odahi migavo pâsaṃ (Thera-Gâthâ, v. 774) = 'the trapper set a snare.' Cf. *luddo pâsam iv' oḍḍiya* (Therî-Gâthâ, v. 73).

I do not recollect *odahati* from *avadhâ* 'to set snares,' as that is usually expressed by *uḍḍeti* or *oḍḍeti*.

Odahati is 'to put in, deposit,' cf. *araññe odahi visaṃ* (Jât. iii. p. 201). We must, I think, read *oḍḍayi* for *odahi*.

KAMPURI.

This occurs in the Therî-Gâthâ, v. 262: "Saṅha-kampurî va supparamajjitvâ sobhate su gîvâ pure mama."

The Commentary does not, at first sight, afford us much assistance: — "saṅṭhakammudî va supparamajjitâ | suṭṭha pamajjitâ saṅṭhakam suvaṇṇasaṅkhâ viya." Here for *saṅṭhakammudî va* we must read *saṅha-kambu-r-iva* and alter *saṅṭhakam* to *saṅhakâ*. The correct reading of the text will therefore be *saṅha-kambu-r-iva*, etc., the meaning of which is now clear. The Therî's neck was once like a smooth shell; cf. *kambugîvâ*, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p. 12).

KAMMAKARAṆA OR KAMMAKÂRAṆÂ.

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

KÂLASUTTA.

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

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

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

(2) It occurs again in Jât. ii. No. 283, p. 405, "vaddhakkissa rukkhatacchanakâle . . . vâsipharasunikhâdanamug-gare âharati *kâla-suttakoṭiyam* gaṇhâti."

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

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

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

"Yathâ mahârâja tacchako *kâla-suttaṃ* anulometvâ ruk-kham tucchati evam eva," etc.

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

"Tattra tâṃ nairayikâ nirayapâlâ ârdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti aṣṭamçe pi ṣaḍamçe pi caturamçe pi."

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

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

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

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

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

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

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

"kâlasuttânusârena phâlyante dâru vâyato,

kakkaccehi jalantehi kâlasuttam tato matam,"

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

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

KULAÑKA OR KÛLAKA.

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

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

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

"Attano ðhitatthânassa purato ekaṃ parimaṇḍalam âvâṭam khanâpesi, pacchato ekaṃ *kullaka*-saṅḥhânaṃ anupubbaninaṃ pabbhârasadisam" (p. 406), "gantvâ *kullaka*-mukhassa tiriyaṃ" (p. 408).

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

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

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

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

¹ i.e. *âvâṭa-tuṭa* (see *Jât.* iii. p. 508).

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

KOLĀPA.

This word occurs in Jât. iii. p. 495, in reference to a tree full of holes, sapless and dry, "rukko khānumatto hutvā chiddāvachchiddo vāte paharante" (*Ib.* pp. 491, 496).

The Com. explains it thus: "kolāpe ti vāte paharante ākoṭṭa saddaṃ viya muñcamāne nissāre" (see Milinda Pañha, p. 151).

GIRIBBAJA.

Dr. Oldenberg translates *giribbaja* by 'dwelling in the mountain' (Dīpavamsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmiṃ yeva *gribbaje* pañṣālam māpetvā vāsam kappesi" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribbajasenāsane vihāsi*," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribbajam pavesetvā*" refers to the *elikā* that are made to turn into the hill-runs and graze there. In line 9, "*giribbajadvare aṭṭhāsi*" must refer to the entrance of the pens on the 'runs.' Cf. *vaja* 'a pen' (Dh. p. 238, l. 9), *vajadvāra* (*Ib.* p. 238, l. 15). Cf. Marāthī *vraja*, 'a village or station of cowherds;' Hindi *vraja*, 'a cow-pen.'¹

CATUKKA.

"*Catukke catukke* paharantā . . . sīsam assa chinditvā sarīraṃ sūle uttāsetha" (Jât. i. p. 326).

"*Catukke (catukke)* kasāhi tālente" (Jât. ii. p. 123; see Jât. iii. p. 41).

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

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

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

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

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

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

CÂLETI.

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

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

CHADAYATI.

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

TATTAKA.

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

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

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

TAMATAGGA.

"Ye hi keci Ânanda etarahi vâ mamaṃ vâ accayena attadipâ . . . *tamatagge* me te Ânanda bhikkhû bhavissati" (Parinibbâna-Sutta, p. 23).

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

Tamas here means 'darkness,' *i.e.* mental darkness, one of the five *avijjâs* in the Sâṅkhya philosophy; *tama-t-agge* must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' *i.e.* in 'the light,' in Nirvâna, cf. *bhavagge* 'at the end of existence, in Nirvâna': cf. "Imehi kho mahârâja sattahi bojjaṅgaratanehi paṭimaṇḍito bhikkhu sabbam *tamam* abhibhuyya sadevakain lokam obhâseti," etc. (Milinda-Pañha, p. 340).

We find in Sanskrit *tamaḥ pâre*, answering to *tama-t-agge*: "Sa hi devaḥ paraṃ jyotis *tamaḥ pâre*" (Kumâra Sambhava, ii. 58).

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

TAMATI.

Childers has not registered the \sqrt{tam} 'to choke, suffocate,' but we find in the Suttavibhaṅga, i. p. 84, *uttanto*, with the various readings *vuttanto*, *uttamanto* (*Ib.* p. 272).

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

THÂSOTU°.

"Taṅ ca appaṭivâniyan ti | taṅ ca pana dhammaṃ anivattitabhâvavahaṃ niyyânikam abhikkantatâya *thâsotujana-sava-*

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

At first sight *thâsotu* appears to be a blunder for *phâsuto*, but probably the original reading was *thânaso tu*, etc. 'truly, indeed'; so that instead of *thâsotujana*^c, we must read *thânaso tu jana*^c.

The Commentary explains *asecana*¹ (Therî-Gâthâ, v. 55) by *anâsittaka* (see my note on *âsevakattam*, in the *Ânguttara Nik.* i. p. 102).

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

DANḌA-YUDDHA. PATTĀLHAKA.

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

Mitam aḥakena = *dhañña-mâpaka-kammam*. See *Suttavibhaṅga*, I. xiii. 1. 2.

DISO-DISAM.

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

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

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

Sīlam setṭho ativâho yena vâti diso disam.—(*Ib.* v. 616.)

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

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

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

DHAMMASUDHAMMATĀ.

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

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

NIKHĀDANA.

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

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

NIDDHUNIYA.

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

NIMINATI.

Niminati, not in Childers, signifies 'to barter,' from the \sqrt{me} ; *niminhase* (Jât. ii. p. 369); *nimineyya* (Jât. iii. pp. 63, 222); *nimini* (= *parivattesi*), Jât. iii. p. 63, is written *niminni* (*Ib.* p. 221).

¹ We find *disādisam* in a foot-note.

PAKKATHÂPETVA.

Udakaṃ pakkatthâpetvâ 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read *pakkatthâpetvâ*. Prof Fausböll gives, in a foot-note, the variant reading *pakkutthâpetvâ*. There is authority for *pakkutth°* and *pakkatth°* (*pakutth*). Cf. *pakkatthate khîrasmiṃ*='in boiling milk' (Telakatahagâthâ, p. 53, last line), *pakkatthatele* (Dham. p. 178). In the Therî-Gâthâ *kuthita* is explained by *pakkutthita* (see v. 504), *pakkuthite udake* (Ib. p. 182).

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

PAÑCANGULIKA.

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

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

Turnour (Mahāv. p. 193) translates *pañcē* by 'ornaments radiating like the five fingers.' See Cullavagga, v. 18, 1.

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

Could the original expression have been *pañcaṅkurika* 'the collection or aggregate of the five sprouts,' corrupted to *pañcaṅgurika*, and then to *pañcaṅgulika*?

PAṬINÂSIKA, PAṬISÎSAKA.

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

Paṭisîsakaṃ paṭimuñcivâ (Jât. ii. p. 197; Milinda Pañha, p. 90).

PATIMÂNETI.

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

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

PARIPÂTETI.

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

PALIPA.

This word occurs in three passages in our printed texts.

(1) "Utṭiṇṇā paṅkā *palipā*, pātālā parivajjitā" (Thera-Gāthā, v. 89).

(2) "Latṭhi-hatṭho pure āsiṃ so dāni migaluddako
āsāya *palipā* ghorā nāsakkhiṃ pāram etase" (Therī-Gāthā, v. 291).

The Com. explains *palipā* by 'kāmapaṅkato ditṭhipaṅkato ca.'

(3) "Paṅko ca kāmā *palipā* ca nāma" (Jāt. iii. p. 241).

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

"*Palipo* vuccati mahākaddamo yamhi laggā sūkara-migadāyo pi sīhāpi vāraṇāpi attānam uddharitvā gantum na sakkonti," etc.

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

In Pāli such a form as *palva* would become *palla* or *paluva* or *paliva* (cf. Pāli *beluva*, *bella* with Sk. *bailva* and *bilva*). *P* in Pāli often occurs as the representative of a Sk. *v*; as *palāpa*, *chāpa*=Sk. *palāva*, *çāva*; so a Sk. *palva* would in Pāli become *palipa*.

The curious form *pali-patha* (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. *pari-patha*; but Pāli has *pari-pantha* in the sense of 'obstacle, danger,' so that the first element in *palipatha* is not *pari*, but *pali* in the sense of 'muddy, miry.' The Scholiast says that *palipatha* metaphorically denotes 'lust' and the other *klesas*, and thus corresponds closely to the sense of *palipa* in the passages already quoted.

The root-meaning of *pal* seems to be 'grey, hoary,' cf. Sk. *palita* 'grey,' *palāgni* 'bile' (lit. 'black-fire,' *melancholia*), *pal-k-nī*, Hindī *palaknī* 'an old woman;' Gr. πελλός; Lat. *palleo*.

PÂṬIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA.

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

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

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

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

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

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

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

Dr. Trenckner remarks that *paccâcam°* and *âcam°* mean ‘to resorb,’ and must belong to \sqrt{cam} , though we find them written *paccâvam°* and *âvam°*. Here perhaps we ought to read *âcamayamâna*, the caus. part. of *âvam°*.

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

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

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

In the first reference *paccâcamati* (text has *paccâvamati*) is explained by *kaḍḍhati*, and in the second *âcamâmi* is equivalent to *âkadḍhâmi*.

The Milinda Pañha extract might be translated as follows :

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

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

“Maharajāneni wiṣa wināsa karana nāwu mantra pada-yakin, wiṣa *baswana laddāwu*, wiṣa *sanhin ducana laddāwu*, wiṣa *ûrddhādho bhāyayehi auṣadha jalayena temana laddāwu* nayaku wiṣin daṣṭa karana laddāwu kisiwik topa wiṣin dahnā ladde dāyi.”

PĪLIKOLĪKA.

Pīlikolīka is equivalent to *akkhigūthaka* (Therī-Gāthā, v. 395). The commentary gives *pīlikā* as the first part of the compound, but makes no remark upon the second element. Was the original *pīlikāvillika* or *pīlikāvilika* from *pīlika* + *vellika*? Cf. Sk. *irā-villika* ‘a pimple.’

Pāli has *pīlakā* ‘a boil, pustule’; but this is the only passage where *pīlikā* is to be found. For *āvi*=*o* see *Diso-disaṃ*. Is the Commentary right? can the word be referred to *pīli-kothaka*? Cf. Hindi *kōtha*, Sk. *kōtha* ‘inflammation or ulceration at the angles of the eyelids.’

PUNṆAGHATA.

This term is mentioned in connection with festival decorations (see Jāt. i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a ‘well-filled water-pot.’ It occurs again in the Dīpavaṃsa, vi. 65; xiv. 30: *puṇṇaghaṭaṃ subhaṃ* [*thapayantu*], translated by Dr. Oldenberg as ‘auspicious brimming jars’ (Dham. p. 149; Mahāvaṃsa, p. 193). I find *puṇṇapatta*=*puṇṇaghaṭa* in the Pūtimāṃsa Jātaka, iii. p. 535, where I have translated it by ‘the flowing bowl, the full bowl,’ and have added the following note of explanation: “The full bowl was a lucky omen. It sometimes denoted

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

PUPPIA-CHAḌḌAKA.

Ahosim puppha-chaḍḍako (Thera-Gāthā, v. 620). *Puppha-chaḍḍako* ‘a flower-seller, garland or nosegay-maker.’ Cf. Sk. *pushpalāva* ‘a nosegay-maker.’

Puppha-chaḍḍa-kamma is mentioned as one of the ‘low’ occupations in the Suttavibhaṅga, ii. 2. 1. *Chaḍḍaka* in *rūpiya-chaḍḍaka* has a different signification.

PONTI.

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

BUBBULAKA.

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

The Commentator explains *majjh*° by “akkhidala-majjheṭhi-tajalabubbūlasadisâ.”

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

BHA-KÂRA, YA-KÂRA.

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

BHAKUṬI, BHĀKUṬIKA.

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

Dr. E. Müller (Pāli Gr. p. 11) says *bhākuṭi*=Sk. *bhrūkuṭi* 'eye-brow,' but in the passage referred to it must signify 'a frown'; cf. Marāṭhi *bhrukuṭi* 'a frown, contraction of the brows.'

We also find *bhakuṭi*=Sk. *bhrukuṭi* in Jāt. No. 329, p. 99 : "Cāleti kaṇṇaṃ *bhakuṭiṃ* karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

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

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

BHŪMISĪSA.

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

BHENḌU OR GENḌU ?

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

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

niyyúho”), for which we find the variant reading *sata-geṇḍu* (see *Jât.* ii. p. 334).

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

Cf. Siñhalese *geḍi* ‘a ball,’ and *geḍigé* ‘an ornamental arch.’

MAM̐SASŪLA.

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

Sŭla means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk. *sūlya* (see *Jât.* iii. p. 220, l. 16). In fact, Pâli *sŭla* represents English *stake* and *steak*. So Pâli *mŭla* stands for Sk. *mŭla* and *mŭlya*.

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

Fausböll has *mŭle âvunivâ* (*J.* iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sŭle* . . . *âvunivâ*, corresponding to *appenti nimbâsŭlasmiṇ* (*Jât.* iii. p. 34, l. 26).

MARUMBA.

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

¹ *Folklore Journal* for Nov. 1884

generally occurs in combination with *pāsāna*, *sakkhara* and *kāthala* (Suttavibhaṅga ii. Pāc. x. 1. 1). In the Milinda-Pañha, p. 197,¹ we find *khara* 'sharp'² applied to *marumba*. It may be compared with Marāthī *murūma* 'a kind of fissile stone'; Hindī *murama* 'a kind of gravelly soil.'

MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of 'to curdle,' under *mūñcati* (√*muc*), but perhaps we ought to read *mucchati*, from the √*murechh*. He has no example of √*mucch*, in the sense of 'to tune.' cf. *vīṇaṃ mucchetvā*, Jāt. iii. p. 188.

Cf. "Mūsilavīṇāvādako pi vīṇaṃ uttama-mucchanāya *mucchetvā* vādesi" (Jāt. ii. p. 249, ll. 2, 7, 13).

"Vīṇaṃ *muccheti*" (Jāt. iii. p. 188).

MUṬṬHASSATI.

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

The translators of the Vinaya Texts, Mahāvagga, x. 3, in a note on *pari-muṭṭha* (bewildered), also lend their support to this etymology of *mutṭha* (though Sk. *parimush* usually means 'to steal'), and refer to the Sanskrit *mushitā-smṛiti* in Kathā-Sarit-Sāgara, 56 :—

"Atha 'ekadā 'anūpāsaiva saṃdhiyaṃ askhālitāṅghrikāḥ sa sushavāpa Nalaḥ pāna-madena *mushita-smṛitiḥ*," i.e. 'Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.'

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

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

² Is this an error for *kāthala*?

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

The correct expression in Pāli for 'to lose one's senses through drink,' is *visaññī hoti*, and *visaññībhūta* = Sanskrit *mushīta-smṛiti*.

(1) "Apātabbayuttakaṃ pivitvā *visaññībhūta* satiṃ paṭṭhāpetum asakkontā" (Jât. i. pp. 362; see *visaññī honti*, Ib. p. 361; *visaññī katvā*, Ib. p. 269).

(2) "Yathā bhaṇḍaṃ gahe tvā madhuṃ pivanto *visaññīno* hutvā sīsaṃ ukkhipitum na sakkonti" (Thera-Gāthā, p. 181).

"*Satiṃ paccupaṭṭhāpetum asakkonto*" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jât. i. p. 353).

At one time I thought that *muṭṭhā* might be another form of *mucchīta*, from the root *murch*, just as we find *ussita* for *ucchita*=*ucchrita*, and *iṭṭha*=*icchita*. Now a form *mussati* does actually occur in Cullavagga, x. 8, in connection with the feminine *muṭṭhassatini*,¹ for which we find a variant reading *muyhati* (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

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

¹ Tassā muṭṭhassatiniyā gahito-gahito *mussati*.

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

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

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

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

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

This \sqrt{mus} 'to wander, to be bewildered,' must, we venture to think, be referred to Sk. *mṛish* vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk. *mṛishâ* becomes in Pâli *musâ*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusâi*, *pamhutt̥ha*; *pamhat̥tha*³ (Râvaṇavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to $\sqrt{smṛish}$ (Pâli Gr. pp. 57, 58).

RINDI.

“Pīnavat̥ṭapahitauggatâ ubho sobhate su thanakâ pure
mama

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

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

The Comment explains *te rindî* as follows:—

“*Therîti*⁴ va lampantanodakâ ti | te ubho pi me thanâ anudakâ gaḷitajalâ veṇṇudaṇḍake ṭhapitaṃ udakabhasmâ viya lambanti.”

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

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

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

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

The various readings for *te rindī* are *therīti*, *therīti*, *therīndī*, *terīndī*, *therīhi*, from which we might construct the readable *te rittī' iva lambante*, etc.

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

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

Rittā and *rittaka* are common terms for 'empty' from the root *rñe* (not in Childers). See Therī-Gâthâ i. 93, p. 183; Jât. iii. p. 492.

LAKUṬA.

Lakuṭa 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi *lakuṭa* 'a stick'; Sk. *luguṭa*; Pâli *laguṭa*; Marâthî *lâkūḍa*, *lânkūḍa*.

VAGGULI-VATA.

See Note on APASSENA.

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

VAJJHA.

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

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

VAMBHETI OR VAMHETI.

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

It is often used in contrast to *ukkamseti*, as "n'eva attānaṃ *ukkamseti* no paraṃ *vambheti*" (Aṅg. Nik. pt. iv.).

Prof. Fausböll prints *vamheti*, cf. "Parassa ce *vamhayitena* hīno" = 'if one becomes low by another's censure' (Sutta Nīpāta, v. 905). 'Khuṃsenti *vamhenti*' (Jât. i. p. 191).

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

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

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

VIDAMSETI.

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

"Paviṭṭho padīpo andhakāram vidhameti, obhāsaṃ janeti, ālokaṃ *vidamseti*, rūpāni pākataṇi karoti" (Milinda-Paṇha, p. 39).

Pilandhanaṃ *vidamseti* (Therī-Gāthā, v. 74, p. 131).

Cf. ālokaṃ ca *dassessāmi* (Dīpavaṃsa, xii. 31).

VILĀPANATĀ.

This word occurs as one of the synonyms of *mutthasacca* (Puggala Paṇṇatti, p. 25), while *avilāpanatā* is that of *sati*. These must be referred to the \sqrt{li} , cf. *apilāpana* (Milinda-Paṇha, p. 37). See Dr. Rhys Davids' note on *upalapanā* at Mahāparinibbāna Sutta, i. 95.

VISĪYATI.

"Kāmaṃ bhijjatu 'yam kāyo maṃsapesi visīyaruṃ" (Thera-Gāthā, 312). *Visīyati* is not in Childers; it means 'to be

¹ We find *parisumbh°* in Jât. iii. p. 347.

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

“Te dâni narakapâlâ kasya dâni yûyaṃ atra sañjnâpaya-
mânâ pratyudgacchatheti tâṃ praharanti yathâ dadhighaṭikâ
evaṃ *çiryanti viçiryanti*,” cf. *seyyasi, viseyyasi, visiṇṇa* (Jât.
i. 174 ; Dh. 147).

VEGHA-MISSAKENA.¹

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

“Seyyathâpi Ânanda jarasakaṭaṃ *vegha-missakena* yâpeti
evaṃ eva kho Ânanda *vegha-missakena* maññe Tathâgatassa
kâyo yâpeti.”

This passage Dr. Rhys Davids translates as follows :

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

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

“*vegha-missakenâ* ti bâhabandhana - cakkabandhanâdinâ
paṭisaṅkharaneṇa *vegha-missakena*.”

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

“maññe ti jarasakaṭaṃ viya *vegha-missakena* maññe yâpeti
arahatta-phala-veghanena catu-iriyâpathâ-kappanaṃ hoti
nidasseti.”

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

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

“Ye kho te *vegga-missena* nânatthena ca kammunâ manusse uparundhati pharusupakkamâ janâ te pi tath’ eva kîranti [sic] na hi kammaṃ panassati” (*Thera-Gâthâ*, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, (“*vegghamissenâ* ti varattakkhaṇḍhâdinâ silâdisu *vegga-dâna*na *vegghamissenâ* ti pâli so ev’ attho”), and refers to Dr. Rhys Davids’s *Buddhist Suttas*.

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

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

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

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

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

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

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

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

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

“Instances of Sanskrit ‘i’ passing into Prakrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpîḍa*, but Prâkrit and Pâli *âvelo*, *âvelâ*; *îḍṛga* becomes *edisâ*, *erisâ*; for *Viṣvabhû*, *Viṣvâmitra*, *Viṣvantara*, Pâli shows *Vessabhû*, *Vessâmitta*, *Vessantara*. In Prâkrit we find *peṇḍa* as a substitute to Sanskrit *piṇḍa*, and in one of the inscriptions at Barhut *Anâdhapeḍika* for *Anâthapiṇḍika*. By a similar process Sanskrit *vighna* will become *viggha*, *vegha*, *veggha*, or *viggha*, *vigha*, *vegha*. The

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

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

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

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

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

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

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

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

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

VERAMBA.

Veramba-vāta seems to mean ‘a strong sharp cutting wind’ (see *Jāt.* iii. pp. 255, 256, 484; *Thera-Gāthā*, vv. 597, 598).

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

SADDHA.

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

¹ Cf. Pāli *lakāra* (not in Childers) ‘a chain attached to a well,’ with Marāthī *laṅgara* (*Mil. P.* p. 378).

² The literary Prākritis have *mekha* for *megha*, and Marāthī has *reggha* for *rekha*, showing that *gh* and *kh* were unstable sounds, not accurately discriminated, and showing a tendency to pass into *h*.

The following instance is from Prof. Carpenter's transcript of the Ambaṭṭha-Sutta (i. 27, 28) : " Api nu naṃ brāhmaṇā bhojeyyūṃ saddhe vā thālipāke vā yaññe vā pāhune vā ti."

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

" Yathâ ahû Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcayassu saddham.*"

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

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

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

SANĀKUTĪKA OR SANĀKUTĪTA.

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

Buddhaghosa, in his comments on *bhâkutika bhâkutika*, has *sañkutita* ' puckered, drawn up.' *Sañkutika* seems to be correct, and may be compared with *ukkuṭika* ' crouching, squatting on the haunches,' cf. "*paṭikutito paṭisakki*" (Culla-vagga, vii. 3, 12).

SAMBÂDHA.

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

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

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

HĪRAHIRAM.

Hīrahiraṃ karoti signifies 'to cut into strips.' In Jât. i. p. 9, "muñja-tiṇaṃ hīrahiraṃ katvâ" = 'making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean 'to ribbons, to strips.' Childers gives no etymology. Can it be referred to a Sk. *hīra* = 'strip, band,' cf. Sk. *hīra* = *mekhalā*?

HURAM.

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

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

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

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

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

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

"Brief life is here our portion,

The tearless life is there."

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

HURÂHURAM.

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

“Manujassa pamattacârino taṇhâ vadḍhati mâluvâ viya
so palavati *hurâhuraṃ* phalam icchaṃ vâ vanasmim vâ-
naro.”

Prof. Fausböll renders this as follows:—

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

Prof. Max Müller renders it thus:—

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

Gray's version is nearly the same, and he translates *hurâ-
huraṃ* by 'from one existence to another.'

The only authority for the renderings '*from life to life*,' etc., is the commentator's explanation *bhave bhava* (in various rounds of re-birth). But this phrase is comparatively a late one, cf. “Das' ime . . . kâyanugatâ dhammâ *bhave bhava* anudhâvanti” (Mil. Pañha, p. 253). In the older books too the term *sandhâvati* is usually employed for *samsarati* (see Sept Suttas Pâlis, p. 21).

Prof. Kern looks upon *hurâhuraṃ* as another form of Sk. *aparâsparam*, which we find in Páli as *aparâparam*, frequently used with verbs of motion in the sense of 'on and on,' 'continuously.' But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers' comparison of *hurâhhuraṃ* with *phalâphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of 'birth' or 're-birth.' If *huraṃ* be an adverb, meaning 'yonder,' then *huraṃ huraṃ* like *sigham sigham* might become *hurâhuraṃ*, the

¹ In the first edition Prof. Max Müller translates *hur*^o by 'hither and thither.'

nasal vowel being replaced by a long one, as in *sīha* for *siṅha* and *sārambha* for *saṅrambha*. It is not very clear, however, that *huram*, in the phrase "*idha vā huram vā*," has any etymological connection with *hurāhuram*.

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

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

We may of course apply the term 'running' metaphorically to the *thought* of the careless liver, cf. "*cittaṃ vidhāvati ekaggataṃ na labhati*" (Jât. i. p. 7). A good illustration of *taṅhā* causing people to run about eagerly in this life is contained in Jât. ii. No. 260, "*ime sattā udaradûtâ taṅhā vasena vicaranti; taṅhā ca ime satte vicāreti*." The whole story is an excellent comment upon the word now under consideration.

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

ALLUSIONS TO JĀTAKA STORIES IN MANU.

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

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

“Dharmadhvajo sadâ lubdhaçchâdmiko lokadambhakaḥ
vaidâlavratiko jneyo hiṃsraḥ sarvâbhisandhakaḥ.”

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

“Yasya dharmadhvajo nityaṃ suradhvaja ivo 'cchritaḥ
prachannâni ca pâpâni vaidâlaṃ nâma tad vratam iti.”

With the foregoing we may compare the following verse from the *Biḷâra Jâtaka* :

“Yo ve dhammadhajaṃ katvâ niguḷho pâpam âcare
vissâsayitvâ bhûtâni biḷâraṃ nâma taṃ vatan ti.”

ONOMATOPOEIAS.

In *Jât.* iii. p. 223, we find the curious onomatopoeia *ahuhâ-tiya* ‘a roar of laughter,’ cf. *Sk. halahalâ* ‘a shout’; *hulahûti* ‘a joyful shout, or exclamation.’

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

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

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

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

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

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

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

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

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

Khatākhaṭa, 'a noisy sound, chattering' (Mahāvagga, v. 63). The translators of the Vinaya Texts render it 'harsh tones.' Cf. Sk. *khatakhatāya*, 'to spring or issue forth with a noise.' Marâthî *khatkhata*, 'fuss, bother, altercation, chattering.'

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

PARROTS AND HILL-PADDY.

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

On parrots furnishing 'hill-paddy,' see Jât. i. pp. 325, 327, Mahāvam. p. 22.

TRACES OF JĀTAKA TALES IN THE PANJĀB.

In the story of "*Rājā Rasālū*" in R. C. Temple's LEGENDS OF THE PANJĀB (p. 45), we have a very interesting and curious variant of the *Suvaṇṇakakkaṭa Jātaka* (Jât. iii. p. 293), in which a *scorpion* takes the place of the *crow*, and a *hedgehog* that of the *crab* in the Pāli story. The hedgehog kills both the scorpion (Kalīr) and the serpent (Talīr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

In WIDE-AWAKE STORIES we find a very inferior variant

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

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

THE DĀṬHĀVAMSA.

NAMÓ TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

PAṬHAMO PARICCHEDO.

- 1 Visāraḍaṃ vādapathātivattinaṃ
tilokapajjotam asayhasāhinaṃ
asesañeyyāvaraṇappahāyinaṃ
namāmi satthāram anantagocaraṃ
- 2 Tilokanāthappabhavaṃ bhayāpahaṃ
visuddhavijjācaraṇehi sevitaṃ
papañcasaññojanabandhanacchidaṃ
namāmi dhammaṃ nipuṇaṃ sududdasaṃ
- 3 Pasādam attena pi yattha paṇino
phusanti dukkhakkhayaṃ accutaṃ padaṃ
tam āhuneyyaṃ susamāhitindriyaṃ
namāmi saṅghaṃ munirājasāvakaṃ
- 4 Vibhūsayāṃ Kāḷakanāgaranvayaṃ
Parakkamo kārūṇiko camūpati
gavesamāno jinasāsanassa yo
virūḷhim atthañ ca janassa patthayaṃ
- 5 Sudhāmayūkhāmalapaṇḍuvamsajaṃ
virūḷhasaddhaṃ munirājasāsane
piyaṃvadaṃ nītipathānuvattinaṃ
sadā pajānaṃ janikaṃ va mātaraṃ

- 6 Piyam parakkantibhujassa rājino
mahesim accunnatabuddhisampadam
vidhāya Lilāvātim icchitatthadam
asesalaṅkātalaraḅḅalakkhiyam
- 7 Kumāram ārādhita-sādhumantinaṃ
mahādayaṃ Paṇḍunarindavaṃsajaṃ
vidhāya saddhaṃ Madhurindanāmakam
susikkhitaṃ pāvācane kalāsu ca
- 8 Narindasuññaṃ suciran ti-Sīhalaṃ
itippatītaṃ ayasaṃ apānudi
ciraṃ paṇītena ca cīvarādīnā
susaññaṭe saṃyamino atappayi
- 9 Ciraṭṭhitim pāvācanassa icchatā
kataññaṇā vikkamabuddhisālinā
satīmatā candimabandhukittinā
sagāravam ten' abhiyācīto aham
- 10 Sadesabhāsāya kavīhi Sīhale
katam pi vaṃsaṃ jinadantadhātuyā
niruttīyā Māgadhikāya vuddhiyā
karomi dīpantaravāsinaṃ api
- 11 Jino yam iddhe Amaravhaye pure
kadāci hutvāna Sumedhanāmake
sāvedavedaṅgavibhāgakovido
mahaddhane vippakulamhi mānava
- 12 Aham hi jātivyaṣanena pīḷito
jarābhībhūto maraṇena otthaṭo
sivaṃ padaṃ jāṭijarādīnissaṭam
gavessayissaṃ ti raho vicintīya
- 13 Anekasaṅkham dhanadhaññaṣampadam
patīṭṭhapetvā kapaṇesu duccajaṃ
anappake pemabharānubandhino
vihāya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhile manorame
gharābhīnikkhamma Himācalantike
mahīdharaṃ Dhammikanāmaṣṣutaṃ
upecca nānātarurājībhūsitam
- 15 Manonukūle surarājanimite
asammigānaṃ agatimhi assame

- nivatthacīro ajinakkhipaṃ vahaṃ
 jaṭādharo tāpasavesam aggahi
 16 Susaṇṇatatto parimāritindriyo ¹
 phalāphalādihi pavattayaṃ tanuṃ
 gato abhiññāsu ca pāraṃ vaṣi
 taḥiṃ samāpattisukhaṃ avindi so
 17 Susajjite Rammaṃpurādhivāsina
 mahājanen' attamanena añjase
 pathappadese abhiyantam attano
 anitṭhite yeva Sumedhatāpaso
 18 Agādhañeyyodadhipāradassinaṃ
 bhavantaṃ nibbanathaṃ ² vināyakaṃ
 anekakhīṇāsavalakhasevitaṃ
 kadāci Dīpaṅkarabuddham addasa
 19 Tato sasaṅghassa tilokabhattuno
 pariccajitvāna tanuṃ pi jīvitaṃ
 pasārayitvāna jaṭājinādikaṃ
 vidhāya setuṃ tanuṃ eva pallale
 20 Anakkamitvā kalalaṃ mahādayo
 sabhikkhuko gacchatu piṭṭhiyā iti
 adhiṭṭhahitvāna nipannaṃ taḥiṃ
 anātham etaṃ ti-bhavaṃ samekhiya
 21 Dayāya saṅcoditamānaso jane
 bhavaṇṇavā uddharitaṃ dukhaddite
 akāsi sambodhipadassa pattiyā
 mahābhinihāram udaggavikkamo
 22 Atho viditvā vasino taṃ āsayaṃ
 adāsi so vyākaraṇaṃ mahāmunī
 tato puraṃ taṃhi Tathāgate gate
 sayam vaṣi sammasi pāraṃiguṇe
 23 Tato ca kappānam alinavikkamo
 asaṅkhiye so caturo salakkhake
 taḥiṃ taḥiṃ jātisū bodhipācane
 visuddhasambhāraguṇe apūrayi
 24 Athābhijāto Tusite mahāyaso
 visuddhasambodhipadopaladdhiyā

¹ M. parivārita.² B. nibbaṇathaṃ.

- udikkhamāno samayaṃ dayādhano
ciraṃ vibhūtiṃ anubhosi sabbaso
- 25 Sahassasaṅkhūdasacakkavūlato
samāgatānekasurādhipādihi
udaggudaggehi jinantapattiyā
sagāravam so abhigamma yācito
- 26 Tato cavitvā Kapilavhaye pure
sadā sato Sakyakulekaketuno
ahosi Suddhodanabhūmibhattuno
Mahādīmāyāya mahesiyā suto
- 27 Vijātamatto 'va vasundharāya so
patitṭhahitvāna disā vilokayi
tadā ahesuṃ vivaṭaṅganā disā
apūjayuṃ tattha ca devamānusa
- 28 Adhārayuṃ ātapavāraṇādikaṃ
adissamānā va nabhamhi devatā
padāni so satta ca uttarāmukho
upecca nicchārayi vācam āsabhiṃ
- 29 Yathattha-Siddhatthakumāranāmako
mahabbalo yobbanahāriviggaho
ututtayānucchavikesu tīsu so
'nubhosi pāsādavaresu sampadam
- 30 Kadāci uyyānapathe jarāhataṃ
tathāturaṃ kālakataṃ ca saṃyamim
kamena disvāna virattamānaso
bhavesu so pabbajituṃ akāmayi
- 31 Sapupphadipādikarehi rattiyaṃ
purakkhato so tidivādhivāsīhi
sa-Channako Kanthakavājjiyānato
tato mahākaruṇiko ' bhinikkhami
- 32 Kamena patvāna Anomam āpagam
sudhotamuttāphalahārisekate
patitṭhahitvā varamoḷibandhanaṃ
sitāsīlūnaṃ gagane samukkhipi
- 33 Paṭiggahetvā tidasānam issaro
suvaṇṇacaṅgotavarena taṃ tadā
tiyojanaṃ nīlamanīhi cetiyaṃ
akāsi cūlāmaṇim attano pure

- 34 Tato Ghaṭikārasarojayoninā
 samāhaṭaṃ dhārayi cīvarādikaṃ
 atho sakaṃ vatthayaṃ nabhatthale
 pasatthavesaggaṇaṃ samukkhipi
- 35 Paṭiggahetvāna tam ambujāsano
 mahiddhiko bhattibharena codito
 sake bhava dvādasayojanaṃ akā
 maṇiḥi nīlādihi dussacetiyaṃ
- 36 Susaṇṇatatto satimā jitindriyo
 viñitaveso rasagedhavajjito
 cha hāyanān' eva anomavikkamo
 mahāpadhānaṃ padahittha dukkaraṃ
- 37 Visākhamāsass' atha puṇṇamāsiyaṃ
 upecca mūlaṃ saha jāya bodhiyā
 tiṇāsane cuddasahatthasammite
 adhiṭṭhahitvā viriyaṃ nisajji ¹ so
- 38 Avattharantiṃ vasudhaṃ ca ambaraṃ
 virūpavesaggaṇaṇena bhimsanaṃ
 pakampayanto sadharādharmaṃ mahiṃ
 jino padose jini māravāhiṇiṃ
- 39 Surāsurabrahmagāṇehi sajjite
 jagattaye pupphamayagghikādinā
 pavattamāne suradundubhissare
 abujjhi bodhiṃ rajanīparikkhaye
- 40 Tadā pakampiṃsu saselakānanā
 sahasasaṅkhādasalokadhātuyo
 agaṇchi so loṇapayodhi sādutaṃ ²
 mahāvabhāso bhuvanesu patthari
- 41 Labhiṃsu andhā vimale vilocane
 suṇiṃsu sadde badhirā pi jātiyā
 lapiṃsu mūgā vacanena vaggunā
 carīṃsu khelaṃ padaṣā 'va paṅgulā
- 42 Bhaviṃsu khujjā ujusommaviggahā
 sikhī 'pi nibbāyi avīci-ādisu
 apāgamuṃ bandhanato pi jantavo
 khudādikaṃ petabhavā apakkami

¹ B. nisajja.² sādutaṃ.

- 43 Samiṃsu rogavyasanāni pāṇinaṃ
bhayaṃ tiracchānagate na piḷayi
janā ahesuṃ sakhilā piyaṃvadā
pavattayuṃ koṇcanadaṃ mataṅgajā
- 44 Hayā ca hesiṃsu pahaṭṭhamānasā
nadimsu sabbā sayam eva dundubhī
raviṃsu dehābharaṇāni pāṇinaṃ
disā pasīdiṃsu samā samantato
- 45 Pavāyi mando sukhasītamāruto
pavassi meghe pi akālasaṃbhavo
jahiṃsu ākāsagatiṃ vihaṅgamā
mahimṃ samubbhijja jalaṃ samuṭṭhahi
- 46 Asandamānā 'va ṭhitā savantiyo
nabhe virocimsu asesajotiyo
bhavā ahesuṃ vivaṭā samantato
janassa nāsuṃ cavanupapattiyo
- 47 Samekkhataṃ nāvaraṇā nagādayo
pavāyi gandho api dibbasammato
dumā abesuṃ phalapupphadhārino
ahosi channo kamalehi aṇṇavo
- 48 Thalesu toysu ca pupphamānakā
vicittapupphā vikaṃsu sabbathā
nirantaraṃ pupphasugandhavuṭṭhiyā
ahosi sabbāṃ vasudhambarantaraṃ
- 49 Nisajja pallaṅkavare taḥim jino
sukhaṃ samāpattivihārasambhavaṃ
tato 'nubhonto sucirābhipatthitaṃ
dināni satt' eva atikkamāpayi
- 50 Samuppatitvā gaganāṅgaṇaṃ tato
padassayitvā yamakaṃ mahāmuni
sa pātihīraṃ tidivādhivāsinaṃ
jinattane saṃsayitaṃ nirākari
- 51 Ath' otarivāna jayāsanassa so
ṭhito va pubbuttarakaṇṇanissito
dināni sattānimisena cakkhunā
tam āsanaṃ bodhitaruṃ ca pūjayi
- 52 Ath' antarāḷe maṇicaṅkame jino
ṭhitappadesassa ca āsanassa ca

- mahārahe devavarābhinimite
dināni satt' eva akāsi caṅkamaṃ
- 53 Tato disāyaṃ aparāya bodhiyā
upāvisitvā ratanālaye jino
samantapaṭṭhānanayaṃ vicintayaṃ
dināni satt' eva sa vitināmayi
- 54 Viniggato satthu sarīrato tadā
jutippabandho paṭibandhavajjito
pamaṇasaṇṇāsu ca lokadhātusu
samantato uddham adho ca patthari
- 55 Vaṭassa mūle Ajapālasaṇṇino
sukhaṃ phusanto pavivekasambhavaṃ
vināyako satta vihāsi vāsare
anantadassi surarājapūjito
- 56 Vihāsi mūle Mucalindasākhino
nisajja bhogāvalimandirodare
vikiṇṇapupphe Mucalindabhogino
samādhinā vāsarasattakaṃ jino
- 57 Dume pi Rājāyatane samādhinā
vihāsi rattindivasattakaṃ muni
sahassanetto atha dantapoṇakaṃ
mukhodakaṃ cāpi adāsi satthuno
- 58 Tato mahārājavarehi ābhaṭaṃ
silāmayam patta-catukkam ekakaṃ
vidhāya manthaṃ madhupiṇḍikaṃ tahiṃ
paṭiggahetvāna sa vāṇijāhaṭaṃ
- 59 Katannakicco saraṇesu te ubho
patitṭhapetvāna Tapassu-Bhalluke
adāsi tesam abhipūjitum sakaṃ
parāmasitvāna siraṃ siroruhe
- 60 Vaṭassa mūle Ajapālasaṇṇino
sahampatibrahmavarena yācīto
janassa kātuṃ varadhammasangahaṃ
agañchi Bārāṇasim ekako muni
- 61 Gantvā so dhammarājā vanam Isipatanaṃ saṇṇatānaṃ
niketaṃ
pallankasmim nisinno tahiṃ avicalitaṭṭhānasampāditaṃhi
āsālhe puṇṇamāyaṃ sitaruciruciyaṃ jotite cakkavāle

devabrahmādikānaṃ duritamalaharaṃ vattayī dhamma-
cakkhaṃ

62 Suvā saddhammaṃ aggaṃ tibhuvanakuharābhoga-
vitthārikaṃ¹ taṃ

Aññākoṇḍaññānāmadvijamunipamukhaṭṭhārasabrahma-
koṭī

aññāsuṃ maggadhammaṃ parimitarahite cakkavāle uḷāro
obhāso pātubhūto sapadi bahuvīdhaṃ āsi accherakaṃ ca

PAṬHAMO PARICCHEDO

¹ B. °vitthāritaṃ.

DUTIYO PARICCHEDO.

- 1 Tato patthāya so sathā vinento devamānuse
bodhito Phussamāsamhi navame puṇṇamāsiyaṃ
- 2 Laṅkam āgamma Gaṅgāya tīre yojanavittathe
Mahānāgavanuyyāne āyāmena tiyojane
- 3 Yakkhānaṃ samitiṃ gantvā tathvāna gagane tahiṃ
vātandhakāravutthihi katvā yakkhe bhayaddite
- 4 Laddhā bhayehi yakkhehi tehi dinnāya bhūmiyā
cammakhaṇḍaṃ pasāretvā nisīditvāna taṅkhaṇe
- 5 Chammakhaṇḍaṃ padittaggi jālamālāsamākulaṃ
iddhiyā vaḍḍhayitvāna yāva sindhuṃ samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare
Giridīpam idhānetvā paṭiṭṭhāpesi te tahiṃ
- 7 Desayitvā jino dhammaṃ tadā devasamāgame
bahunnaṃ pāṇakoṭīnam dhammābhisaṃmayāṃ akā
- 8 Mahāsumanadevassa sele Sumanakūṭake
datvā namassitūṃ kese agā Jetavanaṃ jino
- 9 Paṭiṭṭhapetvā te satthunisinnāsana bhūmiyā
indanīlamayaṃ thūpaṃ karitvā so apūjayi
- 10 Nissāya maṇipallāṅkaṃ pabbataṇṇavavāsino
disvā yuddhatthike nāge Cūḷodara-Mahodare
- 11 Bodhito pañcame vasse cittaṃ māse mahāmuni
uposathe kāḷapakkhe Nāgadīpam upāgami
- 12 Tadā Samiddhi Sumano devo Jetavane tṭhitaṃ
attano bhavanaṃ yeva Rājāyatanapādapaṃ
- 13 Indanīladdikūṭaṃ va gahetvā tuṭṭhamānaso
dhārayitvā sahāgañchi chattaṃ katvāna satthuno
- 14 Ubhinnaṃ nāgarājūnaṃ vattamāne mahāhaye
nisinno gagane nātho māpayittha mahātamaṃ
- 15 Ālokaṃ dassayitvā 'tha assāsetvanā bhogino
sāmaggikaraṇaṃ dhammaṃ abhāsi purisāsabho

- 16 Asītikotiyo nāgā acalambudhivāsino
 patitṭhahimsu muditā silesu saraṇesu ca
- 17 Datvāna maṇipallaṅkaṃ satthuno bhujagādhipā
 tath' āsīnaṃ mahāvīraṃ annapānehi tappayum
- 18 Patitṭhapetvā so tattha Rājāyatanapādapaṃ
 pallaṅkaṃ tañ ca nāgānaṃ adāsi abhipūjitum
- 19 Bodhito atṭhame vasse vesākhe puṇṇamāsīyaṃ
 Maṇi-akkhika-nāmena nāgindena nimantito
- 20 Nāgarājassa tass' eva bhavanaṃ sādhusajjitaṃ
 Kalyāṇiyaṃ pañca bhikkhusatehi saha āgami
- 21 Kalyāṇi-cetiyaṭṭhāne kate ratanamaṇḍape
 mahārahamhi pallaṅke upāvisi narāsabho
- 22 Dibbehi khajjabhojjehi sasaṅghaṃ lokanāyakaṃ
 santappesi phaṇindo so bhujagehi ¹ purakkhato
- 23 Desayitvāna saddhammaṃ saggamokkhasukhāvahaṃ
 so satthā Sumane kūṭe dassesi padalañchanaṃ
- 24 Tato pabbatapādamaṃ sasaṅgho so vināyako
 divā vihāraṃ katvāna Dīghavāpim ² upāgami
- 25 Thūpaṭṭhāne taṃ buddho sasaṅgho 'bhiniśīdiya
 samāpattisamubbhūtaṃ avindi asamaṃ sukhaṃ
- 26 Mahābodhitaruṭṭhāne samādhim appayī jino
 Mahāthūpappadesa ca viharittha samādhinā
- 27 Thūpārāmaṃ thūpassa ṭhāne jhānasukhena so
 sabhikkhusaṅgho sambuddho muhuttaṃ vītināmayi
- 28 Silāthūpappadesamaṃ ṭhatvā kālavidū muni
 deve samanūsāsetvā tato Jetavanaṃ agā
- 29 Agiddho lābhasakkāre asayhaṃ avamānaṃ
 sahanto kevalaṃ sabbalokanittharaṇatthiko
- 30 Samvaccharāni ṭhatvāna cattālīsaṃ ca pañca ca
 desayitvāna sutṭādimaṃ navāṅgaṃ satthusāsaṃ
- 31 Tāretvā bhavakantārā jane saṅkhyātivattino
 buddhakiccāni sabbāni niṭṭhāpetvāna cakkhumā
- 32 Kusinārāpure raññaṃ Mallānaṃ Upavattane
 sālavanamaṃ yamaka-sālarukkhānaṃ antare
- 33 Mahārahe supaṇṇatte mañce uttarasīsakaṃ
 nipanno sīhaseyyāya vesākhe puṇṇamāsīyaṃ

¹ B. Bhujāṅgehi.² M. Dīghavāpim.

- 34 Desetvā paṭhame yāme Mallānaṃ dhammam uttamaṃ
Subhaddaṃ majjhime yāme pāpetvā amataṃ padaṃ
- 35 Bhikkhū pacchimayāmaṃhi dhammakkhandaṃ asesake
saṅgayha ovaditvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato
utthāya parinibbāyi sesopadhivivajjito
- 37 Mahākampādayo āsum tadā acchariyāvahā
pūjā visesā vattiṃsu devamānusakā bahū
- 38 Parinibbāṇasuttante vuttānukkamato pana
pujāviseso viññeyyo icchantehi asesato
- 39 Ahatehi ca vatthehi veṭhetvā paṭhamam jinaṃ
veṭhayitvāna kapāsapicunā vihatena ca
- 40 Evaṃ pañcasatakkhattuṃ veṭhayitvāna sādhuṃ
pakkhipitvā suvaṇṇāya telapunnāya doṇiyaṃ ¹
- 41 Viṣaṃ hatthasatubbedhaṃ gandhadāruhi saṅkatam
āropayimsu citakaṃ Mallānaṃ pamukhā tadā
- 42 Mahākassapatherena dhammarāje avandite
citakaṃ mā jalitthā ti devādhiṭṭhānato pana
- 43 Pāmokkhā Mallarājūnaṃ vāyamaṅtā p' anekadhā
citakaṃ taṃ na sakkhimsu gāhāpetuṃ hutāsaṃ
- 44 Mahākassapatherena adhiṭṭhānena attano
vaṭṭhādini mahādoṇiṃ citakaṃ ca mahārahaṃ
- 45 Dvidhā katvāna nikkhama sakasise patitṭhitā
vanditā satthuno pādā yathāṭṭhāne patitṭhitā
- 46 Tato devānubhāvena pajjalittha cittānalo
na masi satthudehassa daḍḍhass' āsi na chārikā
- 47 Dhātuyo avasissimsu muttābhā kaṅcanaṃ pabbhā
adhiṭṭhānena buddhassa vippakiṇṇā anekadhā
- 48 Uṇhisaṃ akkhakā dve ca catasso dantadhātuyo
icc ete dhātuyo satta vippakiṇṇā na satthuno
- 49 Ākāsaṃ patitvā pi uggantvā pi mahitalā
samantā jaladhārāyo nibbāpesuṃ citānalaṃ
- 50 Therassa Sāriputtassa antevāsī mahiddhiko
Sarabhunāmakō thero pabhinnaṃ paṭisaṃbhido
- 51 Gīvādhātuṃ gahetvāna citato Mahiyaṅgane
patitṭhāpetvā thūpamhi akā kaṅcukacetiyam

¹ M. Doṇiyā.

- 52 Khemavhayo kāruṇiko khīṇasamyojano muni
 citakāto tato vāmadāṭṭhādḥātum samaggahi
 53 Aṭṭhannaṃ atha rājūnaṃ dhātu-atthāya satthuno
 uppannaṃ viggahaṃ Doṇo sametvāna dvijuttamo
 54 Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo
 adāsi aṭṭha rājūnaṃ taṃ-taṃ-nagaravāsinaṃ
 55 Haṭṭhatuṭṭhā gahetvāna dhātuyo tā narādhipā
 gantvā sake sake raṭṭhe cetiyāni akārayuṃ
 56 Ekā dāṭhā Surindena ekā Gandhāravāsīhi
 ekā bhujāṅgarājūhi āsi sakkatapūjita
 57 Dantadhātum tato Khemo attanā gahitaṃ adā
 Dantapure Kalīngassa Brahmādatassa rājino
 58 Desayitvāna so dhammaṃ bhettvā sabbakudīṭṭhiyo
 rājānaṃ taṃ pasādesi aggamhi ratanattaye
 59 Ajjhogāḷho munindassa dhammāmatamahaṇṇavaṃ
 so narindo pavāhesi malaṃ macchariyādikaṃ
 60 Pāvussako yathā megho nānāratanaṃvassato
 dāḷiddiyanidāghaṃ so nibbāpesi naruttamo
 61 Suvanṇakhacitālammuttājālehi¹ sobhitaṃ
 kūṭāgārasatākiṇṇaṃ taruṇādiccasannibhaṃ
 62 Nānāratanasobbhāya duddikkhaṃ cakkhumūsaṃ
 yānaṃ saggāpavaggassa pasādātisayāvahaṃ
 63 Kārayitvāna so rājā dāṭṭhādḥātunivesanaṃ
 dhātupīṭhaṃ ca tath' eva kāretvā ratanujjalaṃ
 64 Tahiṃ samappayitvāna dāṭṭhādḥātum mahesino
 pūjāvattūhi pūjesi rattindivam atandito
 65 Iti so sañcinitvāna puññasambhārasampadaṃ
 cajitvā mānusaṃ dehaṃ saggakāyam alaṅkari
 66 Anujāto tato tassa Kāsirājāvahayo suto
 rajjaṃ laddhā amaccānaṃ sokasallam apānudi
 67 Pupphagandhādīnā dantadhātum taṃ abhipūjīya
 niccaṃ maṇippadīpehi jotayī dhātumandiraṃ
 68 Icc' evaṃ ādiṃ so rājā katvā kusalasañcayāṃ
 jahitvāna nijaṃ dehaṃ devindapuram ajjhagā
 69 Sunando nāma rājīno ānandajanano satam
 tass' atrajo tato āsi buddhasāsanamāmako

¹ B. °khacitaṃ.

- 70 Sammānetvāna so dantadhātum ñeyyantadassino
mahatā bhattiyogena agā devasahavyataṃ
- 71 Tato paraṃ ca aññe pi bahavo vasudhādhipā
dantadhātum munindassa kamena abhipūjayuṃ
- 72 Guhasīvavhayo rājā duratikkamasāsano
tato rajjasiriṃ patvā anugaṇhi mahājanam
- 73 Sapatthānabhiñño ¹ so lābhāsakkāralolupe
māyāvino avijjandhe Nigaṇṭhe samupaṭṭhahi
- 74 Vassāratte yathā cando mohakkhandhena āvaṭo
nāsakkhi guṇaraṃsihi jalituṃ so narāsabho
- 75 Dhammamaggā apete pi pavitṭhe diṭṭhikānanam
tasmim sādhuṃ pathaṃ aññe nātivattiṃsu pāṇino
- 76 Hematarāṇamālāhi dhajehi kadālīhi ca
pupphagghiyehi 'nekehi sajjetvā nāgarā puram
- 77 Maṅgalatthutighosehi naccagītādikehi ca
hemarūpiyapupphehi gandhacuṇṇādikehi ca
- 78 Pūjentā ² munirājassa dāṭhādhdātum kudācanam
akamsu ekanigghosaṃ samvaṭṭambudhisannibham
- 79 Ugghātetvā narindo so pāsāde sīhapañjaram
passanto janam addakkhi pūjāvidhiparāyanam
- 80 Athāmaccasabhāmajjhe rājā vimhitamānaso
kotūhalākulo hutvā idaṃ vacanam abravī
- 81 Accherakaṃ kim etan nu kīdisaṃ pāṭihāriyam
mam etaṃ nagaraṃ kasmā chaṇanissitakaṃ iti
- 82 Tato amacco ācikkhi medhāvī buddhamāmako
rājino tassa sambuddhānubhāvam avijānato
- 83 Sabbābhībhussa buddhassa taṇhāsāṅkhayadassino
esā dhātu mahārāja Khematterena āhaṭā
- 84 Tam dhātum pūjayitvāna rājāno pubbakā idha
kalyāṇamitte nissāya devakāyam upāgamuṃ
- 85 Nāgarā pi ime sabbe samparāyasukhatthikā
pūjayanti samāgamma dhātum taṃ satthuno iti
- 86 Tassāmaccassa so rājā sutvā dhammasubhāsitaṃ ³
dulladdhimalam ujjhivā pasīdi ratanattaye
- 87 Dhātupūjam karonto so rājā acchariyāvaham

¹ B. °abhiñño.² B. pujento.³ M. dhammaṃ.

- titthiye dummane 'kāsi sumane c' etare jane
 88 Ime ahirikā sabbe saddhādiguṇavajjitā
 thaddhā saṭhā ca duppaññā saggamokkhavibādhakā¹
 89 Iti so cintayitvāna Guhasīvo narādhipo
 pabbājesi sakā raṭṭhā Nigaṇṭhe te asesake
 90 Tato Nigaṇṭhā sabbe pi ghatasittānalā yathā
 kodhaggijalitā 'gañchum puram Pāṭaliputtakam
 91 Tattha rājā mahātejo Jambudīpassa issaro
 Paṇḍunāmo tadā āsi anantabalavāhaṇo
 92 Kodhandhā 'tha Nigaṇṭhā te sabbe pesuññakārakā
 upasañkamma rājānaṃ idaṃ vacanam abravum
 93 Sabbadevamanussehi vandaniye mahiddhike
 Siva-brahmādayo deve niccam tumhe namassatha
 94 Tuyham sāmantabhūpālo Guhasīvo panādhunā
 nindanto tādise deve chavaṭṭhiṃ vandate iti
 95 Sutvāna vacanam tesam rājā kodhavasānugo
 Sūram sāmantabhūpālam Cittayānam ath' abravī
 96 Kāliṅgaratṭham gantvāna Guhasīvam idbhānaya
 pūjitam taṃ chavaṭṭhiṃ ca tena rattindivaṃ iti
 97 Cittayāno tato rājā mahatiṃ caturaṅginim
 sannayhitvā sakaṃ senam purā tamhā 'bhinikkhami
 98 Gantvāna² so mahīpālo senaṅgehi purakkhato
 Dantapurassāvidūre khandhāvāram nivesayi
 99 Sutvā āgamanam tassa Kāliṅgo³ so mahīpati
 gajindapābhatādīhi taṃ tosesi narādhipam
 100 Hitajjhāsayatam ūatvā Guhasīvassa rājino
 Dantapuram Cittayāno saddhiṃ senāya pāvisi
 101 Pākāragopurattālapāsādagghikacittitam
 dānasālāhi so rājā samiddham puram addasa
 102 Tato so sumano gantvā pavitṭho rājamandiram
 Guhasīvassa ācikkhi Paṇḍurājassa sāsanaṃ
 103 Sutvāna sāsanaṃ tassa dāruṇam duratikkamaṃ
 pasannaṃ mukhavaṇṇo va Cittayānaṃ samabravi
 104 Sabbalokahitattāya maṃsanettādīdānato
 anappakappe sambhāre sambharitvā atandito

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

- 105 Jetvā namucino senaṃ patvā sabbāsavakkhayaṃ
anāvaraṇaṇāṇena sabbadhammesu pāragu
- 106 Diṭṭhadhammasukhassādaṃ agaṇetvāna attano
dhammanāvāya tāresi janataṃ yo bhavaṇṇavā
- 107 Devātidevaṃ taṃ buddhaṃ saraṇaṃ sabbapāṇinaṃ
jano hi avajānanto addhā so vaṅcīto iti
- 108 Icc' evaṃ ādiṃ sutvāna so rājā satthu vaṇṇanaṃ
ānandassuppabandhehi pavedesi pasannataṃ
- 109 Guhasīvo pasannaṃ taṃ Cittayānaṃ udikkhiya
tena saddhiṃ mahagghaṃ taṃ agamaḍ dhātumandiraṃ
- 110 Haricandanasambhūtadvārabāhādikehi ¹ ca
pavālavālamālāhi lambamuttālatāhi ca
- 111 Indanīlakavāṭehi maṇikīṅkīṅkīḍhi ca
sovaṇṇakaṇṇamālāhi sobhitaṃ maṇiṭhūpikaṃ
- 112 Uccaṃ veluriyubbhāsichadanaṃ makarākulaṃ
dhātumandiraṃ adakkihi ratanujjalapīṭhakaṃ
- 113 Tato setātapattassa heṭṭhā ratanacittitaṃ
disvā dhātukaraṇḍaṃ ca tuṭṭho vimhayaṃ ajjhagā
- 114 Tato Kaliṅganātho ² so vivaritvā karaṇḍakaṃ
mahītale nihantvāna dakkhiṇaṃ jānumaṇḍalaṃ
- 115 Aṅjalim paggaheṭvāna guṇe dasabalādike
saritvā buddhasetṭhassa akāsi abhiyācanaṃ
- 116 Gaṇḍambarukkkhamūlamhi tayā titthiyamaddane
yamakaṃ dassayantena pāṭihāriyaṃ abbhutaṃ
- 117 Pubbakāyādinikkhantajalānalasamākulaṃ
cakkavālaṅgaṇaṃ katvā janā sabbe pasādītā
- 118 Desetvāna tayo māse Abhidhammaṃ sudhāsiṇaṃ
nagaraṃ otarantena Saṅkassaṃ Tāvatiṃsato
- 119 Chattacāmarasaṅkhādīgāhakehi anekadhā
brahmadevāsuraḍihi pūjiteṇa tayā pana
- 120 Ṭhatvāna maṇisopāne Vissakammābhiniṃmite
Lokavivaraṇaṃ nāma dassitaṃ pāṭihāriyaṃ
- 121 Tathā 'nekesu ṭhānesu munirāja tayā puna
bahūni pāṭihīrāni dassitāni sayambhunā

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

- 122 Pāṭihāriyam ajjāpi saggamokkhasukhāvahaṃ
passantānaṃ manussānaṃ dassanīyaṃ tayā iti
- 123 Abbhuggantvā gagaṇakuharaṃ ¹ candalekhābhirāmā
vissajjentī rajatadhavalā raṃsiyo dantadhātu ²
dhūpāyanti sapadi bahudhā pajjalanti muhuttaṃ
nibbāyanti nayanasubhagaṃ pāṭihīraṃ akāsi
- 124 Accheraṃ taṃ paramaruciraṃ Cittayāno narindo
disvā haṭṭho ciraparicitaṃ diṭṭhijālaṃ jahitvā
gantvā buddhaṃ saraṇaṃ asaṃsaṃ sabbaseṇīhi saddhiṃ
aggamaṃ puññaṃ pasavi bahudhā dhātusammānanāya

DUTIYO PARICCHEDO

¹ B. M. gagaṇa.² B. °dhātuṃ.

CHAPTER III.

- 1 Tato Kaliṅgādhipatiṣṣa tassa
so Cittayāno paramappito
taṃ sāsanaṃ Paṇḍunarādhipassa
nāpesi dhīro duratikkaman ti
- 2 Rājā tato Dantapuraṃ dhajehi
pupphehi dhūpehi ca toraṇehi
alaṅkaritvāna mahāvitāna-
nivāritādiccamarīcijālaṃ
- 3 Assuppabandhāvutalocanehi
purakkhato negamanāgarehi
samubbahanto sirasā nijena
mahārahaṃ dhātukaraṇḍakaṃ taṃ
- 4 Samussitodārasitātapattaṃ
saṅkhodarodātaturāṅgayuttaṃ
rathaṃ navādiccasamānavaṇṇaṃ
āruya cittattharaṇābhirāmaṃ
- 5 Anekasaṅkhehi balehi saddhiṃ
velātivattambudhisannibhehi
nivattamānassa bahujjanassa
vinā pi dehaṃ manasānuyāto
- 6 Susanthataṃ sabbadhi vālukāhi
susajjitaṃ puṇṇaghaṭṭādikeyi
pupphābhikiṇṇaṃ paṭipajja dīghaṃ
suvitthataṃ Pāṭaliputtamaggaṃ
- 7 Kaliṅganātho kusumādikehi
naccehi gītehi ca vāditehi
dine dine addhani dantadhātum
pūjesi saddhiṃ vanadevatāhi
- 8 Suduggamaṃ sindhumahidharehi
kamena-m-addhānam atikkamitvā
ādāya dhātum manujādhinātho
agā puraṃ Pāṭaliputtanāmaṃ

- 9 Rājādhirājo 'tha sabbāya majjhe
disvāna taṃ vītabhayam visaṅkam
Kaliṅgarājam paṭighābbhibhūto
abhāsi pesuññakare Nigaṇṭhe
- 10 Deve jahitvāna namassanīye
chavatṭhim etena namassitam taṃ
aṅgārārāsīmhi sajotibhūte
nikkhippa khippam dahathādhuneti
- 11 Pahatṭhacittā va tato Nigaṇṭhā
rājaṅgane¹ te mahatiṃ gabhīraṃ
vītaccikaṅgārakarāsipuṇṇam
aṅgārakāsum abhisāṅkharimsu
- 12 Samantato pajjalitāya tāya
sajotiyā Roruvabheravāya
mohandhabhūtā atha titthiyā te
taṃ dantadhātum abhinikkhipimsu
- 13 Tassūnubhāvena tam aggirāsīm
bhetvā sarojam rathacakkamattam
samantato uggatareṇujālam
utthāsi kiṅjakkhabharābhirāmaṃ.
- 14 Tasmim khaṇe paṅkajakaṇṇikāya
patitṭhahitvā jinadantadhātu
kundāvadātāhi pabhāhi sabbā
disā pabhāsesi pabhassarāhi
- 15 Disvāna taṃ acchariyam manussā
pasannacittā ratanādikehi
sampūjayitvā jinadantadhātum
sakam sakam ditṭhim avossajimsu
- 16 So Paṇḍurājā pana ditṭhijālam
cirānubaddham apariccajanto
patitṭhapetvā 'dhikaranyam² etaṃ
kūṭena ghātāpayi dantadhātum
- 17 Tassaṃ nimuggā 'dhikaranyam² esā
upaḍḍhabhāgena ca dissamānā
pubbācalaṭṭho va sudhāmarīci
jotesi ramsihi disā samantā

¹ M. aṅgaṇe.² M. B. here at vv. 21, 25 °karaññam.

- 18 Disvānubhāvaṃ jinadantadhātuyā
 āpajji so vimhayam aggarājā
 eko 'tha issāpasuto nigaṇṭho
 taṃ rājarājānam idaṃ avoca
- 19 Rāmādayo deva Janaddanassa
 nānāvatarā bhuvane ahesuṃ
 tass' ekadeso va idaṃ chavaṭṭhi
 no ce 'nubhāvo katham īdiso ti
- 20 Addhā manusattam upāgatassa
 devassa pacchā tidivaṃ gatassa
 dehekadeso ṭhapito hitattham
 etan ti saccaṃ vacanaṃ bhavyeya
- 21 Saṃvaṇṇayitvāna guṇe pahūte
 Nārāyaṇass' assa mahiddhikassa
 nimuggam ettādhikaraṇyaṃ etaṃ
 sampassato me bahi nīharitvā
- 22 Sampādayitvāna mahājanānaṃ
 mukhāni paṅkeruhasundarāni
 yathicchitaṃ gaṇhatha vatthujātaṃ
 icc āha rājā mukhare nigaṇṭhe
- 23 Te titthiyā Viṇhusuraṃ guṇehi
 vicittarūpehi abhitthavitvā
 toyena sañceṃsu saṭhā tathā pi
 ṭhitappadesā na calittha dhātu
- 24 Jigucchamāno atha te nigaṇṭhe
 so dhātuyā nīharaṇe upāyaṃ
 anvesamāno vasudhādhinātho
 bheriṃ carāpesi sake puramhi
- 25 Nimuggam etthādhikaraṇyaṃ ajja
 yo dhātum etaṃ bahi nīhareyya
 laddhāna so issariyaṃ mahantaṃ
 rañño sakāsā sukham essatī ti
- 26 Sutvāna taṃ bheriravaṃ uḷāraṃ
 puññatthiko buddhabale pasanno
 tasmim pure setṭhisuto Subhaddo
 pāvekkhi rañño samitiṃ pagabbho
- 27 Tam aggarājaṃ atha so namitvā
 sāmājikānaṃ hadayaṅgamāya

- bhāsāya sabbaññiṅguṇappabhāvaṃ
 vaṇṇesi sūrajjavimuttacitto
 28 Bhūmiṃ kiṇitvā mahatā dhanena
 manoramaṃ Jetavanaṃ vihāraṃ
 yo kārayitvāna jinassa datvā
 upatthahī taṃ catupaccayehi
 29 Anāthapiṇḍappadasetṭhisetṭho
 so diṭṭhadhammo papitāmaho me
 tilokanāthe mama dhammarāje
 tumhe 'dhunā passatha bhattibhāraṃ
 30 Itthaṃ nadvitvāna pahūtapañño
 katvāna ekamsam ath' uttarīyam
 mahītaṃ dakkhiṇajānukena
 āhacca baddhañjaliko avoca
 31 Chaddanta-nāgo savisena viddho
 sallena yo lohitaṃ akkhitāṅgo
 chabbaṇṇaramsihi samujjalante
 chetvāna luddāya adāsi dante
 32 Saso pi hutvāna visuddhasilo
 ajjhataḍḍhānābhīrato dvijāya
 yo dajji deham pi sakam nipacca
 aṅgararāsīmhi bubhukkhītāya
 33 Yo bodhiyā bāhiravatthudānā
 atittarūpo Sivirājasetṭho
 adāsi cakkhūni pabhassarāni
 dvijāya jiṇṇāya acakkhukāya
 34 Yo khantivādī pi Kalāburāje
 chedāpayante pi sahatthapādam
 pariplutaṅgo rudhire titikkhī
 mettāyamāno yasadāyake 'va
 35 Yo Dhammapālo api sattamāsa-
 jāto paduṭṭhe janake sakamhi
 kārapayante asimālakammaṃ
 cittaṃ no dūsesi Patāparāje
 36 Sākhāmigo yo asatā pumena
 vane papātā sayamuddhaṭṭena
 silāya bhinne pi sake lalāṭe
 taṃ khemabhūmiṃ anayittha mūḷhaṃ

- 37 Rutthena māren' abhinimmitam pi
 aṅgārakāsuṃ jalitaṃ vibhijja
 sāmutthite sajju mahāravinde
 tthatvāna yo seṭṭhi adāsi dānaṃ
- 38 Migena yenopavijaññaṃ ekaṃ
 bhūtaṃ vadhā mocayituṃ kuraṅgiṃ
 āghātane attasiraṃ tthapetvā
 pamocitā 'ññe api pañisaṅghā
- 39 Yo sattavasso visikhāya paṃsu-
 kilāparo Sambhavanāmaṃ pi
 sabbaññulūhāya nigūlhapañhaṃ
 puṭṭho viyākāsi Sucīratena
- 40 Hitvā nikantiṃ¹ sakajivite pi
 baddhā sakucchimhi ca vettavallim
 sākhamige nekasahassasaṅkhe
 vadhā pamocesi kapissaro yo
- 41 Santappayaṃ dhammasudhārasena
 yo mānuse Tuṇḍilasūkaṃ pi
 isi va katvā atha ñāyaganthaṃ
 nijaṃ pavattesi cirāya dhammaṃ
- 42 Paccatthikaṃ Puṇṇakayakkhaṃ uggaṃ
 mahiddhikaṃ kāmagaṇesu giddhaṃ
 yo tikkhapañño Vidhurābhiddhāno
 dāsesi Kālāgiri-matthakamhi
- 43 Kulāvasāyī avirūlhapakkho
 yo buddhimā vaṭṭakapotako pi
 saccena dāvaggim abhijjalantaṃ
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle
 disvāna macche tasīte kilante
 saccena vākyena mahoghapuṇṇaṃ
 muhuttamattena akāsi raṭṭhaṃ
- 45 Vicittatthassarathādikāni
 vasundharākampanakāraṇāni
 putte 'nujāte sadise ca dāre
 yo dajji Vessantarajātiyaṃ pi

¹ B. Hitvāna kantim.

- 46 Buddho bhavitvā api ditṭhadhamma-
sukhānapekkho karuṇānuvattī
sabbam saḥanto avamānanādiṃ
yo dukkaram lokahitam akāsi
- 47 Balena saddhiṃ caturaṅgikena
abhiddavantam atibhāsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham
- 48 Dehābhinikkhantahutāsanacci-
mālākulam brahmabhavam karitvā
bhetvāna ditṭhiṃ sucirānubaddham
vinesi yo brahmavaram munindo
- 49 Accaṅkusam dhānasudhotagaṇḍam
nipātitaṭṭālakagopurādiṃ
dhāvantaṃ agge Dhanapālahatthiṃ
damesi yo dāruṇam antakam va
- 50 Manussarattāruṇapāṇipādam
ukkippa khaggaṃ anubandhamānaṃ
mahādayo duppasahaṃ parehi
damesi yo Aṅgulimālacoraṃ
- 51 Yo dhammarājā vijitārisaṅgho
pavattayanto varadhammacakkam
saddhammasaṅgānaṃ ratanākaraṇi ca
ogāhayi sam parisam samaggaṃ
- 52 Tass 'eva saddhammanarādhipassa
Tathāgatass' appaṭipuggalassa
anantaññassa visāradassa
esā mahākāruṇikassa dhātu
- 53 Anena saccena jinassa dhātu
khippaṃ samāruyha nabhanarāḷam
sudhamṣulekheva samujjalanti
kaṅkham vinodetu mahājanassa
- 54 Tasmim khaṇe sā jinadantudhātu
nabham samuggamma pabhāsayanti
sabbā disā osadhitārakā va
janam pasādesi vitiṇṇakaṅkham
- 55 Atho taritvā gaganāṅganamhā
sā matthake seṭṭhisutassa tassa

- patitṭhahitvāna sudhābhisitta-
gattam va tam piṇayi bhattininnam
- 56 Disvāna tam acchariyam nigaṇṭhā
icc abravum Paṇḍunarādhipam tam
vijjābalaṃ setṭhisutassa etaṃ
na dhātuyā deva ayam pabhāvo
- 57 Nisamma tesam vacanam narindo
icc abravī setṭhisutam Subhaddam
yathā ca ete abhisaddaheyyum
tathāvidham dassaya iddhim aññam
- 58 Tato Subhaddo tapaniyapatte
sugandhisitodakapūritamhi
vaḍḍhesi dhātum munipuṅgavassa
anussaranto caritabbhutāni
- 59 Sā rājahamsīva vidhāvamānā
sugandhitoyamhi padakkhiṇena
unmujjamānā ca nimujjamānā
jane pamodassudhare akāsi
- 60 Tato ca kāsūṃ visikhāya majjhe
katvā taṃ dhātum abhikkhipitvā
paṃsūhi sammā abhipūrayitvā
bahūhi maddāpayi kuñjarehi
- 61 Bhetvā maṃ uṭṭhahi cakkamattam
virājamānam maṇikaṇṇikāya
pabhassaram rūpiyakesarehi
saroruham kañcanapattapāḷim
- 62 Patitṭhahitvāna taṃ saroje
mandānilāvattitareṇujāle
obbāsayantī va disā pabhāhi
diṭṭhā muhuttēna jinassa dhātu
- 63 Khipiṃsu vatthābharaṇāni maccā
pavassayum pupphamayam¹ ca vassam
ukkuṭṭhisaddehi ca sādhuḥkāra-
nādehi puṇṇam nagaram akāmsu
- 64 Te titthiyā nam² abhivañcanan ti
rājādhirājam atha saññāpetvā

¹ Sic. B. M.² M. tam.

- jigucchaniye kuṇapādikehi
 khipiṃsu dhātum parikhāya piṭṭhe
 65 Tasmim̐ khaṇe pañcavidhambujehi
 sañchādītā haṃsagaṇopabhuttā
 madhubbatālivirutābhirāmā
 ahosi sā pokkharanī va Nandā
 66 Mataṅgajā² koñcaravaṃ raviṃsu
 kariṃsu hesāninadaṃ turaṅgā
 ukkuṭṭhinādaṃ akarīṃsu maccā
 suvādītā dundubhi-ādayo pi
 67 Thomiṃsu maccā thutigītakehi
 nacciṃsu ottappavibhūsanā pi
 vatthāni sise bhamayiṃsu mattā
 bhujāni poṭhesum udaggacittā
 68 Dhūpehi kāḷāgarusambhavehi
 ghanāvanaddhaṃ va nabhaṃ ahosi
 samussitānekadhajāvalihi
 puraṃ tadā vatthamayaṃ akāsi
 69 Disvā tam accheram acintaniyaṃ
 āmodītā maccagaṇā samaggā
 atthe niyojetum upecca tassa
 vadiṃsu Paṇḍussa narādhipassa
 70 Disvāna yo īdisakam pi rāja
 iddhānubhāvaṃ munipuṅgavassa
 pasādamattam pi kareyya no ce
 kimatthiyā tassa bhaveyya paṇṇā
 71 Pasādaniyesu guṇesu rāja
 pasādanaṃ sādhu-janassa dhammo
 pupphanti sabbe sayam eva cande
 samuggate komudakānanāni
 72 Vācāya tesam̐ pana dummatīnaṃ
 mā saggamaggam̐ pajahittha rāja
 andhe gahetvā vicareyya ko hi
 anvesamāno supathaṃ amūlho
 73 Narādhipā Kappiṇa-Bimbisāra-
 Suddhodanādī api tejavantā

¹ M. Gajādhīpā.

- taṃ dhammarājaṃ saraṇaṃ upecca
 pivimsu dhammāmatam ādarena
- 74 Sahassanetto tidisādhipo pi
 khīṇāyuko khīṇabhavaṃ munindaṃ
 upecca dhammaṃ vimalaṃ nisamma
 alattha āyuṃ api diṭṭhadhammo
- 75 Tuvam pi tasmaṃ jitapañcamāre
 devātideve varadhammarāje
 saggāpavaggādhighamāya khippaṃ
 cittaṃ pasādehi narādhirāja
- 76 Sutvāna tesam vacanaṃ narindo
 vitiṇṇakaṅkho ratanattayamhi
 senāpatiṃ atthacaraṃ avoca
 pahaṭṭhabhāvo parisāya majjhe
- 77 Asaddahāno ratanattayassa
 guṇe bhavacchedanakāraṇassa
 cirāya dulladdhipathe caranto
 ṭhito sarajje api vañcito 'haṃ
- 78 Mohena khajjjoṇakaṃ dhamesiṃ
 sītaddito dhūmasikke jalante
 pipāsito sindhujalaṃ pahāya
 pivim pamādena maricitoyaṃ
- 79 Pariccajitvā amataṃ cirāya
 jivatthiko tikkhavisam akhādiṃ
 vihāya 'haṃ campakapupphadāmaṃ
 adhārayiṃ jattusu nāgabhāraṃ
- 80 Gantvāna khippaṃ parikhāsamīpaṃ
 ārādhayitvā jinadantadhātuṃ
 ānehi pūjāvidhinā karissaṃ
 puññāni sabbattha sukhāvahāni
- 81 Gantvā tato so parikhāsamīpaṃ
 senādhiuātho paramappatīto
 dhātuṃ munindassa namassamāno
 ajjhesi rañño hitam ācaranto
- 82 Cirāgataṃ diṭṭhimalaṃ pahāya
 alattha saddhaṃ sugate narindo
 pāsādam āgamma pasādam assa
 vaddhehi rañño ratanattayamhi

- 83 Tasmim khaṇe pokkharāṇi vicittā
 phullehi sovaṇṇasaroruhehi
 alaṃkaronti gaganam ahoṣi
 Mandākinī vābhinaṅvatārā
- 84 Haṃsaṅganevātha munindadhātu
 sā paṅkajā paṅkajam okkamantī
 kundāvadātāhi pabbāhi sabbam
 khīrodakucchiṃ va puram akāsi
- 85 Tato surattaṅjalipaṅkajamhi
 patiṭṭhahitvāna camūpatissa
 sandissamānā mahatā janena
 mahapphalam mānusakam akattha
- 86 Sutvāna vuttantam imaṃ narindo
 pabaṭṭhabhāvo padasā va gantvā
 saṃsūcayanto diguṇam pasādam
 suvimhito paṅjaliko avoca
- 87 Vohāradakkhā manujā muninda
 saṅghaṭṭayitvā nikasopalamhi
 karonti aggham varakaṅcanassa
 eso hi dhammo carito purāṇo
- 88 Maṇim pasatthākarasambhavam pi
 hutāsakammehi 'bhisāṅkharitvā
 pāpenti rājaṅṅakiriṭṭakoṭim
 vibhūsanattham viduno manussā
- 89 Vimaṃsanatthāya tavādhunā pi
 mayā kataṃ sabbam imaṃ muninda
 āguṃ mahantam khama bhūripaṅṅa
 khippam mamālaṅkuru uttamaṅgam
- 90 Patiṭṭhitā tassa tato kirite
 maṇippabbhābhāsini dantadhātu
 amuṅci raṃsī dhavalā pajāsu
 sinehajātā iva khīradhārā
- 91 So dantadhātum sirasā vahanto
 padakkhiṇam tam nagaram karitvā
 sampūjayanto kusumādikehi
 susajjitantepuram ¹ āharittha

¹ B. antopuram.

- 92 Sumussitodārasitātapatte
pallaṅkasetṭhe ratanujjalamh -
patitṭhapetvāna jinassa dhātum
pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā
āpāṇakoṭim saraṇam upecca
hitvā vihiṃsam karuṇādhivāso
ārādhayī sabbajanam guṇehi
- 94 Kāresi nānāratanaṃpabbhāhi
sahasaramsī va virocamaṇam
narādhipo bhattibharānurūpam
sucittitam dhātunivesanam pi
- 95 Vaḍḍhesi so dhātugharam pi dhātum
alaṅkaritvā sakalam puram pi
sesena pūjāvidhinā atitto
pūjesi ratṭham sadhanam sabhogam
- 96 Āmantayitvā Guhasīvarājam
sammānitam attasamam karitvā
dānādikam puñṇam anekarūpam
saddhādhano saṅcini rājasetṭho
- 97 Tato so bhūpālo kumatijanasamsaggam anayam
nirākatvā magge sugatavacanujjotasugame
padhāvanto sammā saparahitasampatticaturō
pasattham lokattham acari caritāvajjitajano

TATIYO PARICCHEDO.

CATUṬṬHO PARICCHEDO.

- 1 Carati dharanipāle rājadhammesu tasmim
samaracaturaseno Khīradhāro narindo
nijabhujabalalilā 'rātidappappamāthī
vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so guhādvārayātaṃ
paṭibhayarahitatto siharājā va rājā
nijanagarasamīpāyātaṃ etaṃ narindaṃ
amitabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlīpāliruddhantaḷikkho¹
samadavividhayodhārāvasaṃrambhābhīme
nisitasarasatālīvassadhārākaraḷe²
ajini mahati yuddhe Paṇḍuko Khīradhāraṃ
- 4 Atha narapatiseṭṭho saṅgahetvāna raṭṭhaṃ
nijatanujavarasmim rajjabhāraṃ nidhāya
sugatadasanadhātum sampaticchāpayetvā
pahiṇi ca Guhasīvaṃ sakkaritvā saratthaṃ
- 5 Suciram avanipālo saññamaṃ ajjhupeto
vividhavibhavadānā yācake tappayitvā
tidasapurasaṃmājaṃ dehabhedā payāto
kusalaphalam anappaṃ patthitaṃ paccalattha
- 6 Narapati Guhasīvo taṃ munindassa dhātum
sakapuram upanetvā sādhu sammāyanto
sugatigamanamagge pañino yojayanto
sucaritam abhirūpaṃ sañcinanto vihāsi
- 7 Aḅaṇitamahimass' Ujjenirañño tanūjo
purimavayasi yev' āradhasaddhābhiyogo
dasabalatanudhātum pūjitaṃ tassa rañño
puravaram upayāto Dantaṇāmo kumāro

¹ M. °bahaḷa° and °rundha°.² M. °karaḷe°

- 8 Guṇajanitapasādam taṃ Kalingādhinātham
nikhilaguṇanivāso so kumāro karitvā
vividhamahavidhānaṃ sādhu sampādayanto
avasi sugatadhātum anvaḥaṃ vandamāno
- 9 Abhavi ca Guhasīvassāvanīsassa dhītā
vikacakuvalayakkhī hamsakantābhiyātā
vadanajitasarojā hāridhammillabhārā
kucabharanamitaṅgī Hemamālābhidhānā
- 10 Akhilaguṇanidhānaṃ bandhubhāvānurūpaṃ
suvimalakulajātaṃ taṃ kumāraṃ viditvā
narapati Guhasīvo attano dhītaraṃ taṃ
adadi sabahumānaṃ rājaputtassa tassa
- 11 Manujapati kumāraṃ dhāturakkhādhikāre
pacuraparijanaṃ taṃ sabbathā yojayitvā
gavamahisasahassādīhi sampīṇayitvā
sakavibhavasarikke issaratte ṭhapesi
- 12 Samarabhuvi vinaṭṭhe Khiradhāre narinde
Malayavanam upetā bhāgineyyā kumārā
pabalam atimahantaṃ saṃharitvā balaggaṃ
upapuram upagañchum dhātuyā gaṇhaṇattham
- 13 Atha nagarasamīpe te nivesaṃ karitvā
savaṇakaṭukam etaṃ sāsanaṃ pesayimsu
sugatadasanadhātum dehi vā khippam amhaṃ
yasarivanjaṇiṃ vā kīla saṃgānakelīṃ
- 14 Sapadi dharaṇipālo sāsanaṃ taṃ suṇitvā
avadi rahasi vācaṃ rājaputtassa tassa
na hi sati mama dehe dhātum aññassa dassaṃ
aham api yadi jetum n' eva te sakkuṇeyyaṃ
- 15 Suranaranamitaṃ taṃ dantadhātum gahetvā
gahitadijavilāso¹ Sihaḷaṃ yāhi dīpaṃ
iti vacanaṃ udāraṃ mātulassātha sutvā
tam avaca Guhasīvaṃ Dantaṇāmo kumāro
- 16 Tava ca mama ca ko vā Sihaḷe bandhubhūto
jinacaraṇasaroje bhattiyutto ca ko vā
jalanidhiparatire Sihaḷaṃ khuddadesaṃ
katham aham atinessaṃ dantadhātum jinassa

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

- 17 Tam avadi Guhasīvo bhāgineyyaṃ kumāraṃ
dasabalatanudhātū saṅghitā Sīhalasmiṃ
bhavabhayahatidakkho vattate satthu dhammo
gaṇanapaṭham atītā bhikkhavo cāvasiṃsu
- 18 Mama ca piyasahāyo so Mahāsenarājā
jinacaraṇa sarojadvandasevābhuyutto
salilam api ca phuṭṭhaṃ dhātuyā patthayanto
viddharatanajātāṃ pābhatāṃ pesayittha
- 19 Pabhavati manujindo sabbadā buddhimā so
sugatadasanadhātum pūjitum pūjaneyyaṃ
paricitavisayamhā vippavutthaṃ bhavantaṃ
viddhavibhavadānā sādhu saṅgaṇhitum ca
- 20 Nijaduhitu patim taṃ ittham ārādhayitvā
narapati Guhasīvo saṅgahetvāna senaṃ
raṇadharāṇim upeto so kumārehi saddhim
maraṇaparavasattaṃ ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantaṇāmo sunitvā
savaṇakaṭukaṃ etaṃ mātulassa ppavattim
gahitadijavilāso dantadhātum gahetvā
turitaturitabhūto so puramhā palāyi¹
- 22 Sarabhasam upagantvā dakkhiṇaṃ cātha desaṃ
avicalitasabhāvo iddhiyā devatānaṃ
nadim atimahaṭim so uttaritvāna puṇṇaṃ
nidahi dasanadhātum vālukārāsimaṃjhe
- 23 Puna puram upagantvā taṃ gahitāññavesaṃ
bhariyam api gahetvā āgato tattha khippaṃ
sugatadasanadhātum vālukāthūpakucchim
ṭhapitam upacaranto acchi gumbantarasmim
- 24 Sāpadi nabhasi thero gacchamāno paṇ'eko
viddhakiraṇajālaṃ vālukārāsithūpā
aviralitaṃ² udentaṃ dhātuyā tāya disvā
paṇami sugatadhātum otaritvāna tattha
- 25 Munisutam atha disvā jampatī te patitā
nijagamanavidhānaṃ sabbam ārocayisṃsu
dasabalatanujo so dhāturakkhāniyutto
parahitaniratatto te ubho ajjhabhāsi

¹ M. paḷāyi ; B. palāyi.² M. aviraḷitaṃ.

- 26 Dasabalatanudhātum Sihaḷam netha tumhe
 agaṇitatanubhedā vītasārajjam etaṃ
 api ca gamanamagge jātamate vighāte
 saratha mamam anekopaddavachedadakkhaṃ
- 27 Iti sugatatanujo jampatiīnaṃ kathetvā
 puna pi tad anurūpaṃ desayitvāna dhammaṃ
 puthutaram apanetvā sokasallaṃ ca gāḷhaṃ
 sakavasatim upetā antaḷikkhena dhīro
- 28 Bhujagabhavanavāsi ¹ ninnagāyātha tassā
 bhujagapati mahiddhī Paṇḍubhārābhidhāno
 sakapurapavaramhā nikkhamitvā caranto
 samupagami tadā taṃ ṭhānaṃ icchāvaseṇa
- 29 Vimalapulinathūpā so samuggacchamānaṃ
 sasirucīramarīcījjālam ² ālokayitvā
 ṭhitam atha munidhātum vālukārāsīgabbhe
 kim idam iti sakaṅkhaṃ pekkhamāno avedī
- 30 Sapadi sabahumāno so asandissamāno
 ratanamayakaraṇḍaṃ dhātuyuttaṃ gilitvā
 vitataputhuladeho bhogamālāhi tuṅgaṃ
 kanakasikharirājaṃ veṭhayitvā sayittha
- 31 Salilanidhisamīpaṃ jampatī gantukāmā
 pulinatalagataṃ taṃ dantadhātum adisvā
 nayanasaliladhāraṃ sokajātaṃ kirantā
 sugatasutavaraṃ taṃ taṅkhaṇe 'nussariṃsu
- 32 Atha sugatasuto so cintitaṃ saṃviditvā
 agami savidham esaṃ sokadīnānanānaṃ
 asuṇi ca jinadhātum vālukārāsīmajjhe
 nihitam api aditṭhaṃ pūjitaṃ jampatīhi
- 33 Sayitam atha yatī so dibbacakkhuppabhāvā
 ratanagirinikuṅje nāgarājaṃ apassi
 vihagapatīsarīraṃ māpayī taṃ muhutte ³
 vitataputhulapakken' antaḷikkhaṃ thakentaṃ
- 34 Jaladhīm atigambhīraṃ taṃ dvidhā so karitvā
 pabalapavanavegeṇ' attano pakkhajena
 sarabhasam abhidhāvaṃ bhīmasaṃrambhayogā
 abhigami bhujagindaṃ Merupāde nipannaṃ

¹ B. °bhuvana°.² B. °marīci-jālam.³ B. taṃ muhutte.

- 35 Jahitabhujagaveso taṅkhaṇe¹ so phaṇindo
 paṭibhayacakitatto saṅkhipitvāna bhoge
 sarabhasam upagantvā tassa pāde namitvā
 viṇayamadhuram itthaṃ taṃ munīsaṃ avoca
- 36 Sakalajanahitatthaṃ eva jāyanti buddhā
 bhavati janahitatthaṃ dhātumattassa pūjā
 aham api jinadhātum pūjayitvā mahagghaṃ
 kusalaphalam anappaṃ sañcinissan² ti gaṇhiṃ
- 37 Atha manujagaṇānaṃ saccabodhārahānaṃ
 vasatibhavanam eṣā nīyate Sīhaḷaṃ taṃ
 munivaratanudhātum tena dehīti vutto
 bhujagapati karaṇḍaṃ dhātugabbhaṃ adajji
- 38 Vihagapatitanuṃ taṃ saṃharitvāna thero
 jalacarasatabhīmā aṇṇavā uppatitvā
 sakalapāṭhavicakke rajjalakkhiṃ va dhātum
 narapatitanujānaṃ jampatīnaṃ adāsi
- 39 Iti katabahukāre saṃyaminde payāte
 sugatadasanadhātum muddhanā ubbahantā
 mahati vipinadevādīhi magge payutte
 vividhamahavidhāne te tato nikkhamiṃsu
- 40 Mudusurabhisamīro kaṇṭakādivyapeto
 vimalapulinahārī āsi sabbattha maggo
 ayanam upagate te dantadhātuppabhāvā
 nigamanagaravāsī sādhu sammānayiṃsu
- 41 Kusumasurabhicuṇṇākīṇṇahatthāhi niccaṃ
 sakutukam anuyātā kānane devatāhi
 acalagahanaduggaṃ³ khepayitvāna maggaṃ
 agamum aturitā te paṭṭanaṃ Tāmalittim
- 42 Acalapadarabaddhaṃ suṭṭhitodārakūpaṃ
 uditaputhulakāraṃ dakkhaniyyāmakam ca
 sayamabhimata-Laṅkāgāminam nāvam ete
 sapadi samuparūḷhaṃ addasum vāñijehi
- 43 Atha dijavavarā te Sīhaḷaṃ gantum icchaṃ
 sarabhasam upagantvā nāvīkassāvadiṃsu
 sutisukhavacasā so sādhu vuttena tesam⁴
 pamuditahadaḃo te nāvam āropayittha

¹ B. (here and at 31 and 52) taṃ khaṇe. ² M. sañcinissan. ³ B. M. °gahana°. ⁴ M. c' eṣaṃ.

- 44 Jalanidhim abhirūḥesv esu ādāya dhātum
samabhavum upasantā lolakallolamālā
samasurabhimanuñño uttaro vāyi vāto
vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā
pabalapavanavegā santataṃ dhāvamānā
nayanavisayabhāvātītātīrācalādim
pavasi jaladhimaḥḥam phenapupphābhikiṇṇam
- 46 Atha abhavi samuddo bhīmasaṃvattāvātā-
'bhīhasikharikūṭākāravācippabandho
savaṇabhiduraghorārāvaruddhantaḷikkho
bhayacakitamanussakkandito sabbarattim
- 47 Udayasikharisisaṃ nūtanādiccabimbe
upagatavati tassā rattiyā accayamhi
salilanidhijalaṃ taṃ santakallolamālaṃ
asitamaṇivittaṃ koṭṭimaṃ vāvabhāsi
- 48 Atha vitataphaṇālībhimsanā keci nāgā
surabhikusumahatthā keci dibbattabhāvā
ruciramaṇipadīpe keci sandhārāyantā
nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahantā
kanakakalasaṃmālā ukkhipantā ca keci
pavanacalitaketuggābhakā keci eke
rucirakanakacunṇāpuṇṇacaṅgoṭahatthā
- 50 Salalitaramaṇīyaṃ¹ keci naccaṃ karontā
salayamadhuragītaṃ gūyamānā 'va keci
pacuraturiyabhaṇḍe āhanantā ca² eke
munivaratanudhātum pūjitaṃ utthahimsu
- 51 Rucirakacakalāpā rājakaññāya tassā
munivaradasanaṃ taṃ ambaraṃ uppativā
asitajaladagabbhā niggate vindulekhā
ujurajatasalākāsannibhe muñci ramsi
- 52 Atulitam anubhāvaṃ dhātuyā pekkhataṃ taṃ
pamuditahadayānaṃ taṅkhaṇe pannagānaṃ
paṭiravabharitānaṃ sādhuṃvādādikānaṃ
gaganam apariyantaṃ v'āsi vitthāritānaṃ

¹ B. °laḷita°.² M. va.

- 53 Pavisi sugatadāṭhādhātu sā moliḡabbhaṃ ¹
 puna gaganatalambā otarivāna tassā
 phaṇadharanivahā te taṃ tariṃ vārayivā
 maham akarum udāraṃ sattarattindivamhi
- 54 Acalam iva vimānaṃ antaḡikkhamhi nāvaṃ
 gativirahitam ambhorāsimaḡḡhamhi disvā
 bhayavilulitacittā jampatī te samaggā
 dasabalatanuḡaṃ taṃ iddhimantaṃ sarimṣu
- 55 Sapadī munisuto so cittam esaṃ viditvā
 nabhasi jaladharālī maddamāno 'bhigantvā
 vihagapatisarīraṃ māpayivā mahantaṃ
 bhayacakitabhujāṅge te palāpesi ² khippaṃ
- 56 Itthaṃ buddhasute bhujāṅgajanitaṃ bhītiṃ sametvā gate
 sā nāvā pavanā pakampitadhajā tuṅgaṃ taraṅgāvaliṃ
 bhindantī gativegasā puthutaraṃ meghāvalisannibhaṃ
 Laṅkāpaṭṭanam otarīttha sahasā therassa tass' iddhiyā

CATUTTHO PARICCHEDO.

¹ B. moli°.² M. palāpesi.

PAÑCAMO PARICCHEDO.

- 1 Samvaccharamhi navamamhi Mahādisena-
puttassa Kittisirimegha-narādhipassa
te jampatī tam atha paṭṭanam otaritvā
devālaye paṭivasimsu manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyaṃ
santappayittha madhurāsanapānakehi
rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatīnam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaraṃ Jinassa
sammānitā dvijavaren' atha paṭṭanamhā
nikkhamma dūratarāmaggaṃ atikkamitvā
padvāragāmaṃ Anurādhapurassa gañchuma
- 4 Yaṃ dhammikaṃ naravaraṃ abhitakkayitvā
jāyāpatī visayam etam upāgamsu
taṃ vyādhinā samuditena Mahādisena-
Laṅkissaraṃ sucirakālakataṃ suṇimsu
- 5 Sokena te sikharineva samuggatena
ajjhotthaṭṭā bahutaraṃ vilapiṃsu mūlhā
khāyimsu tesam atha mucchitamānasānaṃ
sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhipassa
rajje ṭhitassa ratanattayamāmakattaṃ
vassena nibbutamahādahanā va kacchā
te jampatī samabhavuma hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre
bhikkhussa kassaci narādhipavallabhattaṃ
tass' antikaṃ samupagamma katātithēyyā
dhātappavattim avadimsu ubho samecca
- 8 Sutvāna so munivaro dasanappavattim
haṭṭho yathāmatarasen' abhisittagatto
gehe sake sapadi paṭṭavitānakehi
vaḍḍhesi dhātum amalaṃ samalaṅkatamhi

- 9 Tesam ca jānipatikānam ubhinnaṃ eso
katvāna saṅgahaṃ ulārataraṃ yathicchaṃ
vuttantaṃ etaṃ abhivedayituṃ pasatthaṃ
Laṅkādhīpassa saviḍhaṃ paḥiṇṭṭha bhikkhuṃ
- 10 Rājā vasantasamaye saha kāminīhi
uyyānakeḷisukhaṃ ekadine 'nubhonto
āgacchamānaṃ atha tattha sudūrato va
taṃ vippasannaṃ mukhavaṇṇaṃ apassi bhikkhuṃ
- 11 So saṅyamī samupagamma narādhipaṃ taṃ
vuttantaṃ etaṃ abhivedayi tuṭṭhacitto
sutvāna taṃ paramapītibharaṃ vahanto
sappattacakkaratano va ahosi rājā
- 12 Laṅkissaro dvijavarā jinadantadhātum
ādāya jānipatayo ubhaye¹ samecca
essanti Laṅkaṃ acirena itiritaṃ taṃ
nemittikassa vacanaṃ ca tathaṃ amaṅṅī
- 13 Rājā tato mahatīyā parisāya saddhīṃ
tassānurādhanagarassa puruttārāya
āsāya taṃ sapadi Meghagirīṃ vihāraṃ
saddho agaṅchi padasā va pasannacitto
- 14 Disvā tato sugatadhātum alabbhaneyyaṃ
ānandajassunivāhehi ca tārahāraṃ
siṅcaṃ vidhāya paṇidhīṃ bahumānapubbaṃ
romaṅcakaṅcukadharo iti cintayittha
- 15 So 'haṃ anekaratanujjalamoḍidhārīṃ
pūjeyyaṃ ajja yadi duccajam uttamaṅgaṃ
lokattayekasaraṇassa Tathāgatassa
no dhātuyā maham anucchavikaṃ kareyyaṃ
- 16 Etaṃ pahūtaraṇaṃ sadhanaṃ sabhoggaṃ
sappūjayaṃ api dharāvalayaṃ asesam
pūjaṃ karomi tadanucchavikaṃ ahaṃ ti
cinteyya ko hi bhuvanesu amūḷhacitto
- 17 Laṅkādhīpaccaṃ idam appataraṃ mam' āsi
buddho guṇehi vividhehi pamāṇasuṅṅo
so 'haṃ parittavibhavo tibhavekanāthaṃ
taṃ tādisaṃ dasabalaṃ kathaṃ accayissaṃ

¹ B. ubhayo.

- 18 Itthaṃ punappuna tad eva vicintayanto
 āpajji so dhitiyuto pi visaññibhāvaṃ
 saṃvijito sapadi cāmaramārutena
 khinnena sevakajānena alattha saññaṃ
- 19 Thokam pi bijam athavā abhiropayantā
 medhāvino mahatiyā pi vasundharāya
 kālena pattatacapupphaphalādikāni
 vindanti patthitaphalāni anappakāni
- 20 Evaṃ guṇehi vividhehi pi appameyye
 dhammissaramhi maham appataram pi katvā
 kālaccayena pariṇāmavisesarammaṃ
 saggāpavaggasukham appaṭimaṃ labhissaṃ
- 21 Itthaṃ vicintiya pamodabharātireka-
 sampuṇṇacandimasarikkhamukho narindo
 sabbaññuno dasanadhātuvarassa tassa
 pūjesi sabbam api Sihaḷadīpam etaṃ
- 22 Bhikkhū pi tepitakajātakabhāṇakādi¹
 takkāgamādikusalā api buddhimanto
 vatthuttayekasaraṇā api poravaggā
 kotūhalā sapadi sannipatiṃsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe
 icc abravī² munivaro hi susukkadāṭho
 dāṭhā jinassa yadi osadhitārakā va
 setā bhaveyya kim ayaṃ malinā 'vabhāsā
- 24 Tasmim̐ khaṇe dasanadhātu munissarassa
 pakkhe pasāriya duve viya rājahaṃsī
 vitthāritāṃsunivahā gaganāṅganamhi
 āvaṭṭato javi javena muhuttamattaṃ
- 25 Paccaggham attharaṇakaṃ sitam attharivā
 bhaddāsanamhi vinidhāya munindadhātuṃ
 taṃ jātipupphanikarena thakesi rājā
 vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam atha dhātu munissarassa
 sā puppharūsisikharamhi patiṭṭhahitvā
 raṃsihi duddhadhavalehi virocāmānā
 sampassataṃ animise nayane akāsi

¹ B. °bhāṇakādi.² M. abruvī.

- 27 Tam dhātum āsanagatamhi patitthapetvā
 khīrodapheṇapaṭalappaṭime dukūle
 chādesi sātakasatehi mahārahehi
 bhiyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhettvā
 setambudodaraviniggatacandimā va
 ṭhatvāna sā upari tesam abhāsayingtha
 raṃsihi kundavisadehi disā samantā
- 29 Tasmim̃ khaṇe vasumatī saha bhūdharehi
 gajjittha sādhuvacanaṃ va samuggiranti
 taṃ abbhutaṃ viya samekkhitum amburāsī
 so niccalo abhavi santataraṃgabāhu
- 30 Mattebhakampitasupupphitasālato va
 bhassimsu dibbakusumāni pi antaḷikkhā
 nacesu cāturiyam acchariyaṃ janassa
 sandassayimsu gagane surasundarī pi
- 31 Ānandasañjanitatāravābhirāmaṃ
 gāyimsu gītaṃ amatāsanagāyakā pi
 muñciṃsu dibbaturiyāni pi vādītāni
 gambhīraṃ uccamadhuraṃ diguṇaṃ ninādaṃ
- 32 Saṃsibbitaṃ rajatarajjusatānukārī-¹
 dhārāsatehi vasudhambaram ambudena
 sabbā disā jaladakūṭamahagghiyesu
 dittācirajjutīpadīpasatāvabhāsā
- 33 Ādhūyamāna-Malayācalakānananto
 samphullapupphajaparāgabharābhihāri
 sedodabindugaṇasaṃharaṇappaviṇo
 maṇḍaṃ avāyi sisiro api gandhavāho
- 34 Rājā taṃ abbhutaṃ avekkhiya pāṭihīraṃ
 lokussavaṃ bahutaraṃ ca aditthapubbaṃ
 vipphāritakkhiyugalo paramappamodā
 pūjaṃ karittha mahatiṃ ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto
 ṭhatvā samussitasītātapavāraṇamhi
 cittatthare rathavare sitavājīyutte
 lakkhīnidhānaṃ Anurādhapuram pavekkhi

¹ B. anusārī.

- 36 Devindamandirasame samalaṅkatamhi
 rājā sakamhi bhavane atulānubhāvo
 sihāsane paṭikakojavasanthatamhi
 dhātum ṭhapesi munino sasiṭātapatte
- 37 Anto va bhūmipati dhātugharaṃ mahagghaṃ
 katvāna tattha vinidhāya munindadhātum
 sampūjayittha vividhehi upāyanehi
 rattindivaṃ tidivamokkhasukhābhikaṅkhi
- 38 Tesaṃ ca jānipatikānam ubhinnaṃ eva
 tuṭṭho bahūni ratanābharaṇādikāni
 gāme ca issarakulekanivāsabhūte
 datvāna saṅghaṃ akāsi ti-Sihaḷindo
- 39 Saṅghaṃ jānapadanegamaṇāgarādi
 ukkaṇṭhitā sugatadhātum aṇṇamānā
 lokuttamassa caritāni abhiṭṭhavantā
 ugghosayimsu dharaṇipatisannidhāne
- 40 Dhammissaro nikhilalokahitāya ¹ loke
 jāyittha sabbajānatāhitam ācarittha
 vitthāritā bahujaṇassa hitāya dhātū
 icchāma dhātum abhipūjayitum mayam pi ²
- 41 So sannipātiya mahīpati bhikkhusaṅgham
 āramavāsīm Anurādhapuropanaṭṭhe
 ajjhāsayaṃ tam abhivedayi sathudhātu-
 pūjāya sannipatitassa mahājaṇassa
- 42 Thero tahiṃ mahatī bhikkhugaṇe paṇ'eko
 medhābalena asamo karuṇādhivāso
 evaṃ ti-Sihaḷapatissa mahāmatissa
 lokatthacāracaturassa nivedayittha
- 43 Yo ācareyya anujīvanassa attham
 eso have 'nucarito mahataṃ sabbhāvo
 dhātum vasantasamaye bahi niharitvā
 dassehi puñṇam abhipatthayataṃ janānaṃ
- 44 Sutvāna saṃyamivarassa subhāsītāni
 pucchittha so naravaro puna bhikkhusaṅgham
 dhātum namassitum anena mahājanena
 ṭhānaṃ kim ettha ³ ramaṇiyataraṃ siyā ti

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

- 45 Sabbe pi te attha nikāyanivāsibhikkhū
 ṭhānaṃ sakaṃ sakaṃ avaṇṇayum ādarena
 aññoññābhinnavacanesu ca tesu rāja
 nevābhinandi na paṭikkhipi kiñci vākyam
- 46 Majjhattatānugatamānasatāya kintu
 rājā avoca puna bhikkhugaṇassa majjhe
 attānurūpam ayam eva munindadhātu
 ṭhānaṃ khaṇena sayam eva gamissatīti
- 47 Rājā tato bhavanam eva sakaṃ upecca
 dhātuppaṇāmam abhipatthayatam janānam
 khippam mukhambujavanāni vikāsayanto
 sajjetum āha nagarañ ca vihāramaggaṃ
- 48 Sammajjitā salilasecanasantadhūli
 racchā tadā 'si pulinattharaṇābhirāmā
 ussāpitāni kanakādivicittitāni
 vyagghādirūpakhacitāni ca toraṇāni
- 49 Chāyānivāritavirocanaramsitāpā
 naccam va dassayati vātadhutā dhajālī
 vīthī vasantavanarājīsamānavañṇā
 jātā sujātakadalitarumālikāhi
- 50 Saṃsūcayanti ca satam navapuṇṇakumbhā
 saggāpavaggasukham icchitam ijjhatīti
 kappūrasāratagarāgarusambhavehi
 dhūpehi duddinam atho sudinam abosi
- 51 Olambamānasitamuttikajālakāni
 sajjāpitāni vividhāni ca maṇḍapāni
 sampādītāni ca taḥiṃ kusumagghikāni
 āmodaluddhamadhupāvalikūjitāni
- 52 Gacchimsu keci gahitussavavesasobhā
 eke samuggaparipūritapupphahatthā
 aññe janā surabhicuṇṇabharam vahantā
 tatthetare dhatavicittamahātapattā
- 53 Laṅkissaro 'tha sasipaṇḍaravājjiyutte
 ujjotite rathavare ratanappabhāhi
 dhātum tilokatilakassa patitṭhapetvā
 etam avoca vacanam paṇipātapubbam
- 54 Sambodhiyā iva munissara bodhimaṇḍam
 gaṇḍambarukham iva titthiyamaddanāya

- dhammañ ca saṃvibhajituṃ Migadāyam ajja
 pūjānurūpam upagaccha sayam padesaṃ
 55 Rājā tato samucitācaraṇesu dakkho
 vissajji phussaratham atthitasārathim taṃ
 pacchā sayam mahatiyā parisāya saddhim
 pūjāvisesam asamam agamā karonto
 56 Ukkuṭṭhinādavisarena mahājanassa
 hesāravena viṣaṇena turaṅgamānaṃ
 bherīravena mahatā karigajjitena
 uddāmasāgarasamaṃ nagaraṃ ahosi
 57 Âmoditā ubhayavithigatā kulithī
 vātāyanehi kanakābhatane khipiṃsu
 sabbatthakaṃ kusumavassam avassayiṃsu
 celāni c'eva bhamayiṃsu nijuttamaṅge
 58 Pācīnagopurasamīpam upāgatamhi
 tasmim rathe jaladhipiṭṭhigate 'va pote
 tuṭṭhā tahim yatigaṇā manujā ca sabbe
 sampūjayiṃsu vividhehi upāyanehi
 59 Katvā padakkhiṇam atho puram uttarena
 dvārena so rathavaro bahi nikkhamitvā
 ṭhāne Mahindamunidhammakathāpavitte
 atthāsi titthagamitā iva bhaṇḍanāvā
 60 Ṭhāne tahim dasanadhātuvaraṃ jinassa
 Laṅkissaro ratanacittā karaṇḍagabbhā
 sañjhāghanā iva vidhuṃ bahi nīharitvā
 dassesi jānapadanegamanāgarānaṃ
 61 Tasmim jane sapadi ābharāṇādivassam
 accantapitibharite abhivassayante
 sānandavandijanamaṅgalagītakehi
 sampāditesu mukharesu disāmukhesu
 62 Hatthāravindanivāhesu mahājanassa
 candodaye 'va mukulattanam āgatesu
 brahmāmarādijanitāmitasādhuvāde
 tārāpathamhi bhuvanodaram ottharante
 63 Sā dantadhātu sasikhaṇḍasamānavañṇā
 raṃsihi kundanavacandanapaṇḍarehi
 pāsādagopurasiluccayapādapādim¹

¹ B. °pādi.

- niddhotarūpiyamayaṃ va akā khaṇena
 64 Tappāṭihāriyaṃ ¹ acintiyam accuḷāraṃ
 divāna ke tahim ahesuṃ ahaṭṭhalomā
 ke vā nayuṃ sakasakābharaṇāni gehaṃ
 ke vā na attapaṭilābham avaṇṇayimsu
 65 Ke no jahimsu sakadiṭṭhimalānubaddhaṃ
 ke vā na buddhamahimaṃ abhipatthayimsu
 ke nāma macchariyapāsavasā ahesuṃ
 vatthuttayaṇ ca saraṇaṃ na gamimsu ke vā
 66 Lanāissaro pi navalakkhaparibbayena
 sabbaññudhātum atulaṃ abhipūjayitvā
 taṃ dantadhātubhavanaṃ puna vaddhayitvā
 antapuramhi ² paṭivāsaram accayittha
 67 Dhātum vihāram Abhayuttaram eva netvā
 pūjaṃ vidhātum anuvaccharam evarūpaṃ
 rājā 'tha Kittisirimeghasamavhayo so
 cārittalekham abhilekhai saccasandho
 68 Cārittam etam itare pi pavattayantā
 te Buddhadāsapamukhā vasudhādhināthā
 saddhādayādhikaguṇābharaṇābhirāmā
 taṃ sakkarimsu bahudhā jinadantadhātum
 69 Satthārā sambhatatthaṃ purimatarabhava sampajānaṃ
 pajānaṃ
 sambodhiṃ tassa sabbāsavavigamakarim saddahant'
 odahanto
 sotaṃ tass' aggadhamme nipunamati satam saṅgame
 saṅgam esaṃ
 nibbānaṃ santam icche tibhavabhayapariccāgahetuṃ
 gahetuṃ

PAÑCAMO PARICCHEDO.

DĀṬHĀVAMSA SAMATTC.

¹ M. Taṃ pāṭihāriyaṃ.

² M. antepuramhi.

KATTUSANDASSANAGĀTHA.

- 1 Yo Candagomiracite varasaddasatthe
 ñikam pasattham akarittha ca Pañcikāya
 buddhippabhāvajananiñ ca akā Samanta-
 pāsādikāya vinayaññhakathāya ñikam
- 2 Añguttarāgamavaraññhakathāya ñikam
 sammohavibbhamavighātakarim akāsi
 atthāya sañyamigañassa padhānikassa
 gantham akā Vinayañgaha-nāmadheyyam
- 3 Santindriyassa pañipattiparāyañassa
 sallekhavuttiniratassa samāhitassa
 appicchatādiguñayogavibhūsanassa
 sambuddhasāsanamahodayakārañassa
- 4 Sabbesu ācariyatañ paramañgatassa
 satthesu sabbasamayantarakovidassa
 sissenā Sāritanujassa mahādisāmi-
 pādassa tassa vimalanvayasambhavassa
- 5 Suddhanvayena karuñādiguñodayena
 takkāgamādikusalena visāradena
 sabbattha patthañasudhākararamsijāla-
 sañkāsakittivisarena parikkhakena
- 6 Saddhāadhanena sakhilena ca Dhammakitti-
 nāmena rājagurunācariyena eso
 sotuppasādajanano Jinadantadhātu-
 vañ-so kato nikhiladassipabhāvādiipo
- 7 Dhammo pavattatu cirāya munissarassa
 dhamme ñhitā vasumatīpatayo bhavantu
 kāle pavassatu ghano nikhilā pajā pi
 aññōññamettipañilābhasukham labhantu

THE END.

PAÑCAGATI-DĪPANAM.

EDITED BY

M. LÉON FEER,

OF THE BIBLIOTHÈQUE NATIONALE OF PARIS.

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

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

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

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

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

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

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

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

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

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

PAÑCA-GATI-DĪPANAM.

Namatthu || ||

- 1 Guṇino jitajeyyassa sammāñāṇāvabhāsino ||
paratthakārino niccaṃ tilokagaruno namo || ||
- 2 Kāyādihi kataṃ kammam attanā yaṃ subhāsubba[m] ||
phalaṃ tass-eva bhujjati kattā añño na vijjati || ||
- 3 Iti mantvā dayāpanno tiloke kataru(sic) satthā ||
hitāyāvoca sattānaṃ kammuno yassa yapphalaṃ || ||
- 4 Taṃ vakkhāmi samāsena sutvā sambuddhabhāsitaṃ ||
subhaṃ vā asubhaṃ kammaṃ kātum hātuñ ca vo
dhunā || ||

I. NARAKA-KAṆḌAM.

§ 1. *Aṭṭha māha-narakā.*

- 5 Sañjīvo Kālasutto ca Saṅghāto Roruvo tathā ||
Mahāroruvo Tapo ca Mahātapo ca Avīcayo || ||
- 6 Lobha-moha-bhaya-kkodhā ye narā paṇaghātino ||
vadhayitvāna himsanti Sañjīvaṃ yanti te dhuvam || ||
- 7 Samvaccharasahassāni bahūni pi hatā hatā ||
sañjīvanti yato tatha tato Sañjīva-nāmako || ||
- 8 Mātā-pitu-suhajjādi-mitta-dosakarā narā ||
pesuññāsaccavādā ca Kālasuttābhigāmino || ||
- 9 Kālasuttānusārena phālyante dāru va yato ||
kakkaccehi jalantehi Kālasuttaṃ tato matam || ||
- 10 Ath-eḷaka-liṅgālādi-sas-ākhu-miga-sūkare ||
hananti paṇino 'ññe ca Saṅghātaṃ yanti te narā || ||
- 11 Saṅghātā tatha ghātyante sammā hananato yato ||
tasmā Saṅghāta-nāmena sammato nirayo ayam || ||
- 12 Kāya-mānasa-santāpaṃ ye karonti ha dehinam ||
kuṭakāpamakā ye ca Roruvam yanti te narā || ||
- 13 tibbena vuṇhinā tatha dayhamānā niranataram ||
ghoram ravam vimuñcanti tasmā sa Roruvo mato || ||
- 14 Deva-dvija-guru-dabbaṃ haṭam yehi pi rakkhato ||
te Mahāroruvam yanti ye ca nikkhepa-hārino || ||

- 15 Ghoratâ vuñhi-tâpassa ravassâpi mahattato ||
 Roruvo ti mahâ tassa mahattam Roruvo api || ||
- 16 Dâvâdi-dahane dâham dehinañ ca karoti yo ||
 so jalam jalane jantu tappate Tâpane rudam || ||
- 17 Tibbam tâpana-santâpam tanoteva nirantram ||
 yato tato ca lokasmiñ khyâto Tâpana-nâmako || ||
- 18 Dhammâdhamma-vipallâsam natthiko yo pakâsati ||
 santâpeti ca satte yo tappate sa Patâpane || ||
- 19 Patâpayati tattha te satte tibbena vuñhinâ ||
 tapanâtisayenâyam tasmâ vutto Patâpano || ||
- 20 Katvâ guṇâdhike dosam ghâtayitvâna sâvake ||
 matâ-pitu-garû-câpi Avicimhi bhavanti te || ||
- 21 Aṭṭhîni pi vilîyante tattha ghoraggitâpato ||
 yato na vîci sukhassa tenâvicîti sammato || ||

Aṭṭha-mahânarakâ || ||

§ 2. (*Nirayussadâ*).

- 22 Nirayass-ekamekassa cattâro nirayussadâ ||
 miḥhakûpo kukkulo ca asipattavanam nadi || ||
- 23 Mahânirayato sattâ nikkhantâ miḥhakâsuyam ||
 patanti ye te ghorehi kimivyûhehi vijjare || ||
- 24 Nikkhantâ miḥha-kûpamhâ kukkule ca patanti te ||
 patitâ tattha te sattâ sâsapâ viya paccare || ||
- 25 Kukkulamhâ ca nikkhantâ dume passanti sobhane ||
 harite pattasampanne te upenti sukhatthino || ||
- 26 Tattha kâkâ ca gijjhâ ca sunakh-oluka-sûkarâ ||
 baka-kâkâdayo bhesmâ lohatuṇḍâ subheravâ || ||
- 27 Te sabbe parivâretvâ tesam maṃsâni khâdare ||
 puna sañjâtamaṃsâ te uṭṭhahanti patanti ca || ||
- 28 Aññamaññam vinâsâya paharanti raṇe ca ye ||
 pâpenâsinakhâ te tu jâyante dukkhabhâgino || ||
- 29 Nakhâ yevâsiyo tesam âyasâ jalitâ kharâ ||
 teh-aññoñnam nikantanti yan-tenâsinakhâ matâ || ||
- 30 Lohajalita-tikkhattam soḷasaṅguli-kaṇṭhakam ||
 balenâropayanti tam simbalim pâradârikam || ||
- 31 Loha-dâṭhâ mahâkâyâ jalitâ bheravitthiyo ||
 tam âlîngiya bhakkhanti paradârâpahârinam || ||

- 32 Âradante pi khâdanti sâ-gijjhe luka-vâyasâ ||
asipattavane chinne nare vissâsa-ghâṭino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||
pivanti kuṭṭhitam tambam ye paratthâpahârino || -||
- 34 Soṇâ bheravâyodâṭhâ bhusam khadanti te nare ||
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravodakam ||
yanti Vetaraṇi[m] ghoram vuṇhinâ ḍayhate ciram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammikam ||
karoti narake kaṇḍam so cakkena vihaññate || ||
- 37 Pīlâ bahuvidhâkârâ katâ yehīdha dehinam ||
pīlenti te ciram tattâ yanta-pabbata-muggarâ || ||
- 38 Bhedakâ dhamma-setunam ye cāsammagga-vâdino ||
khouradharâ pi tam maggam gantvâ kandanti te narâ || ||
- 39 Nakha-cuṇṇita-yukâdi kandanti ciram narâ ||
punappunam mahâkâyamesaselehi cuṇṇitâ || ||
- 40 Sīlam yo ca samâdâya sammâ no parirakkhati ||
viliyamânamamsatthi kukkule paccate ciram || ||
- 41 Anunâ pi yo-m-eko micchâjivena jivati ||
gûthamugge nimuggo so kimi-vyûhehi khajjate || ||
- 42 Disvâvihi-majjha-gate paṇino cuṇṇayanti ye ||
tatr-ayomusaleh-eva te cuṇṇanti punappunam || ||
- 43 Kururâccantakopanâ sadâ hīmsaratâ narâ ||
paradukkhapahaṭṭhâ ca jāyante Yama-rakkhasâ || ||
- 44 Sabbesam eva dukkhânam bhijjamuddhâdi-bhedato ||
kāya-vâcâdi pâpam yaṃ tam daṇḍâpi na kârāye || ||
- Naraka-kaṇḍam pathamam || ||

II. TIRACCHÂNA-KANDAM.

- 45 Hamsapârâpatâdinam khattânam atirâginam ||
jâyante yoniyam râgâ mûlha kīṭâdiyōnisu || ||
- 46 Sappâ kodhōpanâhehi mânatthaddhâ mittâdhipâ ||
atimâna jâyante gadrabhasonayōnisu || ||
- 47 Maccherosuyako câpi hoti vânara-jâtiko ||
mukharâ capalâlajjâ jâyante kâkayōnisu || ||
- 48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam ||
honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vākādayo ||
 jāyante pecca maṃsadā kodhanā maccharā narā || ||
- 50 Dātāro kodhanā krūrā narā nāgā mahiddhikā ||
 bhavanti cāgino kodhā dappā ca garuḍissarā || ||
- 51 Katam yaṃ pāpakam kammam mānasādikam attanā ||
 tiracchānesu jāyante || tena taṃ parivajjaye || ||

Tiracchāna-kaṇḍam dutiyam || ||

III. PETA-KAṆḌAM.

(§ 1. *Peta*).

- 52 Khajjabhojjāpahattāro yehi utṭhāna-vajjitā ||
 bhavanti kuṇāpāhārā petā te kaṭapūṭanā || ||
- 53 Viheṭhayanti ye bāle lobhena vañcayanti ca
 te pi gabbhamalāharā jāyante kaṭapūṭanā || ||
- 54 Hīnācārātihīnā ca maccharā niccalobhino ||
 ye narā pecca jāyanti petā te galakaṇṭakā || ||
- 55 Parādānam nisedheti na ca kiñci dadāti yo
 khuppiṇāsika-peto so sūcivatto mahodaro || ||
- 56 Dhanam bhuñjati vaṃsattham na bhuñjati na deti yo ||
 dattādāyī tato peto laddhabhogī sa jāyate || ||
- 57 Yo paratthāpahāriccho datvā c-ev-anutappati ||
 so gūṭha-semha-vantānam peto jāyati bhakkako ||
- 58 Yo vadaty-appiyo kodhā vākyam amāvaghathanam ||
 bhavat-ukkāmukho peto so ciram tena kammunā || ||
- 59 Kurūramānaso yo tv-a(m)dayo kalahakārako
 kimikīṭapaṭangādo peto so jotiko bhave || ||

(§ 2. *Kumbhaṇḍa*°).

- 60 Gamakūṭo dadāty-eva yo dānam pīlayaty-api ||
 Kumbhaṇḍo vikaṭākāro pūjamāno so jāyate ||
- 61 Niddayo paṇino hantvā bhakkhitum yo dadāti ca ||
 khajjabhojjāni so vassa labhate pecca Rakkhaso || ||
- 62 Gandha-mālā-ratā niccam mandakodhā ca dāyakā ||
 Gandhabbā pecca jāyante devānam rativaddhanā || ||
- 63 Kodhano pisuno koci lobhattham yo payacchati ||
 Pisāco duṭṭhacitto so jāyate vikaṭānāno || ||

- 64 Niccappadutṭhā capalā parapiḷakará narā ||
sampadānaratā niccam Bhūtā pecca bhavanti te || ||
- 65 Ghorā kuddhā padātāro piyāsavasurā ca ye ||
jāyante pecca Yakkhā te ghorāhārā surāpiyā || ||
- 66 Ye nayantīdha yānehi mātā-pitu-guru-jane ||
vimāna-cārino Yakkhā te honti sukha-saṃyuttā ||
- 67 Taṇhā-macchera-dosena pecca petāsubhehi tu(m)
yakkhādāyo kiliṭṭhehi tasmā taṃ parivajjaye || ||

(§ 3. *Asura*).

- 68 Saṭho māvāviko niccam carate n-aññapāpako ||
kalippiyo padātā ca so bhavaty-Asurissaro || ||
- 69 Tāvatiṃsesu devesu Vepacittāsura gatā ||
Kālakañjāsura nāma gatā petesu saṅgahaṃ || ||
- Peta-kaṇḍaṃ tatiyaṃ || ||

IV. MANUSSA-KAṆḌAM.

- 70 Devāsuramanussesu hiṃsāyappāyuko naro ||
dīghāyuko tv-ahiṃsāya tasmā hiṃsā vivajjaye || ||
- 71 Kuṭṭha-kkhaya-jar-ummādā ye[ca]ññe rogā paṇiṇaṃ ||
vadha-tāḷana-bandhehi honti ha tesu jantusu || ||
- 72 Hārako yo paratthānaṃ na ca kiñci payacchati ||
mahatā viriyenāpi dhanam so nādhigacchati || ||
- 73 Adinnaṃ dhanam ādāya dānāni ca dadāti yo ||
so pecca dhanavā hutvā puna jāyati nidhano || ||
- 74 Na hārako na dātā yo na h-atikapaṇo jano ||
kicchena mahatā dabbam thiraṃ so labhate dhuvam || ||
- 75 Hārako na paratthānaṃ cāgavā vītamaccharo ||
ahāriyaṃ bahu vittaṃ iddhaṃ so labhate naro || ||
- 76 Āyu-vaṇṇa-bal-upeto dhīmā roga-vivajjito ||
sukhī pajāyate niccam yo dadāti ha bhojanaṃ || ||
- 77 Salajjo rūpavā hoti suchāyo janatāpiyo ||
so bhava vatthalabhī ca yo vatthāni payacchati || ||
- 78 Āvāsam yo dadāti ha vippasaṇṇa cetasā ||
pasādā sabbakāmidhā jāyante tassa dehino || ||
- 79 Saṅkamopāhanādīni ye payacchanti mānavā ||
bhavanti sukhino niccam labhante yānam uttamaṃ || ||

- 80 Papā-kūpa-taḷākāni kārāyitvā jalāsaye ||
sukhino vītasantāpā nippipāsā bhavanti te || ||
- 81 Pupphehi pūjito niccam samiddho sirimā bhava ||
saraṇam sabbadehinam āramam yo payacchati || ||
- 82 Vijjādānena paṇḍiccam paññā-vyāsena labhate ||
bhesajjābhayadānena rogamutto tu jāyate || ||
- 83 Cakkhumā dīpadānena vāḷadānena sussaro ||
sayanāsanadānena sukham labhati mānava || ||
- 84 Gavādiṃ yo dadāti ha bhojjaṃ khīrādi-samyuttaṃ ||
balavā vaṇṇavā bhogī hoti dīghāyuko ca so || ||
- 85 Kaññā-dānena kāmānam labhī ca parivāravā ||
dhana-dhañña-samiddho tu bhūmi-dānena jāyate || ||
- 86 Pattaṃ pupphaṃ phalaṃ toyam atthāpi vāhanam piyaṃ ||
yaṃ yaṃ yatthecchitaṃ bhātya[m] dātabbaṃ taṃ ta-
datthinā || ||
- 87 Kesayitvā dadāti ha saggatthaṃ vā bhayena vā ||
yasatthaṃ vā sukhatthaṃ vā kiliṭṭhaṃ so phalaṃ labhe || ||
- 88 Sakattha-nirapekkhena dayā-yuttana cetasā ||
paratthaṃ deti yo so yaṃ akiliṭṭhaṃ phalaṃ labhe || ||
- 89 Yaṃ kiñci dīyate-ññassa yathā kālam yathā vidhi ||
tena tena pakāreṇa taṃ sabbam upatiṭṭhati || ||
- 90 Pare abādhayitvāna sayam kāle yatthecchitaṃ ||
akesayitvā dātabbaṃ taṃ hi dhammāvirodhitam || ||
- 91 Evam pi diyamānassa dānass-eva phal-ubbhavo ||
dānam sabbasukhānam hi paramam kāraṇam mataṃ || ||
- 92 Virato yo paradārehi dāre so sundare labhe ||
snehappadesakālādi vajjanto puriso bhava || ||
- 93 Paradāresu samsatṭhaṃ yo na vāreti mānasam ||
sārajjati c-anāṅgesu nārīttam yāti so pumā || ||
- 94 Yā jigucchati narattaṃ susilā mandarāginī ||
niccam pattheti pumbhāvaṃ sā nārī narattaṃ vaje || ||
- 95 Yo tu sammā nivātānkaṃ brahmacariyaṃ nivesati ||
tejassī suguṇo bhogī devehi pi sampūjito || ||
- 96 Daḷhassati asammūḷho virato majjapānato ||
jāyate saccavādī ca yasassī sukha-samyutto || ||
- 97 Bhinnānam api sattānam bhedan-n-eva karoti yo ||
abhejja-parivāro so jāyate thira-mānaso || ||
- 98 Āṇattim kuruto niccam guraṇam hatṭha-mānaso ||

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

Manussa-kaṇḍam catuttham || ||

V. DEVA-KAṆḌAM.

§ 1.

- 103 N-ev-attano sukhâpekkhî na ca haṭṭho pariggahe ||
 gahânam pamukho vâyam Mahârâjikatam vaje || ||
 104 Mâtâ-pitu-kulejēṭṭha-pûjako câgavâ khamî ||
 tussati yo na kalahe Tâvatimsesu so bhavae || ||
 105 Na vigahe ratâ n-eva kalahe haṭṭhamânasâ ||
 ekanta-kusale yuttâ ye te Yâmopagâ narâ || ||
 106 Bahussutâ dhammadharâ supaññâ mokkhakaṅkhino ||
 guṇehi parituttâ ye narâ te Tussitopagâ || ||
 107 Silappadânavinaye pavattâ ye sayam narâ ||
 mahussâhâ ca te vassam (sic) Nimmânarati-gâmino || ||
 108 Alinamânasâ sattâ padâna-dama-saññame ||
 guṇâdhikâ ca honti te Parinimmittavattino || ||
 109 Silena Tidivam yâti jhânena Brahma-sampadam ||
 yathâbhûta-pariññanam Nibbânam adhigacchati || ||

§ 2.

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

- 113 Sammāparatthakaraṇaṃ parānattha-vivajjanaṃ ||
 puñña-pāpa-vipallāso vuttam etaṃ mahesinā ||
 114 Devā c-eva manussā ca tisso pāpā yā bhūmiyo ||
 gatiyo pañca niditthā buddhen-eva tayo bhavā || ||

Deva-kaṇḍaṃ pañcamaṃ || ||

Pañca-gati-dīpana[m] samattaṃ || ||

NOTES.

- Çl. 3. 2. MS. kataru ; perhaps bhagavâ.
 Çl. 31. 2. bherav° ; MS. terav°.
 Çl. 59. 1-2. MS. tvaṃ dayo, for tu-adayo (?).
 Çl. 61. 2. Text, bhakkhitam ; Commentary, bhakkhituṃ.
 3-4. MS. sovassa labhate ; perhaps labhate so-v-assa.
 Çl. 74. 2. Text, nahadhikapaṇe ; commentary (explaining),
 dhanâtisayena kappano.
 Çl. 93. 3. Text, sarajjati ; Commentary, rarajjati.
 Çl. 94. 1. MS. narittam ; 4. MS. narattam.
 Çl. 107. 3. MS. vassaṃ for vassu = v-assu or vassuṃ =
 v-assuṃ (?).
 Çl. 110. 4. MS. sambhavaṃ ; perhaps sambhavâ.
 Çl. 112. 1. MS. virâgaṃ so.

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Donors	280	10	0	Printing	156	10	0
Subscribers of Five Guineas	115	10	0	Postage and Stationery (including cost of sending Publications to Members)	16	19	4
" One Guinea	61	19	0	Purchase, carriage, and binding of MSS.	21	13	10
For copies of "Catalogue" sold to India Office...	15	0	0	Loss by exchange	0	4	6
Interest from Bank	4	11	11		195	7	8
Balance from 1883 remitted from Ceylon (received				Balance ¹	376	6	7
17th April, 1884)	86	3	4		563	14	3
	£563	14	3		£563	14	3

¹ Balance in bank on 1st January 1885, £616 8s. 11d.

ACCOUNTS IN CEYLON, 1883.

Ed. Guneratne in Account with the Pali Text Society, for Half-year ended 30th June, 1883.

	<u>Dr.</u>	<u>Rs.</u>	<u>Cts.</u>	<u>Cr.</u>	<u>Rs.</u>	<u>Cts.</u>
1883.				Lent—		
Jan. 1st. Balance brought forward from last year ...		882	0	May 1st. Subhui P. O. Order for Rs. ...	100	0
June 30th. Subscriptions received from five subscribers for first year	52	50		Order 1 R. Regtn 16	1	16
				" 23rd. Clearing package of Books	10	14
				" Difference on postage of Letters	40	40
				" 24th. Tin case for 'Suchittānkera' and postage	1	50
				Postage on Books sent by Col. Olcott to		
				Bombay	1	40
				Local postage on 16 sets of Books	6	60
				Inland postage on Letters and Stationery ...	4	50
				June 29th. Deposited for a Draft on London	750	750
				Balance in hand	58	80
		<u>Rs. 934</u>	<u>50</u>		<u>Rs. 934</u>	<u>50</u>

Rs. 743 23 = £60 inclusive of expenses.
 52 = 10d. ditto.
 6 25 = Commission.
 750 0

Galle, 30th June, 1883.
 E. R. GOONERATNE.

ACCOUNTS IN CEYLON, 1883.

Ed. Gooneratne in Account with the Pali Text Society, Half-year ended 31st December, 1883.

	1883.	1883.
RECEIPTS.	<i>Rs. Cts.</i>	<i>Rs. Cts.</i>
July. Balance brought forward from last Half-year ...	58 80	1 0
Subscriptions for 1883 from 78 Subscribers at 10½ Rs. each ...	819 0	
(Out of 81 Subscribers in list, three were Five-Guinea Subscribers, and their amounts were remitted last Half-year).		
One Subscriber for 1883 at 52½ Rs. ...	52 50	
Four Subscribers whose first year's Subscription was received after 30th June ...	42 0	
	Rs. 972 30	
PAYMENTS.		
Postage of Mahā Nidessa forwarded ...		12 50
Advertising in <i>Observer</i> and <i>Examiner</i> next year's publications, and calling for Subscriptions ...		5 0
Clearing package received ex Goorkha, and conveyance to Galle ...		7 80
Postage correspondence and Stationery ...		
Dec. 31st. Balance in hand for which a cheque will be forwarded shortly* ...		946 0
		Rs. 972 30

Galle, 31st December, 1883.

E. R. GOONERATNE.

¹ Draft for £86 3s. 4d. received in London on April 17th, 1884.

ACCOUNTS IN CEYLON, 1884.

Ed. Gooneratne, Mudaliyar, in account with the Pāli Text Society for the year ending 31st December, 1884.

	RECEIPTS.	1884.	PAYMENTS.	1884.
	<i>Rs. Cts.</i>	<i>Rs. Cts.</i>		<i>Rs. Cts.</i>
1884.				
Subscription of 1882 collected this year ...	10 50		Clearing expenses of 1883 publications ...	6 93
Subscriptions of 1883 collected this year (8)..	84		Local postage on fourteen copies ...	5 60
Received from two five guinea subscribers ...	105		Postage to Madras on one copy ...	1 48
Dec. 21st. 70 Subscribers for 1884 at <i>Rs.</i> 10 50 ...	735		Dhammasangani Vibhanga Dhātu Kathā and Katha Vatthu purchased ...	75
			Regn. and money order, remitting value of above ...	1 16
			Forwarding per parcel post to England ...	5
			Nov. 21st. Stationery and copying expenses of Udāna Atthakathā ...	15
			Forwarding per parcel post to England ...	1 28
			Olas and copying expenses of Apadāna Atthakathā ...	37
			Forwarding per parcel post to England ...	1 50
			Postage on correspondence this year ...	3
			Balance in my hand at date ...	781 55
	<u>Rs. 934 30</u>			<u>Rs. 934 50</u>

Galle, 31st December, 1884.

E. R. GOONERATNE.

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