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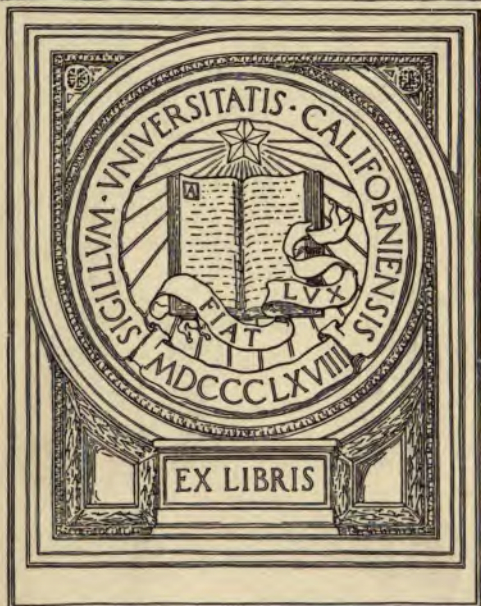
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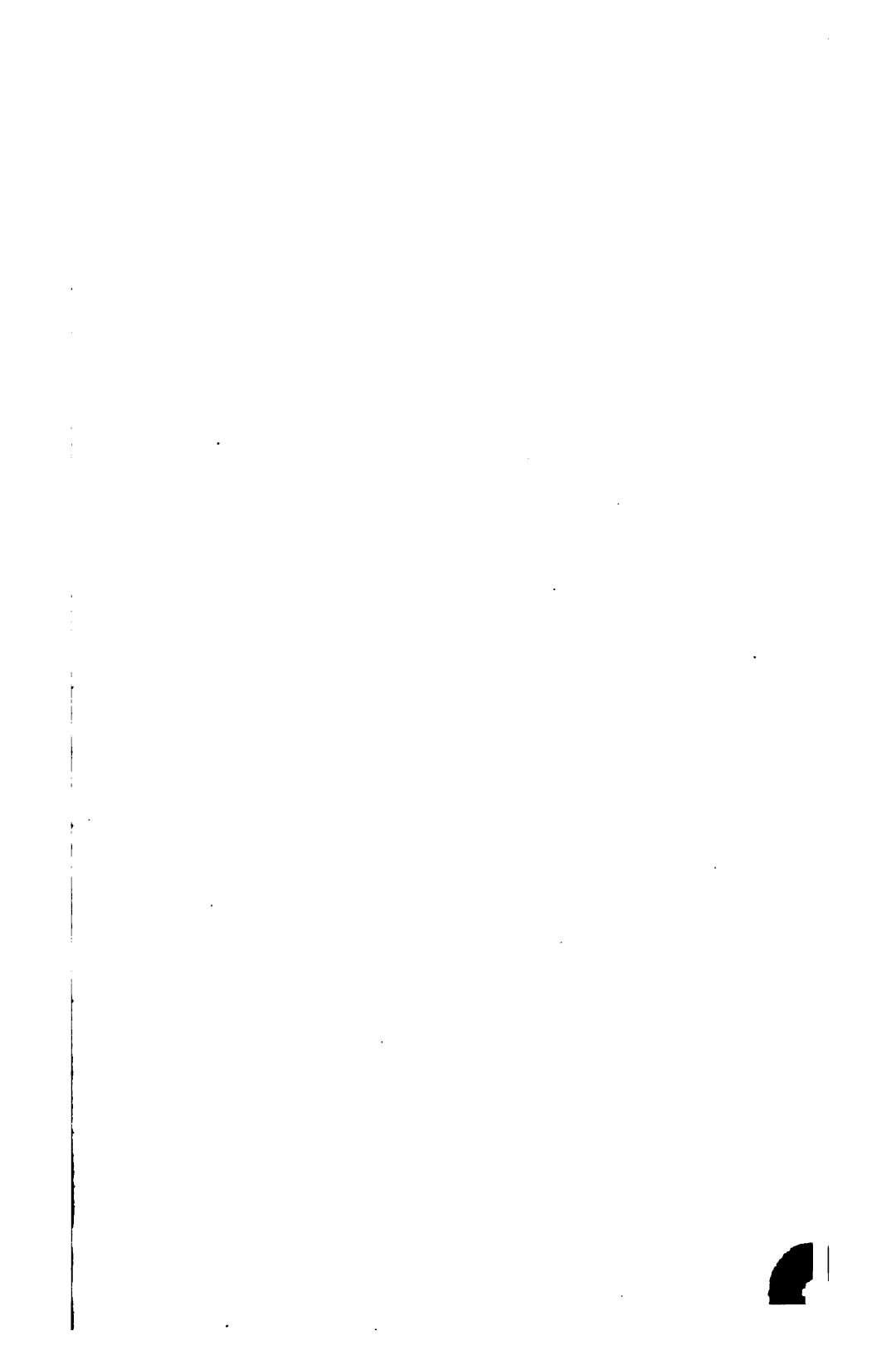
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Journal of the Pali Text Society.



PALĪ TEXT SOCIETY.

Journal

OF THE

PALI TEXT SOCIETY.

1885.

EDITED BY

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

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

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

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Carpenters

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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 2500 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

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

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

**.* Subscriptions for 1886 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

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

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

REPORT

OF THE

PĀLI TEXT SOCIETY FOR 1885.

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

Our issues this year are the :

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

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

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

The full list of work already accomplished is therefore :

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

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

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

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

1. **Dīgha Nikāya**, to be edited by Prof. Rhys Davids and Prof. Estlin Carpenter.
2. **Sumaṅgala Vilāsinī** „ „ Prof. Rhys Davids and Prof. Estlin Carpenter.
3. **Samyutta Nikāya**,
Part II. „ „ M. Léon Feer.
4. **Āṅguttura Nikāya**,
Part II. „ „ Dr. Morris.
5. **Peta-vatthu** „ „ Prof. Minayeff.
6. **Vimāna-vatthu** „ „ E. R. Gooneratne,
Mudaliyar.
7. **Dhammapada** „ „ Prof. Fausböll.
8. **Sutta Nipāta**, Part
II. „ „ Prof. Fausböll.
9. **Khuddaka Pāṭha** „ „ Prof. Rhys Davids.
10. **Iti-vuttaka** „ „ Prof. Windisch.
11. **Apadāna** „ „ Dr. Grünwedel.
12. **Niddesa** „ „ Prof. Bloomfield.
13. **Visuddhi Magga** „ „ Prof. Lanman.
14. **Mahāvamsa** „ „ Dr. Steinthal.
15. **Hatthavanagalla-**
vihāra-vamsa „ „ Prof. Rhys Davids.
16. **Netti Pakaraṇa** „ „ Prof. Rhys Davids.
17. **Anuruddha Śataka** „ „ Mr. Bendall.
18. **Sāsana-vamsa** „ „ Prof. Minayeff.
19. **Saddhammopāyama** „ „ Dr. Morris.
20. **Bodhi-vamsa** „ „ Prof. Rhys Davids
21. **Pajjamudhu** „ „ E. R. Gooneratne,
Mudaliyar.

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

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

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

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

The MSS. we especially want now are :

Netti-pakaraṇa.
 Niddesa (with Atthakathā).
 Paṭisambhidā (with Atthakathā).
 Bodhi-vaṃsa.
 Lalāṭa-dhātu-vaṃsa.
 Visuddhi-magga.
 Dhammapada Atthakathā.
 Paramattha-dīpanî
 Madhurattha-vilâsinî.
 Aṭṭha-sâlinî.
 Sammoha-vinodanî.
 Iti-vuttaka Atthakathā.
 Sâsana-vaṃsa.

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

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

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

T. W. RHYS DAVIDS.





PĀLI MSS.
IN THE
BROWN UNIVERSITY LIBRARY
AT PROVIDENCE, R.I., U.S.

BY HENRY C. WARREN.

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

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

VINAYA-PĪṬAKA.

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

3. *Mahāvagga*. 225 leaves (ka-dho); 10 lines. Sakkarāj 1237.
4. *Cūlavagga*. 226 leaves (dhi-a, but ṇu is omitted in the numbering, though the text is without break); 10 lines. Sakkarāj 1238.
5. *Parivārapāṭha*. 158 leaves (ka-dhā); 10 lines. Sakkarāj 1237.
6. Contains two works :
 - a. *Parivārapāṭha*. 151 leaves (ka-ḍe); 9 lines. Sakkarāj 1213.
 - b. Some mixed Pāli and Burmese, apparently on the dhūtaṅgas. 34 leaves (ḍai-tu); 9 lines. Sakkarāj 1225.
7. *Kammavāca*. Chapters I. and IV. 10 copper plates (ṅa-ṅau); 6 lines. Square Pāli writing.

SUTTA-PĪṬAKA-COMMENTARIES.

8. First part of the *Sumaṅgalavilāsinī*, comprising the commentary on the Silakkhandha of the Dīghanikāya. 145 leaves (ka-ḍa); 10 lines. Sakkarāj 1231.
9. Second part of the *Sumaṅgalavilāsinī*, being the commentary on the Mahāvagga of the Dīghanikāya. 182 leaves (ka-tā); 10 lines. Sakkarāj 1231.
10. Third part of the *Sumaṅgalavilāsinī*, or commentary on the Pātikavagga of the Dīghanikāya. 129 leaves (ka-ṭau, but ṭau is for ṭo); 9 lines. No date.

ABHIDHAMMA-PĪṬAKA.

11. *Dhammasaṅgaṇī*. 154 leaves (ka-ḍau); 9 lines. Sakkarāj 1242.
12. Another copy of the *Dhammasaṅgaṇī*. 188 leaves (ka-to, but leaf ṇa is missing); 8 lines. [Sakkarāj] 1203.
13. *Vibhaṅga*. 229 leaves (ka-nā, but two leaves are marked khai); 9 lines. No date.
14. *Kathāvatthu*. 220 leaves (jhi-rū); 9 lines. Sakkarāj 1242.
15. *Puggalapaññatti*. 46 leaves (ṇu-jhā); 9 lines.

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

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

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

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

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

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

GRAMMAR.

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

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

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

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

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

Leaves *gi-gam*, the *Kāarakakappa*. 8 lines. *Sakraj* 1194.

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

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

Leaves *na-nau* the *Ākhyātakappa*. 8 lines. [*Sakkarāj*] 1183.

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

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

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

THE

CHA-KESA-DHÂTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

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

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

Our text occupies seven leaves, t̄hâh—ḍû.

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

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhañ ca dhammañ ca gaṇaṃ namitvā,¹
 aggaṃ visuddhaṃ janapuññakhettaṃ |
 chakesadhātūnaṃ ca thūpavaṃsaṃ
 vakkhāṃ' ahaṃ sāsanaṃ vaddhanāya ||

Ekasmiṃ kira samaye amhākaṃ Bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. Tatrāpi kho bhagavā catunnaṃ parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyośanakalyāṇaṃ satthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasāgaro Nānapaṇḍito Revato 'ti cha khiṇāsavā ekacchanda² hutvā yena bhagavā ten' upasaṃkamimsu,³ upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te khiṇāsavā bhikkhū bhagavantaṃ etad avocum. na hi bhante bhagavatā⁴ samatiṃ sapāramiyo pūrentena ekadesasattahitattaṃ pūritā atha kho sabbasattahitattaṃ kattukāmena pūritā. ye keci bhante sattā āsannaṭṭhā tesam tava dassanena ubhayattha siddhā ye c' aññe sattā dūratṭhā honti tesam atthāya bhagavato sārira-paṭibaddhaṃ pūjanīyavatthum ṭhapetabbaṃ. mahāsamuddassa pana bhante avidūre ekasmiṃ paccantadese bahujanā vasanti tesam anukampāya pūjanīyaṃ dātum vaṇṇati. atha kho bhagavā tesam vacanaṃ sutvā mahākaruṇāya samussāhitacitto hutvā janapadavāsīnaṃ hitakaraṇatthaṃ dakkhiṇena hatthena sīsaṃ parāmasi sīsaṃ parāmasitvā hemavaṇṇaraṃsihi⁵ vijotamānā cha kesā bhagavato hatthe

¹ M². namitvāna.

³ M¹. °misum; M². °misu.

⁵ M¹. soma°.

² M². °nnā.

⁴ M². °vā.

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

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

tato āyasmā Anuruddho bhagavantam vanditvā padakkhiṇaṃ katvā pakkāmi. te pi khiṇāsavā kese labhitvā bhagavantam vanditvā Anuruddhena saddhim pakkamimsu. pakkamitvā pana ākāse abhuggantvā tasmim yeva paccantadeso otaritvā tatt'ekarattim vasitvā suriyuggamanavelāya sarirapaṭijagganaṃ katvā tato gāmaṃ piṇḍāya pavisitvā yathā laddham āharaṃ yeva paribhuñjimsu. tato sabbe pi khiṇāsavā dakkhiṇadisābhāgena gantvā sākhaṅkuravanasamchannaṃ aruṇasadisavaṇṇaṃ ramaṇiyabhūmibhāgaṃ divsā tuṭṭhacittā hutvā imasmim thāne phāsukaṃ imasmim ekaṃ kesadhātuṃ nidahituṃ vaṭṭatīti atha kho etad aho si katham āvuso idha dhātudāyako³ laddho amhehīti. tadā Anuruddho añjalim paggahetvā adhiṭṭhānaṃ karonto imaṃ gāthaṃ āha.

pānaṃ dhanam ca⁴ sakaṃ puttadāraṃ
pubbe tayā⁵ dinnam anapparūpaṃ |
ten' eva laddham yadi bodhiñānaṃ
pātetv⁶ ajj' imasmim su upaṭṭhakāyo⁷ °ti ||

tam khaṇaṃ nēva Sakkassa paṇḍukambalasilāsaṃ uṇhākāraṃ dassesi. Sakko devarājā āvajjetvā tam kāraṇaṃ natvā lābhā vata me suladdhā vata me yo 'haṃ evaṃ mahānubhāvāya dāyaka virahitāya jinavarakesadhātuyā dāyaka bhāvo

¹ M¹. dukkhitā.

² M¹. °pāsako.

³ M¹. tassā . . . °ppa°; M². °mpa.

⁴ M¹. °tthā ko 'ti.

⁵ M². °ddhiyaṃ.

⁶ M¹. vā.

⁷ M². yotajji°.

bhaveyyan 'ti cintetvā devalokato otarivā nesam channam arahantānam purato pāturahosi. atha kho Anuruddho imam gātham āha.

accheram vata lokasmim sahasakkho sujampati |
pavittam imam thānam ānubhāvena dhātuyā 'ti ||

atha thero tam disvā devarāja tvam mahiddhiko varapañ-
ñassa dhātuyā dāyako hohīti āha.

tam sutvā Sakkō sādhu bhante 'ti vatvā Anuruddha-
therassa hatthato ekam dhātum gahetvā attano sirasmim
thapetvā udaggacitto hutvā iddhiyā āvātam māpetvā tattha
asītisāvakānam rūpam buddhamātuyā rūpam buddhapituno
rūpam anupamassa dasabalassa rūpañ ca suvaṇṇamayam
thapetvā majjhe satta sattaratanarāsī katvā samantato
suvaṇṇajālam parikkhipivā setacchattam ussāpetvā tassa
hetthā nānāratanasamujjalam pallaṅkam māpetvā dasabalassa
dhātum sīsato oropayivā Sakkabhiṅkārodakena¹ nhāpetvā
bhante bhagavā imasmim thāne sakalajanahitattam pañca-
vassasahasapamānam tiṭṭhā 'ti vatvā thapesi. tam khaṇāñ
ñeva catunahutādhikadvesata—sahasayojanapamānā ayam
mahāpathavī udakapariyantam² katvā samkampi. Sineru
pabbatarājā onami mahāsamuddo samkhubbhi. dasasahassa-
cakkavāḷadevatā tuṭṭhacittā hutvā nānāmaṅgalabhaṇḍāni
gahetvā satthuno rūpam pūjayimsu. atha Sakkō dhātuyo
upari cetiyam cakkavattimaṇisannibham maṇipadīpam pūjetvā
maṇimayam cetiyam akāsi. tathā maṇicetiyaḥ bahi kanaka-
mayam cetiyam kāretvā anāgate antarāyābhāvattham cakkāni
parikkhipivā cetiyam bandhesi. Āyasmā Anuruddho tam
dhātum attano ānītabhāvappakāsanattham attano paṭimārū-
pam,³ uttaradisābhimukham kāretvā thapesi Sakkō devarājā
pi ekam suvaṇṇaguham kāretvā dhātupūjam akāsi. cetiyā-
vidūre ekam nidhim⁴ thapesi tam ekam devaputtam rakkhā-
pesi sabbe cha arahantā samjātapītipāmojjā hutvā cetiyam
pañcapatitṭhitena vandivā nisīdimsu. tasmim khaṇe Sakkō
adhittānam karonto imam gātham āha.

¹ M². sakkabhiṅgāro°.

³ M¹. °nurūpam.

² M¹. udakam.

⁴ M². nimi.

ciram ev' idha tiṭṭhatu thūpavaram
 yadi tvam munino sirato 'va bhavam |
 janakāyam imam paṭipātu sadā
 tava tejavarena jina¹ ojago ||

iti vatvā tuṭṭhacitto hutvā cetiyam padakkkhiṇam katvā
 pañcapatiṭṭhitena vanditvā pakkāmi.

Sakkathūpavamso niṭṭhito.

tassāvidūre dakkhiṇadisābhāge tigāvutantaram maggam
 gantvā sabbe² cha khiṇāsavā nānāvidhavālukarāsiparikiṇṇam
 paramaramaṇīyam kelāsapabbatasannibham rukkhatiṇapāsā-
 nasakkharakathalarahitam katasudhākammam iv' aṅgaṇam
 sakalajanaramaṇīyam³ ekam ṭhānam disvā cintayimsu
 sappāyam idam kho āvuso ṭhānam imasmim ekam kesadhā-
 tum amhehi ṭhapetabban 'ti atha kho āyasmā Sobhito imassa
 dhātussa dāyakapariyesane mama bhāro 'ti vatvā ekamsam
 uttarāsaṅgam karitvā jānumaṇḍalam pathaviyam nidhāya
 aṅjalim paggayha jinadhātuvaram vanditvā patthanam
 karonto imam gātham āha.

dāyako patipātv⁴ ajja tejasā tava nāyaka |
 sabbasattahitatthāya idha ṭhassati ce dīpam⁵ ||

icc evam paramanipaccakāram katvā patthanam karontassa
 eva valāhakagabbhato Pajjunno nāma devaputto mahantehi
 parivārehi parivuto nānāvidham paramadassanīyataram alam-
 kāram alamkāritvā sakavimānato oruyha tassa purato pātura-
 hosi. atha kho āyasmā Sobhito tam disvā upāsaka tvam ulārā-
 nubhāvo āngirasassa apaṭimassa bhagavato dhātudāyako hohīti
 āha. Pajjunno mahārājā pi tam⁶ vacanam sutvā sādhu
 bhante aham eva tassa dāyako bhaveyyan 'ti vatvā tena hi
 tvam upāsaka thūpassa bandhanaṭṭhānam vicārehīti⁷ āha.
 tasmim khaṇe Pajjunno mahārājā iddhiyā ekam āvātam

¹ M¹. jāna.

⁴ M². patidāt' ajja.

⁶ M². pītā°.

² M¹. om.

³ M¹. °jala°.

⁵ M¹. iddham . . . ce varam.

⁷ M¹. vidharāhīti.

karitvā tattha dhātugabbhaṃ māpetvā tasmim sattaratana-
mayam āsanam paññāpetvā vuttappakāram asītimahāsāva-
kānam bimbam buddhabimbam buddhamātāpītūnam bimbañ
ca suvaṇṇamayam paṭisaṃkharitvā āsanamajjhe sattaratana-
mayam dhātucāṅkoṭakam t̥hapetvā tam jinadhātuvaṃ
chabbaṇṇaramsihi vijotamānam dibbagandhodakena nhā-
petvā idh' eva bhante tiṭṭhatu sakalajanahitāyā 'ti vatvā
channam arahantānam rucim gahetvā tasmim yeva caṅko-
take t̥hapesi. tasmim khaṇe heṭṭhāvuttappakārāni pathavi-
kampanādīni acchariyāni ahesum. atha kho Pajjunno mahā-
rājā dhātuvaṃ samjātapemo hutvā imam gātham āha.

evam mahānubhāvassa asamassa mahesino |
dhātuyā dāyako asmi aho me puññasamcayo ||

evam vatvā bhagavato kesadhātum pañcapatit̥ṭhitena van-
ditvā attano kāyārūḥhapārupanam¹ omuñcitvā² dullabham
vata dassanan 'ti vatvā dhātupūjam akāsi. sabbe pi devā
attano attano anurūpapūjam karimsu. tato Pajjunno mahā-
rājā nānāratanamissakāhi iṭṭhakāhi cetiyam bandhāpesi.
cetiyaṅgaṇam pi sodhāpetvā tassa samantato pākāram pari-
kkhipitvā tassāvidūre ekaṃ pokkharāṇim māpetvā catūsu
disāsu nidhim nidahitvā dhātupūjam akāsi. sabbe pi khiṇā-
savā idam cetiyam anāgate satabyāmaṃ bhavissati dhamma-
rājā pi idh' eva bhavissatīti byākarimsu. tam pana cetiyam
samantato kiḷi. vīthikādīnam³ thūpassa vicāritattā⁴ pacchā
sobhaṇḍāyacetiyān⁵ 'ti pākataṃ.

Pajjunnathūpavamsō niṭṭhito.

atha kho sabbe pi khiṇāsavā tato nivattitvā samudda-
tīre samantato asokarukkhasamchannam ekaṃ t̥hānam atthi
pacchimadisābhāge ca 'ssa kandaraparikkhittam ahosi. tam
disvā sabbe pi khiṇāsavā cintayimsu. katham panāvuso imas-
sim padese amhehi pariyesitabbam dhātupat̥ṭhakatthāyā⁶ 'ti.

¹ M¹. °pāyopanam.

³ M². vīdhikānam.

⁵ M¹. suṇḍāyā°.

² M¹. orūhitvā.

⁴ M². °tthā.

⁶ M². °pāsakatthāyā 'ti.

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

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

icc evam patthanam karontassa samuddarakkhikâ Maṇi-
mekhalâ nâma devadhîâ buddhânubhâvena dissamânâ ³ viya
sabbâbharanehi alamkaritvâ mahantehi parivârehi parivutâ
samuddato paññâyamânarûpâ pâturaḥosi. atha kho therâ
evam âhamsu. kappati upâsike dhâtuyâ thûpaṃ kâretum
sa ce sakkhissasi tvam eva asamassa purisusabhassa dhâtu-
dâyakâ hohîti. ath' assâ etad aḥosi. aham mâtugâmat-
bhâve ṭhitamhi ⁴ thûpavicâraṇe katam ⁵ pariccayanam kathâ-
ham bhante kareyyan 'ti âha. sace upâsike imesam
paccantadesavâsinam bhatim dâtum sakkhissasi khippam
eva ete cetiyam karissantiti âha. sâ sâdhû 'ti patisunivâ
aññâtakavesena gantvâ tesu bhatim datvâ ⁶ cetiyam pati-
samkhârâpesi. te manussâ tasmim ṭhâne dhâtugabbham
asîtiḥattham gambhîram karimsu. atha kho sâ devadhîâ
iddhiyâ ânitaratanam samantato râsim katvâ girivepulato ⁷
cakkavattino maṇiratanasadisam padîpaṃ viya jalamânam
ekaratanagharam ⁸ maṇidhâtugabbhassa majjhe ṭhapesi.
tass' upari dhâtukaraṇḍakam mâpetvâ ṭhapesi. saha ṭhapa-
nen' eva mahâpathavi kampi akâlavijjulatâ ramaṇiyam
vassam vassi. sabbe devatâ sâdhukâram adamsu. tato
Maṇimekhalâ bhagavato dhâtuyâ mahâsakkâram katvâ
cetiyam bandhâpesi. bandhitvâ ca pana cetiye niṭṭhite
adhiṭṭhânam karonto imam gâtham âha.

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

¹ M¹. dhâpayi taga.

² M². cāriyamānā.

³ M². katvā.

⁴ M². samajjhatu.

⁵ M¹. add: va.

⁶ M¹. vemū°.

⁷ M². °no katam; M¹. °tham.

⁸ M¹. °ghanam.

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

Maṇimekhalāya thūpavamsō niṭṭhito.

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

atha kho āyasmā Guṇasāgaro dhātūpaṭṭhakapariyesane
 mam' eva bhāro 'ti dhātūpaṭṭhakatthāya añjaliṃ paggahetvā
 adhiṭṭhānaṃ karonto imaṃ gātham āha.

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

evam vatvā taṃ dhātum namassamāno 'va nisīdi. tasmim
 khaṇe jinadhātuyā ānubhāvena therādhiṭṭhānabalena ca
 satthu ādinaṃ ānubhāvena ca paṭṭhavātena ānītā viññā-
 tasāsanavāṇijaparipunnā⁴ ekā nāvā tasmim yeva padese
 anupattā ahosi. atha kho vāṇijā bhikkhusaṃghaṃ disvā
 mayaṃ samuddacarā dullabhaṃ channaṃ khiṇāsavānaṃ
 santikaṃ upagantvā saṃghassa dassanan 'ti cintetvā nāvikaṃ
 ārocesum. nāviko pi taṃ sutvā saṃghe pasannamānaso saha
 vāṇijehi mahānāvāya oruyha khuddakanāvam abhirūhitvā⁵
 tesam channaṃ khiṇāsavānaṃ santikaṃ upagantvā saṃghaṃ
 vanditvā kiṃ idha ayyānaṃ kiccaṃ atthīti pucchi.

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

¹ M². sampannā.

³ M². pavitṭhaṃ.

⁵ M². c'hyitvā.

² M¹. kesadhūpassa; M². °dhātum assa.

⁴ M². °ṇṇako.

taṃ sutvā nāviko tuṭṭhamānaso te vāṇije āmantetvā lābhā
vata bho suladdhaṃ vata bho amhehi ye¹ mayam evaṃ
mahiddhikaṃ janahitāvahaṃ satthu sarīradhātum passāmā
'ti. mahāsamuddasmiṃ bho cirakālaṃ saṃcarantānaṃ
īdisaṃ lābhaṃ na laddhapubban 'ti. tumhe hi mama saḥāyā
bhavatha aham eva thūpaṃ kareyyan 'ti āha. te pi kho vāṇijā
sādhū 'ti saṃpaṭicchimsu. rukkhadevatā pi manussavesaṃ
katvā ahaṃ pi tumhākaṃ saḥāyo bhaveyyan 'ti āha. te sabbe
pi therānaṃ santikaṃ upasaṃkamitvā yathānurūpaṃ dānaṃ
datvā there vanditvā nisīdimsu. atha kho nāviko aham
eva bhante dhātuthūpakāraṇe ussukkaṃ kareyyan 'ti yāci.
therā pi sādhu upāsaka karohīti āhaṃsu. nāviko purise
āṇāpetvā bahudhanaṃ vissajjetvā dhātugabbhaṃ karitvā
tasmiṃ gabbhe sattaratanāni pūretvā gabbhassa majjhe
buddhārahaṃ āsanaṃ paññāpetvā gunasāgaratherassa
hatthato taṃ dhātum gahetvā ṭhapesi. saha ṭhapanen'
eva sabbāni acchariyāni pāturahesum. atha kho nāviko
pahatṭhacitto imaṃ gātham āha.

lokacariyabhūtassa asamassa mahesino |

dhātuyā dāyako asmi lābhā me vata mārisā² 'ti ||

evaṃ vatvā taṃ cetiyaṃ pañcapatiṭṭhitena vanditvā nānā-
vidhaṃ dhajapatākāṃ ussāpetvā cetiyaṃ padakkhiṇaṃ katvā
arahantānaṃ pāde vanditvā vāṇijehi parivuto nāvaṃ ārūhitvā
attano nagaraṃ yāsi.³ rukkhadevatā cetiyaṃ tussitvā yāv'
ajjakālā pi dīghāyukā hutvā taṃ cetiyaṃ rakkhati.

Addhikanāvīkathūpavaṃso niṭṭhito.

tato pācinadisābhāgena gaṅgātīre ekaṃ ramaṇiyaṃ ṭhānaṃ
atthi. sabbe khīṇāsavā tattha gantvā idaṃ kho āvuso
ṭhānaṃ chāyudakasampannaṃ imasmiṃ ṭhāne ekaṃ dhātum
ṭhapetum vaṭṭatīti. atha kho Nānapaṇḍitathero dāyakavici-
nane mama bhāro 'ti vatvā ekaṃ jānumaṇḍalaṃ pathaviyaṃ
nidhāya aṅjalim sirasi patiṭṭhapetvā gātham āha.

yo dhiro lokanāyako asamo purisāsabho |

ce asi⁴ dhātu tass' eva labheyyaṃ tava dāyakan 'ti ||

¹ M². yeva.

² M². °ssati.

³ M¹. niyyāsi.

⁴ M². abhi.

evam nipaccakāraṃ katvā kathentass' eva eko nāgarājā
 nāmena Varuṇo nāma so nāgabhanato saporivārena āgantvā
 therassa purato pāturaḥosi. tadā nāgarājā there vanditvā
 āgamanakāraṇaṃ pucchitvā bhagavato sarīradhātutṭhapana-
 tthāya m-eva idhāgatamhā upāsakā 'ti vutte tena hi bhante
 dhātuceṭṭhiye mama bhāraṃ karoṭhā 'ti yācitvā tehi dinnokāso
 hutvā sakaparisaṃ āmantetvā pahaṭṭhamānaso hutvā dhātu-
 gabbhatthāya pathaviṃ sodhāpetvā āvāṭaṃ khaṇāpetvā
 dhātugabbhaṃ devavimānasadisam kārāpetvā tassa majjhe
 ekaṃ ratanamayaṃ pallaṅkaṃ māpetvā setachattam ussā-
 petvā dhātucankoṭakaṃ sirasā sampaticchitvā ekaṃ anagghaṃ
 maṇikaraṇḍakaṃ katvā paramukkamaṃsapattam¹ ādaraṃ katvā
 therānaṃ ruciyā anurūpam eva ṭhapesi taṃ khaṇāñ ñeva
 heṭṭhāvuttapakāraṇi pi sabbapāṭihāriyāni pāturaḥesum nāga-
 rājā pi udaggacitto hutvā attano aparibhogaṃ aparaṃ pi ekaṃ
 maṇiratanam cakkavattiraṇṇo² maṇisadisam anagghaṃ³ sabba-
 kāmadaṃ attano gīvato omuñcitvā bhagavato dhātupūjāṃ
 akāsi sabbe nāgaparisā naccantā gāyantā sabbaturiyāni
 vādentā ugghosimsu.⁴ sabbe devatā nānāpakāraṃ sādhu-
 kāraṃ adamsu.⁵ tasmim khaṇe nāgo dhātuthūpaṃ para-
 dassaniyaṃ katvā bandhāpesi. niṭṭhite thūpe nāgo pada-
 kkhīnaṃ katvā onatasīso hutvā vanditvā imaṃ gātham āha.

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

Varuṇanāgarājathūpavamsaṃ niṭṭhito.

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

¹ M². paraputtam saputtam.

⁴ M¹. samsu.

² M². °vattivatī°.

⁵ M¹. akamsu.

³ M². agghani.

⁶ M¹, M². atthi°.

nam arahantânam manoratho matthakam patto dhâtudâyaka-
pañilâbhena tathâham imasmim padese ekam dâyakam labhey-
yam yam nunâham dhâtuthûpadâyakathâya patthanam
kareyyam 'ti. atha kho Revatathero satthari parama-
ukkamsapattam¹ âdaram samânetvâ² evam âha. sa ce bhante
kappasatasahassâdhikâni cattâri asamkheyyâni pâramiyo
pûretvâ pañca mahâpariccâgam pariccajitvâ devamanussehi
dukkaram kammañ karitvâ buddhabhâvam patto si ajja
tavânubhâvena thûpadâyako idhânuppatto³ hotû 'ti adhiññâ-
nam katvâ imam gâtham âha.

sa ce lokahitathâya anujân' idha nâyako |
dhâtuthûpassa dâyakam labheyyam tejasâ tavâ 'ti. ||

evam patthayantass' eva Damiñâ vâñijâ saddhâsampannâ
satta mahânâvâ jinadhâtutejena ânîtâ viya hutvâ aññam
desam gantum asamatthâ tasmim yeva thâne anuppattâ
ahesum. te pi kho vâñijâ⁴ dûrato 'va bhikkhusamgham
divâna dhâtukâmâ jetthanâvikam ârocesum. tam sutvâ
nâviko tena hi aham pi gamissâmîti vatvâ aññehi nâvikehi
parivuto tesamsantikam gantvâ khiñâsavânam datvâ payirupâ-
sitvâ te khiñâsave pucchimsu. kimpan' idha bhante âgatathâ 'ti
dasabalassa purisâjaññassa bhagavato kesadhâtum pâñinam
hitâya thapetum âgatamhâ 'ti âhamsu. atha kho tesam
sattannam nâvikânam vâñijânañ ca etad aho. mayam hi
pubbe bhagavato dassanakâle chabbannaramsihi jalamâna-
sarîram sabbapâñihâriyam passimhâ idâni bhagavato sarîra-
kesadhâtuyâ⁵ ânubhâvo kidiso 'ti cintayantânam kañkhâ
uppajjati. tesam kañkhachedanattham kesadhâtu pâñihâri-
yam akâsi. tena vuttam.

dasseti dhâtuyâ yasmim yamakam pâñihâriyam |
kañdambamûle⁶ pattâ⁷ 'va lokalocanapiññanan 'ti.⁸ ||

atha kho te pi nâvikâ vâñijâ ca tam pâñihâriyam divâ
samjâtasaddhâ hutvâ attano attano anurûpam pûjâsakkâram

¹ M². samattham.

⁴ M². tivâ°.

⁷ M². sattâ.

² M¹. sampâdethâ.

⁶ M¹. râjakesa°.

⁸ M¹. °nipinâkan.

³ M². idânuppatto.

⁶ M¹. °mpa°.

karimsu dhâtuyâ sakkâraṃ katvâ khiṇâsavânaṃ santikaṃ gantvâ thûpakaraṇokâsaṃ yâcitvâ khiṇâsavehi dinnokâsâ te nâvikâ vâñijâ vuttanayen' eva dhâtugabbhaṃ kâretvâ tasmim sabbaratanarasî katvâ buddhârahaṃ âsanaṃ paññâpetvâ tela-padîpaṃ jâletvâ buddhabimbaṃ asîtisâvakânaṃ bimbaṃ kâretvâ majjhe suvaṇṇacaṅkoṭakaṃ ṭhapetvâ Revatatherassa hatthato anupamaṃ kesadhâtum sampatîcchitvâ gandhodakena nhâpetvâ suvaṇṇarajatamayehi pupphehi dîpehi ca dhâtum mâpetvâ¹ caṅkoṭake ṭhapesum taṃ khaññañ ñeva heṭṭhâvuttappakârâni pathavîkampanâdîni acchañiyâni pâturahesum dasasahassacakkavâjâdevatâ sâdhukâraṃ adamsu. te nâvikâ cetiyaṃ bandhitvâ niṭṭhite cetiye anekappakâradhajapatâkaṃ samussâpetvâ cetiyaṃ vanditvâ bhante mayam Damiḷa-upâsakâ aññaṃsampaṣṣâ² taṃ kesadhâtum saddahitvâ evarûpaṃ karomâ 'ti ahaṃsu. tato taṃ cetiyaṃ saddhâya kâritattâ saddhâcetiyan 'ti vadanti Damiḷehi kâritattâ Damiḷacetiyan 'ti pi vadanti. te pi kho nâvikâ vâñijâ cetiyaṃ ca mâpetvâ arahantânaṃ dânaṃ datvâ sakasakanâvaṃ ârûyha pakkamiṃsu. cha khiṇâsavâ paripuññasamkappâ ahesum.

Sattanâvikathûpavaṃso niṭṭhito.

taṃ pi desam kesadhâtûnaṃ nivâsatṭhânattâ³ Kesavatîti⁴ âlapati.

Chakesadhâtuvamso niṭṭhito.

¹ M¹. °tu kha mâ°.

³ M¹. nivâsanam.

² M¹. samphaṣṣâ.

⁴ M¹. kesavâ°; M². kesâva°.

THE SANDESA-KATHĀ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

jayatu.

Mahākāruniko nātho hitāya sabbapāṇīnam |
 Pūretvā pāramiṃ sabbam patto sambodhim uttamam |
 Etena saccavajjena sotthi vo hotu sabbadā ||
 Mahākāruniko nātho hitāya sabbapāṇīnam |
 Pañcacattāḷisavassam t̥hatvā dhammam adesayī |
 Etena saccavajjena sotthi vo hotu sabbadā ||
 Mahākāruniko nātho hitāya sabbapāṇīnam |
 Pañcasahassavassam pi patit̥thapesi sāsanaṃ |
 Etena saccavajjena sotthi vo hotu sabbadā ||

Sotthipasat̥thapavarodārabuddhānubuddhapabodhanaṭṭhā-
 nabhūte satahatthagajopamadhuragatamahājamburukkhasa-
 malaṃkate pañcasataparittadīpaparivāre mahā-Jambudīpe
 anekesaṃ Suvāṇṇabhummirat̥ṭha-Rāmañña-rat̥ṭha-Sirikhetta-
 rat̥ṭha-Jayavaddhanarat̥ṭha-Ayuddhayarat̥ṭha-Haribhuñjara-
 ṭṭha-Khemarat̥ṭha-Kambojarat̥ṭha-Sivirat̥ṭha-Cīnarat̥ṭha-Ma-
 hāvihikarat̥ṭhādi-maharat̥ṭhānaṃ padhānapāmokkhasammate
 Sūnāparantarat̥ṭha-Tambadīparat̥ṭhasaṃkhāte Marammanaṃ-

dale Sudhammapura-Hamsāvatiṭṭipura-Dhaññāvatiṭṭipura-Dvā-
rāvatiṭṭipura-Navapura-Ketumatīṭṭipura-Manipurādyanekamahā-
nagarānaṃ ketumakuṭasamkāse dvārakotṭhāgarattamālatora-
ṇaparikhādisabbaṅgapaccaṅgasampanne nānāratanavicitrasu-
vaṇṇalimpitānekapāsādakūṭāgarādīpaṭīmaṇḍite kanakarajata-
phalikādiratanapabhājalituggatachattātichattaketudhajāla m-
katacetiyaḡuhāvāsavibhūsite Yonaka-Siyama-Kasiya-Cīna-
Rāmaññaka-Pasī-Parāṅgi-Velanta-Aṅgīlissādinānājanapari-
janamarammajananivāse khattiyabrāhmaṇavessasuddasamkhā-
tacatujātigottaparipuṇṇe dasasaddāvivittaniyataghosane Ama-
ravatīdevanagaram iva nikhilasiniketane paramavisuddhavi-
puloḍātasāsanasamujjotane Amarapurābhīdhānamahānagare
Mahāsammattādyasambhinnakhattiyasākiyarājānvayaravivam-
sajātassa anekasatasāmantarājānam indassa ratanakumuda-
añjanagīripamukhānekasetakuñjarasāmino catusaṅgapañ-
cabalachānāyakācārasattāparihāniya-aṭṭhuposathanavamaṇū-
pamadasarājadharmādiguṇagaṇādhiṅgāsassa satataṃ samitaṃ
ratanattayaparāyanassa siripavaravijayānantayasatībhavanā-
dīyādhipatīpaṇḍitamahādhammarājādhirājanāmassa mahā-
dhammarañño atthadhammānusāsakena¹ ubhato vibhaṅga-
dhāraṇādyupaṅgāyācariyaṅgasamannāgatena nettīṭīkāsilak-
khandhatīkādyanekagandhakāramahāveyyākaraṇena sabbat-
tha sāsānābhivuddhim abhipatthentena Ratanabhummi-
Kittimahāvihārādī-nekasuvaṇṇavihāravāsīnā upasampadāya
sattavisativassena Nānābhivamsa-dhammasenāpati-nāmadhey-
yena mahātherena Tambapaṇṇisaṃkhāte Laṅkāpatīṭṭhāne
Sīhala-dīpe Sirivaddhanābhīdhāne Saṃkantapure² vasantassa
Sirirājādhirājasīhanāmamahārañño³ atthadhammānusāsakassa
Dhammakhandhābhīdhānassa ambhākaṃ adīṭṭhasahāyassa
mahātherassa c'eva bhikkhusaṃghassa ca tattṭh'eva Roḡaṇa-
janapade Vālutaragāmādisu vasantassa Dhammarakkhitatthe-
rassa c'eva bhikkhusaṃghassa ca pesitā jinasāsanasamyuttā
'yaṃ sandesakathā.

Sammāsambuddhāparinibbānato kira dvinnāṃ vassasatānaṃ

¹ B. °sane.

² B. marg. note: seṃkhandha.

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

upari chattimsatime ¹ jinasāsanavasse sampatte siri-Dhammasokanāmassa mahādhammarājassa kāle Moggaliputtatissattherena pesitaṃ Mahāmahindattheraṃ paṭicca Sīhalādīpe sāsanaṃ suppatitṭhitam ariyajanaparipunnam iva jātaṃ bhikkhubhikkhuninaṃ hatthapasāraṇādijanitavātavāyitaṃ nivāsana-pārupanakāsāvapajjotasujotaṃ.² Idaṃ hi kāraṇam ārabha Bhagavā pi tikkhattuṃ Lanākādīpaṃ gantvā dipārakkham akāsi parinibbānasamaye pi samīpam āgataṃ Sakkaṃ devānam indaṃ dipārakkham kāresi.

Evam Devānam piyatissa-rāja-kālato paṭṭhāya cirakālam pi rājānurājaṃ ācariyapācariyaṃ sissānusissaṃ Sīhalādīpe sāsanaṃ patitṭhāsi. tātth' eva mahākhiṇāsavā pi teṭṭakam pāvacaṇaṃ potthakārūḷham akamsu. Buddhaghosattherādayo pi aṭṭhakathāṭṭikādikaṃ dhammavinayasamvaṇṇanam abhisamkharimsu.

Tato aparabhāge pana Mahāvijayabāhurājakāle³ Lanākādīpe micchādītṭhāribhayena sāsanaavināsanato gaṇapūraṇamattam pi silavantaḥbhikkhū alabhivā Mahāvijayabāhurājā Jambudīpe Rāmaññavisaye Anuruddharājassa santikaṃ dūte pesetvā Jambudīpabhikkhū āharāpetvā puna sāsanaṃ patitṭhāpesi.

Tato aparabhāge Vimaladhammasuriya-mahādhammarājakāle⁴ Parāṅgi-nāmaka-micchādītṭhāribhayena sāsanaavināsanato bhikkhūnam abhāvena Vimaladhammasuriya-mahādhammarājā Rakkhaṅgavisaye Dhaññavatīrañño santikaṃ dūte pesetvā bhikkhū āharāpetvā puna sāsanaṃ patitṭhāpesi.

Tato pi aparabhāge Kittisirirājasīha-mahārājakāle⁵ ten' eva micchādītṭhāribhayena sāsanaavināsanato ekassa pi upasampadabhikkhuno abhāvena Kittisirirājasīhamahārājā Jambudīpe Siyamadesasamkhāte Sāmindadese Ayuddhaya-rañño santikaṃ dūte pesetvā bhikkhū āharāpetvā puna sāsanaṃ patitṭhānam akāsi.

¹ C. °same.

² C. °pārumpa°.

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

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

⁵ Reigned 1747-1781.—[Rh.D.]

Evam pubbe aparimāṇāriyajanasēvite tividhasaddhamma-
pajjotajotane sāsanakāraṇam ārabha Bhagavatā Arahatā
Sammāsambuddhena anekavāraparipālite devānamindapa-
riggahite pi Tambapaṇṇadīpavare sadevakalokānusāsakassa
satthuno anekadhā sāsanantaradhānam paccavekkhetvā
dhammasamvegappattiyā ativiyakāruṇṇacitto

Kadāham Tambapaṇṇimhi sāsanass' upatiṭṭhiyā
Upakārena kenaci bhavēyyam upatthambhako 'ti abhinham
manasākāsim.

Sammāsambuddhāparinibbānato pana catucattāḷīsatisata-
dvisahassee jinasāsanavasse dvidvirasaparīharaṇato bāvisati-
sattasatekasahassee khachapaṇṇaparīharaṇato dvasatṭhisata-
sahassee ca sirisakarāje¹ Vesākhapuṇṇamiyam Sīhaladīpato
āgate Jambusiriniketanaṃ Amarapurābhīdhānaṃ mahāna-
garaṃ patte tih' upasakehi saha cha sāmaṇere disvā tesam
nāmaṃ gottam ācariyam pācariyam kāraṇakāraṇāṇi ca
pucchitvā sutvā ativiyasomanassappatto dūrato āgate nīatijane
nīatisaṃgho viya pariggahesim. Saddhādyanekaguṇādhivā-
sassa Sakyāsīhanvayajātassa ambhākam mahādhammarājassa
pi pasādaniyam kāraṇam vatvā ārocetvā sammāpaccayehi
anuggahāpesim. Rakkhaṅgadesato ānītassa dharamāne
bhagavati sammukhāpaṭisamkhatassa Mahāmuni nāma
mahābuddhapaṭibhāgassa viasataratanubbedhamahāpāsādam
āsanne Asokārāme Ratanabhummikittimahāvihārato uttara-
disābhāge āgantukānam ālaye padarīkāvāse vāsāpesim.

Tasmim yeva vasse vassūpagammadvase channaṃ sāma-
ṇerānaṃ sādhuṅkam ubhato suddhikaraṇena puna sāmaṇerapa-
bbajjam adāsīm. Kappāsīkakoseyyacīvarādīpaccayānuggahena
ovādānusāsānādīdhammānuggahena ca paritosesim. Anto-
vassaṃ pi temāsam upasampadāpekkhaṃ katvā pātīmokkhaṃ
sammāvācesim. Nādanāmaṇi ca upāsakaṃ pabbajjāpekkhaṃ
katvā līngadaṇḍakammasekhiyasikkhāpadāni sikkhāpesim.
Vassaṃ vutṭhakāle pana upasampadāpekkhānaṃ channaṃ
sāmaṇerānaṃ pabbajjāpekkhassa ca Nādanāmassa upāsakassa

¹ All these = 1801 A.D.—[Rh.D.]

pabbajjūpasampadārahabhāvam kumudakundasaraḍacandikāsamānasetagajapatino mahādhammarañño ārocesim.

Pāsānachattam iva sāsānagarusāsānamāmako mahādhammarājā pi tesam pattacivarādisamaṇaparikkhāram sabbam niyyādetvā te pi gihliṅgagābhāpanena,¹ suvaṇṇamaya-manikūṭamakūṭakūṇḍalavalayamuttāhārapāmaṇ gasuvaṇṇamālādyanekālamkāraṇena rājavatthakañcukanivāsanena ca devarājavesasadisam cakkavattirājavesam harāpetvā, sāgaran-tamahīpālarājānucchavikāya hatthidantakhacitasuvaṇṇasivikāya abhirūhāpetvā, bālabhānumaṇḍalasadise duve duve nānābharanālamkatasuvaṇṇachatte sisopari dhāretvā, maram-mabhāsāya Kryin² icc abhidhānam nāgadantakanakamaṇiparibhūsitam³ veṇuchattarājabhaṇḍam ādikam⁴ katvā, anekasatarājakakudhabhaṇḍapasāraṇena upasobhetvā, nānādesakulasamudāciṇṇa⁵ turiyavādagītanāṭa⁶ nāṭakādimaṅgala⁷ chaṇena⁸ anekasahassaṭhānantarappattasenāpatādyamaccaparijanarājaparivārena ca parivārāpetvā, Masakkasāradevanagarasādise Amarapurānagare vīthānuvīthiparicāraṇena Vejayanta-devapāsādasadisapaṇṇāsasataratanuccayapāsādashūsitam rājanivesanam paveśetvā, tath' eva maṅgalachānāgāranāmake tibhummiḱe suvaṇṇakūṭāgāre dakkhiṇamahesādidevorodhaṇaṇena mahā-uparājādirājakulagaṇena mahāsenāpatādirājā-maccagaṇena asigāhādiparicārakagaṇena ca saha catuparisamajjhe nisinno sakalāsāmantarājaparivāro mahāsammataḍyasambhinnaśakyarājakulappasuto saddhāsīlasutacāgādiguṇagaṇādhivāso dhavalagajapatimahādhammarājā tesam pac-cayānuggahadhammānuggahaṇ ca sammāsambodhipaccayam katvā, chaddantahatthirājasonḍasadisena suvaṇṇabhīṅkārena dakkhiṇodakam pātesi.

Tato paraṃ pana te yathā vuttena sabbūpakāraṇena saddhiṃ rājanivesanato pacchimuttaradisābhāge anto nagare yeva ṭhitam tidasapure Sudhammasālāpatiḱbhāgam Sudhammamā nāma tibhummiḱam suvaṇṇamahāsālam āharāpetvā,

1 B. °gam gā°.

4 B. ādim.

7 B. °maṅgula°.

2 B. kuñ icchā°.

5 B. °kiṇṇa°.

8 B. °janena.

3 B. guntakanaka°.

6 B. °naṭṭa°.

imesam pabbajjam upasampadañ ca dethā 'ti saṃghassa niyyādesi.

Atha Nāṇābhivaṃsadhammasenāpatimahātherapamukho ekapaṇṇāsaparimāṇo bhikkhusaṃgho Sudhammasālāya samīpe thitāya hatthinatha¹ suvaṇṇathūpavhayacetiyasamalaṃkatāya Suvaṇṇaguḥāya nāma ekādasavipattisamatikkantiyā tividhasampattiyuttāya sīmāya sannipatitvā, sammāsambuddhapanibbānato catucattāḷīsatisatadvisahasase jinasāsanavasse dvidvirasapariharaṇato bāvisatisattasatekasahasase khachapañcapariharaṇato dvāsaṭṭhisatasahasase ca sirisakarāje sampatte Kattikamāsajūṇhapakkhacātuddasīdine divādvipahārevelātikante dvighaṭṭipamāṇe chāyāpādachakkakāle catutimsāyuvassam Ambagahapitiyam² nāma sāmaṇeram Ambagahatissam³ nāma katvā Nāṇābhivaṃsadhammasenāpatittherena upajjhāyena upasampādesi. Uttaradevīvihāravāsī thero Pāsādevihāravāsī thero Soṇṇalekhāgāravihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tasmim yeva divase divā dvipaharavelātikante catughaṭṭipamāṇe navachāyāpādakāle aṭṭhavisāyuvassam Mahādampam nāma sāmaṇeram Mahādampatissam,⁴ nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tasmim yeva ahani divā dvipaharavelātikante chaghaṭṭipamāṇe ekādasachāyāpādakāle pañcavisāyuvassam Kocchagodham,⁵ nāma sāmaṇeram Kocchagodhatissam nāma katvā ten' eva upajjhāyena upasampādesi. Jayabhummanubhavanavihāravāsī thero Ratanabhummirammavihāravāsī thero Ravivaṃsakittisūrāmaccavihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tadahe yeva divā dvipaharavelātikante sattaghaṭṭipamāṇe terasachāyāpādakāle bāvisatāyuvassam Brāhmaṇavattam nāma sāmaṇeram Brāhmaṇatissam⁶ nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tadahu yeva divā tipaharavelātikante ekaghaṭṭipamāṇe

¹ C. °nata°.

² B. °tiyam.

³ B. °pitiyam.

⁴ B. uttamamba°.

⁵ B. adda koṃgodham.

⁶ B. jīnopalitissam.

paññārasachāyāpādakāle vīsatāyuvassam Bogahavattam,¹ nāma sāmaṇeram Bogahatissam² nāma katvā ten' eva upajjhāyena upasampādesi. Pāsānuseāpanavihāravāsī thero Ratanabhummirammavihāravāsī thero Ravivaṃsakittisūrā-maccavihāravāsī thero ca tayo kammavācābhāṇakā upasam-padācariyā.

Tadahani³ yeva divā tipahāravelātikkante tighatīpamāṇe sattarasachāyāpādakāle vīsatāyuvassam Vāturagammaṃ nāma sāmaṇeram Vāturatissam nāma⁴ katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasam-padācariyā.

Tam divase yeva Nādam nāma upāsakam pi⁵ Nāṇābhivaṃ-sadhammasenāpatittheren' eva upajjhāyena pabbājesi. So yeva sikkhāpadadāyako pabbajjācariyo. Pabbajjāpariyosāne ca tath' eva sīmāmālake Dhammatissam nāma sāmaṇera-nāmam akāsi.

Tato param pana ekādhike yathā vutte jinasāsanavasse sirisakarāje ca sampatte Vesākhamāsaṃjunhapakkhaterasadine divā ekapahāravelātikkante ekaghatīpamāṇe navachāyāpā-dakāle chattimsāyuvassam Dhammatissam nāma tam sāmaṇ-eram⁶ Nāṇābhivaṃsadhammasenāpatitthereṇa upajjhāyena upasampādesi. Ratanabhummirammavihāravāsī thero Soṇṇa-lekhāgāravihāravāsī thero ca dve kammavācābhāṇakā upasampadācariyā.

Evam pana 'mhehi Tambapaṇṇikānaṃ pattacīvarādikappi-yapaccayehi pabbajjūpasampadāya ovādānusāsaniyā uddesa-paripucchāya cavanadhammakhandhapuñjamatte⁷ sarīre cute pi acavanadhammaṅgalasaññutta—Ambagahatissādyabhi-dhānadānena ca dhammāmisānuggahaṇaṃ katam. Tad etaṃ na lābhasakkārasilokādihetu, atha kho Lankādīpe cirataram⁸ sāsanaapatiṭṭhānopāyakarassa Bhagavato Arahato Sammāsambuddhassa varasāsanaṅbhivuddhijutikārānaṃ theravaṃsepadī-pānaṃ Mahāmahindattherādīnaṃ Mahāvihāravāsīnaṃ ca

¹ C. Bho°.

⁴ B. dhammādhāratissa.

⁶ B. tissanāmaṃ katvā.

⁸ B. thī°.

² B. jayatuṇatissa°.

³ B. tadāni.

⁵ B. -p-.

⁷ B. °puñña.

bahulam pemamānagāravasakkaccakaraṇena. Idān' etarahi vijjamaṇānaṃ tumbhākañ ca dhammavādīnaṃ pesalānaṃ paggaṇhitukāmena sarājakulasāmaccaṣaparijanasānegamajānapadassa ca tidhābhinnasīhaḷindassa mahādhammarājassa diṭṭhadhammikasaṃparāyikatthābhīpatthanena sabblokānuśāsakassa satthuno sudullabhavarasāsanābhivuddhijutipaccāsimsanahetu y'eva kaṃam.

Tathā hi tesam idhāgatānaṃ sāmaṇeṇaṃ upāsakānañ ca pathamaṃ eva paṇitajjhāsaya bhāvābhāvaṃ vīmaṃsetvā, paṇitajjhāsaya bhāvāṃ tathato thetato ñatvā, yathā dhammaṃ yathā vinayaṃ ovādānusāsaṇaṃ kattukāmena Sekhiyavatta-Khandhakavattaṃ pāṭhato atthato adhippāyato ca vibhāvetvā, tesu vattesu pariyāpannaṃ "parimaṇḍalam pārūpissāmiti sikkhā karaṇīyā 'ti"¹ ādikaṃ "suppaṭicchanno antaraghare gamissāmiti sikkhā karaṇīyā 'ti" ādikañ ca Sekhiyavattaṃ, "sace ārāme kālo ārocito hoti timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanaṃ bandhitvā saṅgaṇaṃ katvā saṃghāṭiyo pārūpivā² gaṇṭhikaṃ paṭimuñcivā dhovivā pattaṃ gahetvā sādhukaṃ ataramānena gāmo pavisitabbo na v'okkamma therānaṃ bhikkhūnaṃ purato gantabbaṃ suppaṭicchannena antaraghare gantabbaṃ 'ti" ādikaṃ, "piṇḍacārikaṇa bhikkhave bhikkhūna idāni gāmaṃ pavissāmiti timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanaṃ bandhitvā saṅgaṇaṃ katvā saṃghāṭiyo pārūpivā,³ gaṇṭhikaṃ paṭimuñcivā dhovivā pattaṃ gahetvā sādhukaṃ ataramānena gāmo pavisitabbo. Suppaṭicchannena antaraghare gantabbaṃ 'ti" ādikaṃ⁴ ca Khandhakavattaṃ sammāmanasi kārāpetvā, yathā upasaṃpannehi gāmaḍipavesane parimaṇḍalam suppaṭicchannaṃ ca nivāsaṇapārūpanaṃ⁵ kātabbaṃ tathā sāmaṇerehi pīti yathā dhammaṃ yathāvinayaṃ nivāsaṇapārūpanaṇayaṃ uggahāpesiṃ.

Tattha pana Sekhiyavatta-Khandhakavattaṃ sāmaṇerehi na sikkhitabbaṃ bhikkhū ārabha paññattattā 'ti kassaci

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

³ B. pārūpī°.

⁴ Ibid. vol. ii. p. 213.

² B. pārūpivā

⁵ B. pārūpa°.

āsamkā siyā, tamnivattanattham ayam Mahāvaggatṭhakathā-pāṭho udāharitabbo. Yāva pana attanā sikkhitabbasikkhāpadāni na jānāti, samghātipattacīvaradhāraṇatṭhānanisajjādisu pānabhojanādividhimhi ca na kusalo hoti, tāva bhojanasālam vā salākabhājanatṭhānam vā aññam vā tathārūpatṭhānam na pesetabbo, santikāvacaro yeva kātabbo, bāladārako viya patijaggitabbo, sabbam assa kappiyākappiyam ācikkhitabbam nivāsanapārūpanādisu ābhisamācārikesu vinetabbo. Tena pi anujānāmi bhikkhave dasah' aṅgehi samannāgatam sāmaṇeram nāsetun 'ti¹ evam parato vuttāni dasa nāsanāṅgāni ārakā parivajjetvā ābhisamācārikam paripūrentena dasavidhe sīle sādhuḥkam sikkhitabbaṇ 'ti. Ettha hi nivāsanapārūpanādisū 'ti ādinā sāmaṇerānam Sekhiyavatta-Khandhakavattesu sādhuḥkam sikkhitabbatam dasseti.²

Tatthāpi ābhisamācārikasaddena sekhiyavattakhandhakavattapariyāyo 'ti kassaci āsamkā siyā, tam nivattanattham idam ṭikāttayavacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbam. Tattha ca kattabbassa akarāṇe akattabbassa ca karāṇe daṇḍakammāraho 'ti dīpetīti sārattadīpanī-vacanam. Ābhisamācārikesu vinetabbo 'ti iminā Sekhiyavatta-Khandhakavattesu aññesu ca sukkavisatṭhi-ādilokavajjasikkhāpadesu sāmaṇerehi vattitabbam. Tattha avattamāno alajjī daṇḍakammāraho 'ti dassetīti Vimativinodanī-vacanam. Ābhisamācārikesu vinetabbo 'ti vacanato Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbam. Tattha cārittassa akarāṇe vārittassa ca karāṇe daṇḍakammāraho 'ti dīpetīti Vajirabuddhi-ṭikā-vacanam. Idam hi ṭikāttayavacanam. Ābhisamācārikasaddassa Sekhiyavatta-Khandhakavattapariyāyabhāve sādhuḥkam pārūpanarakkhanatthāya urabandhanavattam yuttarūpam suttānuloman 'ti evam pi kassaci āsamkā siyā, tam nivattanattham ayam cūlavaggaṇāli. Na bhikkhave kaṭisuttam dhāretabbam yo dhāreyya āpatti dukkassā 'ti.³ Tatrāyam aṭṭhakathā. Kaṭisuttan 'ti yaṃ kiñci

¹ Mahāvagga I. 60.

² B. °si.

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

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

Amhākam pi dīpe Sāmindadesasaṃkhāte Siyamaraṭṭhe ekaccānam pāli-aṭṭhakathāṭīkādigandhesu yathābhūtam attham ajānantānam Yonakabhikkhūnam edisaṃ sāmaṇerānam ovādācārittam atthi. Tam pi uddhamma-ubbinayabhāvena chaddāpetvā mahārājā sāsanasuddhim akāsi.

Varasāsanajotane pi Laṅkādīpe Mahāmahindattherādito pabhūti Mahāvihāravāsithērānūtheram yathā dhammam yathā vinayam sāmaṇerānam parimaṇḍalasuppaticchanna-pārūpanacārittam hoti. Tathā hi Piyaṅgudīpavāsītissattherassa vātarogena saddhivihārikam Cūlanāgam nāma sāmaṇeram yāgupaṭiggahanatthāya Cūlagāmam pesanakāle, tassa sāmaṇerassa cīvaram pārūpitvā tasmim gāme Cūliyā nāma upāsikāya geham upagatabhāvam sīhaḷavattupakaraṇe dasalekhāya likhitapothhake gekāraṅge.

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

¹ Cullavagga, XII. 1. 10 = XII. 2. 8.

sāmaṇeraṃ telapaṭiggahanatthāya gāmaṃ pesanakāle, tassa sāmaṇerassa cīvaraṃ pārupitvā gāmaṃ pavitṭhabhāvaṃ Sahassavattḥupakaraṇe pañca lekhāya likhitapothhake ṇakarāṅge evaṃ āha. “Atha aparabhāge Devagirivihāre ekassa bhikkhussa vātābādho dvādasa saṃvaccharāni bādheti. So thero ekadivasam sāmaṇeraṃ pakkositvā sāmaṇera bhikkhāya caritvā telam ānehiti āha. Tato sāmaṇero cīvaraṃ pārupitvā sakalagāmaṃ bhikkhāya caritvā kiñci alabhitvā gacchati. Tato so amacco sāmaṇeraṃ disvā bhante kiṃ pariyesathā ’ti āha. Sāmaṇero attano āgatakāraṇaṃ amaccassa kathesi. Taṃ sutvā amacco tena hi bhante idh’ eva hothā ’ti vatvā, tassa hatthato thālakaṃ gahe tvā anto pavisetvā churikaṃ mūlena ṭhapetvā, aṭṭhakabhāpanagghanakaṃ telam thālakaṃ pūretvā, sāmaṇerassa adāsīti.” Tasmā attano jīvitam iva sāsana varam pemamānasena sikkhāya garukārakena uddhammaṃ ubbinayaṃ anācāraṃ parivajjitukāmena dhamma vinaya saññuttaṃ samācāraṃ attanāpi patipajjitabbaṃ pasesam pi ovaditabbaṃ anusāsītābbaṃ.

Aññam pi Siyamadesasaṃkhāta-Yonakarattḥavāsīnaṃ aṭṭhakathāya pālīṃ ṭikāya aṭṭhakathaṃ gandhantarena gandhantaraṃ saṃsandetvā, bhagavato saṃgahakānañ ca abhippāyam ajānantānaṃ ekaccānaṃ Yonakabhikkhūnaṃ gāmā dipavesane pathamaṃ ekamaṃ ekam cīvaraṃ karitvā pacchā tass’ upari ekam vā dve vā cīvarāni ubhato pārūpanacārittam atthi. Tad etam pi uddhamma-ubbinayabhāvena chaddāpetvā sāsanasuddhim akāsi mahārājā.

Evam pan’ amhākaṃ idh’ āgatānaṃ Sīhaḷabhikkhūnaṃ dhammāmisānuggahaṇaṃ tumhākañ ca dhammapaṭisaṃyuttasandesapesanaṃ kappānaṃ koṭisatena pi ativiya dulla bhāsāsana varābhivuddhijotihetu yevā ’ti yoniso manasi kātābbaṃ. Mayaṃ hi sabbattha sāsana varābhivuddhijotiṃ abhipatthema. Visesato Tambapaṇṇidīpavare. Tañ hi pubbe sāsana varābhivuddhijotiṭṭhānaṃ ariyajanaparipuṇṇam iva jātaṃ amata mahānibbānotaraṇatitṭhabhūtaṃ. Tasmā

Battimsayojanaṃ diḡhaṃ aṭṭhārasahi vitthataṃ
Laṅkā dipavaraṃ nāma Tambapaṇṇīti taṃ ahu
Tatthāriyanivutṭhañ ca Mahāmeghavanādikaṃ

Mahābodhiṃ siripadaṃ Soṇṇamāliṅ ca cetiyam
Thūpārāmaṃ Kalyāṇiyam soḷasatthānakam pi ca
Dine dine pi pūjema vipprasanna cetasā 'ti

iti buddhānubuddhapabodhanatthānabhūte mahājambudīpe
amaranagarasamkāse Amarapurābhiddhānamahānagare ane-
karatthasāminānāmaṇḍalarājādhipatibhūtassa kumudakunda-
saradacandikāsamānadhavalānekasetibhapatino siripavaravi-
jayānantayasatribhavanādityādhipatipaṇḍitam a h ā d h a m m a-
rājādhirājābhiddhānassa mahārājassa garunā Asokārāma-
tanabhumikittādyanekasuvaṇṇamahāvihāravāsina Nāṇābhi-
vaṃsadhammasenāpatināminā mahāgaṇinā mahāveyyākara-
ṇena upajjhācariyabhāvappattena mahāthereṇa Sihaḷāgatānaṃ
sattannaṃ bhikkhūnaṃ hatthe datvā Sihaḷādīpe dīpavare
Samkantanagare Sirivaddhanavhaye anekasāmantarājamoli-
makūṭabhūtassa mahādhammarājassa garuno Dhamma-
kkhandhābhiddhānassa mahātherassa c' eva Rohaṇajanapada-
vāsi-Dhammarakkhitattherassa ca tad aññesaṅ ca jinasāna-
māmakānaṃ bhikkhuvarānaṃ pesitā jinasānapatisaññuttā
Sandesakathā.

Ayaṃ pana Sandesakathā sammāsambuddhāparinibbā-
nato pañcacattāḷisatisatadvisahassee jinasānavassee dvidvirasa-
pariharaṇato tevīsatisattasatekasahassee. Khachapañcapari-
haraṇato tesatthīsatasahassee ca sirisakarāje sampatte Vesā-
khamāsajūṇhapakkhadvāsiyaṃ gurudine divā ekappahā-
rakāle anāyāsena niṭṭhāpitā. Tass' eva Vesākhamāsassa
puṇṇamiyaṃ ravidine divā catunādikāle pesitā 'ti.

Lankādīpe Anuruddhattherena kataṃ Abhidhammattha-
samgahaṃ. Tatth' eva Sumaṅgalasāmitthereṇa kataṃ Abhi-
dhammatthavibhāvinīṃ nāma ṭīkaṃ. Jambudīpe Arimadda-
nāpure Chapadatthereṇa kataṃ Samkhepavaṇṇanaṃ nāma
ṭīkaṅ ca amhākaṃ dhammadānatthāya Sihaḷabhikkhu-
samghassa dema. Sāsanaṃulabhūtum imaṃ pakaraṇattayaṃ
sādhūkaṃ vācetha dhāretha. Sabbam pi ca vinayābhidham-
masuttantapabhedam gandhajātam rājānucchavikadūte pesite
amhākaṃ mahārājā dassati. Mayam pi ussāham karoma.
Idam pi sāsanaṃpatisaññuttavacanaṃ satatam sāsanaṃhitakā-
mena manasi kātābbaṃ 'ti.

NOTES AND QUERIES.

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AKKHAṆAVEDHĪ.

Dhanuggaho Asadiso rājaputto mahabalo || dūrepātī akkhaṇavedhī mahākāyappadālano. (Jât. ii. p. 91).

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

Idha bhikkhave bhikkhu dūrepātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā.

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

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

AṬṬHIMIÑJĀ.

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

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

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

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

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

ARAGHAṬṬA.

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

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

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

Cammakhaṇḍam nāma tūlāya vā karakaṭake¹ vā yojettabbam cammabhājanam.

UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikā*, loud laughter, but not *ujjhaggati*. See *Therī-Gāthā*, pp. 131, 183; *Puggala-Paññatti*, p. 67. The simple verb *jagghati*² (not in Childers) is in *Jāt.* iii. p. 223, l. 25. See *Suttavibhaṅga*, i. p. 128; *Ānguttara*, iii. 67. 5.

UBBANDHATI.

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

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

ULLOKA.

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

¹ MS. *kaṭadakaṭake*.

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

USSOLHIKĀ.

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

Na hi nūn' imassa samanassa || tucchakoṭṭhasmiṃ musikā.
 Ussolhikāya naccanti || tenāyaṃ samaṇo sukhi.
 (Saṃyutta Nikāya, vii. 1. 10, pp. 170, 171).

EKODI-BHĀVA.¹

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

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

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

‘Pañcaṅgike samādhimhi sante ekodibhāvite¹
patippassaddhiladdh’ amhi,’ etc.

(Thera-Gāthā, v. 916.)

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

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to *ekodibhāva* the terms (used in reference to pure *jhāna*) *egatta-bhāva*, *egattibhāva* = *ekāgratā*.³ With this compare the Jaina ‘*manaso egattibhāva*’ (*Aupapātika Sutta*, p. 59) with the Pāli

¹ *Ekodhibhūto* occurs in the *Satipatthāna-vagga* of the *Samyutta-Nikāya*. See *Ānguttara-Nikāya*, iii. 100, 4.

² Cf. *Suññato samādhi*, *animitto samādhi*, *appaṇihito samādhi* (*Milinda-Pañha*, p. 337; *Ānguttara*, iii. 163, p. 299).

³ In the *Yoga philosophy* *ekāgratā* is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed; *ekaggatā* is never, I think, thus used in Pāli. Certain of the *Kammaṭṭhāna* exercises consisted in fixing the mind on some *sensuous* object.

'manaso ekodibhāva' (Brahmajāla Sutta). The Jains were not ignorant of the term avadhi, cf. ohi-nāṇa = avadhi-jñāna (Aupapātika Sutta, §§ 30, 41); but they restricted it to 'the knowledge of special objects produced by right intuition (samyag-darśana = Pāli sammā-daṣṣana), etc., as destroying the natural hindrances' (see *Life and Essays of Colebrooke*, vol. i. p. 445). Prof. Jacobi defines 'ohi-nāṇa' as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brāhmanic philosophers and Buddhists.¹ It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvāna (cf. kevalī, Thera-Gāthā, v. 679; Sutta-Nipāta, v. 82; Samyutta-Nikāya, vii. i. 8-9). In the Yoga philosophy kavya denoted isolation of the 'self' from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of 'rebirth' among men or gods was the final reward of meditation (samādhi), and approximated closely to the Buddhist Nirvāna.

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

¹ See an interesting note on ohi-nāṇa, in Dr. Hoernle's edition of the "Uvāsagadasāo," fasc. i. p. 48.

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

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

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

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

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

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

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

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

"The passage in question (Śat. Br. K. xii. 2, 2, 4) runs as follows :— *Ṙishṭhyābhiplavau tantre kurviteti ha smāha Paingyāḥ ; tayoh stotrāṇi ca śastrāṇi ca samcārayed iti. Sa yat samcārayati tasmād ime prāṇā nānā santa ekotayāḥ, samānam ūtim anusamcaranti.*

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

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

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

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

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

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

OPADHIKA.

"Yajamānaṃ manussānaṃ
puññapekhānapāṇinaṃ
karotam opadhikaṃ puññaṃ
kattha dinnam mahapphalan ti."

(Saṃyutta-Nikāya, vi. 2, p. 233.)

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

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

KUKKUṬA-SAMPĀTIKA.

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

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

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

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

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

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

CILIMIKÂ, CILLAKA.

The word Cilimikâ occurs in Cullavagga, vi. 2. 6. 7, and = cimilikâ in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahâvagga, vii. 1. 5). Dr. E. Müller refers cilimikâ to Sk. cilamilika, cilimilikâ, ciliminikâ 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [P cela]. Buddhaghosa explains cilimikâ as tâlapaṇṇâdîhi katâ. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindî jhilamilî 'a kind of cloth,' jhilamilâ 'a kind of gauze,' cf. Marâthî jhilamilâ 'ornamental shreds of paper, fringe.' With these forms we must connect Hindî cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pâli cilimikâ may have been applied to a carpet or rug on account of its fringe or edging. Cilimikâ is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhilli 'cloth,' jhillikâ 'a cloth or rag used for applying colour on unguents,' from cira 'rag, cloth.' For the forms with initial jh=c compare Sk. jhiri, jhirika, jhillika 'a cricket,' with cîri, cîrika, cilli, cillika 'a cricket.'

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

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

Ditthâ hi mayâ sucittâ sombhâ dâruka-cillakâ navâ |
Tantihi ca khîlakehi ca vinibaddhâ vividham panaccitâ
||390||

Tamh' uddhate tanti-khîlake visaṭṭhe vikale paripakkate |
Avinde khaṇḍaso kate kimhi tattha manam nivesaye ? ||391||
Tathûpamam dehakâni mam tehi dhammehi vinâ na vattanti
Dhammehi vinâ na vattanti kimhi tattha manam nive-
saye ? ||392||

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

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

Sombhâ must be referred to the √çumbh or √çubh.²

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

² Is sobhâṅkaṃ (sobhanakaraṇam) in the Majjhima sîla, rendered 'balls' by Dr. Davids (Buddhist Suttas, p. 192), to be referred to sombhâ in the passage translated above, and to be rendered by 'puppet shows'?

With regard to *cilimika*, *cillaka* and *cīra*, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root *cir* or *cil* 'to crackle' (*cf.* our 'scrap' from 'scrape'), seen in Hindī *ciracirānā*, *cilacilānā* 'to crackle'; *cīranā* 'to rend, tear'; *cīri* 'a cut, tear'; *jhilamīlānā* 'to crackle'; *jhirī* 'crack, slit, bark.'

CHANDAKA.

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

DHAMSAṬI.

Childers registers *dhamseti* 'to fell,' 'destroy,' but not *dhamṣati* 'to fall,' 'fall away from' (with the ablative). *Cf.* *Jāt.* iii. p. 260, where *dhamṣati* is explained in the Commentary by *parihīyyati*; also *Jāt.* iii. p. 457, "saggaṭṭhānā dhamṣati," explained in the Com. by "ākāsato bhassitvā paṭhavim pavissati." *Dhamṣate* occurs in *Thera-Gāthā*, v. 225, "sukhā so dhamṣate," and in v. 610, "dussilo pana mittehi dhamṣate pāpam ācaram."

NIKŪJATI.

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

Kānasmim vanasaṇḍacāriṇī kokilā va madhuram nikūjitaṃ Tam jarāya khalitaṃ tahiṃ tahiṃ saccavādivacanam anāñāthā (*Therī-Gāthā*, v. 261).¹

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

¹ *Cf.* *Khippam giram eraya vaggi vaggum hamsa va paggayha sanikam nikūjam Bindussarena suvikappitena* (*Thera-Gāthā*, v. 1270).

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

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

NIKKIṆĀTI.

Childers registers kināti and vikkināti, but not nikkināti, but see Milinda-pañha, p. 284. Does āvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhati pitā puttam inatto vā ājivakapakato vā āvapitum vā vikkinītum vā ti."

NIBBHOGA.

Aññatra oṭṭha-nibbhogaṅ nāyam jānāti kiñcanan ti (Jât. ii. No. 247, p. 264).

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

PAVECCHATI AND ANUPPAVECCHATI.²

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

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

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

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

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

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

"Âdeyyesu dadam dânam deyyesu na pavecchati."

(Jât. iii. p. 12; see also p. 172.)

"Kâlena tamhi havyam pavecchati."

(Sutta-Nipâta, vv. 463-4, 490.)

"Appasmim ye pavecchanti esa dhammo sanantato."

(Samyutta-Nikâya, I. iv. 2.)

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

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

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

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

¹ The Burmese MSS. read *pavacchati* and *anuppavacchati*.

anuppavecchati does occur with deva as its subject in an unedited portion of the *Ānguttara-Nikāya*, III. 33, p. 135 : "devo ca sammādhāraṃ anuppaveccheyya."

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

There is no very great change of meaning between 'to cause to rain,' 'to pour down,' etc., and 'to give.' Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as 'to shower down,' 'to pour down,' and 'to shed,' in the sense of 'to give,' 'bestow,' etc. There is a somewhat difficult passage in the *Sutta-Nipāta* (vv. 208, 209), where anuppavecchati¹ occurs in the sense of *deti*, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209 :

"(208) Yo jātaṃ ucchijja na ropayeyya
jāyantam assa nānuppavecche
tam āhu ekaṃ muninaṃ carantaṃ
adakkhi so santipadaṃ mahesi.

(209) Saṅkhāya vatthūni pamāya bījaṃ
Sineham assa nānuppavecche."

Prof. Fausböll translates the foregoing verses as follows :

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

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

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

¹ Childers, in the *Addenda* to his *Pāli Dictionary*, explains anuppavecchati by 'to enter,' from \sqrt{vic} ; but this gives no sense.

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

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

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

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

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

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

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

"*Yathā aññataram* *bijaṃ khette vuttam virūhati* *patha-vīrasañ cāgamma sinehañ ca tad ubhayam evaṃ khandhā ca dhātuyo cha ca āyatanā ime hetuṃ paṭicca sambhūtā hetubhaṅgā nirujjhare.*"

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

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

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

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

PAMUÑCATI SADDHAM.

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

“*Apārutā tesam amatassa dvārā || ye sotavanto pamuñcantu saddham ||*”

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

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

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

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

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

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

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

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

"Vâcaṃ pamañce kusalaṃ nâțivelam"

(Sutta Nipâta, v. 973).

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

"Yathâ ahu Vakkali muttasaddho

Evam eva tvam pi pamañcayassu (? pamañcassu) saddham."

(Sutta-Nipâta, v. 1146.)

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

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

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

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

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

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

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

PASSA.

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

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

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

Na paśyo mṛityuṃ paśyati na rogaṃ nota duḥkhatāṃ
Sarvam ha paśyaḥ paśyati sarvaṃ āpnoti sarvaśaḥ.

PUNARABHISHEKA.

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

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

BHASTÂ.

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

MAKKAṬIKA.

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

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

MOKKHACIKA.

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

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

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

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

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

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

LAṄGHAKA.

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

Cf. “*laṅghana-dhâvana-gīta-naccādīni*” (*Jât.* ii. 431); *laṅghī* (*Jât.* ii. p. 363; *Jât.* iii. p. 226).

LOCANA.

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

¹ *Cf.* Hindī *cikalanâ* ‘to chew slowly’; *cikanânâ* ‘to rub, polish.’

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

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

locana : loceti :: mocana : moceti.
loceti : luñcati :: moceti : muñcati.

The usual causative of luñcati is luñceti (not in Childers), cf. kese luñcetvā (Therī-Gāthā, Com. p. 186):—

Te sādhu ti tassā tālaṭṭhinā kese luñcetvā pabbajesuṃ.

But locayati occurs once in our printed texts:—

Pañcapaññāsa vassāni rajojallaṃ adhārayiṃ
Bhuñjanto māsikaṃ bhattaṃ kesamassuṃ alocayiṃ.
(Thera-Gāthā, v. 283.)

VALETI.

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

VIKAṆṆAKA.

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

VIDAṀSAKA.

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

VIDDHA.

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

“Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abhussukkamâno¹ sabbam âkâsagatam tamam abhivihacca¹ bhâsate ca tapate ca virocate ca, etc.” *Ânguttara-Nikâya*, iii. 92, 2, p. 242; *Samyutta-Nikâya*, ii. 3, 11, p. 65.

VETI.

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

SANĀKASÂYATI.

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

SANĀKOCANA.

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

SAMADHIGANĀHÂTI.

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

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

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

“Appamatto ubho atthe adhiganhâti pandito.”

¹ Not in Childers.



In the *Āṅguttara-Nikāya*, v. 31, *adhigaṇhāti* seems to mean 'to surpass.' "Yo so Sumane dāyako so amuṃ adāya-kaṃ devabhūto samāno pañcahi ṭhānehi adhigaṇhāti dibbena āyuna," etc.

SĀKAṬIKA.

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

Paṭigacc' eva taṃ kayirā yaṃ jaññā hitam attano :
Na sākaṭikacintāya, mantādhīro parakkame
Yathā sākaṭiko nāma samam hitvā mahāpatham
Visamam maggam āruya akkhacchinno va jhāyati.

SĀRADDHA.

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

SĪNGI.

Āṅguttara-Nikāya, iv. 26 :

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

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

The Commentary has the following note :

"Siṅgī ti tatha katamam siṅgam? Yaṃ siṅgam siṅgaratā cāturiyaṃ parikkhatatā parikkhattiyaṃ ti evaṃ vuttehi siṅga-sadisehi pākāṭakilesehi samannāgatā."

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

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

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

SOTTI.

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

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

“Sottin ti kuruvindasottim kuruvindakapāsānacunṇehi saddhim lākhā yojetvā maṇike katvā vijjhitvā sutte āvutitvā tam maṇi-kalāpa-pantim ubhato gahetvā piṭṭhim ghaṃsenti” (Com. to Āṅguttara-Nikāya).

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

SELETI.

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

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

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

¹ Cf. Aupapātika Sutta, p. 56:

Gāyantā vāyantā naaccantā taha hasanta-hāsantā (P -bhāsantā).

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

Pāli has the verb *silāghati*, Sk. *ṣlāghati*; but *seleti* may possibly be a contracted causative, and represent a Prākṛit *salhayati* (*silhayati*) for *salahayati* (*silahayati*).

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

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

SŪPĪ, SŪPEYYA.

Childers has *sūpa*, but not *sūpī* (=sūpasampanna), Jāt. iii. p. 328, or *sūpeyyapaṇṇa* 'curry-leaf,' 'curry-stuff' (Jāt. i. p. 99).

EMENDATIONS.

I.

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

(Jāt. ii. No. 240, p. 239.)

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

Thānaṃhi maññati bālo || yāva pāpam na paccati ||
Yadā ca paccati pāpam || atha bālo dukkham nigacchati ||
Hantā labhati hantāraṃ || jetāraṃ labhati jayam ||
Akkosako ca akkosam || rosetāraṃ ca rosako ||
Atha kamma-vivaṭṭena || vilutto vilumpati ti ||

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

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

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

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

So vilutto vilumpatî ti atha so vilumpako aññehi vilumpati, vilumpate¹ ti pi pâtho, ayam ev' attho . . . evam vilumpako puna vilumpam pâpuñâtî ti.

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

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

II.

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

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

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

¹ For vilumpate see Jât. iii. p. 513.

III.*

“Samkhâya lokasmim parovarâni
yassa jitam n’atthi kuhuñci loke
santo vidhûmo anigho mirâso
atâri so jâtijaran ti brûmîti.”

(Sutta-Nipâta, v. 1048, p. 191.)

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

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

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

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

The editor gives the variant reading *yassañhitam* probably for *yassa ’ñgitam*, and this again for ‘*yass’ ingitam*,’ which gives good sense.

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

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

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

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

IV.*

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

(*Sutta-Nipāta*, v. 210, p. 37.)

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

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

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

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

(a) "Khvāham āvuso appatitṭham a nāyūham ogham atarin ti."

(b) “Yadā svāham āvuso santiṭṭhāmi tadāssu
samsīdāmi yadā svāham āvuso āyūhāmi
tadāssu nibbuyhāmi.”¹

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

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

This notion is referred to again in the Samyutta-Nikāya, II. i. 5:

“yāva na gādham labhati
nadīsu āyūhati sabbagattehi jantu
gādhañ ca laddhāna thale ṭhito so
nāyūhati pāragato hi so ti.”

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

The Pāli root yūh corresponds to Sanskrit √ūh;³ cf. viyūhati (or vyūhati), ‘to dig or gather up sand or dust,’ and see Suttavibhaṅga, part i. p. 48: “pamsu viyūhanto,” Com. to Ambavatṭhasutta.

V.*

“
munim moneyyasampannam tādīsam yaññam āgatam
bhakuṭim vinayitvāna pañjalikā namassatha
”

(Sutta-Nipāta, v. 484, p. 85).

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

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

² Literally ‘with all his limbs.’

³ See Milinda-Pāṇha, pp. 108, 110.

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

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

VI.

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

(Jāt. iii. No. 366, p. 201.)

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

TRACES OF JĀTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS.

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

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

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

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

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

Evam evam manussesu vivādo yattha jāyati
 Dhammatṭham paṭidhāvanti, so hi nesam vināyako,
 Dhanāpi tattha jīyanti rājakoso ca vaddhatīti.

(Jât. iii. p. 336.)

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

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

PARTICIPLES IN *A* AND *TĀ*.

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

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

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

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

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

DEVADÛTÂ.—(DEATH'S MESSENGERS.)

[AN OLD STORY WITH MODERN VARIATIONS.]

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

Uttamaṅgarukâ mayhaṃ ime jâtâ
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ London, 1694.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I.

Fable xiv. Bk. iv.

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END.

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

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

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

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

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

THE MORAL.

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

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

II.

THE THREE WARNINGS.

A Tale.

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

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

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

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

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

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

D'UN VIEIL HOMME & DE LA MORT.

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

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

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

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

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

His messangere may be called sekness.

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

Le Moral.

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

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

PARALLEL PASSAGES.

I.

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

II.

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

III.

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

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

¹ The Burmese MSS. read -kaṅkala°.

² The Copenhagen MS. reads kaṅkalûpamâ.

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

For aṭṭhi-kaṅkāla we sometimes find aṭṭhi-saṅkhalikā = aṭṭhi-saṅghāta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gāthā, v. 570, p. 60.

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

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

IV.

Andho' haṃ hatanetto 'smi, kantâraddhāna pakkhanno
Sayamāno pi gacchissam na sahāyena pāpenāti.

(Thera-Gāthā, v. 95, p. 14.)

With the above compare the following :—

Handāhaṃ hatacakkhu 'smi kantâraddhānam āgato,
Semā na gacchāmi n' atthi bāle sahāyatā.

(Dhammapada, p. 86.)

For "semā na gacchāmin" we must either read "sayamāno pi gacchāmi," or "semānako pi gacchāmi," as in Thera-Gāthā, v. 14, p. 3.

V.

Pattam gandhacunṇehi ubbaṭṭetvā, etc.

(Jât. i. p. 238, l. 7.)

Pattam gahetvā gandhehi ubbaṭṭetvā, etc.

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

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

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

¹ Mahāvastu, p. 387.

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

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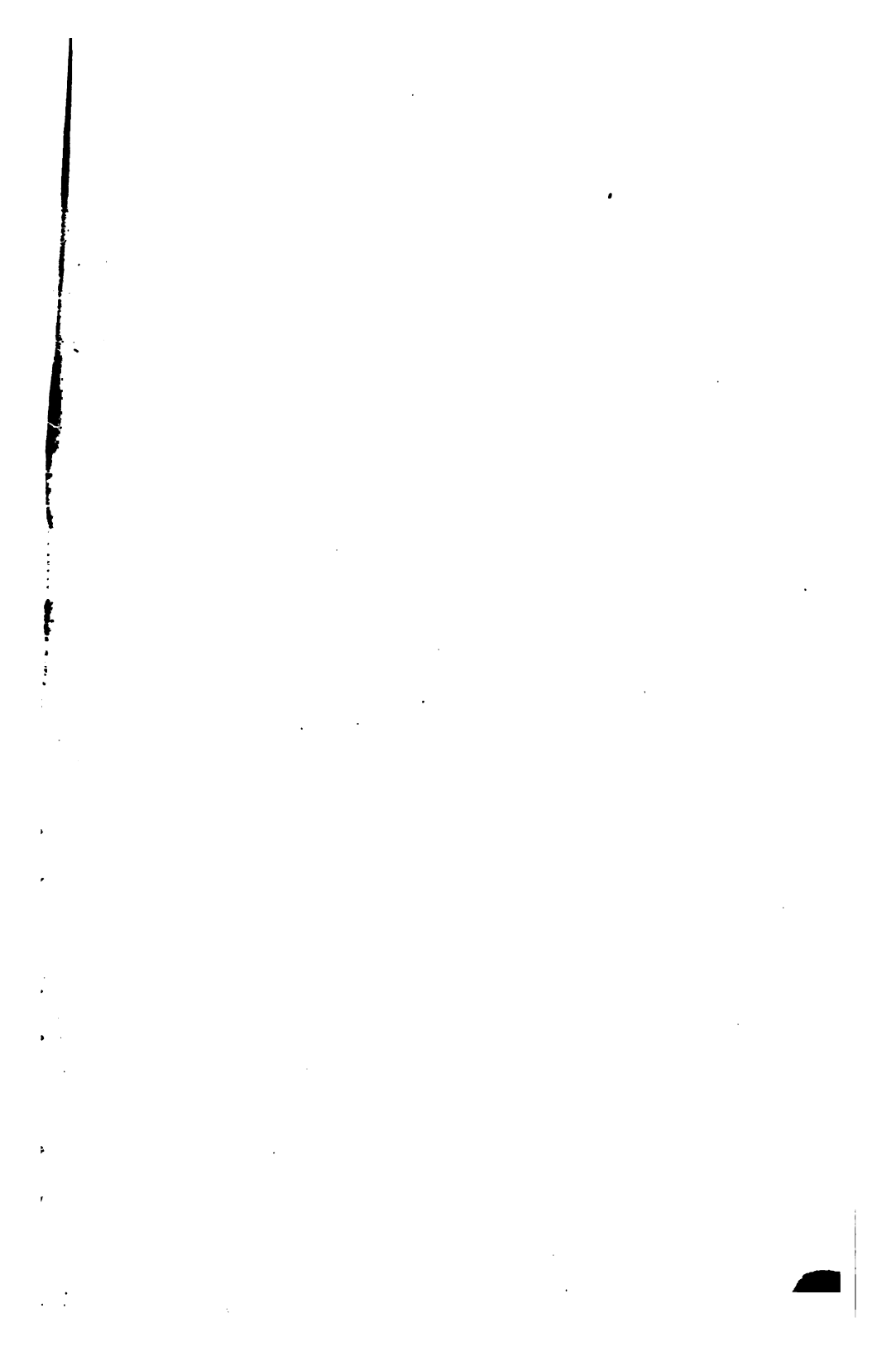
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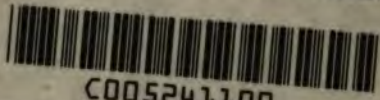
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