

Pali Text Society.

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Journal

OF THE

PALI TEXT SOCIETY.

1884.

EDITED BY

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# PĀLI TEXT SOCIETY.

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(With power to add workers to their number.)

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

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

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

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

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

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

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

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

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

# REPORT

OF THE

## PĀLI TEXT SOCIETY FOR 1884.

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

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

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

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

Our issues this year are :

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

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

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

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

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

Several beginners have expressed to me the difficulty



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

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vaṃsa* in Sinhalese, is by Dhammakitti of Pulasti-pura, pupil of the celebrated scholar Sāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Sāriputta, and not (as wrongly stated by Coomara Swāmy<sup>1</sup>) Dhammakitti, who was the author of the *Tikās* on Candagomi's grammar, on the *Samanta-pāsādikā*, and on the *Paramattha-jotikā*.<sup>2</sup>

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

<sup>1</sup> p. 80 of his translation.

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

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

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

The full list of work so far accomplished is therefore

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

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

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

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

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

1. *Sucittālaṅkāra*—presented by Śrī Saddhānanda Sthawira of the Śrī Gaṇe Wihāra, Ratgama, Galle.
2. *Abhidhammāvatāra*—presented by the same scholar.
3. *Udāna*—presented by Śūriyagoda Sonuttara Unnānsē of the *Patirippuwa Wihāra*, Kandy.
4. *Mahā-niddesa*—lent by Bulatgama Dhammālaṅkāra Śrī Sumana Tissa of *Minuwaṅgoda*, Galle.

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

The MSS. we especially want now are

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

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

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

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

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

T. W. RHYS DAVIDS.

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# ABHIDHAMMATTHA-SAṄGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

## I. CITTA-SAṄGAHA-VIBHÂGA.

1. Sammâsambuddham atulaṃ sasaddhammagañuttamaṃ  
Abhivâdiya bhâsissaṃ Abhidhammathasaṅgahaṃ.  
Tattha vuttâbhidhammatthâ catudhâ paramatthato  
Cittam cetasikaṃ rūpaṃ nibbânam iti sabbathâ.

2. Tattha cittaṃ tâva catubbidham hoti kâmvacaraṃ  
rûpâvacaraṃ arûpâvacaraṃ lokuttaraṃ ceti. Tattha ka-  
tamaṃ kâmvacaraṃ ? Somanassa-sahagataṃ diṭṭhigata-  
sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ,  
somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhârikam  
ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ diṭṭhigata-  
sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ,  
upekkhâ-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhârikam  
ekaṃ sasaṅkhârikam ekan ti, imâni aṭṭha pi lobha-sahagata-  
cittâni nâma. Domanassa-sahagataṃ paṭiḅha-sampayuttaṃ  
asaṅkhârikam ekaṃ sasaṅkhârikam ekan ti, imâni dve pi  
paṭiḅha-sampayutta-cittâni nâma. Upekkhâ-sahagataṃ vic-  
kicchâ-sampayuttaṃ ekaṃ upekkhâ-sahagataṃ uddhacca-  
sampayuttaṃ ekan ti, imâni dve pi momûha-cittâni nâma.  
Icc evaṃ sabbathâ pi dvâdasâkusala-cittâni samattâni.

3. Aṭṭhadhâ lobhamûlâni dosamûlâni ca dvidhâ  
Mohamûlâni ca dve ti dvâdasâkusalâ siyumu.

4. Upekkhâ-sahagataṃ cakkhu-viññâṇaṃ, tathâ sota-viññâṇaṃ glâna-viññâṇaṃ jivhâ-viññâṇaṃ, dukkha-sahagataṃ kâya-viññâṇaṃ, upekkhâ-sahagataṃ sampañicchanacittam, upekkhâ-sahagataṃ santîraṇa-cittaṅ ceti, imâni satta pi akusala-vipâka-cittâni nâma. Upekkhâ-sahagataṃ cakkhu-viññâṇaṃ, tathâ sota-viññâṇaṃ glâna-viññâṇaṃ jivhâ-viññâṇaṃ, sukha-sahagataṃ kâya-viññâṇaṃ, upekkhâ-sahagataṃ sampañicchanacittam, somanassa-sahagataṃ santîraṇa-cittam, upekkhâ-sahagataṃ santîraṇa-cittaṅ ceti, imâni aṭṭha pi kusala-vipâkâhetuka-cittâni nâma. Upekkhâ-sahagataṃ pañcadvârāvajjana-cittam, tathâ manodvârāvajjana-cittam, somanassa-sahagataṃ hasituppâda-cittaṅ ceti, imâni tîpi pi ahetuka-kriyâ-cittâni <sup>1</sup> nâma. Ice evaṃ sabbathâ pi aṭṭhârasâhetuka-cittâni samattâni.

5. Sattâkusalapâkâni puññapâkâni aṭṭhadhâ  
 Kriyâcittâni <sup>1</sup> tîniti aṭṭhârasa ahetukâ.  
 Pâpâhetukamuttâni sobhaṇâṇîti vuccare  
 Ekûnasatṭhi cittâni ath' ekanavutîpi vâ.

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

<sup>1</sup> R. °kriya°; and so always, except in I. 9.

taṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ nāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ ti, imāni aṭṭha pi sahetuka-kâmâvacara-kriyâ-cittāni nāma. Icc evaṃ sabbathâ pi catuvīsati sahetuka-kâmâvacara-kusala-vipâka-kriyâ-cittāni samattāni.

7. Vedanāñāṇasaṅkhârabhedena catuvīsati  
Sahetukâmâvacarapuññapâkakriyâ matâ  
Kāme tevīsapâkâni puññapuññāni vīsati  
Ekâdasakriyâ ceti catupaññāsa sabbathâ.

8. Vitakka-vicâra-pîti-sukhekaggaṭâ-sahitaṃ paṭhama-jhâna-kusala-cittaṃ, vicâra-pîti-sukh-ekaggaṭâ-sahitaṃ dutiya-jhâna-kusala-cittaṃ, pîti-sukh-ekaggaṭâ-sahitaṃ tatiya-jhâna-kusala-cittaṃ, sukh-ekaggaṭâ-sahitaṃ catuttha-jhâna-kusala-cittaṃ, upekkh-ekaggaṭâ-sahitaṃ pañcama-jhâna-kusala-cittaṃ ceti, imāni pañca pi rūpâvacara-kusala-cittāni nāma. Vitakka-vicâra-pîti-sukh-ekaggaṭâ-sahitaṃ paṭhama-jhâna-vipâka-cittaṃ, vicâra-pîti-sukh-ekaggaṭâ-sahitaṃ dutiya-jhâna-vipâka-cittaṃ, pîti-sukh-ekaggaṭâ-sahitaṃ tatiya-jhâna-vipâka-cittaṃ, sukh-ekaggaṭâ-sahitaṃ catuttha-jhâna-vipâka-cittaṃ, upekkh-ekaggaṭâ-sahitaṃ pañcama-jhâna-vipâka-cittaṃ ceti, imāni pañca pi rūpâvacara-vipâka-cittāni nāma. Vitakka-vicâra-pîti-sukh-ekaggaṭâ-sahitaṃ paṭhama-jhâna-kriyâ-cittaṃ, vicâra-pîti-sukh-ekaggaṭâ-sahitaṃ dutiya-jhâna-kriyâ-cittaṃ, pîti-sukh-ekaggaṭâ-sahitaṃ tatiya-jhâna-kriyâ-cittaṃ, sukh-ekaggaṭâ-sahitaṃ catuttha-jhâna-kriyâ-cittaṃ, upekkh-ekaggaṭâ-sahitaṃ pañcama-jhâna-kriyâ-cittaṃ ceti, imāni pañca pi rūpâvacara-kriyâ-cittāni nāma. Icc evaṃ sabbathâ pi pannarasa rūpâvacara-kusala-vipâka-kriyâ-cittāni samattāni.

9. Pañcadhâ jhânabhedena rūpâvacaramānasam  
Puññapâkakriyâbhedâ taṃ pañcadasadhâ bhave.

10. Âkâsânañcâyātana-kusala-cittaṃ, viññâṇañcâyātana-kusala-cittaṃ, âkiñcāññâyātana-kusala-cittaṃ, nevaṣaṇñāsaññâyātana-kusala-cittaṃ ceti, imāni cattâri pi arûpâvacara-kusala-cittāni nāma. Âkâsânañcâyātana - vipâka - cittaṃ, viññâṇañcâyātana - vipâka-cittaṃ, âkiñcāññâyātana - vipâka-



cittam, nevasaṇṇānāsaṇṇāyatana-vipāka-cittaṇ ceti, imāni cattāri pi arūpāvacara-vipāka-cittāni nāma. Ākāsānañcāyatana-kriyā-cittam, viññāṇañcāyatana-kriyā-cittam, ākiñcaṇṇāyatana-kriyā-cittam, nevasaṇṇānāsaṇṇāyatana-kriyā-cittaṇ ceti, imāni cattāri pi arūpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi dvādasā arūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

11. Ālambanappabhedena catudh' āruppamānasam  
Puññapākakriyābheda puna dvādasadhā t̥hitam.

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

13. Catumaggappabhedena catudhā kusalam tathā  
Pākam tassa phalattā ti aṭṭhadhā 'nuttaram matam.  
Dvādasākusalān' evaṃ kusalān' ekavīsati  
Chattims' evaṃ vipākāni kriyācittāni visati  
Catupaññāsadhā kāme rūpe pannaras' īraye<sup>1</sup>  
Cittāni dvādasārūpe<sup>2</sup> aṭṭhadhā 'nuttare tathā.  
Ittham ekūnanavutippabhedam pana mānasam  
Ekavīsasatam vā 'tha vibhajanti vicakkhaṇā.

14. Katham ekūnavavuti-vidham cittam ekavīsasatam hoti? Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam paṭhamajhāna-sotāpatti-magga-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-sotāpatti-magga-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-sotāpatti-magga-cittam, sukh-ekaggatā-sahitam catuttha-jhāna-sotāpatti-magga-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-sotāpatti-magga-cittaṇ ceti, imani pañca pi sotāpatti-magga-cittāni nāma; tathā sakadāgānimagga - anāgānimagga - arahattamagga -

<sup>1</sup> C. iriye.      <sup>2</sup> C. āruppe; S. ārupe.

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

15. Thānaṅgayogabhedena katv' ekekan tu pañcadhā  
Vuccatānuttaraṃ cittaṃ cattālīsavidhan ti ca.  
Yathā ca rūpāvacaṃ gayhatānuttaraṃ tathā  
Paṭhamādijhānabhedena āruppañ cāpi pañcame.  
Ekādasavidhaṃ tasmā paṭhamādikaṃ īritaṃ  
Jhānaṃ ekekaṃ ante tu tevīsatividhaṃ bhava  
Sattatiṃsavidhaṃ puññaṃ dvipaññāsavidhaṃ tathā  
Pākama icc āhu cittaṃ ekavīsasataṃ budhā.

Iti Abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma  
paṭhamaṃ paricchedo.

## II. CETASIKA-SANĠAHA-VIBHĀGA.

1. Ekuppādanirodhā ca ekālambaṇavatthukā  
Cetoyuttā dvipaṇṇāsa dhammā cetasikā matā.

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

3. Ettāvatā ca

Teras' aññasamānā ca cuddasākusalā tathā  
Sobhaṇā pañcavīsāti dvipaṇṇāsa pavuccare  
Tesaṃ cittāviyuttānaṃ yathāyogam ito paraṃ  
Cittuppādesu paccekaṃ sabbayogo pavuccati.  
Satta sabbattha yujjanti yathāyogaṃ pakiṇṇakā  
Cuddasākusalesv eva sobhaṇesv eva sobhaṇā.

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

cittesu c'eva ekādasasu paṭhama-jhāna-cittesu ceti pañca-paññāsa-cittesu uppajjati, vicāro pana tesu c'eva ekādasasu dutiya-jhāna-cittesu cāti chasaṭṭhi-cittesu, adhimokkho dvi pañcā-viññāṇa - vicikicchā - sahaḡata - vajjita - cittesu, viriyaṃ pañca-dvārāvajjana - dvi-pañca - viññāṇa - sampatiḡchana - santīraṇa - vajjita - cittesu, pīti domanass - upekkhā - sahaḡata - kāya viññāṇa - catuttha - jhāna - vajjita - cittesu, chando ahetuka - momūha - vajjita - cittesūti.<sup>1</sup> Te pana cittuppādā yathākkamaṃ.

5. Chasaṭṭhi pañcapaññāsa ekādasā ca soḡasa  
Sattati vīsati<sup>2</sup> c'eva pakiṇṇakavivajjīti  
Pañcapaññāsa chasaṭṭhi 'tṭhasattati tisattati  
Ekapaññāsa c'ekūnasattati<sup>3</sup> sapakiṇṇakā.

6. Akusalesu pana moho ahirikaṃ anottappaṃ uddhaccaṃ cāti cattāro 'me cetasikā sabbākusala-sādhāraṇā nāma, sabbesu pi dvādasākusalesu labbhanti. Lobho aṭṭhasu lobhaḡata-cittesu eva labbhati, diṭṭhi catūsu diṭṭhiḡata-sampayuttesu, māno catūsu diṭṭhiḡata-vippayuttesu, doso issā macchariyaṃ kukkuccaṃ cāti [cattāro 'me cetasikā]<sup>4</sup> dvīsu paṭiḡha-sampayutta-cittesu, thīna-middhaṃ pañcasu sasaṅkhārika-cittesu, vicikicchā vicikicchā-sahaḡata-citte yevāti.<sup>5</sup>

7. Sabbāpuññesu cattāro lobhamūle tayo ḡatā<sup>6</sup>  
Dosamūlesu cattāro sasaṅkhāre dvayaṃ tathā  
Vicikicchā vicikicchācitte cāti catuddasa  
Dvādasākusalesv eva sampayujjanti pañcadhā.

8. Sobhaṇesu pana sobhaṇa-sādhāraṇā tāva ekūnavīsati' ime cetasikā sabbesu pi ekūnasatṭhi-sobhaṇa-cittesu saṃvijjanti, viratiyo pana tisso pi lokuttara-cittesu sabbathā pi niyatā ekato 'va labbhanti, lokiyesu pana kāmāvacara-kusalesv eva kadāci sandissanti visuṃ visuṃ, appamaññāyo pana dvādasasu pañcama-jhāna-vajjita-mahagḡata-cittesu c'eva kāmāvacara-kusalesu ca sahetuka-kāmāvacara-kriyā-cittesu cāti aṭṭhavīsati cittesv eva kadāci nānā hutvā jāyanti, upekkhā-

<sup>1</sup> S. cittesu labbhati. <sup>2</sup> R. S. sattati vīsati. <sup>3</sup> R. °sattati sapako, S. °sattatiṃ sa pak°. <sup>4</sup> R. S. omit. <sup>5</sup> S. yeva laonati. <sup>6</sup> S. tathā.

-sahagatesu pan' ettha karuṇā-muditā na santīti keci vadanti, panna pana dvādasasu nāṇa-sampayutta-kāmāvacara-cittesu c' eva sabbesu pi pañcatimsa-mahaggata-lokuttara-cittesu cāti sattacattālisa-cittesu sampayogaṃ gacchatīti.

9. Ekūnavīsati dhammā jāyant' ekūnasatṭhisu

Tayo soḷasacittesu aṭṭhavisatiyaṃ dvayaṃ

Paññā-pakāsītā satta-cattālisa-vidhesu pi

Sampayuttā catudhevaṃ sobhaṇesv eva sobhaṇā.

10. Issā-macchera-kukkuca-virati-karuṇādayo

Nānā kadāci māno ca thīna-middhaṃ tathā saha

Yathāvuttānusārena sesā niyata-yogino

Saṅgahañ ca pavakkhāmi tesam dāni yathārahaṃ

Chattimsānuttare dhammā pañcatimsa mahaggate

Aṭṭhatimsāpi labbhanti kāmāvacara-sobhaṇe

Sattavisati puññamhi dvādasāhetuke ti ca

Yathāsambhava-yogena pañcadhā tattha saṅgaho

11. Kathaṃ? Lokuttaresu tāva aṭṭhasu paṭhama-jhānika-cittesu aññasamānā terasa cetasikā appamaññā-vajjitā tevīsati sobhaṇa-cetasikā ceti chattimsa dhammā saṅgahaṃ gacchanti. Tathā dutiya-jhānika-cittesu vitakka-vajjā, tatiya-jhānika-cittesu vitakka-vicāra-vajjā, catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā, pañcama-jhānika-cittesu pi upekkhā-sahagatā te eva saṅgayhantīti. Sabbathā pi aṭṭhasu lokuttara-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgaho hotīti.

12. Chattimsa pañcatimsā ca catutimsa yathākkamaṃ

Tetimsa dvayam ice evaṃ pañcadhā 'nuttare ṭhitā.

13. Mahaggatesu pana tīsu paṭhama-jhānika-cittesu tāva aññasamānā terasa cetasikā virati-ttaya-vajjitā dvāvisati sobhaṇa-cetasikā ceti pañcatimsa dhammā saṅgahaṃ gacchanti, karuṇāmuditā pan' ettha paccekam eva yojetabbā. Tathā dutiya-jhānika-cittesu vitakka-vajjā tatiya-jhānika-cittesu vitakka-vicāra-vajjā catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā pañcama-jhānika-cittesu pana pannarasasu appamaññāyo na labbhantīti. Sabbathā pi sattavisati-mahaggata-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgaho hotīti.

14. Pañcatimsa catutimsa tettimsa ca yathākkamaṃ  
Battimsa c' eva timseti pañcadhā 'va mahaggate

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

16. Aṭṭhatimsa sattatimsa dvayaṃ chattimsakaṃ subhe  
Pañcatimsa catutimsa dvayaṃ tettimsakaṃ kriye  
Tettimsa pāke battimsa dvaye 'katimsakaṃ bhave  
Sahetuka-kāmāvacara-puñña-pāka-kriyā mane  
Na vijjant' etha virati kriyāsu ca mahaggate  
Anuttare appamaññā kāmāpāke dvayaṃ tathā.  
Anuttare jhānadhammā appamaññā ca majjhime  
Virati-ñāṇa-pīti ca parittesu visesakā.<sup>2</sup>

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

<sup>1</sup> S. saṅgahaṃ gacchanti.

<sup>2</sup> C pisesakā.

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

18. Ekûnavîsâtthârasa vîsekavîsavîsati  
 Dvâvîsa pannaraseti sattadhâ 'kusale ðhitâ  
 Sâdhâraṇâ ca cattâro samânâ ca dasâpare  
 Cuddas' ete pavuccanti sabbâ kusala-yogino.

19. Ahetukesu pana hasana-citte tâva chanda-vajjitâ aññasamânâ dvâdasa dhammâ saṅgahaṃ gacchanti, tathâ voṭṭhappane chanda-pîti-vajjitâ sukha-santîraṇe chanda-viriya-vajjitâ mano-dhâtuttikâhetuka-paṭisandhi-yugate<sup>1</sup> chanda-pîti-viriya-vajjitâ dvipaṅca-viññâṇe pakinnaka-vajjitâ te yeva saṅgayhantîti. Sabbathâ pi atthârasasu ahetukesu gaṇana-vasena catudhâ 'va saṅgaho hotîti.

20. Dvâdas' ekâdasa dasa sattacâti<sup>2</sup> catubbidho  
 Atthârasâhetukesu cittuppâdesu saṅgaho  
 Ahetukesu sabbattha satta sesâ yathârahaṃ  
 Iti vitthârato vutto tettiṃsa-vidha-saṅgaho  
 Itthaṃ cittâviyuttânaṃ sampayogañ ca saṅgahaṃ  
 Ñatvâ bhedaṃ yathâyogaṃ cittena samam uddise

Iti Abhidhammatthasaṅgahe cetasikaṅgahavibhâgo nâma  
 dutiyo paricchedo.

<sup>1</sup> R. S. °-yugaḷe.

<sup>2</sup> C. sattadhâ ti.

### III. PAKIṆṆAKA-SAṄGAHA-VIBHĀGA.

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

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

3. Sukhaṃ dukkham upekkhā ti tividhā tattha vedanā  
Somanassaṃ domanassaṃ iti bhedenā pañcadhā  
Sukham ekatthadukkhaṃ ca domanassaṃ dvaye ṭṭhitam̐  
Dvāsaṭṭhisu somanassaṃ pañcapanñāsaketarā.

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

<sup>1</sup> C. adds kāya-viññānaṃ.



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

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

6. Kicca-saṅgahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana<sup>1</sup>-savana-ghāyana-sāyana-phusana-sampatiṅchana-santīraṇa-voṭṭhappana-javana-tadārammaṇa-cuti-vasena cud-dasa-vidhāni bhavanti. Paṭisandhi-bhavaṅgāvajjana-pañcaviññāṇa-ṭhānādi-vasena pana tesam dasadhā ṭhānabhedo veditabbo. Tattha dve upekkhā-sahagata-santīraṇāni c'eva aṭṭha mahā-vipākāni ca nava rūpārūpa-vipākāni ceti ekūnavīsati-cittāni paṭisandhi-bhavaṅga-cuti-kiccāni nāmā, āvajjana-kiccāni pana dve, tathā dassana-savana-ghāyana-sāyana-phusana-sampatiṅchana-kiccāni ca, tīni santīraṇa-kiccāni, manodvārāvajjanam eva pañcadvāre voṭṭhappana-kiccaṃ sādheti, āvajjana-dvaya-vajjitāni kusalākusala-phala-kriyā-cittāni pañcapanñāsa javana-kiccāni, aṭṭha mahāvīpākāni c' eva santīraṇa-ttayaṇī ceti ekādasa tadārammaṇa-kiccāni. Tesu pana dve upekkhā-sahagata-santīraṇa-cittāni paṭisandhi-bhavaṅga-cuti-tadārammaṇa-santīraṇa-vasena pañca-kiccāni nāma, mahāvīpākāni aṭṭha paṭisandhi-bhavaṅga-cuti-tadārammaṇa-vasena catu-kiccāni nāma, mahaggata-vīpākāni nava paṭisandhi-bhavaṅga-cuti-vasena ti-kiccāni nāma, somanassa-santīraṇam santīraṇa-tadārammaṇa-vasena du-kiccaṃ, tathā voṭṭhappanam voṭṭhappanāvajjana-vasena, sesāni pana sabbāni pi javana-mano-dhātuttika-pāñca<sup>1</sup>-viññāṇāni yathā-sambhavam eka-kiccānīti.

7. Paṭisandhādayo nāma kiccabhedena cuddasa  
 Dasadhā ṭhānabhedena cittuppādā pakāsītā  
 Aṭṭhasaṭṭhi tathā dve ca navāṭṭha dve yathākkamaṃ  
 Ekadviticatupañca kiccaṭhānāni niddise.

<sup>1</sup> C. dassana.

<sup>2</sup> Ch. dve pañca.

8. Dvāra-saṅgahe dvārāni nāma cakkhu-dvāraṃ sota-dvāraṃ ghāna-dvāraṃ jivhā-dvāraṃ kāya-dvāraṃ mano-dvārāṇi ceti chabbidhāṃ bhavanti. Tattha cakkhum eva chakkhu-dvāraṃ tathā sotādayo sotadvārādīni. Mano-dvāraṃ pana bhavaṅgan ti pavuccati. Tattha pañca-dvārāvajjana-cakkhu-viññāṇa-sampaticchana-santīraṇa-voṭṭhappana-kāmāvacara-javana-tadārammaṇa<sup>1</sup>-vasena chacattālisa cittāni cakkhu-dvāre yathāraham uppajjanti. Tathā pañca-dvārāvajjana-sota-viññāṇādivasena sota-dvārādīsu pi chacattālīs' eva bhavantīti, sabbathā pi pañca-dvāre catupaññāsa cittāni kāmāvacarān' eva. Mano-dvāre pana mano-dvārāvajjanā-pañcapaññāsa-javana-tadārammaṇa<sup>1</sup>-vasena satta-satṭhi cittāni bhavanti, ekūnavīsati-patisandhi-bhavaṅgacuti-vasena dvāra-vimuttāni. Tesu pana pañca<sup>2</sup> viññāṇāni c' eva mahaggata-lokuttara-javanāni ceti chattimsa yathāraham eka-dvārika-cittāni nāma; mano-dhātuttikaṃ pana pañca-dvārikāni, sukka-santīraṇa-voṭṭkappana-kāmāvacara-javanāni cha-dvārika-cittāni, upekkhā-sahagata-santīraṇamahā-vipākāni cha-dvārikāni c'eva, dvāra-vimuttāni ca mahaggata-vipākāni dvāra-vimuttān' evāti.

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

10. Ārammaṇa-saṅgahe<sup>3</sup> arammaṇāni<sup>4</sup> nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇāni ceti chabbidhāni bhavanti. Tattha rūpam eva rūpārammaṇaṃ tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda-sukhuma-rūpa-<sup>5</sup>-citta-cetasika-nibbāna-paññatti-vasena chadhā saṅgayhati. Tattha cakkhu-dvārika-cittānaṃ sabbesam pi rūpam eva ārammaṇaṃ taṃ ca paccuppannaṃ, tathā sota-dvārika-cittādīnam pi saddādīni tāni ca paccuppannāni yeva,

<sup>1</sup> S. R. °adālabana°, and so also below. <sup>2</sup> Ch. dvi pañca. <sup>3</sup> S. R. °ālam-baṇa°. <sup>4</sup> S. R. ālambaṇāni. <sup>5</sup> Ch. °sukham arūpa°; S. °sukhuma-rupa°.

mano-dvârîka-cittânaṃ pana chabbidham pi paccuppannam atîtam anâgatam kâla-vimuttañ<sup>1</sup> ca yathâraham âlambaṇaṃ<sup>2</sup> hoti, dvâra-vimuttânañ ca paṭisandhi-bhavaṅga-cuti-saṅkhâtânaṃ chabbidham pi yathâ-sambhavaṃ yebhuyyena bhavantare cha-dvâra-gahitaṃ paccuppannam atîtaṃ paññatti-bhûtaṃ vâ kamma-kammanimitta-gatinimitta-sammatam âlambaṇaṃ hoti. Tesu cakkhu-viññânâdîni yathâkkamaṃ rûpâdi-ekekâlambaṇân' eva, manodhâtuttikaṃ pana rûpâdi-pañcâlambaṇaṃ, sesâni kâmvâvacara-vipâkâni hasana-cittañ ceti sabbathâ pi kâmvâvacarâlambaṇân' eva, akusalâni c' eva ñâṇa-vippayutta-kâmvâvacara-javanâni ceti lokuttara-vajjita-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kusalâni c' eva pañcama-jhâna-saṅkhâtam abhiññâ-kusalañ ceti arahattamagga-phala-vajjita<sup>3</sup>-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kriyâni c' eva kriyâbhiññâ-voṭṭhappanañ ceti sabbathâ pi sabbâlambaṇâni, âruppesu dutiya-catukkâni<sup>4</sup> mahaggaatâlambaṇâni, sesâni mahaggata-cittâni sabbâni pi paññattâlambaṇâni, lokuttara-cittâni nibbânâlambaṇâni.

11. Pañcavîsa parittamhi cha cittâni mahaggate  
 Ekavîsati vohâre aṭṭha nibbânagocare  
 Vîsânuttaramuttamhi aggamaggaphalujjite<sup>5</sup>  
 Pañca sabbattha cha ceti sattadhâ tattha saṅgaho

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

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

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

13. Chavatthum nissitā kâme satta rūpe catubbidhâ  
Tivatthum nissitâ rūpe dhâtve ekâ nissitâ matâ  
Tecattâlisa nissāya dvecattâlisa jāyare  
Nissāya ca anissāya pākâruppâ anissitâ.

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

## IV. VĪTHI-SAṄGAHA-VIBHAGA.

1. Cittuppādānam icc evaṃ katvā saṅgaham uttaram  
Bhūmipuggalabhedena pubbāparaniyāmitam  
Pavattisaṅgaham nāma paṭisandhipavattiyam  
Pavakkhāmi samāsenā yathāsambhavato katham.

2. Cha vatthūni cha dvārāni cha ālambaṇāni cha viññā-  
ṇāni cha vīthiyo chadhā visaya-pavatti ceti vīthi-saṅgāhe  
cha chakkāni veditabbāni. Vīthi-muttānam pana kamma-  
kammanimitta-gatinimitta-vasena tividhā hoti visaya-pavatti.  
Tattha vatthu-dvārālambaṇāni pubbe vutta<sup>1</sup>-nayān' eva.  
Cakkhu-viññāṇam sota-viññāṇam ghāna-viññāṇam jivhā-  
viññāṇam kāya-viññāṇam mano-viññāṇam ceti cha-viññā-  
nāni, chavīthiyo pana cakkhu-dvāra-vīthi sota-dvāra-vīthi  
ghāna-dvāra-vīthi jivhā-dvāra-vīthi kāya-dvāra-vīthi mano-  
dvāra-vīthi ceti dvāra-vasenā vā, cakkhu-viññāṇa-vīthi sota-  
viññāṇa-vīthi ghāna-viññāṇa-vīthi jivā-viññāṇa-vīthi kāya-  
viññāṇa-vīthi mano-viññāṇa-vīthi ceti viññāṇa-vasenā vā,  
dvāra-ppavattā citta-ppavattiyo yojetabbā.

3. Atimahantaṃ mahantaṃ parittaṃ atiparittaṃ ceti  
pañca-dvāre, mano-dvāre pana vibhūtam avibhūtañ ceti  
chadhā visaya-ppavatti veditabbā. Kathaṃ? uppādā-ṭṭhiti-  
bhavamga-vasenā khaṇa-ṭṭayam eka-citta-kkhaṇam nāma.  
Tāni pana sattarasa citta-kkhaṇāni rūpa-dhammānam āyu,  
eka-citta-kkhaṇātītāni vā bahu-citta-kkhaṇātītāni vā ṭṭhiti-  
pattān'<sup>2</sup> eva pañcālambaṇāni pañcadvāre āpātham āgacchanti.  
Tasmā yadi eka-citta-kkhaṇātītakam rūpārammaṇam cakk-  
hussa āpātham āgacchati tato dvikkhattam bhavamge calite

<sup>1</sup> S. nivutta.    <sup>2</sup> R. here and above °ṭṭhiti°.

bhavaṃga-sotaṃ vicchinditvā tam eva rūpārammaṇaṃ āvajantaṃ pañca-dvārāvajjana-cittaṃ upajjitvā nirujjhati. Tato tassānantaraṃ tam eva rūpaṃ passantaṃ cakkhu-viññānaṃ sampaticchantaṃ sampaticchana-cittaṃ santīraṇamānaṃ<sup>1</sup> santīraṇa-cittaṃ vavatthapentaṃ<sup>2</sup> votthappana<sup>3</sup>-cittaññi ceti yathā-kkamaṃ uppajjitvā nirujjhati. Tato paraṃ ekūnatiṃsa-kāmāvacara-javanaṃ yaṃkiñci laddha-paccayaṃ yebhuyyena sattakkhattuṃ javanaṃ javati, javanānubandhāni ca dve tadālambaṇa-pākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṃga-pāto. Ettāvata cuddasa vīthi-cittuppādā dve bhavaṃga-calaṇāni pubbevātītakam eka-citta-kkhaṇaṃ ti katvā sattarasa citta-kkhaṇāni paripūrenti. Tato paraṃ nirujjhati. Ālambaṇaṃ etaṃ atimahaṇtaṃ nāma gocaraṃ. Yāva tadālambaṇuppādā pana appahontātītakam<sup>4</sup> āpātham āgataṃ ālambaṇaṃ mahantaṃ nāma. Tattha javanāvasāne bhavaṃga-pāto va hoti, natthi tadālambaṇuppādo. Yāva javanuppādā pi appahontātītakam āpātham āgataṃ ālambaṇaṃ parittaṃ nāma. Tattha javanaṃ pi anuppajjitvā dvāti-kkhattuṃ<sup>5</sup> votthappanaṃ<sup>6</sup> eva pavattati, tato paraṃ bhavaṃga-pāto va hoti. Yāva votthappanuppādā<sup>6</sup> ca pana appahontātītakam āpātham āgataṃ nirodhāsannaṃ ālambaṇaṃ atiparittaṃ nāma. Tattha bhavaṃga-calaṇaṃ eva hoti, natthi vīthi-cittuppādo. Icevaṃ cakkhu-dvāre, tathā sota-dvārādisu ceti sabbathā pi pañca-dvāre tadālambaṇa-javana-votthappana<sup>6</sup>-mogha-vāra-samkhātānaṃ catunnaṃ vāraṇaṃ yathākkamaṃ ālambaṇa-bhūtā visaya-ppavatti catudhā vedītabbā.

4. Vīthi-cittāni satt' eva cittuppādā catuddasa  
Catupaññāsa vitthārā pañcadvāre yathārahaṃ.<sup>7</sup>

Ayam ettha pañcadvāre vīthi-citta-ppavatti nayo.

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

<sup>1</sup> S. santīraṇamānā. <sup>2</sup> R. vavathapentaṃ. <sup>3</sup> R. vothabbana, and so always.  
<sup>4</sup> S. appahontam atītakam. <sup>5</sup> S. °tti°. <sup>6</sup> R. vothabbanam. <sup>7</sup> R. rathārahaṃ.

vaṃga-pâto. Avibhûte pan' âlambaṇe javanâvasâne bhavaṃga-pâto va hoti, natthi tadâlambaṇ-uppâdo ti.

6. Vithi-cittâni tîṇ' eva cittuppâdâ daseritâ  
Vitthârena pan' etth' eka-cattâlisa vibhâvaye.

Ayam ettha paritta-javana-vâro.

7. Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi. Tathâ tadâlambaṇ-uppâdo ca. Tattha hi ñâṇa-sampayutta-kâmâvacara-javanânam aṭṭhannam aṇṇatarasmim parikkamma-pacârânuloma-gotrabhu-nâmena catukkhattum tikkhattum eva vâ yathâkkamaṃ upajjitvâ niruddhânantaram eva yathârahaṃ catutthaṃ pañcamaṃ vâ chabbisati mahaggatalokuttara-javesu yathâbhinhâra-vasena yaṃkiñci javanaṃ appanâ-vithim otarati. Tato paraṃ appanâvasâne bhavaṃga-pâto va hoti. Tattha somanassa-sahagata-javanânantaram appanâ pi somanassa-sahagatâ va pâṭikamkhitabbâ, upekkhâ-sahagata-javanânantaram upekkhâ-sahagatâ va. Tatthâpi kusala-javanânantaram kusala-javanañ ceva heṭṭhimañ ca phalattayam appeti, kriyâ-javanânantaram kriyâ-javanaṃ arahattaphalañ câti.

8. Dvattimsa sukhapuññamhâ dvâdasopekkhakâ paraṃ  
Sukhita-kriyato aṭṭha cha sambhonti upekkhakâ.  
Puthujjanâna sekkhânaṃ kâmapuññatihatuto  
Tihetukâmakriyato vîtarâgânam appanâ.

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

9. Sabbatthâ pi panettha anitṭhe âlambaṇe akusalavipâkân' eva pañca-viññâṇa-sampañicchana-santîraṇa-tadâlambaṇâni, itṭhe kusalavipâkâni, ati-itṭhe pana somanassa-sahagatân' eva santîraṇa-tadâlambaṇâni. Tatthâpi somanassa-sahagata-kriyâ-javanâvasâne<sup>1</sup> somanassa-sahagatân' eva tadâlambaṇâni santi, upekkhâ-sahagata-kriyâ-javanâvasane<sup>1</sup> upekkhâ-sahagatâni honti, domanassa-sahagata-javanâvasâne ca pana tadâlambaṇâni ceva bhavaṃgâni ca upekkhâsahagatân' eva bhavanti.<sup>2</sup> Tasmâ yadi somanassa-paṭisandhikassa domanassa-sahagata-

<sup>1</sup> S. omits from <sup>1</sup> to <sup>1</sup>.      <sup>2</sup> R. honti.

javanâvasâne tadâlambana-sambhavo natthi, tadâ yaṃ kiñci paricita-pubbaṃ parittâlambanaṃ ârabha upekkhâ-sahagata-santîraṇaṃ uppajjati. Tam anantaritvâ bhavaṃga-pâto va hoti ti vadanti âcariyâ. Tathâ kâmvâcara-javanâvasâne kâmvâcara-sattânaṃ kâmvâcara-dhammesveva âlambana-bhûtesu tadâlambanaṃ icchantîti.

10. Kâme javana-sattâlambanânaṃ niyame sati  
Vibhûte ti mahante ca tadâlambanaṃ îritam

Ayam ettha tadâlambana-niyamo.

11. Javesu ca paritta-javana-vîthiyaṃ kâmvâcara-javanâni sattakkhattuṃ chakkhattuṃ eva vâ javanti, manda-ppavattiyaṃ pana maraṇa-kâlâdisu pañca-vâram eva. Bhagavato pana yamaka<sup>1</sup>-pâṭihâriya-kâlâdisu lahuka-pavattiyaṃ cattâri pañca vâ paccavekkhaṇa-cittâni bhavantî ti pi vadanti, âdikammikassa pana paṭhama-kappanâyaṃ mahaggata-javanâni abhiññâ-javanâni<sup>2</sup> ca sabbadâ pi ekavâram eva javanti. Tato paraṃ bhavaṃga-pâto. Cattâro pana magguppâdâ ekacittakkhaṇikâ, tato paraṃ dve<sup>3</sup> tîṇi phala-cittâni yathârahaṃ uppajjanti. Tato paraṃ bhavaṃga-pâto. Nirodhasamâpatti-kâle dvikkhattuṃ catutthâruppa-javanaṃ javati. Tato paraṃ nirodhaṃ phusati. Vuṭṭhâna-kale ca anâgâmi-phalaṃ vâ arahatta-phalaṃ vâ yathârahaṃ eka-vâram uppajjitvâ niruddhe bhavaṃga-pâto va hoti. Sabbathâ pi samâpatti-vîthiyaṃ bhavaṃga-soto viya vîthi-niyamo natthî ti katvâ bahûni pi labbhantî ti.

12. Sattakkhattuṃ parittâni maggâbhiññâ sakimâ matâ  
Avasesâni labbhanti javanâni bahûni pi.

Ayam ettha javana-niyamo.

13. Duhetukânaṃ ahetukânañ ca panettha kriyâ-javanâni ceva appanâ-javanâni ca na labbhanti. Tathâ ñâṇa-sampayutta-vipâkâni ca sugatiyaṃ, duggatiyaṃ pana ñâṇa-vippayuttâni ca mahâ-vipâkâni na labbhanti. Tihetukesu ca khîṇâsavânaṃ kusalâkusala-javanâni na labbhanti. Tathâ

<sup>1</sup> S. saṃka°.    <sup>2</sup> S. omits.    <sup>3</sup> S. deva.



sekkha-puthujjanânaṃ kriyâ-javanâni, diṭṭhigata-sampayutta-vicikicchâ-javanâni ca sekkhânaṃ, anâgâmi-puggalânaṃ pana paṭigha-javanâni na labbhanti, lokuttara-javanâni ca yathârahaṃ ariyânaṃ eva samuppajjantî ti.

14. Asekkhânaṃ catu cattâlîsa sekkhânaṃ uddise  
Chappaññâsâvasesânaṃ catupaññâsa sambhavâ.

Ayam ettha puggala-bhedo.

15. Kâmvâcara-bhûmiyaṃ pan' etâni sabbâni pi vîthiccittâni yathârahaṃ upalabbhanti. Rûpâvacara-bhûmiyaṃ paṭigha-javana-tadâlambaṇa-vajjitâni, arûpâvacara-bhûmiyaṃ paṭhama-magga-rupâvacara-hasana-heṭṭhimârûppa-vajjitâni ca labbhanti. Sabbatthâ pi ca taṃ taṃ pasâda-rahitânaṃ taṃ taṃ dvârîka-vîthiccittâni na labbhant' eva. Asañña-sattânaṃ pana sabbathâ pi citta-ppavatti natth' evâtî.<sup>1</sup>

16. Asîti vîthiccittâni kâme rûpe yathârahaṃ  
Catusatṭhi tathârûpe dve cattâlîsa labbhare.

Ayam ettha bhûmi-vibhâgo.

17. Icevaṃ cha-dvârîka-citta-ppavatti yathâ-sambhavaṃ bhavaṃgan taritâ yâvatâyukam abocchinnâ<sup>2</sup> pavattati.

Iti abhidhammattha-saṃgahe vîthi-saṃgaha-vibhâgo nâma  
catuttho paricchedo.

<sup>1</sup> S. natthi vâ ti.      <sup>2</sup> R. abocchinnâ.

## V. VĪTHI-MUTTA-SANĠAHA-VIBHAGA.

### 1. VĪthi-citta-vasen' evaṃ pavatti samudĪrito

Pavatti-saṃgaho nāma sandhiyaṃ dāni vuccati.

2. Catasso bhūmiyo catubbidhā paṭisandhi cattāri kam-  
māni catudhā maraṇuppatti ceti vĪthi-mutta-saṃgahe cattāri  
catukkāni veditabbāni. Tattha apāya-bhūmi kāma-sugati-  
bhūmi rūpāvacara-bhūmi arūpāvacara-bhūmi ceti catasso  
bhūmiyo nāma. Tāsu nirayo tiracchāna-yoni petti-visayo  
asura-kāyo ceti apāya-bhūmi catubbidhā hoti, manussā  
cātummahārājikā<sup>1</sup> tāvatimsā yāmā tusitā nimmānaratī  
paranimmitta-vasavattī ceti kāma-sugati-bhūmi sattavidhā  
hoti. Sā panāyam ekādasa-vidhā pi kāmāvacara-bhūmi ceva  
saṃkhaṃ gacchati. Brahma-pārisajjā brahma-purohitā mahā-  
brahmā ceti paṭhamajjhāna-bhūmi,<sup>2</sup> parittābhā appamāṇābhā  
ābhassarā ceti dutiyajjhāna-bhūmi, paritta-subhā appamāna-  
subhā<sup>3</sup> subha-kiṇhā ceti tatiyajjhāna-bhūmi, vehapphalā  
asañña-sattā suddhāvāsā ceti catutthajjhāna-bhūmi ti rūpāva-  
cara-bhūmi soḷasa-vidhā hoti. Avihā atappā sudassā sudassī  
akaniṭṭhā ceti suddhāvāsa-bhūmi pañca-vidhā hoti. Ākāsā-  
nañcāyatana-bhūmi viññāṇañcāyatana-bhūmi ākiñcaññāya-  
tana-bhūmi nevasaññā-nāsaññāyatana-bhūmi ceti arūpāva-  
cara-bhūmi catubbidhā hoti.

### 3. Puthujjanā na labbhanti suddhāvāsesu sabbathā

Sotāpannā ca sakadāgāmino cāpi puggalā  
Ariyā nopalabbhanti asaṇṇāpāyabhūmisu  
Sesaṭṭhānesu labbhanti ariyā nariyā pi ca.

Idam ettha bhūmi-catukkaṃ.

<sup>1</sup> R. cātu°. <sup>2</sup> R. -jhāna-, and so always. <sup>3</sup> R. parittā bis.

4. Apâya-paṭisandhi kâma-sugati-paṭisandhi rūpâvacara-paṭisandhi arûpâvacara-paṭisandhi ceti catubbidhâ paṭisandhi nâma. Taṭṭha akusalavipâkokekkhâ-sahagata-santîraṇaṃ apâyabhûmiyaṃ okkantikkhaṇe paṭisandhi hutvâ tato paraṃ bhavaṃga-pariyosâne<sup>1</sup> javanaṃ hutvâ vocchijjati, ayam ekâpâya-paṭisandhi nâma. Kusalavipâkokekkhâ-sahagata-santîraṇaṃ pana kâma-sugatiyaṃ maṇussânañ ceva jaccandhâ-dînaṃ bhûmissitânañ<sup>2</sup> ca vinipâtikâsurânaṃ paṭisandhi-bhavaṃga-cutî-vasena pavattati. Mahâ-vipâkâni pan' aṭṭha sabbatthâ pi kâma-sugatiyaṃ paṭisandhi-bhavaṃga-cutîvasena pavattanti. Imâ nava kâma-sugati-paṭisandhiyo nâma. Sâ<sup>3</sup> panâyaṃ dasâ-vidhâ pi kâmâvacara-paṭisandhi 'ceva saṃkhaṃ gacchati. Tesu catunnaṃ apâyânaṃ manussânaṃ vinipâtikâsurânañ ca âyu-ppamâṇa-gaṇanâya niyamo natthi. Câtum-mahârâjîkânaṃ pana devânaṃ dibbâni pañca-vassasatâni âyu-ppamâṇaṃ manussa-gaṇanâya navutî vassa-sata-sahassa-ppamâṇaṃ hcti, tato catu-guṇaṃ tâvatimsânaṃ, tato catu-guṇaṃ yâmânaṃ, tato catu-guṇaṃ tusitânaṃ, tato catu-guṇaṃ nimmânaratînaṃ, tato catuguṇaṃ paranimmita-vasavattînaṃ.

5. Navassatañ c' ekavîsa vassânaṃ kotiyo tathâ  
Vassasatasahassâni saṭṭhî ca vasavattisu.

6. Paṭhama-jjhâna-vipâkaṃ paṭhama-jjhâna-bhûmiyaṃ paṭisandhi-bhavaṃga-cutî-vasena pavattati. Tathâ dutiya-jjhâna-vipâkaṃ tatiya-jjhâna-vipâkañ ca dutiya-jjhâna-bhûmiyaṃ, catuttha-jjhâna-vipâkaṃ tatiya-jjhâna-bhûmiyaṃ, pañcamajjhâna-vipâkaṃ catuttha-jjhâna-bhûmiyaṃ, asaṇṇasattânaṃ pana rūpaṃ eva paṭisandhi hoti. Tathâ tato paraṃ pavattiyaṃ cavana-kâle ca rūpaṃ eva pavattitvâ nirujjhati. Imâ cha rūpâvacara-paṭisandhiyo nâma. Tesu brahma-pârisajjânaṃ devânaṃ kappassa tatiyo bhâgo âyu-ppamâṇaṃ, brahma-purohitânaṃ upaddha-kappo,<sup>4</sup> mahâbrahmânaṃ eko kappo, parittâbhânaṃ dve kappâni, appamânâbhânaṃ cattâri kappâni, âbhassarânaṃ aṭṭha kappâni,

<sup>1</sup> R. bhavaṃgaṃ.

<sup>2</sup> R. bhûmassitânañ.

<sup>3</sup> S. sa.

<sup>4</sup> S. upaccha.

paritta-subhānaṃ soḷasa kappāni, appamāṇa-subhānaṃ dvattimsa kappāni, subhakiṇhānaṃ catu-satṭhi kappāni, vehapphalānaṃ asaṅṅasattānaṅ ca pañca kappa-satāni, avihānaṃ kappa-sahassāni, atappānaṃ dve kappa-sahassāni, sudassānaṃ cattāri kappa-sahassāni, sudassīnaṃ aṭṭha kappa-sahassāni, akanitṭhānaṃ soḷasa kappa-sahassāni. Paṭhamāruppādi-vipākāni paṭhamāruppādi-bhūmīsu yathākkamaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattanti. Imā catasso āruppa-paṭisandhiyo nāma. Tesu pana ākāsānañcāyatanūpagānaṃ devānaṃ vīsati kappa-sahassāni ayu-ppamāṇaṃ, viññānañcāyatanūpagānaṃ devānaṃ cattālīsa kappa-sahassāni, akiñcaññāyatananūpaganāṃ devānaṃ satṭhi kappa-sahassāni, nevasaṅṅā-nāsaṅṅāyatanūpagānaṃ devānaṃ catu-rāsīti kappa-sahassāni.

7. Paṭisandhi bhavaṃgaṅ ca tathā cavanamānasam

Ekam eva tath' ev' ekavisayaṃ c' ekajātiyaṃ

Idam ettha paṭisandhi-catukkaṃ.

8. Janakam upatthambhakam upapīlakam<sup>1</sup> upaghātakaṅ ceti kicca-vasena, garukam āsannaṃ ācinnaṃ kaṭattā-kammaṅ ceti pākādāna-pariyāyena, diṭṭhidhamma-vedaniyaṃ upapajja-vedaniyaṃ aparāpariya-vedaniyaṃ ahosi-kammaṅ ceti pāka-kāla-vasena cattāri kammāni nāma. Tathā akusalaṃ kāmāvacara-kusalaṃ rūpāvacara-kusalaṃ arūpāvacara-kusalaṅ ceti pākattāhāna-vasena. Tattha akusalaṃ kāyakkammaṃ vacī-kammaṃ mano-kammaṃ ceti kamma-dvāra-vasena tividhaṃ hoti. Kathaṃ? Pāṇātipāto adiññādānaṃ kāmesu micchācāro ceti kāya-viññatti-saṃkhāte kāya-dvāre bāhulla-vuttito kāya-kammaṃ nāma. Musāvādo piṣuṇā vācā pharusā vācā saṃphappalāpo<sup>2</sup> ceti vacī-viññatti-saṃkhāte vacī-dvāre bāhulla-vuttito vacī-kammaṃ nāma. Abhijjhā vyāpādo micchā-diṭṭhi ceti aṅṅatrāpi viññattiyā manasimī yeva bāhulla-vuttito mano-kammaṃ nāma. Tesu pāṇātipāto pharusā vācā vyāpādo ca dosa-mūlena jāyanti, kāmesu micchācāro abhijjhā micchā-diṭṭhi ca lobha-mūlena, sesāni cattāri

<sup>1</sup> S. ūpapīlakam ; R. upapīlakam.

<sup>2</sup> S. sapphalāpo.

pi dvīhi mūlehi sambhavanti. Cittuppāda-vasena pan' etaṃ akusalam sabbathā pi dvādasa-vidhaṃ hoti. Kāmāvacara-kusalam pi kāya-dvāre pavattaṃ kāya-kammaṃ vacī-dvāre pavattaṃ vacī-kammaṃ mano-dvāre pavattaṃ mano-kammaṃ ceti, kamma-dvāra-vasena tividdhaṃ hoti. Tathā dāna-sīla-bhāvanā-vasena, cittuppāda-vasena pan' etaṃ aṭṭha-vidhaṃ, dāna-sīla-bhāvanā-pamāyana-veyyāvacca-pattidāna-pattānumodana - dhammasavana - dhammadesanā - diṭṭhijjukamma - vasena dasa-vidhaṃ hoti. Taṃ pan' etaṃ vīsati-vidhaṃ pi kāmāvacara-kammam icceva saṃkhaṃ gacchati. Rûpāvacara-kusalam pana mano-kammam eva, taṃ ca bhāvanāmayam appanāpattam, jhānaṅga-bhedena pañcavidhaṃ hoti. Tathā arûpāvacara-kusalāñ ca mano-kammam, taṃ pi bhāvanāmayam appanāpattam, ālambana-bhedeṇa catubbidhaṃ hoti. Etthākusala-kammam uddhacca - rahitaṃ apāya-bhūmiyam paṭisandhiṃ janeti. Pavattiyam pana sabbam pi dvādasa-vidhaṃ satt' ākusala-pākāni sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Kāmāvacara-kusalam pi kāmāvacara-sugatiyam eva paṭisandhiṃ janeti. Tathā pavattiyāñ ca mahā-vipākāni ahetuka-vipākāni aṭṭha pi sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Tatthāpi tihetukam-ukkaṭṭhaṃ<sup>1</sup> kusalam tihetukam paṭisandhiṃ datvā pavatte soḷasa vipākāni vipaccati, tihetukam omakam dvihetukam ukkaṭṭhañ ca kusalam dvihetukam paṭisandhiṃ datvā pavatte tihetuka-rahitāni dvādasa vipākāni vipaccati, dvihetukam omakam pana kusalam ahetukam eva paṭisandhiṃ deti pavatte ca ahetuka-vipākān' eva vipaccati.

9. Asaṃkhāraṃ asaṃkhāra-vipākāni na paccati  
Sasaṃkhāram asaṃkhāra-vipākānīti kecaṇā.  
Tesam dvādasa pākāni dasāṭṭha ca yathākkamam  
Yathā-vuttānusārena yathā-sambhavam uddise.

10. Rûpāvacara-kusalam pana paṭhamajjhānaṃ parittam bhāvetvā brahmapārisajjesu uppajjati, tad eva majjhimaṃ bhāvetvā brahma-purohitesu pañitaṃ bhāvetvā mahābrahmesu, tathā dutiyajjhānaṃ tatiyajjhānañ ca parittam

<sup>1</sup> S. mukhaṭṭhaṃ; R. ukkaṭṭhaṃ.

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

11. Ittham mahaggatam puṇṇam yathâ-bhumi-pavattitam <sup>2</sup>  
Janeti sadisam pâkam paṭisandhi-pavattiyam.

Idam ettha kamma-catukkam.

12. Âyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunâ ceti catudhâ maraṇuppatti. Tathâ ca marantânam pana maraṇakâle yathâraham abhimukhîbhûtam bhavantare paṭisandhi-janakam kammam vâ tam kamma-karaṇa-kâle rûpâdikam upaladdha-pubbam upakaraṇa-bhûtaṇ ca kamma-nimittam vâ anantaram uppajjamâna-bhave upalabhitabbam upabhoga-bhûtaṇ ca gata-nimittam vâ kamma-balena channaṇ dvârânam aṇṇatarasmim paccupatthâti. Tato param tam eva tathopatthitam âlambaṇam ârabba vipaccamâna-kammânurûpam parisuddham upakiliṭṭham vâ upalabhitabba-bhavânurûpam tattonatam <sup>3</sup> va citta-santânam abhiṇham pavattati bâhullena, tam eva vâ pana janaka-bhûtam kammam abhinava-karaṇa-vasena dvârapattam hoti, paccâsanna-maraṇassa tassa vîthi-cittâvasâne bhavaṅga-kkhave vâ cavana-vasena paccuppanna-bhava-pariyosâna-bhûtam cuti-cittam uppajjitvâ nirujjhati. Tasmim niruddhâvasâne tassânantaram eva tathâ gahitam âlambaṇam ârabba savatthukam avatthukam eva vâ yathâraham avijjâ-nusaya-parikkhittena taṇhânusaya-mûlakena saṅkhâreṇa janiyamânam <sup>4</sup> sampayuttehi pariggayhamânam saha-jâtânam adiṭṭhâna-bhâvena pubbamgama-bhûtam bhavantara-paṭisandhâna-vasena paṭisandhi-saṅkhâtam mânasam uppajjamânam eva patiṭṭhâti bhavantare.

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

<sup>1</sup> S. aruppesu. <sup>2</sup> R. vavattitam. <sup>3</sup> R. tattonatam. <sup>4</sup> S. chabhîyamânam.

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

14. Âruppa-cutiyâ honti hetṭhimâruppa-vajjitâ  
 Paramâruppa-sandhî ca tathâ kâme ti-hetukâ,  
 Rûpâvacâra-cutiyâ ahetu-rahitâ siyuṃ  
 Sabbâ kâme ti-hetumhâ kâmesv eva panetarâ.

Ayam ettha cuti-paṭisandhi-kkamo.

15. Icevaṃ gahita-paṭisandhikânam pana paṭisandhi-ni-  
 nirodhânantarato pabhûti tam ev' âlambaṇam ârabbha tad  
 eva cittaṃ yâva cuti-cittuppâdâ asati vîthi-cittuppâde bhava-  
 vassa aṃga-bhâvena bhavaṃga-santati-saṃkhâtam<sup>1</sup> mânasam  
 abbochinam<sup>2</sup> nadî-soto viya pavattati. Pariyosâne ca cava-  
 na-vasena cuti-cittaṃ hutvâ nirujjhati. Tato parañ ca pa-  
 ṭisandhâdayo ratha-cakkam iva yathâkkamaṃ eva pari-  
 vattantâ pavattanti.

16. Paṭisandhi-bhavaṃga-vîthiyo cuti ceha tathâ bhavantare  
 Puna-sandhi-bhavaṃgam iccayam parivattati citta-santati<sup>3</sup>  
 Paṭisaṃkhâya pan' etam addhuvam adhigantvâ padam  
 accutaṃ budhâ  
 Susamucchinna-sineha-bandhanâ samam essanti cirâyâ<sup>4</sup>  
 subbatâ.

Iti abhidhammattha-saṃgâhe vîthi-mutta-saṃgâha-vibhâgo  
 nâma pañcamo paricchedo.

<sup>1</sup> R. saṃkhatam.

<sup>2</sup> R. abocchinam.

<sup>3</sup> S. sattati.

<sup>4</sup> R. cirâyâ.

## VI. RŪPA-SAṄGAHA-VIBHAGA.

1. Ettâvatâ vibhattâ hi <sup>1</sup> sabba-bheda-pavattikâ  
Citta-cetasikâ dhammâ rûpaṃ dâni pavuccati.  
Samuddesâ vibhâgâ ca sanuṭṭhânâ kalâpato  
Pavattikkamato ceva pañcadhâ tattha saṃgaho.

2. Cattâri mahâbhûtâni catunnaṃ ca mahâbhûtânaṃ upâ-  
dârûpan ti duvidham etaṃ rûpaṃ ekâdasa-vidhena saṃgahaṃ  
gacchati. Kathaṃ? Paṭhavi-dhātu âpo-dhātu tejo-dhātu  
vâyo-dhātu bhûta-rûpâṃ nâma. Cakkhu sotaṃ ghânaṃ  
jivhâ kâyo pasâda-rûpaṃnâma. Rûpaṃ saddo gandho raso  
âpo-dhātu-vivajjitaṃ bhûta-ttaya-samkhâtaṃ phoṭṭhabbaṃ  
gocara-rûpaṃ nâma. Itthattaṃ purisattaṃ bhâva-rûpaṃ  
nâma. Hadaya-vatthu hadaya-rûpaṃ nâma. Jivitindriyaṃ  
jîvita-rûpaṃ nâma. Kabaliṃkâro <sup>2</sup> âhâro âhâra-rupaṃ nâma.  
Iti ca aṭṭhârasavidham etaṃ rûpaṃ sabhâva-rûpaṃ salakkha-  
ṇa-rûpaṃ nipphanna-rûpaṃ rûpa-rupaṃ sammasana-rûpan ti  
ca saṃgahaṃ gacchati. Âkâsadhātu pariccheda-rûpaṃ nâma.  
Kâya-viññatti vacî-viññatti viññatti-rûpaṃ nâma. Rûpassa  
lahutâ mudutâ kammaññatâ viññatti-dvayaṃ vikâra-rûpaṃ  
nâma. Rupassa upacayo santati jaratâ <sup>3</sup> aniccata lakkhaṇa-  
rûpaṃ nâma. Jâtirûpaṃ eva pan' ettha upacaya-santati-  
nâmena pavuccati. Iti ekâdasa-vidham etaṃ rûpaṃ aṭṭhavî-  
sati-vidhaṃ hoti sarûpa-vasena.

### 3. Kathaṃ

Bhûta-ppasâda-visayâ bhâvo hadayam iccapi  
Jîvitâhâra-rûpehi aṭṭhârasa-vidhaṃ tathâ  
Paricchedo ca viññatti vikâro lakkhaṇaṃ ti ca  
Anipphannâ dasa ceti aṭṭhavîsa-vidhaṃ bhava.

Ayam ettha rûpa-samuddeso.

<sup>1</sup> S. vibhantâhi.    <sup>2</sup> R. kabaḷikâro.    <sup>3</sup> S. charatâ.



4. Sabbañca pan' etaṃ rūpaṃ ahetukaṃ sappaccayaṃ sâsavam saṃkhatam lokiyam kâmvacaram anârammaṇam apahâtabbam evâ ti ekavidham pi ajjhattika-bâhirâdi-vasena bahudhâ<sup>1</sup> bhedaṃ gacchati. Katham? Pasâda-saṃkhâtam pañcavidham pi ajjhattika-rûpaṃ nâma. Itaram bâhira-rûpaṃ. Pasâda-hadaya-saṃkhâtam chabbidam pi vatthu-rûpaṃ nâma. Itaram avatthu-rûpaṃ. Pasâda-viññatti-saṃkhâtam sattavidham pi dvâra-rupaṃ nâma. Itaram advâra-rûpaṃ. Pasâda-bhâva-jîvita-saṃkhâtam aṭṭhavidham pi indriya-rupaṃ nâma. Itaram anindriya-rûpaṃ. Pasâda-visaya-saṃkhâtam dvâdasa-vidham pi olârîka-rûpaṃ santike rûpaṃ sappatigha-rûpaṃ ca. Itaram sukhuma-rûpaṃ dûre rûpaṃ appatigha-rûpaṃ ca. Kammajaṃ upâdiñña-rûpaṃ. Itaram anupâdiñña-rûpaṃ. Rûpâyatanam sanidassana-rûpaṃ. Itaram anidassana-rupaṃ. Cakkhâdi-dvayaṃ asam-patta-vasena ghâṇadi-ttayaṃ sampatta-vasenâ ti pañcavidham pi gocara-ggâhika-rûpaṃ. Itaram agocara-ggâhika-rûpaṃ. Vaṇṇo gandho raso ojà bhûta-catukkañ ceti aṭṭhavidham pi avinibbhoga-rûpaṃ. Itaram vinibbhoga-rupaṃ.

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

Ayam ettha rûpa-vibhâgo.

6. Kammaṃ cittaṃ utu âhâro ceti cattâri rûpa-samuṭṭhânâni nâma. Tattha kâmvacaram rûpâvacarañ ceti pañcavîsati-vidham pi kusalâkusala-kammaṃ abhisamkhatam ajjhattika-santâne<sup>2</sup> kamma-samuṭṭhâna-rûpaṃ paṭisandhim upâdâya khaṇe khaṇe samuṭṭhâpeti. Âruppa-vipâka-dvi-pañca-viññâna-vajjitam pañcavîsati-vidham pi cittaṃ citta-samuṭṭhânâ-rûpaṃ paṭhama-bhavaṃgam upâdâya jâyantam eva samuṭṭhâpeti. Tattha appanâ-javanaṃ iriyâpatham pi sannâmeti. Votthappana-kâmvacara-javanâbhiññâ pana viññattim pi samuṭṭhâpeti. Somanassa-javanâni pan' ettha terasa-hasanam pi janenti. Sitaṇhotu-samaññâtâ tejo-dhâtu-ṭhiti-pattâ va utu-samuṭṭhâna-rûpaṃ ajjhattam ca bahiddhâ ca yathârahaṃ samuṭṭhâpeti. Ojà-samkhâtô âhâro âhâra-samuṭṭhâna

<sup>1</sup> S. mahudhâ.    <sup>2</sup> S. sannâne.

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

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

Ayam ettha rūpa-samuṭṭhāna-nayo.

8. Ekuppādā ekanirodhā ekanissayā sahavuttino ekavīsati  
rūpa-kalāpā nāma. Tattha jivitaṃ avinibbhoga-rūpaṃ ca  
cakkhunā saha cakkhu-dasakaṃ ti pavuccati. Tathā sotādihi  
saddhiṃ sota-dasakaṃ ghāna-dasakaṃ jivha-dasakaṃ kāya-  
dasakaṃ itthibhāva-dasakaṃ pumbhāva-dasakaṃ vatthu-  
dasakaṃ ceti yathākkamaṃ yojetabbaṃ. Avinibbhoga-rūpaṃ  
eva jivitena saha jivita-dasakaṃ ti pavuccati. Ime nava  
kamma-samuṭṭhāna-kalāpā. Avinibbhoga-rūpaṃ pana sud-  
dhaṭṭhakaṃ. Tad eva kāya-viññattiyā saha kāya-viññatti-  
navakaṃ vacī-viññatti saddehi saha vacī-viññatti-dasakaṃ  
lahutādihi saddhiṃ lahutādi - ekādasakaṃ kāya - viññatti-  
lahutādi-dvādasakaṃ vacī-viññatti-sadda-lahutādi-terasakaṃ  
ceti cha citta-samuṭṭhāna-kalāpā. Suddhaṭṭhakaṃ sadda-  
navakaṃ lahutād-ekādasakaṃ sadda-lahutādi-dvādasakaṃ ceti  
ceti cattāro utu-samuṭṭhāna-kalāpā. Suddhaṭṭhakaṃ lahutād-  
ekādasakaṃ ceti dve āhāra - samuṭṭhāna - kalāpā. Tattha  
suddhaṭṭhakaṃ sadda-navakaṃ ceti dve utu-samuṭṭhāna-  
kalāpā bahiddhā pi labbhanti. Avasesā pana sabbe pi  
ajjhattikam eva.

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

Ayam ettha kalāpa-yojanā.

<sup>1</sup> S. adds va.

10. Sabbāni pi pan' etāni rūpāni kāmaloke yathārahaṃ anūnāni pavattiyam upalabbhanti. Paṭisandhiyam pana saṃsedajānaṃ ceva opapātikānaṃ ca cakkhu-sota-ghāna-jivhā-kāya-bhāva-vatthu-dasaka-saṃkhātāni satta-dasakāni pātu-bhavanti ukkaṭṭha-vasena. Omaka-vasena pana cakkhu-sota-ghāna-bhāva-dasakāni tadāci pi na labbhanti. Tasmā tesam vasena kalāpāni<sup>1</sup> veditabbā, gabbha-seyyaka-sattānaṃ pana kāya-bhāva-vatthu-dasaka-saṃkhātāni tīni dasakāni pātu bhavanti. Tatthāpi bhāva-dasakaṃ kadāci na labbhati.<sup>2</sup> Tato paraṃ pavatti-kāle kamena cakkhu-dasakādīni ca pātu bhavanti. Icevaṃ paṭisandhim upādāya kamma-samuṭṭhānā dutiya-cittam upādāya citta-samuṭṭhānā ṭhiti-kālam<sup>3</sup> upādāya utu-samuṭṭhānā oḷā-pharaṇam upādāya āhāra-samuṭṭhānā ceti catu-samuṭṭhāna-rūpa-kalāpa-santati kāmaloke dīpa-jālā viya nadī-soto viya ca yāvātāyukam abbochinnam<sup>4</sup> pavattati. Maraṇa-kāle pana cuti-cittopari sattarasa ma cittassa ṭhiti-<sup>5</sup> kalam upādāya kammaja-rūpāni<sup>5</sup> na upajjanti. Puretaram upannāni ca kammaja-rūpāni<sup>5</sup> cuti-citta-sama-kalam eva pavattitvā nirujjhanti. Tato paraṃ cittajāhāraja-rūpaṃ ca vocchijjati. Tato paraṃ utu-samuṭṭhāna-rūpa-paramparā yāva mata-kalevara<sup>6</sup>-saṃkhātā pavattanti.

11. Icevaṃ matasattānaṃ punad eva<sup>7</sup> bhavantare Paṭisandhim upādāya tathārūpaṃ pavattati.

12. Rūpaloke pana ghāna-jivhā-kāya-bhāva-dasakāni ca āhāraja-kalāpāni ca na labbhanti. Tasmā tesam paṭisandhi-kāle<sup>8</sup> cakkhu-sota-vatthu-vasena tīni dasakāni jīvita-navakaṃ ceti cattāro labbhanti. Asañña-sattānaṃ pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sabbāni pi cittaja-rūpāni. Tasmā tesam paṭisandhi-kāle jīvita-navakam eva pavattiyaṃ ca sadda-vajjitam utu-samuṭṭhāna-rūpaṃ atiri-cchati. Icevaṃ kāma-rupāsaññi-saṃkhātesu tīsu ṭhānesu paṭisandhi-pavatti-vasena duvidhā rūpa-pavatti veditabbā.

13. Aṭṭhavisati kāmesu hontī tevisa rūpīsu Sattaras' evasaññīnaṃ arūpe natthi kiñci pi.

<sup>1</sup> R. kalāpatāni. <sup>2</sup> S. labbhanti. <sup>3</sup> R. ṭhīti°. <sup>4</sup> R. abbho. <sup>5</sup> S. omits. <sup>6</sup> R. kaḷvara; S. kalebara. <sup>7</sup> S. puna dve. <sup>8</sup> S. kālo.

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

Ayamettha rûpa-pavatti-khamo.

14. Nibbānam pana lokuttara-saṃkhâtam catumagga-nā-  
nena sacchikātabbam magga-phalānam âlambaṇa-bhûtam  
vāna-saṃkhâtāya taṇhāya nikkhantattā nibbānan ti<sup>1</sup> pa-  
vuccati. Tad etaṃ sabhāvato ekavidham pi, sa-upādi-sesa<sup>2</sup>-  
nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti duvidham hoti  
kāraṇa-pariyāyena. Tathā suññatam animittam appaṇihitañ<sup>3</sup>  
ceti tividham hoti âkāra-bhedena.

Padam accutam accantam<sup>4</sup> asaṃkhatam anuttaram  
Nibbānam iti bhāsanti vānamuttā mahesayo.  
Iti cittam cetasikam rûpam<sup>5</sup> nibbānam iccapi  
Paramattham pakāsanti catudhā va tathāgatā.

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

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<sup>1</sup> S. nibbānatti. <sup>2</sup> S. upādisena. <sup>3</sup> S. appaṇihitañ. <sup>4</sup> S. accattam. <sup>5</sup> S. rupa,  
*and so nearly always.*

## VII. SAMUCCA-SAṄGAHA-VIBHAGA.

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

2. Akusala-saṃgaho missaka-saṃgaho bodhipakkhiya-saṃgaho sabba-saṃgaho ceti samuccaya-saṃgaho catubbidho veditabbo. Kathaṃ? Akusala-saṃgahe tāva cattāro āsavā kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavo, cattāro oghā kāmogho bhavogho diṭṭhogho avijjogho, cattāro yogā kāmāyogo bhavāyogo diṭṭhiyogo avijjāyogo, cattāro ganthā abhijjhā kāyagantho vyāpādo kāyagantho silabbata-parāmāso kāyagantho (idaṃ saccābhiniveso kāyagantho), cattāro upādānā kāmupādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ, cha nīvaraṇāni kāma-chanda-nīvaraṇaṃ vyāpāda-nīvaraṇaṃ thīna-middha-nīvaraṇaṃ uddhacca-kukkucca-nīvaraṇaṃ vicikicchā-nīvaraṇaṃ avijjā-nīvaraṇaṃ, sattānusayā kāmārāgānusayo bhavarāgānusayo paṭighānusayo mātānusayo diṭṭhānusayo vicikicchānusayo avijjānusayo, dasa saṃyojanāni kāmārāga-saṃyojanaṃ rūparāga-saṃyoganaṃ aruparāga-saṃyojanaṃ paṭigha-saṃyojanaṃ māna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parāmāsa-saṃyojanaṃ vicikicchā-saṃyojanaṃ uddhacca-saṃyojanaṃ avijjā-saṃyojanaṃ suttante, aparāni dasa saṃyojanāni kāmārāga-saṃyojanaṃ bhavarāga-saṃyojanaṃ paṭigha-saṃyojanaṃ māna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parāmāsa-saṃyojanaṃ vicikicchā-saṃyojanaṃ issā-saṃyojanaṃ macchariya-saṃyojanaṃ avijjā-saṃyojanaṃ abhidhamme, dasa kilesā lobho doso moho māno diṭṭhi vicikicchā thīnaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Āsavādīsu pan' ettha kāma-bhava-nāmena tabbatthukā taṇhā adhippetā. Silabbata-

parâmâro idaṃ saccâbhiniveso attavâdupâdânañ ca tathâ pavattam ditthigatam eva pavuccati.

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

4. Missaka-saṃgahe cha hetû lobho doso moho alobho adoso amoho, satta jhânaṃgâni vitakko vicâro pîti ekaggatâ somanassaṃ domanassaṃ upekkhâ, dvâdasa maggaṃgâni sammâ-ditthi sammâ-saṃkappo sammâ-vâcâ sammâ-kammanto sammâ-âjivo sammâ-vâyâmo sammâ-sati sammâ-samâdhi micchâ-ditthi micchâ-saṃkappo micchâ-vâyâmo micchâ-samâdhi, bâvîsat' indriyâni cakkhundriyaṃ sotindriyaṃ ghânindriyaṃ jivhindriyaṃ kâyindriyaṃ itthindriyaṃ purisindriyaṃ jîvitindriyaṃ manindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ anaññâtâññassâmitindriyaṃ aññindriyaṃ aññâtâvindriyaṃ, nava balâni saddhâ-balaṃ viriya-balaṃ samâdhi-balaṃ paññâ-balaṃ hiri-balaṃ ottappa-balaṃ ahirika-balaṃ anottappa-balaṃ, cattâro adhipatî chandâpati cittâdhipati viriyâdhipati vîmamsâdhipati, cattâro âhârâ kabalîṃkâro âhâro phasso dutiyo mano-saṃcetanâ tatiyâ viññâṇaṃ catutthaṃ. Indriyesu pañ' ettha sotâpatti-maggaññaṃ anaññâtâññassâmitindriyaṃ, arahatta-phala-ññaṃ aññâtâvindriyaṃ, majjhe<sup>1</sup> cha ñâṇâni aññindriyâni ti pavuccanti, jîvitindriyañ ca rupârûpa-vasena duvidhaṃ hoti. Pañca-viññâṇesu jhânaṃgâni aviriyesu phalâni ahetukesu maggaṃgâni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhâvaṃ<sup>2</sup> na gacchati, dvihetuka-tihetukajavanesv eva yathâsambhavaṃ adhipati eko va labbhati.

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

<sup>1</sup> S. magge.

<sup>2</sup> S. phala-bhavaṃ.

6. Bodhi-pakkhiya-saṅgahe cattāro satipaṭṭhānā kāyānupassanā-satipaṭṭhānaṃ vedanānupassanā-satipaṭṭhānaṃ cittānupassanā-satipaṭṭhānaṃ dhammānupassanā-satipaṭṭhānaṃ ; cattāro sammappadhānā uppannānaṃ pāpakānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo, anuppannānaṃ kusalānaṃ uppādāya vāyāmo, uppannānaṃ kusalānaṃ bhīyyobhāvāya vāyāmo ; cattāro iddhi-pādā chandiddhi-pādo cittiddhi-pādo viriyiddhi-pādo vīmaṃsiddhi-pādo ; pañce' indriyāni saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ ; pañca balāni saddhā-balaṃ viriya-balaṃ sati-balaṃ samādhi-balaṃ paññā-balaṃ ; satta bojḅhaṃgā sati-sambojḅhaṃgo dhamma-vicaya-sambojḅhaṃgo viriya-sambojḅhaṃgo pīti-sambojḅhaṃgo passaddhi-sambojḅhaṃgo samādhi-sambojḅhaṃgo upekkhā-sambojḅhaṃgo ; atṭha maggaṃgāni sammā-diṭṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhī. Ettha pana cattāro satipaṭṭhānā ti sammā-sati ekā va pavuccati, tathā cattāro sammappadhānā ti ca sammā-vāyāmo.

7. Chando cittaṃ upekkhā ca saddhā-passaddhi-pītiyo  
 Sammā-diṭṭhi saṃkappo vāyāmo viratittayaṃ  
 Sammā-sati samādhī ti cuddasete svabhāvato  
 Satta-tiṃsa-pabhedena sattadhā tattha saṅgaho.  
 Saṃkappa-passaddhi ca pītupekkhā  
 Chando ca cittaṃ viratittayaṃ ca  
 Naveha ṭhānā viriyaṃ navatṭha  
 Satī samādhī catu pañca paññā  
 Saddhā duṭṭhānuttama-satta-tiṃsa  
 Dhammānaṃ eso pavaro vibhāgo.  
 Sabbe lokuttare honti nava saṃkappa-pītiyo  
 Lokiye pi yathāyogaṃ chabbisuddhi pavattiyāṃ.

8. Sabba-saṅgahe pañca khandhā rūpa-kkhandho vedanā-kkhandho saññā-kkhandho saṃkhāra-kkhandho viññāṇa-kkhandho, pañce' upādāna-kkhandā rūpupādāna-kkhandho

<sup>1</sup> S. samādhī catu ; R. samādhīcatu.

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

9. Rupaṅ ca vedanā saññā sesa-cetasikā tathā  
 Viññānam iti pañcete pañcakkhandhā ti bhāsītā.  
 Pañcupādānakkhandhā ti tathā tebhūmakā matā  
 Bhedābhāvena nibbānam khandha-saṃgaha-nissaṭam  
 Dvārālambaṇa-bhedena bhavant' āyatanāni ca  
 Dvārālamba-taduppanna-pariyāyena dhātuyo.  
 Dukkham tebhūmakam vaṭṭam taṇhā-samudayo bhava  
 Nirodho nāma nibbānam maggo lokuttano mato.  
 Magga-yuttā phalā<sup>1</sup> ceva catu-sacca-vinissatā<sup>2</sup>  
 Iti pañca pabhedena pavutto sabba-saṃgaho.

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

<sup>1</sup> S. balā.      <sup>2</sup> S. vinissatā.



## VIII. PACCAYA-SANĠAHA-VIBHAGA.

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

2. Paṭicca-samuppāda-nayo paṭṭhāna-nayo ceti paccaya-  
saṃgaho duvidho veditabbo. Tattha tabbhāvabhāvi bhāvā-  
kāra-mattopalakkhito paṭicca-samuppāda-nayo, paṭṭhāna-  
nayo pana āhacca-paccaya-ṭṭhitim ārabha pavuccati,  
ubhayaṃ pana vomissivā papañcanti ācariyā. Tattha  
avijjā-paccayā saṃkhārā saṃkhāra-paccayā viññānaṃ  
viññāna-paccayā nāma-rūpaṃ nāma-rūpa-paccayā saḷā-  
yatanaṃ saḷāyatana-paccayā phasso phassa-paccayā vedanā  
vedanā-paccayā taṇhā taṇhā-paccayā upādānaṃ upādāna-  
paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-mara-  
ṇaṃ<sup>1</sup> soka-parideva-dukkha-domanassupāyāsā sambhavanti.  
Evam etassa kevalassa dukka-kkhandassa samudayo hoti ti  
ayam ettha paṭicca-samuppāda-nayo.

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

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

<sup>1</sup> S. jarāraṇaṃ ; R. jayāmaraṇaṃ.

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

6. Tesam eva ca mûlāṃ nirodhena nirujjhati  
Jarā-maraṇaṃ uñchāya<sup>1</sup> pīlītaṇaṃ abhiṅhaso  
Āsavānaṃ samuppādā avijjā ca pavattati.  
Vaṭṭaṃ ābandhaṃ iccevaṃ tebhūmakma anādikaṃ  
Paṭicca-samuppādo ti paṭṭhapesi mahāmuni.

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

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

9. Anantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ<sup>2</sup> citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigata-vasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevana-vasena ca, saha-jāta citta-cetasikā dhammā aññamaññaṃ sampayutta-vaseneti ca chadhā nāmaṃ nāmassa paccayo hoti. Hetu-jhānaṃga-maggaṃgāni saha-jātānaṃ nāma-rûpānaṃ hetādi-vasena, saha-jāta cetanā saha-jātānaṃ nāma-rûpānaṃ, nānā-khaṇikā cetanā kammābhini-battānaṃ nāma-rûpānaṃ kamma-vasena, vipāka-kkhandā aññamaññaṃ saha-jātānaṃ rûpānaṃ vipāka-vaseneti ca pañcadhā nāmaṃ nāma-rûpānaṃ paccayo hoti. Pacchājāta citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vaseneti

<sup>1</sup> S. uechāya.    <sup>2</sup> R. paṭhuppannānaṃ.

ekadhâ va nâmaṃ rūpassa paccayo hoti. Cha vatthûni pavattiyam sattannaṃ viññâna-dhâtûnaṃ pañcâlambaṇâni ca pañca viññâna-vîthiyo purejâta-vasenetî ekadhâ va rūpaṃ nâmassa paccayo hoti. Ârammaṇa-vasena upanissaya-vasenetî ca duvidhâ paññatti-nâma-rûpâni nâmass' eva paccayâ hontî. Tattha rūpâdi-vasena chabbidhaṃ hoti ârammaṇaṃ, upanissayo pana tividho hoti ârammaṇûpanissayo anantarûpanissayo pakatûpanissayo cetî. Tattha âlambaṇam eva garu-kataṃ âlambaṇûpanissayo, anantara-niruddhâ citta-cetasikâ dhammâ anantarûpanissayo, râgâdayo pana dhammâ saddhâdayo ca sukhaṃ dukkhaṃ puggalo bhojanaṃ utu senâsanañ ca yathârahaṃ ajjhatañ ca bahiddhâ ca kusalâdi-dhammânaṃ kammaṃ vipâkânanti ca bahudhâ hoti pakatûpanissayo.

10. Adhipati - sahajâta-aññamañña - nissay - âhâr - indriya vippayutta-atthi-avigata-vasenetî yathârahaṃ navadhâ nâmarûpâni nâma-rûpaṇaṃ paccayâ bhavanti. Tattha garu-kataṃ âlambaṇam âlambaṇâdhipati-vasena nâmaṇaṃ sahajâtâdhipati catubbidho pi sahajâta-vasena sahajâtânaṃ nâma-rûpânan ti ca duvidho hoti adhipati-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ sahajâta-rûpaṇañ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpaṇañ ca paṭisandhi-kkhaṇe vatthuvipâkâ aññamaññaṇ ti ca tividho hoti sahajâta-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ mahâbhûtâ aññamaññaṃ paṭisandhi-kkhaṇe vatthuvipâkâ aññamaññaṇ ti ca tividho hoti aññamañña-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ sahajâta-rûpaṇañ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpaṇañ ca cha vatthûni sattannaṃ viññâna-dhâtûnan ti ca tividho hoti nissaya-paccayo. Kabaḷimkâro âhâro imassa kâyassa, arûpino âhârâ sahajâtânaṃ nâma-rûpânan ti ca duvidho hoti âhâra-paccayo. Pañca pasâdâ pañcannaṃ viññânaṇaṃ, rūpajîvitindriyaṃ upâdiṇṇa-rûpaṇaṃ, arûpino indriyâ sahajâtânaṃ nâma-rûpânan ti ca tividho hoti indriya-paccayo. Okkanti-kkhaṇe vatthuvipâkânaṃ, citta-cetasikâ dhammâ sahajâta-rûpaṇaṃ sahajâta-vasena, pacchâjâtâ citta-cetasikâ dhammâ purejâtassa imassa kâyassa pacchâjâtâ-vasena, chavatthûni pavattiyam sattannaṃ viññâna-dhâtûnaṃ purejâta-vasenetî ca tividho hoti vippayutta-paccayo.

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

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

13. Iti tekālikā dhammā kālamuttā ca sambhavā  
Ajjhattañ ca bahiddhā ca saṃkhatāsaṃkhatā tathā  
Paññatti-nāma-rūpanaṃ vasena tividdhā ṭhitā,  
Paccayā nāma paṭṭhāne catuvīsati sabbathā.

14. Tattha rūpa-dhammā rūpa-kkhandho va, citta-cetasika-saṃkhātā cattāro arūpino-kkhandhā nibbānañ ceti pañca vidham pi arūpan ti ca nāman ti ca pavuccati. Tato avasesā paññatti pana paññāpiyattā paññatti-paññāpanato paññattī ti ca duvidhā hoti. Kathaṃ? Taṃ taṃ bhūta-vipariṇāmākāram upādāya tathā tathā paññattā bhūmi-pabbatādikā, sambhāra-sannivesākāram upādāya geha-ratha-sakatādikā, khandha-pañcakam upādāya purisa-puggalādikā, candāvattanādikam upādāya disakālādikā, asamphuṭṭhākāram upādāya kūpa-guhādikā, taṃ taṃ bhūta-nimittaṃ bhāvanā-visesañ ca upādāya kasiṇa-nimittādikā ceti, evamādi-pabhedā pana paramatthato avijjamānā pi atthacchāyākārena cittuppādānam ālambaṇa-bhūtā, taṃ taṃ upādāya upanidhāya kāraṇaṃ katvā tathā tathā parikappiyamānā saṃkhāyati samaññāyati vohariyati paññāpiyatīti paññattī ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti nāma. Paññāpanato paññatti pana nāma-nāma-kammādinā nāmena paridīpitā. Sāvijjamāna-paññatti avijjamāna-paññatti vijjamānena avijjamāna-paññatti avijjamānena vijjamāna-paññatti vijjamānena vijjamāna-paññatti avijjamānena avijjamāna-paññatti ceti chabbidhā hoti. Tattha yadā pana paramatthato vijjamānaṃ rūpa-vedanādiṃ etāya paññāpentī tadāyaṃ vijjamāna-paññattī ti, yadā pana paramatthato avijjamānaṃ bhūmi-pabbatādiṃ etāya paññāpentī tadāyaṃ avijjamāna-paññattī ti pavuccati, ubhiṇṇaṃ pana vomissaka-

vasena sesā yathākkamaṃ chaḷābhiñña<sup>1</sup> itthi-saddo cakkhu-  
viññānaṃ rāja-putto ti ca veditabbā.

15. Vacīghosānusārena sotaviññānavīthiyo  
Pavattānantaruppannamanodvārassa gocarā  
Atthāyassānusārena viññāyanti tato paraṃ  
Sāyaṃ paññatti viññeya<sup>2</sup> lokasaṃketanimmitā.

Iti abhidhammattha-saṅgahe paccaya-saṅgaha-vibhāgo nāma  
aṭṭhamo paricchedo.

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<sup>1</sup> R. S. abhiñño.

<sup>2</sup> R. viññeyā.

## IX. KAMMATTHĀNA-SAṄGAHA-VIBHĀGA.

1. Samathavipassanānaṃ<sup>1</sup> bhāvanānaṃ ito paraṃ  
Kammaṭṭhānaṃ pavakkhāmi duvidham pi yathākkamaṃ.

2. Tattha samatha-saṃgahe tāva dasa kasiṇāni dasa asubhā dasa anussatiyo catasso appamaññāyo ekā saññā ekaṃ vavatthānaṃ cattāro āruppā ceti sattavidhena samatha-kammaṭṭhāna-saṃgaho, rāga-caritā dosa-caritā moha-caritā saddhā-caritā buddhi-caritā vitakka-caritā ceti chabbidhena carita-saṃgaho, parikamma-bhāvanā upacāra-bhāvanā appanā-bhāvanā ceti tisso bhāvanā, parikamma-nimittaṃ uggaha-nimittaṃ paṭi-bhāga-nimittaṃ ceti tiṇi nimittāni ca veditabbāni. Kathaṃ? paṭhavi-kasiṇaṃ āpo-kasiṇaṃ tejo-kasiṇaṃ vāyo-kasiṇaṃ nīla-kasiṇaṃ pīta-kasiṇaṃ lohita-kasiṇaṃ odāta-kasiṇaṃ ākāsa-kasiṇaṃ āloka-kasiṇaṃ ceti imāni dasa-kasiṇāni nāma. Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ<sup>2</sup> vikkhittakaṃ hatavikkittakaṃ<sup>3</sup> lohitakaṃ puḷavakaṃ<sup>4</sup> aṭṭhikaṃ ceti ime dasa asubhā nāma. Buddhānussati dhammānussati saṃghānussati sīlanussati cāgānussati devatānussati upasamānussati maraṇānussati kāyagatā sati ānāpānāsati ceti imā dasa anussatiyo nāma. Mettā karuṇā muditā upekkhā ceti imā catasso appamaññāyo nāma ; brahmavihāro ti ca pavuccati. Āhāre paṭikkūla-saññā ekā saññā nāma. Catu-dhātu-vavatthānaṃ ekaṃ vavatthānaṃ nāma. Ākāsa-nañcāyatanādayo cattāro āruppā nāma. Iti sabbathā pi samatha-niddese cattālisa kammaṭṭhānāni bhavanti. Caritāsu pana dasa asubhā kāyagatā sati saṃkhātā koṭṭhāsa-bhāvanā ca rāgacaritassa sappāyā, catasso appamaññāyo nilādīni ca cattāri kasiṇāni dosacaritassa, ānāpānaṃ moha-caritassa

<sup>1</sup> R. samathabbipassanānaṃ.

<sup>3</sup> S. hana<sup>o</sup>.

<sup>2</sup> S. vikkhāyinaṃ.

<sup>4</sup> R. puḷavakaṃ.

vitakka-caritassa ca, buddhânussati-âdayo cha saddhâ-caritassa, maraṇa<sup>1</sup>-vupasamâ-saññâ-vavatthânâni buddhi-caritassa, sesâni pana sabbâni pi kammatthânâni sabbesam pi sappâyâni, tatthâpi kasinesu puthulaṃ moha-caritassa, khuddakaṃ vitakka-caritass' eva.

Ayam ettha sappâya-bhedo.

3. Bhâvanâsu pana sabbatthâpi parikamma-bhâvanâ labbhat' eva. Buddhânussati-âdisu atthasu saññâ-vavatthânesu câti dasasu kammatthânesu upacâra-bhâvanâ va sampajjati, natthi appanâ. Sesesu pana sama-ttiṃsa kammatthânesu appanâ-bhâvanâ pi sampajjati. Tattha pi dasa kasiṇâni ânâpânan' ca pañcaka-jjhânikâ, dasa asubhâ kâyatâ sati ca paṭhama-jjhânikâ, mettâdayo tayo catuttha-jjhânikâ, upekkhâ pañcama-jjhânikâ ti<sup>2</sup> chabbâsati rūpâvacara-jhânikâni kammatthâ-nâni, cattâro pana âruppâ âruppa-jhânikâ.

Ayam ettha bhâvanâ-bhedo.

4. Nimittesu pana parikamma-nimittam ugghaha-nimittam ca sabbatthâpi yathârahaṃ pariyâyena labbhant' eva. Paṭi-bhâga-nimittam pana kasiṇâsubha-koṭṭhâsa-ânâpâneseva labbhati. Tattha hi paṭibhâga-nimittam ârabhha upacâra-samâdhi appanâ-samâdhi ca pavattanti. Katham? âdikam-mikassa hi paṭhavi-maṇḍalâdisu nimittam uggaṇhantassa tamâlambaṇam parikamma-nimittam ti pavuccati, sâ ca bhâvanâ parikamma<sup>3</sup>-bhâvanâ nâma. Yadâ pana tam nimittam cittaena samuggahitam hoti, cakkhunâ passantass'<sup>4</sup> eva mano-dvârassa âpâtham âgatam, tadâ tam eva<sup>5</sup> âlambaṇam ugghaha-nimittam nâma, sâ ca bhâvanâ samâdhîyati. Tathâ samâhitassa pan' etassa tato param tasmim ugghaha-nimitte parikamma-samâdhi bhâvanam anuyuñjantassa yadâ tappati-bhâgam vatthu-dhamma-vimuccitam paññatti-samkhâtam bhâvanâmayam âlambaṇam citte sannisinnam<sup>6</sup> samappitam hoti, tadâ tam paṭibhâga-nimittam samuppannam ti pavuccati. Tato paṭihâya paṭibandha-vippahinâ kâmvâvacara-samâdhi-samkhâtâ upacâra-bhâvanâ nipphannâ nâma hoti. Tato param tam eva paṭibhâga-nimittam upacâra-samâdhi

<sup>1</sup> R. maraṇâ. <sup>2</sup> S. ni. <sup>3</sup> R. parisamma. <sup>4</sup> S. passattass'. <sup>5</sup> S. evam.  
<sup>6</sup> S. santisinnam ; R. sannisannam.

samāsevanta rûpâvacara-paṭhama-jjhānam appeti. Tato paraṃ tam eva paṭhama-jjhānam âvajjanaṃ samâpajjanaṃ adhiṭṭhānaṃ vuṭṭhānaṃ paccavekkhānā ceti imāni pañcahi vasitāhi vasibhūtaṃ katvā vitakkādikaṃ oḷārikaṃgaṃ pahānāya vicāradī<sup>1</sup>-sukhumaṃguppattiyā padahato yathākkamaṃ dutiya-jjhānādayo yathāraham appenti. Icevaṃ paṭhavikasīnādisu dvāvīsa kammaṭṭhānesu paṭibhāga-nimittam uplabbhanti, avasesesu pana appamaññā satta paññattiyam pavattanti. Ākāsa-vajjita-kasīnesu pana yaṃkiñci kasīnaṃ ugghātetvā laddham ākāsaṃ ananta-vasena parikkammaṃ karontassa paṭhamāruppam appeti. Tam eva paṭhamāruppa-viññānaṃ ananta-vasena parikkammaṃ karontassa dutiyāruppam appeti. Tam eva paṭhamāruppa-viññānā bhāvaṃ pana natthi kiñceti parikkammaṃ karontassa tatiyāruppam appeti. Tatiyāruppam santam etaṃ pañītam etan ti parikkammaṃ karontassa catutthāruppam appeti. Avasesesu ca dasasu kammaṭṭhānesu buddha-guṇādikaṃ ālambaṇam ārabha parikkammaṃ katvā tasmim nimitte sādhuṃ uggahite tatth' eva parikkammañ ca samādhīyati, upacāro ca sampajjati. Abhiññā-vasena pavattamaṇaṃ pana rûpâvacara-pañcama-jjhānaṃ abhiññā-pādaka-pañcama-jjhānā vuṭṭahitvā adhiṭṭheyyādikaṃ âvajjetvā parikkammaṃ karontassa rûpādisu ālambaṇesu yathāraham appeti. Abhiññā ca nāma

5. Iddhi-vidhā<sup>2</sup> dibba-sotaṃ para-citta-vijānaṃ  
Pubbe-nivāsānussati dibba-cakkhūti pañcadhā.

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

6. Vipassanā-kammaṭṭhāne pana sīla-visuddhi citta-visuddhi diṭṭhi-visuddhi kaṃkhāvitarāṇa-visuddhi maggā-magga-ñāṇa-dassana-visuddhi paṭipadā-ñāṇa-dassana-visuddhi ñāṇa-dassana-visuddhi ceti satta-vidhena visuddhi-saṃgaho. Anicca-lakkhaṇaṃ dukkha-lakkhaṇaṃ anatta-lakkhaṇaṃ ceti tīpi-lakkhaṇāni, aniccānupassanā dukkhānupassanā anattānupassanā ceti tisso anupassanā, sammāsana-ñāṇaṃ udayabbaya-

<sup>1</sup> S. vicārodī.      <sup>2</sup> R. S. vidhaṃ.



ñāṇaṃ bhavaṃga-ñāṇaṃ bhaya-ñāṇaṃ ādīnava-ñāṇaṃ nibbidā-ñāṇaṃ mucceṭṭi-kamyatā-ñāṇaṃ paṭisaṃkhā-ñāṇaṃ saṃkhārupekkhā-ñāṇaṃ anuloma-ñāṇaṃ ceti dasa vipassanā-ñāṇāni; suññato vimokkho animitto vimokkho appaṇihito vimokkho ceti tayo vimokkhā;<sup>1</sup> suññatānupassanā animittānupassanā appaṇihitānupassanā ceti tīni vimokkha-mukhāni ca veditabbāni. Kathaṃ? pātimokkha-saṃvara-sīlaṃ indriya-saṃvara-sīlaṃ ājīva-pārisuddhi-sīlaṃ paccaya-sannissita-sīlaṃ ceti catu - pārisuddhi-sīlaṃ sīla-visuddhi nāma. Upacārasamādhī appanā-samādhī ceti duvidho pi samādhī-citta-visuddhi nāma. Lakkhaṇa-rasa-paccupaṭṭhāna-vasena nāmarūpa-pariggaho ditṭhi-visuddhi nāma. Tesam eva nāmarūpānaṃ paccaya-pariggaho kaṃkhāvitarāna-visuddhi-nāma. Tato paraṃ pana tathā pariggahitesu sapaccayesu tebhūmakasaṃkhāresu atītādī-bhedabhinnesu<sup>2</sup> khandhādi-nayam ārabba kalāpa-vasena saṃkhipitvā aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asāratṭhena<sup>3</sup> addhāna-vasena santatīvasena khaṇa-vasena vā sammasaṇa-ñāṇena lakkhaṇa-ttayaṃ sammasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñāṇena udayabbayaṃ samanupassantassa ca.

7. Obhāso pīti passaddhi adhimokkho ca paggaḥo

Sukhaṃ ñānaṃ upaṭṭhānaṃ upekkhā ca nīkanti ceti.

8. Obhāsādi-vipassan-upakkilesa-paribandha-pariggaha-vasena maggāmagga-lakkhaṇa-vavatthānaṃ maggāmagga-ñāṇa-dassana-visuddhi nāma. Tathā paribandha-vimuttassa pana tassa udayabbaya-ñāṇato paṭṭhāya yāvānulomā ti lakkhaṇaṃ vipassanā-paramparāya paṭipajjantassa nava vipassanā - ñāṇāni paṭipadā - ñāṇa-dassana-visuddhi nāma. Tass' evaṃ paṭipajjantassa pana vipassanā-paripākam āgamma idāni appanā uppajjisatī ti bhavaṃgaṃ vocchinditvā uppannaṃ<sup>3</sup> mano-dvārāvajjanānantaraṃ dve tīni vipassanā-cittāni yaṃkiñci aniccādi-lakkhaṇaṃ ārabba parikkāma-paccāra-nuloma-nāmena pavattanti. Yā<sup>4</sup> sikhāpattā sānulomā saṃkhārupekkhā vutṭhāna-gāminī vipassanā ti ca pavucessatī. Tato paraṃ gotrabhu-cittaṃ nibbānaṃ ālambitvā puthujjana-

<sup>1</sup> R. S. vimokkho.

<sup>2</sup> S. °bhinnasu.

<sup>3</sup> S. uppanna.

<sup>4</sup> S. sā.

gottam abhībhavantam ariya-gottam abhisambhontāñ ca pavattati. Tassānantaram eva maggo dukkha-saccam pari-jānanto samudaya-saccam pajahanto nirodha-saccam sacchikaronto magga-saccam bhāvanā-vasena appanā-vīthim otarati. Tato param dve tīni phala-cittāni pavattivā bhavaṅga-pāto va hoti, puna bhavaṅgam vocchindivā paccavekkhaṇānāni pavattanti.

9. Maggam phalañ ca nibbānam paccavekkhati paṇḍito  
 Hīne kilese<sup>1</sup> sese ca paccavekkhati vā navā.  
 Chabbisuddhi kamen' evam bhāvetabbo catubbidho  
 Nāṇa-dassana-visuddhi nāma maggo pavuccati.

Ayam ettha visuddhi-bhedo.

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

Ayam ettha vimokkha-bhedo.

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

<sup>1</sup> S. kilesa.

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

Ayam ettha puggala-bhedo.

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

Ayam ettha samāpatti-bhedo.<sup>1</sup>

13. Bhāvetabbaṃ pan' iccevaṃ bhāvanā-dvayam uttamam Paṭipattirasassādam patthayantena sāsane.

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

Abhidhammattha-saṅgahaṃ niṭṭhitam.

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<sup>1</sup> S. ends here.

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# THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

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

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

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

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

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

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

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

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

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

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

Mahāwihāre Taṅguttawaṅkapariweṇawāsiko  
 Raṭṭhāpālo ti nāmena silācāraguṇākaro  
 Hitāya pariwattesi pajānaṃ pālibhāsato.  
 Punaruttādidosēhi taṃ āsi sabbam ākulaṃ  
 Anākulam karissāmi taṃ suṇātha samāhitā.

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

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

Samattānantarāyena yathāyaṃ Rasawāhinī  
 Tathā sijjhantu saṃkappā jantūnaṃ sādhu sammatā.  
 Dhammāmatarasam loke wahantī Rasawāhinī  
 Pañcawassasahassāni pavattatu anuditā.  
 Dwattiṅsa bhāṇawārehi niṭṭhitā Rasawāhinī  
 Karotu sabbasattānaṃ icchantam sabbadā subham.

Kāliṃgawhamahāthero yassopajjhāyataṃ gato  
 Maṃgalawho mahā thero baddhasimāpatī yati  
 Yassa ācariyo wāsi sabbasatthawisārado  
 Āraññāyatanānūndo mahā thero mahā gaṇī  
 Garuttam āgato yassa satthasāgarapāragu  
 Yo wippagāma-waṃsekaketubhūto tisīhale



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

Yam puññan pasutaṃ hoti thomentena jinaṃ mayā  
 Tena puññena lokoyaṃ sukhī hotu averiko  
 Pārentu devatā lokaṃ sammā devo pavassatu  
 Pālayantu mahīpālā dhammena sakalaṃ pajaṃ  
 Pañcawassasahassāni dippatu jinasāsanam  
 Watthuttayassa me niccaṃ jayassu jayamangalaṃ.

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

“May the Rasawāhinī, which has been finished with thirty-  
 “two Bāṇawāras, always be productive of all good wished for  
 “by the people. This Rasawāhinī was composed by Wedeha  
 “Sthawira, the author of the beautiful Samantakūta Wan-  
 “nana, and the Singhalese Grammar, and who of the Brah-  
 “man sect was a banner to the three divisions of (the Island)  
 “Sihalā,<sup>1</sup> and whose tutor<sup>2</sup> was Ānanda Mahā Sthawira of  
 “the forest hermitage, the great leader of a chapter of  
 “priests, and who had crossed the ocean of science, the  
 “Mahā Sthawira Mangala, skilled in all learning, and the  
 “principal boundary supervisor,<sup>3</sup> and the Mahā Sthawira  
 “Kālinga.

<sup>1</sup> The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Paṇḍukābhaya.

<sup>2</sup> Acariya—there are four Acariyas :—

- i. Pabbajjācariya—the tutor who robes.
- ii. Nissācariya—the tutor under whose refuge the pupil places himself.
- iii. Dhammācariya—the tutor who educates.
- iv. Kamācariya—the tutor who examines the pupil at the ordination ceremony.

<sup>3</sup> Baddhasimāpati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in 'Uposatha Sālās,' halls in which the priests confessed.

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

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

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

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

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

ayam anivaṭṭiya dhammo ti cintetvā tattha nisinno va parinibbāyi.”

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

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

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

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

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

ATAPATTU WALAWWA, GALLE,  
18th August, 1884.

E. R. GOONARATNE.

## TELAKAṬĀHAGĀTHĀ.

### RATANATTAYAM.

- 1 Lan̄kissaro jayatu vāraṇarājagāmi  
Bhogindabhogarucirāyatapīnabāhu  
Sādhūpacāranirato guṇasannivāso  
Dhamme ṭhito vigatakodhamadāvalepo.
- 2 Yo sabbalokamahito karuṇādhivāso  
Mokkhākaro ravikulambarapuṇṇacando  
Ñeyyodadhiṃ suvipulaṃ sakalaṃ vibuddho  
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
- 3 Sopānamālam amalaṃ tidasālayassa  
Samsūrasāgarasamuttaranāya setuṃ  
Sabbāgatibhaya vivaḷḷitakhemamaggam  
Dhammaṃ namassatha sadā muninā paṇitaṃ.
- 4 Deyyaṃ tad appam api yattha pasannacittā  
Datvā narā phalam ulārataṃ labhante  
Taṃ sabbadā dasabalen' api suppasattham  
Saṅghaṃ namassatha sadāmitapuṇṇakhettaṃ.

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

MARAṆĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso  
 Rattim-pi jāgararato karuṇādhivāso  
 Lokam vibodhayati lokahitāya kāmam  
 Dhammaṃ samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā  
 Bho dullabhā bhuvī narā, vigatappamādā  
 Laṅkādhīpaṃ guṇadhanam kusale sahāyam  
 Āgamma sañcaratha dhammam alaṃ pamādam.
- 8 Dhammo tilokasaraṇo paramo rasānam  
 Dhammo mahaggharatano ratanesu loka  
 Dhammo have tibhavadukkhavināsahetu  
 Dhammaṃ samācaratha jāgarikānuyuttā.
- 9 Niddam vinodayatha bhāvayath' appameyyam  
 Dukkham aniccam api ceha anattatañ ca  
 Dehe ratiṃ jahatha jajjarabbhājanābhe  
 Dhammaṃ samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissam  
 Dhammaṃ itihalasatā kusalappayoge  
 Nālam tiyaddhusu tathā bhuvanattaye ca  
 Kāmam na c'atthi manujo maraṇā pamutto.
- 11 Khitto yathā nabhasi kenacid eva leḍḍu  
 Bhūmiṃ samāpatati bhāratayā khaṇena  
 Jātattam eva khalu kāraṇam ekam eva  
 Lokam sadā nanu dhuvam maraṇāya gantum.

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

- 20 Ye Sāriputtapamukhā munisāvakā ca  
Suddhā sadāsavanudā paramiddhipattā  
Te cāpi maccuvaḷabbhāmukhasannimuggā  
Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā  
Battiṃsalakkhaṇavirājitarūpasobhā  
Sabbāsavakkhayakarā pi ca lokanāthā  
Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu  
Khiḍḍāpāresu sukumārakumārakesu  
Lokaṃ sadā hanati maccu mahā gajjindo  
Dāvānalo vanam ivāvīrato asesam.
- 23 Āpuṇṇatā na salilena jalālayassa  
Kaṭṭhassa cāpi bahutā na hutāsanassa  
Bhutvāna so tibhuvanam pi tathā asesam  
Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño  
Loko pataty api hi maccumukhe subhīme  
Bhoge ratiṃ samupayāti vihīnapañño  
Dolātarāṅgacāpale supinopameyye.
- 25 Eko pi maccur abhiantum alam tilokaṃ  
Kiṃ niddayā api jarāmarañānuyāyī  
Ko vā kareyya vibhavesu ca jīvitāsam  
Jāto naro supinasaṅgamasannibhesu.
- 26 Niccāturaṃ jagad idaṃ sabhayaṃ sasokaṃ  
Disvā ca kodhamadamohajarābhībhūtāṃ  
Ubbegamattam api yassa na vijjati ce  
So dāruṇo na maraṇo vata taṃ dhir-atthu.
- 27 Bho bho na passatha jarāsīdharam hi maccum  
Āhaññamānam akhilam satatam tilokaṃ  
Kiṃ niddayā nayatha vitabhayā tiyāmaṃ  
Dhammaṃ sadāsavanudaṃ carath' appamattā.

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

## ANICCALAKKHAṆAM.

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



- 36 Līlāvatamsam api yobbanarūpasobhaṃ  
Attūpamaṃ piyajana ca sampayogaṃ  
Divā ca vijjucapalaṃ kurute pamādaṃ  
Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto  
Nārī kadāci janani ca pitā ca putto  
Evaṃ sadā viparivattati jīvaloko  
Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi  
Devā pi Nandanavane surasundarīhi  
Te ve kadā vitatakaṇṭakasaṅkaṭesu  
Bho koṭisimbalivanesu phusanti dukkhaṃ.
- 39 Bhutvā sudhannam api kañcanabhājanesu  
Sagge pure suravarā paramiddhipattā  
Te cāpi pajjalitalohaguḷaṃ gilanti  
Kāmaṃ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahiṃ asesam  
Devādhīpā ca divi dibbasukhaṃ surammaṃ  
Vāsam kadāci khurasañcitabhūtalesu  
Ke vā mahārathagaṇānugatā diviha.
- 41 Devaṅgaṇālalita-bhinnatarāṅgamāle  
Gaṅge mahissarajaṭāmakuṭānuyāte  
Rantvā pure suravarā pamadāsahāyā  
Te cāpi ghorataraveteraṇiṃ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni  
Rammāni candanavanāni manoramāni  
Dibbaccharālalitapuṇṇadarīmukhāni  
Kelāsamerusikharāni ca yanti nāsam.
- 43 Dolānalānilatarāṅgasamā hi bhogā  
Vijjuppabhāticapalāni ca jīvitāni  
Māyāmarīcijalāsomasaṃ sarīraṃ  
Ko jivite ca vibhave ca kareyya rūgaṃ.

## DUKKHA-LAKKHAṆAM.

- 44 Kiṃ dukkham atthi na bhavesu ca dāruṇesu  
 Satto pi tassa vividhassa na bhājano ko  
 Jāto yathā maraṇarogajarābhībhūto  
 Ko sajjano bhavaratiṃ pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguḷaṃ gahetuṃ  
 Sakko kathaṅcid api pāṇitalena bhīmaṃ  
 Dukkodayaṃ asucinissavaṇaṃ anattaṃ  
 Ko kāmaye 'tha khalu deham imaṃ abālo.
- 46 Loke na maccusamaṃ atthi bhayaṃ narānaṃ  
 Na vyāhidukkhamaṃ atthi ca kiñci dukkhaṃ  
 Evaṃ virūpakaraṇaṃ na jarāsamānaṃ  
 Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalikadalisamaṇaṃ  
 Attānaṃ eva parihaññati attaheto  
 Samposito pi kusahāya ivākataññū  
 Kāyo na yassa anugacchati kālakerā.
- 48 Taṃ phenapiṇḍasadiṣaṃ visasūlakappaṃ  
 Toyānalānilamahī-uragādhiṅvāsaṃ  
 Jiṇṇālayaṃ va paridubbalaṃ attabhāvaṃ  
 Disvā naro katham upeti ratiṃ sapañño.
- 49 Āyukkhayaṃ samupayāti khaṇe khaṇe pi  
 Anveti maccu hananāya jarāsipāṇī  
 Kālaṃ tathā na parivattati taṃ atītaṃ  
 Dukkhaṃ idaṃ nanu bhavesu vicintanīyaṃ.
- 50 Appāyukassa maraṇaṃ sulabhaṃ bhavesu  
 Dīghāyukassa ca jarā vyasanaṃ c' anekaṃ  
 Evaṃ bhava ubhayato pi ca dukkham eva  
 Dhammaṃ samācaratha dukkhavināsanāya.
- 51 Dukkhaḡginā sumahatā paripīlitesu  
 Lokattayassa vasato bhavacārakesu  
 Sabbattaṇā sucaritassa pamādakālo  
 Bho bho na hoti paramaṃ kusalaṃ cinātha.



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

## ASUBHALAKKHANAM.

- 64 Lālākarīsarudhirassuvaṣānūlittaṃ  
 Dehaṃ imaṃ kalimalākālilaṃ asāraṃ  
 Sattā sadā pariharanti jigucchānīyaṃ  
 Nānāsucīhi paripuṇṇaḡhaṭaṃ yath' eva.
- 65 Nḡhātvā jalaṃ hi sakalaṃ catusāgarassa  
 Meruppamaṇaṃ api gandhaṃ anuttaraṇī ca  
 Pappoti n' eva manuḡo hi sucīṃ kadāci  
 Kiṃ bho vipassatha guṇaṃ kimu attabhāve.
- 66 Dehaṃ tad eva vividhāsucisannidhānaṃ  
 Dehaṃ tad eva vadhabandhanarogaḡbhūtaṃ  
 Dehaṃ tad eva navadhāparibhinnagaḡḡaṃ  
 Dehaṃ vinā bhayaḡaraṃ na susānaṃ atthi.
- 67 Antogaṡaṃ yadi ca muttakarīsabhaḡaṃ  
 Dehā baḡiṃ aticareyya vinikkhamitvā  
 Mātā pitā vikaṇḡā ca vinaṡṡhapemā  
 Kāmaṃ bhaveyya kimu bandhusutā ca dārā.

- 68 Dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ  
 Maṃsaṭṭhisedarudhirākālilaṃ vigandhaṃ  
 Posenti ye vividhapāpaṃ ih' ācaritvā  
 Te mohitā maraṇadhammaṃ aho vat' evaṃ.
- 69 Gaṇḍūpame vividharoganivāsabhūte  
 Kāye sadā rudhiramuttakarīsapuṇṇe  
 Yo ettha nandati naro sasigālabhakkhe  
 Kāmaṃ hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiṣo viya sārāhīno  
 Mīhālayo viya sadā paṭikūlagandho  
 Āsīvisālayanibho sabhayo sadukkho  
 Deho sadā savatī loṇaghaṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvī nindaṇīyaṃ  
 Paṅkesu bho asucitoyasamākulesu  
 Jātaṃ tathā parahitaṃ pi ca dehabhūtaṃ  
 Taṃ nindaṇīyaṃ iha jātu na hoti loke.
- 72 Dvattimsabbhāgaparipūrataro viṣeso  
 Kāyo yathā hi naranārīgaṇassa loke  
 Kāyesu kiṃ phalaṃ ih' atthi ca paṇḍitānaṃ  
 Kāmaṃ tad eva nanu hoti paropakāraṃ.
- 73 Posena paṇḍitarena tathāpi dehaṃ  
 Sabbattanā cirataraṃ paripālaṇīyaṃ  
 Dhammaṃ careyya suciraṃ khalu jīvamāno  
 Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvitavosadhamhi  
 Sneheṇa osadhabalam paribhāsate va  
 Dhammaṃ tathā iha samācaritaṃ hi loke  
 Chāyā va yāti paralokam ito vajantaṃ.
- 75 Kāyassa bho viracitassa yathānukūlaṃ  
 Chāyā vibhāti rucirāmaladappane tu  
 Katvā tath' eva paramaṃ kusalaṃ parattha  
 Sambhūsitā iva bhavanti phalena tena.

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

## DUCCARITA-ĀDINAVĀ.

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

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

## CĀTURĀRAKKHĀ.

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

## PATICCASAMUPPĀDO.

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

- 90 Hetuṃ vinā na bhavatī hi ca kiñci loke  
Saddo va pāṇitalaghaṭṭanahetuajāto  
Evañ ca hetuphalabbhāvavibhāgabhinno  
Loko udeti ca vinassati tiṭṭhatī ca.
- 91 Kammaṣṣa kāraṇaṃ ayaṃ hi yathā avijjā  
Bho kammanā samadhiḡacchati jātibhedam  
Jātiṃ paṭicca ca jarāmarañādidukkham  
Sattā sadā paṭilabhanti anādikāle.
- 92 Kammaṃ yathā na bhavatī hi ca mohanāsā  
Kammakkhayā pi ca na hoti bhavesu jāti  
Jātikkhayā iha jarāmarañādidukkham  
Sabbakkhayam bhavati dīpa ivānilena.
- 93 Yo passatīha satataṃ munidhammakāyaṃ  
Buddham sa passati naro itī so avoca  
Buddhañ ca dhammam amalañ ca tilokañātham  
Sampassituṃ vicinathā pi ca dhammatā bho.
- 94 Sallaṃ va bho sunisitaṃ hadaye nimuggaṃ  
Dosattayaṃ vividhapāpamalena littam  
Nānāvidhavyasanabhājanam appasannaṃ  
Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā  
Cittaṃ sadā 'pagatapāpakilesasallaṃ  
Rūpādayo ca vividhā visayā samaggā  
Phuṭṭham va Merusikharam mahatānilena.
- 96 Saṃsāradukkham aḡaṇeyya yathā munindo  
Gambhīrapāramitasāḡaram uttaritvā  
Ñeyyaṃ abodhi nipuṇam hatamohajālo  
Tasmā sadā parahitaṃ paramaṃ ciṇātha.
- 97 Ohāya so 'dhigatamokkhasukham paresam  
Atthāya sañcari bhavesu mahabbhayesu  
Evaṃ sadā parahitaṃ purato karitvā  
Dhammaṃ mayānucaritaṃ jagatattham eva.



- 98 Laddhāna dullabhatarāṇ ca manussayoniṃ  
 Sabbaṃ papañcarahitaṃ khaṇasampadaṇ ca  
 Ñatvāna āsavanudekahitaṇ ca dhammaṃ  
 Ko paññavā anavaraṃ na bhajeyya dhammaṃ.

SUPPLEMENTARY NOTES.

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

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

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

## NOTES AND QUERIES.

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### ATANI.

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

### ANDA.

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

### ATRICCHA.

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

"Catubbhi atṭh' ajjhagamâ atṭhâhi pi ca soḷasa | soḷasâhi ca battimsa, *atricchaṃ* cakkam āsado | icchâhatassa posassa cakkam bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmim khañe Sakko lokam olokento taṃ *atricchatâ-hatam* . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

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

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

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

### ANAMHA.

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

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

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

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

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

### ANTAGGÂHIKÂ DIṬṬHI.

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

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

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

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

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

### APASSENA.

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

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

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

"So . . . ukkuṭiko pi hoti ukkuṭippadhânam anuyutto, *kaṇṭakâpassayiko* pi hoti *kaṇṭakâpassaye* seyyam kappeti, sâyam tatiyakam pi udakaroḥanânuyogam anuyutto viharati."

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

"Ajja ekacce *vaggulivatam* caratha, ekacce *kaṇṭhakaseyyam* kappetha, . . . ekacce *ukkuṭikappadhânam* anuyuñjatha, ekacce *udakogâhanakammam* karotha."

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

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

### AVHETI.

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

### ALA.

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

## ÂLAYA.

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

## ÂVIJJHATI.

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

## ÂSÎYATI AND VISÎVETI.

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

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

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

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

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

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

“Yathâpi udake jâtaṃ puṇḍarîkaṃ *paradḍhati*, etc.” (Thera-Gâthâ, v. 700).

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

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

### ÂHUNDARIKA.

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

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

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

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

cf. the following passage from the Mahābhārata (Virāṭa Parvva 48, v. 18) :

“Vyākulāḥ ca diṣaḥ sarvā hridayaṃ vyathatīva me  
dhvajena pahitāḥ sadā diṣā na praṭibhānti me.

### ĪNGHĀLA, ĪNGHELA.

Pāli abounds in variant forms, as *mucchati* and *mussati*, *laḡeti* and *laketi*, etc. So we are not surprised to find *īnghāla* and *īnghela* as well as *āṅgāra* (see Therī-Gāthā, v. 386). Cf. Marāthī *īngala* ‘a live coal.’ The change from *āṅgāra* to *īnghāla* is quite regular, cf. Pāli *īngla* with Sk. *anga* (see Journal of the Pāli Text Society for 1883, p. 84). *Īnghāla-khuyā* = *āṅgāra-kāsuyā*, but Childers has no mention of *khu* in this sense.

### UK-KĀCETI.

In Jāt. ii. p. 70, *ukkāceti* is used like *ussīṇceti*, ‘to bale out water.’ The English *bale*, ‘to empty by means of *bails* or buckets,’ helps us to see the origin of this word. It must be a denominative from *kāca* or *kāja*. Childers quotes, *Anotatte kāje aṭṭh’ ānesum dine dine*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattoda-kam kājam* (Dīpavaṃsa, xii. 3).

### UTTARIBHAṄGA.

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

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

### UPAKŪLITA.

*Upakūlita* occurs in the Therī-Gāthā, p. 201, v. 258, as equivalent to *paṭisedhika* (see Jāt. ii. p. 386), but in Jat. i. p. 405,<sup>1</sup> *upakūlitā* is explained by *aḍḍhajjhāmaka*.

<sup>1</sup> Cf. *upakāsita* = *jhāmo sayati*, Jāt. ii. p. 134. The Commentary gives another reading, *upakūjita*.

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

### UPASIMSAKA.

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

### UPĀTA.

"Rajam upātam vātena yathā megho pasāmaya" (Thera-Gāthā, v. 675, p. 69).

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

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

The usual expression is "rajam ūhatam vātena." See Suttav. Pār. iii. 1. 3, "Seyyathāpi bhikkave gimhānam pacchime māse ūhatam rajojallam tam enam mahā akālamegho ṭhānaso antaradhāpeti vūpasameti.

### ŪHAD AND ŪHAN.

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

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

<sup>1</sup> *Uppātam = uppātta* for *uppātita*, cf. *patta = patita* in *paṭṭakkhandha*, Mil. 5; Ass. S. 17. *Udāta = udatta = Sk. udārta* (from the root *ṛi*) is a possible form.



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

### ODAHI.

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

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

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

### KAMPURI.

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

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

### KAMMAKARAṆA OR KAMMAKÂRAṆÂ.

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

### KÂLASUTTA.

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

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

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

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

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

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

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

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

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

"Tattra tâṃ nairayikâ nirayapâlâ ârdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti aṣṭâṃçe pi ṣaḍaṃçe pi caturamçe pi."

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

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

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

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

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

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

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

"kâlasuttânusârena phâlyante dâru vâyanto,

kakkacehi jalantehi kâlasuttam tato matam,"

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

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

### KULAÑKA OR KÛLAKA.

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

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

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

"Attano thitattḥhânassa purato ekaṃ parimaṇḍalam âvâtaṃ khanâpesi, pacchato ekaṃ *kullaka*-saṅḥhânaṃ anupubbauinnaṃ pabbhârasadisam" (p. 406), "gantvâ *kullaka*-mukhassa tiriyaṃ" (p. 408).

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

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

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

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

<sup>1</sup> i.e. *âvâta-toṭa* (see *Jât.* iii, p. 508).

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

### KOĪĀPA.

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

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

### GIRIBBAJA.

Dr. Oldenberg translates *giribbaja* by 'dwelling in the mountain' (Dīpavaṃsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmiṃ yeva *gribbaje* paṇṇasālam māpetvā vāsam kappesi" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribbajasenâsane vihâsi*," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribbajam pavesetvâ*" refers to the *elikâ* that are made to turn into the hill-runs and graze there. In line 9, "*giribbajadvare aṭṭhâsi*" must refer to the entrance of the pens on the 'runs.' Cf. *vaja* 'a pen' (Dh. p. 238, l. 9), *vajadvâra* (*Ib.* p. 238, l. 15). Cf. Marâthî *vraja*, 'a village or station of cowherds;' Hindi *vraja*, 'a cow-pen.'<sup>1</sup>

### CATUKKA.

"*Catukke catukke paharantâ . . . sîsam assa chinditvâ sarîraṃ sūle uttâsetha*" (Jât. i. p. 326).

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

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

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

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

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

Instead of using *sabba catukka*, 'all the four sets of things' could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tâleti* or *cat° cat° paharati* signifies 'to strike all the four sets of blows,' i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikâya, II. i. i. and in the Milinda Pañha, p. 197. For an explanation of the terms used to denote these punishments, see Ang. Nik. pp. 113, 114.<sup>1</sup>

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

### CÂLETI.

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

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

### CHADAYATI.

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

### TATṬAKA.

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

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

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

### TAMATAGGA.

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

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

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

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

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

### TAMATI.

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

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

### THÂSOTU°.

"Taṇ ca appaṭivâniyan ti | taṇ ca pana dhammam anivattitabhâvâvahaṃ niyyânikam abhikkantatâya *thâsotujana*-sava-

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

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

The Commentary explains *asecanaka*<sup>1</sup> (Therî-Gâthâ, v. 55) by *anâsittaka* (see my note on *âsevakkattam*, in the *Ânguttara Nik. i. p. 102*).

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

### DANDA-YUDDHA. PATTÂLHAKA.

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

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

### DISO-DISAM.

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

<sup>1</sup> See *Milinda Pañha*, p. 405; *Suttav. Par. iii. 1. 3*.

<sup>2</sup> *Sitam vilepanam settham yena vâti diso disam*.—(*Thera-Gâthâ*, v. 615.)

*Sitam settho ativâho yena vâti diso disam*.—(*Ib. v. 616*).

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

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

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

### DHAMMASUDHAMMATĀ.

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

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

### NIKHĀDANA.

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

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

### NIDDHUNIYA.

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

### NIMINATI.

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

<sup>1</sup> We find *disādisam* in a foot-note.



## PAKKATTHÂPETVA.

*Udakaṃ pakkatthâpetvâ* 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read *pakkatthâpetvâ*. Prof. Fausböll gives, in a foot-note, the variant reading *pakkutthâpetvâ*. There is authority for *pakkutth<sup>o</sup>* and *pakkatth<sup>o</sup>* (*pakuṭṭh*). Cf. *pakkatthate khârasmiṃ*='in boiling milk' (Telakatahagâthâ, p. 53, last line), *pakkatthutatele* (Dham. p. 178). In the Therî-Gâthâ *kuthita* is explained by *pakkuthita* (see v. 504), *pakkuthite uduke* (Ib. p. 182).

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

## PAÑCANGULIKA.

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

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

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

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

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

#### PAṬINĀSIKA, PAṬISĪSAKA.

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

*Paṭisīsakam paṭimūñcitrā* (Jât. ii. p. 197; Milinda Pañha, p. 90).

#### PATIMĀNETI.

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

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

#### PARIPĀTETI.

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

## PALIPA.

This word occurs in three passages in our printed texts.

(1) "Uttiṇṇā paṅkā *palipá*, pátálā parivajjitá" (Thera-Gâthâ, v. 89).

(2) "Latṭhi-hatṭho pure âsiṃ so dâni migaluddako âsâya *palipá* ghorâ nâsakkhim pâram etase" (Therî-Gâthâ, v. 291).

The Com. explains *palipá* by 'kâmapaṅkato diṭṭhipaṅkato ca.'

(3) "Paṅko ca kâma *palipá* ca nâma" (Jât. iii. p. 241).

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

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

Sk. has no form corresponding to *palipa*. It has, however, *palva-la* = Pâli *pallala* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk. Dictionaries), to be compared with Greek  $\pi\eta\lambda\acute{o}\varsigma$  (=  $\pi\alpha\lambda\acute{\nu}\omicron\varsigma$ )  $\pi\alpha\lambda\kappa\acute{o}\varsigma$ , Lat. *palus* (cf. Sk. *palala*, *palita* 'mud, mire,' Ir. *poll* 'mud,' whence Eng. 'pool').

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

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

The root-meaning of *pal* seems to be 'grey, hoary,' cf. Sk. *palita* 'grey,' *palâgni* 'bile' (lit. 'black-fire,' *melancholia*), *pal-k-nî*, Hindi *palaknî* 'an old woman;' Gr.  $\pi\epsilon\lambda\lambda\acute{o}\varsigma$ ; Lat. *palleo*.

## PÂṬIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA.

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

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

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

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

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

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

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

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

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

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

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

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

The Milinda Pañha extract might be translated as follows :

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

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

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

### PĪLIKOLIKA.

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

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

### PUNṆAGHATA.

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

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

### PUPPHA-CHAḌḌAKA.

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

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

### PONTI.

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

### BUBBULAKA.

“Vatṭani-r-iva koṭar’ ohitā majjhe-bubbulakā saassukā” (Therî-Gāthā, v. 395).

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

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

### BHA-KÂRA, YA-KÂRA.

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

## BHAKUṬI, BHĀKUṬIKA.

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

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

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

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

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

## BHŪMISĪSA.

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

## BHENḌU OR GENḌU?

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

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

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

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

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

### MAṂSASŪLA.

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

*Sūla* means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk. *sūlya* (see *Jât.* iii. p. 220, l. 16). In fact, Pāli *sūla* represents English *stake* and *steak*. So Pāli *mūla* stands for Sk. *mūla* and *mūlya*.

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

Fausböhl has *mūle áruṇitvá* (*J.* iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sūle . . . áruṇitvá*, corresponding to *appenti nimbásúlasmiṇ* (*Jât.* iii. p. 34, l. 26).

### MARUMBA.

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

<sup>1</sup> *Folklore Journal* for Nov. 1884



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

### MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of 'to curdle,' under *muñcati* ( $\sqrt{muc}$ ), but perhaps we ought to read *mucchati*, from the  $\sqrt{murech}$ . He has no example of  $\sqrt{mucch}$ , in the sense of 'to tune.' cf. *viṇaṃ mucchetvā*, Jāt. iii. p. 188.

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

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

### MUṬṬHASSATI.

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

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

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

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

<sup>1</sup> In this passage *āraṭṭa* = 'whirlpools,' *gaṅgalaka* 'eddies,' *vaṅka* 'bends, windings'; but I can make nothing out of *cadika*. One MS. has *vadika*, but ought we not to read *velika* 'surges'?

<sup>2</sup> Is this an error for *kāthala*?

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

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

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

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

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

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

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

<sup>1</sup> Tassā mutṭhassatinīyā gahito-gahito *mussati*.

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

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

Jât. iii. 511<sup>1</sup>) seems to be an orthographical error for *sammutt̥ha*. Dr. Oldenberg always prints *sammutt̥ha*, with the variant reading *pamutt̥ha* (Suttavibhaṅga i. Pâc. i. 2. 6; and pp. 165, 275).

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

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

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

## RINDI.

“Pinavaṭṭapahitauggatâ ubho sobhate su thanakâ pure  
mama

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

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

The Comment explains *te rindî* as follows:—

“*Therîti*<sup>4</sup> va lampantanodakâ ti | te ubho pi me thanâ anudakâ gaḷitajalâ veṇûdaṇḍake ṭhapitaṃ udakabhasmâ viya lambanti.”

<sup>1</sup> A foot-note gives the reading *pamuttha*.

<sup>2</sup> Cf. *sammoha* in this sense (Puggala Paññatti, p. 21).

<sup>3</sup> In Râv. xi. 58, iv. 42, it is glossed by *pramushita*.

<sup>4</sup> This seems a misspelling for *te rîti*, i.e. *te rittî*.

The various readings for *te rindî* are *therîti*, *theriti*, *therindi*, *terindi*, *therîhi*, from which we might construct the readable *te ritt' îva lambante*, etc.

But *te rittîva* is for *te rittâ îva*, a long vowel being elided before *îva*. Cf. *mâ palujjîti* for *mâ palujje iti* (Mahâparinibbâna-Sutta, p. 36; see Childers, "On Sandhi in Pâli," 105. 15).

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

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

### LAKUṬA.

*Lakuṭa* 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi *lakuṭa* 'a stick'; Sk. *laguḷa*; Pâli *laguḷa*; Marâthî *lâkûḍa*, *lânkûḍa*.

### VAGGULI-VATA.

See Note on APASSENA.

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

### VAJJHA.

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

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

### VAMBHETI OR VAMHETI.

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

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

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

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

Prof. Senart compares *nirvamhañi* in Mahâvastu, p. 314, with *vamheti*, and this would doubtless be all right if *vrîñh* 'to roar,' or *vañgh* 'to blame,' were the true root, but I think the MSS. are in favour of *vambh*<sup>o</sup>. In an excellent MS. of the Apadâna, in my own possession, I always find *vambh*<sup>o</sup>, and not *vamh*<sup>o</sup>.<sup>1</sup>

Professor Fausböll also prints *sumhâmi* for *sumbh*<sup>o</sup> and *âsumhi* for *âsumbhi* (Jât. iii. p. 185; Jât. iii. p. 435); but see *âsumbh*<sup>o</sup> (Suttavibhaṅga ii. Pâc. viii. 1, p. 265), *nisumbh*<sup>o</sup> (Thera-Gâthâ, v. 302).

#### VIDAMSETI.

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

"Pavitṭho padîpo andhakâram vidhameti, obhâsam janeti, âlokaṃ *vidamseti*, rūpâni pâkaṭâni karoti" (Milinda-Paṇha, p. 39).

Pilandhanaṃ *vidamseti* (Therî-Gâthâ, v. 74, p. 131).

Cf. âlokañ ca *dassessâmi* (Dîpavaṃsa, xii. 31).

#### VILÂPANATÂ.

This word occurs as one of the synonyms of *mutṭhasacca* (Puggala Paṇṇatti, p. 25), while *avilâpanatâ* is that of *sati*. These must be referred to the  $\sqrt{h}$ , cf. *apilâpana* (Milinda-Paṇha, p. 37). See Dr. Rhys Davids' note on *upalapanâ* at Mahâparinibbâna Sutta, i. 95.

#### VISÎYATI.

"Kâmaṃ bhijjatu 'yam kâyo maṃsapesî visîyarum" (Thera-Gâthâ, 312). *Visîyati* is not in Childers; it means 'to be

<sup>1</sup> We find *parisumbh*<sup>o</sup> in Jât. iii. p. 347.

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

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

### VEGHA-MISSAKENA.<sup>1</sup>

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

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

This passage Dr. Rhys Davids translates as follows :

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

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

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

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

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

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

<sup>1</sup> See *Academy*, Oct. 4, 1884, No. 648.

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

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

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

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

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

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

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

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

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

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

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

“Instances of Sanskrit ‘i’ passing into Prakrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpîḍa*, but Prâkrit and Pâli *âveḷo*, *âveḷâ*; *îḍṛçā* becomes *edisā*, *erisā*; for *Viçvabhû*, *Viçvâmitra*, *Viçvantara*, Pâli shows *Vessabhû*, *Vessâmitta*, *Vessantara*. In Prâkrit we find *peṇḍa* as a substitute to Sanskrit *piṇḍa*, and in one of the inscriptions at Barhut *Anâdhapeḍika* for *Anâthapiṇḍika*. By a similar process Sanskrit *vighna* will become *viggha*, *veggha*, *vegħa*, or *viggha*, *vigha*, *vegħa*. The



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

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

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

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

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

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

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

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

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

### VERAMBA.

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

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

### SADDHA.

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

<sup>1</sup> Cf. Pâli *lakāra* (not in Childers) 'a chain attached to a well,' with Marāthī *lāḡara* (*Mil. P.* p. 378).

<sup>2</sup> The literary Prākritis have *mekha* for *megħa*, and Marāthī has *regħa* for *rekha*, showing that *gh* and *kh* were unstable sounds, not accurately discriminated, and showing a tendency to pass into *h*.

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

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

"Yathâ ahû Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcayassu saddham*."

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

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

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

### SANĀKUTĪKA OR SANĀKUTĪTA.

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

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

### SAMBÂDHA.

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

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

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

### HĪRAHĪRAM.

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

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

### HURAM.

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

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

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

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

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

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

"Brief life is here our portion,

The tearless life is there."

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

### HURÂHURAM.

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

“Manujassa pamattacārino taṇhā vaḍḍhati māluvā viya  
so palavati *hurâhuram* phalam icchaṃ vā vanasmim vâ-  
naro.”

Prof. Fausböll renders this as follows :—

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

Prof. Max Müller renders it thus :—

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

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

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

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

<sup>1</sup> In the first edition Prof. Max Müller translates *hur°* by 'hither and thither.'

nasal vowel being replaced by a long one, as in *sīha* for *siṃha* and *sārambha* for *saṃrambha*. It is not very clear, however, that *huraṃ*, in the phrase “*idha vā huraṃ vā*,” has any etymological connection with *hurāhuraṃ*.

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

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

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

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

## ALLUSIONS TO JĀTAKA STORIES IN MANU.

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

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

“Dharmadhvajo sadâ lubdhaçchâdmiko lokadambhakaḥ  
vaidâlavratiko jneyo himsraḥ sarvâbhisandhakaḥ.”

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

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

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

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

### ONOMATOPOEIAS.

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

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

*Kinâkinâyati kinâkinâyati* ‘to ring like small bells’ (*kinâkinî*), see *Jât.* iii. p. 315.

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

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

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

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

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

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

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

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

*Vaggu*, 'a sweet sound made by a young peacock' (Jât. ii. p. 439).<sup>1</sup>

#### PARROTS AND HILL-PADDY.

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

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

#### TRACES OF JĀTAKA TALES IN THE PANJĀB.

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

In WIDE-AWAKE STORIES we find a very inferior variant

<sup>1</sup> Childers has no instances of *kūjati* = *pavadati* (Jât. ii. p. 439, v. 130).



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

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# THE DĀTHĀVĀMSA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

## PAṬHAMO PARICCHEDO.

- 1 Visāradam vādapathātivattinam  
tilokapajjotam asayhasāhinam  
asesañeyyāvaraṇappahāyinam  
namāmi satthāram anantagocaram
- 2 Tilokanāthappabhavam bhayāpaham  
visuddhavijjācaraṇehi sevitam  
papañcasaññojanabandhanacchidam  
namāmi dhammam nipuṇam sududdasam
- 3 Pasādam attena pi yattha paṇino  
phusanti dukkhakkhayam accutam padam  
tam āhuneyyam susamāhitindriyam  
namāmi saṅgham munirājasāvakaṃ
- 4 Vibhūsayam Kāḷakanāgaranvayam  
Parakkamo kāruṇiko camūpati  
gavesamāno jinasāsanassa yo  
virūḷhim atthañ ca janassa patthayam
- 5 Sudhāmayūkhāmalapaṇḍuvamsajam  
virūḷhasaddham munirājasāsane  
piyamvadam nītipathānuvattinam  
sadā pajānam janikaṃ va mātaram

- 6 Piyam parakkantibhujassa rājino  
mahesim accunnatabuddhisampadam  
vidhāya Lilāvatiṃ icchitatthadam  
asesalaṅkātalarañjalakkhiyam
- 7 Kumāram ārādhita-sādhumantiṃ  
mahādayam Paṇḍunarindavamsajam  
vidhāya saddham Madhurindanāmakam  
susikkhitam pāvacane kalāsu ca
- 8 Narindasuñṇam suciran ti-Sihalam  
itippatitam ayasam apānudi  
ciram paṇītena ca cīvarādinā  
susañṇate saṃyamino atappayi
- 9 Ciraṭṭhitim pāvacanassa icchatā  
kataññunā vikkamabuddhisālīnā  
satimatā candimabandhukittinā  
sagāravam ten' abhiyācito aham
- 10 Sadesabhāsāya kavīhi Sīhale  
katam pi vamsam jinadantadhātuyā  
niruttiyā Māgadhikāya vuddhiyā  
karomi dīpantaravāsinaṃ api
- 11 Jino yam iddhe Amaravhaye pure  
kadāci hutvāna Sumedhanāmako  
sadedavedaṅgavibhāgakovido  
mahaddhane vippakulamhi mānavo
- 12 Aham hi jātiviyasanena pīlito  
jarābhībhūto maraṇena otthaṭo  
sivam padam jātijarādinissaṭam  
gavessayissam ti raho vicintiya
- 13 Anekasaṅkham dhanadhaññasampadam  
patitṭhapetvā kapaṇesu duccajam  
anappake pemabharānubandhino  
vihāya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhile manorame  
gharābhinnikkhamma Himācalantike  
mahīdharam Dhammikanānavissutam  
upecca nānātarurājibhūsitam
- 15 Manonukūle surarājanimmitte  
asammigānam agatimhi assame

- nivatthacīro ajinakkhipaṃ vahaṃ  
 jaṭādharo tāpasavesam aggahi  
 16 Susaṇṇatatto parimāritindriyo <sup>1</sup>  
 phalāphalādihi pavattayaṃ tanuṃ  
 gato abhiññāsu ca pāraṃ vaṣi  
 taḥiṃ samāpattisukhaṃ avindi so  
 17 Susajjite Rammaṃpurādhivāsina  
 mahājanen' attamanena añjase  
 pathappadese abhiyantam attano  
 aniṭṭhite yeva Sumedhatāpaso  
 18 Agādhañeyyodadhipāradassināṃ  
 bhavantaṃ nibbanathaṃ <sup>2</sup> vināyakaṃ  
 anekakhīṇāsavalakhasevitaṃ  
 kadāci Dīpaṅkarabuddham addasa  
 19 Tato sasaṅghassa tilokabhaddhuno  
 pariccajivāna tanuṃ pi jīvitaṃ  
 pasārayivāna jaṭājiuādikaṃ  
 vidhāya setuṃ tanuṃ eva pallale  
 20 Anakkamitvā kalalaṃ mahādayo  
 sabhikkhuko gacchatu piṭṭhiyā iti  
 adhiṭṭhahitvāna nipannaṃ taḥiṃ  
 anāthaṃ etaṃ ti-bhavaṃ samekhiya  
 21 Dayāya saṅcoditamānaso jane  
 bhavaṇṇavā uddharitaṃ dukhaddite  
 akāsi sambodhipadassa pattiyā  
 mahābhinihāraṃ udaggavikkamo  
 22 Atho viditvā vasino taṃ āsayāṃ  
 adāsi so vyākaraṇaṃ mahāmunī  
 tato puraṃ taṃhi Tathāgate gate  
 sayāṃ vaṣi sammāsi pāraṃiguṇe  
 23 Tato ca kappānaṃ alīnavikkamo  
 asaṅkhiye so caturō salakkhake  
 taḥiṃ taḥiṃ jātisū bodhipācane  
 visuddhasambhāraguṇe apūrayi  
 24 Athābhijāto Tusite mahāyaso  
 visuddhasambodhipadopaladdhiyā

<sup>1</sup> M. parivārita.<sup>2</sup> B. nibbanathaṃ.

- udikkhamāno samayaṃ dayādhano  
ciraṃ vibhūtiṃ anubhosi sabbaso
- 25 Sahassasaṅkhādasacakkavāḷato  
samāgatānekasurādhipādihi  
udaggudaggehi jinantapattiyā  
sagāraṃ so abhigamma yācito
- 26 Tato cavitvā Kapilavhaye pure  
sadā sato Sakyakulekaketuno  
ahosi Suddhodanabhūmibhattuno  
Mahādimāyāya mahesiyā suto
- 27 Vijātamatto 'va vasundharāya so  
paṭiṭṭhahitvāna disā vilokayi  
tadā ahesuṃ vivaṭaṅganā disā  
apūjayuṃ tattha ca devamānusa
- 28 Adbārayuṃ ātapavāraṇādikam  
adissamānā va nabhamhi devatā  
padāni so satta ca uttarāmukho  
upecca nicchārayi vācam āsabhim
- 29 Yathattha-Siddhatthakumāraṇāmakō  
mahabbalo yobbanahāriviggaho  
ututtayānucchavikesu tīsu so  
'nubhosi pāsādavaresu sampadam
- 30 Kadāci uyyānapathe jarāhatam  
tathāturaṃ kālakatam ca saṃyamim  
kamena disvāna virattamānaso  
bhavesu so pabbajituṃ akāmayi
- 31 Sapupphadipādikarehi rattiyam  
purakkhato so tidivādhivāsīhi  
sa-Channako Kanthakavājjīyānato  
tato mahākaruṇiko ' bhinikkhami
- 32 Kamena patvāna Anomam āpagam  
sudhotamuttāphalahārīsekate  
paṭiṭṭhahitvā varamoḷibandhanam  
sitāsīlūnam gagane samukkhipi
- 33 Paṭiggahetvā tidasānam issaro  
suvanṇacaṅgotavarena tam tadā  
tiyojanam nīlamanīhi cetiyam  
akāsi cūḷāmaṇim attano pure

- 34 Tato Ghaṭikārasarojayoninā  
 samāhaṭaṃ dhārayi cīvarādikaṃ  
 atho sakaṃ vatthayugaṃ nabhatthale  
 pasatthavesaggahaṇo samukkhipi
- 35 Paṭiggahetvāna taṃ ambujāsano  
 mahiddhiko bhattibharena codito  
 sake bhava dvādasayojanaṃ akā  
 maṇihi nīlādihi dussacetiyaṃ
- 36 Susaṇṇatatto satimā jitindriyo  
 vinītaveso rasagedhavajjito  
 cha hāyanān' eva anomavikkamo  
 mahāpadhānaṃ padahittha dukkaraṃ
- 37 Visākhamaṣass' atha puṇṇamāsiyaṃ  
 upecca mūlaṃ sahaajāya bodhiyā  
 tiṇāsane cuddasahatthasammite  
 adhiṭṭhahitvā viriyaṃ nisajji<sup>1</sup> so
- 38 Avattharantiṃ vasudhaṃ ca ambaraṃ  
 virūpavesaggahaṇena bhimsanaṃ  
 pakampayanto sadharādharmaṃ mahiṃ  
 jino padose jini māravāhiṇiṃ
- 39 Surāsura brahmagaṇehi sajjite  
 jagattaye pupphamayagghikādina  
 pavattamāne suradundubhissare  
 abujjhi bodhiṃ rajanīparikkhaye
- 40 Tadā pakampiṃsu sasela kānaṇā  
 sahasasaṅkhādasalokadhātuyo  
 agaṇchi so loṇapayodhi sādutaṃ<sup>2</sup>  
 mahāvabhāso bhuvanesu patthari
- 41 Labhiṃsu andhā vimale vilocane  
 suṇiṃsu sadde badhirā pi jātiyā  
 lapiṃsu mūgā vacanena vaggunā  
 cariṃsu khelaṃ padasā 'va paṅgulā
- 42 Bhaviṃsu khujjā ujusomaviggahā  
 sikhī 'pi nibbāyi avīci-ādisu  
 apāgamuṃ bandhanato pi jantavo  
 khudādikaṃ petabhavā apakkami

<sup>1</sup> B. nisajja.<sup>2</sup> sādutaṃ.

- 43 Samiṃsu rogavyasanāni pāṇinaṃ  
bhayaṃ tiracchānagate na piḷayi  
janā ahesuṃ sakhilā piyaṃvadā  
pavattayuṃ koṇcanadaṃ mataṅgajā
- 44 Hayā ca hesiṃsu pahaṭṭhamānasā  
nadiṃsu sabbā sayam eva dundubhī  
ravīṃsu dehābharanāni pāṇinaṃ  
disā pasīdiṃsu samā samantato
- 45 Pavāyi mando sukhasītamāruto  
pavassi meggo pi akālasambhavo  
jahiṃsu ākāsatim vihaṅgamā  
mahim samubbhijja jalaṃ samuṭṭhahi
- 46 Asandamānā 'va ṭhitā savantiyo  
nabhe virocīṃsu asesajotiyo  
bhavā ahesuṃ vivaṭā samantato  
janassa nāsuṃ cavanupapattiyo
- 47 Samekkhataṃ nāvarenaṃ nagādayo  
pavāyi gandho api dibbasammato  
dumā ahesuṃ phalapupphadhārino  
ahosi channo kamalehi aṇṇavo
- 48 Thalesu toyesu ca pupphamānakā  
vicittapupphā vikaṃsiṃsu sabbathā  
nirantaraṃ pupphasugandhavuṭṭhiyā  
ahosi sabbam vasudhambarantaram
- 49 Nisajja pallaṅkavare taḥim jino  
sukhaṃ samāpattivihārasambhavaṃ  
tato 'nubhonto sucirābhipatthitaṃ  
dināni satt' eva atikkamāpayi
- 50 Samuppatitvā gaganāṅgaṇaṃ tato  
padassayitvā yamaṃ mahāmuni  
sa pātihiraṃ tidivādhivāsinaṃ  
jinattane saṃsayitaṃ nirākari
- 51 Ath' otarivāna jayāsanassa so  
ṭhito va pubbuttarakaṇṇanissito  
dināni sattānimisena cakkhunā  
tam āsanaṃ bodhitaruṃ ca pūjayi
- 52 Ath' antarāle maṇicaṅkame jino  
ṭhitappadesassa ca āsanassa ca

- mahārahe devavarābhinimmitte  
 dināni satt' eva akāsi caṅkamaṃ  
 53 Tato disāyaṃ aparāya bodhiyā  
 upāvisitvā ratanālaye jino  
 samantapaṭṭhānanayaṃ vicintayaṃ  
 dināni satt' eva sa vītināmayi  
 54 Viniggato satthu sarirato tadā  
 jutippabandho paṭibandhavajjito  
 pamāṇasuññāsu ca lokadhātusu  
 samantato uddham adho ca patthari  
 55 Vaṭassa mūle Ajapālasaṅṅhino  
 sukhaṃ phusanto pavivekasambhavaṃ  
 vināyako satta vihāsi vāsare  
 anantadassī surarājapūjito  
 56 Vihāsi mūle Mucalindasākhino  
 nisaṃja bhogāvalimandīrodare  
 vikiṇṇapupphe Mucalindabhogino  
 samādhinā vāsarasattakaṃ jino  
 57 Dume pi Rājāyatane samādhinā  
 vihāsi rattindivasattakaṃ muni  
 sahasanetto atha dantapoṇakaṃ  
 mukhodakaṃ cāpi adāsi satthuno  
 58 Tato mahārājavarehi ābhatam  
 silāmayam pattacatukkam ekakaṃ  
 vidhāya mantham madhupiṇḍikaṃ tahim  
 paṭiggahetvāna sa vāṇijāhaṭam  
 59 Katannakicco saraṇesu te ubho  
 paṭiṭṭhapetvāna Tapassu-Bhalluke  
 adāsi tesam abhipūjitaṃ sakaṃ  
 parāmasitvāna siram siroruhe  
 60 Vaṭassa mūle Ajapālasaṅṅhino  
 sahampatibrahmavarena yācito  
 janassa kātum varadhammasangahaṃ  
 agāūchi Bārāṇasim ekako muni  
 61 Gantvā so dhammarājā vanam Isipatanaṃ saṅṅātānaṃ  
 nicketam  
 pallaṅkasmim nisinna tahim avicalitaṭṭhānasampāditamhi  
 āsāḷhe puṇṇamāyaṃ sitaruciruciya jotite cakkavāḷe



devabrahmādikānaṃ duritamalaharaṃ vattayī dhamma-  
cakkam

62 Sutvā saddhammam aggaṃ tibhuvanakuharābhoga-  
vitthārikaṃ<sup>1</sup> taṃ

Aññākoṇḍaññanāmadvijamunipamukhaṭṭhārasabrahma-  
koṭi

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

PAṬHAMO PARICCHEDO

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<sup>1</sup> B. °vitthāritaṃ.

## DUTIYO PARICCHEDO.

- 1 Tato patthāya so satthā vinento devamānuse  
bodhito Phussamāsamhi navame puṇṇamāsiyaṃ
- 2 Laṅkam āgamma Gaṅgāya tīre yojanavittthate  
Mahānāgavanuyyāne āyāmena tiyojane
- 3 Yakkhānaṃ samitiṃ gantvā tthatvāna gagane tahiṃ  
vātandhakāravutthihi katvā yakkhe bhayaddite
- 4 Laddhā bhayehi yakkhehi tehi dinnāya bhūmiyā  
cammakhaṇḍaṃ pasāretvā nisīditvāna taṅkhaṇe
- 5 Chammakhaṇḍaṃ padittaggiḷālamālāsamākulaṃ  
iddhiyā vaḍḍhayitvāna yāva sindhuṃ samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare  
Giridīpam idhānetvā paṭiṭṭhāpesi te tahiṃ
- 7 Desayitvā jino dhammaṃ tadā devasamāgame  
bahunnaṃ pāṇakoṭṭinam dhammābhīsamayaṃ akā
- 8 Mahāsumanadevassa sele Sumanakūtake  
datvā namassitum kese agā Jetavanaṃ jino
- 9 Paṭiṭṭhapetvā te satthunisinnāsanabhūmiyā  
indanīlamayaṃ thūpaṃ karitvā so apūjayi
- 10 Nissāya maṇipallankaṃ pabbataṇṇavavāsino  
disvā yuddhatthike nāge Cūlodara-Mahodare
- 11 Bodhito pañcame vasse cittamāse mahāmuni  
uposathe kālapakkhe Nāgadīpam upāgami
- 12 Tadā Samiddhi Sumano devo Jetavane tthitaṃ  
attano bhavanaṃ yeva Rājāyatanapādapaṃ
- 13 Indanīladdikūtaṃ va gahetvā tuṭṭhamānaso  
dhārayitvā sahāgañchi chaṭṭaṃ katvāna satthuno
- 14 Ubhinnaṃ nāgarājūnaṃ vattamāne mahāhave  
nisinno gagane nātho māpayittha mahātamaṃ
- 15 Ālokaṃ dassayitvā 'tha assāsetvanā bhogino  
sāmaggikaraṇaṃ dhammaṃ abhāsi purisāsabho

- 16 Asītikoṭiyo nāgā acalambudhivāsino  
patitṭhahimsu muditā silesu saraṇesu ca
- 17 Datvāna maṇipallaṅkaṃ satthuno bhujagādhipā  
tattḥ' āsīnaṃ mahāvīraṃ annapānehi tappayum
- 18 Patitṭhapetvā so tatta Rājāyatanapādapaṃ  
pallaṅkaṃ tañ ca nāgānaṃ adāsi abhipūjitum
- 19 Bodhito aṭṭhame vasse vesākhe puṇṇamāsiyaṃ  
Maṇi-akkhika-nāmena nāgindena nimantito
- 20 Nāgarājassa tass' eva bhavanaṃ sādhusajjitaṃ  
Kalyāṇiyaṃ pañca bhikkhusatehi saha āgami
- 21 Kalyāṇi-cetiyaṭṭhāne kate ratanamaṇḍape  
mahārahamhi pallaṅke upāvisi narāsabho
- 22 Dibbehi khajjabhojehi sasaṅghaṃ lokanāyakaṃ  
santappesi phaṇindo so bhujagehi <sup>1</sup> purakkhato
- 23 Desayitvāna saddhammaṃ saggamokkhasukhāvahaṃ  
so satthā Sumane kūṭe dassesi padalañchanam
- 24 Tato pabbatapādamaṃhi sasaṅgho so vināyako  
divā vihāraṃ katvāna Dīghavāpim <sup>2</sup> upāgami
- 25 Thūpaṭṭhāne taṃ buddho sasaṅgho 'bhinisīdiya  
samāpattisamubbhūtaṃ avindi asamaṃ sukhaṃ
- 26 Mahābodhitaruṭṭhāne samādhim appayī jino  
Mahāthūpappadesa ca viharittha samādhina
- 27 Thūpārāmaṃhi thūpassa ṭhāne jhānasukhena so  
sabhikkhusaṅgho sambuddho muhuttaṃ vītināmayi
- 28 Silāthūpappadesamaṃhi ṭhatvā kālavidū muni  
deve samanūsāsetvā tato Jetavanaṃ agā
- 29 Agiddho lābhasakkāre asayham avamananaṃ  
sahanto kevalaṃ sabbalokanittharaṇatthiko
- 30 Samvaccharāni ṭhatvāna cattāḷisaṃ ca pañca ca  
desayitvāna suttādiṃ navaṅgaṃ satthusāsaṃ
- 31 Tāretvā bhavakantārā jane saṅkhyātivattino  
buddhakkicāni sabbāni niṭṭhapetvāna cakkhumā
- 32 Kusinārāpure raññaṃ Mallānaṃ Upavattane  
sālavanamaṃhi yamaka-sālarukkhānaṃ antare
- 33 Mahārahe supaññatte mañce uttarasīsaṃ  
nipanno sihaseyyāya vesākhe puṇṇamāsiyaṃ

<sup>1</sup> B. Bhujagehi.<sup>2</sup> M. Dīghavāpim.

- 34 Desetvā paṭhame yāme Mallānaṃ dhammam uttamaṃ  
Subhaddaṃ majjhime yāme pāpetvā amatam padaṃ
- 35 Bhikkhū pacchimayāmamhi dhammakkhandhe asesake  
saṅgayha ovaditvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato  
utthāya parinibbāyi sesopadhivivajjito
- 37 Mahikampādayo āsuṃ tadā acchariyāvahā  
pūjā visesā vattiṃsu devamānusakā bahū
- 38 Parinibbāṇasuttante vuttānukkamoto pana  
pujāviseso viññeyyo icchantehi asesato
- 39 Ahatehi ca vatthehi veṭhetvā paṭhamam jinaṃ  
veṭhayitvāna kapāsapicunā vihatena ca
- 40 Evaṃ pañcasatakkhattuṃ veṭhayitvāna sādhukaṃ  
pakkhipitvā suvaṇṇāya telapuṇṇāya doṇiyam<sup>1</sup>
- 41 Vīsaṃ hatthasatubbedhaṃ gandhadāruhi saṅkataṃ  
āropayimsu citakaṃ Mallānaṃ pamukhā tadā
- 42 Mahākassapatherena dhammarāje avandite  
citakaṃ mā jalitthā ti devādhitthānato pana
- 43 Pāmokkhā Mallarājūnaṃ vāyamantā p' anekadhā  
citakaṃ taṃ na sakkhiṃsu gāhāpetuṃ hutāsanam
- 44 Mahākassapatherena adhitthānena attano  
vaṭṭhādīni mahādoṇiṃ citakaṃ ca mahārahaṃ
- 45 Dvidhā katvāna nikkhamma sakasīse patiṭṭhitā  
vanditā satthuno pādā yathāṭṭhāne patiṭṭhitā
- 46 Tato devānubhāvena pajjalittha cittānalo  
na masi satthudehassa daddhass' āsi na chārikā
- 47 Dhātuyo avasissimsu muttābhā kañcanappabhā  
adhitthānena buddhassa vippakiṇṇā anekadhā
- 48 Uṇhisam akkhakā dve ca catasso dantadhātuyo  
icc ete dhātuyo satta vippakiṇṇā na satthuno
- 49 Ākāsato pativā pi uggantvā pi mahitalā  
samantā jaladhārāyo nibbāpesuṃ citānalam
- 50 Therassa Sāriputtassa antevāsī mahiddhiko  
Sarabhunāmako thero pabhinnapaṭisambhido
- 51 Gīvādhātuṃ gahetvāna citato Mahiyaṅgane  
patiṭṭhāpetvā thūpamhi akā kañcukacetiyaṃ

<sup>1</sup> M. Doṇiyā.

- 52 Khemavhayo kāruṇiko khīṇasaṃyojano muni  
citakāto tato vāmadāṭhādhātum samaggaḥi
- 53 Aṭṭhannaṃ atha rājūnaṃ dhātu-atthāya satthuno  
uppannaṃ viggahaṃ Doṇo sametvāna dvijuttamo
- 54 Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo  
adāsi aṭṭha rājūnaṃ taṃ-taṃ-nagaravāsinaṃ
- 55 Haṭṭhatuṭṭhā gahetvāna dhātuyo tā narādhipā  
gantvā sake sake raṭṭhe cetiyāni akārayum
- 56 Ekā dāṭhā Surindena ekā Gandhāravāsīhi  
ekā bhujāṅgarājūhi āsi sakkatapūjita
- 57 Dantadhātum tato Khemo attanā gahitaṃ adā  
Dantapure Kalīṅgassa Brahmādatṭassa rājino
- 58 Desayitvāna so dhammaṃ bhettvā sabbakudittḥiyo  
rājānaṃ taṃ pasādesi aggamhi ratanattaye
- 59 Ajjhogāḥo munindassa dhammāmatamahaṇṇavaṃ  
so narindo pavāhesi malaṃ macchariyādikaṃ
- 60 Pāvussako yathā megho nānāratanaṃvassato  
dāḷiddiyanidāghaṃ so nibbāpesi naruttamo
- 61 Suvaṇṇakhacitāmbamuttājālehi <sup>1</sup> sobhitaṃ  
kūṭāgārasatākiṇṇaṃ taruṇādiccasannibhaṃ
- 62 Nānāratanasobbhāya duddikkhaṃ cakkhumūsaṃ  
yānaṃ saggāpavaggassa pasādātisayāvahaṃ
- 63 Kārayitvāna so rājā dāṭhādhātunivesanaṃ  
dhātupīṭhaṃ ca tath' eva kāretvā ratanuḷḷalaṃ
- 64 Taḥiṃ samappayitvāna dāṭhādhātum mahesino  
pūjāvattūhi pūjesi rattindivam atandito
- 65 Iti so sañcinitvāna puññasambhārasampadaṃ  
cajitvā mānusaṃ dehaṃ saggakāyaṃ alaṅkari
- 66 Anujāto tato tassa Kāsirājāvahayo suto  
rajjamaṃ laddhā amaccānaṃ sokasallaṃ apānudi
- 67 Puppahagandhādinā dantadhātum taṃ abhipūjīya  
niccaṃ maṇippadīpehi jotayī dhātumandiraṃ
- 68 Icc' evaṃ ādiṃ so rājā katvā kusalasañcayāṃ  
jahitvāna nijaṃ dehaṃ devindapuram ajjhagā
- 69 Suvando nāma rājindo ānandajanano satamaṃ  
tassa' atrajo tato āsi buddhasāsanamāmakō

<sup>1</sup> B. °khacitaṃ.

- 70 Sammānetvāna so dantadhātum ñeyyantadassino  
mahatā bhattiyogena agā devasahavyatam
- 71 Tato param ca aññe pi bahavo vasudhādhipā  
dantadhātum munindassa kamena abhipūjayum
- 72 Guhasīvavhaya rājā duratikkamasāsano  
tato rajjasirim patvā anugaṇhi mahājanam
- 73 Sapatthānabhiññe <sup>1</sup> so lābhāsakkāralolupe  
māyāvino avijjandhe Nigaṇthe samupaṭṭhahi
- 74 Vassāratte yathā cando mohakkhandhena āvaṭo  
nāsakkhi guṇaramsihi jalitum so narāsabho
- 75 Dhammaggā apete pi pavitṭhe ditṭhikānanam  
tasmim sādhuṇṇam aññe nātivattimsu pāṇino
- 76 Hematarānamālāhi dhajehi kadalihi ca  
pupphagghiyehi 'nekehi sajjetvā nāgarā puram
- 77 Maṅgalatthutighosehi naccagītādikehi ca  
hemarūpiyapupphehi gandhacunṇādikehi ca
- 78 Pūjentā <sup>2</sup> munirājassa dāṭhādhatum kudācanam  
akamso ekanigghosam samvaṭṭambudhisannibham
- 79 Ugghāṭetvā narindo so pāsāde sihapañjaram  
passanto janam addakkhi pūjāvidhiparāyanam
- 80 Athāmmaccasabhāmajjhe rājā vimhitamānaso  
kotūhalākulo hutvā idam vacanam abravī
- 81 Accherakam kim etan nu kīdisam pāṭihāriyam  
mam etam nagaram kasmā chaṇanissitakam iti
- 82 Tato amacco ācikkhi medhāvi buddhamāmake  
rājino tassa sambuddhānubhāvam avijānato
- 83 Sabbābhībhussa buddhassa taṇhāsāṅkhayadassino  
esā dhātu mahārāja Khemattherena āhaṭā
- 84 Tam dhātum pūjayitvāna rājāno pubbakā idha  
kalyāṇamitte nissāya devakāyam upāgamum
- 85 Nāgarā pi ime sabbe samparāyasukhatthikā  
pūjayanti samāgamma dhātum tam satthuno iti
- 86 Tassāmmaccassa so rājā sutvā dhammasubhāsitam <sup>3</sup>  
dulladdhimalam ujjhivā pasīdi ratanattaye
- 87 Dhātupūjam karonto so rājā acchariyāvaham

<sup>1</sup> B. °nabhiñño.<sup>2</sup> B. pujento.<sup>3</sup> M. dhammam.

- titthiye dummane 'kāsi sumane c' etare jane  
 88 Ime ahirikā sabbe saddhādiguṇavajjitā  
 thaddhā saṭhā ca duppaññā saggamokkhavibādhakā <sup>1</sup>  
 89 Iti so cintayitvāna Guhasīvo narādhipo  
 pabbājesi sakā raṭṭhā Nigaṇṭhe te asesake  
 90 Tato Nigaṇṭhā sabbe pi ghatasittānalā yathā  
 kodhaggijalitā 'gañchuṃ puram Pāṭaliputtakam  
 91 Tattha rājā mahātejo Jambudīpassa issaro  
 Paṇḍunāmo tadā āsi anantabalavāhaṇo  
 92 Kodhandhā 'tha Nigaṇṭhā te sabbe pesuññakārakā  
 upasaṅkamma rājānaṃ idaṃ vacanam abravuṃ  
 93 Sabbadevamanussehi vandaniye mahiddhike  
 Siva-brahmādayo deve niccaṃ tumhe namassatha  
 94 Tuyhaṃ sāmanta bhūpālo Guhasīvo panādhunā  
 nindanto tādise deve chavaṭṭhiṃ vandate iti  
 95 Sutvāna vacanaṃ tesam rājā kodhavasānugo  
 Sūram sāmanta bhūpālam Cittayānam ath' abravī  
 96 Kāliṅgaratṭhaṃ gantvāna Guhasīvam idhānaya  
 pūjitaṃ taṃ chavaṭṭhiṃ ca tena rattindivaṃ iti  
 97 Cittayāno tato rājā mahatiṃ caturaṅginim  
 sannayhitvā sakaṃ senaṃ purā tambhā 'bhinikkhami  
 98 Gantvāna <sup>2</sup> so mahīpālo senaṅgehi purakkhato  
 Dantapurassāvidūre khandhāvāraṃ nivesayi  
 99 Sutvā āgamaṇaṃ tassa Kāliṅgo <sup>3</sup> so mahīpati  
 gajindapābhatādīhi taṃ tosesi narādhipaṃ  
 100 Hitajjhāsayaṭaṃ nātva Guhasīvassa rājino  
 Dantapuram Cittayāno saddhiṃ senāya pāvisi  
 101 Pākāragopurattālapāsādagghikacittitaṃ  
 dānasālāhi so rājā samiddhaṃ puram addasa  
 102 Tato so sumano gantvā pavitṭho rājamandiraṃ  
 Guhasīvassa ācikkhi Paṇḍurājassa sūsaṇaṃ  
 103 Sutvāna sāsanaṃ tassa dāruṇaṃ duratikkamaṃ  
 pasannaṃ mukhavaṇṇo va Cittayānaṃ samabravī  
 104 Sabbalokahitathāya maṃsanettādidānato  
 anappakappe sambhāre sambharitvā atandito

<sup>1</sup> M. vibandhakā.<sup>2</sup> B. gatvana.<sup>3</sup> M. Kalingo.

- 105 Jetvā namucino senaṃ patvā sabbāsavakkhayaṃ  
anāvaraṇañāṇena sabbadhammesu pāragu
- 106 Diṭṭhadhammasukhassādaṃ agaṇetvāna attano  
dhammanāvāya tāresi janataṃ yo bhavaṇṇavā
- 107 Devātidevaṃ taṃ buddhaṃ saraṇaṃ sabbapāṇinaṃ  
jano hi avajānanto addhā so vañcito iti
- 108 Icc' evaṃ ādiṃ sutvāna so rājā satthu vaṇṇanaṃ  
ānandassuppabandhehi pavedesi pasannataṃ
- 109 Guhasīvo pasannaṃ taṃ Cittayānaṃ udikkhiya  
tena saddhiṃ mahagghaṃ taṃ agamā dhātumandiraṃ
- 110 Haricandanasambhūtadvārabāhādikehi <sup>1</sup> ca  
pavāḷavāḷamālāhi lambamuttālatāhi ca
- 111 Indanilakavāṭehi maṇikinkiṇikāhi ca  
sovaṇṇakaṇṇamālāhi sobhitaṃ maṇithūpikaṃ
- 112 Uccaṃ veluriyubbhāsichadanaṃ makarākulaṃ  
dhātumandiraṃ adakkhi ratanujjalapīṭhakaṃ
- 113 Tato setātapattassa heṭṭhā ratanacittitaṃ  
disvā dhātukaraṇḍaṃ ca tuṭṭho vimhayaṃ ajjhagū
- 114 Tato Kaliṅganātho <sup>2</sup> so vivarivā karaṇḍakaṃ  
mahitale nihantvāna dakkhiṇaṃ jānumaṇḍalaṃ
- 115 Añjaliṃ paggahetvāna guṇe dasabalādike  
sarivā buddhasetṭhassa akāsi abhiyācanaṃ
- 116 Gaṇḍambarukkkhamūlamhi tayā titthiyamaddane  
yamakaṃ dassayantena pāṭihāriyaṃ abbhutaṃ
- 117 Pubbakāyādinikkhantajalānalasamākulaṃ  
cakkavāḷaṅgaṇaṃ katvā janā sabbe pasādītā
- 118 Desetvāna tayo māse Abhidhammaṃ sudhāsiṇaṃ  
nagaraṃ otarantena Saṅkassaṃ Tāvatiṃsato
- 119 Chattacāmarasaṅkhādīgāhakehi anekadhā  
brahmadevāsuraḍīhi pūjiteṇa tayā pana
- 120 Ṭhatvāna maṇisopāne Vissakammābhiniṃmite  
Lokavivaraṇaṃ nāma dassitaṃ pāṭihāriyaṃ
- 121 Tathā 'nekesu ṭhānesu munirāja tayā puna  
bahūni pāṭihīrāni dassitāni sayambhunā

<sup>1</sup> M. sambhūtaṃ.<sup>2</sup> B. Kāliṅga; comp. III. 7.



- 122 Pāṭihāriyam ajjāpi saggamokkhasukhāvahaṃ  
passantānaṃ manussānaṃ dassanīyaṃ tayā iti
- 123 Abbhuggantvā gagaṇakuharaṃ <sup>1</sup> candalekhābhirāmā  
vissajjentī rajatadhavalā raṃsiyo dantadhātu <sup>2</sup>  
dhūpāyanti sapadi bahudhā pajjalanti muhuttaṃ  
nibbāyanti nayanasubhagaṃ pāṭihāraṃ akāsi
- 124 Accheraṃ taṃ paramaruciraṃ Cīttayāno narindo  
divā haṭṭho ciraparicitaṃ diṭṭhijālaṃ jahitvā  
gantvā buddhaṃ saraṇaṃ asamaṃ sabbasenīhi saddhiṃ  
aggamaṃ puññaṃ pasavi bahudhā dhātusammānanāya

## DUTIYO PARICCHEDO

<sup>1</sup> B. M. gagaṇa.<sup>2</sup> B. °dhātuṃ.

## CHAPTER III.

- 1 Tato Kalīṅgādhipatissa tassa  
so Cittayāno paramappito  
taṃ sāsanaṃ Paṇḍunarādhipassa  
ñāpesi dhīro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi  
pupphehi dhūpehi ca toraṇehi  
alaṅkaritvāna mahāvitāna-  
nivāritādiccamarīcijālam
- 3 Assuppabandhāvutalocanehi  
purakkhato negamanāgarehi  
samubbahanto sirasā nijena  
mahārahaṃ dhātukaraṇḍakaṃ taṃ
- 4 Samussitodārasitātapattam  
saṅkhodarodātaturāṅgayuttam  
rathaṃ navādiccasamānavañṇam  
āruyha cittattharaṇābhīrāmam
- 5 Anekasaṅkhehi balehi saddhiṃ  
velātivattambudhisannibhehi  
nivattamānassa bahujjanassa  
vinā pi dehaṃ manasānuyāto
- 6 Susanthataṃ sabbadhi vālukāhi  
susajjitaṃ puṇṇaghaṭṭadikehi  
pupphābhikiṇṇam paṭipajja dīgham  
suvitthataṃ Pāṭaliputtamaggaṃ
- 7 Kalīṅganātho kusumādikehi  
naccehi gītehi ca vāditehi  
dine dine addhani dantadhātum  
pūjesi saddhiṃ vanadevatāhi
- 8 Suduggamaṃ sindhumahīdharehi  
kamena-m-addhānam atikkamitvā  
ādāya dhātum manujādhinātho  
agā puram Pāṭaliputtanāmam

- 9 Rājādhirājo 'tha sabbhāya majjhe  
disvāna taṃ vītabhayam viṣaṅkaṃ  
Kaliṅgarājam paṭighābhībhūto  
abbāsi pesuññakare Nigaṇṭhe
- 10 Deve jahitvāna namassanīye  
chavaṭṭhim etena namassitaṃ taṃ  
aṅgārārāsīmhi sajotibhūte  
nikkhippa khippaṃ dahathādhuneti
- 11 Pahatṭhacittā va tato Nigaṇṭhā  
rājaṅgane<sup>1</sup> te mahatiṃ gabbhīraṃ  
vītaṅgārākarāsipunṇaṃ  
aṅgārakāsuṃ abhisāṅkharīṃsu
- 12 Samantato pajjalitāya tāya  
sajotiyā Roruvabheravāya  
mohandhabhūtā atha titthiyā te  
taṃ dantadhātuṃ abhinikkhipīṃsu
- 13 Tassānubhāvena taṃ aggirāsīm  
bhetvā sarojaṃ rathacakkamattaṃ  
samantato uggatareṇujālaṃ  
uṭṭhāsi kiṅjakkhabharābhīrāmaṃ.
- 14 Tasmīṃ khaṇe paṅkajakaṇṇikāya  
patiṭṭhahitvā jīnadantadhātu  
kundāvadātāhi pabbāhi sabbā  
disā pabbāsesi pabbassarāhi
- 15 Disvāna taṃ acchariyam manussā  
pasannacittā ratanādikehi  
sappūjayitvā jīnadantadhātuṃ  
sakaṃ sakaṃ ditṭhim avossajīṃsu
- 16 So Paṇḍurājā pana ditṭhijālaṃ  
cīrānubaddhaṃ apariccajanto  
patiṭṭhapetvā 'dhikaraṇyam<sup>2</sup> etaṃ  
kūṭena ghātāpayi dantadhātuṃ
- 17 Tassaṃ nimuggā 'dhikaraṇyam<sup>2</sup> esā  
upaḍḍhabhāgena ca dissamānā  
pubbācalaṭṭho va sudhāmarīci  
jotesi raṃsihi disā samantā

<sup>1</sup> M. aṅgaṇe.<sup>2</sup> M. B. here at vv. 21, 25 °karaññaṃ.

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

- bhāsāya sabbaññugunappabhāvaṃ  
 vaṇṇesi sārājjavimuttacitto  
 28 Bhūmiṃ kiṇitvā mahatā dhanena  
 manoramam Jetavanam vihāram  
 yo kārayitvāna jinassa datvā  
 upatṭhahī tam catupaccayehi  
 29 Anāthapiṇḍappadaseṭṭhiseṭṭho  
 so diṭṭhadhammo papitāmaho me  
 tilokanāthe mama dhammarāje  
 tumhe 'dhunā passatha bhattibhāram  
 30 Ittham naditvāna pahūtapañño  
 katvāna ekamsam ath' uttarīyam  
 mahitalam dakkhiṇajānukena  
 āhacca baddhañjaliko avoca  
 31 Chaddanta-nāgo savisena viddho  
 sallena yo lohitamakkhitaṅgo  
 chabbanṇaramsihi samujjalante  
 chetvāna luddāya adāsi dante  
 32 Saso pi hutvāna visuddhasilo  
 ajjhaddadānābhirato dvijāya  
 yo dajji deham pi sakam nipacca  
 aṅgārarāsimhi bubhukkhitāya  
 33 Yo bodhiyā bāhiravatthudānā  
 atittarūpo Sivirājasetṭho  
 adāsi cakkhūni pabhassarāni  
 dvijāya jīṇṇāya acakkhukāya  
 34 Yo khantivādī pi Kalāburāje  
 chedāpayante pi sahatthapādam  
 pariplutaṅgo rudhire titikkhī  
 mettāyamāno yasadāyake 'va  
 35 Yo Dhammapālo api sattamāsa-  
 jāto paduṭṭhe janake sakamhi  
 kārapayante asimālakammaṃ  
 cittam no dūsesi Patāparāje  
 36 Sākhāmigo yo asatā pumena  
 vane papātā sayamuddhaṭena  
 silāya bhinne pi sake lalāṭe  
 tam khemabhūmiṃ anayittha mūḷham

- 37 Rutṭhena māren' abhinimmitam pi  
 aṅgārakāsum jalitaṃ vibhijja  
 sāmuṭṭhite sajju mahāravinde  
 ṭhatvāna yo seṭṭhi adāsi dānaṃ
- 38 Migena yenopavijaññam ekaṃ  
 bhitaṃ vadhā mocayituṃ kuraṅgiṃ  
 āghātane attasiraṃ ṭhapetvā  
 pamocitā 'ññe api pāṇisaṅghā
- 39 Yo sattavasso visikhāya paṃsu-  
 kilāparo Sambhavanāmako pi  
 sabbaññulihāya nigūḷhapañhaṃ  
 puṭṭho viyākāsi Sucīratena
- 40 Hitvā nikantiṃ<sup>1</sup> sakajivite pi  
 baddhā sakucchimhi ca vettavallīṃ  
 sākhāmige nekasahassasaṅkhe  
 vadhā pamocesi kapissaro yo .
- 41 Santappayaṃ dhammasudhārasena  
 yo mānuse Tuṇḍilasūkarō pi  
 isi va katvā atha ñāyaganthaṃ  
 nijam pavattesi cirāya dhammaṃ
- 42 Paccatthikaṃ Puṇṇakayakkham uggaṃ  
 mahiddhikaṃ kāmagaṇesu gidhamaṃ  
 yo tikkhapañño Vidhurābhidhāno  
 damesi Kālāgiri-matthakamhi
- 43 Kulāvasāyī avirūḷhapakkho  
 yo buddhimā vaṭṭakapotako pi  
 saccena dāvaggim abhijjalantaṃ  
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle  
 disvāna macche tasite kilante  
 saccena vākyena mahoghapuṇṇaṃ  
 muhuttamattena akāsi raṭṭhaṃ
- 45 Vicittahatthassarathādikāni  
 vasundharākampanakāraṇāni  
 putte 'nujāte sadise ca dāre  
 yo dajji Vessantarajātiyam pi

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<sup>1</sup> B. Hitvāna kantiṃ.

- 46 Buddho bhavitvā api diṭṭhadhamma-  
sukhānapekkho karuṇānuvattī  
sabbam saṅgato avamānanādiṃ  
yo dukkaram lokahitam akāsi
- 47 Balena saddhiṃ caturāṅgikena  
abhiddavantam atibhāsanena  
ajeyyasattham paramiddhipattam  
damesi yo Ālavakam pi yakkham
- 48 Dehābhiniikkhantahutāsanacci-  
mālākulam brahmabhavam karitvā  
bhetvāna diṭṭhiṃ sucirānubaddham  
vinesi yo brahmavaram munindo
- 49 Accaṅkusam dhānasudhotagaṇḍam  
nipātitaṭṭālakagopurādiṃ  
dhāvantaṃ agge Dhanapālahatthiṃ  
damesi yo dāruṇam antakam va
- 50 Manussarattāruṇapāṇipādam  
ukkippa khaggam anubandhamānam  
mahādayo duppasaham parehi  
damesi yo Aṅgulimālacoram
- 51 Yo dhammarājā vijitārisaṅgho  
pavattayanto varadhammacakkam  
saddhammasaṅgham ratanākaraṃ ca  
ogāhayī sam parisam samaggam
- 52 Tass 'eva saddhammanarādhipassa  
Tathāgatass' appaṭipuggalassa  
anantaṅghassa visāradassa  
esā mahākāruṇikassa dhātu
- 53 Anena saccena jinassa dhātu  
kipparam samāruyha nabhantarālam  
sudhamasulekheva samujjalantī  
kaṅkham vinodetu mahājanassa
- 54 Tasmim khaṇe sā jinadantudhātu  
nabham samuggamma pabhāsayantī  
sabbā disā osadhitarakā va  
janam pasādesi vitinṇakaṅkham
- 55 Atho taritvā gaganāṅganamhā  
sā matthake seṭṭhisutassa tassa

- patiṭṭhahitvāna sudhābhisitta-  
 gattam va tam piṇayi bhattininnam  
 56 Disvāna tam acchariyam nigaṇṭhā  
 icc abravum Paṇḍunarādhipam tam  
 vijjābalaṃ setṭhisutassa etaṃ  
 na dhātuyā deva ayam pabhāvo  
 57 Nisamma tesam vacanam narindo  
 icc abravī setṭhisutam Subhaddam  
 yathā ca ete abhisaddaheyyum  
 tathāvidham dassaya iddhim aññaṃ  
 58 Tato Subhaddo tapanīyapatte  
 sugandhisītodakapūritamhi  
 vaḍḍhesi dhātum munipuṅgavassa  
 anussaranto caritabbhutāni  
 59 Sā rājahamsīva vidhāvamānā  
 sugandhitoyamhi padakkhiṇena  
 ummujjamānā ca nimujjamānā  
 jane pamodassudhare akāsi  
 60 Tato ca kāsū visikhāya majjhe  
 katvā taṃ dhātum abhikkhipitvā  
 paṃsūhi sammā abhipūrayitvā  
 bahūhi maddāpayi kuṅjarehi  
 61 Bhetvā maṃ utṭhahi cakkamattam  
 virājamānam maṇikaṇṇikāya  
 pabhassaram rūpiyakesarehi  
 saroruham kañcanapattapāliṃ  
 62 Patiṭṭhahitvāna taṃ saroje  
 mandānilāvattitareṇujāle  
 obhāsayantī va disā pabhāhi  
 ditṭhā muhuttana jinassa dhātu  
 63 Khipiṃsu vatthābharāṇāni maccā  
 pavassayum pupphamayam<sup>1</sup> ca vassam  
 ukkuṭṭhisaddehi ca sādhu-kāra-  
 nādehi puṇṇam nagaram akāmsu  
 64 Te titthiyā nam<sup>2</sup> abhivañcanan ti  
 rājādhirājam atha saññapetvā

<sup>1</sup> Sic. B. M.<sup>2</sup> M. tam.



- jigucchanīye kuṇapādikehi  
 khipiṃsu dhātum parikhāya piṭṭhe  
 65 Tasmim khāṇe pañcavidhambujehi  
 sañchāditā hamsagaṇopabhuttā  
 madhubbatālivirutābhirāmā  
 ahosi sā pokkharanī va Nandā  
 66 Matāṅgajā<sup>2</sup> koñcaravam ravimsu  
 kariṃsu hesāninadaṃ turāṅgā  
 ukkuṭṭhinādaṃ akariṃsu maccā  
 suvādītā dundubhi-ādayo pi  
 67 Thomiṃsu maccā thutigītakehi  
 nacciṃsu ottappavibhūsanā pi  
 vatthāni sise bhamayiṃsu mattā  
 bhujāni pothesum udaggacittā  
 68 Dhūpehi kāḷāgarusambhavehi  
 ghanāvanaddhaṃ va nabhaṃ ahosi  
 samussitānekadhajāvalihi  
 puram tadā vatthamayam akāsi  
 69 Disvā tam accheram acintaniyam  
 āmoditā maccagaṇā samaggā  
 atthe niyojetum upecca tassa  
 vadiṃsu Paṇḍussa narādhipassa  
 70 Disvāna yo īdisakam pi rāja  
 iddhānubhāvam munipuṅgavassa  
 pasādamattam pi kareyya no ce  
 kimatthiyā tassa bhaveyya paññā  
 71 Pasādaniyesu guṇesu rāja  
 pasādanaṃ sādhu-janassa dhammo  
 pupphanti sabbe sayam eva cande  
 samuggate komudakānanāni  
 72 Vācāya tesam pana dummatinaṃ  
 mā saggamaggam pajahittha rāja  
 andhe gahetvā vicareyya ko hi  
 anvesamāno supatham amūlho  
 73 Narādhipā Kappiṇa-Bimbisāra-  
 Suddhodaṇādī api tejavantā

<sup>1</sup> M. Gajāhipā.

- taṃ dhammarājaṃ saraṇaṃ upecca  
piviṃsu dhammāmatam ādarena
- 74 Sahassanetto tidisādhipo pi  
khīṇāyuko khīṇabhavaṃ munindaṃ  
upecca dhammaṃ vimalaṃ nisamma  
alattha āyuṃ api diṭṭhadhammo
- 75 Tuvam pi tasmim̐ jitapañcamāre  
devātideve varadhammarāje  
saggāpavaggādhigamāya khippaṃ  
cittaṃ pasādehi narādhirāja
- 76 Sutvāna tesam̐ vacanaṃ narindo  
vitiṇṇakaṅkho ratanattayamhi  
senāpatiṃ atthacaraṃ avoca  
pahaṭṭhabhāvo parisāya majjhe
- 77 Asaddahāno ratanattayassa  
guṇe bhavacchedanakāraṇassa  
cirāya dulladdhipathe caranto  
ṭhito sarajje api vañcito 'haṃ
- 78 Mohena khajjopanaṃkaṃ dhamesim̐  
sitaddito dhūmasikhe jalante  
pipāsito sindhujalaṃ pahāya  
piviṃ pamādena maricitoyaṃ
- 79 Pariccajivā amataṃ cirāya  
jīvattthiko tikkhavisam̐ akhādīm  
vihāya 'haṃ campakapupphadāmaṃ  
adhārayim̐ jattusu nāgabhāraṃ
- 80 Gantvāna khippaṃ parikhāsamīpaṃ  
ārādhayitvā jinadantadhātum̐  
ānehi pūjāvidhinā karissaṃ  
puññāni sabbattha sukhāvahāni
- 81 Gantvā tato so parikhāsamīpaṃ  
senādhinātho paramappatīto  
dhātum̐ munindassa namassamāno  
ajjhesi rañño hitam ācaranto
- 82 Cirāgataṃ diṭṭhimalaṃ pahāya  
alattha saddhaṃ sugate narindo  
pāsādam āgama pasādam assa  
vaḍḍhehi rañño ratanattayamhi

- 83 Tasmim̐ khaṇe pokkharañī vicittā  
 phullehi sovaṇṇasaroruhehi  
 alaṃkarontī gaganam̐ ahosi  
 Mandākinī vābhinaṅvātārā
- 84 Haṃsaṅganevātha munindadhātu  
 sā paṅkajā paṅkajam̐ okkamantī  
 kundāvadātāhi pabhāhi sabbam̐  
 khīrodakucchim̐ va puram̐ akāsi
- 85 Tato surattañjalipaṅkajamhi  
 patiṭṭhahitvāna camūpatissa  
 sandissamānā mahatā janena  
 mahapphalaṃ mānusakaṃ akattha
- 86 Sutvāna vuttantam̐ imam̐ narindo  
 pabaṭṭhabbhāvo padasā va gantvā  
 saṃsūcayanto diguṇam̐ pasādam̐  
 suvimhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda  
 saṅghaṭṭayitvā nikasopalamhi  
 karonti aggham̐ varakañcanaṣṣa  
 eso hi dhammo carito purāṇo
- 88 Maṇim̐ pasatthākarasambhavam̐ pi  
 hutāsakammehi 'bhisaṅkharitvā  
 pāpenti rājaññakirīṭakoṭim̐  
 vibhūsanattham̐ viduno manussā
- 89 Vimamsanatthāya tavādhunā pi  
 mayā kataṃ sabbam̐ imam̐ muninda  
 āguṃ mahantaṃ khama bhūripañña  
 khippam̐ mamālaṅkuru uttamaṅgam̐
- 90 Patiṭṭhitā tassa tato kirite  
 maṇippabhābhāsini dantadhātu  
 amuñci raṃsī dhavalā pajāsu  
 sinehajātā iva khīradhārā
- 91 So dantadhātuṃ sirasā vahanto  
 padakkhiṇam̐ taṃ nagaram̐ karitvā  
 sampūjayanto kusumādikehi  
 susajjitantepuram̐ <sup>1</sup> āharittha

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<sup>1</sup> B. antopuram̐.

- 92 Sumussitodārasitātapatte  
 pallaṅkasetṭhe ratanujjalambh -  
 patiṭṭhapetvāna jinassa dhātum  
 pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā  
 āpāṇakoṭim saraṇam upecca  
 hitvā vihimsam karuṇādhivāso  
 ārādhayī sabbajanam guṇehi
- 94 Kāresi nānāratanaṇṇapabbhāhi  
 saḥassaraṃsī va virocamaṇam  
 narādhipo bhattibharānurūpaṃ  
 sucittitaṃ dhātunivesanam pi
- 95 Vaddhesi so dhātugharam pi dhātum  
 alaṅkaritvā sakalam puram pi  
 sesena pūjāvidhinā atitto  
 pūjesi ratṭham sadhanam sabhogam
- 96 Āmantayitvā Guhasīvarājam  
 sammānitam attasamaṃ karitvā  
 dānādikaṃ puñṇam anekarūpaṃ  
 saddhādhanam saṅcini rājasetṭho
- 97 Tato so bhūpālo kumatijanasamsaggam anayam  
 nirākatvā magge sugatavacanujjotasugame  
 padhāvanto sammā saparahitasampatticaturō  
 pasattham lokattham acari caritāvajjitajano

TATIYO PARICCHEDO.

## CATUṬṬHO PARICCHEDO.

- 1 Carati dharāṇipāle rājadhammesu tasmim  
samaracaturaseno Khīradhāro narindo  
nijabhujabalalilā 'rātīdappammāthī  
vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so gubādvārayātaṃ  
paṭibhayarahitatto sīharājā va rājā  
nijanagarasamīpāyātaṃ etaṃ narindaṃ  
amītabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlīpālīruddhantaḷikkho<sup>1</sup>  
samadavivīdhayodhārāvasaṃrambhābhīme  
nisītasarasatālīvassadhārākāre<sup>2</sup>  
ajīni mahati yuddhe Paṇḍuko Khīradhāraṃ
- 4 Atha narapatīsetṭho saṅgahetvāna raṭṭhaṃ  
nijatanujavarasmim rajjabhāraṃ nidhāya  
sugatadasanadhātum sampatīcchāpayetvā  
paṇi ca Guhasīvaṃ sakkaritvā saratthaṃ
- 5 Sucīraṃ avanīpālo saññamaṃ ajjhupeto  
vivīdhavībhavadānā yācake tappayitvā  
tīdasapurasaṃmājaṃ dehabhedā payāto  
kusalaphalam anappaṃ paṭṭhitam paccalatta
- 6 Narapati Guhasīvo taṃ munīdassa dhātum  
sakapuram upanetvā sādhu sammānāyāto  
sugatīgamaṇamaḡge paṇīno yojāyāto  
sucaritam abhīrūpaṃ sañcīnāto vīhāsī
- 7 Aḡaṇītamahīmass' Ujjenīrañño tanūjo  
purīmaṇvayāsī yev' āraḡḡhasaddhābhīyogo  
dasabalatanudhātum pūjītaṃ tassa rañño  
puravaram upayāto Dantaṇāmo kumāro

<sup>1</sup> M. °bahaḷa° and °runda°.<sup>2</sup> M. °karāḷe°

- 8 Guṇajanitapasādaṃ taṃ Kalingādhināthaṃ  
 nikhilaguṇanivāso so kumāro karitvā  
 vividhamahavidhānaṃ sādhu sampādayanto  
 avasi sugatadhātum anvahaṃ vandamāno
- 9 Abhavi ca Guhasīvassāvanīsassa dhītā  
 vikacakuvalayakkhī haṃsakantābhiyātā  
 vadanajitasarojā hāridhammillabhārā  
 kucabharanamitaṅgī Hemamālābhidhānā
- 10 Akhilaguṇanidhānaṃ bandhubhāvānurūpaṃ  
 suvimalakulajātaṃ taṃ kumāraṃ viditvā  
 narapati Guhasīvo attano dhītaraṃ taṃ  
 adadi sabahumānaṃ rājaputtassa tassa
- 11 Manujapati kumāraṃ dhāturakkhādhikāre  
 pacuraparijanaṃ taṃ sabbathā yojayitvā  
 gavamahisasahassādīhi sampīṇayitvā  
 sakavibhavasarikke issaratte t̥hapesi
- 12 Samarabhuvi vinaṭṭhe Khīradhāre narinde  
 Malayavanam upetā bhāgineyyā kumārā  
 pabalam atimahantaṃ saṃharitvā balagggaṃ  
 upapuram upagañchum dhātuyā gaṇhaṇattham
- 13 Atha nagarasamīpe te nivesaṃ karitvā  
 savaṇakatukam etaṃ sāsanaṃ pesayimsu  
 sugatadasanadhātum dehi vā khippam amhaṃ  
 yasasirijanaṃ vā kiḷa saṃgāmakeliṃ
- 14 Sapadi dharāṇipālo sāsanaṃ taṃ suṇitvā  
 avadi rahasi vācaṃ rājaputtassa tassa  
 na hi sati mama dehe dhātum aṇṇassa dassaṃ  
 aham api yadi jetum n'eva te sakkuṇeyyaṃ
- 15 Suranaranamitaṃ taṃ dantadhātum gahetvā  
 gahitadijavilāso<sup>1</sup> Sihaḷaṃ yāhi dīpaṃ  
 iti vacanam udāraṃ mātulassātha sutvā  
 tam avaca Guhasīvaṃ Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sihaḷe bandhubhūto  
 jinacaraṇasaroje bhattiyutto ca ko vā  
 jalanidhiparatīre Sihaḷaṃ khuddadesaṃ  
 katham aham atinessaṃ dantadhātum jinassa

<sup>1</sup> B. here and below 21, 43 °dviḷa° (comp. 18).

- 17 Tam avadi Guhasīvo bhāgineyyam kumāraṃ  
dasabalatanudhātū saṅṭhitā Sihalasmim  
bhavabhayahatidakkho vattate satthu dhammo  
gaṇanapaṭham atītā bhikkhavo cāvasimsu
- 18 Mama ca piyasahāyo so Mahāsenarājā  
jinacaraṇa sarojadvandasevābhiyutto  
salilam api ca phuṭṭhaṃ dhātuyā patthayanto  
vividharataṇajātam pābhatam pesayittha
- 19 Pabhavati manujindo sabbadā buddhimā so  
sugatadasanadhātum pūjitum pūjaneyyam  
paricitavisayamhā vippavuttham bhavantam  
vividhavibhavadānā sādhu saṅgaṇhitum ca
- 20 Nijaduhitu patim taṃ ittham ārādhayitvā  
narapati Guhasīvo saṅgahetvāna senam  
raṇadharanim upeto so kumārehi saddhim  
maraṇaparavasattam ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantanāmo suṇitvā  
savaṇakaṭukam etaṃ mātulassa ppavattim  
gahitadijavilāso dantadhātum gahetvā  
turitaturitabhūto so puramhā palāyi <sup>1</sup>
- 22 Sarabhasam upagantvā dakkhinam cātha desaṃ  
avicalitasabhāvo iddhiyā devatānam  
nadim atimahatim so uttaritvāna puṇṇam  
nidahi dasanadhātum vālukārāsimaṃjhe
- 23 Puna puram upagantvā taṃ gahitāññavesam  
bhariyam api gahetvā āgato tattha khippam  
sugatadasanadhātum vālukāthūpakucchim  
ṭhapitam upacaranto acchi gumbantarasmim
- 24 Sāpadi nabhasi thero gacchamāno pan' eko  
vividhakiraṇajālam vālukārāsithūpā  
aviralitam <sup>2</sup> udentam dhātuyā tāya disvā  
paṇami sugatadhātum otaritvāna tattha
- 25 Munisutam atha disvā jampatī te patitā  
nijagamanavidhānam sabbam ārocayimsu  
dasabalatanujo so dhāturakkhāniyutto  
parahitaniratatto te ubho ajjhabhāsi

<sup>1</sup> M. palāyi ; B. palāyi.<sup>2</sup> M. aviralitam.

- 26 Dasabalatanudhātum Sihaḷam netha tumhe  
 agaṇitatanubhedā vītasārajjam etaṃ  
 api ca gamanamagge jātamatte vighāte  
 saratha mamam anekopaddavacchedadakkhaṃ
- 27 Iti sugatatanujo jampatiīnaṃ kathetvā  
 puna pi tad anurūpaṃ desayitvāna dhammaṃ  
 puthutaram apanetvā sokasallam ca gāḷhaṃ  
 sakavasatim upetā antaḷikkhena dhīro
- 28 Bhujagabhavanavāsi <sup>1</sup> ninnagāyātha tassā  
 bhujagapati mahiddhī Paṇḍubhārābhiddhāno  
 sakapurapavarambhā nikkhamitvā caranto  
 samupagami tadā taṃ ṭhānaṃ icchāvasena
- 29 Vimalapulinathūpā so samuggacchamaṇaṃ  
 sasiruciramarīcijjālam <sup>2</sup> ālokayitvā  
 ṭhitam atha munidhātum vālukārāsiggabbhe  
 kim idam iti sakaṅkhaṃ pekkhamāno avedi
- 30 Sapaḍi sabahumāno so asandissamāno  
 ratanamayakaraṇḍaṃ dhātuyuttaṃ gilitvā  
 vitataputhuladeho bhogamālāhi tuṅgaṃ  
 kanakasikharirājaṃ veṭṭhayitvā sayittha
- 31 Salilanidhisamīpaṃ jampatī gantukāmā  
 pulinatalagataṃ taṃ dantadhātum adisvā  
 nayanasaliladhāraṃ sokajātaṃ kirantā  
 sugatasutavaraṃ taṃ taṅkhaṇe 'nussariṃsu
- 32 Atha sugatasuto so cintitaṃ samviditvā  
 agami savidham esaṃ sokadīnānanānaṃ  
 asuṇi ca jinadhātum vālukārāsīmajjhe  
 nihitam api adiṭṭhaṃ pūjitaṃ jampatīhi
- 33 Sayitam atha yatī so dibbacakkhuppabhāvā  
 ratanagirinikuṅje nāgarājaṃ apassi  
 vihagapatisarīraṃ māpayī taṃ muhutte <sup>3</sup>  
 vitataputhulapakken' antaḷikkhaṃ thakentaṃ
- 34 Jaladhim atigambhīraṃ taṃ dvidhā so karitvā  
 pabalapavanavegen' attano pakkhajena  
 sarabhasam abhidhāvaṃ bhīmasaṃrambhayogā  
 abhigami bhujagindaṃ Merupāde nipannaṃ

<sup>1</sup> B. °bhuvana°.<sup>2</sup> B. °marīci-jālam.<sup>3</sup> B. taṃ muhutte.



- 35 Jahitabhujagaveso taṅkhaṇe<sup>1</sup> so phaṇindo  
 paṭibhayacakitatto saṅkhipitvāna bhoge  
 sarabhasam upagantvā tassa pāde namitvā  
 viṇayamadhuram itthaṃ taṃ munisaṃ avoca
- 36 Sakalajanahitatthaṃ eva jāyanti buddhā  
 bhavati janahitatthaṃ dhātumattassa pūjā  
 aham api jinadhātum pūjayitvā mahagghaṃ  
 kusalaphalam anappaṃ sañcinissan<sup>2</sup> ti gaṇhiṃ
- 37 Atha manujagaṇānaṃ saccabodhārahānaṃ  
 vasatibhavanam esā nīyate Sīhaḷaṃ taṃ  
 munivaratanudhātum tena dehīti vutto  
 bhujagapati karaṇḍaṃ dhātugabbhaṃ adajji
- 38 Vihagapatitanuṃ taṃ saṃharitvāna thero  
 jalacarasatabhīmā aṇṇavā uppatitvā  
 sakalapaṭhavicakke rajjalakkiṃ va dhātum  
 narapatitanujānaṃ jampatīnaṃ adāsi
- 39 Iti katabahukāre saṃyaminde payāte  
 sugatadasanadhātum muddhanā ubbahantā  
 mahati vipinadevādīhi magge payutte  
 vividhamahavidhāne te tato nikkhamiṃsu
- 40 Mudusurabhisamīro kaṇṭakādivyapeto  
 vimalapulinahārī āsi sabbattha maggo  
 ayanam upagate te dantadhātuppabhāvā  
 nigamanagaravāsī sādhu sammānayiṃsu
- 41 Kusumasurabhicuṇṇākīṇṇahattāhi niccaṃ  
 sakutukam anuyātā kānane devatāhi  
 acalagahanaduggaṃ<sup>3</sup> khepayitvāna maggaṃ  
 agamum aturitā te paṭṭanaṃ Tāmalittim
- 42 Acalapadarabaddhaṃ suṭṭhitodārakūpaṃ  
 uditaputhulakāraṃ dakkhaniyyāmaṃ ca  
 sayamabhīmata-Laṅkāgāmināṃ nāvam ete  
 sapadi samuparūḷhaṃ addasaṃ vāṇijehi
- 43 Atha dijaṇavarā te Sīhaḷaṃ gantum icchaṃ  
 sarabhasam upagantvā nāvikkassāvadiṃsu  
 sutisukhavacasā so sādhu vuttena tesam<sup>4</sup>  
 pamuditahadayo te nāvam āropayittha

<sup>1</sup> B. (here and at 31 and 52) taṃ khaṇe. <sup>2</sup> M. sañcinissan. <sup>3</sup> B. M. °gahaṇa°. <sup>4</sup> M. c' esaṃ.

- 44 Jalanidhim abhirūḷhesv esu ādāya dhātum  
 samabhavum upasantā lolakallolamālā  
 samasurabhimanuñño uttaro vāyi vāto  
 vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā  
 pabalapavanavegā santataṃ dhāvamānā  
 nayanavisayabhāvātītātīrācalādiṃ  
 pavasi jaladhimaḷḷham phenapupphābhikiṇṇaṃ
- 46 Atha abhavi samuddo bhīmasaṃvatṭavātā-  
 'bhihatāsikharikūṭākāravācippabandho  
 savaṇabhiduraghorārāvaruddhantaḷikkho  
 bhayacakitamanussakkandito sabbarattim
- 47 Udayasikharisīsaṃ nūtanādiccabimbe  
 upagatavati tassā rattiyaṃ accayamhi  
 salilanidhijalaṃ taṃ santakallolamālaṃ  
 asitamaṇiviccitaṃ koṭṭimaṃ vāvabhāsi
- 48 Atha vitataphaṇālībhimsanā keci nāgā  
 surabhikusumahatthā keci dibbattabhāvā  
 ruciramaṇipadīpe keci sandhārāyantā  
 nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahantā  
 kanakakalasaṃmālā ukkhipantā ca keci  
 pavanacalitaketuggāhakā keci eke  
 rucirakanakacuṇṇāpuṇṇacaṅgoṭahatthā
- 50 Salalitaramaṇīyaṃ<sup>1</sup> keci naccam karontā  
 salayamadhuragītaṃ gāyamānā 'va keci  
 pacuraturiyabhaṇḍe āhanantā ca<sup>2</sup> eke  
 munivaratanudhātum pūjitaṃ uṭṭahimsu
- 51 Rucirakacakalāpā rājakaṇṇāya tassā  
 munivaradasanaṃ taṃ ambaram uppatitvā  
 asitajaladagabbhā niggate vindulekhā  
 ujurajatasalākāsannibhe muñci raṃsī
- 52 Atulitam anubhāvaṃ dhātuyā pekkhataṃ taṃ  
 pamuditahadayānaṃ taṅkhaṇe pannagānaṃ  
 paṭiravabharitānaṃ sādhuvaḍḍādikānaṃ  
 gaganam apariyantaṃ v'āsi vitthāritānaṃ

<sup>1</sup> B. °laḷita°.<sup>2</sup> M. va.

- 53 Pavisi sugatadāṭhādhātu sā moligabbhaṃ <sup>1</sup>  
 puṇa gaganatalamhā otaritvāna tassā  
 phaṇadharanivahā te taṃ tarim vārayitvā  
 maham akarum udāraṃ sattarattindivamhi
- 54 Acalam iva vimānaṃ antaḷikkhamhi nāvaṃ  
 gativirahitam ambhorāsimajjhamhi disvā  
 bhayavilulitacittā jampatī te samaggā  
 dasabalatanujaṃ taṃ iddhimantaṃ sariṃsu
- 55 Sapadi munisuto so cittaṃ esaṃ viditvā  
 nabhasi jaladharālī maddamāno 'bhigantvā  
 vihagapatisarīraṃ māpayitvā mahantaṃ  
 bhayacakitabhujāṅge te palāpesi <sup>2</sup> khippaṃ
- 56 Itthaṃ buddhasute bhujāṅgajanitaṃ bhītiṃ sametvā gate  
 sā nāvā pavanā pakampitadhajā tuṅgaṃ taraṅgāvaliṃ  
 bhindantī gativegasā puthutaraṃ meghāvalīsannibhaṃ  
 Lankāpaṭṭanaṃ otarittha sahasā therassa tass' iddhiyā

## CATUTTHO PARICCHEDO.

<sup>1</sup> B. moli°.<sup>2</sup> M. palāpesi.

## PAÑCAMO PARICCHEDO.

- 1 Saṃvaccharamhi navamamhi Mahādisena-  
puttassa Kittisirimegha-narādhipassa  
te jampatī tam atha paṭṭanam otarivā  
devālaye paṭivasim̐su manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyaṃ  
santappayittha madhurāsanapānakehi  
rattikkhaye ca Anurādhapurassa maggaṃ  
jāyāpatīnam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaraṃ Jinassa  
sammānitā dvijavaren' atha paṭṭanamhā  
nikkhamma dūratarāmaggaṃ atikkamivā  
padvāragāmaṃ Anurādhapurassa gañchuṃ
- 4 Yaṃ dhammikaṃ naravaraṃ abhitakkayitvā  
jāyāpatī visayam etam upāgamiṃsu  
taṃ vyādhinā samuditena Mahādisena-  
Lankissaraṃ sucirakālakataṃ suṃim̐su
- 5 Sokena te sikharineva samuggatena  
ajjhotthaṭṭā bahutaraṃ vilapiṃsu mūlhā  
khāyim̐su tesam atha mucchitamānasānaṃ  
sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhipassa  
rajje ṭhitassa ratanattayamāmakattaṃ  
vassena nibbutamahādahanā va kacchā  
te jampatī samabhavaṃ hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre  
bhikkhussa kassaci narādhipavallabhattaṃ  
tass' antikam̐ samupagamma katātitheyyā  
dhātappavattim̐ avadiṃsu ubho samecca
- 8 Sutvāna so munivaro dasanappavattim̐  
haṭṭho yathāmatarāsen' abhisittagatto  
gehe sake sapadi paṭṭavitānakehi  
vaddhesi dhātum amalaṃ samalaṅkatamhi

- 9 Tesam ca jānīpatikānam ubhinnaṃ eso  
katvāna saṅgahaṃ uḷārataṃ yathicchaṃ  
vuttantaṃ etaṃ abhivedayitvaṃ pasatthaṃ  
Laṅkādhīpassa savidhaṃ paṇīṭṭha bhikkhūvaṃ
- 10 Rājā vasantasamaye sahaakāminīhi  
uyyānakēḷisukhaṃ ekadīnaṃ 'nubhonto  
āgacchamānaṃ atha tattha sudūrata va  
taṃ vip̄pasannaṃ mukhavaṇṇaṃ apassi bhikkhūvaṃ
- 11 So saṅgyamī samupagamma narādhipaṃ taṃ  
vuttantaṃ etaṃ abhivedayi tuṭṭhacitto  
suvāna taṃ paramapītibharaṃ vahaṃto  
sappattacakkaratanaṃ va ahoṣi rājā
- 12 Laṅkissaro dvijavarā jīnadantadhātum  
ādāya jānīpatayo ubhaya<sup>1</sup> samecca  
essanti Laṅkaṃ acirena itiritaṃ taṃ  
nemittikassa vacanaṃ ca tathaṃ amaṇṇī
- 13 Rājā tato mahatīyā parisāya saddhīvaṃ  
tassānurādhanagaraṣṣa puruttārāya  
āsāya taṃ sapadī Meghagiriṃ vihāraṃ  
saddho agaṇṇīchi padaṣā va paṣannaṃcitto
- 14 Divā tato sugatadhātum alaḃbhaneyyaṃ  
ānandajassunivahaḃhi ca tārahāraṃ  
siṅcaṃ vidhāya paṇīdhiṃ bahumānaṃpubbaṃ  
romaṇcakaṇcukadharaṃ itī cīntayittha
- 15 So 'haṃ anekaratanujjalamaḷidhāriṃ  
pūjeyyaṃ aḃja yaḃī duccajaṃ uttamaṅgaṃ  
lokattayekasaṃraṇṇassa Tathāgataṣṣa  
na dhātuyā mahamaṃ anucchavikaṃ kareyyaṃ
- 16 Etaṃ paḃhūtarataṃ sadhanaṃ sabhoggaṃ  
sappūjayaṃ aḃī dharāvalayaṃ aṣesaṃ  
pūjaṃ karaṃmī tanaucchavikaṃ aḃaṃ tī  
cīnteyya ko hī bhuvanesu amaḷḷhacitto
- 17 Laṅkādhīpaccamaṃ idamaṃ appataṃ mam' āṣī  
buddho gaṇṇehī vīvidhehī paṃaṇaṣuṇṇo  
so 'haṃ parīttavībhavaṃ tībhavēkaṇāthaṃ  
taṃ tāḃīsaṃ ḃasabaḃaṃ kaḃthaṃ accayīssaṃ

<sup>1</sup> B. ubhaya.

- 18 Itthaṃ punappuna tad eva vicintayanto  
 āpajji so dhitiyuto pi visaññibhāvaṃ  
 saṃvījito sapadi cāmaramārutena  
 khinnena sevakajanena alatta saññaṃ
- 19 Thokam pi bijam athavā abhiropayantā  
 medhāvino mahatiyā pi vasundharāya  
 kālena pattatacapupphaphalādikāni  
 vindanti patthitaphalāni anappakāni
- 20 Evaṃ guṇehi vividhehi pi appameyye  
 dhammissaramhi maham appataram pi katvā  
 kālaccayena pariṇānavisesarammaṃ  
 saggāpavaggasukham appaṭimaṃ labhissam
- 21 Itthaṃ vicintiya pamodabharātireka-  
 sampuṇṇacandimasarikkhamukho narindo  
 sabbañño dasanadhātuvarassa tassa  
 pūjesi sabbam api Sihaḷadīpam etaṃ
- 22 Bhikkhū pi tepītakajātakabhānakādi<sup>1</sup>  
 takkāgamādikusalā api buddhimanto  
 vatthuttayekasaraṇā api poravaggā  
 kotūhalā sapadi sannipatimsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe  
 icc abravī<sup>2</sup> munivaro hi susukkadāṭho  
 dāṭhā jinassa yadi osadhitārakā va  
 setā bhaveyya kim ayaṃ malinā 'vabhāsā
- 24 Tasmaṃ khaṇe dasanadhātu munissarassa  
 pakkhe pasāriya duve viya rājahaṃsī  
 vitthāritamsunivahā gaganāṅganamhi  
 āvaṭṭato javi javena muhuttamattaṃ
- 25 Paccaggham attharaṇakaṃ sitam attharivā  
 bhaddāsanamhi vinidhāya munindadhātuṃ  
 taṃ jātipupphanikarena thakesi rājā  
 vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam atha dhātu munissarassa  
 sā puppharāsikharamhi patitṭhahitvā  
 raṃsīhi duddhadhavalehi virocamaṇā  
 sampassataṃ animise nayane akāsi

<sup>1</sup> B. °bhāpakādi.<sup>2</sup> M. abruvī.

- 27 Taṃ dhātum āsanagatamhi paṭiṭṭhapetvā  
 khīrodaphēṇapaṭalappaṭime dukūle  
 chādesi sāṭakasatehi mahārahehi  
 bhīyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhētvā  
 setambudodaraviniggatacandimā va  
 ṭhatvāna sā upari tesam abhāsayingittha  
 raṃsihi kundavisadehi disā samantā
- 29 Tasmim̐ khāṇe vasumatī saha bhūdharehi  
 gajjittha sādhuvacanaṃ va samuggiranti  
 taṃ abbhutaṃ viya samekkhitum amburāsi  
 so niccalo abhavi santataraṃgabāhu
- 30 Mattebhakampitasupupphitasūlato va  
 bhassimsu dibbakusumāni pi antaḷikkhā  
 nacesu cāturiyam acchariyaṃ janassa  
 sandassayimsu gagane surasundarī pi
- 31 Ānandasañjanitatāraravābhīrāmam  
 gāyimsu gītam amatāsanagāyakā pi  
 muñciṃsu dibbaturiyāni pi vāditāni  
 gambhīram uccamadhuraṃ diguṇaṃ ninādaṃ
- 32 Saṃsibbitaṃ rajatarajjusatānukārī-<sup>1</sup>  
 dhārāsatehi vasudhambaram ambudena  
 sabbā disā jaladakūṭamahagghiyesu  
 dittācirajjutipadīpasatāvabhāsā
- 33 Ādhūyamāna-Malayācalakānananto  
 samphullapupphajaparāgabharābhīhāri  
 sedodabindugaṇasaṃharaṇappavīṇo  
 mandaṃ avāyi sisiro api gandhavāho
- 34 Rājā taṃ abbhutaṃ avekkhiya pāṭihīraṃ  
 lokussavaṃ bahutaraṃ ca adīṭṭhapubbaṃ  
 vipphāritakkhiyugalo paramappamodā  
 pūjaṃ karittha mahatiṃ ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto  
 ṭhatvā samussitasitātapavāraṇamhi  
 cittatthare rathavare sitavājiyutte  
 lakkhīnidhānam Anurādhapuram pavekkhi

<sup>1</sup> B. anusāri.

- 36 Devindamandirasame samalaṅkatamhi  
 rājā sakamhi bhavane atulānubhāvo  
 sīhāsane paṭikakojavasanthatamhi  
 dhātum ṭhapesi munino sasiṭāpatte
- 37 Anto va bhūmipati dhātugharam mahaggham  
 katvāna tattha vinidhāya munindadhātum  
 sampūjayittha vividhehi upāyanehi  
 rattindivam tidivamokkhasukhābhikaṅkhī
- 38 Tesam ca jānipatikānam ubhinnaṃ eva  
 tuṭṭho bahūni ratanābharaṇādikāni  
 gāme ca issarakulekanivāsabhūte  
 datvāna saṅgaham akāsi ti-Sihaḷindo
- 39 Saṅgama jānapadanegamaṇāgarādi  
 ukkaṅṭhitā sugatadhātum apassamānā  
 lokuttamassa caritāni abhitthavantā  
 ugghosayimsu dharaṇipatisannidhāne
- 40 Dhammissaro nikhilalokahitāya <sup>1</sup> loke  
 jāyittha sabbajanatāhitam ācarittha  
 vitthāritā bahujanassa hitāya dhātū  
 icchāma dhātum abhipūjayitum mayam pi <sup>2</sup>
- 41 So sannipātiya mahīpati bhikkhusaṅgham  
 āramavāsīm Anurādhapuropakaṅṭhe  
 ajjhāsayaṃ tam abhivedayi satthudhātu-  
 pūjāya sannipatitassa mahājanassa
- 42 Thero tahiṃ mahati bhikkhugaṇe pan'eko  
 medhābalena asamo karuṇādhivāso  
 evaṃ ti-Sihaḷapatissa mahāmatissa  
 lokatthacāraturassa nivedayittha
- 43 Yo ācareyya anujīvanassa atthaṃ  
 eso have 'nucarito mahataṃ sabhāvo  
 dhātum vasantasamaye bahi niharitvā  
 dassehi puñṇam abhipatthayataṃ janānaṃ
- 44 Sutvāna saṃyamivarassa subhāsītāni  
 pucchittha so naravaro puna bhikkhusaṅgham  
 dhātum namassitum anena mahājanena  
 ṭhānaṃ kim ettha <sup>3</sup> ramaṇiyataram siyā ti

<sup>1</sup> M. sakala for nikhila.<sup>2</sup> B. mayan ti.<sup>3</sup> B. attha.



- 45 Sabbe pi te atha nikāyanivāsibhikkhū  
 ṭhānaṃ sakaṃ sakaṃ avaṇṇayum ādarena  
 aññoññabhinnavacanesu ca tesu rāja  
 nevābhinandi na paṭikkhipi kiñci vākyam
- 46 Majjhataṭṭānugataṃ mānasatāya kintu  
 rājā avoca puna bhikkhugaṇassa majjhe  
 attānurūpam ayam eva munindadhātu  
 ṭhānaṃ khaṇena sayam eva gamissatīti
- 47 Rājā tato bhavanam eva sakaṃ upecca  
 dhātuppaṇāṃ abhipatthayataṃ janānaṃ  
 khippaṃ mukhambujavanāni vikāsayanto  
 sajjetaṃ āha nagaraṃ ca vihāramaggaṃ
- 48 Sammajjitā salilasecanasantadhūli  
 racchā tadā 'si pulinattharaṇābhiraṃā  
 ussāpitāni kanakādivicittitāni  
 vyagghādirūpakhacitāni ca toraṇāni
- 49 Chāyānivāritavirocanaraṃsitāpā  
 naccam va dassayati vātadhutā dhajālī  
 vīthī vasantavanarājīsamānavanṇā  
 jātā sujātakadalītarumālīkāhi
- 50 Saṃsūcayanti ca satam navapunnakumbhā  
 saggāpavaggasukham icchitam ijjatīti  
 kappūrasāratagarāgarusambhavehi  
 dhūpehi duddinam atho sudinaṃ ahosi
- 51 Olambamānasitamuttikajālākāni  
 sajjāpitāni vividhāni ca maṇḍapāni  
 sampādītāni ca taḥiṃ kusumagghikāni  
 āmodaluddhamadhupāvalikūjitāni
- 52 Gacchimsu keci gahitussavavesasobhā  
 eke samuggaparipūritapupphahatthā  
 aññe janā surabhicuṇṇabharam vahantā  
 tatthetare dhatavicittamahātapattā
- 53 Laṅkissaro 'tha sasipaṇḍaravājjiyutte  
 ujjotite rathavare ratanappabhāhi  
 dhātum tilokatilakassa patitṭhapetvā  
 etaṃ avoca vacanaṃ paṇipātapubbaṃ
- 54 Sambodhiyā iva munissara bodhimaṇḍam  
 gaṇḍambarukkhā iva titthiyamaddanāya

- dhammañ ca samvibhajitum Migadāyam ajja  
 pūjānurūpam upagaccha sayam padesaṃ
- 55 Rājā tato samucitācaraṇesu dakkho  
 vissajji phussaratham aṭṭhitasārathim taṃ  
 pacchā sayam mahatiyā parisāya saddhim  
 pūjāvīsesam asamaṃ agamā karonto
- 56 Ukkuṭṭhinādavisarena mahājanassa  
 hesāravena viṣaṇena turaṅgamānaṃ  
 bherīravena mahatā karigajjitena  
 uddāmasāgarasamaṃ nagaraṃ ahosi
- 57 Āmoditā ubhayavīthigatā kulitthī  
 vātāyanehi kanakābhatāṇe khipiṃsu  
 sabbatthakaṃ kusumavassam avassayiṃsu  
 celāni c'eva bhamayiṃsu nijuttamaṅge
- 58 Pācīnagopurasamīpam upāgatamhi  
 tasmim rathe jaladhipiṭṭhigate 'va pote  
 tuṭṭhā taḥim yatigaṇā manuḷā ca sabbe  
 sampūjayiṃsu vividhehi upāyanehi
- 59 Katvā padakkhiṇaṃ atho puram uttarena  
 dvārena so rathavaro bahi nikkhamitvā  
 ṭhāne Mahindamunidhammakathāpavitte  
 aṭṭhāsi titthagamitā iva bhaṇḍanāvā
- 60 Ṭhāne taḥim dasanadhātuvaraṃ jinassa  
 Laṅkissaro ratanacittā karaṇḍagabbhā  
 saṅghāghaṇā iva vidhumaṃ bahi nīharitvā  
 dassesi jānapadanegamaṇāgarānaṃ
- 61 Tasmim jane sapadi ābharaṇādivassam  
 accantapītibharite abhivassayante  
 sānandavandijanamaṅgalagītakehi  
 sampāditesu mukharesu disāmukhesu
- 62 Hatthāravindanivahesu mahājanassa  
 candodaye 'va mukulattanam āgatesu  
 brahmāmarādijanitāmitasādhuvāde  
 tārāpathamhi bhuvanodaram ottharante
- 63 Sā dantadhātu sasikhaṇḍasamānaṇṇā  
 raṃsihi kundanavacandanapaṇḍarehi  
 pāsādagopurasiluccayapādapādim <sup>1</sup>

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<sup>1</sup> B. °pādi.

- niddhotarūpiyamayaṃ va akā khaṇena  
 64 Tappāṭihāriyaṃ<sup>1</sup> acintiyam acculāraṃ  
 disvāna ke taḥim ahesuṃ ahaṭṭhalomā  
 ke vā nayuṃ sakasakābharaṇāni gehaṃ  
 ke vā na attapaṭilābham avaṇṇayiṃsu  
 65 Ke no jahimsu sakadiṭṭhimalānubaddhaṃ  
 ke vā na buddhamahimaṃ abhipatthayiṃsu  
 ke nāma macchariyapāsavasā ahesuṃ  
 vatthuttayaṇ ca saraṇaṃ na gamiṃsu ke vā  
 66 Laṅkissaro pi navalakkhaparibbayena  
 sabbaññudhātum atulaṃ abhipūjayitvā  
 taṃ dantadhātubhavanaṃ puna vaḍḍhayitvā  
 antopuramhi<sup>2</sup> paṭivāsaram accayittha  
 67 Dhātuṃ vihāram Abhayuttaram eva netvā  
 pūjaṃ vidhātum anuvaccharam evarūpaṃ  
 rājā 'tha Kittisirimeghasamavhayo so  
 cārittalekham abhilekhai saccasandho  
 68 Cārittam etam itare pi pavattayantā  
 te Buddhadāsapamukhā vasudhādhināthā  
 saddhādayādhikaguṇābharaṇābhirāmā  
 taṃ sakkariṃsu bahudhā jinadantadhātuṃ  
 69 Satthārā sambhatatthaṃ purimatarabhava sampajānaṃ  
 pajānaṃ  
 sambodhiṃ tassa sabbāsavavigamakarīṃ saddahant'  
 odahanto  
 sotaṃ tass' aggadhamme nipunamati sātaṃ saṅgame  
 saṅgam esaṃ  
 nibbānaṃ santam icche tibhavabhayapariccāgahetuṃ  
 gahetuṃ

PAÑCAMO PARICCHEDO.

DĀṬHĀVAMSA SAMATTO.

<sup>1</sup> M. Taṃ pātihāriyaṃ.

<sup>2</sup> M. antepuramhi.

## KATTUSANDASSANAGĀTHA.

- 1 Yo Candagomiracite varasaddasatthe  
 ṭikaṃ pasattham akarittha ca Pañcikāya  
 buddhippabhāvajananiṃ ca akā Samanta-  
 pāsādikāya vinayaṭṭhakathāya ṭikaṃ
- 2 Aṅguttarāgamavaratṭhakathāya ṭikaṃ  
 sammohavibbhamavighātakarim akāsi  
 atthāya saṃyamigaṇassa padhānikassa  
 ganthaṃ akā Vinayaṅgaha-nāmadheyyaṃ
- 3 Santindriyassa paṭipattiparāyaṇassa  
 sallekhavuttiniratassa samāhitassa  
 appicchatādiguṇayogavibhūsanassa  
 sambuddhasāsanamahodayakāraṇassa
- 4 Sabbesu ācariyataṃ paramaṅgataṃ  
 satthesu sabbasamayantarakovidassa  
 sissena Sāritanujassa mahādisāmi-  
 pādassa tassa vimalanvayasambhavassa
- 5 Suddhanvayena karuṇādiguṇodayena  
 takkāgamādikusalena visāradena  
 sabbattha patthaṭasudhākararaṃsijāla-  
 saṅkāsakittivisarena parikkhakena
- 6 Saddhādhanena sakhilena ca Dhammakitti-  
 nāmena rājagurunācariyena eso  
 sotuppasādajanano Jinadantadhātu-  
 vaṃ-so kato nikhiladassipabhāvādīpo
- 7 Dhammo pavattatu cirāya munissarassa  
 dhamme ṭhitā vasumatīpatayo bhavantu  
 kāle pavassatu ghano nikhilā pajā pi  
 aññoññamettipaṭilābhasukhaṃ labhantu

# PAÑCAGATI-DĪPANAM.

EDITED BY

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

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

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

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

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

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

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

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

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

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

## PAÑCA-GATI-DĪPANAM.

Namatthu || ||

- 1 Guṇino jitajeyyassa sammāñāṇāvabhāsino ||  
paratthakārino niccam tilokagaruno namo || ||
- 2 Kāyādīhi katam kammam attanā yaṃ subbāsubba[m] ||  
phalam tass-eva bhuñjati kattā añño na vijjati || ||
- 3 Iti mantvā dayāpanno tiloke kataru(sic) satthā ||  
hitāyāvoca sattānaṃ kammuno yassa yapphalaṃ || ||
- 4 Tam vakkhāmi samāsenā sutvā sambuddhabhāsitaṃ ||  
subham vā asubham kammaṃ kātuṃ hātuñ ca vo  
dhunā || ||

## I. NARAKA-KAṆḌAM.

§ 1. *Attha māha-narakā.*

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

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

Attha-mahânarakâ || ||

§ 2. (*Nirayussadâ*).

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



- 32 Âradante pi khādanti sâ-gijjhe luka-vâyasâ ||  
asipattavane chinne nare vissâsa-ghâṭṭino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||  
pivanti kuṭṭhitam tambam ye paratthâpahârino || ||
- 34 Soṇâ bheravâyodâṭhâ bhusam khadanti te nare ||  
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravodakam ||  
yanti Vetaraṇi[m] ghoram vuñhinâ dayhate ciram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammikam ||  
karoti narake kaṇḍam so cakkena vihaññate || ||
- 37 Piḷâ bahuvidhâkârâ katâ yehidha dehinaṃ ||  
piḷenti te ciram tattâ yanta-pabbata-muggarâ || ||
- 38 Bhedakâ dhamma-setunam ye cāsammagga-vâdino ||  
khouradharâ pi tam maggam gantvâ kandanti te narâ || ||
- 39 Nakha-cuñṇita-yukâdi kandanti ciram narâ ||  
punappunam mahâkâyamesaselehi cuñṇitâ || ||
- 40 Sīlam yo ca samâdâya sammâ no parirakkhati ||  
viliyamânamasatṭhî kukkule paccate ciram || ||
- 41 Anunâ pi yo-m-eko micchâjivena jīvati ||  
gūthamugge nimuggo so kimi-vyûhehi khajjate || ||
- 42 Disvâvihi-majjha-gate paṇino cuñṇayanti ye ||  
tatr-ayomusaleh-eva te cuñṇanti punappunam || ||
- 43 Kururâccantakopanâ sadâ himsaratâ narâ ||  
paradukkhapahatṭhâ ca jāyante Yama-rakkhasâ || ||
- 44 Sabbesam eva dukkhânam bhijjamuddhâdi-bhedato ||  
kāya-vâcâdi pâpam yam tam daṇḍâpi na kârāye || ||
- Naraka-kaṇḍam pathamam || ||

## II. TIRACCHÂNA-KAṆḌAM.

- 45 Haṃsapârâpatâdinam khattânam atirâginam ||  
jâyante yoniyam râgâ mûlḷhâ kîṭâdiyoniṣu || ||
- 46 Sappâ kodhopanâhehi mânatthaddhâ mittâdhipâ ||  
atimânaena jāyante gadrabhasoṇayoniṣu || ||
- 47 Maccherosuyako câpi hoti vânarâ-jâtiko ||  
mukharâ capalâlajjâ jāyante kâkayoniṣu || ||
- 48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam ||  
honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vākādayo ||  
 jāyante pecca maṃsadā kodhanā maccharā narā || ||
- 50 Dātāro kodhanā krūrā narā nāgā mahiddhikā ||  
 bhavanti cāginō koddhā dappā ca garuḍissarā || ||
- 51 Katam yaṃ pāpakaṃ kammaṃ mānasādikam attanā ||  
 tiracchānesu jāyante || tena taṃ parivajjaye || ||
- Tiracchāna-kaṇḍaṃ dutiyaṃ || ||

## III. PETA-KAṆḌAM.

 (§ 1. *Peta*).

- 52 Khajjabhojjāpahattāro yehi utṭhāna-vajjitā ||  
 bhavanti kuṇāpāhārā petā te kaṭapūṭanā || ||
- 53 Vihetṭhayanti ye bāle lobhena vañcayanti ca  
 te pi gabbhamalāharā jāyante kaṭapūṭanā || ||
- 54 Hīnācārātihīnā ca maccharā niccalobhino ||  
 ye narā pecca jāyanti petā te galakaṇṭakā || ||
- 55 Parādānaṃ nisedheti na ca kiñci dadāti yo  
 khuppipāsika-peto so sūcivatto mahodaro || ||
- 56 Dhaṇaṃ bhuñjati vaṃsatthaṃ na bhuñjati na deti yo ||  
 dattādāyī tato peto laddhabhogī sa jāyate || ||
- 57 Yo paratthāpahāriccho datvā e-ev-anutappati ||  
 so gūṭha-semha-vantānaṃ peto jāyati bhakkako ||
- 58 Yo vadaty-appiyo koddhā vākyam ammāvaghataṇaṃ ||  
 bhavat-ukkāmukho peto so ciraṃ tena kammaṇā || ||
- 59 Kurūramānaso yo tv-a(m)dayo kalahakārako  
 kimikīṭapaṭaṅgādo peto so jotiko bhava || ||

 (§ 2. *Kumbhaṇḍo*).

- 60 Gamakūṭo dadāty-eva yo dānaṃ pīlayaty-api ||  
 Kumbhaṇḍo vikaṭākāro pūjamaṇo so jāyate ||
- 61 Niddayo paṇiṇo hantvā bhakkhitum yo dadāti ca ||  
 khajjabhojjāni so vassa labhate pecca Rakkhaso || ||
- 62 Gandha-mālā-ratā niccaṃ mandakoddhā ca dāyakā ||  
 Gandhabbā pecca jāyante devānaṃ rativaddhanā || ||
- 63 Kodhano pisuno koci lobhatthaṃ yo payacchati ||  
 Pisāco dutṭhacitto so jāyate vikaṭānaṃ || ||

- 64 Niccappaduṭṭhâ capalâ parapiḷakarâ narâ ||  
sampadânaratâ niccam Bhûtâ pecca bhavanti te || ||
- 65 Ghorâ kuddhâ padâtâro piyâsavasurâ ca ye ||  
jâyante pecca Yakkhâ te ghorâhârâ surâpiyâ || ||
- 66 Ye nayantidha yânehi mâtâ-pitu-guru-jane ||  
vimâna-cârino Yakkhâ te honti sukha-saṃyuttâ ||
- 67 Taṇhâ-macchera-dosena pecca petâsubhehi tu(m)  
yakkhâdâyo kiliṭṭhehi tasmâ taṃ parivajjaye || ||

(§ 3. *Asura*).

- 68 Saṭho mâyâviko niccam carate n-aññapâpako ||  
kalippiyo padâtâ ca so bhavaty-Asurissaro || ||
- 69 Tâvatimsesu devesu Vepacittâsurâ gatâ ||  
Kâlakañjâsurâ nâma gatâ petesu saṅgahaṃ || ||
- Peta-kaṇḍaṃ tatiyaṃ || ||

#### IV. MANUSSA-KAṆḌAM.

- 70 Devâsuramanussesu himsâyappâyuko naro ||  
dîghâyuko tv-ahimsâya tasmâ himsâ vivajjaye || ||
- 71 Kuṭṭha-kkhaya-jar-ummâdâ ye[ca]ññe rogâ paṇiṇaṃ ||  
vadha-tâlana-bandhehi honti ha tesu jantusu || ||
- 72 Hârako yo paratthanaṃ na ca kiñci payacchati ||  
mahatâ viriyenâpi dhanam so nâdhigacchati || ||
- 73 Adinnaṃ dhanam âdâya dânanî ca dadâti yo ||  
so pecca dhanavâ hutvâ puna jâyati nidhano || ||
- 74 Na hârako na dâtâ yo na h-atikapaṇo jano ||  
kicchena mahatâ dabbam thiraṃ so labhate dhuvam || ||
- 75 Hârako na paratthanaṃ cāgavâ vîtamaccharo ||  
ahâriyaṃ bahu vittaṃ iddham so labhate naro || ||
- 76 Âyu-vaṇṇa-bal-upeto dhîmâ roga-vivajjito ||  
sukhî pajâyate niccam yo dadâti ha bhojanaṃ || ||
- 77 Salajjo rūpavâ hoti suchâyo janatâpiyo ||  
so bhavate vatthalabhî ca yo vatthâni payacchati || ||
- 78 Âvâsam yo dadâti ha vippasannena cetasâ ||  
pasâdâ sabbakâmidhâ jâyante tassa dehino || ||
- 79 Saṅkamopâhanâdini ye payacchanti mânavâ ||  
bhavanti sukhino niccam labhante yânam uttamaṃ || ||

- 80 Papâ-kûpa-talâkâni kârayitvâ jalâsaye ||  
sukhino vîtasantâpâ nippipâsâ bhavanti te || ||
- 81 Pupphehi pûjito niccam samiddho sirimâ bhave ||  
saraṇam sabbadehinam ârâmaṇam yo payacchati || ||
- 82 Vijjâdânaena paṇḍiccaṇ paññâ-vyâsena labhate ||  
bhesajjâbhayadânaena rogamutto tu jâyate || ||
- 83 Cakkhumâ dîpadânaena vâladânaena sussaro ||  
sayanâsanadânaena sukham labhati mânavo || ||
- 84 Gavâdiṇ yo dadâti ha bhojjaṇ khirâdi-saṃyuttaṇ ||  
balavâ vaṇṇavâ bhogî hoti dîghâyuko ca so || ||
- 85 Kaññâ-dânaena kâmaṇam labhî ca parivâravâ ||  
dhana-dhañña-samiddho tu bhûmi-dânaena jâyate || ||
- 86 Pattaṇ pupphaṇ phalaṇ toyam atthâpi vâhanam piyaṇ ||  
yaṇ yaṇ yattheccchitaṇ bhadya[m] dâtabbaṇ taṇ ta-  
datthinâ || ||
- 87 Kesayitvâ dadâti ha saggatthaṇ vâ bhayena vâ ||  
yasatthaṇ vâ sukhatthaṇ vâ kiliṭṭhaṇ so phalaṇ labhe || ||
- 88 Sakattha-nirapekkhena dayâ-yuttaena cetasâ ||  
paratthaṇ deti yo so yaṇ akiliṭṭhaṇ phalaṇ labhe || ||
- 89 Yaṇ kiñci diyate-ññassa yathâ kâlam yathâ vidhi ||  
tena tena pakâreṇa taṇ sabbam upatiṭṭhati || ||
- 90 Pare abâdhayitvâna sayam kâle yathecchitaṇ ||  
akesayitvâ dâtabbaṇ taṇ hi dhammâvirodhitaṇ || ||
- 91 Evam pi diyamânassa dâna-eva phal-ubbhavo ||  
dânaṇ sabbasukhânaṇ hi paramaṇ kâraṇaṇ mataṇ || ||
- 92 Virato yo paradârehi dâre so sundare labhe ||  
snehappadesakâlâdi vajjanto puriso bhave || ||
- 93 Paradâresu samsatthaṇ yo na vâreti mânaṇam ||  
sârajjati c-anaṅgesu nârittam yâti so pumâ || ||
- 94 Yâ jigucchati narattaṇ susilâ mandarâginî ||  
niccam pattheti pumbhâvaṇ sâ nârî narattaṇ vaje || ||
- 95 Yo tu sammâ nivâtankaṇ brahmacariyaṇ nivesati ||  
tejassî suguṇo bhogî devehi pi sampûjito || ||
- 96 Daḥhassati asammûḥho virato majjapânato ||  
jâyate saccavâdî ca yasassî sukha-saṃyutto || ||
- 97 Bhinnânam api sattânaṇ bhedan-n-eva karoti yo ||  
abhejja-parivâro so jâyate thira-mânaso || ||
- 98 Âṇattiṇ kuruto niccam guraṇaṇ hattha-mânaso ||

- hitâhitâbhidhâyî ca so âdeyya-vacano bhava || ||  
 99 Nicâ parâvamânaena vipallâsena t-unnatâ ||  
 bharanti sukhino datvâ sukhaṃ dukkhaṃ ca dukkhino || ||  
 100 Paravambhanabhiratâ saṭṭhâ h-asaccavâdino ||  
 khujjavâmanattam yanti ye ca rûpâbhimânino || ||  
 101 Jaḷo vijjâsu macchero bhava mûgo piyâppiyo ||  
 jâyate badhiro mûlho hitavâkyabbhusûyako || ||  
 102 Dukkhaṃ pâpassa puññassa sukhaṃ missassa missakaṃ ||  
 ñeyyaṃ sadisanissandaṃ kammânaṃ sakalaṃ phalaṃ || ||  
 Manussa-kaṇḍaṃ catutthaṃ || ||

### V. DEVA-KAṆḌAM.

#### § 1.

- 103 N-ev-attano sukhâpekkhî na ca haṭṭho pariggaha ||  
 gahânaṃ pamukho vâyaṃ Mahârâjikatam vaje || ||  
 104 Mâtâ-pitu-kulejettṭha-pûjako câgavâ khamî ||  
 tussati yo na kalahe Tâvatimsesu so bhava || ||  
 105 Na vigahe ratâ n-eva kalahe haṭṭhamânasâ ||  
 ekanta-kusale yuttâ ye te Yânopagâ narâ || ||  
 106 Bahussutâ dhammadharâ supaññâ mokkhakaṅkhino ||  
 guṇehi parituttṭhâ ye narâ te Tussitopagâ || ||  
 107 Silappadânavinaye pavattâ ye sayam narâ ||  
 mahussâhâ ca te vassaṃ (sic) Nimmânarati-gâmino || ||  
 108 Alina-mânasâ sattâ padâna-dama-saññame ||  
 guṇâdhikâ ca honti te Parinimmittavattino || ||  
 109 Silena Tidivaṃ yâti jhânaena Brahma-sampadam ||  
 yathâbhûta-pariñânaṃ Nibbânam adhigacchati || ||

#### § 2.

- 110 Subhâsubham kammaphalam mayeta[m] kathitam pha-  
 lam ||  
 subhen-eva sukhaṃ yâti dukkhañ câsubhasambhavaṃ || ||  
 111 Maccu-roga-jarâ tv-eva cintanîyam idaṃ tayaṃ ||  
 vippayogo piyehâsi kammano tassa taṃ phalaṃ || ||  
 112 Pappoty-evaṃ virâgam yo viratto puññam icchati ||  
 pâpañ ca vajjayaty-evaṃ taṃ suñâtha samâsato || ||

- 113 Sammâparatthakaraṇaṃ parânattha-vivajjanaṃ ||  
 puñña-pâpa-vipallâso vuttam etaṃ mahesinâ ||  
 114 Devâ c-eva manussâ ca tisso pâpâ yâ bhûmiyo ||  
 gatiyo pañca nidiṭṭhâ buddhen-eva tayo bhavâ || ||

Deva-kaṇḍaṃ pañcamam || ||

Pañca-gati-dīpana[m] samattam || ||

NOTES.

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

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*Galle, 30th June, 1883.*

E. R. GOONERATNE.

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

	1883.	1883.	PAYMENTS.	Rs. Cts.
<b>RECEIPTS.</b>  1883. July. Balance brought forward from last Half-year ... Subscribers for 1883 from 78 Subscribers at 10½ Rs. each ... .. (Out of 81 Subscribers in list, three were Five- Guinea Subscribers, and their amounts were remitted last Half-year). One Subscriber for 1883 at 52½ Rs. ... .. Four Subscribers whose first year's Subscription was received after 30th June ... ..	58 80  819 0  52 50  42 0  <hr style="width: 100%;"/> Rs. 972 30 <hr style="width: 100%;"/>	Postage of Mahā Niddesa forwarded ... .. Advertising in <i>Observer</i> and <i>Examiner</i> next year's publications, and calling for Subscriptions ... .. Clearing package received ex Goorkha, and con- veyance to Galle ... .. Postage correspondence and Stationery ... .. Dec. 31st. Balance in hand for which a cheque will be forwarded shortly* ... ..	1 0  12 50  5 0 7 80  946 0  <hr style="width: 100%;"/> Rs. 972 30 <hr style="width: 100%;"/>	

*Galle, 31st December, 1883.*  
E. R. GOONERATNE.

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



# ACCOUNTS IN CEYLON, 1884.

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

## RECEIPTS.

	Rs. Cts.
1884.	
Subscription of 1882 collected this year ...	10 50
Subscriptions of 1883 collected this year (8)..	84
Received from two five guinea subscribers ...	105
Dec. 21st. 70 Subscribers for 1884 at Rs. 10 50 ..	735

## PAYMENTS.

	Rs. Cts.
1884.	
Clearing expenses of 1883 publications ...	6 93
Local postage on fourteen copies ...	5 60
Postage to Madras on one copy ...	1 48
Sep. 22nd. Dhammasaṅgani Vibhanga Dhātu Kathā and Katha Vatthu purchased ...	75
Regn. and money order, remitting value of above ...	1 16
Nov. 21st. Forwarding per parcel post to England ...	5
Stationery and copying expenses of Udāna Atthakathā ...	15
Forwarding per parcel post to England ...	1 28
Olas and copying expenses of Apādāna Athakathā... ..	37
Forwarding per parcel post to England ...	1 50
Postage on correspondence this year ...	3
Balance in my hand at date ...	781 55
	Rs. 934 50

Rs. 934 50

*Galle, 31st December, 1884.*

E. R. GOONERATNE.

## WORKS ALREADY PUBLISHED.

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1. AṄGUTTARA	edited by	DR. MORRIS, 1882.
2. ABHIDHAMMATTA-SAṄGAHA	, ,	(See above, p. x), 1884.
3. ĀYĀRAṄGA SUTTA	, ,	PROF. JACOBI, 1882.
4. KUDDHA-AND MŪLA-SIKKHĀ	, ,	DR. E. MÜLLER, 1883.
5. CARIYĀ-PIṬAKA	, ,	DR. MORRIS, 1882.
6. TELA-KAṬĀHA-GĀTHĀ	, ,	GOONERATNE MUDALIAR 1884.
7. THERE-GĀTHĀ	, ,	PROF. OLDENBERG, 1883.
8. THERĪ-GĀTHĀ	, ,	PROF. FISCHER, 1883.
9. DĀṬḤĀ-VAṆSA	, ,	(See above, p. xi), 1884.
10. PAṆCA-GATI-DĪPAṆA	, ,	M. LÉON FEER, 1884.
11. PUGGALA-PAṆṆATTI	, ,	DR. MORRIS, 1883.
12. SAGĀTHA-VAGGA OF THE SAM- YUTTA	, ,	M. LÉON FEER, 1884.
13. SUTTA-NIPĀTA (PT. I. TEXT),	, ,	PROF. FAUSBÖLL.

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## WORKS IN PROGRESS.

1. DĪGHA NIKAYA	} to be edited by {	PROF. RHYS DAVIDS AND
2. SUMANGALA VILĀSINĪ		PROF. J. E. CARPENTER.
3. SAMYUTTA NIKĀYA	, ,	M. LÉON FEER.
4. DHAMMAPADA	, ,	PROF. FAUSBÖLL.
5. ITI-VUTTAKA	, ,	PROF. WINDISCH.
6. UPADĀNA	, ,	DR. GRÜNWEDEL.
7. UDĀNA	, ,	DR. PAUL STEINTHAL.
8. VISUDDHI-MAGGA	, ,	PROF. LANMAN.
9. NĪDDESA	, ,	PROF. BLOOMFIELD.
10. MAHA-VAMSA	, ,	PROF. OLDENBERG.
11. AṄGUTTARA	, ,	DR. MORRIS.
12. MADHYAMAKA VṚITTI	, ,	MR. BENDALL.