

# Pali Text Society.

---

## Journal

OF THE

# PALI TEXT SOCIETY.

1887.

EDITED BY

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

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

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

LONDON :

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

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

1887.

**Journal of the Pali Text Society.**

## CONTENTS.

---

---

	PAGE
PROSPECTUS OF THE SOCIETY . . . . .	vii
REPORT FOR 1887. BY T. W. RHYS DAVIDS . . . . .	ix
THE PAJJAMADHU. A POEM IN PRAISE OF BUDDHA. EDITED BY EDMUND R. GOONERATNE (MUDALIYAR) . . . . .	1
SIMĀ-VIVĀDA-VINICCHAYĀ-KATHĀ. EDITED BY PROFESSOR J. P. MINAYEFF . . . . .	17
SADDHAMMOPĀYANA. EDITED BY DR. MORRIS . . . . .	35
NOTES ON SADDHAMMOPĀYANA . . . . .	73
INDEX OF SUBJECTS AND WORDS . . . . .	77
NOTES AND QUERIES. BY DR. MORRIS . . . . .	99
SPELLICANS. BY T. W. RHYS DAVIDS . . . . .	170
LIST OF MEMBERS OF THE SOCIETY . . . . .	171
ACCOUNTS . . . . .	172
WORKS ALREADY PUBLISHED . . . . .	174

# PALI TEXT SOCIETY.

---

## COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l'Institut.

PROFESSOR J. ESTLIN CARPENTER.

*Managing Chairman*—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.  
(With power to add workers to their number.)

*Hon. Sec. & Treas. for America*—Prof. Lanman, Harvard College, Cambridge, Mass.

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

---

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 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

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

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

---

*\*.\* Subscriptions for 1887 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: 22, Albemarle Street, London, W.)*

# Report

OF

## THE PALI TEXT SOCIETY

FOR 1887.

---

I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz. :

Journal	...	...	...	186 pages.
Vimāna Vatthu	...	...	...	116 „
and Sumaṅgala	...	...	...	368 „

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do : and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors.

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years.

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows :

NAME OF TEXT.	YEAR.	EDITOR.
1.*Anāgata Vaṅsa ...	1886	Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ...	1885	Dr. Morris.
3.*Abhidhammattha Saṅgaha...	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta ...	1882	Prof. Jacobi.
5. Udāna ...	1885	Dr. Paul Steinthal.
6.*Khudda- and Mūla-Sikkhā ...	1883	Dr. Ed. Müller.
7.*Gandha Vaṅsa ...	1886	Prof. Minayeff.
8.*Chakesa Dhātu Vaṅsa ...	1885	Prof. Minayeff.
9. Cariyā Piṭaka ...	1882	Dr. Morris.
10.*Tela Kaṭāha Gāthā ...	1884	{ Goonerātne Mudaliyar.
11. Thera Gāthā ...	1883	
12. Therī Gāthā ...	1883	Prof. Pischel.
13.*Dāthā Vaṅsa ..	1884	Prof. Rhys Davids.
14. Dhamma Saṅgaṇi ...	1885	Dr. Ed. Müller.
15.*Pajja Madhu ...	1887	{ Gooneratne Mudaliyar.
16.*Pañca Gati Dipana ...	1884	
17. Puggala Paññatti ...	1883	Dr. Morris.
18. Buddha Vaṅsa ...	1882	Dr. Morris.
19. Majjhima Nikāya, Part I. ...	1887	Mr. V. Trenckner.
20. Saṃyutta Nikāya, Part I. ...	1884	M. Léon Feer.
21.*Saddhammopāyana ...	1887	Dr. Morris.

\* The twelve texts marked with an asterisk appeared in the Journal.

NAME OF TEXT.	YEAR.	EDITOR.
22.*Sandesa Kathā ... ..	1887	Prof. Minayeff.
23.*Sīmā Vivāda Vinicchaya Kathā	1887	Prof. Minayeff.
24. Sutta Nipāta, Part I. ... ..	1884	Prof. Fausböll.
25. Sumaṅgala Vilāsinī, Part I.	1886	{Prof. Rhys Davids & Prof. Carpenter.
26. Vimāna Vatthu ... ..	1886	{Gooneratne Muda- liyar.

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America :

### 1. PITAKA TEXTS.

TO BE EDITED BY

- |                                      |  |
|--------------------------------------|--|
| 1. Dīgha Nikāya* ... ..              | {Prof. Rhys Davids and Prof.<br>Carpenter.     |
| 2. Majjhima Nikāya, Vol. II.*        | {Mr. Trenckner (of Copen-<br>hagen).           |
| 3. Saṃyutta Nikāya, }<br>Vol. II.**  | ... M. Léon Feer (of Paris).                   |
| 4. Aṅguttara Nikāya, }<br>Vol. II.** | ... Dr. Morris.                                |
| 5. Khuddaka Pāṭha ... ..             | Prof. Rhys Davids.                             |
| 6. Dhammapada ... ..                 | {Prof. Fausböll (of Copen-<br>hagen).          |
| 7. Iti-vuttaka** ... ..              | Prof. Windisch (of Leipzig).                   |
| 8. Peta Vatthu** ... ..              | {Prof. Minayeff (of St. Peters-<br>burg).      |
| 9. Niddesa ... ..                    | {Prof. Bloomfield (of Balti-<br>more, U.S.A.). |
| 10. Apadāna* ... ..                  | Dr. Grünwedel (of Berlin).                     |
| 11. Vibhaṅga ... ..                  | Dr. Morris.                                    |

### 2. EXTRA-CANONICAL BOOKS.

- |  |  |
|--|--|
| 12. Sumaṅgala Vilāsinī, }<br>Vol. II.* | {Prof. Rhys Davids and Prof.<br>Carpenter. |
|--|--|

\* Those marked with one star are well in hand, and those marked with a double star are in the press.



TO BE EDITED BY

- |                                     |  |
|-------------------------------------|--|
| 13. Sutta Nipāta, Vol. II.,)        | } ... Prof. Fausböll.                              |
| Dictionary & Notes)                 |  |
| 14. Visuddi Magga ...               | ... (Prof. Lanman (of Harvard<br>College, U.S.A.). |
| 15. Netti Pakaraṇa ...              | ... Prof. E. Kuhn (of München).                    |
| 16. Mahā Vaṅsa* ...                 | ... Dr. Steinthal (of Berlin).                     |
| 17. Hattavana-galla<br>Vihāra Vaṅsa | } ... Prof. Rhys Davids.                           |
| 18. Sāsana Vaṅsa ...                |  |
| 19. Bodhi Vaṅsa ...                 | ... Mr. Strong.                                    |
| 20. Lalāṭa Dhātu Vaṅsa ...          | ... Dr. Morris.                                    |
| 21. Dhammapada Attha-<br>kathā*     | } ... Dr. Wenzel.                                  |
| 22. Kathā Vatthu Attha-<br>kathā    |  |

The Government of India have lodged in the India Office Library a large number of MSS. from the late King's Library at Mandalay. The MSS. are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS. :

Attha Sālinī  
 Netti Pakaraṇa  
 „ „ Atthakathā  
 Sammoha Vinodanī  
 Paramattha Jotikā  
 Lalāṭa Dhātu Vaṅsa (Sinhalese)  
 Sāsana Vaṅsa

What we want now are :

Lalāṭa Dhātu Vaṅsa (Pāli)  
 Sāsana Vaṅsa  
 Niddesa and Com.  
 Paramattha Dīpanī  
 Iti-vuttaka Atthakathā

besides the other MSS. mentioned at p. xii of my report for the year 1885.

It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS., thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers.* It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before ; and, as the next issue is already in the press, it will probably be out still earlier than this one.

T. W. RHYS DAVIDS.

# The Pajjamadhu.

A Poem in praise of Buddha.

EDITED BY

EDMUND R. GOONERATNE

(MUDALIYAR).

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable Buddhappiya, the pupil of the celebrated Ananda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103 :

Ānanda rañña ratanādi mahā yatinda  
Niccappa buddha padumappiya sevi naṅgi  
Buddhappiyena ghana buddha gunappiyena  
Therālinā racita pajja madhum pi bantu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhappiya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana ratana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Order and Nirwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity; and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem; but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññāsekhara of Kodagoda, in editing this little work, which I expect will interest students of the language.

E. R. G.

[ The Pajjamadhu. ]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ  
SAMBÜDDHASSA.

- 1 Uṇṇāpapuṇṇasasimaṇḍalato galitvā  
Pādambujaṅguli dalaṭṭha sudhā lavānaṃ  
Pantiva satthu nakhapanti pajāvisesaṃ  
Piṇetu suddha sukhitammaṇa tundaṇḍipitā
- 2 Khittāya mārariṇā parivatya satthu  
Pādassayā jita disāya sitattalāya  
Yā jeta kañcana sarāvaliyā sirim sā  
De'tanginaṃ raṇajayaṅgulipantikantā
- 3 Sovaṇṇa vaṇṇa sukhumaḥ chavi somma kumma  
Piṭṭhiva piṭṭhi kamatunnati bhāti yesaṃ  
Tesuppatiṭṭhitasukomaladīghapaṇhi  
Pādā jinassa padadantu padaṃ janassa
- 4 Acchera paṅkajasiriṃ siriyā sakāya  
Ye maddino viya caranti saroja sīse  
Sañcumbitā viya ca tāni parāga rāgā  
Te nirajā munipadā padadantu lakkhiṃ
- 5 Agāmi kāla jana maṅgala bhattu bhāvaṃ  
Vyākattum atra kusalen' iva nimmitāni  
Yātrāsum aṭṭhasatamaṅgalalakkaṇāni  
Sādhetu naṃ padayugaṃ jayamaṅgalāni
- 6 Sassevijantuvarasantipurappavese  
Niccaṃ susajja thapitān' iva maṅgalāya  
Ye te dadhanti kalamaṅgalalakkaṇāni  
Vattantu te jinapadā jayamaṅgalāya

- 7 Sabbe 'bhibhūya sapadesu nipātanassa  
 Saññānakam viya yadassitasabbaloko  
 Pādātya' dhokatatilokasirovarā pi  
 Lokam puṇantu jayamaṅgalakāraṇāni
- 8 Lokattayekasaranattavibhāvanāya  
 Sajjo va tiṭṭhati yahim suvibhattaloko  
 Taṃsabbalokapaṭi bimbidadappaṇābham  
 Pādadvayaṃ janasusajjanahetu hotu
- 9 Lokuttarāya siriya' dhigamāya suṭṭhu  
 Rajanti yattha diguṇān' iva pātu bhūtā  
 Cakkāsanābhisahanemisahassarāni  
 Tyaṅghī disantu sakalissariyaṃ janassa
- 10 Yatrullasanti duvidhān' iva pātū bhūtā  
 Dhammassasabbabhuvanassa ca issaratte  
 Cakkāni cakkasadisāni sudassanassa  
 Tān' ajja jantu saraṇā caranāni hontu
- 11 Sattesu vacchatu sirī sirivacchakena  
 Sovatthi sotthim anutiṭṭhatu puggalesu  
 Nandim janānam anuvattatu nandivattī  
 Sisān' alamkurutu pādavatamaṃsako pi
- 12 Bhaddāya piṭham upagacchatu bhaddapiṭham  
 Vuddhim janānam anuvattatu vaddhamānam  
 Puṇṇattam aṅgim anu kubbatu puṇṇakumbho  
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apanetam aghātape tam  
 Khaggo vichindatu sadā duritārivagge  
 Saṃklesadāham apanetu satālavanta  
 Saṃvijanī kumatimakkhikamorahattho

- 14 Ākaḍḍhano janavilocanam attaninnaṃ  
 Vāretu sabbagativāranamaṅkuso so  
 Pādambujassirivilāsaniketanaṃ va  
 Pāsādalakhaṇaṃ upetu manopasādaṃ
- 15 Pāṇīnaṃ attabhajataṃ varapunaṇapattaṃ  
 Sammā dadātu padanissitapunaṇapatto  
 Pādesu jantu manabandhanadāmaḥhūtaṃ  
 Dāmaṃ dametu vimalaṃ janataṃ manāni
- 16 Uṇhīsakuppalamaṇīpadumehi pādā  
 Sassevijaṇtukaraṇāni vibhūsayantu  
 Sannettaṇāvupagatānaṃ anagghakāni  
 Bojj'haṅgasattarataṇāni dade samuddo
- 17 Uttuṅga niccalaguṇā jitatāya niccaṃ  
 Sevīva pādasiri nicca samubbahaṃ va  
 Atrāpi Sakkabhavaṇubbahaṇe niyutto  
 Pādatṭhameru bhavataṃ bhavataṃ vibhūtyā
- 18 So cakkavālasikharī pyavataṃ samantā  
 Sabbūpasaggavisarā janataṃ samaggaṃ  
 Dīpā puthūpi caturo dvisahassa khuddā  
 Dhārentvapāyapatamānaṃ adatva jantaṃ
- 19 Sūro pabodhayatu jantu saroruhāni  
 Cando pasāda kumudāni manodaḥesu  
 Nakkhattajātaṃ akhilaṃ subhatāya hotu  
 Cakkaṃ dhajaṃ ripujayāya jayaddhajāya
- 20 Jetuṃ sasamsada-Sudassana-cakkavatti  
 Cakkānugantalalitaṃ yahim āvaheyya  
 Cakkāṇuvatti-parisāvuta-cakkavatti  
 Naṃvattataṃ padayugaṃ janatā hitāya

- 21 Pujetum āgata vatā vajirāsanatṭha  
 Mindena chaḍḍita mahāvijayuttarākhyam  
 Saṃkham pavitṭham ivā mārabhayā padādho  
 Pādattṭhasaṃkham iha vattatu santiyā vo
- 22 Sovanṇamacchayugalam sivabhatta bhoge  
 Iechā bahūpakaraṇam bhavataṃ janānaṃ  
 Kumbhiladhiggahitato va padutthacittā  
 Pādambujākara vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu  
 Saṃklesadāham apanentu dahā ca satta  
 Selā ca satta vidadhantu janassa tānaṃ  
 Lokappasiddhijanane bhavataṃ patākā
- 24 Pāṭaṅki santi gamane bhavatūpakārā  
 Dāhettanesu jahataṃ padacāmaraṃ taṃ  
 Sallokalocanamahussavaussitaṃ va  
 Vatteyya toraṇam anuttaramaṅgalāya
- 25 Yasmiṃ miginda gata bhīti balāva daḍḍha  
 Dānā natā siravidāraṇa pīlitāva  
 Nālāgiri karivaro Girimekhalo ca  
 Taṃ sīhavikkamapadaṃ hanatā ghadantiṃ
- 26 Pāpāhino hanatu pādasuvaṇṇarājā  
 Vyagghādhipo kalijane adataṃ asesam  
 Vālāhaassapati sampatitum adatvā  
 Pāyesu pāpayatu santipuram pajāyo
- 27 Chaddanta danti lalitaṃ galitaṃ rusamhā  
 Luddetta dubbhini dise acalaṃ dadhāno  
 Pādattṭhahatthipati sampati jantutāse  
 Tāsetu hāsam aparandisataṃ satānam

- 28 Sabbaṅgino caraṇuposatha hatthirāḷā  
 Pāpetu sabbacatudīpikarajjalakkhiṃ  
 Kittiva pādapariḷārikatā niyuttā  
 Kelasaselapaṭimā hitam ācareyya.
- 29 Sāmiṣṣa haṃsasamaye dahapāsabaddha  
 Māsina vesagamako viya pādahaṃso  
 Nigghosa gantijitato viya mūgapakkho  
 Vāretu sabba janatā bhavagantukattam.
- 30 Ohāya dibbasarasim khilaloka sabba  
 Ramm'aṅghivāpim avagāhitavāva pāde  
 Erāvaṇo karivaro mansābhiruḷhe  
 Jantum Purindadapuram nayatam va siḷham.
- 31 Hitvā sakam bhavanam aṅghinisevanattha  
 Māgamma ramma taratāyiha nissito va  
 Pāletva mūni padavāpitaraṅgabhaṅgi  
 Mangī karontatanuvāsuki nāgarāḷā
- 32 Nāthassa kaṅcanasikhāvalajātīlīla  
 Māvīkaram va padanissitamorarāḷā  
 Tam dhammadesanaraven' iva luddakassa  
 Lokassa pāpaphaṇiṇo hanatam asesam
- 33 Saṃsārasāgaragate sadhane jane te  
 Net ampade kalacatum mukhahemanāvā  
 Nibbānapaṭṭanavaram Bharukacchakantam  
 Suppārapaṇḷita gatā viya āsunāvā
- 34 Sambodhi ṇāṇa paripācayato munissa  
 Bhatto yathā himava'taddi samādhihetu  
 Evam manena bhajatam himavaddipāde  
 Sambodhiṇāṇa paripācanahetu hotu



- 35 Daḷhaṃ parājitatayā muninā sarena  
 Suññas saropagata pañjara bandhano'va  
 So pādapañjaragato karavikapakkhī  
 Sabbesamaṃ piyāvacañ jahatā bhavantam
- 36 Te cakkavāka makarā api koñca jīvaṃ  
 Jīvādi pakkhivisarā sarasīva bhuttam  
 Vessantarena caraṇambuḍḍi nibbhajantā  
 Jantu taḥiṃ viya pade suramentu niccam
- 37 Taṃ candakinnaragatiṃva gatassa bodhi  
 Sattassa tassa sapajāpatikassa bhāvaṃ  
 Samsūcayanta pada kinnara kinnari ve  
 Sāmaggimagga paṭi pattisu pāpayantu
- 38 Samrājadhānimusabho vahatagga bhāram  
 Pitippayo pajanayeyya savacchadhenu  
 Sassevino abhiraṃmentu chakāmasaggā  
 Dhārentu jhāyim'īha soḷasa dhātudhāmā
- 39 Sutvā jinassa karavīka saram manuññaṃ  
 Aññoñña bhītirahitā api paccanikā  
 Hitvā gatiṃ viya ṭhitā padasattarūpā  
 Sabbam bhavassita janānagatiṃ hanantu
- 40 Sovanna kāhala yugo pamam'indirāya  
 Sannirapuppha mukulopamamussavāya  
 Niccam susajja ṭhapitam muni tiṭṭhatan te  
 Janghādavyam janavilocana maṅgalāya
- 41 Lakhyā vilāsa mukuradvaya sannikāsaṃ  
 Tāḍaṅka maṇḍana vidambakamaṃsu saṇḍam  
 Jānudvayam laḷita sāgara bubbulābham  
 Hotam jagattaya nijatta vibhūsitun te

- 42 Chaddanti dinna varadanta yugopamānā  
 Tam hatthi soṇḍa kama puṇṇa guṇā tavorū  
 Lila payodhi siri keḷi suvaṇṇarambhā  
 Khandhā'va dentu paripuṇṇa gune janānām
- 43 Jaṅghakkha kadvya samappita cittapāda  
 Cakkadvayī manamanojahayo mune te  
 Sonī ratho sirivaho manasā bhiruḷhaṃ  
 Lokattayaṃ sivapuraṃ lahu pāpayātu
- 44 Ramm'ora pākāṭa tatāka tatā savanta  
 Romāvali jala paṇālika koṭikaṭṭhā  
 Nābhi gabhira sarasī siri kelitā te  
 Sassevinam vvasana ghammam'alam sametu
- 45 Kanticchaṭā luḷita rūpa payodhi nābhi  
 Āvaṭṭa vaṭṭita nimujjita sabbaloko  
 Sobhagga toya nivahaṃ vivaso pivitvā  
 Lok'uttarādi sukha mucchitam payātu
- 46 Gambhira cittarahadaṃ paripūrayitvā  
 Tamsandamāna karuṇambu pavāha tulyā  
 Romālivallihari nābhi subhā'lavālā  
 Detaṃ lahuṃ sivaphalaṃ bhajataṃ mune te
- 47 Cārūra sāriphalako kuṭilagga loma  
 Pantī vibhatti sahito siri keḷi sajjo  
 Saggāpavagga sukha jūtaka keli hetu  
 Hotam tiloka sukha jūtaka soṇḍakānaṃ
- 48 Gambhira citta rahado dara gāhamāna  
 Mettādayā kari vadhū kara sanni kāsā  
 Sabbaṅginam sivaphalam tanu deva rukkhe  
 Sākhā sakhā tava bhujā bhajataṃ dadantu

- 49 Nihāra bindu sahitaggada'lopa sobhi  
 Byālamba ratta padumadvaya bhaṅgi bhājā  
 Pāpārisisalunateniva ratta rattā  
 Rattā karā tava bhavum bhuvi maṅgalāya
- 50 Rupassirī carita cankama vibbhamā te  
 Piṭṭhī yathā kalala muddhani setu bhūtā  
 Evaṃ bhavaṇṇava samuttaraṇāya setu  
 Hotam mahākanaka saṅkama sannikāsā
- 51 Saddhamma desana manohara bherināda  
 Saṃcāraṇe sivapuram visituṃ janānam  
 Givā suvaṇṇamaya cāru mutiṅga bheri  
 Bhāvam bhajā bhavatu bhūta vibhūtiyā te
- 52 Lakhi nivāsa vadan'ambuja matta ninna  
 Mākaddhayam jana vilocana cañcarike  
 Sorabbha dhamma makaranda nisandamānam  
 Piṇetu tena sarasena sabhā jane te
- 53 Lakhi samāruhita vattarathe rathaṅga  
 Dvandānu kāri miga rāja kapola lilam  
 Tādaṅka maṅḍalayugam viya kannabhājam  
 Gaṇḍatthaladwyama' lamkurutam janatte
- 54 Lāvanna maṇṇava pavāla latā dvyābham  
 Tandeha deva taru pallava kante mantam  
 Vattāravinda makaraṇḍa parājisobham  
 Rattādharaḍwayam'adho kurutam janāgham
- 55 Uṇṇā sakuntigatā matthaka natthu kūpa  
 Subbhū lakāra sahitotṭha pavāla nāvā  
 Gattuttararaṇṇava gatā tava jantukānam  
 Hotam bhavaṇṇava samuttaranāya nātha

- 56 Isam vikāsa padumo'dara kesarāli  
 Līlā vinaddha rucirā tava danta panti  
 Vānī vadhū dharita mālati mālya tulyā  
 Tassam jānassa manarañjana mā' careyya
- 57 Saddhamma nijjhara suratta silātalābhā  
 Jivhā vacī naṭa vadhū kala raṅga bhūtā  
 Saddhamma setṭha taraṇī nihitappiyā te  
 Samsāra sāgara samuttaraṇāya hotu
- 58 Dantamsu kancukita rattadharo padhāne  
 Jivhā suratta sayane mukha mandiraṭṭhe  
 Āmokkha mutti vadhuyā sayitāya tuyham  
 Kubbantu saṅgama malam jana sotu kāmi
- 59 Uṇṇā tathā' bhinava patta varābhi rāmā  
 Līlollasanta bhamuka dwaya nila pattā  
 Ghānoru cāru kadali vadanā lavālā  
 Tuyham pavattatu ciram jana maṅgalāya
- 60 Bālatthalī hari silātala piṭṭhikatṭha  
 Bhūvallaridwaya mayūra yugassa tuyham  
 Pañcappabhā rucira piccha yugassirikam  
 Nettadwayam manasi puñchatu pāpadhūlim
- 61 Indīvar āntagata bhīṅgika panti bhaṅgi  
 Pañc ambujas saratate viya gacchapanti  
 Nettambujas siri tirokaraṇīva tuyham  
 Pamhāvali siriga'teha tiro karontu
- 62 Vattullasambuḷa vilocana hamsa tuṇḍa  
 Kañjamsu piñjara mulāla latā dwyābham  
 Dolādwyamwa savaṇa dwyam atta lakkhyā  
 Hotam tav ajja janatā maticārahetu

- 63 Vammika matthaka sayānaka bhūridatta  
 Bhoginda bhogavali vibbhamamā vahanti  
 Ghānopariṭṭhita' mune tava tuṇṇam' uṇṇā  
 Taggāhino viya janassa dadātu vittaṃ
- 64 Rupin dirāya vijaye khila loka rūpaṃ  
 Ghāṇo'ru cāru parigho'pari baddha siddhā  
 Nilābha vāta viluthanta vayad dhajā bhā  
 Tiṭṭhantu sajja duriṭṭāri jayāya te bhū
- 65 Uṇṇas sitopala nivesita bunda sandhi  
 Ghāṇo'ru piṇḍakam' aghā tapa rundhitunte  
 Hotammukham'buja sirī sirasussitā bham  
 Bhū nila paṭṭika lalāta suvaṇṇa chattam
- 66 Ru'paṅka vedana vilocana bāna diṭṭhī  
 Dhārā nisāna maṇivaṭṭa sirī siro te  
 Siddhā mato' sadha katañjana puñja lakkhī  
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga torana majjha givā  
 Dharappitas sirighato pari mussavāya  
 Niluppalāva ṭhapitā savibhatti kante  
 Kesā bhavantu bhuvanattaya maṅgalāya
- 68 Hemagghiye ṭhapita nila silā kapāle  
 Pajjota jāla lalitaṃ muni sārāyantī  
 Rūpassirī sirasi bhūsitā hema mālā  
 Kārā karotu subhagaṃ tava ketu mālā
- 69 Bhyāmap pabhāli tava kañcana mora kāle  
 Surodaye vitata candaka cakkalakkhī  
 Meghā vanaddha sikharu'nnata hema selā  
 Yan tindacāpa vika'tīva dadātu sobham

- 70 Paṭṭhāya te paṇidhito suci dāna sila  
Nekkhamma pañña viriyak khama sacca' dhiṭṭhā  
Mettā upekkhi'ti ime dasa pūrato'va  
Pūrentu pārami guṇā janatānam'atte
- 71 Pattu'ttaru't taradasā paṇidhāna bijā  
Cetordharāya karuṇā jala sekha vuddhā  
Sabbaññu ñāṇa phaladā sati vāta guttā  
Taṃ samphalan disatu pāramitā latā te
- 72 Ābodhi puṇṇami paditṭha dinādito te  
Sambhāra kāla sita pakkha kamābhi vuddho  
Sampunṇa pārami guṇā' mataramsi taṃ'va  
Sabbāṅgi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sivap phala lābha dānā  
Dānap pabandham' apidāna phalap pabhandam  
Saṃwaḍḍhayi twam abhi patthanato yathevam  
Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhuti yāva tavaggamaggā  
Vikkhālita ghakalusam suci sila toyam  
Mettā dayā madhura sitalatāyu' petam  
Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhiyogā  
Paṭṭhāya tampabhavato paripuṇṇa gehā  
Twam sabba jāti gahato api nikkha mittho  
Evam janā bhava dukhā khalu nikkhamantu
- 76 Ekaggato pala tale nisitā cirandhi  
Dhārā sucittu sutale sati daṇḍa baddhe  
Nibbijjhi lakkhaṇa dhanuṭṭhiti santi lakkham  
Khittā tayonamanu vijjhatu jantu khittā

- 77 Twam pāramī jala nidhiṃ caturī' ha bāhu  
Sattīhi suttari ciraṃ janakova sindhuṃ  
Sampanna vikkama phalosi yathā caso' va  
Evam janā viriyatap phalame dhayantu
- 78 Sattā parādha dahanesu ciraṃ sudhantaṃ  
Khantī suvaṇṇa kata rūpa samantim' attā  
Sabbā parādhamasahi twam' asayham' evaṃ  
Sabbe janāpi khamanena bhajantu santim
- 79 Lakkhādhikam catura saṃkhiya kappa kālam  
Saccena suṭṭhu paribhāvita vācino te  
Vācāya sacca phusitāya samenti jantu  
Evam visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat thira suppatitṭhā  
Dhitṭhāna pārami mahā vajir addi tuyhaṃ  
Sattena kena pi yathāhi abhejja nejjo  
Evam janāpi kusalesu adhitṭha hantu
- 81 Twam sabba satta cirabhāvita metta citta  
Toyehi saṃsamita kodha mahā hutāso  
Lokuttaram taditaram hitam'āvahittho  
Evam janesu janatā hitam' āvahantū
- 82 Mittopakāra paṭipakkha jan' āpakāre  
Twam nibbikāra manaso cirabhāvanāya  
Pattosilābha pabhutaṭ ṭusu nibbikāram  
Evam janānunaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānaṃ  
Yuttaṃ guṇehi navabhip padavī vimānaṃ  
Twam vādhiparam' idhirohiniyā tiloko  
Ārohatu bhaya sukham padavī vimānaṃ

- 84 Twamve' rahaṃsi sam'abujjhi yathāca sammā  
 Sampanna vijja caraṇo sugato'si hontu  
 Lokam vido purisadammasusārathī si  
 Satthāsi bujjhi bhagavā si tath' eva jantu
- 85 Sac citta bhū nidahitam janatāya tuyhaṃ  
 Kalyāṇavaṇṇaratanavaṇṇavajātibhinnaṃ  
 Dukkhaṃ cora jalupaddutajāti gehe  
 Tassā sukhaṃ bhavatu jīvitum āpadāya
- 86 Vācā vicitta vara tantu gataṅgi kaṇṭhe  
 Swā mutta saggaṇa mahā ratanā valī te  
 Vevaṇṇi yattani bhavaṃ sakalam pahāya  
 Hotaṇjanassa siri saṅgama maṅgalāya
- 87 Taṃ saggaṇatthava dahatṭha sutip panāli  
 Nissandamāna gaṇanīra nipāna tinte  
 Khet' tetta saṅgini janā kata loma haṃsa  
 Bīj ankurī kusala sassa phalaṃ labhantu
- 88 Āpāyikap pabhuti dukkha nidāgha kāla  
 Santāpitā nikhila loka mano kadambā  
 Taṃ vaṇṇa megha phusanā hasanaṃ kurehi  
 Iddhā bhavantu mati vallari vellitā te
- 89 Hetuddasā phaladasā sam avatṭhī taṃ taṃ  
 Sabbattha satta hitam āvahaṇena siddhaṃ  
 Cintāpathātig anubhāva vibhāvanan te  
 Bhūtānam atthu caritab bhutam attha sidhyā
- 90 Aṅgarakāsum abhilaṅghiya dāna kāle  
 Bhattattano pada paṭicchaka paṅkajā ca  
 Yātakkaṇe tava pade dhata muṭṭhahitvā  
 Paṅkeruhāṃ siva madhum sarataṃ dadantu



- 91 Saccena maccha pati vassita vassadhārā  
 Satte dayāya tava vassita vassadhārā  
 Gimhe janassa samayimsu yathā tathātā  
 Dham ambuwuṭṭhiva samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā parādham  
 Chetvā kare ṭhapita dantavarāva luddam  
 Loke hitāya ṭhapitā tava danta dhātu  
 Setṭhā janam siva puram lahu pāpayantu
- 93 Tam temiyā khya yatino'ssama mālakamhi  
 Okiṇṇa mutta kanakā vuja vipa kiṇṇā  
 Kāruṇṇa vārida cuto daka bindu bandhū  
 Dhātu samentu tava jantusu dukkhadāhe
- 94 Raṭṭhassa attha caraṇāya asammukhassa  
 Rāmena dinna tiṇa samkhata pādūkava  
 Bhuttā tayā ciram asammukha nāgatassa  
 Lokassa atthamanu tiṭṭhatu patta dhātu
- 95 Vutto janānam upadissa varāha rañṇā  
 Satthim sahassa saradam viya ṇāya dhammo  
 Ādeyya heyyam upadissa tayā pavutto  
 Dhammo pavat tatu ciram janatā hitāya
- 96 Mārāri maddana hitā dhigamaṃ karotā  
 Bhatto tayā vara mahā jaya bodhi rājā  
 Saggā pavavagga hita hetu janassa hantvā  
 Sabbantarāyam iha tiṭṭhatu suṭṭhu sajjō
- 97 Sāmoda vaṇṇa bhajanī guṇa maṇjariyaṃ  
 Caryā latā vikasitā tava sapphalaṅgam  
 Okiṇṇa citta madhupe rasa piṇayanti  
 Sambhāvitā bhuvi pavattatu matthakehi

- 98 Sambuddha selawalayantara jānan awhā  
 Nottattato tipathagā yati sāgaratthā  
 Dhammā pagā suti vaso tarite puṇanti  
 Sambhāra sassam iha vattatu pacayanti
- 99 Paññāṇa kūpa sita paggaha vāyu gāhī  
 Saddhā lakāra sahitā sati pota vāhā  
 Sampāpayātu bhava sāgara pāra tīra  
 Sap pattanaṃ varadhane pati patti nāvā
- 100 Bojjhañ'ga satta ratanā kara dhamma khandha  
 Gambhīra nīra caya sāsana sāgaro saṃ  
 So silyananta tanu weṭitha ñāṇa mantha  
 Selena manthitavatam disatā mataṃ ve
- 101 Vuttena tena vidhinā vidhinā tato taṃ  
 Laddhā nubhūtam amataṃ khila dosa nāsaṃ  
 Accanta roga jaratā maraṇā bhī bhūtaṃ  
 Bhūtaṃ karotu amaraṃ ajaraṃ arogaṃ
- 102 Saddhamma rāja raviniggata dhammaraṇsi  
 Phullo dhutaṅgadala saṃvara kesar āli  
 Saṅghā ravinda nikaro samadhūṃ samādhi  
 Sakkiṇṇiko disatu sāsana wāpi jato
- 103 Ānanda rañña ratanādi mahā yatinda  
 Niccap pabuddha padumap piya sevin aṅgī  
 Buddhappiyena ghana buddha guṇap piyena  
 Therālinā racita Pajjamadhūṃ pi bantu
- 104 Itthaṃ rūpa guṇānukittanawasā taṃ taṃ hitā siṃ  
 sato  
 Vatthānussati vattita iha yathā sattesu mettāca me  
 Evam tābhi bhavanta ruttara tarā vattantu tā bodhi  
 me  
 Saṃyogoca dhanehi santihi bhava Kalyāna mittehi  
 ca

# Sīmā-vivāda-vinicchaya-kathā.

EDITED BY  
J. P. MINAYEFF.

---

THE present edition is made from a single Siṃhalese MS. on paper, received by me from Subhūti Unnānsē some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammālaṅkāra Thera in the preface (p. xx) to his valuable Sīmā-Naya-Dappana. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

---

namo tassa bhagavato arahato sammāsambuddhasa

dīpādhidīpasamjātaṃ nānāguṇehi 'laṃkatam  
nānavimaticchedakaṃ buddham vandāmi so aham. tatiya-  
takāravipulā.

Sīhaladīpabhikkhūnaṃ kaṅkhāṭhānassa kammike  
udakukkhepagāmassa karissāmi vinicchayaṃ. pathyā-  
vattagāthā.

ayam ettha yojanā.

Dīpaṇaṃ uttamabhāvena atidīpabhūte Jambudīpe Mahā-  
māyāya gabbhe paṭisaṃdhibhāvena samjātaṃ buddha-  
bhāvaṃ patvā anāvaraṇaṇānādinānāguṇehi alaṃkatam  
nānāsamaṇabrāhmaṇānaṃ kaṅkhāvimaticchedakaṃ sabba-  
dhammajānanasamattham sammāsambuddham. Neyya-  
dhammalāṃkāramahādhammarājādhirājaguru'ti ādito lad-  
dhalaṅcīto. dutiyam. Neyyadhammābhivaṃsasiripavarā-

lamkāradhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcīto. tatiyaṃ. idāni mahārājassa kāle Neyyadhammābhīmunivaraññakittisiridhājadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcīto so ahaṃ tīhi dvārehi vandāmi.

ayaṃ paṭhamagāthāya yojanā.

Sihaladīpe vasantānaṃ lajjipesalasikkhākāmānaṃ kukkucakānaṃ bhikkhūnaṃ uposatha-upasaṃpadādīkamike sīmādhīkāre vimati-āsaṅkāṭhānabhūtāya udakukkhepasīmāya ca gāmasīmāya ca asaṃmissaṃ katvā suvinicchayaṃ ahaṃ karissāmi.

ayaṃ dutiyagāthāya yojanā.

Sammāsambuddhassa parinibbānato saṃvaccharagaṇaṇena catucattālisādhīkaṃ tisatadvisahassaṃ saṃpatte. amhākaṃ Jambudīpagaṇānāya ekapaññāsādhīkaṃ satauttaraṃ saḥassaṃ saṃpatte Sirīpavaravijayānantayasa-tribhavanādītyādhipatipaṇḍitamahādhammarājādhirājā 'ti nāmako mahārājā rājjaṃ kāresi. tasmīṃ kāle Nānābhivaṃsadharmasenaṃpatimahādhammarājādhirājagurū 'ti laddhalañcīto therō sāsanaṃ sodhesi saṃgharājā ahoṣi. tasmīṃ kāle tumhākaṃ Sihaladīpato lajjikkukkucakā sikkhākāmā bhikkhū amhākaṃ Jambudīpaṃ Amarapuramahārājadhāniṃ āgantvā sāsanasodhakassa therassa santike vinayādīpītaṃ uggahetvā tumhākaṃ Sihaladīpe natthagandhe gahetvā Sihaladīpaṃ paccāgatā. tato paṭṭhāya amhākaṃ ācariyā mahātherā Sihaladīpe sāsanaṃ pavattikāraṇaṃ pucchitvā ca soṭaṃ odalitvā ca nisīdiṃ (su). tato pacchā atthacattālisavassaṃ atikkamitvā tassa rañño natthā Sirīpavarādītyalokādhipativijayamahādhammarājādhirājā 'ti nāmako dhammarājā rājjaṃ kāresi. tasmīṃ kāle ca ahaṃ sāsanasodhako saṃgharājā ahoṣiṃ. tasmīṃ kāle ca tumhākaṃ Sihaladīpato Paññātissapamukhā dve bhikkhū āgatā. tassa Paññātissatherassa āgatakāle Sihaladīpe sāsanaṃ uppattikāraṇaṃ sutvā pamodiṃ. idāni pi Sihaladīpavāsī Dhammakhandhabhikkhū Vanaratanabhikkhū 'ti dve bhikkhū sammāsambuddhassa parinibbānato

samvaccharagaṇane cattāri satāni ca ekavassaṅ ca adhikaṃ katvā dvisahassaṃ sampatte. ambhākaṃ vohāragāṇāyā dvisata-ekūnavisādhikaṃ sāhassavassaṃ sampatte phagguṇamāsassa juṅhapakkhe dasamādivase mama santikaṃ āgatā. te bhikkhū Sīhalādīpe sāsanassa paṭiṭṭhitabhāvaṃ ca lajjipesalabhikkhūnaṃ atthibhāvaṃ ca mama ārocesuṃ. taṃ vacanaṃ sutvā atirekataraṃ ahaṃ pamodiṃ. te Dhammakhandhavanaratanabhikkhū idāni Sīhalādīpe udakukkhepaḡāmasīmāya vivādo uppajjiti mama ārocetvā sīmādhikāre vinicchayaṃ katvā dethā 'ti ārocenti. taṃ pi vacanaṃ sutvā pubbakālato atirekataraṃ pamodiṃ paṭilabhimha. tumhākaṃ vivādakaraṇatṭhānaṃ vinaya-aṭṭhakathātikāhi uddharitvā dassāmi. taṃ vacanaṃ sādhukaṃ katvā dhāreyyātha ca vāceyyātha ca sallakkheyyātha ca manasikareyyātha cā 'ti.

idāni aṭṭhakathānāyena saddappabandhe ṭhapite attho dubbijāno hoti yojanānāyena saddappabandhe ṭhapite suvijānīyo hoti. tasmā yojanānāyena racayissāmi.

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā cā 'ti duvidhā. tāsu sīmāsu baddhasīmā gāmasīmāya saddhiṃ sabhāgā. itarāhi visabhāgā. udakukkhepasīmā nadiyā ca jātassarena ca samuddena ca saddhiṃ sabhāgā itarāhi visabhāgā. sattabbhantarāsīmā araṅṅhena saddhiṃ sabhāgā itarāhi visabhāgā. tasmā baddhasīmā ca gāmasīmā ca imā sīmā aṅṅhamaṅṅhaṃ sabhāgā. udakukkhepasīmā ca nadī ca udakukkhepasīmā ca jātassaro ca udukukkhepasīmā ca samuddo ca aṅṅhamaṅṅhaṃ sabhāgā. sattabbhantarāsīmā ca araṅṅhaṃ ca aṅṅhamaṅṅhaṃ sabhāgā.

tāsu sabhāgasīmāsu rukkhalatārajusetukatṭhādīhi sambandhe sati doso n'atthi. yathā kiṃ. dīghassa pabbatassa ekadesaṃ paricchinditvā baddhasiṃhaṃ bandhente pi doso n'atthiti. tena vuttaṃ Vimativinodanīṭikāyaṃ :

ekasambaddhena gatan 'ti rukkhalatādiṃ tatra jātam eva samdhāya vuttaṃ. tādisaṃ hi ito gatan 'ti vattabbataṃ arahatī yaṃ pana ito gatan 'ti vā tato āgatan 'ti vā vattam asakkuṇeyya ubhosu baddhasīmāgāmasīmāsu udakukkhepa-nadī-ādisu ca tiriyaṃ paṭitarajjudāṇḍādiṃ tattha kiṃ kātabban 'ti. ettha pana baddhasīmāya paṭiṭṭhitabhāgo bad-

dhasimā. abaddhagāmasimāya patitṭhitabhāgo gāmasimā. tadubhayasimattṭhapabbatādi viya. baddhasimāto utṭhitavatarukkhasa pārōhe gāmasimāya gāmasimāto utṭhitavatarukkhasa pārōhe ca baddhasimāya patitṭhite pi esa nayo 'ti.

visabhāgasimāsu pana evaṃ datṭhabbo. baddhasimā aññāya baddhasimā ya ca gāmasimāṃ tṭhapetvā itarāya simāya ca visabhāgā. udakukkhepasimā aññāya udakukkhepasimāya ca nadījātasserasamuddaṃ tṭhapetvā itarāya simāya ca visabhāgā. imāsu visabhāgasimāsu rukkkhalatārajusetukatṭhādihi saṃbandhe sati doso atthi.

tena vuttaṃ Uposathakkhandhaka-aṭṭhakathāyaṃ :

sīmāmālake vatarukkho hoti tassa sākḥā vā tato niggatāpārōho vā mahāsīmāya paṭhavitalaṃ vā tattha jātarukkḥādīni vā āhacca tiṭṭhanti. mahāsīmāṃ sodhetvā vā kammaṃ kātappaṃ. te vā sākḥā pārōhe chinditvā bahiṭṭhakā kātabbā. anāhacca tṭhitasākḥādisu ārūḥabhikkhū hatthapāsaṃ netabbā.

evaṃ mahāsīmāya jātarukkhasa sākḥā vā pārōho vā vuttanayen' eva sīmāmālake patitṭhā 'ti vuttanayen' eva simāṃ sodhetvā kammaṃ kātappaṃ. te vā sākḥā pārōhā chinditabbā. bahiṭṭhakā kātabbā. sace mālake kamme kayiramāne koci bhikkhu mālakassa anto pavisitvā vehāsaṃ tṭhitasākḥāya nisidati. pādā vā 'ssa bhūmigatā honti. nivāsanapārupanaṃ vā bhūmiṃ phusati. kammaṃ kātum na vaṭṭati. pāde pana nivāsanapārupanaṃ ca ukkhipāpetvā kātum vaṭṭati.

idaṃ ca lakkhaṇaṃ purimanayen' eva veditappaṃ. ayaṃ pana viseso. tatra ukkhipāpetvā kātum na vaṭṭati hatthapāsaṃ eva ānetabbo 'ti.

evaṃ baddhasimāya ca mahāsīmāya ca aññamaññāṃ visabhāgattā rukkkhalatādihi saṃbandhe sati doso atthi. rukkkhalatādichedanaṃ akatvā sīmāvisodhanaṃ vā akatvā ca kammaṃ karontānaṃ bhikkhūnaṃ kammaṃ kuppātīti datṭhabbama.

imaṃ aṭṭhakathāvācanaṃ gaḥetvā aññāsu gāmasimā-udakukkhepādivisabhāgasimāsu pi es' eva nayo datṭhabbo. kasmā visabhāgabhāvena sadisattā. tena vuttaṃ Vimati-vinodanīkāyaṃ :

yāsu aññamaññarukkhādisaṃbandhesu pi doso n'atthi. yāsu pana atthi tāsu visabhāgasīmāsu rukkhādisaṃbandhesu sati ekattha t̥hito itaratt̥hānaṃ kammaṃ kopeti.

evaṃ atthakathāya sāmaññato sodhanassa vuttattā 'ti. ambhākaṃ khantī vīmaṃsitvā gahetabbaṃ. ettha t̥ikāyaṃ yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho datthabbo. itarassa yāsū 'ti padassa khaṇḍhasīmāmāhāsīmāgāmasīmā-udakukkhepasīmādivisabhāgasīmāsū 'ti attho datthabbo. imasmiṃ pana kāle kismici padese keci bhikkhū nadijātassaresu kammikabhikkhūnaṃ vasanatthāya aṭṭaṃ karonti. taṃ aṭṭaṃ gamanatthāya gāmakkhettena saṃbandhaṃ katthamayaveḷumayasetuṃ karonti. so setu tassa aṭṭassa samantā udakukkhepārahaṭṭhānassa abbhantaraṃ pavisitvā aṭṭaṃ anāhacca titṭhati. tādise aṭṭe nisīditvā te bhikkhū kammaṃ karonti keci pana bhikkhū gāmakkhettena saṃbandhassa ulumpassa vā nāvāya vā samīpe udakukkhepārahaṭṭhānassa appahonake t̥hāne aritena nāvaṃ t̥hapetvā nāvāyaṃ t̥hatvā kammaṃ karonti. tesam bhikkhūnaṃ kammaṃ kuppati. kasmā. katthamayaveḷumayasetūnañ ca ulumpanāvānañ ca rukkhāsākhālatārajju-pārohehi sadisattā. keci pana so katthamayaveḷumayasetu kunnaditirasadisā 'ti vadanti. taṃ na gahetabbaṃ. sace pana nadiyaṃ katassa uposathāgārasaṃkhātassa aṭṭassa samantato udakukkhepārahassa t̥hānassa abbhantaraṃ pavesetvā iṭṭhakāmayamattikāmayasetuṃ karonti. sace vassamhi catūsu māsesu nadīsotena ajjhottharati. so yeva setu kunnaditirasadiso. tassa setuno samīpe caturaṅgulapamaṇatthāne vā vidatthiratanapamaṇatthāne vā kammaṃ kātumaṃ vattati. sace pana keci katthamayaveḷumayasetu kunnaditirasadisā 'ti vadanti. evaṃ sante atha setupādā antosetu pana ubhinnaṃ pi tīraṇaṃ upari ākāse t̥hito vattatīti. idaṃ vacanaṃ atthakathāyaṃ na vattabaṃ siyā. atthakathāyaṃ pana vuttam eva. iminā atthakathāvācānena seturajjuvullirukkhapārohānaṃ sadisattaṃ dīpetīti datthabbaṃ. udakukkhepena pana paricchinnatthānassa bahinadiyaṃ setu-ādisaṃbandhānaṃ appamaṇaṃ tasmā doso n'atthi. udakukkheparicchinnaṃ t̥hānassa abbhantaraṃ seturukkhādīnaṃ pavisaṇaṃ

eva pamāṇaṃ doso atthi. kasmā setu-ādinaṃ pārohāḍiḥi sadisattā ca gāmasīmāya visabhāgasimattā cā 'ti. tena vuttaṃ vajirabuddhiṭikāyaṃ. ayaṃ pan' ettha viseso. nadiyaṃ karontānaṃ udakukkhepato bahirukkhaḍisaṃbandho appamāṇaṃ. gāme karontānaṃ nadiyaṃ saṃbandharukkhaḍisa udakukkhepato bahithitabhikkhū ca appamāṇaṃ tato oraṃ pamāṇaṃ. baddhasīmāya saṃbandharukkhaḍisa baddhasīmāya ṭhitabhikkhū pamāṇaṃ 'ti vedittabbaṃ. ten' eva vuttaṃ. mahāsīmaṃ sodhetvā 'va kammaṃ kātappaṇaṃ 'ti. setu vā setupādā vā bahitire patitṭhitā kammaṃ kātum na vaṭṭatitī vacanaṃ pi pārohāḍisu pi sakalasīmāsodhanaṃ eva kātappaṇaṃ 'ti sādhetitī vimamsittabbaṃ 'ti. sabbāsu pana sīmāsu sīmantarena paricchinnatṭhānassa abbhantaratṭhānaṃ eva sīmā nāma. bhikkhūnaṃ nisīdanatṭhānaṃ eva na sīmā. tasmā sabbāsu sīmāsu paricchinditabbatṭhānesu rukkhalatādinaṃ saṃbandhabhāvo 'va doso 'ti daṭṭhabbo. bahinaditire jātarukkhaḍisa antonadiyaṃ patitṭhitasākhāya vā pārohe vā nāvaṃ bandhitvā kammaṃ kātum na vaṭṭatitī uposathakkhandhaka-aṭṭhakathāyaṃ āgatavacanaṃ pi sākhāya vā pārohe vā nāvaṃ abandhitvā udakukkhepaparicchinaṃsa bahitṭhāne kammaṃ kātum vaṭṭatitī adhippāyo 'pi daṭṭhabbo.

sākhāya pārohaḍisa vā samīpe udakukkhepassa appahonakatṭhāne udakukkhepassa abbhantare nāvaṃ bandhitvā kammaṃ kātum vaṭṭatitī adhippāyo na daṭṭhabbo. anto nadiyaṃ yeva setu vā setupādā vā setumhi ṭhite hi kammaṃ kātum vaṭṭatitī. sace pana setu vā setupādāvā bahitire patitṭhitā kammaṃ kātum na vaṭṭatitī etissā uposathakkhandhaka-aṭṭhakathāya pi. sace pana setu vā setupādā vā bahitire ṭhitā setumhi aṭṭhite hi setuto udakukkhepatṭhānamuccanatṭhāne kammaṃ kātum vaṭṭatitī adhippāyo daṭṭhabbo. setumhi aṭṭhite hi setusamīpe udakukkhepassa appahonakatṭhāne kammaṃ kātum vaṭṭatitī adhippāyo na daṭṭhabbo 'ti tena vuttaṃ sārattadhipanītikāyaṃ. gaṇṭhipadesu pana mahāsīmāgatehi bhikkhūhi taṃ sākhaṃ vā pārohaṃ vā anāmasitvā thātabbaṃ 'ti adhippāyo 'ti vuttaṃ. taṃ na gaṇhetappaṇaṃ 'ti. iminā ṭikāvacaṇaṃ gāmasīmā-udakukkhepasīmāḍisu 'pi sabhāgasīmāsu pi iminā 'va nayena



attho datṭhabbo 'ti dīpeti. tasmā imasmim kāle sikkhākāmehi kukkuceakehi lajjipesalabhikkhūhi udakukkhepena paricchinnassa abhantaram pavisanaseturukkhala-tādini apanetvā 'va kammaṃ kātābbaṃ 'ti.

ayaṃ udakukkhepagāmasīmādhikāre vivādavinicchaya-kathā. ayaṃ paṇ' ettha tumhehi Sihaladipavāsīhi anumoditabbakathā.

tumhehi pana pesitānaṃ Dhammakhandhavanaratana bhikkhūnaṃ amhākaṃ Ratanapunnānaṃ kaṃ mahārājadhāniṃ sampattakāle tumbhākaṃ Sihaladipavāsinaṃ therānaṃ saṃdesakathaṃ ca Dhammakhandhavanaratana bhikkhūnaṃ samanākāraṇaṃ ca sutvā. amhākaṃ Siripavaravijayānantayasapaṇḍitamahādhammarājādhirājā 'ti vissuto mahārājā atipamoditvā sampattakālate paṭṭhāya icchitehi samanakkappiyapaccayehi niccaṃ paccupaṭṭhāti. sabrahmacārino pi paccupaṭṭhenti. amhākaṃ mahārājā ratanattaye atimāmaṃ saddho hiri-ottappasampanno mahāpaññāratṭhāvāsinaṃ orasaṃ 'va anuggahati. dānena ca cāgena ca atitto 'va hoti paṭhamavaye ṭhitakālate 'va aṭṭhaṅga-uposathaṃ niccaṃ rakkhati. sappurise saṃsevati. sappurisānaṃ saccapaticcasamuppādapatisaṃyuttaṃ gambhīrakathaṃ kālena kālaṃ suṇāti. apara-bhāge Siripavarādityalokādhipativijayamahādhammarājādhirājā 'ti pakaṭassa pituno dhammarājassa dāyajjaṃ paṭiggahetvā rajjabhāvaṃ sampattakāle pi Sivirājānimirājādayo viya niccasilo va hoti. lajjipesalehi sikkhākāmehi bhikkhūhi ca bhāvanābhiratagahatṭhapabbajitehi ca dhammakathaṃ saṃsanditvā kālaṃ khepeti rajadhamme patitṭhāti. rājābhisekapatto nāgarike catūhi saṃghavattūhi anuggahaṃ karoti. yathicchakaṃ dānaṃ deti niccakālaṃ cāgaṃ karoti. amhākaṃ rājā Ratanapunnānāmakāṃ navapurāṃ māpesi.

ayaṃ tassa navapurassa aṭṭhuppati.

sammāsambuddho kira imassa navapurassa māpitaṭṭhānaṃ ca rājānaṃ ca vyākāsi. bhagavā hi paṭhambodhiyaṃ ṭhitakāle dvinnāṃ vāññijakānaṃ Cullapunnāmahāpunnānaṃ Sunāparantarattāmaṃ gantūṃ niman-tānaṃ sampaticchitvā kūtāgāralaṃkatehi pañcapāsāda-

satehi āgantvā rammadānaditire (*sic.* Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni t̥hapetvā anukkamena desacārikam caritvā Erāvatin nāma nadim taritvā Maṇḍalapabbataṃ anuppatto imasmim pabbate Ānanda ahaṃ pubbe atitajātiyaṃ vanacarako ca godharājā ca vaṭṭarājā ca kuruṅgarājā ca ajarājā ca ahosin 'ti avoca. etasmim pabbate adhivatthā Candamukhīnāmikā ekā yakkhinī atthi sā yakkhinī bhagavantaṃ atipasīditvā attano mamsa-dāyikā Suppiyā viya dukkaraṃ sakamaṃsaṃ bhagavato adāsi. tasmim kāle bhagavatā Ānandattheraṃ āmantetvā ayaṃ Ānanda yakkhinī mama parinibbānato catusatthikaṃ dvisahassavassaṃ atikkamitvā Maṇḍalapabbatassa samīpe Ratanapuṇṇanāmakaṃ mahārājadhāniṃ māpessati tasmim nagare dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatīti vyākāsi. edisaṃ porānasattham anugantvā imaṃ Ratanapuṇṇanāmakaṃ mahārājadhāniṃ māpesi.

ambhākaṃ mahārājā tumhehi Sīhaladīpavāsīhi pesite Dhammakhandhavanaratanabhikkhū imassa navapurassa puratthimasmim disābhāge Maṇḍalapabbatassa dakkhinasmim disābhāge mama saṃgharājassa mahārāme t̥hapetvā tibhūmikaṃ vihāraṃ kāretvā adāsi.

tumhehi pana pesitānaṃ Dhammakhandhavanaratanabhikkhūnaṃ mama santikaṃ sampattakālato paṭṭhāya ambhākaṃ Jambudīpaṃ āgatakāraṇaṃ ahaṃ pucchāmi.

tasmim kāle te bhikkhū āgatakāraṇaṃ mama ārocenti.

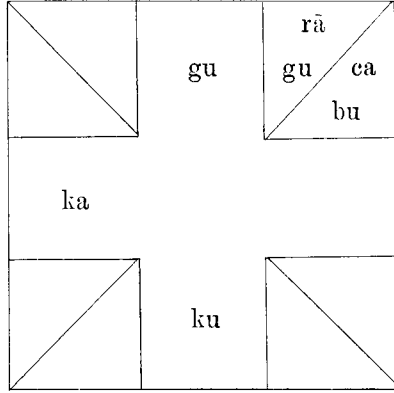
ambhākaṃ Sīhaladīpe Amarapuragaṇe bhikkhū gāmasīnā-udakukkhepasīmānaṃ sambandhe sati saṃkaradoso atthīti vā n'atthīti vā vivādaṃ karonti. tesam bhikkhūnaṃ vivādaṃ koci na sakkā vinicchitum tasmā amhe pana kāye ca jivite ca anapekkhitvā sīmāvivādatt̥hāne vinicchayaṃ labhissāmā 'ti manasikatvā āgatamhā 'ti ahaṃ pana te bhikkhū mā socittha vinayatthakathātīkānurūpaṃ sīmāvinicchayaṃ labhāpessāmiti vatvā Ratanapuṇṇapurassa puratthimasmim disābhāge raññā kārite mama ārame nisidāpetvā sīmāvinicchayaṃ katvā taṃ uggaṇhāpetvā kaṅkhāthāne sayam vinodāpetvā taṃ sīmāvinicchayaṃ tumhehi pesitānaṃ bhikkhūnaṃ adāsim.

atha kho te bhikkhū dalhikammatthāya puna upasaṃ-  
 padakammavācaṃ icchāma amhe anukampaṃ upādāya  
 upasaṃpadakammavācaṃ dethā 'ti vatvā maṃ upasaṃ-  
 kamitvā yācimsu. ahañ ca kho sādhu tumbhākaṃ demiti  
 vatvā rañño taṃ pavattiṃ ārocāpesiṃ. Sihaladīpavāsī  
 bhikkhū ambhākaṃ santike puna sikkhaṃ gaḥetukāma  
 tadā samaṇānurūpehi pattacīvarādīpaccāyehi anuggahaṃ  
 karotū 'ti. rājā abhippamodo sādhu 'ti sampaticchi. atha  
 kho ahaṃ phagguṇakālapakkhe paṇṇarasame uposatha-  
 divase puna sikkhaṃ dātukāmo. Nadyāvattānanagara-  
 bhojakena Satthimahārājadassanīyarūpasīhasūro 'ti rāja-  
 laddhanāmakena mahāmattena rājato santikā laddhe  
 visuṃ gāmasaṃkhāte sīmabbhantare raññā kārite tibhū-  
 mike mama vihāre sattapaṇṇāsabhikkhū saṃnipāṭāpesiṃ.  
 atha rājā taṃ mahāmattaṃ pesesi. dīpantarabhikkhūnaṃ  
 upasaṃpadakammatthāya saṃnipatitānaṃ sattapaṇṇāsa-  
 bhikkhūnaṃ paṇitāni bhojanāni dehīti. so mahāmatto  
 sādhu 'ti sampaticchitvā yena saṃnipatitā bhikkhū ten'  
 upasaṃkami upasaṃkamitvā paṇitāni bhojanāni datvā  
 sahatthā bhojtvā sampavāretvā sabbhaṃ saṃvidahana-  
 kiccaṃ akāsi. tadā rājapesitā tadaññe Maṇipabbata-  
 nagarabhojako Satthimahārājadassanīyarūpakittisūro 'ti  
 rājā laddhanāmako mahāmatto ca. Kukhanagarabhojako  
 Satthimahārājadassanīyarūpajeyyasūro 'ti rājā laddhanā-  
 mako mahāmatto ca. Dīghanāvānagarabhojako Mahārāja-  
 jeyyasūro 'ti rājā laddhanāmako antepura-amacco ca.  
 Meghavicīnagarabhojako Mahārājadassanīyarūpajeyyasūro  
 'ti rājā laddhanāmako antepura-amacco ca. Mahārājakitti-  
 rājapākato 'ti rājā laddhanāmako rājamatuyā amacco ca.  
 Rājā mahārājasikharājā 'ti rājā laddhanāmako aggamahā-  
 devīyā amacco ca. Mahārājadassanīyarūpasāṃkhayo 'ti  
 rājā laddhanāmako rājata-amacco ca. Mukhunagara-  
 bhojako rājā dassanīyarūpasirījeyyasūro 'ti rājā laddha-  
 nāmako rañño taṃ taṃ kāraṇamārocana-amacco ca Rāja-  
 pākatarājā kittirājā 'ti rājā laddhanāmako amacco ca Mahā-  
 jotiko 'ti rājā laddhanāmako mahāsetthī ca Mahāsīrisettha-  
 meṇḍako 'ti rājā laddhanāmako mahāsetthī ca 'ti. rājato  
 laddhatthānantarikā sakasakaparīsaparivārā amaccā ca.

māse māse aṭṭhakkhattuṃ aṭṭhaṅga-uposathassa samādiyakā sataparimāṇā setapāvārapārūtā upāsakā ca taṃ upasampadakaranaṭṭhānaṃ āgantvā bhikkhūnaṃ hatthapāsato bahi nisiditvā parisatthāya parivārayiṃsu. ahañ ca sattapaṇṇāsamattehi bhikkhūhi saddhiṃ bhikkhūnaṃ patirūpesu kappiyapaccattharaṇesu nisiditvā Sihaladipavāsibhikkhūnaṃ puna sikkhāya dātabbattā upasampadakammavācaṃ eva sāvetvā sikkhadānakiccaṃ kiñcāpi sijjhati tathā pi te Sihaladipavāsī bhikkhū tumhākaṃ bhante Jambudīpe upasampadakāle evarūpaṃ upasampadakammaṃ karisū 'ti.

na jānāma ambhākaṃ tassa kammaassa jānanatthāya ādito 'va kammavācaṃ vadathā 'ti yācanti. tasmā paṭhamam upajjhaṃ gāhāpetabbo 'ti ādikaṃ evam etaṃ dhārayāmiti pariyośanasapubbakiccaṃ kammavācaṃ sāvetvā tesam bhikkhūnaṃ puna sikkhaṃ dātuṃ ārabhiṃ. tadā kāraka-saṃghasaṃkhātehi sattapaṇṇāsabhikkhūhi parivārapetvā ahaṃ sithiladhanitādini ahāpetvā kathanasamatthena Puññābhidhajadhammālamkāramahādhammarājādhirājaguruttherena ca. Nānakittiyatisāraddhammamahādhammarājādhirājaguruttherena ca saddhiṃ paṭhamam kammavācaṃ sāvemi. tato paraṃ Gaṇapāmokkha Candāvaratthero ca Paññāsāmisirikavidhajamahādhammarājādhirājagurutthero ca Nandatthero ca Kelāsabbatthero ca tatiyaṃ kammavācaṃ sāventi. paṭhamakammavācaṃ pana sāvitakāle ahaṃ upasampadāpekkhānaṃ bhikkhūnaṃ Nāganāma 'ti saṃmannitvā tena Nāganāmena sāvemi. Sihaladīpe upajjhāyassa Dhīrānandattherassa Tisso nāma 'ti saṃmannitvā tena Tissanāmena sāvemi. dutiyatatiyakammavācaṃ pana sāvitakāle Gaṇapāmokkha Candāvarādayo therā tesam bhikkhūnaṃ sakasakanāmasaṃkhātena Dhammakkhandhavanaratanāmena sāvemi. upajjhāyassa sakasakanāmasaṃkhātena Dhīrānandanāmena sāventi. kammavācāpariyośāne kālo pana evam datṭhabbo. Sibalavohārena ekūnāsītisattasatādhikasahasasāke saṃpatte. Mrammavohārena ekūnavīsādhikadvisatuttaraṃ sahasaṃ saṃvaccharagaṇane saṃpatte. tisu utūsu gimhanta-utumhi mukhyacandena phagguṇamāse kaṇ-

hapakkhe terasatithiyaṃ tetilakaraṇe siddhiyoge sanivāre  
tatiyapahārātikkante suññadaṇḍa-ekādasapalapañcavipala-  
samaye kakkāṭe lagne kumbhacandre ṭhite dutiyahore  
mīnatraṅganavaṅge pañcaṅgulādhika-ekādasapādachāyika-



samaye mesamhi surācariye mīthune ravisute ghate kuje  
kumbhe candrasute ṭhite mīne vivisukrarāhūsu ṭhitesu  
upasaṃpadākammavācam niṭṭhitaṃ 'ti.

ṭasmim̐ pana upasaṃpadāpariyosāne ambhākaṃ rājā sad-  
dhāsīlādiguṇehi saṃpanno hutvā nānārūpavicitre mahārāja-  
tamayathālake suvaṇṇamayathālakena dakkhiṇodakaṃ  
siñcāpetvā desacārittēna suvaṇṇavicitta-aṭṭhabheriyo ca  
aṅṅāṅ ca turiyaṃ pahārāpetvā tesam̐ dīpantarabhikkhūnaṃ  
samaṇasārappaṃ anekavidhaṃ parikkhāraṃ dāpesi, sey-  
yathidam̐ :

tividhaṃ sukhuma-kappāsama-yaṃ saṃghāṭiṃ  
tathā uttarāsāṅgaṃ  
antaravāsakaṃ  
duvidhaṃ kambalaṃ  
tathā koseyyakāyabandhanaṃ  
kojayaṃ  
uttarattharaṇaṃ  
mukhapuñjanaṃ  
kambalamaya-bimbohanamaṇḍalaṃ  
dīgha-bimbohanaṃ  
caturassapaccattharaṇaṃ

ayomayapattaṃ  
 mattikāmayapattaṃ  
 ayomayapattapidhānaṃ  
 cittakammamayapattapidhānaṃ  
 pattādhāraṃ  
 pattatthavikaṃ  
 dhammakarakaṃ  
 ācamanathālaṃ  
 khuraṃ  
 sūciṃ  
 kappiyacammakhaṇḍaṃ  
 tālavaṇṭaṃ  
 taṭṭikaṃ  
 kaṭasāraṃ  
 potthakalekhaṇaṃ  
 tambūlakaṇḍakaṃ  
 chabbidhaṃ lohamayakhuddakakaṇḍaṃ  
 pūgapilanaṃ  
 upāhanaṃ  
 chaṭṭaṃ  
 cittakammamahantapelaṃ  
 tathā khuddakapelaṃ  
 mahantaṃ kācalimpitodanathālaṃ  
 tathā soḍasavidhaṃ thālaṃ  
 lohamayasūpādānaṃ  
 mahantaṃ udakathālaṃ  
 khuddakaṃ udakathālaṃ  
 bahupādasūpathālakādhāraṃ  
 tipādasūpathālakādhāraṃ  
 tap-pidhānaṃ  
 udakathālakādhāraṃ  
 cittakammamayahatthadhovanādhāraṃ  
 tathā khelamallakaṃ 'ti  
 te ca amaccā dipantarabhikkhūnaṃ upasampadākāle  
 kattabbākāraṃ sabbāṃ sallakkhetvā antepuraṃ gantvā  
 rañño ārocesuṃ.  
 tasmim kāle rājā nibbānapaṭisaṃyuttaṃ kusalapīṭim  
 paṭilabhitvā abhippamodo ahoṣi. tumhehi pesitabhikkhū ca

Jambudīpe saṅgharājattherādīnaṃ mahātherānaṃ puna sikkhādānaṃ labhitvā attānaṃ mahākusalodakena siñcitā hutvā abhippamodimsū 'ti.

ayaṃ anumoditabbakathā.

ayaṃ paṇ' ettha mettāpubbaṅgamadhammakathā c' eva tumhehi ca yāva jivaṃ anussaritabbakathā ca.

tumhe pana pubbakānaṃ sappurisānaṃ dhammavinaya-garukānaṃ gatamaggasaṃkhāte cāritte anugatā 'ti mayā maññāma.

pubbe kira Punabbasukūṭimbiyaputto Tissatthero mahā-samuddassa paratiraṃ gantvā buddhavacanaṃ uggaṇhāti. kaṅkhāthāne pi pucchati. tathā pi sammohavinodanī-atṭhā-kathāyaṃ arahattappattiyā Punabbasukūṭimbiyaputtassa Tissattherassa paṭisambhidā visadā ahesuṃ. so kira Tambapaṇṇidīpe buddhavacanaṃ uggaṇhitvā paratiraṃ gantvā Yonakadhammarakkhitattherassa santike buddhavacanaṃ uggaṇhitvā āgacchanto nāvābhiruhanatitthe ekasmiṃ pade uppanakāṅkho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ gacchanto antarāmagge ekassa kuṭimbikassa paṇhaṃ kathesiti āgatā. pubbakānaṃ sappurisānaṃ kulavaṃse paveṇiyaṃ t̥hitehi tumhehi Sihaladīpavasīhi mama ārocite sīmāvinicchaye Sihaladīpaṃ sampatte passitvā anumoditabbā eva.

idān' eva mayā Sihaladīpavāsī bhikkhū buddhassa anumatiyā aviparitaṃ yathābhūtaṃ sikkhissāmā 'ti.

amhākaṃ vacanaṃ saccāṃ tumhākaṃ vacanaṃ saccān 'ti vivādo na kātabbo. vivādo hi mahā ādinavo. kalahe vivāde abhirato ādhanāgāhī duppaṭinissaggī bhikkhu bhagavatā subhāsītassa atthassa vijānane saṃmohena āvuto nivuto paṭicchādito pesalehi bhikkhūhi yathā dhammaṃ akkhātāṃ pi na vijānāti. sammāsambuddhena desitaṃ dhammavinayaṃ pi na vijānāti. bhāvitattānaṃ bhāvitamaggakiccapariniṭṭhite khīṇāsava ca ariyapuggale ca kalyāṇaputhujane ca vihesaṃ karonto avijjāsaṃkhātena vaṭṭamūlena purakkhato pesito payojito hutvā ditṭhe 'va dhamme 'cittavighātasamkhātāṃ saṃkilesaṃ ca na vijānāti āyatim̐ nirayasam̐pākāṃ nira-yagāmi-akusalasam̐khātāṃ maggaṃ na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ vinipātaṃ samāpanno hoti. ekamātugabbhato saṃkamitvā ekamātugabbhaṃ punappunaṃ samāpanno hoti. ekalokantarikanirayato saṃkamitvā ekam lokantarikanirayaṃ punappunaṃ samāpanno hoti. ito paralokaṃ gantvā nānappakāraṃ sakaladukkhaṃ nigacchati phusati. vuttaṃ h' etaṃ bhagavatā :

kalahābhirato bhikkhu mohadhammena āvaṭṭo  
 akkhātaṃ pi na jānāti dhammaṃ buddhena desitaṃ  
 vihesaṃ bhāvitattānaṃ avijjāya purakkhato  
 saṃkilesaṃ na jānāti maggaṃ nirayaḡāmiṇaṃ  
 vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ  
 sa ve tādisako bhikkhu pecca dukkhaṃ nigacchatitī<sup>1</sup>

iti Suttanipāte Dhammacariyasutte āgataṃ idaṃ ādinaṃ  
 pi passitvā vivādaṃ akatvā aññaṃaññaṃ piyacakkhūhi  
 passitvā mettapubbaṃgamaṃ kathaṃ kathāpetvā pātimo-  
 kkhassaṃvarasiṃhaṃ tumhehi rakkhitaṃ eva.

aparam pi vivāde bhaṇḍane kalahe ānisaṃsagavesanto  
 jayaparājayaṃ passati. lābhālābhādi-atthaṃ ca passati.  
 ayaṃ paṇ' ettha pāli.

appaṇ h' etaṃ nālaṃ samāya  
 duve vivādassa phalāni brūmi  
 etaṃ pi disvā na vivādayetha  
 khemābhipassaṃ avivādabhūmiṃ.

appaṇ h' etaṃ nālaṃ samāyā 'ti. appakaṃ etaṃ omakaṃ  
 etaṃ thokaṃ etaṃ lāmakāṃ etaṃ jatukkaṃ etaṃ pari-  
 ttakaṃ etaṃ 'ti. appaṇ h' etaṃ nālaṃ samāyā 'ti. nālaṃ  
 rāgassa samāya. dosassa samāya. mohassa samāya. ko-  
 dhassa samāya. upanāhassa makkhassa palāsassa issā-  
 macchariyassa māyāya sāṭṭheyyassa thambhassa sārāmbh-  
 assa mānassa atimānassa madassa pamādassa sabbakile-  
 sānaṃ sabbaduccaritānaṃ sabbadārathānaṃ sabbapariḷāhā-  
 naṃ sabbasaṃtāpānaṃ sabbākusalābhisamkhārānaṃ

<sup>1</sup> See Suttanipāta (Fausböll) p. 49.



samāya vūpasamāya nibbānāya paṭinissaggāya paṭippassa-  
ddhiyā 'ti.

appañ h' etaṃ nālaṃ samāya. duve vivādassa phalāni  
brūmīti. ditthikalahaṣṣa ditthibhaṇḍanaṣṣa ditthivigga-  
haṣṣa ditthivivādassa ditthimedhagaṣṣa dve phalāni  
honti. jayaparājayo hoti. lābhālābho hoti yasāyaso hoti.  
nindāpasamso hoti sukhadukkhaṃ hoti. somanassado-  
manassaṃ hoti. itthānittham hoti. anūnayaapaṭigham  
hoti. ugghātinigghāti hoti. anurodhavirodho hoti. atha  
vā taṃ kammaṃ nirayaṣaṃvattanikaṃ tiracchānayo-  
ṣaṃvattanikaṃ pettivisaṣaṃvattanikaṃ 'ti. brūmi  
ācikkhāmi desemi. paññāpemi paṭṭhapemi vivarāmi  
vibhajāmi uttānaṃkaromi pakāsemīti.

duvidhe vivādassa phalāni brūmi. etaṃ pi disvā na  
vivādayethā 'ti. etaṃ pi disvā 'ti etaṃ ādinavaṃ disvā  
passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā  
ditthikalahaṣṣeṣu ditthibhaṇḍaneṣu ditthiviggaheṣu ditthi-  
vivādeṣu ditthimedhageṣu 'ti. etaṃ pi disvā na vivā-  
dayethā 'ti. na kalaṃ kareyya na bhaṇḍanaṃ  
kareyya. na viggahaṃ kareyya na vivādaṃ kareyya  
na medhagaṃ kareyya. kalaṃ bhaṇḍanaṃ viggahaṃ  
vivādaṃ medhagaṃ paṇaheyya vinodeyya byantikareyya  
anābhāvaṃ kareyya. kalaṃ bhaṇḍanaṃ viggahaṃ vivādā  
medhagā ārato assa virato nikkhanto nissaṭo vip-  
pamutto visaññutto vipariyādikatena cetasā vihareyyā 'ti.

etaṃ pi disvā na vivādayetha khemābhīpassaṃ avivāda-  
bhūmin 'ti. avivādabhūmiṃ vuccati amatam nibbānam.  
yo so sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo  
taṇhakkhayo nirodho nibbānaṃ etaṃ avivādabhūmiṃ.  
khemato tānato lenato saraṇato abhayato accutato  
amanato nibbānato passanto dakkhanto olovento nijjhā-  
yanto upaparikkhanto 'ti. khemābhīpassaṃ avivādabhū-  
min 'ti. idaṃ pi Mahāniddeṣe Mahāvīruhanasuttaniddeṣe  
vuttavacanam :

anussaritvā aññamaññaṃ muducittehi vivādaṃ akatvā  
buddhaṣṣa anumatiyā anulomaṃ ārabhitvā catupārisud-  
dhisīle ṭhatvā aggaṃphalassa karaṇam eva ārabhita-  
bbaṇ 'ti.

aparam pi imasmim sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākacchā hotū 'ti manasi katvā idam kammaṃ kappati idam kammaṃ na kappatīti vivadanti. aparakāle bahum pakkham labhitvā mahāgaṇaṃ bandhitvā amhākaṃ vādo 'va pasamsiyo tumhākaṃ garahito 'ti. kerāṭikabhāvena abhūtavacanaṃ kathayamānā vivadanti. tasmim kāle devamanussānaṃ ahitāya dukkhāya samvattanti. tena vuttaṃ Majjhimanikāye sāmagāmasuttatṭhakathāyañ c' eva Aṅguttaranikāye chakkanipaṭṭhakathāyañ ca ahitāya dukkhāya devamanussānaṃ 'ti. ekasmim vihāre saṅghamajjhe uppanno vivādo kathaṃ devamanussānaṃ ahitāya dukkhāya samvattatīti kosambakkhandhake viya dvisu bhikkhūsu vivādaṃ āpannesu tasmim vihāre tesam antevāsikā vivadanti. tesam ovādaṃ gaṇhanto bhikkhunisaṅgho vivadati. tato upatṭhākā vivadanti atha manussānaṃ ārakkhadevatā dve koṭṭhāsā honti. tattha dhammavādinaṃ ārakkhadevatā dhammavādiniyo honti. adhammavādinaṃ ārakkhadevatā adhammavādiniyo tasmim tāsam ārakkhadevatānaṃ mittā bhummadevatā bhijjanti. evaṃparamparāya yāva brahmalokā tṭhapetvā ariyasāvake sabbadevamanussā dve koṭṭhāsā honti dhammavādihi pana adham ma vādino bahutarā honti. tato yaṃ bahūhi gaṇhanta 'ti taṃ gaṇhanti. dhammaṃ vissajjetvā bahutarā adhammaṃ puretvā viharantā apāye nibbattanti. evaṃ etasmim vihāre saṅghamajjhe uppanno vivādo bahunaṃ ahitāya dukkhāya hotīti.

evaṃ uparipañāsake Sāmagāmasuttatṭhakathādisu āgātavacanaṃ pi punappunaṃ pi manasikarivā pubbakānaṃ sappurisānaṃ lajjipesalamahātherānaṃ vāse tṭhatvā aviparītam eva atthaṃ gaṇhetvā avijjādivatṭassa mahādukkhassa chedanatthāya buddhamatiyā anulomena tumhehi sikkhitabbam evā 'ti.

tasmā pariyattisaddhammassa paṭipattisaddhammassa paṭivedhasaddhammassa ciraṭṭhitatthāya avinassanatthāya anantaradhānatthāya pariyattidhammo sakkaccaṃ tumhehi suṇitabbo sakkaccaṃ pariyāpuṇitabbo pariyāpuṇitvā sakkaccaṃ dhāretabbo. dhāretvā pariyattidhammassa attho sakkaccaṃ upaparikkhitabbo upaparikkhitvā pariyatti-

dhammassa atthaṃ yathā bhūtaṃ aññāya lokuttaradhammassa anulomaṃ aniccādiṭṭhisammuttakathaṃ kathetvā ca aniccādilakkhaṇaṃ bhāvetvā sabbasaṃkhatesu khaya-vayaṃ āropetvā ca sabbakālaṃ tumhehi nisīditabbam eva. vuttaṃ h' etaṃ bhagavatā :

pañca' ime bhikkhave dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti. katame pañca. idha bhikkhave bhikkhū sakkaccaṃ dhammaṃ suṇanti sakkaccaṃ dhammaṃ pariyāpuṇanti sakkaccaṃ dhammaṃ dhārenti. sakkaccaṃ dhatānaṃ dhammānaṃ atthaṃ upaparikkhanti. sakkaccaṃ atthaṃ aññāya dhammaṃ aññāya dhammānudhammaṃ paṭipajjanti. ime kho bhikkhave pañca dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattantīti.

idaṃ pi Aṅguttaranikāye pañcakanipāte vuttavacanāṃ sakkaccaṃ katvā sāsanaṃ sāsanaṃ mūlabhūtaṃ pariyattidhammaṃ pariyāpuṇitvā pucchitvā saṃsanditvā bhūtaṃ eva atthajātaṃ tumhehi gahetabbam.

sammāsambuddhaparinibbānato Mahākassapaṭtherādīhi theraparamparāhi ca sissānusisseehi ca buddhasāsaṇaṃ sakkaccaṃ anurakkhitvā yāva 'jjatanā sammāsambuddhasāsaṇaṃ paṭiṭṭhāpitaṃ. tañ ca sāsanaṃ amhākaṃ raṭṭhe ca tumhākaṃ Sihalaḍḍipe ca idāni paṭiṭṭhātīti. amhehi sutapubbaṃ aññesu dipesu ca raṭṭhesu ca bhikkhū atthiti na sutapubbaṃ. tasmā amhehi pi tumhehi pi sakkaccaṃ buddhasāsaṇaṃ rakkhitabbam eva. taṃ pi kāraṇaṃ punapunaṃ saritvā sīmañ ca vatthuñ ca ñattiñ ca anusāvānañ ca parisañ ca sutṭhuṃ visodhetvā jātikulaputta-ācārakulaputtā sakkaccaṃ katvā anuggahetabbā. tumhākaṃ pana vasanabhūtaṃ Tambapaṇḍipaṃ pubbakāle sammāsambuddhānañ c' eva arahantānañ c' eva atthakathātikākaraṇasamatthānaṃ pariyattivisāradabhikkhūnañ c' eva nivāsaṭṭhānabhūtaṃ. tasmā t̥hānaṃ pi paṭicca tumhehi pi amhehi pi piyāyitabbam eva mamāyitabbam eva ca imināpi kāraṇena lajjisabhāve t̥hatvā ati-ussukkaṃ katvā saddhāsaṃpannā jātikulaputtā ācārakulaputtā anusāsītā va.

pariyattidhammā pariyāpuṇitā eva dhāretā ca vācētā cā 'ti. amhehi pesito vācānaṃ maggo tumhākaṃ

hattham sampattakāle tumhākaṃ saṃdesaṃ mama santi-  
kaṃ paṭi ārocehīti.

ayaṃ mettāpubbaṅgamadhammakathā

iti Ñeyyadhammābhimunivaraṇānakittisiridhajaḍḍham-  
masenāpatimahātherena racitā sīmāvivādavinicchaya-  
kathā.

ettāvātā ca :

dvisatekūnavīsādhisaḥassaṃ gaṇane gate  
puruttame Ratanapūṇṇe Maṇḍalācalanissite.  
sappūṇṇe rājadhammehi setibhindo mahābudho  
vatthuttaye 'bhippasanno rājā rajjaṃ akāsi yo.  
so maṃ pūji yadā jātiy' ekūnasatṭhivassikaṃ  
bhikkhubhāvena tālisavassaṃ Ñeyyādināmakam.  
mayā Sihalabhikkhūnaṃ kato sīmāvinicchayo  
vivādassa samatthāya buddho va so sametu tan 'ti.

sīmāvivādavinicchayakathā

niṭṭhitā.

# Saddhammopāyana.

EDITED BY THE

REV. RICHARD MORRIS, M.A., LL.D.

## CONTENTS.

	VERSE
1. Akkhaṇa-dīpana-gāthā ... ..	4
2. Dasa-akusala-patha-ādinava-gāthā ... ..	53
3. Peta-dukkha-vaṇṇanā-gāthā ... ..	97
4. Tiracchāna ,, ,, ,, ... ..	129
5. Pāpādinava-gāthā ... ..	176
6. Puñña-phal-uddesa-gāthā ... ..	211
7. Dānānisaṁsa-gāthā ... ..	263
8. Silānisaṁsa-gāthā ... ..	337
9. Bhāvanānisaṁsa-gāthā ... ..	451
10. Pattidānānisaṁsa-gāthā ... ..	497
11. Anumodanānisaṁsa-gāthā ... ..	510
12. Desanānisaṁsa-gāthā ... ..	517
13. Savanānisaṁsa-gāthā ... ..	528
14. Pūjānisaṁsa-gāthā ... ..	539
15. Veyyāvaccānisaṁsa-gāthā ... ..	555
16. Sampahaṁsanānisaṁsa-gāthā ... ..	563
17. Saraṇānisaṁsa-gāthā ... ..	567
18. Anussaraṇānisaṁsa-gāthā ... ..	580
19. Appamādānisaṁsa-gāthā ... ..	588

## SADDHAMMOPĀYANA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDHASSA

1. Sabbāsavavinimuttaṃ sabbasādhugunākaraṃ  
sabbalokagaruṃ vīraṃ hitaṃ amatamaggadaṃ
2. Sabbādarena vanditvā sammāsambuddham ādito  
atha dhammañ ca saṅghañ ca saddhayā muddhanā  
ahaṃ
3. Saddhammopāyanaṃ kiñci racayissāmi pesitum  
nāmato Buddhasomassa piyasabrahmacārino

### I. AKKHAṆA-DĪPANA-GĀTHĀ.

4. Aṭṭhakkhaṇavinimuttaṃ khaṇaṃ paramadullabh-  
aṃ  
upaladdhena kattabbaṃ puññaṃ paññavatā sadā
5. Tayo apāyā āruppāsāññaṃ paccantimam pi ca  
pañcindriyaṇaṃ vekallaṃ micchādītṭhi ca dāruṇā
6. Apātubhāvo Buddhassa saddhammāmatadāyino  
aṭṭhakkhaṇā asamayā iti ete pakāsītā
7. Kārento kammakaraṇaṃ niraye atidāruṇaṃ  
bhayānakaṃ bhusaṃ ghoraṃ kathaṃ puññaṃ karis-  
sati
8. Saddhammasaññārahite sadā ubbiggajīvite  
tiracchānabhavaṃ santo kathaṃ puññaṃ karissati
9. Gantvāna pettivisayaṃ santāpāparisoso  
khuppiṇāparissanto kathaṃ puññaṃ karissati
10. Āruppāsāññaloke pi savaṇopāyavajjito  
saddhammasavaṇāhino kathaṃ puññaṃ karissati
11. Accantāddhammahule munindasutavajjite  
paccantavisaye jāto kathaṃ puññaṃ karissati
12. Jaḷo mūgādiko vāpi vipākāvaraṇe ṭhito  
gahaṇopāyarahito kathaṃ puññaṃ karissati

13. Pakkhanto pāpikaṃ dīṭṭhiṃ sabbathā anivattiyaṃ  
saṃsāra-khāṇubhūto hi kathaṃ puññaṃ karissati
14. Buddhādicce anudite siddhimaggāvabhāsake  
mohandhakāre vattanto kathaṃ puññaṃ karissati
15. Yaṃ bhāvanāmayāṃ puññaṃ saccābhisamayāvahaṃ  
tass' anokāsabhāvena ete akkhaṇasammata
16. Atṭhakkhaṇavinimutto khaṇo paramadullabho  
taṃ laddhā ko pamajjeyya sabbasampattisādhakaṃ
17. Avekallamanussattaṃ Buddhādiccābhimaṇḍitaṃ  
sudullabhataraṃ taṃhi khaṇe nibbānasiddhiyā
18. Hetudukkarato c'eva sārato ca mahagghato  
mahāsāraṃ va ratanaṃ manussattaṃ sudullabhaṃ
19. Manussattassa hetu hi puññaṃ taṃ atidukkaraṃ  
loke hi puññakāmānaṃ mandatā tassa sādhikā
20. Puññassa dukkarattaṃ ca apuññasukarattanaṃ  
gharaṃ katvāna dānena dahanena ca vediyaṃ
21. Pāpe anādarenāpi satataṃ vattate mano  
puññe accādarenāpi nadiyā sādhitabbaṃ
22. Yathā dissanti sampuñṇā apuññaphalabhūmiyo  
tathā puñṇā na dissanti puññānaṃ phalabhūmiyo
23. Pipīlikānaṃ puñjo hi bilā ekā viniggato  
kin nu so nātiriceyya manusse Jambudīpake
24. Puññassa dukkarattā va manussattaṃ sudullabhaṃ  
bijābhāve phalābhāvo alaṃ taṃ paṭibhāvituṃ
25. Yaṃ yaṃ hi sammataṃ loke tattha taṃ sārasaññitaṃ  
tato sāraṃ manussattaṃ sādhusammatabhāvato
26. Uḷāraphaladaṃ kammaṃ nibbānāvahaṃ eva ca  
idha ijjhati sabban ti ñeyyā ettha mahagghatā
27. Evamādihi hetūhi manussattaṃ sudullabhaṃ  
tassālābhe tu saggādisampatti c'eva dullabhā
28. Accantalāmakāyāpi attatthapaṭipattiyā  
labhaniyam manussattaṃ yadi evaṃ sudullabhaṃ
29. Atho accantasetthāya paratthapaṭipattiyā  
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkhaṃ katvāpi loke attasukhatthike  
paratthaṃ paṭipajjanto ko hi nāma bhavissati
31. Asanthutassa lokassa saraṇaṃ ti ayācīto  
akataññussa duṭṭhassa ko siyā bhāravāhako

32. Narakaṅgāramajjhamhi ṭhapetvā sitalaṃ jaḷaṃ  
ko ciraṃ anurakkheyya sītibhāvaṃ aniddhimā
33. Tath'eva sattadosaggisampaditte bhavāvate  
karuṇāsītalibhāvaṃ pālayissati ko ciraṃ
34. Parānubhaviyaṃ dukkhaṃ sabbhaṃ attani ropitaṃ  
yesaṃ niccaṃ avicchinno vimokkhanto manoratho
35. Rajjadānocitatayā Buddharajjaṃ asaṅkamaṃ  
adadantā ciraṃ ṭhātuṃ lajjitā 'vābhiniḅbutā
36. Ye paratthaparā loke vīrā sāraruṇākara  
dukkarattaṃ hi viññātā ko tesāṃ paṭipattiyā
37. Avicīva nirassādaṃ lokaṃ ñatvā dukhadditaṃ  
kevalaṃ parasattatthaṃ ko samattho 'vagāhitaṃ
38. Yesāṃ nettādidānesu passannaruḥirassa ca  
samānabhāvaṃ nopenti caturō pi mahāṇṇavā
39. Tesāṃ puññekadesaṃ pi saddhātāhi sudullabho  
kātuṃ tassādaraṃ katvā ko hi nāma bhavissati
40. Evaṃ sudullabhattā va paratthapaṭipattiyā  
Buddhādīceodayo cāpi mato accantadullabho
41. Buddhādīce anudite maggaṃ nibbānasādhakaṃ  
Brahmindacandādīcecāpi na sakkonti vibhāvitaṃ
42. Yathātthānasabhāvāya garubhāvena leḍḍuya  
uddhaṃ khepena ākāse ṭhānaṃ atiparittakaṃ
43. Dosehi sīdāpentassa tath' evāpāyabhūmiyaṃ  
atīva bahukaṃ ṭhānaṃ maṇḍaṃ sugatīyaṃ maṭaṃ
44. Ekaṃpuggalasuttēna Kāṇakacchopameṇa ca  
ubhinnaṃ dullabhattaṃ hi veditabbaṃ vijānātā
45. Ubhayaesaṃ samāyogo khaṇo accantadullabho  
attadatthaparo viññū na virodheyya taṃ khaṇaṃ
46. Khaṇassa dullabhattā va Buddhaputtā atanditā  
kāmaṃ taca nahāru ca aṭṭhi ca avasussatu
47. Adisvā accutaṃ santaṃ padaṃ sambuddhadesitaṃ  
na tāva pallaṅkaṃ imaṃ bhindissāma kathaṅcana
48. Iti sabbādareṇā pi bhāvetvā maggaṃ uttamaṃ  
khaṇabhaṅgabhaṇyātitaṃ pattā paramanibbutiṃ
49. Tesāṃ paramavīraṇaṃ ussāho 'va acintiyo  
kiṃ na dīpeti amhākaṃ khaṇaggassatīpātakaṃ
50. Dullabhaṃ atipātīṅ ca laddhā ṭhānaṃ imaṃ budho  
jīvite jālamajjhatthamakassa'seva appake



51. Appassādesu bhogesu nissāresu pabhaṅgusu  
sabbadā aghamūlesu asajjanto kathañcana  
52. Jano jīvitukāmo va viditam visabhojanam  
pāpam samparivajjetvā puññakammarato siyā

Akkhaṇa-dīpana-gāthā samattā.  
Paṭhamo kaṇḍo.

II. DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ.

53. Pāpan ti lobhamohehi dosamohehi vā puna  
suddhamohena vā yuttā cetanā pāpasaññitā  
54. Pāpacetanā jātāni dvārattayavasena ca  
apuññakiriyavatthūni dasa hontīti dīpaye  
55. Himsā theyyaññadārānam gamanam kāyikā matā  
musā pesuññapharusam samphavācāhi vācikā  
56. Abhijjhā c'eva vyāpādo micchādittī ca mānasā  
ete kammappathappattā asampattā ca vediyā  
57. Himsādibhāvāsampattā pāpacetasambhavā  
Kammappatham asampattā vediyā rodhanādikā  
58. Satte satto ti saññā ca vadhakacittamupakkamo  
tena jīvitanāso ca sahatthā caturaṅgiko  
59. Yathādhippāya-āṇatti tathā tam sampaticchanam  
paṭiññam avināsetvā tathā 'va karaṇam pi ca  
60. Payogaṃ heṭṭhā vuttesu chaddetvā saha tehi ca  
chalaṅgāṇattiyā hoti pānahimsā ti dīpaye  
61. Parapariggahabhaṇḍo ca parapariggahasaññitā  
theyyādisv ekacittaṃ ca tḥānā cāvanam eva ca  
Payogo ceti pañcaṅgam adinnaṃ sāhatthikam matam  
62. Yathādhippāyamāṇatti tathā tam sampaticchanam  
paṭiññam avināsetvā tathā 'va karaṇam pi ca  
63. Tḥānā cāvam payogaṃ ca apanetvāna pañcasu  
chalaṅgam āṇattiyā hoti adinnaṃ ti padipaye  
64. Parapariggahititthī ca parapariggahasaññitā  
atikammanacittaṃ ca tathevātikkamo pi ca  
evam parassa dāresu caturaṅgo atikkamo  
65. Laddhigūhanacittaṃ ca vācā tadanulomikā  
vacanattappaṭivedho ca musāvādo tivaṅgiko

66. Patthentassa piyattam pi bhedādhippāyakassa ca  
bhedānulomikā vācā pesuññan ti pakāsītā
67. Paraṃ kho bhetukāmassa duṭṭhacittassa jantuno  
anīṭṭhasāvanam vuttam pharusan ti pajānatā
68. Niratthikakathā yā hi rāgadosābhivaddhanī  
taṃ rattassa akālena bhāsanā samphasaññītā
69. Aññāya patthanā yāhi paropakaraṇādisu  
lobhādimattato yā hi abhijjhā ti pakāsītā
70. Yā sampadutṭhacittassa anattāhitakāmatā  
byāpādo ti samakkhāto abyāpannehi sabbathā
71. Anattābhiniveso yo n'atthi dinnan ti ādinā  
micchādīṭṭhi ti akkhāto sammādīṭṭhi vipakkhiko
72. Imesu khalu vatthūsu nibbattā kammasaññītā  
cetanā 'niṭṭhaphaladā taṃ katham iti ce vade
73. Kammavipākāñāṇam hi buddhañāṇan ti bhāsitam  
na subuddhan tu aññesaṃ tad añño ko hi ñassati
74. Vacanam anugantvāna tass'evādiccabandhuno  
garūpadesam laddhena anumānena vediyam
75. Dasa cāpuññavatthūni yathā phalavasena hi  
pabalāni apāyesu phaladān' itarāni tu
76. Manussesu hi jātassa yathā balavasena ca  
yathā paccayato vāpi phaladāni kathanti ce
77. Himsā appāyukattañ ca bavhābādhattanam pi ca  
viyogadukkhabāhulyam janet' ubbiggavāsataṃ
78. Daḷiddiyañ ca dīnattam āsābhaṅgañ ca dāruṇam  
aññāyattappavattiñ cādinnādāyī labhe naro
79. Sapattabahulo hoti sadā cāpatthititthiko  
itthi vā paṇḍako vāpi paradārato naro
80. Vācanādukkakhinno ca abhūtakkhānatālito  
assaddhiyo suduggandhamukho hoti musārato
81. Susambaddhāpi tass'idha mittā bhijjanty akāraṇā  
piyasuññakaram yo hi pesuññam akarī purā
82. Dīṭṭhaviddesaniyo cāssavaniyakharassaro  
hotihākatadoso pi pharusābhirato purā
83. Asambandhaṅgapaccaṅgo anādeyyavaco pi ca  
samphappalāpam yo pubbe avadi appayojanam
84. Yam yam ijjhati sādhetum na taṃ tasseha ijjhati  
aññāyen' añña-atthesu yo 'bhijjham akarī purā

85. Virūpo hoti accantaṃ visamābādhapīlito  
appiyo ca manussānaṃ yo byāpādarato purā
86. Nihīnāsucibhogesu rato mando jaḷo pi ca  
duṭṭharogī kudīṭṭhī ca micchādīṭṭhī siyā naro
87. Keciḍha majjapānena saha ekādaseti ca  
vadanti taṃ anattatthasevanaṃ lobhamohajaṃ
88. Ummatto khittacitto ca nīcavutti mahājaḷo  
avaññāto ca hotidha majjapāyī purā naro
89. Daliddo maccharī hoti bavhābādhī viheṭṭhako  
appesakkho sadā hoti yo issamānako purā
90. Thaddho 'vaññātakulajo jaḷo aparipucchako  
kukkurādivatāciṇṇo kukkurādi-sahavyataṃ
91. Upapajjati ice evam anantaṃ pāpajaṃ phalaṃ  
vīmaṃsitvāna viññeyyaṃ suttamaggānusārato
92. Mayūracandakassāpi vicittā cittakammajā  
taṃ taṃ tath'eva viññātā so va lokaggapuggalo
93. Pāpā āsevītā yehi te apāyesu jāyare  
na akkhātena pattabbaṃ tatha dukkham anopamaṃ
94. Yena yena pakārena yaṃ yaṃ pāpaṃ kataṃ purā  
tassa tassānurūpaṃ va phalaṃ hoti asāhiyaṃ
95. Dussaho dubbaco ghorō duranto duratikkamo  
akkhamo atidukkho ti apāyo bhāyitabbako
96. Lobhādhikena pāpena petalokesu jāyare  
mohādhikena tiriye niraye dosādhikena hi

### III. PETA-DUKKHA-VANṆANĀ-GĀTHĀ.

97. Asaṃvibhāgasilā ye yathāsatti yathābalaṃ  
issalukā maccharino te petesūpajāyare
98. Ajjanādīni dukkhāni anubhotvā pi ajjītā  
ante lobhādhiggahītā yadī petabhavāvahā
99. Atthā-atthāti loko hi kimattham abhijjappati  
ādimajjhantabhāvesu ye anattāvahā ime
100. Sakammavāritannāpā āhārattham atanditā  
ito c'ito ca payatā iti petā ti sadditā
101. Khuppipāsāparissantā kisā thūlasirā tathā  
dissamānatthisaṅṭhānā viralantaraphāsulā

102. Piṭṭhikaṅṭakamallinaparicchātodarattacā  
apakkasukkhalāpū va vallitā kuñcitā satā
103. Tacatṭhinhārusesaṅgā parinnakkhigaṇḍakā  
dīghavyākulakesehi andhakārikatānanā
104. Paruḷhakacchanakhalomā lūkhakaṇhavalittacā  
virūpateva ekattha piṇḍitā sabbalokikā
105. Pacchānutāpadukkhena accantaparissositā  
paccakkhato alakkiyā iti diṭṭhehi lakkiyā
106. Anacchāditakopinā aladdhannalavodakā  
jighacchāparidāhena parissantā sayanti te
107. Nekavassasahassesu tesam āsāvivaddhano  
ehi bhūñja piḅhīti saddo sūyati rittako
108. Asamatthāpi te sabbe ath' odanajalāsaya  
mahādukkhena vuṭṭhanti aññoññaṃ avalambiya
109. Uṭṭhānaturitā petā vyathantā patamānakā  
parimocenti ālagge asamatthatayā tayā
110. Pavedhamānaṃ abalam pabalo tvaṃ palambasi  
aho nikkaruṇo 'si tvaṃ iti sāmāni yojiya
111. Uṭṭhahitvā patante te jalacchāyā va cañcale  
aladdhapubbalobhāsā uṭṭhāpeti punappunaṃ
112. Aṭṭhisāṅghātamattānaṃ uṭṭhānabyasanaṃ kathaṃ  
anussaranto dhāreyya jīvitam karuṇāparo
113. Ajja amhehi saddo 'yaṃ yato jātehi sūyati  
odanaṃ udakaṃ ceti assasiṅgo va abbhuto
114. Iti te pavadantā 'va paṭicchantā 'va añjalinaṃ  
apassantā 'va dātāraṃ dhāvanti disatodisaṃ
115. Tato muhuttamattena tesam āyāsakārako  
kaṇṇe dadḍhasalākā va n'atthi saddopi vijjhati
116. Kiṃ na sossanti te petā n'atthi saddaṃ sudāruṇaṃ  
yehi santesu deyyesu khittā n'atthi ti yācaka
117. Te visādaparissantā sabhāvenāpi dubbalā  
patanti tālāchinnā va vicchinnāsā visañño
118. Yaṃ jighacchādukkhaṃ loke ekābacchinnabhattato  
dussahaṃ tañ ca petānaṃ ko dukkhaṃ cintayissati
119. Kesañci romakupehi jālāmālā samuṭṭhitā  
dahanti sakalaṃ dehaṃ aggijālā va sāsayaṃ
120. Kucchijighacchādāhena bāhiraṃ debajaggina  
cittaṃ pacchānutāpena petānaṃ dayhate sadā

121. Vicchadditaṃ nuṭṭhubhitaṃ vijātānañ ca yam  
malam  
yadaññañ cāpi asuci lokenātijigucchiyam
122. Tadatthañ cāpi te petā dhāvantaṃ nekayojanam  
acchinditvāna aññoññaṃ labhanti na labhanti ca
123. Chāyā ātapataṃ yanti rittatañ ca mahāsārā  
uñhā ca honti petānam vātā pakatisitalā
124. Phusanti aggijālā va sisirā candaramsiyo  
sabbam vipariyayaṃ hoti yaṃ loke sādhusammatam
125. Petalokabhavam dukkham anantaṃ santajivikā  
kathan nu vaṇṇayantiha bindumattam 'va vaṇṇitam
126. Evaṃ khudhāparetānam petānam dukkhajivinaṃ  
icchāvighātam dukkham kiṃ narakam nātiriccati
127. Veditvā pettivisaye dukkham lobhopapāditaṃ  
lobhasattuvinaśāya katussāho hi paññavā
128. Dānam sattham sahāyā me patiggāhā ti cintiya  
samamsam apī dīnaṃ dadeyya avisaṅkito

IV. TIRACCHĀNA-DUKKHA-VANṆANĀ-GĀTHĀ.

129. Dunniggame mahādukkhe tibbarāge mahābhaye  
vidhammasaññe jāyanti tiracchāne pi pāpato
130. Tiriyato eva cintenti gacchanti ca sayanti ca  
tirogaticchā dhammesu tiracchānā tato matā
131. Tiracchajātisaṅkhāhi katatthehī pi dukkarā  
tāsu dukkham mahattaṃ ko sakalam vaṇṇayissati
132. Pūtimacche vaṇ'evāpi tathā candanikāya vā  
kuṭhitāsuciduggandhaphenile samale hi vā
133. Keci sattā vijāyanti jāyanti vicaranti ca  
khādanti kāmam sevanti sayanti ca miyanti ca
134. Atho imasmiṃ dehe pi sakalāsuci-ākare  
asītikulamattāni kiminaṃ niyatāni hi
135. Tesam saputtanattānam yato sūtiḡharo py ayaṃ  
pavuddhi kalabaṭṭhānam caṅkamo sayanigharo
136. Khādānīyam malatṭhānam rogabhogādibhūmi ca  
dehavicchaddanattṭhānam susānañ ca idaṃ yato  
Tato dehe virajjanti na rajjanti vipassino
137. Accantāsucijātānam amejjhāharabhojanam  
cintāpucchaddanakarī kimu tājātīdassanam

138. Jātā khalu tiracchāne thalajajjalajā pi vā  
aññonnam pi bhītā va sayanti vicaranti ca
139. Vālalomanakhanahārumaṃsasiṅgattḥikādinam  
kāraṇā keci niddosā marīyanti anekadhā
140. Cammuppātanadukkhena phandantā gāvi-ādayo  
yaṃ dukkham adhigacchanti kā nu tassopamā siyā
141. Vijjhivā akkhiyugalam vilambivā avam̐sirā  
niyantā māraṇatthāya dukkham papponti aṇḍajā
142. Sajivā 'va jale uṇhe khipivā paccamanākā  
yaṃ dukkham adhigacchanti taṃ ko khalu minis-  
sati
143. Aditṭhapubbatthalakā avicchinno dake ratā  
niddayehi manussehi sajivā 'va samuddhaṭā
144. Nihitā lukha-paṃsumhi pāsānena samutthaṭā  
samudditāpāturitā khuppipāsābalāhatā
145. Karuṇaṃ parikujantā samātāpitubandhavā  
aladdha-parivattantā anantaritavedanā
146. Yaṃ dukkham adhigacchanti niddosā saṅkhasip-  
pikā  
tesaṃ dukkhalavaṃsam pi nāhaṃ sakkomi dīpituṃ
147. Vahanti avasā keci daṇḍaṃkusakasāhatā  
patodapaṇhipānihi bahuso paritajjitā
148. Baddhā nekehi rajjūhi aladdhachandacārino  
pabalā dubbale satte sakamma parināmitā
149. Yesaṃ sabbam̐ parāyattaṃ chandacāro na vijjati  
tesaṃ dukkhassa pariyaṇtaṃ tadañño ko hi ñassati
150. Keci yuttā ratha-dhure naṅgale sakatehi vā  
vahanti vaṇitakkhandā tajjitā atibhāriyaṃ
151. Nāhaṃ sakkomi vahituṃ uṇho chāto pipāsito  
bhāriyaṃ ti ca vattum pi yesaṃ satti na vijjati
152. Tesam̐ āropayivāna avisayhaṃ mahābharam̐  
asamatthe ṭhite dine tālayanti punappunam̐
153. Kaḍḍhanti nāsārajjūhi vālam̐ nibbēthayanti ca  
nibbijjhanti patodehi paṇhihi paharanti ca
154. Dahanti vālamūlaṃsapiṭṭhipassodarādisu  
kaṇṇe chindanti tajjanti vilikkhanti ca sabbaso
155. Te bhītā utṭhahantā ca patantā asamatthato  
yaṃ dukkham adhigacchanti ko nu taṃ dīpayissati

156. Tiracchānesu lokena devatāsāti sammata  
rasaggassopadānena mātā va paripositā
157. Manuññā maṅgalā puññā suddhidāti ca saññitā  
tāsam pi dukkham atulaṃ tattha aññesu kā kathā
158. Pāde khānusu bandhitvā katvā aggiṃ samantato  
tasite puna pāyevvā duppeyyaṃ lavaṇodakaṃ
159. Viritte puna pāyevvā sudukkhaṃ kaṭukodakaṃ  
mahādaṇḍehi nekehi ākoṭetvāna niddayaṃ
160. Jivadāhaṃ vidayhantā yavane gāvi-ādayo  
mahādāhaparissanto passanto pāpajam phalaṃ
161. Vissaraṃ viravantā 'va nissasantā 'va āyataṃ  
milātadīnavadanā udikkhantā ito tato
162. Yaṃ dukkham anubhontiha savaṇe pi asāhiyaṃ  
taṃ dukkhaṃ cintayantassa hadayaṃ phalaṭi va  
me
163. Yā hi bālattane nāma sabbalokānukampīye  
anukampā vipannā 'va sā tiracchānajatīyaṃ  
taṃ kathaṃ iti ce viññū vade visadamatthato
164. Asahantā viyogantu muhuttam pi ca mātuyā  
pillakā atimandattā anāthā sayitā tahim
165. Kathaṃ na dissate ambā tadā pāto va niggatā  
kinnu me pillakā atthi iti eintā pi n'atthi vā
166. Iti eintāparā hutvā kujantā dīnalocanā  
udikkhantā gatadisam ussiṅghantā disodisam
167. Disvā 'va mātaraṃ sāyaṃ gocarāto samāgataṃ  
pahaṭṭhā paṭidhāvanti pāmujjubbillabhāvato
168. Vissatthe mātupemena vīlaṅghante samantato  
lālante kaṇṇapucche pi salīlopagate ca te
169. Chāte yāte thanaṃ pātuṃ mātānoti sinehato  
taruṇe taruṇakkhihi cañcalehi udikkhitā
170. Chaddetvā puttapemañ ca addhiṭṭhāya ca rud-  
dataṃ  
taṃ khaṇeṇ' eva aññā va jātā mātā pi puttake
171. Viravant' eva karuṇaṃ phandante yadi khādati  
ito paraṃ kiṃ vattabbaṃ bhayaṃ tiriyaṃ sambhavaṃ
172. Yatthāgacchati puttānaṃ mātuto pi mahābhayaṃ  
yattha n'atthi ti vissambho lajjādhammasatī pi vā  
akattabban ti vā tambhā kathaṃ niggamaṇaṃ siyā

173. Ayam pi dunniggamano niccubbego mahādukho  
aññoññabhakkho asivo mohajālāvaguṇṭhito  
174. Sabbānatthasamavāyo tiracchāno ti saññito  
saṃsāre saṃsaranānaṃ sakkilesāna nicchayā  
175. Siyā adiṭṭhasaccānaṃ iti saṃviggamānaso  
saccābhisamayatthāya parakkamati paṇḍito

V. PĀPĀDĪNAVA-GĀTHĀ.

176. Adhimattāni pāpāni avisaṅkā caranti ye  
niraye te mahāghore uppajjanti asaṃsayam  
177. Sukhaṃ ayo ti saṅkhātaṃ yaḥim so no palabbhati  
niggaṭāyo ti nirayo iti vutto tadaññūhi  
178. Catukkaṇṇo catudvāro vibhatto bhāgasō mito  
ayopākārapariyanto ayasā paṭikujjito  
179. Tassa ayomayā bhūmi jalitā tejasā yutā  
samantā yojanasataṃ phutā tiṭṭhati sabbadā  
180. Katapāpo pi yaṃ dukkhaṃ ghanajālanirantare  
jalamānaṅgapaccaṅgo anubhoti avīciyam  
181. Vissaraṃ viravanto 'va dhāvanto ca ito tato  
tass' ekadesamattam pi ko samattho vibhāvituṃ  
182. Yassāyomayam onaddhaṃ kapālam bahalam pi ca  
anto aggijavādittaṃ anantaṃ aṇṇavodakam  
183. Catuddisāto pakkhantaṃ khaṇena yadi sussati  
tass' anto vattamānassa sukhumālasarīrino  
184. Viliyamānagattassa āturassa viphandato  
khalantassa patantassa mucchantassa muhuṃ  
muhuṃ  
āsābhaṅgābhitunnassa āyāsena vikampato  
185. Vilapantassa karuṇaṃ anāthassa vicintato  
asayham atulaṃ tibbaṃ ko dukkhaṃ vaṇṇayissati  
186. Simbaḷiṃ āyasatthūlaṃ soḷasaṅgulakaṇṭakam  
jālamālāparikkhittaṃ uddhaṃ yojanam uggataṃ  
187. Caṇḍehi Yamadūtehi daṇḍiyanto punappunam  
viddho patodayatṭhihi sattiyādihi cāhato  
188. Viphālitaṅgapaccaṅgo viravanto 'va vissaraṃ  
bhito rudam mukho dīno āruhanto punappunam



189. Ubbattetvāna tu mukhaṃ udikkhanto 'va rakkhase bhayena vinimilento aṅgam aṅge 'va gūhayaṃ
190. Aladdhā liyanatṭhānaṃ vedhamāno vicetano anubhoti hi yaṃ dukkhaṃ tassa kā upamā siyā
191. Ekantadukkhā nirayā yato evaṃ sudāruṇā na akkhāṇena pattabbam iti tasmā jino 'bravi
192. Yathāhi antaraṃ dūraṃ aggino candanassa ca tath' eva antaraṃ dūraṃ nirayaggi idhaggināṃ
193. Tisattisataviddhassa yaṃ dukkhaṃ avicintiyaṃ tan nerayikadukkhassa himavāsāsapantaraṃ
194. Avīci gūthanirayo kukkuḷaṃ koṭisimbali asipattavanaṃ cāpi tathā khārodikā nadī
195. Aṅgārapabbato cāpi saṅghātaṃ roruvam pi ca kālahaṭṭhī mahāyanto lohakumbhādikā pi ca
196. Amitā dussahā bhīmā ghorā hadayadāruṇā mahādukkhānubhotabbā niraye pāpakammīnā
197. Etesu ekamekassa vipāko pi anappako dubbaco atha nissesam nekavassasatesu pi
198. Taṃ hi nerayikaṃ dukkhaṃ plusitvā veditabbakaṃ vadanto pi ca nissesam kathaṃ taṃ dīpayissati
199. Ettha aggi ti vutte 'va kinnu pādo dahissati asaddahanto akkanto dukkhaṃ pappoti dāruṇaṃ
200. Tasmā isīnaṃ vacanaṃ saddahanto vicakkhaṇo pāpakammāni vajjetvāna taṃ pappoti ālayaṃ
201. Kaṇṭakena pi viddhassa ghatabinduviyaṇaṃ yāvata aggidāho hi patikāro pi dukkhamo
202. Nekavassasahassesu niraye tikhiṇagginā ekajālīkatānaṃ ko dukkhassa khamanaṃ vade
203. Ekaggikkhandhabhūtāpi kammaṇa parirundhitā niraye yadi jīvanti aho kammaṃ sudāruṇaṃ
204. Atimandasukhass'atthaṃ yaṃ muhuttana kibbisam kataṃ tassātulaṃ kālaṃ phalaṃ yadi tu īdisam
205. Ko hi mānusaḍakkhena mahantenāpi atṭito muhuttam pi anummatto kare pāpadaraṃ nara
206. Aho mohānubhāvo 'yaṃ yenāyaṃ parimohito evaṃ dukkhāvahāṃ kammaṃ karoti ca sukhatthiko
207. Bhāyitabbaṃ hi pāpato evaṃ dukkhaphalaṃ yato kusale ādaro niccaṃ kattabbo dukkhabhīruṇā

208. Padittaṅgārakāsum 'va papātaṃ va bhayānakaṃ  
passanto duggatimaggam pāpaṃ samparivajjaye  
209. Amate ca vise cāpi yathā hatthagate naro  
anādiyivā amatam viṣaṃ bhuñjeyya dāruṇaṃ  
210. Evaṃ hi sampadamidaṃ labhitvā mānusaṃ bhavaṃ  
puññakammaṃ vivajjetvā pāpakammābhisevanaṃ

VI. PUÑÑA-PHAL-UDDESA-GĀTHĀ.

211. Puññaṃ ti rāgādīnaṃ tu paṭipakkhā hi cetanā  
paññādiguṇasaṃyuttā viññeyyā sukhadāyikā  
212. Sā dānādisu ekeke yadā dvādasa vatthusu  
vattate tena ten' eva nāmena vohariyati  
213. Dānaṃ silaṃ ca bhāvanā pattipattānumodanā  
desanā savanaṃ pūjā veyyāvaccam pasamsanā  
saraṇam anussati e' eva puññavatthūni bārasa  
214. Annādīdānavatthūnaṃ cāgo subuddhipubbako  
yo taṃ dānaṃ ti dipenti buddhā dānaggadāyino  
215. Kāyakammā vacīkammā sāvajjā viratīhi yā  
micchājivā ca taṃ silaṃ iti vuttaṃ mahesinā  
216. Cittassopakkilesānaṃ yā cintāpaṭipakkhikā  
tassā yā bhāvanā sā hi bhāvanā ti pakittitā  
217. Param uddissa yaṃ dānaṃ anavatthādi dīyate  
pattidānaṃ ti taṃ āhu yuttasaddhammadesakā  
218. Maddi va puttadānamhi dinnass' abbhanumodanā  
pattānumodanā tiha vuttā uttamavādinā  
219. Hitajjhāsayato yā hi parassa hitadesanā  
desanāmayapuññaṃ ti desayi taṃ sudesako  
220. Vihāya vikkhepamalaṃ atthikatvāna sādhuṇaṃ  
saddhammasavaṇaṃ ettha savaṇaṃ ti pakāsitaṃ  
221. Guṇayuttesu sakkārikiriya vandanādikā  
pūjārahena mutinā pūjā ti parikittitā  
222. Gilānaguṇavantaṇaṃ dānādikiriyaṃsū va  
āsanodakadānādi veyyāvaccan ti saññitaṃ  
223. Kusalaṃ hi karontānaṃ pahūsussāhakārikā  
guṇato vaṇṇanā yā sā pasamsā ti pakittitā  
224. Guṇasambhāvanā pubbaṃ tūpasaññāya bhāvato  
vatthu-ttayassa saraṇāgamaṇaṃ saraṇaṃ mataṃ

225. Chaḷānussativatthūsu aññesu kusalesu vā  
upaklesavinimuttā guṇato 'nussatiha yā
226. Imesu khalu vatthūsu nibbattā puññasammata  
cetanā iṭṭhaphaladā taṃ kathamaṃ iti ce vade
227. Vutto v' assa parihāro imass' etam phalaṃ ti ca  
gurūpadesāgamato kiñci mattamaṃ bhaṇiyati
228. Dānaṃ bhogāvahaṃ silaṃ kulasaggādisādhakaṃ  
rūpārūpabhavābhīññāmokkhā bhāvanasambhavā
229. Pattidānaṃ dānaphalaṃ modanābhāsadāyikā  
desanā savanā cāpi ubho paññāvahā matā
230. Pūjāhi pūjanīyesu kulesu udayāvahā  
veyyāvaccamaṃ parivārasampadāhetu sammatamaṃ
231. Pāsamsiyam pasamsāya saraṇen' araṇattanaṃ  
anussativisesassa sabbā sampattiyo phalaṃ
232. Sadisaṃ tu phalaṃ evamaṃ phalaṃ visadisam pi ca  
paccayānaṃ visesena anantam itī vediyamaṃ
233. Maggaṃ appitacittaṃ ca ṭhapetvā bhāvanāmaye  
sabbamaṃ dānādikaṃ puññaṃ kāmaloḥkaphalāvahaṃ
234. Āyu-r-ārogyavaṇṇaṃ ca yaso kitti kulamaṃ balaṃ  
rajjamaṃ indattanaṃ bhogo buddharūpādikā pi ca
235. Yā hi aññāpi sampatti vipākasukhapaccayā  
maggajjhānaphale hitvā sakalā kāmapuññajā
236. Rūpārūpikapuññaṃ tu rūpārūpabhavāvahaṃ  
maggāṃ catubbiddhaṃ cāpi yathā sakaphalāvahaṃ
237. Ete āsevita yehi te saggesūpajāyare  
na akkhānena pattabbaṃ sukhaṃ tattha anopa-  
maṃ
238. Saggesu heṭṭhimasukhaṃ cakkavattisukhena hi  
paṇimattakapāsānabhimavantantaram matamaṃ
239. Yāni paññāsa-vassāni manussānaṃ dinaṃ tahiṃ  
tiṃsarattindivo māso māsa dvādasa vaccharamaṃ  
tena samvaccharen' āyu dibbaṃ pañca satam matamaṃ
240. Heṭṭhimānaṃ tu devānaṃ āyuno hi catugguṇamaṃ  
uparūpari devānaṃ channaṃ cāpi vijāniyamaṃ
241. Ratanuttamacittēhi vihaṅgapathacārihi  
vimānehi carantānaṃ ko sukhaṃ vaṇṇayissati
242. Eko 'va rukkho phalati sabbamaṃ icchānukulakaṃ  
yampi tattha vasantānaṃ ko sukhaṃ vaṇṇayissati

243. Sugandhā sukhasamphassā sovaṇṇāpi pilandhanā  
yesaṃ puñṇena ko tesāṃ sukhaggaṃ vaṇṇayissati
244. Accharāvijjusañcārā accherasatamaṇḍitā  
muttā vālukasañchannā yuttā puñṇaphalattane
245. Sampaphullalatalambamanuñṇāgindamaṇḍitā  
vicittapattapakkhinaṃ vaggunigghosanaḍitā
246. Suvāṇṇamaṇisopānanilāmalajalāsaya  
avaṇṇarahitā 'nekasugandhakusumotthaṭā
247. Puñṇakammamahāsippikappitā pītivaddhanā  
pāpakammaratāvāsā vipakkhasukhadāyikā
248. Sabbotukasukhā rammā uyyānā nandanādayo  
ye pamodenti ko tesāṃ sukhaggaṃ vaṇṇayissati
249. Sarālaṅkāravaṇṇādi yāsaṃ secchāvasānugā  
tāhi saddhiṃ ramantānaṃ kathāṃ dukkhāgamo siyā
250. Arogā ajarā yesaṃ padīpaccīva nimmalā  
kāyā sayampabhā tesāṃ ko sukhaṃ vaṇṇayissati
251. Ārammaṇaṃ parittam pi yatrattṭhassāmanāpiyaṃ  
dullabhaṃ tamhi saggamhi ko sukhaṃ vaṇṇayissati
252. Abbhutaṃ kāmajam sukhaṃ devalokamhi yādisaṃ  
taṃ tathā 'va padesaññū ko sukhaṃ vaṇṇayissati
253. Puñṇesu lāmakassāpi ko disvā phalam īdisaṃ  
saṃhareyya muhuttam pi puñṇakriyaparakkamaṃ
254. Hinaṃ gammaṃ anariyaṃ iti sambuddhaninditaṃ  
sukhaṃ kāmvacarikaṃ tassāp'evaṃ ulārata
255. Jhāyino amitābhā ye pītibhakkhā mahiddhikā  
brahmāno ko sukhaṃ tesāṃ na muni vaṇṇayissati
256. Tibhāgakappaṃ jīvanti brahmalokesu hetṭhimā  
caturāsītisahassāni kappāni tesu uttamā
257. Pūrā sāsapiyo koṭṭhe sabbato yojanāyato  
tato vassasate punṇe chaḍḍetvā ekam ekam  
yāvata rittakaṃ hoti dīgho kappo tato pi ca
258. Āyuna eva viñṇeyyo tesāṃ seso sukhodayo  
iminā pūtikāyena mandakālena sādhiyo
259. Nekakappasataṃ āyu sukhañ cāpi manomayaṃ  
yesaṃ tesāṃ sukhagassa kā ettha upamā siyā
260. Visiṭṭham iha yaṃ puñṇaṃ nibbānavaham eva  
taṃ  
ulāraphaladaṃ evaṃ brahmalokesu majjhimam

261. Parittaṃ kāmālokaṃhi pañca kāmāguṇodayaṃ  
aññaṃ dvayaṃ hitasukhaṃ sabbaṃ deti asesakaṃ
262. Sudullaḃhaṃ bubbulaḃbalaṃ imaṃ  
sarīraṃ evaṃ vidhapuññasādhakaṃ  
Apuññakammesu payojayaṃ jano  
sinerumuddhā patito va sociyo

VII. DĀNĀNISAMSA-GĀTHĀ.

263. Punāpī puññavattḥūnaṃ ānisaṃsamahantataṃ  
kiñci mattaṃ bhaṇissāmi suddhānaṃ buddhimoda-  
kaṃ
264. Cittavattu-paṭiggāhavasā dānavisesatā  
hīnamajjhaviṣiṭṭhaṃ taṃ bhogasaggavimokkha-  
daṃ
265. Dānaṃ khalu sabhāvena saggamānusbhogadaṃ  
pariṇāmaḃasaṃ' eva hoti mokkhūpanissayaṃ
266. Deyyadhammapaṭiggāhakammakammaphalesu hi  
lobhādīnaṃ abhāvena hoti cittassa sampadā
267. Idha majjavanijjādi paropaddavaṃ eva ca  
akatvā nāyato laddhaṃ hoti vatthussa sampadā
268. Lābhālābhopabhogesu lobhādīnaṃ abhāvato  
santamānasatā hoti paṭiggāhakasampadā
269. Tīhi dvihi ath' ekena suvisuddhaṃ tidhāpi ca  
visuddhañ ca viṣiṭṭhaṃ ti ñeyyaṃ dānaṃ yathakk-  
maṃ
270. Yathā sāsapaṃattamaḃhā bijā nigrodhapādapo  
jāyate sataśakhaḃḃho mahānilambudopamo
271. Tath' eva puññakammamaḃhā anumhā vipulaṃ pha-  
laṃ  
hotīti appapuññaṃ ti nāvamaññeyya paṇḃito
272. Paccayānaṃ bale laddhe diṭṭhadhamme parattha ca  
puññakammaṃ apuññañ ca phalaṃ ti vijāniyaṃ
273. Sandiṭṭhikaṃ phalaṃ bijā aṅkuraṃ vātimandakaṃ  
pāratthikaṃ phalaṃ yaṃ taṃ phalaṃ va avicintiyaṃ
274. Sandiṭṭhikaṃ pañcavidhaṃ dadato vipulaṃ phalaṃ  
sīhassa senāpatino munisihena bhāsitaṃ

275. Piyo dānapati hoti gimhakāle va ambudo  
bhajanti taṃ bahū sattā phalarukkhaṃ va aṇḍajā
276. Kittisaddaṇ ca pappoti tilokamahitaṃ hitaṃ  
dāyako sasarājā va narindo 'rindamo viya
277. Visārado va parisam pasaṅkamati dāyako  
katassamo va satthesu parisam akatassamaṃ
278. Yadā antimaseyyāyaṃ jarārogābhipiḷito  
pubbakammajave sante sayito hoti dukkhito
279. Ditthāriṭṭho ca vejjehi mahābikkābhipiḷito  
tujjamāno 'va sūlehi chijjamānesu sandhisu
280. Tatoparujjhamānesu indriyesu asesato  
indriye uparujjhante andhakāre upāgato
281. Mahāsokābhitunnesu rudamānesu bandhusu  
khate khārena sitto va bandhusokena addito
282. Attāne sabbato jāte āgate ca mahabbhaye  
mahāpapātaṃ pāte va bhusam muyhati mānasam
283. Tadā akatapuññassa katapuññassa vāpi ca  
sukammaṃ samupatṭhāti apakāropakārato
284. Yāni 'ssa tamhi samaye pāpakāni katāni hi  
tāni 'ssa tamhi samaye ajjholambanti mānasam
285. Tadā 'niṭṭhanimittāni atighorāni dissare  
nirayapālaggī-ādīni nirayagāmissa jantuno
286. Tambakkhike vaṅkadāṭhe haridāṭhi siroruhe  
ludde añjanapuñjābhe uggadaṇḍe sudāruṇe
287. Karuṇaṃ dūrato katvā kāladaṇḍena āgate  
Yamadūte tadā disvā byathate tassa mānasam
288. Tadā mucchā pipāsā ca jaro ca abhivaḍḍhati  
pacchānutāpadukkhaṃ taṃ accantaṃ abhimaddati
289. Sokasallena viddho so patto byasanasāgaraṃ  
samattho vā katattāṇo cinteti bhusam idisaṃ
290. Akataṃ vata kalyāṇaṃ kataṃ kibbisakam mayā  
avaso 'nubhavissāmi niraye pāpajaṃ phalaṃ
291. Ice' evaṃ viravanto va bhito ubbiggamānaso  
sakena pāpakammaṇa phandanto vivaso 'va so
292. Maṇḍuko dedḍubheneva nirayaṃ niyati dummati  
sammulhamaraṇaṃ tassa niyataṃ pāpakammino
293. Evaṃ durantaṃ maraṇaṃ sabbasattānubhāviyaṃ  
duratikkamaṇaṃ ghoraṃ avassaṃ āgamissati

294. Tattha dāruṇakammassa dukkhaṃ hoti hi īdisaṃ  
apakkamati taṃ dukkhaṃ dūrato akatāgaso
295. Katapuñño pana yadā maccuvegena addito  
tath'eva sayito hoti sayena māraṇantike
296. Yaṇi 'ssa tamhi samaye kalyāṇāni katāni hi  
tāni 'ssa tamhi samaye ajjholambanti mānaṣaṃ
297. Tadā yitṭhanimittāni anukulāni dissare  
aggayānavimānādi saggagāmiṣṣa jantuno
298. Accharāgaṇasaṅghuṭṭhe accherasatamaṇḍite  
vimānayāne disvāna hoti tassa udaggatā
299. Tadā so paramassāsaṃ labhate dāyako naro  
vajjitvā jīṇṇakaṃ sīlaṃ pāsādārohaṇo viya
300. Sukataṃ vata kalyāṇaṃ bhīruttāṇaṃ katam mayā  
ulāraṃ anubhossāmi sagge kusalajam phalaṃ
301. Iti so sampahaṭṭho 'va abhīto sampamodito  
sakena puññakammena accantam upalālito
302. Puññakammaratāvāsaṃ saggam niyati paṇḍito  
amūlhamaraṇaṃ tassa niyataṃ puññakammīno
303. Tasmāhi dānapatino amūlhamaraṇena ca  
sanditṭhakaphalānīti pañca vuttāni tādinā
304. Maccuno uggaḍaḍassa mukhantaragatam pi ca  
yadi toseti puññaṃ taṃ akaronto 'va vañcīto
305. Sanditṭhikānisamsā hi anantā dānasambhavā  
pañceti hi vineyyānaṃ vasena paridipitaṃ
306. Parassa vissāsaṇiyo sajanassa yasāvaho  
kulālaṅkārahūto 'va saṃsitānaṃ mudāvaho
307. Nāthabhūto anāthānaṃ sabbesaṃ pītivaddhano  
sataṅ ca sukhasaṃvāso satataṃ hoti dāyako
308. Setṭho ti sammato hoti duṭṭhehi ca adhaṃsiyo  
itṭhaddo ti mudā loko pahaṭṭho taṃ udikkhati
309. Yaṃ yaṃ disam dānapati rittahaṭṭho 'va gacchati  
sābhisaṅkhārikā tassa sulabhā honti paccayā
310. Bahusādhāraṇā bhogaṃ sabbaverabhayāvahā  
mayā averasukhadā asādhāraṇakā katā
311. Mahānidhānaṃ nihitaṃ akkhayaṃ anugāmiyaṃ  
avilopiyaṃ aññehi anantasukhadāyakaṃ
312. Āpadāsu sahāyo me abhejjo appadussīyo  
gūṇaḍḍho anukulo ca gahito sabbadā lito

313. Saggiṇojo haro coro hato maccherarakkhaso  
issāpisāco vihato assāso paramo kato
314. Lobhapāso samucchino dosasattu vināsito  
hitāvagunṭhanam thūlam mohajālam vighātitaṃ
315. Anāthānam kapaṇatā hatā sampattiyā mama  
pariggahakato dipo bhīme saṃsārasāgare
316. Vaḍḍhimūlam sunikkhitaṃ paṭiggāhamahākule  
adḍhatā hi anantā me paraloke bhavissati
317. Asāratarabhogehi sārādānam paraṃ kataṃ  
kataṃ saggassa sopānam sukhāroham acañcalaṃ
318. Vīrasattā anugatā mārasattu viniijito  
sabbasampattibijam me ropitaṃ nānuposiyam
319. Nippādito bhaddaghaṭo patthitathopadāyako  
vañcitā nāsamulā me sañcitā guṇasampadā
320. Sādhūhi sakkato jāto sādūnam upanissayo  
sādūnam yā gati sā me icchāmattopasādhīyā
321. Duggatiyo pidahitā aggam puñnam visodhitam  
magganāvāya patthānam ṭhapitaṃ ujukam thiram
322. Sabbānatthāvahe atthe atthikānam dadaṃ aham  
ānisamsodadhippatto saphalam jivitaṃ mama
323. Icc' evam saramāno so attano cāgasampadam  
atihattho udaggo 'va sadā jīvati dāyako
324. Yam hi dānapati dīnam yācakaṃ samupāgataṃ  
laddhattham passati hattham tato kiṃ vipulam  
phalam
325. Dīnassa dānam āsajja tuṭṭham iṭṭhatthasiddhiyā  
suphullakamalobhāsaṃ dassanīyataram mukham
326. Dātā disvānubhavati laddhā sādharānam sukham  
alam dānaphalam etaṃ noce pi paralokiyaṃ
327. Sandiṭṭhikaṃ dānaphalam anantaṃ evamādikaṃ  
paralokaphalan tassa ko samattho 'vagāhitaṃ
328. Aggam saṅgahavatthūnam maggaṃ saggassa aṅja-  
sam  
pāramīnaṃ cāth' aggaṃ ca dānam bhogaggadāyakaṃ
329. Iṭṭhatthasādhakatayā dānam bhaddaghaṭopamaṃ  
paralokaphalantassa katham vaṇṇeyya mādiso
330. Mahākāruṇiken'eva maṃsanettādi-dāyina  
mahāphalattaṃ dānassa suttantesu vibhāvitaṃ



331. Evaṃ mahāguṇaṃ dānaṃ deyyadhamme sa yācake  
vijjamāne adento hi dhavaṃ bhavati vañcito
332. Dinnaṃ phalatthinaṃ dānaṃ vañjjaṃ va jigucchayaṃ  
sabbathā aparāmatṭhaṃ viṣiṭṭhaṃ ti padīpitaṃ
333. Bhavabhogavisesatthaṃ āmatṭhaditṭhi-ādihi  
yaṃ dānaṃ taṃ parāmatṭhaṃ anāmatṭhaṃ vipari-  
yaye
334. Atthikānaṃ karuṇayā bhavanittharaṇatthinaṃ  
bodhisattena yaṃ dānaṃ diyate taṃ viṣiṭṭhakaṃ
335. Bhavabhogatthiko hīno majjho attasukhatthiko  
uttamo sabbasattānaṃ dukkhūpasamanatthiko
336. Yato dadāti dānāni tasmā dhīrā atanditā  
uttamen' eva vidhinā denti dānāni sādhave

## VIII. SĪLĀNISAMSA-GĀTHĀ.

337. Dānānisamsā ye vuttā nissesā sīlato pi ca  
bhavanti adhikā cāpi anantā sīlasambhavā
338. Sattānaṃ tv appameyyānaṃ dussilā virato jano  
averaṃ abhayaṃ cāpi abyāpajjhasukhaṃ pi ca
339. Dadāti datvā pacchā so averaṃ abhayam pi ca  
abyāpajjhasukhaṃ cāpi labhatiti jino 'bravi
340. Vuttādānānisamsāhi sīlasampattiyā pi ca  
honti eveti viññeyyā anayāsuttiiyuttiiyā
341. Sikkhāpadātikkamato indriyānaṃ aguttito  
micchājīvopabhogā ca viratīhi catubbidhā
342. Sīlaṃ catubbidham pātimokkhaṃ indriyasamvaraṃ  
ājīvapārisuddhī ca sīlaṃ paccayanissitaṃ
343. Saddhā satī ca viriyaṃ paññā ca anupubbato  
catubbidhadhuren' eva taṃ sīlaṃ parirakkhiyaṃ
344. Pañidhānamhi paṭṭhāya yo paresaṃ hitāhitaṃ  
viceyya ñatvā akkhāsi vinayādi vināyako
345. Sabbaññū so hi Bhagavā sabbadā karuṇāpara  
avañjhavādi atulo abbhutoruṇākaro
346. Tena ñatvā paṭikkhitaṃ yaṃ anuṃ thūlam eva vā  
anattikkamanīyaṃ taṃ jīvitātikkame pi ca
347. Āṇa hi maggasāmissa anumattā pi viññunā  
mahāmerudurukkhepā iti disvā pi rakkhiyā

348. Atikkamitvā vacanaṃ khuddadesissarassa ca  
dukkhaṃ pappoti ce kinnu sabbalokissarassa taṃ
349. Munindānaṃ atikkamma kusaggacchedamattato  
erapattena yaṃ laddhaṃ tad idaṃ dīpayissati
350. Sabbesaṃ sattadosānaṃ vinayopāyakovido  
so 'va satthā pajānāti nāhaṃ jānāmi kiñcanaṃ
351. Vejjo Komārabhacco va bālakānaṃ hitāhitāṃ  
jānanti na tu bālā te evarūpā mayaṃ idha
352. Aggim pakkhanda athavā pabbataggā pateti vā  
yadi vakkhati kattabbaṃ nātakārīhi so jino
353. Anatikkamanīyan ti yaṃ vuttaṃ tena satthunā  
jīvakāmo papātaṃ va ārakā taṃ vivajjaye
354. Ice' evaṃ saddhayā sādhu paṭicchitvāna mud-  
dhanā  
yathānattivasen' eva kattabbaṃ satthu sāsanaṃ
355. Evaṃ saddhāduren' eva pātimokkhaṃ hi rak-  
khitāṃ  
anantaṃ phaladaṃ hoti jinasammānamaṇḍitaṃ
356. Chasu dvāresu atthānaṃ āpāthāgamane sati  
satidovārikaṃ tattha upatthāpeyya paṇḍito
357. Te kilesamahācorā ālambanavanāsayā  
na dhamṣenti manogehaṃ satārakkhe upatthite
358. Alan ditthamhi dittham va tad uddham na vikap-  
piyaṃ  
abhūtasāṅkappabalā bālā natthā harī viya
359. Disvā asucipiṇḍassa vaṇṇamattaṃ va bāliyā  
aladdhā sādisaṃ kiñci yojenti padumādihi
360. Thanāṃ soṇṇasamuggāhaṃ mukhaṃ phullambujō-  
pamaṃ  
nettā nilambujanibhā muttā dantehi nijjitā
361. Aṅgaṃ aninditaṅgāya anaṅgasaṅgavaḍḍhanaṃ  
ice' evamādicintatā cittaṃ dūsentī attano
362. 'Tato mohavāsen' ettha saṅgapāseṇa vethitā  
anayabyasaṇaṃ ghorāṃ papponti parikkappitā
363. Amejhapotthakākāraṃ tanucchavivimohitā  
dehaṃ sabhāvato datthum na sakkonti putthujjanā
364. Indriyāni kilesenti dose samrakkhitum pare  
indriyatthesu saṅgaṇaṃ tu vārenti jinasāvaka

365. Satārakkho hi samaṇo indriyindriyagocare  
aniceādiṃ vipassanto sajjaniyaṃ na passati
366. Indriyassehi dunnito dūrato hitamaggato  
apaviddho jano loke sadevāsurarakkhaso
367. Satiyan tamhi bandhitvā te dutthasse sududdame  
paññāpatodā sārenti samaṇā satigocare
368. Sarīravedanācittadhammesu asubhādikā  
passitabbā yathātacchaṃ vuttā 'va satigocarā
369. Yaṃ yaṃ ālambanaṃ ñātuṃ icchanti jinasāvakā  
satiyā taṃ vipassitvā pacchā pesenti te mano
370. Evaṃ satiparānan tu dosā vicchinnapaccayā  
nāvagāhanti cittaḡgiṃ narakagḡiṃ va nīrajā
371. Tasmā satidhuren' eva sammāsambuddhasāvakā  
paripūrenti nissaṅgā silaṃ indriyasamvaram
372. Sinehābaddhahadaye bandhave pi ca saddhayā  
pahāya pabbajitvāna dullabhe jinasāsane
373. Sammājīvam atikkamma sabbasādhunisevitaṃ  
micchājīvena jīveyya yadi kucchissa kāraṇā
374. Kiṃ ca gehe pariccattaṃ āmisaṃ āmisatthiṇā  
Ko va tena guṇo laddho idha vā muṇḍiyaṃ viṇā
375. Kuhanādihi vatthūhi gahaṭṭhe upalāliya  
laddhalābhena ājīvo micchājīvo ti vediyo
376. Sammājīvaṃ paṭiññāya micchājīvena jīvati  
yo so samaṇadhammā ca gihīdhammā ca bāhiro
377. Sammājīvavisuddhassa ihaloke parattha ca  
sulabhā paccayā honti iti tena kim assutaṃ
378. Varāho vāsucittāne chaḍḍetvā suddhabhojanaṃ  
hīnādhimuttito tassa cittaṃ dhāvati vā sadā
379. Galaggappattimattena yaṃ suvāvantaśādisaṃ  
bhavissati tad atthaṃ ko ājīvaṃ dūsayissati
380. Adhokkhipanto akkhīni saṅṭhāpento gatādikaṃ  
adanto dantarūpāni karonto kin naṭo na so
381. Tiṇhena govikattena varam kucchividārito  
aññāya laddhalābhena na tu kucchivipūrito
382. Tassa nillajjarājassa asagguṇavibhāvino  
athavā corajetṭhassa garahe ko na jīvikam
383. Visuddhaṃ so hi saṅghagḡiṃ kathaṃ nāmāvagāhati  
sitthapotthakarūpo va kathaṃ vā na vilīyati

384. Sahatthapādo evāhaṃ siri ussāhalabbhiyā  
kim atthaṃ dūsayissāmi isivesaṃ durāsadaṃ
385. Yena yena upāyena yattha katthaci jivitaṃ  
sakkā ti ekacittam pi kinnu tassa na jāyati
386. Micchājīvopaladdhena paccayen' eva jivatā  
siyā nibbānamaggaggo pattabbo na tu aññathā
387. Tathāpi ca salaḷjassa sabbasattādharmacito  
micchājīvo kathaṃ sakkā paralāḷanaavañcito
388. Siyā jighacchāvīgamo tiṇabhakkhassa pīti kiṃ  
byaggho khādeyya nu tiṇaṃ saṃhatāmisabhojano
389. Rajjalābhassūpāyo 'yaṃ iti ñāpeti mānino  
vighāsaṃ kinnu khādanti nirāhārāpi sukkhitā
390. Kasim vañijjaṃ issatthaṃ aññaṃ vā pi ca tādisaṃ  
akarontena sakkā 'va jivitaṃ bhikkhapinḍato
391. Vitthiṇṇo Jambudīpo 'yaṃ maggāneke anāvutā  
sabbattha akusitena sukhaṃ sakkā 'va jivitaṃ
392. Iti viriyaṃ dhuraṃ katvā saranto Kassapādike  
ājīvasuddhiṃ rakkheyya akaronto anesanam
393. Cīvaraṃ piṇḍapātañ ca bhesajjaṃ sayanāsanam  
paṭisañkhāya seveyya laddhaṃ laddhaṃ vicakkhaṇo
394. Paṭisañkhānarahito paccayaṃ aññadattikaṃ  
gathito paribhuñjanto gādhaṃ khaṇati attano
395. Vaṇalepaṃ va vaṇito sādhu ñatvā payoḷanaṃ  
āhāraṃ paribhuñjeyya rasataṇhāvivajjito
396. Vātātapaparittānaṃ makkhikādinivāraṇaṃ  
vaṇacchādanacolaṃ va cīvaraṃ paṭisevaye
397. Tassa tassāmayass' eva paṭisedhanamattakaṃ  
abyāpajjhatthikaṃ seve bhesajjaṃ snehavajjito
398. Sarīraṃ mamsapiṇḍaṃ va anantopaddavaṃ idaṃ  
durakkhaṃ gopitabbaṃ ti nissaṅgo vasatim bhaje
399. Deho ṭhātun na sakko ti paccayehi vivajjito  
tidaṇḍo ekadaṇḍo va daṇḍadvayavivajjito
400. Sammā payujjamaṇo so mahato 'ttāya vattati  
iti sammā payogatthaṃ dehaṃ rakkhanti paṇḍitā
401. Sarīrajalakampena cittanāvā tadassitā  
vātāhatalataggo va na sakko ti samāhituṃ
402. Asamāhitacittassa na yathābhūtaḍḍaṇaṃ  
ayathābhūtaḍḍaṇaṃ hi na muccati kudācaṇaṃ

403. Tasmā cittasamādhattī sarīraparikkhaṇaṃ  
kareyya paṭisevento paṭisaṅkhāya paccaye
404. Agginā karaṇīyāni karonto suciram pi ca  
aggidosan na papponti upāyopagatā narā
405. Anupāyenūpagatā aggidosena atṭitā  
sadatthaṅ ca asādhentā dukkhaṃ papponti dāruṇaṃ
406. Aggīva paccayā ñeyyā aññāyopagamo viya  
snehapubbam asaṅkhāya āhārādinisevanaṃ
407. Na bāhuviriyāyātaṃ na ca ñātikulāgataṃ  
parappasādaladdhaṃ kiṃ yuttaṃ gathitabhojane
408. Gathito mucchito santo bhujjanto parabhojanaṃ  
suvāvantaṃ va bhujjanto samaṇo hi jigucchiyo
409. Rasataṅhā paricitā anādinavadassino  
sacittaṃ paridūsentī atilūkhe pi paccaye
410. Rasataṅhāvīrabhitā sadādinavadassino  
cittadosan na papponti ulāre pi ca paccaye
411. Ādinavānupassī hi tidasindopabhojīye  
paccaye pi ca nissaṅgo hoti nibbānabhāgiyo
412. Mattaṃ mattānisamsaṅ ca pahātabbaṅ ca tattato  
bahuso paccavekkhitvā bhaje aggīva paccaye
413. Tasmā paññādhuraṃ katvā ādinavam apekkhiya  
paccavekkhaṇaṃ sīlaṃ parirakkhanti paṇḍitā
414. Evaṃ catubbidhaṃ sīlaṃ ñāyato parisodhitāṃ  
susodhitasuvaṇṇaṃ va hoti icchāpasādhikaṃ
415. Idaṃ hi sīlaratanaṃ idhaloke parattha ca  
ānisamsavare datvā pacchā pāpeti nibbutiṃ
416. Paccakkhaṃ hīnajaccaṃ hi accantoḷāravamsajā  
narindā silasampannaṃ namassantiha bhāvato
417. Mānino brāhmaṇā vāpi gurūsūpi asannatā  
te pi silena sampannaṃ namassantiha bhāvato
418. Tṭhānantarena ye vuddhā dhanissariyato pi vā  
te pi silena sampannaṃ namassantiha bhāvato
419. Kule jeṭṭhā ca purisā ye ca mātāpitādayo  
te pi silena sampannaṃ namassantiha bhāvato
420. Yaṃ namassanti tevijjā sabbabhummā ca khattiyā  
cattāro ca mahārājā tidasā ca yasassino
421. Devānaṃ indo pavaro sabbakāmasamiddhiko  
so pi silena sampannaṃ namassati sadā sato

422. Jhānissariyatam patto yo hi Brahmā Sahampati  
so pi silena sampannaṃ namassati sadā sato
423. Ihāpi yadi sakkāraṃ silam phalati idisaṃ  
kin nu sakkāravitthāraṃ paraloke phalissati
424. Pattharivāna sakalaṃ sāgarantaṃ mahāmahiṃ  
saddo silavataṃ yāti brahmalokam pi taṃ khaṇaṃ
425. Paṭivātāṇuvātesu sabbatthāvihatakkamo  
iti silamayo gandho sabbagandhesu uttamo
426. Lāmakam paccayaṃ cāpi ghaṭanto attadatthikam  
yo nipphādetum asamattho gihibhūto sake ghare
427. So pi silena sampanno akaronto anesanaṃ  
Lābhī accantasetthānaṃ paccayānaṃ padissati
428. Padīpentīva taṃ ete viharā cārudassanā  
gagaṇullikhamānaggacetiyaḍḍhajamaṇḍitā
429. Mahāmeghassarodārabheriviññātakālikā  
nekabhikkhusahassānaṃ sulabhoḷārapaccayaḍḍā
430. Atitucche pi dissanti dese uccācalūpamā  
hārahaṃsahimāmbhodapaṇḍarā cetiyādayo
431. Tucchassāpi viharassa uḷārā yādisi sirī  
sabbadesissarassāpi na gehe tādisi sirī
432. Yadi siladumindassa pupphamattam pi idisaṃ  
lābhaggadāyakaṃ tassa paralokaphalan nu kim
433. Mahāṇvānaṃ sabbesaṃ sah' eva khalu bhūmiyā  
balād āvajjitānaṃ va phalogho āgamissati
434. Duṭṭhāpi tan na dhaṃsenti setthesu ca gaṇiyati  
tuṭṭho ca satataṃ hoti iṭṭhalobhena sīdati
435. Piyo sabrahmacārīnaṃ bhajanīyo ca silavā  
asaṅkito hi sambhogasaṃvāsādi 'raho pi ca
436. Avikkhaṇḍitasīlassa anavajjasukhaṃ hi yaṃ  
taṃ brahmāsura devindanāgindānaṃ pi dullabhaṃ
437. Sandiṭṭhikam asaṅkheyyaphalaṃ icc' evamādikam  
silasampattijaṇitaṃ ko nissesam bhaṇissati
438. Ihāpi yadi icc' evam anantaṃ silajam phalaṃ  
paralokaphalass' antaṃ ko hi tass' idha ṇassati
439. Ekāhuposathenāpi paranimmitavattisu  
ṭhānaso upapajjeyya iti vuttaṃ mahesinā
440. Kālapariyantikassāpi silass' eso phalodayo  
apariyantassa hi phalaṃ kim vakkhāma ito paraṃ

441. Parassa vissāsaniyo sajanassa yasāvaho  
Kulālaṅkārabhūto ca ācāramhi pamāṇako
442. Anavaḥḥasukhaṃ silaṃ kulaṅ ca uditoditaṃ  
dhanaṅ ca sāmiddhikaraṃ ṭhānaṃ vuddhā-  
nurūpakam
443. Sinānaṃ 'nodakaṅ cāpi gandho cāpi disaṅgamo  
anugāmikatā chāyā chattaṃ rakkhitarakkhaṇā
444. Ariyānaṃ atho vaṃso sikkhāpi ca anuttarā  
sugatinam mahāmaggo patitṭhā avicāliyā
445. Iti ditṭh' eva dhamme pi ānisaṃse asesake  
Ko nu gaccheyya pariyaṅtaṃ vadanto evamādi-  
ke
446. Velāmadāne paṭṭhāya saṅghe dānaggasammataṃ  
vatvā tato pi seṭṭhan ti pañca silaṃ pakāsitaṃ
447. Maggañāṇopakārāya atho silavisuddhiyā  
dānassāpy antaram meru sāsapantarato 'dhikaṃ
448. Evaṃ mahānisaṃsaṅ ti viditvā silasampadaṃ  
nayaṅ ekanetto va rakkhe silaṃ catubbidhaṃ
449. Pātimokkhasaṃvaro indriyānurakkhaṇaṃ  
paccayānv-avekkhaṇaṃ jīvasuddhi eva ca  
Taṃ catubbidhaṃ budhā silasuddhim iddhiyā  
pūrayitvā paṇḍitā māramaddanaṃ katā
450. Iti silagaṇaṃ vicintayanto  
kusalo jīvitahetuto pi silaṃ  
avikhaṇḍiya sādhu sodhayanto  
Abhinibbāti atandito ghaṭanto

## IX. BHĀVANĀNISAMSA-GĀTHĀ.

451. Dāne sile ca ye vuttā ānisaṃsā asesakā  
te mandabhāvanāyāpi saṃsijjhanti asaṃsayam
452. Kilesapaṭipakkaṃ va sabbaṃ puññaṃ samāsato  
kilesummūlakāraṇā bhāvanā balavantarī
453. Sukaraṃ khujjarājena yaṃ siyā sattudūsaṇaṃ  
cakkavattinarindassa kathan taṃ dukkaraṃ siyā
454. Bhāvanābalayogena buddhabhāvo pi sādhiyo  
tadaññā kāhi sampatti bhāvanāya asādhiyā
455. Tadaṅgavikkhambhanato samucchavedavasena ca  
kilesānaṃ pahānaṃ hi vaṇṇenti varavādino

456. Kilese dānasilādi tadaṅgena hananti hi  
vikkhambheti hi te jhānaṃ maggo bhindati  
sabbathā
457. Bhāvanā eva jhānañ ca maggo ti ca vipassanā  
samatho ti ca nidditthā avatthantarabhedato
458. Vinīvaraṇaṃ ekaggam ekālambanasaññitaṃ  
jhānaṃ ti hi samakkhātaṃ sesajjhānaṅgamaṇḍitaṃ
459. Kāmacchando ca byāpādo thīnamiddhaṃ sakuk-  
kuceṃ  
uddhaceṃ vicikicchā ca pañca nīvaraṇāni 'me
460. Ekaggatā ti cittaṃ ekālambanasaññitā  
samatho ca samādhi ca avikkhepo ti taṃ vidū
461. Vitakko ca vicāro ca pīti cāpi sukhaṃ pi ca  
upekkhā ceti pañca te sesajjhānaṅgasaññitā
462. Caturaṅgaṃ tivaṅgañ ca duvaṅgekeka-aṅgakaṃ  
icc' evaṃ pañcadhā bhinnaṃ ekaggam jhāna-  
saññitaṃ
463. Yad eva khalu ekaggam pañcamajjhānasammataṃ  
tad ev' ālambabhedenā arūpajjhānasammataṃ
464. Ākāso c' eva viññānaṃ tadabhāvo ca taggataṃ  
cittam arūpajjhānassa ālambā caturo matā
465. Ayaṃ vutto navavidho samatho ti pavuceati  
samāpatti ti taṃ eva vadanti vadataṃ varā
466. Aniccādippakārena yathābhūtatthadassanaṃ  
vipassanā ca paññā ca vicayo ti pavuceati
467. Catusaccābhisamayam nāṇam nibbānagocaraṃ  
maggāñānaṃ ti akkhātaṃ aggam nibbānapāpa-  
kaṃ
468. Samatho vipassanā cāpi yogino hi manorathaṃ  
pāpenti nibbānapuraṃ rathandhuri yugaṃ viya
469. Ubhayesaṃ samāyogā na sā siddhi asādhīyā  
tassānisamse viññātā n'atthi añño anāyako
470. Ditthadhammasukhatthaṃ vā phāsatthaṃ vā  
vipassitum  
bhavasampattipatthentā abhiññatthāya vā puna  
cattāratthavase ñatvā nibbattenti samādhayo
471. Kilesasañkhobhābhāvā sukhaṃ cittaivekajam  
ditthadhamme pi vedeti pavaram bhāvanārato



472. Dassaniyo ca so hoti Kassapo va mahitale  
paññavā Sāriputto va Moggallāno va iddhimā
473. Nissaṅgo Raṭṭhapālo va Nando v' indriyaśaṃvuto  
Puṇṇo Sunāparanto va khantiyā ativissuto
474. Cīvarādisu santuṭṭho 'riyavaṃśanupālo  
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Puṇṇo Mantāniputto va Soṇatthero va viriyavā  
nirāmisayaso bhāgī Anuruddhādikā viya
476. Aratiratisaho hoti nālābhe paritassati  
pavivekabhavā pīti pharate tassa mānaśaṃ
477. Nirāmiśaṃ sukhaṃ eva manan taṃ bhāvanābhavaṃ  
mānaśaṃ aparāyattaṃ mahāpurisasevitaṃ
478. Bhāvitatto 'nubhotiha tidaśindaśukhādhiikaṃ  
ditṭhadhamme sukhaṃ jhānaṃ iti tasmā vibhāvitaṃ
479. Anāvilaṃhi cittaṃhi phāsu hoti vipassitaṃ  
Anāvilaṃhi udake mukhaśa' olokaṃ viya
480. Aparihīna jhānaśa yathādhiika vaśena hi  
rūpārūpa bhava hoti bhavo 'nanta guṇodayo
481. Bhāvanābala yuttassa abhiññāpi śami jhāre  
śādhu śādhitavijjaśa viśeśā i va maṃta jā
482. Iddhi para cittañāṇaṃ ca purima jāti-anuśati  
dibba cakkhuṃ ca sotaṃ ca pañcābhiññā imā maṃta
483. Imāpi bhāvita tassa śacitta vaśavattikā  
ta povīśeśā hoṃtiti bhāvetabbā hi bhāvaṃ
484. Sunetta śattavaśaśāni bhāvetvā mettā utta maṃ  
Śattāśaṃvaṭṭakappeśu ne maṃ lo kaṃ puṃāga mi
485. Śaṃvaṭṭe ca vi vaṭṭe ca brahma loke 'va śaṃsa ri  
Chattiṃśakkhattaṃ devinda āśi ten' eva kaṃmuṃā
486. Aneka śata kkhattaṃ so cakkavatti ma hāyaśo  
āśiti ūtvā kiṃ aññaṃ bhāvaṃvaṃṇaṃ vade
487. Aniccaṃanta śaṃñāyo mettāto pi ma ha pphalo  
tāśaṃ phala ma ha ttaṃ ko pa deśaṃñūpa vaṃṇaye
488. Da haṃtā va u deṃti ha bhava taṃhaṃ ya to hi tā  
āti maṃdo pi a ggi va va tta maṃno śa kāśa yaṃ
489. Ta to tā śattāśaṃkhāre a śi liṭṭha śa bhā va to  
mettāto pi vi śiṭṭhāti vuttā ni bbaṃa ma gga dā
490. Ve lā ma dā ne pa ṭṭhā ya yā va mettā dikaṃ phalaṃ  
va tvā a ni cca śaṃñāṃ tu a cca ra ghā ta kā li kaṃ

491. Tato mahapphalataraṃ idan ti paridipayi  
dīpabhūto tilokassa nāyako siddhidāyako
492. Tasmā aniccasaññā 'va bhāveyya satataṃ budho  
saṃsāraghoranarakā muttikāmo mahāguṇaṃ
493. Kammatthānaṭṭhāne patitṭhapetvāna cittam ari-  
bhūte  
nīvaraṇe bhañjitvā kāmarāṇaṅjayaṃ karitvāna
494. Rūpaḡarubhāraṃ ujjihiya arūpaloke pi saṅgam  
apahāya  
calam iti bhavagatam akhilaṃ ñatvā katvāna viri-  
yavaraṃ
495. Bodhipakkhiyadhamme bhāvetvā bhāvanābalap-  
pattā  
gatamaṇamaṇaṃ ajaraṃ vigataraṇaṃ vīrapu-  
risagataṃ
496. Asulabham abbhutam atulaṃ niceṃ nīrujaṃ  
asokam atisantaṃ  
khaṇavaram avirodhentā nibbānapuraṃ bhajatha  
khippaṃ

#### X. PATTIDĀNĀNISAMSA-GĀTHĀ.

497. Attattham anapekhitvā parattham diyate yato  
karuṇākataññutāyogā pattidānaṃ visesitaṃ
498. Patikārapare loke āsādāsabyataṃgate  
Upakārasamatthassa sato ko na kareyya kiṃ
499. Matassa kammadosena petabhūtaṃ jantuno  
iha vā vyasanaṭṭhassa upakattā sudullabho
500. Ye ānisamsā nidditṭhā dāne mānappahāyina  
savisesā 'va te sabbe pattidāne pi vediyā
501. Yadi te anumodanti paradattūpajivika  
petā dānaṃ pariggayha tesam taṃ upakappati
502. Yaṃ yaṃ taṃ uddisitvāna dānavatthu padīyate  
taṃ taṃ tassa khaṇen' eva uppajjati asaṃsayam
503. Itidaṃ Sāriputtassa mātupetāya dānato  
sādhitabban tu sandehavigamattham vijānata
504. Tassābhāve pi aññassa sajanassopakappati  
tasmīṃ sante asante pi dāyakā tu anipphalā

505. Samsāre anamattagge so loko tassa ñātihi  
suñño assāti atthānaṃ iti ñeyyaṃ hi yuttito
506. Yassa tassa manussassa ukkatthā lāmakāpi vā  
paccayā sulabhā eva viriyena pariyesato
507. Petā hi nekavassāni khuppipāsaturāpi ca  
paccayā na labhant' eva gavesantāpi sabbaso
508. Tesāṃ sakammadosena sannānaṃ byasanaṇṇave  
byasanāpagamopāyam atthīti suvinicchitaṃ  
akaronto care yo hi tamhā nikkaruṇo nu ko
509. Tasmā santo sappurisā kataññū katavedino  
petadānādikaṃ patti denti karuññacoditā

XI. ANUMODANĀNISAMSA-GĀTHĀ.

510. Issāvvyāpādamaccheram vihiṃsā cāpi nāsiya  
guṇārādhitaṃcitto yaṃ anumodati modako
511. Yato tato mahesakkho surūpo bhogavāpi ca  
dighāyuko sadā haṭṭho hoti puññānumodako
512. Vissajjevāna nissaṅgaṃ catupaññāsa koṭṭiyo  
katvā Jetavane ramme vihāraṃ cārudassanaṃ
513. Soṇṇabhiṅkārāhatthassa sudattassa sirīmato  
disvā sabbaññubuddhassa saṅghassa dadato sirīṃ
514. Aho dānaṃ ti bahuso udānaṃ abbhudirayaṃ  
mānavo anumodanto adento kākaṇaṃ pi ca  
dāyakato pi adhikaṃ alattha kusalodayaṃ
515. Akatvā kāyavācāhi adatvā kiñci haṭṭhato  
cittappasādamatto pi yadi evaṃ phalāvaho
516. Anumodanaṃ puññaṃ cittāyattam mahāphalaṃ  
akaronto caranto hi socanīyo ayaṃ jano

XII. DESANĀNISAMSA-GĀTHĀ.

517. Dāradārakanettādi dānaṃ datvā anekaso  
viraviriyena yo laddhaṃ dhammaṃ deseti saddhayaṃ
518. Apatthento yasolābhasakkārādīni attano  
hitajjhāsayaṃ eva satthu kiccakaro 'va so
519. Desakassa abhāvena yato apparajakkhakā  
bahū saṃvijjamānāpi na phusant' eva nibbutiṃ

520. Tasmā sakkacca saddhammaṃ uggahetvā yathā-  
tathaṃ  
saddhammagaruko hutvā aviññātaṃ avedayaṃ
521. Satthuno paṭipattiva caranto parahetukaṃ  
anāmisagarū hutvā dhammaṃ deseyya paṇḍito
522. Sabbadānaṃ dhammadānaṃ jinātiti jino 'bravi  
Desayī desakavaro desanā dullabhā ti ca
523. Atho padīyamāno hi tato khippaṃ vigacchati  
Dhammo padīyamāno hi ubhayatthābhivaḍḍhati
524. Yoniso manasikāro atho saddhammadesanā  
maggāñāssa hetūti vutto maggaññunā sadā
525. Sabhāvañāṇaṃ dhammānaṃ saṃsārādīnavaññutā  
saccānañ cābhisamayo sabbe te desanā bhavā
526. Yato 'yaṃ desako dhammaṃ sabbasampattikāraṇaṃ  
deseti tasmā tassidha sabbasampattiyo phalaṃ
527. Evam mahānisamsaṃ pi yo saddhammaṃ sudulla-  
bhaṃ  
samatto pi na deseti viphalan tassa jivitaṃ

### XIII. SAVANĀNISAMSA-GĀTHĀ.

528. Saddhammaṃ suṇamānassa yo hi atthānusārino  
pamodo nidhiladdhassa daḍḍassā pi n' atthi so
529. Kilesamakkhikā cittaṃ santattaṃ savaṇagginā  
nāliyaṃti santattaṃ ayopiṇḍaṃ va makkhikā
530. Paññavā suṇamāno hi saddhammaṃ buddhadesi-  
taṃ  
sugambhīram avitathaṃ madhuraṃ amataṃ viya
531. Labhate paramaṃ pītiṃ devindenāpi dullabhaṃ  
tad evālam phalan tassa mā hotu paralokikaṃ
532. Saddhammassidha gahaṇaṃ na hoti savaṇaṃ vinā  
gahaṇena vinā atthaparikkhā nopajāyati
533. Atthan tu aparikkhanto attano vā parassa vā  
asamattho 'va so hoti hitatthapaṭipattiyā
534. Pariyattiṃ vinā dhammo na tiṭṭhati kudācanaṃ  
savaṇaṃ vinā pariyatti tasmāpi savaṇaṃ varaṃ
535. Nekakappasatussāhasamānito pi satthunā  
saddhammo na patitṭhāti savaṇena vinā yato

536. Tato tassāpi ussāhavisesaṃ samapekkhiya  
sotabbo eva saddhammo api nibbānadassinā
537. Yaṃ paññāvuddhikaraṇaṃ saddhammatthitikāra-  
ṇaṃ  
phalaṃ tassa pamātuṃ ko samattho sugataṃ vinā
538. Devarajjam pi sādhetuṃ samatthenāpi taṃ khane  
anādiyitvā taṃ dhammo sotabbo sugatāgato

---

XIV. PŪJĀNISAMSA-GĀTHĀ.

539. Mānaṃ pariccajivāna uppādetvāna gāraṃ  
guṇaṃ upaparikkhitvā upakāraṃ va tādisaṃ
540. Buddhādisu guṇaḍḍhesu upakārisu vāpi ca  
saddhākataññutapaññāgāravādihi maṇḍito  
yato karoti pūjaṃ yo bhāvato vandanādihi
541. Tato so jāyati aḍḍhe kulamhi uditodito  
asaṅkitechhi sattehi bhāvato vadanārahe
542. Parattha pūjakosanto yattha yatthūpapajjati  
tattha tattha viṣiṭṭhaṃ so tṭhānaṃ labhati pūjyaṃ
543. Pasādaniyavatthumhi pasādassa phalena hi  
aninditaṅgapaccaṅgo hoti pāsādiko naro
544. Kataññunā guṇavatā katapuññaphalena hi  
akataññujanassāpi katam phātiṃ gamissati
545. Kataññuno pi ca kataṃ purāhi akataññunā  
mahāpabbatamattam pi accantānuṃ va dissati
546. Tasmā pubbopakāriṣṣa upakārāni paṇḍito  
kareyya hi yathāsatti katāni avināsayam
547. Paññāpubbaṅgamam katvā puññakammāni paṇḍito  
phalopabbhogakāle pi hoti accantapaññavā
548. Sayam guṇaḍḍho hutvāna guṇaḍḍhe Buddhasāvake  
pūjayaty assa hi phalaṃ guṇaḍḍhaggo va ñassati
549. Abhivādanasilassa niccaṃ vaddhāpacāyino  
cattāro dhammā vaḍḍhanti āyuvanṇo sukhaṃ balaṃ
550. Ekapuppham cajitvāna asitiṃ kappakoṭiyo  
duggatiṃ nābhijānāmi ekapupphass' idam phalaṃ
551. Pūjā ca pūjanīyaṇaṃ etam maṅgalaṃ uttamaṃ  
icc' evamaḍigāthāhi pūjāsampatti dipitā

552. Buddhe dhamme ca saighe vā kato eko pi añjalī  
pahoti bhavadukkhaggiṃ nibbāpetuṃ asesakaṃ  
553. Iminā pūtikāyena dubbalena pabhaṅgunā  
avassacchaḍḍanīyena yadi sakkā mahāphalaṃ  
554. Puññaṃ kātuṃ asārena sāraṃ varasukhāvahaṃ  
careyya taṃ akatvāna ko hi nāma sacetano

XV. VEYYĀVACCĀNISAMSA-GATHĀ.

555. Āpadāsu sahāyānaṃ lābho iṭṭhatthasiddhi ca  
parivārasampadā ceti veyyāvaccaphalam matā  
556. Gilānaguṇavantānaṃ dānādikiriyaṣu vā  
veyyāvaccābhisambhūtaṃ ko phalaṃ vaṇṇayissati  
557. Yo gilānaṃ upaṭṭhāti so upaṭṭhāti maṃ iti  
mahākāruṇikenāpi so bhusaṃ parivaṇṇito  
558. Sabbaññuṃ sabbadassāvīṃ sayambhūṃ aggapug-  
galaṃ  
upaṭṭhāti kathaṃ vā so kim idaṃ abbhutabbhutaṃ  
559. Parattham eva attattham iti passati so muni  
tenānacchariyan tassa upakāriva so naro  
560. Tasmā gilānupaṭṭhāne sammāsambuddhavaṇṇito  
mahāguṇe yathāsatti kareyya param ādaraṃ  
561. Buddhādināṃ guṇaḍḍhānaṃ veyyāvaccassa ko  
guṇaṃ  
vaṇṇituṃ cintituṃ vāpi samattho avināyako  
562. Pabhaṅgurena kāyena sukaraṃ puññaṃ uttamaṃ  
na kareyya kathaṃ viññū anummatto sacetano

XVI. SAMPAHAṂSĀNISAMSA-GATHĀ.

563. Pamodabahulo hoti sadā sabbhi paṣaṃsiyo  
pasannamukhavaṇṇo ca paṣaṃsābhirato naro  
564. Puññakammaṃ karontānaṃ guṇaṃ tassa vibhā-  
vayaṃ  
hāsaṃ sañjanayitvāna yato vaḍḍheti ādaraṃ  
565. Tato so jiṇṇagehassa upatthambhakaro viya  
labhate vipulaṃ puññaṃ puññakammappaṣaṃsako

566. Puññaṃ asaddahantassa aññato va sukhatthino  
andhabhūtassa lokassa anattathābhisāngino  
567. Ālassenābhibhūtassa aviññūjanasevino  
puññakammādarakaro satthukiccaṃ 'va so kare  
568. Ye cānumodane vuttā guṇā ye cāpi desane  
te ca yojjā yathāyogam asesā sampahaṃsane

## XVII. SARAṆĀNISAMSA-GĀTHĀ.

569. Tathāgataṃ vitarāṇaṃ catumāraraṇañjayaṃ  
saraṇaṃ ko na gaccheyya karuṇābhāvitāsayaṃ  
570. Svākkhātaṃ tena saddhammaṃ saṃsārabhaya-  
bhañjakaṃ  
Karuṇāguṇañjan tassa saraṇaṃ ko na gacchati  
571. Paripitāmataraṃsaṃ saddhammosadhabhājanaṃ  
saṅghaṃ puññakaraṃ ko hi saraṇaṃ nāgamissati  
572. Ekādasaggisantāparahitaṃ ratanattayaṃ.  
karuṇāguṇayogena anotattātīsitalaṃ  
573. Saraṇaṃ ti gataṃ dukkhaṃ na sakkoti patāpitaṃ  
yathā tiṇukkā nimmuggā anotattam abhāsare  
574. Bhītā hi saraṇaṃ yanti nadīpabbatakānane  
kā hi tesāṃ saraṇatā maraṇaṃ yesu vijjati  
575. Yo ca Buddhañ ca dhammañ ca saṅghañ ca sara-  
ṇaṃ gato  
maraṇassāpi nāsajja karaṇaṃ tamhi vijjati  
576. Aho aññānarājassa āṇā balavati bhusaṃ  
sadose saraṇaṃ yāti yāya andhikato jano  
577. Dosavase karuṇābalahīno yo saraṇaṃ ti naro upa-  
gacche  
So karuṇaṃ maraṇaggahakiṇṇe saṃsarat' eva  
bhavodadhimajjhe  
578. Yo atulo asamo dipadaggo kālabalapparimaddana-  
sūro  
taṃ saraṇaṃ ti gatassa hi loke sabbaraṇesu bhayan  
na hi atthi  
579. Te na Tathāgatapabbatarājaṃ ye saraṇaṃ ti gatā  
naradevā  
te maraṇādibhayena vihīnaṃ nissaraṇaṃ viraṇaṃ  
upayanti

## XVIII. ANUSSARAṆĀNISAMSA-GĀTHĀ

580. Yasmim̄ khalu mahānāma samaye ariyasāvako  
Tathāgataṃ 'nussarati saddhammaṃ saṅghaṃ eva  
vā
581. N' ev' assa tasmim̄ samaye rāgādipariyutthitaṃ  
cittaṃ hotīti suttesu anussati viśesitā
582. Yaṃ yaṃ dānādikusalaṃ anussarati bhāvato  
tassa tassānurūpaṃ hi yasañ cānussati phalaṃ
583. Buddhass' ekagaṇaṃ vāpi sato 'nussarato hi yā  
pīti sā tibhavissariyaladdhassāpi na vijjati
584. Taṃ anussarato rāgadosamohamahaggayo  
khaṇena parinibbanti mahoghen' eva aggino
585. Suciraṃ parasattatthe avicchinā anussati  
yassa taṃ sarato puññaṃ ko hi añño minissati
586. Na manussāmanussehi nāgarogānalehi vā  
īsakam pi bhayaṃ hoti ratanānussatikkhaṇe
587. Tasmānussaraṇīyesu Buddhādisu sagāraṃ  
anussareyya satataṃ saṃsārūpasamatthiko

## XIX. APPAMĀDĀNISAMSA-GĀTHĀ.

588. Sabbam̄ puññaṃ samodhāya phalaṃ tassa viśesayaṃ  
nāyako nidhikaṇṇam hi viśesenābhivaṇṇayi
589. Asādhāraṇam aññesaṃ acorāharaṇo nidhi  
paccekabodhijinaḥhūmim̄ sabbam̄ etena labbhati
590. Sabbaññuññasataraṃsipajjotenāvabhāsītā  
karuṇāpuṇṇacandena katasītapariggahā
591. Dasa Buddhāmalabalodāraggahavibhāsītā  
kusalosadhītārāhi saṅkiṇṇā sabbato disaṃ
592. Suddhāsādhāraṇaññasuvāṇṇamaṇisānuhi  
Buddhadhammoruselehi avaruddhā samantato
593. Vesārajjamigindehi parisāvanarājisu  
sukhavissatthacārīhi accantaṃ upasobhitā
594. Lokadhammānilākampadhitimeru dhajuggamā  
satipaṭṭhānaratṭhadhā padhānānilavijitā
595. Saddhammadeśanāvassadhārāhi pariśīcitā  
bojjhaṅgakusumākīṇṇā maggañjasamaḥpathā



596. Guṇaṇṇavaparikkhittā silāmalatalā subhā  
Buddhabhūmī hi yā loke laddhā vīravarehi sā
597. Visittā sabbabhūmiṇaṃ yadi puñṇena labbhati  
alabbhaniyaṃ puñṇena loke aññaṃ hi kiṃ siyā
598. Sabbāṃ puñṇāṃ hi nissesāṃ manussatte samijjhati  
taṃ pabbatanadivijjūjalacandādicāñcalaṃ
599. Tasmā imaṃ khaṇavaraṃ laddhāsabbatthasādhakam  
ādittacelasīsā 'va yogaṃ samanuyuñjatha
600. Pamādaṃ dūrato katvā appamādo 'va seviyo  
kalyāṇamitte nissāya bhāvaṇiyaguṇākare
601. Pamādo sabbadosānaṃ hetūti parikkittito  
appamādo tathā sabbaguṇānaṃ hetu sammato.
602. Pakkhandati anatthesu pamādo parikkappito  
subhaṃ sukhaṃ ca niccaṇ ca attāti vipariyesato
603. Tato asuci bibhacchaṃ duggandhaṃ kimisaṅkulaṃ  
dehaṃ paramajegucchaṃ bhajāṇiyaṃ ti passati
604. Hatthāhārika-aggīva hatthasamparivattato  
iriyāpathacakkena bharaṇiyaṃ sudukkhatto
605. Pabhaṅguraṃ parāyattaṃ paccayāyattaṃ appakaṃ  
patikārantaraṃ disvā mayhate sukhasaññayā
606. Cittassānantaraṃ cittaṃ pavattantaṃ nirantaraṃ  
uppajjitvā nirujjhantaṃ api dipasikhā viya
607. Lahuppavattito tattha adisvāna aniccatam  
niccaṇ ti patigaṇhāti pamatto cittasantaṃ
608. Dubbale paccayāyatte nissāre khandhapañcake  
sarīrindriyaviññāṇasamavāyena sādhitam  
suriyakantindhanādiccasambhūtaṃ iva pāvakaṃ
609. Kiriyaṃ avijānanto attā atthiti maññati  
maññanto Mārapāsena āsāsaññaṇa bajjhati
610. Baddho tena yathākāmakaraṇiyo va hoti so  
ajjhohato va balisaṃ maccho āmisataṇhayā
611. Appamatto tu dhamānaṃ sabhāvaṃ anugāhati  
sabhāvaṃ anugāhanto maññaṇiyaṃ na passati
612. Tato so tibhavaṃ disvā nissāraṃ bhaṅguraṃ  
dukhaṃ  
narake ciravattho va tato nibbindate bhusaṃ
613. Tato so sattasaṅkhāre virajjati na rajjati  
viratto na cirass' eva vimuccati samāhito

614. Vimuttisāraṃ nāthassa sāsanaṃ sāraddassino  
appamattassa vasato sā vimutto na dullabhā
615. Tasmā hi appamādena vihareyya sagāravo  
pattaṃ paramavīrehi patthento paramaṃ padaṃ
616. Iti Saddhammopāyanam idam atigambhīram  
amalavipulatthaṃ  
uddissa Buddhasomam uparacitaṃ ganthabhīrū-  
nam
617. Mandānaṃ dhammakathāna yānabhiññānam api ca  
sugamataṃ  
bhavatūti suttiyuttim avokkamitvā avitthiṇṇaṃ
618. Thātu ciraṃ saddhammo dhammadharā ca idha  
tiṭṭhantu  
saṅgho bhavatu samaggo sabbo loko sukhībhavatu
619. Mama Saddhamopāyanaracanussāhena janitapuñ-  
ñena  
bhavatu sakalo pi loko tilokaniṭṭharaṇasamatthiyo
620. Buddhapādena sahitaṃ laddhā mānusaṃbhavaṃ  
sāsane pabbajitvāna nālaṃ bhikkhu pamajjitum
621. Kikiva aṇḍaṃ camarīva vāladhiṃ  
piyaṃ va puttāṃ nayaṇaṃ va ekakaṃ  
tath' eva silaṃ anurakkhamānakā  
supesalā hotha sadā sagāravā

- 
1. Diṭṭhamittādiṭṭhamittā sabbe sappurisādayo  
anumoditvā-m-imaṃ puññaṃ pāpunantu sivaṃ  
padaṃ
2. Rājārājādhirājāno maccāmaccādisādhavo  
anumoditvā-m-imaṃ puññaṃ sādhayantu sivaṃ  
padaṃ
3. Sabbe sattā ca bhūtā ca hitā ca ahitā ca me  
anumoditvā-m-imaṃ puññaṃ bodhayantu sivaṃ  
padaṃ ti  
Pattidānānumodanāyi
4. Bhavābhava saṃsaranto yāva nibbānapattiyā  
jātissarena ñāṇena tihetupaṭisandhiko

5. Uppannuppanabuddhesu pūretvā sabbapāramī  
Maṅgalo viya sambuddho hutvā loke anuttaro
6. Samsāre samsarantānaṃ sattānaṃ hitamāvahaṃ  
dhammanāvāya te netvā tārayissaṃ bhavaṇṇavāti
7. Iti 'nekehi nāmehi kittiyā ca mahesinā  
vuṭṭhānagāminīsattā parisuddhā vipassanā
8. Pubbayogo bāhusaccaṃ desabhāsā ca āgamo  
paripucchā adhigamo garusannissayo tathā  
mittasampatti c' evāpi paṭisambhidapaccayāti

## Notes.

[For the present text of the Saddhammopāyana I have had the use of a MS. (in Sinhalese writing) in the British Museum, Oriental, No. 2248, and the very accurate edition (in Sinhalese character) with Sanna by Batuwantudāvē Pandit printed at the S'āstrādhāra Press, 1874. The differences between the MS. and the printed text are not very numerous or important. I have distinguished between va = eva and va = iva by printing 'va whenever it stands for eva.]

PAGE. V.	PAGE. V.
37. 27. MS. cāpi. B. c'eva.	39. 65. B. paṭivedo.
30. MS. -atthiko	40. 68. B. sampasaññitā.
38. 35. MS. rajjadāno ucit- tāyo. The Sanna divides rajjadāno- citatāya into rajja- dāne and ucitatāya.	73. MS. sudubbuddhaṃ B. na subuddhaṃ
44. K ā ṇ a k a c c h o p a - m e n a for Kāṇa- kacchapamena. See Therī G. v. 500, Com. p. 215.	80. MS. vañcanā.
49. MS. ca. B. va . . . khaṇaggassātipā tanam.	81. MS. mittābhijjanti kāraṇā.
39. 55. B. sampavācāhi.	84. MS. yaṃ yaṃ nijj- hāti . . . tasseva ijjhati aññāyen- aññā.
	41. 85. MS. omits yo. 92. MS. cittatā. B. vicittā. 98. MS. lobhādhiggahitā ante.
	42. 103. MS. andhakarakatā- nanā.

PAGE. V.

42. 104. MS. virūpatova.  
B. virūpateva according to Sanna = virupatā iva.
108. MS. aññamaññāvalambiya.
113. assasiṅgo, 'horns of a horse,' is not the usual expression to denote anything impossible or extraordinary. We expect to find sasa-singo = sasa-visāṇa, 'the horns of a hare' (see Jāt. III. p. 477, v. 80; Telak. 56).
43. 128. MS. pi ca.  
B. api.
135. MS. ayam.  
B. pyayam.
137. MS. avejjhāhārabhojinam.
44. 144. MS. khalupaṃsumhi.  
153. MS. nāsārajjūhi.  
B. nāsārajjumhi.
45. 159. B. ākoṭṭetvāna.  
160. MS. yāvane . . .  
passantā.  
172. MS. mātito.
46. 178, 179. These are from Aṅguttara III. 35. 4.  
179. MS. pharivā.  
B. phuṭā.

PAGE. V.

46. 181. MS. . . . viravanto  
vidhāvanto ito  
tato
47. 189. MS. udikkhanteva.  
194. MS. koṭṭisimbali (see Telakataḥa G. v. 38).  
B. kuṭasimbali  
MS. c'eva. B. cāpi.
198. MS. tahim.
201. MS. hi patikāratthopi dukkhamo
48. 210. MS. pāpakammānisevanan ti  
MS. adds after v. 210  
puññakammārato  
siyā ti ettha
49. 225. MS. adds vigatūpakilesehi desitānusatīti yā.  
227. MS. garūpadeso gamato.  
231. MS. saraṇena saraṇattanam.  
235. MS. aññāhi sam-patti.  
242. MS. yahim.  
B. yamhi.
50. 247. MS. pāpakammārātāvāsa.  
248. sabbotuka (see Anāgata Vamsa v. 15-17).  
252. MS. kāmajasukham.  
52. 281. MS. khaṇe.  
B. khate.

PAGE. V

52. 277. MS. katassavāvag-  
anthesu parisam  
akatassavaṃ.  
52. 282. MS. patato va.  
B. pāteva.  
Sanna' pāto iva.  
290. MS. avaso anubha-  
vissāmi.  
53. 294. MS. akatāsato.  
297. MS. itṭhanimittāni.  
312. MS. appadūsiyo.  
54. 313. MS. sattuṇṇajaharo.  
324. MS. yamhi.  
325. MS. tuṭṭhaṃ haṭṭ-  
hatthasiddhiyā.  
326. MS. paralokikaṃ.  
329. MS. -sādhakathāya.  
55. 338. MS. ameyyanan tu  
santānaṃ dussilā.  
340. MS. anayāsutta-  
yuttiyā.  
344. MS. vinayādiṃ.  
56. 353. MS. jivitukāmo.  
358. MS. natṭhākapīviya.  
362. MS. parikkapato.  
57. 370. MS. nīrajaṃ.  
380. MS. adhakkhipanto.  
382. MS. athavā corajett-  
hassa ko na gara-  
heyya jīvikāṃ.  
58. 385. MS. sakko ti.  
388. MS. na. B. nu.  
396. MS. vaṇacchādana-  
coḷaṃ.  
397. MS. saha vajjito.  
400. MS. atthāya.  
59. 405. MS. addhitā.

PAGE. V.

59. 406. MS. sahapubbaṃ.  
407. MS. viriyādhigataṃ.  
412. MS. tatthato.  
417. MS. garusūpi.  
60. 426. B. lāmakā paccayā.  
433. MS. balā āvajjitānañ  
ca.  
61. 443. MS. anugāmikataca-  
chāyā.  
449. MS. paccayābhivek-  
khanāṃ.  
452. MS. kilesummūla-  
kāraṇabhāvanā.  
62. 464. MS. tadābhāvo.  
63. 476. MS. hoti alābhe.  
490. MS. mettādijaṃ.  
64. 494. MS. malaṃ.  
B. calaṃ.  
65. 505. MS. anamattagehi  
samsāre.  
507. B. pariyesantāpi.  
508. sannānaṃ cf. Dh. p.  
v. 327.  
514. MS. kusalodakaṃ.  
66. 522. MS. desayī desaka-  
varo desetā ca  
dullabho.  
524. MS. hetuhi.  
529. MS. analliyanti.  
532-3. MS. gahanaṃ.  
67. 546. MS. pubbopakarasa-  
sa.  
548. MS. pūjayantassa.  
550. MS. asiti.  
68. 555. MS. parivārasampa-  
dam . . . matāṃ.  
557-8. MS. upatṭheti.

PAGE. V.

68. 559. MS. tena anacchar-  
antassa.  
562. MS. pabhaṅgunena.  
. . . anumatto.
69. 566. MS. ca. B. va.  
571. MS. puññākaraṃ so.  
573. MS. nimuggaṃ.  
577. MS. maraṇaggaha-  
kinne.
70. 580. MS. anussarati . . . ca.  
581. MS. visesatā.  
584. B. mahoghon eva.  
MS. and Sanna  
mahoghena va.  
588. MS. nidhikaṇḍaṃ.  
589. MS. acoraharaṇo  
(see Kh. viii. 9, 15).  
590. MS. pajjoteṇavabhā-  
sitā, altered from  
pajjotenevabhāsītā  
. . . . katamsīta  
pariggahā.  
592. MS. -suvaṇṇamani  
siddhihi.  
593. MS. sukhavissanka-  
cārīhi.  
594. MS. padhānilavijitā.  
595. MS. bojjaṅgakusu-  
mākiṇṇa.
71. 596. MS. vīravehi yā.  
602. MS. attānīti vipari-  
yaye.  
604. MS. hatthahārika-  
aggīva. . . iriyā  
pathikacakkena  
haraṇiyam.  
605. MS. pabhaṅgunaṃ

PAGE. V.

71. 605. . . . paccayāmat-  
tam appakaṃ pa-  
tikārakaraṃ.  
607. MS. paniganihāti.  
608. MS. sūrakantīn-  
dhanādiccasam-  
bhūtam.  
611. MS. hi. B. tu.  
612. MS. bhaṅgunaṃ.
72. 615. Here ends the "Ap-  
pamādānisaṃsa-  
gāthā."  
617. MS. pīca. B. apīca.  
MS. avitthinnaṃ.  
618. MS. thātuma ciraṃ  
saddhammo sad-  
dhammadharā id-  
ha thātuma.  
619. MS. samattho ti.  
In the MS., ll. 618, 619  
follow. 620, 621.  
After line 621, MS. adds—  
"Iti bhadanta Ānandatthere-  
na kataṃ Saddhamopāyana-  
sa saññāharaṇaṃ samattaṃ."  
621. This verse is bor-  
rowed from Bud-  
dhaghosa's Sum-  
aṅgala Dīgh. I. 1.  
7, p. 56.
72. 1. MS. daḥhamittādiṭ-  
ṭhamittā, but at end  
of Sanna diṭṭha°.  
3. Pattidānānumoda-  
nāyi not in MS.  
text, occurs at  
end of Sanna.

Verses 7 and 8 are not in the MS. text, but occur at end of Sanna.

Instead of these lines, MS. has, "subham atthu sayambhu hessam."

## Index of Subjects and Words.

- A.
- Aṁsa, 154.  
 Akataññū, 31.  
 Akampa, 594.  
 Akkhaṇa, 4, 6, 15, 16.  
 Akkhama, 95.  
 Akkhāna, 237.  
 Akkhi, 380.  
   -gaṇḍaka, 103.  
 Akkhika, 286.  
 Akhila, 494.  
 Aṅkura, 273.  
 Aṅkusa, 147.  
 Agga, 243, 328, 349, 352.  
   -puggala, 92, 558.  
 Aggi, 33, 199, 352, 370, 404, 584.  
 Agha, 51.  
 Aṅga, 83, 159, 361, 455-6.  
   -paccaṅga, 188, 543.  
   ekekaṅga, caturaṅga, tivāṅga, duvaṅga, 462, an-aṅga, 361.  
 Aṅgāra, 32, 195, 208.  
 Accanta, 11, 28, 29, 85, 288.  
 Acci, 250.  
 Accuta, 47.  
 Accharā, 244, 298, 490.  
 Acchindati, 122.  
 Acchera, 298, 244.  
 Ajjana, 98.
- Ajjita, 98.  
 Ajjhāyasa, 219, 518.  
 Ajjholambati, 284, 296.  
 Ajjhohata, 610.  
 Añjana, 286.  
 Añjasa, 328, 595.  
 Aññadattika, 394.  
 Aññū, 252.  
 Atṭita, 205.  
 Atṭhāna, 505.  
 Atṭhi, 46, 103.  
 Atṭhi-karoti, 220.  
 Adḍha, 270, 312, 548, 540-1, 561.  
 Adḍhatā, 316.  
 Aṇḍa, 621.  
   -ja, 275.  
 Aṇṇava, 38, 433, 508.  
 Atandita, 46, 100, 336, 450.  
 Atikkama, 64.  
 Atikkamati, 341, 346, 348, 349, 353, 373.  
 Atikkamanacitta, 64.  
 Ati  
   -ghora, 285.  
   -tuccha, 430.  
   -dukka, 95.  
   -manda, 204, 488.  
   -mandaka, 273.  
   -lūkha, 409.  
   -vissuta, 473.

- Ati  
   -santa, 496.  
   -hattha, 323.  
 Atipātaka, 49.  
 Atipāti, 50.  
 Atimaññati, 609.  
 Atiricceti, 23, 126.  
 Atula, 345, 496, 578.  
 Attattha, 28, 70.  
 Atta-sukha, 30.  
   an-atta, 45.  
 Attha, 28, 29, 30, 37, 65, 99.  
   anattha, 87.  
 Atthika, 30, 206, 322, 334-5, 341  
 Atthi, 332, 334, 374, 403.  
 Adinnadāyi, 78.  
 Addita, 37, 281.  
 Adhamsiya, 308.  
 Adhama, 387.  
 Adhika, 19, 337, 447, 514.  
 Adhiggahita, 98.  
 Adhippāya, 62.  
 Adhippāyaka, 66.  
 Adhimutti, 378.  
 Anamattagga, 505.  
 Anaya, 362.  
 Anala, 586.  
 Anavajja, 436.  
 Anāmisa, 521.  
 Anāvila, 479.  
 Anicca, 365, 466, 487, 492.  
 Anila, 594.  
 Anivattiya, 13.  
 Anu, 271, 346.  
 Anukula, 297, 312.  
 Anukulaka, 242.  
 Anugāmika, 443.  
 Anugāmiya, 311.  
 Anugāhati, 611.  
 Anupassī, 411.  
 Anupāya, 405.  
 Anupālaka, 474.  
 Anuposiya, 318.  
 Anubhavati, 290.  
 Anubhāviya, 34, 293.  
 Anumatta, 347.  
 Anumāna, 74.  
 Anumodaka, 512.  
 Anumodati, 501, 510, 514.  
 Anumodana, 213, 218, 516,  
   568.  
 Anummatta, 205.  
 Anulomika, 65, 66.  
 Anurakkhati, 32.  
 Anurakkhana, 449.  
 Anurakkamānaka, 621.  
 Anuvāta, 425.  
 Anusāra, 91.  
 Anusārī, 528.  
 Anussati, 225, 231, 482, 581-2.  
 Anussarati, 580-2, 583, 587.  
 Anesana, 392, 427.  
 Anodaka, 443.  
 Anopama, 237.  
 Antima, 278.  
 Andhakāra, 14, 280.  
 Andhikata, 576.  
 Anna, 106, 214.  
 Annāpa (=anna + āpo), 100.  
 Anv-avekkhana, 449.  
 Apakka, 102.  
 Apakkamati, 294.  
 Apakāra, 283.  
 Apagama, 508.  
 Apacāyi, 549.  
 Apatthita, 79.



- Apaneti, 63.  
 Apaviddha, 366.  
 Apāya, 5, 43, 75.  
 Apuñña, 54, 75.  
 Appameyya, 338.  
 Appadūsiya, 312.  
 Apparajakkhaka, 519.  
 Appesakkha, 89.  
 Appita, 233.  
 Abbhanumodanā, 218.  
 Abbhudireti, 514.  
 Abbhuta, 345, 496.  
 Abyāpajjha, 397.  
 Abhijappati, 99.  
 Abhijānāti, 550.  
 Abhijjhā, 56, 69.  
 Abhiññā, 228, 470, 482.  
 Abhitunna, 281.  
 Abhinibbāti, 450.  
 Abhinibbuta, 35.  
 Abhinivesa, 71.  
 Abhipīlita, 278, 279.  
 Abhimaṇḍita, 17.  
 Abhimaddati, 288.  
 Abhirata, 82, 563.  
 Abhivaḍḍhati, 288, 523.  
 Abhivādana, 549.  
 Abhivaḍḍhanī, 68.  
 Abhivaṇṇeti, 588.  
 Abhisankhārika, 309.  
 Abhisangī, 566.  
 Abhisamaya, 15, 467, 525.  
 Abhisambhūta, 556.  
 Abhisevana, 210.  
 Abhejja, 312.  
 Amata, 1, 209, 530, 571.  
 Amatadāyī, 6.  
 Amejja, 312, 363.  
 Amala, 246, 591, 596.  
 Amitābha, 255.  
 Ambuja, 360.  
 Ambuda, 270, 275.  
 Ambhoda, 430.  
 Ayo, 529.  
 Arati, 476.  
 Ariṭṭha, 279.  
 Arindama, 276.  
 Aribhūta, 493.  
 Ariya, 254, 444.  
 Arūpa, 228, 463, 480.  
 Arūpaloka, 494.  
 Alaṅkāra, 249.  
 Alliyati, 102, 529.  
 Avañjha, 345.  
 Avagāhati, 37, 327, 370, 383.  
 Avagunṭhana, 314.  
 Avacarika, 254.  
 Avaññāta, 88, 90.  
 Avatthantara, 457.  
 Avabhāsaka, 14.  
 Avabhāsita, 590.  
 Avamaññati, 271.  
 Avaruddha, 592.  
 Avasa, 290.  
 Avassam, 293.  
 Avassusati, 46.  
 Avīci, 37, 194.  
 Avitatha, 530.  
 Avilopiya, 311.  
 Avera, 338-9.  
 Asānkita, 435, 541.  
 Asagguṇa, 382.  
 Asannata, 417.  
 Asama, 578.  
 Asādhāraṇa, 589, 592.  
 Asāhiya, 94.

- Asipattavana, 194.  
 Asiliṭṭha, 489.  
 Asuci, 378, 603.  
 Asubha, 368.  
 Asura, 366, 436.  
 Assa, 367.  
 Assaddhiya, 80.  
 Assama, 277.  
 Assavaṇṇiya, 82.  
 Assāda, 37, 51.  
 Assāsa, 299, 313.  
 Assita, 401.  
 Assuta, 377.
- Ā.
- Ākara, 1, 36, 345.  
 Ākāra, 363.  
 Ākāsa, 42, 464.  
 Ākiṇṇa, 595.  
 Ākoṭeti, 159.  
 Āgama, 227, 249.  
 Āgamana, 224, 356.  
 Āgasā, 294.  
 Ācāra, 441.  
 Āciṇṇa, 90.  
 Ājīva, 342, 375, 392.  
 Āṇā, 347, 347, 576.  
 Āṇatti, 59, 60, 354.  
 Ātapati, 123.  
 Ātāpa, 396.  
 Ātura, 507.  
 Ādara, 2, 21, 39, 48, 207, 560,  
 564.  
 Ādicca, 14, 17, 40.  
 Ādiccabandhu, 74.  
 Āditta, 599.  
 Ādeyya, 83.  
 Ānana, 103.
- Ānisamsa, 263.  
 Āpada, 312, 555.  
 Āpātha, 356.  
 Āpo, 100.  
 Ābaddha, 372.  
 Ābādha, 85.  
 Ābhā, 286.  
 Āmatṭha, 333.  
 Āmaya, 397.  
 Āmisa, 374, 388, 610.  
 Āyato, 257.  
 Āyatta, 477, 605.  
 Āyāta, 407.  
 Āyu, 234, 239, 240, 258.  
 Ārakkha, 357, 365.  
 Ārammaṇa, 251.  
 Ārādhita, 510.  
 Āruppasāñṇā, 5, 10.  
 Āruhati, 188.  
 Ārogya, 234.  
 Āroha, 317.  
 Ārohana, 299.  
 Ālamba, 245, 463.  
 Ālambana, 369, 387, 458,  
 460.  
 Ālaya, 200.  
 Āliya, 190.  
 Ālassa, 567.  
 Āvajjita, 433.  
 Āvaṭa, 33.  
 Āvuta, 391.  
 Āvaraṇa, 12.  
 Āvaha, 15, 26, 98, 206, 228.  
 Āvāsa, 247.  
 Āsaṅga, 361.  
 Āsajja, 325, 575.  
 Āsana, 222, 393.  
 Āsaya, 246, 357, 488, 569.

Āsava, 1.  
 Āsā, 78, 111, 498, 609.  
 Āsevita, 93, 237.  
 Āhata, 187, 401.  
 Āharaṇa, 589.  
 Āhāra, 100, 395, 406.  
 Āhārika, 604.

## I.

Icehā, 242, 320.  
 -secchā = sa + icchā, 249.  
 Itṭha, 67.  
 Itthī, 64, 79.  
 Itthika, 79.  
 Iddhi, 449.  
 Iddhimā, 32, 472.  
 Inda, 276, 421.  
 Indattana, 234.  
 Indhana, 608.  
 Indriya, 280, 342, 364, 365,  
 371, 449, 473.  
 Iriyāpatha, 604.  
 Isi, 200, 384.  
 Issattha, 390.  
 Issamānaka, 89.  
 Issara, 348, 431.  
 Issariya, 418, 583.  
 Issariyatā, 422.  
 Issā, 313, 510.  
 Issāluka, 97.  
 Īsaka, 586.

## U.

Ukka, 573.  
 Ukkatṭha, 506.  
 Ugga, 286.  
 Uggadaṇḍa, 304.  
 Uggaheti, 520.

Uggama, 594.  
 Ujuka, 321.  
 Ujjhiya, 494.  
 Ulāra, 26, 260, 416.  
 Ulāratā, 254.  
 Utuka, 248.  
 Udagga, 323.  
 Udara, 102.  
 Udaggatā, 298.  
 Udadhi, 322, 577.  
 Udāna, 514.  
 Udāra, 429, 591.  
 Udaya, 40, 230, 258, 261.  
 Udikkhati, 308.  
 Udeti, 14, 41, 442, 488.  
 Uddisati, 502.  
 Uddhacca, 459.  
 Upakattā, 499.  
 Upakappati, 501, 504.  
 Upakaraṇa, 69.  
 Upakāra, 283, 447, 498, 539,  
 546.  
 Upakārī, 540, 546, 559.  
 Upakkama, 58.  
 Upakkilesa, 216.  
 Upaklesa, 225.  
 Upagama, 406.  
 Upajāyati, 97, 237, 532.  
 Upajīvika, 501.  
 Upatṭhāna, 560.  
 Upatṭhāpeti, 356.  
 Upatthambha, 565.  
 Upadāyaka, 319.  
 Upadesa, 227.  
 Upaddava, 267, 398.  
 Upanissaya, 265, 320.  
 Upabhoga, 268, 341, 547.  
 Upabhojiya, 411.

Upaparikkhati, 539.  
 Upamā, 29, 44, 259.  
 Upayāti, 579.  
 Upaladdha, 4, 386.  
 Uparacita, 616.  
 Uparujjhati, 280.  
 Upavaṇṇeti, 487.  
 Upalāliya, 375.  
 Upalālita, 301.  
 Upasama, 587.  
 Upasamana, 335.  
 Upasādhiya, 320.  
 Upasobhita, 593.  
 Upāya, 10, 12, 350, 385, 389.  
 Upāyana, 616, 619.  
 Upāgata, 280.  
 Upekkhā, 461.  
 Uposatha, 439.  
 Uppāṭana, 140.  
 Uppādeti, 539.  
 Ubbigga, 8, 77, 291.  
 Ubbillabhāva,  
 Ummatta, 88.  
 Ummūla, 452.  
 Uyyāna, 248.  
 Uru, 345, 592.  
 Ullikkhati, 428.  
 Ussāha, 49, 223, 384, 535,  
 536, 619.  
 Ussinghati, 166.

## E.

Ekagga, 458.  
 Ekaggatā, 460.  
 Ekajālikata, 202.  
 Ekapuggalasutta, 44.  
 Ekanta, 191.  
 Erapatta, 347.

## O.

Okāsa, 15.  
 Ogha, 433, 584.  
 Ocita, 387.  
 Ocitatā, 35, 387.  
 Ojohara, 313.  
 Otatta, 573.  
 Otthata, 246.  
 Odana, 113.  
 Onaddha, 182.  
 Opama, 93.  
 Obhāsa, 325.  
 Olokana, 479.  
 Osadha, 571.

## K.

Kaccha, 104.  
 Kaṇṭaka, 102, 201.  
 Kataññū, 509, 540, 544.  
 Kataññutā, 497, 544.  
 Katavedī, 509.  
 Kanta, 608.  
 Kapaṇatā, 315.  
 Kappa, 256, 257.  
 Kappita, 247.  
 Kampa, 401.  
 Kama, 425.  
 Kamala, 325.  
 Kammakaraṇā, 7.  
 Kammattḥāna, 493.  
 Kammapatha, 56, 57.  
 Kammī, 196, 292.  
 Karaṇa, 59.  
 Karuṇā, 33, 287.  
 Kalaha, 135.  
 Kasā, 147.  
 Kasi, 390.  
 Kassapa, 392, 472.

Kākana, 514.  
 Kāṇakaccha, 44.  
 Kānana, 574.  
 Kāmagaṇa, 261.  
 Kāmacchanda, 459.  
 Kāmaloka, 233, 261.  
 Kāmāvacarika, 254.  
 Kāruṇṇa, 509.  
 Kāladanḍa, 287.  
 Kāyika, 55.  
 Kāruṇika, 330, 557.  
 Kālahatthi, 195.  
 Kāsu, 208.  
 Kiki, 621.  
 Kitti, 234.  
   -sadda, 276.  
 Kibbisa, 204.  
 Kibbisaka, 290.  
 Kimi, 603.  
 Kimu, 137.  
 Kilesa, 455, 6.  
 Kileseti, 364.  
 Kisa, 101.  
 Kukkucca, 459.  
 Kukkura, 90.  
 Kukkuḷa, 194.  
 Kucchi, 373, 381.  
 Kujati, 166.  
 Kuṅcita, 102.  
 Kuṭhita, 132.  
 Kudittihī, 86.  
 Kumbha, 195.  
 Kula, 234.  
 Kusa, 349.  
 Kusīta, 391.  
 Kusuma, 246, 595.  
 Kuhana, 375.  
 Kesa, 103.

Koṭṭha, 257.  
 Koṭṭisimbali, 194.  
 Kopīna, 106.  
 Komārabhacca, 351.  
 Kovida, 350.  
 Kosa, 542.

## KH.

Khaṇa, 4, 16, 17, 45, 46, 584.  
 Khata, 281.  
 Khattiya, 420.  
 Khaṇati, 394.  
 Khanti, 473.  
 Khamana, 202.  
 Khānu (and khāṇu), 13.  
 Khāra, 194, 281.  
 Khittacitta, 88.  
 Khinna, 80.  
 Khujja, 453.  
 Khuddadesa, 348.  
 Khuppipāsā, 9, 101, 507.  
 Khepa, 42.

## G.

Gagana, 428.  
 Gaṇīyati, 434.  
 Gaṇḍaka, 103.  
 Gati, 320.  
 Gathita, 394, 407-8.  
 Gandha, 243, 246, 425.  
 Gantha, 616.  
 Gamana, 55.  
 Gambhira, 530.  
 Gamma, 254.  
 Garahati, 382.  
 Garu = guru, 1, 74.  
 Garu, 494.  
 Garubhāva, 42.

Garuka, 520.  
 Gala, 379.  
 Gahaṭṭha, 375.  
 Gahaṇa, 12, 532.  
 Gāmī, 285, 297.  
 Gādha, 394.  
 Gilāna, 222, 556-7, 560.  
 Gimha, 275.  
 Gihi, 376, 426.  
 Guṇaḍḍha, 312, 561.  
 Gutti, 341.  
 Guru, 227, 417.  
 Gūtha, 194.  
 Gūhana, 65.  
 Gūhayati, 189.  
 Gocara, 365, 367, 467.  
 Gopita, 398.  
 Govikatta, 381.  
 Ghata, 319, 329.  
 Ghataṭi, 426, 450.  
 Ghatabindu, 201.  
 Ghara, 20.

## C.

Cakka, 604.  
 Cakkavatti, 238, 453.  
 Cañcala, 317, 598.  
 Catugguṇa, 240.  
 Caturāṅga, 64.  
 Caturāṅgika, 58.  
 Canda, 41, 590, 598.  
 Candaka, 92.  
 Candanikā, 132.  
 Camarī, 621.  
 Camma, 140.  
 Carati, 241.  
 Cala, 430, 494.  
 Cāga, 214, 323.

Cārī, 241, 599.  
 Cāru, 428, 512.  
 Cāvana, 61.  
 Cāveti, 63.  
 Citta, 58, 64.  
 Citta, 241, 264.  
 Cintā, 165, 216  
 Cinteti, 289.  
 Cīvara, 393, 396.  
 Cetanā, 53, 57, 72, 211, 226.  
 Cetiya, 428, 430.  
 Cela, 599.  
 Codita, 509.  
 Cora, 313, 357, 382.  
 Cola, 396.  
 Chaḍḍeti, 257.  
 Chatta, 443.  
 Chavi, 363.  
 Chādana, 396.  
 Chāyā, 123, 443.  
 Cheda, 349.

## J.

Jacca, 416.  
 Jaḷa, 12, 86, 90.  
 Jantu, 67, 285, 297.  
 Jambudīpa, 391.  
 Jambudīpaka, 23.  
 Jarā, 278.  
 Jara, 288.  
 Jala, 246, 401.  
 Java, 278.  
 Jāla, 50, 314.  
 Jālā, 50.  
 Jighacchā, 118, 388.  
 Jigucchīya, 332, 408.  
 Jīṇṇa, 565.  
 Jīṇṇaka, 299.

Jina, 372.  
 Jeguccha, 603.  
 Jetavana, 512.  
 Jhāna, 235, 422, 457, 462-3.  
 Jhāyi, 255.

## D. TH.

Dahati, 488.  
 Thiti, 537.

## T.

Taggata = taḍgata, 464.  
 Taca, 46, 102, 103.  
 Taṇhā, 395, 409.  
 Tanu, 363.  
 Tamba, 286.  
 Tāḷita, 80.  
 Tāḷeti, 151.  
 Taruṇa, 169.  
 Taṇa, 224, 289.  
 Tiṇa, 573.  
 Tidasa, 411, 420, 478.  
 Tiṇha, 381.  
 Tiracchāna, 8.  
 Tiriya, 96.  
 Tiloka, 29, 276, 491.  
 Tujjati, 279.  
 Tuccha, 431.  
 Tevijja, 420.  
 Toseti, 304.

## TH.

Thaddha, 90.  
 Thana, 360.  
 Thira, 321.  
 Thina, 459.  
 Thūla, 101, 346.  
 Theyya, 55, 61.

## D.

Da, 1, 26, 72.  
 Daḷidda, 89, 528.  
 Daḷiddiya, 78.  
 Daṇḍa, 286, 399.  
 Danta, 360.  
 Dassana, 402, 428, 466, 512.  
 Dassaniyatara, 325.  
 Dassāvi, 558.  
 Dassī, 409, 536, 614.  
 Dahana, 20.  
 Dāthā, 286.  
 Dāthī, 286.  
 Dāna, 20, 35, 211-3, 228,  
 264.  
 -pati, 275, 303.  
 Dāyaka, 276.  
 Dāyī, 214.  
 Dāyika, 211, 229.  
 Dāra, 55, 64, 79, 517.  
 Dāraka, 517.  
 Dārūṇa, 5, 7, 78, 286.  
 Dāsabyatā, 498.  
 Dāha, 201.  
 Diṭṭhadhamma, 272, 470-1.  
 Diṭṭhi, 13, 333.  
 Dina, 239.  
 Dibba, 239.  
 -cakkhu, 482.  
 Disaṅgama, 443.  
 Dighāyuka, 511.  
 Dina, 188, 324-5.  
 Dinatta, 78.  
 Dīpa, 315, 606.  
 Dīpeti, 49, 349.  
 Dukkara, 18.  
 Dukkāratta, 20, 24, 29, 36.  
 Dukkha, 30, 34.

Dukkhamā, 201.  
 Duggati, 208, 321.  
 Duggandha, 80, 603.  
 Duṭṭha, 86, 434.  
 Duddama, 367.  
 Dunnita, 366.  
 Duppeyya, 158  
 Dubbaca, 95, 197.  
 Duminda, 432.  
 Durakkha, 398.  
 Duratikkama, 95.  
 Duratikkamana, 293.  
 Dubbala, 262.  
 Dummati, 292.  
 Duranta, 95, 293.  
 Durāsada, 384.  
 Durukkhepa, 347.  
 Dullabha, 17, 27.  
 Dullabhata, 40, 46.  
 Dussaha, 95, 118, 196.  
 Dussīla, 338.  
 Dūta, 287.  
 Dūsana, 453.  
 Dūseti, 361, 379, 384.  
 Deḍḍubha, 292.  
 Deyyadhamma, 331.  
 Deva, 240.  
     -loka, 252.  
 Desaka, 217, 219, 519, 522,  
     526.  
 Desanā, 213, 219, 524, 568,  
     595.  
 Deseti, 219, 522, 526  
 Deha, 363, 399, 603.  
 Dovārika, 356.  
 Dosa, 33, 43, 53.  
 Dvāra, 54, 356.

## Dh.

Dhamseti, 357, 434.  
 Dhaja, 428, 594.  
 Dhanissariya, 418.  
 Dhammadhara, 618.  
 Dhārā, 595.  
 Dhāvati, 378.  
 Dhiti, 594.  
 Dhura, 355, 392, 371, 413.  
 Dhuri, 468.  
 Dhuva, 331.

## Ñ.

Ñāṇa, 73, 447.  
 Nātakārī, 352.  
 Ñāti, 407, 505.  
 Ñāpeti, 389.  
 Ñeyya, 26, 269, 406, 505.

## N.

Nakha, 104.  
 Nāta, 380.  
 Nādī, 21, 194, 574.  
 Nanda, 473.  
 Nandana, 248.  
 Nayana, 448, 621.  
 Naraka, 32, 492, 612.  
 Nahāru, nhāru, 46, 103.  
 Nāga, 436, 586.  
 Nādita, 245.  
 Nātha, 307.  
 Nāyaka, 491.  
 Nāvā, 321.  
 Nāsa, 58, 319.  
 Nāsā, 153.  
 Nāsiya, 510.  
 Nikkaruṇa, 508.  
 Nikkhitta, 316.



Niggata, 165.  
 Niggamana, 172.  
 Nigghosa, 245.  
 Nigrodha, 270.  
 Nijjita, 360.  
 Niṭṭha, 72, 285.  
 Nittharaṇa, 334, 619.  
 Niddaya, 143, 159.  
 Niddiṭṭha, 457, 500.  
 Nidhi, 528, 588.  
 Nindita, 254, 361.  
 Nippala, 504.  
 Nippahādeti, 319, 426.  
 Nibbatta, 226.  
 Nibbatteti, 470.  
 Nibbāna, 17, 26, 41, 260, 386,  
     411, 467, 496, 489, 536.  
 Nibbāpeti, 552.  
 Nibbindati, 612.  
 Nibbuti, 48, 415, 519.  
 Nibbēṭheti, 153.  
 Nibbijjhati, 153.  
 Nimitta, 285, 297.  
 Nimmala, 250.  
 Nimmugga, 573.  
 Niyata, 292, 302.  
 Niratthika, 68.  
 Niraya, 7, 285.  
 Nirāmisa, 475, 477.  
 Nirāhāra, 389.  
 Nirujjhati, 606.  
 Nillajja, 382.  
 Nivāraṇa, 396.  
 Nisevita, 373.  
 Nisevana, 406.  
 Nissaṅga, 371, 398, 411, 473,  
     512.  
 Nissaraṇa, 579.

Nissāra, 51, 608, 612.  
 Nihita, 311.  
 Nihīna, 86.  
 Nīraja, 370.  
 Niruja, 496.  
 Nīcavutti, 88.  
 Nīyati, 292, 302.  
 Nīla, 246, 270, 360.  
 Nīvaraṇa, 459, 493.  
 Nuṭṭhubhita, 121.  
 Netta, 38, 330, 360, 448.  
 Nerayika, 193, 198.

## P.

Pakāra, 94, 466.  
 Pakkhandati, 13, 352, 602.  
 Pakkhī, 245.  
 Paccakkha, 416.  
 Paccāṅga, 83.  
 Paccantavisaya, 11.  
 Paccantima, 5.  
 Paccaya, 232, 403, 410.  
 Paccavekkhati, 412.  
 Paccavekkhaṇa, 413.  
 Paccēkabodhi, 589.  
 Paccānutāpa, 288.  
 Pajjota, 590.  
 Paññā, 343.  
 Paṭikkhitta, 346.  
 Paṭigānhāti, 607.  
 Paṭiggāha, 264, 266, 316.  
 Paṭiggāhaka, 268.  
 Paṭicchati, 354.  
 Paṭiñña, 59.  
 Paṭiññāya, 376.  
 Paṭidhāvati, 167.  
 Paṭipakkha, 211, 452.  
 Paṭipakkhika, 216.

- Paṭipajjati, 30.  
 Paṭipatti, 28, 29, 37, 40, 213, 521.  
 Paṭibhāveti, 24.  
 Paṭivāta, 425.  
 Paṭivedha, 65.  
 Paṭisaṅkhāṇa, 393.  
 Paṭisaṅkhāya, 394.  
 Paṭisedhana, 397.  
 Paṭiseveti, 396, 403.  
 Paṭṭhāna, 321.  
 Paṇidha, 344.  
 Paṇḍaka, 79.  
 Paṇḍara, 430.  
 Paṇhi, 147, 153.  
 Patāpeti, 573.  
 Patikāra, 201, 498, 605.  
 Patitthatta, 319.  
 Patoda, 367.  
 Patta, 245.  
 Patti, 229, 379.  
 Patha, 241, 595.  
 Patthana, 69.  
 Pattharati, 424.  
 Pattheti, 66, 319, 518.  
 Pada, 47, 616.  
 Paditta, 208.  
 Padīpa, 250.  
 Padīpeti, 63, 332, 428.  
 Padissati, 427.  
 Padiyati, 502, 523.  
 Paduma, 359.  
 Padesa, 252.  
 Padesaññū, 487.  
 Padhāna, 594.  
 Papāta, 208, 282, 353.  
 Pabala, 75.  
 Pabbata, 352, 545, 574.  
 Pabhaṅgu, 51, 553.  
 Pabhaṅgura, 562, 605.  
 Pabhā, 250.  
 Pamajjati, 16, 620.  
 Pamāṇaka, 441.  
 Pamāda, 600-1.  
 Pamināti, 537.  
 Pamoda, 528, 563.  
 Pamodeti, 248.  
 Payata, 100.  
 Payoga, 60, 61, 63, 400.  
 Payojana, 395.  
 Payojeti, 262.  
 Payujjati, 400.  
 Para, 36, 45.  
 Parakkama, 253.  
 Parakkamati, 175.  
 Paranimittavatti = Paranimitta vasavatti, 439.  
 Paraloka, 316, 327.  
 Paralokika, 531.  
 Paralokiya, 326.  
 Parāmaṭṭha, 332-3.  
 Parikappati, 362, 602.  
 Parikittita, 224, 601.  
 Parikujati, 145.  
 Parikkhati, 413, 553.  
 Parikkhaṇa, 403.  
 Parikkhā, 532.  
 Parikkhitta, 596.  
 Pariggayha, 501.  
 Pariggaha, 61, 64, 315, 590.  
 Pariggahita, 64.  
 Paricajati, 539.  
 Pariccatta, 374.  
 Paricita, 409.  
 Paricchāta, 102.  
 Pariṇāma, 265.

- Paritassati, 476.  
 Paritta, 251, 261.  
 Parittaka, 42.  
 Paritajjita, 147.  
 Parittāna, 396.  
 Paridipeti, 305, 491.  
 Paridūseti, 409.  
 Parinibbāti, 584.  
 Parininna, 103.  
 Paripīta, 571.  
 Paripucchaka, 90.  
 Paripūreti, 371.  
 Paribhuñjati, 394.  
 Parimaddana, 578.  
 Parimohita, 206.  
 Pariyatti, 534.  
 Pariyantika, 440.  
 Pariyutthita, 581.  
 Pariyesati, 506.  
 Parirakkhiya, 343.  
 Parivaṇṇita, 557.  
 Parivāra, 230, 555.  
 Parisā, 277.  
 Parisāvana, 593.  
 Parisiṅcati, 595.  
 Parisodhita, 414.  
 Parissanta, 9, 101.  
 Parisosita, 9.  
 Parihāra, 227.  
 Parirundhati, 203.  
 Palambati, 110.  
 Paruḷha, 104.  
 Pallāṅka, 47.  
 Pavatti, 607.  
 Pavadati, 114.  
 Pavara, 421, 471.  
 Paviveka, 476.  
 Pasamsaka, 565.  
 Pasamsana, 213.  
 Pasamsā, 223, 231, 563.  
 Pasamsiya, 563.  
 Pasaṅkamati, 277.  
 Pasāda, 407, 515, 543.  
 Pasādaniya, 543.  
 Passa, 154.  
 Passanna, 38.  
 Pahatṭha, 308.  
 Pahātabba, 412.  
 Pahāyī, 500.  
 Pahāsa, 223.  
 Pāṇi, 147, 238.  
 Pātīmokkha, 342, 355, 449.  
 Pāda, 199.  
 Pādapa, 270.  
 Pāpa, 21, 52.  
 Pāmujja, 167.  
 Pāratthika, 273.  
 Pāramī, 328.  
 Pāla, 285.  
 Pāleti, 33.  
 Pārisuddhi, 342.  
 Pāvaka, 608.  
 Pāsa, 314, 362, 609.  
 Pāsāda, 299.  
 Pāsādika, 543.  
 Pāsamsiya, 231.  
 Pāsāna, 238.  
 Piṭṭhikaṅṭaka, 102.  
 Piṇḍa, 359, 390, 398, 529.  
 -pāta, 393.  
 Pidahati, 321.  
 Pipīlika, 23.  
 Pipāsā, 288.  
 Pipāsita, 151.  
 Piyatta, 66.  
 Pīlandhana, 243.

Pillaka, 164.  
 Pisāca, 313.  
 Pileti, 33.  
 Piti, 247, 461.  
   -bhakkha, 255.  
 Puccha, 168.  
 Pūjanīya, 230, 551.  
 Pūjā, 213, 230, 542, 551.  
 Pūjeti, 548.  
 Pūjiya, 542.  
 Puñja, 23, 286.  
 Puṇṇa, 473.  
 Pūti, 258.  
 Puthujjana, 363.  
 Pubbaka, 214.  
 Pubbaṅgama, 547.  
 Putta, 30.  
 Puppha, 550-1.  
 Pura, 468, 496, 545.  
 Puñña, 4, 19, 20, 21, 24.  
 Puññakamma, 52.  
 Peta, 97, 98, 100, 499, 503.  
   -loka, 96.  
 Pettivisaya, 9.  
 Pesala, 621.  
 Pesuñña, 55, 66, 81.  
 Peseti, 369.  
 Potthaka, 363, 383.

## PH.

Phandati, 291.  
 Pharati, 476.  
 Pharusa, 55, 67.  
 Phala, 22, 24, 26, 75.  
 Phalatta, 330.  
 Phalattana, 244.  
 Phalati, 242, 272, 423.

Phāti, 544.  
 Phāsula, 101.  
 Phulla, 325, 360.  
 Phusati, 124, 519.  
 Phenila, 132.

## B.

Bandhu, 74, 281.  
 Bala, 234.  
 Balavantarī, 452.  
 Bālaka, 351.  
 Bāli, 359.  
 Balisa, 610.  
 Bavhābādha, 89.  
 Bavhābādhattana, 77.  
 Bāhira, 376.  
 Bindu, 124, 201.  
 Bila, 23.  
 Bija, 24, 270, 273, 318.  
 Bibhaccha, 603.  
 Byaggha, 388.  
 Bahula, 11, 79.  
 Bāhulya, 77.  
 Budha, 50, 449, 492.  
 Buddha, 14, 17, 159-2.  
   -putta, 46.  
 Buddhasoma, 3, 616.  
 Buddha, 263.  
 Bubbula, 262.  
 Bojjhaṅga, 595.  
 Bodhīpakkkhiyadhamma, 495.  
 Bodhisatta, 334.  
 Brahmā, 255, 422, 436.  
   -loka, 256, 260, 424, 485.  
 Byathati, 287.  
 Byasana, 289, 362, 508.  
 Byāpajjha, 338, 397.  
 Byāpanna, 70.

Byāpāda, 70, 85, 459.  
Brahminda, 41.

BH.

Bhakkha, 255, 388.  
Bhajati, 275.  
Bhaṅga, 48, 78.  
Bhaṅgura, 612.  
Bhañjaka, 570.  
Bhaṇḍa, 61.  
Bhatta, 118.  
Bhadda, 319, 329.  
Bhandava, 372.  
Bhayānaka, 7, 208.  
Bhava, 33, 333, 335.  
Bhāga, 256.  
Bhāgī, 411, 475.  
Bhājana, 571.  
Bhāyitabbaka, 95.  
Bhāra, 31, 494.  
Bhāvanā, 15, 213, 216, 228,  
233, 451, 454.  
Bhāveti, 48.  
Bhāsana, 68.  
Bhikkha, 390.  
Bhikkhu, 429.  
Bhikkāra, 513.  
Bhindati, 47.  
Bhīma, 196, 315.  
Bhīru, 207, 300, 616.  
Bhumma, 420.  
Bhūmī, 22.  
-phalabhūmī, 22.  
Bheda, 66, 457, 463.  
Bheri, 429.  
Bhesajja, 393, 397.  
Bhoga, 86, 228, 264-5, 333.

Bhogavā, 511.  
Bhojana, 52, 388, 407-8.

M.

Mamsa, 330, 398.  
Makasa, 50.  
Makkhikā, 396, 529.  
Magga, 48, 233.  
Maṅgala, 551.  
Maccha, 610.  
Maccharī, 89, 97.  
Macchera, 313, 510.  
Maccu, 295, 304.  
Majja, 267.  
-pāyī, 88.  
-pāna, 87.  
Majjhima, 260.  
Mata, 55.  
Maṇḍitā, 244, 540.  
Maṇḍuka, 292.  
Mattaka, 238.  
Maddana, 449.  
Maddī, 218.  
Madhura, 530.  
Manuññāginda, 245.  
Manussatta, 17, 18, 19, 27.  
Mano, 369.  
-maya, 259.  
-ratha, 34.  
Manta, 481.  
Mantāniputta, 475.  
Manda, 43, 86, 258, 451.  
Mandatā, 19.  
Mayūra, 92.  
Marāṇa, 292, 293.  
Mariyati, 139.  
Mala, 220.  
Mahaggha, 18.

Mahagghatā, 26.  
 Mahāyanta, 195.  
 Mahī, 424, 472.  
 Mahitā, 276.  
 Mahesakka, 511.  
 Mahesi, 215, 439.  
 Māna, 500, 539.  
 Mānasa, 279, 284.  
 Mānī, 389, 417.  
 Māra, 318, 449, 609.  
 Māraṇa, 295, 569.  
 Māsa, 239.  
 Miginda, 593.  
 Micchā-jīva, 215, 373, 376.  
     -diṭṭhi, 56, 71, 86.  
 Mita, 196.  
 Middha, 459.  
 Mināti, 585.  
 Milāta, 161.  
 Mukha, 80, 304.  
 Muccati, 402.  
 Mucchā, 288.  
 Mucchita, 408.  
 Muṇḍiya, 51, 374.  
 Mūga, 12.  
 Mūla, 51, 316.  
 Mūḷha, 302-3.  
 Muti, 221.  
 Muttā, 244, 360.  
 Mutti, 492.  
 Mudā, 306, 308.  
 Muddhā, 262, 354.  
 Muni, 255, 274, 559.  
 Muninda, 11, 349.  
 Muyhati, 282, 605.  
 Musā-rata, 80,  
     -vāda, 65.  
 Megha, 429.

Mettā, 484, 487.  
 Meru, 347, 447, 594.  
 Mokka, 228, 265.  
 Moggallāna, 472.  
 Modaka, 263, 510.  
 Modana, 229.  
 Moha, 14, 53.

## Y.

Yathakkamaṃ, 269.  
 Yathābalaṃ, 97.  
 Yathāsatti, 97.  
 Yamadūta, 287.  
 Yaso, 306, 518.  
 Yassasī, 420.  
 Yācaka, 324, 331.  
 Yāna, 297.  
 Yuga, 468.  
 Yutta, 244.  
 Yutti, 340, 505, 617.  
 Yoga, 454.  
 Yogi, 468.  
 Yojeti, 110, 359.  
 Yojja, 568.

## R.

Raṃsi, 124.  
 Rakkhaṇa, 443.  
 Rakkhasa, 189, 313, 366.  
 Rakkhiya, 347.  
 Racana, 619.  
 Raceti, 1, 619.  
 Rajja, 234.  
 Rajjati, 613.  
 Rajju, 148, 153.  
 Ratthaddha, 594.  
 Ratthapāla, 473.  
 Raṇa, 231, 578.

Raṇaṅjaya, 493, 569.  
 Ratana, 18, 241, 572.  
 Ramati, 249.  
 Ramma, 248, 512.  
 Rasa, 395, 409.  
 Rahita, 8, 12.  
 Rāga, 68, 211.  
 Rāji, 593.  
 Rittaka, 257.  
 Rittahattha, 309.  
 Rukkha, 242, 275.  
 Rudati, 281.  
 Rūpa, 228, 494.  
 Rūpārūpika, 236.  
 Rūpārūpabhava, 236.  
 Ruhira, 38.  
 Rogī, 86.  
 Rodhana, 57.  
 Ropeti, 34, 318.  
 Romakupa, 119.  
 Roruva, 195.

## L.

Lakkhiya, 105.  
 Lajja, 387.  
 Lajjita, 35.  
 Latā, 245 401.  
 Laddhi, 65.  
 Lava, 106.  
 Lavaṇa, 158.  
 Lāpu, 102.  
 Lābha, 268.  
 Lābhi, 427.  
 Lāmaka, 28, 253, 426.  
 Lālana, 387.  
 Lālati, 168.  
 Liyana, 190.  
 Ludda, 286.

Lepa, 395.  
 Loka, 1, 19, 31  
     -issara, 348.  
 Lobha, 53, 266.  
 Loma, 104.  
 Lohakumbha, 195.

## V.

Vam̐sa, 474.  
 Vaṅka, 286.  
 Vaggu, 245.  
 Vacchara, 239.  
 Vañcita, 304, 319, 331, 387.  
 Vajjeti, 10, 11, 200.  
 Vaddhana, 361.  
 Vaddhi, 316.  
 Vana, 395-6.  
 Vaṅija, 332, 390, 395.  
 Vaṅita, 395.  
 Vaṅṅana, 223, 486.  
 Vattha, 217.  
 Vatthu, 54, 264.  
 Vadhaka, 58.  
 Vaddhana, 247, 307.  
 Vana, 357.  
 Vanta, 379, 408.  
 Vandana, 221, 540.  
 Varāha, 378.  
 Vāla, 139.  
 Vali, 104.  
 Vallita, 102.  
 Vasa, 264.  
 Vasanuga, 249.  
 Vasati, 398.  
 Vasavattika, 483.  
 Vassa, 595.  
 Vācā, 55.  
 Vācika, 55.

- Vāta, 396, 401.  
 Vādī, 218, 455.  
 Vāreti, 100, 364.  
 Vāladhi, 621.  
 Vāluka, 244.  
 Vāhaka, 31.  
 Vikappiya, 358.  
 Vikkhaṇḍita, 436.  
 Vikkhaṇḍiya, 450.  
 Vikkhambhana, 455.  
 Vikkhambheti, 456.  
 Vikkhepa, 220, 460.  
 Vigacchati, 523.  
 Vigama, 388, 503.  
 Vighātita, 314.  
 Vighāsa, 389.  
 Vicakkhaṇa, 200, 393.  
 Vicaya, 466.  
 Vicarati, 133.  
 Vicāra, 461.  
 Vicāliya, 444.  
 Vicikicchā, 459.  
 Vicitta, 92, 245.  
 Vicintiya, 193, 273.  
 Vicetana, 190.  
 Vicināti, 344.  
 Vicchaddana, 136.  
 Vicchaddita, 121.  
 Vicchinna, 34, 117, 370, 585.  
 Viññū, 45.  
 Vijāta, 121.  
 Vijāyati, 133.  
 Vijānāti, 44, 240, 272, 609.  
 Vijju, 244, 598.  
 Viññeyya, 91, 211, 258, 305, 340.  
 Viññātā, 36.  
 Viññāta, 429.  
 Viññāṇa, 464, 608.  
 Vitakka, 461.  
 Vitarāṇa, 569.  
 Vitthiṇṇa, 391, 617.  
 Vidayhati, 160.  
 Vidārīta, 381.  
 Viddesaniya, 82.  
 Vidha, 262.  
 Vidhi, 336.  
 Viddha, 20, 289.  
 Vinaya, 344, 350.  
 Vināyaka, 344, 561.  
 Vināseti, 59, 314, 546.  
 Viniggata, 23.  
 Vinicchita, 508.  
 Vinijjita, 318.  
 Vinimileti, 189.  
 Vinimutta, 1, 4, 16, 225.  
 Vinīvaraṇa, 458.  
 Vindu, 201.  
 Vipakkha, 247.  
 Vipakkhika, 71.  
 Vipariyaya, 124, 333.  
 Vipariyesati, 602.  
 Vipassanā, 457, 466.  
 Vipāka, 12, 73, 197, 235.  
 Vipula, 271.  
 Viphala, 527.  
 Viphālita, 188.  
 Vibhāvī, 382.  
 Vibhāveti, 41, 330, 564.  
 Vibhāsita, 591.  
 Vimāna, 241, 297.  
 Vimamsati, 91.  
 Vimuccati, 613.  
 Vimutti, 614.  
 Vimokkha, 34, 264.  
 Vimohita, 363.



- Viyoga, 77, 164.  
 Virajjati, 613.  
 Virāṇa, 579.  
 Virata, 338.  
 Virati, 215, 341.  
 Viratta, 613.  
 Virala, 101.  
 Viravati, 179, 188, 291.  
 Viriya, 343, 517.  
 Viriyavā, 475.  
 Virūpa, 85.  
 Virodheti, 45, 496.  
 Vilaṅghati, 168.  
 Viliyati, 383.  
 Viliyana, 201.  
 Vivajjeti, 210, 353, 395, 399.  
 Vivaṭṭa, 485.  
 Vivasa, 291.  
 Viveka, 471.  
 Visaṅka, 176.  
 Visaṅkita, 128.  
 Visaṅṅi, 117.  
 Visāda, 117.  
 Visārada, 277.  
 Visiṭṭha, 260, 264, 269, 332,  
 489, 542.  
 Visiṭṭhaka, 334.  
 Visuddha, 269, 383.  
 Visuddhi, 447.  
 Visesatā, 265.  
 Visodheti, 321.  
 Vissajjeti, 512.  
 Vissattha, 168, 593.  
 Vissara, 188.  
 Vissāsaniya, 306, 441.  
 Vihaṅga, 241.  
 Vihata, 313, 425.  
 Vihāra, 428, 431, 512.  
 Vihimsa, 510.  
 Vihīna, 579.  
 Vihethaka, 89.  
 Vuddhi, 537.  
 Vekalla, 5, 17.  
 Vega, 295.  
 Vejja, 279, 351.  
 Vethita, 362.  
 Vedanā, 368.  
 Vediya, 20, 56.  
 Vedhamāna, 190.  
 Veyyāvacca, 213, 222, 230,  
 555-6.  
 Vera, 310, 339.  
 Velāmadāna, 446, 490.  
 Vesa, 384.  
 Vesārajja, 593.  
 Vokkamati, 617.  
 Vohariyati, 212.  
 Vyathati, 109, 287.  
 Vyasana, 499.  
 Vyākula, 103.  
 Vyāpāda, 56, 510.  
  
 S.  
 Saṃyutta, 211.  
 Saṃrakkhati, 364.  
 Saṃvacchara, 239.  
 Saṃvaṭṭa, 484-5.  
 Saṃvara, 372.  
 Saṃvāsa, 307, 435.  
 Saṃvijjati, 579.  
 Saṃvibhāga, 97.  
 Saṃsarati, 577.  
 Saṃsāra, 13, 492, 505, 570.  
 -sāgara, 315.  
 Saṃsijjhati, 451.  
 Saṃsita, 306.

- Saṃhata, 388.  
 Saṃharati, 253.  
 Sakkāra, 221, 518.  
 Saṅkappa, 358.  
 Saṅkama, 35.  
 Saṅkula, 603.  
 Saṅkhāra, 489, 613.  
 Saṅkhobha, 471.  
 Saḡārava, 587, 615.  
 Saḡga, 27, 237, 238, 297.  
 Saḡga, 362, 364, 494.  
 Saḡgaha, 328.  
 Saḡgha, 446, 513.  
 Saḡghāta, 195.  
 Saḡgutṭha, 298.  
 Sacca, 15.  
 Sajjati, 51.  
 Sajjaniya, 365.  
 Saṅcāra, 244.  
 Saṅcita, 319.  
 Saṅchanna, 244.  
 Saṅjaneti, 564.  
 Saṅṅā, 48, 58.  
 Saṅṅita, 531, 461-2.  
 Saṅṅa, 168.  
 Saṅṅhāna, 101.  
 Saṅṅhāpeti, 380.  
 Saṅṅhita, 458.  
 Saṅṅhiti, 460.  
 Sataraṃsi, 590.  
 Sati, 343, 365, 368, 369, 370.  
 Satipatṭhāna, 594.  
 Sattu, 314.  
 Satthā, 350, 353.  
 Sadda, 424.  
 Saddahati, 566.  
 Saddita, 100.  
 Saddhā, 343, 355, 372.  
 Saddhātā, 39.  
 Santatta, 529.  
 Santāpa, 9, 572.  
 Santamānasatā, 268.  
 Santhuta, 31.  
 Sanditṭhika, 273-4, 303, 305, 327.  
 Sandeha, 503.  
 Sandhi, 279.  
 Sapatta, 79.  
 Sabrahmacāri, 1, 435, 474.  
 Sabbaññū, 513.  
 Samakkhāta, 70, 458.  
 Samaṇa, 368.  
     -dhamma, 376.  
 Samatha, 457, 460, 465, 468.  
 Samattha, 37, 289.  
 Samatthātā, 109.  
 Samatthiya, 619.  
 Samanuyuṅṅjati, 599.  
 Samapekkhiya, 536.  
 Samaya, 6, 284.  
 Samavāya, 608.  
 Samāgata, 167.  
 Samādahati, 401.  
 Samādhi, 403, 460, 470.  
 Samānabhāva, 38.  
 Samānita, 535.  
 Samāpatti, 465.  
 Samāyoga, 45, 469.  
 Samāhita, 402, 613.  
 Samijjhati, 481, 598.  
 Samiddhika, 421.  
 Sāmī, 347.  
 Samuggāha, 360.  
 Samucchinna, 314.  
 Samuccheda, 455.  
 Samutthāta, 144.

- Samuṭṭhita, 119.  
 Samuddhaṭa, 143.  
 Samupaṭṭhāti, 283.  
 Samupāgata, 324.  
 Samodhāya, 588.  
 Sampaticchana, 59, 62.  
 Sampatta, 56.  
 Sampadā, 210, 230-1, 266,  
 319, 323.  
 Sampatti, 16, 27, 57, 235,  
 315, 318, 470.  
 Sampaditta, 33.  
 Sampaduṭṭha, 70.  
 Sampaphulla, 245.  
 Sampamodita, 301.  
 Samparivajjeti, 52, 208.  
 Samparivattati, 604.  
 Sampahaṃsana, 568.  
 Sampahatṭha, 301.  
 Sampuṇṇa, 22.  
 Sampha, 55, 68.  
 -ppalāpa, 83.  
 Samphassa, 243.  
 Sambhava, 57, 228.  
 Sambaddha, Sambandha, 81,  
 83.  
 Sambuddha, 47, 254.  
 Sambhava, 171, 305.  
 Sambhāvana, 224.  
 Sambhāveti, 474.  
 Sambhoga, 435.  
 Sammata, 15, 25.  
 Sammā-jīva, 373, 376  
 -ditṭhi, 71.  
 Sammāna, 355.  
 Sammulha, 292.  
 Samvijjati, 519.  
 Sayana, 393.  
 Sayanīghara, 135.  
 Sayambhū, 558.  
 Savana, Savana, 10, 213, 229,  
 529, 532.  
 Sara, 82, 249, 429.  
 Saraṇa, 31, 224, 231.  
 Sarīra, 262, 368, 401, 403.  
 Salāka, 115.  
 Salla, 289.  
 Sasa, 276.  
 Sahavyatā, 90.  
 Sahāya, 312, 355.  
 Sahita, 620.  
 Sākhā, 270.  
 Sāgara, 289.  
 Sādhaka, 16, 41, 228, 262,  
 599.  
 Sādhakatā, 329.  
 Sādhāraṇa, 310, 326.  
 Sādhāraṇaka, 310.  
 Sādhika, 19.  
 Sādhitabbaka, 21.  
 Sādhiya, 258, 454, 469.  
 Sādheti, 84, 405, 481, 558,  
 608.  
 Sādhuka, 220.  
 Sānu, 592.  
 Sāmiddhikara, 442.  
 Sāra, 18, 25, 36, 317, 554, 614.  
 Sāriputta, 472, 503.  
 Sāreti, 367.  
 Sāvaka, 364, 369.  
 Sāvana, 67.  
 Sāsana, 614.  
 Sāsapa, 270, 447.  
 Sāsapi, 257.  
 Sikkhā, 444, 606.  
 Sikkhāpada, 341.

Siṅga, 139.  
 Sitta, 281.  
 Sittha, 383.  
 Siddhi, 14, 17, 325, 460.  
 Sineru, 262.  
 Sineha, 372.  
 Sippi, 247.  
 Simbali, 194.  
 Sirī, 384, 431, 513.  
 Sirimā, 513.  
 Siro, 101.  
 Siroruha, 286.  
 Sisira, 124.  
 Sīti, 531.  
     -bhāva, 32.  
 Sītala, 32, 573.  
 Sītalibhāva, 33.  
 Sidāpeti, 43.  
 Sināna, 443.  
 Sīla, 213, 342.  
 Sīsa, 599.  
 Sīha, 274.  
 Sukarattana, 20.  
 Sukha, 30, 235.  
 Sukkha, 102.  
 Sugati, 43, 444.  
 Suci, 86.  
 Suta, 11, 91.  
 Sūtiḡhare, 135.  
 Suttanta, 330.  
 Sutti, 340, 617.  
 Suddhi, 392, 449.  
 Sunāparanta, 473.  
 Sunetta, 484.  
 Suriya, 608.  
 Suvanṇamaṇi, 246.

Suvā, 379, 408.  
 Susāna, 136.  
 Sūla, 279.  
 Senāpati, 274.  
 Seyyā, 278.  
 Sela, 592.  
 Sevati, 393, 397.  
 Sevana, 87.  
 Sevī, 567.  
 Soka, 281, 289.  
 Sociya, 262.  
 Socanīya, 516.  
 Soṇatthera, 475.  
 Soṇṇa, 360, 513.  
 Sota, 482.  
 Sodheti, 450.  
 Sopāna, 246, 317.  
 Sovanṇa, 116.  
 Sossati, 116.  
 Sneha, 397, 406.  
 Svākkhāta, 570.

## H.

Hamsa, 430.  
 Hadaya, 196, 372.  
 Hari, 359.  
     -dāṭhī, 286.  
 Hāra, 430.  
 Hāsa, 564.  
 Hima, 430.  
 Himṣā, 55, 57.  
 Hikkā, 279.  
 Hita, 219.  
 Himavā, 193.  
 Himavanta, 238.  
 Heṭṭhima, 238, 240, 256.

## Notes and Queries.

BY THE

REV. R. MORRIS, M.A., LL.D.

---

### ACCĀDAHATI.

Childers has no references for this word ; but the gerund *a c c ā d h ā y a*, occurs in the phrase “ *pāde pādaṃ a c c ā - d h ā y a* ” (M. P. S. IV. p. 47 ; Aṅguttara III. 16. p. 114).

*ACCĀDETI*, from root *ch a d*, ‘to put on,’ occurs in M. P. S. IV. p. 46 : “ *maṃ a c c h ā d e h i*. Aṅguttara III. 13, p. 107, “ *Kasāyāni vatthāni a c c h ā d e t v ā* ” (see *Vimāna* 22. 5 ; see *Thera G.* v. 70).

### AÑJASA.

The only meaning given to *a ñ j a s a* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even.’

*Ākāsa-dhātu a ñ j a s o hoti* (Sum. p. 201).

“ *Sukhaṃ sukhattho labhate tad ācaram kittiṃ ca pappoti yas’ assa vaḍḍhati*

*Yo ariyaṃ aṭṭhaṅgikam a ñ j a s a ṃ ujum bhāveti maggaṃ amatassa pattiyāti ”*

(*Thera Gāthā* v. 35).

“ *Tvaṃ ca me maggaṃ akkhāhi a ñ j a s a ṃ amat’-ogadhaṃ ”* (Ibid. v. 168).

“ *Maggañ c’ imāṃ akuṭṭilam a ñ j a s a ṃ sivaṃ ”* (*Vimāna Vatthu* 16, 7 ; see also 50. 20).

## ATI-DHONA-CĀRĪ.

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf. the Com. to Dhammapada v. 240), "atidhona cārī ti dhonā vuccati cattāro paccaye. Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātaṃ atikkamitvā cattāro atidhona cārī nāma idaṃ vuttam hoti," &c.

"Ayasā va malam samuṭṭhitam tadutṭhāya tam eva khādati

evam atidhona cārīnaṃ sāni kammāni nayanti duggatiṃ" (Dhammapada v. 240).

Prof. Fausböll translates *atidh*° by 'transgredientes;' Prof. Max Müller by 'transgressing;' but they throw no light upon the meaning of *dhona*.

*Ati-dhona-cārī* means, I think, 'practising impurity,' 'transgressing purity.'

*Dhona* occurs several times in the Sutta Nipāta, and is translated by Prof. Fausböll, who connects it with the root *dhu*, 'to shake,' 'he who has shaken off sin.'

"Dhona ssa hī n' atthi kuhlīci loke  
pakappitā dīṭṭhi bhavābhavesu  
māyañ ca mānañ ca pahāya dhono  
sa kena gaccheyya anūpayo so"

(Sutta Nipāta IV. 3. 7; see II. 12. 9; IV. 6. 10).

The Mahāniddeśa connects *dhona* with *dhov* (Sk. *dhāv*), 'to wash,' as well as with *dhu*, 'to shake:—

"Dhona vuccati paññā. Tāya paññāya kāyaduccaritaṃ dhutañ ca dhotañ ca sandhotañ ca niddhotañ ca . . . .  
pe . . . . assā (read arahā?) imehi dhoneyyehi  
dhammehi samupeta upāgato . . . . tasmā arahā dhono"

(Com. on Sutta Nipāta IV. 3, 7).

*Dhona* signifies an *araha*t, 'one by whom all sin has been washed away,' and represents an old pp. *dhauna* (Cf. Sk. *dhauta*, 'purified,') whereas from *dhu*, 'to shake,' the pp. is in Pāli *dhuta* or *dhu*na.

There is another *dhona* in Jāt. III. p. 160.

“ Ayam eva so Piṅgiya *dhona-sākho*  
 yaḥiṃ ghāṭayim khattiyānaṃ sahaṣsaṃ  
 alaṅkate candanasāralitte  
 tam eva dukkham paccāgataṃ mamāti.”

*Dhona* is explained in the Com. by patthāṭa, ‘ spreading.’ But as the Nigrodha tree was consecrated to a devatā, I think *dhona* means ‘ pure,’ ‘ consecrated.’

#### ADDĀYATE.

“ Addāyate (v. l. allāyate) ayaṃ rukkho api vāri ca sandati ” (Jāt. IV. p. 351).

Here *addāyate* (Sk. ārdrayate) means ‘ to be wet.’

#### ANUDHĀRETI.

“ Setaṅ ca chattaṃ *anudhārayuṃ marū* ” (Sum. p. 61).

A parallel passage in Jāt. I. p. 53 has *dhariyamāno*.

In the prose version, preceding the Gāthā, we have, without any various reading, *anuhīramāne*, from *anu hṛi* (setamhi chatte *anuhīramāne sabbā ca disā anuviloketi*), which in Sanskrit means ‘ to imitate.’

*Anudhāreti* (*anu-dhṛi*, not in Sanskrit), ‘ to hold up.’

#### APACCHĀPURIMAM, APUBBAM ACARIMAM.

“ Bodhisattassa patanaṅ ca kañcanakakkāṭakassa sātā-kantarato laṅhanaṅ ca kākassa āgantvā Bodhisattassa ure miliyanaṅ ca *apacchāpurimam* ” (Jāt. III. p. 295).

*Apaccha-apurimam*, ‘ not before and not after,’ -- simultaneously.

“ Evam eva kho . . . dhammasantati sandahati, añño uppajjati añño nirujjhati, *apubbam acarimam viya sandanati* ” (Mil. p. 40). See Mahāvyaṭpatti p. 41.

*Apubbam acarimam* occurs also in Puggala I. 19, and it is thus explained in the Com., “ apure *apacchā ekappahārena*.” See Dhammapada pp. 83, 90.

## ABHAYŪVARA.

“Abhayūvarā ime samaṇā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42).

The Cambodian MS. Or. 1261 (British Museum) supports this reading.

In the Vinaya Texts I. p. 197 abhayūvara is translated ‘secure from anything.’ There is no such word as uvara; but ūvara might possibly represent uvvara = udvara from vṛi + ud. This, however, would not satisfy the requirements of the sense of the word.

In Jaina Prākṛit uvarao is equivalent to Pāli uparato, and I think that abhayūvara = abhayūparata, a term which we actually find in the Puggala I. 12, p. 13. “Satta sekhā bhayūparatā ye ca puthujjanā silavanto: arahā abhayūparato.”

The Com. to the Puggala has the following note—  
“Bhayaena uparato ti bhayūparato. Sattā pi sekhā puthujjanā va bhāyitvā bhāyitvā pāpato oramanti pāpaṇa na karonti . . . Khīnasavo imesu catasu bhayesu\* ekam pi na bhāyati, so hi sabbaso samucchinnabhayo, tasmā abhayūparato vuccati.”

## ABHINIROPANA.

“Vitakkassa abhiniropana-lakkhaṇaṃ tathaṃ avitatham” (Sum. p. 63).

“Vitakkitan ti abhiniropana-vasena pavatto vitakko” (Ibid. p. 121).

“Sammā - abhiniropana - takkhaṇo sammā-saṅkappo” (Ibid. p. 314, l. 2).

“Visesato pan’ ettha sammā-saṅkappo sahajātadhamme abhiniropeti” (Ibid. 314, l. 14).

Abhiniropana, ‘investigation, reasoning,’ from the causal of abhi-ni-ruh, not in Sanskrit, ‘to investigate.’

The Mahāvyaṭpatti (p. 94) has abhinirūpaṇā.

\* The four fears are duggati-bhaya, vatta-bhaya, kilesa-bhaya, apavāda-bhaya.



## AVAKKHALITA.

“N’ atthi tattha vāḷaggamattam pi a v a k k h a l i t a ṃ”  
(Sum. p. 66).

A v a - k k h a l i t a (v. l. a p a - k k h a l i t a) from a v a - s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

## AVADĀYATE.

Bhūtānaṃ nāvadāyissaṃ (Jāt. IV. p. 178).

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have pity on,’ ‘have compassion for.’ Cf. Sk. a v a - d a y a t e.

## AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a ṭ i p a n n o t i a t t h o” (Sum. p. 67).

A v a g a t a = apagata (see also Sum. p. 141). Compare a v ā k a r i = apākari, ‘removed’ (Vimāna 48. 5).

## AVASEKO.

“Yathā hi yaṃ telam mānaṃ gaheṭṭuṃ na sakkoti, visanditvā gacchati, taṃ a v a s e k o t i v u c c a t i” (Sum. p. 141).

AVA-SEKA is the Sk. a v a - s e k a, ‘sprinkling.’ See my note on AVASESAKA in the P. T. S. J. for 1886.

## AVYĀSEKA.

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i r a h i t a t t ā a v y ā s e k a ṃ a s a m m i s s a ṃ p a r i s u d d h a ṃ a d h i c i t t a s u k h a ṃ p a ṭ i s a m v e d e t i t i” (Dīgha II. 65 ; Sum. p. 183).

“A v y ā s e k ā a m u k h a r ā a t t h a c i n t ā v a s ā n u g ā” (Thera Gāthā v. 926).

## ĀḶAMBA.

“Ā ḷ a m b o g a g g a r o b h ī m o s ā d h u v ā d i p a s a ṃ s i y o” (Vimāna 18. 9 = 50. 24).

The Sanskrit is āḷambara, ‘drum;’ and we find the corresponding ā ḷ a m b a r a also in Pāli (Ibid. 54. 18); but the shorter form is confined to the Pāli.

## ĀTĀPETI.

“Ye paṇa taṃ nibbānaṃ pariyesanti te kāyañ ca cittañ ca ātāpetvā . . . ekantasukhaṃ nibbānaṃ anubhāvanti” (Mil. p. 314-5).

“Visamabhojanena kāyaṃ ātāpeti” (Ibid. p. 315).  
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon.’

## ĀNADATI.

“Sampesito va raññā nāgo koṅco va ānaḍitvā Paṭisakkivā nisīdi garubhāraṃ asahamāno”

(Jāt. IV. p. 233).

Ānaḍati (Sk. ā-nad), ‘to trumpet.’

## ĀPHUSATI.

“Tathev’ ahaṃ samathasamādhiṃ āphusim” (Vimāna XVI. 9).

Āphusati (ā-spriç, not in Sanskrit), ‘to attain to,’ ‘to reach.’

## ĀBHUJATI.

in “pallankaṃ ābhujati” (Jāt. I. 71. l. 27; Sum. pp. 58. 210), ‘to sit cross-legged as a devotee with straightened back,’ ābhujati signifies ‘to bend to or in.’ Sanskrit ābhujati = to bend slightly.

For ābhujati we often find the reading ābhujati (see the passage quoted in the Sum. p. 210. note 10). In Jāt. IV. p. 456, we read of a serpent sarīraṃ dāna-mukhe vissajjetvā bhoge ābhujitvā, &c.

Here ābhujati is used in the sense of ‘to contract,’ and we may compare “saṅkhipitvāna bhoge” (Dāṭha Vamsa 4. 35).

In Buddhavaṃsa 2. 92. = Jātaka. I. p. 18 verse 101 we find the phrase mahāsamuddo ābhujati, ‘the great ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo pana ābhujati nibhujati samparivattati.” (p. 254.)

We have in Sanskrit compounds of bhuj with a va, ā, ni r, and vi-nir, and there is a curious use of vini bhujati

in Mil. p. 63, where we should expect to find *vinibbhajitva*:  
 “Sakkā nu kho . . . tesam rasānam ekatobhāvangatānam  
*vinibbhujitvā vinibbhujitvā rasam āharitum.*”  
 Here *vinibbhujati* is to separate, isolate. A confusion  
 between the two words is also evident from the fact that  
*vinibbhujitvā* occurs with the various reading *vinib-*  
*bhajitva* in Therī G. 47:—

“Yo nam *vinibbhujitvā abbhantaram* assa *bāhiram*  
*kayirā.*”

“Sā *ubbhujitvā aṅgajāte abhinisīdi*” (Sutta Vibhaṅga  
 I. p. 40).

Here *ubbhujati* means to lift up (the clothes). See  
 Cullavagga VIII. 10. 2.

#### ĀMANTAṆIKĀ.

“Āmantaṇikā rañño 'mhi Sakkassa vasavattino” (Vi-  
 māna XVIII. 8).

Does *āmantaṇikā* here mean ‘a favourite queen’?

#### ĀMANTAṆIYO.

“Ācariyo brāhmaṇo mayham kiccākicesu vyāvaṭṭo  
 garu ca *āmantaṇiyo* ca dātum arahāmi bhojanam”  
 (Jāt. IV. p. 371).

Com. *āmantaṇiko* ti *āmantetabbayuttako*.

Cf. Sk. *āmantaṇiyo*, ‘to be addressed,’ from *ā-manta-*  
*trayate*.

#### ĀBANDHANA.

“Ābandhanatthena *nāti* eva *nāti-parivaṭṭo*”  
 (Sum. p. 181).

*Ābandhana* (Sk. *ābandhana*), ‘tie,’ ‘bond.’

#### ĀMASATI, ĀMASANA.

“Kumbhim *āmasati*” (Sutta Vibhaṅga I. p. 48).  
 (Jāt. III. p. 319).

“Āmaka-mamsa-macchānam paṭiggahaṇam eva bhik-  
 khūnam na vaṭṭati no *āmasanaṃ*” (Sum. p. 78).

*Āmasati* (Sk. *ā-mṛiṣ*), ‘to touch, handle.’

## ĀMENḌITA.

“Hāse soke pasāde ca kare āmenḍitaṃ budho”  
(Sum. p. 228).

Āmenḍita, v. l. āmeḍita, (from āmṛiḍ not in Sanskrit), ‘sympathy.’

“Āmenḍitaṃ karoti,” ‘to show sympathy.’

Childers has āmenḍita in the sense of ‘repetition.’ Perhaps āmeḍita is the true reading.

## ĀYAMATI, ĀYĀMATO.

Childers gives no authority for the use of these words:  
“Pitṭhi me āgilāyati, tam ahaṃ āyamissāmīti  
vatvā niddaṃ upagato” (Jāt. I. p. 491).

“Atisambādhe caṅkāme āyāmato ratanike vā ad-  
dharatanike vā . . . . atisambādhatā catuttho doṣo”  
(Jāt. I. 7).

## ĀYUSSA.

“Pañc’ ime dhammā anāyussā”

“Pañc’ ime dhammā āyussā”

(Aṅguttara V. 125).

Āyussa (Sk. āyushya), ‘conducive to long life.’

## ĀLEPA.

“Sisacchaviṃ sibbetvā ālepam adāsi” (Mahāvagga  
VIII. 1. 18).

Ālepa, Sk. ālepa, ‘liniment, ointment.’

## ĀLOKETI.

“Nando anudisaṃ āloketi” (Sum. p. 194; see pp.  
193, 196).

Ālokita (sb.), ‘looking at’ (Ibid. pp. 193, 204);

Āloketā, ‘a looker on’ (Ibid. p. 194).

Ālokana (Sk. ālokana), ‘regarding’ (pp. 194–196).

Āloketi (Sk. ālokayati), ‘to regard.’

## ĀVARATI.

“Ajjatagge samma dovārika ā v a r ā m i dvāraṃ Nigaṅ-  
ṭhā naṃ ” (Sum. p. 235).

For āvaṭa see Sum. p. 267.

Ā v a r a t i (Sk. āvṛi), ‘to shut to.’

## ĀVEṬHATI.

“Ā v e ṭ h i t a ṃ (v. l. ā v e ṭ i t a ṃ) piṭṭhito uttamaṅ-  
gaṃ ” (Jāt IV. p. 383-385).

Ā v e ṭ h a t i (Sk. āveṣṭṭ), parivatteti, ‘to turn round.’

## ĀSAṄGA, ĀSAṄGĪ.

“Appo hutvā bahu hoti vadḍhat’ eso akhantijo  
āsaṅgā bahupāyāso tasmā kodhaṃ na rocaye ”

(Jāt. IV. p. 11).

“Ā s a ṅ g ī ā s a ṅ g a k a r a ṇ o ” (Com.).

Ā s a ṅ g ī = Sk. āsaṅga, ‘attachment’; ā s a ṅ g ī =  
āsaṅgin, not in Sk., ‘attached.’

## ĀSAJJANA, ĀSADATI, ĀSĀDETI.

“Kiṃ nu toraṇaṃ ā s a j j a paṭikkamasi kuṅjara ” (Jāt.  
II. 95).

“Ayaṃ pana Mittavindako . . . khuracakkaṃ ā s ā-  
de si ” (Ibid. III. pp. 206, 207; see Cullavagga VII. 3. 12).

“So tassa aggaṇaṅguṭṭhaṃ eva ā s ā d e s i ” (Ibid. I.  
481).

See Jāt. II. 52; III. 331; IV. 425; Saṃyutta IV. 2. 8;  
Cullavagga I. 27; Sum. p. 276.

Ā s a d a t i (Sk. ā-sa-d), ‘to approach, attack, strike.’

Ā s a j j a = Sk. āsādyā, ‘approaching.’

Ā s a j j a n a, ‘attack’ (Cullavagga VII. 4. 8).

## ĀSAPPANĀ.

“Yasmā pana Buddhānaṃ eka-dhamme pi ā s a p p a n ā  
p a r i s a p p a n ā n’ atthi ” (Sum. p. 69; see p. 214).

Ā s a p p a n ā and p a r i s a p p a n ā from ā-sṛip (not  
in Sanskrit) are used for ‘doubt, distrust.’ See Dhamma-  
saṅgaṇi, 1004, 1118, 1235.

## ĀSABHA, ĀSABHAṆṬHĀNA.

Childers quotes āsabhā in the sense of 'belonging to a bull, taurine,' without any references.

Āsabhā is used with the meaning of great, noble, exalted:—

“Āsabhīñ ca vācam bhāsati” (Jāt. I. p. 53; Sum. p. 61).

Āsabhāṇṭhāna = the noble state, the state of a Buddha.

“Āsabhāṇṭhānan ti settha-tthānaṃ uttamattthānaṃ” (Com. to Aṅguttara IV. 8). See Mahāvyaṭpatti, p. 90.

“Āsabhāṇṭhānaṭṭhāyī” (Sum. p. 31).

Nisabhō is employed in the meaning of a great man (usabha, vasabha) in Saṃyutta III. 2, 9.

“So ñāti-saṅghaṃ nisabhō bharitvā  
anindito saggam upeti ṭhānan ti.”

“Aparājite nisabhāṇḍāne bodhipallaṅkamuttame  
pallaṅkena nisīditva bujjhissati mahāyaso”

(Anāgata Vamsa v. 67).

The Com. explains nisabhāṇḍāne by uttamattthāne, and there is a v. l. mahattthāne.

We must, therefore, correct nisabhāṇḍāne to nisabhāṇṭhāne = āsabhāṇṭhāne.

## IKKHAṆIKĀ.

“Rājagahe ikkhaṇikā ahoṣi” (Sutta Vibhaṅga I. p. 107). See Jāt. I. 456, 457.

## INĀYIKA.

Childers, on the authority of the Abhidhānappadīpaka, assigns to ināyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor':

“Na hi mayhaṃ brāhmaṇa paccūsamhi iṇāyikā  
Detha dethāti codenti . . .”

(Samyutta VII. 1. 5).

“Te iṇāyikehi upaddutā vasitum asakkontā” (Jāt. IV. p. 159).

“Iṇāyikehi codiyamāno cintesi” (Ibid. p. 256).

In the Commentary to v. 443 of Therī G. p. 213, we find *dhanika* explained by *iṇāyika*: “*dhanika-purisa-pāta-bahulambhī iṇāyikānaṃ purisānaṃ adhipatana-bahule, bahūhi iṇāyikehi abhibhavitabbe.*” The Com. to Cār. Pit. II. 6 explains “*dhanikehi paripīḷito*” by “*iṇāyikehi codayamāno.*”

In *Sumaṅgala*, p. 215, we find *iṇa-sāmika* = creditor.

“Tass’ evaṃ pahīna-kāmacchandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’eva bhayaṃ na chambhitattam hoti.”

*Iṇāyika* can hardly therefore represent Sk. *ṛinika*, ‘a debtor.’

In the following passage from the *Mahāvagga* *iṇāyika* is employed for ‘debtor.’

“Tena kho pana samayena aṇṇataro puriso iṇāyiko palāyitvā bhikkhasu pabbajito hoti. Dhanikā passitva evaṃ āhaṃsu—ayaṃ so amhākaṃ iṇāyiko handa naṃ nemāti” (*Mahāvagga* I. 46).

In the first and third quotations *codeti* is used in the sense of ‘to dun,’ but for *codiyamāna* we sometimes find *tujjamaṇa* (*Sum.* p. 213).

*Vodāya* in *Jāt.* IV. p. 184, is wrong, and *codāya* ought to be in the text.

#### IṆJATI, IṆJANĀ.

*Lomaṃ na iṅje*, *Therī G.* v. 231, p. 145; *Thera G.* v. 386, p. 42; *Samyutta* V. 5. p. 132; VII. 2. 8, p. 181. *Sumaṅgala*, 167.

*Lūgita*, *Therī G. Com.* p. 185, is used much in the same sense as *iṅjita* (1. movement, gesture; 2. evil impulse, or

affection). See Jāt. II. pp. 195, 408; Sutta N. V. 3. 1; Aṅguttara III. 32.

“Esā kāyassa iñjana” (Sutta Nipāta, I. 11. 1).

#### ITIĪHĀSA.

Childers gives no references for *itihāsa*, but see Digha III. 1. 3 (Sum. p. 247).

#### ITIHĪTIHA.

“Ye me pubbe vyākamsu  
‘icc-āsi itī bhavissati  
sabban taṃ itihītihaṃ  
sabban taṃ takka-vaḍḍhanam”  
(Sutta N. V. 9. 1 = V. 18. 12).

*Itihītiha*, ‘oral tradition.’ Cf. *Sk. itihā*, this indeed, according to tradition.

#### ĪTI, ĪTIKA.

“Sabbā itiy o apagacchanti” (Mil. p. 152).

“So vuccati meghe anītik o anupaddavo vassati” (Mil. p. 304).

Īti (Sk. *īti*), ‘ill, calamity.’

Cf. “Iddhā phitā ca khemā ca anīti-anupaddavā” (Anāgata Vamsa, 40).

#### INDHANA.

“Anedho dhūmaketu vā ti an-indhana o aggi viyā” (Jāt. IV. pp. 26-7; see Therī G. Com. p. 211).

*Indhana* = Sk. *indhana*, ‘fuel.’ For *idhuma*, ‘fire-wood’; see *Tela-kaṭāha-gāthā*, p. 53, J. P. T. S. 1884.

#### IRIYATI.

“Kacci suddho iriyasi” (Jāt. III. 498).

In the Com. *iriyasi* is explained by *viharasi*. Cf. *viharatīti iriyati*, *pāleti* (Sum. p. 70).

In the following passages *iriyati* has its primary meaning of ‘to move, wander about.’ Cf. *Sk. iyarti*, *āryati*



from the root ṛi, 'to move,' and irte from root ir, 'to move.'

"Yadā ca avijānantā iriyanti amarā viya"  
(Thera G. v. 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyati" (Sutta Nipāta V. 12. 1).

## ISIKĀ.

Childers has isikā, a reed; but we ought perhaps to read isīkā, as the word is printed at Sum. p. 105, "isikā viyaṭhito." Compare, however, esika = Sk. aishika. Childers gives esika as fem., but it is neuter in Jāt. II. p. 95; and fem. in Com. to Anāgata Vaṃsa v. 7.

## ISSANTI.

"Devā na issanti purisa-parakkamassa" (Jāt. III. p. 7).

Issati = Sk. irshyati, 'to envy.' Kaccāyana quotes the form issayati, 'to envy.'

## ISSATTHA, ISSĀSA, ISSĀSĪ.

"Tena kho pana samayena āyasmā Udayi issāsō hoti"  
(Sutta Vibhaṅga II. p. 124; see Milinda, p. 232). "Dhanuggahāti dhanu-ācariya-issāsā" (Sam. p. 156).

Issāsa = Sk. ishvasa, 'an archer.'

Issattha = Sk. ishvastra is also used for 'an archer,' "issattho ālakam pariharati" (Mil. p. 418; see Sutta Nipāta III. 9. 24). For issatthaka see Mil. p. 419.

"Issāsino katahatthāpi dhīrā dūrepātī akkhaṇavedhino pi" (Jāt. IV. p. 494).

"Issāsino tī issāsā dhanuggahā" (Com.).

## ĪSO.

"Īso vanāni carasi samāni visamāni ca" (Jāt. IV. 209).

"Iso," 'lord,' applied to a 'black lion.'

## ĪHATI.

“Vedena ī h a t i ghaṭati vāyamatī ti vedehi” (Sum. p. 139).

I h a t i (Sk. ih), ‘to endeavour,’ ‘attempt.’

UKKAṂSA, UKKAṂSATI, UKKAṂSATO, UKKAṂSANA, UKKAṂSIKĀ.

“U k k a ṁ s āvakamse ti u k k a ṁ s āvakamsāni hāyana-vaḍḍhanānam ev’ etaṁ vevacanam” (Dīgha II. 23; Sum. p. 165).

“Narī naro nijjhāpayam dhanena  
u k k a ṁ s a t i yattha karoti chandam”

(Jāt. IV. p. 108).

For the causal ukkaṁseti see Jāt. II. p. 390.

“Eka-bhikkhussa hi eko araṇṇatthāya eko dhotapādaka-rakkhanatthāyāti u k k a ṁ s a t o dve upāhana-saṅghātā ca vaṭṭanti” (Sum. p. 82). Cf. u k k a ṁ s e n a (Ibid. p. 110). Ukkamsaka (Jāt. II. p. 152).

“Anatt-u k k a ṁ s a n a t o apara-vambhanato” (Sum. p. 228).

“Sāmu k k a ṁ s i k ā ti sāmaṁ u k k a ṁ s i k ā” (Ibid. p. 277).

U k k a ṁ s a (Sk. u t k a r s h a), exaltation, praise.

U k k a ṁ s a t i (Sk. u t - k r i s h), ‘to praise.’

U k k a ṁ s a t o, ‘in excess.’

## UKKAṬṬHITA.

“Visaṁ yathā halāhalaṁ telaṁ u k k a ṭ ṭ h i t a ṁ yathā” (Jāt. IV. p. 118).

Bdf. read p a k k u d h i t a ṁ = pakuṭṭhitam. See “Notes and Queries” in Pāli Text Society’s Journal for 1884, p. 84.

U k k a ṭ ṭ h i t a, pp. of ukkaṭṭh (Sk. u t - k v a t h), ‘to boil up.’

## UKKANTATI.

“Maṁsaṁ u k k a n t a t i” (Jāt. I. p. 164).

U k k a n t a t i (Sk. u t - k ṛ i t), ‘to tear off,’ ‘tear out.’

Cf. o k k a c c a (v. l. u k k a c c a) (Jāt. IV. p. 210).

## UKKAMATI.

“Sāmaṇero maggā ukkamitvā purato gacchanto asubham disvā . . . . atthāsi” (Sum. p. 185).

Sometimes we find *okkamati* with abl. in the sense of *ukkamati* “Atha kho Bhagavā maggā okkamma (v. l. ukkamma) (Udāna VIII. 5).

*Ukkamati* (Sk. *ut-kram*), ‘to step aside.’

## UKKALISSATI.

“Ukkalissanti nu kho mama sāvakā” (Mil. p. 143).

*Ukkalissati* = *ukkilissati* (Sk. *ut-kliṣṭ*), ‘to become depraved.’

## UKKĀSIKA.

“Anujānāmi bhikkhave ukkāsiṅkanti” (Cull. V. 1. 5).

‘I allow you, O Bhikkhus, the use of an *ukkāsiṅka*’ (Vinaya Texts III. p. 68).

Buddhaghosa explains *ukkāsiṅka* by “*vattha-vaṭṭi*” which is not very intelligible.

In Khudda-Sikkhā, section xix., corresponding to Cull. V. 1, no mention is made of *ukkāsiṅka*; but what we do find instead is *vattha-vaḍḍhi*. This evidently must correspond to Buddhaghosa’s *vattha-vaṭṭi*.

*Ukkāsiṅkā*, from the root *kaśh*, might be translated by ‘rubber,’ a kind of pad (*vaṭṭi* = Sk. *vartī*), or roll of cotton, with which the delicate bather could rub himself without too much friction.

If *vattha-vaṭṭi* be the true reading, it may mean ‘a pad of (cotton) cloth’; if *vattha-vaṭṭi* be correct, it may signify ‘a rubbing-pad.’

## UKKIṆṆA.

“Ukkiṇṇa-parikhāsūti khāta-parikhāsu” (Dīgha III. 210, Sum. p. 274).

“Ukkiṇṇanta raparikhama purama” (Jāt. IV. p. 106).

*Ukkiṇṇa* pp. of *ukkirati* (Sk. *ut-kṛī*), ‘to dig up.’

## UKKILEDETI.

“Kusalo bhisakko dosama ukkiledetvā nīharati” (Sum. p. 255).

Ukkiledetva caus. of ukklid (Sk. ut-klid, not in Sk., but cf. ut-kleda), 'to moisten,' 'soften.'

#### UKKHEṬITO.

"Rāgo ca me catto vanto mutto pahino paṭinissattho ukkheṭito samukkheṭito" (Sutta Vibhaṅga I. p. 96-7).

Ukkheṭita (ut-kheṭ not in Sanskrit: cf. root khet, 'to consume'), 'annihilated.'

#### UGGAHĀYATI.

"Te uggahāyanti nirassajanti kapīva sākhaṃ pamuñcaṃ gahāya" (Sutta Nipāta IV. 4. 4).

Uggahāyati = uggāheti (Sk. ud-grāhayati), 'to take hold of, take up.'

#### UGGĀRA, UGGIRATI, UGGILATI.

"Iti imehi dvihi kāraṇehi ayaṃ paribbājako yasmā niccaṃ pi Bhagavantam usūyati tasmā taṃ usūyā-vis'-uggāraṃ uggiranto ratanattayassa avaññaṃ eva bhāsati veditabbo" (Sum. p. 41).

See Jāt. I. p. 150; Udāna II. 6; Sutta Vibhaṅga II. p. 147. For uggilati see Jāt. III. p. 529.

Uggāra = Sk. ud-gāra, 'vomiting'; ud-girati = ud-girati (Sk. ud-grī), 'to vomit.'

#### UGGHAṬITAÑÑŪ, UGGAṬITAÑÑUTĀ.

"Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo, ayaṃ vuccati ugghaṭitaññū" (Puggala IV. 15).

For the abstract noun see Sumaṅgala p. 291.

Ugghaṭitaññū, 'wise, intelligent.' Cf. Sk. ud-ghaṭita-jna.

#### UGGHĀTI, UGGHĀTĪ.

"Ete vivāda samaṇesu jātā etesu uggahāti nighāti hoti, etam pi disvā kathojjam na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV. 8. 5).

Uggahāti (ud-ghāti = Sanskrit ud-ghāta), 'a blow.'

In the following passage *ugghāti* seems to mean 'rugged, hilly' = Sk. *ugghātin*, 'uneven.'

"Padumānusatam maggam padmapattavibhūsitam  
Ṭhitam vaggum anugghāti(m) mitam gacchati  
vāraṇo" (Vimāna V. 3).

## UGGHATṬHA.

"Ghamme pathe brāhmaṇa eka-bhikkhum ugghatṭha-pādam tasitam kilantam paṭipadāya saṅkhā-upāhanāhi; sādakkhiṇā kāmduhā tava ajjāti" (Jāt. IV. p. 20).

We find a parallel passage in Sutta Nipāta V. 1. 5, where the text has *ugghatṭa-pāda* (v. l. *ugghatṭha-pāda*),\* 'with swollen feet' (Fausböll).

*Ugghatṭha* (Sk. *ud-grishṭa*), 'rubbed'; *ugghatṭha-pāda*—'foot-sore,' 'with blistered feet.'

For *ugghamaṃseti* (not in Childers, see Cullavagga V. 1, p. 105).

## UGGHOSANĀ.

"Ugghosanāya mahatiṃ Licchavi-rājaparisaṃ sannipātetvā" (Sum. p. 310).

*Ugghosanā* (*ud-ghoshana* cf. Sk. *ud-ghosha*), 'proclamation.'

## UCCHĀDONA.

Childers gives no reference for this word, but see Sum. p. 220; Mil. pp. 241, 396, Therī G. v. 89; Aṅguttara III. 31.

The verb *ucchādeti* (Sk. *ut-sādayati*) occurs in Sum. p. 88.

"Tesam sarira-gandha-haraṇatthāya gandha-cuṇṇādihi ucchādenti. Evarūpaṃ ucchādanaṃ na vaṭṭati."

See note on *USFADA*.

## UÑCHĀ.

Childers has no mention of *uñchā* (Sk. *uñcha*, *uñchana*), 'gleaning.' See Sutta Nipāta V. 1. 2; Sutta Vibhaṅga I. p. 87; Therī G. v. 329, p. 155; Jāt. IV. pp.

\* *Ughatta*, like *omaṭṭa*, &c., is the Sinhalese reading, *ugghatṭha*, the Burmese variant.

23, 471. Uñchācariyā, Jāt. II. 272, III. pp. 37, 515; Sumaṅgala, p. 270-71; Therī G. Com. p. 208; unchāpatta, Thera G. v. 155, p. 21.

UḍḍAYHATI, UḍḍAYHATI.

“Uḍḍayhate na ramati” (Jāt. III. p. 22).

Uḍḍayhati (ud-dah not in Sk.) ‘is burnt, is tortured.’

We find uḍḍayhati and uḍḍhayaḥaṇa in Puggala I. 20.

UTUKA.

“Athāpi tasmim nagare nānāvīthī tahiṃ tahiṃ  
sumāpitā pokkharāṇī ramaṇiyā supatitṭhā  
Acchodakā vippasannā sādusitā sugandhikā  
samatitthikā kākapeyyā atho vālukasaṅṭhatā  
padumuppalasañchannā sabbo tukam anāvata”

(Anāgata Vaṃsa, vv. 15-17).

Utuka = utukāla, cf. Sk. ṛitukāla.

For sādusitā v. l. sādhusitā, read sandhupitā = perfumed.

UTTARI-BHĀVETI.

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāvaye” (Dhammapada v. 370) is translated by Prof. Fausböll, ‘quinque (sensus) removeat.’ In Prof. Max Müller’s translation it is rendered ‘rise above the five.’ See Thera G. v. 15, p. 3. The Com. to Dhammapada explains it by “saddhāṇi pañcendriyāni uttariṃ bhāveyya.”

UTTASATI, UPRĀSTA, UTRĀSA, UTRĀSĪ, UTRĀSETI.

“Rakkhito khaggahattehi uttasamaṃ viharim pure

So’jja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G. v. 86. 3, p. 80. See Jāt. II. 443, where uttaseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum. pp. 111, 149), “Nasati loko ti tikkhattum saddaṃ anusāvetvā manusse utrāsetvā (v. l. uttāsetvā) . . . puna saddaṃ akāsi.

Manussā sunakhaṃ utra stā (v.l. utrāsā) . . . taṃ pavattiṃ rañño ārocayimsu” (Jāt. IV. p. 182).

For uttasta see Jāt. I. p. 414; utra sta, Sutta Nipāta V. 1. 11; Cullavagga, p. 184; Mil. p. 23.

“Bhīrū chambhī utra sī palāyī” (Samyutta III. 3. 4).

#### UDAÑCANĪ.

“Sukhaṃ vata maṃ jīvaṃtaṃ pacamānā u da ñ ca n ī  
Cori jāyappavādena telam loṇaṃ ca yacatīti”

(Jāt. I. p. 417).

This word seems to signify ‘a drainer,’ and is applied to a woman who draws all she can from her husband. Cf. Sk. u da ñ ca na, ‘a pail for drawing water out of a well.’ The Com. has the following note: “U da ñ ca n ī cātito vā kūpato vā udakaṃ ussiñcana - ghaṭikāya’ etam nāmaṃ, sā pana u da ñ ca n ī viya, udakaṃ viya ghaṭikā yen’ atthikā hoti taṃ taṃ ākaḍḍhati yevāti attho.”

#### UDDHAGGA, UDDHAGGIKA.

“U d d h a g g a r ā j i m i g a r ā j ā b a l i d ā ṭ h ā v u d h o m i g o ”  
(Jāt. IV. 345).

The term u d d h a g g a r ā j i is applied to a tiger, and the Com. has the following note: “U d d h a g g a r ā j i t i u d d h a g g ā h i s a r i r a r ā j i h i s a m a n n ā g a t o .”

“U d h a g g i k ā d i s u u p a r i - p h a l a - n i b b a t t a n a t o u d d h a m a g g a m a s s ā a t t h i t i u d d h a g g i k ā ” (Dīgha II. 14; Sum. p. 157-8; Samyutta III. 2. 9).

#### UDDHUMĀYANA.

Hatthapādānaṃ u d d h u m ā y a n a - k ā l e -- a t t h e t i m e o f t h e s w e l l i n g u p o f t h e h a n d s a n d f e e t (Jāt. IV. p. 37).

U d d h u m ā y a n a (not in Sanskrit), ‘puffing or swelling up.’

#### UDAPĀNA.

“Arāma-ropā vanaropā ye janā setukārakā  
Papaṇ ca u d a p ā n a ñ ca ye dadanti upassayaṃ  
Tesaṃ divā ca ratto ca sadā puññaṃ pavaddhati”  
(Samyutta I. 5. 7. See Jāt. III. p. 216; Sum. p. 298).





U d d ā l a k a = Sk. u d d ā l a k a, the Uddāla plant (Cordia Myxa).

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcaṃ vā pīthaṃ vā tūlonaddhaṃ kāraṇeṃ, u d d ā l a n a k a ṃ pācittiyaṃ ti” (Pācittiyā Dhammā 88; Sutta Vibhaṅga II. p. 169).

“Payoge dukkataṃ paṭilābhena u d d ā l e t v ā pācittiyaṃ desetabbaṃ” (Sutta V. p. 170).

U d d ā l a n a k a, ‘a tearing out.’

U d d ā l e t i caus. of u d - d a l, ‘to tear out.’

UDDIYA, UDDIYANA.

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale te tattha bhāre bandhitvā yāvat’ icchimsu vaṇijā” (Jāt. IV. p. 352).

The Com. says: “u d d i y ā n e ca kambale ti u d d i y ā n āma kambalā atthi.”

UDDEKA.

“Uddekam adāsi” (Mahāvagga VIII. 1. 24, 26, p. 277).

U d d e k a = Sk. u d - r e k a, ‘a vomit.’ See Childers s.v. u d r e k a.

UDDEHAKA.

U d d e h a k a in pheṇ’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil. p. 357).

UDRIYATI.

Childers registers u d r i y a n a but not the verb u d r i y a t i (Sk. u d - d r ī), ‘to burst or split open.’

U d r i y a t i occurs in Sutta Vibhaṅga II. p. 254:—

“Kiss’ idaṃ vo ayye pariveṇaṃ u d r i y a t i.” There is also the variant reading u n d r i y a t i (= u d - d r i y a t i) See Parivāra, p. 232; Mahāvagga III. 8, 1; Saṃyutta IV. 3. 2.

The form u d ā y a t i = bhijjhati occurs in Dīgha III. 1. 23 (Sum. p. 266) where there is also the v. l. u n d r i y a t i.

## UDDHĀṢATI.

“Citrā manoramā bhūmi na tatth’ u d d h a ṣ a t e r a j o ”  
(Vimāna LXXVIII. 4).

The pp. u d d h a s t a occurs in Aṅguttara III. 69.

U d d h a ṣ a t e (Sk. u d - d h v a ṣ ), ‘to be covered.’

## UNNAṄGALA.

The expression “ u n n a ṅ g a l a ṃ k a r o t i ” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā . . . sakala-Jambudīpaṃ u n n a ṅ g a l a ṃ k a t v ā d ā n a m a d ā s i ” (Jāt. II. p. 367; III. p. 129; IV. p. 355).

U n n a ṅ g a l a ṃ k a r o t i must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb k h o b h e t i or s a ṅ k h o b h e t i, “So . . . sakala-Jambudīpaṃ khobheti mahādānaṃ pavattento” (Jāt. IV. p. 176; see II. p. 119; Ibid. p. 191). Cf. “Tuṭṭhassa sakala-sarīraṃ khobhayamānā pīti jāyati” (Sum. p. 217).

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving.

## UNNATI, UNNAMA, UNNAMATI, UNNĀMETI.

U n n a t i, or u ṇ ṇ a t i, ‘pride, upishness’ is given in the Dhammasaṅgaṇi 1116, 1233, as a synonym of māno.

“Yo evarūpo māno . . . u ṇ ṇ a t i u n n a m o k e t u k a m y a t ā c i t t a s s a - i d a ṃ v u c c a t i m ā n a s a ṅ ṅ o j a n a ṃ .” Cf. Sk. u n n a t i, ‘rising.’

“Yathā nāma u n n a m e (on rising ground) vaṭṭaṃ u d a k a ṃ y e n a n i n n a ṃ t e n a g a c c h a t i, &c.” (Sum. p. 154). Khud. Pāṭh. vii. 7. Cf. Mil. p. 349.

U n n a m a (not in Sanskrit) = pride. See extract under UNNATI above.

“U n n a t ā b h ū m i p p a d e s ā o ṇ a m a n t i, o ṇ a t ā u n n a m a n t i ” (Sum. p. 45; see Udāna VI. 10).

For u n n ā m e t i (u n n a m a y a t i), ‘to exalt,’ sometimes written u ṇ ṇ ā m e t i see Sutta Nipāta II. 13. 8.

“Etādisena kāyena yo manne uṇṇa metave paraṃ vā arajāneyya kim aññatra adassanā?” (Ibid. I. 11. 14).

Uṇṇaṭṭa (v. l. ukkallaṃ), ‘a kind of embossed ornament,’ must be referred to this group.

“Uṇṇaṭṭaṃ mukha-phullaṅ ca aṅgadāmaṇī mekhalā Puññakammābhiniḃattā kapparukkhesu lambare”

(Anāgata Vamsa v. 25).

Mukha-phulla = mukha-phullaka, is found in Mahāvīyatpatti p. 78.

#### UNNALA, UNNAḢA.

“Unnaḗa vicarissanti kalahābhiratā magā” (Thera G. v. 958).

It is often found with the dental l. See Puggala III. 12. p. 35.

Un-nala means ‘uplifted, insolent,’ and is perhaps connected with a root nal.

#### UNNĀDĪ, UNNĀDINĪ.

“Manussā unṇādino hutvā Jetavanam pavisitvā” (Jāt. II. p. 216).

“Sakalarājasenā unṇādinī ahosi” (Sutta Vibhaṅga I. p. 336).

Unṇādī, ‘tumultuous, noisy.’ Cf. Sk. unṇāda, ‘crying out.’

#### UPAKACCHAKA.

“Yathā nāma . . . . yo keci yodho . . . . paṭisattum upakacchake gahetvā ākaḍḍhitvā khippataram sāmīno upaneyya so yodho loke samattho sūro nāma” (Mil. p. 293; Sutta Vibhaṅga I. p. 39).

“Sambādho nāma ubho upakacchakā muttakaraṇam” (Sutta Vibhaṅga II. p. 260).

Upakacchaka, ‘the waist, hip, the part below the girdle.’ Cf. Sk. upakaksha, ‘reaching to the shoulder.’

#### UPAKAṆṆA UPAKAṆṆAKA.

“Mā kho tvam Kappaṭa pacālesi, mā taṃ upakaṇṇaṃ hi tālessam” (Thera G. v. 200).

U p a k a ṇ ṇ a k a - j a p p i, 'one who whispers into the ear (of another),' 'a spreader of reports' (Aṅguttara Niākyā V. 111).

In the first passage u p a k a ṇ ṇ a m h i means 'under the ear,' 'close to the ear;' Cf. Sk. u p a k a r ṇ a m, 'close to the ear'; u p a k a r ṇ i k ā, 'report,' 'rumour.'

## UPAKĀRI.

"Edisā nāma amhākaṃ upakārino n' atthīti" (Sum. p. 187).

U p a k ā r i = Sk. u p a - k ā r i n, 'a benefactor.'

## UPAKIṆṆA.

"Rājakūpakīṇṇaṃ idaṃ subhaṃ vimānaṃ" (Vimāna XXXV. 1).

U p a k i ṇ ṇ a, the pp. of u p a k i r a t i (Sk. u p a - k r ī), 'to cover.'

## UPAKKITAKA.

"Atha kho āyasmato Nandassa saḥāyakā bhikkhū āyasmantaṃ Nandaṃ bhatakavādena ca upakkīta ka vādena ca samudācaranti : bhatako kir' āyasmā Nando upakkīta ko kir' āyasmā Nando accharānaṃ hetu brahmacariyaṃ carati" (Udāna III. 2).

U p a k k i t a k a, 'a dealer,' from u p a - k r ī, 'to purchase.'

## UPAKŪJATI.

"Imā tā pokkharāṇiyo rammā cakkavākūpakūjītā  
Mandālakehi sañchannā padumuppalakehi ca"

(Jāt. IV. p. 359).

U p a k ū j a t i (Sk. u p a - k ū j), 'to fill with a sound.'

## UPAKKOSATI.

"Manussā sannipatitvā . . . rājaṅgane upakkosisaṃsu" (Jāt. IV. p. 81; Ibid. p. 317; Sum. p. 281).

## UPAKKAMA, UPAKKAMATI.

“Dissanti . . . . vejjānaṃ upakkame bhesajja-pānānulepā, tena tesam upakkamena rogo paṭini-vattatīti” (Mil. p. 152; see Ibid. p. 151; Thera G. v. 143).

Here upakkama (Sk. upa-krama) is employed in the sense of unfair means, treachery, plotting. See Sum. pp. 69, 71, 318; Mil. p. 135.

Upakkamika (not in Sanskrit) is also found in this sense.

“Upakkamikenā . . . . paṭipīlito akāle maratī” (Mil. pp. 135, 304).

The verb upakkamati (Sk. upa-kram), ‘to attack,’ occurs in Udāna VI. 8.

“Aññamaññaṃ pañhi pi upakkamanti leḍḍhi pi upakkamanti,” &c.

It occurs in quite a different sense in Sutta Vibhaṅga I. pp. 110, 111.

## UPAKKHALATI.

“Sāmi appamatto hoti mā pādaṃ khani-y-asmani yathā te upakkhalitvā pādo pāsāṇasmim na khaññati tathā oṭarātī” (Jāt. III. p. 433).

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, trip.’

## UPAGAṆHANA, UPAGAṆHĀTI.

“Apilāpanalakkhaṇā . . . . sati upagaṇhana-lakkhaṇā cāti” (Mil. p. 37).

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagaṇhātī” (Ibid. p. 38).

Upagaṇhana = Sk. upagrahaṇa, ‘meditating.’

Upagaṇhātī (Sk. upagraha), ‘to take up.’

## UPAGHĀTĪ.

“A-parūpaghātī = param avihethetvā” (Jāt. IV. 36).

Upaghātī (Sk. upaghātīn), ‘injuring, hurting.’

For upaghātā see Sum. p. 273.

## UPAGŪHATI.

“Ehi taṃ upagūhissam . . . ehi upagūhassu man ti” (Jāt. III. p. 437; see Ibid. I. pp. 346, 349; Jāt. II. p. 424).

Upagūhāti (Sk. upa-gūh), ‘to hide, conceal.’

In Jāt. III. p. 350, “mañcakam upagūhitvā nipajji:” it means, ‘to clasp, embrace.’

## UPACAYA, UPACINĀTI, UPACCIYATI.

“Jhānāni upacetuṃ bhāvetuṃ” (Thera G. v. 199. Com.).

Upacināti (Sk. upa-ci), ‘to cultivate.’

“Odana-kummāsū pacayāti odanena c’ eva kummāsena ca upacito vaddhito” (Dīgha II. 83; Sum. p. 220).

Upacaya :- Sk. upacaya, ‘accumulation, increase.’ For upacita, ‘accumulated’ see Saṃyutta III. 2. 10.

Upacciyati (passive) occurs in Thera G. v. 807 :

“Yathāssa passato rūpaṃ sevato vāpi vedanaṃ khiyyati nopacciyati evaṃ so carati sato.”

## UPACCHEDAKA.

(1) Upacchedaka (-upaccheda see Sum. pp. 136, 159) in “jīvitindriyūpacchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum. p. 69).

(2) A stopper in “vacanupacchedaka,” ‘a talk-stopper’ (Jāt. I. p. 418).

Upacchedaka is not in Sanskrit, but, cf. chedaka, ‘cutting off.’

## UPAJĪVATI, UPAJĪVĪ.

“N’eva taṃ upajīvāmi na pi te bhataḥ amhase” (Jāt. III. p. 309).

See Sutta Nipāta III. 9. 19. 21; Thera G. v. 943, p. 86; Jāt. III. pp. 309, 338, 339; Mil. p. 231.

For upajīvī, upajīvinī see Mil. pp. 122, 160;

Therī G. Com. p. 182; Sutta Nipāta I. 12. 11; “Upāsako kocchabhaṇḍū pajīvī” (Vimāna LXXXIV. 46.)

U pa j i v a t i (Sk. u pa - j i v), 'to live by,' 'be supported by.'

## UPATĀPA.

"Idaṃ [nibbānaṃ] . . . n i r u p a t ā p a ṃ" (Thera G. v. 512, p. 173).

N i r - u p a t ā p a, 'free from pain.' Cf. Sk. u p a t ā p a, 'pain.' See Jāt. II. p. 178; IV. pp. 11, 126.

For u p a t ā p a n a see Jāt IV. p. 13.

## UPADĀYHATI.

"Atipātena upaḍayhati" (Mil. p. 277).

U p a ḍ a y h a t i (pass. of u p a - d a h), 'to be burnt up.'

## UPATTHAMBHANA, UPATTHAMBHETI.

"Yathā . . . puriso gehe patante aññena dārunā u p a - t t h a m b h e y y a, u p a t t h a m b h i t a ṃ s a n t a ṃ e v a ṃ t a ṃ g e h a ṃ n a p a t e y y a, e v a ṃ e v a k h o . . . u p a t t h a m - b a n a - l a k k h a ṇ a ṃ v i r i y a ṃ" (Mil. p. 36).

"Yathā hi patato gehassa u p a t t h a m b h a n' a t t h ā y a t h ū ṇ a b a l a v a p a c c e y o h o t i n a t a ṃ t h ū ṇ ā y a a n - u p a t t h a m - b i t a ṃ t h ā t a ṃ s a k k o t i" (Sum. p. 124).

U p a t t h a m b h a n a (Sk. upastambhana), 'support.'

U p a t t h a m b h e t i caus. of u p a t t h a m b h a t i (Sk. u p a - s t a m b h), 'to shore up, support.' In Dhammapada p. 303 it signifies 'to stop, check.' Cf. sakkā vatthum u p a t t h a m b h e t u ṃ (Sum. p. 113).

## UPADAṂSETI.

"Sādhu hi kira me mātā patodaṃ u p a d a ṃ s a y i" (Thera G. v. 335).

U p a d a ṃ s e t i, 'to cause to pierce'? Or does "pato-  
daṃ u p a d a ṃ s e t i" = to goad, urge on. Cf. Sk. u p a -  
d a ṃ ṣ, 'to bite, excite.'

In the following u p a d a ṃ s e t i = u p a d a s s e t i.' (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . .  
v a ṇ ṇ a n i b h ā u p a d a ṃ s e t i" (Saṃyutta II.3.8, p. 64).

See *Āṅguttara* IV. 3. 2. For *upadhamsitā* in *Puggala* p. 49, read *upadaṃsitā*.

## UPADASSETI, UPADISSATI.

“Ingha bhante Nāgasena kāraṇaṃ upadaṃssehi” (*Mil.* p. 276).

“Evarūpena kho . . . kāraṇasatena . . . sakkā Buddhābalaṃ upadassayitum” (*Ibid.* p. 347; see p. 209).

*Upadaṃseti* (caus. of *upa-driṇ*), ‘to make manifest,’ ‘show.’

“Te ca pāpesu kammesu abhiñhaṃ upadissare” (*Sutta Nipāta* I. 7. 25).

They are continually caught in sinful deeds (*Fausböll*).  
*Upadissati* (*Sk.* *upa-driṇyate*), ‘to be manifested, to be found out.’

## UPADAHATI.

“Tathāgato sabbasattanaṃ ahitaṃ apanetvā hitaṃ upadahaṭi” (*Mil.* p. 164; see *Sutta Vibhaṅga* II. p. 149; *Āṅguttara* III. 69. 7. *M. P. S.* p. 48).

*Upadahaṭi* (*Sk.* *upa-dhā*), ‘to furnish,’ ‘supply.’

## UPADDAVATI.

“Ativiya me tumhe upaddavethāti” (*Sum.* p. 213).

*Cf.* *upadduta*, ‘distressed’ (*Sutta Vibhaṅga* I. p. 283).

*Upaddavati* (*Sk.* *upa-dru*), ‘to annoy, trouble.’

## UPANANDHATI, UPANAYHATI.

“So tasmīṃ upanandhi” (*Cullavagga* V. 13. 2; *Sutta Vibhaṅga* II. 83).

“Atha kho so bhikkhu pipāsāya pūṭito upanandhaṃ bhikkhuṃ etad avoca” (*Cull.* V. 13).

“Upanandho bhikkhu taṃ bhikkhuṃ etad avoca” (*Sutta Vibhaṅga* II. p. 83-4).

*Upanandhaṭi* = *upanaddhaṭi* (*Sk.* *upa-nah*), ‘to tie up,’ ‘to harbour a grudge against,’ ‘to bear enmity towards.’

*Cf.* the use of *upanayhaṭi* in *Dhammapada* v. 3. *Jāt.*



III. p. 488 ; Mahāvagga X. 3. 1, p. 349 with upanāho, Puggala II. 1, p. 18 ; upanahī, Thera G. v. 502, p. 52 ; upanayhitatta, upanayhana (Dhammasaṅgaṇi, Puggala pp. 18, 22).

Upanayhati, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up.' Cf. the following :—

“Pūtimacchaṃ kusaggena yo naro upanayhati  
Kusāpi pūti vāyanti, evaṃ bālūpasevanā”

(Jāt. IV. p. 435-6).

“Bālūpasevano pūtimacchaṃ upanayhanam kusaggaṃ viya hoti” (Com. p. 436).

#### UPANIKKHAMATI.

“Catukkhattum pañcakkhattum vihārā upanikkhamim” (Therī G. vv. 37-8, pp. 127-8 ; v. 169, p. 139 ; Jāt. III. p. 244).

Upa-nikkhamati (Sk. upa-nish-kram), 'to go out, depart.'

#### UPANIKKHEPA.

“Upanikkhepatopi sati uppajjati” (Mil. p. 78).

“Upanikkhattam bhaṇḍam disvā sarati, evaṃ upanikkhepatopi sati uppajjati” (Ibid. p. 80).

Upanikkhepa (Sk. upa-ni-kshepa), 'a putting near, depositing.'

Upanikkhipana, 'depositing' (as a snare), occurs in Sutta Vibhaṅga I. p. 74.

For the use of upanikkhipati to, 'deposit,' see Sum. p. 125 ; Sutta Vibhaṅga I. pp. 51, 77. In Mahāvagga I. 20-1, p. 28, it means 'to set down.'

#### UPANIJJHĀYATI.

Childers has upanijjhāyana (see Mil. p. 127), but not the verb upanijjhāyati (upa-ni-dhyai, not in Sanskrit), 'to consider, look at.'

“Yaṃ bhikkhave sadevakassa lokassa . . . pajāya

sadevamanussāya idaṃ saccaṃ ti upanijjhāyitaṃ tad anariyaṇaṃ etaṃ musā ti yathābhūtaṃ sammappaññāya suditṭhaṃ ayam ekūpassanā ” (Sutta Nipāta III. 12. 33-5 ; Mahāvagga V. 10. 8, p. 193 ; Cullavagga X. 14, p. 269 ; Sutta Vibhaṅga I. p. 118 ; Mil. p. 124),

## UPANIDHI.

“ Upanidhi nāma upanikkhittaṃ bhaṇḍaṃ ” (Sutta Vibhaṅga I. p. 51).

Upanidhi (Sk. upanidhi), ‘pledge, deposit.’

“ Evam eva kho bhante Sakiyānī janapadakalyāṇīmesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkhyam pi na upeti kalabhāgam pi na upeti upanidhim pi na upeti ” (Udāna III. 2).

Here upanidhi = comparison. Cf. the use of upanidhāya, ‘compared with.’

## UPANIDHĀYA.

Upanidhāya is sometimes found in the sense of upādāya (Sum. p. 29), ‘compared with.’

“ Pātiyaṃ udakaṃ upanidhāya hatthe udakaṃ parittaṃ . . . pe . . . Sinerupādakamahāsamudde udakaṃ upanidhāya cakkavālamahāsamudde udakaṃ parittan ti, iti upari upari udakaṃ upādāya heṭṭhā heṭṭhā udakaṃ parittaṃ hoti, evam eva upari upari guṇe upādāya silaṃ appamattakaṃ oramattakan ti veditabbaṃ ” (Sum. p. 59 ; see p. 283).

See Thera G. v. 496, p. 52 ; Udāna III. 2 = Jāt. II. 93 ; Aṅguttara III. 70. 20-3.

## UPANIBAJJHATI, UPANIBANDHANA.

“ Yo yobbane na upanibbajjhati kvāci ” (Sutta Nipāta I. 12. 12).

Upanibbajjhati (pass. of upa-ni-bandhanti not in Sanskrit), ‘to be attached.’ See Sutta Vibhaṅga I. p. 308 and compare Mil. pp. 254, 412.

“Thambhe upanibaddhakukkuro viya” (Sum. p. 216).

For upanibandhana see Sum. p. 128, Mil. p. 253.

## UPANIBBATA.

“Ajjhāyakā tveva dutiyaṃ akkharaṃ upanibbattanti evaṃ . . . brāhmaṇānaṃ garahavacanaṃ uppannaṃ” (Sum. p. 247).

## UPANIVATTATI.

“Ubhayen’eva so tādi rukkhāṃ va upanivattati” (Sutta Nipātā III. 11. 34).

Upa-ni-vṛit not in Sanskrit, ‘to return.’

## UPAPACCIYATI.

“Sigālo antokucchiyaṃ upapacciyamāno appamaṃsalohito paṇḍusarīro hutvā nikkamanamaggaṃ na passati” (Jāt. IV. p. 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented.’

## UPAPARIKKHĀ.

Childers gives no references for the use of upaparikkhā, ‘investigation,’ but compare. Dhammasaṅghaṇi 16. Puggala I. p. 25; Sutta Vibhaṅga I. p. 314.

“Sutānaṃ dhammānaṃ dhāraṇā upaparikkhā” (Sum. p. 171).

## UPAPĀTIKA.

“Sā bhikkhuni-kāle silam rakkhanti gabbhavāsaṃ jigucchitvā upapātika-ttabhāve cittaṃ ṭhapesi || tena carimattabhāve Vesāliyaṃ rāja-uyyāne ambarukkhamaṇe opapātikā hutvā nibbatti” (Therī G. Com. p. 200).

Upapātikattabhāva, ‘the opapātika, state of re-birth’; upapātika, ‘phenomenal.’ See Childers s.v. OPAPĀTIKO.

## UPAPĀDITA.

“Dakkheyy-ekapadaṃ . . . khantiyā upapāditam”  
(Jāt. II. p. 236).

Upapādita (Sk. upa-pādita), ‘accomplished.’

## UPABBAJATI.

“Bahū hi phassā ahitā hitā ca avitakkitā maccum  
upabbajanti” (Jāt. IV. p. 270).

“Pasū manussā mīgaviriyasetṭha  
bhayadditā setṭham upabbajanti”

(Ibid. p. 295).

“Na kalāni upabbaje muni” (Thera G. v. 1052,  
p. 94).

Upabbajati -- upagacchati (upa-vṛij, not in  
Sanskrit), ‘to resort to,’ ‘go to.’

## UPABHUÑJATI, UPABHOGĪ.

“Phal’assa upabhujimha nekavassagaṇe bahū”  
(Jāt. III. p. 495).

Upabhujati (Sk. upa-bhuj), ‘to enjoy.’

“Dissanti kalyāṇapāpakānaṃ kammānaṃ vipākupā-  
bhogino sattā” (Mil. p. 267). For upabhoga see  
Jāt. II. 81.

Upabhogī (Sk. upabhogin), ‘enjoying.’

## UPAMĀNITA.

“Uppala-sikharopamānite vimale hāṭaka-sannibhe  
mukhe” (Therī G. v. 382, p. 160).

Upamānita, not in Sanskrit, ‘like.’ Cf.-Sk. upa-  
māna, ‘comparison.’

## UPAYĀNA.

“Raññaṃ upayānaṃ bhavissati.”

“Rañño upayānāpayānaṃ vyākaroti” (Sum.  
pp. 94-5).

Upayāna, ‘arrival.’ Cf. Sk. upayāna, ‘arrival,’  
‘approach.’

## UPARACITA.

“Dārudaṇḍādīhi uparacita-rūpakāni” (Therī G. Com. p. 211). See Saddham. 616.

Uparacita (u p a - r a c, not in Sanskrit), ‘formed.’

## UPARIṬṬHA.

“Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinam” (Thera G. v. 910, p. 84).

See Dhammasaṅgaṇi 1017, 1300, 1401.

Upariṭṭha (Sk. u p a r i ṣ h ṭ a), ‘eminent.’

## UPARUJJHATI, UPARUNDHATI, UPARODHETI.

“Ye kho te veghamissena nānatthena ca kammunā  
manusse uparundhanti pharusupakkamā janā.”  
(Thera G. v. 143).

“Vitakke uparundhiya” (Ibid. v. 525, p. 54).

“Manovicare uparundha cetaso” (Ibid. v. 1117, p. 100; see Sutta Nipāta IV. 14. 2; Mil. p. 151).

“Nagaraṃ uparundhiṃsu” (Jāt. IV. p. 133).

Uparundhati (Sk. u p a - r u d h), ‘to keep in check, restrain, blockade.’

Uparodheti occurs in Sutta Vibhaṅga, I. p. 73. For Uparodha, ‘obstacle,’ see Jāt. III. p. 252.

Uparujjhati (passive) occurs in “jivitaṃ uparujjhati” (Thera G. v. 145, p. 20; see Saṃyutta VII. 1. 6, p. 165).

## UPARŪḤHA.

“Tato so katipāhassa uparūḥhesu cakkhusu  
Sūtaṃ āmantayi rājā Sivīnaṃ ratthavaḍḍhano”  
(Jāt. IV. p. 408).

Uparūḥha (Sk. u p a - r u ḥ), ‘recovered,’ ‘restored’?

## UPAROPA, UPAROPAKA.

“Koṭṭhako na hoti, tath’ eva ajakāpi pasukāpi uparope vihethenti” (Cullavagga VI. 3. 9, p. 154).

“Eko kira uyyānapālaputto uparopakesu . . . udakaṃ āsiñci” (Jāt. II. p. 345).

“Imasmiṃ uyyāne tāva etāni uparopakavirūhanat-  
thānāni” (Jāt. IV. p. 359).

UPAROPA, uparopaka, not in Sanskrit, ‘sapling.’

UPALAMBATI.

“Nibbattā dibbadussāni dibbā c’eva pasādhanā  
Upabhogaparibhogā ca sabbe tatth’ upalambare”  
(Anāgata Vamsa v. 20).

Upalambati (upa-lamb, not in Sanskrit), ‘to hang.’

UPALĀLETI, UPALĀLETI.

“Rūpasapasamsakā hutvā rūpaṃ upalālentā (v. l.  
upalālentā) vicariṃsu” (Jāt. II. p. 151).

See Saddhamopāyana v. 375. For upalālana see  
Saddham. v. 387; Khudda S. xli. 19.

Upalāleti (upa-lālayati, not in Sanskrit), ‘to boast  
of,’ ‘exult in.’

UPALIMPATI, UPALIPPATI, UPALEPA.

“Appossukkhassa bhadraṣṣaṇa pāpaṃ upalimpati”  
(Sutta Vibhaṅga I. p. 312).

“Sevamāno sevāmānaṃ samphuṭṭho samphusaṃ paraṃ  
saro diddho kalāpaṃ va alittam upalimpati  
Upalepa bhayā dhīro n’ eva pāpasakhā siyā”  
(Jāt. IV. p. 435).

See Mil. p. 337 and cf. an-upalitta, ‘not cleaving to’  
(Sutta Nipāta II. 14. 16).

Upalimpati, pass. upalippati (Sk. upa-lip).

Upalepa (Sk. upa-lepa), ‘defilement.’

UPALOHITAKA.

“Upalohitakā vaggū, ‘red and sweet’ (spoken of  
the jujube fruit) (Jāt. III. p. 21).

Upalohitaka = rattavaṇṇa.

UPAVANA.

“Kānanam . . . suṭṭhu ropitaṃ . . . upavanaṃ  
viya” (Therī G. Com. p. 201).

Upavana (Sk. upa-vana), ‘a planted forest, park.’

## UPAVĀDĪ.

“Yaṃ musābhaṇato pāpaṃ yaṃ pāpaṃ ariyū pa v ā d i n o  
tam eva pāpaṃ phusati yo te dubbhe Sujampatiti”  
(Saṃyutta XI. 1. 7, p. 225).

U p a v ā d ī (Sk. u p a - v ā d i n), ‘blaming, reproaching.’

## UPAVĀYATI.

“Mālute u p a v ā y a n t e site surabhighandhake  
avijjaṃ dālayissāmi nisinno nagamuddhani”

(Thera G. v. 544, p. 57).

“Bhagavā . . . mettāvātena u p a v ā y a i” (Mil. p. 97;  
see Digha V. 27; Sum. p. 307).

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow  
softly.’

## UPAVĀHANA.

“Saṅghāti-raj-u p a v ā h a n a” (Sutta Nipāta II. 14.16.17).

U p a v ā h a n a (Sk. u p a - v ā h - a n a), ‘carrying away,’  
‘washing away.’

## UPAVIJAÑÑĀ.

“Upavijaññā gacchanti addasāhaṃ patim matam pan-  
the” (Therī G. v. 218, p. 144; Com. p. 197; see Dātha  
Vaṃsa III. 38).

“Tena kho pana samayena aññatarassa paribbājakassa  
daharā māṇavikā pajāpatī hoti gabbhinī u p a v i j a ñ ñ ā”  
(Udāna II. 6, p. 13).

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit),  
‘about to bring forth a child.’

## UPAVĪṆA.

“Yathā . . . vīṇāya pattam na siyā . . . u p a v ī ṇ o n o  
siyā . . . jāyeyya sadda te?” (Mil. p. 53).

U p a v ī ṇ a (u p a - v ī ṇ a, not in Sanskrit), ‘neck of a  
lute.’

## UPAVHAYATI.

“Yaññupanīto taṃ u p a v h a y e t h a  
kālena so juhati dakkhiṇeyyo ti”

(Saṃyutta VII. 1. 9).

Upavhayati (Sk. upa-hve), 'to invoke, call upon.'  
 There is a various reading upavuhayetha =  
 upavuhyetha? from upa-vah, 'to bring near.'

## UPASAÑKAMATI.

Upasañkamati is sometimes used for upakamati, 'to attend on as a physician, to treat.' See Mil. pp. 169, 233, 353; Sum. p. 7.

## UPASAṂHITA.

"Nimittam parivajjehi subham rāgūpasamhitam"  
 (Sutta Nipāta II. 11. 7; see Thera G. v. 970, p. 88; Jāt. II. pp. 134, 172).

Upasaṁhita (pp. of upa-sa-n-dhā), 'accompanied by,' 'connected with.'

## UPASSUSETI.

"Kiñ ca me pahittassa lohitam n' upasussaye"  
 (Sutta Nipāta III. 2. 9; see Aṅguttara II. 2).

Upasusseti caus. of upasussati, 'to dry up.'

## UPASOBHATI, UPASOBHETI.

"Kapi va sibacammena na so ten' upasobhati"  
 (Thera G. v. 1080, p. 96).

"Nāriganā candana sārālitā

Ubhatō vimānaṃ upasobhayanti"

(Vimāna LII. 6). See Mahāvagga VIII. 1.

Upasobhati (Sk. upa-çubh), 'to appear fine.'

## UPĀTIPANNA.

"Ye ve na taṅhāsu upātipannā vitareyya oghaṃ  
 amamā caranti" (Sutta Nipāta III. 5. 9, p. 88).

Upātipanna (upātipad, not in Sanskrit), 'lost.'

## UPĀTIVATTA.

"Jātimaraṇam upātivattā" (Sutta Nipāta III. 6. 11).

"Devā musāvādam upātivatto" (Jāt. III. p. 7).



U p ā t i v a t t a (u p ā t i - v ṛ i t), 'escaped from,' 'free from.'

## UPĀDINNA, UPĀDINNAKA.

"Aṭṭhi rūpaṃ u p ā d i ṇ ṇ a ṇ" (Dhammasaṅgaṇi 585).

"Ajjhattarūpe 'ti ajjhattaṃ u p ā d i n n a r ū p e" (Sutta Vibhaṅga, p. 113).

"An-u p ā d i n n a k a ṃ muñcivā u p ā d i n n a k a ṃ gaṇhāti" (Sum. p. 187; see p. 217, where u p ā d i ṇ ṇ a k a occurs).

U p ā d i n n a, from u p a - d ā, 'assumed,' 'undertaken.'

## UPĀRAMBHA.

Childers cites this word from the Abhidhānapo with the meaning of 'being angry with a person?' In the following passage it seems to mean 'ill-disposed, hostile.'

"U p ā r a m b h a c i t t o d u m m e d h o s u ṇ ā t i j i n a s ā s a n a ṃ" (Thera G. vv. 360-3, p. 40).

"Tattha [pariyatti] duggahitā u p ā r a m b h ā d i h e t u p a r i y ā p u t ā a l a g a d d ū p a m ā" (Sum. p. 21; Ibid. p. 263).

## UPAĀRATI.

"Hand'assa dhaṇaṃ u p a h a r ā m ā t i" (Sum. pp. 301, 302).

U p a h a r a t i (Sk. u p a - h ṛ i), 'to bring, to offer.'

## UPAHIMSAṬI.

"Te pi 'haṃ u p a h i ṃ s e y y a ṃ" (Jāt. IV. 156).

U p a h i ṃ s a t i (Sk. u p a - h i ṃ s), 'to inquire, hurt.'

## UPPĪḌA.

"Sukhī an-u p p i ḷ a p a s ā s a - m e d i n i ṃ" (Jāt. III. p. 443).

U p p i ḷ a (Sk. u t - p i ḍ a), 'oppressing.'

For u p p i ḷ e t i see Jāt. I. p. 483; II. p. 245; Therī G. Com. p. 188.

## UPOCITA.

"Mahāsayanamu p o c i t a = s i r i s a y a n a m u p o c i t a" (Jāt. IV. p. 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in.'

## UBBATTETI.

Childers has no instances of *ubbatteti* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow.' Cf. Sk. *ud-vṛit*, 'to swell, rise.'

"Gaṅgāsotaṃ *ubbattetvā*" (Jāt. III. p. 361).

"Samuddaṃ *ubbattetvā*" (Ibid. IV. p. 161-2).

## UBBANDHA.

"Varam me *idha ubbandhaṃ yañ ca hīnaṃ pun' ā-care*

*dāḥapāsaṃ karitvāna rukkhasākhāya bandhiya*"

(Therī G. v. 80, p. 131).

*Ubbandha* (Sk. *ud-bandha*), 'hanging oneself.'

## UBBAHA.

"Sukhumaṃ *sallam dur-ubbahaṃ*" (Thera G. v. 124).

*Dur-ubbaha* 'hard to draw out,' from *ud-vṛih*, 'to draw out.' Cf. *udabbahati*, 'to draw out' (Sutta Nipāta. I. 1, 4, where we ought perhaps to read *udabbahi*).

## UBBIGGA, UBBIJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ.

"*Ubbiggo utraṣṭo samviggo*" (Mil. p. 23).

*Ubbigga-hadaya* (Jāt. III. p. 313, v. 131; see Thera G. v. 408).

"*Niccaṃ ubbegino kākā vaṅkā pāpena kammaṇā laddho piṇḍo na piṇeti*" (Ibid. p. 313; v. 133).

The Com. explains *ubbegino* by *ubbegavanto*.

*Ubbiggo*=Sk. *ud-vigna*; *ubbegavā* and *ubbegī* are formed from *ud-vega*, 'distress.'

"*Paritassanā ti ubbijjanā phandaṇā*" (Sum. p. 111).

*Ubbijjanā*, 'agitation.'

For *ubbejitā* (Cf. Sk. *ud-vejita*), see Puggala IV. 13.

## UBBISATI.

“Tassāsanne eko paccantagāmako kadaci vasati kadāci ubbisati . . . . Vānaragaṇo ubbisita kāle (v. l. ubbasita kāle) āgantvā tassa phalāni khadati” (Jāt. II. p. 76.

Ubbisati (Sk. u d - v a s), ‘to live away’

## UBBHATA, UBBHĀRA.

“Kathaṅ ca bhikkhave ubbhataṃ hoti kaṭhinam ? Atṭh’ imā . . . mātikā kaṭhinassa ubbhāraya” (Mhv. VII. 1. 7).

For ubbhata = uddhata, ‘drawn out,’ see Jāt. IV. p. 195.

Ubbhata (Sk. u d - d h ṛ i), ‘suspended.’

Ubbhāra = uddhāra (Sk. u d - d h ā r a), ‘suspension.’  
Cf. ubbhaṃ = uddhaṃ.

For u d d h ā r a, ‘debt,’ see Jāt. II. p. 341.

## UBBHIDA.

“Ubbhidodako ti ubbhinna-udako” (Dīgha II. 78 ; Sum. p. 218).

Ubbhida (Sk. u d - b h i d a), ‘breaking or bursting forth.’

For ubbhida, ‘kitchen salt,’ see Mhv. II. 8. 1.

## UBBILLĀVITA.\*

Under the article, “Ubbillāpita” † (see Jāt. II. p. 9), Childers, in his Pāli Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubbillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, “I have little doubt that ubbillāvitatta is simply ubbillāpita + tva, ‘state of being puffed up,’ p pass-

\* *Academy*, September, 1887. No. 8vo, p. 153.

† “Cetaso ubbillāvitattam” (Milinda, p. 183, l. 9-10 ; Brahmajāla Sutta p. 9, ed. Grimblot, Sum. p. 122), “Ānandito sumano ubbillāvito” (Mil. p. 183, l. 11-12).

ing into *v*." He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*; and he quotes the adjective *ubbillāvī* from Buddhaghosa's Commentary on the Brahmajāla Sutta, "Ubbillāvino bhāvo ubbillāvitattaṃ. Kassa ubbillāvitattaṃ cetaso ti? Uddhacāvahāya. Ubbillāpanapītiyā etaṃ adhivacanaṃ" (see Sumaṅgala, p. 53, Pāli Text Society's edition, 1886), which presupposes a noun *ub-billa*, 'elation,' whence a denominative verb, *ubbilleti*, might be derived.

This *ubbillā*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *audbilya*, 'elation,' in *Divyāvadāna*, p. 82, l. 30, and a variant *audvilya* in *Saddharmapuṇḍarīkā* (B. Lot. 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (*Pāli Gram.*, p. 12) derives *ubbillā* from "udvela in *ubbillābhāva*, 'lengthiness.'" (*Saddhammopāyana* v. 167 p. 36). But *ubbillābhāva* does not mean 'lengthiness,' but 'elation' (see *Sum.* p. 122). The form *ubbillā* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ubbillā*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is *uppilāpita* for *uppilāvita*, from *uppilāveti*, the causal of *uppilavati* (= *upplavati*, 'to float over or upon,' 'to bound,' 'to be buoyant.' Cf. Sanskrit *utplavate*).

Childers makes no mention of *plu* (sometimes *pilu* or

palu in Pāli) with ut; but *uppilavati* occurs with the sense of 'to float' in *Milinda*, p. 80—"Khuddako pi pāsāno vinā nāvāya udake *uppilaveyyāti*"; "Kummo udake *uppilavanto*" (*Ibid.* p. 370). "Udake-piṭṭhe lābu-kaṭāhaṃ viya appakena pi *uppilavanti*" (*Sumaṅgala* p. 256, l. 8). In *Jāt.* III. p. 485, *upplavamāna* is employed in the Commentary to explain *pariplavanta*. We also find *uppilavati* in the sense of 'to be joyous, elated' (after drinking intoxicants).\* In an amusing story in the *Jātaka*, book II. p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor :

"Sindhavakule jātasindhavā pana grandhapānam pivitvā nissaddā sannisinnā na *uppilavanti*."

The *Gāthā* has

"Dhorayha-sīli ca kulamhi jāto  
na mājja ti aggarasam pivitvāti."

Here *uppilavati* = *mājja ti*, 'to be elated, buoyant;' the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up.'

The form *uppilāpita* offers no difficulty, for *uplāpeti* (= *uplāveti*, *uppilāveti*) occurs in *Jāt.* IV. p. 162, in the sense of 'to flow over, overwhelm':

"Uplāpayam [samuddam] dīpam imam ulāram"  
(Cf. *uplāvita Mah.* 230).

We have, too, the form *opilāpeti* for *opilāveti* (= *ava + plu*), 'to cause to sink,' which is well established (see *Jāt.* I. pp. 212, 238; III. 301; *Sutta Nipāta*, I. 4. 7, p. 14; *Mahāv.* X. 4. 5; *Sutta V.* II., p. 15). The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa* = Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbillāvita* is probably due to the influence of the *v* (Cf. Pāli *vanibbaka* = Sk. *vanīpaka*. The doubling

\* 'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed.

of the consonant *l*, though not common, receives support from such forms as *paribbasāna*=*parivasāna*, *ummā*=*uma*, *upakkilesa*=*upakleṣa*.

In *Udāna* IV. 2, p. 37, we find the expression “*manaso ubbilāpa*” (*v.l.* *ubbilāva*, *uppilāva*), ‘elation of mind.’ Here we have a single *l* in all the MSS., which lends great support to the etymology, here proposed, of *ubbillāvita*. On referring to the Com., consulted by the editor, a MS. of Burmese origin, though in Sinhalese writing, we find the following note :

“*Manaso uppilāpāti (sic) cetaso uppilāpā vitakakārā cīttassa uppilāpīta -hetukāya manasā uppilāpetvā.*”

All this, however, leaves the noun *ubbillā* unexplained ; but the form *ubbilāva* tends to show that there was a noun *uppilāva* or *ubbilāva*, contracted to *ubbillā* just as *an-avaya*=*Sk. an-avayava* and *appatissa*=*Sk. appatissava*. Other compounds of *plu* occur not registered by Childers. Cf. *upaplavati* (*Sutta Nipāta* V. 18. 22, p. 208), *niplāvete*=*viplāveti* (*Jāt. I. p. 326*) and *sam-uppilavati* (*Sutta Nipāta* III. 10. 14).

Dr. Trenckner thinks that the *Sk. ud-vell* is against the etymology here proposed. Pāli, however, has *vel-lita*, *pavellita*, *saṃvellita*; and as the Prakrits record *uvvellita* there is no reason why Pāli should prefer *ubbillita* to *ubbellita*.

#### UMMASATI, UMMASANĀ.

“*Ummasānānāma uddham uccāranā*” (*Sutta Vibhaṅga* I. p. 121).

“*Itthi ca hoti itthisaññi sāratto ca bhikkha ca naṃ itthiyā kāyena kāyaṃ . . . omasati ummasati . . . āpatti saṅghādisesassa*” (*Ibid. I. p. 121*).

*Ummasati* (*un + mriṣ*), ‘to rub up against.’

#### UMMUJA, UMMUJANA, UMMUJATI.

“*Udake ummujja-nimujjaṃ karonti*” (*Jāt. IV. p. 139*). See *Udāna* I. 9; *Aṅguttara* III. 60. 4).

For *u m m u j j a n a* see Sum. p. 115, and *u m m u j j a t i* Jat. III. 507, Sum. pp. 37, 127; Udāna I. 9; Puggala VII. 1, p. 71.

*U m m u j j a* (*u n - m a j j a*), 'emerging.'

*U m m u j j a n a* (Sk. *u n - m a j j a n a*), 'emerging.'

*U m m u j j a t i* (Sk. *u n - m a j j a t i*), 'to emerge.'

#### UMMI, ŪMI.

Childers gives no references to any text for the use of *u m m i*, *ū m i*, but see Sutta Nipāta IV. 14. 6; Thera G. v. 681.

"*Api n utaṃ . . . udakaṃ . . . ū m i jātaṃ hoti*" (Mil. p. 260).

The pl. *ūmiyo* occurs in Jāt II. p. 216.

#### URŪḤHAVĀ.

"*Sataṃ hemavatā nāgā isādantā u r ū ḥ h a v ā*" (Vimāna XX. 9).

*U r ū ḥ h a v ā* (*u ḍ - r u ḍ h a v ā* not in Sanskrit), 'large,' 'immense.'

#### ULLAṄGHANA, ULLAṄGHETI.

"*Ullaṅghana-samattha*," 'fit to sail over,' applied to a ship (Jāt. IV. p. 5).

In Sutta V. *ulla ṅ g h a n ā* = 'passing over or across'?

"*U l l a ṅ g h a n ā n āma uddham uccāranā*" (Sutta Vibhaṅga I. p. 121).

"*Itthi ca hoti, itthisaṅṅhī sāratto ca bhikkhu ca naṃ itthiyā kāyena kāyaṃ . . . olaṅgheti ulla ṅ g h e t i . . . āpatti saṅghādisesassa*" (Sutta Vibhaṅga I. p. 121).

*U l l a ṅ g h e t i* (Sk. *u l - l a ṅ g h*), 'to pass across.'

#### ULLAPANA.

"*Ūhasanam pi sannipāto ulla p a n a m pi sannipāto*" (Mil. p. 127).

"*Ummādana ulla p a n ā kāmā cittapamāthino*" (Therī G. v. 357).

For *ullapana*, 'laying claim to,' see *Sutta Vibhaṅga* I. p. 101.

*Ullapanā* (*ud-lapana*), 'calling out.'

ULLIKHANA, ULLIKHITA.

"*Kocchan ti massūnaṃ kesānañ ca ullikhana = kocchaṃ*" (*Therī G. Com.* p. 212).

"*Upaddh ullikhitehi kesehi*" (*Udāna* III. 2).

*Ullikhana*, 'cutting.' *Ullikhita* (*Sk. ul-likh*), 'cut.'

In *Mahāvagga* VII. 1. 5, *ullikhita* = marked.

ULLOLA.

"*Janapado ullolo bhavissati*" (*Jāt.* IV. p. 476; see p. 306).

*Ul-loḷa*, 'agitated, disturbed,' from *ud-lud*.

For *ullola*, 'wave,' see *Jāt.* III. p. 228.

ULLOKAKA, ULLOKETI.

"*Puthusatthārānaṃ mukhulloka kāti puthujjanā*" (*Sum.* p. 59).

"*Sāmino tuṭṭha-paṭṭhaṃ mukhaṃ ullokayamāno vicaratiti mukhulloka ko*" (*Ibid.* p. 168).

"*Sabbe Bhagavantam eva ullokayamānā nisīḍimsu*" (*Ibid.* p. 153; *Mil.* p. 398; *Jāt.* I. 253; II. 221; see *Samyutta* XI. 1. 3; *Cull.* VII. 3. 8).

For *ullokitā* (sb.) see *Sum.* p. 193.

UYYODHIKA.

"*Uyyodhikan ti yattha sampahāro diyati*" (*Dīgha* I. 1. 14; *Sum.* p. 85; *Sutta Vibhaṅga* II. p. 107), 'a plan of combat.'

URABBHA.

Childers has no references for this word; but see *Samyutta* III. 1. 9; *Puggala* p. 56; *Aṅguttara* III. 99. 7.

USUMĀ, USMĀ.

"*Usmā-tthānā apakkamma tasu tāsū rukkhacchāyāsu nisidimsu*" (*Sum.* p. 310).



“Dve tvayo pallaṅke u s u m a ṃ gāhāpento ” (Ibid. p. 186).

See Dhammasaṅgaṇi 964; Mil. 153; Jāt. I. 243; II. 433.

U s m ā = u s u m ā, ‘heat.’

## USSAṆKĪ.

“Bhīto ubbiggo u s s a ṇ k ī utraṣṭo antepuraṃ pāvīsi ” (Sum. p. 135).

“Bhīto ubbiggo u s s a ṇ k ī . . . vihāsiṃ ” (Udāna II. 10).

U s s a ṇ k ī ( u t - ṣ a ṇ k h i n not in Sanskrit), ‘distrustful,’ ‘fearful.’

## USSAKKATI.

“Mahāsamudde udakaṃ . . . u s s a k k i t v ā velāya paharati ” (Mil. p. 260, l. 22).

“Mahāsamudde udakaṃ hatthasatam pi dve pi hatthasatāni gagane u s s a k k a t i t i ” (Ibid. l. 25).

U s s a k k a t i (= u t - s ṛ i p not in Sanskrit), ‘to rise up.’

## USSADA.

Childers quotes u s s a d a in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) u s s a d a does not mean this.

In the second reference Dhammapada, p. 339 = Jāt IV. p. 188 u s s a d a means ‘a bump or swelling.’ “Gohanukena koṭṭhāpetvā u s s a d e dassetvā.”

In the first reference u s s a d a must mean ‘rubbing in a scented unguent,’ ‘anointing.’

“Alaṅkato maṭṭha-kuṇḍalī

Mālābhārī haricandan u s s a d o ”

(Dh. p. 95 = Jāt. IV. p. 60 = 83. 1; Vim. 53. 7).

The Com. explains haricandan u s s a d o by suvaṇṇavaṇṇa-  
ṇena candena a n u l i t t o .

We can compare this with “Alaṅkatā suvasanā mālinī  
candan u s s a d ā ” (Thera G. v. 267).

We find parallel expressions where *ussada* = *ucchādana* is replaced by another term. Cf. "Alaṅkāṭā suvasanā mālinī candanokkhitā" (Therī G. v. 145).

*Okkhita* = *okhita*, from Sk. *okh*, 'to adorn.'

"Alaṅkāṭā candana-sāra-vositā" (V. Vimāna LXIV. 15, 16).

"Pitacandanalittāṅga" (Ibid. XLVII. 1).

"Nāriṅgaṇā candana-sāra-littā" (Ibid. LII. 6, 8).

The expression *sattussada*, 'having the seven protuberances' (Mahapadhāna Sutta), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see Man. Buddhism p. 382, 2nd ed.). This term occurs in Mahāvyaṭpatti, p. 6.

But *sattussada* in Dīgha III. 1. 1 is explained as follows: "Sattussadan ti sattehi ussadaṃ, ussannaṃ bahujaṇaṃ ākiṇṇa-manussaṃ posāvaniya-hatthi-assa-mora-migādi aneka-satta-samākiṇṇāṇi cāti attho" (Sum. p. 245). Here *ussada* = crowd, multitude. In Jāt. IV. p. 309 we have *catussadaṃ*. "Catussadaṃ gāmvaram samiddhaṃ dinnaṃ hi so bhuñjatu Vāsavena." The Com. has the following explanation: "Catussadan ti ākiṇṇamanussatāya manussehi pahūtadhaññatāya dhaññena sulabhadārutāya dārūhi sampannodakatāya udakenāti catūhi ussannaṃ catussadasamannāgatan ti attho."

There is a metaphorical use of the word *ussada* in the sense of 'desire' or 'conceit.'

"Tam ahaṃ brūmi brāhmaṇaṃ

. . . . .

sīlavantaṃ an-ussadaṃ"

(Sutta Nipāta III. 9. 31).

Ibid IV. 14. 6; Udāna I. 4 = Mahāvagga I. 2. 3 = Sutta Nipāta IV. 3. 4:—

"Yass' ussadā n' atthi kuhiñci loke," for whom there are no desires anywhere in the world (Fausböll). Oldenberg translates 'whose behaviour is uneven to

nothing in the world' (Vinaya Texts I. p. 80). But is not the sense rather arrogance or conceit (superbia)?

For the use of *ussanna* see Sum. p. 7; Jāt. III. 418; Jāt. IV. 140; Therī G. v. 444; Sumaṅgala p. 179; Sutta Vibhaṅga I. p. 286; Dh. p. 94; Cull. X. 15. 1.

USSĀDA, USSĀDANAM, USSĀDETI.

“Ko majjhe saṃsīdo, ko thale *ussādo* (v. l. *ussāro*)” (Sum. p. 122).

*Ussāda* — ‘throwing-up on.’ Cf. Sk. *ut-sādaka*.

“Yathā . . . mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde matam kuṇapam tam khippam eva tīram upaneti thalam vā *ussādeti*” (Mil. p. 250 = Cullavagga IX. 1. 3; Mil. p. 187).

In a parallel passage in Udāna v. 5. 3 we find *ussāreti* (Burmese lection). See Mahāvagga VIII. 1. 22; Cullavagga VI. 11. 3; Jāt. I. 419, 434. Cf. *ussāraṇa-bhaya* (Jāt. I. p. 419).

“Idh’ ekacco yodhajīvo sahati rajaggam . . . api ca kho *ussādanam* yeva sutvā saṃsīdati . . .” (Puggala V. 3).

*Ussādana* (Sk. *ut-sādana*), ‘rout, defeat’?

*Ussādeti* (Sk. *ut-sādayati*), ‘to cause to rise up on,’ ‘to throw on.’

USSUSSATI.

“*Ussussati* anāhāro” (Sutta Nipāta V. 1. 10).

*Ussussati* (Sk. *ucchush*), ‘to be dried up.’

ŪHANA.

“*Ūhana* - lakkhaṇo kho . . . manasikāro, chedana-lakkhaṇo paññāti” (Mil. p. 32).

*Ūhana* = Sk. *ūhana*, ‘synthesis’ as opposed to *chedana*, ‘analysis.’

ŪHASATI, ŪHASANA.

“*Ūhasanam* pi sannipāto ullapanam pi sannipāto” (Mil. p. 127).

*Ūhasati* (= *ud-has*), not in Sanskrit, ‘to laugh.’

## ŪSA.

Childers defines ūsa as 'salt ground,' but in *Aṅguttara* III. 70. 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes.

## EKATTA.

Childers gives *ekatta*, 'unity,' but it is also used in the sense of 'solitude.'

"Na me taṃ phandati cittaṃ, *ekatta-nirataṃ hi me*" (Thera G. v. 49, p. 8). See Mil. p. 162.

## EKĀGĀRIKA.

"*Ekāgārikan ti, ekam eva gharaṃ parivāretvā vilumpanaṃ*" (Sum. p. 159).

See *Aṅguttara* III. 50; 151. 2; *Puggala* p. 55.

## ERETI.

"Lahuko vata me kāyo phutṭho ca pītisukhena vipulena tūlam iva *eritaṃ mālutena pilavati va me kāyo*"

(Thera G. v. 104; see v. 754).

*Vāterita* (*Vimāna* XXXIX. 4), *hadayerita* (*Ibid.* LXIV. 20. 22).

"Na ukkhipe no ca parikkhipe pare, na okkhipe pāra-gataṃ na *eraye*" (Thera G. v. 209; see v. 260).

"Yathā pi nāvaṃ puriso 'dakamhi  
*ereti ce naṃ upaneti tiraṃ*"

(*Jāt.* IV. p. 478).

"Khippam *giraṃ eraya vaggu vaggum haṃso va paggayha sanikaṃ nikūjaṃ*" (Thera G. v. 1270).

*Ereti* (Sk. *erayati*), 'to move, raise, raise the voice, utter.'

## EḶAKA.

"So na *eḷaka-m-antaraṃ [paṭigaṇhāti]*" (*Aṅguttara* III. 151. 2; *Puggala* p. 155; *Sihanāda Sutta*, *Digha* VIII.).

*Eḷaka* is explained in the Commentary by *ummāra*, 'threshold.' It is evidently the same word in the first

term of the compound "eḷaḷa - pādaka-piṭha" (Cullavagga VI. 2. 24) explained in the Vinaya Texts (III. p. 165) as 'a chair raised on a pedestal.' The translation throws no light on the meaning of eḷaḷa. Buddhaghosa has the following note: "Eḷaḷa-pādaka-piṭhaṃ nāma dāru-pattikāya upari pāde ṭhapetvā bhojana-phalakaṃ viya katapiṭhaṃ vuccati." The chair (piṭha) stood on a low projecting platform of wood or stone (eḷaḷa) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Eḷaḷa in the sense of 'threshold' was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk. eḷuka, 'a wall, tomb,' originally a stone slab?

## OKAḌḌHATI.

"Taṃ maṃ tato sattavāho ussannāya vipullāya vadḍhiyā  
Ok a ḍ ḍ h a t i vilapantiṃ acchinditvā kulagharassa"  
(Therī G. v. 444).

Ok a ḍ ḍ h a t i (Sk. a va - k r i s h), 'to drag along.'

## OKAPPETI.

"Aparam pi bhante uttarim kārāṇaṃ brūhi yenāhaṃ  
kārāṇena o k a p p e y y a n t i" (Mil. p. 150).

"Tasmā tassa balavato . . . oṇamanena sadevako loko  
oṇamissati o k a p p e s s a t i . . ." (Ibid. p. 234).

"Tihi ākārehi ditṭhe vematiko ditṭhaṃ n' o k k a p e t i  
ditṭhaṃ nassarati" (Sutta Vibhaṅga II. p. 4).

"Acira-pabbajitassa hi kathā o k a p p a n i y ā n a hoti"  
(Sum. p. 143).

Ok a p e t i (Sk. a va - k l ṛ i p), 'to consider as possible,'  
'to be fit.'

Ok a p p a n ā, in Dhammasaṅgaṇi p. 12, is given as one  
of the synonyms of saddhā.

## OKIRINĪ, OKILINI.

"Idhāhaṃ . . . addasaṃ itthim upakkaṃ o k i l i n i m,

okiriniṃ . . . sā issāpakatā sapattiṃ aṅārakaṭāhena okiri” (Sutta Vibhaṅga I. p. 107).

Here upakka or uppakka = baked. Does okilini (= [o] kilinnakasarirā) mean ‘dried up,’ and okirini (= aṅāraparikiṇṇā), ‘sooty,’ ‘begrimed with soot.’

## OKKANTATI.

“Issassa upakkhandhamhā okkaccacaturaṅgulaṃ tena nemim̐ pariharesi . . .” (Jāt. IV. p. 210).

Okkaccā-ti okkantitvā (Com.).

Okkantati (Sk. ava-kṛit), ‘to cut off’

## OKKANTI, OKKAMANA.

“Bodhisattassa gabbh’ okkantiyā” (Sum. p. 130).

“Mātu-kucchim̐ okkamane” (Ibid. p. 145).

Okkanti (= Sk. avakṛānti), ‘descent.’

Gabbh’ okkanti = entrance into the womb.

Okkamana (= avakramana), ‘descent.’

## OKASSETI.

“Tato sucim̐ gahetvāna vaṭṭim̐ okassayām’ aham̐” (Therī G. 116, p. 135).

“Yadi bhante Nāgasena Tathāgatassa tā upamā aññātā, tena hi Buddho asabbaññū; yadi ñātā, tena hi okassa pasayha vimamsāpekho paṇāmesi, tena hi tassa akāruññātā sambhavati” (Mil. p. 210).

“Sutaṃ me taṃ bhante vajjiyā kulitthiyo kulakumāriyo tā na okassa pasayha vāsentīti” (M. P. S. p. 3).

Okasseti (Sk. avakṛish), ‘to drag out or away,’ ‘draw away.’

## OGAṆA.

“Migaluddo mahārājā Pañcālānaṃ rathesabho

Nikkhanto saha senāya ogaṇo vanam̐ āgamā”

(Jāt. IV. p. 432).

Ogaṇa = avagaṇa (Sk. ogaṇa), ‘without a retinue.’ Cf. opatta = nippatta = leafless (Jāt. III. p. 495).

## OGADHA.

Childers quotes no texts in dealing with this word, but compare :—

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadhā m” (Thera G. v. 168, p. 22). For antogadhā see Sum. p. 59.

## OGAMANA.

“Ogamānān ti atthaṅgamaṇaṃ” (Dīgha I. 1. 25 ; Sum. p. 95).

Ogamāna = Sk. ava-gamāna, ‘setting.’

## OGGATA.

“An-oggatasmim suriyasmim tato cittaṃ vimucci me” (Thera G. v. 477).

“Rattandhakāre ti oggate suriye” (Sutta Vibhaṅga II. p. 268).

Oggata = apagata, ‘set.’

## OCARAKA, OCARATI.

“Ete bhante māma purisā carā ocarakā janapadaṃ ocaritā āgacchanti, tehi paṭhamam ociṇṇaṃ ahaṃ pacchā osāpayissāmi” (Saṃyutta III. 2. 2).

“Ete bhante mama purisā corā ocarakā janapadaṃ ocaritvā āgacchanti, tehi paṭhamam otiṇṇaṃ, ahaṃ pacchā otarissāmi [v. l. osāyissāmi]” (Uddāna VI. 2).

Ocaraka occurs also in Sutta Vibhaṅga Pār II. 4. 1, p. 47, and is explained by the Old Com. (Pār. II. 4. 27, p. 52) as follows :

“Ocarako nāma bhaṇḍam ocaritvā āchikkhati itthannāmaṃ bhaṇḍam avaharā ti.”

The Com. to the Udāna explains ocarakā by heṭṭhā-carakā and carapurisā ; ocaritva by vimamsitvā and osāyissāmi by paṭipajjissāmi karissāmi.

Buddhaghosa on Pār. II. 4. 27 has the following note :

“Ocaratīti ocarako. tattha tattha anto anupavisa-tīti vuttaṃ hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div. 127. 26, *avacarakā* = footman, runner; *ocarati* (Sk. *ava-car*, 'to go down towards'), 'to visit.'

## OCINĀTI.

*Nānāratana-m-ocita* (Jāt. IV. p. 135) *dum-ocita* (Ibid. p. 156).

*Ocita* (Sk. *ava-cita*) = *sañcita*, 'filled.'

"... *Acchāya atibharitāya*

*amataghatikāyaṃ dhammakatamatto, katapadaṃ jhānāni ocetum*" (Thera G. v. 199).

*Oceti* (Sk. *upa-ci*) = *upaceti* = *bhāveti*, 'to cultivate.'

## OṬṬHI-VYĀDHĪ.

"*Tadā tassa rañño eka oṭṭhiviyādhi . . . mahabalā ahosi.*"

*Oṭṭhiviyādhi* is a female elephant. Does it mean 'lip [trunk] striker'? (Jāt. III. 385-7).

## OṆI.

"*Oṇi-rakkha nāma āhatam bhaṇḍam gopento*" (Sutta Vibhaṅga I. p. 53).

"*Oṇim rakkhatīti oṇirakkho yo parena attano vasanaṭṭhāne ābhatam* (MS. *āhatam*) *bhaṇḍam idaṃ tāva bhante muhuttam oloketha yāva ahaṃ idaṃ nāma kiccaṃ katvā āgacchāmīti vutte rakkhati*" (Buddhaghosa).

*Oṇi* (*avaṇi*?) must here signify 'treasure, property.'

## OṆOJETI.

"*Sovaṇṇena bhinkārena udakaṃ oṇojetvā*" (Mil. p. 236; see *Mahāvagga* I. 22. 18).

"*Oṇojetha āvuso saṅghassa cīvaram*" (Sutta Vibhaṅga I. p. 265); see *Dīpavaṃsa* XIII. 29, and cf. *oṇojana* (*Cullavagga* II. 1. 1). *Oṇoja* (*Cull.* p. 37).

*Oṇojeti* (Sk. *avanējayati*), 'to dedicate,' 'consecrate.'

## OTAPPATI, OTĀPETI.

"*Pāniyaṃ otappati*" (*Cullavagga* VI. 3. 7).



“ Bhikkhū sa-udakaṃ pattam o t ā p e t i ” (Ibid. V. 9. 3; see Mhv. I. 25. 16).

O t a p p a t i (Sk. a v a - t a p), ‘to heat, warm.’

## OTALLAKA.

“ Kuto nu āgacchasi rummavāsi  
O t a l l a k o p a m s u p i s ā c ā k o v a ”

(Jāt. IV. pp. 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a n t a k a - d h a r o ”  
(Com.).

O t a l l a k a = o t ā l a k a = o t ā r a k a ? Cf. Sk. a v a - t ā r a ṇ a, ‘the ends or border of a garment.’

## OTTAPATI, OTTAPPETI.

“ Yaṃ n a o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i p ā p a k ā n a ṃ a k u s a l ā n a ṃ d h a m m ā n a ṃ s a m ā p a t t i y ā i d a ṃ v u c c e t i a n - o t t a p p a ṃ ” (Puggala II. 5).

“ Athāyaṃ itarā pajā puññābhāgā ti me mano  
sāṅkhātum no pi sakkomi musāvādassa o t t a p p e t i ”  
(Samyutta VI. 2. 3).

O t t a p a t i = a v a t a p p a t i f o r a p a t a p p a t i  
(Sk. a p a - t r a p), ‘to be ashamed.’

The N. Buddhist form for o t t a p p a is a p a t t r ā p y a  
(Mahāvyyatpatti p. 32).

## ODAPATTIKIYĀ, ODAPATTAKINĪ.

“ O d a p a t t i k i y ā m a y h a ṃ s a h a j ā e k a s ā s a n i ” (Cariyā Pit. II. 4. 8, p. 86).

Among the ten kinds of wives mentioned in Sutta Vibhaṅga I. p. 139 we find o d a p a t t a k i n ī upon which we find the following note (p. 140), “o d a p a t t a k i n ī n ā m a u d a k a - p a t t a ṃ ā m a s i t v ā v ā s e t i . ”

O d a p a t t i k i y ā = ‘water-bowl-carrier.’

## ODACYA.

This word is given in the Dhammasaṅgaṇi 9, 86 as one of the synonyms of piti.

O d a g y a = a u d a g r y a, 'elation' (not in Sanskrit)  
from u d a g r a .

## ODANIKA.

"O d a n i k a - g h a r a - v i t h i " (Jāt. III. 49).

O d a n i k a, 'a cook.'

## ODARIKA.

"Hitvā gihitvaṃ anavositatto mukhanaṅgalī o d a r i k o  
kusito" (Thera G. v. 101, p. 15).

"Puggalo . . . luddho o d a r i k o" (Mil. p. 357-8).  
Cf. o d a r a in Dhammapada p. 96.

O d a r i k a (Sk. a n d a r i k a), 'gluttonous.'

## ONAMATI, OṆAMATI.

"Unnatā bhūmippadesā o ṇ a m a n t i, o ṇ a t ā unna-  
mati" (Sum. p. 45).

"So so muñcati pupphāni o n a m i t v ā dumuttamo"  
(Vimāna XXXIX. 3).

"Siho jivitapariyādāne pi na kassaci o ṇ a m a t i " (Mil.  
p. 400). Cf. a n - o ṇ a m i - d a ṇ ḍ a j ā t a (Mil. p. 238).

O n a m a t i (Sk. a v a - n a m), 'to bend, stoop.'

## ONAYHIYATI, ONĀHA.

"Jālena ca o n a h i y ā n ā  
tattha hananti ayomayakūṭehi"

(Sutta Nipāta III. 10. 13).

O n a y h i y a t i (Sk. a v a - n a h), 'to cover.'

O n ā h a and p a r i y o n ā h a are given in the Dham-  
masaṅgaṇi 205, as synonyms of middha, 'sloth.'

## OPATATI.

"Yathā . . . . kalandako paṭisattumhi o p a t a n t e  
. . . . naṅgutṭhalakutēna paṭisattum paṭibāhati" (Mil.  
pp. 368, 396).

"Yadā kilesā o p a t a n t i " (Ibid. p. 368).

For o p ā t e t i see Sutta Vibhaṅga II. p. 15.

O p a t a t i (Sk. a v a - p a t), 'to fall down.'

## OPĀTA.

“Opātaṃ khananti” (Jāt. I. p. 143).

Opāta (Sk. a va - pā ta), ‘hole, pit.’

## OPĀNA.

Opāna - bhūta (Jāt. IV. p. 34: Vimāna LXV. 4; LXVI. 4; Sum. p. 177; Mahāvagga VI. 31. 11).

Opāna (Sk. a va - pā na), ‘a pond or pool for watering.’

## OPILĀPETI.

“Taṃ payāsaṃ . . . usake opilāpehīti” (Sutta Nipāta I. 4. 7, p. 14).

See Jāt. I. pp. 212, 238; III. p. 301. Saṃyutta VII. 1. 9. Mahāvagga X. 4. 5.

Opilāpeti, the caus. of a va - plu, ‘to keep under,’ ‘to sink.’

## OPUÑCHETI.

“Bhumiñ ca catujātiya gandhehi opuñchetvā . . . dhaje bandhiṃsu” (Jāt. IV. p. 377-8).

Opuñcheti (a va - proñch, not in Sanskrit), ‘to cleanse.’

## OPUTA.

“Puthū pañcahi nīvaraṇehi āvutā nivutā oputā paticchannā patikujjitā ti puthujjanā” (Sum. p. 59).

Oputa = ovuta (Sk. a pa - vṛi), ‘obstructed.’

“Etthāyaṃ jano āvaṭō nivuto ovuto pihito pariyaṇaddho” (Mil. p. 161).

Ovaṭa, another form of the word, occurs in (an-ovaṭa) Sutta Vibhaṅga II. p. 52.

## OPUNĀTI, OPUNĀPETI.

Childers only gives the metaphorical use of this word in the sense of ‘to sift.’

“Masīṃ karitvā mahāvāte vā opuneyya . . . .” (Aṅguttara III. 33. 2).

“Sīghasīghaṃ bhusikaṃ uddharāpetvā sīghasīghaṃ opunāpeyya” (Ibid. III. 92. 3).

“Bhusikaṃ uddharāpetvā opunāpetabbam opunāpetvā atiharāpetabbam” (Cullavagga VII. 1. 2, p. 181).

“Esāham bhante yo me Ālāre Kālāme pasādo taṃ mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemi” (M. P. S. IV. p. 45).

Opunāti (ava-pū not in Sanskrit), ‘to winnow.’

OMATTHA.

“Sattiyā viya om a ṭ ṭ h o dayhamāne va matthake

Kāmarāgappahānāya sato bhikkhu paribbaje te”

(Saṃyutta I. 3. 1 ; II. 2. 6 =Thera G. v. 39).

Om a ṭ ṭ h a = o m a ṭ ṭ a (Sk. a v a - m r i s h ), ‘struck.’

OMADDATI.

“O m a d d a khippam paligham esikāni ca abbahā” (Jāt. II. 95).

See Cullavagga VIII. 4. 5, p. 214.

O m a d d a t i (Sk. a v a - m r i d ), ‘to crush,’ ‘press down.’

ORABBHIKA.

“O r a b b h i k o v ā urabbhaghātako” (Aṅuttara III. 99. 7 ; see Puggala p. 56 ; Therī G. v. 242, p. 146 [the Com. p. 199, explains o r a b b h i k a by o r a b b h a g h ā - t i k a ] ; Sutta Vibhaṅga I. p. 106).

ORUNDHATI.

“O r u n d h i y a nam pari rakkhissā mi” (Jat. IV. p. 480). O r u n d h i y a = orundhitvā (Com.).

O r u d d h a (Therī G. vv. 445, 453).

O r u n d h a t i (Sk. a v a - r u d h ), ‘to restrain.’

ORAMATI.

Childers has no notice of o r a m a t i , the proper meaning of which is ‘to leave off cease.’ See Sutta Vibhaṅga I. p. 54.

“Bhikkhu bhikkhum . . . . so ānāpetvā vippañisāri

sāveti mā avaharīti, so suṭṭhūti o r a m a t i, ubhinnaṃ anāpatti.”

But in Mil. p. 361 o r a m a t i seems to mean ‘to be pleased,’ ‘to be satisfied.’

“Sace so me bhante paṭisunitvā nandati o r a m a t i evāhaṇ taṃ pabbājemi nissayaṃ demi.”

In Jāt. I. p. 498 o r a m a t i is used in the sense of ‘to strive’ :—

“O r a m ā m a n a pārema” = we strive but do not succeed. The Com. has “udakam . . . ākaḍḍhema osārema.”

A parallel expression occurs in Jāt. III. p. 185 : “V i k k a m ā m i n a pāremi.”

We see that o r a m ā m a = v i k k a m ā m a , ‘we use effort,’ ‘we strive.’

There is a similar expression in Çakuntala p. 146 (ed. Williams, 1876) : “Naṃ sahiḡāmī dosotti v a v a s i d ā b i ṇ a p ā r e m i . . . . ṇivedidum.”

Can o r a m ā m a be an error for o s ā y e m a from a v a - s ā ? See note on OSĀPETI.

#### OLAGGETI, OLUGGA.

“Atha kho bhikkhave Vepacitti asurindo aṭaliyo (v. ll. āṭaliyo, āṭaliko) upāhanā ārohitvā khaggaṃ o l a g g e t v ā assamaṃ pavasitvā” (Samyutta XI. 1. 9; see Sum. p. 41).

“Olaggessāmi te Citta āṇidvāre va hatthinaṃ” (Thera G. v. 355).

“Tvam o l a g g o n a gacchasi” (Ibid. v. 356).

O l a g g e t i (caus. of a v a - l a g), ‘to attach,’ ‘fasten;’ o l a g g a = Sk. a v a - l a g n a ; for o l u g g a see Sum. p. 41.

#### OLAṄGHANĀ, OLAṄGHETI.

“O l a ṅ g h a n ā nāma heṭṭhā onamanā” (Sutta Vi-bhaṅga I. p. 121).

O l a ṅ g h a n ā (not in Sanskrit), ‘passing under.’

For o l a ṅ g h e t i see extract quoted in ULLAṄGHETI.

## OLIKHATI.

“Kese me olikhissan ti kappako upasaṅkami”  
(Thera G. v. 169).

“Bahūvatasamādānā aḍḍham sīsassa olikhim”  
(Therī G. v. 88; Com. p. 183).

Olikhati (ava-likh, not in Sanskrit), ‘to cut off.’

## OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI. 8).

In the Dhammasaṅgaṇī 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf. an-olīna-vuttitā Ibid. 1367.

See Jāt. III. 322, where olina = impeded? Cf. Sk. avalīna, ‘sticking to.’

## OLUBBHA.

“Piṇḍapātaṃ caritvāna daṇḍaṃ olubbha dubbalā”  
(Therī G. v. 17, p. 125).

“Daṇḍaṃ olubbha gacchāmi” (Ibid. v. 27, p. 126).

See Jāt. I. p. 126.

Olubbha, ‘leaning on,’ though connected in meaning with avā-lamb, looks as if it were derived from avā-labh (not in Sanskrit).

## OVAṬṬIKĀ.

“Sakkā hoti hatthena pi dvīhi pi aṅgulīhi [udakaṃ] gahetuṃ ovaṭṭikāya maṃ pi kātuṃ?” (Sum. p. 218).

“So taṃ sūciṃ nālikāya pakkhipitvā ovaṭṭikāya katvā . . . .” (Jāt. III. p. 282).

“Bodhisatto ovaṭṭikato sūcināḷikaṃ niharitvā adāsi”  
(Ibid. p. 285).

Here ovaṭṭikā seems to be a kind of ‘bag.’

There is an ovaṭṭikā in the sense of valaya, ‘bracelet;’ “chabbaggiyā bhikkhū ovaṭṭikāma dhārenti” (Cullavagga v. 2. 1; Com. on Mhv. V. 29, 4), and a form ovaṭṭiyā (Mahāvagga VII. 1. 5) = ovaṭṭikā.

There is also the form *ovaddheyya* or *ovatttheyya*  
= turned back.

All these seem to point to Sk. *apa-vṛit*.

## OVAMATI.

“Atha kho udapāno . . . . sabbam taṃ tiṇaṃ ca bhusañ  
ca mukhato *ovamitvā* accassa udakassa . . . . yāva  
mukhato pūrito vissandanto maññe aṭṭhāsi” (Udāna  
VII. 8).

*Ovamatī* (*ava-vam*, not in Sanskrit), ‘to throw  
up.’

## OVIYATI.

“Kiṃ te aparādhitaṃ mayā yam maṃ *ovariya-*  
*māna* titthasi” (Therī G. v. 367-8).

*Oviyati* pass. of *apa-vṛi*, ‘to avoid’?

## OVASSATI.

“Kadā nu maṃ pāvusakālamegho navena toyena sacīvaram  
vane

Isippayātamhi pathe vajantaṃ *ovassate*”

(Thera G. v. 1102, p. 98).

“Kassapassa kuṭi *ovassati*” (Mil. p. 223-4).

“Viharassa kuḍḍo *ovassati*” (Cull. VI. 3. 4; see  
V. 16. 1; VIII. 3. 3: Sutta Vibhaṅga II. 33, 39).

*Ovassati* (*ava-vriśh* not in Sanskrit), ‘to rain  
down on,’ ‘to leak.’

For *ovasāpeti*, ‘to cause to be rained down on,’ see  
Mahāvagga VIII. 15. 2, p. 291).

## OSSAJATI, OSSAJATI.

“Kuto samuṭṭhāya mano vitakkā  
kumārakā dhaṅkam iv’ *ossajanti*”

(Saṃyutta X. 3 = Sutta Nipāta 5. 1, p. 48).

‘Whence arising doubts vex the mind, as boys vex a  
crow’ (Fausböll).

Here is an illusion to a game played by Hindu lads of

tying a string to a crow's leg, first letting it go a little way, and then jerking it back.

The original meaning of *ossajati* is to let go or release.

"*Hadaye ossajāmi*" = "*hadaye vissajjemi*" (Jāt. IV. p. 260).

"*Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossajji, ossaṭṭha ca Bhagavato āyusaṅkhāre mahābhūmicālo ahoṣi*" (M. P. S. p. 26).

"*Yadā Tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati tadāyaṃ paṭhavi kampati*" (Ibid. p. 27). See Thera G. 321.

"*Ossaṭṭha kāyo urago caratu*" (Jāt. IV. pp. 460, 461).

*Ossaṭṭha* = *nissaṭṭha* (Com.).

Cf. *āyusaṅkhārossaṅgana* (Sum. p. 130).

#### OSANHETI.

"*Akkhīni añjetvā keso saṅhetvā*" (Jāt. IV. p. 219).

"*Bhikkhū kocchena keso saṅhenti*" (Cullavagga V. 2. 3).

*Saṅheti* (ava - ślakṣhṇayati not in Sanskrit), 'to comb out,' 'to smooth.' Cf. *Hindu uñchā*, 'to comb the hair.'

#### OSĀPETI, OSETI.

"*Majjhe gahetvā ubhato osāpeti, ubhato koṭisu gahetvā majjhe osāpeti*" (Jāt. I. 25).

"*Ete bhante mama purisā carā occaraka janapadaṃ ocaritvā āgacchanti tehi paṭhamam ocaṇṇam ahaṃ pacchā osāpayissāmi*" (Saṃyutta III. 2. 2 = Udāna VI. 2. See extract and notes under *OCARAKA* and *ORAMATI*).

Here *osāpeti* = *ṭhapeti*, from *ava-sā*.

In Thera G. v. 119 *osiya* (v. l. *opiya*) is explained by *ṭhapetvā* and *osenti*, in Therī G. Com. p. 202, by *paṭisāmetvā ṭhapenti*. See Sutta Vibhaṅga II. p. 15.

For *osāpeti* we find *oseti* (see Saṃyutta XI. 2. 10; Thera G. v. 119; Therī G. v. 283), in the sense of 'to put, place,' for which we find the v. l. *opeti*.

"*Kheḷam sarire oṣi* (text *opi*)" (Jāt. IV. p. 457).



## OHANATI.

“Indakhīlam o h a c c a-m-anejā  
te caranti suddhā vimalā”

(Saṃyutta I. 4. 7).

O h a n a t i (Sk. a v a - h ṛ i), ‘to take away.’

O h a c c a may also represent o h a n t y a as well as  
a v a h ṛ i t y a.

## KAṬAGGAHA.

“Yadā jīṇṇā bhavissamā ubho daṇḍaparāyanā  
ubho pi pabbajissāma, ubhayattha kaṭaggaho”

(Thera G. v. 462, p. 49).

“Ayañ ca te rājaputti ubhayattha k a ṭ a g g a h o  
devalokūpapatti ca kitti ca idha jīvite”

(Jāt. IV. p. 322).

The Com. explains k a ṭ a g g a h a by j a y a g g a h a.

Kaṭaggaha = a lucky throw, the lucky die, in contra-  
distinction to k a l i g g a h a, ‘an unlucky throw.’

## KAṬAGGAHA.

“Na c’eva bhogā tathārūpā na ca puññāni kubbanti  
Ubhayattha k a l i g g a h o andhassa hatacakkhuno”

(Aṅguttara III. 29).

For k a l i in sense of ‘bad die’ see Dhammapada vv.  
202, 252.

## KAṬUKUÑCAKA.\*

K u t u k u ñ c a k a occurs in the following passage from  
the Divyāvadāna, p. 8, l. 3 :

“Ā k r o ṣ a k ā r o s h a k ā vayam matsarinah k u t u k u ñ -  
c a k ā vayam

dānam ca na dattam anv api yena vayam pitrilokam  
āgatah.”

On p. 302, l. 3, of the same work the word recurs :

\* See *Academy*, Feb. 25, 1888, No. 825, pp. 136, 137.

“ Ete pi matsarinā āsan k u t u k u ñ c a k ā āgrihītapariṣh-  
kārās.” \*

The editors, not understanding this unusual term, have admitted into their text (p. 302) the variant reading k u t -  
k u ñ c a k ā, which they connect with Pāli k u k k u c c a k a,  
'remorseful.' Childers, however, refers the well-known  
k u k k u c c a to the Sanskrit k a u k r i t y a. It sometimes  
appears under the form k u k u c c a, as if from k u - k r i t y a;  
and, in Aṅguttara Nikāya IV. 196, we find a k u k -  
k u c c a k a j ā t a, in the sense of 'well-formed,' applied to  
a tree. It is possible that k u k k u c c a, 'remorse,' has a  
different origin, and may be derived from k ū t + k r i t y a  
(Cf. Sk. kūt, 'to sorrow'). But, be this as it may, k u k -  
k u c c a is never used in Pāli texts along with m a c c h a r ī,  
m a c c h a r a, or k a d a r i y a, but with u d d h a c c a, &c.  
In the passages quoted above, k u t u k u ñ c a k a has not  
the sense of 'remorseful.'

The metre of the verse quoted from p. 8 of the Divyā-  
vadāna would seem to show that the reading k u t u k u ñ -  
c a k ā is to be preferred to that of k u t k u ñ c a k ā. If,  
then, this term does not bear the meaning, 'remorseful,'  
what is its true signification? Sanskrit gives us, appa-  
rently, no direct clue to the meaning, so recourse must be  
had to Pāli for its signification. Childers's dictionary here  
fails us entirely, and we are compelled to look elsewhere  
for help in solving the difficulty. It may be noted that  
ā k r o ṣ a k ā and r o s h a k ā correspond to Pāli a k k o s a k ā  
and r o s a k ā, which are usually found together (see Saṃ-  
yutta-Nikāya III. 3. 1, p. 96; Sutta Nipāta, p. 24) in con-  
nection with m a c c h a r ā; m a t s a r i n a h is the Pāli  
m a c c h a r i n o; and it may be assumed that in meaning it is  
synonymous with k u t u k u ñ c a k ā.

On pp. 291, 298, of the Divyāvadāna, m ā t s a r y a  
(= Pāli m a c c h a r i y a) is associated with ā g r i h ī t a, in  
Pāli a g g a h ī t a (not in Childers; but compare a g g a -

\* The editors suggest 'ostentatious' as the meaning of ā g r i h ī -  
t a p a r i ṣ h k ā r a; but the context shows that it signifies 'having  
beggarly belongings,' hence 'mean,' 'shabby.'

hitatta in Puggala Paññatti II. § 3. 13; Dhammasaṅgani, § 1122, p. 199), which literally means 'drawn tight or close;' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of macchariya we find not only aggahitatta and kadariya, but also katukañcukatā (written katakañcukatā in the Dhammasaṅgani), an abstract noun formed from an adjective katukañcuka or katakañcuka, corresponding to an original kṛita-kañcuka or kṛita-kuñcaka, 'close,' 'near,' 'greedy' (Cf. Sk. kṛita-kapata, 'fraudulent'). Kañcuka or kuñcaka must be referred to the root kañc or kuñc, 'to draw together,' 'contract' (Cf. Sk. kañcuka and kañcukita).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of katukañcuka, tried to Sanskritize it into kutukuñcaka, connecting it, perhaps, with kūtukuñcaka or kutukuñcaka. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with ekodibhāva, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in sambhinna-pralāpa (p. 302) = Pāli samphappalāpa, 'nonsense.' Sampha was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb samphappalapati (Sum. p. 74). To this we may add vardhanīya = Pāli bhājana; niṣparusha = Pāli nippurisa. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by gandharvas or heavenly musicians (see Vimāna 64.10. p. 60). In the translation of the Jātaka book (p. 75), "nippurisehi turiyehi paricāriyamāno (v.l. parivāriyamāno)," the

same expression as occurs in Culla. VII. i. p. 180, is rendered 'attended by musical instruments which played of themselves.' In the Vinaya Texts, III. p. 225, it is translated 'waited upon by women performing music.' This expression, I venture to think, may be rendered thus—'entertained by heavenly music.' The Sanskrit parallel passage (Div. p. 6) is *nishparushena* (v.l. *nishpurushena*) *tūryena kridati ramate paricārayati*" (see Jāt. I. p. 58). *Utkutukaprahāna* = Pāli *ukkutikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūkha*; *phuttaka* (p. 29), a kind of bark cloth = Pāli *pothhaka* (see Jāt. II. p. 432, where the form *pothha* also occurs); *phelā* = Pāli *pelā* (see *pedā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhya vagāhya* = *adhya vagāhya*, cf. Pāli *ajjhogāhetvā*; *abhinirnameyāmi* = *abhinirnamayāmi*, cf. Pāli *abhininnāmeti*.

*Kadalīcheda*, 'a kind of sword cut.' "Bodhisattvo . . . tān stambhañ *kadalīchedena khaṇḍa-khaṇḍaṃ chettum ārabdhaḥ*" (p. 459, l. 12).

We have a similar expression in Pāli; cf. *kalīraccheja* (Mil. p. 193).

The term *kadalī* is applied to the soft stem of the plaintain tree, while *kalīra* denotes the top sprout of a plant or tree. Cf. "tadā so rājā tassa tāpassa kuddho hatthapāde vaṃsakalīre viya chedāpesi" (Mil. p. 201).

"Tasmim khaṇe coraghātako tikhiṇaparasaṃ gahetvā kumārassa taruṇavaṃsakalīre viya dve hatthe chindi" (Jāt. III. p. 180).

A reference to Pāli explains many difficult expressions, as *asammosa-dharmaṇ*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion'; *tadbahulavihārin* = Pāli *tabbahulavihārī*, 'living intent on that'; *sthavika*, p. 475, answers to Pāli *thavika*, 'a bag'; *kataccha* or *katacchu*, 'a vessel' (?), p. 398, corresponds to Pāli *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the puzzling expression, "*sarvam santa-h-svāpateyam*"; on p. 439, "*sarva-santa-m svāpateyam*"; and, on p. 291, "*prabhūta-satta-svāpateyam.*" If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya* V. 10 (*Sumaṅgala*, p. 295); *Sutta Vibhaṅga* I. p. 18; *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-satta-svāpateya*; but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "*Tāta idam evam bahum dhanam kena samgharitan ti? Tumhākam pitāmahādihi yāva satta-m ākula-parivattāti.*" The word *sattama*, Sk. *saptama* (as well as *satta*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt.* II. p. 47).

In the phrase on *Div.* p. 439, I think we ought to read "*sarvam saptā-svāpateyam aputram,*" which would correspond to a Pāli phrase, "*sabbam satta-ma-m sāpateyam aputtakam.*" Cf. the following passage in the *Samyutta Nikāya*, where *sattama* means the seventh (in succession):

"*idam satta-ma-m aputtakam sāpateyyam rājakoṣam paveseti*" (*III.* 2. 10, p. 92).

*Sattama*, 'best,' occurs in *isi-sattama* (*Vimāna* XXI. 1.)

The phrase, *paḥu santo*, 'being rich,' occurs in the *Sutta Nipāta* (I. 6. 7, p. 18), but it throws no light on the passages under discussion.

#### KOṆCA-NĀDA.

As *sīha-nāda*, means a lion's roar, *koṅca* ought to mean 'an elephant.' It does so in *Milinda Pañha*, p. 76:—

"*Atthi pana te . . . . hatthipāmokkho ti? Āma*

bhante atthīti.” “Kin nu kho. . . . So hatthī kadāci karahaci koñcanādaṃ nadatīti.” “Āma bhante nadatīti.” “Tena hi . . . so hatthī koñcānaṃ sisso ti?”

Koñca = krauñca, from a root kruñc, ‘to trumpet.’ We find such a root in Buddhist Sānskrit, “hastinaḥ kroñcanti” (Div. p. 251).

The Editors of the Divyāvadāna explain kroñcati by ‘to trumpet’; but suggests confusion with kroçati. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants. In Sutta Vibhaṅga I. p. 109, we find koñca used for the ‘trumpeting’ of an elephant.

“Idhāhaṃ āvuso Sappinikāya nadiyā tīre ānañjaṃ samādhim samāpanno nāgānaṃ oḡayha uttarantānaṃ koñcaṃ karontānaṃ saddaṃ assosin ti.”

Here koñcaṃ karoti = ‘to trumpet.’

In the Com. to verse 310 Therī G. p. 210, turiyā or koriya is explained by “kuñca-kāra-kukkuṭī,” ‘a cackling hen?’

## EMENDATIONS.

### I.

“Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti sañkāpayissanti” \* (Mahāvagga III. 1. 1).

‘Shall the ascetics who belong Titthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in’ (Vinaya Texts I. p. 298).

The translators propose to read sañkappayissanti. In verse we do find such forms as sañkāpeti for sañkappeti, but not in prose. At first one feels inclined to read sañkāmayissanti, ‘to take possession of’; but the Sinhalese copy of the Com. reads sañkhāpayissanti which may be a causative of kshi, ‘to dwell,’ and signify ‘to settle down quietly,’ ‘live at ease.’

\* The various readings are sañkāyissanti, sañkhāpayissanti.

## II.

“Gāmanigamā ākiṇṇā accāsanne taḥim taḥim  
naḷaveluvanam iva brahā kukkuṭasampati (v. l.-patā)  
avīci maññe va p h u ṭ ṭ h ā manussehi bhavissare”  
(Anāgata Vamsa vv. 38, 39).

The Commentary on v. 39 is as follows :—

“Āvīci maññe va puṭa (sic) . . . manussehi ran-  
t a r a p u t a (!) pūrita bhavissanti.”

In the text v. 39 for p h u ṭ ṭ h ā read p h u ṭ ā; and in the  
Com. read—

“Āvīci maññe va p h u ṭ ā . . .  
manussehi - r - a n t a r a p h u ṭ ā pūritā,” &c.

There is a somewhat similar passage in prose in Aṅgut-  
tara III. 5. 6 : “Sutaṃ me . . . ayaṃ loko avīci maññe  
phuṭo ahosi manussehi kukkuṭasampatikā gāmanigama-  
rājadhāniyo ti.”

## III.

“Atha kho . . . Vepacitti aṭaḷiyo upāhānā  
arohitvā . . . assamaṃ pavisitvā” (Saṃyutta XI. 1. 9).

For a ṭ a ḷ i y o we have the various readings ā ṭ a ḷ i k o,  
āṭaḷiyo. These together with the reading in the text are  
all wrong. Āṭaḷiyo is an adjective and ought to agree  
with upāhānā, but it does not. We ought I think read  
ekatalika-upāhānā, a compound that is well known  
from the Jātaka-book :—

“Tasmā so pi rājā soḷavassapadesikaṃ puttamaṃ pakkositvā  
ekatalika-upāhānā ca paṇṇacchattaṇ ca . . .  
datvā” (Jāt. II. p. 277).

The various readings (Burmese) are eka-paṭaṇi-  
kaṃ, ekapaṭalikaṃ.

“Mayhaṃ maggaṃ gacchantassa ekatalika-upā-  
hānā c’eva paṇṇacchattaṇ ca laddhumaṃ vaṭṭati” (Jāt. III.  
p. 79).

The various readings are ekaṃ pakalikaṃ  
ekapaṇṇalika (see also Jāt. III. p. 81, where we find  
the various reading, eka-paṭalika).

*Ekaṭālikā-upāhanā* might mean 'single-soled sandals.' The reading *ekapaṭālikā* = 'single-lined'? Compare "anujānāmi bhikkhave *ekapaḷāsikāṃ upāhanāṃ*" (Mhv. V. 1. 30).

Buddhaghosa explains *ekapaḷāsikāṃ* by *ekapaṭālam* (See Vinaya Texts II. p. 13).

## IV.

"Kūtāgāre çayitvā tvam nirvāte sparçitāgate āsīno vrikshamūleshu kaccin na paritapyase" (Divyāvadāna p. 559, 1. 12).

*Sparçitāgate*, as it stands in the passage quoted above, is hopelessly unintelligible; and the interesting notes at the end of the Divyāvadāna offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Bearing in mind, as pointed out in the *Academy*, March 27, 1886, p. 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

*Nirvāte* is plain enough, and corresponds to Pāli *nivate* (= Sanskrit *nivāte*). Childers does not register *nivāta* in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word: "Gāravo ca nivāto ca" (Sutta Nipāta II. 4. 8).

*Nivāta*, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)':

"Channā me kūtīkā sukhā nivātā"

(Thera Gāthā, st. 1; see also 51-54).

"Sa hi parisā . . . nivāte padīpasikhā viya ca niccalā va nisinnā ahoṣi" (Sum. p. 42).

"Nivāte ti pabbatapāde" (Jāt. IV. p. 92).

Cf. *nivātaja*. (Ibid. p. 156), *nivātaka* (Jāt. I. p. 289).

*Sparçitāgate* appears to correspond to Pāli *phus-*



sitaggale. This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured.' It occurs in Thera Gāthā (st. 385) :

“Mā sitena pareto vihaññittho ; pavisa tvam vihāram  
phus[s]itaggalam.”

But what is more important to the elucidation of the passage quoted from the Divyāvādāna is the occurrence of a similar expression in two passages in the Aṅguttara Nikāya :

“Kūtāgarāni . . . nivātāni phussitaggalāni ”  
(III. 1, p. 101).

“Kūtāgarāṃ . . . nivātāṃ phussitaggalam ”  
(III. 34, p. 137).

(See Childers's note on a passage in the Mahāvamsa, 124, s.v. PHASSITO).

With these passages before us we cannot go far wrong in restoring the text by reading sparçitārgale for sparçitāgate.

v.

“Anujānāmi . . . añjanam kāḷañjanam . . . kapalla-  
lanti” (Mahāvagga VI. 11).

The translators of the Vinaya Texts vol. ii. p. 50, do not translate kapalla but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium. Kapalla might stand for kapāla but I venture to think we ought to read kajjala, a well-known term for 'lamp-black.'

## MISCELLANEOUS.

### I. VULTURE OR PIGEON.

In the Hitopadeça and Pañca Tantra keenness of sight is ascribed to a pigeon ; in the Jātakas to a vulture. The Pāli may, perhaps, be the original.

“Yo 'dhikād yojanaçatāt paçyatihāmisham khagah  
Sa eva prāptakālas tu pāçabandham na paçyati”  
(Hitopadeça I. 57).

This verse is found in Pañca Tantra, ii. 18 :

“Ardhārdhād yojanaçatād āmisham vaikshati khagaḥ  
So 'pi pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, ii. p. 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijjho yojanasatam kunapāni avekkhati  
Kasmā jālañ ca pāsañ ca āsajjāpi na bujjhasīti.”

## II. FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the haṃsa to separate the milk from a mixture of milk and water.

“Haṃso hi kṣhīram [ādatte] tan miçrā varjayatyapaḥ”  
(Çakuntala VIII. 160).

In Buddhist literature this power is ascribed to the koñca.

“Saddhimçaram ekato vasam misso aññajanena vedagū  
vidvā pajahāti pāpakaṃ koñco khīrapako va ninnagan  
ti” (Udāna VIII. 8).

In Sumaṅgala, p. 305, Buddhaghosa compares an ariyasāvaka to a koñca, because if a mixture of spirit and water were put to his lips the water only would enter it!

“Bhavantare pi hi ariyasāvako jīvita-hetu pi n' eva  
pānaṃ hanti, na suraṃ pivati. Sace pi 'ssa suraṃ ca  
khīraṃ ca missetvā mukhe pakkipanti, khīram eva pavisati  
na surā. Yathākiṃ? Yathā koñcasakuñānaṃ khīra-missa-  
udake khīram eva pavisati na udakaṃ.”

## III. THE TORTOISE SALUTATION.

“Bodhisatto nadiyā t̥hitako va mātaram vanditvā  
h a t t h a k a c c h a p a k a ṃ katvā . . . gacchatha ammā  
ti āha” (Jat. III. p. 505).

What is h a t t h a c c h a p a k a ?

It seems to be equivalent to “kacchapa-h a t t h a k a”  
'a kind of obeisance from k a c c h a p a, 'a tortoise,' and  
h a t t h a, 'hand.'

In Çakuntala 6. 135 (p. 229 ed. Williams, 1876) we have the expression, "Kapota hastakam kritvā" "a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, 'a pigeon,' and hasta, 'a hand.'"

In Sumāṅgala, p. 291, we read of a crocodile prostration, evidently marking great respect: "Rājā sumsumārā-patitena theram vadanto: 'naḥamāyassa arahattaṃ vandāmi puthujjana-bhūmiyaṃ pana thatvā rakkhita-sīlam eva vandāmi' āha."

## SPELLICANS.\*

In the *Dīgha Nikāya* we find a list of games to which certain *Samaṇas* and Brahmins are said to be addicted. The phrase is put into the mouth of the Buddha; and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the *Silas*), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 430. One of the games is called *Santikāṃ*, and Buddhaghosa explains it:

“Little pieces [or men of the kind used in games] or bits of crockery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the *Sumaṅgala Vilāsinī*, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

*Santikāṃ* may be rendered ‘Neighbourhoods;’ but the game is clearly what is now called Spellicans. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn; and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *spielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS.

\* From *The Academy*, December 24, 1887.

**MEMBERS OF THE PĀLI TEXT SOCIETY,  
1888.**

---

As the six years' subscription comes to an end with this issue, we refer for the Lists of Subscribers to our last journal.

It is requested that five guinea compounders intending to renew their composition will communicate with the Chairman at—

22, ALBEMARLE STREET, W.

# ACCOUNTS IN CEYLON, 1887.

*Edmund Gooneratne, Mudaliyār, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1887.*

DATE.	RECEIPTS.	AMOUNT.	PAYMENTS.	AMOUNT.
1887.		Rs. Cts.		Rs. Cts.
Jan. 1.	Balance in hand on December 31, 1886, brought forward ... ..	449 95	Feb. 4. 1250 Olas purchased ... ..	22 50
Dec. 31.	Subscription received from Fifty Sub- scribers for 1886 ... ..	525 0	17. Value of Sammohavinodani and Dham- mapada Aṭṭhakathā ... ..	58 0
			Mailing the same, and Tin Case ... ..	4 87
			20. By Cheque on the London and West- minster Bank. Colonel Olcott's Sub- scription for '85 and '86... ..	21 0
Mar. 8.	Clearing Expenses of Case, per <i>Navarino</i> ... ..	0 87	8. Clearing Expenses of Case, per <i>Navarino</i> ... ..	0 87
" 15.	Posting '86 Publications to Colonel Olcott ... ..	0 62	15. Posting '86 Publications to Colonel Olcott ... ..	0 62
" 20.	Publishing Pāli Text Society's Notice in Sandaresa ... ..	2 30	20. Publishing Pāli Text Society's Notice in Sandaresa ... ..	2 30
Aug. 26.	Expenses in Copying Atthasālini, and Mailing same ... ..	20 75	Aug. 26. Expenses in Copying Atthasālini, and Mailing same ... ..	20 75
" 28.	Value of Cūla and Mahā Niddesa and Commentary, and Mailing same ... ..	20 75	" 28. Value of Cūla and Mahā Niddesa and Commentary, and Mailing same ... ..	20 75
Nov. 19.	Expenses incurred in Copying Nettippa- karana and Aṭṭhakathā... ..	35 37	Nov. 19. Expenses incurred in Copying Nettippa- karana and Aṭṭhakathā... ..	35 37
Dec. 15.	Clearing Case of '86 Publications, per <i>Manora</i> ... ..	4 25	Dec. 15. Clearing Case of '86 Publications, per <i>Manora</i> ... ..	4 25
" 19.	Copying and Mailing Lalāta Dhātuvamsa ... ..	5 50	" 19. Copying and Mailing Lalāta Dhātuvamsa ... ..	5 50
" 30.	Local Postage, Stationery, Messengers, &c. Balance in my hand on December 31, 1887 ... ..	7 50	" 30. Local Postage, Stationery, Messengers, &c. Balance in my hand on December 31, 1887 ... ..	7 50
				770 67
		Rs. 974 95		Rs. 974 95

GALLE, December 31, 1887.

E. R. GOONERATNE.

# ACCOUNTS, 1886.

RECEIPTS DURING 1886.	£	s.	d.		£	s.	d.
Three Subscribers of Five Guineas ...	15	15	0	Printing ...	188	3	3
Forty Subscribers of One Guinea ...	42	0	0	Postage and Stationery ...	5	17	6
Received from Ceylon (12th July) ...	43	5	8	Publisher's Charges ...	38	0	0
Sale of MSS. ...	11	0	0	Loss by Exchange... ..	0	2	9
Interest ...	9	0	0				
	£121 0 8				£232 3 6		

# PĀLI TEXT SOCIETY.

*Work Already Done.*

NAME OF TEXT.	YEAR.	EDITOR.
1.*Anāgata Vaṅsa ...	1886	Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ...	1885	Dr. Morris.
3.*Abhidhammattha Saṃgaha... 1884	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta ...	1882	Prof. Jacobi.
5. Udāna ...	1885	Dr. Paul Steinthal.
6.*Khudda- and Mūla-Sikkhā ...	1883	Dr. Ed. Müller.
7.*Gandha Vaṅsa ...	1886	Prof. Minayeff.
8.*Chakesa Dhātu Vaṅsa ...	1885	Prof. Minayeff.
9. Cariyā Piṭaka ..	1882	Dr. Morris.
10.*Tela Kaṭāha Gāthā ...	1884	{
11. Thera Gāthā ...	1883	Prof. Oldenberg.
12. Therī Gāthā ...	1883	Prof. Pischel.
13.*Dāṭhā Vaṅsa . ...	1884	Prof. Rhys Davids.
14. Dhamma Saṃgaṇi ...	1885	Dr. Ed. Müller.
15.*Pajja Madhu ...	1887	{
16.*Pañca Gati Dipana ...	1884	M. Léon Feer.
17. Puggala Paññatti ...	1883	Dr. Morris.
18. Buddha Vaṅsa ...	1882	Dr. Morris.
19. Majjhima Nikāya, Part I. ...	1887	Mr. V. Trenckner.
20. Saṃyutta Nikāya, Part I. ...	1884	M. Léon Feer.
21.*Saddhammopāyana ...	1887	Dr. Morris.
22.*Sandesa Kathā ...	1887	Prof. Minayeff.
23.*Sīmā Vivāda Vinicchaya Kathā	1887	Prof. Minayeff.
24. Sutta Nipāta, Part I. ...	1884	Prof. Fausböhl.
25. Sumaṅgala Vilāsini, Part I.	1886	{
26. Vimāna Vatthu ...	1886	{

\* The twelve texts marked with an asterisk appeared in the Journal.

[The Society's Address is—22, ALBEMARLE STREET, W.]