



THE GROUP OF DISCOURSES

(SUTTA-NIPĀTA)

Second edition

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THE GROUP  
OF DISCOURSES  
(SUTTA-NIPĀTA)

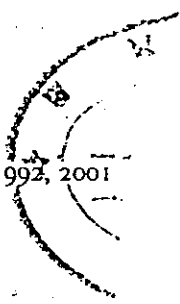
Second edition

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with  
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by  
K. R. Norman

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SECOND EDITION  
NOTICE

*The Group of Discourses* Volume II was reprinted unchanged in 1995, but by the time the need arose to make another reprint a number of corrections to the translation and additions to the bibliography, notes and indexes had been accumulated. It proved impossible to incorporate these into a photographic reprint and so the decision was taken to reset the whole volume, which has led to changes in pagination.

The opportunity has also been taken to make a change to the title of the book. The original intention was to have the translation in Volume I, and the notes in Volume II. As I pointed out in the Notice to the first edition, however, when Volume II was published eight years after Volume I it included a revised version of the translation. Volume I thereby became redundant and was not reprinted when the print run was exhausted.

The disappearance of *The Group of Discourses* Volume I has caused problems for a number of people who have wished to order a copy of the translation of the Sutta-nipāta, but could not understand why *The Group of Discourses* Volume II should be called Volume II if there is no Volume I. The publication of this second edition has given the chance of removing "Volume II" from the title, and calling the book simply *The Group of Discourses*.

A paperback version of the original translation entitled *The Rhinoceros Horn and other early Buddhist poems* (Sutta-nipāta) is still available for those who may find the alternative translations by Miss Homer and Dr Rahula of interest.

FIRST EDITION  
NOTICE

My translation of the Sutta-nipāta was begun in 1972. As in the case of Elders' Verses I and II, Miss I.B. Horner read through the entire manuscript and made many helpful comments. Ven. Dr Walpola Rahula, whom Miss Horner had consulted concerning certain difficult passages in the Sutta-nipāta, then expressed a desire to see the whole translation, and he and Miss Horner met regularly for some time to discuss and comment upon my version. They produced a mass of notes, written out by Miss Horner, sometimes giving an alternative for a single word or phrase, but at times writing out a verse in its entirety, even if the difference was merely that of a single word. They frequently gave references to passages which helped to shed light on difficult points.

Although I would have been happy to have incorporated some of their suggestions into a revised version of my translation, this would have resulted in those I felt unable to accept remaining lost to readers. That my translation eventually appeared in the way it did, regrettably after Miss Horner's death in 1981, with the suggestions made by Miss Horner and Dr Rahula appended at the end of each sutta, was entirely due to Dr Steven Collins, who very generously volunteered to read through the mass of Miss Horner's handwritten notes, extracted from them every point of translation which differed from mine, added verse numbers and pāda letters, and arranged for my typescript to be retyped with all the additions inserted. My manuscript, as read by Miss Horner and Dr Rahula, contained the verses only, and so it was only those portions which had their suggestions made upon them, except for the few prose passages where Dr Collins added an alternative translation which had been made upon a corresponding word or phrase in a verse passage.

In this revised version of my translation I have omitted the alternative versions by Miss Horner and Dr Rahula, in deference to a number of complaints from reviewers and readers, who have found the inclusion of three sorts of bracket distracting. Where I have occasionally preferred the Horner/Rahula version to my own, I have drawn attention to the fact in the notes. The opportunity has also been taken to change my translation in a number of places. These changes are usually intended to correct errors overlooked when proofs were being read, to remove inconsistencies and to make the translation less ambiguous, or easier to read, although a certain awkwardness of style remains because of my attempt to give a fairly literal translation. I am grateful to a number of readers, some known to me, some anonymous, who have drawn my attention to various shortcomings since my translation first appeared in 1984. Where the changes are matters of substance, I have usually commented upon the change in the notes. Where changes are due to a reconsideration of the alternative readings or explanations given in the commentaries, this will be clear from the commentarial quotations which I include.

## PREFACE

The justification I put forward for new translations of the Theragāthā and Therīgāthā in the prefaces to Elders' Verses I and II cannot be used in connection with a new translation of the Suttanipāta. The latter text has had the rare distinction for a PTS edition of having the benefit of a second edition, and that by two scholars who may justly be claimed as two of the greatest Pāli scholars produced in Europe — Dines Andersen and Helmer Smith. The first edition was, in any case, by that pioneer of Pāli studies in Europe — V. Fausbøll. Moreover the commentary was edited by Smith, and the third volume of that edition has a detailed analysis of the metres of the text and an almost complete Vocabulary of words which appear in it. In addition there are already four complete translations into English, two into German, and several into other European languages, as well as many translations of individual suttas into English and other languages.

Nevertheless, it is not difficult to justify a new translation. Fausbøll's is literal but was based upon his own edition which was superseded by that of Andersen and Smith. Chalmers' was not intended to be literal, and because of his belief (his Preface, p. vii) that "all verse when translated should receive a metrical rendering", it was made into verse. Hare's too is in verse, and although both verse translations present the spirit of the Pāli, they are frequently forced by the exigencies of metre to compress, expand, adapt, or omit. Ven. Dr Saddhatissa's translation, of which only portions had appeared by 1984, is not a strict translation, but rather a rendering of the spirit of the suttas. My aim in Volume I of this work was, therefore, to translate the Suttanipāta into simple English prose, trying to give the meaning of the text as it was intended to be understood by the original speakers, or as it was accepted by the first hearers. This is not necessarily, therefore, the meaning it had for the commentaries, even for Niddesa I and II.

The biggest omission of all is an adequate English commentary upon the translation. Chalmers' translation has no notes at all. Fausbøll's are almost entirely restricted to quotations from the Suttanipāta itself or the commentary upon it. Hare has more explanatory notes, but even so passes over much. Nyanaponika's notes are probably the best, but he too leaves many problems unsolved. In the Notes which accompany this revised version of my translation I have therefore given in as much detail as seemed necessary the exegetical, grammatical, syntactical and lexicographical information which helped me to produce my translation. Nor have I ignored the information to be gained from any parallel versions, in Sanskrit, Prakrit or Pali, which were known to me.

It gives me great pleasure to acknowledge the help which I have received from all earlier workers in the field. My very great debt to Miss Horner and Dr Rahula has been made clear in the Notice to the first edition. I have inserted the initials [IBH] in the notes to indicate where I owe information or a rendering to those two scholars.

As in the case of Elders' Verses I & II, it is the aids which have become available since the older editions and translations were made which have given this work any merit which it may have. I refer particularly to the works on Pāli metre by Warder and Alsdorf, Smith's edition of the Saddanīti; and the continuing appearance of *A Critical Pāli Dictionary*.

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## ABBREVIATIONS

### Editions of Sutta-nipāta:

F	Fausbøll, 1884
B <sup>c</sup>	Chaṭṭhasaṅgāyana ed., Rangoon, 1956
C <sup>e</sup>	Simon Hewavitarne Series ed., Colombo, 1965
E <sup>c</sup>	= Andersen & Smith 1913
E <sup>c</sup> (3)	= Chalmers, 1932
N <sup>c</sup>	Devanāgarī (Nālandā) ed.
S <sup>c</sup>	2nd Siamese ed., Bangkok, 1916-28

### Texts:

AV	Atharvaveda
AvŚ	Avadāna-śataka (= Speyer 1906-9)
Āyār	Āyāraṅga (= Schubring 1910)
BĀU	Bṛhadāraṇyaka Upaniṣad
Bbh	Bodhisattvabhūmi
Bhag	Bhagavaīsutta
Bh.G.	Bhagavadgīta
Chānd Up.	Chāndogya Upaniṣad
CPS	Catuspariṣatsūtra (= Waldschmidt 1952-62)
Divy	Divyāvadāna (= Cowell and Neil 1886)
GDhp	Gāndhārī Dharmapada
Lal	Lalita Vistara (= Lefmann 1902)
MBh	Mahābhārata
Miln	Milindapañha
MR	Manuscript Remains (= Hoernle 1916)
Mvu	Mahāvastu
Nāya.	Nāyādhammakahāo
PDhp	Pāma Dharmapada
Suv	Suvarṇabhāsottamasūtra
Sūyag	Sūyagadaṅga
Thāp	Thāpaṅga
Udāna	Udānavarga (= Bernhard 1965)
Utt	Uttarādhyaṇasūtra (= Charpentier 1922)

The abbreviations of the titles of Pāli texts are those adopted for CPD

## Translations:

EV I	Elders' Verses I (= Norman, 1969)
EV II	Elders' Verses II (= Norman, 1971A)
GD I	Norman, 1984A
GS	Gradual Sayings (= translation of A)
KS	Kindred Sayings (= translation of S)
MRI	Ñāṇamoli, 1960
Neum	Neumann, 1911
Nyan	Nyanaponika, 1955
Saddh	Saddhatissa, 1985
SBE X	Fausbøll, 1881
WD	Word of the Doctrine (= Norman, 1997)

## Periodicals, Collections and Series:

ABORI	Annals of the Bhandarkar Oriental Research Institute
BDCRI	Bulletin of the Deccan College Research Institute
BÉI	Bulletin d'Études Indiennes
BSO(A)S	Bulletin of the School of Oriental (and African) Studies
CP	Collected Papers (= Norman, 1990–2001)
IA	Indian Antiquary
IHQ	Indian Historical Quarterly
IJJ	Indo-Iranian Journal
Ind. Ling.	Indian Linguistics
IT	Indologica Taurinensia
JA	Journal Asiatique
JAOS	Journal of the American Oriental Society
JBRs	Journal of the Bihar Research Society
JOI(B)	Journal of the Oriental Institute (Baroda)
JPTS	Journal of the Pali Text Society
JRAS	Journal of the Royal Asiatic Society
KZ	Kuhns Zeitschrift = ZVS
MSS	Münchener Studien zur Sprachwissenschaft

SBB	Sacred Books of the Buddhists
SBE	Sacred Books of the East
SHT	Sanskrihandschriften aus den Turfanfunden
SKPAW	Sitzungsberichte der königlichen preussischen Akademie der Wissenschaft
SIH	Studien zur Indologie und Iranistik
Sutt	Suttāgame (= Phūlchandjī Mahārāj, 1953-54)
TPS	Transactions of the Philological Society
UCR	University of Ceylon Review
VKAWA	Verhaandlingen der Koninklijke Akademie van Wetenschappen Amsterdam
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
WZKS(O)	Wiener Zeitschrift für die Kunde Süd(- und Ost)asiens
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZVS	Zeitschrift für Vergleichende Sprachforschung (=KZ)
Dictionaries, Studies, etc.:	
Beob.	Beobachtungen über die Sprache des buddhistischen Urkanons (= Lüders, 1954)
BHSD	Buddhist Hybrid Sanskrit Dictionary (= Edgerton, 1953A)
BHSG	Buddhist Hybrid Sanskrit Grammar (= Edgerton, 1953B)
CDIAL	Comparative Dictionary of the Indo-Aryan Languages (= Turner, 1966)
CPD	Critical Pāli Dictionary, Copenhagen 1924-
DNM	Deśināmamālā
DPPN	Dictionary of Pali Proper Names (= Malalasekera, 1938)
Ez	Jacobi, 1886
EWA	Etymologisches Wörterbuch des Altindischen (= Mayrhofer, 1956-80)

MW	Sanskrit-English Dictionary (= Monier-Williams, 1899)
PED	The Pali Text Society's Pali-English Dictionary
PSM	Pāia-sadda-mahaṇṇavo (= Sheth, 1963)
PTC	Pāli Tipiṭakam Concordance
Tr.N	Trenckner's Notes (= Trenckner 1908)

## General:

(X)-a	the atthakathā upon (X)
AMg	Ardha-Māgadhī
BHS	Buddhist Hybrid Sanskrit
B <sup>m</sup> etc.	(= sigla of E <sup>e</sup> )
cty/cties	commentary/commentaries
f.n.	foot note
m.c.	metri causa
MIA	Middle Indo-Aryan
Ms(s)	manuscript(s)
OIA	Old Indo-Aryan
Pkt	Prakrit
PTS	Pali Text Society
-s	-sutta
Skt	Sanskrit
(X)-t	the ṭikā upon (X)
Trsl.	translation
-v	-vagga
v(v).l.(l)	variant reading(s)
< >	add enclosed reading
[ ]	delete enclosed reading
-	read as short metrically
-	read as long metrically
[IBH]	information obtained from Miss I.B. Horner
[LSC]	information obtained from Mr L.S. Cousins
[RFG]	information obtained from Professor R.F. Gombrich

## INTRODUCTION

### I. THE NAME OF THE SUTTANIPĀTA

§ 1. Jayawickrama (UCR VI, 2, p. 78) points out that the word *nipāta* when applied to texts seems to mean "section", e.g. the *eka-*, etc., *nipātas* of the *Theragāthā* and *Therīgāthā*: "The section of single verses, etc." If this is correct, then we must suppose that the title means "the section (perhaps, of the *Khuddaka-nikāya*) made up of *suttas*". Against this suggestion is the fact that although every separate discourse in the first four *vaggas* of the *Suttanipāta* is at present called a *sutta* in the rubrics and in the *uddānas*, the sixteen sections of the *Pārāyana-v* are called *pucchās* (although they are called *suttas* in Pj II). There is no *uddāna* to this *vagga*, and so we do not know what name the early tradition gave to them, although they are called *pañhas* when they are quoted in other texts (see § 26 below).

§ 2. There are, however, hints that the present state of affairs was not always so. The *Nālakasutta* (679-723) is called *Nālakaprasna* in Mvu III 389.12, and *Nālakapaṭipadā* in Ja I 55.26. Similarly, S III 9.19 quotes a verse (844) which is said to have been spoken *bhagavatā Aṭṭhakavaggike Māgandiyapañhe*. In E<sup>6</sup> the *sutta* is called *Māgandiyasutta* (835-47). It has been suggested that the text referred to by Aśoka with the title *Munigāthā* (see § 15 below) was the *Munisutta* (207-21) and the *Upatisa-pasina* (< -*praśna*) was the *Sāriputtasutta* (995-75).

§ 3. It is, therefore, possible that at one time at least one tradition called all the individual sections *suttas*. If this was so, then the title perhaps means "The *sutta* section" or "The section of *suttas*". Winternitz (1933, p. 92) calls it the "Section of Discourses" and Jayawickrama (UCR VI, 2, pp. 78-81), having considered a number of translations, states that Winternitz's title (which he quotes in the form "A Section of *Suttas*") to be the best so far. I adopt the meaning "group" for *nipāta*, because this is the translation I adopted for the word in *Elders' Verses I and II*: I use "discourse" for *sutta*. This



translation assumes that the word *sutta* is to be derived from *sûkta* rather than *sûtra*.

## II. THE NAMES OF THE SUTTAS

§4. There are sometimes slight variations of names in the uddānas, which presumably pre-date the commentary. This suggests that there was a second tradition, known to the commentary, existing alongside the uddāna tradition.

§5. Sometimes the uddāna abbreviates or lengthens names:

I:3. Visāṇa for Khaggavisāṇa

4. Kasi for Kasibhāradvāja

8. Mettabhāvanā for Metta

II:4. Maṅgaluttama for Mahāmaṅgala

13. Paribbāja for Saṁmāparibhāṇiya

III:3. Subhā(su) for Subhāsita

4. Sundari for Sundarikabhāradvāja

10. Kokali for Kokaliya

IV:2. Guha for Guhaṭṭhaka

3. Dutṭha for Dutṭhaṭṭhaka

4. Suddha for Suddhaṭṭhaka

5. Parama for Paramaṭṭhaka

7. Metteyya for Tissa-Metteyya

9. Magadhi for Magadhiya

10. Purabhedana for Purābheda

11. Kalaka for Kalakavivāda

14. Tuvattaka for Tuvataka

15. Attadaṇḍavara for Attadaṇḍa

§6. Sometimes the uddāna gives alternative names:

I:9. Sātāgira for Hemavata

II:4. Kappa for Vaṅḡisa

IV:16. Therapaṇha for Sāriputta

§ 7. We find that Pj II gives alternative names for some of the suttas, which shows that varying traditions were still in existence even in the fifth century A.D. Sometimes Pj II gives the alternative name first, presumably as a preference, with the one normally accepted given as second (\* = first name in Pj):

I:7. Vasala-s = \*Aggi(ka)bhāradvāja-s

9. \*Hemavata-s = Sātāgira-s

11. \*Vijaya-s = Kāyavicchandanaka-s

II:6. \*Dhammacariya-s = Kapila-s

8. Nāvā-s = \*Lamma-s

12. Vaṅgīsa-s = \*Nigrodhakappa-s

13. \*Sammāparibbājaniya-s = Mahāsamaya-s

III:4. Sundarikabhāradvāja-s = Pūraḷāsa-s

10. Kokāliya-s (663-76) = Turitavattugāthā

IV:16. \*Sāriputta-s = Therapañha-s

§ 8. There must, however, be some doubt about the value of the titles of suttas as we have them now, because they sometimes vary from one tradition or edition to another, which suggests that some of them may be late inventions, perhaps the product of a scribe or even a modern editor. We find, for example that the sutta which is called Putto in E<sup>c</sup> at S II 235.16 is called Ekaputtakasutta in B<sup>c</sup>.

### III. THE RELATIVE AGES OF THE PARTS OF THE SUTTA-NIPĀTA

§ 9. We may assume that Atthaka-v, Pārāyana-v and Khaggavisāṇa-s are the oldest parts of the Sn because they are commented upon by the canonical Nidd, except for the Vatthu-gāthās of the Pārāyana-v, which are ascribed to Ānanda by Pj II. Nidd is reckoned to be late by some scholars, but the arguments put forward to support this belief do not seem to be conclusive, and in any case Nidd cannot be later than the date of the fixing of the Canon. The fact that only parts of Sn are commented upon in Nidd suggests that the vaggas were still

independent at the time of the composition of that text, and probably some of the suttas too, e.g. the Khaggavisāṇa-s. Various suttas still have an existence as independent works in BHS (in Mvu and Divy), and the fact that the Sanskrit fragments of entire sūtras which have been found come only from Arthaka-v and Pārāyana-v suggests that the vaggas still had an independent existence when those translations were made.

§ 10. The reciter's remarks in vaggas 4-5 are commented upon by Nidd, so they must be old. They are ascribed to the saṅgīti-kāras by Pj II. Although the Vatthu-gāthās of the Pārāyana-v are not commented upon in Nidd, the prose on Sn p. 218 and verses 1124-49 (which seem very similar to the Vatthu-gāthās) are commented upon. Pj II says the Vatthu-gāthās are due to Ānanda, and says the prose on p. 218 and (perhaps) 1124-49 are due to the saṅgīti-kāras. There are no prose introductions to the suttas of the Aṭṭhaka-v, as there are in the Saṅskrit and Chinese versions, although they have introductions in Pj II. These differ from the introductions in the Sanskrit and Chinese versions, and must therefore be from a different tradition.

§ 11. We may assume that vaggas 1-3, in their present form, are later than vaggas 4-5, although individual suttas, e.g. Khaggavisāṇa-s, may be as old as vaggas 4-5. The list of texts in Divy (20.23-24; 34.29-35.1) does not mention Sn as such, but only the Arthavargīya and Pārāyana, showing that when that list was compiled (which may have been much earlier than the composition of Divy), Sn either did not exist as a collection, or was still thought of as separate vaggas. This was perhaps still so at the time when the Sanskrit and Chinese translations were made. A number of suttas in vaggas 1-3 are found in the Mvu and elsewhere, and are probably therefore pre-schism and consequently old. If the suttas mentioned by name by Aśoka (see § 15 below) are correctly identified, then they were in existence (but not necessarily in their present form) by the middle of the third century B.C.

§ 12. We assume that the reciter's remarks, certain verses, and the prose introductions are later than the suttas, as such, but since they are all ascribed to Ānanda or the saṅgīti-kāras, they were presumably regarded by the tradition as being old. If tradition says they are later than the text, then they probably are, since the tradition was more likely to date texts too early than too late.

§ 13. It is possible that some individual verses are later, since there is no commentary upon them, e.g. Nidd I does not comment upon 836, and Pj II states that there is no commentary on 677-78 in the Mahā-*atthakathā*.

§ 14. Dating by metre is not particularly helpful. Warder speaks of "the elaborate techniques of the Suttanipāta" (1967, §91), with the implication that elaborate things are late, but I have pointed out elsewhere that, with reference to the Sabhiya-s at least, there is reason to doubt this (Norman, 1980B). Two suttas in Sn are in the very old Old Āryā metre, one in the "younger" part of Sn and one in the *Atthaka-v*. Warder speaks of accent and ictus in early gaṇacchandās (with reference to the Upāli-s and the Metta-s). Nevertheless, the fact that what we can, on other grounds, consider to be the original core of verses in the *Atthaka-v*, is in the Triṣṭubh metre, which is generally a sign of an early composition in Pāli, supports the argument that the *Atthaka-v* is old.

#### IV. AŚOKA'S CALCUTTA-BAIRĀṬ EDICT

§ 15. This edict mentions a number of texts, of which Munigāthā (which is also included in the list of texts in Divy), Moneyasute and Upatisapasine have been thought to be in Sn:

(a) Munigāthā is probably the Munisutta = 207-21 as Rhys Davids suggested (1896, p. 94).

(b) Moneyasute is probably the second half of the Nālakasutta = 699-723. This was suggested by Kosambi (1912, p. 40), although Winternitz (1933, p. 607) followed Rhys Davids

(1898, p. 639) in believing that it was probably the moneyyāni at It 56.4-13 (≠ A I 273.18-36). Chalmers (1932, p. xi) states that the Nālakasutta is called Moneyyasutta, but he gives no authority for this statement. Jayawickrama (UCR 6, 4, p. 230) states that the corresponding section of Mvu (Mvu III 387 foll.) is called Mauneya, but I can find no evidence for this.

(c) Kosambi (1912, p. 40) suggested that Upatisapasine is probably the Sāriputtasutta (also called Therapañhasutta) = 955-75.

§ 16. The fact that suttas sometimes have alternative names complicates the task of identifying the suttas mentioned by Aśoka. Aśoka's edict means only that suttas with these names were in existence at the time of Aśoka. If these identifications are correct, it does not mean that these suttas were part of the Sn in Aśoka's time, nor that they were in their present form. If they are correct, the fact that the names used by Aśoka are not those by which the suttas are known at present shows that the nomenclature was not fixed in the third century B.C.

#### V. THE TEXT OF THE SUTTANIPĀTA

§ 17. This translation is based upon the edition of Sn by Helmer Smith and Dines Andersen (PTS 1913), with certain emendations which are discussed in the notes and listed in the Appendix entitled "List of preferred readings". I have also consulted Fausbøll's edition, and the Burmese, Sinhalese and Siamese editions which are specified in the List of Abbreviations. In determining the text I have translated, I have taken note of Warder's comment (1967, p. 74 note 2) that "the emendations of some of the Burmese scribes (for instance in MSS of Sn, adopted and extended by Fausbøll, and to a lesser extent by Andersen and Smith) are not likely to be based on any ancient tradition". He points out that the lack of authenticity is shown by such cases as the omission of *ca* in 263 and 267, because the scribal

tradition did not realise that the svarabhakti vowel in *-cariyā* is to be ignored. I have discussed such matters in the notes.

## VI. THE METRES OF THE SUTTANIPĀTA

§ 18. Since Helmer Smith has dealt at length with the metres of Sn in Pj II Vol. III, it seemed unnecessary for me to scan all the pādas again. Although it would have been possible to justify doing this, on the grounds that the analyses would then have been in the same form as those in EV I and II, and therefore easily comparable with them, I have preferred not to do so. I have, however, identified metres, commented upon readings which are not metrical, and where possible suggested ways in which the metre can be improved.

## VII. PORTIONS OF THE SUTTANIPĀTA FOUND ELSEWHERE IN THE CANON

§ 19. Many single or small groups of verses are found elsewhere (see PTC), but more substantial portions are found, in part or in whole as follows:

- I:3. Khaggavisāṇa-s = Ap II 9-49 (= pp. 8-13)
- 4. Kasibhāradvāja-s = S I 172-73
- 8. Metta-s = Khp IX
- 10. Ālavaka-s = S I 213-15
  
- II:1. Ratana-s = Khp VI
- 3. Hiri-s = J III 196,10-23
- 4. Mahāmaṅgala-s = Khp V
- 5. Sūciloma-s = S I 207-8
- 12. Vaṅṅisa-s (verses only) = Thag 1263-78
  
- III:3. Subhāsita-s = S I 188-89 = Thag 1227-30 (verses only = 451-54)
- 4. Sundarikabhāradvāja-s (prose only) = S I 167-68
- 7. Sela-s = M II [92] = Thag 818-37 (548-67) and Thag 838-41 (570-73). Cf. Dhṛp 396-423 (= 620-47)

9. Vāsettha-s = M II [196]  
 10. Kokāliya-s (prose and 657-60) = S I 149-53

§ 20. It is perhaps not surprising that no pucchā/pañha from Vagga 5 occurs in its entirety elsewhere in the Canon, but it is strange that no sutta from Vagga 4 occurs. This would seem to imply that these two vaggas were regarded as a whole at the very earliest period of Buddhism, and had already been given a status of "original and indivisible".

### VIII. THE SAṄĠĪTI AND SAṄĠĪTI-KĀRAS

§ 21. Nidd does not mention any saṅgīti. It is clear that to the commentarial tradition underlying Pj I and II (mahā-)saṅgīti refers to the first council, since each time the word saṅgīti is used it occurs in a context with the name Ānanda: —

- (i) *Ānandena ... pathamamahāsaṅgītikāle* (Pj I 89.26; 99.23)  
 (ii) *Ānando ... saṅgītiyaṃ* (Pj II 67.16 ad 35).  
 (iii) *Ānandena ... pathamamahāsaṅgītikāle* (Pj II 134.29 ad prose introduction to I.4 (p. 12)).  
 (iv) *saṅgītim ... Ānando* (Pj II 483.14 ad vatthugāthā of Nālaka-sutta).  
 (v) *Ānando saṅgītikāle* (Pj II 580.29 ad vatthugāthā of Pārāyaṇa-v).

§ 22. It is likely, therefore, that when the commentary refers to saṅgītikāras it presumes that they were those who made the first saṅgīti. Although it is possible that the Aṭṭhaka-v and Pārāyaṇa-v were in approximately their present form in the Buddha's lifetime [although we must note that the fact that their names are quoted in the canon gives no evidence about their contents at that time, except for 844 which is correctly allocated to the Māgaṇḍiyasutta at S III 9.19], it is less likely that the other three vaggas were complete at that time. Consequently references to saṅgītikāras may refer to the second or third councils, as deduced for Th and Thī (EV. I § 11; II §§ 11, 21).

§ 23. We cannot be certain that in all cases where the commentary refers to the saṅgītikāras it is actually quoting an earlier commentarial tradition on this — sometimes it can be deduced from the context that a passage is a later addition. If there was a commentarial tradition it seems to have been separate from the Nidd tradition, for Nidd I and II comment upon the reciter's remarks and the prose additions which in Pj II are ascribed to the saṅgītikāras without further comment.

§ 24. Pj II 387,25 records a disagreement which was clearly in the old commentary: *ayaṃ addhagāthā (429cd) saṅgītikārehi vuttā, "sakalagāthā pi" ti eke*. Here the commentator gives his own opinion on the matter (see § 33 below): *Bhagavatā eva pana paraṃ viya attānaṃ niddisantena sabbam ettha evaṃ-jātikaṃ vuttan ti ayaṃ amhākaṃ khanti*. He also rejects the view that the saṅgītikāras added 449: "*saṅgītikārā āhaṃsū*" *ti eke, amhākaṃ pan' etaṃ na kkhamaṃti ti* (Pj II 394.5). It is noteworthy that the equivalents of 429cd and 449 occur at Mvu II 238,14\* and 240,16\*-17\*, so if they were added by the saṅgītikāras it was probably not later than the second council.

§ 25. The following passages are ascribed to the saṅgītikāras in Pj II:

- (i) 42,3: *tenāhu saṅgītikārā: ninnāñ ca thalañ ca pūrayanto ti (30)*.
- (ii) 44,19: [*iti Māro pāpimā*] *saṅgītikārānaṃ etaṃ vacanaṃ, sabbagāthāsu ca īdisāni* (reciter's remarks in 33-34).
- (iii) 193,29: "*iti Sātāgiro*" *ti ādi saṅgītikārehi [vuttam]* (reciter's remarks in 153-69).
- (iv) 292,30: *ito paraṃ icc etaṃ atthan ti dve gāthā saṅgītikārehi vuttā (251-52)*.
- (v) 351,2: "*iti Bhagavā*" *ti idaṃ pañ' ettha saṅgītikārānaṃ vacanaṃ* (reciter's remark in 355)
- (vi) 351,8: *settho ti saṅgītikārānaṃ ev' idaṃ vacanaṃ (355d = Thag 1275d, on which Th-a III makes the same comment)*.
- (vii) 377,31: *pacchimaddhaṃ pana saṅgītikārehi vuttan ti pi āhu (401cd)*.



- (viii) 387.25: *ayaṃ addhagūthā saṅgītikārehi vuttā, "sakalagūthā pi" ti eke* (429cd).
- (ix) 394.5: *saṅgītikārā āhaṃsū ti eke* (449).
- (x) 394.13: *evaṃ me sutan ti ādi saṅgītikāravacanaṃ* (prose introduction to III.3 [on p. 78]).
- (xi) 398.16: *idāni vattabbagūthaṃ dassentā sabbam etaṃ saṅgītikārā āhaṃsu* (prose on p. 78).
- (xii) 398.28: *taṃ dassentā saṅgītikārā "atha kho āyasmā" ti ādim āhaṃsu* (prose on p. 79).
- (xiii) 400.14: *evaṃ me sutam ti ādi saṅgītikārānaṃ vacanaṃ* (prose introduction to III.4 [on p. 79]).
- (xiv) 405.3: *ti brāhmaṇo ti saṅgītikārānaṃ vacanaṃ* (reciter's remarks in 459).
- (xv) 413.9: *saṅgītikārānaṃ brāhmaṇassa Bhagavato ti tiṇṇaṃ pi vacanaṃ samodhānetvā* (prose portions of III.5 [on p. 86]).
- (xvi) 414.28: *ten' āhu saṅgītikārā "atha kho ..."* (prose on p. 87).
- (xvii) 456.11: *saṅgītikārā "alatha kho Selo ..." ti āhaṃsu* (prose on pp. 110–11).
- (xviii) 504.8: *idaṃ avocā ti ādi saṅgītikārānaṃ vacanaṃ* (prose on pp. 39–40).
- (xix) 603.28: *ito paraṃ saṅgītikārā desanaṃ thomentā idaṃ avoca bhagavā ti ādi āhaṃsu* (prose on p. 218 and perhaps 1124–49).

## IX. QUOTATIONS FROM THE SUTTANIPĀTA IN THE PĀLI CANON

§ 26. The *Aṭṭhaka-v* and *Pārāyana-v* are quoted by name in the canon, with the sutta or paṇha name given (see Chalmers, 1932, pp. xv–xvi):

(i) *Aṭṭhaka-v*:

- (a) *Sono ... solasa aṭṭhakavaggikāni sarena abhaṇi ... suggahitāni te bhikkhu solasa aṭṭhakavaggikāni* (Ud

59.23.26 = Vin I 196,36,38)

(b) *vuttaṃ h' idaṃ ... Bhagavatā Aṭṭhakavaggike Māgandiyapañhe* (844), S III 9.19 = 12.20.

(ii) Pārāyana-v:

(a) *vuttaṃ idaṃ Sāriputta Pārāyaṇe Ajitapañhe* (1038), S II 47.11.

(b) *idaṃ ... bhāsitaṃ Pārāyaṇe Punnakapañhe* (1048) without reciter's remarks, A I 133.6 = II 45.35.

(c) *idaṃ ... bhāsitaṃ Pārāyaṇe Udayapañhe* (1106-7), A I 134.9.

(d) *vuttaṃ idaṃ ... Pārāyaṇe Metteyyapañhe* (1042) with variation in pāda a, A III 399.22 = 401.24.

## X. THE RECITER'S REMARKS

§ 27. In or after a number of verses (see the note on 33-34) there are hyper-metric words which usually include the name of the speaker or the person being addressed. I assume that these are remarks which were originally made by the reciter, to inform his audience of the circumstances in which the verse was uttered. Pj II says of some of them that they were added by the saṅgītikāras:

(a) *saṅgītikārānaṃ etaṃ vacanaṃ. sabbagāthāsu ca īdisāni* (Pj II 44.19 [ad 33]);

(b) *iti Sātāgīro ti ādi saṅgītikārehi ...* (Pj II 193.27-28 [ad 153]);

(c) *saṅgītikārānaṃ etaṃ vacanaṃ* (Pj II 351.8-9 [ad 355]);

(d) *saṅgītikārānaṃ etaṃ vacanaṃ* (Pj II 405.3-4 [ad 459]).

§ 28. These remarks must have been added at an early date, for those in Aṭṭhaka-v and Pārāyana-v are commented upon by Nidd. Pj II does not say that any of these were added by the saṅgītikāras, presumably because they are included in Nidd.

## XI. THE COMMENTARIES

§ 29. In compiling my notes, I have made use of Nidd I and II, Pj I and II, and Nidd-a I and II. Nidd comments on every verse of Aṭṭhaka-v (except for 836), Pārāyana-v (except the Vatthu-gāthā = 976-1031) and Khaggavisāṇa-s (35-75), including the reciter's remarks. Nidd gives no gloss on 844, but quotes S III 9,14-12,27 verbatim, wherein 844 is quoted (see § 22 above) and discussed.

§ 30. Nidd comments upon Aṭṭhaka-v and Pār-v in their present forms, with a very few, minor, exceptions. I have come across no evidence that Nidd was written in any dialect other than Pāli. This means that if it existed in a pre-Pāli form the redactors made a good job of their redaction. The tradition takes *mūte*, etc., in 887 as = *mutam*, i.e. it is taking them (incorrectly) as Eastern accusatives. Except for such forms, Nidd comments upon Sn in its Pāli form, i.e. after its "translation" from an earlier Pkt.

§ 31. Nidd explains by synonyms or near-synonyms, sometimes giving a list of terms, which are not identical in meaning, so that the reader can select a translation. It is possible that in some cases, at least, the list represents a narrowing down, so that the last meaning given is best. Nidd sometimes gives alternative explanations, showing that even at that early date the exact form of a verse or meaning of a phrase was lost. In its style of commenting it seems close to the Old Commentary in the Vinaya. Sometimes Nidd gives a wrong explanation.

§ 32. I quote Nidd when it makes clear why I have translated in the way I have. I add Pj II if this throws extra light. I sometimes quote Pj II instead of Nidd if it gives the same interpretation more succinctly. When I quote Nidd, I sometimes omit portions which are of no importance for the matter I am considering, without necessarily indicating this, although I sometimes use " + " or " ... " to indicate (near-)synonyms I omit. To make it clear which commentary I am quoting I consistently give the abbreviation of the title with page and

line number, even when there is little or no chance of confusion.

## XII. THE AUTHOR OF PARAMATTHAJOTIKĀ II

§ 33. The author of Pj II sometimes gives his own opinion, i.e. does not necessarily follow his sources, or perhaps has no source to follow:

- (a) 387.27-28: *ayaṃ amhākaṃ khanti*
- (b) 394.6: *amhākaṃ paṇ' etaṃ na khamati*
- (c) 292.3: ... *ti no adhippāyo*
- (d) 450.16: *evaṃ tāv' eke, ayaṃ paṇ' ettha sabhāvo:*

§ 34. He sometimes omits comment on verses, presumably because they seem to present no problems. He specifically states (Pj II 477.13-14) that no comment is available on 677-78 in the Mahā-aṭṭhakathā, but he does not invent any commentary. He does comment on 836 although Nidd had not done so, which suggests that there was a comment on this verse in the Mahā-aṭṭhakathā.

§ 35. He sometimes gives a choice of explanation:

- (a) Pj I 78.19: *yathā ruccati tathā paṭhitabbaṃ*
- (b) Pj II 23.2.17; 43.25; 136.1; 378.11: *yaṃ ruccati, taṃ gahetabbaṃ*
- (c) Pj I 165.17: *yathā vā tathā vā hoti; kin nu imāya parikkhanāya.*

§ 36. The author of Pj II, or the commentary he was following, was sometimes inconsistent, giving different explanations for what is probably the same thing:

- (a) *ye me pubbe viyākamsu (1084); = ye pubbe mayhaṃ (596.13)*  
but: *ye 'me viyākamsu (1135); = ye ime pubbe (605.22)*
- (b) *sotesu gutto (250); = sotesū ti chasu indriyesu (292.9)*  
but: *so tesu gutto (971); = sō bhikkhu tesu paccayesu gutto (573.33)*

## XIII. THE INTERDEPENDENCE OF THE COMMENTARIES

§ 37. Pj II presumes the existence of Nidd — its comments are frequently identical, and occasionally it quotes Nidd I or refers to it for further explanation. There seem to be no references to Nidd II. Pj II sometimes differs from Nidd, but does not say so specifically. Pj II refers to Nidd as follows:

- (a) (in a general reference re) *iti* (28,3)
- (b) (in a general reference re) *anomaṇāma* (200,19)
- (c) (in a general reference re) *tādi* (202,5)
- (d) *vittharo pana Niddese vuttanayen' eva veditabbo* (512,22)
- (e) (a difference of reading) *yutti pan' ettha Niddese vuttā eva* (551,16)
- (f) (a difference of reading) *yutti pan' ettha Niddese vuttā eva* (552,13)
- (g) *uppattividhi ca nesam Niddese vuttā yeva* ( 552,17)
- (h) " ... " *Niddese vuttam* (553,3)
- (i) *tasmā Niddese vuttam* " ... " (555,24)
- (j) *sesam Niddese vuttam eva* (559,11)

§ 38. Pj II presupposes Pj I because it does not comment upon suttas included in Pj I. In style, however, Pj I differs somewhat from Pj II, e.g. by including more references to Sanskrit grammarians, which suggests that the two commentaries may have been written by different authors.

§ 39. Pj II sometimes refers to other commentarial works as follows:

- (a) *Jātakatthakathā* (2,32)
- (b) *Visuddhimagga* (246,23; 248,29; 249,19; 444,8)
- (c) *Papañcasūdanī Majjhimaṭṭhakathā* (300,7)

## THE GROUP OF DISCOURSES

### I. The Snake Chapter

#### I.1. The Snake

1. <1><sup>1</sup> That bhikkhu who subdues his anger when it has arisen, as [one subdues] with herbs snake-poison when it has spread [through the body], leaves this shore and the far shore as a snake leaves its old worn-out skin.
2. That bhikkhu who has cut off passion in its entirety, like one picking a lotus, both flower and stalk [together], leaves this shore and the far shore as a snake leaves its old worn-out skin.
3. That bhikkhu who has cut off craving in its entirety, like one drying up a fast-flowing stream,<sup>2</sup> leaves this shore and the far shore as a snake leaves its old worn-out skin.
4. That bhikkhu who has plucked out conceit in its entirety, as a great flood [plucks away] a very weak bridge of reeds, leaves this shore and the far shore as a snake leaves its old worn-out skin.
5. That bhikkhu who has not found any essence in existences, as one searching among fig-trees [does not find] a flower, leaves this shore and the far shore as a snake leaves its old worn-out skin.
6. That bhikkhu in whom there are no angers inwardly, and [who] has gone beyond the state of [being reborn in] such and such an existence, leaves this shore and the far shore as a snake leaves its old worn-out skin. <2>

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<sup>1</sup>Numbers in pointed brackets refer to the pages of the edition of the Suttanipāta by Dines Andersen and Helmer Smith (Pali Text Society, 1913), upon which this translation is based, unless otherwise stated. Words in round brackets are those which need to be supplied in the English translation, although not found in the original Pāli.

<sup>2</sup>Reading *sīghasaram va sosayivā*.

7. That bhikkhu whose [wrong] thoughts are burnt up,<sup>1</sup> well cut-off internally, leaves this shore and the far shore as a snake leaves its old worn-out skin.
8. That bhikkhu who has not transgressed nor even caused [another] to transgress,<sup>2</sup> [and] has gone beyond all this diversified world, leaves this shore and the far shore as a snake leaves its old worn-out skin.
9. That bhikkhu who has not transgressed nor even caused [another] to transgress, knowing in respect of the world that all this is unreal, leaves this shore and the far shore as a snake leaves its old worn-out skin.
10. That bhikkhu who has not transgressed nor even caused [another] to transgress, [knowing that] all this is unreal, with greed gone leaves this shore and the far shore as a snake leaves its old worn-out skin.
11. That bhikkhu who has not transgressed nor even caused [another to transgress], [knowing that] all this is unreal, with passion gone leaves this shore and the far shore as a snake leaves its old worn-out skin.
12. That bhikkhu who has not transgressed nor even caused [another] to transgress, [knowing that] all this is unreal, with hatred gone leaves this shore and the far shore as a snake leaves its old worn-out skin.
13. That bhikkhu who has not transgressed nor even caused [another] to transgress, [knowing that] all this is unreal, with delusion gone leaves this shore and the far shore as a snake leaves its old worn-out skin.
14. That bhikkhu in whom there are no latent tendencies, in whom evil roots are destroyed, leaves this shore and the far shore as a snake leaves its old worn-out skin.
15. That bhikkhu in whom there is nothing born of distress, [which is] cause for return to this shore, leaves this shore and the far shore as a snake leaves its old worn-out skin.

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<sup>1</sup> Reading *vidhūpitāse*.

<sup>2</sup> Reading *yo nāccasārī na p' accasārī* (and in 9-13).

16. That bhikkhu in whom there is nothing born of desire, acting as a cause of bondage to existence, leaves this shore and the far shore as a snake leaves its old worn-out skin. <3>

17. That bhikkhu who having left behind the five hindrances [is] without affliction, has crossed over doubt, [and is] without barb, leaves this shore and the far shore as a snake leaves its old worn-out skin.

1.2. Dhaniya

18. 'I have boiled my rice and done my milking', said Dhaniya the herdsman. 'I dwell with my family near the bank of the Mahī. My hut is thatched, my fire is heaped up [with fuel]. So rain, sky[-deva], if you wish.'

19. 'I am free from anger, my [mental] barrenness has gone', said the Blessed One. 'I am staying for one night near the bank of the Mahī. My hut is uncovered, my fire is quenched. So rain, sky[-deva], if you wish.'

20. 'No gadflies or mosquitoes are found [here]', said Dhaniya the herdsman. 'The cows pasture in the water-meadow where the grass grows lush. They could tolerate even the rain if it came. So rain, sky[-deva], if you wish.'

21. 'A well-made float is indeed tied together', said the Blessed One. '[I have] crossed over, gone to the far shore, having overcome the flood. There is no need of a float. So rain, sky[-deva], if you wish.'

22. <4> 'My wife is attentive, not wanton', said Dhāniya the herdsman. 'She has lived with me for a long time [and] is pleasant. I hear no evil of her at all. So rain, sky[-deva], if you wish.'

23. 'My mind is attentive, completely released', said the Blessed One. '[It has been] developed for a long time [and] is well controlled. Moreover no evil is found in me. So rain, sky[-deva], if you wish.'

24. 'I am supported by my own earnings', said Dhaniya the herdsman, 'and my sons are living with me in good health. I hear no evil of them at all. So rain, sky[-deva], if you wish.'



25. 'I am no one's hireling', said the Blessed One. 'I wander throughout the whole world by means of my own earnings. There is no need of wages. So rain, sky[-deva], if you wish.'

26. 'There are cows, bullocks, cows in calf, and breeding cows too', said Dhaniya the herdsman. 'There is a bull too here,<sup>1</sup> the leader of the cows. So rain, sky[-deva], if you wish.'

27. 'There are no cows, no bullocks, nor are there cows in calf or breeding cows either', said the Blessed One. <5> 'There is not even a bull here, the leader of the cows. So rain, sky[-deva], if you wish.'

28. 'The stakes are dug-in, unshakable', said Dhaniya the herdsman. '[There are] new halters made of muñja grass, of good quality. Even the bullocks will not be able to break them. So rain, sky[-deva], if you wish.'

29. 'Having broken my bonds like a bull', said the Blessed One, 'like an elephant tearing a pūti-creeper asunder, I shall not come to lie again in a womb. So rain, sky[-deva], if you wish.'

30. Straightway the great cloud rained forth, filling the low land and the high. Hearing the sky[-deva] raining, Dhaniya said this:

31. 'The gains indeed are not small for us who have seen the Blessed One. We come to you as a refuge, one with vision. Be our teacher, great sage.'

32. My wife and I are attentive. Let us practice the holy life in the presence of the Well-farer. Gone to the far shore of birth and death, let us put an end to misery.'

33. <6> 'One with sons rejoices because of [his] sons', said Māra the evil one. 'Similarly the cattle-owner rejoices because of [his] cows. For acquisitions, are joy for a man. Whoever is without acquisitions does not rejoice.'

34. 'One with sons grieves because of [his] sons', said the Blessed One. 'Similarly the cattle-owner grieves because of [his] cows. For

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<sup>1</sup> Reading *gavampatīdha*.

acquisitions are grief for a man. Whoever is without acquisitions does not grieve.'

1.3. The Rhinoceros-horn

35. Laying aside violence in respect of all beings, not harming even one of them, one should not wish for a son, let alone a companion. One should wander solitary as a rhinoceros horn.
36. Affection comes into being for one who has associations; following on affection, this misery arises. Seeing the peril [which is] born from affection, one should wander solitary as a rhinoceros horn.
37. Sympathising with friends [and] companions one misses one's goal, being shackled in mind. Seeing this fear in acquaintance [with friends], one should wander solitary as a rhinoceros horn.
38. The consideration which [exists] for sons and wives is like a very wide-spreading bamboo tree entangled [with others]. <7> Like a [young] bamboo shoot not caught up [with others], one should wander solitary as a rhinoceros horn.
39. As a deer which is not tied up goes wherever it wishes in the forest for pasture, an understanding man, having regard for his independence, should wander solitary as a rhinoceros horn.
40. In the midst of companions, whether one is resting, standing, going [or] wandering, there are requests [from others]. Having regard for the independence [which is] not coveted [by others], one should wander solitary as a rhinoceros horn.
41. In the midst of companions there are sport, enjoyment, and great love for sons. [Although] loathing separation from what is dear, one should wander solitary as a rhinoceros horn.
42. One is a man of the four quarters and not hostile, being pleased with whatever comes one's way. A fearless bearer of dangers, one should wander solitary as a rhinoceros horn.

43. Even some wanderers are not kindly disposed, and also [some] householders dwelling in a house. Having little concern for the children of others, one should wander solitary as a rhinoceros horn.
44. Having removed the marks of a householder, like a Koviḷāra tree whose leaves have fallen, <8> a hero, having cut the householder's bonds, should wander solitary as a rhinoceros horn.
45. If one can obtain a zealous companion, an associate of good disposition, [who is] resolute, overcoming all dangers one should wander with him, with elated mind, mindful.
46. If one cannot obtain a zealous companion, an associate of good disposition, [who is] resolute, [then] like a king quitting the kingdom [which he has] conquered, one should wander solitary as a rhinoceros horn.
47. Assuredly let us praise the good fortune of [having] a companion; friends better [than oneself] or equal [to oneself] are to be associated with. If one does not obtain these, [then] enjoying [only] blameless things, one should wander solitary as a rhinoceros horn.
48. Seeing shining [bracelets] of gold, well-made by a smith, clashing together [when] two are on [one] arm, one should wander solitary as a rhinoceros horn.
49. 'In the same way, with a companion there would be objectionable talk or abuse for me.' Seeing this fear for the future, one should wander solitary as a rhinoceros horn.
50. For sensual pleasures, variegated, sweet [and] delightful, disturb the mind with their manifold form. Seeing peril in the strands of sensual pleasure, one should wander solitary as a rhinoceros horn.
51. 'This for me is a calamity, and a tumour, and a misfortune, and a disease, and a barb, and a fear.' Seeing this fear in the strands of sensual pleasure, one should wander solitary as a rhinoceros horn.
52. <9> Cold and heat, hunger [and] thirst, wind and the heat [of the sun], gadflies and snakes, having endured all these, one should wander solitary as a rhinoceros horn.

53. As an elephant with massive shoulders, spotted, noble, may leave the herds and live as it pleases in the forest, one should wander solitary as a rhinoceros horn.
54. It is an impossibility for one who delights in company to obtain [even] temporary release. Having heard the word of the sun's kinsman, one should wander solitary as a rhinoceros horn.
55. Gone beyond the contortions of wrong view, arrived at the fixed course [to salvation], having gained the way, [thinking] 'I have knowledge arisen [in me]; I am not to be led by others', one should wander solitary as a rhinoceros horn.
56. Being without covetousness, without deceit, without thirst, without hypocrisy, with delusion and faults blown away, without aspirations in the whole world, one should wander solitary as a rhinoceros horn.
57. One should avoid an evil companion, who does not see the goal, [who has] entered upon bad conduct. One should not oneself associate with one who is intent [upon wrong views, and is] negligent. One should wander solitary as a rhinoceros horn.
58. <10> One should cultivate one of great learning, expert in the doctrine, a noble friend possessed of intelligence. Knowing one's goals, having dispelled doubt, one should wander solitary as a rhinoceros horn.
59. Not finding satisfaction in sport and enjoyment, nor in the happiness [which comes] from sensual pleasures in the world, [and] paying no attention [to them], abstaining from adornment,<sup>1</sup> speaking the truth, one should wander solitary as a rhinoceros horn.
60. Leaving behind son and wife, and father and mother, and wealth and grain, and relatives, and sensual pleasures to the limit, one should wander solitary as a rhinoceros horn.

<sup>1</sup> Reading *vibhūsanā* and excluding *-tthānā*.

61. 'This is an attachment; here there is little happiness, [and] little satisfaction; here there is very much misery; this is a hook.' Knowing this, a thoughtful man should wander solitary as a rhinoceros horn.
62. Having torn one's fetters asunder, like a fish breaking a net in the water, not returning, like a fire [not going back] to what is [already] burned, one should wander solitary as a rhinoceros horn.
63. With downcast eye and not foot-loose, with sense-faculties guarded, with mind protected, not overflowing [with defilement], not burning, one should wander solitary as a rhinoceros horn.
64. Having discarded the marks of a householder, like a coral tree whose leaves have fallen, <11> having gone out [from the house] wearing the saffron robe, one should wander solitary as a rhinoceros horn.
65. Showing no greed for flavours, not wanton, not supporting others, going on an uninterrupted begging round, not shackled in mind to this family or that, one should wander solitary as a rhinoceros horn.
66. Having left behind the five hindrances of the mind, having thrust away all defilements, not dependent, having cut off affection and hate, one should wander solitary as a rhinoceros horn.
67. Having put happiness and misery behind oneself, and joy and dejection already, having gained equanimity [which is] purified calmness, one should wander solitary as a rhinoceros horn.
68. Resolute for the attainment of the supreme goal, with intrepid mind, not indolent, of firm exertion, furnished with strength and power, one should wander solitary as a rhinoceros horn.
69. Not giving up seclusion [and] meditation, constantly living in accordance with the doctrine in the world of phenomena, understanding the peril [which is] in existences, one should wander solitary as a rhinoceros horn.
70. Desiring the destruction of craving, not negligent, not foolish, learned, possessing mindfulness, having considered the doctrine, restrained, energetic, one should wander solitary as a rhinoceros horn.

71. <12> Not trembling, as a lion [does not tremble] at sounds, not caught up [with others], as the wind [is not caught up] in a net, not defiled [by passion], as a lotus [is not defiled] by water, one should wander solitary as a rhinoceros horn.
72. Wandering victorious, having overcome like a strong-toothed lion, the king of beasts, one should resort to secluded lodgings, one should wander solitary as a rhinoceros horn.
73. Cultivating at the right time loving-kindness, equanimity, pity, release and [sympathetic] joy, unimpeded by the whole world, one should wander solitary as a rhinoceros horn.
74. Leaving behind passion, hatred, and delusion, having torn the fetters apart, not trembling at [the time of] the complete destruction of life, one should wander solitary as a rhinoceros horn.
75. [People] associate with and resort to [others] for some motive; nowadays friends without a motive are hard to find. Wise, as to their own advantage, men are impure. One should wander solitary as a rhinoceros horn.

I.4. Kasibhāradvāja

Thus I have heard. Once the Blessed One was staying among the Magadhans at Dakkhināgiri <13> in the brahman village Ekanālā. At that time the brahman Kasibhāradvāja's five hundred ploughs were fastened [to the yokes] at the sowing-time. Then in the morning, having dressed himself and taken bowl and robe, the Blessed One went to where the brahman Kasibhāradvāja was at work. At that time the brahman Kasibhāradvāja's food-distribution was taking place. Then the Blessed One went to where the food-distribution [was taking place], and stood on one side. The brahman Kasibhāradvāja saw the Blessed One standing there for alms, and said this: 'I, ascetic, plough and sow, and when I have ploughed and sown I eat. You too, ascetic, should plough and sow, and eat when you have ploughed and sown.' 'I too, brahman, do plough and sow, and when I have ploughed and sown, I eat.' 'But we do not see the venerable Gotama's yoke, or plough, or ploughshare,

or goad, or oxen, but nevertheless the venerable Gotama speaks thus: "I too, brahman, do plough and sow, and when I have ploughed and sown, I eat". Then the brahman Kasibhāradvāja addressed the Blessed One with a verse.

76. 'You say you are a ploughman, but we do not see your ploughing. Being asked, tell us about your ploughing, so that we may know your ploughing.'

77. 'Faith is the seed, penance is the rain, wisdom is my yoke and plough; modesty is the pole, mind is the [yoke-]tie, mindfulness is my ploughshare and goad.

78. <14> I am guarded in body [and] guarded in speech, restrained in my belly in respect of food. I make truth my weeding-[hook], [and] meekness my unyoking.

79. Energy is my beast of burden; bearing me to rest-from-exertion it goes without turning back to where having gone one does not grieve.

80. Thus is this ploughing [of mine] ploughed. It has the death-free as its fruit. Having ploughed this ploughing one is freed from all misery.'

Then the brahman Kasibhāradvāja, having heaped up rice-gruel in a large bronze dish, offered it to the Blessed One [saying]: 'Let the venerable Gotama eat rice-gruel; the venerable one is [truly] a ploughman, since the venerable Gotama ploughs the ploughing which has the death-free as its fruit.'

81. 'It is not right for me to eat what has been sung over with verses. This, brahman, is not the doctrine of those who see [rightly]. Buddhas reject what has been sung over with verses. As long as the doctrine exists, this is their way of life.

82. But serye with other food and drink a fully-accomplished great seer, whose āsavas are destroyed, whose remorse is calmed; for this is the field for one who is looking for merit.'

<15> 'Shall I then, venerable Gotama, give this rice-gruel to anyone?' 'I do not see, brahman, in the world including the devas, Māra, and Brahmā, among beings including ascetics and brahmins,

devas and men, that man by whom this rice-gruel, if eaten, could be digested properly, except the Tathāgata or a disciple of the Tathāgata. Therefore, brahman, either throw that rice-gruel away in a place where there is little grass, or immerse it in water devoid of living things.' The brahman Kasibhāradvāja immersed that rice-gruel in water devoid of living beings. Then that rice-gruel, immersed in the water, hissed and seethed, and steamed and smoked. Just as a ploughshare [which has been] heated all day, hisses and seethes, and steams and smokes when thrown into water, in the same way that rice-gruel, when thrown into the water, hissed and seethed, and steamed and smoked. Then the brahman Kasibhāradvāja, trembling, with his hair standing on end, went up to the Blessed One, and fell with his head at his feet and said this to the Blessed One: 'Wonderful, venerable Gotama, wonderful, venerable Gotama. Just as, venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who has gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. I go to the venerable Gotama as a refuge, <16> and to the Doctrine, and to the Order of Bhikkhus. May I gain admission [to the Order] in the presence of the venerable Gotama, may I obtain ordination.' The brahman Kasibhāradvāja obtained admission in the presence of the Blessed One, [and] he obtained ordination.

Then when the venerable Bhāradvāja had not long been ordained, [and] was dwelling alone, secluded, vigilant, ardent, resolute, after a short time he himself learned, realised [and] attained in [this] world of phenomena that unsurpassed goal of the holy life, for the sake of which men of good family rightly go forth from the house to the houseless state. He understood: 'Birth is destroyed, the holy life has been lived, that which was to be done has been done, there is nothing more for this state.' Then the venerable Bhāradvāja became one of the arahats.



## I.5. Cunda

83. 'I ask the sage of abundant wisdom', [said] Cunda the smith, 'the Buddha, lord of the doctrine, [who is] free from craving, supreme among two-legged [men], best of charioteers: How many [kinds of] ascetics are there in the world? Come, tell me this.'

84. 'There are four [kinds of] ascetics; there is no fifth, Cunda', [said] the Blessed One. <17> 'Being asked in person I shall explain these to you: [the one who] knows the way, and the teacher of the way, [the one who] lives in the way, and the one who defiles the way.'

85. 'Whom do the Buddhas call [the one who] knows the way?', [said] Cunda the smith, 'How does one become an unequalled teacher<sup>1</sup> of the way? Being asked, tell me about [the one who] lives in the way. Then explain to me the defiler of the way.'

86. 'If anyone has passed beyond doubt, is without the barb [of suffering], delights in quenching, is not greedy, the leader of the world together with the devas, such a one the Buddhas call [the one who] knows the way.'

87. If anyone, knowing in this world the best as the best, proclaims [and] analyses the doctrine in this very place, that sage, cutter-off of doubts, without lust, [him] they call the second of the bhikkhus, the teacher of the way.

88. If anyone lives in the way, in the well-taught path of the doctrine, fully restrained, possessed of mindfulness, following blameless paths, [him] they call the third of the bhikkhus, [the one who] lives in the way.

89. Making [only] a semblance of those with good vows, insolent, defiler of families, reckless, deceitful, unrestrained, [mere] chaff, going in disguise, one is a defiler of the way.

90. If any householder, a learned wise disciple of the noble ones, has understood these [four], <18> [then] knowing [and] seeing them all not

<sup>1</sup> Reading *maggakkhāyi*.

to be like this,<sup>1</sup> his faith does not disappear.<sup>2</sup> For how could he equate the corrupt with the uncorrupted, the pure with the impure?

I.6. Failure

Thus have I heard. Once the Blessed One was staying at Sāvathī, in the Jetavana in Anāthapiṇḍika's park. Then, as night was passing away, a deity of surpassing radiance, illuminating the whole Jetavana, came up to the Blessed One and stood on one side after saluting him. Standing there that deity addressed the Blessed One with a verse.

91. 'Having come to ask the Blessed One, we ask Gotama about the unsuccessful man. What is the cause of the unsuccessful [man]?'

92. 'The successful one is easy to know; the unsuccessful one is easy to know. The successful one loves the doctrine; the unsuccessful one hates the doctrine.'

93. 'We know that to be so indeed; that is the first failure. Tell us the second one, Blessed One. What is the cause of the unsuccessful [man]?'

94. 'Bad men are dear to him; he does not hold good men dear. He approves of the bad men's [evil] doctrine. That is the cause of the unsuccessful [man].'

95. 'We know that to be so indeed; that is the second failure. Tell us the third one, Blessed One. What is the cause of the unsuccessful [man]?'

96. <19> 'If any man is fond of sleep, fond of society, and does not exert himself, [but] is lazy, and has anger as a characteristic, that is the cause of the unsuccessful [man].'

97. 'We know that to be so indeed; that is the third failure. Tell us the fourth one, Blessed One. What is the cause of the unsuccessful [man]?'

<sup>1</sup> Reading 'sabbe n' etādisā'.

<sup>2</sup> Reading na h' apeti.

98. 'If anyone, [although] being able, does not support his mother or father when they are old and past their youth, that is the cause of the unsuccessful [man].'

99. 'We know that to be so indeed; that is the fourth failure. Tell us the fifth one, Blessed One. What is the cause of the unsuccessful [man]?'

100. 'If anyone by speaking falsely deceives a brahman or ascetic or even another mendicant, that is the cause of the unsuccessful [man].'

101. 'We know that to be so indeed; that is the fifth failure. Tell us the sixth one, Blessed One. What is the cause of the unsuccessful [man]?'

102. 'A man with abundant wealth, having gold [and] food, enjoys his dainties alone. That is the cause of the unsuccessful [man].'

103. 'We know that to be so indeed; that is the sixth failure. Tell us the seventh one, Blessed One. What is the cause of the unsuccessful [man]?'

104. 'If any man, being haughty because of his birth, wealth, and clan, despises his own relative, that is the cause of the unsuccessful [man].'

105. 'We know that to be so indeed; that is the seventh failure. Tell us the eighth one, Blessed One. What is the cause of the unsuccessful [man]?'

106. 'If any man, being a rogue with women, drink, and dice, squanders whatever he has received, that is the cause of the unsuccessful [man].'

107. <20> 'We know that to be so indeed; that is the eighth failure. Tell us the ninth one, Blessed One. What is the cause of the unsuccessful [man]?'

108. 'Being dissatisfied with his own wife, he is seen among prostitutes, [and] he is seen among other men's wives. That is the cause of the unsuccessful [man].'

109. 'We know that to be so indeed; that is the ninth failure. Tell us the tenth one, Blessed One. What is the cause of the unsuccessful [man]?'

110. 'A man past his youth brings home [a girl] with breasts like timbaru fruit. He cannot sleep for jealousy of her. That is the cause of the unsuccessful [man].'

111. 'We know that to be so indeed; that is the tenth failure. Tell us the eleventh one, Blessed One. What is the cause of the unsuccessful [man]?'

112. 'He places in [a position of] authority a woman who is addicted to drink or a spendthrift, or even a man of similar character. That is the cause of the unsuccessful [man].'

113. 'We know that to be so indeed; that is the eleventh failure. Tell us the twelfth one, Blessed One. What is the cause of the unsuccessful [man]?'

114. 'One with little wealth [but] great craving is born in a khattiya family. He desires kingship in this world. That is the cause of the unsuccessful [man].'

115. Seeing these failures in the world, a wise man, a noble one endowed with insight, resorts to the blissful world.'

#### I.7. The outcaste

<21> Thus have I heard. Once the Blessed One was staying at Sāvathī in the Jetavana in Anāthapiṇḍika's park. Then in the morning, having dressed himself and taken bowl and robe, the Blessed One entered Sāvathī to beg. At that time the sacrificial fire was burning in the house of the brahman Aggikabhāradvāja, [and] the offering was held aloft. Then the Blessed One, going on an uninterrupted begging round in Sāvathī, came to the house of the brahman Aggikabhāradvāja. The brahman Aggikabhāradvāja saw the Blessed One coming from afar off, and said this to him: 'Stop there, shaveling; stop there, wretched ascetic: stop there, outcaste.' When this was said, the Blessed One said this to the brahman Aggikabhāradvāja: 'Do you know, brahman, [what] an outcaste [is], or the things that make an outcaste?' 'I do not know, Gotama, [what] an outcaste [is], or the things that make an outcaste. It would be a good thing for me for the venerable Gotama so to teach me

the doctrine, that I may know [what] an outcaste [is] and the things that make an outcaste.' 'Then listen, brahman, pay careful attention, I shall tell you.' 'Yes, venerable one', replied the brahman Aggikabhāradvāja to the Blessed One.

116. 'What[ever] man is angry, rancorous, evil and hypocritical, has wrong views [and is] deceitful, him one should know [to be] an outcaste.

117. Who[ever] in this world harms living creatures, whether once-born or twice-born, who[ever] has no compassion for a living creature, him one should know [to be] an outcaste.

118. <22> Who[ever] destroys or besieges villages and towns, [and] is notorious as an oppressor, him one should know [to be] an outcaste.

119. Who[ever] in a village or a forest takes by theft what has not been given to him [and is] cherished by others, him one should know [to be] an outcaste.

120. Who[ever] indeed having contracted a debt, when urged [to repay it] absconds, saying: "[I have] no debt to you", him one should know [to be] an outcaste.

121. Who[ever] indeed because of desire for some trifle strikes a person going along the road and takes the trifle, him one should know [to be] an outcaste.

122. What[ever] man for his own sake or for another's sake or for wealth, speaks falsely when asked in person, him one should know [to be] an outcaste.

123. Who[ever] is seen [misbehaving] among the wives of relatives or friends, by force or with [their] consent, him one should know [to be] an outcaste.

124. Who[ever] [although] being able does not support his mother or father when they are old and past their youth, him one should know [to be] an outcaste.

125. Who[ever] strikes [or] angers with [his] words his mother or father or brother or sister or mother-in-law, him one should know [to be] an outcaste.

126. Who[ever] being asked for what is profitable teaches what is profitless, [and] gives advice in an obscure manner, him one should know [to be] and outcaste.

127. Who[ever] having done an evil action wants no one to know that he [is responsible], who[ever] has concealed his actions, him one should know [to be] an outcaste.

128. Who[ever] indeed having gone to another's house [and] having eaten pure food, does not honour [the other] in return when he comes [to his house], him one should know [to be] an outcaste.

129. Who[ever] by speaking falsely deceives a brahman or ascetic or even another mendicant, him one should know [to be] an outcaste.

130. <23> Who[ever] when mealtime has arrived angers with [his] words a brahman or ascetic and does not give [food], him one should know [to be] an outcaste.

131. Who[ever] wrapped up in delusion [and] desiring some trifle [in payment] relates here what has never happened,<sup>1</sup> him one should know [to be] an outcaste.

132. Who[ever] both extols himself and disparages another, inferior because of his own pride, him one should know [to be] an outcaste.

133. He makes [others] angry,<sup>2</sup> and is mean, desires evil, is avaricious, crafty, immodest, shows no remorse; him one should know [to be] an outcaste.

134. Who[ever] reviles the Buddha or a disciple of his, a wanderer or a householder, him one should know [to be] an outcaste.

135. Who[ever] indeed [while] not being an arahat professes to be an arahat, a thief in the world including Brahmā, he indeed is the lowest of

<sup>1</sup> Reading *asanam*.

<sup>2</sup> Reading *rosako ca*.

the outcastes. These indeed are called outcastes whom I have declared to you.

136. Not by birth does one become an outcaste, not by birth does one become a brahman. By [one's] action one becomes an outcaste, by [one's] action one becomes a brahman.

137. Know it by this also, as I give this example: there was a low-caste Caṇḍāla, well known as Mātaṅga.

138. <24> That Mātaṅga gained the highest fame, which is very hard to obtain. Many khattiyas [and] brahmans came to serve him.

139. He set out on the unpolluted great way which leads to the devas, [and] having discarded passion and sensual pleasures, he reached the world of Brahmā. Birth did not keep him from being born in the world of Brahmā.

140. [Although] brahmans are born into a family of scholars [and] have the vedas as their kinsmen, [nevertheless] they too are again and again discovered in the midst of evil deeds.

141. [They are] blameworthy in [this] world of phenomena, and a bad transition [is destined] in their future state. Birth does not keep them from a bad transition or from blame.

142. Not by birth does one become an outcaste, not by birth does one become a brahman. By [one's] action one becomes an outcaste, by [one's] action one becomes a brahman'

When this was said, the brahman Aggikabhāradvāja said this to the Blessed One: 'Wonderful, venerable Gotama, wonderful, venerable Gotama. Just as, venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who had gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. I go to the venerable <25> Gotama as a refuge, and to the Doctrine, and to the Order of bhikkhus. May the venerable Gotama accept me as a lay-follower, who has taken refuge from this day forth as long as life lasts.'

I.8. Loving-kindness

143. This is what is to be done by one who is skilful in respect of the good, having attained the peaceful state. He should be capable, straight, and very upright, easy to speak to, gentle and not proud,
144. contented and easy to support, having few duties and of a frugal way of life, with his sense-faculties calmed, zealous, not impudent, [and] not greedy [when begging] among families.
145. And he should not do any mean thing, on account of which other wise men would criticize him. Let all creatures indeed be happy [and] secure; let them be happy-minded.
146. Whatever living creatures there are, moving or still without exception, whichever are long or large, or middle-sized or short, small or great,
147. <26> whichever are seen or unseen, whichever live far or near, whether they already exist or are going to be, let all creatures be happy-minded.
148. One man should not humiliate another; one should not despise anyone anywhere. One should not wish another misery because of anger or from the notion of repugnance.
149. Just as a mother would protect with her life her own son, her only son, so one should cultivate an unbounded mind towards all beings,
150. and loving-kindness towards all the world. One should cultivate an unbounded mind, above and below and across, without obstruction, without enmity, without rivalry.
151. Standing, or going, or seated, or lying down, as long as one is free from drowsiness, one should practise this mindfulness. This, they say, is the holy state here.
152. Not subscribing to wrong views, virtuous, endowed with insight, having overcome greed for sensual pleasures, a creature assuredly does not come to lie again in a womb.



19. Hemavata: *Udāyapāraṇīya Sutta*, *Udāyapāraṇīya Sutta*, *Udāyapāraṇīya Sutta*.

153. <27> 'Today is the 15th, a fast-day', said the yakkha Sātāgira. 'It is a lovely night. Come one, let us see Gotama, the teacher [who is] perfectly named.'

154. 'Is the mind of such a one well-disposed towards all beings?', asked the yakkha Hemavata. 'Are his thoughts under control in respect of what is desirable and undesirable?'

155. 'The mind of such a one is well-disposed towards all beings', said the yakkha Sātāgira, 'and also his thoughts are under control in respect of what is desirable and undesirable.'

156. 'Does he not take what has not been given?', asked the yakkha Hemavata. 'Is he fully restrained towards living creatures? Is he far [removed] from negligence? Does he not neglect meditation?'

157. 'He does not take what has not been given', said the yakkha Sātāgira; 'and he is fully restrained towards living creatures, and he is far [removed] from negligence. The Buddha does not neglect meditation.'

158. 'Does he not speak falsely?', asked the yakkha Hemavata: <28> 'Is he not of rough speech? Does he not utter untruths? Does he not talk foolishness?'

159. 'He does not speak falsely, nor is he of rough speech',<sup>2</sup> said the yakkha Sātāgira. 'Nor does he utter untruths. [Being] a thinker, he talks sense.'

160. 'Is he not attracted to sensual pleasures?', asked the yakkha Hemavata. 'Is his mind undisturbed? Has he gone beyond delusion? Has he vision in respect of mental phenomena?'

161. 'He is not attracted to sensual pleasures', said the yakkha Sātāgira, 'and his mind is undisturbed. He has gone beyond all delusion. The Buddha has vision in respect of mental phenomena.'

<sup>1</sup> Reading *nākhīnavyappatho*.

<sup>2</sup> Reading *nākhīnavyappatho*.

162. 'Is he endowed with knowledge?', asked the yakkha Hemavata. 'Is he of pure conduct? Are his āsavas destroyed? Will there be no renewed existence for him?'
163. <29> 'He is indeed endowed with knowledge, and of pure conduct', said the yakkha Sātāgira, 'All his āsavas are destroyed. There is no renewed existence for him.'
- 163A. 'The mind of the sage is endowed with action and speech. You rightly praise him as endowed with knowledge and [good] conduct.
- 163B. The mind of the sage is endowed with action and speech. You rightly rejoice at one endowed with knowledge and [good] conduct.
164. The mind of the sage is endowed with action and speech. Come on, let us see Gotama [who is] endowed with knowledge and [good] conduct.
165. Come, let us see Gotama, with legs like an antelope, thin, a hero,<sup>1</sup> eating little food, not covetous, the sage meditating in the wood.
166. Having gone up to the nāga, [who is] like a lion, wandering alone, having no regard for sensual pleasures, let us ask [about] release from Death's snare.
167. Let us ask Gotama, the proclaimer, the preacher, [who has] gone to the far shore of all phenomena, the Buddha, passed beyond hatred and fear.'
168. 'In what has the world arisen?', asked the yakkha Hemavata. 'In what does it make acquaintance? From the grasping of what [does] the world [exist]? In what respect is the world afflicted?'
169. <30> 'In six the world has arisen, Hemavata', said the Blessed One. 'In six it makes acquaintance. From the grasping of six indeed [it exists]. In respect of six the world is afflicted.'
170. 'What is that grasping in which the world is afflicted? Being asked about deliverance, tell how one is released from misery.'

<sup>1</sup> Reading *vīram*.

171. 'Five strands of sensual pleasures are taught in the world, with mind as sixth. Having discarded desire for these, one is in this way released from misery.'

172. This deliverance of the world has been proclaimed to you as it really is. This I proclaim to you. In this way one is released from misery.'

173. 'Who crosses the flood here? Who crosses the ocean here? Who does not sink into the deep, which has no standing point and no support?'

174. 'The one always endowed with virtuous conduct, having wisdom, well-concentrated, thinking inwardly, possessing mindfulness, crosses the flood which is hard to cross.'

175. Abstaining from the perception of sensual pleasures, passed beyond all fetters, bereft of existence and pleasure, he does not sink into the deep.'

176. See him, [the one] of deep wisdom, seeing the subtle goal, having nothing, not attached to sensual pleasures and existence, completely released in every respect, the great seer going on the divine path.'

177. See him, [the one who is] perfectly named, seeing the subtle goal, imparting wisdom, not attached to clinging to sensual pleasures, <31> knowing all, very intelligent, the great seer, going on the noble path.'

178. 'Truly it was well seen by us today. It has dawned well, arisen well, in that we have seen the fully-awakened one, the flood-crosser, without āsavas.'

179. These ten hundred yakkhas, with supernormal powers, famous, all go to you as a refuge. You are our incomparable teacher.'

180. We shall wander from village to village, from mountain to mountain, revering the fully-awakened one and the essential rightness of the doctrine.'

## I.10. Ālavaka

Thus have I heard. Once the Blessed One was staying at Ājavī, in the haunt of the yakkha Ālavaka. Then the yakkha Ālavaka went up to the Blessed One and said to him: 'Go out, ascetic'. 'Yes, sir', said the Blessed One, and went out. 'Go in, ascetic', [said the yakkha]. 'Yes, sir', said the Blessed One, and went in. A second time the yakkha Ālavaka said this to the Blessed One: 'Go out, ascetic'. 'Yes, sir', said the Blessed One, and went out. 'Go in, ascetic.' 'Yes, sir', said the Blessed One, and went in. A third time the yakkha Ālavaka said this to the Blessed One: 'Go out, ascetic'. 'Yes, sir', said the Blessed One, and went out. 'Go in, ascetic.' 'Yes, sir', said the Blessed One, and went in. A fourth time the yakkha Ālavaka said this to the Blessed One: 'Go out, ascetic'. <32> 'Then I shall not go out, sir; do whatever you must.' 'I shall ask you a question, ascetic. If you do not answer me, I shall either strike down your mind or split your heart, or seize you by the feet and throw you over the Ganges.' 'I do not see anyone, sir, in the world, including the devās, Māra and Brahmā, among beings including ascetics and brahmans, devas and men, who could strike down my mind, or split my heart, or seize me by the feet and throw me over the Ganges. Nevertheless, ask what you wish.' Then the yakkha Ālavaka addressed the Blessed One with a verse.

181. 'What in this world is the best wealth for a man? What when well practised brings happiness? What indeed is the sweetest of flavours? Living in what way do they say one's life is best?'

182. 'Faith is the best wealth for a man in this world. Righteousness when well practised brings happiness. Truth is the sweetest of flavours. They say the life of one living by wisdom is best.'

183. 'How does one cross the flood? How does one cross the ocean? How does one go beyond misery? How is one purified?'

184. <33> 'By faith one crosses the flood, by vigilance the ocean. By energy one goes beyond misery. By wisdom one is purified.'

185. 'How does one obtain wisdom ? How does one find wealth ? How does one obtain fame ? How does one bind friends [to oneself] ? Having passed away from this world to the next world, how does one not grieve ?'

186. 'Having faith in the doctrine of the arahats for the gaining of quenching, one obtains wisdom by willingness to hear, never being negligent, clever.

187. Doing what is fitting, bearing the yoke, exerting oneself one finds wealth. By truth one gains fame. Being generous binds friends [to oneself].

188. Whatever faithful house-seeker has these four things: truth, righteousness, firmness, generosity, he indeed does not grieve when he has passed away.

189. Come now, ask others too, many ascetics and brahmins, if anything is found in this world greater than truth, [self-]control, generosity, and forbearance.'

190. 'How now could I possibly ask many ascetics and brahmins ? I now know what my future goal is.

191. Truly for my sake the Buddha came to Ālavī to stay. I now know where [a gift], when given, bears great fruit.

192. I shall wander from village to village, from city to city, revering the fully-awakened one and the essential rightness of the doctrine.'

### I.II. Victory

193. <34> If going or standing [still], sitting or lying down, one bends [or] stretches out [the limbs], this is movement of the body.

194. Joined together with bones and sinews, having a plastering of skin and flesh, covered with hide, the body is not seen as it really is —

195. full of intestines, full of stomach, [full] of the lump of the liver, of bladder, of heart, of lungs, of kidneys, and of spleen,

196. of mucus, of saliva, and<sup>1</sup> of sweat, and of lymph, of blood, of synovial fluid, of bile, and of fat,
197. and impurity always flows from its nine apertures; eye excrement [flows] from the eye, ear excrement from the ear,
198. and mucus from the nose; by way of the mouth it vomits now bile, now phlegm; sweat and dirt [flow] from the body,
199. and its hollow head is filled with brain. A fool, overwhelmed by ignorance, thinks of it as beautiful,
200. but when it lies dead, swollen up and discoloured, cast away in a cemetery, relatives have no regard [for it].
201. Dogs devour it, and jackals, and wolves and worms. Crows and vultures devour [it], and whatever other living creatures there are.
202. <35> The bhikkhu possessing knowledge here, having heard the Buddha's word, indeed understands it, for he sees [the body] as it really is.
203. 'As is this, so is that; as is that, so is this.' [Understanding this] one would discard desire for the body, both inside and outside.
204. Having discarded desire and passion, the bhikkhu possessing knowledge here has arrived at the death-free, peace, the unshakable state of quenching.
205. This impure, evil-smelling two-footed [body] is cherished. It is full of various corpses, flowing out from here and there.
206. Who[ever] would think to exalt [himself] because of such a body, or would disparage another — what is this except lack of insight?

## I.12. The Sage

207. From acquaintance arises fear; from the house[-life] arises pollution. The houseless state, the state without acquaintance, this indeed is the sage's view.

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<sup>1</sup> Reading *sedassa ca*.

208. Who[ever] having cut down what has grown, would not plant [any new] growing thing, [and] would not bestow [moisture] upon it, him they call a solitary wandering sage. That great seer has seen the state of peace.

209. <36> Having considered the fields [of activity], having crushed the seed, he would not bestow the moisture [of affection] upon it. That sage indeed, seeing the end of birth and death, leaving speculation behind, is not counted [in any category].

210. Knowing all resting-places [of the mind] [but] not liking any of them, that sage indeed, with greed gone, without greed, performs no action [good or bad], for he has gone to the far shore.

211. Overcoming all, knowing all, very intelligent, unattached to all phenomena, giving up all, completely released in the destruction of craving, him indeed the wise know as a sage.

212. One with the strength of wisdom, [who is] endowed with vows of virtuous conduct, concentrated, delighting in meditation, possessing mindfulness, released from attachment, without [mental] barrenness, without āsavas, him indeed the wise know as a sage.

213. The sage wandering alone, vigilant, not shaking in the midst of blame and praise, not trembling, as a lion [does not tremble] at sounds, not caught up [with others], as the wind [is not caught up] in a net, not defiled [by passion], as a lotus [is not defiled] by water, a leader of others, not to be led by others, him indeed the wise know as a sage.

214. <37> Who[ever] in the midst of oppression becomes [unmoved] like a pillar, when others make statements about him in an extreme manner, him indeed, with passion gone, with sense faculties well-concentrated, the wise know as a sage.

215. Who[ever] indeed, steadfast, as straight as a shuttle, is disgusted with evil deeds, examining bad and good conduct, him indeed the wise know as a sage.

216. Who[ever] with fully restrained self does no evil, [being] young or middle-aged or a sage with restrained self, [and] cannot be angered [and] does not anger anyone, him indeed the wise know as a sage.

217. Who[ever] living on food given by others, would receive alms from the top, or from the middle, or from what is left, [and does] not deign to praise and does not speak disparagingly, him indeed the wise know as a sage.

218. A sage, wandering, abstaining from sexual intercourse, who in his youth was not tied to anything, abstaining from intoxication and negligence, completely released, him indeed the wise know as a sage.

219. Knowing the world, seeing the highest goal, having crossed the flood, the sea, such a one, <38> with his bonds cut, not fettered, without āsavas, him indeed the wise know as a sage.

220. The two of them, with far different dwelling place and way of life, are not equal — the householder supporting a wife and the unselfish one of good vows. The householder is not fully restrained in respect of the killing of other living creatures; the sage, being restrained, constantly protects living creatures.

221. As the crested [peacock] with blue neck never attains the speed of the goose [when] going through the sky, so a householder does not equal a bhikkhu, a sage [who is] apart, meditating in the wood.

Summary verse: The Snake, Dhaniya, the Horn, and Ploughing, Cunda, Failure, the Outcast, the Promotion of Loving-Kindness, Sātāgira, Ālavaka, Victory and the Sage. These twelve discourses are called the Snake Chapter.



## II. The Small Chapter

### II.1. The Jewel

222. <39> What[ever] beings have come together here, earthly ones or those which [live] in the sky, may every one of those beings be happy, and may they pay attention and hear this utterance.
223. Therefore, all you beings, listen; show loving-kindness to the human race who day and night bring their offerings. Therefore protect them careful[ly].
224. What[ever] wealth there is here or elsewhere, or what[ever] is the outstanding jewel in the heavens, that is indeed not equal to a Tathāgata. This outstanding jewel too is in the Buddha; by this truth may there be well-being.
225. Destruction [of craving], absence of passion, the outstanding [state of the] death-free which the Sakyan sage attained, when concentrated, there is nothing equal to that doctrine. This outstanding jewel too is in the Doctrine; by this truth may there be well-being.
226. The concentration which the best of Buddhas described as pure, the one which they call immediate, <40> to that concentration no equal is found. This outstanding jewel too is in the Doctrine; by this truth may there be well-being.
227. The eight individuals who are praised by the good form these four pairs. These disciples of the Well-farer are worthy recipients [of offerings]. [Gifts] given to them bear great fruit. This outstanding jewel too is in the Order; by this truth may there be well-being.
228. Those who without sensual pleasures are well intent upon Gotama's teaching, with firm mind, have gained the [highest] gain, having plunged into the death-free, enjoying quenching, having obtained it for nothing. This outstanding jewel too is in the Order; by this truth may there be well-being.
229. As a locking-post resting [deep] in the earth would be unshakable by the four winds, of such a kind I say is the Good Man, who having

understood the noble truths sees them [clearly]. This outstanding jewel too is in the Order; by this truth may there be well-being.

230. Those who understand clearly the noble truths [which have been] well taught by the one of deep wisdom, even though they are very negligent will not take an eighth existence. This outstanding jewel too is in the Order; by this truth may there be well-being.

231. At the same time as his attainment of insight, three things become abandoned: <41> the [false] view of individuality, and doubt, and whatever [misapprehension about] rules of virtuous conduct and vows there may be. He is also completely released from the four bad transitions and [is] not capable of committing the six great crimes. This outstanding jewel too is in the Order; by this truth may there be well-being.

232. Although he commits an evil deed, by body, speech, or by mind, he is incapable of hiding it. This incapability is said [to belong] to one who has seen the state [of quenching]. This outstanding jewel too is in the Order; by this truth may there be well-being.

233. As [is] a forest grove with variegated crests, in the heat in the first month of the hot season, of such a kind is the excellent doctrine he taught, leading to quenching, for the highest benefit. This outstanding jewel too is in the Buddha; by this truth may there be well-being.

234. The excellent one, knowing what is excellent, giving what is excellent, bringing what is excellent, beyond compare, taught the excellent doctrine. This outstanding jewel too is in the Buddha; by this truth may there be well-being.

235. 'The old is destroyed, the new is not arising.' Those whose minds are disgusted with future existence, their seeds [of rebirth] have been destroyed [and] they have no desire for growth. <42> The wise are quenched just like this lamp. This outstanding jewel too is in the Order; by this truth may there be well-being.

236. What[ever] beings have come together here, earthly ones or those which [live] in the sky, let us revere the Tathāgata honoured by devas and men, the Buddha. May there be well-being.

237. What[ever] beings have come together here, earthly ones or those which [live] in the sky, let us revere the Tathāgata honoured by devas and men, [and] the Doctrine. May there be well-being.

238. What[ever] beings have come together here, earthly ones or those which [live] in the sky, let us revere the Tathāgata honoured by devas and men, [and] the Order. May there be well-being.

## II.2. Tainted fare

239. '[Those] eating millet seed, plants, beans, green leaves, roots and creeper-fruits, obtained in accordance with the doctrine of the good, do not tell lies from desire for sensual pleasure.

240. Eating what is well-made, well-prepared, given by others, pure, outstanding, <43> enjoying food [made] of rice, one partakes, Kassapa, of tainted fare.

241. "Tainted fare does not apply to me", thus you speak, you relative of Brahmā, [although] enjoying food [made] of rice, together with well-dressed flesh of birds. I ask you this, Kassapa: What form does your tainted fare have?"

242. 'Hurting living creatures, killing, cutting, and binding, stealing, telling lies, fraud and deceptions, useless studies, intercourse with other men's wives — this is tainted fare, not the eating of flesh.

243. If any persons here are completely unrestrained in respect of sensual pleasures; are greedy for flavours, associated with impurity, having the view that nothing exists, wrong, hard to fathom — this is tainted fare, not the eating of flesh.

244. If any persons are rough, pitiless, back-biting, harming their friends, heartless, arrogant, ungenerous, and do not give to anyone — this is tainted fare, not the eating of flesh.

245. <44> Anger, arrogance, obstinacy, and hostility, delusion, envy, and grandiloquence, and pride, and conceit, acquaintance with the bad — this is tainted fare, not the eating of flesh.

246. If any persons are of evil moral conduct, debt-repudiators, informers, cheats in their business dealings here, dissemblers, vile men who commit sin here — this is tainted fare, not the eating of flesh.

247. If any persons here are completely unrestrained in respect of living creatures, taking others' property, intent on injury, of bad moral conduct and cruel, harsh, disrespectful — this is tainted fare, not the eating of flesh.

248. Those beings [who are] very greedy,<sup>1</sup> hostile, hurtful, constantly intent [on evil], who having passed away go to darkness, [and] fall headlong into hell — this is tainted fare, not the eating of flesh.

249. Not the flesh of fish, nor fasting, nor nakedness, nor shaven head, matted hair, dirt, nor rough animal skins, nor observance of the fire ceremony, nor even the many penances there are in the world for [gaining] immortality, nor hymns nor oblations, nor the performance of sacrifices at the proper season, purify a mortal who has not crossed beyond doubt.

250. <45> Guarded in the apertures [of the sense-organs], one should wander with one's sense-faculties conquered, standing firm in the doctrine, delighting in uprightness and mildness. Gone beyond attachment, with all miseries eliminated, a wise man does not cling to things seen or heard.

251. Thus the Blessed One proclaimed this matter again and again, and the [brahman] who had reached the far shore of the [vedic] hymns understood it. With variegated verses the sage without taint, unfettered, hard to fathom, declared it.

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<sup>1</sup> Reading *ete sugiddhā*.

252. Having heard the Buddha's well-spoken word, without taint, thrusting away all miseries, with humble mind he praised the Tathāgata's [feet]. On that very spot he chose to go forth.

### II.3. Modesty

253. Him, flouting and loathing modesty, saying 'I am a friend', [but] not undertaking actions [which are] possible [for him to do], one should know to be 'not my [friend]'.

254. Who[ever] utters a pleasant word among his friends [which is] not followed up, [him] wise men know to be one who speaks [but] does not act.

255. <46> He is not a friend who is always assiduous[ly] suspecting dissension, and looking only for defects. But with whom one rests like a son on [his father's] breast, he indeed is a friend who cannot be alienated by others.

256. While bearing the human yoke, having the advantage of the fruit [of right effort], he develops the basis which causes joy, the happiness which brings praise.

257. Tasting the flavour of seclusion, and the flavour of quiescence, one becomes without distress, without evil, tasting the flavour of rapture in the doctrine.

### II.4. Great Good-fortune

Thus have I heard. Once the Blessed One was staying at Sāvattihī, in the Jetavana in Anāthapiṇḍika's park. Then, as night was passing away, a deity of surpassing radiance, illuminating the whole Jetavana, came up to the Blessed One and stood on one side after saluting him. Standing there that deity addressed the Blessed One with a verse.

258. 'Many devas and men have thought about good fortunes, longing for well-being. Tell [me] the good fortune [which is] supreme.'

259. 'Not associating with fools, but associating with the wise, and honouring those who deserve honour — this is supreme good fortune.'

260. Living in suitable regions, the previous performance of merit, and proper self-application — this is supreme good fortune.

261. <47> Great learning and craft, and a discipline well-instructed, and what[ever] utterance is well-spoken — this is supreme good fortune.

262. Service to mother and father, support of wife and sons, and straightforward work — this is supreme good fortune.

263. Giving, and living the just life, and support of relatives, [and] blameless deeds — this is supreme good fortune.

264. Aversion to and abstinence from evil, complete restraint from intoxicating drink, and vigilance in respect of mental phenomena — this is supreme good fortune.

265. Reverence, and humility, and contentment, [and] gratefulness, [and] hearing the doctrine at the right time — this is supreme good fortune.

266. Forbearance, and meekness when corrected; and seeing ascetics, and discussion of the doctrine at the right time — this is supreme good fortune.

267. Penance, and living the holy life, and seeing the noble truths, and the realisation of quenching — this is supreme good fortune.

268. Whose mind is not shaken when he is touched by the phenomena of the world, being without grief, unpolluted, secure — this is supreme good fortune.

269. Having done such things, [being] unconquered everywhere, they go everywhere in safety — this is their supreme good fortune.'

### II.5. Sūciloma

Thus have I heard. Once the Blessed One was staying at Gayā at *Ṭaṃkitamañica*, in the haunt of the yakkha Sūciloma. At that time <48> the yakkha Khara and the yakkha Sūciloma passed by not far from the Blessed One. Then the yakkhá Khara said to the yakkha Sūciloma: 'That is an ascetic'. 'He is not an ascetic, he just looks like an ascetic. I'll soon find out if he is an ascetic or just looks like one'. Then the

yakkha Sūciloma went up to the Blessed One and pressed his body against him. Then the Blessed One drew away from him. Then the yakkha Sūciloma said to the Blessed One: 'You are afraid of me, ascetic'. 'I am not afraid of you, sir, nevertheless your touch is evil'. 'I shall ask you a question, ascetic. If you do not answer me, I shall either strike down your mind, or split your heart, or seize you by the feet and throw you over the Ganges'. 'I do not see anyone, sir, in the world, including the devas, Māra and Brahmā, among beings including ascetics and brahmins, devas and men, who could strike down my mind, or split my heart, or seize me by the feet and throw me over the Ganges. Nevertheless, ask what you wish'. Then the yakkha Sūciloma addressed the Blessed One with a verse.

270. "Whence do passion and hatred have their origin ? Whence are aversion and delight and excitement born ? Whence arising do thoughts toss up the mind, as young boys toss up a [captive] crow.<sup>1</sup>

271. "From this [body] passion and hatred have their origin. From this [body] aversion and delight and excitement are born. Arising from this [body] thoughts toss up the mind, as young boys toss up a [captive] crow.<sup>2</sup>

272. <49> [They are] born from affection, arisen from oneself, like the trunk-born [shoots] of the banyan tree. [They are] many, attached to sensual pleasures, like a māluvā creeper stretched out in a wood.

273. Those who know whence it has its origin reject it. Hear [me], yakkha. They cross this flood, hard to cross, not crossed before, for the sake of no more renewed existence.'

## II.6. The Righteous Life

274. Living the righteous life, living the holy life, this they say is supreme power. If one has gone forth from the house to the houseless state,

<sup>1</sup> Reading *dhāṅkam*.

<sup>2</sup> Reading *dhāṅkam*.

275. if he is foul-mouthed by nature, delighting in doing injury, a beast, his life is more evil, he increases his own pollution.

276. A bhikkhu who delights in quarrels, [and] is covered by the nature of delusion, does not know the doctrine even when proclaimed [and] taught by the Buddha.

277. Injuring someone with developed self, overwhelmed by ignorance, he does not know that defilement [is] the road which leads to hell.

278. Arrived at downfall, [going] from womb to womb, from darkness to darkness, that bhikkhu indeed being of such a kind goes to misery, when he has passed away.

279. Just as a cess-pit used for a number of years, completely full, would be hard to clean, so too would anyone be [hard to clean], who was of such a kind, full of depravity.

280. Whom you know to be of such a kind, bhikkhus, [still] intent upon the house[-holder's life], having evil desires, having evil thoughts, having evil conduct and sphere of activity,

281. <50> all of you, becoming united, shun him. Blow away the sweepings, throw away the rubbish,

282. then remove the chaff, [that is] those who are not ascetics [although] thinking they are ascetics. Having blown away those with evil desires, of evil conduct and sphere of activity,

283. being pure, make your dwelling with the pure, being mindful. Then, united, zealous, you will make an end of misery.

### II.7. Brahmanical Lore

Thus have I heard. Once the Blessed One was staying at Sāvathī, in the Jetavana in Anāthapiṇḍaka's park. Then many wealthy brahmins of Kosala, aged, old, elderly, advanced in years, in their old age, came to the Blessed One and exchanged the customary friendly greetings with him, and then sat on one side. Seated there those wealthy brahmins said to the Blessed One: 'Do brahmins now, Gotama, live in conformity with the brahmanical lore of the brahmins of old?' 'No,



brahmins, brahmins now do not live in conformity with the brahmanical lore of the brahmins of old.' 'Then let the venerable Gotama tell us about the brahmanical lore of the brahmins of old, if it is not too much trouble for him.' 'Then listen, brahmins, pay careful attention. I shall tell you.' 'Yes, venerable one', replied the wealthy brahmins to the Blessed One.

284. 'The seers of old had fully restrained selves, [and] were austere. Having abandoned the five strands of sensual pleasures, they practised their own welfare.

285. <51> The brahmins had no cattle, no gold, no wealth. They had study as their wealth and grain. They guarded the holy life as their treasure.

286. What was prepared for them, food made ready at the door, prepared in faith, they thought this was to be given to those who sought.

287. Prosperous countries and kingdoms revered those brahmins with multi-coloured clothes, beds and lodgings.

288. Brahmins were inviolable, unconquerable, protected by the law. No one obstructed them at all at the doors of families.

289. For forty-eight years they practised the life of a young brahmin; in former times the brahmins practised the search for knowledge and [good] conduct.

290. Brahmins did not go to another [caste for a wife], nor did they buy a wife. Having come together by mutual consent only, they found pleasure in living together.

291. Brahmins did not indulge in sexual intercourse at any other time except at the cessation of the menstrual period.

292. They praised the holy life, and virtuous conduct, uprightness, mildness, and austerity, meekness and non-violence, and forbearance.

293. <52> Whichever of them was the supreme brahmin, of firm endeavour, he indeed did not indulge in sexual intercourse even in a dream.

294. Following his practice, some of wise disposition here praised the holy life, and virtuous conduct, and forbearance too.

295. Having asked for rice, a bed, clothes, and butter and oil, having collected them properly, from that they performed the sacrifice. When the sacrifice occurred, *they* did not kill cows.

296. "Like a mother, father, brother, or other relative too, cows are our best friends, in which medicines are produced.

297. They give food, strength, [good] complexion, and likewise happiness." Knowing this fact, they did not kill cows.

298. Tender, with large bodies, with [good] complexion, famous, brahmans were eager in respect of what was to be done and what was not to be done, in accordance with their own lore. As long as [the lore] existed in the world, this race prospered in happiness.

299. [But] there was a change in them. Seeing little by little the splendour of the king, and women adorned,

300. and chariots yoked to thoroughbreds, well-made, with variegated coverings, dwellings and houses evenly proportioned and [well] laid-out,

301. [and] great human wealth, surrounded by herds of cows, combined with groups of excellent women, the brahmans coveted this.

302. Having composed hymns for this purpose, they then went up to Okkāka. <53> "You have much wealth and grain. Sacrifice, [for] your property is much. Sacrifice, [for] your wealth is much."

303. And then the king, the lord of warriors, induced by the brahmans, having performed these sacrifices, the assamedha, the purisamedha, the sammāpāsa, the vācapeyya, [and] the niraggāḷa, gave wealth to the brahmans:

304. cows, and a bed, and clothes, and adorned women, and chariots yoked to thoroughbreds, well made, with variegated coverings.

305. Having filled delightful dwellings, evenly proportioned, with various sorts of grain, he gave wealth to the brahmans.

306. And they, receiving wealth there, found pleasure in hoarding it up. Overcome by desire, their craving increased the more. Having composed hymns for this purpose, they went up to Okkāka again.

307. "As are water, earth, gold, wealth, and grain, so are cows to men. For this is a requisite for living creatures. Sacrifice, [for] your property is much. Sacrifice, [for] your wealth is much."

308. And then the king, the lord of warriors, induced by the brahmans, had many hundreds of thousands of cows killed in a sacrifice.

309. Not by their feet, nor by their horns, nor by anything [else] had the cows harmed [anyone]. They were like sheep, meek, giving pails of milk. [Nevertheless] the king, seizing them by the horns, had them killed with a knife.

310. <54> And then the devas, and<sup>1</sup> the fathers, Inda, asuras and rakkhasas cried out: "[This is] injustice," when the knife fell on the cows.

311. Formerly there were three diseases: desire, hunger, and old age. But from the killing of cattle ninety-eight [diseases] came.

312. This injustice of using violence has come down [to us] as an ancient practice. Innocent [cows] are killed; the sacrificers fall away from justice.

313. Thus this ancient mean practice is blamed by those who understand. Where people see such a thing [being done], they blame the sacrificer.

314. When justice perished thus; suddas and vessikas were split; khattiyas were split wide apart; a wife despised her husband.

315. Khattiyas and the relatives of Brahmā and the others who were protected by clan, putting aside talk about caste, came under the influence of sensual pleasures.'

When this had been said, the wealthy brahmans said to the Blessed One: 'Wonderful, venerable Gotama, wonderful, venerable Gotama.'

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<sup>1</sup> Reading *pitaro ca*.

Just as, venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who had gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. We go to the venerable Gotama as a refuge, and to the Doctrine, <55> and to the Order of bhikkhus. May the venerable Gotama accept us as lay-followers, who have taken refuge from this day forth as long as life lasts.'

### II.8. The Boat

316. A man should honour one from whom he can learn the doctrine, just as the deities honour Indra. With clear mind, learned, he reveals the doctrine to him when he is honoured.
317. If anyone cultivates such a man careful[ly], making it his aim and listening attentive[ly], entering upon the doctrine and what conforms with the doctrine, he becomes understanding, intelligent and subtle.
318. But consorting with a poor fool, who has not gained the goal and is envious, one goes to one's death, having failed to understand the doctrine clearly in this world, and not having overcome doubt.
319. How can a man who has gone down into a river, a swift-flowing stream in spate, and is carried along with the current, help others to cross?
320. In the same way, how can one who has failed to understand the doctrine clearly, and has not listened to the explanation given by the learned ones, who is ignorant of it himself and has not overcome doubt, help others to realise it?
321. <56> Just as one embarking upon a strong boat, provided with oar and rudder, could bring many others across there, being skilful, thoughtful, and knowing the means thereof.
322. In the same way, one who has knowledge and has developed himself, who is learned and unshakable, understanding it himself, could make others realise it, if they have the ability to listen attentively.

323. Therefore one should cultivate a good man who is wise and learned. Understanding the meaning, and following [the path], knowing the doctrine, one would attain happiness.

#### II.9. What moral conduct?

324. Having what moral conduct, having what practice, promoting what deeds, would a man be properly established and gain the supreme goal?

325. He should be one who honours older people, [is] not envious, and he should be one who knows the [right] time for seeing teachers. [Being] one who knows the occasion [for hearing] he should listen attentively to a discourse of the doctrine when it is uttered, [and] the well-spoken [sayings].

326. He should go to the teachers' presence at the right time, putting aside stubbornness, being of meek disposition, <57> and he should remember the goal, and the doctrine, and practise self-restraint and the holy life.

327. Taking delight in the doctrine, delighting in the doctrine, steadfast in the doctrine, knowing the exégesis of the doctrine, he should not make any utterance detrimental to the doctrine. He should pass his time with true, well-spoken [sayings].

328. Having abandoned laughter, mumbling, lamentation, hatred, deception, hypocrisy, greed and pride, impetuosity, roughness, sin and infatuation, he should wander without pride, with steadfast self.

329. [Sayings] of which the essence is understood are well-spoken, and learning [when] understood is the essence of concentration. The wisdom and learning of the man who is hasty and negligent do not increase.

330. But those who delight in the doctrine preached by the noble ones, are unsurpassed in word, thought, and deed. Well-established in peace, meekness, and concentration, they have attained the essence of learning and wisdom.

II.10. Arousal

331. Arise! Sit up! What need have you of sleep? For what rest is there for the sick, pierced by the barb, [and] hurt?

332. <58> Arise! Sit up! Train yourselves hard for peace. May the king of death, knowing you to be negligent, not delude you [so that you] come under his influence.

333. Cross over this attachment, tied to which and desiring which devas and men remain [in existence]. Let not the opportunity pass you by, for those who have missed the opportunity grieve when consigned to hell.

334. Negligence is defilement; defilement arises from negligence; by vigilance [and] knowledge one should pluck out one's own barb.

II.11. Rāhula

Introductory verses.

335. 'Do you not despise the wise man because of living with him constantly? Is the one who holds up the torch for men honoured by you?'

336. 'I do not despise the wise man because of living with him constantly. The one who holds up the torch for men is always honoured by me.'

337. 'Having abandoned the five strands of sensual pleasures, delightful in form, pleasing the mind, having gone forth from the house in faith, put an end to misery.

338. Cultivate noble friends, and a solitary lodging [which is] secluded, with little noise. Be moderate in eating.

339. <59> A robe, and alms-food, requisites, a lodging, do not crave for these. Do not come back to the world again.

340. Be restrained in respect of the rules of discipline, and in the five sense-faculties. Be mindful concerning the body. Be full of disgust [with the world].

341. Avoid [any] sign which is pleasant [and] connected with passion. Develop a mind [which is] intent and well-concentrated on the unpleasant.

342. And develop the signless, [and] cast out the latent tendency to conceit. Then by the full understanding of conceit you will wander, stilled.'

In this way with these verses the Blessed One constantly instructed the venerable Rāhula.

## II.12. Vaṅgīsa

Thus have I heard. Once the Blessed One was staying at Ālavī, at the Aggālava shrine. At that time the preceptor of the venerable Vaṅgīsa, the thera Nigodhakappa, had gained quenching not long before at the Aggālava shrine. Then this thought arose in the mind of the venerable Vaṅgīsa as he meditated in solitude: 'Has my preceptor gained quenching or not?' Then the venerable Vaṅgīsa, rising from his meditation in the evening, went to the Blessed One, greeted him and sat on one side. <60> So seated, the venerable Vaṅgīsa said to the Blessed One: 'This thought arose in my mind as I meditated in solitude: "Has my preceptor gained quenching or not?"' Then the venerable Vaṅgīsa, rising from his seat and placing his robe over one shoulder, saluted the Blessed One with cupped hands and addressed him with a verse.

343. 'We ask the teacher who has perfect wisdom, who is the cutter-off of uncertainties in the world of phenomena: A bhikkhu has died at Aggālava, well-known, famous, with self completely quenched.

344. The name Nigodhakappa was given to that brahman by you, Blessed One. Longing for release, putting forth energy, he wandered about revering you, seer of what is firm by nature.

345. Sakyān with all-round vision, we too all wish to know of that disciple. Our ears are ready to hear. You are our teacher; you are unsurpassed.

346. Cut away our uncertainty, tell me this: tell [us], one of great wisdom, that he is quenched. Speak in the very midst of us, one with all-round vision, like Sakka the thousand-eyed one in the midst of the devas.

347. Whatever ties are here, ways of delusion, on the side of ignorance, causing uncertainty, <61> they cease to exist when they reach the Tathāgata, for that eye is supreme among men.

348. For if no man were ever to disperse defilements, as the wind disperses a mass of clouds, the whole world, enveloped, would be darkness indeed. Even illustrious men would not shine forth.

349. But wise men are light-makers. Therefore, hero,<sup>1</sup> I think that you are such [a one]. We have come to one who sees by insight and knows. Reveal Kappa[']s fate] to us in the assemblies.

350. Quickly send forth your beautiful voice, beautiful one.<sup>2</sup> Like geese stretching out [their necks], honk gently with rounded voice well-modulated. Every one of us is listening to you, bolt'upright.

351. Having constrained the one who has eliminated birth and death, without remainder, being purified, I shall make him speak about the doctrine. Of ordinary individuals there is no one who can indeed act according to his desires, but Tathāgatas can act deliberately.

352. This perfect explanation of you who have upright wisdom is accepted. This last salutation is proffered. Since you know, do not delude [us], one of perfect wisdom.

353. Knowing the noble doctrine from top to bottom, do not delude us, since you know, one of perfect energy. <62> I long for your voice as one burned by heat in summer longs for water. Rain on our ears.

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<sup>1</sup> Reading *vīra*.

<sup>2</sup> Reading *vaggu vaggum*.



354. Surely the useful<sup>1</sup> virtuous life which Kappa lived was not in vain? Did he gain quenching [without grasping] or did he have some grasping remaining? Let us hear how he was released.'

355. 'He has cut off craving for name-and-form in this world', said the Blessed One. 'He has passed beyond all birth and death, the stream of Kaṇha, which has long been latent [in him].' So spoke the Blessed One, the best of the five.

356. 'Hearing your voice, best of seers, I am satisfied. Truly my question was not in vain. The brahman has not deceived me.

357. As the Buddha's disciple spoke, so he acted. He cut the strong stretched-out net of deceitful death.

358. Kappiya saw the beginning of grasping, Blessed One. Kappāyana has truly passed beyond the realm of death, which is very hard to cross.'

### II.13. Proper Wandering

359. <63> 'I ask the sage of great wisdom, who has crossed, gone to the far shore, is quenched, with steadfast self: having gone forth from the house, having thrust away sensual pleasures, how would that bhikkhu wander properly in the world?'

360. 'For whom omens are rooted out', said the Blessed One, '[and] meteors, dreams and signs, that bhikkhu, with the blemish of omens completely abandoned, would wander properly in the world.

361. A bhikkhu should dispel his passion for sensual pleasures, [both] human and divine. Having gone beyond existence, having understood the doctrine, he would wander properly in the world.

362. Having put slanders behind him, a bhikkhu should abandon anger and meanness. With compliance and opposition completely abandoned, he would wander properly in the world.

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<sup>1</sup> Reading *yad atthiyam*.

363. Having abandoned the pleasant and the unpleasant, not grasping, not dependent upon anything, completely released from the fetters, he would wander properly in the world.
364. He does not come across any essence in acquisitions. Having dispelled his passion and desire for attachments, independent, not to be led by others, he would wander properly in the world.
365. <64> Unopposed in word, thought, and deed, properly knowing the doctrine, desiring the state of quenching, he would wander properly in the world.
366. If any bhikkhu were not haughty, [think'g] "He salutes me", [and] even when abused were not to reflect upon it, [and] having received food from another were not to be elated, he would wander properly in the world.
367. That bhikkhu [who] having abandoned covetousness and existence, abstaining from cutting and binding [others], has crossed over doubt [and] is without the barb, he would wander properly in the world.
368. And knowing what is suitable for himself, a bhikkhu should not harm anyone in this world, knowing the doctrine as it really is. He would wander properly in the world.
369. In whom there are no latent tendencies, [whose] bad roots are rooted out, [being] without aspirations, not longing, he would wander properly in the world. <65>
370. With āsavas destroyed, with conceit abandoned, gone beyond every path of passion, [self-]controlled, quenched, with steadfast self, he would wander properly in the world.
371. The believer, learned, seeing the way [to salvation], not following any faction among the factious, wise, having dispelled covetousness, hatred [and] repugnance, he would wander properly in the world.
372. Purified and victorious, with deceit removed, having mastery over mental phenomena, gone to the far shore, without lust, skilled in the knowledge of the cessation of the constituent elements, he would wander properly in the world.

373. [if he has] gone beyond the figments in respect of things past and future, [then] having gone beyond, with knowledge of purity, completely released from all sense-bases, he would wander properly in the world.

374. Knowing the state [of peace], understanding the doctrine, seeing the abandonment of the āsavas clearly because of the destruction of all acquisitions, he would wander properly in the world.<sup>1</sup>

375. 'Assuredly indeed, Blessed One, this is so. Whatever bhikkhu lives thus, [self-]controlled, <66> and having gone beyond all fetters, he would wander properly in the world.'

#### II.14. Dhammika

Thus have I heard. Once the Blessed One was staying at Sāvathī, in the Jetavana in Anāthapiṇḍika's park. Then the lay-follower Dhammika approached the Blessed One with five hundred [other] lay-followers, and having greeted the Blessed One sat on one side. Seated there the lay-follower Dhammika addressed the Blessed One with [these] verses.

376. 'I ask you, Gotama of abundant wisdom: How acting does one become a good disciple, either one who goes from the house to the houseless state, or lay-followers with houses?'

377. You indeed know the transition[s] and the future of the world including the devas. There is no one who sees the subtle goal as well as you do; you indeed they call the excellent Buddha.

378. Understanding all knowledge, you have revealed the doctrine, having sympathy for beings. With deceit removed, you have all-round vision. Stainless you shine in the whole world.

379. <67> The king of elephants, called Erāvaṇa, came into your presence, hearing [the word] "Conqueror". He too, having consulted you, was glad when he had heard [you], and went away,<sup>1</sup> [saying] "Good".

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<sup>1</sup> Reading *mantayirvā jagāma*.

380. King Vessavaṇa Kuvera too came to see you, asking about the doctrine. To him too, wise one, you spoke when asked. He too having heard was glad.
381. Whatever argumentative sectarians there are, whether Ajivikas or Jains, not one of them [sur]passes you in wisdom, just as a man standing still does not pass one going quickly.
382. Whatever argumentative brahmins there are, and whatever old brahmins, they all become beholden to you for the meaning; and also whoever else think they are [good] arguers.
383. For this doctrine, which is well-proclaimed by you, Blessed One, is subtle and pleasant. Tell us when asked, best of Buddhas, that very thing we are all wanting to hear.
384. All these bhikkhus are seated together to hear [you], and similarly the lay-followers. Let them hear the doctrine conceived by the stainless one, as the devas hear the good utterance of Vāsava.
385. 'Hear me, bhikkhus, I shall declare to you the doctrine [about] shaking off [evil], and remember it, all of you.' <68> Let the one who sees the goal and is thoughtful cultivate the mode of behaviour which is appropriate to those who have gone forth.
386. A bhikkhu should indeed not wander at the wrong time, but should wander for alms into a village at the right time. For attachments attach to the one wandering at the wrong time. For that reason Buddhas do not wander at the wrong time.
387. Forms and sounds and tastes and smells and contacts which drive beings mad, dispelling his desire for these things, he should enter for his morning meal at the right time.
388. And have received alms-food at the right time, having returned alone, a bhikkhu should sit down in solitude. Thinking of internal things, he should not let his mind go outside, having his body well-constrained.

389. If he should converse with a disciple, or with anyone else, or with a bhikkhu, he should utter the outstanding doctrine, not slander or blame of another.

390. For some fight against an argument; we do not praise those of little wisdom. Attachments from here and there attach to them, for they send their mind[s] far away there.

391. Having heard the doctrine taught by the Well-farer, the disciple of excellent wisdom, having reflected, should resort to alms-food, a habitation, and a lodging, and water for removing dirt from his outer robe.

392. Therefore, to alms-food, lodging, or water for removing dirt from his outer robe, <69> to these things a bhikkhu [should] not cling, as a drop of water does not cling to a lotus.

393. Now on the other hand I shall tell you the way of life of a householder, [and] how acting he becomes a good disciple. For the entire bhikkhu practice cannot be carried out by one who has possessions.

394. Laying aside violence in respect of all beings, both those which are still and those which move, in the world, he should not kill a living creature, nor cause to kill, nor allow others to kill.

395. Then the disciple should avoid [taking] knowing[ly] anything which is not given anywhere. He should not cause to take, nor allow [others] to take. He should avoid [taking] everything not given.

396. The understanding man should avoid the unchaste life, like a burning pit of coals. But if he is incapable of [living] a chaste life, he should not transgress against another's wife.

397. When gone to the audience hall or assembly, he should not speak falsely to a single person, nor cause to speak, nor allow [others] to speak. He should avoid every untruth.

398. Whatever householder approves of this doctrine should not partake of intoxicating drink, nor cause to drink, nor allow [others] to drink, knowing that it has intoxication as its end.

399. For because of intoxication fools commit evil deeds, and make other intoxicated people also commit [them]. <70> One should avoid this basis of demerit, intoxication, folly, beloved of fools.

400. He should not kill a living creature; and he should not take what is not given; he should not speak falsely; and he should not drink intoxicating drink; he should abstain from the unchaste life, from sexual intercourse; he should not eat food at the wrong time, at night;

401. he should not wear a garland, and he should not use perfume; he should sleep on a couch or on the ground on a mat. For this they say is the eight-fold fast day [observance] declared by the Buddha, who has gone to the end of misery.

402. And then with clear mind having kept the fast day with its eight parts, in its complete form, on the 14th, the 15th, and the 8th [day] of the fortnight, and a special day of the fortnight,

403. and then having kept the fast day, the understanding man with clear mind, rejoicing, should in the morning share out food and drink to the Order of bhikkhus, as is fitting.

404. He should dutifully support his mother and father; he should engage in rightful trade. A vigilant householder living this way of life goes to [rebirth among] the devas who are called Sayampabha.'

<71> Summary verse of the chapter: The Jewel, Tainted-fare, Modesty, Supreme Good Fortune, Sūciloma, the Righteous Life, Brahmanical Lore, and the Boat Discourse, What Moral Conduct, Arousal, and Rāhula, and Kappa, the Wanderer, and then Dhammika. These fourteen discourses are called the Small Chapter.

### III. The Great Chapter

#### III.i. Going-forth

405. <72> I shall praise going-forth, as the one with vision went forth, as he, examining, found pleasure in going-forth.

406. Seeing that this dwelling in a house is a constriction, the sphere of pollution, and that going-forth is an open-air life, he went forth.

407. Having gone forth, he avoided evil deed[s] with the body; having abandoned bad conduct in word, he purified his mode of living.

408. The Buddha went to Rājagaha, he betook himself to Giribbaja of the Magadhans for alms, being endowed with the excellent marks.

409. Standing in his palace Bimbisāra saw him; seeing him endowed with the marks he said this:

410. 'Look at this one, sirs; he is handsome, large, pure, and endowed with [good] demeanour, and he looks ahead a yoke's length only.'

411. With down-turned eyes, possessing mindfulness, this one is not as though from a lowly family. Let the royal messengers run out [to find] where the bhikkhu will go.'

412. Those royal messengers, sent out, followed behind him [wondering], 'Where will the bhikkhu go? Where<sup>1</sup> will [his] dwelling be?'

413. Going on an uninterrupted begging round, with sense-doors guarded, well-restrained, he quickly filled his bowl, [being] attentive and mindful.

414. <73> That sage, having wandered on his alms-round, having gone out of the city, betook himself to Paṇḍava, [thinking] 'Here<sup>2</sup> [my] dwelling will be.'

415. Having seen him go to his dwelling, the messengers then sat down, but one messenger came back and informed the king.

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<sup>1</sup> Reading *kattha vāso*.

<sup>2</sup> Reading *ettha vāso*.

416. 'That bhikkhu, great king, is seated on the Eastern side of Paṇḍava, like a tiger or bull, like a lion in a mountain cave.'
417. Hearing the messenger's report, the khattiya [king] went hurrying in the state vehicle out to Mt Paṇḍava.
418. That khattiya [king] going [by vehicle] as far as the ground was suitable for vehicles, then descended from the vehicle and went up to him on foot. Reaching him, he sat down.
419. Having sat down, the king then exchanged the customary friendly greetings; having exchanged greetings, he said this:
420. 'You are young and tender, in your first youth, a stripling, endowed with [good] complexion and stature, like a khattiya of good birth,
421. making beautiful the van of the army, at the head of a group of elephants. I shall give you objects of enjoyment; enjoy them. But tell me your birth, when asked.'
422. 'Straight on [in that direction] there is a people, king, [living] on the flank of Himavat, endowed with wealth and energy, [belonging to] one who is indigenous among the Kosalans.
423. <74> They are Ādiccā by clan, Sākiya by birth. From that family I went forth, king, not desiring sensuous pleasures.
424. Having seen the peril in sensual pleasures; having seen going-forth as safety, I shall go in order to strive. In that my mind delights.'

## III.2. Striving

425. While I was meditating for the attainment of rest-from-exertion, with my self intent upon striving, near the river Nerañjarā, having made a great effort,
426. Namuci approached me, uttering compassionate word[s]: 'You are thin, of bad complexion; death is near you.
427. [There are] one thousand parts of death; [only] one part of you is life. Live, sir, life is better. If you live, you will perform merits.



428. <75> Much merit will be heaped up by you practising the holy life and sacrificing the *aggihutta* [sacrifice]. What do you want with striving?

429. The road to striving is hard to travel, hard to perform, hard to achieve.' Saying these verses Māra stood near the Buddha.

430. The Blessed One said this to that Māra, who had spoken thus: 'Kinsman of the negligent, evil one, you have come here for your own<sup>1</sup> purpose.

431. I do not have even the slightest need of merit, but Māra ought to speak to those who have need of merits.

432. There is faith, and energy, and wisdom is found in me. Why do you ask me about life even though my self is thus intent [upon striving]?

433. This wind would dry up even the streams of the rivers; and why should my blood not be dried up when my self is intent [upon striving]?

434. When my blood is being dried up, [then] the bile and phlegm are dried up. When the flesh wastes away, the mind becomes clearer, and all the more my mindfulness and wisdom and concentration stand [firm].

435. While I dwell thus, having reached the highest sensation, my mind has no regard for sensual pleasures. See a being's pure state.

436. <76> Sensual pleasures are your first army; discontent is called your second; your third is hunger and thirst; the fourth is called craving.

437. Sloth and torpor are your fifth; the sixth is called fear; your seventh is doubt; hypocrisy and obstinacy are your eighth.

438. Gain, renown, honour, and whatever fame is falsely received, and whoever both extols himself and disparages others,

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<sup>1</sup> Reading *sen*'.

439. that is your army, Namuci, [that is] the striking force of Kaṇha. One who is not a hero cannot conquer it, but having conquered it one obtains happiness.
440. Should I wear muñja grass? Woe upon life here. Death in battle is better for me than that I should be conquered and live.
441. Plunged into this [battle] some ascetics and brahmins are not seen, and they do not know the road by which those with good vows go.
442. Seeing the army arrayed all around, and Māra with his elephant, I shall go forth to battle. May he not move me from my place.
443. That army of yours which the world together with the devas cannot overcome, <77> that [army] of yours I shall break<sup>1</sup> with wisdom, as if [breaking] an unfired pot with a stone.
444. Having brought my thought[s] under control, and [making] my mindfulness well-established, I shall wander from kingdom to kingdom, training many disciples.
445. They, vigilant, and with selves intent, performers of my teaching, will go despite you, where having gone they will not grieve.
446. 'For seven years I have followed the Blessed One step by step. I have not obtained an opportunity against the fully-awakened one who possesses mindfulness.
447. A bird circled a stone which looked like fat, [thinking] "Perhaps we shall find something soft here; perhaps there may be [something] sweet."
448. Not obtaining [anything] sweet, the bird went away from there. Like a crow attacking a rock and becoming despondent, we attacking Gotama and becoming despondent, will go away.'
449. <78> The vīṇā fell from the armpit of that one overcome by grief. Then that discouraged yakkha disappeared on that very spot.

<sup>1</sup> Reading *bhecchāmi*.

## III.3. The Well-spoken Word

Thus have I heard. Once the Blessed One was staying at Sāvathī, in the Jetavana ... the Blessed One said: 'Speech provided with four components, bhikkhus, is well-spoken, not ill-spoken, both faultless and not to be blamed by those who understand. What are the four? A bhikkhu here, bhikkhus, speaks only [what is] well-spoken, not ill-spoken; he speaks only [what is] righteous, not unrighteous; he speaks only [what is] pleasant, not unpleasant, he speaks only [what is] true, not untrue. Speech provided with these four components is well-spoken, not ill-spoken, both faultless and not to be blamed by those who understand.' This [is what] the Blessed One said, and when the Well-farer had said this, the Teacher went on to say:

450. 'The good say that the well-spoken [utterance] is best. One should speak what is righteous, not unrighteous; that is the second. One should speak what is pleasant, not unpleasant; that is the third. One should speak what is true, not false; that is the fourth.'

<79> Then the venerable Vaṅgīsa, rising from his seat and placing his robe over one shoulder, saluted the Blessed One with cupped hands and said this: 'It occurs to me, Well-farer.' 'Say what occurs to you, Vaṅgīsa', said the Blessed One. Then the venerable Vaṅgīsa praised the Blessed One to his face with suitable verses.

451. 'That word only should one speak by which one would not torment oneself nor harm others. That word indeed is well-spoken.

452. One should speak only the pleasant word, the word which is welcomed. What one speaks without bringing evils to others is pleasant.

453. Truth indeed is the undying word; this is the eternal law. In truth, the good say, the goal and the doctrine are grounded.

454. The sure word which the Buddha speaks for the attainment of quenching, for the putting of an end to misery, is indeed the best of words.'

## III.4. Sundarikabhāradvāja

Thus have I heard. Once the Blessed One was staying among the Kosalans on the bank of the river Sundarikā. At that time the brahman Sundarikabhāradvāja made offerings to the fire and performed the *aggihutta* sacrifice. Then having done this, the brahman Sundarikabhāradvāja, rising from his seat, looked all around in the four directions, [to see] who might eat the remains of the offering. The brahman Sundarikabhāradvāja saw <80> the Blessed One sitting not very far away at the foot of a tree, with [his cloak over] his head. When he saw him he took the remains of the offering in his left hand and his water-pot in his right hand, and went up to the Blessed One. Then, at the sound of the brahman Sundarikabhāradvāja's footsteps the Blessed One uncovered his head. Then the brahman Sundarikabhāradvāja [thinking], 'The venerable one is shaven, the venerable one is a shaveling', wanted to turn back, but the thought occurred to him: 'Some brahmans here are also shaven; what if I were to approach him and ask about his descent?' Then the brahman Sundarikabhāradvāja went up to the Blessed One and said: 'Of what descent is the venerable one?' Then the Blessed One addressed the brahman Sundarikabhāradvāja with [these] verses.

455. 'I am certainly not a brahman, nor a prince, nor a vessa, nor am I anyone [else]. Knowing [and renouncing] the clan of the common people, I wander in the world, possessing nothing, [being] a thinker.

456. Wearing a robe, houseless, I wander with shaven hair, with self completely quenched, not clinging here to [other] men. You have asked me an unfitting question about my clan, brahman.'

457. <81> 'Truly venerable sir, brahmans [meeting] with brahmans ask, "Is the venerable one a brahman?"' 'If you call yourself a brahman, but call me a non-brahman, then I ask you about the *Sāvittī*, with three lines and twenty-four syllables.'

458. 'Aiming at what have seers, men, *khattiyas*, and brahmans, many of them, offered sacrifice to deities here in the world?' 'If anyone who has gone to the end, [and] has knowledge, should receive an oblation at

the time of sacrifice from any [sacrificer], then his [sacrifice], I say, would be successful.'

459. 'Assuredly my sacrifice would be successful', said the brahman, 'since we have seen one like you who has knowledge. For if I had not seen those like you, another person would eat my sacrificial cake.'

460. 'Therefore, brahman, [as you are] seeking some goal; approach [and] ask. Perhaps you may find one here who is at peace, without anger, without affliction, without desire, with good understanding.'

461. 'I delight in sacrifice, Gotama, sir. I desire to sacrifice. I do not understand; let your honour instruct me. <82> Wherein an offering is successful, tell me that.' 'Therefore, brahman, give ear. I shall teach you the doctrine.'

462. Do not ask about descent, but ask about conduct. Truly from wood fire is produced. A sage, possessed of firmness, although of lowly birth, becomes a thoroughbred, having modesty as his restraint.

463. One tamed by truth, furnished with [self]-taming, gone to the end of knowledge, having lived the holy life — upon him at the right time one should bestow an offering. [To him] a brahman who is looking for merit should sacrifice.

464. Those who have abandoned sensual pleasures and wander homeless, with well-restrained selves, straight as a shuttle — upon them at the right time one should bestow an offering. [To them] a brahman who is looking for merit should sacrifice.

465. Those who, with passions gone, with sense-faculties well-concentrated, [are] completely released as the moon [is released] from the grasp of Rāhu — upon them at the right time ...

466. They wander in the world unattached, always mindful, having abandoned cherished things — upon them at the right time ...

467. The Tathāgata who having abandoned sensual pleasures wanders victorious, who knows the end of birth and death, <83> [is] quenched, cool as a pool of water, he deserves the sacrificial cake.

468. Equal to [his] equals, far from those [who are] not equal, the Tathāgata is one with endless wisdom. Undefined here or in the next world, the Tathāgata deserves the sacrificial cake.

469. In whom no delusion dwells, nor conceit, whose lust has gone, who is without selfishness, without desire, who has thrust away anger, whose self is completely quenched, that brahman has abandoned the stain of grief. The Tathāgata deserves the sacrificial cake.

470. The Tathāgata, who has abandoned the resting-place[s] of the mind, of whom there are no possessions at all, not grasping either here or in the next world, he deserves the sacrificial cake.

471. The Tathāgata, who [is] concentrated [and] has crossed over the flood, and has understood the doctrine, by means of supreme vision, with āsavas destroyed, bearing his last body, he deserves the sacrificial cake.

472. Of whom the āsavas of existence and [of whom] harsh speech are destroyed, finished, no longer exist, he has knowledge [and] is released in every respect. The Tathāgata deserves the sacrificial cake.

473. The Tathāgata, [who has] gone beyond attachment, of whom there are no attachments, who among those attached to conceit is not attached to conceit, <84> knowing [and renouncing] misery together with its field [of activity] and its basis, he deserves the sacrificial cake.

474. Not dependent on desire, seeing separation, gone beyond the view which can be known by others, the Tathāgata, of whom there are no bases [for rebirth] at all, he deserves the sacrificial cake.

475. The Tathāgata, for whom mental phenomena from top to bottom are destroyed, finished, no longer exist, since he has understood them, [being] at peace, completely released in the destruction of grasping, he deserves the sacrificial cake.

476. The Tathāgata, who, seeing the end and destruction of fetters and birth, has thrust away the path of passion entire[ly], is purified, faultless, stainless, clear, he deserves the sacrificial cake.

477. He who does not see the self by means of the self, [is] concentrated, upright, with steadfast self, he indeed [is] without lust, without [mental] bitterness, without doubt. The Tathāgata deserves the sacrificial cake.

478. The Tathāgata, of whom there are no occasions of delusion, but who sees by knowledge in respect of all phenomena, and bears his last body, and has arrived at full-awakening, unsurpassed bliss — to such an extent is the purity of the yakkha — he deserves the sacrificial cake.'

479. <85> 'And let my offering be a true offering, since I have obtained one like you, who has knowledge. For Brahmā is [my] witness. Let the Blessed One take my [sacrificial cake], let the Blessed One enjoy my sacrificial cake.'

480. 'It is not right for me to eat what has been sung over with verses. This, brahman, is not the doctrine of those who see [rightly]. Buddhas reject what has been sung over with verses. As long as the doctrine exists, brahman, this is [their] way of life.'

481. But serve with other food [and] drink a fully-accomplished great seer, whose āsavas are destroyed, whose remorse is calmed; for this is the field for one who is looking for merit.'

482. 'Well is it, Blessed One, that I should thus know [the one] who would enjoy the gift of one like me, [and] whom I should seek at the time of sacrifice, [now that I have] received your advice.'

483. 'Whose impetuosity has departed, whose mind is not turbid, [who is] completely released from sensual pleasures, whose sloth is thrust away,

484. the remover of boundaries and limits, the knower of birth and death, the sage possessed of sagehood, such a one, come to the sacrifice,

485. destroying superciliousness, [to him] do homage with cupped hands, [him] honour with food and drink. In this way gifts are successful.

486. <86> The Buddha, the venerable one, deserves the sacrificial cake. [He is] the unsurpassed field of merit, the recipient of the sacrifice of all the world. [A gift] given to the venerable one has great fruit.'

Then the brahman Sundarikabhāradvāja said to the Blessed One: 'Wonderful, venerable Gotama, wonderful, venerable Gotama. Just as, venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who had gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. I go to the venerable Gotama as a refuge, and to the Doctrine, and to the Order of bhikkhus. May I obtain admission [to the Order] in the presence of the venerable Gotama, may I obtain ordination.' The brahman Sundarikabhāradvāja obtained ... became one of the arahats.

### III.5. Māgha

Thus have I heard. Once the Blessed One was staying at Rājagaha, on Mt Gijjhakūṭa. Then the young brahman Māgha came to the Blessed One and exchanged the customary friendly greetings with him, and then sat on one side. Seated there the young brahman Māgha <87> said to the Blessed One: 'I am, venerable Gotama, generous, a lordly giver, munificent, open-handed. I seek wealth rightly, and from the wealth which I seek and obtain rightly and acquire rightly I give to one, two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, one hundred, or even more. So giving, so bestowing, do I produce much merit?' 'Assuredly, young brahman, so giving and so bestowing you produce much merit. If anyone, young brahman, is generous, a lordly giver, munificent, open-handed, and seeks wealth rightly and from the wealth which he seeks and obtains rightly and acquires rightly he gives to one ... or to a hundred or to even more, then he produces much merit.' Then the young brahman Māgha addressed the Blessed One with a verse.



487. 'I ask, sir, the munificent Gotama', said the young brahman Māgha, 'who wears a yellow robe, [and] wanders houseless: If any open-handed householder, a lordly giver, seeking for merit, looking for merit, sacrifices, <88> giving food and drink to others here, wherein would the offering be purified for the one sacrificing?'

488. 'If any open-handed householder, a lordly giver, Māgha', said the Blessed One, 'seeking for merit, looking for merit, sacrifices, giving food and drink to others here, such a one would achieve his aim because of the recipients of the gift.'

489. 'If any open-handed householder, a lordly giver', said the young brahman Māgha, 'seeking for merit, looking for merit, sacrifices, giving food and drink to others here — tell me, Blessed One, about the recipients of the gift.'

490. 'Those who indeed wander unattached in the world, having nothing, fully accomplished, with restrained selves — upon them at the right time one should bestow an offering. [To them] a brahman who is looking for merit should sacrifice.'

491. 'Those who have cut all bonds and fetters, are tamed, completely released, without affliction, without desire — upon them at the right time one should bestow an offering. [To them] a brahman who is looking for merit should sacrifice.'

492. 'Those who are fully released from all fetters, are tamed, completely released, without affliction, without desire — upon them at the right time ...'

493. '[Those who] have left behind passion, and hatred, and delusion, whose āsavas are destroyed, having lived the holy life — upon them at the right time ...'

494. 'Those in whom no deception dwells, nor conceit, <89> whose lust has gone, who are without selfishness, without desire — upon them at the right time ...'

495. Those who truly are not a prey to cravings, having crossed over the flood, [and] who wander without selfishness — upon them at the right time ...
496. But those in whom there is no craving for anything in the world, for various existences in this world or the next — upon them at the right time ...
497. Those who, having abandoned sensual pleasures, wander houseless, with well-restrained selves, straight as a shuttle — upon them at the right time ...
498. Those who, with passions gone, with sense-faculties well concentrated, [are] completely released as the moon [is released] from the grasp of Rāhu — upon them at the right time ...
499. Those [who are] calmed, with passions gone, without anger, for whom there are no [future] transitions, having completely abandoned [them] here — upon them at the right time ...
500. Those [who] having abandoned birth and death complete[ly], [have] gone beyond all doubt — upon them at the right time ...
501. Those who wander about in the world, having [only] themselves as a refuge, having nothing, completely freed in every respect — upon them at the right time ...
502. Those who indeed know this here as it really is: “This is the last [birth]; there is no more renewed existence” — upon them at the right time ...
503. <90> He who has knowledge, delights in meditation, possesses mindfulness, has arrived at full-awakening, [is] a refuge for many — upon him at the right time ...
504. ‘Truly my question was not in vain. The Blessed One has told me about the recipients of the gift. You indeed know this here as it really is, for thus is this doctrine known to you.
505. If any open-handed householder, a lordly-giver’, said the young brahman Māgha, ‘seeking for merit, looking for merit, sacrifices, giving

food and drink to others here — tell me, Blessed One, about the successful performance of the sacrifice.’

506. ‘Sacrifice, and<sup>1</sup> [while] sacrificing, Māgha’, said the Blessed One, ‘make your mind clear in every respect. For one sacrificing, the sacrifice is the basis. Taking one’s stand there, one abandons one’s fault[s].’

507. He, with passions gone, should dispel completely his fault[s], developing a friendly mind [which is] unbounded. Day and night he is constantly vigilant. He suffuses boundlessness [of mind] in all directions.’

508. ‘Who is purified, [who] released, [and who] is bound? With what self does one go to the Brahma-world? Being asked, sage, tell me who does not know. For the Blessed One is my witness that Brahmā has been seen today, <91> for it is true that you are equal to Brahmā for us. How is one reborn in the Brahma-world, brilliant one?’

509. ‘Whoever sacrifices the triple successful performance of the sacrifice, Māgha’, said the Blessed One, ‘such a one would achieve his aim because of the recipients of the gift.’ Thus having sacrificed properly an open-handed one is reborn in the Brahma-world. Thus I say.’

When this had been said, the young brahman Māgha said to the Blessed One: ‘Wonderful, venerable Gotama ... have taken refuge from this day forth as long as life lasts.’

### III.6. Sabhiya

Thus have I heard. Once the Blessed One was staying at Rājagaha, in the Veḷuvana in Kalandanivāpa. At that time certain questions were put to the wanderer Sabhiya by a deity who had formerly been a kinsman of his: ‘If any ascetic or brahman can, when asked, answer these questions for you, Sabhiya, then you should live the holy life in his presence.’ Then the wanderer Sabhiya, having learned those questions from the deity, approached those ascetics and brahmins who had orders [of bhikkhus], had groups, were teachers of groups, were well-known,

<sup>1</sup> Reading *yajamāno ca*.

famous, founders of sects, <92> well-thought of by the general public, such as Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and Nigaṇṭha Nātaputta, and asked them the questions. Being asked the questions by the wanderer Sabhiya, they did not succeed in answering them, and not succeeding showed anger, hatred, and ill-will, and moreover asked the wanderer Sabhiya himself questions in return. Then this thought occurred to the wanderer Sabhiya: 'Those ascetics and brahmins who have orders [of bhikkhus], have groups, are teachers of groups, are well-known, famous, founders of sects, well-thought of by the general public, such as Pūraṇa Kassapa ... and Nigaṇṭha Nātaputta, being asked questions by me have not succeeded in answering them, and not succeeding show anger, hatred, and ill-will, and moreover ask me questions on this matter in return. What if I were to turn to the lower life and enjoy sensual pleasures?' Then this thought occurred to the wanderer Sabhiya: 'This ascetic Gotama has an order [of bhikkhus], has a group, is the teacher of a group, well-known, famous, the founder of a sect, well-thought of by the general public. What if I were to approach the ascetic Gotama and ask him these questions?' Then this thought occurred to the wanderer Sabhiya: 'These venerable ascetics and brahmins who are aged, old, elderly, advanced in years, in their old age, elders of long standing, long gone forth, who have orders [of bhikkhus], have groups, are teachers of groups, are well-known, famous, founders of sects, well-thought of by the general public, such as Pūraṇa Kassapa <93> ... and Nigaṇṭha Nātaputta, were asked these questions by me and did not succeed in answering them, and not succeeding showed anger, hatred, and ill-will, and moreover ask me questions on this matter in return. Will the ascetic Gotama, when asked these questions, answer them for me? For the ascetic Gotama is both young in years and only recently gone forth.' Then this thought occurred to the wanderer Sabhiya: 'An ascetic is not to be despised nor to be treated with contempt because he is young. Even if an ascetic is young he has great power and influence. What if I were to approach the

ascetic Gotama and ask him these questions?' Then the wanderer Sabhiya set out on a wandering tour to Rājagaha, and in due course as he wandered came to Rājagaha, the Veluvana, Kalandakanivāpa and came up to the Blessed One. He exchanged the customary friendly greetings with him, and sat down on one side. Seated there, the wanderer Sabhiya addressed the Blessed One with a verse.

510. 'Anxious [and] doubtful I have come', said Sabhiya, 'desiring to ask questions. Put an end to them for me. Being asked, answer my questions in due order, in accordance with the doctrine.'

511. <94> 'You have come from afar, Sabhiya', said the Blessed One, 'desiring to ask questions: I shall put an end to them for you. Being asked, I shall answer your questions in due order, in accordance with the doctrine.'

512. Ask me a question, Sabhiya, whatever you wish for in your heart. I shall put an end to every question for you.'

Then this thought occurred to the wanderer Sabhiya: 'It is astonishing, it is marvellous that the opportunity which I did not receive among the other ascetics and brahmins even to the smallest degree, has been afforded to me by the ascetic Gotama.' [Then] with elated mind, delighted, glad, full of joy and rapture, he asked the Blessed One a question.

513. 'When one has obtained what, do they call him "bhikkhu"?' said Sabhiya. 'On account of what do they call one "meek", and why do they call one "tamed"? Why is one called "awakened"? Being asked by me, Blessed One, answer.'

514. <95> 'He who has gone to quenching by the path made by himself, Sabhiya', said the Blessed One, 'has crossed over doubt, having abandoned both non-existence and existence, has lived the life, whose renewed existence is destroyed, he is a "bhikkhu".'

515. Being disinterested in everything, possessing mindfulness, the ascetic [who] does not harm anyone in the whole world, [who] has

crossed over, [is] not turbid, of whom there is no haughtiness, he is "meek".

516. Whose sense-faculties are developed, inside and outside, in the whole world, having penetrated this world and the next, [who] being developed awaits his time [of death], he is "tamed".

517. Having considered all figments, journeying-on; passing away and arising, both, whose pollution has gone away, who is without blemish, purified, arrived at the destruction of birth, him they call "awakened".

Then the wanderer Sabhiya, welcoming and approving the Blessed One's word[s], with elated mind, delighted, glad, full of joy and rapture, asked the Blessed One another question.

518. 'When one has obtained what, do they call him "brahman"?' said Sabhiya, 'On account of what do they call one "ascetic"? And why is one "washed-clean"? <96> Why is one called "nāga"? Being asked by me, Blessed One, answer.'

519. 'Having removed all evils, Sabhiya', said the Blessed One, 'being stainless, good and concentrated,<sup>1</sup> with steadfast self, having gone beyond journeying-on, fully accomplished, not tied, such a one is called "brahman".

520. Calmed, having abandoned merit and evil, without pollution, knowing this world and the next, gone beyond birth and death, such a one is rightly called "ascetic".

521. Having washed off all evils, inside and outside in all the world, he comes to no figment among devas and men who are subject to figments. Him they call "washed-clean".

522. He does not commit any sin at all in the world, having left behind all fetters<sup>2</sup> [and] bonds. He is not attached to anything, being completely released. Such a one is rightly called "nāga".

<sup>1</sup> Reading *sādhu samāhita*.

<sup>2</sup> Reading *-samyoga*.

Then the wanderer Sabhiya ... asked the Blessed One another question.

523. Whom do the Buddhas call "field-knower"?", said Sabhiya, 'On account of what do they call one "good"? And why is one "wise"? <97> Why is one called "sage" by name? Being asked by me, Blessed One, answer.'

524. **Having** considered all fields, Sabhiya', said the Blessed One, 'the divine one, and the human one, [and] the Brahma-field, completely released from the bond, the root of all fields, such a one is rightly called "field-knower".'

525. **Having** considered all treasuries, the divine, and the human one, [and] the Brahma-treasury, completely released from the bond, the root of all treasuries, such a one is rightly called "good".'

526. Having considered both sense-fields, inside and outside, having wisdom and purity, gone beyond black and white, such a one is rightly called "wise".'

527. Knowing the doctrine of good and bad [people], inside and outside in all the world, to be honoured by devas and men, having gone beyond attachment [and] the net, he is a "sage".'

The wanderer Sabhiya ... asked the Blessed One another question.

528. <98> 'When one has obtained what, do they call him "knowledgeable"?', said Sabhiya, 'On account of what do they call one "well-informed"? Why is one "energetic"? Why does one become "thoroughbred" by name? Being asked by me, Blessed One, answer.'

529. **Having** considered all knowledges, Sabhiya', said the Blessed One, 'those belonging to ascetics and those of brahmins, with his passion gone in respect of all sensations, having gone beyond all knowledge, he is "knowledgeable".'

530. Having gained information about diversification and name-and-form, inside and outside, the root of disease, completely released from the bond, the root of all disease, such a one is rightly called "well-informed".'

531. Abstaining from all evils here, having gone beyond the misery of hell, he is the abode of energy.<sup>1</sup> Being energetic [and] striving, such a one is rightly called "hero".<sup>2</sup>

532. Of whom the bonds may have been cut, inside and outside, the root of attachment, completely released from the bond, the root of all attachment, such a one is rightly called "thoroughbred".

Then the wanderer Sabhiya ... asked the Blessed One another question.

533. 'When one has obtained what, do they call him "versed in sacred knowledge"?' said Sabhiya. <99> 'On account of what do they call one "noble"? And why is one "of good conduct"? Why does one become "wanderer" by name? Being asked by me, Blessed One, answer.'

534. 'Having heard [and] understood every doctrine in the world, Sabhiya', said the Blessed One, '[and] whatever is blamable and blameless, one who overcomes, [is] without doubt, completely released, without affliction in every respect, him they call "versed in sacred knowledge".'

535. Cutting off āsavas and attachments, knowing, he does not come to lie again in a womb. Having thrust away the triple perception, the mud, he does not come to figments. Him they call "noble".

536. Whoever here has gained the [highest] gain in respect of conduct, [is] always good, has learned the doctrine, is not attached to anything, [but is] completely released, in whom there are no repugnances, he is "of good conduct".

537. Having avoided whatever action has a miserable result, above and below, and also across [and] in the middle, he has put an end to delusion, conceit, and also lust and anger, [and] name-and-form,

<sup>1</sup> Reading *viriyavāso*.

<sup>2</sup> Reading *vīro*.



wandering with knowledge. Him they call "wanderer", a gainer of the [highest] gain.'

Then the wanderer Sabhiya, welcoming and approving the Blessed One's word[s], with elated mind, delighted, glad, <100> full of joy and rapture, rising from his seat and placing his outer robe over one shoulder, saluted the Blessed One with cupped hands and praised the Blessed One to his face with appropriate verses.

538. 'One of great wisdom, you have gone [over] the darkness<sup>1</sup> of the flood, having dispelled the three and sixty heresies, which are dependent upon the utterances of ascetics, and dependent upon perceptions and the conventions of perceptions.

539. You have gone to the end, gone to the far shore of misery. You are an arahat, a fully-awakened one. I think you have destroyed your āsavas. Brilliant, thoughtful, with abundant wisdom, you have brought me across, end-maker of misery.

540. When you learned of my anxiety, you brought me across my doubt. Homage to you, sage, gainer of the [highest] gain on the paths of sage-hood, without [mental] barrenness. Kinsman of the sun, you are meek.

541. <101> The anxiety I formerly had, that you have answered, one with vision. Assuredly you are a fully-awakened sage. There are no hindrances in you.

542. And all your troubles are blown away, brought to an end. You are cool, tamed, possessing firmness, having truth as your strength.

543. While you, the nāga of-nāgas, the great hero, are speaking, all devas rejoice, both Nārada and Pabbata [devas].

544. Homage to you, thoroughbred of men. Homage to you, best of men. In the world including the devas there is no rival to you.

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<sup>1</sup> Reading *oghatam' agā*.

545. You are the Buddha, you are the teacher, you are the sage who overcame Māra. Having cut off the latent tendencies, having crossed over, you bring these people across.

546. Acquisitions [which lead to rebirth] have been by-passed by you. Your āsavas have been torn asunder. Without grasping, you have eliminated fear and dread, [like] a lion.

547. As a beautiful lotus flower does not cling to water, so you do not cling to merit and evil, both. Stretch forth your feet, hero. Sabhiya pays homage to the teacher's [feet].'

Then the wanderer Sabhiya fell with his head at the feet of the Blessed One and said: 'Wonderful, venerable [Gotama] ... the Doctrine and the Order of bhikkhus. May I obtain, venerable one, admission [to the Order] in the presence of the Blessed One, may I obtain <102> ordination.' 'If anyone, Sabhiya, who was previously a member of another sect, desires admission into this doctrine and discipline, and desires ordination into it, he waits four months, [and] at the end of four months bhikkhus whose minds are satisfied admit him and ordain him as a bhikkhu. Nevertheless in this matter I recognise individual differences.' 'If, venerable one, those who were previously members of other sects when desiring admission into this doctrine and discipline and desiring ordination into it wait four months, [and] at the end of four months bhikkhus whose minds are satisfied admit them and ordain them as bhikkhus, [then] I will wait four years, [and] at the end of four years let bhikkhus whose minds are satisfied admit me and ordain me as a bhikkhu.' The wanderer Sabhiya obtained admission in the presence of the Blessed One, [and] he obtained ordination ... the venerable Sabhiya became one of the arahats.

### III.7. Sela

Thus have I heard. Once the Blessed One was on a tour among the people of Āṅguttarāpa with a large Order of bhikkhus, to the number of 1,250. <103> He came to the town called Āpaṇa belonging to the people of Āṅguttarāpa. The matted-hair ascetic Keṇiya heard: 'Indeed,

venerable sir, the ascetic Gotama, of the Sakyan clan, having gone forth from the Sakyan family, on tour among the people of Aṅguttarāpa with a large Order of bhikkhus, to the number of 1,250, has arrived at Āpaṇa. About this venerable Gotama, a delightful report has arisen, as follows: "That Blessed One is an arahat, a fully-awakened one, endowed with knowledge and [right] conduct, a Well-farer, knowing the worlds, unsurpassed, controller of those men who have to be tamed, teacher of devas and men, Buddha, Blessed One. Understanding and himself realising this world including the devas, Māra, and Brahmā, beings including ascetics and brahmins, devas and men, he makes it known. He teaches the doctrine which is delightful at the beginning, delightful in the middle, delightful at the end, he proclaims with the spirit and the letter the holy living which is wholly-fulfilled and purified. Good indeed is the sight of arahats of such a kind." Then the matted-hair ascetic Keṇiya went up to the Blessed One and having exchanged the customary friendly greetings with him sat down on one side. The Blessed One instructed, roused, excited and gladdened the matted-hair ascetic Keṇiya, seated there, with a talk about the doctrine. The matted-hair ascetic Keṇiya, instructed, roused, excited and gladdened by the Blessed One with a talk about the doctrine, said to the Blessed one: 'May the venerable Gotama accept my invitation to a meal tomorrow, together with the Order of bhikkhus.' When this was said, the Blessed One said to the matted-hair ascetic Keṇiya: 'Large indeed, Keṇiya, <104> is the Order of bhikkhus, to the number of 1,250, and you are favourably disposed towards the brahmins.' The matted-hair ascetic Keṇiya spoke to the Blessed One a second time: 'Although, venerable Gotama, the Order of bhikkhus is large, to the number of 1,250, and I am favourably disposed to the brahmins, may the Blessed One accept my invitation to a meal tomorrow with the Order of bhikkhus.' A second time the Blessed One replied to the matted-hair ascetic Keṇiya: 'Large indeed is the Order of bhikkhus, to the number of 1,250, and you are favourably disposed towards the brahmins.' The matted-hair ascetic Keṇiya spoke to the Blessed One a

third time: 'Although, venerable, Gotama, the Order of bhikkhus is large, to the number of 1,250, and I am favourably disposed to the brahmins, may the Blessed One accept my invitation to a meal tomorrow with the Order of bhikkhus.' The Blessed One assented by remaining silent. Then the matted-hair ascetic Keniya, realising that the Blessed One had assented, rose from his seat and went to his own hermitage, where he addressed his friends and acquaintances, his kinsmen and relations: 'Let my venerable friends and acquaintances, my kinsmen and relations, hear me. The ascetic Gotama has been invited by me to a meal tomorrow with the Order of bhikkhus, so would you perform the menial duties for me?' The friends and acquaintances, the kinsmen and relations of the matted-hair ascetic Keniya agreed to do this, and some dug out the ovens, others split wood, others washed the dishes, others put out the large water-pot, [and] others made ready the seats, while in the evening the matted-hair ascetic Keniya prepared a pavilion. At that time the brahmin Sela was staying in Āpaṇa. <105> He was thoroughly versed in the three vedas, together with the etymologies, the rituals, the phonology and word analysis, and fifthly the oral tradition. He was a philologist, a grammarian, experienced in the materialistic philosophy and the marks of a great man. He was instructing three hundred young brahmins in the [vedic] mantras. At that time the matted-hair ascetic Keniya was favourably disposed towards the brahmin Sela. Then the brahmin Sela surrounded by the three hundred young brahmins wandering to and fro on foot and walking up and down, went to the hermitage of the matted-hair ascetic Keniya. The brahmin Sela saw some of the matted-hair ascetics who lived in Keniya's hermitage digging out ovens ... [and] others making ready the seats, while the matted-hair ascetic Keniya was preparing a pavilion in the evening. When he saw Keniya he said: 'Is there to be a marriage of the venerable Keniya's son or daughter, or is a great sacrifice prepared, or is Seniya Bimbisāra, king of Magadha, invited for tomorrow with his army?' 'No, Sela, there is to be no marriage of my son or daughter, nor is Seniya Bimbisāra, king of

Magadha, invited for tomorrow with his army. I have, however, prepared a great sacrifice. The ascetic Gotama, of the Sakyan clan, having gone forth from the Sakyan family, on tour among the people of Āṅguttarāpa with a large Order of bhikkhus, to the number of 1,250, has arrived at Āpaṇa. <106> About this venerable Gotama "... Buddha, Blessed One". He has been invited by me for tomorrow with the Order of bhikkhus.' 'Did you say "Buddha", Keṇiya?' 'I did say "Buddha", Sela.' 'Did you say "Buddha", Keṇiya?' 'I did say "Buddha", Sela.' Then this thought occurred to the brahman Sela: 'Even this word "Buddha" is hard to obtain in the world. Thirty-two marks of a great man have, however, come down to us in our mantras. For a great man endowed with these marks two courses are open, and no other: If he inhabits a house, he will become a king, a wheel-turning monarch, righteous, a king of righteousness, a conqueror of the whole world, who has obtained stability in his country, a possessor of the seven jewels. These seven jewels of his are as follows: the wheel-jewel, the elephant-jewel, the horse-jewel, the gem-jewel, the woman-jewel, the householder-jewel, and seventhly the adviser-jewel. He will have more than a thousand sons, valiant, of heroic form, crushing enemy armies. He will dwell conquering this sea-girt land without violence, without a sword, [but] by righteousness. But if he goes forth from the house to the houseless state, he will become an arahat, a fully-awakened one, of wide-spread fame in the world. But where, venerable Keṇiya, is this venerable Gotama staying now, the arahat, the fully-awakened one?' When this was said, the matted-hair ascetic Keṇiya took the brahman Sela by the right arm and said: <107> 'Where that blue line of forest is, venerable Sela.' Then the brahman Sela went up to the Blessed One with his three hundred young brahmans. Then the brahman Sela addressed those young brahmans: 'Come noiseless[ly], sirs, placing one foot down after another, for the Blessed Ones are as hard to approach as lions living alone. So if I should converse with the ascetic Gotama, do not, venerable sirs, interrupt my conversation from time to time, but wait until the end of my conversation.' Then the brahman

Sela went up to the Blessed One and having exchanged the customary friendly greetings with him, sat on one side. Seated there, the brahman Sela looked for the thirty-two marks of a great man on the Blessed One's body. The brahman Sela saw all the thirty-two marks of a great man on the Blessed One's body except for two. About these two marks of a great man he was doubtful, perplexed, he was not sure, he was not convinced, viz. the male organ being ensheathed and the great length of the tongue. Then this thought occurred to the Blessed One: 'This brahman Sela can see all the thirty-two marks of a great man on my body except for two. About these two marks of a great man he is doubtful, perplexed, he is not sure, he is unconvinced, viz. the male organ being ensheathed and the great length of the tongue.' Then the Blessed One gave such a demonstration of supernormal power that the brahman Sela saw the Blessed One's ensheathed <108> male organ. Then the Blessed One putting out his tongue licked both his ear-apertures backwards and forwards, and licked both his nostrils backwards and forwards, [and] covered the whole of his forehead with his tongue. Then this thought occurred to the brahman Sela: 'The ascetic Gotama is indeed endowed with the thirty-two marks of a great man, in full, not in part, but I do not know whether he is a Buddha or not. But I have heard it said by brahmans who are old, aged, teachers and teachers of teachers: "Those who are arahats, fully-awakened ones, reveal themselves when their own praise is being spoken". What if I were to praise the ascetic Gotama to his face with appropriate verses.' Then the brahman Sela praised the Blessed One to his face with appropriate verses.

548. 'You have a perfect body, you are shining, of an excellent nature, beautiful to look at. You are golden-coloured, Blessed One. You have very white teeth, you are energetic.

549. For whatever the distinguishing marks are of a man of excellent nature, all those marks of a great man are in your body.

550. You have clear eyes, a fair face, you are large, upright, splendid. In the middle of the Order of ascetics you shine like the sun.

551. A bhikkhu with skin like gold is good to look at, but what use is the ascetic's state to you when you have such an excellent appearance?

552. You ought to be a king, a wheel-turning monarch, a bull among heroes, a conqueror possessing the whole world, the lord of Jambusāṇḍa.

553. <109> Khattiyas and minor kings and kings are your allies. You are the king of kings [and] lord of men. Rule, Gotama.'

554. 'I am a king, Sela', said the Blessed One, 'an unsurpassed doctrine-king. By my doctrine I set the wheel turning, the wheel which is not to be rolled back.'

555. 'You profess to be fully-awakened', said the brahman Sela, 'an unsurpassed doctrine-king, Gotama. You say, "By my doctrine I set the wheel rolling".'

556. But who is the venerable one's captain, who is the disciple who is the successor to the teacher? Who keeps this doctrine-wheel rolling that has been set rolling by you ?

557. 'Sela', said the Blessed One, 'Sāriṇṇa, taking after the Tathāgata, keeps the unsurpassed doctrine-wheel rolling that has been set rolling by me.'

558. What is to be known is known [by me]; what is to be developed is developed [by me]; what is to be eliminated is eliminated by me; therefore I am a Buddha, brahman.

559. Dispel your doubt in me. Have faith, brahman. It is difficult to obtain a sight of the fully-awakened ones repeatedly.

560. <110> I am a fully-awakened one, an unsurpassed barb-remover, [one of those] whose appearance in the world is difficult for you to obtain repeatedly.

561. Having become Brahmā, unequalled crusher of Māra's armies, having subdued all enemies, I rejoice, having no fear from any quarter.'

562. 'Hear, venerable sirs, what the one with vision says. The barb-remover, the great hero, roars like a lion in a wood.'

563. Having seen him, become Brahmā, unequalled crusher of Māra's armies, who would not have faith, even one who is base-born?

564. Let him who wishes follow me; or let him who does not wish go. I shall go forth here in the presence of the one of excellent wisdom.'

565. 'If this teaching of the fully-awakened one is pleasing to the venerable one, we too shall go forth in the presence of the one of excellent wisdom.'

566. These three hundred brahmans, with cupped hands, ask: 'May we practise the holy life in your presence, Blessed One?'

567. 'The holy life is well-proclaimed, Sela', said the Blessed One, 'It is visible, not concerned with time, wherefore going-forth is not in vain for a vigilant man who trains himself.'

The brahman Sela obtained admission [to the Order], with his company, in the presence of the Blessed One, [and] he obtained ordination. Then the matted-hair ascetic Keṇiya at the end of that night, having prepared outstanding food of various sorts in his own hermitage, <111> had [someone] tell the Blessed One that it was time: 'It is time, venerable Gotama. The food is ready.' Then the Blessed One, dressing in the morning, and taking his bowl and robe, went to the hermitage of the matted-hair ascetic Keṇiya, and sat down on the seat [that had been] prepared, with the Order of bhikkhus. Then the matted-hair ascetic Keṇiya with his own hand satisfied and served the Order of bhikkhus, led by the Buddha, with outstanding food of various sorts. Then, when the Blessed One had eaten and washed his hands and bowl the matted-hair ascetic Keṇiya took a low seat and sat down on one side. The Blessed One gave thanks to the matted-hair ascetic Keṇiya, seated there, with these verses.

568. 'The agghutta is the foremost among sacrifices; the Sāvitti is the foremost of metre[s]; a king is the foremost of men; the ocean is the foremost of rivers.



569. The moon is the foremost of lunar mansions; the sun is the foremost of shining things; the Order is indeed the foremost for those who sacrifice looking for merit.'

Then the Blessed One, having given thanks to the matted-hair ascetic Keniya with these verses, rose from his seat and went forth. Then the venerable Sela, with his company, dwelling alone, secluded, vigilant, ardent, resolute, after a short time <112> himself learned, realised [and] attained in [this] world of phenomena that unsurpassed goal of the holy life, for the sake of which men of good family rightly go forth from the house to the houseless state. He understood: 'Birth is destroyed, the holy life has been lived, that which has to be done has been done, there is nothing more for this state.' Then the venerable Sela with his company became one of the arahats. Then the venerable Sela went up to the Blessed One, and placing his robe over one shoulder and saluting the Blessed One with cupped hands, addressed him with [these] verses.

570. 'This is the eighth day since we came to you as a refuge, one with vision; for seven days we have been tamed in your teaching, Blessed One.

571. You are the Buddha, you are the teacher, you are the sage who overcame Māra. Having cut off the latent tendencies, having crossed over, you bring these people across.

572. Acquisitions [which lead to rebirth] have been by-passed by you. Your āsavas have been torn asunder. Without grasping, you have eliminated fear and dread, [like] a lion.

573. These three hundred bhikkhus stand with cupped hands. Stretch out your feet, hero. Let the nāgas pay homage to the teacher's [feet].'

### III.8. The Barb

574. The life of mortals here is without attribute [and] unknown. [It is] difficult and brief, and it is combined with misery.

575. <113> For there is no means whereby those born do not die. Even [for one] arriving at old age there is death, for of such a nature are living creatures.
576. Just as for ripe fruit there is constantly<sup>1</sup> fear of falling, so for mortals who are born there is constantly fear of death.
577. Just as vessels made of clay by a potter all have breaking as their end, so is the life of mortals.
578. Young and old, those who are foolish and those who are wise, all go into the power of death, all have death as their end.
579. When they are overcome by death, going from here to the next world,<sup>2</sup> the father does not protect the son, nor the relatives the [other] relatives.
580. See, while the relatives are actually looking on, [and] wailing much, each one of the mortals is led away like a cow to be slaughtered.
581. Thus the world is smitten by death and old age. Therefore wise men do not grieve, knowing the way of the world.
582. Whose path you do not know, whether come or gone, not seeing both ends you lament [him] uselessly.
583. If lamenting [and] harming himself a deluded person should pluck out any advantage [from his action], a wise man would do that too.
584. For not by weeping and grief does one obtain peace of mind. His misery arises all the more, his body is harmed.
585. <114> He becomes thin and discoloured, harming himself by himself. The departed ones do not fare well thereby. Lamentation is useless.
586. Not abandoning grief a person goes all the more to misery. Bewailing the dead man he goes under the influence of grief.

<sup>1</sup> Reading *niccam*.

<sup>2</sup> Reading *paralok' ito*.

587. Look at others too going on their way, men going in accordance with their actions, living creatures quivering indeed here, having come into the power of death.

588. For in whatever way they think, it happens other than that. The difference is of such a kind. See the way of the world.

589. Even if a man were to live one hundred years or more, he is [eventually] separated from his group of relatives. He gives up life here.

590. Therefore having heard the arahat, having dispelled lamentation, having seen a departed one dead, [one should think] 'He cannot be [brought back again] by me.'

591. Just as one might extinguish with water a shelter which is on fire, even so a firm, wise, learned, skilled man would quickly blow away grief when it has arisen, as the wind blows away [a piece of] cotton.

592. Lamentation, desire, and one's own unhappiness, one seeking happiness for himself should draw out his own barb.

593. With barb drawn out, not dependent, having gained peace of mind, gone beyond all grief, without grief, he becomes quenched.

### III.9. Vāsetṭha

<115> Thus have I heard. Once the Blessed One was staying at Icchānaṃkala in the Icchānaṃkala forest. At that time many distinguished and wealthy brahmins were dwelling at Icchānaṃkala, such as the brahmin Caṅkī, the brahmin Tārukkha, the brahmin Pōkkharasāti, the brahmin Jāṇussoṇi, the brahmin Todeyya and other distinguished and wealthy brahmins. Then as the young brahmins Vāsetṭha and Bhāradvāja were wandering to and fro on foot and walking up and down, this conversation arose: 'How, sir, does one become a brahmin?' The young brahmin Bhāradvāja replied: 'When one is well-born on both the mother's and the father's side, and is of pure descent for seven generations, uncriticised and irreproachable with reference to birth, to such an extent one becomes a brahmin.' The young brahmin Vāsetṭha spoke thus: 'When one possesses virtuous conduct and is endowed with [good] vows, to such an extent one becomes a brahmin.'

The young brahman Bhāradvāja was not able <116> to convince the young brahman Vāsetṭha, nor could the young brahman Vāsetṭha convince the young brahman Bhāradvāja. Then the young brahman Vāsetṭha addressed the young brahman Bhāradvāja: 'This ascetic Gotama, Bhāradvāja, of the Sakyan clan, having gone forth from the Sakyan family, is staying at Icchānaṃkala in the Icchānaṃkala forest. About this venerable Gotama a delightful report has arisen as follows: "... Buddha, Blessed One." Let us go, venerable Bhāradvāja, to the ascetic Gotama, and let us ask the ascetic Gotama about this matter. As the ascetic Gotama answers us, so we shall understand it.' The young brahman Bhāradvāja agreed to the young brahman Vāsetṭha's suggestion. Then the young brahmans Vāsetṭha and Bhāradvāja went up to the Blessed One, and exchanged the customary friendly greetings with him, and then sat down on one side. Seated there the young brahman Vāsetṭha addressed the Blessed One with these verses.

594. 'We are both adept in the three vedas, acknowledged [as such by others] and self-professed. I am the young brahman pupil of Pokkharasāti, and this one is the pupil of Tārukkha.

595. Whatever is proclaimed by those who are adept in the three vedas, therein we are fully accomplished. We are philologists, grammarians, like our teachers in [vedic] recitation.

596. <117> There is a dispute between us, Gotama, with reference to birth. Bhāradvāja says that one becomes a brahman by birth, but I say it is because of action. Know thus, one with vision.

597. We are both unable to convince one another. We have come to ask the venerable one, [who is] famed as being fully-awakened.

598. Just as people going forward with cupped hands, worshipping, pay homage to the moon when it is beginning to wax, so they pay homage to Gotama in the world.

599. We ask Gotama, [who has] arisen as an eye in the world: Does one become a brahman by birth or by action? Tell us, who do not know, so that we may know [about] a brahman.'

600. 'I shall explain to you, Vāsetṭha', said the Blessed One, 'in due order, in accordance with the truth, the division of species of living creatures; manifold indeed are their species.

601. Consider grass and trees. Although they do not profess [any difference], their distinguishing mark arises from their species; manifold indeed are their species.

602. <118> Then [consider] beetles, moths, [and so on] down to ants and termites; their distinguishing mark ...

603. Consider quadrupeds too, both small [and] large; their ...

604. Consider snakes too, going on their bellies, with long backs; their ...

605. Then consider fish too, living in the water, having water as their range [of activity]; their ...

606. Then consider birds too, going on wings, sky-travellers; their ...

607. Although, in these species, the distinguishing mark[s] arising from their species are numerous, among men the distinguishing mark[s] arising from their species are not similarly numerous.

608. Not by hair, nor head, nor ears, nor eyes, nor mouth, nor nose, nor lips, nor eyebrows,

609. nor neck, nor shoulders, nor belly, nor back, nor buttock[s], nor chest, nor female organs, nor testicles,

610. nor hands, nor feet, nor fingers, nor nails, nor calves, nor thighs, nor colour, nor voice, is there a distinguishing mark arising from their species, as in other species.

611. <119> This [difference] is not found individually among men in respect of their own bodies, but among men difference is spoken of as a matter of designation.

612. Whoever among men makes his living by keeping cows, thus know, Vāsetṭha, he is a farmer, not a brahman.

613. Whoever among men lives by means of various crafts,<sup>1</sup> thus know, Vāseṭṭha, he is a craftsman, not a brahman.
614. Whoever among men makes his living by trade, thus know, Vāseṭṭha, he is a merchant, not a brahman.
615. Whoever among men lives by means of serving others, thus know, Vāseṭṭha, he is a servant, not a brahman.
616. Whoever among men makes his living by [taking] what is not given, thus know, Vāseṭṭha, he is a thief, not a brahman.
617. Whoever among men makes his living by archery, thus know, Vāseṭṭha, he is a fighting man, not a brahman.
618. Whoever among men lives by means of the priesthood, thus know, Vāseṭṭha, he is a sacrificer, not a brahman.
619. Whoever among men enjoys village and kingdom, thus know, Vāseṭṭha, he is a king, not a brahman.
620. Nor do I call [him] a brahman [who is] born in a [particular] womb, and has his origin in a [particular] mother. If<sup>2</sup> he has possessions, he becomes one who addresses others disrespectfully. If he has nothing and is without grasping, him I call a brahman.
621. Whoever indeed, having cut every fetter, does not tremble, gone beyond attachment, unfettered, him I call a brahman.
622. <120> Having cut the strap and the thong, the fastening together with its appurtenances, rid of his obstacles, awakened, him I call a brahman.
623. Whoever, without hatred, endures abuse, ill-treatment and imprisonment, [who has] the strength of endurance and [this] strength as his army, him I call a brahman.
624. Without anger, possessing vows and virtuous conduct, free from haughtiness, tamed, having his last body, him I call a brahman.

<sup>1</sup> Reading *puṭṭhappa*.

<sup>2</sup> Reading *sa ce*.

625. Whoever does not cling to sensual pleasures, as water does not cling to a lotus leaf, or a mustard seed to the tip of an awl, him I call a brahman.
626. Whoever in this very world understands the end of his own misery, with burden laid aside, unfettered, him I call a brahman.
627. Having deep wisdom, possessing intelligence, the knower of the right road and the wrong road, whoever has attained the supreme goal, him I call a brahman.
628. Not in contact with householders and houseless ones alike, not frequenting houses, having little desire, him I call a brahman.
629. Whoever, having laid aside violence in respect of all beings, moving or still, does not kill or cause to kill, him I call a brahman.
630. Not hostile among those who are hostile, at rest among those who have embraced violence, without grasping among those who are with grasping, him I call a brahman.
631. Whose passions and hatred, and conceit and hypocrisy have been made to fall off, like a mustard seed [falling] from the point of an awl, him I call a brahman.
632. <121> [Whoever] may utter speech which is not harsh, informative, true, by which he would offend no one, him I call a brahman.
633. Whoever here<sup>1</sup> does not take what is not given in the world [be it] long or short, small or large, beautiful or ugly, him I call a brahman.
634. In whom no longings are found, for this world or the next, without aspirations, unfettered, him I call a brahman.
635. In whom no attachments are found, [who is] without doubt because of knowledge, arrived at the firm foundation of the death-free, him I call a brahman.
636. Whoever has passed beyond merit and evil here, both attachments, without grief, without pollution, purified, him I call a brahman.

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<sup>1</sup> Reading 'dha.

637. Stainless like the moon, purified, clear, not turbid, bereft of joy and existence, him I call a brahman.
638. Whoever has gone beyond this obstacle, the difficult road, journeying-on, delusion, [and has] crossed over, gone to the far shore, meditating without lust, without doubt, quenched without grasping, him I call a brahman.
639. Whoever, having left behind sensual pleasures in this world, should wander about homeless, bereft of sensual pleasures and existence, him I call a brahman.
640. Whoever, having left behind craving in this world, should wander about homeless, bereft of craving and existence, him I call a brahman.
641. [Whoever], having abandoned human connection, has gone beyond connection with the devas, released from all connections, him I call a brahman.
642. Having abandoned pleasure and non-pleasure, become cool, without acquisitions [which lead to rebirth], a hero who has overcome the whole world, him I call a brahman.
643. <122> Whoever knows the passing away of beings and their uprising [again] in every respect, unattached, a well-farer, an awakened one, him I call a brahman.
644. Whose transition the devas, gandhabbas and men do not know, with āsavas destroyed, an arahat, him I call a brahman.
645. For whom there is nothing before, or after, or in the middle, having nothing, without grasping, him I call a brahman.
646. A bull [among men], an excellent hero, a great seer, a conqueror, without lust, washed clean, awakened, him I call a brahman.
647. Whoever knows that he has lived before, and sees heaven and hell, and has arrived at the destruction of birth, him I call a brahman.
648. For what has been designated name and clan in the world is indeed a [mere] name. What has been designated here and there has arisen by common assent.



649. The [false] view of the ignorant has been latent for a long time. Only the ignorant say that one becomes a brahman by birth.

650. Not by birth does one become a brahman; not by birth does one become a non-brahman. By action one becomes a brahman; by action one becomes a non-brahman.

651. By action one becomes a farmer; by action one becomes a craftsman; by action one becomes a merchant; by action one becomes a servant.

652. By action one becomes a thief too; by action one becomes a fighting-man too; by action one becomes a sacrificer; by action one becomes a king too.

653. <123> Thus the wise, seeing conditional origination, knowing the fruit of action, see this action as it really is.

654. By action the world goes on; by action people go on. Beings have action as their bond, as the linch-pin is the bond of a chariot as it goes along.

655. By austerity, by the holy life, by self-restraint, and self-taming, by this one becomes a brahman. This is the supreme state of being a brahman.

656. [Whoever is] endowed with the three knowledges, at peace, with renewed existence destroyed, thus know, Vāsetṭha, he is Brahmā [and] Sakka to those who know.'

When this had been said, the young brahmins Vāsetṭha and Bhāradvāja said this to the Blessed One: 'Wonderful, venerable Gotama ... we go to the venerable Gotama as a refuge, and to the Doctrine, and to the Order of bhikkhus. May the Venerable Gotama accept us as lay-followers who have taken refuge from this day forth as long as life lasts.'

### III.10. Kokāliya

Thus have I heard. Once the Blessed One was staying at Sāvathī, in the Jetavana in Anāthapiṇḍika's park. Then the bhikkhu Kokāliya came up

to the Blessed One, <124> and having saluted him sat down on one side. Seated there the bhikkhu Kokāliya said this to the Blessed One: 'Sāriputta and Moggallāna have evil desires, venerable sir; they are under the influence of evil desires.' When this had been said, the Blessed One said this to the bhikkhu Kokāliya: 'Do not [speak] thus, Kokāliya; do not [speak] thus, Kokāliya. Put your mind at rest in respect of Sāriputta and Moggallāna, Kokāliya. Sāriputta and Moggallāna are amiable people.' A second time the bhikkhu Kokāliya spoke to the Blessed One: 'Although the Blessed One, venerable sir, inspires faith and confidence in me, nevertheless Sāriputta and Moggallāna have evil desires; they are under the influence of evil desires.' A second time the Blessed One replied to the bhikkhu Kokāliya: 'Do not [speak] thus, Kokāliya; do not [speak] thus, Kokāliya. Put your mind at rest in respect of Sāriputta and Moggallāna, Kokāliya. Sāriputta and Moggallāna are amiable people.' A third time the bhikkhu Kokāliya spoke to the Blessed One: 'Although the Blessed One, venerable sir, inspires faith and confidence in me, nevertheless Sāriputta and Moggallāna have evil desires; they are under the influence of evil desires.' A third time the Blessed One spoke to the bhikkhu Kokāliya: 'Do not [speak] thus, Kokāliya; do not [speak] thus, Kokāliya. Put your mind at rest in respect of Sāriputta and Moggallāna, Kokāliya. Sāriputta and Moggallāna are amiable people.' Then the bhikkhu Kokāliya rose from his seat, saluted the Blessed One, walked respectfully around him, and departed. A short time after he had departed, the bhikkhu Kokāliya's whole body broke out in boils the size of mustard seeds. These became the size of kidney-beans, and then of chick-peas, and then of jujube stones, <125> and then of jujube fruits, and then of myrobalans, and then of unripe vilva fruits, and then of [ripe] vilva fruits. After becoming as large as [ripe] vilva fruits they burst, and discharged pus and blood. Then the bhikkhu Kokāliya died of that disease, and was reborn in the Paduma hell for hardening his heart against Sāriputta and Moggallāna.

Then as night was passing away, Brahmā Sahampati, of outstanding radiance, illuminating the whole Jetavana, came up to the Blessed One and stood on one side after saluting him. Standing there Brahmā Sahampati said this to the Blessed One: 'The bhikkhu Kokāliya, venerable sir, is dead, and after death he has been reborn in the Paduma hell for hardening his heart against Sāriputta and Moggallāna.' Thus spoke Brahmā Sahampati, and when he had spoken he saluted the Blessed One, walked respectfully around him and disappeared on that very spot.

Then at the end of the night the Blessed One addressed the bhikkhus: 'During the night, bhikkhus, as night was passing away, Brahmā Sahampati ... Thus spoke Brahmā Sahampati, and when he had spoken he saluted me, walked respectfully around me, and disappeared on that very spot.' When this had been said, a certain bhikkhu <126> said this to the Blessed One: 'How long, venerable sir, is the extent of life in the Paduma hell?' 'The extent of life in the Paduma hell, bhikkhu, is indeed long, and it is not easy to reckon it as being so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.' 'But can a comparison be made, venerable sir?' 'It can, bhikkhu', said the Blessed One. 'Suppose, bhikkhu, there were a Kosalan cartload of twenty measures of sesame seed, and from that a man might take a single seed at the end of every century. That Kosalan cartload of twenty measures of sesame seed, bhikkhu, would more quickly be exhausted and used up in that way than a single Abbuda hell. Just as are twenty Abbuda hells, bhikkhu, so is one Nirabbuda hell; just as are twenty Nirabbuda hells, bhikkhu, so is one Ababa hell; just as are twenty Ababa hells, bhikkhu, so is one Ahaha hell; just as are twenty Ahaha hells, bhikkhu, so is one Aṭaṭa hell; just as are twenty Aṭaṭa hells, bhikkhu, so is one Kumuda hell; just as are twenty Kumuda hells, bhikkhu, so is one Sogandhika hell; just as are twenty Sogandhika hells, bhikkhu, so is one Uppalaka hell; just as are twenty Uppalaka hells, bhikkhu, so is one Puṇḍarīka hell; just as are twenty Puṇḍarīka hells, bhikkhu, so

is one Paduma hell. The bhikkhu Kokāliya has been reborn in the Paduma hell, bhikkhu, for hardening his heart against Sāriputta and Moggallāna.' So spoke the Blessed One, and when the Well-farer had said this, the Teacher spoke again:

657. <127> 'Surely in the mouth of a man, when born, an axe is born, with which a fool cuts himself, saying a badly-spoken [utterance].
658. He who praises him who is to be blamed; or blames him who is to be praised, accumulates evil by his mouth. Because of that evil he does not find happiness.
659. That losing throw is of small measure which [consists of] the loss of wealth at dice, even all one's property together with oneself. This indeed is a greater evil, which sets one's mind against well-farers.
660. Since he maligns the noble ones, having directed evil speech and mind [against them] he goes to hell for one hundred thousand and thirty-six Nirabbudas and five Abbudas.
661. Speaking of what never happened one goes to hell, or if someone having done something says "I did not do it", [he goes to hell too]. Both of them, passing away, become equal, men of base deeds in the next world.
662. Whoever offends against an unoffending man, a purified man without blemish, the evil rebounds upon that self-same fool, like fine dust thrown against the wind.
663. Whoever is attached to the quality of greed, he reviles others with his voice, <128> [being] ungenerous, mean, niggardly, avaricious, attached to slander.
664. Foul-mouthed, abandoned, ignoble, an abortionist, evil, doer of wicked deeds, lowest of men, wicked, base-born, do not speak much here. You are doomed to hell.
665. You scatter pollution to [your] disadvantage. A doer of wrong, you are maligning the good [people]. Having practised many evil practices, you will indeed go to the pit [of hell] for a long time.

666. For no one's action disappears [completely]; truly it comes back. Its owner assuredly obtains it. The doer of wrong, the fool, sees misery for himself in the next world.

667. He goes to the place of impaling upon iron spikes, to the iron stake with its sharp blade. <129> Then there is food like a ball of heated iron,<sup>1</sup> thus appropriate.

668. [The hell-keepers] when they speak do not speak pleasantly. [The hell-dwellers] do not hasten towards them; they are not arriving at a refuge. They lie on scattered coals; they enter a blazing mass of fire.

669. And tying them up with a net [the hell-keepers] strike them there with hammers made of iron. [The hell-dwellers] come to blind darkness indeed, for it is spread out like mist.

670. Then moreover they enter pot[s] made of copper, a blazing mass of fire. In those they are indeed cooked for a long time, jumping up and down in the masses of fire.

671. Then the doer of wrong is cooked there in a mixture of pus and blood. <130> Whatever region he inhabits, there he festers, as he is touched.

672. The doer of wrong is cooked there in water which is the abode of worms. There is not even a shore to go to [for refuge], for the cooking pots all around are all the same.

673. Moreover they enter that sharp Asipatta wood, [and] their limbs are cut to pieces. Seizing their tongue[s] with a hook, pulling them backwards and forwards, [the hell-keepers] strike [them].

674. Then moreover they approach Vetaraṇī, difficult to cross, with sharp blades [and] with razors [in it]. Fools fall there-in, evil-doers, having done evil deeds.

675. <131> There black and spotted dogs, and flocks of ravens, [and] greedy jackals indeed devour them, as they are wailing, [and] vultures and crows strike them.

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<sup>1</sup> Reading *tatta-ayo-guḷasannibham*.

676. Difficult indeed is this way of life here [in hell], which wrongdoing people see. Therefore in the remainder of his life here [on earth] a man should do his duty and not be careless.

677. These loads of sesame seeds which are compared [in number] to the Paduma hell have been counted by the wise. They come to five myriad crores indeed, and twelve hundred crores besides.

678. As many as<sup>1</sup> [these] miserable hells have been said [to be] here, for so long must people dwell there too. Therefore, in the midst of those who are pure, amiable, and have good qualities, one should constantly guard speech and mind.'

### III.11. Nālaka

#### Introductory Verses

679. The seer Asita saw in their daytime resting place the joyful group of the Thirty gods, [who were] glad, having honoured Indra, and [he saw] the devas in their clean clothes, holding up their garments, praising exceedingly.

680. <132> Having seen the devas [who were] delighted in mind [and] glad, he, having paid his respects, said this there: 'Why is the group of devas exceedingly happy? Why do they hold up their garments and wave them about?

681. Even when there was a battle with the asuras, [and] there was victory for the suras [and] the asuras were defeated, even then there was not such excitement. Having seen what marvel are the gods delighted?

682. They shout, and sing, and play [instruments]; they slap their arms, and dance. I ask you inhabitants of Meru's crest. Dispel my doubt quickly, sirs.'

683. 'That Bodhisatta, excellent jewel, incomparable, has been born in the world of men for [their] benefit and happiness, in the village of the Sakyans, in the Lumbinī country. Therefore we are exultant, exceedingly happy.

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<sup>1</sup> Reading *yāva dukkhā*.

684. He is the best of all beings, the pre-eminent individual, bull among men, supreme among all people. <133> Roaring like a lion, possessing strength, overlord of animals, he will cause the wheel to turn in the grove named after the seers.<sup>1</sup>

685. Having heard that utterance, he descended quickly [from heaven]; then he went to Suddhodana's dwelling. Having sat down there he said this to the Sakyans: 'Where is the young prince? I too wish to see him.'

686. Then to the one called Asita the Sakyans showed the child, the young prince, [who was] like burning gold burnished by a very skilful [smith] in the very mouth of the furnace, resplendent with glory, with perfect colour.

687. Having seen the young prince blazing like fire, purified like the lord of stars going in the sky, like the gleaming sun released from clouds in autumn, [becoming] joyful he was filled with abundant rapture.

688. And the gods held in the sky an umbrella with many ribs [and] a thousand circles. Yak-tail fans with golden handles fluttered up and down. The holders of the umbrella and the fans were invisible.

689. <134> The seer called Kanhasiri, with matted locks, having seen [him] like a golden ornament on a pale red blanket, and the white umbrella being carried above his head, with gladdened mind, cheerful, took hold of him.

690. Then having taken hold of the bull among the Sakyans, longing[ly], being one who had completely mastered marks and [vedic] mantras, with believing mind, he raised his voice: 'This one, unsurpassed, is supreme among two-legged [men].'

691. Then remembering his own [impending] departure, [being] unhappy, he shed tears. Seeing the seer wailing, the Sakyans said 'Surely<sup>1</sup> there will not be any obstacle to the young prince?'

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<sup>1</sup> Reading *no ve*.

692. Seeing the Sakyans unhappy, the seer said: 'I do not recall anything harmful [destined] for the prince. Nor will there be any obstacle for him. This one is not inferior. Do not be concerned [about him].

693. This young prince will reach the highest point of awakening. Seeing what is supreme[ly] purified, having sympathy for the benefit of the great majority, he will turn the wheel of the doctrine. His holy living will be widely famed.

694. <135> But not much of my life here remains, and there will be death for me before then. I shall not hear the doctrine of the peerless one, therefore I am afflicted, overwhelmed by disaster, miserable.'

695. Having produced abundant rapture for the Sakyans, the liver of the holy life went out from the harem. He himself, taking pity on his nephew, urged him towards the doctrine of the peerless one.

696. 'When you hear from another the word[s] "Buddha" or "Arrived at awakening he wanders along the path of the doctrine", going there, asking about his doctrine, practise the holy life in the presence of that Blessed One.'

697. Instructed by him whose mind was set on benefit, venerable, seeing what is supreme[ly] purified in the future, that Nālaka with a heap of merit accumulated remained waiting for the Conqueror, with guarded sense-faculties.

698. Hearing the word[s] at the [time of the] turning of the wheel by the excellent Conqueror, going, seeing the bull among seers, believing <136> he asked the excellent sage about the best of sage-hoods, when the prognostication of the one called Asita had come to pass.

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699. 'This utterance of Asita is known to be true. I ask you this, Gotama, who have gone to the far shore of all phenomena.

700. I have come to houselessness, longing for the alms-round. Tell me, sage, when asked, the supreme state, sage-hood.'



701. "I shall explain sage-hood to you", said the Blessed One, "[which is] hard to perform, hard to endure. Come now, I shall tell you about it. Stand fast; be firm.

702. One should practise equanimity, [for] there is praise and abuse in a village. One should ward off fault[s] of the mind. One should wander calmed, not haughty.

703. <137> Various sorts of things emerge, like the flames of a fire in a forest. Women seduce a sage; may they not seduce you.

704. Abstaining from sexual intercourse, having abandoned different kinds of sensual pleasures, [he is] not opposed [and] not attached to living creatures, both moving and still.

705. "As I [am], so [are] these; as [are] these, so [am] I." Comparing himself [with others], he should not kill or cause to kill.

706. Having abandoned desire and lust, to which the ordinary individual is attached, one with vision should set out [on the path]. He should cross over this hell.

707. He should have an empty stomach, taking food in moderation, with little desire, without covetousness. He indeed, having no hunger arising from desire, being without desire, becomes quenched.

708. When he has been on his alms-round, he should betake himself to a grove. Standing at the foot of a tree, [or] come to a seat, he is a sage.

709. Intent on meditation, firm, he should be delighted in the grove. He should meditate at the foot of a tree, delighting himself.

710. Then at the end of the night, he should betake himself to a village. He should not rejoice at an invitation or a present from the village.

711. Having come to a village, a sage should not pursue his search for food inconsiderately among the families. Cutting off all conversation, he should not utter a word with an ulterior motive.

712. "Since I received [something], that is well; I did not receive [anything], [that too] is good." Being the same on account of both [occurrences], he goes back to the very [same] tree.

713. <138> Wandering about with bowl in hand, not dumb [but] thought to be dumb, he should not despise a small gift, [and] he should not disparage<sup>1</sup> the giver.

714. For high and low are the paths proclaimed by the ascetic. They do not go to the far shore twice; this is not experienced once.

715. In whom there is no craving, in the bhikkhu who has cut across the stream, [and] has given up what is to be done and what is not to be done, no fever is found.

716. I shall explain sage-hood to you', said the Blessed One, '[The sage] should be [sharp] as a razor's edge. Having pressed his tongue against his palate, he should be restrained in respect of his belly.

717. He should neither have an inactive mind, nor think too much. He should be without taints, not dependent, having holy living as his aim.

718. He should train himself in [the practice of] solitude and in the ascetic's service. The state of being alone is called sage-hood. Solitary, you will certainly be delighted,<sup>2</sup>

719. and you will shine forth<sup>3</sup> in the ten directions. Having heard the fame of the wise, of the meditators, of those who have given up sensual pleasures, then my disciple should develop modesty and faith all the more.

720. <139> Know this by the streams [which flow] in clefts and crevices. [Rivers in] small channels move noisily; the great oceans move<sup>4</sup> in silence.

721. What is not full makes a noise. What is full is indeed silent. A fool is like a half-filled pot; a wise man is like a full pool.

<sup>1</sup> Reading *nāvajāniyā*.

<sup>2</sup> Reading *eko ve abhiramissasi*.

<sup>3</sup> Reading *bhāhisi*.

<sup>4</sup> Reading *yanti*.

722. When an ascetic speaks much [which is] possessed of and endowed with meaning, he, knowing[ly], teaches the doctrine; he, knowing[ly], speaks much.

723. But he who, knowing[ly], is self-restrained, [and] knowing[ly], does not speak much, that sage deserves sage-hood; that sage has gained sage-hood.

### III.12. Consideration of the Pairs

Thus have I heard. Once the Blessed One was staying at Sāvathī, at Pubbārāma, in the palace of Migāra's mother. At that time, on the Uposatha day, on the fifteenth day, the day of the full moon, the Blessed One was seated in the evening surrounded by the Order of bhikkhus. <140> Then the Blessed One looking around at the Order of bhikkhus who were quite silent addressed them: 'If, bhikkhus, there are any who ask, "What point is there, bhikkhus, in your listening to these doctrines which are good, noble, delivering, leading to full awakening?", they should be answered thus, "So as to know properly the pairs of doctrines". "And what pair do you speak of?" "This is misery; this is the origin of misery"; that is one consideration. "This is the stopping of misery; this is the path leading to the stopping of misery"; that is the second consideration. For a bhikkhu who dwells rightly considering the pairs in this way, bhikkhus, [and is] vigilant, intent, resolute, one of two results is to be expected: knowledge in this world of phenomena, or, if there is a remnant of clinging remaining, the state of a non-returner.' This [is what] the Blessed One said, and when the Well-farer had said this, the Teacher went on to say:

724. 'Those who do not know misery and the arising of misery, and where misery without exception is wholly stopped, and do not know the way leading to the quiescence of misery,

725. they, lacking release of mind and [lacking] release through wisdom, are incapable of making an end. They indeed experience birth and old age.

726. But those who know misery and the arising of misery, and where misery without exception is wholly stopped, <I41> and know the way leading to the quiescence of misery,

727. they, being endowed with release of mind and [endowed with] release through wisdom, are capable of making an end. They do not experience birth and old age.

If, bhikkhus, there are any who ask, "May there be right consideration of the pairs in another way?", they should be answered thus: "There may be." "And how may this be?" "Whatever misery arises, all this is because of acquisitions [which leads to rebirth]"; that is one consideration. "Because of the complete ending and stopping of the acquisitions there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... ' ... the Teacher went on to say:

728. 'Whatever miseries having many forms there are in the world, they come into existence with acquisitions [which lead to rebirth] as their cause. Truly whatever fool, unknowing, makes acquisition[s], he comes to misery again and again. Therefore one who knows should not make acquisition[s], considering the birth and arising of misery.

If, bhikkhus, there are any who ask, 'May there be right consideration of the pairs in another way?', they should be answered thus: "There may be." "And how may this be?" "Whatever misery arises, all this is because of ignorance"; that is one consideration. "Because of the complete ending and stopping of ignorance, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... ' ... the Teacher went on to say:

729. <I42> "Those who travel the journeying-on of [repeated] births and deaths again and again, to existence in this form or existence in that form, this is transition through ignorance alone.

730. For this ignorance is a great delusion whereby this journeying-on goes on for a long time. But whatever beings possess knowledge, they do not come to renewed existence.

If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of the constituent elements"; that is one consideration. "Because of the complete ending and stopping of the constituent elements, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... ' ... the Teacher went on to say:

731. 'Whatever misery arises, all [that] is because of the constituent elements. By the stopping of the constituent elements, there is no arising of misery.

732. Knowing this peril, that 'Misery is because of the constituent elements', by the quiescence of all constituent elements, by the stopping of perception, thus there is destruction of misery. Knowing this as it really is,

733. wise men who see rightly, [and] have knowledge, having overcome the fetter of Māra by means of their proper knowledge do not come to renewed existence.

<143> If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of consciousness"; that is one consideration. "Because of the complete ending and stopping of consciousness, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... ' ... the Teacher went on to say:

734. 'Whatever misery arises, all [that] is because of consciousness. By the stopping of consciousness, there is no arising of misery.

735. Knowing this peril, that "Misery is because of consciousness", by the quiescence of consciousness a bhikkhu is without craving, quenched.

If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of contact"; that is one consideration. "Because of the complete ending and stopping of contact, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... ' ... the Teacher went on to say:

736. 'For those who are overcome by contact, following the stream of existence, entered upon the wrong road, the destruction of the fetters is far off.

737. But those who, understanding [and renouncing] contact, delight in quiescence because of their knowledge, they indeed because of the full comprehension of contact are without craving, quenched.

If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of sensation"; that is one consideration. "Because of the complete ending and stopping of sensations, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... '... the Teacher went on to say:

738. <144> 'Happiness or misery, [or] neither happiness nor misery together, whatever is sensed, both inside and outside,

739. knowing this to be misery, false by nature, destined to break up, realising it again and again, seeing its passing away, thus one is freed from passion for it. Because of the destruction of sensations a bhikkhu is without craving, quenched.

If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of craving"; that is one consideration. "Because of the complete ending and stopping of craving, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... '... the Teacher went on to say:

740. 'A man accompanied by craving, journeying-on for a long time to existence in this form or existence in that form, does not pass beyond journeying-on.

741. Knowing this peril, that 'The arising of misery is because of craving', a bhikkhu should wander with craving gone, not grasping, mindful.

If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of grasping"; that is one consideration. "Because of the complete ending and stopping of grasping, there is no

arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... the Teacher went on to say:

742. 'Existence is because of grasping. An [existent] being goes to misery. [There is] death for one who is born. That is the arising of misery.'

743. Therefore because of the destruction of grasping, wise men understanding the destruction of birth by means of their proper knowledge, do not come to renewed existence.

<145> If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of exertion"; that is one consideration. "Because of the complete ending and stopping of exertion, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... ' ... the Teacher went on to say:

744. "Whatever misery arises, all [that] is because of exertion. By the stopping of exertion, there is no arising of misery."

745. Knowing this peril, that "Misery is because of exertion", giving up all exertion, for a bhikkhu who is released in non-exertion,

746. whose craving for existence has been cut off, with calmed mind, the journeying-on in [repeated] births has been crossed over. There is no renewed existence for him.

If, bhikkhus, there are any ... "And how may this be?" "Whatever misery arises, all this is because of sustenance"; that is one consideration. "Because of the complete ending and stopping of sustenance, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ... ' ... the Teacher went on to say:

747. 'Whatever misery arises, all [that] is because of sustenance. By the stopping of sustenance, there is no arising of misery.'

748. Knowing this peril, that "Misery is because of sustenance", understanding [and renouncing] all sustenance, independent of all sustenance,

749. <I46> knowing health properly because of the destruction of the āsavas, the practising [bhikkhu], having reflected, standing [firm] in the doctrine, having knowledge, is not counted [in any category].

If, bhikkhus, there are any ... “And how may this be?” “Whatever misery arises, all this is because of [mental] commotions”; that is one consideration. “Because of the complete ending and stopping of commotions, there is no arising of misery”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:

750. “Whatever misery arises, all [that] is because of commotions. By the stopping of commotions, there is no arising of misery.

751. Knowing this peril, that “Misery [is] because of commotions”, therefore giving up emotion[s], putting a stop to the constituent elements, a bhikkhu should wander without emotion, not grasping, mindful:

If, bhikkhus, there are any ... “And how may this be?” “There is wavering on the part of one who is dependent”; that is one consideration. “An independent one does not waver”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:

752. “The one who is not dependent does not waver, but the dependent one grasping at existence in this form or existence in that form, does not pass beyond journeying-on.

753. Knowing this peril, that “There is great fear in dependences”, a bhikkhu should wander, not dependent nor grasping, mindful.

If, bhikkhus, there are any ... “And how may this be?” “Formless things are calmer, bhikkhus, than forms”; that is one consideration. <I47> “Stopping is calmer than formless things”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:



754. 'Whatever beings are possessed of form, and whatever [beings] live in the formless realm, not knowing stopping, will come to renewed existence.

755. But those people who understand [and renounce] forms, and do not stand firm<sup>1</sup> in formless things, [and] are completely released in stopping, they leave death behind.

If, bhikkhus, there are any ... "And how may this be?" "Whatever, bhikkhus, is regarded as being true by the world including the devas and Māra, and by beings including the ascetics and brahmans, devas and men, that is well seen by the noble ones by their proper knowledge as it really is, i.e. false"; that is one consideration. "Whatever, bhikkhus, is regarded as being false by the world including the devas ... devas and men, that is well seen by the noble ones with their proper knowledge as it really is, i.e. true"; that is the second consideration. For a bhikkhu who dwells rightly... ' ... the Teacher went on to say:

756. 'See the world together with the devas, which thinks that there is self in non-self [and which is] entrenched in name-and-form. It thinks, "This is true".

757. In whatever way [the world-dwellers] think it, it turns out other than that. For it is false to it[self]. Whatever is transitory indeed has a false nature.

758. <148> [But] quenching does not have a false nature. That the noble ones know truly. Because of the full comprehension of the truth they indeed are without craving, quenched.

If, bhikkhus, there are any who ask, "May there be right consideration of the pairs in another way?" they should be answered thus: "There may be." "And how may this be?" "Whatever, bhikkhus, is regarded as being happiness by the world including the devas ... devas and men, that is well seen by the noble ones with their proper knowledge as it really is, i.e. misery"; that is one consideration.

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<sup>1</sup> Reading *asanhiā*.

“Whatever, bhikkhus, is regarded as misery by the world including the devas ... devas and men, that is well seen by the noble ones with their proper knowledge as it really is, i.e. happiness”; that is the second consideration. For a bhikkhu who dwells rightly considering the pairs in this way, bhikkhus, [and is] vigilant, intent, resolute, one of two results is to be expected: knowledge in this world of phenomena, or, if there is a remnant of clinging remaining, the state of a non-returner.’ This [is what] the Blessed One said, and when the Well-farer had said this, the Teacher went on to say:

759. ‘Forms, sounds, tastes, smells, contacts, and all mental phenomena are desired, pleasant and lovely as long as it is said, “They exist”.

760. These are indeed thought of as happiness by the world including the devas, but the fact that they stop is regarded as misery by them.

761. The stopping of individual personality is seen by the noble ones as happiness. This [view] of those who see [properly] is contrary to [that held] by the whole world.

762. <149> What others speak of as happiness, this the noble ones speak of as misery. What the others speak of as misery, this the noble ones know as happiness. See a doctrine [which is] hard to understand. Herein ignorant people are confused.

763. There is darkness for those who are enveloped [in ignorance]; [there is] blackness for those who do not see. But for the good, who see, it is uncovered like a light. [Although it is] in their presence, those [who are] not proficient in the doctrine do not understand [it], [like] animals.

764. This doctrine is not easily intelligible to those who are overcome by passion for existence, following the stream of existence, come to Māra’s domain.

765. Who except the noble ones deserves to understand the state [of quenching]? Knowing this state properly they are quenched, without āsavas.’

Thus spoke the Blessed One. With elated minds those bhikkhus welcomed the Blessed One's word[s]. While this exposition was being uttered, the minds of sixty bhikkhus were released from the āsavas without clinging.

<150> Summary verse [of the discourse]: Truth, Acquisition, Ignorance, Constituent elements, fifthly Consciousness, Contact, Things to be sensed, Craving, Grasping, Exertion, Sustenance, Commotions, Wavering, Form, with Truth and Misery; sixteen [in all].

Summary verse [of the Chapter]: Going-forth, Striving, the Well-spoken Word, Sundari also, the Māgha discourse, Sabhiya, Sela, the Barb, and Vāsettha also, Kokāli, Nālaka, Consideration of the Pairs: these twelve discourses are called the Great Chapter.

## IV. The Chapter of Eights

### IV.1. Sensual-pleasures

766. <151> If it prospers for a mortal desiring sensual pleasure, assuredly he becomes enraptured in mind, having obtained what he wishes.

767. If those sensual pleasures decrease for that person who is desiring [them] eager[ly], he is hurt as though pierced by a barb.

768. Who[ever] avoids sensual pleasures as if [avoiding] the head of a snake with his foot, he [being] mindful passes beyond this attachment to the world.

769. What[ever] man is greedy for field[s], property, or gold, cows and horses, servants and men, women, relatives, many sensual pleasures,

770. him the weak [= women] overcome indeed; dangers crush him. Then misery enters into him, like water into a broken boat.

771. Therefore a mindful person should always avoid sensual pleasures. Having abandoned them he would cross over the flood, like<sup>1</sup> one who had gone to the far shore after baling out his boat.

### IV.2. The Cave

772. The man [who] remains attached to the cave [of the body], [who is] covered with many [defilements], [and] plunged into confusion, <152> being of such a kind he is indeed far from detachment. For sensual pleasures are indeed not easy to abandon in the world.

773. Having desire as their fetter, bound to the pleasures of existence, [people] are hard to release, [and] indeed cannot be released by others. Desiring [what comes] after or [what went] before, longing for these [present] sensual pleasures or previous ones,

<sup>1</sup> Reading *sivā va*.

774. greedy for sensual pleasures, intent [on them], deluded, niggardly, they have entered upon the wrong [road]. Led into misery they lament, 'What shall we become, when we have passed away from here?'

775. Therefore a person should train himself in this very [dispensation]. Whatsoever one might know to be wrong in the world, one should not practise wrong for the sake of that, for the wise say this life is short.

776. I see in the world this race [of mortals] floundering, obsessed with craving for existences. Base men wail in the jaws of death, with craving for various existences unallayed.

777. See them floundering in respect of their cherished possessions, like fish [floundering] in a dried-up stream which has little water. Seeing this too, one should live without selfishness, not forming attachment to existences.

778. Having dispelled longing for both ends, having understood [and renounced] contact, not greedy, not doing that for which he would reproach himself, a wise man does not cling to what is seen and heard.

779. <153> Having understood [and renounced] perception, a sage should cross over the flood, not clinging to possessions. With barb pulled out, living vigilant[ly], he does not long for this world or the next.

#### IV.3. Evil

780. Some evil-minded ones do indeed dispute; and those whose minds are set on truth do indeed dispute also. But the sage does not get involved in any dispute which has arisen. Therefore the sage has no barrenness of mind in any respect.

781. How could anyone overcome his very own view, [when he is] led on by desire, entrenched in his own inclination, fulfilling those [wrong views] himself? For as he knows, so would he speak.

782. If any person, unasked, tells others of his own virtuous conduct and vows, if anyone of his own accord speaks of himself, the experts say that he has an ignoble nature.

783. But a bhikkhu, calmed, with self completely quenched, not boasting about his virtuous conduct, [saying], 'Thus am I [virtuous]', if he has no haughtiness in respect of anything in the world, the experts say that he has a noble nature.

784. <154> When one who has formed, constructed, [and] preferred [false] doctrines [which are] unclean, sees an advantage for himself [in them], then he is relying upon a peace which is dependent upon [what is] unstable.

785. Clings to [wrong] views are not easily overcome. [One] has been grasped from among [many] doctrines, after consideration. Therefore a man lays down or takes up a doctrine from among these clings [to view].

786. A purified man does not indeed form a view anywhere in the world in respect of different existences. Because of what would a purified man go, having abandoned illusion and conceit? He is not involved.

787. An involved person is indeed involved in dispute[s] in respect of doctrines, [but] how, about what, could one dispute with one who is not involved? He has taken up or laid down nothing. He has shaken off all views in this very world.

#### IV.4. The Purified

788. 'I see what is purified, highest, diseaseless. Purity comes to a man by means of what he has seen.' Understanding this, knowing, '[It is] the highest', [and thinking] 'I am a seer of the purified', he believes that knowledge [leads to purity].

789. <155> If purity comes to a man through what he has seen, or if he abandons misery by means of knowledge, [then] he who has acquisitions [which lead to rebirth] is purified by something else [than the noble path]. For his view betrays him as he speaks thus.

790. The brahman does not say that purity comes from something else, [or is] in what is seen [and] heard, in virtuous conduct and vows, or in

what is thought. Not clinging to merit or evil, he abandons what has been taken up, and does not fashion [anything more] here.

791. Abandoning the former [thing], they are dependent upon something else. Those under the influence of lust do not cross over attachment. They seize [and] let go like a monkey seizing and releasing a branch.

792. A person undertaking vows himself, being attached to perceptions, goes high and low. But the one who knows, the one of great wisdom, does not go high and low, having understood the doctrine by means of the knowledges [of the way].

793. He is not associated with any mental phenomena, or [with whatever is] seen or heard or thought. How could anyone here in the world have doubts about him, when he has such insight and conducts himself open[ly]?

794. They do not form [views], they do not prefer, they do not say, 'This is the highest purity.' <156> Releasing the knot of grasping which has been tied, they do not form a desire for anything in the world.

795. The brahman has gone beyond boundaries. Knowing or seeing anything, he has not grasped it. He is not empassioned by passion; he is not attached to the passionless. Nothing else is grasped by him here.

#### IV.5. The Highest

796. When, abiding in his [own] views, [thinking], 'It is the highest', a person esteems it as the best in the world, he says all others are inferior to this. Therefore he has not passed beyond disputes.

797. Whatever advantage he sees for himself in what is seen and heard, in virtuous conduct and vows, or in what is thought, grasping at that very thing there, he sees all the rest as inferior.

798. That very [view] the experts call a tie, dependent upon which he sees the rest as inferior. Therefore a bhikkhu should not depend upon [anything] seen, heard or thought, or virtuous conduct and vows.

799. <157> Nor should he form a view in the world because of knowledge or virtuous conduct and vows. He should not represent himself as equal, nor should he think of himself as inferior, nor as superior.

800. Abandoning what has been taken up, and not taking it up [again], he should not depend even upon knowledge. He indeed does not follow any faction among those who hold different views.<sup>1</sup> He does not fall back on any view at all.

801. If anyone has made no resolve in respect of both ends here, for the sake of different existences here or in the next world, he has no clingings [to views] grasped from among the doctrines, after consideration.

802. By him not even a minute notion has been formed here in respect of what is seen, heard, or thought. How could anyone here in the world have doubts about that brahman, who does not adopt a view?

803. They do not form [views], they do not prefer. Nor do they adhere to doctrines. <158> A brahman is not to be inferred by virtuous conduct or vows. Gone to the far shore, such a one does not fall back [on anything].

#### IV.6. Old Age

804. Truly this life is short; one dies less than one hundred years old. Even if anyone lives beyond [one hundred years], then he dies because of old age.

805. People grieve for their cherished things, for no possessions are permanent. Seeing that this separation truly exists, one should not live the household life.

806. Whatever a man thinks of as 'mine', that too disappears with his death. Knowing thus indeed, a wise man, one of my followers, would not incline towards possessiveness.

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<sup>1</sup> Reading *sa ve vijyutesu*.



807. Just as a man, awakened, does not see whatever he met within a dream, <159> even so one does not see beloved people when they are dead and gone.

808. Those people are seen and heard of, whose name is 'so and so'. When he has departed, only a person's name will remain to be pronounced.

809. Those who are greedy for cherished things do not abandon grief, lamentation, and avarice. Therefore the sages, seeing security, have wandered forth, abandoning possession[s].

810. Of a bhikkhu who lives in a withdrawn manner, resorting to a secluded residence,<sup>1</sup> of him they say it is agreeable that he should not show himself in any dwelling.

811. Not being dependent upon anything, a sage holds nothing as being pleasant or unpleasant. Lamentation and avarice do not cling to him, as water does not cling to a [lotus-]leaf.

812. Just as a drop of water does not cling to a lotus[-leaf], as water does not cling to a lotus, so a sage does not cling to what is seen or heard or thought.

813. <160> Therefore a purified one does not think that purity is by means of what is seen, heard, or thought, nor does he wish for purity by anything else; He is neither impassioned nor dispassioned.

#### IV.7. Tissa Metteyya

814. 'Tell me, sir, the harm [that befalls] one devoted to sexual intercourse', said the venerable Tissa Metteyya. 'Having heard your teaching, we shall train ourselves in detachment.'

815. 'By one devoted to sexual intercourse, Metteyya', said the Blessed One, 'the teaching is actually forgotten, and he enters upon a false way of life. This is an ignoble thing in him.'

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<sup>1</sup> Reading *vivittam āsanam*.

816. If someone, having formerly wandered alone, has recourse to sexual intercourse and goes off the track like a carriage which has left the track, in the world they call that individual "inferior".

817. Whatever fame and reputation he formerly had, that assuredly diminishes. Having seen this too, he should train himself in order to abandon sexual intercourse.

818. Overcome by the figments [of his imagination] he broods like a poor man. Hearing the outcry of others, one of such a kind becomes dejected.

819. Then he makes weapons [against himself], urged on by others' words. This indeed is his great entanglement. He plunges into falsehood.

820. Known as "wise", he entered upon the solitary life. Then, becoming attached to sexual intercourse, he is troubled like a fool.

821. <161> Knowing this peril both earlier and later, a sage should make his solitary life firm here. He should not have recourse to sexual intercourse.

822. He should train himself only in detachment. This is supreme for noble ones. He should not think of himself as best because of that. He truly is in the vicinity of quenching.

823. The people enmeshed in sensual pleasures envy the sage who wanders emancipated, having no regard for sensual pleasures, the flood-crosser.'

IV.8 *Pasūra*

824. 'Here alone is purity', they say. They deny that purity is in other doctrines. Saying that the good is there, in what they depend upon, many people are entrenched in their several truths.

825. Desirous of debate, plunging into the assembly, they reciprocally regard one another as fools. Dependent upon other [teachers], they cause a dispute, desirous of praise, saying [they are] experts.

826. Engaged in discussion in the middle of the assembly, wishing for praise, he becomes apprehensive, but [his argument] having been refuted, he becomes dejected. He is angry because of the censure [he receives]; he seeks weak points [in others].
827. <162> If the examiners of the questions say that the one's argument is inferior [and] refuted, the one whose argument is inferior laments [and] grieves. He wails, 'He has overcome me.'
828. These disputes have arisen among [other] ascetics. Among them there is the elation [of victory] and the depression [of defeat]. Seeing this too, one should abstain from dispute, for there is no other aim but praise and profit.
829. Or if, on the other hand, he is praised there, having made a [good] speech about the dispute in the middle of the assembly, he laughs on that account and is elated, having attained the goal as was his intention.
830. That elation will be the cause of distress for him, but [nevertheless] he speaks proudly and conceitedly. Seeing this too one should not dispute, for the experts say that purity is not [gained] thereby.
831. Going thundering along, like a hero nourished by royal food, wishing for an adversary, go where that [adversary] is, hero. Already indeed there is nothing [left] to fight against [here].
832. If any have taken up a view and dispute, and say, 'Only this is true', <163> say to them, 'There will be no opponent for you here when a dispute has arisen.'
833. But among those who wander about without association, not pitting one view against other views, what [opponent] would you obtain, Pasūra? Nothing is grasped as the best<sup>1</sup> by them here.
834. And now you have come speculating, thinking over views in your mind. You have come into contact with a purified man. You will not be able to proceed with him.

<sup>1</sup> Reading *param*.

IV.9. *Māgandiya*

835. 'Seeing [the daughters of Māra], Taṇhā, Arati, and Ragā there was not even desire for sexual intercourse. What indeed is this, full of urine and excrement? I would not wish to touch her even with my foot.'
836. <164> 'If you do not wish such a jewel, a woman sought by many kings of men, what sort of view, life lived according to virtuous conduct and vows, and rebirth into existence do you profess?'
837. 'Māgandiya', said the Blessed One, 'nothing has been grasped by [me] from among the doctrines, after consideration, [saying], "I profess this". But looking among the doctrines, not grasping, while searching I saw inner peace.'
838. 'Those very decisions which have been formed', said Māgandiya, 'you speak of without grasping, sage. This thing [called] inner peace, how is it proclaimed by the wise?'
839. 'One says that purity is not by view, by learning, by knowledge, or even by virtuous conduct and vows, Māgandiya', said the Blessed One. 'Not by absence of view, of learning, of knowledge, of virtuous conduct, or vows, not by that either. And discarding these, without grasping, calmed, not dependent, one would not long for existence.'
840. 'If one says that purity is not by view, by learning, by knowledge', said Māgandiya, 'or even by virtuous conduct and vows, <165> nor by absence of view, of learning, of knowledge, of virtuous conduct, or vows, not by that either, I think [his] doctrine is foolish indeed. Some do believe that purity is by means of view.'
841. 'Dependent upon views, enquiring, Māgandiya', said the Blessed One, 'you have become infatuated in respect of what has been grasped, and hence you have not even the slightest notion [of what I am talking about]. Therefore you regard [it] as foolish.'
842. Whoever thinks himself equal, superior, or inferior, he would dispute on that account. [But] one unshaken in the three modes [of self-conceit] — for him there is no "equal" [or] "superior".'

843. Why would that brahman say, "It is true"? Or with whom would he dispute [saying], "It is false"? In whom there is no [idea of being] equal or unequal either, with whom would he join in dispute?

844. Leaving his home, wandering homeless, not making acquaintances in a village, free from sensual pleasures, showing no preferences, a sage would not engage in disputatious speech with the people.

845. A nāga would not grasp and dispute about those [views], free from which he should conduct himself in the world. <166> Just as a lotus with a thorny stalk which grows in the water is unsullied by water and mud, so a sage professing peace, not [being] greedy, is unsullied by sensual pleasure and the world.

846. One who has knowledge does not become proud because of view or thought, for he is not like that. He cannot be influenced by action or learning; he is not led into clings to views.

847. There are no ties for one who is devoid of perceptions. There are no illusions for one who is released through wisdom. But those who have grasped perception and view wander in the world, causing offence.

#### IV.10. Before the Dissolution

848. 'Having what vision and what virtuous conduct is one called "calmed"? Tell me this, Gotama, when you are asked about the supreme man.'

849. 'With craving departed [even] before the dissolution of the body', said the Blessed One, 'not dependent upon the past, not to be reckoned in the present, for him there is nothing preferred [in the future].'

850. <167> Without anger, without trembling, not boasting, without remorse, speaking in moderation, not arrogant, he indeed is a sage restrained in speech.

851. Having no attachment to the future, he does not grieve over the past. He sees detachment in respect of sense-contacts, and is not led into [wrong] views.

852. [He is] withdrawn, not deceitful, not covetous, not avaricious, not impudent, not causing disgust, and not given to slander.
853. Without desire for pleasant things, and not given to arrogance, and gently, possessing ready wit, he is not empassioned or dispassioned.
854. It is not because of love of gain that he trains himself, nor is he angry at the lack of gain. He is not opposed to craving, nor is he greedy for flavour[s],
855. [being] indifferent, always mindful. He does not think [of himself] as equal in the world. He is not superior, nor inferior. He has no haughtiness.
856. He for whom there is no stage of dependence, knowing the doctrine, is not dependent. For whom there exists no craving for existence or non-existence,
857. him, indifferent to sensual pleasures, I call "calmed". In him there are no ties; he has crossed beyond attachment.
858. For him there are no sons or cattle, field[s], [or] property. <168> For him there is nothing taken up or laid down.
859. That on account of which the common people, and ascetics and brahmans, might accuse him, is not preferred by him. Therefore he is not agitated in [the midst of] their accusations.
860. With greed gone, without avarice, a sage does not speak of himself [as being] among the superiors, or equals, or inferiors. He does not submit to figments, being without figments.
861. For whom there is nothing [called] his own in the world, and who does not grieve because of what does not exist, and does not go [astray] among mental phenomena, he truly is called "calmed".

IV.11. Quarrels and Disputes

862. 'Whence arise quarrels, disputes, lamentations and grief, together with avarice also, pride and arrogance, together with slander too? Whence do these arise? Tell me this, pray.'

863. 'From [what is] dear arise quarrels, disputes, lamentations and grief, together with avarice also, pride and arrogance, together with slander too. Quarrels [and] disputes are joined with avarice, and there are slanders too, when disputes have arisen.'

864. <169> 'Where do [things which are] dear have their origin in the world, and whatever longings exist in the world? And where do hope and fulfilment [of hope], which a man has for the future, have their origin?'

865. '[Things which are] dear in the world have desire as their origin, and whatever longings exist in the world. And hope and fulfilment [of hope], which a man has for the future, [also] have their origin in this.'

866. 'Where does desire have its origin in the world, and whence do decisions arise, [and] anger, and lie-telling, and doubt, and also whatever mental states are spoken of by the ascetic?'

867. 'Desire arises from dependence upon what they call "pleasant" [and] "unpleasant" in the world. Seeing non-existence and existence in forms, a person makes his decision in the world.'

868. Anger and lie-telling and doubt, and those mental states too [come into existence] when this very pair [pleasant and unpleasant] exist. A doubtful man should train himself in the path of knowledge. The ascetic spoke about mental states from knowledge.'

869. 'Where do the pleasant and the unpleasant have their origin? When what is non-existent do they not come into being? That thing which is "non-existence" and "existence" too, tell me where it has its origin.'

870. 'The pleasant [and] the unpleasant have their origin in contact. When contact does not exist, they do not exist. <170> That thing which is "non-existence" and "existence" too, I tell you that this [also] has its origin in this.'

871. 'Where does contact have its origin in the world, and whence do possessions too arise? When what does not exist does possessiveness not exist? When what has disappeared do contacts not make contact?'

872. 'Contacts are dependent upon name and form. Possessions have their origin in longing. When longing does not exist, possessiveness does not exist. When form has disappeared, contacts do not make contact.'

873. 'For one attained to what state does form disappear? How does happiness or misery disappear also? Tell me, how it disappears. My intention is that we should know this.'

874. 'He has no [ordinary] perception of perceptions, he has no deranged perception of perceptions, he is not without perception, he has no perception of what has disappeared. For one who has attained to such a state form disappears, for that which is named "diversification" has its origin in perception.'

875. 'You have expounded to us what we asked you. We ask you another thing. Tell us this, pray. <171> Do some wise men here say that the supreme purity of the yakkha is to this extent [only], or do they say that it is something other than this?'

876. 'Some wise men here do say that the supreme purity of the yakkha is to this extent [only], but some of them, who say that they are experts, preach that there is a time for [quenching] with no grasping remaining.'

877. And knowing these to be "dependent", the investigating sage, knowing their dependencies, knowing [the true doctrine], is released [and] does not enter into dispute. The wise man does not go to various [renewed] existences.

#### IV.12. The Small Discourse on Dispositions

878. 'Each abiding by his own view, contending, experts say various things: "Whoever knows thus, knows the doctrine. [Whoever] rejects this, is imperfect."

879. Thus contending they dispute, and they say: "[My] opponent is a fool, no expert." Which of these is the true statement? For indeed all these say they are experts.'



880. <172> 'If, not accepting an opponent's doctrine, one becomes a fool, an animal of inferior intelligence, then all indeed are fools with very inferior intelligence, [for] all these [people] are indeed abiding by their [own] view.

881. But if [people], cleansed by their own views, have purified intelligence, are clever, [and] thoughtful, [then] not one of them has inferior intelligence, for their view also is likewise adopted.

882. I do not say "this is true", which [is what] fools say mutually to each other. They make out their own way to be true, therefore they regard their opponent as a fool.'

883. 'What some say is true, real, others say is empty, false. Thus contending, they dispute. Why do ascetics not say one [and the same] thing?'

884. 'There is only one truth; there is no second, about which an intelligent man might dispute with an[other] intelligent man. Ascetics themselves proclaim various truths, therefore they do not say one [and the same] thing.'

885. <173> 'Why do they proclaim various truths, [these] arguers who say they are experts? Are those truths many [and] various, or do they [merely] follow [their own] speculation?'

886. 'There are not indeed many various truths, [which are] eternal in the world, except by reason of [mistaken] perception. Devising a speculation in respect of their views, they say there are two things, truth and falsehood.'

887. [What is] seen, heard, virtuous conduct and vows, [and what is] thought, dependent upon these [someone] shows contempt [to others]. Standing [firm] in his decision, pleased with himself, he says: "My opponent is a fool, no expert".

888. On account of what he considers his opponent to be a fool, on that account he calls himself an expert. Calling himself an expert, he despises the other, [and yet] he speaks in that very same way.

889. Perfect according to his [own] excessive views, intoxicated with conceit, he thinks himself superior. Of his own accord, he himself is gratified in his mind, for that view of his is likewise adopted.
890. If according to the word of his opponent he is inferior, [the utterer] himself is of inferior intelligence with him. But if he himself has knowledge and is wise, [then] no one among ascetics is a fool.
891. <174> If any people preach a doctrine other than this, they have fallen short of purity and are imperfect. Thus indeed severally the sectarians speak, for they are inflamed with passion for their own view.
892. "Here alone is purity," they say. They deny that purity is in other doctrines. Thus too the sectarians, each severally entrenched in their own path, speak firmly about it.
893. And speaking firmly about his own path, what opponent would he regard as a fool in this respect? He himself would invite trouble, if he called his opponent a fool [and] one of impure nature.
894. Standing [firm] in his decision, measuring [others against] himself, he enters into further dispute in the world. [But] the person who has left all decisions behind does not cause trouble in the world.'

IV.13. *The Large Discourse on Dispositions*

895. 'If some of these, abiding by their [own] views, dispute, [saying] "Only this is true", do all of them indeed incur [only] blame, or do they gain praise also therein?'
896. <175> '[Yes, but] this [praise] is a little thing indeed, not enough for tranquillity. I say there are two results of dispute. Seeing this too one should not dispute, recognising that security is a state where there is no dispute.'
897. Whatever opinions are commonplace, with none of these indeed does a man who knows get involved. Why should a man who is without involvement become involved, when he shows no preference for what is seen [and] heard?

898. Those who consider virtuous conduct to be the highest thing say that purity is by means of self-restraint. Having undertaken a vow they are dedicated to it, [saying] "In this alone we should train ourselves, then there would be purity."<sup>1</sup> Saying they are experts, they are led into [renewed] existence.

899. If he falls away from his virtuous conduct and vows, he trembles because he has failed in his task. He longs for and desires purity in this world, as one who has lost his caravan [and is] far from home [desires his caravan or home].

900. On the other hand, having given up all virtuous conduct and vows, and that action both blamable and blameless, <176> not desiring purity [or] impurity, he would dwell detached, fostering peace.

901. Dependent upon asceticism, or abstemiousness, or what is seen or heard or thought, they speak of purity by means of continuing further [in the saṃsāra], with their craving for one existence after another not gone.

902. One who desires has longings, and [there is] trembling [in respect of preconceptions. [But] one for whom there is no passing away and being reborn here [again], why would he tremble, and what would he long for?]

903. 'The doctrine which some people call the highest, others call the lowest. Which of these is the true statement? For all these [people] indeed call themselves experts.'

904. 'They say that their own doctrine indeed is superior, but they say another's doctrine is inferior. Thus contending they dispute. They each say their own opinion is true.'

905. If a doctrine is inferior because of the reviling of an opponent, then among doctrines none would be outstanding. For many people, speaking firmly about their own [doctrine], speak of another's doctrine as inferior.

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<sup>1</sup> Reading *suddhi*.

906. <177> But the honouring of their own doctrine is exactly the same as their praise of their own paths. Every argument would be true, for purity is indeed exclusive to them.

907. The brahman has nothing which can be derived from another, nothing grasped from among the doctrines, after consideration. Therefore he has passed beyond disputes, for he sees no other doctrine as best.

908. [Saying] "I know, I see, this is exactly so," some believe that purity is by means of view. [Even] if one has seen [it], what use is it for himself? Having transgressed [the noble path] they say that purity is by means of another [path].

909. A man who sees will see [only] name-and-form; having seen, he will know only these things. Granted that he sees much or little, the experts say that purity is certainly not by that means.

910. A dogmatist is indeed not easy to discipline,<sup>1</sup> since he prefers a preconceived view. Saying that the good is there, in what he depends upon, he speaks of purity, [saying] he saw reality there.

911. The brahman, considering, does not submit to figments. He does not follow views, [and] he has no association with knowledge, <178> and knowing commonplace opinions he is indifferent to them, [saying] "Let others take them up".

912. Having released knots, a sage here in the world does not follow any faction when disputes arise. Calmed among those who are not calm, indifferent, he does not take up [opinions, saying], "Let others take them up".

913. Giving up old āsavas, not forming new ones, he does not go according to his wishes, he is not a dogmatist. He is completely released from views, [and] wise. He does not cling to the world, and does not reproach himself.

<sup>1</sup> Reading *subbināyo*.

914. He is one without association in respect of all mental phenomena, whatever is seen or heard, or thought. That sage with burden laid down, completely freed, is without figments, not abstaining [and] not desiring', said the Blessed One.

#### IV.14. Speedy

915. <179> 'I ask that kinsman of the sun, the great seer, about detachment and the state of peace. How does a bhikkhu, when he has seen, become quenched, not grasping anything in the world?'

916. 'Being a thinker, he would put a stop to the whole root of what is called "diversification" [i.e. the thought] "I am", said the Blessed One. 'Whatever internal cravings there are, he would train himself to dispel them, always being mindful.

917. Whatever doctrine he may understand, in himself or in another, he would not be stubborn about it, for this is not called quenching by the good.

918. He would not on that account think [that he is] better, or inferior, or equal. Affected<sup>1</sup> by various forms, he would not stay forming mental images about himself.

919. Only within himself would he be at peace. A bhikkhu would not seek peace from another. For one who is at peace within himself there is nothing taken up, how much less anything laid down.

920. <180> Just as in the middle of the ocean no wave arises, [but the ocean remains] standing still, so he would stand still, unmoved. A bhikkhu would not show haughtiness about anything.'

921. 'He whose eyes are open has, as an eyewitness, expounded the doctrine, which dispels dangers. Tell [us] the path, venerable one, the binding principles, and moreover concentration.'

<sup>1</sup> Reading *phuttho*.

922. 'He would not be covetous with his eyes. He would close his ears to common talk. He would not be greedy for flavour[s]. He would not cherish anything in the world.
923. When a bhikkhu is affected by [unpleasant] contact, he would not make lamentation for anything. He would neither long for existence nor tremble amidst terrors.
924. Moreover, having received [something] he would not make a hoard of food and drink, and eatables and clothes. Nor would he be afraid when he does not receive them.
925. A bhikkhu would be a meditator, not foot-loose. He would abstain from remorse. He would not be negligent, but would dwell in lodgings<sup>o</sup> where there is little noise.
926. <181> He would not pay much attention to sleep. Being energetic he would apply himself to wakefulness. He would abandon sloth, deception, laughter, sport, [and] sexual intercourse, together with their appurtenances.
927. He would not practise Atharva charms, or [interpretation of] dreams, or signs, or even astrology. My follower would not devote himself to [the interpretation of animal] cries, or [the art of] impregnation, or healing.
928. A bhikkhu would not tremble at blame; he would not be puffed up when praised. He would thrust aside greed together with avarice, anger and slander.
929. A bhikkhu would not engage in buying or selling; he would not incur blame in any respect. He would not linger in a village; he would not talk boastfully to people from love of gain.
930. A bhikkhu would not be a boaster, and he would not utter a word with an ulterior motive. He would not practise impudence. He would not speak quarrelsome speech.
931. He would not pass his time in falsehood. He would not conscious[ly] do treacherous things. <182> Nor would he despise

another because of his way of life, wisdom, or vows and virtuous conduct.

932. [Although] provoked, having heard many a word from ascetics or ordinary individuals,<sup>1</sup> he would not answer them with a harsh word, for the good do not retaliate.

933. And knowing this doctrine, searching, a bhikkhu would train himself [in it], always being mindful. Knowing quenching as "peace", he would not be negligent in Gotama's teaching.

934. For that overcomer, who is not overcome, saw the doctrine as an eye-witness, not by hearsay. Therefore, vigilant<sup>2</sup> [and] doing hon ge, one should follow the example of that Blessed One', said the Blessed One.

#### IV.15. Embraced Violence

935. 'Fear comes from the [one who has] embraced violence. Look at people quarrelling. I shall describe my agitation, how it was experienced by me.

936. <183> Seeing people floundering, like fish [floundering] in little water, seeing them opposed to one another, fear came upon me.

937. The world was without substance all around; all the quarters were tossed about. Wanting a dwelling-place for myself, I did not see [anywhere] unoccupied.

938. But seeing [people] opposed [to one another] at the end, I was dissatisfied. Then I saw a barb here, hard to see, nestling in the heart.

939. Affected by this barb, one runs in all directions. Having pulled that barb out, one does not run, nor sink.<sup>3</sup>

<sup>1</sup> Reading *samañānaṃ vā puthujjanānaṃ vā*.

<sup>2</sup> Omitting *sāsane* and *sadā*.

<sup>3</sup> Reading *na sīdati*.

940. At that point the precepts are recited: Whatever fetters there are in the world, one should not be intent upon them. Having wholly pierced sensual pleasures one should train oneself for one's own quenching.
941. One should be truthful, not impudent, without deception, rid of slander, without anger. A sage should cross over the evil of greed, and avarice.
942. He should overcome lethargy, sloth and torpor. He should not live negligently. A man whose mind is set on quenching should not remain arrogant.
943. <184> He should not pass his time in falsehood. He should not bestow affection upon [outward] form, and he should know [and give up] pride. He should live abstaining from rashness.
944. He should not take delight in the old; he should not show a liking for the new. When [something] is diminishing he should not grieve; he should not be attached to [an object of] fascination.
945. I call greed "the great flood". I call desire "the current". The objects of sense are the movement<sup>1</sup> [of the tide]. Sensual pleasure is the mud which is hard to cross over.
946. Not deviating from truth, a sage, a brahman, stands on high ground. Having given up everything, he indeed is called "calmed".
947. He truly knows, he has knowledge. Knowing the doctrine he is not dependent. Behaving properly in the world, he does not envy anyone here.
948. He who has passed beyond sensual pleasures here, the attachment which is hard to cross over in the world, does not grieve, [and] does not worry. He has cut across the stream, he is without bond.
949. Make what [existed] previously wither away. May there be nothing for you afterwards. If you do not grasp anything in between, you will wander calmed.

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<sup>1</sup> Reading *pakampanam*.



950. Of whom there is no cherishing at all in respect of name-and-form, and [who] does not grieve because of what does not exist, he truly does not suffer any loss in the world.

951. Of whom there is no thought of "this is mine" or "[this belongs] to others", he not feeling [a sense of] possessiveness does not grieve [thinking] "I do not have this".

952. <185> Not harsh, not greedy, without lust, impartial in every respect; this is what I, when asked, call advantage for unshakable men.

953. For a man who is without lust, who knows, there is no accumulation<sup>1</sup> [of merit and demerit]. He, abstaining from [accumulative] activity, sees security everywhere.

954. The sage does not speak of himself [as being] among equals, inferiors, or superiors. He, calmed, with avarice gone, neither takes up nor lays down', said the Blessed One.

#### IV.16. Sāriputta

955. 'I have not hitherto seen', said the venerable Sāriputta, 'nor heard from anyone of a teacher of such lovely speech, come here from Tusita with a group.

956. As the one with vision is seen by the world including the devas, having dispelled all the darkness [of ignorance], he alone has attained to joy.

957. <186> I have come with a question, on behalf of the many who are fettered here, to that Buddha [who is] not dependent, venerable, not deceitful, come with his group.

958. For a bhikkhu [who is] disgusted, resorting to a lonely seat, the foot of a tree or a cemetery, or in caves in the mountains,

959. [or] on various sorts of beds, how many are the fearful things there, on account of which a bhikkhu should not tremble in his noiseless lodgings?

<sup>1</sup> Reading *kāci nisaṃkhiti*.

960. How many dangers are there in the world for one going to the transition-free<sup>1</sup> quarter, which a bhikkhu should overcome in his secluded lodging?
961. What ways of speech should be his? What spheres of activity should be his here? What virtuous conduct and vows should there be for a bhikkhu with intent self?
962. Undertaking what training, [being] attentive, zealous, mindful, would he blow away his own dross, as a smith [blows away the dross] of silver?
963. 'I shall tell you, as one who knows, Sāriputta', said the Blessed One, 'what is pleasant for one who is disgusted [with the world, etc.], if resorting to a lonely lodging, being desirous of awakening in accordance with the doctrine.
964. A wise bhikkhu would not be afraid of the five fears, being mindful, and living in accordance with the restrictions; of gadflies and mosquitoes, snakes, human attacks, quadrupeds,
965. <187> [or] even of those following another's doctrine, he should not be afraid, even after seeing their many terrors. Moreover he should overcome other dangers, seeking the good.
966. Affected by contact with disease, [and] by hunger, he should endure cold [and] excessive heat. Affected by them in many ways, not having any home, striving he should make a firm effort.
967. He should not steal, he should not tell lies, he should suffuse with loving-kindness [creatures] both moving and still. Whatever turbidness of mind he might know, he should thrust away, [thinking] "It is on Kaṇha's side".
968. He should not fall under the influence of anger or arrogance. Having dug out their root too he should stand [firm]. Then being predominant<sup>2</sup> he should endure the pleasant and unpleasant.

<sup>1</sup> Reading *agatam*.

<sup>2</sup> Reading *addhābhavanto*.

969. Preferring wisdom, enraptured by what is good, he should suppress those dangers. He should endure discontent in his secluded bed; he should endure the four things [which cause] lamentation:

970. "What shall I eat, or where shall I eat? Truly I slept miserably [yesterday]; where shall I sleep tonight?" One under training, wandering homeless, should dispel these lamentable thoughts.

971. <188> Having received food and clothes at the right time, he should know the [right] measure here for satisfaction. Guarded in respect of those things,<sup>1</sup> living in a restrained way in a village, he should not speak a harsh word, even if provoked.

972. With downcast eyes, and not footloose, intent on meditation, he should be very wakeful. Practising indifference, with self concentrated, he should cut off inclination to doubt [and] misconduct.

973. [If] reprovéd with words, he should rejoice, possessing mindfulness. He should break up barrenness of mind towards fellow livers of the holy life. He should utter a good word which is not untimely. He should not give a thought to that which is liable to be the subject of gossip.

974. Moreover there are five kinds of pollution in the world, for the dispelling of which he should train himself, possessing mindfulness. He should overcome passion for forms, sounds, and tastes, smells and contacts.

975. A bhikkhu who possesses mindfulness, and has a well-released mind, should dispel his desires for these things. <189> Examining the doctrine properly at the right time, being attentive, he should strike down the darkness [of ignorance], said the Blessed One.

Summary verse: Sensual Pleasures, the Cave, Evil, the Purified, the Highest, Old Age, and Metteyya, and Pasūra, Māgandi, Before the Dissolution, the Quarrel, and the two Dispositions, and moreover Speedy, the excellent Discourse on Embraced Violence, with the Elder's Question [are] sixteen. All these discourses belong to the Chapter of Eights.

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<sup>1</sup> Reading *so tesu*.

## V. The Chapter on Going to the Far Shore

### V.1. Introductory verses

976. <190> A brahman who had completely mastered the [vedic] mantras, desiring the complete absence of possessions, went from the delightful city of the Kosalans to the Southern country.
977. He dwelt on the bank of the river Godhāvārī, in the territory of Assaka, in the neighbourhood of Alaka, [living] on gleanings and fruit.
978. And close to that [bank] there was a large village. With the income which arose from that [village] he performed a great sacrifice.
979. Having performed the great sacrifice, he entered the hermitage again. When he had re-entered, another brahman came along,
980. foot-sore, thirsty, with dirty teeth, and dust on his head. And going up to [Bāvārī], he asked for five hundred [pieces of money].
981. Then seeing him Bāvārī invited him to sit down, and asked after his comfort [and] welfare. He spoke these word[s]:
982. 'Whatever I had to be given away, all that has been disposed of by me. Forgive me, brahman, I do not have five hundred [pieces].'
983. <191> 'If your honour does not hand [it] over to me when I ask, on the seventh day [from now] may your head split into seven.'
984. Putting on a show, that deceitful [man] expounded this fearful [threat]. Hearing his word[s], Bāvārī was distressed.
985. Taking no food, he became dried up. He was resigned to the barb of grief. And then, when he was in such a mental state, his mind did not delight in meditation.
986. Seeing him terrified and distressed, a deity who desired his welfare going up to Bāvārī spoke these words:
987. 'He knows nothing about head[s]. He is a deceitful [man], desiring money. He has no knowledge about head[s] or head-splitting.'
988. 'Your honour surely knows: tell me when asked about head[s] and head-splitting. Let us hear that word of yours.'

989. 'Even I do not know it. I have no knowledge of this matter. Head[s] and head-splitting, this indeed is the insight of the Conquerors.'

990. 'Then who, pray, on the circle of this earth, does know about head[s] and head-splitting? Tell me this, deity.'

991. <192> 'There has gone forth from the city of Kapilavattu the leader of the world, a descendant of King Okkāka, a member of the Sakyan clan, a light-bringer.

992. He indeed, brahman, is a fully-awakened one, who has gone to the far shore of all phenomena. He has acquired all the supernormal knowledges and the powers. He is one with vision in respect of all phenomena. He has attained the destruction of all phenomena. He is released in the destruction of the acquisitions [which lead to rebirth].

993. That Buddha, the Blessed One in the world, being one with vision, teaches the doctrine. You go and ask him. He will explain it to you.'

994. Hearing the word 'fully-awakened', Bāvāri was glad. His grief was diminished, and he was filled with abundant rapture.

995. That Bāvāri, with elated mind, glad, excited, asked that deity: 'In what village or town, or in what country, is the protector of the world, where we may go and do homage to the fully-awakened one, the best of two-footed [men]?''

996. 'The Conqueror is in Sāvattī, a city of the Kosalans. He has much wisdom, and excellent [and] great intelligence. That member of the Sakyan clan is without burden, without āsavas. [That] bull among men has knowledge of head-splitting.'

997. Then he addressed his pupils, brahmins who had completely mastered the [vedic] mantras: 'Come, young brahmins, I shall tell you. Hear my word[s].

998. <193> He whose appearance is hard to obtain frequently in the world has now arisen in the world. He is famed as "Fully-awakened". Go quickly to Sāvattī and see the best of two-footed [men].'

999. 'How, pray, may we know "[He is] the Buddha", when we see him, brahman? Tell us, who do not know, how we may know him.'
1000. 'The marks of a great man have indeed come down to us in the [vedic] mantras, and thirty-two are complete[ly] described in order.
1001. For the one on whose limbs are these thirty-two marks of a great man, only two ways [of life] are [open], for a third does not exist.
1002. If he inhabits a house, having conquered this earth he will rule without violence, without a sword, [but] by righteousness.
1003. But if he goes forth from the house to the houseless state, he will become one with deceit removed, fully-awakened, an incomparable arahat.
1004. Ask [him], in your mind only, about my birth and clan, my mark[s], the [vedic] mantras [I know], and my other pupils, and about head[s] and head-splitting.
1005. If he is a Buddha, seeing without obstructions, he will answer with his voice the questions asked in your mind.'
1006. Hearing Bāvāri's word[s], sixteen brahman pupils, Ajita, Tissametteyya, Puṇṇaka, and Mettagū,
1007. <194> Dhotaka, and Upasīva, and Nanda and Hemaka, both Todeyya and Kappa, and wise Jatukaṇṇī,
1008. Bhadrāvudha, and Udaya, and the brahman Posāla too, and intelligent Mogharāja, and the great seer Piṅgiya,
1009. all with their individual groups, famed throughout the world, meditators, delighting in meditation, wise, impregnated with their former [good] impressions,
1010. having saluted Bāvāri and having circumambulated him respectfully, wearing matted hair and deer-skins, they all set out towards the North,
1011. firstly to Patitthāna of Aḷaka, then to Māhissatī, and to Ujjeni, Gonaddhā, Vedisā, [the place] called Vanasa,
1012. and to Kosambī too, to Sāketa, and Sāvattihī, best of cities, to Setavya, Kapilavatthu, and the city of Kusinārā,

1013. and to Pāvā, the city of the Bhogas, to Vēsālī, the city of the Magadhans, and to the Pāsāṅaka shrine, delightful and lovely.

1014. <195> Like a thirsty man [going] to cool water, like a merchant [going] to great profit, like one burned by heat [going] to shade, quick[ly] they climbed the mountain.

1015. And the Blessed One was at that time in front of the Order of bhikkhus, [and] was teaching the doctrine to the bhikkhus. He was roaring like a lion in a grove.

1016. Ajita saw the fully-awakened one, like the sun with straight rays, like the moon come to fullness on the fifteenth day.

1017. Then having seen his limbs and the full [set of] mark[s], standing on one side, joyful, he asked the questions in his mind:

1018. 'Speak with reference to his birth; tell me his clan together with his mark[s]. Tell me of his perfection in respect of [vedic] mantras; how many does the brahman teach?'

1019. 'His age is one hundred and twenty years; and by clan he is a Bāvāri. There are three marks on his body. He has completely mastered the three vedas.'

1020. In the mark[s] and in the oral tradition, together with the etymologies and the ritual, he instructs five hundred; in his own doctrine he has reached perfection.'

1021. <196> 'Give a detailed account of Bāvāri's marks, best of men, cutter of craving, [so that] there may be no doubt in us.'

1022. 'He can cover his face with his tongue; there is hair between his eyebrows; his male organ is ensheathed. Know thus, young brahman.'

1023. Not hearing any question [asked], but hearing the questions answered, all the people, excited and with cupped hands, thought:

1024. 'What deva indeed, either Brahmā or Inda Sujampati, asked those questions in his mind? To whom did [the Buddha] address this reply?'

1025. 'Bāvāri asked about head[s] and head-splitting. Explain that, Blessed One. Dispel our doubt, seer.'

1026. 'Know that ignorance is the head. Knowledge is the head-splitter, joined with faith, mindfulness, and concentration, [and] with resolution and energy.'

1027. Then with great excitement the young brahman, having taken heart, putting his deer-skin over one shoulder, fell with his head at [the Buddha's] feet.

1028. 'Sir, the brahman Bāvāri, with his pupils; with gladdened mind, and cheerful, salutes the venerable one's feet, one with vision.'

1029. <197> 'May the brahman Bāvāri be happy with his pupils, and you too be happy. Live for a long time, young brahman.'

1030. All the doubt of Bāvāri and of you, of [you] all — now that you have an opportunity, ask whatever you desire in your mind.'

1031. Given an opportunity by the fully-awakened one, having sat down with cupped hands, Ajita there asked the Tathāgata the first question.

#### V.2. Ajita's Questions

1032. 'In what is the world shrouded?', asked the venerable Ajita, 'Why does it not shine? What do you say is its [sticky] lime? What is its great fear?'

1033. 'The world is shrouded in ignorance, Ajita', said the Blessed One. 'Because of avarice and negligence it does not shine. I call longing its [sticky] lime. Misery is its great fear.'

1034. <198> 'Streams flow everywhere', said the venerable Ajita. 'What is the restraint for streams? Tell me the constraint for streams. By what are streams dammed?'

1035. 'Whatever streams there are in the world, Ajita', said the Blessed One, 'their restraint is mindfulness. I will tell you the constraint for streams. They are dammed by wisdom.'

1036. 'Wisdom and mindfulness', said the venerable Ajita, 'and name-and-form, sir; tell me this when asked, wherein is this stopped?'



1037. 'I shall answer this question which you have asked, Ajita, wherein name-and-form is complete[ly] stopped. By the stopping of consciousness, therein this is stopped.'

1038. 'Those who have considered the doctrine, and the many under training here; [being] zealous, tell me when asked, sir, their way of life.'

1039. 'A bhikkhu would not be greedy for sensual pleasures. He would be undisturbed in mind. Skilled in all mental states, he would wander about, mindful[ly].'

### V.3. Tissa Metteyya's Questions

1040. <199> 'Who is contented here in the world?', asked the venerable Tissa Metteyya. 'For whom are there no commotions? What thinker, knowing both ends, does not cling to the middle? Whom do you call a great man? Who has gone beyond the seamstress here?'

1041. 'The bhikkhu who lives the holy life amidst sensual pleasures, Metteyya', said the Blessed One, 'with craving gone, always mindful, quenched after consideration, for him there are no commotions.'

1042. That thinker, knowing both ends, does not cling to the middle. Him I call a great man. He has gone beyond the seamstress here.'

### V.4. Punṇaka's Questions

1043. 'I have come with the desire [to ask] a question', said the venerable Punṇaka, 'to the one who is without desire, who sees the root. <200> Subject to what did many seers, men, khattiyas [and] brahmans offer sacrifices to deities here in the world? I ask you, Blessed One. Tell me this.'

1044. 'These many seers, [and] men, Punṇaka', said the Blessed One, 'khattiyas [and] brahmans who offered sacrifices to deities here in the world, offered sacrifices, Punṇaka, hoping for existence here, [being] subject to old age.'

1045. 'These many seers, [and] men', said the venerable Punṇaka, 'khattiyas [and] brahmans who offered sacrifices to deities here in the

world, did they, Blessed One, [being] vigilant in the way of sacrifice, cross over birth and old age, sir? I ask you, Blessed One. Tell me this.'

1046. 'They hoped, praised, longed for and sacrificed, Puṇṇaka', said the Blessed One. 'They longed for sensual pleasures, dependent upon gain. I say that they, given over to sacrifice and affected by passion for existence, did not cross over birth and old age.'

1047. <201> 'If those given over to sacrifice', said the venerable Puṇṇaka, 'did not cross over birth and old age because of their sacrifices, sir, then who pray in the world of devas and men has crossed over birth and old age, sir? I ask you, Blessed One. Tell me this.'

1048. 'He for whom, having considered what is far and near in the world, Puṇṇaka', said the Blessed One, 'there are no commotions anywhere in the world, he, I say, calmed, without fumes [of passion], without affliction, without desire, has crossed over birth and old age.'

#### V.5. Mettagū's Questions

1049. 'I ask you, Blessed One. Tell me this', said the venerable Mettagū. 'I think you have knowledge and a developed self. Whence have these miseries arisen, which are of many forms in the world?'

1050. <202> 'If<sup>1</sup> you have asked me about the coming into existence of misery, Mettagū', said the Blessed One, 'I shall tell it to you, as one who knows. Miseries, which are of many forms in the world, come into existence with acquisitions [which lead to rebirth] as their cause.'

1051. Truly, whatever fool, unknowing, makes acquisition[s], he comes to misery again and again. Therefore indeed one who knows should not make acquisition[s], considering the birth and coming into existence of misery.'

1052. 'You have expounded to us what we asked, I ask you another thing. Tell us this, pray. How do the wise cross over the flood, birth

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<sup>1</sup> Reading *cc*.

and old age, and grief and affliction? Explain this to me well, sage, for thus is this doctrine known to you.'

1053. 'I shall expound to you the doctrine, Mettagū', said the Blessed One, 'which is not based on hearsay in the world of phenomena. Which knowing, one wandering mindful[ly] would cross over attachment in the world.'

1054. 'And I delight in that supreme doctrine, great seer, which knowing one wandering mindful[ly] would cross over attachment in the world.'

1055. 'Whatever you know, Mettagū', said the Blessed One, 'above, below, across, and also in the middle, <203> having thrust away enjoyment and attachment to these things, [and] consciousness, you would not remain in [this] existence.'

1056. Dwelling thus, mindful, vigilant, wandering as a bhikkhu, having left behind cherished things, knowing, you would abandon birth and old age, and grief and affliction, [and] misery in this very place.'

1057. 'I rejoice in this utterance of the great seer, Gotama; well expounded is that which is without acquisitions [which lead to rebirth]. Assuredly the Blessed One has given up misery, for thus is this doctrine known to you.'

1058. And they too certainly would give up misery, whom you, sage, would admonish without stopping. Therefore having come here to you, nāga, I bow down. Perhaps the Blessed One would admonish me without stopping.'

1059. 'Whatever brahman one would recognise as having knowledge, possessing nothing, not attached to sensual pleasures and existence, assuredly that one has crossed over this flood and, crossed over to the far shore, is without [mental] barrenness [and] without doubt.'

1060. And whatever man here is knowing and has knowledge,<sup>1</sup> giving up this attachment to various kinds of existence, <204> he, I say, with

<sup>1</sup> Reading *vidvā ca so yo vedagū naro 'dha*.

craving gone, without affliction, and without desire, has crossed over birth and old age.'

#### V.6. Dhotaka's Questions

1061. 'I ask you, Blessed One. Tell me this', said the venerable Dhotaka. 'I long for your utterance, great seer. Having heard your proclamation, should I train myself for my own quenching?'

1062. 'Therefore exert yourself, Dhotaka', said the Blessed One. 'Being zealous, mindful, in this very place, having heard the proclamation from here, you should train yourself for your own quenching.'

1063. 'I see in the world of devas and men a brahman going about, possessing nothing. Therefore I bow down to you, Sakyan with all-round vision; release me from my doubts.'

1064. 'I am not able<sup>1</sup> to release anyone in the world who has doubts, Dhotaka. But knowing the best doctrine, thus you would cross over this flood.'

1065. 'Having compassion, brahman, teach the doctrine of detachment, which I may learn, <205> so that unchangeable as space, I may wander in this very place, calmed, not dependent.'

1066. 'I shall expound peace to you, Dhotaka', said the Blessed One, 'which is not based on hearsay in the world of phenomena, which knowing, one wandering mindful[ly] would cross over attachment in the world.'

1067. 'And I delight in that supreme peace, great seer, which knowing, one wandering mindful[ly] would cross over attachment in the world.'

1068. 'Whatever you know, Dhotaka', said the Blessed One, 'above, below, across, and also in the middle, knowing this to be attachment in the world, do not make craving for various kinds of existence.'

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<sup>1</sup> Reading *sahissāmi*.

## V.7. Upasīva's Questions

1069. 'Alone [and] without a support, Sakyan', said the venerable Upasīva, 'I am not able to cross over the great flood. One with all-round vision, tell me an object [of meditation], supported by which I may cross over this flood.'

1070. 'Having regard for [the state of] nothingness, possessing mindfulness, Upasīva', said the Blessed One, 'supported by [the belief] "it does not exist", cross over the flood. <206> Abandoning sensual pleasures, abstaining from [wrong] conversations, look for the destruction of craving day and night.'

1071. 'He whose passion for all sensual pleasures has gone', said the venerable Upasīva, 'supported by [the state of] nothingness, having left the other [states] behind, being released in the highest release from perception, would he stay there not subject [to saṃsāra]?'

1072. 'He whose passion for all sensual pleasures has gone, Upasīva', said the Blessed One, 'supported by [the state of] nothingness, having left the other [states] behind, being released in the highest release from perception, would stay there not subject [to saṃsāra].'

1073. 'One with all-round vision, if he should remain there not subject [to saṃsāra], for a vast number of years, [and] being released in that very place were to become cold, would consciousness disappear<sup>1</sup> for him in such a state?'

1074. 'Just as a flame tossed about by the force of the wind, Upasīva', said the Blessed One, 'goes out and no longer counts [as a flame], <207> so a sage released from his mental body goes out and no longer counts [as a sage].'

1075. 'He [who] has gone out, does he not exist, or [does he remain] unimpaired for ever? Explain this to me well, sage, for thus is this doctrine known to you.'

<sup>1</sup> Reading *cavetha*.

1076. 'There is no measuring of one who has gone out, Upasīva', said the Blessed One. 'That no longer exists for him by which they might speak of him. When all phenomena have been removed, then all ways of speaking are also removed.'

#### V.8. Nanda's Questions

1077. 'People say, "There are sages in the world"', said the venerable Nanda. 'How do they [say] this? Do they say that one possessed of knowledge is a sage, or truly one possessed of a [particular] way of life?'

1078. 'The experts do not say that one is a sage in this world because of view, or learning, or knowledge, Nanda. <208> I call them sages who wander without association, without affliction, without desire.'

1079. 'Whatever ascetics and brahmāns', said the venerable Nanda, 'say that purity is by means of what is seen and heard, say that purity is by means of virtuous conduct and vows, say that purity is by means of various [ways], have they, Blessed One, living restrained<sup>1</sup> therein crossed over birth and old age, sir? I ask you, Blessed One. Tell me this.'

1080. 'Whatever ascetics and brahmāns, Nanda', said the Blessed One, 'say that purity is by means of what is seen and heard, say that purity is by means of virtuous conduct and vows, say that purity is by means of various [ways], although living restrained<sup>2</sup> therein, I say that they have not crossed over birth and old age.'

1081. 'Whatever ascetics and brahmāns', said the venerable Nanda, 'say that purity is by means of what is seen and heard, say that purity is by means of virtuous conduct and vows, say that purity is by means of various [ways], if, sage, you say they are not flood-crossers, <209> then who, pray, in the world of devas and men has crossed over birth and old age, sir? I ask you, Blessed One. Tell me this.'

<sup>1</sup> Reading *yatā*.

<sup>2</sup> Reading *yatā*.

1082. 'I do not say, Nanda', said the Blessed One, 'that all ascetics and brahmins are shrouded in birth and old age. Whosoever have given up here what is seen, heard or thought and have given up all virtuous conduct and vows, [and] have given up all various [ways], knowing [and giving up] craving, [and] are without āsavas, them indeed I call "flood-crossing men".'

1083. 'I rejoice, Gotama, in this utterance of the great seer; well expounded is that which is without acquisitions [which lead to rebirth]. Whosoever have given up here what is seen, heard, or thought, and have given up all virtuous conduct and vows, [and] have given up all various [ways], knowing [and giving up] craving, [and] are without āsavas, I too call them "flood-crossers".'

#### V.9. Hemaka's Questions

1084. 'If any persons explained to me previously', said the venerable Hemaka, <210> 'before [hearing] Gotama's teaching, [saying] "Thus it was; thus it will be", all that was hearsay, all that increased my speculation.

1085. I did not delight therein. But you, sage, teach me the doctrine which destroys craving, which knowing one wandering mindful[ly] would cross over attachment in the world.'

1086. 'Here, Hemaka, in respect of pleasant forms which have been seen, heard, thought, and perceived, the removing of desire and passion is the unshakable state of quenching.

1087. Those who know this and are mindful, [and are] completely quenched in the world of phenomena — and are always calmed — have crossed over attachment in the world.'

#### V.10. Todeyya's Questions

1088. 'In whom no sensual pleasures dwell', said the venerable Todeyya, 'and for whom no craving exists, and who has crossed over doubts, of what kind is his release?'

1089. <211> 'In whom no sensual pleasures dwell, Todeyya', said the Blessed One, 'and for whom no craving exists, and who has crossed over doubts, for him there is no other release.'

1090. 'Is he without aspirations, or is he [still] hoping? Does he possess wisdom, or is he [still] acquiring wisdom? Explain this to me, Sakyān with all-round vision, so that I may recognise a sage.'

1091. 'He is without aspirations, he is not hoping. He possesses wisdom, he is not [still] acquiring wisdom. In this way, Todeyya, recognise a sage, possessing nothing, not attached to sensual pleasures and existence.'

#### V.11. Kappa's Questions

1092. 'Tell [me] of an island, sir', said the venerable Kappa, 'for those who are overcome by old age and death, [like those] standing in the middle of a lake when a very fearful flood has arisen, and proclaim [that] island to me, so that this [misery] may not occur again.'

1093. <212> 'I will tell you, Kappa', said the Blessed One, 'of an island for those who are overcome by old age and death, [like those] standing in the middle of a lake when a very fearful flood has arisen.'

1094. This island, without possessions, without grasping, matchless, I call it "quenching", the complete destruction of old age and death.

1095. Those who know this and are mindful, [and are] quenched in the world of phenomena, do not go into Māra's power; they are not subservient to Māra.'

#### V.12. Jatukāṇṇī's Questions

1096. 'Hearing of a hero who has no desire for sensual pleasures', said the venerable Jatukāṇṇī, 'I have come to ask the one who has gone beyond the flood [and] is without sensual pleasures. Tell me of the state of peace, omniscient one. Tell me this, Blessed One, as it really is.'

1097. The Blessed One indeed dwells having overcome sensual pleasures, as the brilliant sun [overcomes] the earth by its brilliance. One of great wisdom, preach the doctrine to me who am of little



wisdom, so that I may know the abandonment of birth and old age here.'

1098. <213> 'Dispel greed for sensual pleasures, Jatukaṇṇī', said the Blessed One, 'having seen going-forth as safety. May there be nothing taken up or laid down by you.'

1099. Make what [existed] previously wither away. May there be nothing for you afterwards. If you do not grasp anything in between, you will wander calmed.

1100. For one whose greed for name-and-form has completely gone, brahman, there exist no āsavas, by reason of which he would go into the power of death.'

#### V.13. Bhadrāvudha's Questions

1101. 'I ask the home-leaver, the cutter of craving, the one without desire', said the venerable Bhadrāvudha, 'the joy-leaver, the flood-crosser, the one who is released, the figment-leaver, the very wise one. When they have heard the nāga, [the people] will go away from here.'

1102. Various people have come from [various] countries, longing for your utterance, hero. Explain [it] to them well, for thus is this doctrine known to you.'

1103. 'Dispel all craving for grasping, Bhadrāvudha', said the Blessed One, 'above, below, across, and also in the middle. <214> For whatever they grasp in the world, by that very thing Māra follows a creature.'

1104. Therefore knowing [this], seeing in this way this people attached to the realm of death, a mindful bhikkhu would not grasp anything in all the world, which is attached to grasping.'

#### V.14. Udaya's Questions

1105. 'I have come with the desire [to ask] a question', said the venerable Udaya, 'to the meditator seated passionless, who has done his duty, without āsavas, who has gone to the far shore of all phenomena. Tell me of the release by knowledge, the breaking of ignorance.'

1106. 'The abandonment of both desires for sensual pleasures and unhappiness, Udaya', said the Blessed One, 'and the thrusting away of sloth, the restraint of remorse,

1107. purified by indifference and mindfulness, preceded by the examination of mental states, I tell [you], is the release by knowledge, the breaking of ignorance.'

1108. <215> 'What fetter does the world have? What is its investigation? By the abandonment of what is it called quenching?'

1109. 'The world has enjoyment as its fetter. Speculation is its investigation. By the abandonment of craving it is called quenching.'

1110. 'How is consciousness stopped for one who wanders mindful[ly]? Having come to ask the Blessed One, let us hear that word of yours.'

1111. 'If a person does not enjoy sensation, internally or externally, in this way consciousness is stopped for him wandering mindful[ly].'

#### V.15. Posāla's Questions

1112. 'I have come with the desire [to ask] a question,' said the venerable Posāla, 'to the one [who has] gone to the far shore of all phenomena, who without desire and with doubt cut off, tells the past.

1113. I ask, Sakyan, about the knowledge of one whose perception of forms has disappeared, who has abandoned all corporeality, who sees that nothing exists either internally or externally. How is such a person to be led [further]?'

1114. <216> 'The Tathāgata, knowing all stages of consciousness, Posāla', said the Blessed One, 'knows that [person] standing [in this world], [or] released, [or] destined for that [release].

1115. Knowing the origin of the state of nothingness,<sup>1</sup> [he thinks] "Enjoyment is a fetter." Knowing this<sup>2</sup> thus, then he has insight

<sup>1</sup> Reading *Ākiñcanasambhavaṃ*.

<sup>2</sup> Reading *etaṃ*.

therein: This is the true knowledge of that brahman who has lived the [perfect] life.'

#### V.16. Mogharāja's Questions

1116. 'Twice I have asked the Sakyan', said the venerable Mogharāja, 'but the one with vision has not answered me. I have heard that the deva-seer does indeed<sup>1</sup> answer the third time.

1117. [There is] this world, the next world, the Brahma-world together with the devas. I do not know the view of you, the famous Gotama, [about these].

1118. <217> I have come with a desire [to ask] a question to the one who has such excellent vision. What view of the world is one to have for the king of death not to see him?'

1119. 'View the world as empty, Mogharāja, always [being] mindful. Destroying the view of one's self, one may thus cross over death. The king of death does not see one who has such a view of the world.'

#### V.17. Piṅgiya's Questions

1120. 'I am old, weak, with my complexion gone', said the venerable Piṅgiya. 'My eyes are not clear; my hearing is not good. May I not perish meanwhile, [still] ignorant. Teach me the doctrine, so that I may know the abandonment of birth and old age here.'

1121. 'Seeing [people] being smitten in the midst of forms, Piṅgiya', said the Blessed One, '[for] negligent people do suffer in the midst of forms, therefore you, Piṅgiya, [being] vigilant, abandon form for the sake of non-renewed existence.'

1122. 'Four directions, four intermediate directions, above, [and] below, these [are] the ten directions. <218> There is nothing in the world which has not been seen [or] heard or thought or perceived by you. Teach me the doctrine, so that I may know the abandonment of birth and old age here.'

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<sup>1</sup> Reading *va*.

1123. 'Seeing men afflicted by craving, Piṅgiya', said the Blessed One, 'tormented, overcome by old age, therefore, you, Piṅgiya, [being] vigilant, abandon craving for the sake of non-renewed existence.'

V.18.

This the Blessed One said while staying among the Magadhans at the Pāsānaka shrine. Asked and questioned in turn by the sixteen attendant brahmans, he answered their questions. If, knowing the meaning of each question, [and] knowing the doctrine, anyone were to enter upon the doctrine and what conforms with the doctrine, he would go to the far shore of old age and death. These doctrine go to the far shore, therefore the name of this exposition about the doctrine is "Going to the far shore".

1124. Ajita, Tissametteyya, Puṅṅaka, and Mettagū, Dhotaka and Upasīva, and Naṇḍa, and Hemaka,

1125. <219> both Todeyyā and Kappa, and wise Jatukaṇṇī, Bhadrāvudha, and Udaya, and the brahman Pōsāla too, and intelligent Mogharāja, and the great seer Piṅgiya,

1126. these approached the Buddha, the one of perfect conduct, the seer. They came to the best of Buddhas, asking subtle questions.

1127. Being asked their questions, the Buddha answered them in accordance with the truth. By answering their questions the sage delighted the brahmans.

1128. They, delighted by the Buddha, the one with vision, the kinsman of the sun, practised the holy life in the presence of the one of excellent wisdom.

1129. If anyone were so to enter upon [the doctrine] as was taught by the Buddha [in answer] to each question, he would go to the far shore from the near shore.

1130. He would go from the near shore to the far shore, if he developed the supreme way. This road is for going to the far shore, therefore [it is called] "Going to the far shore".

1131. 'I shall recite the going to the far shore', said the venerable Piṅgiya, 'As he saw it, so the stainless one of great intelligence taught it. For what reason would the nāga,<sup>1</sup> without sensual pleasures [and] without desire, speak falsely?

1132. <220> Well then, I shall expound the beautiful utterance of the one who has left stain and delusion behind, who has given up pride and hypocrisy.

1133. The Buddha, thruster away of darkness, the one of all-round vision, gone to the end of the world, gone beyond all existences, without āsavas, with all misery eliminated, named in accordance with truth, is served by me, brahman.

1134. As a bird leaving a small wood might inhabit a forest with much fruit, so I too leaving those of little vision have arrived<sup>2</sup> [at one of great vision], like a goose [arriving] at a great lake.

1135. If any persons explained to me previously, before [hearing] Gotama's teaching, [saying] "Thus it was; thus it will be", all that was hearsay, all that increased my speculation.

1136. The darkness-thruster is seated, alone, brilliant,<sup>3</sup> that light-maker Gotama of great understanding, of great intelligence,

1137. <221> who taught me the doctrine which is visible, not concerned with time, the destruction of craving, without distress, the likeness of which does not exist anywhere.'

1138. 'Can you stay away from him even for a moment, Piṅgiya, from Gotama of great understanding, from Gotama of great intelligence,

1139. who taught you the doctrine which is visible, not concerned with time, the destruction of craving, without distress, the likeness of which does not exist anywhere?'

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<sup>1</sup> Reading *nāgo*.

<sup>2</sup> Reading *ajjhapaṭṭam*.

<sup>3</sup> Reading *juṭimā*.

1140. 'I cannot stay away from him even for a moment, brahman, from Gotama of great understanding, from Gotama of great intelligence,
1141. who taught me the doctrine which is visible, not concerned with time, the destruction of craving, without distress, the likeness of which does not exist anywhere.
1142. I see him with my mind as if with my eye, being vigilant day and night, brahman. I pass the night revering him. For that very reason I think there is no staying away from him.
1143. My faith and rapture, [and] mind, and mindfulness do not go away from the teaching of Gotama. In whatever direction the one of great wisdom goes, in that very direction I bow down.
1144. <222> I am old and of feeble strength. For that very reason my body does not go away to there. I go constantly on a mental journey, for my mind, brahman, is joined to him.
1145. Lying floundering in the mud, I swam from island to island. Then I saw the fully-awakened one, the flood-crosser, without āsavas.'
1146. 'As Vakkali has declared his faith, and Bhadrāvudha and Ālavi-Gotama, in just the same way you too declare your faith. You, Piṅgiya, will go to the far shore of the realm of death.'
1147. 'Hearing the sage's word[s], I believe all the more. The fully-awakened one, with deceit removed, without [mental] barrenness, possessing ready wit,
1148. knowing the super-devas, knows everything, high and low. [He is] the teacher who puts an end to the questions of those who are in doubt, [and] admit it.
1149. <223> Assuredly I shall go to the immovable, the unshakable, the likeness of which does not exist anywhere. I have no doubt about this. Thus consider me to be one whose mind is so disposed.'

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## I. Urugavagga

<Y> I-22I. For the Urugavagga see Jayawickrama (UCR, VI, 4, p. 249).

I-17. For the Urugasutta see Jayawickrama (UCR, VII, 1, pp. 28-35). Cf. Udāna-v 32.55 foll. and GDhp 81 foll.

The metre of this sutta is Aupacchandasaka, except for 7 where we have a mixed Vaitāliya/Aupacchandasaka stanza (see the note on 7). The metre of pāda d in each verse is defective, and we must either read *ivā* as Warder (1967, § 160) suggested or, more likely, read <I>*tacam*, with *tt-* developing <iv-.

For the refrain, cf. Sūyag I.2.2.I :

*taya sam va jahāi se rayam,  
iti samkhāya munī na majjai*

"A sage thinks he should leave off sins just as [a snake] leaves off its slough".

I. Pj II 12.20: *visatan ti, vitthatam*. Pj II 12.23: *yathā visatikicchako vejjo sappena dāṭṭho sabbam kāyam pharivā śhitam viṣṭam sappavisam mūlakhandhataca-pattapupphādīnam aññatarehi nānābheṣajjehi saṃyojetvā katehi osadhehi khippam eva vinēyya, evam evam ...*. As Brough states (1962, p. 197), the fact that the author knew that snake-venom spreads through the body does not imply a knowledge of the circulation of the blood. Cf. Socrates' jailer and his knowledge of the action of hemlock.

Since the usual development of the past participles of verbs in *-r-* in Pāli is *-ata*, e.g. *kata*, *-itthata*, *-mata*, I see no reason to follow Brough's suggestion (1962, p. 197) of reading *viṣṭa* in the Pāli Dhammapada here. The *-d-* in G. *viṣṭa* is also unusual, and must have been borrowed from a dialect where the usual development was *-ata* (see Norman, 1974A, pp. 174-75). PDhp does read *viṣṭa* (cf. the reading of the B<sup>e</sup> of the Pāli).

It is interesting to note that where Chakravarty (and Nakatani) read *orapāram* (Udāna-v 17.21, etc.), Bernhard reads *apāram*. I assume that the reference is not to *samsāra* and to the far shore of *samsāra*, but to this world and the next, and the verse was first formulated in a situation where the author was considering this world and the afterlife, rather than the endless stream of *samsāra*. The Buddhists, however, had to make it fit into their system. For the explanations of *ora-pāra*: given in the cūṭis (see Pj II 13.1 foll.) and by modern interpreters see Brough (1962, p. 202).

In pāda a Dhp 222 and Sp 760.19\* read *yo ve*, which would give an even pāda.

2. Pj II 16.25-27: *bhisapuppham va saroruham ti, sare virūlham padumapuppham viya; vigayhā ti, ogayha, pavisitvā ti autho*. The city seems to be



taking *saroruha* as an adjective agreeing with the noun *bhisapuppha*, while I take *saroruha* as a noun, with *bhisapuppha* as a *bahuvrīhi* adjective. See Norman (1974A, p. 175). I follow Brough in believing that *vigayha* is < Skt *vigṛhya* in the sense of "seizing, laying hold of", which is attested for Skt, but it is noteworthy that the BHS version of this verse (Udāna-v 17.21c and 32.56 foll.) supports the cty with the reading *vigāhya*, as does PDhp.

Pj II 16.23-25: *udacchidā ti ucchindati bhañjati vināseti, aṅṅakālikānam pi hi chandasi vattamānavacanam akkharacintakā icchanti*. For *chanda* in the sense of "metre" see the notes on 162-63.455, and cf. 568. Cf. the note on *gāthābandha* in 69.

3. Pj II 17.20-21: *saritan ti gatam pavattam, yāva bhavaggā ajjhottharivā ghitam ti vuttam hoti*.

Brough (1962, p. 200) has very plausibly suggested that the original reading in pāda b should be *va sosayivā*, not *visosayivā*, thus giving a comparison to balance the comparisons in 1-2 4-5. I translate in accordance with Brough's suggestion. The error (if it is one) is older than the cty, which gives no hint of *va*. It is, however, worthy of note that Udāna-v 32.74b reads *saritām sīghrajavām aśoṣayajñāh*. PDhp reads *visodhayittā*. The fact that these versions read *vi-* shows that the change *va sos-* > *visos-* must have taken place at a very early time when, or in a dialect where, *s* was still pronounced. This gives an example of palatalisation by a following palatal sound in another word, which I found difficult to exemplify in my treatment of the palatalisation of vowels in MIA (Norman, 1976A, pp. 339-40 and note 64). For other examples of palatalisation see the notes on 119 208 281 325 366 390 400 463-66 665 688 779 784 785 796 824 830 832 895 904 980 1103 1104.

4. Morris (1887, p. 136) suggested that *udabbadhī* should be understood as *udabbahi*, from the root *vrh-* "to extirpate", although PED (s.v. *udabbhadhi* [sic]) prefers a derivation from *ud + vadh-*. The G. version reads *udavahi*, and Brough (1962, p. 199) agrees with Senart that this confirms Morris' conjecture. Brough points out that *-v-* in the G form indicates *-b-* in the original version, and *-bb-* in the Pāli version may either indicate *ud-abrah-*, or be an analogical formation. In 583 *udabbake* occurs; this is taken by PED as the optative of *ud-brh-*. This must be related to *udabbadhī*. The form with *-a-* shows that the root must be *ud-ā-brh-*, not *ud-brh-* as PED states. The doubled *-bb-* may show the development of a long vowel and a single consonant to a short vowel and a double consonant (abbreviated as VC/VCC), or it may come from the stronger grade of the root (cf. Pāli *brahant* and Skt *brhat* from the homonymous root *brh-* "to grow strong"), but there is some evidence that *-r-* was sometimes "restored" in the weak

grade forms of these roots, e.g. *brūheti* < \**būhayati* (cf. Pkt *būhei*) < Skt *br̥h̥hayati*. Cf. *abbahe* 334 592; *abbūlha* 593 779; *abbuyha* 939.

For other examples of the  $\check{V}C\check{V}CC$  alternation see *-inñ-/-iñ-* 44; *-desi/-dessi* 92; *niyatilniyyati* 580; \**tim̐sali* *timissā* 669; *ādiyati* *ccalādiyati* ca 785, and WD, p. 99 (ad Dh 148).

5. Pj II 19.29: *sāraṇaṃ ti niccabhāvaṃ attabhāvaṃ vā*. Pj II 19.30: *puppham iva udumbaresū ti, yathā udumbara-rukkhesu puppham vicinanto esa brāhmaṇo nājjhagamā, evaṃ ...*. The simile of the fig-flowers to illustrate rarity is common in Indian literature. It occurs elsewhere in Pāli at Vv 50.17 (*dullabhāyaṃ dassanāya puppham udumbaraṃ yathā; yathā nāma udumbare bhavaṃ puppham dullabhadassanaṃ kadācid eva bhaveyya, evaṃ ...*, Vv-a 213.28), Ap 479.8 (*odumbarakapuppham va ... dullabham loka-nāyakaṃ; udumbarakapuppham vā ti udumbararukkhe puppham dullabham dullabhuppattikam iva. caṇḍamhi sasakaṃ yathā ti canda-maṇḍale sasalekhā sasarūpaṃ dullabham iva*, Ap-a 488.26). It is also found in BHS: *tadyathā mahārāja audumbarapūṣpaṃ kadācit karhicil loka utpadyate, durlabhadarśanā hi vaṣa tathāgatā, arhantaṃ samyak-sambuddhāḥ tadyathā audumbarapūṣpaṃ* (Divy 19.14), *udumbarasya yathā pūṣpaṃ dullabham kadācid utpadyati loka mānava* (Mvu I 233.19), *audumbaraṃ iva kusumaṃ na hi sulabhadarśanā sambuddhāḥ* (Mvu I 270.3), *pūṣpaṃ iva udumbaraṃ vane buddhā* (Mvu III 62.3), *yo nādhyaḡamaḍ bhaveṣu sāraṇaṃ buddhvā pūṣpaṃ udumbarasya yadvat* (Udāna-v 18.21), *audumbaraṃ pūṣpaṃ ivātidurlabham* (Suv. 247), *samyak-sambuddhā loka utpadyante tadyathā udumbarapūṣpaṃ* (CPS 8.6). A comparable phrase is also used by the Jains: *udumbara-puppham iva dullaha* (Nāyā I.1.27 = Sutt I.960; I.1.31 = Sutt I.966; Bhag 9.33 = Sutt I.600; Rāy 61 = Sutt II.87). The compound *uṃbara-uppha* is quoted (DNM I.119) in the sense of *abhūtābhyudayaḥ* "unreal fortune" (see Norman, 1966, p. 76). A similar comparison is also made in brahmanical Skt, cf. *audumbarāṇi pūṣpāni śvetavarṇaṃ ca vāyasaṃ matsyapādaṃ jale paśyen na nārīrḍdayasthitam* (Böhrlingk. 1870-73. 7490). The point of all these comparisons is the apparent failure of the glomerate fig (*Ficus racemosa*, Linn., *glomerata*, Roxb.), and indeed all figs, to produce flowers, a phenomenon recognised by its descriptions as *apūṣpa* "not flowering" and *apūṣpaphala(da)* "bearing fruit without flowering" (MW, s.vv.). The phenomenon is also referred to in the modern Tānguaes, e.g. Bengali *tumi dumur phul haiyacha* "you are become a fig flower", used of friends who have not been seen for a long time (quoted by Mitra, 1881-86, p. 169 note 48) and Marathi *uṃbarāceṃ phūla* (= *adbhuta*), Mahārāṣṭraśabdakoṣa. Poona 1932, s.v. *uṃbara*. Professor R.A. Wisbey of King's College London informs me that R.M. Rilke also refers to this phenomenon in his Duino Elegies (6.2). The use of the simile clearly arises from the fact that, as

Emeneau (1949, p. 345) states, the Indians seem not to have understood that the inflorescence of the genus *Ficus* is in the form of crowded compact clusters of flowers placed inside a fleshy stalk, i.e. the flowers are inside the fig. They consequently believed that fig trees, unlike other trees, fruited without flowering. See Norman (1991B).

6. Pj II 20.23-27: *yā esā sampattivipatti-vuddhihāni-sassatuccheda-puñña-pāpavasena itī-ane-kappakkārā bhavābhavatā vuccati, catuhi pi maggehi ... taṃ itībhavābhavataṃ ca vītavitto ti evam attho nātabbo*. For the rhythmic lengthening in *bhavābhava* cf. 496 776 786 801 877 901 1060 1068, and see *anītiha* 934 1053 1066 and EV I, p. 220 (ad Th 661).

In pāda b we should read *itī-* m.c.

<> 7. Pj II 21.1-4. *tayo kāmavyāpādavihiṃsāvītakkā tayo nātijana-padāmaravitakkā tayo parāpuddayatāpaṭisamūttalābhasakkārasilokanavanañattipaṭisamūttavitakkā ti ete nava vītakkā*.

Pj II 21.7-8: *vidhūpitā bhusaṃ dhūpitā santāpitā, daddhā ti attho*. For the root *dhūp-* cf. 472 475 and see EV I, p. 196 (ad Th 448). Pj II 409.28 (ad 472) glosses: *vidhūpitā ti, daddhā*.

Pj II 21.8-13: *suvikappitā ... evaṃ arahattamaggena asesā chinnā, chinnam hi kappitaṃ ti vuccati. yathāha "kappitakesamassū (Ja VI 268.27)" ti evam attho daddhabbo*. PED (s.v. *vikappita*) is reluctant to accept *kappita* in the sense of "cut", but it is hard to see why. Skt has the root *kṛp-* "to trim, cut" (see MW [s.v.]) and also the equivalent of the phrase quoted by the cty, *kṛpta-keśa-nakha-śmaśru*. Skt (lex.) also has *kalpanī* "scissors, shears" (see MW, s.v.); and Pkt has the equivalent *kappaṇī*, as well as *kappio* (< *kalpita*) "sheared" (Utt 19.62). Cf. also among the meanings given at Pj I 116.3: "*alamkato kappitakesamassū (Ja VI 268.27\*)" ti evam-ādisu chedanam*.

Pāda a is *Vaitāliya*; pādas bed are *Aupacchandasaka*. Although mixed *Vaitāliya/Aupacchandasaka* stanzas are common, it is possible that Brough (1962, p. 205) is correct in his suggestion that we should read *vidhūpitā*<*se*> here. It must be noted that, if this is a mistake, it is a very old one, for the BHS version (Udāna-v 32.77) also has a *Vaitāliya* pāda.

For other examples of nominative plural forms in *-āse* see *samūhatāse* 14 369, *paccayāse* 15, *upāsakāse* 376, *cutāse* 774, *avītatāṇhāse* 776 901, *sītāse* 791, *paṭicchitāse* 803, *pañha-vīmaṃsakāse* 827, *paṇḍitāse* 875 876, *samkhātadhammāse* 1038, *samaṇa-brāhmaṇāse* 1079-82. There can be no doubt that *-āse* is derived from Vedic *-āsas* (Geiger, 1994, §79.4), and *-e* < *-as* is an Eastern form, sometimes called a *Māgadhism*. The same ending may be seen in Aśokan *viyāpatāse*, although other explanations have been given of this form (see Bloch, 1950, p. 59 and Alsdorf, 1960, pp. 256-60). The expected non-Eastern form *-āso* (not quoted by Geiger), is to be found in *samuppilavāso* 670, and a development from this can probably be seen in

the BHS vocative plural ending *-āho* (BHSG, § 8.88), Ap. *-aho* and Mg *-āho* (Pischel, 1900, § 367), although the particle *ho* has been seen here by some (Pischel, 1900, § 372), and in the Sinh. Pkt *-ahol-ahu* (see Geiger, 1938, § 95.2). It would seem better to separate the ending *-āse* from the AMg nominative plural masculine ending *-āo*, following Pischel (1900, § 367), since the latter, found also in the form *-āyo* in BHS (BHSG, § 8.82) is borrowed from the nominative plural feminine, where it is formed on the analogy of *-īyo* from *-ī* stems. Pj II 23.13-17 explains the ending *-āse* as follows: *samūhatāse, samūhatā icc eva attho, paccattabahuvacanassa hi 'sa-kārāgamaṃ icchanti saddalakkhaṇa-kovidā', aṭṭhakathācariyā pana 'se ti nipāto' ti vaṇṇayanti; yaṃ ruccati, taṃ gahetabbaṃ*. PDhp 414 reads *samūhatā ssa*, presumably taking the received *se* as the pronoun *assa* or the particle *(a)ssa* < Skt *sma*. PE<sub>L</sub> (s.v. *paccatta*) states that *paccatta* means the accusative case. This is an error for the nominative. It is also nominative at Pj II 303.11 where PED again says it is accusative. See the note on 270.

For other Eastern forms see *rll* 29, *sinna* 44, accusative plural masculine in *-āni* 45, *y/v* 100, *bhikkhave* 280, *velvo* 333, nominative singular in *-e* 233 427 431 453, *-e* mistaken as *-o* 659, locative/instrumental plural in *-ehi* 659, *bhūnahu* 664, *viseni-* 793 833 914 1078, nominative plural masculine in *-āni* 872, and see Lüders (Beob., § 1) and WD, p. 69 (ad Dh 32).

For other features of the Aśokan inscriptions see the notes on 18-19 20-21 45 560 968.

8. Pj II 21.14: *yo nāccasārī ti yo nātīdhāvi; na paccasārī ti na ohiyyi*. For a discussion of the meaning of *pāda* a see Brough (1962, pp. 201-4) and Norman (1974A, p. 174). I suggest reading the simplex and the causative forms of the verb, both combined with the prefix *ati-*. The suffix *ati-* is found in both verbs in Bernhard's edition: *nātyasaraṃ na cāryaliyaṃ*. If the suggestion is correct that we should read *nāccasārī* m.c., then there is no need to follow Warder (1967, § 224) in seeing the amphibrach --- in this *pāda*. Here and in 9-13 I read *yo nāccasārī na p' accasārī*, which gives the correct metrical length, and I translate accordingly. My suggestion for reading *-a-* is supported by Bernhard's reading *nātyasaraṃ* (Udāna-v 32.55), Nakatani's reading *n' etyasārī* (32.46/55), and PDhp 411-12 which reads *yo nāccasārī na preccasārī*. For the third singular ending *-i* for a causative verb, cf. *avedi = avedesī* (Ja IV 35.3\* glossed *jānāpesi*, 35.11\*) and see BHSG § 38.32 and the note on 378.

For *papañca* see EV I, p. 203 (ad Th 519). Pj II 21.26-28: *sabbaṃ imaṃ vedanā-saññā-vitakka-ppabhavaṃ tanhādīṭṭhimāna-saṃkhātaṃ tividdhaṃ pi papañcaṃ accagamā*.

9. For the use of the locative *loke* after *nātvā*, cf. *muddhani muddhapāte vā nāṇaṃ* 987 and see PED (s.v. *nāṇa*). PTC (s.v. *nāṇa*), MW (s.v. *jñā-*), and

WD, p. 63 (ad Dhṛ 6). Cf. *na jānāti kismīci*, Ja VI 549.7\*; *dhamme nāṇaṃ anvaye nāṇaṃ paricchede* (*paricce* at D III 277.6; B<sup>c</sup> *pariye*) *nāṇaṃ sammutiya nāṇaṃ*, D III 226.33-34; *dukkhe nāṇaṃ samudaye nāṇaṃ nirodhe nāṇaṃ magge nāṇaṃ*, D III 227.1-2.

14. For the nominative plural ending *-āṣe* in *samūhatāse* see the note on 7. For the development of *-ūh-* < *-uddh-* see Geiger (1994, §28), Lüders (Beob., §110), and Alsdorf (1975, pp. 110-16).

In pāda b we should read *a<k>kusalā* m.c.; cf. 369 and PDhṛ 414 *akkusalā*.

15. Pj II 24.15: *yassa darathā ti etthha pana paṭhamuppannā paṭham-uppannā kilesā pariḷāhaṭṭhena darathā nāma, aparāparuppannā kilesā jānattā darathajā nāma*.

For the nominative plural ending *-āse* in *paccayāse* see the note on 7.

16. Pj II 24.24: *vanute vanoti tī-vā vanaṃ, yācatī bhajati ti attho, taṇhāy' etam adhivacanaṃ, sā hī visayānaṃ patthanato sevanato ca vanaṃ ti vuccati*.

Pj II 25.4: *hetū yeva hetukappā*. This explanation is presumably meant to preclude the usual meaning "like, resembling" for *kappa*. See the notes on 35<sup>a</sup> 75 and p. 18.10.

<3> 17. Pj II 25.7: *īghabhāvato anīgho. kiṣesadukkhasaṃkhātassa īghassa abhāvena anīgho ahoṣi*. Pj II 590.8 (ad 1048): *anīgho ti rāgādi-īgha-virahito*. Nidd II 65.11: *anīgho ti rāgo nīgho doṣo nīgho moho nīgho ... yass' ete nīghā pahīnā ... so vuccati anīgho*. See EV I, p. 236 (ad Th 745) and EV II, p. 172 (ad Thī 491). Here the metre requires *anīgho*; see CPD, s.v. *anīgha* and BHSD, s.vv. *nīgha* and *nīgha*. The short *-i-* is probably confirmed by AMg *anīha*, which occurs at Sūyag I.2.1.13, where it is glossed: *tapahsamyaye pariśahasahānē vānigūhitabalavīryah;* at Sūyag I.2.2.30 where it is glossed: *snihyata itī snihah na snihah asnihah, yadī vā, pariśahopasargair nihanyate itī nihah na niho 'nihah, upasurgair aparājitah;* at Sūyag I.8.18 where it is glossed: *nihanyante prāñinaḥ saṃsāre yayā sā nihā — māyā na vidyate sā yasyāsāv anīho māyāprapañcarahitaḥ;* at Sūyag II.6.42 where it is glossed: *amāyo 'thavā nihanyata itī niho na niho 'nihah, pariśahair apīḍito yadī vā sniha bandhane asniha itī sneharūpabāndhanarahitaḥ;* at Āyār I.4.3.135 where the cty gives three explanations: (1) from  $\sqrt{han-}$  (*parīsahehim nihao; karmabhir nihanyate itī nihah*), (2) from  $\sqrt{snih-}$  (*snehabhāvād rāgī*), and (3) from  $\sqrt{ni-dhā-}$  (*appānaṃ saṃjamabhavesu nihei*) [see Schubring (p. 87)]; at Dasav. 10.1.17 where it is said to be from Skt *\*anibhaḥ* "without fraud". Andersen (1907, p. 144) draws attention to Skt (lex.) *nigha* "sin", and if this word genuinely exists then it would obviously provide an excellent etymology for *anigha* "sinless". Alternatively, we could see a

derivative from  $\sqrt{ni-han-}$ , i.e. *ni-gha* (although MW gives no suitable meaning), parallel in form to *paṭi-gha*, so that *anigha* would have much the same meaning as *appaṭigha*. Thirdly, we might follow PED in seeing a connection with Skt  $\sqrt{rgh-}$ , i.e. *rghā* "violence, passion", \**anrgha* "without violence, without passion". Morris (1891-93, p. 41) suggests a derivation < *nighna* "dependent". This suggestion does not seem very attractive.

Pj II 25.15-18: *tattha "katame pañca sallā: rāgasallo dosasallo mohasallo mānasallo diṭṭhisallo"* (= Vbh 377.19-21) *ti vuttānaṃ pañcannaṃ sallānaṃ vigatattā visallo.*

Brough (1962, p. 200) draws attention to the fact that the relative clause in *pādas ab* has no finite verb. The BHS equivalent (Udāna-v 32.76) agrees in reading *prahāya*. Alsdorf dealt with a similar problem in AMg (*vippajahāya* in a relative clause in Sūyag I.4.II) by assuming the change *yaṭi*, and by restoring *vippajahāi*. Such a change could only be acceptable here if it could be shown that the Pāli recension is based upon a Pkt which formed its third singular present indicative in *-ai*.

18-34. For the Dhaniyasutta see Jayawickrama (UCR, VIII, 2, pp. 88-92). He calls it a "pastoral ballad".

The first twelve verses form a dialogue between the Buddha and the farmer Dhaniya. The verses fall into pairs, with Dhaniya first expounding the benefits of the farmer's life, and the Buddha then replying in a punning way to point out that his own existence is preferable. The fact that 21 does not form a reply to 20 probably indicates that two verses have been lost, one of them the original reply to 20. The present 21 seems to include both speakers' statements, which probably means that half of the original verse by Dhaniya and half of the verse by the Buddha have been combined to make one verse.

For the refrain *atha ce pathayasī, pavassa deva* see EV I, p. 135 (ad Th 51-54). The ending *-asī* (probably a development from *pathayase*) is m.c. Pj II 28.28: *devā ti meghaṃ ālapati*. The word "rain" is used in a punning way. When Dhaniya refers to rain he is talking about physical rain. When the Buddha uses the word he is speaking metaphorically: *rāgādikilesavassam* (Pj II 31.20).

Except for 18-19, the metre of this *sūta* is Vaitāliya or mixed Vaitāliya/Aupacchandāsaka. A few *pādas* require slight emendation to make them scan correctly: (a) by shortening syllables: 28a 30b; (b) by lengthening syllables: 24a 31b 32c; (c) by excluding syllables: 28b 29c 31d; (d) by reading *-m* for *-ṃ* before vowels: 20c 31b 31c; (e) by disregarding a nasal for scansion purposes: 22b 23b 28c 29c 32b. Other *pādas* show a syncopated opening: 24b 26b and 27b show syncopation as they stand; 22b 23b and 24a show syncopation after emendation.

18-29. The words *iti Dhaniyo gopo*, etc., are hyper-metric and are therefore presumably additions to the text. I assume that they are reciter's remarks (see EV I, p. 242 [ad Th 824]). The cty makes no such comment here about the phrase, but on *iti Māro pāpimā* (33) it states (Pj II 44.19): *saṅgītikārānaṃ etaṃ vacanaṃ sabbagāhāsu ca idisāni*, which would therefore cover this context too.

Reciter's remarks also occur during or after 33-34 83 84 85 153-63 168 169 355 360 459 487 488-89 505 506 509 510 511 513 514 518 519 523 524 528-29 533 534 554 555 557 567 600 701 716 814 815 837 838 839 840 841 849 914 916 934 954 955 963 975 1032 1033 1034 1035 1036 1040 1041 1043 1044 1045 1046 1047 1048 1049 1050 1053 1055 1061 1062 1066 1068 1069 1070 1071-72 1074 1076 1077 1079-82 1084 1088 1089 1092 1093 1096 1098 1101 1103 1105 1006 1112 1114 1116 1120 1021 1123 1131. On a few of these the cty states that the *saṅgītikāras'* are responsible. See the notes on 33-34 153-63 355 459.

18-19. In both of these verses pāda a is Triṣṭubh, pādas bd Aupacchand-asaka, and pāda c Vaitāliya. In 19a there is resolution of the fifth syllable. For the puns on *pakkodanakkodhano* and *duddhakhīro/vigatakhiḷo*, see Lüders (Beob., §85). For puns which disregard the aspirate see EV I, p. 218 (ad Th 639). The metre is better if we read *vigata-khiḷo*, which then gives the required word *khila*. Doubtless the form developed under the influence of *-khīro* in 18a, but it would be preferable to read *khīro* m.c. The pun, which ignores the difference between *-i-* and *-ī-*, was presumably first made in an Eastern dialect where *-r-* became *-l-*. The word *akkodhana*, as applied to the Buddha, is discussed at Mil 186 foll.

The presence of the word *eka-ratti-vāso* ("staying for one night") in 19b makes no sense unless 18b similarly includes something which can be taken as referring to a period of time. I would suggest that an earlier form of the verse had the word *samāsa-vāso* in place of *samāna-vāso*. Both words would have the same meaning ("dwelling together"), but *samāsa-* could also be understood as having the meaning "six months", to which the Buddha's "living for one night" would make an appropriate response. It is possible that *samāsa-* was replaced by *samāna-* because of the presence of the word *samāniyā* in 24b. The words perhaps evoked a memory of the compound *samānasamvāso* at Dh 302. The usual Pāli word for "six" is *cha*, but we find *sa-* in *sāhaṃ* "six days" (Ja VI 80.7 = *chadivasamatta*, 80.22) and in *saḷ-āyatana* "six spheres of sense". Cf. Aśokan *āsammāsika* "up to six months old", *saḍvīsati* "26", and *sapaṃṇā* "56", and Gāndhāri 50 (Burrow, 1937, §89). For other Aśokan features see the note on 7.

Pj II 28.20: *anutīre ti, tīrasamīpe. Mahiyā ti, Mahāmahināmikāya nadiyā.*

Pj II 29,8-11: *channā kuṭṭi ti, kāyadukkhāgamapaṭighātam, āhito aggī ti, yasimā gopālakā parikkhepadhūmadāru-aggivasena tayo aggī karonti, te ca tassa gehe sabbe katā, tasmā sabbadisāsu parikkhepaggiṃ sandhāya āhito aggī ti.* This is probably a reference to the householder's three fires. There is a pun upon the meanings of *kuṭṭi*. Pj II 31,4-10: *kuṭṭi ti, attabhāvo, attabhāvo hi taṃ taṃ atthavasam paṭicca kāyo ti pi guhā ti pi deho ti pi sandeho ti pi nāvā ti pi ratho ti pi dhajo ti pi vammiko ti pi kuṭṭi ti pi kuṭṭikā ti pi vuccati, idha pana kaṭṭhādīni paṭicca gehanāmikā kuṭṭi viya aṭṭhi-ādīni paṭicca saṃkham gattatā kuṭṭi ti vutto.* See also EV I, p. 117 (ad Th 1). The word "fire" is also being used in a punning way, for it can also be used of the fires of *rāga*, *dosa* and *moha*. Cf. *tayo aggī: rāgaggi dosaggi mohaggi*, D III 217,19; *apare pi tayo aggī: āhuneyyaggi gahapataggi dakkhiṇeyaggi*, 217,20-21. Pj II 32,7-11: *nibbuto ti, upasanto; ginī ti, aggi, yena hi ekādasavidhena agginā sabbaṃ idaṃ āditam, yathāha: "ādittam rāgagginā" ti vūthāro, so aggi Bhagavato Bodhimūle yeva ariyamagga-salilasekena nibbuto, tasmā nibbuto ti ginī ti āha.* See Jayawickrama (UCR VIII, 2, p. 91).

20-21. Although no-one seems to have commented upon the fact, it is clear that 21 is not the expected response to 20, and we must assume that the true opposite to 20 has been lost. The lost verse presumably gave some punning reference by the Buddha to insects and cattle in lush pastures. It would seem that 21, as it stands, contains portions of both Dhaniya's statement and the Buddha's reply, since pāda c seems to contradict pāda a. It seems likely that pāda a is part of Dhaniya's statement: he does not worry about the fields being flooded if the rains come, because he has prepared a *bhisi* ("float"). Pāda b was probably uttered by Dhaniya too, referring to the actual crossing of the river, with *vineyya* as an absolutive (*ogham tarivā atikkamma*, Pj II 35,13-14), doubtless going with a finite verb, now lost, in pāda c. The first line of the Buddha's reply is lost. It probably said something about hearing the *dhamma*, and the remainder of the verse tells how a person who had the *dhamma* as his *bhisi* would cross to the far shore, and would overcome the flood (of the *samsāra*): *ogham kāmoghādi-catubbidham ogham*. The second pāda of the Buddha's reply was presumably the same as Dhaniya's, which would help to explain why the two verses became telescoped together. In the Buddha's version, however, *vineyya* would be an optative. For the formal identity of the optative and the absolutive see the notes on 58 590. Since such a person would cross by means of the *dhamma*, he has no need of a *bhisi*. The metaphorical use of the word *bhisi* is well known to the city:



*maggo pajjo patho pantho añjasam vatamāyanam  
nāvā uttarasetu ca kullo ca bhisi saṅkamo  
addhānam pabhavo c' eva tattha tattha pakāsito*

(Pj II 34.26-28).

Pāli *makasa* shows metathesis of consonants from Skt *maśaka* (see CDIAL 14742). For other examples of this phenomenon see *bhāsīhīlbbhāhisi* 719, *-mānasamī-m āsanam* 810, *ājavalāvaja* 945. For other examples in Pāli see *savatī* (Th-a *vasatī*) Th 316; *rāse* (v.l. *sare*) Th 738; *kaṣaṣa* (< *sakaṣa*, see PED s.v.); *pavutāpavuvā* (see PED s.vv. and von Hinüber [1972, p. 199]); *upāhanā* (< *\*upānahā*, see PED s.v.); the frequent changes of *pariyā-* > *payirā-*, and *kariyā* > *kayirā*; Lüders (Beob., § 105) quotes *niyassakammaṃ* for *nissayakamma*, and *parikati* for *pakirati*, in his discussion of *va sayati* < *sa vayati* < *sa vrajati*; see Brough (1962, p. 218). See also Geiger (1994, § 47). From the Aśokan inscriptions we can quote *pavasati* at Kālsī in RE IX(M) where the other versions have *prasavati*, and *kamacha* < *\*kapacha* for *kachapa* in PE V(B). See Norman (1967, p. 28). For other Aśokan features see the note on 7. For Pkt we can quote *Vāṇārasi* < *Vārāṇasi* (Pischel, 1900, § 354). Note also *urālaludāra* (Pischel, § 254), *karālalkadāra*. Utt 18.54 *pāriyāvase* (cty *parivāsayet*; *parivāsaye*[RFG]); Insler suggests *capalā* < *pacala* (1967, p. 258).

In 20c we should read *saheyyum* m.c. for *saheyyum*.

<1> 22-23. It is probable that *Gopī* is here merely the feminine of *gopa*, not the wife's name. About *gopa* Pj II 28.18-20 states: *yo hi attano gāvo pāleti, so gopo ti vuccati; yo paresam vetanena bhato hutvā, so gopālako; ayam pana attano yeva, tena gopo ti vutto*. The parallelism between *Gopī* and *cittaṃ* is clear. The fact that 23b has a past participle *paribhāvitaṃ* suggests that 22b should also have a past participle, and if this is so, then *saṃvāsīyā* must stand for *saṃvāsītā*. It is presumably a trace left over from an earlier version of the *sūta* in a dialect where not only did *-r-* and *-l-* coincide, but also intervocalic *-r-* became *-y-*. The cty explains: *cirakūlam saddhim vasamānā komārabhāvato pabhuti ekato vaddhitā, tena parapurise na jānāti ti dasseti*. The presence of the word *vaddhitā* suggests that the tradition which the cty was following was taking *saṃvāsītā* as a past participle. The word *paribhāvita* occurs in Sanskrit in the meaning "enclosed, contained", and the translation "my mind is enclosed within me" would make a suitable parallel to "my wife has dwelt with me".

In 23c *pana* seems to have the sense of *puna* "moreover". Cf. 690.

Lüders quotes *saṃvāsīyā* (Beob., § 89) as an example of Eastern *ya* replacing *ka* in Pāli (for other Eastern features see the note on 7). There are other examples of this: *Sabhiya* for *Sabhika* pp. 91 foll.; *Kokāliya* for *Kokālika* pp. 123 foll., *sayalsaka* 695, *Māgandiyā/Mākandika* 835-47, but

since the parallel verse (23) has *paribhāvita*, i.e. a past participle, it is more likely that *saṃvāsiya* stands for *saṃvāsita*. For the *klity* alternation see the notes on 223 420 669 953 and EV I, pp. 136 and 209 (ad Th 57 547), EV II, p. 70 (ad Thī 43), and WD, p. 103 (ad Dh p 162). For evidence of a pre-Pāli dialect where *-k-* and *-t-* developed > *-y-* see Norman (1980, p. 177) and Mayrhofer (EWA [s.v. *maireya*]).

In pāda b of 22 and 23 we can improve the metre by reading *dīgharatta(m)*, as Andersen suggests (1935 p. 129), compounded with the following past participles. The pādas then show a syncopated opening.

24–25. The fact that the whole of the Buddha's reply in 25 is concerned with Dhaniya's statement in 24a, and there is no parallel in 25b to Dhaniya's comment about his sons in 24bc (where as we might have expected some comment upon the lines of 23bc), suggests that once again a verse has disappeared, and two verses, dealing with sons and wages, have been telescoped together. The Buddha's reply in 25a is clearly the counterpart of Dhaniya's statement in 24a, and we should therefore have expected two more pādas in 24 devoted to a statement about being a *bhata(ka)* and earning *bhiti*, to serve as the basis for the Buddha's reply. The inclusion of the word *nibbiṭṭhena* in 25b suggests that this word, or some other part of the verb *nibbisati*, was in 24b and a pun was intended upon the two meanings of the verb. The cty states: *yasmā nibbiṭṭhena carāmi sabbaloke ahaṃ hi Dīpamkarato yāva bodhi tāva sabbāññutaññanassa bhatako ahoṣiṃ, sabbāññutapatto pana nibbiṭṭha-nibbiso rāja-bhaṭo viya ten' eva nibbiṭṭhena sabbāññubhāvena lokuttarasamādhī-sukhena ca jīvāmi* (Pj II 38.27–30). I have, however, suggested elsewhere (EV I, p. 141 [ad Th 78]) with reference to the word *nibbiṭṭha* that it has the two meanings "earnings" and "expiation", and the word-play upon these two meanings would make excellent sense in this context.

The cty explains: *samāniyā ti sannihitā avippavutthā* (Pj II 38.14–15), which seems to be taking *samāniyā* as a past participle, but I prefer to follow PED in taking it as the equivalent of Skt *samānyā* ("equally, jointly, together"; see MW, s.v.), i.e. as an adverb. The meanings given in PED are not so appropriate.

In 24a we should read *attavetanābhato* for *attavetanubhato* m.c., as suggested by Andersen (1901, p. 128) and accepted in Pj II p. 650. The pāda then shows a syncopated opening. In 24 pāda b shows a syncopated opening.

26–27. These two verses have caused difficulties for translators, since one is merely the direct opposite of the other. The fact that Pj II 39.16–17 gives an explanation for *idha* in the exegesis of 26: *idha mayhaṃ gomaṇḍale*, as well as in 27: *idha amhākaṃ sāsane* (Pj II 39.20; for this meaning of *idha*

see the note on 775), suggests that we should read the word in both verses. This would give a sharp contrast between "here" in 26c meaning "in my herd" and "here" in 27c meaning "in my *sāsana*". This would be very appropriate in the context of the dialogue between Dhaniya and the Buddha, where the Buddha's replies to Dhaniya are frequently based upon word-plays, using Dhaniya's words in a Buddhist sense or context. The reading of *ca* for *dha* would then be an example of the scribal confusion between the akṣaras *ca* and *dha*. For other examples of the *ca/dha* alternation see EV II, p. 57 (ad Thī 7) and WD, p. 126 (ad Dhṛ 267). If we read *ca*, then we should assume that *-ī* in *gavampatī* is m.c. If we read *dha* for *ca*, then we have the sandhi of *-i + i- > -ī-*.

In 26 pāda b shows a syncopated opening. In 27 pāda b shows a syncopated opening (despite Pj II p. 691, s.v. *godharaṇiyo*, no change is needed).

Dhaniya lists five categories of cattle, and the cty explains: *vasā ti, adamittavuddhavaca, dhenupā ti dhenum pivantā taruṇavacchakā khīradāyikā vā gāvo, godharaṇiyo ti gabbhiniyo, paveniyo ti vayappatā balivaddehi saddhim methunapatthanagāvo*. The cty is undecided about the meaning of *dhenupa*, but in 28 it is stated that "even the *dhenupā* cannot break the ropes", which implies that they are the strongest, except for the bull.

The cty explains the Buddha's use of the same five categories in his reply as metaphorical: *adamittaṭṭhena vuddhaṭṭhena ca vasāsamkātā pariyaṭṭhānā vā, taruṇavacchake sandhāya vasānaṃ mūlaṭṭhena khīradāyiniyo sandhāya paggharaṇaṭṭhena vā dhenāpāsamkhātā anusayā vā, paṭisandhigabbhadhāraṇaṭṭhena godharaṇi-samkhātā puññāpuññā<ñā>najābhisamkhāra-cetanā vā, samyogapatthan'-aṭṭhena pavenisamkhātā patthanataṇhā vā, adhipacc'-aṭṭhena pubbaṅgam'-aṭṭhena seṭṭhi'-aṭṭhena ca gavampati-usabhasamkhātāṃ abhisamkhāra-viññānaṃ vā n' aṭṭhi* (Pj II 39.20-28). See also Collins (1982, p. 205).

The solution to the problem is, however, probably simpler than that. In the Kassaka-sutta of the Saṃyutta-nikāya (S I 114.26-116.13), Māra appears in the guise of a ploughman and asks the Buddha if he has seen his oxen. The Buddha asks him what oxen have to do with him, and Māra replies that the organs of sense and their objects belong to him. The Buddha states that where there are no senses and no objects of sense there is no way for Māra. This exchange makes it clear that there was a metaphorical usage of the word "cattle" in the meaning "senses". The Pāli grammarians recognised this, and Aggavaṃsa states: *gāvo vā cakkhādīn' indriyāni* (Sadd 241.20-21) and: *gāvo cakkhādīn' indriyāni caranti. etthā ti gocaro* (241.18). The word is quoted from later Sanskrit in this meaning (see MW, s.v. *go*, where the meaning "an organ of sense" is quoted from the Bhāgavata Purāṇa), and in a medieval Jain text there is reference to the five *balidda* (= Skt *balivarda*) as

the senses. See Hiralal Jain (1933, p. 14, verse 44), and the French translation by C. Caillat (1976, p. 73). The five categories of cattle mentioned by Dhaniya are therefore used very appropriately by the Buddha as the equivalents of the five senses.

<5> 28. The contrast between the cowherd making strong fetters to bind his cattle, and the Buddha breaking the bonds which bind him to rebirth is so clear as to require no comment. Pj II 40.6-7: *nikhātā ti ākoṭetvā bhūmim pavesitā khuddakā, mahantā khanīrvā thapitā*.

For the form of *sakkhinti*, cf. *daṅkhinti* p. 15.21, *gacchisi* 665, and *dakkhiti* 909. For such future forms in *-i-*, whether by the samprasāraṇa of *ya* to *i*, or with palatalisation by *-y-*, see Norman (1958, p. 45 and 1976A, p. 331). Cf. the suggestion of reading *bhāhisi* in 719. See also Lüders (Beob., § 149 note 2).

In pāda a we should read *nikhatā* for *nikhātā* m.c. (cf. Prakrit *khaya* < \**khata*). In pāda b we should read *su-saṅṭhā* for *su-saṅṭhānā* m.c., as suggested by Andersen (1901, p. 128); cf. Skt *saṁsthā*, which means "shape, form, quality, property, nature" (see MW, s.v.). In pāda c we should read *sakkhi(n)ti* m.c.

29. For the *r/l* alternation in *dālayitvā* see Lüders (Beob., § 39), EV I, p. 258 (ad Th 967), WD, p. 86 (ad Dh 91), and cf. *sandālayitvā* 62 74; *palāyati* 120; *paliguṅṭhita* 131; *anālamba* 173; *antalikkha* 222 688; *lūkkhasā* 244; *ludda* 247; *vipallāsa* 299; *padālita* 546 572; *paleti* 585; *paligha* 622; *palipatha* 638; *kulala* 675; *paleti* 831 1074 1144. The replacement of *r* by *l* is an Eastern feature. For other Eastern features see the note on 7. For the *llr* alternation see *ruppataṃ* 331; *kira* 356; *ruppa(n)ti* 767 1121; *rajassira* 980.

Cf. *apūtikam bandhanam*, M I 450.8.

Pj II 40.24: *ra-kāro padasandhikaro*. For sandhi *-r-* see Geiger (1994, § 73.3), EV II, p. 54 (ad Th 3.) and WD, p. 144 (ad Dh 338). For examples see *vutti-r-esā* 81 480; *puna-r-eti* 152; *thambho-r-iva* 214; *puna-r-āgami* 339; *dhi-r-atthu* 440; *aragge-r-iva* 625; *sāsapo-r-iva* 631; *ati-r-iva* 679 680 683; *sarada-r-iva* 687; *haṃsa-r-iva* 1134. Cf. also *sikhi-r-iva* Ja V 445.25; *nadi-r-iva* Ja V 445.26.

In pāda a *-a* in *chetva* is m.c. In pāda c we should read *pun[a]* for *puna* m.c. and *upessa(m)* m.c.

30. Fausbøll does not number this verse in his translation, although he does in his edition. Consequently all his verse-numbers in the translation differ hereafter by one.

Pj II 42.3-4 states that this verse is due to those who held the Council: *ten' āhu saṅgītikārā*. This implies that the tradition of the *bhāṇakas* ("reciters") did not believe it was an original part of the sutta. It forms,

however, a logical conclusion to the refrain which is repeated at the end of each verse, inviting the rain to come. The following pair of verses tells how Dhaniya and his wife came to the Buddha as a refuge, which implies that the rain, i.e. the metaphorical rain of which the Buddha spoke, had come. We can deduce that the *saṅgītikāras* thought that it was necessary to insert a verse explaining why this change had come about, and so they stated that the rain, i.e. the physical rain, had fallen. For other references to the holders of the *saṅgīti*, see the notes on 33-34 153-63 251-52 p. 59.9 355 401 429 449 p. 78.6 p. 79.1 pp. 79.17-80.15 459 pp. 86.18-91.10 pp. 139.16-149.19 p. 218.12.

In pāda b we should read *mahāmegho* for *mahāmegho* m.c. (as suggested at Pj II p. 746).

31-32. These two verses, telling of the conversion of Dhaniya and his wife, and their hope that they could practise *brahmacariya* in the Buddha's presence, were presumably the end of the original sutta.

31. Pj II 42.19: *vata iti vimhay' -atthe nipāto*.

In pāda b we should read *māyam* for *mayam* m.c. and *Bhagavantam* for *Bhagavantaṃ*. In pāda c we should read *tam* for *taṃ* m.c. In pāda d we should exclude *no*.

32. Pj II 43.17-20 gives an explanation of the word *Suḍata*: *bhagavā hi antadvayaṃ anupagamma suṭṭhu gataṭṭā sobhanēna ca ariyamaggagamanena samannāgatattā sundaraṃ ca nibbānasamkhātaṃ ihānaṃ gataṭṭā Sugato ti vuccati*. See EV I, p. 161 (ad Th 185), and EV II, p. 90 (ad Th 135).

Pj II 43.17-21: *Sugate ti, Sugatassa santike, ... samīpatthe c' ettha bhummavacanāṃ, tasnā Sugatassa santike ti attho*. For the locative of the person with whom one dwells or stays (*brahmacariyaṃ Sugate carāmaṣe*) see Speijer (1886; § 137), and cf. *Bhagavati brahmacariyaṃ vussati*, M I 147.16 (Ps II 155.25: *bhagavato santike*). The cty gives two explanations for the ending *-āmaṣe*: *carāmaṣe ti carāma, yaṃ hi taṃ sakkatena "carāmaṣi" ti vuccati, taṃ idha carāmaṣe iti, aṭṭhakathācariyā pana "se iti nipāto" ti bhananti, eten' eva c' ettha āyācanattham sandhāya carema se iti pi pāṭhaṃ vikappenti; yaṃ ruccati, taṃ gahetabbaṃ* (Pj II 43.21-26). This seems to provide clear evidence that the author of the cty (or the source he was following) was acquainted with Sanskrit. See Norman (1978, pp. 41-42). The first person plural ending *-āmaṣe* seems to represent a blend of the Vedic active ending *-āmaṣi* with the middle form *-āmahe*. See Geiger (1994, § 122). Cf. *smase* 595.

There is a v.l. *pāragū* for *pāragā*. Cf. *-pāraga* 997, and see the note on 167.

In pāda b we should read *brahmacariya(m)* m.c. and ignore the svarabhakti vowel in *-cariyam*. This would give a syncopated opening ----- instead of ----- . In pāda c we should read *jāti-* m.c.

<6> 33-34. For the reciter's remarks see the note on 18-29.

These two verses, which have an independent existence elsewhere, were probably added because they too have a punning exchange of words, based upon the two meanings of *upadhi*. The *upadhis* are objects which one amasses: they are also the love and affection which one has for such things, which form an attachment and lead one back to rebirth. The word is, therefore, very often translated as "substrate (of renewed existence)", and also as "affection". So a man with sons or cattle rejoices because he has sons or cattle, which he loves. He also grieves because he has sons or cattle, which attach him to the world and cause him to be reborn. Pj II 44.11-14: *puttehi ti puttehi pi dhūtihi pi, sahayoge karanatthe vā karanavacanam; puttehi saha nandati, puttehi karanabhūtehi nandati ti vuttam hoti*. Pj II 44.24-29: *upadhī ti, cattāro upadhiyo: kāmūpadhi khandhūpadhi kilesūpadhi abhisāṅkhārūpadhī ti, kāmā hi "yam pañca kāmāgune paṭicca uppajjati sukham somanassam, ayam kāmānam assādo" ti evaṃ vuttassa sukhasa adhiṭṭhānabhāvato 'upadhīyati ettha sukham' ti iminā vacan-* athena *upadhī ti vuccanti*. Cf. Pj II 436.6-7 (ad 546): *ūpadhī ti khandha-* kilesakāmāgūṇābhīsamkhārabhedā *cattāro*. For a list of ten *upadhis* see Nidd II 73.25 foll. (ad 1050). Cf. M I 162.4 foll. For the pun see BHSD (s.v. *upadhī*) and CPD (s.v. *upadhī*). For *nirupadhi* see Norman (1971B, pp. 334-36) and the note on 642.

Jayawickrama (UCR VIII, 2, p. 88) thinks that these two verses are subsequent interpolations, partly because they occur elsewhere, and partly because the sutta seems complete after 32.

In pāda b *gomiko* goes against the metre, but the vv.ll. *gomiyo* and *gopiko* are no better. S I 6.9 reads *gomiko* but has the v.l. *gopiko*. When the verse recurs at S I 107.33 and 108.4 there is a v.l. *gomā*, which is better metrically, and forms a better parallel with *puttimā: go-mā|putt-i-mā*. Mvu III 417.16 and 417.3, however, read *gomiko*, with a v.l. *gopiko*, and it is clear that this must have been the reading at a very early date.

In pāda d -ū- in *nirūpadhi* is m.c.

33. Pj II 44.18-20: *pāpimā ti lāmakapuggālo pāpasamācāro vā — saṅgītikārānam etam vacanam, sabbagāthāsu ca īdisāni*. For the *saṅgītikāras* see the note on 30.

For *Māro pāpimā* see the note on 430.

35-75. The Khaggavisāṇasutta also occurs at Ap 8-13 (= II.9-49) and Mvu I 357 foll. Jayawickrama considers this sutta (UCR VII, 2, pp. 119-28). Its

antiquity is shown by its presence in Mvu, and also by the fact that it is commented upon in Nidd II. Mvu I 359.16-17 states: "All the stanzas of the Kh. are to be supplied here in full, namely the stanzas pronounced by each one of the Pratyekabuddhas". Jones (Mvu-Trsl., I p. 305, note 1) says: "Khaggavisāṇasutta in the Sn contains only 41 stanzas. But it is implied here that there were 500, i.e. the number of the Pratyekabuddhas". The metre is Triṣṭubh.

I usually quote from Nidd II N<sup>c</sup>, since the format of E<sup>c</sup> is not entirely satisfactory for giving references, and B<sup>c</sup> is not likely to be widely available to readers.

Nidd II N<sup>c</sup> 248.6: *yathā khaggassa nāma visāṇaṃ ekaṃ hoti adutiyaṃ, evam eva so paccekabuddho takkappo tassadiso tappaiḥhāgo*. Pj II 65.10-11, written some 600 years later, gives a similar explanation: *khaggavisāṇakappo ti, ettha khaggavisāṇaṃ nāma khaggamigasiṅgaṃ*. Ap-a 153.4-5 states: *khaggavisāṇakappo ti, ettha khaggavisāṇaṃ nāma khaggamigasiṅgaṃ*. Sv-pt I 331.28 states: *khagga-miga-siṅga-samo*. Pj II 65.11: *kappa-saddassa aṭṭhaṃ viṭṭhārato Maṅgalasuttavannanāya* (= Pj I 115.19 foll.) *pakāsayissāma, idha panāyaṃ satthukappena vata kira bho sāvakena saddhiṃ mantayamānā* (= M I 150.27) *ti evamādisu viya paṭiḥhāgo veditabbo, khaggavisāṇakappo ti khaggavisāṇasadiso ti vuttaṃ hoti*. For the meaning "like, resembling" for *kappa* see the note on 16. For the meaning "almost" in *kevala-kappa* "(almost) entire" see the note on p. 18.10. In view of the unanimity of the cities it is strange that some translators have been reluctant to accept the translation "solitary as a rhinoceros horn". Fausbøll does not mention the possibility of translating in this way. Hare translates "rhinoceros" but adds in a note: "*khaggavisāṇa*, here rendered 'rhinoceros', is more properly 'horn of rhinoceros', its singleness (*eko*) being contrasted no doubt with the two horns of other animals". Jones translates: "like a rhinoceros" although he notes (1949, p. 250 note 1) that literally it means "like the horn of the Indian Rhinoceros". Jayawickrama, although quoting both Nidd II and Pj II, nevertheless insists that the comparison is not with the horn but with the animal (1949, p. 120). Edgerton makes the same point (BHSD, s.v. *khadga-visāṇa*). Kloppenborg deals with the matter at length (1974, pp. 59-60) and translates "like the horn of a rhinoceros". She adds, however, "Although all commentators take this comparison with reference to the horn of a rhinoceros, they combine this with the paccekabuddha's way of life. In view of the fact that the rhino's way of life can equally be called solitary, it seems that in the comparison both aspects are emphasized, the one horn as well as the solitary life". I find this line of argument hard to follow. Jayawickrama bases his argument partly on the fact that *khagga* by itself in the sense of "rhinoceros" is found in only a few comparatively late passages in Pāli. It is, however, found in

the canon at Ja VI 497.12\* 538.2\* 578.24\* in this sense, and it is also attested in Skt with this meaning (see MW, s.v.). The phrase also occurs at Mil 105.3 (*ekacarino khaggavisānakappā*), where both Rhys Davids and Miss Horner translate "horn of a rhinoceros", and at Vism 234.8, where both Pe Maung Tin and Nānamoli do the same.

Jayawickrama points out that other references to solitude in Pāli usually include animals, e.g. *gajam iva* Ja II 220.13\*, *nāgo va* 53 (cf. M III 154.23\* Dhṛp 329-30 Ja III 488.23\* V 190.22\*), but I do not see that this necessarily precludes a comparison with an inanimate object. He also objects (p. 119 foll.) to a comparison with a part of an animal. When, however, the Pāli can be so translated, when the earliest interpretation takes it that way, and when the Indian rhinoceros is unique among animals in India in having only one horn, it seems certain to me that the reference is to the single horn, and I think that there is no problem with the phrase if we translate: "Let him wander all by himself (*eko adutiyo*) having a resemblance to the rhinoceros horn, which is also *eko adutiyo*". The phrase also exists in Jain literature (*khaggavisānaṃ va egajāe*, Kalpasūtra [Jinacarita §118]), where its grammatical form makes it certain that the reference is to the horn.

The word *khadga* is a non-Aryan word. See Kuiper, (PMWS, pp. 136 foll.) and Mayrhofer (EWA I p. 299). Therefore *khadga* = "rhinoceros" when first borrowed into IA. Therefore *khadgavisāna* = "horn of rhinoceros". It was then mistakenly taken as "having a sword as horn", when confusion arose with the word *khadga* "sword". BHSD is wrong about *khadga*.

35. As Lüders (Beob., §217) points out, the parallel verse in Mvu (I 359.10\*) has the plural *sahāyān* where Pāli has *sahāyaṃ*. Lüders accordingly includes this as an example of Pāli *-aṃ* as a masculine accusative plural ending. For other possible examples see *piyaṃ* 94 (Lüders, Beob., §205), *pañhaṃ* 510-11 (v.l. in Ce; see Lüders, Beob., §210), *sabbasamyoga(m)* 522 (v.l.), *saṅgaṃ* 636 (Lüders, Beob., §203), *taṃ* 658 (Lüders, Beob., §218), *yaṃ nirayaṃ* 660 (Lüders, Beob., §219), *nirayaṃ* 661 (Lüders, Beob., §216), *kāmaṃ* 766, *antaṃ* 1040 1042 (Lüders, Beob., §202), *aññaṃ* 1071-72. For other examples in Pāli see Norman (1971C, pp. 214-15), EV I, p. 142 (ad Th 83), EV II, p. 96 (ad Th 183), and WD, p. 77 (ad Dhṛp 64-65). It is possible that *yañña-m-akappayimsu* 458 is also an example of this phenomenon. See the note on 458. It is possible that *nātin* 104 and *diṭṭhim* in 787 are examples of accusative plurals in *-im* (see the note on 104).

In pāda b there is resolution of the first syllable.

36. Pj II 71.22 reads *bhavati sineho* and glosses it with a singular, but the metre is better if we read *bhavanti snehā*, although we should then ignore the lengthening of *-i* by the following *sn-*. For the alternation *sn-/sin-* see Lüders (Beob., §186). Cf. *snehaja* 272 and *sneha* 943.



37. Pj II 73,6: *suhadayabhāvena suhajjā*.

Pj II 74,12: *tividho santhavo taṇhādīṭṭhimittasanthavavasena*. Here the *mittasanthava* is meant (Pj II 74,15).

38. Pj II 76,1-3: *va-kāro avadhāraṇatto; eva-kāro vā ayaṃ, sandhivasen' ettha e-kāro naṭṭho*. In pāda c *va* is glossed as *viya*.

For *r/* in *kaṭṭra* see Lüders (Beob., § 50).

There is a v.l. *ca* for *va* in pāda a. For the *c/v* alternation cf. *calva* 62 310 782 955 1142, *calvā* 122, *-cāraṇol-vāraṇo* 162-63, *celve* 620 691 718 780, *cittimhvittim* 680, *citta-lvitta* 810, *cāpivvāpi* 661 815 871 893 900 902, *ūcamaṃlavamaṃ* 945, *-cil-vi* 953, *paricāraka-lparivāraka-* p. 218,18. See also EV II, p. 59 (ad Thī 12), Norman (1972, p. 334 [*caṃṇalvamma*]), and WD, p. 74 (ad Dhp 50). The confusion of *ca* and *va* dates from the time of the Aśokan inscriptions (see Norman, 1973, p. 70). A confusion between *-cc-* and *-v-* also occurs, e.g. *uccīya* for *\*uvvīya* (= *ubbiya*). See CPD, s.v. *uccīya*.

In pāda a B<sup>c</sup> omits *yo*, but this is merely a normalisation of a nine-syllable line. There is resolution of the sixth syllable.

In pāda c *-ā-* in *vaṃsā-* is m.c. (see Pj II p. 757). Ap 8,23 (= II:12) reads *vaṃsa-kk-*; Pj II 76,6 has *vaṃsa-k-*.

<7> 39. For *yen' icchakaṃ* see BHSD (s.v.). Pj II 83,17: *seriṭṭaṇ ti saccehandavuttitaṃ aparāyattabhāvaṃ*.

40. Pj II 85,4-5: *idaṃ me suna, idaṃ me dehī ti ādinā nayaṇa tathā tathā amantanā hoti, tasmāhaṃ tatha nibbijjivā*. Nidd II N<sup>c</sup> 261,10: *attatthamantanā paratthamantanā ubhayatthamantanā dīṭṭhadhammik'-atthamantanā samparāyikatthamantanā paramatthamantanā*.

In pāda c there is resolution of the first syllable.

41. Ap 8,24 (= II:15) reads in pāda b: *puttesu pemaṃ vipulaṃ ca hoti*. This scans better, but misplaces *ca*. In the form in which we have the pāda we should read *cā* m.c.

In pāda c there is resolution of the first syllable.

42. Pj II 88,9-12: *cātuddiso ti catusu diṣṣasu yathāsukhavihārī, "ekaṃ disaṃ pharivā viharatī" ti ādinā vā nayaṇā brahmavihārabhāvapharitā catasso disā assa santi ti pi cātuddiso*.

For *itaritarena* see EV I, p. 147 (ad Th 111).

Pj II 88,16 foll.: *ettha parīsayanī kāyacittāni parihāpentī vā tesāṃ sampattim tāni vā paricca sayantī ti parissayā, bāhirānaṃ sīhavyaggh'-ādīnaṃ abbhantarānaṃ ca kāmacchandādīnaṃ kāyacittūpaddavānaṃ etaṃ adhivacanaṃ*. Nidd II N<sup>c</sup> 265,1: *dve parissayā, pākaṭaparissayā, ca paṭicchannaparissayā ca*. Nidd I 12,25-26 (ad 770) gives the same definition. Pj II 513,18 foll. (ad 770): *sīhādayo ca pākaṭaparissayā*

*kāyaduccaritādayo ca apākaṭaparissayā maddanti*. In his discussion of 770 Enomoto (1979, p. 33) suggests that *parissaya* is the equivalent of Pkt *parissava* and connected with Skt *āsravati*, and it would therefore be connected with *āsava* (Skt *āsrava*) "inflowing, influx". It must, however, be noted that if this is so, then the meaning of *parissaya* has diverged somewhat from *āsava*, since from the contexts in which it occurs it appears to have a meaning closer to "difficulty, danger". If BHSD is correct in believing that BHS *pariśraya* is the correct antecedent of *parissaya* (and not a later back-formation), then the use of *parissaya* in 770 is probably the result of a deliberate intention to play upon words. See BHSD (s.vv. *pariśraya* and *parisrava*). We should need to assume a development of the meaning of *pariśraya* from "surroundings" > "circumstances" > "adverse circumstances".

It seems likely that *parisava* in the Aśōkan inscriptions (RE X(C)(D)) also means "danger". If this is connected with BHS *pariśraya*, then -v- will be an Eastern glide consonant. It should be noted that the occurrence of the form *parisrava* at Shāhbāzgarhī indicates that the scribe there did not recognise the word *parisava* which he received in his exemplar as being the equivalent of Skt *pariśraya*, or he would have written Western -y- for Eastern -v-. For other Aśōkan features see the note on 7.

In pāda c single -ch- in *achambhī* is m.c.

43. For *atho* cf. 724–27 780.

Pj II 90.13–14: *dussaṅgahā ... asantosābhibhūtā*. PTS translates: "hard to consort with".

In pāda c Ap 9.9 (= II:17) reads *apposukko*, where the metre requires *appossuko*.

44. S<sup>c</sup> and Mss B<sup>ai</sup> read *dhīro* for *vīro* in pāda c. For other examples of the *v/dh* alternation see *vīraladhīra* 165 349 531 646; *vaṃkam/dhamkaṃ* 270–71; *avibhū/adhibhū* 684 (v.l.); *vimuttal'dhimutta* 1071–72 1114. See also the note on *suddhinaya/subbinaya* 910. Cf *adhicunṇalavicunṇa* (PED s.v.). See also EV I, p. 271 (ad Th 1083), EV II, p. 57 (ad Thī 7), and WD, p. 110 (ad Dhṃ 193).

Kovilāra is the mountain ebony (Bauhinia variegata).

Nidd II N<sup>c</sup> 270.6: *sañchinnapatto yathā kovilāro ti, yathā kovilārassa pattāni chinnāni sañchinnāni patitāni paripatitāni, evam eva tassa paccekabuddhassa gihivyañjanāni chinnāni sañchinnāni patitāni ti, sañchinnapatto yathā kovilāro*. Pj II 91.21: *samsīnapatto* (v.l. *sañchinnapatto*), which is read by Ap 9.12 (= II:18); cf. *sañchinnā* in 64) *ti, patitapatto*. To this gloss it prefixes a story of a tree which was *nilaghanapattasañchanna*, *sañchannapatta*, and *muttapupphasañchanna* at the beginning of summer. It seems clear that we should read *samsīna-* as the lectio difficilior, and

assume that *sañchinna-* has entered the text from the gloss. For glosses entering the text see the notes on 214, 244, 527, p. 111,8.

By form *samsīna* seems to be from Skt *sīna* < *śyā-*. MW quotes *samsīna* (Car.) = *samsīta* "congealed, frozen, cold, cool", which is not particularly appropriate in the context, although MW does quote *samśyāna* (Kāś on Pān VI.1.24) "contracted, shrunk or rolled up together, collapsed" which might apply to leaves. Probably PED is correct in seeing a derivation from *samsīrṇa*. Although this is not quoted by MW, it does occur in BHS (see the note on 64). PED gives the same derivation for *sīna* in *sīnapatta* (Mil 117.18; Ja II 163.13 [E° *sītappatto* with vv.11. *sinhappatto* and *sinnappatto*, with gloss *sukhumappatto*]). The expected form from *sīrṇa* does, however, exist in Pāli; see PED s.v. *visīrṇa* (Ja I 174.13). If this derivation is correct, then we may assume an alternation *-inn-/in-* through an Eastern dialect where *-n-* replaces *-ṇ-*, and the vowel length is kept. For other Eastern forms see the note on 7. For the  $\check{V}CC/\check{V}C$  alternation see the note on 4.

In pāda a *vy-* in *vyañjanāni* does not make position.

45-46. These two verses seem to go together, since 45 lacks the refrain. They occur together at M III 154.17\*-24\* [and Ja III 488.16\*-23\*, Vin I 350.4\*-11\*, Dhṛp 328-29], but with *eko care mātaṅg' araññe va nāgo* (which has a redundant fifth and does not scan) as the refrain instead of 46. It is possible that 48-49 also form a pair, although they do have the refrain (= Ap 9.22 [= II:20]).

In pāda b we should read *saddhi[m]caram* m.c. For *sādhu-vihāri* cf. *evaṃ-vihāri* in 375. Pj II 93.28 reads *-vihārin ti* in the lemma, and Nidd II N° 271.36 includes *-vihāriṃ* in the explanation, which makes it clear that *-i* in *-vihāri* is m.c.

<8> 45. Nidd II N° 271.9: *nipakaṃ paṇḍitaṃ paññavantaṃ buddhimantaṃ nāṇiṃ vibhāviṃ medhāviṃ*. Pj II 93.27: *nipakaṃ ti pakatinipuṇaṃ paṇḍitaṃ kasiṇaparikaṃmādikusalaṃ*. See also EV I, p. 143 (ad Th 85).

In *sabbāni parissayāni* we have the *-āni* ending as a masculine accusative plural. For other examples of this see *atthāni* 58, *bandhavāni* 60, *kāmāni* 60 771, *pāṇāni* 117, *gāmāni nigamāni* 118, *kappāni* 517, *vedāni* 529, *āsavāni ālayāni* 535, *vivādāni* 796 907, *sanīhavāni* 844, *vinicchayāni* 894, *ganthāni* 912, *parissayāni* 965. Perhaps *mittāni* in 185 187 is to be taken as a masculine form. Cf. Dhṛp-a IV 29.5 (ad Dhṛp 328): *parissayāni ti ... sabbe va parissaye abhībhavitvā* and see WD, p. 83 (ad Dhṛp 82). For such endings in the Aśokan inscriptions see Hultzsch (1925, pp. lxii and lxxvi) and for BHS see BHSG, §8.98. See EV II, p. 59 (ad Thī 13). For masculine nominative plural forms in *-āni* see *yāni pakappitāni* 838, *pariggahāni* 872. They seem in origin to be Eastern forms, for which see the note on 7.

For *parissaya* see the note on 42.

There is resolution of the first two syllables of *abhibhu*ya in pāda c.

46. Pj II 94.3: *yathā paṭirājā "vijitaṃ raṭṭhaṃ anatta-āvahan" ti nātva rajjaṃ pahāya. athavā rājā va raṭṭhan ti yathā Sutasomo rājā vijitaratṭhaṃ pahāya eko cari yathā ca Mahājanako.* Dh-p-a IV 29.11 (ad Dh-p 329): *raṭṭhaṃ hitvā rajjato rājisi viya, isaṃ vuttaṃ hoti: yathā vijitabhūmippadeso rājā "idaṃ rajjaṃ nāma mahantaṃ pamādatṭhānaṃ, kiṃ me rajjena kāritenā" ti vijitaratṭhaṃ pahāya.* Sp II 151.25 (ad Vin I 350.10\*) gives Mahājanaka and Arindama as examples, so there is no idea of conquest there. Ps IV 206.10 (ad M III 154.23\*) agrees with Sp, as does Ja III 489.24 (ad 488.22\*). We may assume then that *vijitaṃ* and *raṭṭhaṃ* are in apposition, with *vijitaṃ* simply meaning "kingdom", with no idea of conquest. So the two meanings are "just as a hostile king (who has just conquered a territory) gives it up (because it will do him no good), or like Sutasoma".

47. Pj II 95.8: *addhā pasamsāma ekamsen' eva thomemā ti vuttaṃ hoti.* See the note on 968.

Pj II 95.15: *kuhanādimicchājīvaṃ vajjetvā dhammena samena uppannaṃ bhojanaṃ bhūñjanto tattha ca paṭighānūnayaṃ anuppādentō anavajjabhojī.* Pj II 164.16-19 (ad 88) explains: *anūmattassa pi vajjassa abhāvato anavajjantā koṭṭhāsabhāvena ca padattā sattatiṃsa-bodhapakkhiyadhamma-samkhātāni anavapādāni.* CPD (s.v. *anavajja*) suggests that the Skt equivalent *anavadya* is by haplology for \**anavavadya*. For other possible examples of haplography see the notes on 67 5-17 915 1146. See also EV I, pp. 215, 230 and 291 (ad Th 602 739 1220) and EV II, p. 168 (ad Thī 476).

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

48. Pj II 95.21 foll. tells the story of a king in whose presence a servant girl was grinding *gōṣṭacandana*. On one arm she had one bracelet and on the other two. The single bracelet was silent, the pair clashed together (*saṃghaṭṭanti*). When there were many on one arm, *te saṃghaṭṭantā mahāsaddaṃ janayimsu* (95.31). There is a similar story at Ja III 377-78, and in the Jain literature (see Erz, p. 48).

Ap 9.29 (= II:22) reads *saṃghaṭṭamānāni*. Nidd II N<sup>c</sup> 275.7\* reads *saṃghaṭṭayantāni*, and in the explanation includes the forms *saṃghaṭṭenti* and *saṃghaṭṭentā*, presumably reading an *-e-* class verb, although E<sup>c</sup> of Nidd II punctuates as *saṃghaṭṭa-yantā* and is followed by PED which takes *saṃghaṭṭa* as "bracelet". PED does the same for *saṃghaṭṭana* (which should be *-ā*) "knocking together". The *-amāna* form must be from *-ghaṭṭati*, which is not quoted in PED, although it could be < *-ghaṭṭiyati*, i.e. passive. PED lists *-iyati* from Vv-a 139.26 and says it is passive, although the Vv-a index suggests an active meaning and queries whether we should expect *-eti* or

-āyati (which is perhaps a mistake for -ayati). I suggest that -iyati is an example of palatalisation < -ayati. For palatalisation see the note on 3. See Norman (1985A, pp. 30-31).

49. Since this verse begins with *evam*, it is perhaps to be taken with 48. For the variation -iyal-īya in *dutīyena* cf. 95 97 436 450 740 884 1001. See Lūders (Beob., § 187).

In pāda a we should read *dutīyena*, with Nidd II N<sup>c</sup> 276.1\*, and *sahā* m.c. For *sahā* cf. 738 890. The word also occurs with -ā in inscriptional Pkt. See Mehendale (1948, § 164(b)).

50-51. It is sometimes said that *guṇa* has no meaning in *kāma-guṇa*. It actually means "kinds of ...". The same meaning is found in Skt (see MW, s.v. *guṇa*). Although it is strictly speaking incorrect, I translate "strands of ...", to give a word-play upon the other meaning "rope".

50. Pj II 99.25-26: *virūparūpenā ti virūpena rūpena, nekavidhena sabhāvenā ti vuttaṃ hoti*. Nidd II N<sup>c</sup> 278.3: *nānāvaṇṇehi rūpehi*. See EV I, p. 238 (ad Th 787).

Pāda a is Jagati; pādas bcd are Triṣṭubh.

51. Pj II 100.15: *eti ti tīi, āgantukānaṃ akusalabhāgīnaṃ vyasanahetūnaṃ etaṃ adhivacanaṃ*. This would seem to class as a folk etymology. For such folk etymologies see the notes on 426 p<sup>c</sup> 124.7 707 793 816 833 p. 218.18. Mayrhofer (EWA I [s.v. *īih*]) suggests a derivation from *i-* "to send, press upon" (present indicative *inoti*). For *anūka* see the note on 1137.

No one seems to have questioned the suggestion that Skt *upadrava* (> Pāli *upaddava*) is based upon the verb *dru-* "to run", although there seems to be no trace of the basic meaning in its usages in either Skt or Pāli. Doubt must, however, arise about this derivation in view of the existence of the AMg compound *bhaya-dduta-dduya* (Utt 18.9; 22.14), since *dru-* exists in Skt only in the sense of "running" and allied meanings. All difficulties disappear if we recognise here the root *dru-* "to hurt, injure" (Skt Dhātup xxvii.33), Pāli *du parūāpe* (Dhātup 521; Dhātum 734). See also *pariddava* 1052. I suggest that we are to see the same root *dru-* in *mitta-ddu* 244, rather than *druh-* as PED proposes. Doubtless *druh-* "to hurt, seek to harm" is the same root with an extension *-h*. For *du-* "to harm" see Ova. index s.v. *uddavana*; Uṇs p. 155 note 322; Panh. Introduction p. 53; and Schubring, *Āyār* p. 110.

<9> 52. It is probable that *khudam* shows dissimilation of aspirates < \**khudha*. Cf. *apihālu* 852; *piheti* 947; *puṭṭho* 918; *ugghaṭṭa-* 980, and see WD, p. 87 (ad Dh 94). In *siriṃ-* there is perhaps assimilation of *-a-* > *-i-*. For the assimilation of vowels cf. *usuyyā* (< *asūyā*) 245; *usūyaka* 318; *niṭṭhubhatilniṭṭhubhati*; *ikṣu* > *ucchu*; *iṣu* > *usu*; \**oñij-* > *oñoj-*. See also

Geiger (1994, §§ 16–17); Berger (1955, p. 52); Pischel (1900, § 117); and Schwarzschild (1964–65, pp. 25–31).

In pāda c we should read *etān[i]* m.c.

53. Pj II 103.14–16: *yathā c' esa susaṅṅhitakkhandhatāya saṅṅātakkhandho, kudāssu nāmāhaṃ pi evaṃ asesasilakkhandhamahantatāya saṅṅātakkhandho bhaveyyaṃ*. For *saṅṅātakkhandha* cf. Ja III 114.8\*; Utt 11.19 *jāyakkhandha*; and Erz 38.2 *khandha-vasabhha*. See PED (s.v. *khandha*). “To whom has grown bulk = a large back”.

I assume that *abhiranta* is the past participle of *abhiram-*, on the analogy of *kanta*, *bhanta*, etc.

For *uḷāra* see Berger (1955, p. 73 note 144).

Nidd II N<sup>o</sup> 28 .15: *yathā so hatthināgo padumī, paccekabuddho pi sattahi bojjaṅgapupphehi padumī, sati- + -sambojjaṅgapupphena*. Pj II 103.17: *yathā c' esa padumasadisagattatāya vā Padumakule uppannatāya vā padumī, kudāssu nāmāhaṃ pi evaṃ padumasadisabojjaṅgamahantatāya vā ariyajātipadume uppannatāya vā padumī bhaveyyaṃ*. MW, however, gives *padmīn* “spotted (as an elephant)”, and I follow this translation here. See Vv 5.2, and Horner (1974, p. 8 note 4) quoting Edgerton: “The name really refers to the white spots, called ‘lotus’, sometimes found on the heads, etc., of elephants”.

The single *-kh-* in *-khandho* is m.c.

54. Pj II 105.18–20: *aṭṭhāna tan ti, aṭṭhānaṃ taṃ, akāraṇaṃ tan ti vuttaṃ hoti anuṅāsikassa lopo kato “ariyasaccāna dāssanan” ti ādisu viya*. The loss of *-m* is m.c. to avoid the long third syllable (see Pj II p. 639). With *saṅgaṅikā-ratassa* cf. *saṅgaṅike rata* at Th 84.

Pj II 105.27 and Ap-a 182.21 state that *Ādicca-bandhu* is the name of a *pacceka-buddha*, and tell a story about him (see DPPN, s.v.). The epithet, however, is used so commonly of the Buddha that I find it difficult to believe that it does not apply to him here.

Pj II 105.22–26: *sāmayikaṃ vimuttin ti, Jōkiyasamāpattiṃ, sā hi appitappitasamaye eva paccaṅikehi vimuccānato sāmayikā vimuttī ti vuccati “taṃ sāmayikaṃ vimuttiṃ aṭṭhānaṃ taṃ na taṃ kāraṇaṃ vijjati saṅgaṅikāratassa yena kāraṇena phassaye”*. PED (s.v. *samaya*) translates *samaya-vimutta* as “finally emancipated”, which is incorrect as Hare (1934, p. 131 note 1) states. See CPD, s.v. *a-samaya-vimutta*, defined as “definitely released”. At S I 120–21 there is the story of Godhika, who six times attained *sāmayikaṃ* (so read for E<sup>o</sup> *sāmādhikaṃ*) *ceto-vimuttiṃ* and fell away again.

55. Pj II 106.13: *diṭṭhivīsūkānī ti dvāsaṭṭhi diṭṭhigatāni tāni hi magga-sammādiṭṭhiyā viruddhaṭṭhena vijjhanatṭhena vilomaṭṭhena ca visūkānī ti diṭṭhivīsūkāni, diṭṭhiyo eva vā visūkāni diṭṭhivīsūkāni.*

Pj II 106.17: *patto niyāman ti avinipātadhammatāya sambodhi-parāyanatāya ca niyatabhāvaṃ adhigato sammattaniyāmasaṃkhātaṃ vā paṭhamamaggaṃ ti.*

Pj II 106.23-24: *anaññaneyyo ti, aññehi "idaṃ saccaṃ, idaṃ saccaṃ" ti anetaḅbo.* Hare (1945, p. 9 note 1) suggests that *anaññaneyya* means that no brahmanical rite of *upanayana* is necessary.

In pāda a -ī- in *diṭṭhī-* is m.c. In pāda c single -ñ- in -*ñāṇo* is m.c.

56. On *kaśāva* Pj II 108.10 foll. quotes Vibh 368.21 foll.: *tattha katame tayo kaśāvā? rāgakasāvo dosakasāvo mohakasāvo. ime tayo kaśāvā. tattha katame apare pi tayo kaśāvā? kāyakasāvo vacīkasāvo manokasāvo. ime tayo kaśāvā.*

Pj II 108.4: *paraguṇavināsanalakkhaṇo makkho* "hiding, covering up another's good qualities".

Pj II 108.18: *nirāsayo = nittaṇho.* See the note on 369.

In pāda b we should read *nimmakkhō* m.c.

57. Pj II 109.20-21: *pasutaṃ ti pasataṃ, diṭṭhivasena tattva tattha laggan ti āttho.* The equation of *pasuta* and *pasata* suggests that they are indeed to be taken together as being from *prasṛta*. Cf. BHSD, s.v. *dhyāna-prasṛta* "gone forward, advanced in meditation". Cf. *jhāna-pasuta* in 709, and cf. 774 940 and Dhp 166 and 181.

<10> 58. Skt *artha* is both masculine and neuter, but examples of the neuter forms seem to be confined to the older language, and in later Skt it is only masculine (see MW, s.v.). In Pāli it is said to be both masculine and neuter (PED, s.v.), but it is usually masculine, and it is possible that *āthāni* is an example of the accusative plural of a masculine -a stem in -āni. See the note on 45.

Nidd II N<sup>c</sup> 295.7: *kaṅkhaṃ viṇeyya paṭivineyya pajahēyya vinodeyya ... gameyya.* Pj II 111.12: *viṇeyya kaṅkhaṃ vicikicchāṃ vinervā vjñāsetvā.* Formally *viṇeyya* can be either an optative or an absolutive. Here either interpretation is possible. See the note on 20-21.

In pāda c *aññāya = ñatvā* (Pj II p. 649).

59. Nidd II N<sup>c</sup> 296.2: *analaṅkaritvā anapekkho hutvā pajahitvā vinodetvā vyanūkaritvā anabhāvaṃ gametvā.* Pj II 112.5-7: *analaṅkaritvā "alan" ti akatvā "etaṃ tappakan" ti vā "sārabhūtan" ti vā evaṃ agahetvā.* For the sense of "content oneself with" (not in PED) for *alaṅkaroti* see CPD s.v.

There is resolution of the first syllable in pāda b. The Triṣṭubh metre of pāda c is incorrect, as Smith (Pj II p. 765, s.v. *vibhūsanāṭṭhāna*) points out. It can be corrected by reading *vibhūsanā[ṭṭhānā]*. Nidd II N<sup>c</sup> 295.17\* reads *vibhūsa-ṭṭhānā*, and this is the reading of B<sup>e</sup>. This gives a long third syllable and a redundant eighth syllable. I translate *vibhūsanā*.

60. Pj II 112.29-113.1: *bandhavāni ti, nātibandhu-gottabandhu-mittabandhu-sippabandhu-vasena catubbidhabandhave*. PED gives *kāma* as both masculine and neuter. The cty does not gloss here, but in 771 *kāmāni* is picked up by *te*, and the cty includes *kāme* in the explanation. For *-āni* as an masculine accusative plural ending in *bandhavāni* and *kāmāni* see the note on 45.

Pj II 113.1-2: *yathodhikāni ti, saka-saka-odhi-vasena ṭhitāni yeva*.

Pādas ab are Jagatī; cd are Triṣṭubh.

61. Nidd II N<sup>c</sup> 299.1: *gaḷo ti vā baḷisaṃ ti vā amisaṃ ti vā lagganaṃ ti vā bandhanaṃ ti vā palibodho ti vā pañcann' etaṃ kāmaguṇānaṃ adhivacanaṃ*. Pj II 114.11-12: *gaḷo eso ti, assādaṃ dassetvā akaddhana-vasena baḷiso, eso ti yadidaṃ pañca kāmaguṇā*. For *gaḷo* there are the vv.ll. *gaṇḍo* and *gaṇṭho* in Sn.-Ap 11.13 (= II:35) reads *kaṇḍo* and quotes the vv.ll. *gaṇḍo* and *gaḷyo*, but B<sup>c</sup> and N<sup>c</sup> read *gaḷo*. Ap-a 137.7 reads *kaṇḍo* in the lemma, with *gaḷo* as a v.l.

For the labialisation of *-a->-u-* after *-m-* in *mutimā* see 321 385 539 881, and cf. *jānemu* 76 599 999, *phussitagge* 233, *upavūṭṭha* 403, *sammuccā* 648, *muta* 714, *palibuddha* 772, *muti* 846, *sammuti* 897 904 911, *namassemu* 995, and see Norman (1976B and 1983C, p. 279) and WD, p. 89 (ad Dh p. 105). See also the note on 443.

The metre is Triṣṭubh. Pādas abc have a long third syllable. Pāda b has only ten syllables, but the metre can be corrected if we read *dukkhaṃ* for *dukkham* and assume that the short sixth and seventh syllables have contracted to a single long syllable. Cf. 62 66 74 463-66 490-503 662 800 803 840 846 870 883 906 908 915 1047 1064 1068 1076 1103. See Schubring (1910, p. 54), Alsdorf (1962, p. 133), and WD, p. 65 (ad Dh p. 19-20).

In pāda c *-ī-* in *mutimā* is m.c.

62. Nidd II N<sup>c</sup> 299.26: *yathā maccho jālaṃ bhinditvā pabhinditvā dālayitvā + carati*. This confirms the reading as *bhivā* or *bhietvā*, and shows that *va* is for *iva*. Ap 11.16 (= II:36), however, reads *pahitvā*, with the vv.ll. *va bhivā* and *ca hivā*. For the *calva* alternation see the note on 38. For the *plv* alternation see *supāṇalsuvāna* 201; *pipataṃ* 398; *hupeyya*, *palāpa*, *piḷāpanatā* (see PED [s.vv.]); *vārisālpāṭṭisā* (Ja VI 535.11\*); and *khajjopanaka*. For the last see Norman (1965, p. 115), although Charpentier rejects it (1932, p. 62). If Skt *kālakūṭa* is the original form of the word, then



*tālapuṭa* is a back-formation from Pkt *tāla(v)uḍa* < \**tālakūṭa* (with *k*-> *t*- by dissimilation). Cf. *pāpuraṇa* as a back-formation from *pāvuraṇa*.

For the *rl* alternation in *saṃdālayitvā* see the note on 29. Ap 11.15 (= II:36) reads *saṃdālayitvāna*.

Pāda a has only ten syllables, and doubtless the readings *pa-* and *saṃdālayitvāna* are attempts to correct the metre. Cf. 74. Without *-na* there is the substitution of a long syllable for the short sixth and seventh syllables. See the note on 61. With *-na* we have the break - - -.

63. Pj II 116.5-8: *na ca pādaloḷo ti, ekassa dutiyo dvinnam tatiyo ti evam gaṇamakkham pavisitukāmatāya kaṇḍūyamānapādo viya abhavanto, dīghacārika-anavatthacārikavirato vā*. Pj II 116.12-13: *anavassuto ti, imāya paṭipāṭiyā tesu tesu ārammaṇesu kil na-anvāssavavirahito*. Ps V 27.25: *anavassuto ti, rāga-avassavena anavassuto*.

For the form of *mānasāno* see Burrow (1955, p. 155).

There is resolution of the first syllable in pāda c.

64. Nidd II N<sup>c</sup> 307.3: *sañchannapatto yathā pārīcchattako ti, yathā so pārīcchattako kovīlāro bahalapattapālāso sandacchāyo, evam eva so paccekabuddho paripuṇṇapattacīvaradhāro ti, sañchannapatti yathā pārīcchattako*. Pj II 116.18 foll. does not comment on *sañchannapatto*, but it relates a story about a king who plucks flowers from a tree which is *patta-sañchanna* and *pupphālāṃkataviṭapa*. All his followers do likewise, so that the tree becomes *nippattapuppho*. The king notes that this has happened (cf. the story in Erz, pp. 54-55), but also sees that another tree which is *apupphitarukkha* and *sañchannapālāsa*, has not been ravaged. He deduces that it is because it is *apupphita, tasmā, yāva idam pi ayam rukkho viya na viluppati* (Ap-a 192.4 reads *vilumpati*), *tāva ayam añño sañchannapatto yathā pārīcchattako evam kāsāyena sañchannena hutvā pabbajitabbam* (Ap-a 192.5 reads *sañchanno hutvā pabbajeyyam*; Ap 9.12 [= II:18] and 11.24 [= II:38] read *sañchinna*).

It is clear, therefore, that both cities are reading *sañchanna*, and they are taking *sañchannapatta* as though it were the same as *patta-sañchanno*, which is questionable. It is also clear that they are taking the simile in pāda b with *kāsāyavattīho* in pāda c, rather than with *ohārayitvā* in pāda a, although we should have expected the latter since it is then parallel to the structure of 44. Since Mvu I 358.6\* reads *samsīrṇapātro yatha pārīpatro*, it is clear that the BHS tradition differed from the Pāli tradition about this. Since the cities are explaining *sañchanna*-, it is clear that we should read this with the vv.11. as the *lectio difficilior*. It seems possible both to read *sañchanna*- and to find a meaning which agrees with BHS *samsīrṇa*- if we assume that *channa* is to be derived from Skt *śanna* "fallen, decayed, withered, etc." from *śad*-, with the change of *ś*-> *ch*-, cf. *chakaṇalchakana* <

*śakan*, *chapaka* < *śvapaka* (Alsdorf, 1974, p. 13 note 2), *chava* < *śava*; *chāpa* < *śāva*, *cheppā* < *śepa*; *cheka* < *śeka*. See also Geiger (1994, §40.1) and Pischel (1900, §211). For the suggestion that *chadda* also shows this change, see the note on 372.

The reading *sañchinna-* may be a genuine remembrance on the part of the commentarial tradition that *sañchanna-* did not mean "covered", but it is more likely to have been influenced by 44. Here too *ch-* could be < *ś-*. Ap 9.12 (= II:18) and 11.24 (= II:38) read *sañchinna-* in E<sup>c</sup>, but B<sup>c</sup> reads *sañchanna-* in the second context. The text in Ap-a reads *sañchinna-* in both contexts, but records the vv.ll. *samsīna-* for the first, and *sañchanna-* for the second.

The compound also occurs in the introductory story of Phaladāyaka vimāna = Vv VI.3 (= Vv-a 288.21) where a gardener produces mangoes by forced measures: *anbarukkhamūlesu paṃsuṃ apanervā tādisaṃ paṃsuṃ akiri, tādisaṃ ca udakaṃ āsīñci, yathā na cirass' eva ambarukkā sañchinna-pattā ahesuṃ*. Since this is the stage before the mangoes fruited, it seems unlikely that this can mean "with leaves fallen off", although one of the vv.ll. (*samsīsenā pattā*; *samsinna-*) would support this. PED suggests that it is the sense of *sañchanna-*, although as already mentioned this would be a strange compound.

In pāda a vy- in *-vyañjanāni* does not make position. In *pārichatto* single *-ch-* is m.c.

65. Pj II 118.10-11: *anaññaposī ti posetabbakasaddhivihārikādivirahito, kāyasandhāraṇamattena santuṭṭho ti vuttaṃ hoti*.

Pj II 118.18-20: *sapadānacārī ti avokkamacārī anupubbacārī, ghara-patīpātīṃ acchaddetvā addhakulaṃ ca daliddakulaṃ ca nirantaraṃ piṇḍāya pavisaṃāno ti attho*. See also Jones (Mvu-Trsl., I p. 250 note 2), EV I, p. 212 (ad Th 579), and BHSD (s.v. *sāvadāna*). The object of this method of begging would seem to be to ensure that every family had a chance to gain merit, or perhaps to stop monks from going straight to houses where they knew they could get good food. Cf. *sapadānaṃ caramāno* in 413.

Pj II 118.20: *kule kule appajibaddhacitto ti khattiyakulādisu yattha katthaci kilesavasena alaggacitto, candopamo-niccanavako hūvā ti attho*.

66. Pj II 119.3-4: *upakkilese ti upagamma cittaṃ vibādhente akusala-dhamme*.

Nidd II B<sup>c</sup> 294.13\* reads *chetva* m.c., which goes well with *sin-*. Pj II 119.9 reads *sucha-*, which would make the final syllable of *chetva* long, even if there were no *-ā*. This would give a pāda with a long syllable replacing short sixth and seventh syllables. See the note on 61. Ap 11.33 (= II:40) reads *sucha-* in place of *sineha-*. For the alternation *sin-/sn-* see Lüders (Beob., §186), and cf. 209.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

In pāda b -kk- in *upakkilese* is m.c.

67. Pj II 119.27-120.1: *pubbe va paṭhamajjhānūpacārabhūmiyaṃ yeva dukkhaṃ tatiyajjhānūpacārabhūmiyaṃ ca sukhar ti c.hippāyo, purā ādito vuttaṃ ca-kāraṃ parato netvā somanassa-domanassaṃ ca vipiṭṭhi-karvāna*. The metre requires *somana-*, which E° reads, but Ap 12.2 (= II:41) reads *somanassaṃ domanassaṃ*, omitting *ca*. CPD (s.v. *acchodaka*) calls this haplogy (see the note on 47), quoting Sadd 632.25.

In pāda a -kh- in *dukhaṃ* is m.c. In pāda b we should read *cā* m.c.

68. Pāda a is Jagatī; pādas bcd are Triṣṭubh.

There is resolution of the first syllable in pāda c.

<II> 69. It would be possible to take *sammasitā* as an agent noun in -*tar*, constructed with a direct object in the accusative, which can be paralleled elsewhere, e.g. *kathaṃ kattā hoti*, M III 111.15 = A IV 233.35; *bhayaṃ apanuditā*, D III 148.2; *rakkhāvarana-guttiṃ samvidhātā*, D III 148.2; *vācaṃ bhāsītā*, D III 175.7; *sakaparisaṃ ubbejetā*, A II 109.11; *aññe asse ubbejetā*, A IV 189.1. It is, however, perhaps more likely that *sammasitā* is an example of an absolutive in -*tā*. The ending -*tā* is probably m.c., see Norman (1985A, p. 32) and cf. *parivajjayitā* in 537, and *paccuggatā* (Ja VI 557.20\*, probably m.c., quoted by von Hinüber [Überblick, §498]). For an absolutive in -*tā* after the verbs *abhijānāti* and *sarati*, see von Hinüber 1972, pp. 136-37. For the absolutive *upapajjitā* at D I 143.13, see von Hinüber 1994, p. 161.

For *anudhammacārin* see EV I, p. 187 (ad Th 372 [373 in the index is incorrect]). Pj II 123.15-17: *tattha "dhammānaṃ niccaṃ anudhammacārī" ti vattabbe gāthābandhasukhatthaṃ vibhattiviyattayena "dhammesū" ti vuttaṃ siyā*. For other examples of features introduced *gāthābandhasukhatthaṃ* see the notes on 73 156 181-82 398. Cf. 537.

With *ariñcamāno* cf. *nā riñcati* in 156-57. Ap 12.9 (= II:43) reads *paṭisallāna-jhānaṃ*.

There is resolution of the first syllable in pāda a.

70. Pj II 124.10-11: *anelamūgo ti alālāmukho, aṭha vā anelo ca amūgo ca, paṇḍito vyatto ti vuttaṃ hoti*. See CPD II, p. 667, s.v. *ḷamūga*, Lüders (Beob., §.47), Mehendale (1955-56A, pp. 58-66), and BHSD, s.vv. *ḷamūka*, *edokamūka*. Cf. also Skt lex. *eda-mūka*.

Pj II 124.13-14: *saṃkhātaḍḍhammo ti dhammūpaparikkhāya pariññāta-dhammo*.

Pādas abd are Triṣṭubh; pāda c is Jagatī.

In pāda a we should read *patthayam* for *patthayaṃ* m.c. In pāda b -ī- in *satimā* is m.c.

<12> 71. There is a v.l. *alimpamāno*, which is the reading of Ap 12.19 (= II:45).

There is resolution of the first syllable in pāda c.

72. Pj II 127.18-19: *pasayha abhībhuyyā ti ubhayaṃ cāri-saddena saha yojetabbam: pasayhacāri abhībhuyyacāri ti*. Hendriksen (1944, p. 157) has discussed the formation of this type of compound with an absolutive as the first member, and has shown that they should be interpreted as having developed from combinations of absolutive and verb-form, e.g. *viceyya-dānaṃ < viceyya dānaṃ dadāti*. For other examples see *nipacca-vādī* 217, *saṃkheyya-kāro* 351, *abhībhuyya-cāri* 467, *paṭicca-samuppāda-* 653, and perhaps *aṭṭisaramdīṭṭhi* 889. See also *adhiccāpattika*, etc., *anāmanta-cāra* "going for alms without asking permission", Vin I 254.9 A III 259.1, *avecca-pasāda*, *niggayha-vādin*, *nipaccā-kāra*, *nibbindiya-kārin*, *nisamma-kārin*, *nisamma-kīriyā*, *sakkacca-kārin*, *sakkacca-dāni*, *viceyya-pekkhitar* (D III 167.9), *vineyya-pekkhitar*, *vivicca-sayāna* (Dhp 271, see GDhp 65). The construction is also found in Pkt, e.g. *asamikkhiya-kārin* (PSM s.v.), and BHS, e.g. *praṭītya-samutpāda*, *samīkṣya-kārin* (BHSD s.vv). It is also found in Classical Skt, e.g. *vigṛhya-gamana*, *-yāna*, *-yāda*, *-sambhāṣā*, *-āsana* (MW s.vv.). For a discussion of syntactical compounds, see Norman (1991A, pp. 3-9) and WD, p. 67 (ad Dhp 24).

In pāda a -a- in *-dāṭha-* is probably m.c. Cf. *dāṭhā* in 548, and see Lüders (Beob., § 204).

In pāda c I take *sevetha* to be the third person single middle optative (see Geiger, 1994, § 127).

73. The usual order of the four *brahma-vihāras* is *mettā*, *karuṇā*, *muditā* and *upekkhā*. Pj II 128.10-12 notes: *gāthābandhasukhattham pana uppaṭipāṭiyā mettāṃ vatvā upekkhā vuttā muditā ca pacchā*. For other examples of features introduced *gāthābandhasukhattham* see the note on 69.

In pāda c we should read *loken[a]* m.c.

74. Ap 12.30 (= II:48) reads *sandālayitvāna*. Without *-na* there is the substitution of a long syllable for the short sixth and seventh syllables. With *-na* we have the break ---. Cf. 62. See the note on 61.

For the *rl* alternation in *sandālayitvā* see the note on 29.

For the ten *saṃyojanāni* see A V 17.6.

75. Pj II 130.17: *kāraṇaṃ attho etesan ti kāraṇatthā*, i.e. *kāraṇatthā* is being taken as a nominative plural form in agreement with the subject of

*bhājanti* and *sevanti* "having a motive as their aim". It could, however, also be taken as a dative of purpose with the truncated ending *-ā* for *-āya*. See the notes on 119 and 916.

Pj II 130.25–131.2: *attani śhitā etesaṃ paññā, attānaṃ yeva oloketi na aññan ti attatthapaññā; ditthattthapaññā ti ayam pi kira porāṇapātho, sampati ditthe va atthe etesaṃ paññā na āyatiṃ pekkhanti ti vuttaṃ hoti*. The v.l. would presumably mean "wise as to the advantage they have seen".

pp. 12.23–16.12. Jayawickrama discusses the Kasibhāradvāja-sutta (UCR VIII, 2, pp. 92–95). He points out that 76–80 are Śloka and 81–82 are Triṣṭubh, which suggests that originally the two sets of verses were separate. He classes it with the Dhaniya-sutta (18–34) as a pastoral ballad. A large part of the sutta also occurs at S I 172.3–173.24.

p. 12.24. For the use of *Magadhā* in the plural in Skt and Pāli in the sense of "the inhabitants of Magadha", see MW (s.v. *māgadha*) and EV I, p. 165 (ad Th 208). Pj II 134.23–29 explains that the words *evaṃ me suttaṃ*, etc., were uttered by Ānanda *paṭhamamahāsasaṅgītikāle*. See the note on p. 18.7–115.

p. 13.10. In the phrase *etad avoca*, *-d* is doubtless a fossilised remnant of the historically correct form. Cf. pp. 15.17 21.12.14 48.3.8 50.19.28 54.17 60.2 78.8 79.3 80.13 86.6 87.1 92.8 93.6 101.22 103.23.26 104.10 108.4 124.5.8.12.19 125.13 140.16 141.11.24 142.11 143.5 143.17 143.26 144.13 144.22 145.5 145.20 146.8 146.19 147.2 147.15 148.16. See also *tad anuttaraṃ* pp. 16.8 112.2, *tad iṅgha* 83 86.2 87.5 105.2, *tad aminā* 137, *yad ākaṃkhasi* pp. 32.9 48.18, *yad aggato* 217, *yad ajjhagā* 225, *yad atthi* 231, *yad añhamāno* 240, *etad āhu* 274, *tad amaññisum* 286, *tad upāgamuṃ* 302, *tad aṅghikarvāna* 317, *yad atthiyaṃ* 354, *etad abravi* 430, *etad ahoṣi* pp. 92.8 93.6 94.11 108.4, *yad akkhātaṃ* 595, *yad idaṃ* 712 831, *tad ariyā* 758 762bd, *yad icchati* 766, *yad attagaraṃhi* 778, *tad akubbamāno* 778, *yad attāni* 784 797, *yad uttarimkurute* 796, *tad eva* 797, *etad ariyānaṃ* 822, *yad āvilattaṃ* 967. Although *yad antagū* (458) appears to be a masculine nominative singular in *-d*, it is rather to be punctuated as *ya-d-antagū* where *ya* is shortened < *yo* m.c., and *-d-* is a sandhi consonant. The form with final *-d* is sometimes used for the feminine accusative, e.g. *etad eva ... dhammiṃ kathaṃ karoti*, D II 91.6 = 94.16. It is doubtless used as an archaism by Buddhaghosa, e.g. *yad eva*, Vism 192.13; *tad etaṃ*, Vism 243.28. For sandhi *-d-* see the note on p. 16.7.

p. 13.17. The c'ty does not gloss *pācana* here, but Pj II 147.11–12 (ad 77) states: *pājeti tenā ti pājanaṃ, taṃ idha pācanaṃ ti vuccati, patodass' etaṃ adbhivacanaṃ*. For the *clj* alternation see *yācayoga* p. 87.2, *vīceyya* 524, *ārācayārācayā* 673, *ājāva* 945. Cf. Lüders (Beob., § 140), Norman (1970, p. 134 note 21), and WD, p. 72 (ad Dh 44–45).

76. For *paṭijānāti* in the sense of “profess to be, claim to be” with a nominative (not in PED), cf. *sambuddho paṭijānāsi* 555 (= Thag 825). I should have listed this in EV I index with an asterisk. Cf. 135 555. Cf. For the meaning “lay claim to” with an accusative (not in PED), cf. *so pi sabbaññutaṃ paccaññāsi*, Pj II 423.10,13,15.

Geiger (1994, §128) lists the ending *-emu* only from *vasemu* and *viharemu* besides *jānemu*. Jayawickrama explains it as *-mu* (here.m.c.) < *-mo* < *-mas*, but there are difficulties in this, in that one would not expect the optative to have the primary ending. Geiger does not quote it for the indicative, where one would expect the primary ending. It is therefore possible that we have here an example of labialisation of *-a-* > *-u-* after *-m-* (see Norman, 1976B, p. 45). The same explanation would well suit the only example Geiger quotes (1994, §124) of *-mu* in the imperative, viz. *dālemu*, since this not only has the *-m-* of the suffix, but it also followed by the word *maccuno* (Thag 1146). For other examples of labialisation see the note on 61. I do not know if it is significant that these forms in *-mu* seem to occur only after *-e-* (either optative or causative). Cf. *jānemu* 599 999, *namassemu* 995.

77. Pj II 147.11: *pājeti tenā ti pājanaṃ, taṃ idhā pācanan ti vuccati*. For the *clj* alternation in *pācana* (= *pājana* < Skt *prājana*) see the note on p. 13.17.

Pj II 147.1-4: *yottan ti rajju-bandhanam, taṃ tividham: iśāya saha yugassa bandhanam, yugena saha balivaddānam bandhanam, sārathinā saha balivaddānam bandhanan ti*.

<I4> 78. Pj II 148.14-16: *niddānan ti chedanam lunanam uppātanaṃ, karaṇavacanaithe c' etaṃ upayogavacanam veditabbam, ayaṃ hi ettha attho: saccena karomī niddānan ti. athavā niddānan ti chedakam lavakam uppātakan ti attho, evaṃ sante. yathā tvaṃ dāsam vā kammakaram vā niddānam kāresi “niddehi tiṇānī” ti tiṇānam chedakam lavakam uppātakaṃ karosi, evaṃ aham saccaṃ karomī ti upayogavacanen' eva vattum yujjati*. CDIAL 7543 quotes a Bengali form derived from \**nīdāna* with the sense of “weeding hook”, and that clearly is the sense required here.

79. Pj II 149.18-21: *viriyam me dhuradhorayhan ti ettha viriyan ti “kāyiko cā cetasiko vā viriyārambho” ti ādinā nayena yuttapadhānam dhurayam dhorayham, dhuraṃ vahati ti attho*. DhP-a III 272.9 (ad DhP 20S) explains: *arahatta-pāpanasamkhātāya dhuravahanasīlāyā dhorayha-sīlam*. As Brough has pointed out (1962, p. 236), the etymology given in PED (< \**dhor-vayha* < Skt \**dhairvahiya*, abstract from *dhurvaha*) is unlikely. It seems clear that the better reading is the v.l. *dhoreyya* (< Skt [lex.] *dhaureya*) found in Pj II, with *-ayha* replacing *-eyya* under the influence of such future passive participles as *vayha* and *sayha*, helped by the traditional connection with *vah-*. Cf. AMg *dhoreya-sīla* (Utt 14.35).

For *yogakkhema* see EV I, p. 128 (ad Th 32).

In pāda a we can either ignore the svarabhakti vowel in *viriyam*, or assume resolution of the first syllable.

80. Pj II 151.7: *amataṃ vuccati nibbānaṃ*. Pj II 252.31: *maraṇābhāvena paṇītaṭṭhena vā amataṃ*. I translate *amata* "death-free", by which I mean that which is free from death, i.e. the state where there is no death. Cf. p. 14.12 204 635 960. In 453 *amata* has a different meaning.

In *amata-pphalā* the doubling of *-pph-* is m.c.

p. 14.10. Pj II 151.23: *vaddhetvā ti chupitvā ākiritvā ti vuttaṃ hoti*. For *chupati* in the sense of "to drop, to throw" (not in PED), cf. *kese va cchamaṃ chupi Sumedhā* (Thī 514) and see CDIAL 5055. PED (s.v. *vaddhati*) gives the meanings "to get ready, arrange, serve in" (with ref. to food), but it seems clear that the meaning must be "to heap up".

p. 14.12. For *amata* see the note on 80.

81–82. These verses are identical with 480–81. The metre is *Triṣṭubh*.

81. Pj II 151.31–32: *gāthābhigītaṃ ti gāthāhi abhigītaṃ. gāthāyo bhāsivā laddhaṃ ti vuttaṃ hoti*. The verses recur at S I 168.22\*–29\* = 173.7\*–14\*, but Spk makes no comment. It is clear that Pj II is taking the verse to mean "It is not right for me to obtain food as a reward for the teaching I have given". That this interpretation is old is shown by the fact that at Mil 228–29 Milinda asks Nāgasena to explain how it was that, although the Buddha had said this, his disciples had eaten food given as a result of a *dānakathā* which the Buddha had preached. This then leads to a discussion about the propriety of bhikkhus making allusions, as opposed to standing silently waiting for alms. CPD (s.v. *abhigīta*) suggests that the correct way to take this verse is to assume that *abhigīta* really means "spoken over with mantras". It would seem that this is the correct interpretation, for if we consider the parallel version of this sutta in S, we find that what is offered to the Buddha is not called *pāyāsa*, but *havya-sesa*, over which, of course, (Vedic) mantras would have been recited.

For the sandhi *-r-* in *vutti-r-esā* see the note on 29. There is a v.l. *yutti-d-esā*. For sandhi *-d-* see the note on p. 16.7. For the *d/r* alternation see *vidit-iv.l. virit-* 250, *panūditam/panuritam* 483, *satthu-d-anvayo/satthu-r-anvayo* 556, *varaṇṇulvadaṇṇu* p. 87.2, *nidassati/nirassati* 785 954, *dusitolrusito* 932 971, *-dasselv.l. rase* 1134. Cf. also the numerals in *-dasal-rasa*, and forms in *-disal-risa* (< *-drśa*) (Geiger, §43.1; Pischel, §245). Cf. *sārikkho* in 918. Brough (1962, pp. 255–56) quotes Gāndhārī *ramahi* (= *damahi*; see WD, p. 135 [ad Dhṛ 305]) and *praverayadī* (= *praverayati*), and refers to Skt *rakṣaḥ* (= *dakṣaḥ*) and BHS *anavarāgra* (cf. Pkt *anavadagga*). The same alternation may perhaps be seen in Gāndhārī *ruyida* (cf. Skt *rucira*). See Brough (1962, p. 266). Bollée (1973, p. 602)

quotes *dumāyārumāya* Ja II 383.14 and *dummin/rummin* Ja IV 322.1\* VI 194.9\*, and suggests that the vv.ll. *therī ti* and *te rindī* at Thī 265 perhaps hide *te riit* (= *diti* < *dṛti*). From Pāli we may also quote *purimḍada* (= *puramḍara*) D II 260.1\*; *urūḷhavaṃ* (cf. BHS *udūḍha*) Ja VI 488.5\*; *parakkanta* (= *padakkanta*) Ja VI 560.13\*; *ussādana* (v.l. *ussāraṇa*) A III 91.11.14 92.7; *ussādehi* (= *ussāreti*) D III 128.21; *russitvā* for *dussitvā* at Pj II 121.13; *pasārenti* (vv.ll. *-denti*, *-dhenṭi*) Ja VI 214.30 215.9\*; *ogha-tāriṇaṃ* (v.l. *-tādiṇaṃ*) Ud 93.25\*; *vadaññū*/v.l. *varaññū* It-a II 57.28. Pischel quotes Pkt *urāla* (Skt *udāra*), *orāliyaḷaudārika*, *karalīkadālī*, *gaggaraḷgadgada*. We may also quote *nisūraṇa* (< *niśūdana*) Utt 18.42. It seems clear that there is need to revise Brough's statement (1962, p. 229) that the appearance of *-r-* for *-d-* is extremely rare in MIA.

In *pāda d -ṛ* in *sattī*, which is the locative singular of the present participle of the verb as "to be", is m.c.

82. Pj II 153.9-10 says: *kevalinan ti sabbagaṇaparipuṇṇaṃ sabbayoga-visaṃyuttaṃ vā*. Pj II 415.18 (ad 490) states: *kevalino ti pariniṅṅhitakiccā*. Pj II 427.27 (ad 519) states: *pariniṅṅhitakiccātāya kevalī*. Pj II 463.15 (ad 595) states: *kevalino ti niṅṅhagatā*. Nidd I 286.8 (ad 878) states: *akevalī so asaṃatto aparipuṇṇo hīno nihīno omako lāmakō jāiukko paritto*. Spk II 276.32 (ad S III 59.34) states: *kevalino ti sakalino katasabbakiccā*. Mp III 12.10 (ad A II 9.29): *kevalī ti sakalagaṇasamannāgato* = Ps III 396.16 (ad M II 144.14). Mp V 3.23 (ad A V 16.14): *kevalī ti kevalehi sakalehi gūnehi sāmānāgato*. There is also a usage with the genitive case which seems to differ from this, e.g. Mp III 31.7: *brahmacariyassa kevalī ti sakalabrahmacariyo*. This presumably means "possessing the whole of ...". The same phrase occurs at Th 679 and is given an alternative explanation at Th-a III 5.20 foll.: *atha vā kevalī nāma kilesehi asammissatāya magga-nānaṃ phala-nānaṃ ca tam imasmiṃ atthī ti, kevalī. yasmā pana tad-ubhayaṃ pi magga-brahmacariyassa vasena hoti na aññatha, tasmā brahmacariyassa kevalī*. This seems to be taking *-cariyassa* as a genitive (or possibly an old ablative: *-assa* < *\*-assā* < *-asmāt*) of cause. It is interesting that the first part of the explanation seems to be explaining *kevalin* as "possessor of knowledge", which is very close to the Jain concept of *kevalin* as "one who possesses *kevala* knowledge, i.e. omniscient". In view of the amount of technical vocabulary which the Buddhists and Jains have in common, possibly borrowed from a third, earlier, source, I see no reason to doubt that this was the original meaning of *kevalin* in Buddhism, and it was later forgotten or changed, just as it occurs with a changed meaning in the later Bhāgavata-purāṇa: "devoted to the doctrine of the absolute unity of spirit", i.e. a meditative ascetic (see MW, s.v.). For the possible connection between the Buddhist and Jain usages of the word *kevalin*, see Hajime Nakamura (1983, p. 318).



Nidd I 218,17 (ad 850) = 375.8 (ad 925) = 501,29 (ad 972) and Nidd II N° 166,11 (ad 1106) explain: *hattha-kukkuccam pi kukkuccam, pāda-kukkuccam pi kukkuccam, hattha-pāda-kukkuccam pi kukkuccam, kappiye akappiyū-saññitā, akappiye kappiya-saññitā, avajje vajja-saññitā, vaje avajja-saññitā, evarūpaṃ kukkuccam kukkuccāyanā kukkuccāyitattam, cetaso vippaṭṭisāro manivilekho; idaṃ vuccati kukkuccam. api ca dvihi kāranehi uppajjati kukkuccam cetaso vippaṭṭisāro manivilekho — katattā ca akattattā ca*. The word, then, means both the evil deed and the remorse or worry which the deed causes. Pj II 153,12-13 (ad 82) states: *hattha-pādakukkucca-m-ādīṃ katvā vūpasantasabbakukkuccattā kukkucca-vūpasantam*. Pj II 549,12 (ad 850) states: *akukkuco ti hatthakukkuccādivirahito*. Pj II 564,19-20 (ad 925) and 574,8 (ad 972) state: *hatthakukkuccādiṃ kukkuciyam*. It seems clear, therefore, that Pj II prefers the idea of "evil deeds" in all contexts. In BHS only the idea of "remorse" is found, according to Edgerton (BHS [s.v. *kaukrīya*]).

In pāda a we should read *cā* m.c. In pāda b single *-c-* in *kukkuca-* is m.c. Pj II 153,13 reads *-cc-* in the lemma.

<15> p. 15,1-15. These lines occur at S I 168,30-169,12, with *havya-sesa* instead of *pāyāsa*, and the name *Sundarikabhāradvāja* instead of *Kasibhāradvāja*.

p. 15,1. The ctv does not comment on *dammi*. The explanation given by PED (s.v. *dadāni*) is incorrect. The correct derivation is < Skt *dadmi*, a weak grade equivalent of *dadāmi*, quoted from MBh, etc., by MW (s.v. *dā-*). A comparable weak grade form can be seen in *kummi* (Ja VI 499,16\*) < Skt *kurmi* (see MW, s.v. *kr-*).

p. 15,2. There is a v.l. *khvāhan* for *kho 'han*, which is also the lemma in Pj II 153,21. For the sandhi of *-o + a(CC) -> -o-, -va(CC)-* or *-vā(CC)-* see Norman (1988, p. 91) and cf. *khvāham* pp. 21,16 31,28 32,5 48,9,13; *khvaṣṣa* 819; *svājja* 998; and the suggestion of reading *y' attānam* or *yvattānam* for *yo attānam* in 810.

p. 15,5. For *añnatra* in the sense of "except" see 206-291 765 886.

p. 15,7. For *opilāpehi* see CPD, Vol. II p. 741, s.v. *opilāpeti*.

p. 15,17. For historical *-d* in *etad avoca* see the note on p. 13,10.

Pj II 155,6-8: *abhikkantam bho Gotāma abhikkantam bho Gotamā ti abbhanumodane hi ayam idha abhikkanta-saddo, vitthārato pana Maṅgala-sutta-vannanāyam* (= Pj I 114,13 foll.; see MRI 124-25) *attha-vannanā āvibhavissati, yasmā ca abbhanumodanatthe, tasmā sādhu sādhu bho Gotama ti vuttam hoti ti vedittabham*.

*bhaye kodhe pasamsāyaṃ turite kotūhalacchare*  
*hāse soke pasāde ca kare āmenditaṃ budho ti*  
*iminā ca lakkhaṇena idha pasādavasena pasamsāvasena cāyaṃ*  
*dvikkhattuṃ vutto ti veditabbo.* For this definition of *āmendita* (found also  
 at Sv 228,12\*, Sp 170,25\*, Mp II 105,26\*) see CPD, s.v. *āmendita*.

p. 15,20. Pj II 155,33: *mūlhassā ti disā-mūlhassa*.

p. 15,21. For the future *dakkhinti* see the note on 28.

p. 15,23. For *esa + ahaṃ* with a first person verb cf. *esāham* pp. 24,22 86,11 *so*  
*'ham* 190-91 and *so ahaṃ* 192. For other cases cf. *taṃ maṃ* 425; *tassa me*  
 435; and cf. Nidd I 182,27: *na tassa hoti ti me mayhaṃ hoti* (ad 837). For the  
 plural usage cf. *te mayāṃ* 180 597 *ete mayāṃ* p. 54,23; *tesaṃ no* 596. For *esa*  
 with a first person verb cf. *esa pasidāmi* 356. For *so* with a second person  
 pronoun and/or verb cf. *so vihāhisi*, Ja I 298,26\*. For the plural cf. *tesaṃ vo*  
 600 and perhaps *yesaṃ vo* 560. See also EV II, p. 63 (ad Thī 24) and WD, p. 95  
 (ad Dhṃ 134).

<16> p. 16,1. Pj II 157,7 foll. inserts: *upāsakaṃ maṃ bhavaṃ Gotamo*  
*dhāretu ajja-t-agge pānupetaṃ saraṇaṃ gataṃ (= p. 25,2-3). Pj II 157,5-7:*  
*ajja-t-agge ti, ajjataṃ ādiṃ karvā, ajja-d-agge vā, da-kāro, padasandhi-*  
*kāro. ajja ādiṃ karvā ti vuttaṃ hoti.* Sv 236,6 gives the same explanation,  
 and states: *ajjatan ti ajja-bhāvaṃ*. Since, however, in the v.l. *-d-* is clearly  
 a sandhi consonant, it is very likely that *-t-* is also a sandhi consonant (cf.  
*tasmā-t-īha* 460). This view is perhaps supported by the fact that the BHS  
 equivalents are *adyāgre* and *adyāgrena* (BHSD, s.vv.), but *adyād-agre* also  
 occurs. This might support the suggestion in CPD (s.v. *ajjatagge*) that  
*ajja-t-agge* is for *\*ajjato agge*, but Edgerton suggests that *\*adya-d-agre*  
 might have been secondarily reinterpreted as *adyād-*. The phrase also  
 occurs at pp. 25,3 55,2 123,15. For sandhi *-d-* see Geiger (1994, § 73,4). For  
 other examples see *samma-d-eva* p. 16,7, *dipa-d-uttama* 83 (so PED s.v. *dvi*  
 B.I.4, but it is better to derive it from *dipada + uttama*), *ya-d-antagū* 458,  
*satthu-d-anvayo* 556, *samma-d-eva* p. 112,1, *samāna-d-aññāya* 733 743 749  
 765. See also *ajja-d-agge* at Pj II 157,6 (ad p. 16,1). See also EV I, pp. 191 and  
 278 (ad Th 406 1127) and add Udāna-v 11,10 to the examples given there.  
 For *-d-* as a fossilised remnant of an historical *v* correct form see the note  
 on p. 13,10.

p. 16,3. For *alatta* see Geiger (1994, § 159 III). See also p. 110,21. Cf.  
*alattam* 479.

p. 16,7. For sandhi *-d-* in *samma-d-eva* see the note on p. 16,1.

p. 16,8. For the historical *-d* in *tad anuttaram* see the note on p. 13,10.

p. 16.11. Pj II 158.21-27: *nāparaṃ itthattāyā ti idāni puna itthabhāvāya evaṃ-solasa-kiccabhāvāya kilesakkhayāya vā maggabhāvanā n' atthi ti athavā itthattāyā ti, itthabhāvato imāsmā evampakārā idāni vattamānā khandha-santānā aparaṃ khandhasantānaṃ n' atthi, ime pana pañca kkhandhā pariññātā tiṭṭhanti chinnaṃlako rukkho viyā ti abhhaññāsi.*

83-90. The metre of the Cunda-sutta is Aupacchandasaṅkha, except for 88a, which is Vaitālīya (see the note on 88).

83. For the reciter's remarks see the note on 18-29.

Pj II 160.22-23: *dipaduttamaṃ ti dipadānaṃ uttamaṃ*. PED (s.v. *dvi* B.I.4) prefers to divide *dipa-d-uttamaṃ*, taking *-d-* as a sandhi consonant but it is better to follow the cty (see the note on p. 16.7). Pj II 161.14-15: *ta-d-īmghā ti te imgha*. The cty is therefore taking *ta* as m.c. for *te* "them", referring to *kati samaṇā*, with *-d-* as a sandhi consonant (see the note on p. 16.7). There seems, however, to be no reason for rejecting the view that *tad* is a neuter accusative (for the historical *-d* see the note on p. 13.10), "tell me this".

Pj II 161.1: *sārathīnaṃ pavaraṃ ti sārētī ti sārathi, haṭṭhidamakādīnaṃ etaṃ adhivacanaṃ. tesā ca Bhagavā pavaro anuttarena damathena purisadamme dametaṃ samathabhāvato*. Cf. *purisadammasārathi* p. 103.9.

For *putta* in the sense of "a member of the family of ..." and therefore untranslatable here, since "son of a smith" means "a smith", see the notes on 137 and 991 and EV I, p. 144 (ad Th 94).

Smith's instruction (Pj II p. 683, s.v. *kāra*) to compare *kammāra* suggests that he believed that *kammāra* is to be derived < *kamayāra* < *karmakāra*, with the contraction of *-āya* > *-ā*. See the note on p. 50.17. I see, however, no reason to doubt the derivation < Skt *karmāra* given in PED.

There is resolution of the penultimate syllable in the cadence of pāda c. We should read *-ssāmi*, *-uttama* and *sārathīna* m.c. In pāda d *br-* in *brūhi* does not make position.

84. For the reciter's remarks see the note on 18-29.

In pāda a (cf. 85a and 86d) the cty explains: *maggajino ti maggena sabbakilese vijitāvī ti attho* (162.7-8). The explanation given in 86, however, has no mention of "conquering", but states that the *maggajina* is *lokassa sadevakassa netā*. This seems more appropriate as the definition of the *sattavāha*, as in Nidd I 446.21 (ad 955) where the Buddha is referred to as *netā*, and also in I 446.25, where he is called *maggaññu*. I accordingly take *maggajina* as being derived from Skt *mārga-jña*, with a svarabhakti vowel (which is needed for scansion purposes), and I translate accordingly. For the development of *-jña* to *-jina*, see the note on *samsuddhajino* in 372 and *khetta-jina* in 523. It is possible that *odhijina* at Ps V 24.8 (ad M III 219.10) is also an example of the derivation of *-jina* < *-jña* (cf. Jain Skt *avadhi-*

*jñāna*). It is, however, noteworthy that this derivation was unknown to the BHS redactors, who back-formed the word as *mārga-jina*. See BHSD (s.v. *mārga*).

The syntax of *magge jīvati* in pāda d is strange, and although sense can be made of it by understanding *yo*, this would not seem to be possible in 85. Since the answer verse (88) has *magga-jīvim*, I would suggest that the original reading was *magge-jīvi* here and *magge-jīvim* in 85 (with *magge-*, i.e. a *taipuruṣa* compound with the first element in the locative case, used m.c.). These two forms were then confused with, and replaced by, *magge jīvati* from 88, where it is correct and makes perfectly good sense, or from the cty. This suggestion finds support in the (present) irregular metre of 85c.

Pj II 162.12: *yo ca maggadūsi ti yo ca dussilo micchādīṭṭhi magga-paṭilomāya paṭipattiyā maggassa dūsako ti atho*. PED's translation "highway robber" seems most inappropriate.

For *sakkipuṭṭho* see 122.

<17> 85. For the reciter's remarks see the note on 18-29.

For *-jina* < *-jñā* see the note on 84. The reading *-jjhāyī* in pāda b does not fit in well with *-desako* in 84, or *-desim* in 87. The cty does not comment upon it. There is a v.l. *-kkhāyī* in E<sup>c</sup>, and this is the reading of B<sup>c</sup>, C<sup>c</sup> and S<sup>c</sup>. In view of the presence of the word *akkhāti* in the explanatory verse (87) there can be no doubt that *-kkhāyī* and not *-jjhāyī* is the correct reading, and I translate this. In support of this is the reference to the Tathāgata as *magga-kkhāyī* at M III 6.8 (quoted at Nidd I 33.6). The editors of E<sup>c</sup> probably read *-jjhāyī* as the lectio difficilior, but even if we derive *magga-jjhāyī* from *mārga + adhyāyin*, it would still not have the required meaning "teacher of the path", since MW (s.v.) quotes *adhyāyin* only with the meaning "student".

The cty recognises the difficulty of the syntax of pāda c and explains: *magge jīvati me ti, yo so magge jīvati, tam me brūhi puṭṭho*. This seems to be pushing Pāli syntax to its limits. The fact that the metre is irregular, however, strongly suggests that the pāda is not in its original form. As it stands it is an even pāda, not an odd pāda, and a short syllable is missing before *brūhi*. If, however, we read *maggejīvim* for *magge jīvati* as suggested in the note on 84, and read *mē* m.c., then the pāda becomes regular. The v.l. *jīvata* (Pj II 162 note 7), if < *jīvantam*, would make the syntax correct, but would not help the metre. We could also read *jīva(m)ti* or *jīva(m)ta(m)*.

Pj II 162.5-6: *āvi-karomī ti te caturo samaṇe taṇva pākate karomī*.

In pāda b we should read *-jjhāyī* and *atulyā* m.c.

86. Pj II 163.11-12: *sadevakassa lokassa netā gamayitā tāretā pāraṃ sampāpetā*. Since there is nothing in this verse to indicate why the ascetic should be called a "conqueror", it is possible that he is able to lead others because he is a "knower of the road".

Pj II 163.13: *tādin ti tādisaṃ yathāvuttappakāraṃ lokadhammehi nibbikāraṇa ti attho*. For *tādin* cf. 154 and see EV I, pp. 131 and 271 (ad Th 41 1077) and EV II, p. 109 (ad Thī 249-50), Lüders (Beob., § 108), de Jong (1974, p. 69 note 8).

In pāda b -ā- in *anānugiddho* is m.c.

87-88. For the length of vowel in *dutiyaṃ* and *tatiyaṃ* see Lüders (Beob., § 187). We find *tatiyaṃ* again in 95. In 49 we should read *dutiyaena* m.c. It would be possible to take *bhikkhunaṃ* as a genitive plural with -ū- m.c. in both these verses, but PED takes it as accusative singular here and in 513. The latter is also quoted by Geiger (1994, § 83). Since *bhikkhunaṃ* is certainly accusative singular in 513, it is probably the same here.

87. Pj II 163.23-26: *maggadhammaṃ vibhajati: "ime cattāro satipaṭṭhānā ... pe ... ayaṃ ariyo atthaṅgiko māggo" ti vipaṇcitanūnaṃ vitthāra-desanāya vibhajati*.

Pj II 164.2-3: *ejā-saṃkhātāya taṇhāyā abhāvato anejaṃ*. See also EV II, p. 98 (ad Thī 205). A comparable explanation is given at Pj II 411.4 (ad 477), 469.19 (ad 638), 508.3 (ad 751). Elsewhere, however, a connection with *iñj-* "to move" is indicated: Pj II 366.4 (ad 372): *ānejo ti apagataṇhācalano*; Pj II 563.16-17 (ad 920) explains: *evaṃ ānejo khīṇāsavo lābhādisu sīho assa avikampamāno*; Pj II 598.30 (ad 1101) explains: *anejan ti lokadhammesu nikkampaṃ*. Nidd I 353.27 (ad 920) gives both explanations: *ejā vuccati taṇhā. yass' esā ejā taṇhā pahīnā ... , so vuccati anejo ... so lābhe pi na iñjati, alābhe pi na iñjati ... dukkhe pi na iñjati na calati ...*. A comparable explanation is given at Nidd II N<sup>c</sup> 156.23 foll. (ad 1101) and 174.18 foll. (ad 1112).

In pāda b we should read *vibhajati* m.c.

Pj II 163.30 includes *kaṅkhācchidaṃ* in the lemma. Our text reads *kaṅkha-* before the geminate *-cch-*, but we should read *-ch-* m.c.

88. Pj II 164.11-12: *nibbānadhammasā padattā dhammapade*. Pāda a is the only pāda in this sutta which is not wholly in the Aupacchandasaka metre. If, however, we divide *-padesu desite* and supply *<-su>* to *desite* to agree with *-padesu*, we should have a regular Aupacchandasaka odd pāda. This would then include a locative absolute construction.

Pj II 164.18 states: *sattatimsabodhapakkiyadhammasaṃkhātāni anavajj-apadāni*. For *anavajja-* see the note on 47.

In pāda b -ī- in *satimā* is m.c.

89. Pj II 164.25-165.4: *chadanaṃ katvānā ti paṭirūpaṃ karitvā vesam gaheṭvā līṅgaṃ dhāretvā ti attho; pakkhandī ti pakkhandako antopavisako ti attho ... "ahaṃ pi bhikkhū" ti bhikkhumajjhe pakkhandatī.* Pj II 165.7-9: *pagabbho ti aṭṭhaṭṭhānena kāya-pāgabbhiyena catuṭṭhānena vacīpāgabbhiyena anekattṭhānena manopāgabbhiyena ca samannāgato.* The cty states that a longer explanation is given in the cty- on the Mettasutta (= Pj I 242.6-243.8).

Pj II 165.12-16: *palāpasadisattā palāpo. yathā hi palāpo anto taṇḍula-rahito pi bahi thusena vihi viya dissati, evam idh' ekacco anto silādiguṇasāravirahitto pi bahi subbattacchadanena samanavesena samaṇo samaṇo viya dissati, so evam palāpasadisattā palāpo ti vuccati.*

Pj II 165.18 also quotes the sense of *puṭhujjanakalyāṇaka* from the *Ānāpānasatisutta* (M III 80,6) and *parājītika* from the *ṬṬapilasutta* (282). See EV I, p. 293 (ad Th 1237).

Pj II 165.5-6: *catunnam pi khattiyādīnaṃ kulānaṃ uppannaṃ pasādāṃ ananurūpapaṭipattiyā dūseti ti kuladūsako.* Cf. Sp 626.4 (ad Vin III 185.1): *kulāni dūseti ti kuladūsako, dūseto ca na asucikaddamādīhi dūseti, atha kho attano duppaṭipattiyā tesam pasādāṃ vināseti, ten' ev' assa pada-bhājanē pupphadānena vā ti vuttaṃ.* For the four classes of family see Vin III 184-85; for *kuladūsaka* see Vin III 185.1; and for a discussion of the definitions given in Sp see Horner (BD I p. 325 notes 2-5). For "defiler of the way", Fausbøll compares Ja II 281.7\*-10\*, where this verse is quoted.

PED (s.v. *paṭirūpa*) does not quote the meaning "imitation, copy, counterfeit". Cf. 187.

In pāda c we should read *māyāvi* m.c.

90. PED quotes *-vijjha* for *paṭivijjhi*, but this is perhaps a misprint. Pj II 166.6-7: *"yādiso ayaṃ pacchā vutto maggadūsi, itare pi sabbe n' etādisā" ti nātvā, iti disvā evaṃ pāpaṃ karontam pi etaṃ pāpabhikkhum disvā.* The cty seems to be taking *n'* as *na* — "knowing that they are not all the same (as the *maggadūsi*)". If we follow the punctuation as *ne tādisā*, then *ne* is the accusative plural of the pronoun — "knowing them all to be such (as they have just been described)". In pāda c I punctuate *sabbe n' etādisā*, since the cty explanation seems to make it clear that this is how it is to be taken: *evaṃ imāya gāhāya tesam avyāmissabhāvaṃ dipetvā ...* (166.12-13). The reading of E<sup>c</sup> *sabbe ne tādisā* would take *ne* as the accusative plural of the pronoun stem *na*, and mean "knowing them all to be like this".

PED (s.v. *hāpeti*) suggests reading *hāyati*, but this scans no better than *hāpeti*. The metre requires *hāpeti*. Although in Vol. I I followed the cty and accepted the reading *hāpeti* in pāda d, which is explained as: *na hāpeti na hāyati na nassati* (Pj II 166.12), I now believe that Lüders' suggestion (Beob., p. 113 note 3) of *na h' apeti* ("does not go away") is preferable, since

it avoids the difficulty of having to take the causative *hāpeti* as an intransitive (it is not so in 37), which seems unlikely, and by separating *h' apeti* it gives the common *na hi* (see the note on 28): "his faith does not disappear". For *saddhā apeti* see 1143.

An Aupacchandasaka verse with six pādas is rare, and since the last two pādas do not seem to fit well with the rest, we may well conclude that they were not originally part of the verse. There is a syncopated opening ~ ~ ~ (for ~ ~ ~) in pāda e.

In pāda a we should scan *etē* m.c. In pāda b we should read *āriya-* m.c. (see Pj II p. 661). We should read *duṭṭhen'* m.c. in pāda e, and *suddham* (i.e. *-m > -m*) and *asuddhenā* m.c. in pāda f.

<18> p. 18.7-115. Jayawickrama discusses the Parābhavasutta (UCR VII, 4, pp. 249-51) and includes it in the category of suttas of a popular category. The prose introduction is attributed to Ānanda, but there is no reference to the *paṭhamamahāsaṅgīti*. See the note on p. 12.24. The metre is Śloka, but some of the verses (111 113) are hypermetric because of the difficulty of fitting numerals into the metre.

p. 18.10. For the meaning "(almost) entire" for *kevala-kappa*, cf. Skt *abhiḍya-kalpa* "almost impenetrable", *prabhāta-kalpa* "nearly become light, approaching dawn", *mṛta-kalpa* "almost dead, apparently dead". See MW (s.v. *kalpa*). For other meanings of *kappa* see the notes on 16 35-75.

91. Pj II 167.20: *parābhavantam pariḥāyantam vinassantam*. Both *parābhavantam* and *parābhavatō* are forms of the present participle of *parābhū-* "to perish, disappear, be lost, succumb, yield" (see MW, s.v.). I take it to be the opposite of *bhū-* (cf. *bhavam*, the present participle of this in 92) "to thrive, or prosper, turn out well, succeed" (MW, s.v.), and so I translate it "unsuccessful". I take *parābhava* to be the noun from this.

There is resolution of the first syllable in pāda c.

92. Since *bhavam* (present participle) in pāda a is opposed to *parābhavo* in pāda b, it is probable that the latter is also a present participle. For such forms in *-o* instead of *-am* see Geiger (1994, §97.2) and EV I, p. 136 (ad Th 61). Since, however, we have the accusative plural *parābhava* in 115, which can only be a noun, it is possible that *parābhavo* here is also a noun.

Pj II 168.11-13: *itaro pi dhammadessī parābhavo tam eva dhammam dēssati na piṭheti na paṭṭheti na suṇāti na paṭipajjati*. Since there is no historical reason for *-ss-*, we should rather expect *desin* < Skt *dveṣin* and *desati* < Skt *\*dveṣati*. Since there is no metrical reason for the forms, we must conclude that they are simply variants of the VC/VCC alternation. See the note on 4. Metrically, there is no reason why we should not read *-desin* with the v.l.

Pj II 168,8-10: *dhammakāmo bhavaṃ hoti dasakusalakammapathā-dhāmmaṃ kāmeti piheti pattheti suṇāti paṭipajjati.*

94. Pj II 169,6-8 states: *asanto nāma cha satthāro, ye vā pan' aññe pi anupasantenā kāyavacīmanokammena samannāgatā, te asanto assa piyā honti.* Pj II 169,17-18 explains: *asataṃ dhammō nāma dvāsaṭṭhi ditthigatāni dasakusalakammapathā vā.* Pj II 169,11-16: *sante na kurute piyam attano piye iṭṭhe kante manāpe na kurute ti attho, veneyyavasena h' ettha vacanabhedo kato ti vedītabbo, aṭṭha vā sante na kurute iti sante na sevati ti attho, yathā "rājānaṃ sevati" ti etasmiṃ atthe "rājānaṃ pakurute" ti saddavidū manteti* (cf. Bhaṭṭikāvya. VIII, 18 [Pāṇini I.3.32]), *piyan ti piyamāno tussamāno modamāno ti attho.* This seems to be taking *piyam* as a present participle, as PED (s.v. *piyāyati*) notes. In Sanskrit we find *priyaṃ kurute* "gain the affection of, win as a friend". This would entail taking *piyam* with *sante*, i.e. as an accusative plural. See Lüders (Beob., § 205) and the note on 35. Then *kurute* would have to be the equivalent of *sevati*.

95. For *-iyal-īya* in *dutiya* see the note on 49.

<19> 96. In pāda d *tam* seems to refer to the statement in pādas abc, not to *yo*. It is probable, therefore, that we should therefore translate *yo* here as the equivalent of Latin *si quis*. See 98 100 104 106 243 244 246 247 1084 1135 and EV II, p. 122 (ad Thī 282).

For *anuṭṭhātā* cf. *uṭṭhātā* 187. PED has placed *paññāna* with this reference under the wrong meaning. See the note on 1136.

97. For *-iyal-īya* in *tatiya* see the note on 49.

98. For *yo* = Latin *si quis* see the note on 96.

If *pahu* "able" is from *prabhū*, then we have an example of *bh > h* intervocalically in the root *bhū-*. Cf *pahūta* in 102, and see the note on 124. For the *p/b* alternation see Lüders (Beob., §§ 144-47 and p. 112 note 1), WD, p. 99 (ad Dh p 149), and cf. *pabbajalābhabba* (Ja VI 508,1\*) and *padarāṇilbadarāṇi* (Ja VI 529,21\*).

There is resolution of the sixth syllable in pāda a.

100. There is the v.l. *vanibbakam* for *vaṇibbakam* here and in 129, and the variation *n/n* supports the view that we have here an example of the spontaneous retroflexion of *-n-*, which also occurs in the related *vaṇij* (see Burrow [1972, p. 545]). BHS has *vaṇipaka*, *vaṇipaka* and *vaniyaka*, and AMg has *vaṇimaga* and *vaṇimaya* (see BHSD, s.v. *vaṇipaka*). All the forms in Pāli, BHS and AMg can be derived from Skt *vāṇiyaka* "mendicant, beggar", which is derivable from the verb *vāṇiyati* "to beg, ask for alms" (Uṇādisūtra, IV, 139) which is in turn to be derived from *van-* "to wish, desire". These forms are based upon a version of the word with the Eastern glide *-v-* instead of *-y-*, i.e. *\*vanivaka*. From this the BHS forms are derived by a



hyper-form with *-p-* replacing *-v-* (see the note on 201). The AMg forms show the development of *-v- > -m-*. This alternation is seen also in *sammūilsamvṛti* 648 897, *mīmamsakal-vīmamsaka* (this may be due to dissimilation of consonants) 827, *ājavalācama* 945, and possibly AMg *emeva < \*ev' eva < evam eva* (see the note on 1146). See WD, p. 109 (ad Dhṛp 183). Pāli *vaṇibbaka* shows the development *-ṛy- > \*-ṛv- > \*-ivv- > -ibb-* (cf. *pubba* "pus" < Skt *pūya*). There are other examples of hyper-forms in 158 193 201. For other examples of the *-y/-v-* alternation see *pavecchati* (*prayacchati*) 463-66; *dāya* (Skt *dāva*) 703; *tathiyaltathiva* 882; *āvudha* (Skt *āyudha*) 1008. For *-ukal-uva* in *māluvā* see the note on 272. See also Geiger (1994, §46) and WD, p. 70 (ad Dhṛp 40). For other Eastern features see the note on 7.

For other examples of spontaneous retroflexion, cf. *guṇṭh-* 131; *anutthun-* 586 827; *papaṭṭā* 665. Burrow has discussed at length (1971, pp. 538-59) the question of the spontaneous retroflexion of consonants in Sanskrit, Pāli and Prakrit. It is worth while noting that a number of the examples of the change *-n- > -ṇ-* occur after a palatal consonant, and it is probable that this is the cause of the change, e.g. [after *j*] *ñāna < jñāna*; *jaṇṇuka < jānu*; [after *ś*] *saḷṇa < śakuna*; *saṇṇi* and *saṇṇikam < \*śana* (cf. *śanaḥ*); *soṇa* (a kind of tree) < *śyonaka*; *sobhṇa < śobhana*; *sakkuṇ- < śakn-*; *suṇa*, *supāṇa* 201, *suvāṇa*, *soṇa* "dog" < *śvāna*; < *śamana*; *chakaṇa* (and *chakana*) < *śakan*; *lasuṇa* (and *lasuna*) < *laśuna*; perhaps Skt *śaṇa* "hemp" (cf. Pāli *saṇa*) < *\*śana*; Skt *śoṇa* "red" < *\*śona*. A different explanation probably underlies *suṇisā* and *suṇhā* "daughter-in-law" < Skt *snuṣā*. Here we must assume a development of *snuṣā > \*suṇṣā*, with metathesis of *-n-*, which then became retroflex in contact with *-ṣ-*. With a svarabhakti vowel we get *sūṇisā*; with the change of *-s- > -h-* and metathesis (cf. *snāna > nhānā*) we get *suṇhā*. For the retroflex *-ṇ-* in *unṇam-* and *oṇita* see the note on 206.

Charpentier (1932, pp. 54-55) suggests that *-ṇ-* arises after *-o-*, quoting *loṇa < lavaṇa* (although here *-ṇ-* is already in the Skt form), (*danta-*)*poṇa* "tooth-cleaner" < *pavana*, *moṇa* "basket" < *\*mavana < \*mav-* "to bind": Skt *oṇati < apa-lava-nayati*; RV *oṇi*; *daṣoṇi*; *oṇojeti*, *oṇata*, *oṇam-*. It is possible that the forms from *nām-* may be due to analogy with *paṇam- < praṇam-*, while *-ṇ-* in *daṣoṇi* may be due to the influence of palatal *-ś-*, and *oṇi* may have arisen by analogy with this. Mayrhofer (EWA III 93) suggests spontaneous retroflexion for *lavaṇa*, but it is possible that we have a form dependent upon *\*ravaṇa*, as Charpentier suggests. Wright (in Turner [1966, 10978]) rejects this, and says it is an MIA version of *lavaṇa*, although the "etymology" of *samudda < sama + loṇa* given at Mil 85-86 is perhaps more likely to have originally been *samudra < sama + \*roṇa < \*ravaṇa*. Pāli *leṇa < layana* may be due to spontaneous retroflexion, as may be Pāli *oṇi*.

Intervocalic *-n-* becomes retroflex in many dialects of MIA, so it would not be surprising if we found retroflex forms in Pāli, either as spontaneous developments in that dialect, or as borrowings from other dialects.

For *yo* = Latin *si quis* see the note on 96.

There is resolution of the sixth syllable in pāda a.

102. Here *pahūta* seems to stand for *prabhūta*, so that we have another example of intervocalic *-bh->-h-* (see the note on 98). The v.l. *bahuta* seems to imply either a confusion with *bahu* or a derivation from *bahu*, which has become obscured.

104. Pj II 172,1-2: *sañ nātiṃ atimaññati ti attano nātiṃ pi jātiyā atimaññati*. There is a v.l. *taṃ*, but *saṃ* (< Skt *sva*) seems to be confirmed by the gloss *attano*. We could take *saṃ* and *nātiṃ* as accusative plural, since the gloss includes *nātayo*. For *-iṃ* as an accusative plural ending cf. 787. For *-aṃ* as an accusative plural ending see the note on 35.

For *yo* = Latin *si quis* see the note on 96.

Despite the text's *atimaññeti*, the cty reads *-ati* in lemma and gloss. According to E° p. 19 note 10 all four Mss read *-eti*. The ending *-eti* also occurs in Ja VI 14,10°.

106. Despite the existence of Skt *akṣa-dhūrta* "dice-rogue, gambler" (see MW, s.v. *akṣa*), *dhutta* here and in *soṇḍikā-dhutta* (M I 228,37 374,34) possibly differs from the *dhutta* in *iṭhi*-° and *sūrā*-°, and means "shaker".

For *yo* = Latin *si quis* see the note on 96.

<20> 108. With *sehi dārehi* cf. *sehi dhammehi* in 298.

We should read *dāreh[i]* m.c. in pāda a.

110. Pj II 172,22-24: *tassā issā na supatī ti daharāya mahallakena saddhūṇ rati ca saṃvāso ca amanāpo, mā h' eva kho pana taruṇaṃ pattheyyā" ti issāya taṃ rakkhanto na supati*. For *-ā* as the oblique case of an *-ā* stem see Geiger (1994, § 81.1) and WD, p. 127 (ad Dh 270). For other examples of *-ā* as a truncated singular oblique case ending see *kamyatā* 121, *vācā* 130 214 232, *vyārosanā*, *-saññā* 148, *sussūsā* 186, *taṇhā* 741, *pariññā* 779, *asīlatā* 839 840, *lābhakamyā* 854 929, *iṭṭhā* 872, *mantāya* 916. For comparable instrumental forms in *-ā* of *-a* stems see the note on 119, and for dative forms in *-ā* see the note on 916.

For *posa* see Bailey (1960, p. 84) and Brough (1962, § 51). PED is not correct in saying that *posa* is a contraction of *purisa*. Rather *posa* and *purisa* are two different developments < \**pūrṣa*. Cf. *porisa* 769.

111. Pāda c has nine syllables even after assuming resolution of the third syllable.

112. Pj II 172.28-30: *soṇḍiṃ ti macchamaṃsamajjādisu lolaṃ gedhajātaṃ; vikiraṇiṃ ti tesam aṭṭhāya dhanam paṃsukaṃ viya vikirivā nāsanasiḷam*. The fact that the cty comments on *soṇḍiṃ* alone, and not as part of a compound, suggests that we should read *itthiṃ soṇḍiṃ* as two words, with *itthi* m.c. because with the cadence ~ ~ ~ the opening should be ~ ~ ~ or ~ ~ ~. See Warder (1967, §242). The statement in PED (s.v. *sonḍa*) that the meaning of *itthi-soṇḍī* is better "one who is addicted to women", since it is explained to that effect by the cty, seems to be incorrect.

113. There are nine syllables in pāda c, but the metre can be corrected by assuming resolution of the second syllable.

114. Pj II 173.8 and v.l. read *so ca* for *so 'dhā*. For the *cl/dh* alternation see the note on 26.

115. Pj II 173.27-29: *sa lokam-phajate sivaṃ ti so evarūpo sivaṃ khemaṃ uttamam anupaddavaṃ devalokaṃ bhajati alliyati upagacchati ti vuttam hoti*. The cty, therefore, explains the wise man's goal as *devaloka*, not *nibbāna*.

Here *parābhava* can only be an accusative plural noun, which suggests that *parābhavo* in 92 is also a noun.

We should ignore the svarabhakti vowel in *ariyo* in pāda c, or assume resolution of the first syllable.

<21> p. 21.1-p. 25.4. Vasalasutta. Jayawickrama deals with this sutta in UCR VII.4, p. 251.

p. 21.12.14. For the historical *-d* in *etad avoca* see the note on p. 13.10.

p. 21.16. For the sandhi of *-o + a -> -vā-* in *khvāhaṃ* see the note on p. 15.2.

116. Hare (1945, p. 218) notes a pun upon outcast and outcaste.

117. The cty reads both *pāṇam vihimsati* and *pāṇāni himsati*, giving the latter as *ti pi pāṭho*. See E<sup>c</sup> p. 21 note 11 and cf. Dhṛ 270: *yena pāṇāni himsati*. For *-āni* as a masculine accusative plural in *pāṇāni* see the note on 45.

<22> 118. Pj II 178.29: *uparundhati ti senāya parivāretvā tiṭṭhati*. Despite this lemma, both F and E<sup>c</sup> read *pārirundhati* (not in PED, which prefers to read *upa-*), presumably on the basis of the gloss: *iminā hanana-pati(= pari)-rundhanena*. See also Lüders (Beob., §63). We should perhaps read *uparundhati*, with Pj II 178.29.

Pj II 178.29-30: *gāmāni nigamāni cā ti ettha ca-saddena "nagarānī" ti pi vattabam*. For this lexical use of *ca* see EV I, p. 219 (ad Th 647). For *-āni* as a masculine accusative plural ending in *gāmāni* and *nigamāni* see the note on 45.

119. Pj II 179.3-5 explains: *yamparesaṃmamāyitaṃyaṃ parasattānaṃ paṛiggahitaṃ apariccattaṃ satta vā saṃkhāro vā*. For *mamāyita* cf. 466 777.

Pj II 179.5-7: *theyyā adinnaṃ ādiyati ti tehi adinnaṃ ananuññātaṃ theyyacituena ādiyati yena kenaci payogena yena kenaci avahārena attano gahaṇaṃ sādheti*. It is possible to take *theyyā* as an ablative, but it may be an example of the instrumental singular of an *-a* stem in *-ā*. See Geiger (1994, §78.1). For other examples see *padā* 768, *pādā* 835, *aññānā abbatā* 839 840, *vevicchā pamādā* 1033. For the suggestion that *nāṇena* in 839 840 1078 should be replaced by *nāṇā* see the notes on 839 840 1078. It seems likely that this instrumental in *-ā* is a relic of the Vedic instrumental in *-ā*. The other oblique case forms of *-a* stems in *-ā*, however, are more likely to be regarded as truncated forms of *-āya*. See *vinayā* (Pj II 562.20: *vinayāya*) 916, *lābhā* (PED s.v., although this could be nominative plural [see Warder, 1963, p. 408], which avoids an awkward change of construction). For the instrumental of *-ā* stems in *-ā* see the note on 110.

The parallelism between *ādiyati* here and *ādeti* in 121 confirms the suggestion that *ādiyati* is a palatalised form of *\*ādayati* (> *ādeti*). For such palatalisation see the note on 3.

In *pāda* c we may either assume resolution of the seventh syllable or replace *ādiyati* by *ādeti*.

120. For the *r/l* alternation in *palāyati* see the note on 29. The explanation of *cujjamaṇa* is not quite as given in PED s.v. *codeti*. In *pāda* a *have* = Skt *ha vai*.

121. Pj II 179.17: *kiñcikkha-kamyatā ti appamattake pi kismiñcid eva icchāya*, i.e. *-kamyatā* is the truncated instrumental of an *-ā* stem in *-ā*. See the note on 110.

In *pāda* b *vajataṃ* is m.c. for *vajantaṃ*, which is the v.l.

122. Pj II 179.20-22: *attaheṭū ti attano jīvitakāraṇā tathā paroheṭū; dhanahetū ti sakadhanassa vā paradhanāssa vā kāraṇā*. In each occurrence, therefore, *-hetū* is probably ablative and we should read *-hetū* (for *\*-heṭo* < *-heṭoh*). Cf. AMg (Utt 11.15) *bhikkhū* = *\*bhikkho* < Skt *bhikṣau*. See also EV II, p. 177 (ad Thī 508) and WD, p. 84 (ad Dhṃ 84). For other examples of *hetu* for *heṭū* see *tassa hetu* 775, *kissa hetu* 1131. The reading *-heṭo* is actually found as a v.l. at Mhv V. 282, where the text has *-hetu* but the metre requires *-heṭū*. For the suggestion that *Rāhu-gahaṇā* in 465 498 should be read as *Rāhū* (or *Rāho*) *gahaṇā*, see the note on 465. For the suggestion that *rajū-* might be the equivalent of *rajo* see the note on 391. Cf. also *tadahū* at Mhv V 182 205 = *\*tadhāho* < Skt *tadahar*. Cf. the suggestion of *muni* = *muni* = *mune* in 780.

For the *cy* alternation in *calvā* see the note on 38.

For *sakkhiputtīha* see the note on 84.

In pāda a there is resolution of the sixth syllable.

123. Pj II 179.27: *dāresū ti pariggāhesu*. Pj II 179.27-28: *patidissatī ti paṭikkūlena dissatī, atīcaranto dissatī ti\*attho*. This seems to imply that the *cty* takes *pati-* in the sense of "wrong-doing" which certainly fits the context, but I cannot parallel it. Cf. (*u*)*padissatī, dissatī* in 108, with v.l. *paṭi-*.

Pj II 179.28-31: *sahasā ti balakkārena aniccam. sampiyenā ti tehi tesam dārehi patthiyamāno sayā ca patthayamāno. ubhaya-sineha-vasenāpi ti vuttam hoti*.

124. Pj II 180.1: *pahu santo na bharati atthasampanno upakaraṇa-sampanno pi hutvā na poseṭi*. For *pahu* see the note on 98.

In pāda a there is resolution of the sixth syllable.

125. Pj II 180.2: *sasun ti sassuṃ*, i.e. it is < Skt *śvaśrū*, with *-ss-* > *-s-* m.c. The inclusion of the mother-in-law in this context is rather strange, which probably accounts for the vv.ll. B<sup>a</sup> *sāmaṃ*, B<sup>1</sup> *sassuraṃ*. The first of these would be unmetrical, but the second would be metrical if we assumed resolution of the fourth syllable of the pāda. For *-ss-* in *sassura* see EV II, p. 150 (ad Thī 407). The inclusion of the father-in-law, however, seems no more satisfactory than that of the mother-in-law.

Pj II 180.3: *roseti kodhuṃ assa janeti*. Cf. 130.

In pāda a there is resolution of the sixth syllable.

127. PED (s.v. *kammanta*) takes *anta* here in the pleonastic sense (see PED, s.v. <sup>1</sup>*anta*.4). For other examples see *oghanta* (v.l.) 538, *vananta* 708, *gāmanta* 710, *supinanta* (see PED, s.v.), *niddanta* (Ja VI 294.3\* ; E<sup>c</sup> reads *niddannaṃ*). In 398 *ummādananta* is not an example of this usage. See the note on 398.

128. In pāda c there is resolution of the fourth syllable. Pj II p. 642 suggests reading *āgatam paṭipūjeti*, but I do not see what this would mean in the context. See Warder (1967, §245).

129. For *vaṇṇibbaka* see the note on 100.

In pāda a there is resolution of the sixth syllable.

<23> 130. Pj II 180.23: *roseti vācā ... appatirūpena pharusavacanena roseti*, i.e. *vācā* is the instrumental of an *-ā* stem in *-ā*. See the note on 110, and note that in 125 we find *vācāya* in a parallel phrase.

Pj II 180.22-23: *bhatakkāle upaṭṭhite ti bhojanakāle jāte; upaṭṭhitan ti pi pāṭho, bhatakkāle āgatan ti attho*. We should presumably understand the v.l. *upaṭṭhitam* as agreeing with *samaṇam*.

In pādas ac there is resolution of the sixth syllable.

131. Pj II 180.29 gives the gloss *asajjanānam* for *asataṃ* in pāda a. If we take *asataṃ* as the genitive plural of the negative of the present participle of the verb *as-* ("to be"), it could be a partitive genitive ("whichever of the bad speaks"), or a genitive in the sense of a dative ("speaks to the bad"). The city is probably taking it in the second way, but it is possible that it is understanding the word *vacanaṃ* with *asataṃ* ("speaks the utterance of the bad"). This does not seem very likely. Pj II 180.29-30 quotes the v.l. *asantaṃ* and explains it as *abhūtaṃ*. This seems to make better sense: "speaks what is not true", and this is what I translate.

For the present middle participle ending *-āna* in *nijigimsāno* see Whitney (Gramm., § 1043 f) and Geiger (1994, § 192). Cf. *esāna* 592; *kāmayāna* 767; *vadāna* 789 888 824 825 876 879 885 892 893 898 903 905; *paribbasāna* 796 878 880 895. For the *rll* alternation in *paligunihito* see the note on 29. For *gunth-* as an example of spontaneous retroflexion see the note on 100.

132. Pj II 181.6-7: *paraṇ ca-m-avaṇānāti ti tehi yo paraṃ anvaṇānāti nīcam karoti, ma-kāro padasandhikaro*. For sandhi *-m-* see Geiger (1994, § 73.2), EV I, pp. 127, 140, 168, 219 and 246 (ad Th 29 74 225 646 863), EV II, p. 71 (ad Th 48), and WD, p. 70 (ad Dh 34). For other examples see 151 163 249 269 306 311 411 437 458 534 664 692 765 787 796 826 840 868 909 911 912 955 986 1002 1040 1042 1071-72. Cf. also *rajjena-m-atthiko* Ja V 258.5\*, *tāhi-m-eso* Ja V 260.2\*, *nayanti-m-etam* Ja V 445.19\*. The pāda occurs again in 438, but without *-m-*.

For *samukkams-* see Lüders (Beob., § 159) and cf. 438.

133. Pj II 181.16-18: *nāssa pāpajigucchānalakkhaṇā hirī, na tato utūsanato ubbegalakkhaṇam ottappan ti ahiriko anottāpi*.

The Śloka metre of pāda a is defective if we ignore the svarabhakti vowel in *kadariyo*, but can be corrected if we read *ca* after *rosako*. The v.l. *kadariyo* was probably devised to produce the standard *pathyā* cadence. In pāda c we should read *ahiriko* (with Pj II p. 665) to give the opening ---, and avoid the short second and third syllables.

135. For *paṭijānāti* with a nominative with the meaning "profess, claim (to be something)", see the note on 76. In pāda d *vasalādhamo* does not equal *-dhammo* as PED states (s.v. *vasala*). It is from *adhama* (as PED states, s.v. *adhama*). The v.l. *vasalo adhamo* is unmetered; Pj II 182.22 states: *kho avadhāraṇattho*. Cf. *vṛṣala* (Manu VIII 16).

136. For the sentiment of this verse cf. Utt 25.33.

137–38. For the story of Mātaṅga see the Mātaṅga-jātaka (= Ja IV 376–89).

137. For *putta* in the sense of “a member of the family of ...” see the note on 83.

For the historical *-d* in *tad aminā* see the note on p. 13.10.

<24> 138. For the aorist *āgañchum*, cf. *āgañchi* 379 (where E<sup>c</sup> reads *āgacchi*) 979; *upagañchum* 1126; *agañchim* Ja IV 331.8\*. They depend upon a form with *-s-* added directly to the stem, i.e. *āgam-s-um* (cf. the Sanskrit form *agamsi* [Whitney, Roots, s.v. *gam-*]). This evolved a dental *-t-* between the nasal consonant and *-s-*, and the resultant *-mts-* developed to *-ñch-*. For the future *gañchisi* see the note on 665.

139. Pj II 184.23–26: *mahantehi buddhādīhi paṭipannatā mahāpathaṃ, brahmālokaśaṃkhātā devalokaṃ yāpetuṃ samatthattā devalokayāna-śaṃkhātā aṭṭhasamāpattiyānaṃ abhiruyha*. For *yāna* = *magga* see PED s.v. *yāna*, and EV II, p. 143 (ad Thī 389). Hare (1945, p. 22 note) refers to the “way of the gods” of the Vedānta.

140. Pj II 192.6–7: *mantā bandhavā etesaṃ ti manta-bandhavā vedabandhū veda-paṭisaraṇā*. Nidd I 11.18–20 (ad 769) gives four *bandhavas*: *nāti-*, *gotta-*, *sippa-* and *manta-*. The same exegesis occurs at Nidd II N<sup>e</sup> 297.23 (ad 60), but with *mitta-* for *mantā-*. Nidd-a I 55.13 gives *manta-*, but states: *mittabandhavā pi bandhū ti katthāci pothake pāṭho dissati*. Nidd-a II 139.19 includes *mitta-*.

Pj II 192.3–6: *tattha ajjhāyakakule ti mantajjhāyake brāhmaṇakule jātā: ajjhāyakā kule jātā ti pi pāṭho, mantānaṃ ajjhāyakā anaupakuttie ca brāhmaṇakule jātā ti artho*. The reading is quoted as a v.l. in E<sup>c</sup>.

141. Note the v.l.: “B<sup>a</sup> corr. to *duggatyā*” for *duggaccā*. For the five *gatis* see M I 73 foll.

p. 24.22. For *esāham* see the note on p. 15.23.

<25> p. 25.3. For *ajja-t-agge* see the note on p. 16.1.

143–52. Metta-sutta. See Jayawickrama (UCR VII, 4, pp. 258–62). The metre is Old Āryā. See Alsdorf (1968, pp. 257 foll.).

143. Pj I 236.11–13: *santaṃ padan ti upayogavacanāṃ, tattha lakkhaṇato santaṃ pattabbato padaṃ, nibbānass’ etaṃ adhivacanāṃ; abhisameccā ti abhisamāgantvā; sakkoti ti sakko, samattho paṭibalo; ti vuttaṃ hoti*.

Note *su-uju* > *sūju*. E<sup>c</sup> quotes *suhuju* (= *su-h-uju*) as a v.l. Cf. *su-h-ujjhita* in 178 and at Vv 613 (= 33:191 in E<sup>c</sup> 1886). Geiger (1994, § 67) quotes *su-h-uju* from Kh 15, quoting Childers’ edition. For *-h-* as a glide consonant cf. *nahuta* 677, and see Norman (1979A, pp. 323–24) and PED s.v. *pihālu*, where

a derivation from *piyāru* is suggested, and *paṭṭhayati* < *paṭṭhahati* is compared.

144. Alsdorf reads *kulesv* with Ms B<sup>1</sup>, for *kulesu* m.c., assuming the sandhi of *-u + a- > -va-*. For other examples of sandhi developments involving the change of *-u > -v* see *kāmesv* 424; *adhivāsetv* p. 104.13; *manussesv* 611; *tv* pp. 126.12 141.9 foll. 938. For *su- > sv-* see *svākkhāta- 567 svātivattā 785*. I suggest that the earlier reading here was *kules'*, with final *-u* elided, and we owe the "historical" sandhi form *-esv* to the scribal tradition. See Norman (1988, p. 93). Where the change is made m.c. (as here) I think we should read *kules[u]'*.

145. Alsdorf excludes *khudda[m]* and *[sam]ācare* and changes *vā > va* m.c. Pāda c is Śloka with resolution of the first syllable, but if we read *va* (with B<sup>c</sup>) the pāda scans as Old Āryā.

146. Sadd p. 1594 (s.v. *pāṇa*) equates *pāṇa-bhūta* with *pāṇa-bhū < prāṇa-bhṛt*. Von Hinüber (Überblick §330) suggests that *pāṇabhūt'* is perhaps for *-bhūn'* = *-bhūno*. It seems likely that we have two developments from *-bhṛt*, one with the loss of *-r*, giving *-bhū* (with *-r > -u-*), and the other adding the thematic vowel *-a*, giving *-bhuta* (there is a v.l. *-bhur'* here). The first could remain or become *-bhū* m.c. The other should have remained unchanged, but doubtless became *-bhūta* by analogy or m.c. It is possible that the same type of alternation could account for *kāla-katā* "dead", if it is from *kāla-kṛt* (with a different meaning from Skt *kāla-kṛt*). At Ja IV 498.6 *pāṇa-bhuno* (494.27\*) is glossed *pāṇa-bhūtānam*. Here Pj II 245.11 glosses: *pāṇā eva bhūtā*. Elsewhere we find *-bhū* arising < *-han*, e.g. *vatra-bhū* (S I 47.11\*; Ja V 153.2\*). It is possible that the two meanings of *gotra-bhū* arose because of what were originally two quite separate and different forms, coming from *-bhṛt* and *-han*. See von Hinüber (1978, pp. 326-32) and Ruegg (1981, pp. 175-77). Cf. Norman (1987A, pp. 37-40).

Pj I 245.18-20: *taṭṭha tasanti ti tasā, satanḥānaṃ sabhayānaṃ c' etaṃ adhivacanaṃ; tiṭṭhanti ti thāvarā, pahīnatanhāgamanānaṃ arahataṃ etaṃ adhivacanaṃ*.

Alsdorf reads *v'* for the second *vā* in pāda b. Pāda c is Śloka, but it scans as Old Āryā if we read *va* in place of the first *vā*.

<6> 147. For the future participle *sambhavesin* cf. *taresin* 1064 and see EV I, p. 205 (ad Th 527), Smith (1952, pp. 171-72), Caillat (1970, pp. 15-16), and WD, p. 148 (ad Dh 355).

Pāda a is Śloka, and it remains Śloka with Alsdorf's reading *ye vā*. It becomes Āryā if *vā* is twice changed to *va*. The same is true of pāda c.

In pāda a *-dd-* in *addiṭṭhā* is m.c.



148. Pj I 247,21 foll.: *vyārosanā paṭighasañña ti kāyavacīvikārehi vyārosanāya ca manovikārena paṭighasaññāya ca*. The cty is therefore explaining *vyārosanā* (not in PED) and *-saññā* (and other forms which it quotes) as feminine nouns with the truncated oblique case ending *-ā*. For this ending see the note on 110.

For *katthaci na[m]* m.c. see Alsdorf.

149. For *niyalnija* see Lüders (Beob., § 102). For the *jly* alternation see *phiyalsphija* 321; *virayalviraja* 531; *aneyalaneja* 953.

150. For *averam* m.c. in place of *averam* in pāda d see Alsdorf.

151. For sandhi *-m-* in *idha-m-āhu* see the note on 132.

Pj I 250,25 foll.: *etam catusu divya-brahma-ariya-iriyā-patha-vihāresu niddosattā attano pi paresam pi atthakarantā ca idha ariyassa dhamma-vinaye brahmavihāram āhu seṭṭhavihāram āhū-ti*. It seems, therefore, that the cty is taking *brahman vihāram* as a split compound, although it would be possible to translate as "they say this *vihāra* is *brahma*". CPD (Epilegomena p. 33\*) uses the term *tnesis* for the separation of a preposition from a verbal stem and also for the insertion of a particle or verb into a compound. I regard the latter as a split compound. For *tnesis* see the note on 672. For split compounds see EV I, p. 131 (ad Th 42), EV II, p. 91 (ad Th 147); and WD, p. 73 (ad Dh 49), and cf. *amarā tapā* 249, *majjañ ca pānaṃ* 398, *na cīram idhāvaseso* 694, *munī n' atthi khilo* 780, *janam passatha medhakam* 935, *kim su saṃyojano* 1108. See the note on 270. Cf. also *kim kato*, D II 22.4 = 23.5; *kim su dha bhūtā* Ja IV 110.5\* (*kim-bhūtā*, 110.10\*); *upahato mano* Ja VI 515.25\*; *catusatthiñ ca khattuṃ* Ap 110.30. See also Caillat (1979, p. 160). We should draw a distinction between true split compounds and examples of lengthening with *-m-* m.c. See the note on 181-82.

Alsdorf excludes *vā* and *assa* in pāda b, and restores *yāvat<ā>*. In pāda d he reads *vihāram* m.c. in place of *vihāram*.

152. For sandhi *-r-* in *puna-r-eti* see the note on 29.

Pāda a is Śloka but can be made Āryā by reading *ca* <so> or replacing *anupagamma* by *anupagantvāna*. Pāda c is Śloka but can be made Āryā by reading *gedham vineyya kāmesu*.

In pāda d we should read *jātū* and *-seyyā* m.c.

<27> 153-80. For an analysis of the Hemavatasutta see Jayawickrama (OCR VIII, 1, pp. 36-39). Some portions also occur in S I. Pj II 194,1: *Hemavata-suttan ti vuccati. Sātāgirasuttan ti ekaccehi*. The sutta is also called Sātāgira in the *uddāna* (E° p. 38). For the alternative name see the Introduction (§ 6).

153-63. Pj II 193.27-28: "iti Sātāgiro" ti ādi saṅgītikārehi. For such reciter's remarks see the note on 18-29. For the saṅgītikāras see the note on 30.

153. For the reciter's remarks see the note on 18-29.

Pj II 200.8: *tattha anomehi alāmakehi sabbākāraparipūrehi guṇehi nāmaṃ assā ti anomanāmo.*

For *handā* showing voicing after a nasal cf. 164 701 1132; Lumbineyya 683. For *gandha* = *gantha* see 347 and cf. EV I, p. 235 (ad Th 768), and EV II, p. 85 (ad Thī 111).

Smith (Pj II p. 643) states that pāda a is Vaitāliya. The opening ----- would not be regular for this, but we could read *a[l]ja*. Since, however, the rest of the sutta is Śloka, it would seem preferable to read *a[l]ja* and assume resolution of the first and third syllables. As it stands, we could assume resolution of the fourth syllable, but we would then have a nine-syllable pāda.

154. For the reciter's remarks see the note on 18-29.

Pj II 200.32-201.1: *sabbabhūtesu tādino ti, tādilakkhaṇappattass' eva sato; pucchā eva vā ayaṃ; so tāva satthā sabbabhūtesu tādī udāhu no ti. kiṃ vuttaṃ hoti? yaṃ tvaṃ satthāraṃ vadasi, tassa te satthuno kacci tādī-lakkhaṇappattassa sato sabbabhūtesu maṇḍaṃ supaṇihito udāhu, yāva calanappaccayaṃ na labhati, tāva supaṇihito viya khāyati; so vā te satthā kacci sabbabhūtesu samacittena tādī udāhu no.* I take *tādino* as genitive singular, but it could be divided as *tādī no* both here and in 155. For *tādī* see the note on 86.

There is resolution of the sixth syllable in pāda a.

155. For the reciter's remarks see the note on 18-29.

For *tādino* see the note on 154.

There is resolution of the sixth syllable in pāda a.

156-57. For the palatalisation of -a- to -i- in *ādiyati* see the note on 3. For *na riñcati* cf. *ariñcamāno* in 69.

156. For the reciter's remarks see the note on 18-29.

Pj II 203.9: *tattha gāthābandhasukhatthāya paṭhamam adinnādānaviraṭṭiṃ pucchati.* For other features which have been introduced *gāthābandhasukhatthāya* see the note on 69.

There is resolution of the seventh syllable in pāda a, or we could read *nādeti*.

157. For the reciter's remarks see the note on 18-29.

There is resolution of the seventh syllable in pāda a, or we could read *ādeti*.

158-59. In pāda b in both verses E<sup>c</sup> reads *na khīṇavyappatho*, and the cty explains this as: *na pharusavāco* (Pj II 204.4-5). I translated it as "not of rough speech", although PED gives the meaning "without the way of (evil) speech". The cty quotes a v.l. *nākhīṇa-vyappatho*, analysing it as *na akhīṇa-vyappatho*, and explaining: *pharusavacanam hi paresam hadaye akhīyamānam tittathā* (204.5-7). I would, however, wish to follow CPD in taking this as *na ākhīṇavyappatho*, and in seeing here a form from \**ā-skīrṇa* = *-stīrṇa*, showing the *st/sk* alternation. For this see Norman (1979, pp. 324-27).

Pj II 204.2-3 explains: *vācāya patho vyappatho*. Pj II 206.30 (ad 163A) *vuttavyappathena ca — vacikammanā ti vuttam hoti*. Pj II 572.19 (ad 961): *kādisāni tassa vacanāni assu*. Cf. *edisāya vacī-pārisuddhiyā samannāgato assā ti, kyāssa byappathayo* (masculine plural, not feminine as PED states), and this is supported by: *vācā girā byappatho vacibhedo* (Vin IV 2.15-16) and *vācā girā vyappatho udīranam ghoso* (Dhs 637). For the cties on these see Norman (1979, p. 326). The Chinese translation too (Bapat, 1951, p. 144) has this interpretation: "The words, good or evil, that his mouth has uttered", showing that the commentarial tradition which accompanied the version of the Sn which was translated into Chinese also had the idea of "speech". I therefore analyse the word as: being derived from Skt *vāk-patha*, and compare Pāli *vacana-pātha* (M I 251.3) and *vāda-patha*. We should have expected \**vap-patha*, and the restoration of *vy-* for *v-* is doubtless a hyper-form. For hyper-forms see the note on 100. The metre shows that we should read *-v-* in this context and also in *avikīṇa-vacana-vyappatha* at D III 175.25, where the Upaṭṭhitappacupita metre confirms it. See Norman (1984B, p. 180). For the meaning of the compound I would compare Pāli *vikīṇa-vāca* and BHS *vyavakīṇa-vacana* "of halting, broken speech".

158. For the reciter's remarks see the note on 18-29.

Pj II 204.8-11: *vibhūti ti vināso, vibhūtiṃ kāyati karoti vā vibhūtikam, vibhūtikam eva vebhūtikam, vebhūtiyan ti pi vuccati, pesuññass' etam adhivacanam, tam hi sattānam aññamaññato bhedanena vināsam karoti*. Cf. *vibhūta* in 664.

If *sampha* is to be derived from *śaṣpa*, we must suppose a development *śaṣpa* > \**sappha* > *sampha*. The meaning "talk grass", i.e. "talk nonsense", could be compared with the word *palāpa* which, although perhaps to be derived from Śkt *pratāpa*, is taken by the commentators as coming from Skt *palāva* "chaff".

<28> 159. For the reciter's remarks see the note on 18-29.

Pj II 204.22: *mantā ti paññā vuccati, tāya paricchinditvā bhāsati*. This seems to indicate that the cty believed that there was a noun *mantā*, of which we have the truncated instrumental in *-ā* here. For such forms see the

note on 110. This view is supported by Pj II 562.18-19: *papañcasamkhāya mūlam "asmī" ti pavattamānañ ca sabbam mantāya uparundhe* (ad 916 "mūlam papañcasamkhāya 'mantā asmī' ti sabbam uparundhe"), and Nidd I 346.9.14 foll.: *mantā vuccati paññā ... mantāya sabbam uparuddheyya*. Pj II 588.21 (ad 1040 "mantā na lippati") glosses: *paññāya na lippati*, and Nidd II N° 44.9: *mantāya na lippati*. Pj II 402.24, however, (ad 455 "akiñcano manta carāmi loke") explains: *mantā jānitvā*, and Vv-a 262.22 (on Vv 63:6 "mantā aithañ ca bhāsati") seems to combine both explanations in the gloss: *jānitvā paññāya paricchindivā*. Besides being a feminine noun and an absolute *mantā* can also be the nominative of the agent noun *manīr*. I translate it as the last of these. The example quoted from S I 57.20 (repeated at Mil 66.28) by PED is probably not this word at all. Since later in the context we find *manda* (which is conformed by *bāle* in Utt 5.15), it is probable that we should read *mandādhiro* "foolish and not wise"; instead of *mantā dhīro*. The fact that Spk I 113 does not comment suggests that *mantā* was not in the text at that time. For *manta* in *manta-bhāṇin* see the note on 850.

In pāda d there is the v.l. *su*, probably m.c. for *so* (see Pj II p. 700, s.v. *īad*). It would seem preferable to read *sa*.

160. For the reciter's remarks see the note on 18-29.

In pāda a there is resolution of the second syllable.

161. For the reciter's remarks see the note on 18-29.

162-63. For the v.l. *-vāraṇo* for *-cāraṇo*, showing the *clv* alternation, see the note on 38. Pj II 205.25: *chandavasena c' eitha digham katvā ca-kāram āha, saṃsuddhacarāṇo ti attho*. For *chanda* in the sense of metre see the note on 2.

162. For the reciter's remarks see the note on 18-29.

<29> 163. For the reciter's remarks see the note on 18-29.

For sandhi *-m-* in *vijjāya-m-eva* see the note on 132.

163AB. For *vyāpatha* see the note on 158.

164. For the voicing of *-t-* > *-d-* after a nasal in *handa* see the note on 153.

165-66. Pj II 207.12 foll. states that these two verses were uttered by Hemavata.

165. In pāda a Pj II 207.21 reads *vīraṃ* for *dhīraṃ*, and Smith (Pj II p. 712, s.v. *dhīra*) suggests the adoption of this reading. I translate *vīraṃ*. For the *valdha* alternation, see the note on 44. For *eni-jāṅgha* see Bapat (1951, p. 118 note 7).

166. Pj II 208,12-13: *nāgan ti punabbhavan n' eva gantāraṃ, atha vā āgun na karotī ti pi nāgo, balavā ti pi nāgo, taṃ nāgaṃ*. The cties would seem to have been unwilling to accept the fact that the Buddha was being called by the name of a minor supernormal being, and they therefore invented fanciful etymologies to explain the word in Buddhist terms. For other explanations of *nāga* see EV I, p. 177 (ad Th 289). See also the notes on 522; 845 (Nidd I 201,20-22 explains: *nāgo ti, āguṃ na karotī ti nāgo; na gacchatī ti nāgo; nāgacchatī ti nāgo*); 1058; 1131 (Nidd II N° 215,5-8 explains: *nāgo ti bhagavā āguṃ na karotī ti nāgo, na gacchatī ti nāgo, na āgacchatī ti nāgo ... evaṃ bhagavā na āgacchatī ti nāgo ti nikkāmo nibbano nāgo*). The compound *nāganāga* occurs in 543, but the cty makes no comment. In 573 the word *nāga* is applied to bhikkhus, by an extension of its usage. I was inconsistent in Vol. I, sometimes leaving it untranslated, and sometimes translating it as "great beings" or "great one". I now leave it untranslated everywhere. With this attempt to explain metaphorically the name of a minor divinity applied to the Buddha, cf. the use of *yakkha* in 478.

167. Pj II 209,10 states that this verse was uttered by Hemavata and Sātāgira. For the change of *-ga > -gu* in *pāragū*, cf. *-ñā > -ñū* 321, *vedaka > \*vedaga > vedagu* 322, *antaga > antagu* 458, *\*bhūnaha > bhūnahu* 664, *\*chandaga > chandagu* 913. See Caillat (1970, p. 11).

In *pāda b dhammāna* is m.c.

168. For the reciter's remarks see the note on 18-29.

Pj II 210,21-211,2: *tassādhipāde kismiṃ ti bhāvena bhāvalakkhaṇe bhummavacanaṃ, kismiṃ uppanne loko samuppanno hotī (ti) ayaṃ hi ettha adhippāyo, satta lokasamkhāraloke sandhāya pucchati: kismiṃ kubbati santhavan' ti 'ahan' ti vā 'maman' ti vā taṃhādiṭṭhisanthavaṃ kismiṃ kubbati, adhikaraṇatthe bhummavacanaṃ; kissa loko ti upayogathe sāmivacanaṃ, kiṃ upādāya loko ti samkhaṇi gacchatī ti ayaṃ hi ettha adhippāyo; kismiṃ loko ti bhāvena bhāvalakkhaṇakāraṇatthesu bhummavacanaṃ, kismiṃ sati kena kāraṇena loko vihaññati pīṭiyati bādhiyati ti ayaṃ hi ettha adhippāyo*. The explanation of *kissa upādāya* by *kiṃ upādāya* would seem to indicate the cty was taking *upādāya* as an absolutive, irregularly constructed with a genitive, cf. Spk I 96,17 (ad S I 41,3): *upādāya ti tāni yeva cha upādāya āgamma paṭicca pavattati*, and *etāni yeva cha upādāya*, quoted at Pj II 211,9. We could interpret *kissa* as being < *kiṃ sa* (where *sa* = *svid*, see EV II, p. 153 [ad Th 417]). For the variation between nasal and consonant versus double consonant (abbreviated as NC/CC) in *kissu/kiṃsu* cf. *bhusa-ppamattālbhusaṃ pamattā* 230; *tathāgatassatathāgataṃ sa* 252; *sabhaggaṭolsabhaṅgato* 397; the v.l. *sakkañ ca* for *sakkacca* 679; *tass' eva upanissāya* 978. See the

note on *kissābhilepanam* 1032, and WD, p. 65 (ad Dh 19). In *gāthā* 108 (Ja VI 499.22\*) and the next three *gāthās* of the *Vessantara-jātaka*, *yassa* in *pāda* a seems to agree with *yāyantam* in *pāda* c. I suggested (Norman, 1981, p. 165) that we should read *yamsa* for *yassa*, and divide it as *yaṃ sa*, where *sa* is the equivalent of the Skt particle *sma*. For other examples see Alsdorf's suggestion (1957, p. 38) of reading *rajjaṃ sāmanusāsītum* in place of *rajjassa-m-anusāsītum* at gg. 245-46 (Ja VI 517.5\*,9\*), and note the phrase *pañjalikā tassa yācanti* in g. 745 (Ja VI 587.10\*). Alsdorf (1957, p. 59) rightly objected to the use of the genitive after the root *yāc-*, and proposed to read *taṃ* for *tassa*. This corrects the grammar, but does not explain how the reading originated. I suggested that *tassa* stands for *taṃ sa*. For further examples cf. *pakamp-spakapp-* Ap 18.16; *muñc-lmucc-*; AMg *payuñjail pajujjai* Utt 9.30; *nirākṛta* > *nirakkiya* Utt 9.56/ Pāli *niraṅkata*; *dharmacakkappavattente* = *dharmacakkam pavattente* Bv 21.3 22.3 23.3 24.3 25.3 (perhaps helped by the occurrence of *dharmacakkappavattane* Bv 16.2 etc.). Cf. *nandi-ppavesinandiṃ pavesi* Ja VI 156.33\* (but Alsdorf [1968, p. 292] reads *nandi ppavesi*) = 592.34\*. Von Hinüber (Überblick, §268) includes such a change under the heading of a final nasal contracting with an initial vowel (*tass' eva* < *taṃ ssa* [< *sma*] *eva*), which seems unlikely to be correct. Since, however, the answer *channaṃ eva upādāya* in 169 is similarly constructed with the genitive, we must assume that *upādāya* was interpreted as the instrumental of a noun *upādā*, which was extracted in the first place from *upādāya* (see CPD, s.v. *upādā*).

<30> 169. For the reciter's remarks see the note on 18-29.

For *channaṃ upādāya* see the note on 168.

Pj II 211.3 and SI 414\* read *chasu* (with v.l. *chassu*), but Spk I 96.15 reads *chassū ti chasu*. Pj II 211.3-4: *chasu ajjhattikabāhitesu āyatanesu uppannesu*, but Pj II 211.26 reads *chassu* in the lemma, and at 211.6.11 in the exegesis.

The v.l. *upādānam* in Ms C<sup>b</sup> for *upādāya* shows the *ny* variation.

170. Pj II 212.9-13: *niyyānam pucchito ti, imāya pana upaḍḍhagāthāya maggasaccam pucchi, maggasaccena hi ariyasāvako dukkhaṃ parijānanto samudayaṃ pajahanto nirodham sacchikaronto maggaṃ bhāvento lokamhā niyyāti, tasmā niyyānan ti vuccati. For dukkhā pamuccati cf. dukkhā pamokkhasi, Āyār 1.3.3.4. Cf. MBh XII.203.1.*

171. For *kāmaguṇa* see the note on 50-51.

173. For *ogha* see the note on 21. Pj II 214.4: *caturogham*. Pj II 214.5-12: *avisesena yasmā aṇṇavan ti, na viitthamattaṃ nāpi gambhīramattaṃ api ca pana yaṃ viitthataṃ ca gambhīratarāṇ ca vuccati, tādiso samsāra-aṇṇavo, ayaṃ hi samantato pariyantābhāvena viitthato, heṭṭhā*

*patiṭṭhitābhāvena upari ālambanābhāvena ca gambhīro tasmā ko idha tarati aṇṇavaṃ tasmīṃ ca appatitṭhe anālambe gambhīre aṇṇave ko na sīdati ti asekhabhūmiṃ pucchati.* For the *rll* alternation in *anālamba* see the note on 29.

In pāda a there is a v.l. *su*, but *sū* is required m.c. to avoid the opening \*---. In *tarati* -*r* is m.c.

175. Pj II 214.27 foll.: *virato kāmasaṇṇāyā ti yā kāci kāmasaṇṇā, sabbato catutthān-aggasampayuttāyā samucchadaviratiyā virato; viratto ti pi pāṭho, tadā kāmasaṇṇāyā ti bhummavacanaṃ hoti, Sagāthavagge (S I 53.20) pana kāmasaṇṇāsū ti pi pāṭho.* The *llt* variant reading is most likely due to a misinterpretation of -*r* written at a time when double consonants were not written, since with the *pathyā* cadence there is no guide as to the length of the second syllable of the opening here. See the notes on 763 and 782 and see EV II, p. 109 (ad Thī 248).

In pāda c -*r* in *nandī*- is m.c. to avoid the opening \*---.

176-77. The metre is Triṣṭubh.

In pāda c we should read *passathā* m.c.

176. Pj II 215.22 foll.: *dibbe pathe kamamānan ti aṭṭhasamāpattiḥhede dibbe pathe samāpajjanavasena caṃkamantaṃ; tattha, kiñcāpi na tāya velāya Bhagavā dibbe pathe kamati, apī ca kho pubbe kamaṇaṃ upādāya kamaṇasattisabbhāvena tattha laddhavasibhāvatāya vā evaṃ vuccati, attha vā, ye te visuddhidevā arahanto, tesam pathe chasattavihāre kamaṇenāpi etam vuttaṃ.* Since *dibbe pathe* means "on the way of the *devas*", the cty interprets the word *dibba* as referring to the Buddha as a *deva*. For *visuddhideva* applied to the Buddha see Norman (1981B, p. 154). See also the note on 1148.

177. Pj II 216.6: *ariye pathe ti aṭṭhaṅgike magge phalasamāpattiyaṃ vā.*

Smith points out (Pj II p. 683) that in pāda b the break --- is preferable. We could read *kāmālaye* m.c.

In pāda d we may assume resolution of the first syllable, or ignore the svarabhakti vowel in *ariye*.

<31> 178. For the sandhi -*h*- in *su-h-uttitha* see the note on 143.

In pāda a -*dd*- in *suddiṭṭhaṃ* is doubtless on the analogy of *duddiṭṭha*.

180. For *te mayam* see the note on p. 15.23.

p. 319-192. For the Ājavaka-sutta see Jayawickrama (UCR VIII, 1, pp. 39-44). This is a *yakkha*-ballad. For *yakkha* see Jayawickrama (p. 44). These events occurred 16 years after the *bodhi*. See E.J. Thomas (1949, p. 119) and see Jayawickrama (p. 40 note 12). The sutta also occurs at S I 213-15.

p. 31.28. For *khvāhaṃ* see the note on p. 15.2.

<32> p. 32.5. For *khvāhaṃ* see the note on p. 15.2.

p. 32.9. For the historical *-d* in *yad ākaṃkhasi* see the note on p. 13.10.

181–82. The metre of these two verses is Triṣṭubh.

Pj II 231.5–7: *kathaṃjīviṇo jīvitaṃ kathaṃjīvijīvitan ti, gāthābandhāsukh'-  
athāṃ pana sānunāsikaṃ vuccati. kathaṃjīviṇ jīvatan ti pi pāṭho, tassa  
'jīvantānaṃ kathaṃjīvin' ti atho.* For other examples of *gāthābandha-  
sukhatthaṃ* see the note on 69. This might be regarded as an example of a  
split compound (see the note on 151) but *-ṃ-* is probably m.c. The first  
reading, which the cty then paraphrases and clearly prefers, has *-ṃ-* inserted  
m.c. for *jīvi-jīvitaṃ*. For other examples of *-ṃ-* m.c., inserted to lengthen a  
syllable see *param' mhitāya* 233, *sotthiṃ* 269, *samyojanaṃjātikhayanta-  
dassī* 476, *avamsarī* 685, *parissaya<ṃ>vinayaṃ* 921, *agataṃlamataṃ disaṃ*  
960, *Pāsānakaṇ cetiyaṃ* 1013, *asutaṃmutaṃ* 1122, and cf. EV I, p. 131 (ad Th  
42) and EV II, p. 91 (ad Thī 147). Cf. also *nidhiṃnidhāna* Ja IV 280.21\* ;  
*amataṃ vuṭṭhiṃ* Ap 52.20 109.21 ; *amataṃ bheriṃ* Ap 5.25 49.26 ; *nekāyatanam  
pavutto* Ja IV 110.6\* (*nekatiṭṭhāyatanavasena paṇḍitehi pavutto devaloka-  
maggo ko kataro ti vuttam hoti*, 110.12 [= *nekāyatana-pavutto*]). We should  
perhaps read *jīvataṃ* with the v.l., and take it as the genitive plural of a  
present participle.

181. There is a v.l. *sādhu-* for *sādutaram*.

In pāda b *-ā-* in *āvahāti* is m.c. In pādas bc we should read *sū* m.c., and in  
pāda d *-jivim* m.c.

182. Sadd 614.5 quotes *saddh' idha* as the sandhi form of *idha* (CPD, s.v.  
*idha*), with the sandhi *-ā + i- > -ī-*. S I 214.21 reads *saddh' idha*, but the  
metre confirms *idha*.

For *paññājivim* cf. *paññājivita* at Pj I 124.24. We should read *-jivim* m.c. In  
pāda b *-ā-* in *āvahāti* is m.c.

183. In pāda a *-ī* in *taratī* is m.c. In pāda b there is resolution of the fourth  
syllable.

<33>184. This verse occurs at S I 214.27\*–28\*, and is ascribed to S rather than  
to Sn at Mil 36.15 (UCR VIII, 1, p. 40).

In pāda a *-ī* in *taratī* is m.c. In pāda c there is resolution of the first syllable.

185. In Skt the word *mitra* is historically neuter, but *mitta* is usually  
masculine in Pāli, as Jayawickrama points out (UCR VIII, 1, p. 41). Here and  
in 187 it is neuter, unless we have a masculine accusative plural in *-āni*. For  
this ending see the note on 45. There is a v.l. *ganḥati* for *ganthati*, but S I  
214.31 reads *ganthati*.



186. Although the text reads *sussūsā*, the cty includes *sussūsam* in the explanation. The same difference of form is found at S I 214.34\*, where the text reads *sussūsā* with *sussūsam* as a v.l. Spk I 333,16 reads *sussūsam* in the lemma and explains: *ettha sussūsana-paññā-nāmena vutto damo*. Nett 146,26\* also reads an accusative *sussusam*, although Nāṇamoli (1962, p. 195) translates: "Through wish to hear gains understanding". In the paraphrase, however, Pj II 235,24-25: explains: *sussūsāya sakkacca paññādhiḡam'ūpāyaḡ suṇāti*, which suggests that we should read *sussūsā* and take it as a truncated instrumental form, i.e. *-ā = -āya*. For such forms see the note on 110.

Jayawickrama says that pāda a is an even pāda, but this is not so. Cf. 187.

187. For *mittāni* as neuter or masculine see the note on 185. The word *uṭṭhātā* is an old form according to Jayawickrama (UCR VIII, 1, p. 41). Cf. *anuṭṭhātā* 96. For *patirūpa* see the note on 89.

Jayawickrama says that pāda a is an even pāda, but this is not so. See the note on 186.

In pāda a there is resolution of the first syllable.

188. Pj II 237,1-2: *gharamesino <ti> ghārāvāsam pañca vā kāmaguṇe esantassa gavesantassa kāmahogino gahaṭṭhassa*. It is possible to interpret *-m-* as a sandhi consonant (see the note on 132), or to take *gharam-esin* as an *aluk-samāsa*, i.e. a *tatpuruṣa* compound with the case ending of the first element retained. Cf. *randhamesī* 826 and see the note on 233. PED (s.v. *randha*) quotes *virandham-*, *aparandham-*, *khalitam-*, *gaṭitam-*, *vivaram-* and (s.v. *esin*) *dukkham-*.

Cf. *vedasyopaniṣat saryam satyasyopaniṣad damaḡ, damasyopaniṣan mokṣa etat sarvānuśāsanam* (MBh XII, 299.13).

189. It is possible that the ending of *khantiyā* is due to the omission of a svarabhakti vowel by a scribe who knew Sanskrit. The same reading occurs at S I 215,7\*.

In the compound *samaṇabrāhmaṇe -br-* does not make position.

190-91. For *so 'haṃ* see the note on p. 15,23.

191. For *mahapphala*, showing a development from *mahat-* rather than *mahā-*, cf. 227 486 and *mahabbhaya* 753 1032 1033 1092.

192. For *so ahaṃ* see the note on p. 15,23.

<34> 193. For the voicing of *-t-> -d-* in *uda* see the note on *sataṃ* in 227 and cf. *uppādā* 360; *papatam* 665; *sātiyesu* 853; *virute* 927. See also *sūda* (w.r. for *sūta*) Ja VI 483,4\*. See Lüders (Beob., §§94-98) and WD, p. 97 (ad Dh 145). Sometimes by a "hyper-form" an historical *-d-* becomes *-t-* in Pāli,

e.g. *jannu-taggha* (< *Jānu-daghna*) Ja VI 534.32\*. See Lüders (Beob., §§ 141-43). Cf. *upapātika*. For hyper-forms see the note on 100.

For *sammiñjeti* "to contract" see Brough (1962, pp. 249-50) and BHSD (s.v. *sammiñjayati*).

194-99. These verses recur at Ja I 146.15\*-26\*.

194. Von Hinüber (Überblick, § 240) suggests reading *aṭṭhinhārūhi* instead of *aṭṭhīnahāru-* in pāda a. This reading corrects the metre by ignoring the svarabhakti vowel in *nahāru*, whereas the reading of E<sup>c</sup> appears to be later, intended to normalise the metre by omitting one syllable. For *nahāruṇhāru* see Lüders (Beob., § 185).

There is resolution of the first syllable in pāda c.

195. Pj II 248.1-1: *pūro ti adhikāro, taṣmā "yakapeḷassa pūro, vatthino pūro" ti evaṃ yojetabbaṃ*, i.e. *yakapelāssa*, etc., are abbreviated compounds, since we are to understand *pūro*, extracted from *antapūro* and *udarapūro*, with them. For such abbreviated compounds see Gonda (1968), von Hinüber (1977-78), and WD, p. 74 (ad Dh 54). See also the notes on 722 725 and 727. Von Hinüber has also pointed out that in Th 640 *upādānakkhayassa* is an abbreviated compound, since it is an abbreviation for *upādānakkhaya-adhimuttassa*. The explanation given in EV I, p. 218 (ad Th 640) is therefore incorrect.

For *yaka-peḷa* see PED s.v.

There is resolution of the sixth syllable in pāda a. For *pa[p]hāsassa* m.c. see Pj II p. 724.

196. The Śloka metre of pāda b is defective, but can be corrected by adding *ca* after *sedassa*, with the v.l. For the metre of *medassa ca* see Pj II p. 750. We can read *mēdassa* or *midassa*. See Warder (1967, § 35).

197. Pj II 248.13: *navahi sotehī ti ubho-akkhi-cchidda-kaṇṇa-cchidda-nāsa-cchidda-mukha-vaccamagga-passāva-maggehi*.

There is resolution of the fourth syllable in pāda a and of the first syllable in pāda b. The final *-ī* in *asucī* is m.c. to avoid the opening - - - -.

198. For the double ablative ending ending *-āto* in *nāsāto* to give the cadence - - - - (*pathyā*) cf. *santhavāto* 207; *bandhanāto* 367; *sīlavatāto* 899; *pasāsanāto* Ja III 367.13\*; *dāmāto* Ja IV 93.27\*; *raṭṭhāto* Ja IV 135.1\* 351.20\*. See Caillat (1970, p. 22), EV II, p. 160 (ad Thī 406), and WD, p. 139 (ad Dh 320).

I take *pittaṃ* in pāda c with *vamaṭ'* in pāda b.

Pj II 249.4: *tassa savati sabbadā ti iminā saddhiṃ sambandho*. I follow the cty in understanding *savati*, from 197, with *sedajallikā*. For *jallikā* see PED, BHSD (s.v. *rajojāta*), CDIAL (which accepts a derivation from \**jalya*).

199. Ja I 146,25\* reads *-luṅgena* for *-luṅgassa*. For *purakkhata* see EV I, p. 129 (ad Th 37).

There is resolution of the first syllable of *pāda c*.  
In *pāda c -ī* in *maññati* is m.c.

200. In *pāda d* there is resolution of the first syllable.

201. For the hyper-Pāliism *supāṇa* for *suvāṇa* see Lüders (Beob., § 146) and the note on 100. For the *p/v* alternation see the note on 62. For retroflex *-ṇ-* after historical *-ṣ-* see the note on 100. In *pāda b vaka* is < Skt *vṛka*. In *pāṇayo*, we have the nominative plural of an *-in* stem in *-ayo*.

<35> 202. Pj II 251,4 foll.: *so kho naṃ pariṇāti ti imaṃ kāyaṃ tihi pariññāhi pariṇāti ... nātapariññāya pariṇāti ... tīraṇapariññāya pariṇāti ... pahānapariññāya pariṇāti*. Nidd I 426,32-34 (ad 943): *mānañ ca pariṇeṇyā tī mānaṃ tihi pariññāhi pariṇeṇyā, nātapariññāya tīraṇapariññāya pahānapariññāya*. For the Jain idea of "give up" in *pariṇāti* see EV II, p. 95 (ad Thī 168), and PED s.v. *pariññā*. Cf. 254 445 and 943, and *mṛṣāvādam parihaṇet*, MBh III 207,4.

203. Pj II 252,22-24: *evaṃ paṭipanno bhikkhu anupubbena arahattamaggaṃ patvā sabbam chandarāgam virājetuṃ samatho hoti*.

204. Pj II 252,31: *maraṇābhāvena paṇītatthena vā amātaṃ*. For *amata* see the note on 80.

Pj II 253,2-3: *taṅhāsaṃkhātavanābhāvato nibbānam cavanābhāvato accutan ti samvannitaṃ padaṃ*. This explanation suggests that the text which Pj II was commenting upon read *nibbānaṃ padaṃ*, which is the reading of B<sup>c</sup>. If this is the correct reading, we should take *nibbānaṃ* in apposition to *padaṃ accutaṃ*: "quenching, the unshakable state". See, however, the note on 1086.

205. For *kunapa* see EV II, p. 98 (ad Thī 380). See Warder (1967, § 244).

In *pāda c* there is resolution of the sixth syllable.

206. The *-ṇ-* in *uṇṇametave* is probably by analogy with *paṇam-*. Cf. *uṇṇameyya* 366 928; *anuṇṇata* 702; *uṇṇamati* 829; *uṇṇati* 830. Cf. *oṇīta* p. 111,8, which is perhaps by analogy with *paṇīta*. We have *oṇīta* at Pj II 456,13. For spontaneous retroflexion see the note on 100.

Pj II 253,27-30: *kiṃ aññatra adassanā ṭhapetvā ariyamaggena ariyasaccadassanābhāvaṃ kiṃ aññan tassa evaṃ uṇṇamāvajānanakāraṇaṃ siyā ti*. Brough (1962, p. 254) translates: "How can this be, except as the result of ignorance?". For *aññatra* in the sense of "except" see the note on p. 155.

207-21. Munigāthā. It is possible that this is the *Muni-gāthā* which Aśoka mentions in the Calcutta-Bairāt Edict. See the Introduction (§ 15).

The metres are Śloka (207), Triṣṭubh (208–11 213 215–17), Jagatī (220–21) and mixed Triṣṭubh/Jagatī (212 214 218–19).

207. For the double ablative ending *-āto* in *santhavāto* to avoid the opening \*---, see the note on 198.

208–9. For these two verses see Morris (1885, pp. 44–46).

For *anuppavecchati* < *anū-pra-yacchati* with palatalisation of *-a-* > *-e-* after *-y-* (which is then replaced by a glide *-v-*) see the note on 3.

In pāda b there is contraction of the sixth and seventh syllables into one long syllable. See the note on 61.

208. Pj II 256.9 foll.: *yo jātam ucchijjā ti yo kismiñcid eva vatthusmiṃ jātam bhūtaṃ nibbattaṃ kilesaṃ, yathā uppannākusalappahānaṃ hoti, tathā vāyamanto tasmim vatthusmiṃ puna anu. attanavasena ucchindivā, yo anāgato pi kilesa tathārūpapaccayasamodhāne nibbattitum abhimukhībhūtā vattamānasamīpe vattamānalakkhaṇena jāyantō ti vuccati, tañ ca na ropayeyya jāyantaṃ, yathā anuppannākusalānuppādo hoti, tathā vāyamanto na nibbatteyyā ti attho.* I supply a comma after *jāyantaṃ*, which I take to be the object of *ropayeyya*. E<sup>c</sup> (p. 35 note 12) says *jāyantaṃ* seems to be an old error (*-nt-* may represent *-tt-* or *-nn-*), but makes no suggestion about the correct reading.

Pj II 256.29: *ekantanikkilesatāya ekaṃ setthatthēna vā ekaṃ; muninaṃ ti munim munisu vā ekaṃ*, i.e. *muninaṃ* is being explained as either the accusative singular of *muni* or as the genitive plural (= *munīnaṃ*) to be taken with *ekaṃ* "a wandering one of the sages".

<36> 209. Pj II 257.11–13: *pamāya bījan ti yaṃ tesam vatthūnaṃ bījaṃ abhisankhāravīñānaṃ taṃ pamāya hiṃsivā vadhitvā.*

Pj II 257.19–21: *so evarūpo buddhamuni nibbānasacchikiriyāya jātiyā maraṇassa ca antabhūtaṃ nibbānassa diṭṭhatā jātikhayantadassī.*

For the alternation *sin-/sn-* see the note on 66. For the phrase *upeti saṅkhaṃ* cf. 749 911 1074.

In pāda c *-ī* in *munī* is m.c. In pāda c *-kh-* in *-khaya-* is m.c. See Pj II p. 696.

210. Pj II 258.8–10: *nāyūhatī ti tassa tassa nivesanassa nibbattakam kusalaṃ akusalaṃ vā na karoti.*

There is resolution of the first syllable in pāda b.

In pāda c *-ī* in *munī* and in pāda d *-ī* in *nāyūhatī* are m.c.

211. Pj II 261.9–10: *vibhāvanattho hi ettha vā-saddo.*

In pāda b *-ū-* in *anūpalittaṃ* is m.c. For *-a* in *taṅha-[k]khaye* m.c. in pāda c see Pj II p. 699.

212. For *akhila* see 477 540 1059 1147. Nidd II N° 237.18: *akhilo ti, rāgo khilo doso khilo moho khilo kodho khilo upanāho ... pe ... sabbākusalābhisankhārā khilā. te khilā buddhassa bhagavato pahinā ucchinnamūlā tālvatthukatā anabhāvamkatā āyatim anuppādadhammā. tasmā buddhi akhilo.*

Pādas abd are Triṣṭubh; pāda c is Jagatī.

213. This verse has seven pādas. Pādas c–e do not seem original, but appear to have been inserted to explain *avedhamānam*. They are identical with 71a–c, *mutatis mutandis*.

<37> 214. Pj II 265.1: *ogahane manussānaṃ nahānatitthe*. The word *ogahana* also occurs at Pj II 434.25, in a context with *osaraṇa* and *tittha*, but PE does not list the word *avagāhana* to which it refers s.v. *ogahana*. CPD lists *avagāhana* from Sadd 569.11 as the meaning of the root *pī-*. I therefore take it here in the sense of “oppression”, when it is referring to a man. I do not understand why a post “in a bathing place” should be singled out for mention in the simile, but if there is any point in this, then I assume that a pun is intended upon two meanings of *ogāhana*: “A man should stand firm in the midst of oppression as a post (in a bathing place) stands firm”.

Pj II 265.6 foll.: *yasmim vatthusmim pare titthiyā vā aññe vā vaṇṇavasena uparimaṃ vā avañṇavasena hetthimaṃ vā vācam pariyantaṃ vadanti, tasmim vatthusmim anumayaṃ vā paṭighaṃ vā anāpajjamāno tādibhāvena yo ogahane thambho-r-iva bhavati ti*. MW lists *pariyantikā* (lex.) “loss of all good qualities, depravity”, but I think the meaning here is “limit, end, extremity”: “they speak an extreme thing with the voice”. For *pariyanta* cf. 537 p. 106.17 577 and see the note on 964.

For sandhi -r- in *thambho-r-iva* see the note on 29.

Pādas ac are Jagatī; pādas bd are Triṣṭubh.

Pāda a does not scan correctly, since it gives the opening ---- for a Jagatī pāda with a redundant fifth syllable. We should perhaps read: *y’ ogāhane*, and assume the sandhi of -o + o- > -o-. Cf. *sabbas’ occhijja* at Mhv LX 54, and *sabbo taṃ jano ojināyatu* (in a Vaitāliya verse at Ja VI 4.19\*) which would scan better if we read *jan’*.

Pāda b does not scan correctly. We should perhaps delete *vācā*, assuming that it is a gloss which has entered the text. If genuine, *vācā* is perhaps a truncated form. For -ā = -āya see the note on 110. There is a v.l. *vācam*.

215. In pāda a there is a v.l. *uju* for *ujju*, but the metre assures *ujju*. It is possible that we are to see here the development of *r* > *ur*, i.e. *rju* > \**urju* > *ujju*; cf. *irubbedā* < \**irgveda* < *rgveda*. With *ṣhitatta* cf. AMg *ṣhiyappa* (Āyār I.6.5).

In pāda b we should read *jigucchañ* m.c. We could read *kammēhi* or *kañmahī* m.c. See Pj II p. 681.

216. There is resolution of the first syllable in pāda b. In pāda c we can either omit *so* or assume a redundant fifth syllable.

217. For the syntactical compound *nipacca-vādī* with an absolutive as the first element see the note on 72. For the historical *-d* in *yad aggato* see the note on p. 13,10.

In pāda b there is a redundant fifth syllable, which we could avoid by reading *labhe[tha]*.

218. Pādas acd are Triṣṭubh; pāda b is Jagatī.

In pādas abc there is a redundant fifth syllable, although we could avoid it in pāda b by reading *nōpa-*.

219. Pj II 275.19-21: *catunnaṃ ganthānaṃ chinnatā chinnaganthaṃ; diṭṭhiyā tañhāya vā kathaṃ anissitattā asitaṃ, catunnaṃ āsavānaṃ abhāvena anāsavaṃ ti vuttaṃ hoti*. For the four *ganthas*, see D III 230,18.

Pādas abd are Triṣṭubh; pāda c is Jagatī.

In pāda b there is resolution of the eighth syllable, or we could ignore the svarabhakti vowel in *atitariya*.

<38> 220. For *pāṇine* as the masculine accusative plural of an *-in* stem, cf. *-mānīne* 282 (= Mil 414,2\*); *gamine* 587; *-vāsīne* 682; *-dassāvīne*, M I 169,22; *māladhāriṇe* Ja VI 543,17\*. See Geiger (1994, §95,22) and EV II, p. 83 (ad Thī 101).

For *ānama* cf. Skt *nirmama* (Bh.G. 3.630; 18.53; MBh XII.149.3).

In pādas abc there is resolution of the first syllable.

221. In pāda d there is resolution of the first syllable.

## II. Cūlavagga

<39> 222–404. For the Cūlavagga see Jayawickrama (UCR VI, 4, p. 251).

222–38. For the Ratanasutta = Khp VI = Mvu I 290 foll. see Jayawickrama (UCR VII, 4, pp. 262–68). See also Divy 340. The sutta is in Triṣṭubh or mixed Triṣṭubh/Jagatī metre. In 234 the refrain *idam pi ... suvatthi hotu* is added after two pādas, giving a four-pāda verse. In 224 225 226 it is added after three pādas, giving five-pāda verses. In 227 228 229 230 232 233 235 it is added after four pādas, giving six-pāda verses. In 231 it is added after six pādas, giving an eight-pāda verse.

222. For the *r/l* alternation in *antalikkha* < *antarikya* see Lüders (Beob., § 42) and the note on 29.

Pādas abc are Triṣṭubh; pāda d is Jagatī.

In pāda b *va* is m.c.

223. Pj I 168.2–5: *yāyaṃ tīhi upaddavehi upaddutā mānusi pajā, tassā mānusiya pajāya mittabhāvaṃ hīajjhāsayataṃ paccupaṭṭhapethā ti. keci pana mānusiyaṃ ti paṭhanti. taṃ bhummaṭṭhāsambhavā na yujjati.* See Nānamoli (MIR, p. 182 note 10). E<sup>c</sup> p. 39 note 3 quotes *mānusikan* with *-k-*. This must be a mistake for *-y-*, although Mvu I 294.13\* has *manuṣyākā prajā* and 295.2\* has *mānuṣikaprajāye*. For the *k/y* alternation see the note on 22–23.

Pādas abd are Triṣṭubh; pāda c is Jagatī.

In pāda b there is a redundant fifth syllable.

224. For *huraṃ* see Jayawickrama (UCR VII, 4, p. 265 note 24) and EV I, p. 121 (ad Th 10).

The metre is Triṣṭubh.

225. Note the sandhi of *-aṃ + aCC- > -aCC-* in pāda c, and see the note on 693. For historical *-d* in *yad ajjhagā* see the note on p. 13.10.

Pādas acde are Triṣṭubh; pāda b is Jagatī.

In pāda b *-ī* in *-munī* is m.c.

226. Pj I 180.31–181.3: *tattha bujhitā kaccānī ti ādinā nayena buddho, uttamo pasamsanīyo cā ti seṭṭho, buddho ca so seṭṭho ca buddhaseṭṭho anubuddhapaccekabuddhasāṅkhātesu vā buddhesu seṭṭho ti buddhaseṭṭho.* We are therefore being given an alternative: “Buddha and best” or “best of Buddhas”. I follow the latter in my translation. See also de Jong

(1971, p. 300). Cf. 383 1126 and Ap 96,2 with the v.l. *buddham settham* for *buddha-settham*.

In pāda b *ñam* = *yaṃ* after *-m*, via *-añ ñam*.

Pādas bde are Triṣṭubh; pāda ac are Jagatī.

In pāda a *-ī* in *parivāṇayī* is m.c.

<40> 227. Pj I 182,10 foll.: *aṭṭhā ti tesam gaṇanaparicchedo, te hi cattāro ca paṭipannā cattāro ca phale ṭhitā ti aṭṭha honti*. For the eight puggalas see Pp 73,5-9.

Pj I 182,12-14: *satam pasatthā ti sappurisehi buddhapaccekabuddha-sāvakehi aññehi ca manussehi pasāthā*. Here *satam* cannot mean "whom those at peace ...", as Nāṇamoli translates. For a comment on the alternative explanation, taking *aṭṭhasatam* as "108", see Nāṇamoli (MIR, p. 198 note 32). As Lüders (Beob., p. 81 note 1) points out, Mvu I 291,16\* reads *sadā praśastā*, showing a development through a dialect where *-t* > *-d*- or where both *-t*- and *-d*- > *-y*-. For other examples of the *-t/-d-* alternation see the note on 193.

For *mahapphalāni*, showing a development from *mahaṭ-* rather than *mahā-*, see the note on 191.

Pādas abde are Triṣṭubh; pāda c is Jagatī.

228. For *nikkāmino* see EV I, p. 224 (ad Th 691). Pj I 184,20-23 (ad Khp VI): *nikkāmino ti kāye ca jīvite ca anapekhā hutvā paññā-dhurena viriyena sabba-kilesehi kata-nikkhamanā, tena tesam viriya-sampannam samādhi-kkhandham dasseti*. Pj II 605,10-12 (ad 1131): *nikkāmo ti pahīnakāmo; nikkhāmo ti pi pātho, viriyavā ti attho nikkhanto vā akusalapakkhā*. For *viḡayha* "plunging in", cf. *amatogadha*.

The metre is Triṣṭubh.

229. Pj I 185,21-24: *indakhīlo ti nagaradvāravivinivāraṇattham ummār'-abbhantare aṭṭha vā dasa vā hatthē paṭhaviṃ khaṇṭivā ākotitassa sārādārumayatthambhass' etaṃ adhivacanam*. Pj II 185,28: *avecca ... paññāya aṭṭhogahetvā*. Pj II 368,16 (ad 378): *avecca paṭivijjhivā*. For *avecca* cf. Skt *aveti* "to understand".

Pādas cef are Triṣṭubh; pāda abd are Jagatī.

In pāda d we should ignore the svarabhakti vowel in *ariya-*.

230. Pj I 187,18 foll.: *na aṭṭhamam bhavam ādiyanti, sattamabhava eva pana vipassanam ārabhitvā arahattam pāpuṇanti ti*, i.e. they are *sattakkhatuparamas*. See Pp 15,32 foll.



For the v.l. *bhusaṃ pamattā* for *bhusappamattā*, showing the *-pp-ī-mp-* (CC/NC) alternation, see the note on 168.

The metre is *Triṣṭubh*.

In pāda a we should ignore the svarabhakti vowel in *ariya-*.

In pāda d the metre is improved if we read *aṭṭhamam* in place of *aṭṭhamam*.

231. This verse is quoted at Kv 179,3\* foll.

Pj I 189.12-13: *tattha cattāro apāyā nāma niraya-tiracchāna-petti-visaya-asura-kāyā*. Pj I 189.21-23: *ekanipāte vuttāni mātughāta-pitughāta-ārahantaghāta-lohituppāda-saṃghabheda-aññasatthār'uddesa-kammāni ti veditabbāni*.

For *ca ... ca ...*, "as soon as", see EV II, p. 94 (ad Thī 165).

For the historical *-d* in *yad ātthi* in pāda d see the note on p. 13.10.

Pj I 188.1: *sahā vā ti saddhiṃ yeva*. The metre of pāda a is defective. In *sahā -ā* is presumably m.c. See Lüders (Beob., § 221 note 1 [p. 154]), who compares *sahā pi*. If *v'* is for *eva*, we might have expected *sah' eva*, which would improve the metre by giving a redundant fifth syllable. The same result can be obtained by reading *sahā v<a>*.

The metre is *Triṣṭubh*.

In pāda b *tayas su* is presumably m.c. In pāda f *-th-* in *abhihānāni* is m.c.

232. In pāda b *vācā* may be a truncated form for *vācāya* (see the note on 110), or a genuine historical instrumental of *vāc-*.

Pādas bcdef are *Triṣṭubh*; pāda a is *Jagatī*.

In pāda c we should read *abhabbō* m.c.

In pāda e Khp reads *pañicchādāya*. In E<sup>c</sup> *-a-* in *-cchādāya* is m.c.

233. Pj I 192.22-25: *paramahitāya adesayī ti, paramahitāyā ti ettha ca gāthābandha-sukhattham anunāsiko, ayaṃ pan' attho: paramahitāya nibbānāya adesayī ti*. For the insertion of *-m-* m.c. see the note on 181-82. Jayawickrama calls this an *aluk-samāsa* (UCR VII, 4, p. 265). See the note on 188. Pj I 192.2-4: *vane pagumbo vanappagumbho, svāyaṃ vana-ppagumbhe ti vutto, evam pi hi vattum labbhati "atthi savitakkavicāre atthi avitakkavicāre matte"* (≠ Kv 413.24 foll., but the endings there are in *-o* in E<sup>c</sup>) "sukhe dukkhe jīve" (= M I 517.23-24 ≠ D I 56.26) *ti ādisu viya*. The cty is therefore taking *vanappagumbhe* as a masculine nominative singular of an *-a* stem in *-e*, i.e. an Eastern form, a so-called Māgadhism, and giving other examples from the canon. For other possible nominative singular forms in *-e* see the notes on 427 431 453, and WD, p. 152 (ad Dhv 375). For

other Eastern features see the note on 7. The *-ss-* in *phussitagge* is m.c. It may stand for *phassitagge*, with labialisation of *-a-* > *-u-* after *-ph-*, or it may have arisen by analogy with *phusati*. See de Jong (1971, p. 300). See the note on 61.

Pādas abdef are Triṣṭubh; pāda c is Jagatī.

In pāda b we should read *paṭhamasmi* m.c. with the v.l. and F. Von Hinüber (Überblick, § 309) suggests reading *paṭhamamhi*, which would also be metrical.

234. Pādas cd are Triṣṭubh; pādas ab are Jagatī.

235. Pj I 195.15–16: *navan ti sampati vattamānaṃ, natthisambhavan ti avijjamānapātubhāvaṃ*. It would appear that the cty. is explaining *natthisambhavaṃ* as a compound in agreement with *navan*. I punctuate *n' atthi sambhavaṃ*, and assume that *sambhavaṃ* is a present participle in agreement with *navan*: "there is nothing new coming into existence".

Pādas bcdef are Triṣṭubh; pāda a is Jagatī.

There is a redundant fifth syllable in pāda b. In pāda c *-ch-* in *-chandā* is m.c.

<42> 236. Pādas abd are Triṣṭubh; pāda c is Jagatī.

In pāda b *va* is m.c.

237–38. I assume that *tathāgata* does not refer to *dhamma* and *saṅgha*, but the pattern of these two verses has been based upon 236. I therefore understand "and".

Pādas abd are Triṣṭubh; pāda c is Jagatī.

239–52. Āmagandhasutta. According to Pj II 293.23 foll. three verses are by Tissa, nine by Kassapa, and two by the recensionists. For a brahman called Āmagandha see DPPN (s.v.). The metres are Triṣṭubh, Jagatī, mixed Triṣṭubh/Jagatī, and possibly (see the note on 249) mixed Triṣṭubh/Jagatī/Śloka.

239–41. These three verses were uttered by the brahman to the Buddha Kassapa.

239. PED (s.v. *\*asati*) lists *asamāna* with this reference and states (s.v. *añhamāna*) that it is the reading of all Mss. This does not seem to be correct. It is listed as a v.l. in E<sup>c</sup> and in the lemma at Pj II 284.4. It would not be metrical either here or in 240. PED calls *añhamāna* "spurious", but I do not know why. For *añhamāno* cf. 240 and for the derivation < *aśnamāno* see Lüders (Beob., § 178). For the scansion see Warder (1967, § 278).

Pj II 284.3-4: *satan ti santo ariyā*. I do not believe that *sataṃ* can be nominative plural. I translate it as genitive plural with *dhammena*.

For *ḍiṅḡulaka-* m.c. see Pj II p. 699. Pj II 283.35 and F read *ciṅgulaka-*. For *mūla-[p]phalaṃ* m.c. see Pj II p. 749. The double consonant *-pph-* is required in *pattapphalaṃ* and *gavippphalaṃ* m.c. in a Jagatī pāda. Pādas acd are Triṣṭubh.

240. For *añhamāno* see the note on 239. In pāda b *payata* means "given, offered", not "pure" with PED. For *sāliṃaṃ* as a genitive plural see Alsdorf (1974, p. 13).

Pj II 283.14: *yad añhamāno ti tattha da-kāro padasandhikaro, ayaṃ pañ' attho: yaṃ kiñcid eva ... sukataṃ*. For *-d-* as a sandhi consonant see the note on p. 16.7. I prefer to interpret *-d* in *yad* as historical. See the note on p. 13.10.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

In pāda d *-ī* in *bhuñjati* is m.c.

<43> 241. All six pādas are Triṣṭubh. In pāda b *iv-* does not make position in *tvam*.

242. Pj II 286.2 states: *ajjhenakujjan ti niratthakānatthajanakagañtha-pariyāpūṇaṃ*. The metre of this verse is Jagatī. In pāda a *-ch-* in *-cheda-* is m.c. In pāda b there are redundant fifth and sixth syllables, but the metre can be repaired by excluding *[-vādo]* m.c. For *nikatī* m.c. in pāda b see Pj II p. 749.

243. In pāda d *esa* seems to refer to the statement in pādas abc, not to *ye*. It is probable, therefore, that we should therefore translate *ye* here as the equivalent of Latin *si quis*. See the note on 91.

Pj II 286.26: *natthikadiṭṭhī ti "n' atthi dinnan" ti ādi-dasavatthukamicchā-diṭṭhisamannāgatā*.

Pj II 287.1: *durannayā ti duviññāpayā sandiṭṭhiparāmāsa-ādānagāhi-duppaṭṭinissaggitā-samannāgatā*. Pj II 293.7 (ad 251) explains: *kenaci netuṃ asakkuṇeyyattā durannayo dunneyyo*. Dh-p II 173.4 (ad Dh-p 92): *durannayā na sakkā paññāpetuṃ*.

The metre of this verse is Jagatī. According to Pj II 286.26 foll. *-diṭṭhī* is nominative plural. For the nominative plural in *-ī* see Geiger (1994, §95.1) and cf. *jhāyī* 1009. For the accusative plural in *-ī* see the note on 606.

In pāda a we should read *īdha* m.c. Cf. 247. In pāda b *-ī-* in *asucika-* is m.c. In pāda c we should read *diṭṭhī* m.c.

244. In pāda d *esa* seems to refer to the statement in pādas abc, not to *ye* in pāda a. It is, therefore, probable that we should translate *ye* here as the equivalent of Latin *si quis*. See the note on 91.

Pj II 287.9: *ye lūkhasā ti ye lūkhā nīrasā attakilamathānuyuttā*. For the *rl* alternation in *lūkhasā* see Lüders (Beob., §38.1), and the note on 29. The v.l. *lūkharasā* is unmetrical and is probably a gloss or "etymology" which has replaced *rūkhasā*. For glosses entering the text see the note on 44.

For the suggestion that *mittaddu* contains the root *dru-* rather than *druh-*, see the note on 51.

The cty quotes a v.l. *ādāna-* for *adāna-*.

The metre of this verse is Jagatī.

<44> 245. For the assimilation of vowels in *usuyyā* (< *asūyā*), see the note on 52.

Pj II 288.8-9: *mado ti jātimado gottamado ārogyamado*, quoting Vibh 345.4-6. It also quotes from Vibh 357.32 for *māyā*, and from Vibh 355.21 for *mānātimāna*.

Pādas ab are Triṣṭubh; pādas cd are Jagatī. In pādas a and b there is a redundant fifth syllable.

246. In pāda d *esa* seems to refer to the statement in pādas abc, not to *ye* in pāda a. It is, therefore, probable that we should translate *ye* here as the equivalent of Latin *si quis*. See the note on 91.

Pj II 289.1: *inaḡhātasūcakā ti ... inaṡi ḡahetvā tassa appadānena inaḡhātā pesuññena sūcakā ca*.

Pj II 289.5: *dhammatṡhapaṡirūpakattā pāṡirūpikā; atha vā idhā ti sāsane, paṡirūpikā ti dussilā, te hi, yasmā nesam iriyāpathasampadādi silabbataṡ paṡirūpaṡi atṡi, tasmā paṡirūpikā, paṡirūpikā eva pāṡirūpikā*.

Jayawickrama takes *vohāra* as "trade", against PED.

The metre of this verse is Jagatī.

247. In pāda d *esa* seems to refer to the statement in pādas abc, not to *ye* in pāda a. It is, therefore, probable that we should translate *ye* here as the equivalent of Latin *si quis*. See the note on 91.

For *paresam ādāya* the cty suggests also dividing the words as *pare samādāya*. We might also think of *pare sam ādāya*. See my suggestion of reading *pare sam abhijjīsati* at Th 743. Cf. EV I, p. 231 (ad Th 743). For the *rl* alternation in *ludda* < *rudra* see Lüders (Beob., §77 and 77 note 1) and the note on 29. Pj II 289.24-26: *dussilaluddā ti dussilā durācārattā, luddā*

*ca kurūrakammantā lohitapānitāya, macchaghātakamigabandhaka-sākumikādayo idha adhippetā.*

The metre of this verse is Jagatī. In pāda a we should read *idha* m.c. See the note on 243.

248. Although E<sup>c</sup> and Pj II 290.10 divide *etesu giddhā*, we should probably read *ete sugiddhā*, since there is no clear indication of who the persons or things referred to as *etesu* might be. I translate *ete sugiddhā*.

The metre of this verse is Jagatī. In pāda a we should read *viri[d]dh-* m.c.

249. Pj II 291.20: *mantā ti vedā*. Pj II 291.21-24: *yaññam utūpasevanā ti assamedhādīyaññā ca utūpasevanā, ca — utūpasevanā nāma ginhe ātapanaññhānasevanā vasse rukkhāmūlasev. ā hemante jalappavesanā.*

For sandhi *-m-* in *yaññā-m-utūpasevanā* see the note on 132. See CPD (s.v. *utū*<sup>o</sup>).

In pāda d *amarā bahū tapā* is a split compound, as CPD states. For split compounds see the note on 151.

In pāda a there is contraction of the short sixth and seventh syllables into one long syllable. See the note on 61. Pāda b can scan as two Śloka pādas (with the cadence *- - - ♪* in both pādas) if we omit the svarabhakti vowel in *naggiyaṃ*, or it will scan as a Jagatī in a mixed Triṣṭubh/Jagatī verse if we omit *muñḍiyaṃ jaṭā* with F. These words were doubtless added because of *naggiyaṃ*, etc., being present. In pāda c we should scan *na aggi-* to get a Jagatī pāda.

<45> 250. Pj II 292.25: *dhitisampadāya dhīro*, i.e. *dhīra* is being explained in the sense of "firm". I assume that it is the homonym *dhīra* "wise", and translate accordingly.

E<sup>c</sup> reads *vijitindriyo*, but Pj II 292.12-13 clearly reads *vidit-*: *viditindriyo care ti nāta-pariññāya chaḥ indriyāni viditvā pākaṭāni katvā careyya*. For the *dlj* alternation see Lüders (Beob., § 118), but some of the examples he gives may well be due to dissimilation. Cf. *saṃvijītaṃ/v.l. saṃvidītaṃ* 935. Pj II 566.18 reads *saṃvijītaṃ* with v.l. *saṃvidītaṃ*. Since all *-j-* sounds become *-d-* in Sinhalese, this change may be a Sinhalesism (see Sadd, Index, s.v. *udu*), but it could equally well be a wrong back-formation from a dialect or dialects where both *-j-* and *-d-* became *-y-*. Cf. AMg *purisādāñña* with Pāli *purisājāñña* (< *puruṣa* + *ājāneya*).

There is a v.l. *virī-* for *vidit-*. For the *dlt* alternation see the note on 81.

Cf. *na lippai chaṇa-paṇa vīre*, Āyār I.2.6.5; *ajjaviyaṃ maddaviyaṃ*, I.6.5.3 (cf. Utt 29.48).

Pādas ab are Jagatī; pādas cd are Triṣṭubh.

In pāda c the metre is improved if we read *-dukha-* for *-dukkha-*. In pāda d we should read *lippatī* m.c.

251-52. These verses are ascribed to the *saṅgītikāras* by Pj II 292.30. See the note on 30.

251. For *durannaya* see the note on 243.

For *nirāmagandho* see PED and BHSD. See also 717.

The metre of this verse is Jagatī.

In pāda c *pp-* in *ppakāsaya* is m.c.

252. Pj II 293.9: *sutvāna buddhassa subhāsitaṃ padaṃ sukathitaṃ dhammadesanaṃ sutvā*. For *subhāsita* cf. 325. Pj II 333.5 (ad 325): *aññā pi buddhaguṇapaṭisaṃyuttādīni subhāsītāni*.

For the genitive *Tathāgatassa* with the verb *vandi* in pāda c, cf. *Satthuno* in 547f and 573d, although in both these verses the word *pāde* occurs in the previous pāda. Here the cty understands *pāde*. In 366 and 1028 *vandati* is constructed with an accusative. We could perhaps see the *-mś-/l-ss-* alternation here and understand *Tathāgataṃ sa*. For the NC/CC alternation see the note on 168.

Pādas ab are Jagatī; pādas cd are Triṣṭubh.

In pāda b there is a redundant fifth syllable.

In pāda b we should read *-dukha-* m.c. For *nīcā* m.c. see Pj II 718.

253-57. Hirisutta. These verses = Ja III 196.10\*-23\*, but with some differences of readings. See Oldenberg (1912, p. 30 note 2). Pj II 297.1-3 tells of a great ascetic who asks four questions by mind (*manasā*): *kīdisā mitto na sevitaṃbo, kīdiso sevitaṃbo, kīdiso payoge payuñjitaṃbo, kim raṣānaṃ aggan ti*. The Buddha gives four answers in 253 255 256 257.

253. Ja has *tavāhaṃ* for *sakhāhaṃ* in pāda b and *seyyāni* for *sayhāni* in pāda c.

The metre is Triṣṭubh.

254. For *parijānāti* see the note on 202.

The metre is Śloka. Ja has different pādas ab.

<46> 255. The metre is Triṣṭubh. Pādas ab and d have the opening = ---

In pāda c we should read *seṭī* m.c. Ja has *abhejjo parehi* in pāda d and also at 193.2\* where the verse recurs. The order of words in Sn requires *parehi* m.c. CPD (s.v. *anupassin*) calls this tmesis. For tmesis see the note on 53.

256-57. The metre is Śloka.

256. The etymology given for *ānisamsa* in PED is incorrect. It is < Skt *ānṛsamsa*, which is a *vṛddhi* formation noun from *anṛsamsa* = *a* + *nṛ* + *sams-* from *sams-* "to hurt, injure" (Skt Dhātupāṭha; see *MW*, s.v.) "not injuring men, not cruel". Cf. 784.

257. This verse = Dhṛp 205. For *niddara* see Brough (1962, p. 183). For *pīṭi* see *ibid.* p. 244 (ad GDhp 224).

p. 46.11-269. The Mahāmaṅgalasutta is also found at Khp V. See Jayawickrama (UCR VII, 4, p. 25). It is translated by E.J. Thomas (1935, pp. 164-65).

258-69. The metre is Śloka.

259. Khp reads *pūjaneyyānaṃ*.

260. There is resolution of the first syllable in pāda a.

263. Here and in 267 Mss B<sup>ai</sup> omit *ca* at the end of pāda a, presumably not realising that in *dhamma-cariyā* we have either a svarabhakti vowel which we can ignore, or resolution of the sixth syllable. See Warder (1967, p. 74 note 2), who states that such readings "are not likely to have been based on any ancient tradition".

264. For (*ap*)*pamāda* with the locative see Lüders (Beob., § 193 note 2), and cf. 933.

In pāda a the long *-ī* in *vireṭī* is m.c. to give the *pathyā* cadence.

265. In pāda b there is no metrical reason for *-ī* in *santutthī*, since the opening --- is tolerated.

266. Pj I 149.1: *khanṭī nāma adhvāsanaṅkhanṭī*. See Nāṇamoli (1960, p. 161 note 92). For the translation of *so-* and *do-vacassatā* see Nāṇamoli (1960, p. 161 note 91).

In pāda a the long *-ī* in *khanṭī* is m.c. to avoid the opening \*---.

267. For the omission of *ca* in pādas a and c in some Mss, because of the scribes' failure to ignore the svarabhakti vowels in *-cariyā* and *-kiriya*, see the note on 263.

In pāda d there is resolution of the first syllable, and the loss of *-m* in *saccāna* is m.c.

269. Pj I 154.24-155.4: *sabbattha-m-aparājītā ti ... ma-kāro c' ettha pada-sandhikaraṇamatto ti viññātabbo*. For the sandhi *-m-* in *sabbattha-m-aparājītā* see the note on 132. Pj I 155.4-11: *sabbattha sotthim gacchantī ti*

... *sabbattha idhalokaparalokesu thānasāṅkamanādisu ca sotthiṃ gacchanti, bālasevanādihi ye uppajjeyyūṃ āsavaviḡhātapariḡhā, tesam abhāvā sotthiṃ gacchanti anupaddutā khemino appaṭibhayā gacchanti. ti vuttam hoti, anunāsiko c' ettha gāthābandhasukhattham vutto ti veditabbo.* For the insertion of *-m-* m.c. see the note on 181-82. It is, however, not clear to me what the cty is referring to here. Nāṇamoli (MRI, p. 169 note 105) says that the statement refers to the final nasal in *sotthiṃ*, making an adverbial formation which replaces the normal nominative plural adjective *sotthī*. There are two objections to this view: (1) there is no evidence that an adjective *sotthī* exists, since the word is quoted only as a noun in PED, and the same holds true for Skt *svastī*; (2) there is no difference metrically between *sotthiṃ* and *sotthī*. It seems clear that the alternation must be between *sotthiṃ* and *sotthī* (which is quoted as a v.l. from Ms B<sup>a</sup>). Both these forms must be adverbial accusatives, one from the feminine and the other from the neuter (*svastī* is quoted by MW (s.v.) as both feminine and neuter). The neuter form also occurs at D I 96,28: *sotthi kumāro pallomo bhavissati* (with nō v.l.). It may be that the cty was thinking of this passage, and thought that the *anūsvara* in Sn had to be explained, although forms with a nasal do occur elsewhere in the canon, e.g. *sotthiṃ āgataṃ* Dhṃ 219 (glossed *anupaddavena*, Dhṃ-a III 293.10); *sotthiṃ kātuṃ*, Pv IV 6:4 (= *sotthiṃ nirupaddavaṃ kātuṃ*, Pv-a 262.23); *sotthiṃ āgataṃ*, Ja VI 586.8\* (no gloss). The statement that *-m-* is m.c. is, however, not very helpful, since both *--- = (pathyā)* and *-, -- =* are equally metrical here.

In pāda d there are nine syllables. The metre could be corrected by deleting *taṃ* or by reading *uttam*.

p. 47,24-273. Sūcilomasutta. This sutta is also found at S I 207.1-208.4. The name means "needle-hair", with reference to the hairs of the *yakkhas* which were like needles, so the reading must be *sūci-*. See Jayawickrama (UCR VII, I, pp. 39-44).

<48> p. 48,3,8. For the historical *-d* in *etad avoca* see the note on p. 13,10.

p. 48,3. Pj II 302.21: *Kharo samaṇākkappaṃ disvā āha, Sūcilomo pana "yo bhāyati, na so samaṇo samanapatirūpakattā pana samaṇako hoti" ti evamladdhiko, tasmā tādisaṃ Bhagavantaṃ maññamāno "n' eso samaṇo, samaṇako eso" ti sahasā va vatvā puna vūnaṃsitukāmo āha: "yāva jānāmi" ti.*

p. 48,8,9. *bhāyasi maṃ; na taṃ bhāyāmi.* These are either examples of *bhī-* with the accusative, or *maṃ* and *taṃ* could be ablatives in *-am*. See Lüders



(Beob., § 195). In 576 *bhaya* occurs with the ablative, and in 964 *bhī-* occurs with the genitive. For other examples of the ablative in *-am* see the notes on 448 828 925, and WD, p. 73 (ad Dhp 49).

p. 48.9.13. For the sandhi of *-o + a-* > *-vā-* in *khvāhan* see the note on p. 15.2.

p. 48.18. For the historical *-d* in *yad ākamkḥasi* see the note on p. 13.10.

270-71. Pj II 303.22 foll.: *kumārakā dhamkam iv' ossajanti ti yathā gāma-dūrakā kilantā kīkam suttanā pāde bandhityā ossajanti khipanti, evaṃ kusalamanam akusalavitakkā kuto samuṭṭhāya ossajanti ti pucchati.* Spk I 304.6 foll. (ad S I 207.29\*): *kumārakā dhamkam iv' ossajanti ti yathā kumārakā kākam gahetyā ossajanti khipanti, evaṃ pāpavitakkā kuto samuṭṭhāya cittaṃ ossajanti ti pucchati.* In both verses I follow Pj in reading *dhamkam*, which also occurs as a v.l. in E<sup>c</sup>, instead of *vaṃkam*. It should be noted that despite E<sup>c</sup> (p. 48 note 11) Smith preferred to read *dhamkam* in Pj II. I derive *dhamka* from Skt *dhvāṅkṣa*, as befits the cty's gloss: *kākam*. It is clear that the reading *dhamkam* was in the text available to both cties. For the *valdha* alternation see the note on 44 and cf. the alternation *dhamka/vaṅka* at Vv-a 334.8. Jayawickrama (UCR VIII, 1, p. 41) suggests reading *dhamkā*, but this must be a mistake. Wayman (1982, pp. 515-16) suggests that *dhamkam* is a mistake for Skt *dhāriti* ("wet-nurse"), a reading which was subsequently confirmed by Enomoto's examination of canonical verses in the Yogācārabhūmi (1989, p. 27), where the verb is *āśrayante*: "whence arising do thoughts rely on the mind, as young children rely on a nurse". Wayman suggests that the Pāli reading is somehow connected with the word *aṅka* "curve of hip", in which case the preceding *v* is perhaps < *va* < *eva* "very young boys". He very rightly points out the need to add a component from the Northern Buddhist tradition to get a more complete picture of early Buddhism. This, however, is not my aim here. I have set out to translate the text of the Sn as we have inherited it, making only the minimum amount of change I think necessary for this purpose. The establishment of an "early Buddhist" form of the text is a task for elsewhere. See also Levitt, 1993.

The German translation and E<sup>c</sup> of S take *mano* and *vitakkā* as a compound. I take the two words separately.

These verses are Triṣṭubh. There is resolution of the first syllable in pāda b in both verses.

270. Pj II 303.10-13: *kutonidānā ti kimnidānā kimhetukā, paccatta-vacanassa to-ādeso veditabbo, samāse c' assa lopābhāvo; aṭṭha vā nidānā ti jāta, uppānā ti aṭṭho.* PED (s.v. *paccatta*) states that it is the

accusative case. This is a mistake for the nominative, because the Indian tradition analysed *kiṃ* in compounds such as *kiṃnidāna* as nominative. See the note on 7. These are, of course, *bahuvrīhi* compounds: "having what as a cause?". Sometimes these compounds occur as split compounds, e.g. *kiṃ su sanyojano loko* ("having what bond is the world?" = "what bond does the world have?", S I 39,18; *k' ime katā ... manussā* ("having what done/deed are these men?" = "what have these men done?"), Thī 54 (Thī-a 60,25: *ime Rājagahamanussā kiṃ-katā*). Cf. *ayaṃ puriso kiṃ kato*, D II 22,4 = 23,5 = 28,26; *kiṃ sū 'dha bhīṭā* Ja IV 110,5\*. For split compounds see the note on 151.

271. Pj II 303,27: *ito ti attabhāvaṃ sandhāy' āha*.

<49> 272. Pj II 304,8: *sneha = taṇhā-sneha*. In pāda d E<sup>c</sup> = S I 207,35\*. Dnp 162 has *māluvā sālam iv' otataṃ*; Udāna-v 11.10 reads *sālavāṃ mālutā yathā*; Ja V 452,26\*-27\* reads *raṭṭacittaṃ ativeṭṭhayanti naṃ sāla* (m.c.) *māluvalatā kānane*; GDhp 330 reads *malu'a va vilada vaṇi*. Cf. Ja III 398,6: *sakalarukkhāṃ ottharivā*, and for *otthar-* see Emeneau (1949, p. 362).

For *māluvālmālutā* (< \**mālukā*) see Lüders (Beob., §91), and for *-ukal-uva* with the *-v-* glide see the note on 100. For the *sn-/sin-* alternation see the note on 36.

The metre is Śloka. In pāda c we should read *puṭhū* m.c., with S, to avoid the opening ~ ~ ~ . We could make pāda d scan by ignoring *-u-* in *māluvā*, but this should probably not be done, as it is not a svarabhakti vowel. See Pj II p. 748. It is probably better to assume resolution of the fourth syllable.

273. Pj II 305,1: *yatonidānan ti bhāvanapuṃsakaniddeso*. Cf. Thī-a 6,6: *sukhan ti bhāvanapuṃsakaniddeso*.

The metre is Triṣṭubh.

274-83. Dhammacariyasutta. Pj II 305,26 calls this sutta Kapila-sutta.

The metre is Śloka.

274. Pj II 309,12-17: *dhammacariyaṃ ti kāyasucaritādidhammacariyaṃ, brahmacariyaṃ ti maggabrahmacariyaṃ; etad āhu vasuttaman ti etaṃ ubhayaṃ pi lokiyalokuttaraṃ sucaritaṃ saggamokkhasukhasampāpakattā vasuttaman ti āhu ariyā — vasuttamaṃ nāma uttamaratanaṃ, anugāmikaṃ attādhīnaṃ rājādīnaṃ asādhāraṇan ti adhippāyo*. Saddhatissa (1985, p. 32 note 1) analyses the compound as *vasu + uttamaṃ*, and translates *vasu* as "wealth, jewel". I take it to be *vasa + uttama*, and take *vasa* (Skt *vaśa*) to be "control, power".

For the historical *-d* in *etad āhu* see the note on p. 13,10.

In pāda a we should twice ignore the svarabhakati vowel in *-cariyaṃ*. There are nine syllables in pāda d. We could correct the metre by reading *agārasmānagāriyaṃ*.

275. Pj II 309.25: *mukharajātiko ... pharuṣavacano*. For *maga* "beast" used of human beings, cf. Utt 8.7. For pāda d cf. *veraṃ vaddhai appaṇo*, Āyār I.2.55.

276. For *-f-* in *āvaṭa*, cf. *visaṭa* 1.

277. Pj II 310.6-13: *tathā so evarūpo vihesābhīratattā vihesaṃ bhāvītatānaṃ bhāvītatte khīṇāsavabhikkhū Sodhanattherappabhūṭike "na tumhe Vinayaṃ jānāthā na Suttaṃ na Abhidhammaṃ buddhapabbajitā" ti ādinā nayena vihesanto, upayogappattiyaṃ hi idaṃ sāmi vacanaṃ; atha vā yathāyutten' eva nayena vihesaṃ bhāvītatānaṃ "karonto" ti pāthāseṣo vedītabbo, evaṃ nippariyāyaṃ eva sāmi vacanaṃ sījjhati*. The cty is therefore explaining *vihesaṃ* as either equal to *vihesanto*, with *bhāvītatānaṃ* as a genitive plural in the sense of an accusative plural, or as a noun, with the verb *karonto* understood. In this case the genitive plural is correct. I take *vihesaṃ* as a present participle, but understand *bhāvītatānaṃ* as an accusative singular. Cf. Pj II 330.28 (ad 322): *bhāvītaṃ ti tāy' eva maggabhāyaṇāya bhāvītacitto*.

279. Pj II 310.26: *gaṇavassiko anekavassiko bahūni vassāni*. Cf. Skt *gaṇa* "number"; *gaṇarātra* "series of nights".

Pāda c has only seven syllables. We could read *yo <ca>* with Mss B<sup>ai</sup> and F. The cadence is ----, which is not generally acceptable.

280. Pj II 311.17-19: *kāyikavītikkaṃādinā veḷudānādi bhedena ca pāpācārena samannāgataṃ pāpācāraṃ, vesiyādīpāpagocarato pāpāgocaraṃ*. See BHSD (s.v. *gocara*). The vocative here is *bhikkhavo*, not the usual Māgadhī *bhikkhave*. For Eastern forms see the note on 7.

<50> 281. Pj II 311.19-20: *abhinibbijjāyāthā ti vivajjeyyātha mā bhajjāyātha*. There are variant readings for this verb: B<sup>ai</sup> *-nibbijjīyātha*; B<sup>m</sup> *-nibbajjīyātha*; B<sup>c</sup> *-nibbajjīyātha*; C<sup>e</sup> *-nibbijjāyātha*; A IV 172.6<sup>a</sup> *abhinibbajjāyātha*. There are therefore two variants: *-bbajj-/-bbijj-* and *-ayātha-/-iyātha*. I take the verb to be from *abhi-nir-varjayati*, with two palatalisations. Probably *nir-vrj* is a variant of *ni-vrj*. See Geiger (1994, p. 206 note 1). For palatalisation see the note on 3.

*Abhinibbijjāyātha* could be a subjunctive in *-ātha*, but is more likely to be an imperative in *-atha*, with lengthening m.c. See Caillat (1970, p. 26) and Norman, 1998, p. 104. Cf. *dharātha* 385, *bhavātha* 692.

Pj II 311.26: *avakassatha = nikkaḍḍhatha*. E<sup>c</sup> has *apa-* and A IV 172.7\* reads *apa-*. Pādas cd of this verse and pādas ab of 282 are quoted together as one verse at Mil 414.1-2, which has *cāpa-*. See Lüders (Beob., § 161): Cf. Thī 84.

282. For the quotation of this verse, split between two verses, at Mil 414.2-3, see the note on 281.

For the masculine accusative plural in *-ine* see the note on 220. For *-mānine* see MW (s.v. *mānin*) and Bollée (1973, p. 602). Cf. 889 and Utt 17.6: *asaṃjae saṃjayamannamāṇo*.

In pāda b there is resolution of the second and fourth syllables.

283. Pādas ab are quoted with pādas cd of 282 at Mil 414.4. For *nipaka* see EV I, p. 143 (ad Th 85). For the second plural middle imperative ending *-ahvo* (< Skt *-dhvam*) see Geiger (1994, § 1.6), and cf. 998 1030.

pp. 50.10-55.3: Brāhmaṇadhammikasutta. The verses are in Śloka metre, but see the note on 289.

p. 50.14. Pj II 313.2: *brāhmaṇamahāsāla ti jātiyā brāhmaṇā mahāsāratāya mahāsālā, yesaṃ kira nidahitvā ṭhapitaṃ yeva asūtiḷkoṭisaṃkhaṃ dhanaṃ ātihi, te [brāhmaṇā] mahāsālā ti vuccanti*. This explanation depends upon a dialect where *r* and *l* coincide, i.e. an Eastern dialect. For such Eastern forms see the note on 7.

p. 50.17. For *sārāṇīya* < *saṃrāganīya*, with *g* > *y* and the contraction of *-āya-* > *-ā-*, see Lüders (Beob., § 101) and Edgerton (BHSD, s.v. *sārāṇīya*). Cf. *sārāṇīya* 419.

p. 50.19.28. For the historical *-d* in *etad avoca* see the note on p. 13.10.

284. For *-d-* in *atta-d-attha* see CPD (s.v. *atta-d-attha*), and the note on p. 16.7.

<51> 285. Pj II 314.29 foll.: *na hiraṇṇaṃ na dhāniyaṃ ti hiraṇṇāṇi ca brāhmaṇānaṃ antamaso catumāsako pi nāhosi tathā vihisāliyava-godhūmādisu pubbaṇṇāparaṇṇabhedam dhāniyaṃ pi tesam nāhosi*. Pj II 315.4-8: *te hi nikkhattajātarūparajātā asannidhikārakā va hutvā kevalam sajjhāyadhanadhañṇā attano mantajjhenasaṃkhāten' eva dhanena dhañṇena ca samannāgatattā ahesuṃ, yo cāyaṃ mettādivihāro seṭṭhattā anugāmikattā ca brahmanidhī ti vuccati, tañ ca brahmaṃ nidhim apālayuṃ sadā tassa bhāvanānuyogena*. For *brahmaṃ nidhim* as a split compound see the note on 188. Mss B<sup>21</sup> read *brahma-*.

286. Pj II 315.13-15: *esānan ti, esantī ti esā, tesam esānaṃ esamānānaṃ, pariyesamānānaṃ ti vuttaṃ hoti*. This seems to be taking *esānaṃ* as a

genitive plural of a word *esa* "seeking", and I follow this in my translation. Cf. Ja V 252.21 = SJ 236.18\*, which read *esānā*.

For the double meaning of *pakata* see Pe Maung Tin (1923-31, p. 641 note 1).

Pj II 315.15: *dātave ti dātabbam*.

For the historical *-d* in *tad amāññisum* see the note on p. 13.10.

287. Here *phīta* is not in the stock list.

There is resolution of the first syllable in pāda b. In pāda d *br-* in *brāhmaṇe* does not make position.

288. Pj II 316.2: *dvāresu sabbaso, bāhiresu ca abbhantaresu ca sabbākāresu*. Both Geiger (1994, § 191.3) and Pischel (1900, s. 451) quote the adverbial suffix *-so* (< Skt *-śas*; see Whitney [Gram., § 1106]) only in its numerical distributive sense: Pāli *ekaso*, Pkt *sahassaso*, *negaso*. The suffix is, however, much more common than would be expected from these few references. See: *bhāgaso* 300 305; *abhiñhaso* 559 560 998; *puṭhuso* 891 892; *sabbaso* 643 940 950; *anupubbaso* 1000. See also the following (where no references are given they may be found in PED, where they are frequently described [wrongly] as ablative forms): *aññānaso* (Ja III 441.16\*); *akkharaso anuvyaññanaso aṇḍhiso ādiso āthaso antamaso anekaso ayoniso upāyaso odhiso oṛaso bahuso bahūtaso bilaso yasaso yoniso lahuso vyaññanaso suttaso hetuso* (Sadd 650.19-23); *kāraṇaso* (Mp III 139.12); *khaṇḍaso* (Thī 391); *chandaso* (Vin II 139.8); *ñhānaso dighaso dhātuso padaso pañcaso seyyaso; pahūtaso* (Ja III 484.16\*); *kahāpanaso* (Pj I 214.29). See also Sadd 804.1-7; 894.1.

289. Pāda b is Jagatī as printed (with *br-* not making position), but it is Śloka if we exclude [*komāra*] with F, and ignore the svarabhakti vowel in *-cariyaṃ*. In pāda c there is either svarabhakti in *-pariyiṭṭham* or resolution of the sixth syllable. E<sup>c</sup> p. 51 note 12 states that Pj II 316.8 reads *komāraṃ*, and compares A III 224.21.

Pāda a has nine syllables. We could correct the metre by reading *-[cat]-jārīsaṃ* (see PTC, and CPD [s.v. *aññacattārīsaṃ*]).

290. There is resolution of the sixth syllable in pāda a. We should ignore the svarabhakti vowel in *bhariyaṃ* in pāda b.

291. Pj II 317.20-23: *yo so utusamayo, yamhi samaye brāhmaṇī brāhmaṇena upagantabbā, aññatra tamhā samayā ṭhapetvā taṃ samayaṃ ututo virataṃ utuveramaṇiṃ pati bhariyaṃ, yāva puna so samayo nāgacchati, tāva aḥatvā antarā yeva*.

Pj II 317.24-26: *methunaṃ dhamman ti methunāya dhammāya, sampadāna-vacanappattiyā kir' etaṃ upayogavacanaṃ. nāssu gacchantī ti n' eva gacchanti.* It would seem that *assu* is < Skt *sma*, which can be linked with a present tense to give a past sense. Note the v.l. *nāsu*. Cf. 295 297 309. See Pj II p. 665. For the sandhi of *-a + aCC-> -āCC-* see Norman (1988, p. 90).

For *aññatra* in the sense of "except" see the note on p. 155.

292. Pj II 317.28-29: *brahmacariyan ti methunavirati.* Pj II 317.30: *ajjavan ti, ujubhāvo, atthato asaṭṭhatā amāyāvītā ca.*

There is a v.l. *sorajjāṃ* for *soraccaṃ*.

In pāda a we should ignore the svarabhakti vowel in *-cariyañ*.

<52> 293. Pj II 318.8-12: *yo etesaṃ brāhmaṇānaṃ paramo brahmā ahoṣi brahmasamo nāma uttamo brāhmaṇo ahoṣi, daḷhena parakkamena samannāgatattā daḷhaparakkamo; sa vā ti vibhāvane vā-saddo, tena "so evarūpo brāhmaṇo" ti tam eva vibhāveti.* Pj II 318.13: *supinantena ... supinena.* For the pleonastic *anta* in *supinanta* see the note on 127.

294. There is resolution of the fourth syllable in pāda a. We should ignore the svarabhakti vowel in *-cariya* in pāda c.

295. For *nāssu* see the note on 291. There is a v.l. *nāsu*.

296. Pj II 319.6-7: *yāsu jāyanti osadhā ti yāsu pittādinaṃ bhesajjabhūtā pañca gorasā jāyanti.*

297. For *nāssu* see the note on 291. There is a v.l. *nāsu*.

298. Pj II 319.16: *sehi dhammehī ti sakehī cārittehi.* For *sehi* see the note on 108.

For *sukham edh-* see EV I, p. 169 (ad Th 236) and Brough (1962, p. 234).

There is resolution of the first syllable in pāda f.

299. Pj II 319.25 foll.: *tattha vipallāso ti viparītasāññā ... viyākāraṇaṃ ti sampattiṃ.* According to Jayawickrama (UCR VIII, 3, p. 183) this verse is late because of the occurrence of *vipallāso* and *viyākāraṇaṃ* in it.

For the *r/l* alternation in *vipallāsa* see the note on 29.

There is resolution of the first syllable in pāda d.

300. Pj II 319.33: *ājāññasamyutte ti assājāneyyayutte.* For *ājāñña* cf. 304 and 544. Cf. *ājāniya* 462.

With *vibhante bhāgaso mite* cf. Mil 34.3-5: *nagaraṭṭhānaṃ ... vīthi ... paricchadena vibhajivā nagaraṃ māpeti.* Cf. Vv 78.6: *vibhattā bhāgaso mitā.* For *bhāgaso* cf. 305. For the *-so* suffix see the note on 288.

301. Pj II 320,10-11: *gomaṇḍala-paribbūḥhan ti goyūthehi parikiṇṭam̐*. See EV I, p. 281 (ad Th 1143).

In pāda d *br-* in *brāhmane* does not make position.

302. Pj II 321,7-8: *tatthā ti, tasmim̐, yaṃ bhogaṃ abhijjhāyimsu, tam-nimittan ti vuttam̐ hoti*.

For the historical *-d* in *tad upāgamuṃ* see the note on p. 13,10.

There are five pādas in this verse.

<53> 303. Pj II 321,23 foll.: *assam ettha medhanṭī ti assamedho, dvīhi pariyaññehi yajitabbassa ekavīsatiyūpassa ṭhapetvā bhūmiñ ca purise ca avasesasabbavibhavadakkhiṇassa yaññass' etaṃ adhivacanaṃ; purisam ettha medhanṭī ti purisamedho, catuhi pariyaññehi yajitabbass: saddhiṃ bhūmiyā assamedhe vuttavibhavadakkhiṇassa yaññass' etaṃ adhivacanaṃ; sammam ettha pāsanti ti sammāpāso, divase divase sammaṃ khipitvā tassa paṭitokāse vedhiṃ katvā saṃhārimehi yūpādīhi Sarassatinadiyā nimuggokāsato pabhuti paṭilomaṃ gacchantena yajitabbassa sātṛāyāgass' etaṃ adhivacanaṃ*. Spk I 145,20: *assam ettha medhanṭī vadhentī ti assamedho*. For the root *medh-* in the sense of *hiṃsā*, see Sadd 395,5.

For *sammāpāsa* see BHSD (s.v. *śamyāpāsa*) and D.D. Kosambi (1951, pp. 53-55).

Pj II 322,2-8: *vājam ettha pivanṭī ti vājapeyyo, ekena pariyaññena suttarasahi pāsūhi yajitabbassa beḷuvayūpassa suttarasasattarasakadakkhiṇassa yaññass' etaṃ adhivacanaṃ; n' aṭṭhi ettha aggaḷo ti niraggaḷo, navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā ca purisehi ca assamedhe vuttavibhavadakkhiṇassa sabbamedhapariyāyanāmassa assamedhavikappass' eva etaṃ adhivacanaṃ*.

For *niraggaḷa* as the name of a specific brahmanical sacrifice (not in PED) see BHSD (s.v. *niragaḍa*). For the sacrifices see GDhp 196.

For *rathesabha* see EV I, p. 241 (ad Th 822).

F excludes *sammāpāsam* m.c. This then gives a six-pāda verse with resolution of the sixth syllable in pāda c (*purisa-*), but the list of sacrifices is so common in this form that the exclusion seems unlikely. With it included, however, the metre is incorrect.

304. For *ājañña* see the note on 300.

There is resolution of the third syllable in pāda a, and of the first syllable in pāda b.

305. For *bhāgaso* see the note on 300. For the *-so* suffix see the note on 288.

306. For the sandhi *-m-* in *puna-m-āgamuṃ* see the note on 132.

There is resolution of the fourth syllable in pāda f.

307. Horner discusses *hirañña* at BD I p. 28 note 1. Cf. 769. A number of parallels can be given for *hi* occurring as other than second word.

There is resolution of the sixth syllable in pāda a and of the first syllable in pāda d. For *pari[k]khāro* m.c. see Pj II p. 726.

309. For *nāssu* (so all Mss here) see the note on 291. For *pādā* as an instrumental see the note on 119. According to PED *visāṇa* is neuter. Therefore the ending *-e* here cannot be accusative plural, and must be locative singular.

<54> 310. Pj II 323.26-27: *pitāro ti brāhmaṇesu laddhāvohārā brahmāno*.

There are eight syllables in pāda a, but the addition of *ca* (cf. the v.l. *va* in Mss B<sup>ai</sup>; for the *ca/va* alternation see the note on 38) after the word *pitāro* improves the Śloka metre by allowing the resolution of the sixth syllable, which gives the *pathyā* cadence. See Pj II p. 642. The word *gave* must be locative singular.

In pāda d *-ī* in *nipatī* is m.c.

311. For the sandhi *-m-* in *aṭṭhānavutti-m-āgamuṃ* see the note on 132.

312. Pj II 324.9-10: *so ca kho tato pabhūti pavattattā purāṇo*, showing that the reading *purāṇo* in place of the more metrical *pūraṇo* is older than Pj II, as pointed out at Pj II p. 642 (where the wrong reference is given for this verse).

313. Pj II 324.12: *evam eso aṇudhammo ti eso lāmakadhammo hīnadhammo adhammo ti vuttaṃ hoti; yasmā vā ettha dānadhammo pi appako atthi, tasmā taṃ sandhāyāha aṇudhammo ti*.

Pj II p. 730 queries the metre of *passati* in pāda c, but the metre is correct if we assume resolution of the fourth syllable. We should ignore the svarabhakti vowel in *-garahito* in the cadence of pāda b and in *garahatī* in pāda d.

In pāda d *-ī* in *garahatī* is m.c.

314. In pāda d there is resolution of the first syllable. We should ignore the svarabhakti vowel in *bhariyā*.

315. For *niraṃkativā* cf. 326. It also occurs in the form *nirākativā*. For the alternation between a short nasalised vowel before a single consonant versus a long vowel before a single consonant (abbreviated as VNCVC) see *vasiṃkaritvā* 444 and *vasīkativā* in 561; *cittiṃkaritvā/cittī-kr* 680;



*jigimsanto/jigīsanto* 690; *diṭṭhim suldiṭṭhīsu* 841. See also WD, p. 90 (ad Dh 106).

There is resolution of the fourth syllable in pāda d.

p. 54.17. For the historical *-d* in *etad avocum* see the note on p. 13.10.

p. 54.23. For *ete mayam* see the note on p. 15.23.

<55> p. 55.2. For *-t-* in *ajja-t-agge* see the note on p. 16.1.

316-23. Pj II 325.24 calls the Nāvāsuta the Dhammasuta. See the Introduction (§ 7).

The metre is Triṣṭubh.

316. The metre is better if we read the v.l. *tasmi* in pāda c.

317. For the historical *-d* in *tād atthikatvāna* see the note on p. 13.10.

The metre would be better if we read *bhajatī* in pāda d.

318. For the assimilation of vowels in *usūyaka* (< *asūyaka*) see the note on 52.

In pāda d there is resolution of the first syllable.

319. For the v.l. *āpakam* with the *kg* alternation see Lüders (Beob., § 126). Cf. 322 458 739 835-47 880 894 935 959. See also WD, p. 63 (ad Dh 6).

Pj II 330.10: *kim sakkati pāran netum, sakkhatī ti pi pāṭho*. For *sakkhati* see Lüders (Beob., § 149 note 2). Cf. 320.

In pāda d *-etum* in *tārayetum* must be m.c. for *-itum*. The ending is a cross between *-etum* and *-ayitum* according to Geiger (1994, § 206).

The metre would be better if we read *āpagam* for *āpagam* in pāda a.

320. Pj II 330.13 includes *ajānanto* in the exegesis, and there is no reason to doubt that *ajānam* is the nominative singular of the present participle with a negative prefix, in agreement with *sakkhati*. For *jānam* in agreement with a plural verb see the note on 349.

For *sakkhati* see 319.

For *nijjhapetum* see BHSD (s.v. *nidhyāpayati*). For *-a-* m.c. cf. 322.

<56> 321. For *phiya* "oar" see BHSD (s.v. *sphija*). For the *jly* alternation see the note on 149.

For the change of *-ñña* > *-ñṇu* in *upayañṇu* see the note on 167. For the labialisation of *-a-* > *-u-* in *mutimā* see the note on 61.

In *tatrūpayañṇu* *-a-* is m.c. See Pj II p. 639. In *mutimā* *-ī-* is m.c.

322. Pj II 330.29-331.3: *avedhadhammo ti aṭṭhahi lokadhammehi akampanasabhāvo; sotāva-dhānūpanisūpāpanne ti sota-odahanena ca maggaphalānaṃ upanissayena ca upāpanne*. Hare (1945, p. 108 note 3) translates *upanisā* as "reason". Pj II 503.8 (ad p. 140.5): *kā upanisā kiṃ kāraṇaṃ kiṃ payojanaṃ*.

Pj II 330.27: *vedagū ti, vedasaṃkhātehi catuhi maggañāṇehi gato*, i.e. taking *-gu* as coming from the root *gam-*. I take *vedagū* as the equivalent of *vedaka* (see BHSD, s.v. *vedaka*), and therefore translate it as "one who has knowledge". For the *k/g* alternation, see the note on 319. For the transference to the *-u* class see the note on 167. For *bhāvitatto* see the note on 277.

For *-a-* in *nijjhapaye* cf. 320.

324-30. Kimsīlasutta. This sutta is in the Triṣṭubh and mixed Triṣṭubh/Jagatī metres, with a mixed Triṣṭubh/Śloka verse (327) and a Śloka introduction (324).

324. Pj II 332.1-3: *naro sammā nivīṭṭh' assā ti abhirato naro sāsane sammā paṭiṭṭhito bhavayya*. For the sandhi of *-o + aCC- > -aCC-* see the notes on 707 828 922 923 925 972 994 and Norman (1988, p. 90).

The metre is Śloka.

325. For *subhāsita* cf. 252.

As E<sup>c</sup> p. 56 note 15 states, we should have expected *erayatam*, i.e. a genitive plural of the present participle, in place of *erayitam*: "he should listen to those uttering a discourse on the dhamma". Pj II 333.2, however, takes it as a past participle, and glosses it as *vuttam*. It must be an example of the palatalisation of *-a-* after *-y-*. See the note on 3.

Pādas bcd are Triṣṭubh; pāda a is Jagatī.

In pāda b there is a redundant fifth syllable. Ms C<sup>b</sup> reads 'ssa for c' *assa* to correct the metre. Pj II 332 note 8 has *garu-* as a v.l., which also corrects the metre.

326. For *niraṃkatvā* cf. 315.

The metre is Triṣṭubh.

In pāda a *-u-* in *garunaṃ* is m.c., to give the break *- - -*. Pj II reads *garūnaṃ* in the lemma. In pāda c we should ignore the svarabhakti vowel in *-cariyaṃ* and read *dha[m]maṃ* m.c.

<57> 327. Pj II 334.10: *niyyetha nayeyya kālaṃ khepeyya*.

Pāda a is Śloka; pādas bcd are Triṣṭubh. See Pj II p. 643.

328. Pj II 334.14-17: *hāsan ti pi pāṭho. Vipāssakena hi bhikkhunā hasanīyasmim vatthusmim mihitamattam eva kātabbam, niratthakathājappo na bhāsitaḅbo.* For *jappā = taṅhā* see the note on 592.

The metre is Triṣṭubh.

In pāda a we should read *ja[p]paṃ* m.c.

329. Pādas abd are Triṣṭubh; pāda c is Jagatī.

330. In pāda c PDhp 330 has *khānti* for *santi*, and Pj II 335.30 includes *khanti* in the gloss. This may be an example of a vocabulary replacement by near-synonyms, but it may be an early example of the *skh* alternation. See Edgerton (BHSg, § 2.26), Schneider (1954, p. 580), and the note on 702.

Pāda b is Triṣṭubh; pādas acd are Jagatī.

In pāda a *-p-* in *-pavedite* is m.c. In pāda b we should perhaps exclude [*te vacasā*] m.c.

331-34. Uṭṭhānasutta. The metre is Śloka.

331. In pāda b *supita* is a past participle used as an action noun. See EV I, p. 129 (ad Th 36), EV II p. 115 (ad Thī 261), WD, p. 89 (ad Dhṛ 104), and Hendriksen (1944, pp. 152-53). See also *jīvita* mata 440, *yuddha* 442 831, *kaṅkhita* 540, *samāhata* 667, *akkuṭṭhavandita* 702, *diṭṭha* 788 789, *samvedhita* 902, *vambhayita* 905, *gata* 960, *kaṅkhāyita* 1021. Cf. *kanditarudita* Ja III 57.23\*; *rodita* Ja III 214.12\*; *abhikkanta paṭikkanta ālokita vilokita sam(m)ūñjita pasārita asita pīta khāyita sāyita gata ṭhita nisinna sutta jāgarita bhāsita* D I 70.26 foll. = M I 57.5 foll.; *atikhāta* Ja II 296.15\*; *atibhūta* Ja I 185.7; Mil 135.18; BHSD *dhāvita laṅghita javita plavita; viddha* "throwing"; *pucchita vāyamita kaṭṭha ruṅga ativassita*.

For the *rll* alternation in *rūppatam* see the note on 29. For *nisīdatha* see EV I, p. 195 (ad Th 441) and cf. 332.

In pāda d the loss of *-m* in *-viddhāna* is m.c.

<58> 332. For *nisīdatha* cf. 331.

F excludes [*maccurājā*] m.c., although this leaves a nine-syllable pāda; E<sup>c</sup> prefers to exclude [*-ttha vasānuge*]. Smith takes this as an example of "Śloka rhythm continued" (Pj II p. 642, where the reference is incorrect. See E<sup>c</sup> p. 58 note 3).

333. For *ve = vo* (< Skt *vas*) see Lüders (Beob., § 22) and E<sup>c</sup> p. 58 note 6. For such Easternisms see the note on 7.

Pj II 338.33-339.1: *nānappakāresu visayesu viṣaṭaviṭṭhiṇṇavisālattā viṣattikam bhavabhoga-taṅham.* Cf. Pj II 513.6-7 (ad 768): *sabbam lokam*

*visarivā ihitattā loke visatti(kā)-saṃkhātaṃ taṇhaṃ*, and Pj II 550.9 (ad 857): *imaṃ visatādibhāvena visattikā-saṃkhātaṃ mahātaṇhaṃ*. For *visattikā* see EV I, p. 189 (ad Th 400).

334. Pj II 339.31 explains *abbahe* as *uddhare*. See the note on 592. The double *-bb-*, and the consequential shortening of *ā- > a-*, may arise from the stronger grade *-brah-* being used in Pāli instead of the weak grade *brh-* as in Skt, or from the "restoration" of the *-r-* sound even in the weak grade. This latter explanation is supported by the existence of the past participle *abbūḥa* < Skt *ābr̥dha*, and also the present form *abbuhati*, as well as the absolutive *abbuyha* < Skt *ābrhya*. For the VC/VCC alternation see the note on 4.

The metre of pāda a is defective. We could perhaps correct it by adding <*sabbadā*>. See Th 404 and EV I, p. 190 (ad Th 404).

In pāda b there is resolution of the fourth syllable.

335-42. Rāhula-sutta. Jayawickrama (UCR VI, 4, p. 231) considers whether this can be the *Lāghulovāde musāvādaṃ adhigīya* to which Aśoka refers, and concludes that there is no conclusive proof of this. The metre is Śloka.

335-36. Jayawickrama, following Katre, calls these two verses *vatthu-gāthā*. See UCR VI, 4, p. 231.

335. There is a v.l. *abhiṇhaṃ* for *abhiṇha-*. See the note on 1058.

337. Cf. Th 195.

<59> 339. For *-pāta* see the note on 987.

For sandhi *-r-* in *puna-r-āgami* see the note on 29.

340. For the sandhi of *-e + aCC- > -yaCC-* in *tyatthu* < *te atthu*, see Norman (1988, p. 91) and the v.l. *ty* for *te* before *appamattā* in 445, which implies the same sandhi.

For *pāṇimokkhasmiṃ* as locative/instrumental see Lüders (Beob., § 224).

In pāda c *-ī* in *satī* is m.c.

341. Pj II 343.19: *nimittan ti rāgaṭṭhāniyaṃ subhanimittaṃ*.

In pāda c there is resolution of the first syllable.

342. Pj II 343.27-29: *animittaṃ ca bhāvehi ti evaṃ nibbedhabhāgiyena samādhinā samāhitacitto vipassanaṃ bhāvehi ti vuttaṃ hoti*. Hare translates *animitta* "no sign". Pj II 344.8: *abhisamayā = khayā vayā pahānā paṇinissaggā*.

There is resolution of the first syllable in pāda c.

p. 59.9. Pj II 344.14: *tato paraṃ itthiṃ sudaṃ Bhagavā ti ādi saṅgītikārānaṃ vacanaṃ*. See the note on 30.

p. 59.12–358. The Vaṅgīsasutta = Th 1263–78, except for the prose. The cty gives it an alternative name: Nigroḍhakappasutta. The *uddāna* calls it Kappasutta. See the Introduction (§§6–7). The metre of the verses is Triṣṭubh, except for 352 and 355 which are mixed Triṣṭubh/Jagatī, and 356–58, which are Śloka.

p. 60.2. For the historical *-d* in *etad avoca* see the note on p. 13.10.

343. In pāda b Th reads *chetvā* and this is a v.l. in E<sup>c</sup>. For the *-ttāl/-tvā* variation see EV I, p. 297 (ad Th 1263).

In pāda a the metre is improved if we read *sattthāram* (with Th). Pāda b has redundant fifth and tenth syllables. We should read *vicikicchā-chettā* m.c. (cf. 347b). Th 1263 reads *pucchāmi* for *-āma*.

344. Pj II 347.24: *namassaṃ acarī ti, namassamāno vihāsi*.

Pj II 347.27–28: *daḥhadhammadassī ti Bhagavantam ālapati, daḥhadhamman ti nibbānaṃ abhijjanatthena, tañ ca Bhagavā dasseti, tasmā taṃ daḥhadhammadassī ti āha*, i.e. the cty takes *daḥhadhammadassī* as vocative. We should presumably read *-dāssi* with Mss B<sup>ai</sup>. The reading with *-ī* is doubtless due to the cty, where the vowel is long because the word is followed by *ti*.

For *mutyapekho* < \**mutt*-*apekho* < \**mutti*-*apekho* see Norman (1988, p. 92). The sandhi of *-i + a-* > *-ya-*, producing a conjunct with *-y-*, is doubtless due to a medieval scribe with some knowledge of Skt grammar, who “restored” a quasi-historical spelling. Cf. 710.

In pāda c there is a redundant syllable, either the fifth or the eighth, if we read *acarī*. We could read *namassam* instead of *namassaṃ*, and assume resolution of the fifth syllable. In pāda d we should ignore the svarabhakti vowel in *-virīyo*.

345–46. Note the pun on *Sakka* in these two verses.

345. Pj II 347.29 foll.: *Sakkā ti pi Bhagavantam eva kulanāmena ālapati ... samantacakkhū ti pi Bhagavantam eva sabbaññutaññānen' ālapati*.

There is resolution of the first syllable in pāda c. Th reads *nu* in pāda d.

346. There is a pun upon *samantacakkhu* and *sahassanetta* here.

Pj II 348.8: *bhūripañña = mahāpañña*, i.e. *bhūri* means “abundant”. For its use in the sense of “earth” see the note on 792, and in the sense of “wisdom” see the note on 1136.

Pj II 348.12 foll.: *yathā Sakko saḥassanetto devānaṃ majjhe tehi sakkaccaṃ sampañcchitavacano bhāsati, evaṃ amhākaṃ majjhe amhehi sakkaccaṃ sampañcchitavacano bhāsā ti.*

In pāda a there is resolution of the fifth syllable and in pāda b resolution of the first syllable.

In pāda d Th reads *devāna* m.c.

347. See EV I, p. 297 (ad Th 1267). Th 1267 reads *gandhā* instead of *ganthā* in pāda a. For the voicing of *-nth-* to *-ndh-* see the note on 153.

In pāda b the short *-a* and single *ṭh-* in *vicikiccha-ṭhānā* are m.c.

<61> 348. Pj II 348.26: *puriso ti Bhagavantaṃ sandhāy' āha.* For pādas cd see EV I, p. 297 (ad Th 1268). In pāda c Th has *nibbuto*. Th has different words in pāda d.

Pāda d has the opening *-----*. We could read *tamo v<a>assa*, and assume a redundant fifth syllable.

In pāda a we should read *jātū* m.c. For *-ā-* in *vihāne* m.c. in pāda b see 394.

349. For pāda b Pj II 349.7 reads *vīra* in the lemma, and glosses: *padhāna-viriya-samannāgata*, which seems a clear indication that *vīra* is the correct reading. The reading *dhīra* probably arose because of *dhīrā* in pāda a. I did not read *vīra* when making my translation, but I do now in the revised version. For the *valdha* alternation see the note on 44.

In pāda c E<sup>c</sup> has *jānaṃ*; Mss C<sup>kb</sup> have *jhānaṃ*; Pj II 349.10: *jānantā*, i.e. plural. This explanation is followed by Pj II p. 698. If *jānaṃ* agrees with the subject of the verb, then we could take it as a *ṇamul* absolutive. See the note on 773. It could be an incorrect form of the present participle, with a singular ending instead of the expected plural. It is, however, better to take it as *jāna* = *jānamāna*, so that *jānaṃ* = *jānantaṃ*, i.e. the accusative singular "we approached the one who knows". Cf. *jāno* Ja III 21.2\* (glossed *jānamāno*, 24.5') and *jānam upāgamimha*, Th 1269 (glossed *jānantaṃ*, Th-a III 200.26). Th reads *upāgamimha* for *-amha* and *parisāya* for *-āsu*.

The ending *-imha* is the expected development < *-iṣma*. Doubtless *-amha* was formed by analogy with this. See Geiger (1994, § 159).

In pāda d there is resolution of the first syllable.

350. In pāda a Pj II 349.13-15 explains: *hippaṃ giram eraya lahuṃ acirāyamāno vacanaṃ bhāsa vaggum manoramaṃ Bhagavā.* The failure to gloss *vagguvaggum* suggests that we have here to deal with *vaggu* and *vaggum* as separate words. I accordingly take *vaggu* as a vocative.

With *ujju-gata* cf. *vagga-gata* in 371. Th reads *hamso* for *hamsā*, and *sanikaṃ nikūjaṃ* for *sanim nikūja*.

351. Pj II 349.24-25: *niggayhā ti suṭṭhu yācitvā nibandhitvā; dhonan ti dhutasabbapāpaṃ*. For *dhona* cf. 786 813 834. Nidd I 77.22-78.27 (ad 786): *dhonā vuccati paññā, yā paññā pajānahā ... sammādiṭṭhi. kimkāraṇā dhonā vuccati paññā? itāya paññāya kāyaduccaritaṃ dhutañ ca dhotañ ca sandhotañ ca niddhotañ ca, ... , sabbākusalābhisamkhārā dhutā ca dhotā ca sandhotā ca niddhotā ca. arahā imehi dhoneyyehi dhammehi upeto samupeto upagato samupagato upapanno samupapanno samannāgato; tasmā arahā dhono. so dhutarāgo dhutapāpo dhutakilesa dhutaparilāho ti dhono*. Pj II 522.22-25 (ad 786): *sabbadiṭṭhigatādidosa-dhunanāya paññāya samannāgatattā dhono ... dhonadhamma-samannāgamā dhonassa dhutasabbapāpassa arahato*. The cty tradition therefore connects *dhuta* with *dhona*. See also EV I, p. 298 (ad Th 1271).

Th 1271 reads *va* for *ca* in pāda d. For the *c/v* alternation see the note on 38.

For the compound *saṃkheyya-kāro* see the note on 72.

In pāda a we should read *-jālī-* m.c.

352. For the sandhi *-y-* in *tava-y-idam*, cf. *sambodhi-y-aggaṃ* 693, *nā-y-idam* (v.l.) 714, *na-y-idha* 790, *mama-y-idam* 806, *ta-y-idam* 1077, *yatha-y-idam* 1092. Since in each case the preceding or following vowel is *-i-*, it is clear that *-y-* has been evolved for phonetic reasons. Warder (1967, p. 43 note 2) suggests that *tava-y-idam* here and *na-y-idha* in 790 should be pronounced as *tavedam* and *nedha* respectively (Th 1272 reads *tavedam*). In 790 the form can easily be explained by assuming resolution of the fifth syllable. I see no reason to doubt that we have resolution of the tenth syllable in this verse.

Th reads *samuja-* for *samujju-*. See EV I, p. 298 (ad Th 1272).

Pādas abd are Triṣṭubh; pāda c is Jagatī.

There is resolution of the first syllable in pāda c.

In pāda c *-ī* in *añjalī* is m.c. In pāda d we should read *mohayī* m.c.

353. Pj II 350.12-14: *parovaran ti lokuttaralokiyavasena sundarāsundaram dūresantikam vā*.

Pj II 350.17-20: *sutaṃ pavassā ti sutasaṃkhātam saddāyatanaṃ pavassa pagghara muñca pavattehi; sutassa vassā ti pi pāṭho, vuttappakārassa saddāyatanassa vuṭṭhiṃ vassā ti attho*. For the CC/NC alternation see the note on 168. For the *p/s* alternation see EV I, p. 134 (ad Th 49), and cf. 418

774 782. For the explanation in Th-a see EV I, p. 298 (ad Th 1273). Hare translates: "Rain down thy lore", reading the v.l. See Bollée (1973, p. 602).

For the sandhi of *-am + a-* > *-ā-* in pāda d cf. 365 788 896 1033 1057 1061 1083.

In pāda a we should ignore the svarabhakti vowel in *ariya-*. In pāda b we should read *mohayī* m.c. and ignore the svarabhakti vowel in *-viriyā*.

<62> 354. Pj II 350.23: *yathā vimutto ti kiṃ anupādisesāya nibbānadhātuyā yathā asekhā, udāhu saupādisesāya yathā sekhā ti pucchatī*. For *anupādisesa* and *saupādisesa* see EV I, p. 119 (ad Th 5). Note that here *saupādisesa* is applied to Kappāyana, not to *nibbānadhātu*.

I presume that E<sup>c</sup> reads *yadattiyaṃ* as one word in pāda. In the belief that the form of *yad-* shows that it is part of a compound. There are, however, many examples of *-d* appearing in a fossilised sandhi position, e.g. *etad avoca* (see the note on p. 13.10), although by the normal rules of MIA it should have become *-m*. I therefore separate the two words *yad* and *attiya*, and assume that *yad* is accusative singular, in agreement with *-cariyaṃ*. I assume that *attiya* means "proper, fit, useful", and derive it from Skt *arthyā*, although PED derives it from *atthika*.

Pj II 350.22: *Kappāyano ti Kappam eva pūjāvasena bhanatī*.

I have changed the translation I gave in EV I.

Th reads *suṇoma* for *suṇāma*.

In pāda a *-ā-* in *acāri* is m.c. We should ignore the svarabhakti vowel in *-cariyaṃ*. For *kacci '[s]sa* m.c. in pāda b see Pj II p. 670. There is a redundant fourth syllable in pāda c.

355. For the reciter's remarks see the note on 18-29.

Pj II 351.2 ascribes the words *iti Bhagavā* to the *saṅgītikāras*, and also pāda d. See the note on 30.

Pj II 351.5-8: *pañcasseṭho ... pañcannaṃ paṭhamasissānaṃ pañcavaggiyānaṃ seṭho pañcahi vā saddhādīhi indriyehi sīlādīhi vā dhammakkhandhehi ativisiṭṭhehi cakkhūhi ca seṭho ti*.

Th reads *taṅhāya* for *Kaṅhassa*. Pj II 350.29: *Kaṅhanāmakassa Mārassa*.

Pādas acd are Triṣṭubh; pāda b is Jagatī.

There is a redundant fifth syllable in pāda b. In pāda c we should read *-jātī-* m.c.

356. For *esa* with the first person verb *pasīdāmi* see the note on p. 15.23.



Pj II 351.11: *isisattamā ti Bhagavā isi ca sattamo ca uttamatt̥hena, Vipassi-Sikhi-Vessabhu-Kakusandha-Koṇāgamana-Kassapanūmake cha isayo attanā saha satta karonto pātubhūto ti pi isisattamo*. For the alternative interpretations of *isi-sattama* see EV I, p. 293 (ad Th 1240). For the *r/l* alternation in *kira* see Lüders (Beob., §31) and the note on 29.

357. Th reads *acchedi* for *acchidā*.

358. For *Kappāyano* see Pj II p. 681. Hare translates: "Kappa, the capable (Kappiyo); Kappa, the way-farer (Kappāyana)".

There is resolution of the fourth syllable in pāda c.

<63> 359-75. *Sammāparibbājanīyasutta*. Pj II 352.2 gives it the alternative title *Mahāsamayāsutta*, and quotes a v.l. *Munisutta* from Ms B<sup>a</sup>, but this reading is not found in B<sup>c</sup>.

The metre is *Aupacchandāsaka* with some *Vaitāliya* pādas in 360 and 374.

359. Pj II 362.3: *ṭhitattan ti, lokadhammehi akampaneyyacittam*.

In pāda b we should probably exclude [*tiṭṭam*]. In pāda d we should probably follow F in excluding [*bhikkhu*] m.c., and we should also read *katha[m]* and exclude [*so*] (which has come in from 361 foll.).

360. For the reciter's remarks see the note on 18-29.

Pj II 362.16: *maṅgalā ti Maṅgala-sutte vuttānam diṭṭhamaṅgalānam etaṃ adhivacanam*. For the *t/d* alternation in *uppātaluppāda* see the note on 193.

Pāda a is *Vaitāliya*. In pāda c Ms B<sup>m</sup> reads *so* for *sa* m.c. See Pj II p. 700. In pāda d we should probably exclude [*bhikkhu*] m.c., so that the pāda resembles the following verses.

361. In pāda b we should read *dibbesū* m.c. In pāda c we should read *ati[k]kamma* m.c.

362. Pāda a does not scan. Pj II p. 764 wants to scan ----\*, presumably by reading *vīpiṭṭhikatva*, but if we read *vīpiṭṭhi-katvā<na>* with the v.l. and 67a, then we have a syncopated opening.

In pāda a we should scan *kādariyam*, which would be a *vṛddhi* formation noun.

364. Pj II 363.32-364.1: *upadhīsū ti khandhūpadhīsu, ādānan ti pi ādātabbatt̥hena te (khandhūpadhī) yeva vuccanti*.

Pāda a does not scan. We could either read *no* for *na*, or insert *hi* after *na*. It is possible that *na so* is to be derived <*na sma*, in which case we might read <*s*>*so*. Cf. 515.

<64> 365. In pāda b we should scan *viditvā* m.c. See 368. For the sandhi of *-am + a-* > *-ā-* in pāda c see the note on 353.

366. Pj II 364.14: *na sandhiyethā ti na upanayhetha na kuppeyya*. A similar meaning of *sandhiyati* is to be seen at Ja VI 570.13\* where it is glossed: *n' ena maṅku ahosi* (570.25). I assume that *sandhiyati* is to be derived < *sandhayatha*, with palatalisation of *-a-* > *-i-* before *-y-* (see the note on 3). The meaning would be "reflect upon" and then "resent". Skt has *sandhayati*, but with a different meaning (see MW, s.v.).

For *-ṇ-* in *uṇṇameyya* see the note on 206.

In pāda a we should read *n[a]*' m.c.

367. For the double ablative ending *-āto* in *-bandhanāto* see the note on 198. We should read *-ātō* m.c.; cf. BHS *-ātu* (BHS § 8.50), Pkt *-āu* (Pischel, § 365) and Caillat (1970, p. 22). We could also repair the metre by reading *bandhanā ca* with the v.l. For the *c/v* alternation see the note on 38.

368. Pj II 364.26-365.2: *yathātathiyān ti yathātathaṃ yathābhūtaṃ; dhamman ti khandhāyatanādibhedaṃ yathābhūtañāṇena, catusacca-dhammaṃ vā maggena viditvā*.

In pāda a we should read either *sārūpiyaṃ* (cf. *rūpiya* and *ruppa*) or *sāruppam*. In pāda b we should read *bhikkhū* m.c. We should read *yāthā-* and *viditvā* m.c. in pāda c. See 365. E<sup>c</sup>(3) reads *-ivā<na>* here but not in 365. It does not scan in either place. See Pj II p. 751.

369. Pj II 365.4-6: *so nirāso nittaṅho hoti, tato āsāya abhāvena kañci rūpādidhammaṃ nāsiṃsati, tenāha nirāsayo anāsayāno ti*. Cf. the note on 56. F reads *nirāsaso* here, but CPD (s.v. *āsasa*) gives no references for the existence of *āsasa* in Pāli, and takes *nirāsasa* as a v.l. for *nirāsaya*, due to the misreading of *ya* as *sa* in the Sinhalese script. The same explanation, in reverse, would apply to *anāsasāno*, since CPD quotes the verb *āsayati* "to wish" only from Mañis, where it looks like a commentarial invention. For the *s/y* alternation, cf. *yenalsena* 430, *yel-se* 827 and see EV II, p. 80 (ad Thī 84). In Volume I I translated *nirāsayo* as "without any inclination (to evil)", but in view of the cty's explanation by *āsā* and *āsiṃsati* here, the pun on *āsā* and *nirāsaya* in 634, and the contrast between *nirāsayo* and *anāsasāno* in 1090-91, I think that the idea of "hope, aspiration" is preferable. Cf. Jain *nirāsamsa* "without desire (for this world)".

For the nominative plural ending *-āse* in *samūhatāse* see the note on 7.

For *anāśasāno* Pj II 365.3 reads *anāśayāno* and E<sup>c</sup>(3) reads this. This is another example of the *ś/y* alternation. For the *-āna* ending see the note on 131.

In pāda b we should read *a<k>kusalā* m.c.

<65> 370. Pj II 365.7: *āsavakhīṇo ti khīṇacaturāsavo*. For the suggestion of another reversed compound see the note on 639. Lüders (Beob., §179) objects to the metre, although it can be paralleled elsewhere. See EV I §29(a)(i). The more usual *khīṇāsavo* would be metrically irregular, and Lüders suggests that in an Eastern Pkt it would have had the form *khīnāsinave pahīnamāne*.

Pj II 365.12: *parinibbuto ti, kilesaggivūpasamena sūtibhūto*.

371. Pj II 365.18-24: *niyāmadassī ti, saṃsārakantāramūlḥe loke amata-puragāmino sammatta-niyāmahūtassa maggassa dassāvī, diṭṭhamaggo ti vuttaṃ hoti. vaggagatesu na vaggasārī ti vaggagatā nāma dvāsaṭṭhi-diṭṭhigatikā aññamaññaṃ paṭilomattā, evaṃ vaggāhi diṭṭhīhi gatesu sattesu na vaggasārī "idaṃ ucchijjissati, idaṃ tath' eva bhavissati" ti evaṃ diṭṭhivaṣeṇa agamaṇato*.

In pāda c there is resolution in the cadence. Cf. 372.

372. Pj II 365.27: *saṃsuddhajino ti saṃsuddhena arahattamaggena vijitakilesa*, i.e. "victorious by the purified thing (= the road to arahat-ship)". I prefer to translate it as a dvandva compound, although if we saw another example of *-jina <-jīna* here (see the note on 84), we could translate "knowing the purified thing = knowing the pure". Horner and Rahula took it as a karmadhāraya compound "purified conqueror", which is also possible.

Pj II 365.28: *vivatāchaddo ti vivaṭarāgadosamohachadano*. In Vol. I here (and in 378c 1003a and 1147c) I translated *vivatta-cchaddo* as "of widespread fame". This was because I believed that there was a relationship between *vivatāchadda* and *vighuṣṭaśabda*, which occurs in BHS texts in contexts where Pāli has *vivatta-cchadda*. See Norman (1979A, p. 323). I deduced that the Pāli form was to be derived from the Skt one. When I did this, I had overlooked the existence of Pkt *vivaṭṭachauma* in a list of epithets describing the Jina. The existence of the Pkt word in this form has persuaded me that although I was correct to see a connection between the Pāli and Skt words, the direction of the development was in the reverse order, and *vighuṣṭaśabda* must represent a hyper-Sanskritisation from *vivatāchadda*. See von Hinüber (1983B, p. 33).

My translation must therefore be incorrect, but it is not easy to see what the correct translation should be. The fact that Pj II gives alternative interpretations, of which that translated as "with veil rolled back" is perhaps the most common in English, suggests that the Pāli cty tradition was not certain about the meaning. The BHS form suggests that the original meaning had been completely lost in that tradition. The explanation given by the Jain tradition differs from that given in Pāli. Referring to the genitive/dative form in *-ānaṃ*, it states: *vyāvṛttaḥchadmabhyah, ghātī-karmāṇi saṃsāro vā chadma tad vyāvṛttaṃ kṣīṇaṃ yebhyas te*. The word is translated by Jacobi (1884A, p. 225) as "who have got rid of all unrighteousness", and by Williams (1963, p. 194) as "who have thrown off all travesties". In kt, according to MW (s.v.), *chadman* has the meaning "deceit, disguise", and I should now wish to adopt this meaning for the compound, and translate as "with deceit removed".

Pj II 366.4: *anejo ti apaḡatataṇhācalano*.

There is resolution in the cadence in pāda c. Cf. 371. In pāda a we should read *-chaddo* m.c.

373. Pj II 366.11-13: *aticca suddhipañño ti, atīva suddhipañño atikkamivā vā suddhipañño, kiṃ atikkamivā: addhattayaṃ*. PED (s.v.) takes this as an adverbial use = "exceedingly", but CPD takes it after *kappātīto*, as an example of the common use of an absolutive after a finite verb, e.g. ... *upasaṅkami, upasaṅkamivā* ... Pj II 533.31-32 (ad 804) explains: *aticcā ti, vassasataṃ atikkamivā*, and Nidd I 120.22 on the same verse: *aticca jīvati ti ... atikkamivā*. Here again PED takes it as adverbial, but I think that we should rather follow the cties in understanding *vassa-sataṃ* from pāda b.

In pāda a we should read *atītesu* or *atīṭesu* (giving a syncopated opening) m.c., and in pāda b *kappātīṭo* m.c.

374. In pāda b we should read *disvā* for *disvāna* (see Pj II p. 643). This might be an example of the Sanskritisation of an older reading \**dissa* < *drśya*. In pāda c we should read *-inaṃ* m.c. with the v.l. (see Pj II p. 777), although S I 107.24 also has *-ī-*. F adds <no> to pāda c, giving an Aupacchandasaka pāda, but a mixture of a Vaitāliya odd pāda with an Aupacchandasaka even pāda is not unusual.

375. In pāda a we should omit *hi* m.c. In pāda b we should read *eva[m]-vihāri* and *dantiṭo* m.c. Cf. 985 1056 and see Pj II p. 678. In pāda c we should omit *sabba-*. This has perhaps entered the text because of Pj II 367.11-12: *sabbāni ca dasa pi saṃyojanāni caturo ca yoge vītivatto hoi*.

<66> p. 66.4-40.4. Dhammikasutta. The metre of this sutta is predominantly Triṣṭubh, with some Jagatī verses and a number of mixed Triṣṭubh/Jagatī verses.

376. For the nominative plural *-āse* in *upāsakāse* see the note on 7. Pādas ab = Pj I 125.14-15.

377. In pāda c B<sup>c</sup> and Pj II 368.13 read *c' atthi* in place of *t' atthi*. The gloss *tayā* suggests that *t'* (= *te*) is the correct reading. This would be an example of the sandhi of *-e + aCC-* > *-aCC-*. It is possible that the scribal tradition did not recognise *t'* and assumed it was an error for *c'*. An alternative suggestion is that *te + atthi* > *tyatthi*, and *ty* was then palatalised > *c*. I cannot, however, quote a parallel for such a secondary palatalisation of a sandhi form.

378. For *avecca* see the note on 229.

For the sandhi of *-o + a-* > *-ā-* in *vivatta[c]chaddāsi* (so read m.c.), see Norman (1988, p. 90), and cf. *ratāhaṃ* 461, *anuttarāyaṃ* 690, *orakāyaṃ* 692. In pāda b there is the opening *~~~~* with a redundant fourth syllable. We could correct the opening by reading *pakāsayī* or *pakāsēsi*, and we could remove the redundant fourth by reading *pakāsī*. For *-i* as the third singular aorist ending of causative verbs see the note on 8. In pāda d we should read *virōcasti* m.c.

<67> 379. The Triṣṭubh metre of the cadence of pāda c is incorrect, since we need a long penultimate syllable. The suggestion by von Hinüber (1982-83, pp. 30-32) that we read an historically correct perfect form *jaḡāma* (cf. Ja VI 203.2\*) here not only corrects the metre, but also gives a better sense, since we need the translation "went away", which a form from *adhigam-* would not give. The cty tries to solve the problem by assuming that *adhigam-* could have the correct meaning: *ajjhagamā ti adhi-agamā, gato ti vuttaṃ hoti* (Pj II 369.16).

In pāda a we should read *āgañchi* (< *\*āgaṃsi*) for *āgacchi*. See the note on 138. This is the reading of E<sup>c</sup>(3). See Trenckner (1908, pp. 71 foll.). In pāda c we should read *so pī* or *so pi t<v>ayā* m.c.

380. We should read *t{v}aṃ* m.c. in pāda c.

382. In pāda b we should read *ca pī* m.c., since it is unlikely that *br-* makes position here, but not elsewhere. In pāda c we should read *tayī* m.c. In pāda d there is a redundant fifth syllable.

383. Pj II 373.9: *sussūsamānā ti sotukāma' amhā ti attho*, i.e. *sussūs-* here is a genuine desiderative "wishing to hear". We might have expected the participle to be in the genitive case, in agreement with *no*, but it seems to

be an example of a nominative absolute construction. See Norman (1975, pp. 23-24).

Pj II 373.10-12: *tan no vadā ti taṃ dhammaṃ amhākaṃ vada; tvaṃ no ti pi pāṇho, tvaṃ amhākaṃ vadā ti attho.*

For *Buddhaseṭṭha* see the note on 226.

In pāda c the sixth and seventh syllables are contracted into a single long syllable. See the note on 61. In pāda d we should read *vadā* m.c.

384. For *Vāsava* see DPPN, s.v.

In pāda c we could read *vimalānubuddhaṃ* m.c., to avoid a redundant eighth syllable.

385. Pj II 373.18-21: *kilese dhunāti ti dhuto, evarūpaṃ kilesadhunanakaṃ paṭipadādhammaṃ sāvayāmi vo, taṃ cā mayā sāvitaṃ sabbe dharatha paṭipajjatha, mā pamāditthā ti vuttaṃ hoti.* This seems to be taking *dhutaṃ* as an active form, i.e. as an adjective to *dhammaṃ* "the shaking doctrine". Alternatively, we might see *dhuta* as an action noun, in apposition to *dhamma*: "the doctrine, the shaking off". For *dhuta* as an active form see EV I, p. 271 (ad Th 1087).

For the labialisation of *-a-* > *-u-* after *m-* in *mutimā* see the note on 61. For *bhikkhavo* as a vocative see the note on 280. In pāda b there is a v.l. *carātha* for *dharātha*. In the imperative ending *-ātha -ā-* may be m.c., or rhythmical to avoid the sequence of three short vowels, or it may be the remains of an historic subjunctive. See the note on 281.

For the *c/dh* alternation see the note on 26. For *atthadassī* see Warder (1967, §201).

Pādas ac are Jagatī; pādas bd are Triṣṭubh. There is resolution of the first syllable in pāda c.

In pāda d *-ī-* in *mutimā* is m.c.

<68> 386. Pj II 373.29-31: *akālacāriṃ hi sajanti saṅgā akālocāriṃ puggalaṃ rāgasāṅgādayo aneke saṅgā sajanti parissajanti upagūhanti allīyanti.* The double *-ss-* in *parissajanti* suggests that *saj-* is < *svaj-*, but the single *-s-* elsewhere may imply that *-ss-* is analogical, and the derivation may be < *sañj-*. Cf. *pasajanti* 390, *abhisaje* 632. For *akālacāriṃ* see Mvu III 328.18\*.

387. Pj II 374.8: *ye te rūpādayo nānappakāraṃ madam janentā satte sammadayanti.*

388. Pj II 374.22: *saṅgahītattabhāvo ti suṭṭhagatacitto*. Vv-a 59.3: *saṅgahītattabhāvā ti saṅgahavatthūhi atānam viya sabhāven' eva paresaṃ saṅgaṇhasilā*.

389. Pj II 374.25-27: *sāvakena vā kenaci aññatitthiyagahaṭṭhādina vā idh' eva pabbajitena bhikkhunā vā saddhiṃ sace pi sallape*.

390. For the verb *pasaj-*, see the note on 386.

Pj II 375.7: *vādaṃ paṭiseniyanti virujjhanti yujjhītukāmā hutvā senāya paṭimukhaṃ gacchanā viya honti*. If *paṭiseniyati* is a denominative verb from *pratisenā*, then it is an example of the palatalisation of *-ayati > -iyati*. See the note on 3. At A II 214.35 foll. *paṭisseneti* is in contrast to *usseneti*. Mp III 209.3 foll.: *n' ev' usseneti ti dīṭṭhivasena na ukkhipati, na paṭiseneti ti paṭiviruddho hutvā kalahabhaṇḍanavasena na ukkhipati*. It is, however, possible that it is from *pratiśri-lpratiśreṇi*.

391. Pj II 375.27 foll.: *paccavekkhitvā seve varapaññasāvako sevituṃ sakkuṇeyya varapaññassa Tathāgatassa sāvako sekho vā puihujjano vā nippariyāyena vā arahā*. I take *varapañña* as an adjective describing the *sāvaka*, rather than as a quasi-genitive element of a tatpuruṣa compound "the disciple of the one of excellent wisdom".

PED states that *upavāhana* is found only here. We should perhaps read *pavāhana*. This would entail taking *rajū-* as the equivalent of *rajo-*. For *-ū-* = *-o-* see the note on 122.

Pāda a is Triṣṭubh; pādas bcd are Jagatī.

392. Pādas acd are Triṣṭubh; pāda b is Jagatī.

In pāda c *-ū-* in *anūpalitto* is m.c. In pāda d we should read *bhikkhū* m.c.

<69> 393. Pj II 376.10 foll.: *esa khettavatthu-ādipariggahehi sa-pariggahena na labbhā phassetuṃ na sakkā adhigantun ti*. Cf. 779 805 809. For *labbhā* cf. 590. For *phassayati* see Norman (1962, pp. 324-26).

In pāda c we should read *sō* and in pāda d *phassitu[m]* m.c.

394. In pāda b *hanataṃ* is the genitive plural of the present participle of the root *han-*, in agreement with *paresaṃ*. For the verb *anujānāti* with a genitive in the sense of "grant, allow" see the notes on 880 982.

For *tasa* and *thāvāra* see the note on 704.

In pāda a we should read *hāne* m.c. Cf. 400 and *vihāne* 348. Cf. *hāne* in the same pāda at A I 214.34\* and Thī-a 38.13\*, but *hāñe* at A IV 254.17\* and 257.27\*, although the vv.ii. include *hane* and *hāne*.

395. Pj II 376.25-26: *bujjhamāno ti "parasantakam idan" ti jānamāno*.

In pāda b we should read either *kvacī* (with F) or <S>*sāvako* m.c.

396. In pādas ac we should ignore the svarabhakti vowel in *-cariyaṃ*. In pāda d there is contraction of the sixth and seventh syllables into one long syllable. See the note on 61.

397. Pj II 377.1-2 : *sabhaḅgato ti santhārādigaḅo, parisaggato ti pūgamajjhaḅato*. Double *-gg-* may be m.c., or may be a development from *-ḅg- < sabhaḅgato* and *parisaḅgato*. For the *-ḅg-/gg-* (NC/CC) alternation see the note on 168. For the *v'/c'* alternation in pāda b see the note on 38.

398. In the compound *ummādanantaṃ* the word *antaṃ* is not pleonastic (see the note on 127), but means "having *ummād* 'na as its end". In pāda c *pīpaḅaṃ* is the genitive plural of the present participle of *pīpati = pīvati*. For the *plv* alternation see the note on 62.

Pj II 377.5-7 : *tattha majjaṅ ca pānaṅ ti gāthābandhasukhatthaṃ evaṃ vuttaṃ, ayam paṅ' attho : majjapānaṅ ca na samācareyyā ti*. The cty is therefore taking *pajjaṅ ca pānaṃ* as a split compound, replacing *majjapānaṅ ca* m.c. For such compounds see the note on 151. For other examples of *gāthābandhasukhatthaṃ* see the note on 69.

399. Pādas abd are Triṣṭubh; pāda c is Jagatī.

<70> 400-401. Pj II 377.20-21 : *ettāvata agāriyasāvakassa nīccasīlaṃ dassetiṅ idāni uposaḅhaṅgāni dassento pāṅaṃ na hane ti gāthādvayaṃ āha*. These two verses recur at A I 214.35\*-215.6\* IV 254.17\*-24\* 257.27\*-258.3\*.

400. Pj II 377.23-25 : *rattim na bhūṅjeyya vikālabhojanaṅ ti rattim pi na bhūṅjeyya, divā pi kālāḅikkantabhojanaṅ na bhūṅjeyya*.

For *viram-* with the ablative see Lüders (Beob., § 192), but cf. the usage with forms in *-aṃ* in 828 925.

For the palatalisation of *\*ādaye > āḅiye* see the note on 3.

The metre of this verse is Jagatī. In pāda c we should ignore the svarabhakti vowel in *-cariyā*.

For *-ā-* in *hāne* m.c. see the note on 394.

401. Pj II 377.31 ascribes pādas cd to the *saṅgīḅikāras* (see the note on 30).

The metre of this verse is Jagatī. In pāda a there is a redundant sixth syllable. We could repair the metre by reading *dhāre* for *dhāraye*. For the optative of causative verbs cf. *phasse* 967. Cf. *pajjotaṃ dhāreyya* at Pj II 156.12. See BHSG § 29.4.

In pāda d *-guṅā* is the instrumental of *-gu*.



In pāda b *va* is m.c. for *vā*. Mp II 328.17 (ad A I 215.4\*) includes *vā sayetha* in the explanation. E<sup>c</sup> of A IV 254.22\* and 258.1\* prints *vasayetha* as one word.

402. As in my translation of Thī 31, I assume that *pāṭihāriyapakkha* is to be taken in the same way as the Pkt compounds *chattihī-pakkheṇaṃ* "on the sixth day of the fortnight", etc., and I therefore translate it as "a special day of the fortnight". See EV II, p. 67 (ad Thī 31).

Pj II 378.13: *susamattarūpaṃ suparipuṇṇarūpaṃ ekam pi divasaṃ apariccajanto*. It would be possible to derive *samatta* from *samāpta* (with Pj II 778, s.v. <sup>2</sup>*samatta*), or *samasta* (with PED) or *samāta* (with BHSD). I follow Smith and take it as from *samāpta* and translate "in its complete form". Cf. 781 889 1000. For *samatta* < *samāta* see the note on 881.

Pādas abc are Jagatū; pāda d is Triṣṭubh. In pāda c we should read *paṭi-* to give resolution of the first syllable, and we should ignore the svarabhakti vowel in *-hāriya-*.

403. Pj II 378.20 comments: *upavutthuposatho ti upavusita-uposatho*. For the labialisation of *-a-* > *-u-* after *-v-* in *upavuttha-* see the note on 61. We can deduce that it is labialised < *\*vattha* < *\*vasta*, since the form from the weak grade of *vas-* would contain retroflex *-ṭh-*, i.e. *\*vuṭṭha* < *\*(v)uṣṭa*.

Pāda a is Jagatū; pādas bcd are Triṣṭubh.

404. Pj II 378.29: *dhammenā ti dhammaladdhena bhogena*.

In pāda c *vattayaṃ* is the present participle of *vatteti*. We should understand *inaṃ vattaṃ* with the cty.

<71> p. 71.5: There is tmesis in the *uddāna* (cf. Sadd §8.9.5 [p. 1172]), since *Nāvā-suttaṃ* is divided by *ca*. For tmesis see the note on 53.

### III. Mahāvagga

<72> 405-p. 149.19. For the Mahāvagga see Jayawickrama (UCR VI, 4, p. 253).

405-24. Pabbajjāsutta. See Jayawickrama (UCR VIII, 3, pp. 181-84). He describes it as a "narrative ballad". The metre is Śloka, except for 423d. See the note on 423. There is a BHS parallel at Mvu II 198 foll.

406. PED takes *sambādha* as an adjective here (cf. D I 63.2 [Sv 180.13]; 250.11; S II 219.25; V 350.23), but there seems to be no reason for denying that it is a noun.

407. There is no need to read -ī in *vivajjayī*. See the note on E<sup>c</sup> p. xi.

408. Pj II 383.2-6: *ākīṇṇavaralakkhaṇo ti sarīre ākiritvā viya ṭhapitavara-lakkhaṇo vipulavaralakkhaṇo vā, vipulaṃ pi hi ākīṇṇan ti vuccati, yathāha "ākīṇṇaluddo puriso dhāticelaṃ va makkhito"* (= S I 205.1\* = Ja III 309.8\* = 539.9\*) *ti, vipulaluddo ti atho*. PED notes the fact that *ākīṇṇaluddo* is glossed differently at Spk I 298.15-16 (= *bahupāpo gāḥapāpo*). This arises from the fact that *ākīṇṇa* can stand for *ākhiṇṇa* (see the note on 158-59 and Norman [1979A, p. 327]).

For Magadha see EV I, p. 165 (ad Th 208). Pj II 382.23-25: *taṃ hi Paṇḍava-Gijjhakūṭa-Vebhāra-Isigili-Vepullanāmakānaṃ pañcannaṃ girīnaṃ majjhe varo viya ṭhitaṃ, tasmā Giribbajam vuccati*.

There is resolution of the first syllable in pāda a.

410. There is resolution of the first syllable in pāda c.

411. Pj II 383.20: *ma-kāro padasandhikaro*. For sandhi -m- in *nīcakulā-m-iva* see the note on 132.

412. The way of printing *kathavāso* in pāda d of E<sup>c</sup> can only make sense if we take this as a *bahuvrīhi* compound: "he will be a having-a-dwelling-where person". Even if this is possible, it is very clumsy, and it seems far simpler to divide the two words, as in B<sup>c</sup> and C<sup>c</sup>, and translate: "where will his dwelling be?" Cf. 414.

413. For *sapadānaṃ* see the note on 65. For *sampajāna*, a present participle without -m-, see Lüders (Beob., § 226) and cf. 931.

<73> 414. Exactly the same argument that has been given for taking *kathavāso* as two words in 412 can be put forward for taking *etthavāso* as two words with B<sup>c</sup> and C<sup>c</sup>, and the lemma in the city (Pj II 384.3).



Pāda c is Triṣṭubh as it stands, but becomes Śloka if we exclude [*mhi rāja*] with F.

424. Note the sandhi of *-u + ā- > -vā-* in pāda a. For other sandhi developments involving the change of *-u > -v* see the note on 144.

I assume that *daṭṭhu* is < *daṭṭhum* < Skt *draṣṭum*, i.e. an infinitive being used as an absolutive, with the loss of *-m* m.c. It could, however, be an example of an absolutive in *-tu*, i.e. < \**drṣtu*. Cf. 681 1098.

In pāda d *-ī* in *rañjati* is m.c.

425-49. For comments on the Padhāna-sutta see Jayawickrama (UCR VIII, 3, pp. 185-90). It has a BHS parallel at Mvu II 238 foll. See also Lal 260.17 foll. It is translated by E.J. Thomas (1949, pp. 72-73). The metre is Śloka.

425. Pj II 386.23: *yogakkhemassa pattiya ti catuhi yogehi khemassa nibbānassa adhigamanattham*. For *yogakkhema* see EV I, p. 128 (ad Th 32).

Jayawickrama says: "Correctly pointed out by Katre that *maṃ* is error for *naṃ*". He also quotes (UCR VIII, 3, p. 186) Neumann (1924, p. 469) as taking it = *taṃ imaṃ* on the lines of *so 'haṃ*, "though the same idiom is not met with elsewhere". Enomoto in conversation with me on 24/7/1986 also suggested *taṃ (i)maṃ*, but I cannot give another example of the change of *imaṃ > maṃ* after an anusvāra. Pj II 386.16 states: *dvīhi pi vacanehi attānam eva niddisati*. From this it is clear that we should read *taṃ maṃ* and take it as the accusative of *so ahaṃ*. See the note on p. 15.23.

For the *nll > r* alternation in *Nerañjarā* (< *Nairañjanā*) see Geiger (1994, §43.2) and Lüders (Bcob., §44 note 4). For the *rll* alternation see the note on 29, and for the *nll* alternation see Geiger (1994, §43.2), and cf. *nelāṭikā* BHS *lāṭikā*. For Chinese translations dependent upon the *nll* alternation see Brough (1970, p. 85).

For *padhāna* cf. Skt *prañidhāna* "exertion, profound religious meditation".

Andersen (1935, p. 103) corrects the metre of pāda a by excluding [*maṃ*], but the metre is correct as it stands if we assume resolution of the sixth syllable.

426. Pj II 386.24-26: *Namuci ti Māro, so hi attano visayā nikkhamitukāme devamanusse na muñcati antarāyaṃ tesam karoti, tasmā Namuci ti vuccati*.

For such folk etymologies see the note on 51. For the designation of *Māra* as *Namuci* see Thomas (1951, p. 146). Cf. 439.

In pāda a *-ī* in *Namuci* is m.c. to avoid the opening ~ ~ ~ ~ .

427. For *sahassabhāgo* and *ekaṃso*, possibly based upon Eastern forms in *-e*, see Lüders (Beob., § 19). For nominative singular forms in *-e* see the note on 233, and for such Māgadhisms see the note on 7. See also Lal 261.11 where we find: *sahasrabhāge maraṇaṃ ekabhāge ca jīvitaṃ*. A more idiomatic translation would be: "The odds on death are one thousand to one".

The cty includes *bho* in the gloss, so we should probably read *jīva bho*.

Pj II 387.7 uses *sādhento* in the sense of "clarifying". For *puññāni* in the plural, cf. the suggestion of reading *puññehi* in 431. See Lüders (Beob., § 14 (p. 20) note 1).

In pāda a there is resolution of the sixth syllable. See Warder (1967, § 244).

<75> 428. In pāda a there is resolution of the first syllable. We should either ignore the svarabhakti vowel in *-cariyaṃ* or assume resolution of the seventh syllable. In pāda b *-ū-* in *jūhato* is m.c., cf. Pj II 387.18: *jūhato ti juhantassa*.

429. Pj II 387.20-23: *appānakajjhānādīgahaṇattā dukkhena gantabbo ti duggo ... santikamarāṇena tādisenāpi pāpuṇitūṃ asakkuneyyatā durabhisambhavo*.

In pāda a *padhānāya* would seem to be a dative of goal of motion. See Norman (1971C, p. 218). For other examples, cf. *yo maṃ gahetvāna dakāya neti*, Ja III 296.21\*; *appo saggāya gacchati*, Dh 174 (see WD, p. 106); *āvatto bāhullāya*, M I 171.23. Lal 261.14 has *prahāṇasya*.

Pj II 387.24-28: *imā gāthā bhaṇaṃ Māro atthā Buddhassa antike ti ayaṃ addhagāthā saṅgītikārehi vuttā, "sakalagāthā pi" ti pi eke, "Bhagavatā eva pana paraṃ viya attānaṃ niddisāntena sabbam ettha evaṃjātikaṃ vuttan" ti ayaṃ amhākaṃ khanti*. For *khanti* used in this way see the Introduction (§ 33) and Nāṇamoli (1960, p. 161 note 92). For the *saṅgītikāras* see the note on 30.

In pāda b we can either read *du[k]karo* (with Pj II p. 708) and assume resolution of the first syllable, or assume resolution of the fourth syllable.

430. Pj II 387.29-30: *yen' atthenā ti ettha paresaṃ antarāyakaṇa attano atthena tvaṃ pāpimā agato ti*. Although the cty and all editions I have consulted read *yen' atthena*, the gloss seems to be explaining *sen' atthena*, as Enomoto suggested to me in conversation on 24/7/1986. Lal 261.17 has *svenārithena*. The error would seem to be based upon a confusion between *s* and *y* in an early form of the Brāhmī script. For this *s/y* confusion

see the note on 369. I should therefore now wish to read *sen' athena* and translate: "You have come for your own purpose".

In pāda c Mvu has *krṣṇabandhu pāpīmaṃ* and Lal has *pramattabandho pāpīyaṃ*. Von Hinüber has raised the question of whether Pāli *pāpīma* is to be derived from *pāpman* (1981, p. 70), and concludes that it is not because, if it were, the svarabhakti vowel should be *-u-*. He assumes that *pāpīma* is a new construction, based upon *pāpa* with the suffix *-īma*, which is the explanation given at Sadd 149.31 foll. If this explanation is correct, the Pāli phrase *Māra pāpīma* is not connected in any way with the Skt *mṛtyu pāpman*, as Thomas (1951, p. 146) suggested, and the juxtaposition of words is quite fortuitous. We should, therefore, have to accept that the expected derivation from *mṛtyu pāpman* was completely lost in MIA, but was replaced by the new formation which merely happened to be coincide with a possible development from *pāpman*. I suggest that the explanation in Sadd is not correct, but the expected *\*pāpuma < pāpman* (cf. *paduma < padma*) became *pāpīma* by analogy with other *-īma* forms. Smith has already shown that Sadd is probably wrong about *candimā* (see Sadd, Index, s.v. *candimā*) and *puttimā* (see Sadd, Index, s.v. *puttimā*). The svarabhakti vowel between a dental and a labial is not always *-u-*. Cf. Skt *pṛthivī < pṛthvī*, and Pāli *pathavī*, as well as *puthuvī*.

For the historical *-d* in *etad abravī* see the note on p. 13.10.

In *abravī -br-* makes position, and is presumably a back-formation < *\*abbavi*.

431. Mvu II 238.17\* reads *aṇumātrañ* and Lal 261.18\* *aṇumātram*. This suggests an Eastern *aṇumatte* as the original form of the word. For such Māgadhisms see the note on 7. There is a v.l. *aṇumatto*, which suggests that the postulated form *aṇumatte* did exist and was correctly interpreted as a nominative singular. For the nominative singular in *-e* see the note on 233. It would appear that the Mvu redactor took *aṇumatte hi* as *aṇumattehi*, i.e. an instrumental plural agreeing with *puññehi*, and replaced it by *aṇumātrañ*. It seems likely that we should read *puññehi* here, as both Mvu and Lal have *punyayñ* in pāda a, and *puññānaṃ* occurs in pāda c. The correct translation should therefore be: "I do not have the slightest need of merits".

In pāda a there is resolution of the first syllable. In pāda d we should ignore the svarabhakti vowel in *arahati*.

432. In pāda a we should either ignore the svarabhakti vowel in *viriyam*, or assume resolution of the seventh syllable.

434. In pāda d *tiṭṭhati* is a misprint for *tiṭṭhati*.

435. For *sattassa suddhataṃ*, cf. Lal 262,7: *sattvasya suddhatāṃ*; cf. *sattvasuddhi* (Chand Up VII, 26, p. 2); *jñānaprasādena viśuddhisattvas* (Muṇḍ Up III.2.8).

For *tassa me* see the note on p. 15,23.

Pāda c has nine syllables. We could read *kāme[su]* with F, but Smith (Pj II p. 642) suggests *kāmes' āp-*, presumably in a positive version of the pāda.

<76> 436-39. These verses occur at Nidd I 96,1\*-10\* with variants.

436. Pj II 389,25-26 explains: *pantesu vā senāsanesu aññataraññataresuvā adhiḅusalesu dhammesu aratī uppajjati*.

For the endings *-iyal-īya* in *duṭṭīya* see the note on 49.

There is resolution of the first syllable in pāda b. We should probably read *caṭu[ī]thī* in pāda d and assume resolution of the first syllable.

437. In pāda b we should divide *chaṭṭhā bhūru* (with E<sup>c</sup> p. xi). For the analysis of *iṭhānamiddha* as *iṭhā-m-iddha* see BHSD (s.v. *stryāna-middha*). For *saṅḅhī -m-* see the note on 132.

In pāda d we should scan *te* as *iṭ* m.c.

438. For *sakkāra* see BHSD, s.v. *saṃskāra*. Lal 262,18 has *saṃskāro*.

For *samikkamse* see the note on 132. Note that in pāda b *yaso* is masculine.

439. Pj II 390,14-15: *sā kaṅḅhadhammasamannā-gatattā Kaṅḅhasa Namucino upakārāya saṃvattati*. For *Namuci* see the note on 426.

440. Pj II 390,23-26: *esa muñjaṃ pariḅare ti saṅgāmāvacarā anivattino purisā attano anivattanakabhāvaṃ ñāpanatthaṃ sīse vā dhaje vā āyudhe vā muñjatiṅgaṃ bandhanti, 'taṃ ayaṃ pi pariḅarati' cc eva maṃ dhārehi*. Pischel disagreed with this explanation, and explained that taking grass or reed in one's mouth was an appeal to an enemy to spare one's life. To make this explanation fit the circumstances, he had to translate the phrase as "Ich verschmähe das Schilfrohr" "I refuse to take the reed" (1908, p. 461). Oldenberg (1908, pp. 593-94) rejected Pischel's view by pointing to the use of *pariḅarati* with *muñjamekhalā*, etc., in the sense of "wear". Schrader (1930, pp. 107-9) also rejected Pischel's view, pointing out that *pariḅarati* nowhere has the sense of "to reject, to disdain", although we could quote *mṛṣāvādaṃ pariḅaret* (MBh III 207.4). He preferred to take *muñjaṃ pariḅare* as meaning much the same as *vratam badhnāmi* "I take the vow to conquer or die". Hare (1945, p. 64, note 1) accepted this explanation. See Jayawickrama (UCR VIII, 3, p. 188) for a summary of these views.

All these explanations agree with PED in taking *parihare* as the first person singular middle although Pj II 390.23 explains it as *parihareyyam*. I would accept Pischel's view that carrying *muñja* grass is a sign of surrender, but I would differ from him in the interpretation of *parihare*. I follow Pj II in taking it as a first person singular optative and I assume that it is a rhetorical question: "Should I be the one to wear *muñja* grass (= a sign of surrender), i.e. should I surrender?", implying the answer "No, certainly not". Winternitz quotes (English edition III.2, p. 605; German edition III, p. 531) from the *Laghvarthaniti* of Hemacandra: "He should not kill one who holds grass in his mouth between his teeth" (*mukhadantatṛṇam bālam*), i.e. one who has surrendered.

For the past participles *jīvita* and *mata* used as action nouns see the note on 331.

For sandhi -r- in *dhi-r-atthu* see the note on 29. For *yañce* cf. Skt *sa cet*.

441. Pj II 390.31–391.5: *ettha kāmādikāya attukkaṇṇisanaparavambhana-pariyosānāya tava pagāḷhā nimuggā anuppavūṭṭhā eke samaṇabrāhmaṇā na dissanti sīlādīhi guṇehi na ppakāsanti andhakāraṃ pavūṭṭhā viya honti; ete evaṃ pagāḷhā samānā, sace pi kadāci karahaci ummuḷḷivā nimujjanapuriso viya "sāhu saddhā" ti ādinā naṇena ummuḷḷanti, tāthā pi tāya senāya ajjhoṭṭhāṭṭā ...* . Mvu II 240.9 reads: *pragādhā atra dṛśyante eke śramaṇabrāhmaṇā*. Lal 262.21 has: *atrāvagādhā dṛśyante ete śramaṇabrāhmaṇā*. In neither version does *na* appear. These versions scan, while E<sup>c</sup> has nine syllables, suggesting that *na* is an addition to the text. It is, however, clear that *na* was in the form of the text which Pj II is explaining.

442. The commentarial tradition gives two meanings for *savāhana* "with army" and "with elephant". Pj II 392.3: *sa-vāhanan ti Girimekha-nāgasahitam*. Mp III 18.26 (ad A II 15.29\*): *... ti sa-senakaṃ*. Cf. GDhp (13) *doṣi sa-seṇaka*.

Pj II 392.5-7: *mā maṃ ṭhānā acāvayi maṃ etasmā ṭhānā aparājitapallamkā Māro mā cālesī ti vuttam hoti*.

For the past participle *yuddha* used as an action noun see the note on 331. Mvu II 240.1 reads *yuddhāya pratiyāsāmi*.

In pāda c E<sup>c</sup> reads *paccugacchāmi*, but notes that all Mss have single -g- with the metre. We should read *paccug[ḡ]acchāmi* m.c.

443. E<sup>c</sup> p. 77 note 2 suggests reading *bhañjāmi* instead of *gacchāmi*. Dhṃp 148 has *bhijjati*; GDhp 142 has *bhetsidi*; Udāna-v 1.34 has *bhetsiyati*. Lal 263.1 and Mvu II 240.11 have *bhetsiyāmi*. Brough (1962, p. 217) says:



"futures such as *bhecchati* are sufficiently rare to invite alteration". The vv.ll. make it clear that the reading should be *bhecchāmi*, and this is what I translate. The word *bhecchati* occurs at A I 8.4, with the v.l. *bhijjissati*. Dissimilation of the aspirates gives *becchāmi* = *vecchāmi* (< *vyadh-* according to E<sup>a</sup> footnote), which probably underlies the vv.ll. *vecchāpi* and *vejjhāmi*. For the *bhl/g* alternation see EV I, p. 157 (ad Th 164) and EV II p. 64 (ad Thī 25). Cf. *gamissāmi* for *bavissāmi* at Ja VI 496.4\* (see Alsdorf [1957, p. 29]); *āgataṃ* for *ābhatam* at Ja VI 563.23; and the v.l. *na gijjhati* for *nābhijjhati* at Pj II 568.20. See the note on 948.

Pj II 392.8-9: *asmanā ti pāsāṇena*. Mvu II 240.11 and Lal 263.11 read *ambunā*. There is a v.l. *ambhanā* and Jones (Mvu-Trsl. II, p. 227 note 5) states that this perhaps suggests that, since water is more natural as a destroyer of unbaked pots, *ambunā* is the original reading. It is true that there are references in Indian literature to water destroying unbaked pots. Cf. Hitopadeśa IX, v. 66: *pratikṣaṇam ayaṃ kāyaḥ kṣīyamāṇo na lakṣyate, āmakumbha ivāmbhaḥ-stho viśīrṇaḥ san vibhāvvyate*. This, however, being a slow dissolving process, would scarcely be appropriate as a simile for the breaking of an army. The Sanskritised form *asmanā* presumably depends upon an underlying *amhanā*. The evolution of *-b-* between *-m-* and *-h-* would explain the v.l. *ambhanā*. A form *\*ambhunā* with *-a-* labialised > *-u-* after *-bh-* might well have been "corrected" into *ambunā*. For the labialisation of vowels see the note on 61.

In pāda a *\*pp-* in *ppasahati* is doubtless to produce a long fourth syllable to give the opening = --- with the cadence - - - - .

<77> 444. With *vasiṃkaritvā* cf. *vaṣīkatvā* in 561. For the  $\check{V}NC\check{V}C$  alternation see the note on 315.

445. There is a v.l. *ty* for *te* in pāda a, which is followed by E<sup>c</sup>(3). This is doubtless to avoid the nine-syllable pāda, which can, however, be avoided by assuming resolution of the sixth syllable. For the sandhi of *-e + aCC-* > *-yaCC-* see the note on 340.

There is resolution of the sixth syllable in pāda c if we read *gami[s]santi*.

446. Pj II 393.9: *nādhigacchissan ti nādhigamiṃ*, i.e. we are dealing with an aorist ending with *-ss-*, not a future. See Geiger (1994, § 159), Pischel (1900, § 516), and EV I, p. 141 (ad Th 78). The doubling of *-s-* here is undoubtedly m.c. to give the cadence - - - \* (*pathyā*). Cf. *apucchissam* 1116, explained as *pucchi*, in the same position in the pāda. For other examples see *hasissimsu* (glossed *hasimsu*) Ja VI 581.20\*, and *udapajjissuṃ* Ja VI 578.34\*.

although the latter is probably a wrong reading, since the metre requires -s-, which the lemma reads.

In pāda a there is resolution of the sixth syllable.

In pāda d -ī- in *satīmato* is m.c.

447. We should ignore the svarabhakti vowel in *anupariyagā* in the cadence of pāda b. See Pj II p. 655.

448. Pj II 393.12 : *vāyas' ento ti vāyaso etto*, i.e. we have the sandhi of -o + e- > -e-.

SI 124.8 and 127.17 (and F) read *Gotamā*, which looks like an ablative after *nibbija*. This suggests that *Gotamaṃ* is an ablative in -aṃ. See Lüders (Beob., § 194). Pj II 393.25-27: *kāko va selam āsajja nibbijjāpema, Gotamaṃ āsajja [tato Gotamaṃ] nibbija apemā ti*. This seems to be explaining *Gotamaṃ* as the object of *āsajja* < *āsad-* "to attack", although the Mss are not in agreement, and add or omit *tato Gotamaṃ* before *nibbijjā*. Spk I 186.16 has: *so kāko viya selam, Gotamaṃ āsajja assādam vā sanhavam vā alabhanto Gotamaṃ nibbindivā apagacchāma*, which seems to be taking *Gotamaṃ* as the object of both *āsajja* and *nibbijja*. For ablatives in -aṃ see the note on p. 48.8.9.

SI 124.7 reads *apakkame* where Sn has *apakkami*. Spk I 186.14-15 explains it as *apagaccheyya*, and Pj II 393.20 as *pakkameyya*. It is clear that both cities are explaining an optative form, which must have been edited out of Sn, perhaps because the use of an optative (or a form identical with an optative) as an aorist was no longer current in Pāli. Cf. *paṭiggāhe* 689. Unfortunately there is no parallel to this pāda in Mvu. For such forms see von Hinüber (1977, pp. 39-48, and Überblick, § 445) and Norman (1981A, pp. 168-69).

<78> 449. Pj II 394.5: *saṅgītikārā āhamsū ti eke, amhākaṃ pan' etaṃ na khamatī ti*. See the note on 30. For this use of *khamatī* see the Introduction (§ 33).

PED states that *antaradhāyatha* is third singular middle, without making it clear that it is a past tense formation.

p. 78.5-454. Subhāsita-sutta = SI 188.25-189.25.

p. 78.6. The words *evam me sutam* are ascribed to the *saṅgītikāras*. See the note on 30.

p. 78.8. For the historical -d in *etad avoca* see the note on p. 13.10.

p. 78.9-10. Pj II 396.8: *anavajjā ti vajjasamkhātaraḡādidosavīrahitā, ten' assā kāraṇa-suddhiṃ vattu dosābhāvaṃ dīpeti; ananuvajjā cā ti anuvāduvimuttā, ten' assā subbākārasampattiṃ dīpeti*.

p. 78,17. Pj II 398,17: *tattha aparan ti gāhābandhavacanaṃ sandhāya vuccati*. For other examples of *gāhābandhavacana* see the notes on p. 126,27 p. 140,16.

450. For *subhāsita* see 252.

Pj II 398,23-24: *tattha santo ti buddhādayo. te hi subhāsitaṃ uttamaṃ seṭṭhan ti vaṇṇayanti*. See Lüders (Beob., § 17).

The metre is Triṣṭubh. In pāda c we should read *duṭṭiyaṃ* and in pāda c *tatiyaṃ* m.c. For the endings *-iya/-īya* in *duṭṭiya* see the note on 49.

<79> p. 79,1. The cty ascribes this prose to the *saṅgītikāras*. See the note on 30.

p. 79,3. For the historical *-d* in *etad avoca* see the note on p. 13,10.

451-54: These verses = Th 1227-30. They are in Śloka metre.

452. There is resolution of the first syllable in pāda a. In pāda b E<sup>c</sup> and Pj II read *pati-*, with a v.l. *paṭi-*. Th reads *paṭi-*.

453. Pj II 399,12: *amatā ti amatasadisā sādubhāvena, vuttañ c' etam: "saccaṃ have sādutaraṃ rasānan" ti, nibbānāmatappaccayattā vā amatā*. It is therefore giving the choice of taking *amata* in the sense of "ambrosial", and therefore "sweet", or "death-free" in the sense implied by *nibbāna*. See the note on 80. I take *amata* here in the sense of "undying, i.e. immortal".

I punctuate pāda d as *āhu santo, paṭiṭṭhitā*, and compare 450. For the nominative singular forms in *-e* see the notes on 7 and 233, and cf. EV I, p. 208 (ad Th 546). See Lüders (Beob., § 17). Udāna-v 8.14 reads: *satyam arthe ca dharme ca vācam āhuḥ praṭiṣṭhitām*, which can be translated "They say, 'Speech founded on *artha* and *dhamma* is true'". This cannot be correct for the Pāli, but we could translate pāda a as: "Truly, indeed, speech is immortal".

454. In pāda a *-ī* in *bhāsati* is m.c. In pāda c we should either ignore the svarabhakti vowel in *-kiriṃyāya*, or assume resolution of the sixth syllable.

pp. 79,17-86,16. Sundarīkabhāradvāja-sutta. Pj II 400,16 calls it *Pūraṭṭasa-sutta*. For the alternative names see the Introduction § 7.

pp. 79,17-80,15. This prose passage = S I 167,18-168,3. The prose is ascribed to the *saṅgītikāras*. See the note on 30.

<80> p. 80,13. For the historical *-d* in *etad avoca* see the note on p. 13,10.

455-56. The metre of these two verses is Triṣṭubh.

455. Pj II 402.11 : *na brāhmaṇo no 'mhī ti ettha na-kāro paṭisedhe, no-kāro avadhāraṇe.*

Pj II 402.14 : *na vessāyano ti vesso pi n' amhi.*

Pj II 402.26-28 : *mantā jānītvā ... mantā vuccati paññā, tāya c' esa carāti, ten' ev' āha : manta carāmi loke ti, chandavasena rassaṃ kaṭyā.* For *chanda* in the sense of metre see the note on 2. The cty is therefore giving two explanations, one based upon *mantā* < \**mantvā* and the other upon *mantā* as a feminine noun, of which *mantā* would be the truncated instrumental form < *maniāya* (= *paññāya*). See the note on 159. In either case we should assume shortening of final -a m.c. For such shortening see the note on 2. Morris (1885, p. 21), however, takes *manta* as < \**mantrya*, cf. *āmanta* < *āmantrya* (= *āmantevā*, Ja III 209.19 [ad 209.17\*]). I take it as a shortened form of *mantā* < *mantar*.

For the meaning of *paññāya* see the note on 202.

In pāda b the metre requires *vesiyāno*, as E° p. 80 note 8 states. The asterisk before *vesiyāno* should be deleted, as the word occurs at Ja VI 328.31\* (as noted on p. xi). See Alsdorf (1957, p. 23), Lüders (1940, p. 283 note 3), and Pj II p. 769.

456. Pj II 403.4 : *nivuttakeso ti apagatakeso, ohāritakesamassū ti vuttaṃ hotī.* For the prothetic v- in the past participle *vutta* (< Skt *upta*) from the root *vap-* "to shear" see Geiger (1994, § 66.1).

Pj II 403.7-8 : *mānavehī ti ... manussehi.*

In pāda d *akalla* is m.c. The pāda has thirteen syllables, but the metre can be repaired by reading *pucchasi* and excluding [*brāhmaṇa*] (with F) or, perhaps more likely, by reading *gottam* for *gotta-pañham*. Smith (Pj II p. 639) calls it "Triṣṭubh metre continued".

<81> 457-61. The metre of these verses is strange, and Smith and Bollée are not agreed in the way to divide the pādas. Perhaps the extraneous portions are prose, although they can sometimes be made to scan.

457. Smith takes the "prose" as pādas abc and the verse as pādas def (Śloka metre), and pāda g (Vaitāliya metre). Pāda g may, however, be better as Śloka with resolution of the first and third syllables. See Pj II p. 704.

It is to be noted that -br- in *a-brāhmaṇam* does not make position, and we can assume that an earlier version of the verse probably had *a-bambhaṇam*.

In pāda d we should read *t<u>vam* m.c.

458. Pj II 404.11-12 : *yañña-m-akappayimsū ti ma-kāro padasandhikaro.* For sandhi -m- see the note on 132. The cty is therefore taking *yañña* as an

accusative plural form, shortened from *yaññe*: For other examples of *-e > -a* m.c. cf. *sarada* 687, *dvaya* 868, *uggahaṇanta* 911 912. It may well be, however, that we should divide the words *yaññam akappayimsu*, and assume that *yaññam* is an example of an accusative plural in *-am (> -am* before *a*-). See the note on 35.

Pj II 404.13-14: *puṭhū ti bahū anna-pāna-dānādīnā bhedenā anekappa-kāre, puṭhū vā isayo manujā khattiyā brāhmaṇā ca*, i.e. it may be an accusative agreeing with *yañña*, or a nominative agreeing with *isayo*, etc.

Pj II 404.19-21: *ya-d-antagū ti yo antagū, o-kārassa a-kāro, da-kāro ca pādasandhikaro "asādhāraṇa-m-aññesan" ti ādisu ma-kāro viya*. We are, therefore, dealing here not with the survival of a historical *-d* (see the note on p. 13.10), but with *yo* shortened *> ya* m.c., with a sandhi *-d-* inserted. For sandhi *-d-* see the note on p. 16.7. For sandhi *-m-* see the note on 132. For another example of the shortening of *-o > -a* m.c. see the note on 1134.

Pj II 404.22: *vattassa tīhi pariññāhi anta-gata-tū antagū*. The cty is therefore taking *-gu* as coming from the root *gam-*. For Skt *antaga* see MW (s.v. *antaga*). For the change of *-ga > -gu* see the note on 167. When, however, *antagu* is used as an epithet of Māra, e.g. *antagū Namuci* (Nidd I 489.6 = Nidd II 227.11) it is more likely that it is *< antaka*. See CPD s.v. <sup>2</sup>*antagu*. For the *klg* alternation see the note on 319. We should probably assume that *vedagu* also shows the same development, and stands for *vedaka*. See the note on 322.

Pj II 404.24: *yassa isimanujakhattiyabrāhmaṇaṇaṃ aññatarassa yañña-kāle*.

Smith takes the "prose" as *pādas ab* and the verse as *pādas cd* (Triṣṭubh metre). In *pāda d* there is a redundant fifth syllable, and *br-* in *brūmi* does not make position. Cf. 1043-45.

459. For the reciter's remarks see the note on 18-29.

Pj II 405.3: *tattha itī brāhmaṇo ti saṅgītikārānaṃ vacanaṃ*. See the note on 30.

Pj II 405.7: *tādīsaṃ bhayantarūpaṃ*, i.e. it is to be derived *< Skt tvādrś-*.

I take *tassa* aṣ referring to the speaker of the verse, i.e. it agrees with an unexpressed *me*. See the note on p. 15.23.

For *vedagu* = *vedaka* see the note on 322.

*Pāda a* is *Śloka* and *pādas bcd* are *Triṣṭubh*. There is resolution of the sixth syllable in *pāda a* (see Pj II p. 642). It also scans as an Old Āryā *pāda* (see Pj II p. 643).

In pāda b we should read *vedagum* m.c.

460. Pj II 405.16: *tasmā pana iha tvaṃ brāhmaṇa upasaṃkamma puccha*, i.e. it divides not as *tasmā ti ha*, but as *tasmā-t-iha* (see CPD, s.v. *iha*). In the absence of any reference to a *padaśandhikāra* sound, the presence of *pana* possibly indicates that *-t-* was taken for *tu*, but we may have here an example of sandhi *-t-*. See the note on p. 16.1. Geiger (1994, §73.5) prefers to divide *tasmā ti ha*.

Pj II 405.20: *kodhadhūmavigamena vidhūmaṃ*. Pāda c recurs (in the nominative) at S I 141.26\*, where Spk I 207.22 glosses: *kodhadhūmavigamā vidhūmo*.

Smith takes the words printed as prose as pādas ab. He says (Pj II p. 639 [§ III]) that pādas ad are -----, but I cannot see that this is correct for either pāda.

In pāda d we should read *idhā* m.c.

461. For the sandhi of *-o + a-* > *-ā-* in *ratāhaṃ* see the note on 378.

Smith takes the "prose" as pādas ab. Pāda a has a redundant fifth syllable. Fausbøll excludes [*bho Gotama*]. Smith points out that by reading *yaññe ratāhaṃ [bho] Gotama [yaññam] yaṭṭhukāmo nāhaṃ rajānāmi* we could get one and a half Triṣṭubh pādas. If we read *nāhaṃ pajānām[i] anusāsātū maṃ [bhavaṃ]* we have two complete Triṣṭubh pādas. Pādas cd are Triṣṭubh; pāda e is Śloka but has only seven syllables. We could correct the metre by reading *desayissāmi*, as E<sup>c</sup> p. 82 note 3 suggests. Cf. Ja V 222.12\*: *dharumaṃ te desayissāmi*. See Pj II p. 710. In pāda c *yattā* and in pāda d *tenā* are m.c. In pāda c *tv-* in *tvaṃ* does not make position, and we should perhaps read *t[va]m*. In pāda d we should exclude [*soam*].

<82> 462-82. These verses are Triṣṭubh, with some Jagatī and Śloka pādas, and some prose insertions. See the note on 478.

462. Pj II 406.20-21: *dhitimā hirī-nisedho ājānīyo hoti imāya dhiti-hirī-pamukkhāya guṇa-sampattiyā jātimā uttama-dakkhiṇeyyo*. See the note on *ājānīya* 544. The same explanation, linking *ājānīya* with *jātimā*, is given at Spk I 234.27 foll., but there an alternative explanation is given: *ājānīyo ti kāraṇākāraṇa-jānanako*. For another example of the (incorrect) connection between *ājānīya* and the root *jñā-* see the note on 532.

For *ca* in the disjunctive sense in pāda a see EV I, p. 131 (ad Th 41), and EV II, p. 73 (ad Thī 55).

In pāda a we should read *jātū[m]* m.c. In pāda c *-ī* in *munī* and *-ī-* in *dhitimā* are m.c.

463-66. Pj II 407.11-12: *pavecche paveseyya paṭipādeyya*. Trenckner (1908, p. 111 note 14) pointed out that *pavecchati* looks like a derivative from *avikṣat*, but that neither *viś-* nor *viṣ-* makes good sense. PED (s.v.) rejects the development from *praviś-* and also rejects Morris's suggestion of *pravṛś-* (1885, 43). Nor does Geiger's suggestion (1994, §152 note 3) that *pavecchati* is based upon a future (of an unstated verb), just as *sakkh-* is to be derived < *sakṣy-*, meet favour. The suggestion made by Barnett (1925, p. 186) that *pavecchati* is to be explained as being derived < *pra-vṛścati* (cf. *vṛścati dānakarmā*, Nigh. III.20) is attractive, since this would meet the needs of both form and meaning, but as the root is so inadequately attested in this meaning (MW s.v. quotes *pravraśc-* only in the sense of "cut"), I hesitate to accept it. Von Hinüber (Überblick, §214) draws attention to the suggestion in Sadd 453.26: *vesu dāne. vecchati pavecchati, paveccham pavecchanto*. and Sadd Index (s.v.) where Smith suggests *prayacchati* > *pecchati* (with *-aya-* > *-e-*) which was then influenced by *paveseti*. I prefer the explanation given in PED, that *payacchati* > \**payecchati* (with palatalisation of the vowel after *-y-*, see Norman [1976A]) > *pavecchati*, with the change of the glide consonant *-y-* > *-v-*. See the note on 100. This explanation is accepted by Berger (1955, p. 54). For other examples of the palatalisation of vowels see the note on 37.

In these verses pāda c has only ten syllables. It can be regularised by reading *hav<i>yam* or by assuming that the short sixth and seventh syllables have been replaced by one long syllable. See the note on 61.

463. Pj II 407.6-7: *vedantaḡū ti vedehi vā kilesānaṃ antaḡato vedānaṃ vā antaṃ catutthamaḡgaṇāṇaṃ ḡato*.

In pāda b *-ū* in *-ḡū* is m.c. We should ignore the svarabhakti vowel in *-brahmacariyo*, and note that *-br-* probably makes position.

464. In pāda a we should read *kāmē* m.c.

465. Pāda a is Jagatī; pādas bcd are Trisṭubh. In pāda b the break is ---, with caesuras after the fifth and eighth syllables. The metre is improved, with the break ---, if we read either *Rāhu-ggaḡaṇā* or *Rahū-gaḡaṇā*. If we read the latter, but divide *Rāhū gahaṇā*, then we have the genitive of a stem in *-u*, i.e. *-ū* < *-o* < *-oḡ*, and also a caesura after the fifth syllable. For such forms see the note on 122.

466. Pj II 407.16-17: *satā ti satisampannā: mamāyitānī ti taṇḡhādīṭṭhi-mamāyitānī*. Cf. 119.

467-78. In pāda d in these verses we should ignore the svarabhakti vowel in *arahati*.

467. For *tathāgata* see EV I, p. 118 (ad Th 3).

For the compound *abhibhuyya-cārī* see the note on 72.

In pāda c there is resolution of the first and fifth syllables. We should ignore the svarabhakti vowel in *rahaḍo*.

In pāda a we should read *kāmē* m.c. In pāda b we should read *jātī*- m.c.

<83> 468. Pj II 407.27: *samo ti tulyo, samehī ti Vipassi-ādīhi buddhehi, te hi paṭivedhasamattā samā ti vuccanti*. Pj II 408.29 foll.: *visamehi dūre ti na samā visamā paccekabuddhādayo ... ko pana vādo sāvakādisu*.

For *idha vā huraṃ vā* cf. 470 496 and see EV I, p. 121 (ad Th 10).

In pāda c -ū- in *anūpalitto* is m.c.

469. The retroflexion of -nn- > -ṇṇ- in *panuṇṇa-* would seem to be spontaneous, since there is no historic reason for it. For spontaneous retroflexion see the notes on 100 131.

In pāda a -ī in *yamhī* and *vasatī* is m.c. Cf. 494.

470. For the palatalisation of -a- > -ī- in *anupādiyāno* see the note on 3.

For *idha vā huraṃ vā* see the note on 468.

Pj II 409.17-19: *nīvesanan ti taṇhādīṭṭhisevanam, tena hi mano tīsu bhavesu nīvasati, tena taṃ nīvesanam manaso ti vuccati*.

In pāda c there is resolution of the first syllable.

471. For *udatāri* as an aorist see Geiger (1994, § 166) and cf. *udapādi* (Pj II 346.24; 462.23).

Pj II 409.24-25: *dhammañ ca aññāsī ti sabbañ ca ñeyyadhammañ aññāsī*. Ud-a 138.23 foll. gives five *ñeyyadhammas*: *abhiññeyya-*, *pariññeyya-*, *pahātabba-*, *sacchikātabba-*, and *bhāvetabba-* [IBH].

Pj II 409.25-26: *paramāya dīṭṭhiyā ti sabbaññutaññena*.

Pādas acd are Triṣṭubh; pāda b is Jagatī.

Smith suggests (Pj II p. 649) that we read c' *aññāsī*. We should then read a[ñ]ñāsī m.c.

472. Pj II 409.26-27: *bhavāsavā ti bhava-taṇha-jjhāna-nikanti-sassata-dīṭṭhi-sahagatā rāgā*. Pj II 409.28: *vidhūpiṭā ti dadḍhā*. Cf. 475, and see the note on 7. Pj II 409.30: *sabbadhī ti sabbesu khandhāyatanādisu*. For a similar usage of *sabbadhī* see Th 47.

For *vedagu* = *vedaka* see the note on 322.

In pāda c -ū in *vedagū* is m.c.



473. Pj II 409.31: *dukkhaṃ pariññāyā ti vaṭṭadukkhāṃ tūhi pariññāhi jānitvā*. Pj II 409.33-34: *sakhetavattihun ti sahetupaccayaṃ saddhiṃ kammakilesehi ti vuttaṃ hoti*. For *pariññāyā* see the note on 202.

<84> 474. Pj II 419.r: *vivekadassī ti nibbānadassī*. Pj II 410.2: *diṭṭhim upātivatto ti dvāsattihibhedam pi micchādiṭṭhiṃ atikkanto; ārammaṇā ti paccayā, punabbhavakāraṇāni ti vuttaṃ hoti*.

In pāda b there is resolution of the first syllable.

475. For *vidhūpitā* cf. 472 and see the note on 7.

Pj II 410.7-6: *sameccā ti nānena paṭivijjhita; dhammā ti khandh'āyutanādayo dhammā*.

In pāda c -kh- in -khaye is m.c.

476. Pj II 410.8-11: *saṃyojanāṃjātikhayantadassī ti saṃyojanakkhayantadassī jātikhayantadassī ca ... anunāsikalopo c' ettha "vivekajaṃpītisukhan" ti ādisu viya na kato*. The cty quotes D I 37.3; A I 53.13; M I 21.35; Sv and Mp (on these) refer to Vism; cf. Vv-a 275.4. For *saṃyojanaṃ-* with -m- m.c. see the note on 181-82.

Pj II 410.14: *yo 'panudī ti yo apanudī*. This is taking the form from *āpanud-*; not from *pran-nud-*. E<sup>c</sup>(3) prints it thus.

We should read *pānudī* m.c. in pāda b. In pāda c we should read *ni[d]doso* m.c.

477. With pāda a Hare (1945, p. 70.2) compares the Vedāntic view: *ātmanam ātmanā paśya* "see the self by the self", quoted by Max Müller (*Collected Works*, XV.81). Cf. *dr̥ṣṭvātmanam nirātmanam* (MBh III.213.27).

Pj II 411.2-5: *lokadhamnehi akampānīyato ṭhitatto; taṅhā-saṃkhātāya ejāya pañcannaṃ cetokhilānaṃ aṭṭhaṭṭhānāya ca kaṃkhāya abhāvā anejo akhilo akamkho*.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

478. Pj II 411.12: *yakkhassā ti purisassa*. Cf. Nidd I 281.22-24 (ad 875): *yakkhassā ti sattassa narassa mānavassa posassa puggalassa jīvassa jagussa jantussa indogussa manujassa*. Cf. 875 876. For the use of *yakkha* = *yakṣa*, i.e. a pre-Buddhist term, with reference to the Buddha see Nakamura (1983, p. 318) and compare the use of *nāga* (see the note on 166) and *deva* (see Norman [1981B, p. 154]). I translated *yakkha* as "individual" in Vol. I, but now prefer to leave it untranslated, as I leave *nāga* untranslated.

For *sambodhi(m)* in pāda d see E<sup>e</sup> note 16. Pj II 411.10: *sambodhin ti arahattam*. It is an accusative after *patto*. The omission of *-m* is strange, since its presence would not have affected the metre. E<sup>e</sup>(3) omits *ca*, but it is needed m.c. Pj II 411.5-6: *mohantarā ti mohakāraṇā mohappaccayā, sabbakilesānaṃ etaṃ adhvacaṇaṃ*.

Pāda d is Jagatī; pādas abf are Triṣṭubh. I cannot identify any metre in pādas c and e. From the way in which E<sup>e</sup> prints them it would appear that the editors similarly had difficulties. Bollée omits them from his index of pādas of the Sn, implying that he does not regard them as metrical pādas. I assume that they are prose insertions. See the note on 457-61.

<85> 479. For *vedagu* as the equivalent of *vedaka* see the note on 322; *vedagunaṃ* is the accusative singular.

For *-tth-* in *alattham* (= first person singular), cf. *alatta* p. 16.3 and *settha* 970.

Pādas ab are Triṣṭubh, but I am uncertain about the metre of the rest of the verse. Bollée lists *paṭiṅghātu me Bhagavā* (which can be taken as an odd Śloka pāda with resolution of the seventh syllable), as pāda c and *bhuñjatu me Bhagavā pūraḷāsaṃ* as pāda d, in which we should need to read *bhuñjātu* m.c. He is presumably taking *Brahmā hi sakkhi* as prose. Smith includes this phrase in pāda c.

480-81. These verses are identical with 81-82.

480. See the note on 81.

481. See the note on 82.

482. Pj II 412.1-2: *sādhū ti āyācanaṃ nipāto*. It appears that *sādhāham* is < *sādhū + aham*. For the sandhi of *-u + a-* > *-ā-* cf. 1032 and see Norman (1988, p. 91). Pj II 412.5: *pappuyyā ti pavā*. We could take *pappuyya* as the first person singular optative, if we wished. Cf. the v.l. *pappuyyaṃ* in Ms B<sup>a</sup>. Pj II 412.4: *upaṭṭhaheyyan ti pāṭhasesa*. Clearly the ety felt the lack of a finite verb.

Pj II 412.3: *vijaññā ti jāneyyam*.

Pādas abc are Triṣṭubh; pāda d is Śloka. Pāda a has eleven syllables, with the opening ----, and the break --, -. We could read *sādhū aham*, giving the opening ----, and resolution of the fifth syllable, with the break --, -.

483-86. These verses are Śloka, apart from 486, which has one Triṣṭubh pāda.

483. The v.l. *panuritaṃ* shows the *rd* alternation. See the note on 81.

484. Pj II 412.13-17: *sīmā ti mariyādā sādhujanavutti, tassā antā pariyoṣānā aparabhāgā ti katvā sīmantā vuccati kilesā, tesam vinetāran ti attho. sīmantā ti buddhaveneyyā sekhā ca puthujjanā ca, tesam vinetāran ti pi-eke.* The alternatives arise from the fact that *vinetāraṃ* can mean "destroyer" or "discipliner". In Volume I I followed the first of these interpretations, and translated "the destroyer of defilements". In Skt *sīmā* can mean "bounds of decency", and that seems to be the way the cty takes it in the first explanation. Cf. *bhinnasīmā* as the epithet of a bad woman (Mil 122.20). To get a bad sense, *sīmanta* has to be taken as a tatpuruṣa compound "the ends, limits of the bounds of decency", giving the idea of "transgression, sin". In the compound *sīmātiga* in 795, however, *sīmā* itself seems to have a bad sense. Nidd I 99.24 foll. (ad 795): *sīmā ti catasso sīmāyo: sakkāyadīṭṭhi vicikicchā ... tadekaṭṭhā ca kilesā, ayaṃ paṭhamā sīmā; oḷārikam kāmārāgaṣaṃyojanam ... tadekaṭṭhā ca kilesā, ayaṃ dutiyā sīmā; aṇusahagataṃ kāmārāgaṣaṃyojanam ... tadekaṭṭhā ca kilesā, ayaṃ tatiyā sīmā; rūparāgo arūparāgo ... tadekaṭṭhā ca kilesā, ayaṃ catutthā sīmā.* Pj II 528.20 (ad 795): *catunnaṃ kilesasīmānaṃ atītattā sīmātigo.* It would be possible to see a pleonastic use of *anta* (see the note on 127), so that there was no difference in meaning between *sīma* and *sīmanta*, but I now prefer to take *sīmanta* as a dvandva compound "boundaries and limits" (of life in the *samsāra*).

Pj II 412.18: *moneyya = paññā.*

In pāda b we should read *jāti-* m.c. to avoid the opening - - - - .

485. In pāda b we should read *pañjalīkā* m.c. to avoid the opening - - - - .

<86> 486. For *mahapphala*, showing a development from *mahat-* rather than *mahā-*, see the note on 191.

Pāda a is Triṣṭubh; bcd are Śloka. In pāda a we should ignore the svarabhakti vowel in *arahati*.

p. 86.6. For the historical *-d* in *etad avoca* see the note on p. 13.10.

p. 86.11. For *esāham* see the note on p. 15.23.

pp. 86.18-91.10. Māgha-sutta. The prose is ascribed to the *saṅgītikāras* at Pj II 413.8. See the note on 30. The verses are mostly Triṣṭubh, with some Jagatī pādas.

<87> p. 87.1. For the historical *-d* in *etad avoca* see the note on p. 13.10.

p. 87.2. Pj II 414.4: *vadaññū ti yācakānaṃ vacanaṃ jānāmi, vuttamaṭṭe yeva "ayaṃ idaṃ arahati, ayaṃ idan" ti purisavisesāvadhāraṇena*

*bahūpakārabhāvagahaṇena vā*. The ety is taking the word as being for *vada + jāna*. The ending *-ñṇu* is possibly due to the belief that we have *-jāna* here. Cf. *vadañṇun ti vacana-viduṃ sabbākārena sattānaṃ vuttavacanādhippāyañṇun ti vuttaṃ hoti* (Pj II 415.1 [ad 487]). It-a II 57.23-29 gives similar explanations, and gives *padañṇu* as a *pāṭhāntara*. It also quotes a reading *varañṇu* from "the old text" (p. 57 note 1). For the *d/r* alternation see the note on 81. The word is, however, from Skt *vadānya*, as the variant *vadāniya* shows. See Mayrhofer (EWA [s.v. *vadānyaḥ*]). The reference in PED to Skt *vadāniya* is perhaps an error. See also *avadañṇu* 663 *avadāniya* 774. The Chinese version of the latter translates as "ignorant".

Pj II 414.6-9: *yācayogo ti yācituṃ yutto, yo hi yācake disvā bhakuṭiṃ katvā pharusavacanādāni bhaṇati, so na yācayogo hoti, aham pana na lādiso ti dīpeti*. The word *yajati* has two meanings, as PED points out: *yājayoga* "intent upon sacrifice" of brahmans (see 1046-47; Ja VI 199 204-5) and *yājayoga* "intent upon giving" of Buddhists. Because of the idea of giving to *yācanakas*, we get a mixture of *yāj-* and *yāc-*. For the *cfj* alternation see the note on p. 13.17. See also Kern (Toey. II. 136). Spk I 347.25 (ad S I 228.21): *parehi yācitabbāraho; yācayogo ti vā yācayogen' eva yutto*. Spk III 280.25 (ad S V 351.31): *yācitabba-yutto*. Ja VI 482.27\*: *puttaṃ varadaṃ yācayogaṃ*. There is no gloss on the last, but 483.11: *hās yācita-yācitassa varabhaṇḍassa dayakaṃ*. Ja VI 544.3\*: *na h' etā yācayogī: yācanāya anucchavikā na honti*. Mp II 246.2 (ad A I 150.26): *yācayogo ti, yācituṃ yutto yācakehi vā yogo assā ti pi yācayogo*.

p. 87.4 foll. Note the use of *pi* after numerals to imply exactness or completeness. Cf. 661 804 1073, and see MW (s.v. *apī*).

487. For the reciter's remarks see the note on 18-29.

For *vadañṇu* and *yācayoga* see the note on p. 87.2.

In pāda a *Gotamaṃ* is against the metre according to Pj II p. 691, although the break -, - is not so unusual. In pāda c there is a redundant fifth syllable.

In pāda c *-ī* in *-paṭī* is m.c. In pāda d we should read *yajati* m.c. In pāda f we should read *kathā* m.c.

<83> 488-89. For the reciter's remarks see the note on 18-29.

In pāda a there is a redundant fifth syllable.

In pāda a *-ī* in *-paṭī* is m.c. In pāda b we should read *yajati* m.c.

490-503. For *hav,am* and *pavecche* in pāda c see the note on 463-66.

In these verses pāda c has only ten syllables. It can be regularised by reading *hav<i>yam* or by assuming that the short sixth and seventh syllables have been replaced by one long syllable. See the note on 61.

491. Pāda a is Jagatī; pādas bcd are Triṣṭubh.

493. In pāda b intervocalic *-br-* probably makes position. We should disregard the svarabhakti vowel in *-cariya*.

494. In pāda a we should read *yesū* m.c., and *-ī* in *vasatī* is m.c. Cf. 469.

<89> 495. Pj I 415.29: *vitareyyā ti taritvā*, i.e. taking *-eyya* as an absolute ending.

There is resolution of the first syllable in pāda b.

496. Pj II 416.1: *bhavābhavāyā ti sassatāya vā ucchedāya vā, atha vā bhavassa abhavāya bhavābhavāya punabbhavānabhinibbattiyā ti vuttam hoti*. In the first alternative the cty is taking *bhavābhava* < *bhava* ("eternal existence") + *abhava* (= *vibhava* "annihilation"). I prefer to take *bhavābhava* as rhythmical lengthening, for *bhavabhava* = repeated existence, various existences. See the note on 6.

For *idha vā huraṃ vā* see the note on 468.

There is a redundant fifth syllable in pāda a.

497. For *-jj-* in *ujju* see the note on 215.

In pāda a we should read *kāmē* m.c.

498. Pj II 416 5-8: *samitāvino ti samitavanto kilesavūpasamakārino ti attho, samitāvitattā ca vītarāgā akopā idha vippahāyā ti idha loke vattamāne khandhe vihāya*. The cty states that some authorities have another verse after this one: *ito paraṃ ye kāme hitvā agihā caranti susamvutattā taṣaraṃ va ujjū ti imam pi gātham keci paṭhanti*. This is identical with 497ab.

For the possibilities of reading either *Rāhu-ggaṇā*, or *Rahū-ggaṇā*, or *Rāhū ggaṇā* (*-ū = -o < -oḥ* genitive) m.c. in pāda b see the note on 465.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

There is resolution of the first syllable in pāda a. There is a redundant fourth syllable in pāda b, and *-ī* in *gatī* is m.c.

499. There is resolution of the first syllable in pāda a. There is a redundant fourth syllable in pāda b. In pāda b *-ī* in *gatī* is m.c.

500. In pāda a we should read *jahitvā* and *jātī-* m.c.

501. Pj II 416.13-14: *attadīpā ti attano guṇe eva attano dīpaṃ katvā vicāraṅtā khīṇāsavā vuccanti*. See GDhp p. 210. In 1092 and 1145 the context shows that *dīpa* = *dvīpa*.

502. Pj II 416.14: *ye h' etthā ti ha-kāro nipāto padapūraṇamatte*.

Pj II 416.16 foll.: *yathā idaṃ khandhāyatanādi, tathā jānanti, yaṃ-sabhāvaṃ taṃsabhāvaṃ yeva taṃ jānanti aniccādivasena jānantā ... ti evaṅ ca ye jānantī ti*, i.e. it is taking *yathātathā* as two separate words but reversing their order, which cannot be correct. Pj II 416.26 foll. (ad 504) explains it slightly differently: *tvam hi ettha loke idaṃ sabbam pi ñeyyaṃ yathā-tathā jānāsi yāthāvato jānāsi, yādisaṃ taṃ tādisaṃ eva jānāsi ti vā vuttam hoti*. In Skt *yathā tathā* has an indefinite meaning, but I follow PED (s.v. *yathā*) in believing that the meaning here is "correctly, truly, in reality", i.e. it is the equivalent of, and perhaps an error for, *yathātatham*.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

In pāda b there is resolution of the first syllable.

<90> 503. For *vedagu* as the equivalent of *vedaka* see the note on 322.

In pāda a -*ū* in *vedagū* and -*ī* in *saṭimā* are m.c.

504. For *yathātathā* see the note on 502.

Pādas ac are Jagatī; pādas bd are Triṣṭubh.

In pāda b -*n-* in *dakkhineyye* is presumably a misprint for -*n-*.

505. For the reciter's remarks see the note on 18-29.

Pādas abc are Triṣṭubh; pāda d is Jagatī.

There is a redundant fifth syllable in pāda a.

In pāda a -*ī* in -*paī* is m.c. In pāda b we should read *yajati* m.c.

506. For the reciter's remarks see the note on 18-29.

Pj II 417.21: *so ettha yaññe ārammaṇavasena pavattiyā pariṭṭhāya deyya-dhammapaccayaṃ lobhaṃ paṭiggāhakaṃ paccayaṃ kodhaṃ tadubhaya-nidānaṃ mohan ti evaṃ tividham pi jahāti dosaṃ*. Here *dosa* is being taken as threefold: *lobha*, *kodha* and *moha*. It is, therefore, the equivalent of Skt *doṣa*. In 507, however, the juxtaposition with *rāga* would support a belief that it is the equivalent of Skt *dveṣa* there.

E<sup>c</sup>(3) reads *yañño* for *yaññaṃ*, but I do not know what this could mean.

Pādas bcd are Triṣṭubh. Pāda a is a Śloka pāda with only seven syllables.

The v.l. (see E<sup>c</sup> p. 90 note 11 and p. xii) and F add *ca* after *yujamāno*. This makes good sense and restores the metre. It is also in the explanation given at Pj II 417.11, and this is what I translate. In pāda b there is contraction of

the sixth and seventh syllables into one long syllable. See the note on 61. In pāda d we should read either *etiḥā* or <p>*patiḥhāya* m.c.

507. Pj II 417.25: *so evaṃ bhogesu vītarāgo sattesu paṭivineyya dosaṃ*. For *dosa* juxtaposed with *rāga* see the note on 506.

Pj II 417.30-31: *appamatto hutvā tam eva mettajjhānasamkhātāṃ sabbā disā pharate appamaññaṃ i*. For the explanation of *appamañña* see CPD.

In pāda b we can correct the metre by reading *ci[ī]tāṃ* and *bhāvayam* m.c.

508. Hare translates "awoken", presumably reading *bujjhati* for *bajjhati*. Although E<sup>2</sup> (p. 90 note 18) states that Pj II reads *bujjhati*, it is in fact only a v.l. there.

The presence of *evaṃ* in 509 seems to imply the existence of *kathaṃ* in this verse.

Pj II 418.10: *jutimā ti Bhagavantaṃ ālapati*. The word is in the vocative case.

In pāda a we should read *sujjhatī* m.c. The long *-ī* in *bajjhatī* is m.c. In pāda c *br-* in *brūhi* probably does not make position. In pāda d there is resolution of the first syllable. In pāda e we should read *t<u>vaṃ* m.c. (see Pj II p. 704 and the note on 457). In pāda f we should either exclude [*kathaṃ*] and read *upapajjati* m.c., assuming resolution of the first syllable, or read *upāpajjati* m.c. and exclude [*jutimā*]. In *jutimā -ī-* is m.c.

<91> 509. For the reciter's remarks see the note on 18-29.

Pāda a is *Jagatī*; pādas bcd are *Triṣṭubh*.

In pāda a we should read *yājatī* m.c. In pāda d there is resolution of the first syllable. We should read *upapajjati* m.c.

p. 91.12-p. 102.16. The *Sabhiyasutta* has a parallel in the *Sabhikasūtra* of the *Mahāvastu* (Mvu III 389.13-401.18). For a discussion of some of the etymologies it contains, see Norman (1980B, pp. 173-84).

p. 91.16. Pj II 420.22: *Sabhiyassa paribbājakassā ti Sabhiyo ti tassa nāmaṃ, paribbājako ti bāhirapabbajjaṃ upādāya vuccati*, i.e. he had received ordination in some sect other than Buddhism.

<92> p. 92.5. Pj II 423.17: *n' eva sampāyantī ti na sampādentī*. If *sampāyati* is < *sampādayati*, then we should assume an intermediate stage \**sampāyayati* which developed > *sampāyati* with the contraction of *-āya-* > *-ā-*. For the *d/ly* alternation see Lüders (Beob., § 107) and cf. *anuvidita* 528.

p. 92.8. For the historical *-d* in *etad ahoṣi* see the note on p. 13.10.

p. 92.22. Pj II 423.32-424.2: *rattaññū ti, ratanaññū "nibbānaratanam jānāma mayan" ti evaṃ sakāya paṭiññāya lokenāpi sammata, bahurattividū vā*. See also D II 77.8 (-t-), Th-a 141.28, Sv 143.11. See Index to Skt MPS (s.v. *rātrijñā* [2.10]). See Norman (1987A, pp. 40-41).

p. 93.6. For the historical -d in *etad ahoṣi* see the note on p. 13.10.

510-40. The verses are mainly Aupacchandasaka, with some mixed Vaitāliya/Aupacchandasaka, and some Śloka additions. Warder (1967, § 149) talks of inserted Jagatī pādas, but 10 pāda in the Sabhiya-sutta in its present form is a Jagatī pāda. Any irregular pāda which can be turned into a Jagatī by emendation can equally well be corrected into a Vaitāliya or Aupacchandasaka pāda.

510-II. As printed in E<sup>c</sup>, these two verses are both three-pāda verses, with three Vaitāliya/Aupacchandasaka pādas and a portion printed as prose, which can be made to scan as two Śloka pādas. C<sup>e</sup> reads *pañhaṃ* for *pañhe*, and this is probably an accusative plural in -am. See Lüders (Beob., § 240) and the note on 35.

510. For the reciter's remarks see the note on 18-29.

Pāda a is Vaitāliya; pāda b is Aupacchandasaka; pāda c is Vaitāliya, but becomes Aupacchandasaka if we read *puṭṭho* instead of *me*. The remainder is printed as prose but can be taken as Śloka, with resolution of the sixth syllable in pāda d and of the first syllable in pāda e. F's emendations give Aupacchandasaka pādas c and d: *t's' antakaro bhavāhi puṭṭho anupubbam anudhamma[m] v[ly]ākaroḥi ne*.

In pāda a we should scan *vēcikicchi* m.c. (see Pj II p. 768). In pāda b we should read *pucchitum ābhi-* m.c. (see Pj II p. 659).

<94> 511. For the reciter's remarks see the note on 18-29.

The first pāda does not seem to be in any metre. F adds *Sabhiya*, from the reciter's remarks, because Mvu III 395.1 reads *dūrā Sabhikā tuvaṃ āgato 'si*, which scans as an Aupacchandasaka pāda if we ignore the svarabhakti vowel in *tuvaṃ*. F's pāda does not scan, but we could read *dūrā* (or *dūratō*) *Sabhiya tvam āgato 'si*, with *tv-* making position, or *Sabhiyā* with *pluti* (cf. 540).

Pāda b is Aupacchandasaka and pāda c is Vaitāliya. Pāda c and the prose (= two Śloka pādas when emended) can be treated in the same way as 510.

512. This verse is in Śloka metre.

p. 94.11. For the historical -d in *etad ahoṣi* see the note on p. 13.10.

513. For the reciter's remarks see the note on 18-29.



Pj II 425.4-5: *soratan ti suvūpasantaṃ, sūratana ti pi pāṭho, sutṭhu uparatan ti attho.*

For the construction of the accusative followed by the nominative with *ti* see Lüders (Beob., § 182). Cf. 521 523 528 533 535.

Pādas ac are Vaitāliya; pādas bd are Aupacchandasaka.

In pāda b the loss of *-m* in *sorata* is m.c. In pāda d we should scan *v<i>yākarohi* m.c. Cf. 518 523 528 533.

<95> 514. For the reciter's remarks see the note on 18-29.

Pj II 425.14-18: *parinibbānagato .kilesanibbānapatto, parinibbānatattā eva ca vitiṇṇakaṅkho, vipattisampatti-hānivuddhi-ucchedasassata-apuññapuññappabhedam vibhavañ ca bhavañ ca vipphāya maggavāsam vusitavā.* This appears to be an attempt to give an etymology for the word *bhikkhu* based upon *bhava* and *khīna*.

Pāda a is Vaitāliya; pādas bcd are Aupacchandasaka.

In pāda d we should read *vusitava* m.c. For the labialisation of *-a->-u-* after *v-* see the note on 61.

515. Pj II 425.29-30: *ime rāga-dosa-moha-māna-dīṭṭhi-kilesa-duccārita-saṃkhātā satta' ussadā.* Pj II 521.19 (ad 783): *rāgādayo satta ussadā.* Pj II [ad 855] makes no comment, but Pj II 467.24 (ad 624) explains: *tanhā-ussadābhāvena anussadam* (see the note on 624). Sp 985.14-15 (ad Vin I 3.9) lists five *ussadā* (= the first five of this list). So does Ud-a 55.8 (ad Ud 3.24). The fact that the list of seven is old, however, is shown by the fact that it occurs at Nidd I 72.11 (ad 783) where *kamm'* replaces *duccarita-ussada*. The same replacement is found at Nidd I 244.21 (ad 855) and 354.7 (ad 920). Bapat (1951, p. 124, note 17) points out that the Chinese which he translates "protuberances" seems to correspond to *ussada*. This presumably shows a confusion with the *satta ussadā* of the Mahāpurisa (see D III 151.15).

Pj II 425.28: *samitapāpatā samaṇo.* The pun on *samita-* and *samaṇa* only works in a dialect where *ś-* and *śr-* have both, as here, become *s-*. It does not work for Śkt. Cf. 520.

With pāda b cf. *na hammai kaṃcaṇaṃ savvaloe* (Āyār I.3.33).

Pāda c is Vaitāliya; pādas abd are Aupacchandasaka.

In pāda a, *-ī-* in *satīmā* is m.c. In pāda b we should read *na <ca> so* m.c. with the Śkt version, or read *nā* or *no*, or even *<s>so* if we believe that *na so* is < *na sma*. Cf. 364. In pāda d we should read *ussada* m.c.

516. Pj II 426.10: *nibbijha nātvā paṭivijjhivā.* There are also vv.ll. *nibbijja* and *nippajja*. Cf. the variation *nibbijjalnibbijja* in 940.

In pāda a we should read *indrīyāni* and in pāda b *bahi[d]dhā* m.c.

517. Pj II 426,22: *tattha kappāni ti taṇhādīṭṭhiyo, tā hi tathā tathā vikappanato kappāni ti vuccanti.*

Here Mvu III 396.4\* has *vikīrya* for *viceyya*. Elsewhere there is *saṃyam<y>a* (398.19\* = 524; this is perhaps a gloss on \**vijeyya*), or *vicārya* (399.3\* = 525; 399.7\* = 526; 397.17\* = 529). Probably the BHS redactor had cty material available to him which led him to make these back-formations, while the Pāli redactor did not, so the latter wrote *viceyya* each time. The original version probably had \**viyeyya* or *viyīyya*, which could have developed from *vikīrya*, *viḷeyya* or *vicārya*.

For *-āni* as a masculine accusative plural ending in *kappāni* see the note on 45. For the opening ~~~~~ of pāda c see Pj II p. 644.

Pāda d is *Aupacchandasaka* without including *ti*.

In pāda d we should read *-[k]khayaṇi* m.c. See Pj II p. 696 (s.v. *jātikkhayaṇi*).

518. For the reciter's remarks see the note on 18-29.

In pāda b *nh-* does not make position in *nhātako* (<*snātaka*) and we should perhaps read *nātako*. See the note on 521. For the loss of aspiration cf. Skt *nāpīta* (= \**snāpīta*) and AMg *ninneha* (Utt 14,19) and see EV II, p. 109 (ad Thī 251). For *nhātaka* cf. 521 646 and see Lüders (Beob., § 182) and von Hinüber (Überblick, § 239).

Pādas ac are *Vaitāliya*; pādas bd are *Aupacchandasaka*.

In pāda a we should read *kiṇṇpattinam* m.c. in place of *-pattinaṃ*, as in 513.

In pāda d we should read *v<i>yākarohi* m.c.

<96> 519. For the reciter's remarks see the note on 18-29.

For such etymologies as we find in this verse see Schneider (1954, pp. 575-83), Vism 419,5-6 (*amhākaṇi chandaṇi ṇatvā viya uḷḷhito, tasmā chando hotū ti chando tv ev' assa nūmaṇi karonti*), and Mette (1973, p. 29 note 96, p. 32 note 113, p. 33 note 115).

Pj II 427,26 prints *sādhū* and *samāhito* separately in the lemma, and this reading should perhaps be followed.

For *kevalin* see the note on 82. For *tādi* cf. 520, and see the note on 86. Nidd I 87 has *nissīto* for *asīto*. For *asīto* see GDhp 7.

The pun on *bāhetvā* and *brahmā* only works in a dialect where *br-* has become *b-*. That this was the original situation in this verse is shown by the fact that *br-* does not make position here.

Pj II 427.29: *so brahmā so brāhmaṇo*. For Skt *brahman* = *brāhmaṇa*, see MW (s.v. *brahman*).

The metre requires (*sa*) in pāda d. E<sup>c</sup>(3) omits it.

520. For the pun on *samītavī* and *samaṇa* see the note on 515.

For *tādi* cf. 519, and see the note on 86.

In pāda a -i in *samītavī* is m.c. In pāda b we should read *ñatva* and in pāda c *jāñi-* m.c.

521. In pāda d *nh-* in *nhātako* does not make position, and we should perhaps read *nātako* with Mss B<sup>am</sup>. See the note on 518.

In pāda a we should read *ninhāyā* and in pāda b *bahi[d]dhā* m.c.

522. The verse is quoted at Spk I, 77.12\* foll., where E<sup>c</sup> also reads -*saṃyoge* in pāda b. Spk-pt, however, comments: *sabba-saṃyogā ti, vibhatti-lopena niddeso; sabba-saṃyoge ti attho* [LSC]. It is clear from this that Spk-pt had a text of Spk which read -*saṃyoga* (cf. the v.l. in Mss C<sup>ab</sup>). This must be for -*saṃyogaṃ*, with -*m* removed m.c., i.e. it is an example of a masculine accusative plural in -*am* (see the note on 35), and we should probably read the v.l. -*saṃyoga* and assume that it stands for -*saṃyogaṃ*. If we retain *saṃyoge*, then we should scan the final vowel as -*ē* m.c.

Pj II 428.16-18: *āḡun na karoti kiñci loke ti yo appamattakam pi pāpa-saṃkhātaṃ āḡun na karoti, nāgo pavuccati*. For the use of *nāga* with reference to the Buddha, see the note on 166.

Pāda d is *Aupacchandāsaka* without including *ti*.

In pāda c we should read *sajjati* m.c.

523. For the reciter's remarks see the note on 18-29.

Pāda a of 524 explains *khetta-jina* as meaning *khetāni viceyya kevalāni*, and Pj II 428.27-29 explains *viceyya* as both *viceyya* and *vijeyya*: *tāni vijeyya jetvā abhibhavitvā viceyya vā aniccādibhāvena vicinitvā upaparikkhitvā*. The double explanation is repeated: *etesaṃ khetānaṃ vijitānā vicitattā vā khetajinō* (429.6). This doubtless goes back to an earlier version of the sutta where, in a dialect where both -*c-* and -*j-* became -*y-*, the word appeared in the ambiguous form *viyeyya*.

The BHS equivalent of the Sabhiya-sutta, however, has *kṣetra-jña* at this point, and the explanation given there is:

*kṣetrāni saṃyama kevalāni  
divyaṃ mānuṣaṃ yaṃ ca brāhmaṃ kṣetraṃ*

*sa sarvamūlakṣetrabandhanāt pramukto*

*kṣetrañño tāyi pravuccati tathatvāt* (Mvu III 398.19\*–399.2\*).

In view of this equivalence, and of the existence in Pāli of the words *khetta-ññu* and *khetta-ñña*, and of the words *kṣetra-vid* and *kṣetra-vidyā* in Skt (see MW, s.v. *kṣetra*), I think that the BHS reading is the correct one. I therefore take *khetta-jīna* as being derived from *kṣetra-jñā*, with a svarabhakti vowel, and in pāda a (and 524d) I translate it as "field-knower". For *-jīna* see the note on 84.

It seems that the Sn tradition was aware of this derivation, for despite the inclusion of both *viceyya* and *vijeyya* in the cty tradition, I know of no edition of Sn which reads *viceyya* in 524a. The word *kṣetra-jñā* is presumably a brahmanical technical term (see MW [s.v. *kṣetra*], and cf. Manu XII.12 foll.), taken over by the Buddha and used in a specifically Buddhist sense.

For the syntax see 513.

Pāda c is Vaitālīya; pādas abd are Aupacchandāsaka.

We should read *v<i>yākarohi* in pāda d m.c.

<97> 524. For the reciter's remarks see the note on 18–29.

Pj II 428.27 foll.: *tāni vijeyya jetvā abhībhavitvā viceyya vā aniccādi-bhāvena vicīnitvā upaparikkhītvā*. Pj II 429.4: *evam etesaṃ khetānaṃ vijitattā vicitattā vā khetajīno*. The alternative explanations suggest that at one time the verse contained the word *\*vijeyya*, which could be derived from either *viceyya* or *vijeyya*. For the *cfj* alternation see the note on p. 13.17. Cf. *vicīrya* at GDhp 196 where the Pāli equivalent (A IV 151.5 = Pj I 168.10) has *vijetvā* < *\*vijeyya*. Mvu III 398.19\* reads *kṣetrāññi saṃyama kevalāni*, where *saṃyama* is perhaps for *saṃyam<y>a* or an earlier *saṃyam<m>a*, i.e. the MIA development of *saṃyama*. This would seem to be a gloss upon an absolutive of some compound of *ji-* which has entered into the text, which would show that the verse already read *-jīna* (i.e. the dialect had a svarabhakti vowel) before the etymology was devised.

Pj II 429.4: *yad etaṃ sabbesaṃ khetānaṃ mūlabandhanaṃ avijjābhavataṇhādī, tasmā sabbakhetamūlabandhanā pamutto*.

Pj II 429.9: *kammāni khetāni*.

For *tādī* see the note on 520.

In pāda c we should exclude [*sabba-*] m.c. with F. The pāda then has a syncopated opening. Mvu III 399.1\* reads *sa sarvamūlakṣetrabandhanāt*

*pramukto*, reversing the order of the components of the compound. Cf. 525 530 532. Pāda d is unmetrical. Pādas d in 526 530 532 are also unmetrical.

525. Pj II 429.23: *kosānaṃ lunanā kusala*, i.e. *kusala* is explained as being derived from *kosa* and *lu-*. Burrow (1972B, p. 55) quotes a different etymology for *kusala*, viz. *kuśānāṃ lātr-*. The presence of the word *lunanā* in the cty implies that it was commenting upon a text which had the absolutive of the root *lu-*, i.e. *\*lunitvā* or *\*lavitvā*. We might have expected the text to contain a phrase such as *yassa kosāni lutāni*. Since *lutāni* does occur in 532, we may suppose that some pādas have been re-arranged. Doubtless *viceyyalvicārya* replaced the original *\*lunitvā/\*lavitvā* by analogy with all the other verses.

For *tādi* see the note on 520.

In pāda c we should exclude [*sabba-*] with F m.c. The pāda then has a syncopated opening.

526. Pj II 429.27 foll.: *yasmā ca na kevalaṃ paṇḍatī ti iminā va paṇḍito ti vuccati, api ca kho pana paṇḍarāni ito upagato pavicayapaññāya allhīno ti pi paṇḍito ti vuccati, tasmā tam atthaṃ dassento dūbhayānti ti gāthāya tatipañham vyākāsi ... paṇḍarānti ti āyatanāni*. There is a pun on *paṇḍaru* and *paṇḍita*. See GDhp pp. 252–53.

For *tādi* see the note on 520.

PTC III 112 reads *dubbalyāni*, but this is not metrical. In pāda c *-ā-* in *kuṇhā-* is m.c. In pāda b we should read *bahī[d]dhā* and in pāda d *paṇḍitō* m.c.

527. The explanation given in this verse for the use of the word *muni* is not very appropriate. Pj II 430.8–10 explains: *yasmā pana "monaṃ vuccati ṇāṇaṃ yā paññā pajānanā ... pe ... sammāditṭhi, tena ṇāṇena samannāgato muni" ti vuttam* (quoting Nidd I 334.26 foll.), *so tena mona-samkhātena pavicayaññena samannāgatatā muni*. The explanation would, however, make better sense if the verb "to know" were related etymologically to *muni*, and I suggest that the original version of this verse had an absolutive form from the verb *munāti*, cf. *yo munāti ubho loke muni tena pavuccati* (Dhp 269). Such an absolutive, probably *\*mutvā*, would by very reason of its rareness require glossing, and I suggest that *ṇāvā* is the gloss which has replaced it in the text. For other examples of glosses replacing the original reading in a text see the note on 44.

The metre of this verse is Aupacchandāsaka if we assume that *ti* in pāda d is part of the verse. See Alsdorf (1962, p. 115 note 9). Without *ti* the last pāda

is Vaitāliya. Warder (1967, §146) states that in mixed Vaitāliya/Aupacchandasaka verses the Vaitāliya pāda always takes the prior position and the Aupacchandasaka the posterior. If this is correct, then pāda d must be Aupacchandasaka.

In pāda a we should read *nātvā* and in pāda b *bahi[d]dhā* m.c.

<98> 528. For the reciter's remarks see the note on 18–29.

For the syntax cf. 513. See Mvu III 397.12\*.

For *anuvīdita* < \**anuvī-y-ita* (with glide -y-, see the note on 100) < *anuvīta* (cf. Aśokan *upayita*) see the note on *anuvicca* in 530. For the hyper-form, with -d- < -y- see the note on p. 92.5. Mvu III 398.4\* also reads *anuvīdīto*.

Pāda a is Vaitāliya and pādas bcd are Aupacchandasaka. In the cadence of pāda b we should ignore the svarabhakti vowel in *viriyavā*. In pāda c we should read *ājāniyō* m.c. In pāda b we should read r<i>yākarohi m.c.

529. For the reciter's remarks see the note on 18–29.

Pj II 430.26–27: *sabbaṃ vedam aticca, yā vedapaccayā aññathā vā uppajjanti vedanā*. For -āni as a masculine accusative plural ending in *vedāni* see the note on 45. Mvu III 397.20\* reads *sarvavedanām atītya vedako ti*. For *vedagu* = *vedaka* see the note on 322.

In pāda b we should read *samañāna[m]* and assume syncopation. In pāda c the opening is syncopated. In pāda d -ū in *vedagū* is m.c.

530. Pj II 431.11: *so ca anuvicca papañcanāmarūpaṃ ajjhataṃ attano santāne tañhādīṣṭhīmānabhedam papañcam tappaccayā nāmarūpaṃ ca aniccānupassanādīhi anuvicca anuvīditvā*. We may assume that *papañca* is m.c. for -am, or we can take it as a compound with *nāmarūpaṃ*, as it is at Mvu III 398.1\*.

For *anuvicca* < *anuvī-itya*, cf. the suggestion of \**anuvī-y-ita* in 528. For *anuvicca* see Schubring (Āyār Index, s.v. *ci-*) and Norman (1987A, pp. 35–37). Mvu III 398.1\* reads *abhāvetva*, which is perhaps based on *abhivītya*.

For *tādi* see the note on 520.

In pāda b we should read *bahi[d]dhā* m.c. In pāda c we should exclude [*sabba-*] m.c. with F. Pāda d is unmetrical.

531. Although E<sup>c</sup> of Sn divides *viriyavā so* in pāda b, Pj II 431.23 explains: *viriyavāso viriyaniketo*, where the presence of *niketo* shows that the city tradition was reading -vāso. I accept this division of words, and have translated accordingly, although Pj II does not make a comparable explanation for *caraṇavā so* in 536.

The connection between *virato* in pāda a and *viriyavāso* in pāda b is not obvious. Lüders (Beob., § 104) saw a play upon *viraya* and *viraja*. For the *y/f* alternation see the note on 149. It would, however, make better sense if we thought that in an earlier version of this sutta the word *virato* had occurred in the form *virayo*, allowing a pun between *viraya* and *viriya*. This would then be a *y/t* alternation. See 535 and WD, p. 117 (ad Dh 227). For *virato -ehi* (= ablative), see Lüders (Beob., § 84 note 3).

Pj II 431.27 follows E<sup>c</sup> of Sn in reading *dhīro* in the lemma, and it also includes it in the explanation: *dhīro kilesāriyiddhamsanasamatthatāya*. The explanation in the verse, however, with *viriyavāso* and *viriyavā*, makes it clear that the correct reading should be *vīro*. I have translated accordingly. For the *u/va* alternation see the note on 44.

In pāda b we should ignore the svarabhakti vowel in *viriya-*. In pāda c we should scan *vīriyavā* m.c. In pāda b we should read *nirayā-* or *<d>dukkham* m.c. Pj II p. 717 (s.v. *niraya-*) suggests reading *-du[k]kham*, but this gives a prior pāda.

532. Although E<sup>c</sup>(3) reads *lūtāni*, we need *lutāni* m.c. The pun with *lu-* seems to fit *kusala* in 525. See the note on 525.

For *jān-ljñā-* see the note on 462. For the pun we seem to need *ajāni* from 536.

For *tādi* see the note on 520.

In pāda b we should read *bahi[d]dhā* m.c. In pāda c we should exclude [*sabba-*] with F. In pāda d we could exclude *tādi* and assume a syncopated opening.

533. For the reciter's remarks see the note on 18-29.

For the construction of the accusative followed by the nominative with *ti* see the note on 513.

Pāda a is *Vaitāliya*; pādas bed are *Aupacchandāsaka*.

In pāda b there is resolution in *carañavā* in the cadence of an *Aupacchandāsaka* pāda. Cf. 536 538. This is one of the very few examples known to me of the resolution of a long syllable into two short syllables in the cadence of an *Aupacchandāsaka* pāda (cf. 536 538). Cf. *daṃsa-masagaṇi* in the cadence of an *Aupacchandāsaka* pāda in Utt 15.4.

In pāda c we should read *pari[b]bājakō* m.c. In pāda d we should read *v<i>yākarohi* m.c.

<99> 534. For the reciter's remarks see the note on 18-29.

For sandhi *-m-* in *sabbadhi-m-āhu* see the note on 132. As E<sup>c</sup> p. 99 note 3 states, the metre-disturbing *sabba-* and *-āy-* in *abhiññāya* in pāda a are in Mvu III 399.21\* also. There is a pun on *suvā* and *sottiya*. Cf. Mvu III 400.2\*. For *anigha* see BHSD, s.v.

In pāda a we should exclude [*sabba-*] and read *abhiññā* m.c. In pāda b we should read either *-ānavajjam-* (with Pj II p. 783) or *-ānavajjam* m.c.

535. Pj II 433.4: *vidvā viññū vibhāvi catumaggañāṇī*.

Pj II 433.8: *taṇhādīṭṭhikappānaṃ aññataram pi kappam na eti*.

Lüders (Beob., §84) saw a pun between *ālayāni* and *\*āliya* (= *āriya*). For the *rl* alternation see the note on 25. I cannot see this pun, except perhaps as a paradox. It is better to see one on *ariya* (better *āriya*) and *ārata* (better *āraya*) as in the Sanskrit version. For the *tl* alternation see the note on 531. There is three-fold *saññā* here. See PED s.v. and cf. 842 according to Hare. Cf. 635. See Bapat (1951, p. 42 note 3). For the two *ālayas* (*kāma-* and *taṇhā-*) see the references in CPD.

For *-āni* as a masculine accusative plural ending in *āsavāni* and *ālayāni* see the note on 45.

For *chetvā* see Mehendale (1955-56A, pp. 70-71). Mhv III 400.3\* reads *hitvā*.

For *salsin* see Lüders (Beob., §§84 179 182) and the note on 236. For the syntax see 513.

In pāda a we should read *chetvā* and assume syncopation. In pāda d we should read *āriyo* m.c. (see Pj II p. 661).

536. Pj II 433.24: *pattipatto ti pottabbaṃ patto; yo caraṇanimittaṃ caraṇahetu caraṇappaccayā pottabbaṃ arahattaṃ patto ti vuttaṃ hoti*.

Pj II 433.26 does not give the same explanation for *caraṇavā so* as it does for *viriyavā so* in 531. For the resolution in *caraṇavā* in the cadence of an Aupacchandāsaka pāda, see the note on 533.

In pāda b we should read *sabbādā* or *sabba<d>dā* m.c. In pāda c we should read *sajjati* m.c.

537. Pj II 434.8: *uddhan ti atītaṃ adho ti anāgataṃ tiriyam vā pi majjhe ti paccuppannaṃ*.

Pj II 434.11: *paribbājayit[*v*]ā ti nikkhamet[*v*]ā niddhamet[*v*]ā*. I assume that *-tā* in *parivajjayitā* is an absolutive ending. Cf. *sammasitā* in 69, and see von Hinüber (Überblick, §498). E<sup>c</sup>(3) reads *parivajjayitvā*, doubtless influenced by *-t[*v*]ā* in Pj II, but this is not metrical. The pun between



*parivajj-* and *pari[b]bājaka* only works in a dialect where *-bb-* > *-vv-*. For the etymology see DhP 388 GDhp 16.

Pj II 434.19: *pariyantam akāsi nūmarūpaṃ nūmarūpassa ca pariyantaṃ akāsi*.

In pāda c *pariñā-cāri* is m.c. for *-ā-*. It is a compound with an absolutive as the first element. For such compounds see the note on 72.

In pāda a we should read *du[k]kha-* m.c. In pāda b we should ignore the *svārabhakti* vowel in *tiriyaṃ* and read *tiriya* m.c. In pāda f we should read *pari[b]bājakaṃ* m.c.

<100> 538. Pj I 434.25-28: *osaraṇānī ti oghaṇāni tiṭṭhāni, diṭṭhiyo ti attho, tāni yasnā sakkāyadīṭṭhiyū saha Brahmajāle vuttadvāsāṭṭhidīṭṭhi-gatāni gahetvā tesāṭṭhi hontī*. For *osaraṇa* see CPD (s.v.). Mhv III 401.1\* has *osaraṇāni vīra osaresi mārgā* which does not scan. Pj II 435.5-6 gives the lemma in the form *oghatam' agā*, and explains it as: *ogha-tamaṃ oghandhakāraṃ agā atikkanto*. This makes it clear that *oghatam* is the elided form of *oghatamaṃ*, and I translate accordingly. There is a v.l. *oghantam*, with a pleonastic *anta*. See the note on 127. For metrical reasons we should regard *-tam'* and *a-* as being the equivalent of a long syllable in the cadence. See the note on 533.

Pāda a is *Vegavāṭī*; pādas bed are *Aupacchandāsaka*. In pāda a we should exclude *[ca]* m.c. In pāda b we should read *-[p]pavāda-* with Pj II p. 778.

539. For the lateralisation of *-a-* > *-u-* after *m-* in *mutimā* see the note on 61.

In pāda a *-ū* in *antaḡā* and *pāragū* is m.c. We should read *du[k]khassa* m.c. with Pj II p. 703. In pāda b we should read *arahāsī* and *ta[m]* m.c., and exclude *sammāsambuddho* m.c. (but note the Skt equivalent in Mvu). In pāda d we should read *antakurā* (with *pluti*) m.c. and *atārēsi* m.c. (or *atārayī* with F). Cf. 540. Cf. Pj II p. 649.

E<sup>c</sup>(3) adds *si* after *pāragū*, against the metre.

540. For *kaṅkhita* as a past participle used as an action noun, see the note on 331.

Pāda a is *Śloka*; pādas bed are *Aupacchandāsaka*. In pāda b we should read *mam* and *atārayī* or *atārēsi* m.c. Cf. 539. In pāda d we should read *akkhilā* (with *pluti*; see the note on 511) and *Ādī[ca-* m.c., or assume that the metre is very syncopated.

<101> 541-47. These verses are in *Śloka* metre.

541. In pāda c *-* in *muni* is not required m.c. with the cadence *- - - -*.

542. PED, s.v. *sacca*, misspells *-kkhama*.

543. In pāda c we should read *'numodanti* m.c. Von Hinüber (Überblick, § 288) says *Nārada-Pabbatā* is dual, perhaps because of *ubho*, although the compound lacks the *-o* ending which we should expect in the remnant of the historical dual. Mhv III 401.9\* reads *Nārada-Parvāā*, not *-Parvatau* as von Hinüber states, with an incorrect line reference.

The BHS version also has *nāganāga*. For *nāga* as applied to the Buddha see the note on 166.

544. Pj II 436.2: *purisājaññā ti purisesu jātisampannā*. For *ājañña* see the note on 300.

545. Pj II 436.5: *Mārābhibhū catumārābhibhavana*. For the four *Mārās* see DPPN (s.v. *Māra*).

546. For the *r/l* alternation in *padālita* see the note on 29.

There is resolution of the first syllable in pāda a.

547. Here and in 573 it would be possible to understand the word *pāde* in pāda e with *sattuno* in pāda f, but at Bhārhut the inscription *Ajātasatu bhagavato vandate* occurs, suggesting that the root *vand-* can be constructed with the genitive (perhaps in the sense of the dative). In 366 and 1028 *vandati* takes an accusative.

Von Hinüber (Überblick, § 316) suggests that *toye* is an instrumental plural in *-e* (< Skt *-ais*), but since the parallel words *puññe*, *īāpe* and *ubhaye* appear to be locative singular forms, we should probably take *toye* as locative singular also. Where the line recurs at A II 39.8\*, it is parallel to *lokena*, and CPD (s.v. *upalippati*) suggests reading *toyena nopalippati*. The second *na* was presumably lost by haplography. See the note on 47. In this passage it would be possible to take *toye* as an instrumental plural, but the other examples of the word quoted in PTC seem to indicate that *toya* is normally used in the singular. For other suggestions that *-e* may be an instrumental plural ending (< *-ais*), see the notes on 609, 669. See also WD, p. 76 (ad Dhṛp 61).

There is resolution of the first syllable in pāda f.

p. 101.22. For the historical *-d* in *etau avoca* see the note on p. 13.10.

<102> p. 102.18–573. *Sela-sutta* = *Śailagāthā* of Divy 10.23; 35.1. See Jayawickrama (UCR VI, 4, p. 230). For an analysis see L.F.N. Perera (UCR VIII, 3, pp. 198–202). The prose is by the *saṅgītikāras* according to Pj II 456.11. See the note on 30. The verses = Th 818–41 and are in Śloka metre. Cf. AvŚ II.19 (BHS has *padaśo* where Pāli has *padako*).

p. 103.6. Pj II 441.2-3: *ithambhūtākhyānatthe upayogavacanam, tassa kho pana bhoto Gotamassā ti attho (ad: tam bhavantam Gotamam ... kittisaddo abhuggato)*. It is an "accusative of specification of state" according to Warder (1963, p. 17), or an accusative of respect: "A report has arisen in respect of Gotama, about Gotama".

p. 103.9. Pj II 443.30-31: *vicitrehi vinayanūpāyehi purisadamme sāreṭi ti purisadammasārathī*. MW (s.v. *puruṣa-*) translates "A driver or guide of men (compared with young draught oxen)", i.e. "One who is to men as a charioteer is to animals". For the comparison between men and animals, cf. the usage of *purisajāṇṇa*, and see PED (s.v. *purisa*).

p. 103.21.22. For the short *-a-* in *samādapeti*, as opposed to Skt *dāpayati*, cf. *ṇāpeti* < Skt *jāpayati*.

p. 103.23.26. For the historical *-d* in *etad avoca* see the note on p. 13.10.

p. 103.24. For *svātanāya* as a dative of time see von Hinüber (1968, § 178). Cf. pp. 104.13.19; 105.15.18; 106.2. For other examples see Norman (1974B, p. 144; 1987B, p. 102) and WD, p. 145 (ad Dhṛ 342).

<104> p. 104.10. For the historical *-d* in *etad avoca* see the note on p. 13.10.

p. 104.13. For the sandhi of *-u + e -> -ve-* in *-vāseṇv eva*, cf. *manussesv etam* 611 iv *eva* pp. 126.12 141.9 foll. For other sandhi developments involving the change of *-u -> -v* see the note on 144.

p. 104.13.19. For *svātanāya* as a dative of time see the note on p. 103.24.

p. 104.17. Pj II 447.7: *mittāmacce ti mitte ca kammakare ca, nātisālohite ti samānalohite ekayonisambandhe puttadhītādayo avasesabandhave ca*.

<105> p. 105.2. Pj II 447.22: *padam tadavasesaṇ ca vyākaraṇam ajjheti vedeti cā ti padako veyyākaraṇo*.

p. 105.3. Pj II 447.23: *lokāyate vitanḍavādasatthe mahāpurisalakkhaṇādhikāre ca dvādasasahassee mahāpurisalakkhaṇasatthe anūno paripūrakārī ti lokāyatamahāpurisalakkhaṇesu anavayo*.

p. 105.15.18. For *svātanāya* as a dative of time see the note on p. 103.24.

<106> p. 106.2. For *svātanāya* as a dative of time see the note on p. 103.24.

p. 106.20. For *vīvatcchadda* see the note on 372.

<107> p. 107.5. Note the occurrence of *va* in prose. PED (s.v. *va<sup>2</sup>*) states that *va = iva* is found only in poetry.

<108> p. 108.4. For the historical *-d* in *etad ahoṣi* see the note on p. 13.10.

548. For *sujāto* see BHSD (s.v. *sujātajāta*).

There is resolution of the first syllable in pāda a and of the sixth syllable in pāda c. See Pj II p. 765.

In pāda d we should exclude [su-] m.c. and ignore the svarabhakti vowel in *viriyavā*.

552. E<sup>c</sup> separates *cakkavatti* and *rathesabho* where Th 822 has a *dyandva* compound. Pj II 453.20: *Jambusaṇḍassā ti Jambudīpassa*.

There are nine syllables in pāda a. We could either ignore the svarabhakti vowel in *arahasi*, although the opening --- is not usual with the cadence ---, or assume resolution of the seventh syllable.

<109> 553. E<sup>c</sup> reads *anuyuttā* in pāda b, where the v.l. and Th 823 read *anuyantā*. See CPD (s.v. *anuyutta*).

There is resolution of the sixth syllable in pāda c.

554. For the reciter's remarks see the note on 18-29.

In pāda a the words *Selā ti* are required m.c.

555. For the reciter's remarks see the note on 18-29.

For *paṭijānāti* with a nominative in the sense of "profess, claim (to be something)", see the note on 76.

556. For the sandhi *-d-* in *satthu-d-anvayo* see the note on p. 16.7. Th 826 has *-r-*. For the *dlr* alternation see the note on 81.

In pāda a the *-i* in *senāpatī* is m.c. to give the *pathyā* cadence. Pāda c has nine syllables. We could either omit *te*, with Th, or write *t'*. See EV I, p. 243 (ad Th 826).

557. For the reciter's remarks see the note on 18-29.

Pj II 454.21: *tattha anujāto Tathāgatan ti Tathāgatahetu anujāto. Tathāgatena hetunā jāto ti attho.*

Pāda c has nine syllables. Th reads *'nuvatteti*.

558. This is quoted at Sp 115.21\* foll.

In pāda d *br-* in *brāhmaṇa* does not make position.

559. For the *-so* suffix in *abhinhaso* see the note on 288.

In pāda a *-ī* in *mayī* is m.c., to give the *pathyā* cadence. In pāda b *br-* in *brāhmaṇa* does not make position.

<110> 560. E<sup>c</sup> (p. 110 note 11) suggests that *yesaṃ vo* in pāda a corresponds to *yesaṃ no*, cf. *tesan no* 596 and see the note on p. 15.23. If this is so, then *vo* = Skt *vas*. On the other hand, *vo* may be a particle, equivalent to *ve* < Skt *vai*. For the comparable particle in the Aśokan inscriptions see Norman

(1967B, pp. 161–63). For other Aśokan features see the note on 7. Th 830 reads *ve*, which is also the reading of Mss M<sup>k</sup> and B<sup>m</sup>. See Lüders (Beob., § 23 notes 1 and 2). Cf. 760. Th reads *buddho 'smi* for *sambuddho*. Pj II 455.6: *sallakatto ti rūgasallādisattasallakattano*. See EV I, p. 243 (ad Th 830).

For the *-so* suffix in *abhiñhaso* see the note on 288.

561. Pj II 455.7: *Brahmabhūto ti seṭṭhabhūto*.

With *vasikatvā* cf. *vasiṃkatvā* in 444. For the VNCVC alternation see the note on 315.

562. In pāda d *-ī* in *nadaṭī* is m.c.

563. In pāda c *pp-* in *na ppasīdeyya* is not required m.c. It is probably an example of the proclitic-use of *na*. Cf. 724 955 1032 1033 and see WD, p. 63 (ad Dh p 8). See also Brough (1962, § 72 and p. 178) and CDIAL 6931 (*na jānāti*) and 6932.

565. In pāda a *-ī* in *ruccatī* is m.c. to give the *pathyā* cadence.

566. For the suggestion of reading *yācantī* in pāda b to avoid the opening = - - -, see EV I, p. 244 (ad Th 836) and Warder (1967, § 241), and cf. 573. In pāda c we should ignore the svarabhakti vowel in *brahmacariyaṃ*.

567. For the reciter's remarks see the note on 18–29.

Pj II 456.3–4: *tattha sandiṭṭhikan ti paccakkhaṃ, akālikan ti maggānantaraṃ phaluppattito na kālantare pattabbaphalaṃ*. Nidd II 226.3 (ad II 37): *sandiṭṭhikam akālikan ti ehipassikam opaneyyikam paccattam veditabbam viññūhī ti evam sandiṭṭhikam. atha vā yo diṭṭhe va dhamme ariyam aṭṭhaṅgikam maggaṃ bhāveti, tassa maggassa anantarā samantarā. adhigaccha' eva phalaṃ vindati paṭilabhatī ti evam pi sandiṭṭhikam akālikam*. Pj II 605.24–26 (ad II 37): *sandiṭṭhikam akālikan ti sāmam passitabba-phalaṃ na ca kālantare pattabba-phalaṃ*. See also EV I, p. 244 (ad Th 837) and Vism 216.1–15. I follow BHSD (s.v. *sandṛṣṭika*) in believing that *sandiṭṭhika* means “visible”. I also believe that, when used of *nibbāna* (e.g. at A I 158.37), *akālika* means “timeless”, i.e. “out of time, not concerned with time”, and it is possible that this was also the original meaning of the word when used of *brahmacariya* and *dhamma*.

For the internal sandhi of *-u + aCC- > -vāCC-* in *svākkhātaṃ* see Norman (1988, p. 92). For other sandhi developments involving the change of *-u > -v* see the note on 144.

The opening - - - is not usual with the cadence - - - \*, so in pāda a we should probably ignore the svarabhakti vowel in *brahmacariyam*, and insert -u- in s<u>vākkhūtaṃ m.c. See Pj II p. 789.

<III> p. 111.8. Pj II 456.13-16: *bhuttāvin ti bhuttāvantaṃ, onītapattapānin ti pattato onītapānīṃ apanītahatthan ti vuttaṃ hoti — tattha "upagantvā" ti pāḥaseso datṭhabbo, itarathā hi "Bhagavantaṃ ekamantaṃ nisīdi" ti na yujjati*. The cty's uneasiness about the lack of a verb to govern the accusatives is shared by Fausbøll who inserted in his text "(add: *upāgantvā*?)". The phrase is common in the canon, but in only two of the references quoted in PTC (s.v. *onītapattapāni*) could it be the object of a verb (*acchādesi* Vin III 11.20; *abhivādetvā* Vin IV 19.7). We have here an example of the accusative absolute construction. See Trenckner (1908, p. 118 note 28), and Norman (1975, p. 22). That the cties did not understand this construction is shown by their belief that a verb must be understood. See Sv 277.17-18 (ad D I 109.36) where the cty includes the word *ñātvā* in the explanation, as does Ps II 283.10-11 (ad M I 236.31). The explanation of *onītapattapāni* given by the cty is unlikely, since it involves taking the compound in an irregular way. This difficulty undoubtedly accounts for the appearance of the vv.ll. which are recorded by the cties: *onītapattapānin ti pi pāḥo. tass' attho onītaṃ nānābhūtaṃ vinābhūtaṃ pattam pāṇīto assā ti onītapattapānī* (Sv 277.18-22). Sv-pf I 405.9-10 explains: *onītan ti vā, āmisāpanayanena sucikataṃ*. Ps II 283.11-14 states: *ohitapattapānin ti pi pāḥo. tass' attho: ohitaṃ nānābhūtaṃ pattam pāṇīto assā ti ohitapattapānī*. Ud-a 242.27-28 states: *dhotapattapānin ti pi pāḥo. dhotapattahatthan ti attho*. The comparable phrase in BHS is *bhagavāṃ bhuktāvī dhautahasto apanītapāiro* (Mvu III 142.4), which supports the view of the cty that o- is <ava- = apa-. The form of the compound, however, demands that the past participle *onīta-* should be equally appropriate for both the hands and the bowl. Since two of the vv.ll. mean "washed", I should wish to adopt a suggestion that *onīta-* is to be derived from Skt *ava-nī-* "to put or bring into (water)" (see MW [s.v.]), and the compound means "having put hands and bowl into water", i.e. having washed them. See Norman (1979B, pp. 45-46). The vv.ll. with *onīta-* and *dhotā-* are, therefore, probably glosses which have entered into some versions of the text, but are now preserved for us only by the cties. For glosses entering the text see the note on 44.

For another example of the accusative absolute construction see the note on 805.

Trenckner (1908, p. 117; note 24) points out that the best Sinhalese Mss have *-n-* in *onīta-*, not *-ñ-*, and *-ñ-* is written on the basis of Burmese Mss. It seems likely that the *-ñ-/n-* alternation is the result of analogy (see the note on 206) rather than spontaneous retroflexion (see the note on 100), perhaps on the basis of *pañīta* (< Skt *prañīta*).

568-69. These verses also occur at Vin I 246,33\* foll. Cf. Mvu III 426,7\* foll. For *mukha* = "best" cf. Utt 25.16.

568. Pj II 456,18 foll.: *tattha aggiparīcariyaṃ vinā brāhmaṇānaṃ yaññābhāvato aggihuttamukhā yaññā ti vuttam, agghottasetthā agghotapadhānā ti aṭṭho; vede sajjhāyantehi paṭhamaṃ ajjhetabbo Sāvītī chandaso ti vuttā*. For *chanda* in the sense of "metre" see the note on 2.

<112> p. 112,1. For sandhi *-d-* in *samma-d-eva* see the note on p. 16,7.

p. 112,2. For the historical *-d* in *tad anuttaraṃ* see the note on p. 13,10.

570. Pj II 456,31: *yaṃ taṃ saraṇaṃ ti aññaṃ vyākaraṇa-gātham āha*.

Th reads *āgamma* in place of *āgamha*. See EV I, p. 244 (ad Th 838). Note the v.l. *cakkhuma*.

In pāda b *-i* in *aṭṭhami* is m.c.

571. For *Mārābhibhū* see the note on 545\*.

572. For the *r/l* alternation in *padālita* see the note on 29. In pāda c Th 840 has *va* where Sn has *si*. Note the v.l. *va* quoted from Ms M<sup>k</sup>.

In pāda a there is resolution of the first syllable.

573. Note that the word *nāga* (see the note on 166) is here applied to *bhikkhus*. The cty makes no comment on this usage.

In pāda d we should perhaps understand *pāde* from pāda c, to go with the genitive *Sattuno*. See the note on 547.

In pāda b we should read *tiṅghantī* m.c., with Th. See the note on 566.

574-93. Sallasutta. The metre is Śloka.

<113> 575. There is resolution of the first syllable in pāda a.

576-81. These verses are quoted, with variations, at Nidd I 121,4\*-15\*.

576. In pāda b *pāto* is a mistake for *niccaṃ*, which occurs as a v.l. The mistake undoubtedly arose from a context such as Ja IV 127,3\*, where the verse occurs with the reading *niccaṃ*, but next to a verse which has *pāto* at the beginning of the second pāda, so that *pāto* was written by dittography. The version of the verse found in the GDhp (147) has *nice*, and Udāna-v (1.11) reads *nityaṃ*. Pj II 459,32 states: *tena tāni phalāni pāto pāto nicca-*

*kālam patanti*, which seems to be an explanation of both readings. I translate *niccam*.

Rāmāyaṇa II.105.17 (quoted by Lüders [1940, p. 39]) has *nānyatra patanād bhayaṃ*. For the ablative with *bhayaṃ* see Lüders (Beob., § 195). For *papatana* see Lüders (Beob., § 195 note 1). Cf. 964 and see p. 48.8.9 where *bhāyati* is constructed with *maṃ* and *taṃ*, which may be accusatives, or examples of the ablative in *-aṃ*. E<sup>c</sup>(3) reads *papatato* with Pj II 459.33. We should read *patanato* with the v.l. according to Brough (1962, p. 222).

577. In pāda c we should ignore the svarabhakti vowel in *pariyanta*.

In pāda d the loss of *-ṃ* in *maccāna* is m.c.

579. In pāda b *paralokato* ("from the next world") makes no sense, and I read *paralokito* with the v.l., but divide it as *paralok'* (= *paralokaṇ*, *ito* ("from this place to the next world").

580. Pj II 460.9: *yathā go vajjho evaṃ nīyati*. For the  $\bar{V}C/\bar{V}CC$  alternation in *nīyati/nīyiyati* see the note on 4.

For *yeva* see Norman (1967B, p. 162).

581. Lüders (Beob., § 20 note 6) suggests that *loko*, etc., here with nominative singular endings (cf. Ja VI 26,11\*<sub>15</sub>\*) are wrong translations of locative absolutes in *-e*.

For the cadence of pāda d see Pj II p. 757, and cf. 588. We could read *-pariyayaṃ* m.c. and either ignore the svarabhakti vowel or assume resolution of the sixth syllable; cf. *ceto-pariya-nāṇa* = *-pariyāya-* (D II 82,31).

582. For *ubho ante* see Lüders (Beob., § 202 note 2).

583. Pj II 460.22: *udabbahe ti, ubbaheyya dhāreyya*. Although PED (s.vv. *udabbahe* and *ubbaḥati*) takes *udabbahe* as the optative of *ubbaḥati*, this cannot be correct unless we assume the existence of a present stem formed from the aorist including an augment (see the note on *addhābhavanto* 968). It is more likely that *ubbahe* is the optative of *\*udabbahati* < Skt *\*udābrh-*. Cf. *abbahe* 592. For the  $\bar{V}C/\bar{V}CC$  alternation see the note on 4.

For the historical *-d* in *kañcid* see the note on p. 13.10.

In pāda d we should ignore the svarabhakti vowel in *kayīra*.

584. For *runṇa* as a past participle used as an action noun see the note on 331. For *upahan-* see Lüders (Beob., § 110).



<114> 585. Ja IV 127.9\* reads *attano*, which is the v.l. here, and glosses (128,16' foll.): *attānam attano ti attano attabhāvaṃ sokaparideva-dukkhena hiṃsanto* ("hurting his own self").

Pj II 460.30-31: *na pāleti na yāpeni na taṃ tesam upakārāya hoti*. It would seem that there are two verbs *pāleti* in Pāli. One is < *pālayati* "to protect", i.e. the denominative verb from *pāla*. The other is < *pārayati*, i.e. the causative of *pr-* "to overcome, withstand, be capable of". See MW (s.v. 1.pr-). For the Eastern -l- instead of -r- see the note on 29.

586. Pj II 461.1 foll.: *tattha anutthumanto ti anusocanto, vasam anvagū ti vasaṃ gato*, i.e. it is taking the participle and verb as singular, probably because of the singular forms in *pādas* ab, although the endings *-anto* and *-ū* are historically plural. The verse is presumably made up from two parts which were originally separate. I translate the second line as singular because the jump from singular to plural makes awkward reading. For *anutthun-* cf. *aṇusvaro* GDhp 139b, *anucintitāḥ* Udāna-v 17.4. Here and in 827 E<sup>c</sup> reads *-ṇ-*, although there seems to be no historical reason for it. We should presumably classify it as spontaneous retroflexion. See the note on 190.

For the suggestion that *kālakata* is to be derived from Skt *kālakṛt*, see the note on 146.

There is resolution of the seventh syllable in *pāda* c. See Warder (1967, § 245).

587. Pj II 461.5: *tattha gamine ti gamite, paralokagamasājje thite ti vuttam hoti*. It is interesting that the cty echoes the meaning of Skt *gamin* "intending to go". For *gamine* and *pāṇine* as masculine accusative plural forms from *-in* stems see the note on 220.

588. For the cadence of *pāda* d see Pj II p. 728, and see the note on 581. We could read *-pariyayam* m.c.

589. In *pāda* a there is resolution of the first syllable.

590. Pj II 461.13-15: *na so labbhā mayā itī ti so peto idāni mayā puna jīvātū ti na labbhā itī parijānanto*. We should understand an infinitive with *labbhā*. Cf. *labbhā phassetum* 393.

I understand a verb "one should think" in *pāda* d, and take *vineyya* as an absolutive, although it could be an optative. See the note on 20-21.

For the past participle *paridevita* being used as an action noun, see the note on 331.

592. Pj II 461.21 : *pajappan ti taṇhaṃ*. See the note on 328. With *pajappa* cf. *jappati*, 773; *jappā*, As 365.21; *jappā nāma vuccati taṇhā*, Nett 12.3; Nett 11.10\* quotes 1033: *jappābhilepena*. Cf. S I 123.8: *bhavalobhajappa*; Spk I 185.23: *bhavalobhasaṅkhātaṃ taṇhaṃ*. See BHSD (s.v. *jalpā*).

For the present middle participle ending *-āna* in *esāno* see the note on 131.  
Pj II 461.22: *abbahe ti, uddhare*. See the note on 334. For the VC/VCC alternation see the note on 4.

593. Pj II 461.27 : *pappuyyā ti pāpūnitvā*.

For the VC/VCC alternation in *abbūlha-* see the note on 4.

<115> pp. 115.1-123.18. The Vāsetṭhasutta is also found at M sutta 98 (omitted in E<sup>c</sup> [M II 196]).

<116> p. 116.6. For *taṃ kho pana bhavantam Gotamaṃ ... kittisaddo abbhuggato* see the note on p. 103.6.

594-656. These verses are in Śloka metre.

594. In pāda d we should read *-āya[m]* m.c.

595. Pj II 463.14-15: *tevijjānan ti tivedānaṃ, kevalino ti nīṭṭhaṃgatā*. For *kevalin* see the note on 82. Pj II 463.17: *jappe ti vede*. E<sup>c</sup> reads *jape*.

The cty quotes *smase* in the form *asmase*: *asmase iti amha bhavāma* (Pj II 463.15). For the ending *-mase* see the note on 32.

For the historical *-d* in *yad akkhātaṃ* see the note on p. 13.10. For *padaka* see PED and BHSD.

In pāda c there is resolution of the first syllable. In pāda d we should ignore the svarabhakti vowel in *ācariya*.

<117> 596. For *tesan no* see the note on p. 15.23.

There are nine syllables in pāda d. We could correct the metre by reading *'ti* instead of *iti* m.c.

597. In pāda a *saññattum* is the infinitive of *sañ-jñā-* (< *sañjñaptum*). Note the vv.ll. *saññāpetum* and *nāpetum*.

For *te mayam* see the note on p. 15.23.

598. Pj II 463.23-24: *khayātītan ti unabhāvam atītaṃ, paripuṇṇan ti attho*. Cf. Utt 25.17 (*jahā candaṃ gahāyā ciṭṭhanti pañjalīudā*) and see Alsdorf (1962, p. 135). The meaning is "Gone beyond waning = waxing again", according to Alsdorf. Pj II 463.24 (= Ps III 432.23): *peccā ti upaganivā*. There is a v.l. *pacca*.

In pāda d we should read *lokasmi[m]* m.c.

599. For the labialisation of *-a* > *-u* in the ending *ḍemu* in *jānemū* see the note on 61.

In pāda d there is resolution of the fourth syllable. In pāda f *br-* in *brāhmaṇam* does not make position.

600. For the reciter's remarks see the note on 18-29.

For *tesam vo* (< Skt *vas*) see the note on p. 15,23.

In pāda a we should read *v<i>yā-* m.c. Cf. *viyācikkhati* and *vyākhyāta* in Pj II pp. 765 and 770 (s.vv.). In pāda d we should read *jār-* m.c. with Pj II p. 697. to avoid the opening  $\approx \sim \sim$ .

<118> 602. For *kuntha* cf. Jain *kunthu*. See Jacobi (1895, p. 220 note 1).

605. Pj II 465,7-8: *odake ti-udakamhi jāte, maccā pi anekappakārā rohita-macchādibhedena*. For *odake* cf. Th 345. For the pāda cf. *udae udayacarā* (Āyār I.6.1.2 [= Schubring, 1910, p. 70]).

606. In pāda a *pakkhī* is the masculine accusative plural of an *-in* stem. For the nominative plural of an *-in* stem see the note on 243.

608-10. A close parallel to these verses is found in Divy 626,18-23.

609. Divy 626,22 reads *methunaiḥ*, which supports the view that, as the other words in the verse are instrumentals, *methune* and *sambādhe* are instrumental plural forms of *-a* stem nouns in *-e* (< *-ais*). For this ending see the note on 547. According to a footnote to Abh 61, *methuna* is the sign of the zodiac called "twins". I assume that "twins" is used here in the sense of "testicles". Since, however, PED (s.v. *sambādha*) states that the word is used of both male and female sexual organs, we could take *methuna* in the sense of sexual intercourse and translate "by sexual organs and (ways of) sexual intercourse". The main objection to this would be that all the other words in the verse refer to parts of the body.

In pāda b there is resolution of the first syllable. We could correct the metre, if it were thought necessary, by reading *n[a]*' or *nod-*.

610. In pāda b there are nine syllables. We could correct the metre by reading *n[a]*'.

<119> 611. For the sandhi of *-u + e-* > *-ve-* in pāda b, see the note on p. 104,13. For other sandhi developments involving the change of *-u* > *-v* see the note on 144.

There are nine syllables in pāda b. Neither of the vv.ll. repairs the metre.

612-19. In pāda d *br-* in *brāhmano* does not make position.

612-17. For *upajīvati* with an accusative "to live upon, to make a living from" see CPD (s.v. *upajīvati*).

613. Pj II 466.13: *puṭhussippenā ti tantavāyakammādinānāsispena*. I follow the cty in taking *puṭhu* and *sippena* together as a compound.

620-47. These verses also occur at Dhṛp 396-423.

In 620f and in pāda d of the other verses *br-* in *brāhmaṇaṃ* does not make position.

620-29. Cf. Utt 25.19-29, 33-34; Sūyag I.2.2.15.

620. Pj II 466.24 foll.: *yvāyaṃ catusu yonisu yattha kathhaci jāto tatrāpi vā visesena yo brāhmaṇassa samvaṇṇitāya mātari sambhūto, taṃ yonijaṃ mattisambhavaṃ*. The cty includes the word *māṭisampatti* in the explanation, which supports PED's suggestion that *matti-* is < *māṭi-* < *māṭr-*. Udāna-v 33.15 reads *māṭrsambhavaṃ*. With *mattisambhava* cf. *pettikasambhava* in Ja VI 485.20\* and see Brough (1962, p. 183).

This verse occurs at Dhṛp 396 with the reading *sa ce*, but Dhṛp-a reads *sa ve* in both the repetition of the verse (IV 158.13\*) and the explanation (IV 159.19). For the *c/v* alternation see the note on 38. The version of this verse in the GDhṛp (17), however, which is written in the Kharoṣṭhī script where the akṣaras *ca* and *va* are not confused, reads *sayi*. This might be thought to support the reading *sace*, since intervocalic *-v-* would not be elided, but it is not impossible that *yi = ye*, i.e. an emphatic particle with the same meaning as *ve*. Udāna-v 33.15, however, reads *sa ced* and this is supported by the Tibetan Udāna-v reading *gal-te*. See Brough (1962, p. 183).

Pj II 467.1-6: *yasmā "bho bho" ti vacanamattena aññehi sakiñcanehi viṣiṭṭhattā bhovādī nāma so hotī, sace hotī sakiñcano, yo paṇāyaṃ yattha kathhaci kule jāto pi rāgādikiñcanābhāvena akiñcano ... taṃ ahaṃ brūmi brāhmaṇaṃ, kasmā: yasmā bāhitapāpo ti*.

621. With *paritassati* cf. *paritase* in 924.

<120> 622. Pj II 467.11-16: *nandhin ti nayhanabhāvena pavattaṃ kodhaṃ varattaṃ ti bandhanabhāvena pavattaṃ taṇhaṃ, sandānaṃ sahanukkamaṃ ti anusayānukkamasahitaṃ dvāsattiditṭhisandānaṃ ... avijjāpalighassa vikkhattattā ukkhittapalighaṃ, catunnaṃ saccānaṃ buddhattā buddhaṃ*. For *palikhalpaligha* see Lüders (Beob., § 130), and for the *-r/-l-* alternation see the note on 29.

623. In pāda c *-ī-* in *khantī-* is m.c. to avoid the opening - - - . Pj II 467.20, 21 reads *khanti-* in the lemma.

624. Pj II 467.24-25: *taṅhā-ussadābhāvena anussadaṃ*. For *ussada* cf. 515. Pj II 467.23: *vatavantān ti dhutavatena samannāgataṃ*. For the *dhutaṅgas* see EV I, p. 245 (ad Th 844-56).

In pāda c -ā- in *-sārīraṃ* is m.c. to give the *pathyā* cadence.

625. For sandhi -r- in *āragge-r-iva* see the note on 29. With pāda c cf. Utt 7.27 and BĀU IV.4.28: *na karmaṇā lipyate pāpakena*.

626. Pj II 467.30: *pannabhāraṇ ti ohitakkhandhabhāraṇ*. For *panna-* see Nörman (1979C, pp. 47-48). Cf. 914.

628. Pj II 468.9-10: *anokasārin ti anālayacāriṇ*. Cf. 966 and see S I 127.5 and Spk I 188.5.

In pāda b *anāgārehi* should historically be *anagārehi*. Cf. 639-40.

629. Pj II 468.11-12: *tasesu thāvaresu cā ti taṅhātāsaṃ tasesu taṅhābhāvena thiratāya thāvaresu*. Cf. *nihāya daṇḍaṃ pāṇehiṃ*, Āyār I.8.3.1.

631. For sandhi -r- in *sāsapo-r-iva* see the note on 29.

<121> 632. For *abhisaje* see CPD, and cf. 386. In pāda b *ṣacca* is < \**ṣātya*. See GDhp 22 (= Dhṃ 408), Chānd Up. IV.4.1-5.

633. I read and translated 'dha in place of ca in pāda a, following B<sup>c</sup> and seeing a parallelism with 636 639 and 640, all of which begin with yo 'dha. The verse is the same as Dhṃ 409, which also reads 'dha, as does Dhṃ-a in its repetition of the verse (IV 184.1\*). For the *ca/dha* alternation see the note on 26. Udāna-v 33.25, however, reads *tu* and the GDhp (19) reads *du*, which suggests that in the exemplars followed by the redactors of those two texts there was a reading *ca* which they interpreted in the meaning "but". I am, therefore, not now so certain that I should have suggested any change in the reading.

For the nasal in *aṇuṃ-* see CPD (s.v. *aṇuṃ-thūla*).

For the palatalisation of -a- > -i- in *ādiyati* see the note on 3.

In pāda c there is resolution of the seventh syllable.

634. Pj II 469.1: *nirāsayan ti niraṅgaṃ*. For the pun on *āsā* and *nirāsaya*, and for the change in my translation of the latter, see the note on 369.

635. Pj II 469.5: *amatogadhaṃ anuppattan ti amataṃ nibbānaṃ ogahetvā anuppattaṃ*. I take *ogadha* to be a by-form of *ogādha*, and therefore translate it "firm basis, foundation". For *amata* see the note on 80.

I assume that *yassālaya* is a misprint. We should read *yassālayā* with Dhṛp 411. For *ālaya* see the note on 535. In pāda c there is resolution of the first syllable.

There is resolution of the first syllable of pāda c.

636. Pj II 469.8 seems to be taking *saṅgaṃ* in apposition to *ubho*, rather than in agreement, but Udāna-v 33.29 has *ubhau saṅgāv upatyaḡāt*. We should probably take *saṅgaṃ* as a masculine accusative plural. For *-aṃ* as an accusative plural ending see the note on 35, and cf. Dhṛp 412 and GDhp 46.

637. Pj II 469.14: *nandībhava-parikkhīṇaṃ ti tīsu bhavesu parikkhīṇa-  
-ṇhaṃ*.

In pāda c *-ī* in *nandī-* is m.c. to avoid the opening *~ ~ ~ ~*.

638. Pj II 469.16-17: *saṃsāravattaṃ ca catunnaṃ saccānaṃ appaṭivijjhana-  
mohaṃ ca aṭṭo*. Udāna-v 33.41 has *saṃsāraughaṃ upatyaḡāt*, and Bernhard's note (ad loc.) suggests the reading *saṃsāraṃ ohaṃ accaḡā* for Dhṛp 414. A different punctuation would give the compound *saṃsāra-m-  
ohaṃ* (< *oghaṃ*), with the meaning "the flood of *saṃsāra*". The nasalisation of *-a* before *-m-* would result in *saṃsāraṃ-m-ohaṃ*, which was interpreted as *saṃsāraṃ mohaṃ*.

For the *rl* alternation in *palīpaṭha* see the note on 29 and cf. Lüders (Beob., § 61).

In pāda a there is resolution of the fourth syllable.

639-40. E<sup>c</sup> has *yo 'dha*. GDhp 20 (33) has *du < tu*, so we should probably read *ca* in the sense of "but". For the *cl/dh* alternation see the note on 26. For *anāḡāra* see the note on 628.

639. Pj II 469.23 (= Dhṛp-a IV 198.15) explains: *taṃ parikkhīṇakāmaṃ c' eva  
parikkhīṇabhavaṃ ca*, i.e. it takes *kāmaḡbhava* as a *dvandva* compound. Radhakrishnaa takes it as a reversed *tatpuruṣa* compound (for reversed compounds see the note on 370), and translates Dhṛp 415 "in whom all craving for existence is extinguished" (1950, p. 185); but I do not think that this is possible.

642. In pāda a there is resolution of the sixth syllable. In pāda b *-ṇ-* in *nirūpadhiṃ* is m.c.

<122> 643. Pj II 470.6: *catunnaṃ saccānaṃ buddhatāya*. For an explanation of the word Buddha see the note on 622. For the suffix *-so* in *sabbaso* see the note on 288.

644. Pj II 470.8-9: *āsavānaṃ khīṇatāya khīṇāsavaṃ, kilesehi ārakattā arahantaṃ.*

645. Pj II 470.10-11: *pure ti aṭṭakkhandhesu, pacchā ti anāgatesu, majjhe ti paccuppannesu.* Pj II 470.11: *kiñcanaṃ ti yassa' etesu jhānesu tanhāṣata-saṅkhāraṃ kiñcanaṃ n' atthi.* Cf. *jassa n' atthi purā pacchā, majjhe jassa kuṃ siyā.* Āyār I.4.43. Cf. *aloluya akimcaṇa,* Utt 25.28.

646. There is a v.l. *dhīraṃ* for *vīraṃ*. For the *v/dh* alternation see the note on 44. In pāda c we should ignore the svarabhakti vowel in *nahātaka*. For the *nh-lpah-* alternation see the note on 518. We should perhaps read *nātakaṃ* with the v.l.

647. Pj II 470.20 ill.: *yo pubbenivāsaṃ pākaṭaṃ katvā jānāti, chabbīsati-devalokabhedaṃ saggaṃ catubbidhaṃ apāyaṃ ca dibbacakkhūnā passati, atho jātikkhayasamkhātaṃ ārahantaṃ patto, tam ahaṃ brāhmaṇaṃ vadāmi ti atho.* These three items are the three *vedas* of Buddhism.

648. For the labialisation of *-a->-u-* after *-m-* in *sammuccā* (v.l. *sammaccā*) see the note on 61. The BHS equivalent of *sammuti* is *saṃvṛti*, which shows the *m/v* alternation. See Brough (1962, p. 181) and the note on 100. For *samudāgataṃ* cf. 1049.

649. Pj II 471.9-10: *ajānantā no pabruntī ?.. ajānantā yeva evaṃ vadanti.* In the first edition of my translation I translated *no* twice. Since the cty takes it as *yeva*, I now omit "us".

In pāda a there is resolution of the fourth syllable. In pāda b we should read *diṭṭhī-* m.c. (see Pj II p. 707). In pāda c there are nine syllables. The large number of vv.ll. for *pabruvanti* shows the problems this has caused for scribes. We should perhaps read *pabruntī* with the lemma in Pj II.

650. In pādas b and d *-br-* in *abrāhmaṇo* does not make position, which suggests that an earlier version of this verse had *abamhaṇo* or *abambhaṇo*. In pādas b and d we should perhaps read *hoi'* m.c.

<123> 653. For the compound *paṭicca-samuppāda* see the note on 72.

In pāda c there is resolution of the third syllable.

654. In pādas a and b *-ī* in *vattatī* is m.c.

655. For *brāhmaṇa* as an abstract noun (= *brāhmaṇña*) in pāda d, see EV I, p. 217 (ad Th 631).

In pāda a we should ignore the svarabhakti vowel in *-cariyena*.

656. Pj II 472.2: *santo ti santakilesa,* i.e. = Skt *śānta*. Cf. GDhp 7 *śadu*.

Pj II 472.23: *Brahmā Sakko ti Brahmā ca Sakko ca, yo evarūpo, so na kevalaṃ brāhmaṇo api ca kho Brahmā ca Sakko ca so vijānataṃ*

*paṇḍitānaṃ*. Pj II p. 771 (s.v. (1)*Sakka*) suggests a *śleṣa*, which leads Hare to translate (p. 97 note 1): "best possible of knowers".

p. 123.15. For *-t-* in *ajja-t-agge* see the note on p. 16.1.

p. 123.18-678. Kokāliya-sutta. For parallel versions see E<sup>c</sup> (p. 123 note 13). Pj II 473.2 has Kokālika, as has S I 149.32. For the *kfy* alternation see the note on 22.

<124> p. 124.5,8,12,19. For the historical *-d* in *etad avoca* see the note on p. 13.10.

p. 124.5,12,13,19,20. Pj II 475.6: *mā h' evan ti mā evaṃ āha, mā evaṃ bhaṇī ti a. 10*. The absence of any reference to *h'* (<*hi*>) suggests that here *h' evaṃ* = *hevaṃ*, i.e. an emphatic form of the word. Cf. Aśokan *hevaṃ*. The word is common in the phrase *na hevaṃ vattabbe* in Kv, where the Eastern ending *-e* may well be appropriate in company with this non-Pāli word *hevaṃ*. If we are not dealing with *hevaṃ*, then this is an example of the sandhi of *-i + e- > -e-*. See the note on p. 218.18.

p. 124.7. Pj II 475.6-7: *pesalā ti piyasilā*. This explanation can be classed as a folk etymology. See the note on 51.

<125> p. 125.5. For *pagghariṃsu* (<*Skt pra-kṣar-*>), showing the development of *-kṣ-* > *-ggh-*, see PED (s.v. *paggharati*).

p. 125.13. For the historical *-d* in *etad* see the note on p. 13.10.

<126> p. 126.10: *vīsatiikhāriko ti Māgadhakena patthena cattāro pathhā Kosalaraṭṭh' ekapattho hoti tena patthena cattāro pathhā ālhakaṃ, cattāri ālhakāni donañ, catudonañ mānikā, catumānikaṃ khāri, tāya khāriyā vīsatiikhāriko*.

p. 126.12. For the sandhi of *-u + e- > -ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 126.27. Pj II 477.10: *athāparan ti tadatthavisesatthadīpakaṃ gāthā-bandhanaṃ sandhāya vuttaṃ*. For *gāthabandhavacana* and *gāthā-bandhana* see the note on p. 78.17.

<127> 657-61. These verses have parallels in Udāna-v 8.1-5, although the order is different.

657. The metre is Śloka.

658-59. The metre is Vaitāliya.



658. For *kali* and *vicināti* see Lüders (1940, p. 149). For the suggestion that *taṃ* in pāda b is a masculine accusative plural see Lüders (Beob., § 218) and the note on 35.

In pāda a we should read *nindīyaṃ* m.c.

659. Pj II 477.25: *manam padosaye iti, yo manam padoseyya, tassāyaṃ manopadoso eva.*

To get the pun on the word *kali* in the meanings "losing throw at dice" and "calamity", which is not stressed in PED (s.v.), we must take *dhanaparājaya* both as an adjective agreeing with *kali* "the losing throw which possesses (= causes) the loss of wealth" and as a noun "the loss of wealth". See BHSD (s.v. *kali*) and EV II, p. 163 (ad Thī 458). For *kali* = "wicked" see 664. The BHS version (Udāna-v) shows how the verse began: *yo akṣeṇa dhanam parājayet*, i.e. "the losing throw which would lose wealth at dice". This would give the same construction in pāda b as in pāda e. In MIA this would appear as *dhanam parājaye*. It would appear that the verb was mistaken for a nominative singular in *-e* (for such Eastern forms see the note on 7) and the final *-m* of *dhanam* was dropped, so that the two words could be taken together as a compound *dhanaparājaye*. The metre (Vaitāliya) shows that we should restore *-m*. The difference of construction between BHS *akṣeṇa* and Pāli *akkhesu* must arise from an Eastern form *akkhehi*, which could be either instrumental or locative. See Lüders (Beob., § 221 note 5), and for other Eastern forms see the note on 7. See Mehendale (1968, p. 44).

This is the only Vaitāliya stanza which I can quote which has five pādas. The structure of the verse makes it clear that pāda c should be omitted as in the BHS version. Pādas ab and pādas de are then completely parallel. In pāda c *sabbassāpi* must = *sabbassaṃ api*, i.e. an accusative after the optative form *parājaye*. For the sandhi of *-am + a > -ā-* see the note on 365. In pāda a we should read *appāmatto* m.c. For *mahattaro* (= Skt) cf. *piyattara* (see EV II, p. 138 [ad Thī 375]).

660-62. These verses are mainly in the Triṣṭubh metre, with some Jagatī pādas.

660. For the suggestion that *yaṃ nirayaṃ* are masculine accusative plural forms in *-am* see the note on 35. Udāna-v has *yān narakān*. The names are not names of hells, but of numerals.

Pādas abc are Triṣṭubh; pāda d is Jagatī.

In pāda a we should read *sahassāna[m]* m.c., and in pāda b *cā*. In pāda c we should ignore both the svarabhakti vowels in *ariyagaraḥī* m.c.

661. For the suggestion that *nirayaṃ* is a masculine accusative plural form in *-aṃ* see the note on 35. For *pi* used after a numeral to emphasise the completeness of the number see the note on p. 87.4 foll., and see MW (s.v. *api*).

The metre is *Triṣṭubh*, but the metre of pāda b is defective. It seems clear that both *ti* and *c-* in *cāha* are the remnants of *iti*, and it is likely that *c-* is m.c. for *cc-* < *ty* < *ti*. See Brough (1962, p. 258 [ad GDhp 269]) for possible reconstructions of this pāda. DhP 306 reads: *yo vāpi vatvā na karomi cāha*, where GDhp reads *yo ya vi* (< *cāpi*). For the *v/c* alternation see the note on 38.

Pj II 478.7-8: *pecca samā bhavanti ti, ito paṭigantvā nirayaḥpapattiyā samā bhavanti*.

662. In pāda a *appaduṭṭha* is < Skt *apraduṣṭa* (Udāna-v 28.9 reads this).

PED (s.v. *posa*) regards *posa* as being contracted from *purisa*, but it is more likely that *posa*, *purisa* and *puruṣa* are all independent developments from the root *par-* "to nourish". See Brough (1962, p. 250, quoting Bailey, 1960, pp. 85-86).

PED (s.v. *rajo*) lists *rajo* as masculine only here. It is doubtless a scribal error arising from the ending *-o*.

Pāda a is *Jagati*; pādas bcd are *Triṣṭubh*. Pāda c has only ten syllables, and Pj II 720 suggests reading *paṭiyeti* for *pacceṭi*. Udāna-v 28.9 reads *pratiyāti*. The metre, however, is regular if we assume contraction of the short sixth and seventh syllables to make one long syllable. See the note on 61. In pāda d there is resolution of the first syllable.

663-76. Pj II 478.14-17: *idāni turitavattugāthā nāma cuddasa gāthā āha. imā kira Kokālikaṃ mīyamānam ovadanteṇāyasmatā Mahāmoggallānena vuttā — "Mahābrahmunā" ti eke*.

The metre of these verses is *Vegāvati*.

663. Pj II 478.21: *avadaññu ti, avacanaññū buddhānaṃ pi ovādaṃ agahaṇena*. See the note on *vadaññu* p. 87.2. Pj II 478.22-23: *maccharī ti, pañcavidhamacchariyena, pesuṇiyasmim anuyutto aggasāvakaṇaṃ bhedakāmatāya*. For the five types of *macchariya* see PED (s.v.).

PED does not recognise the meaning given for Pāli *saddha* by Köhler (1973, p. 60): "one who gives in the hope of acquiring merit". The negative of this would make good sense here, in combination with *kadariya*. It is

likely that the same meaning is to be seen in *na saddho* in 853, rather than PED's "credulous". See Norman (1979D, p. 329).

For the retroflex *-n-* in *guṇa* see Burrow (1971, pp. 555–56) and see the note on 100.

The metre of pāda c is not correct but if we scan *assaddho* as *assaddhō* we have a posterior pāda, in place of a prior one. In pāda d *-i* in *macchhari* is m.c., and we should read *pesuṇiyasm[im]* m.c.

<128> 664. Pj II 479.2: *mukhadugga mukhavisama, vibhūta vigatabhūta alikavādi*. Cf. *vebhūtiya* in 158.

Pj II 479.3: *bhūnahu bhūtihanaka vuddhināsaka*. Although Miss Horner (1957, p. 181) translated this as "the destroyer of growth" at M I 502.22, Saksena had already pointed out (1936, p. 713) that it is the Pāli equivalent of Skt *bhrūṇahan*. Alsdorf (1965, pp. 46–47) explained the change of *-n-* > *-n-* as being an Eastern form (see the note on 7). For the change of *-ha(n)* > *-hu* see the note on 167. For the further development of *-hu* > *-bhu*, cf. *gottabhu* and *vatrabhu* and see von Hinüber (1978, pp. 326–32), Ruegg (1981, pp. 175–77) and Norman (1987A, pp. 37–39).

Pj II 479.4: *kali alakkhipurisa*. See EV II, p. 163 (ad Thī 458) and Th 321. Pj II 479.4–5: *avajāta buddhassa avajātaputta*. For *kali* = "losing throw at dice" see 659.

For the sandhi *-m-* in *vibhūta-m-anariya* see the note on 132.

In pāda a we should ignore the svarabhakti vowel in *-anariya*. In pāda c we should read *kalī* m.c.

665. Trenckner (1908, p. 125) recognised *gañchisi* as a future, and gave other examples. e.g. *upagañchisi* S I 186.3\* (v.l. for *upagacchasi*); *abhuggañchati* M I 392.17 (E\* *-gañchīti*) The correct explanation of *-ñch-* is undoubtedly that given by Bloch (1934, p. 88), quoting H. Smith. We have here an *aniṭ* form of the future, i.e. *\*gamṣyati*, in which *-t-* has been evolved between *-m-* and *-s-*, i.e. *\*gamṣyati*. See Brough (1962, pp. 73–74). The group *-mṣy-* has developed > *-ñch-*, cf. *-tṣy-* > *-cch-* in *bhecchati* < Skt *bhetsyati*. The same explanation accounts for *hañch-* which is found as a future of *han-*, e.g. *āhañcham* M I 171.12\*; *hañchema* Ja II 418.11\* (future optative. glossed *hanissāma*, 418.16\*) *hañchati* Ja IV 102.9\* (glossed: *hanissati*, 102.25). Presumably forms such as *hañkh-* and *hañh-* are merely by-forms of *hañch-*. The *aniṭ* form *hamṣyati* is found in Skt. See Whitney (1885, s.v. *han-*). BHS has a future middle form of *gam-*, i.e. *abhiḡamṣye*, and also a form *gamṣati* which also shows some simplification of the *-mṣy-* group (BHS, p. 238). Smith quotes *gamṣe* as an optative. From *han-* BHS

has *hansye* and *vihatsyase* (= *vihantsyase*). See BHSg, p. 238. For the aorist *āgāñchum*, see the note on 138.

For the future endings *-isi*, *-iti* and *-inti* see the note on 28. They may be explained in two ways. We may be dealing with the palatalisation of the vowel *-a-* after *-y-*, i.e. *-syati* > *\*-syiti* (for palatalisation see the note on 3), with subsequent simplification of the consonant group > *-ss-* > *-s-* > *-h-*. Cf. *bhāhisi* 719 and see WD, p. 119 (ad Dh 236). Alternatively, we may have an old variation between *-s-ya-* and *-s-i-* in the future ending (see Smith [1952, p. 182]), which does not require simplification, since *-s-* can develop > *-h-*. For the most part, forms in *-i-* are restricted in Pāli to *añi* futures: from the canon I can quote only *kīrihi* "it will be done" Th 424 for a *seṭ* future. The secondary ending *-im* to parallel secondary *-añi* may possibly occur in *āhāñhi* (for *āhāñhim*) Vin I 8,26\*. It occurs in AMg *pāhim* "I shall drink", Ut 19,59.

Pj II 479,6-7: *papaṭan ti sobbham, papaṭan ti pi pāṭho, so ev' attho; papadan ti pi pāṭho, mahānirayan ti. attho*. In note 1 Smith records Trenckner's suggestion of *papātan* for *papaṭan*, but this would be unmetrical. PED does not list *papaṭā*, but there seems to be no reason to doubt the existence of the word < *pra + pata*. The reading *papaṭā* would then show spontaneous retroflexion (see the note on 100), while *papaḍā* would be either a borrowing from a dialect which voiced *-t-* > *-d-* (see the note on 193), or a formation from the root *pad-*, which also means "to fall".

In pāda a we should read *ākirasī* m.c. In pāda b we should ignore the svarabhakti vowel in *garahasi*. In pāda c we should read *bahu[ni ca]* m.c., as E<sup>c</sup> (p. 128 note 13) states.

666. Pj II 479,8-10: *eti ha tan ti, ettha ha itī nipāto, tan ti taṃ kusalākusalakammaṃ; aṭha vā hatan ti gataṃ paṭipannaṃ, upacitan ti attho*. E<sup>c</sup> (p. 128 note 16) refers to Pj II reading *itī ha taṃ*, but Smith does not adopt this reading in his text of Pj II. It would therefore seem that he no longer favoured the suggestion that the city was taking *eti* as a metrical form of *itī*. In 6 we should read *itī-* as the metrical form of *itī-* (see the note on 6).

667. It does not seem possible to translate *tatta ayo guḷasannibham* as three separate words as they are printed in E<sup>c</sup>, although the city glosses *ayo* and *guḷa-sannibham* separately (Pj II 479,27-28). Smith (Pj II p. 699) lists *tatta* in the form *tatta(m)*, which suggests that he thought that the word should be taken separately, with the *anusvāra* lost, presumably m.c. There

is, however, no problem if we read the three words as one compound, with F, and I translate accordingly.

I now prefer to translate *ayosamkusamāhataḥhāna* “the place of impaling upon iron spikes”. For the use of the past participle *-samāhata-* in pāda a as an action noun equivalent in meaning to *samāhanana* “the act of striking upon, i.e. impaling”, see the note on 331.

Pj II 480.1: *patirūpan ti katakammānurūpaṃ*.

For *aya-* or *ayō-* and *-[t]hānaṃ* m.c. in pāda a see Pj II p. 661. In pāda c we should read *-sa[n]nibhaṃ* m.c. and assume that there is the resolution of a long syllable into two short syllables in the cadence. Cf. 670c.

<129> 668. Pj II 480.3-6 explains that *vadanti* and *nābhijavanti* refer to the *narakapālā*. It continues: *nā-tānaṃ upenti ti, tānaṃ leṇaṃ paṭisaraṇaṃ hutvā na upagacchanti, gaṇhantā hanantā eva upenti ti vuttaṃ hoti*, which makes it clear that the *narakapālā* are also being taken as the subject of *upenti*: they do not approach as a refuge. The phrase *saraṇaṃ upeti*, however, is so common that it would be more natural to take *tānaṃ* here as the goal of motion, and understand the hell-dwellers as the subject of *upenti*. Pj II 480.10-11: *aggini samaṇe jalitaṃ ti samantaḷo jalitaṃ sabba-disāsu vā sanmaṇ jalitaṃ aggaṃ*.

In pāda c we should read *sanihatē* m.c. The copy of Sn in the CPD office in Copenhagen has a note suggesting the reading *-nisama[n]-jalitaṃ* in pāda d, but *agīni-* m.c. is better (we can explain *aggini* as a conflation of *aggi* × *agīni*). Cf. 670.

669. The form *onahiyānā* can only be the nominative plural of the passive present participle (see Geiger [1994, § 192]) of *onah-* “they, being bound”, which does not fit the syntax of the sentence. Since the final syllable of the pāda is anceps, *-ā* is not m.c. here. Pj II 480.14 glosses the word as *paḷiveṭhetvā*, so it would seem that the writer of the cty read *onahiyāna*, and this is probably the correct reading. The reading *-iyānā* perhaps entered the text from the cty, where it occurs as *onahiyānā ti*. See also the note on *paripucchiyāno* 696.

Pj II 480.20-22: *taṃ vitataṃ hi yathā mahikāyo ti, taṃ ca anuhatimisaṃ mahikāyo viya vitthataṃ hoti ti attho, vikatan ti pi pāṭho*. For the *kl* alternation see the note on 22-23. PED suggests *mahikā* = “fog”, and is followed by Hare.

It is probable that *timisa* is a conflation of *tamas* × *timissā*, although we should note that both *tam-* and *tim-* exist in Skt, and are probably forms of the same root. Pali has *timissā* (Ja III 433.10) < *tamisrā*, and we can also

deduce the existence of \**timīsa* (showing the  $\check{V}C/\check{V}CC$  alternation [see the note on 4]), since *timīsikā* exists (Ja IV 98.15\*).

In pāda b we should read *-kūte[hi]* m.c., and take *-e* as an instrumental plural form *< -ais* (see the note on 547). In pāda c we should read either *timīsaṃ* or *timissaṃ* m.c. We should read *āyanti* m.c.

670. Pj II 480.23-25: *atha lohamayan ti ayam pana Lohakumbhī pathava-pariyantikā catunahutādhikāni dve yojanasatasāhassāni gambhīrā samatittikā tattalohapūrā hoti*. The singular *kumbhīm* in pāda a refers therefore to the name of the hell, while the word *tāsu* in pāda c refers to the pots in that hell. For *pana* in the sense of *puna* as a connecting particle see PED (s.v. *pana*), Brough (1962, pp. 109-10), and the note on 23.

Pj II 481.1-3: *samuppilavāso ti, samuppilavantiā, sakim pi uddham sakim pi adho gacchamānā phenuddehakaṃ paccaṇṇi ti vuttaṃ hoti*. There is no v.l. in the cty, but F reads *samuppilavāsā*, Ms B<sup>c</sup> *samuppilavāte*, and Ms B<sup>m</sup> *samuppilavāse*. The last seems to be an attempt to change the reading into the more common nominative plural ending *-āse* (see the note on 7), and there seems to be no reason to doubt that we have here the non-Eastern form of this, viz. *-āso*. This is recognised by Pj II p. 779 and PED (s.v.). See Geiger, § 79.4.

For *a[g]gini-* m.c. in pādas bd see the note on 668. Pāda c is unmetrical. We could either read *cira-ra[ī]taṃ* m.c. and then assume the resolution of the penultimate long syllable into two shorts (cf. 667c), or read *cirāya* for *cira-rattaṃ*.

671-72. In both verses *kiṃ paccaṇṇi* causes difficulty, since it is not clear what *kiṃ* is. Pj II 481.4-5 states: *tattha kin ti, tattha*, as though *kiṃ* is some sort of particle to be taken with *tattha*, perhaps meaning nothing more than "well?"

We should read *ki[m]* m.c.

671. Pj II 481.5-7: *adhiseṭi ti, gacchati, abhiseṭi ti pi pāṣo, tattha yaṃ yaṃ disaṃ alliyati apassayati ti attho*. For the confusion of *adhi* and *abhi* (and *ati*) see *adhimanasālabhimanasā* 692; *ajjhābhavati/abhibhavati* 968; *adhidevatideve* 1148; and see EV I, p. 196 (ad Th 447). Cf. *atīyakkha* Ja VI 502.26\* (= Skt *adhyakṣa*). See von Hinüber (1974, p. 72 note 23).

Pj II 481.7-8: *kilissati ti, bādhīyati, kilijjati ti pi pāṣo, pūti-hoti ti attho*. E<sup>c</sup> has *kilissati* as a v.l. Pj II 481.8-9: *samphusamāno ti, tena pubbalohitena phuttho samāno*. This interpretation shows that we should take the participle as passive, and read *samphussamāno* with *-ss-*, as the metre requires.

In pāda a we should read *pubbā-* or *pubbaṃ-* m.c.

<130> 672. Pj II 481.13: *gantum na hi tiram ap' athi ti, apa-gantum na hi tiram athi; tiravam athi ti pi pāṭho, so yev' atho. tiram eva ettha tiravan ti vuttam.* This v.l. must presumably be taken as *tira(m) va-m-athi*. For *-m-* see the note on 132. It would seem possible that we have tmesis of *gantum* and *apa*. Tmesis does occur in MIA: see CPD (s.vv. *apa, ajjha, antara-dhāyati, anto* and *apa gantum*) and Sadd 527.12-17. Cf. Bv (Introd. p. xvi): *yuddhitum par. : ajjha so vasi; ajjha ham vasim; cf. anv-aham piṇṇayanto, Samantak 64.* In AMg (see Upadhye [1933, pp. 987-88]): *ai bhummim na gacchejā, Dasav 5.24; taya sam va jahāi se rayam, Sūya 1.2.2.1; abhi nūmakadehi micc. ie, 1.2.1.7; asantim karissāmi pām, 1.13.1.* Cf. BHS §23.16: *na tāvad, ut te lekhā laṅghayivā* for *ullaṅgh-*, Av I 223.11; *anu hy enaṃ jarā hanti, Udāna-v 1.30.* Despite these examples, I think that it is more likely that we have here an abbreviated form of *api*. For tmesis in the sense of split compound, see the note on 151.

I assume *samanta* is m.c. for *samantaṃ*, i.e. an adverbial accusative. Pj II 481.15-18: *sabbasamā hi samantakapallā ti, yasmā tassā kumbhiyā uparibhāge pi nikkujjitatā sabbattha samā samantato-kaṭāhā, tasmā apagantum tiran n' anhi ti vuttam hōti.*

673. The Asipattavana hell is also described in Jain texts, e.g. Utt 19.60. The punishments described are also very similar. With *baḷisena* in Pāli, cf. *galehim* in Utt 19.64. Pj II 481.22-23: *taṃ pavisanā samacchidagattā ti, taṃ pavisanti, tato sutthu chinnagattā honto.* I assume that *samacchidagatta* is the same type of compound as Skt. *chidra-karna*, with *-cchida* m.c. for *-cchidda*. The v.l. *samacchinna-*, however, gives the possibility that *-cchida* has replaced *-cchina*, which was m.c. for *-cchinna*. Presumably the word is from the verb *samācchid-*.

Pj II 481.23-482.3: *ārajayārajayā vihananti ti, yathā manussā allacammaṃ bhūmiyaṃ pattharivā khilehi ākoṭenti, evaṃ ākoṭevā pharasūhi phāletvā ekam ekam koṭim chindivā vihananti, chinna-chinnakoṭi punappuna samuttāhāti; āracayāracayā ti pi pāṭho, āvinjivā āvinjivā ti atho; etam pi Devadūte avutakammakāraṇaṃ.* For the *clj* alternation see the note on p. 13.17. E° (p. 130 note 13) points out that the first explanation seems to agree with the second reading, and refers to Wackernagel II.1 §124b, where compounds made up from two imperatives are listed. The origin of such compounds is perhaps to be seen in such forms as *asnātha-pivattha-khādathā ti dasamena saddena* (D II 147.11). If we accept the reading *ārac-*, then the idea is presumably "arranging and re-arranging", i.e. pulling this

way and that. If we read *āraj-*, then we have the idea of "scoring, slashing" (cf. *ārañjita*, MI 178.28). Wackernagel states that such compounds are feminine, and this seems to be true of the examples given in illustration of Pāṇini 2.1.72, e.g. *uddharotsrjā*, *uddhamavidhamā*, *utpacavipacā*, *utpatanipatā*, although the Kāśikā explains them as adjectives in agreement with *kriyā*. If they are feminine, then *-ā* here is presumably a truncated instrumental. See CPD (s.v.), which takes it as a re-iterated absolutive, with *-ā* m.c. Such absolutives in *-aya* are rare, e.g. *āmantaya* at Ja VI 271.9\* (glossed *-ayā ti -eivā*, 271.17), although Alsdorf (1971, p. 35) suggests reading *-iyā*.

For *pana* see 670 and the note on 23.

674. The Jains also refer to the River Vetaraṇī as having *khura-dhārā*. See Utt 19.59. For *pana* = *puna* see the note on 23.

In pāda c we should read *tatthā* m.c.

<131> 675. Pj II 482.13-15: *sāmā sabalā ti etaṃ parato soṇā ti iminā yojetabbam, sāmavaṇṇā kammāsavaṇṇā ca soṇā khādanū ti vuttaṃ hoti*. The words *sāma* and *sabalā* are also found in the Jain descriptions of hell, e.g. Utt 19.54. Charpentier (1922, p. 350) points out that these words are reminiscent of RV X.14.10.

Pj II 482.15-16: *kākoḷagaṇā ti kaṇhakākagaṇā. paṭigiddhā ti suṭṭhu sañjātagedhā huvvā, mahāgijjhā ti eke*. The cty seems not to know of the reading *paṭigijjhā* in E<sup>c</sup>.

Pāda b is unmetrical. We could correct the metre by reading *kāk[ol]agaṇā*, which would give the meaning "groups of crows". Utt 19.54, however, includes the compound *kola-suṇaehiṃ*, which suggests that we should rather read *[kā]kolagaṇā*. In Vv 52:16, however, the metre guarantees the correctness of *kākoḷagaṇā*.

For *-ṇ-* in *soṇā* see the note on 100. For *-l-* in place of *-r-* in *kulala* (= Skt *kurara*) see Lüders (Beob., § 52) and the note on 29.

In pāda c we can either read *sigalā* m.c. or adopt the v.l. *soṇa-sigālā*, which is also metrical. In pāda d *vayasa* is m.c. We should read *cā* m.c.

676. The cty glosses *idha* in pāda a as *narake*, and *idha* in pāda c as *loke*.

In pāda a we should read *kiccha* m.c., and in pāda b *janō* m.c. Pāda d is unmetrical but the metre could be corrected by reading *'ssa* (= *assa*) for *siyā*.

677-78. Pj II 477.13-14: *avasāne gāthādvayaṃ eva pana Mahā-aṭṭha-kathāyaṃ vinicchiapāṭhe n' atthi*. Adikaram (1946, p. 11) interprets this to



mean that these two verses were not in the original form of this sutta. Although this may have been so, it is more likely that it means nothing more than the fact that the verses were not in the Mahāvihāra recension. Even this is not necessarily the case, since their absence from the *aṭṭhakathā* may simply mean that no cty on the verses was brought from India by the early missionaries. It seems unlikely that the two verses were added in Ceylon, for their metre seems to be unique and old. Since the verses give the answer to the question asked in the prose introduction, it is likely that they were composed at the same time as the introduction. It is interesting that the author of the cty did not compose his own cty upon the verses. The Gaṇacchandās metre is an extended form of Vegavatī = Dodhaka [according to CPD I 23\*]. Pāda a is in the form of a posterior, not a prior, pāda. Pāda c is a posterior pāda, but extended with - or ~ - at the beginning.

677. PED does not give the meaning "compared (in number)" for *upanīta*, but it is found in this sense in Thī 498–99. This verse gives the answer to the question asked on p. 126.1–2: *kīvadīghaṃ ... Padume niraye āyuppamāṇam?* If *nahuta* is to be derived from Skt *nayuta*, then we have an example of glide -h- replacing -y-. For -h- as a glide consonant see the note on 143, and see WD, p. 112 (ad Dhṃ 201).

In pāda a we should read *viduḥī* and in pāda c *koṭṭiyō* m.c.

678. I do not see how we can take *yāva-dukkhā* and *tāva-ciraṃ* as being in parallel, and I accordingly separate *yāva* from *dukkhā* (with E<sup>c</sup> and C<sup>c</sup>), and translate accordingly. It is possible to take *sucipesalāsādhuṅṅesu* as a descriptive compound and to take pādas cd to mean "one should keep one's voice and mind safe amidst the virtues", or as a possessive compound: "one should restrain one's voice and mind in the midst of those who have virtues". I prefer the second interpretation, since this seems to refer to Kokālika's original offence of speaking abusively to Sāriputta and Moggallāna.

In pāda a we should read *du[k]khā* m.c. In pāda d we should read *vāca[m]* m.c.

679–723. Nālaka-sutta. See Jayāwickrama (UCR VI, 4, pp. 230 foll.; VIII, 3, pp. 190–97). The parallel version at Mvu III 386–89 is called Nālaka-praśna. It is also called Moneyya-sutta by Chalmers (1932, p. xi), which suggests that it may be the Moneyasūte mentioned in Aśoka's Calcutta-Bairāt Edict. I do not know his authority for using this name, although 701 contains the words *moneyyan te upaṇṇissam*. Jayāwickrama (UCR VIII, 3, p. 197) calls the Mvu version Mauneya, but I do not know his reason for doing so. See the Introduction (§15).

679-98. These twenty verses are called *vatthu-gāthā* at Pj II 483,18. See Jayawickrama (UCR VI, 2, p. 81). They are ascribed to Ānanda at the time of the *saṅgīti*, as are the *vatthugāthā* at the beginning of the Pārāyanavagga (see Pj II 580,29). See the note on 18-29.

Warder (1967, p. 213 note 2) suggests the name Ānandajāta for the metre of this section because that is the first word of the first verse. It is mainly an extended form of Triṣṭubh (occasionally mixed with extended Jagatī), which is the equivalent of having a redundant fifth syllable, with the second fifth syllable resolved, giving an actual break of - . . . . . Otherwise the Jagatī verses are normal: 681-82 684 689-90; 688 is a normal mixed Triṣṭubh/ Jagatī. When the caesura comes after the fourth syllable, there is no redundant fifth, and we have a normal Triṣṭubh (or Jagatī), with resolution of the fifth: 691a (Triṣṭubh); 697bc (Jagatī); 698d (Jagatī). In 679d there seems to be a redundant seventh syllable. In 680b 685c 691c 692c we have *avoc-* where we require - . . . We should perhaps read *avōc-* or *avac-*. In 691d 692c 693ad 694b we have *-issati* where we require - . . . . We should perhaps read *-i[s]sati*. Two pādas (693c and 696c) have another redundant syllable. By reading *āya[m]* in 693c we would have a resolved fifth syllable in both, as well as a resolved redundant fifth.

679. Pj II 483,20-22: *ānandajāte ti; samiddhijāte vuddhippatte, paṭite ti, tūtthe; athavā ānandajāte ti. pamudite, paṭite ti, somanassajāte*. For the use of *-jāta* after nouns at the end of compounds in the sense of "become characterised by, full of" see BHSD (s.v. *-jāta*) and the notes on 995 and 1123. For *-jāta* after adjectives at the end of compounds with the meaning "become, being", and often almost untranslatable, see PED (s.v. *jāta*). For *-jāta* in the sense of "class" (= *jāti*) see the note on 863.

Pj II 483,22: *sucivasane ti akilīṅghavasane, devānaṃ hi kapparukkha-nibbattāni vasaṇāni raṃaṃ vā malaṃ vā na gaṇhanti*.

There is a v.l. *sakkañ ca* for *sakkacca*. For the alternation of nasal + consonant versus double consonant (NC/CC) see the note on 168. For the sandhi *-r-* in *ati-r-iva* see the note on 29. It is of interest that the two components of Skt *atīva* were still pronounced separately, and could have a sandhi consonant between them. For *iva* in the sense of an emphatic particle (= *eva*) see MW (s.v.).

The metre is extended Triṣṭubh.

In pāda d there is resolution of the first syllable, and we should read *isī* m.c. The metre of the pāda is defective, since a short syllable is missing before *divā-*. As it stands it is a normal Triṣṭubh with a redundant seventh syllable. If we read *addassa* with the v.l., then we should have a redundant

fifth syllable, but it would not be resolved. If we read *a[d]dasa* we have a normal Triṣṭubh with a resolved fifth syllable.

<I32> 680. Pj II 484.18-19: *udagge ti, abbhunnatakāye; cittimkarivā ti, ādaram katvā; kallarūpo ti, tuṭṭharūpo*. The v.l. *vittim* arises from the *clv* alternation (see the note on 38). See MW (s.v. *cittī-*), and BHSD (s.v. *citrī-*). For the  $\check{V}NC/\bar{V}C$  alternation in *-imk-l-ik-* see the note on 315.

For the sandhi *-r-* in *ati-r-iva* cf. 679 and see the note on 29.

The metre is extended Triṣṭubh.

In pāda b we should read *avōcāsi* (or *avacāsi*) m.c.

681. Pj II 484.22: *saṅgamo ti saṅgāmo*.

Pj II 485.23: *kim abbhutaṃ datṭhu marū pamoditā ti ajja kim pana abbhutaṃ disvā evaṃ devā pamuditā ti*, i.e. *maru* (< Skt *marut*) is used of the *devas* as a whole.

For *datṭhu* see the note on 424.

The metre is Jagatī.

In pāda a *-ā-* in *saṅgāmo* is m.c. The metre would be improved by reading *āsī* m.c. In pāda d the loss of *-ṃ* in *datṭhu* is m.c.

682. Pj II 485.25-26: *seḷanī ti, mukheṇā usseḷanasaddaṃ muñcanti*. Pj II 485.27: *poḷhenti appoḷhenti*. PED does not list *appoḷheti*, but only *apphoḷeti*. The forms *poḷh-* and *phoḷ-* are much confused, and although it would be possible to derive both from Skt *sphuḷ-*, and assume metathesis of the aspirate in *poḷh-*, Kuiper suggests a Proto-Munda etymology (1948, p. 146 note 35).

Pj II p. 750 comments on the metre of *Merumuddhavāsine* but the break *-,-* is not so unusual. The Jagatī metre can in any case be normalised by reading *Mēru-*. For *-vāsine* as the masculine accusative plural of an *-in* stem, see the note on 220.

In pāda d the metre is improved if we read *samsaya[m]*, and *kippa* is m.c.

683. Pj II 486.6-7: *bodhisatto ti, bujghanakasatto sammāsambodhim gantaṃ araho satto*. For the etymology of *bodhisatta* see Bollée (1974, p. 36 note 27). For *Lumbineyya* see Charpentier (1914, p. 18). Ms B<sup>2</sup> reads *Lumpuneyye* and Ms B<sup>1</sup> *Lampuneyye*. For the *-mp-l-mb-* alternation, showing voicing after a nasal, see the note on 153. For the sandhi *-r-* in *ati-r-iva* cf. 679 and see the note on 29.

The metre is extended Triṣṭubh.

In pāda c we should read *Sakyāna[m]* m.c.

684. Pj II 486.25 : *naresu usabhasadisattā narāsabho*. The cty is therefore taking the compound as a *tatpuruṣa*, not a *karmadhāraya* compound. For the etymology of *Isi-pātana* see Caillat (1968, p. 181).

There is a v.l. *miḡāvibhū* for *miḡādhibhū*. For the *dhtv* alternation see the note on 44.

The metre is Jagatī.

In pāda c we should read *vattessatī* m.c.

<133> 685. Pj II 486.28 : *avaṃsarī ti otarī*. The cty explains that Asita had the power of going up to heaven, which is where he had this conversation with the devas. When he had finished he descended from heaven. The idea of heaven doubtless accounts for the vv.ll. *tusitaṃ* and *tupitaṃ* which lead F to adopt the reading *Tusitā* "from the Tūsita heaven".

For the insertion of a nasal in *avaṃsarī* m.c. see the note on 181-82. Cf. *samavassari* in Thī 210. We could, however, divide *avaṃ sarī*, and assume *avaṃ* < *avāklavān*, as PED does (s.v. *avaṃ*), but this is the only example of *avaṃ* used absolutely. For *aham api* see Lüders (Beob., § 221 [p. 154] note 2).

The metre of pādas acd is extended Triṣṭubh; pāda b is extended Jagatī.

In pāda a -*m*- in *avaṃsarī* and in b *tadā* are m.c. In pāda a we should read *sadda[m]* m.c., in pāda b *Suddhodanassā*, and in pāda c *tatthā* and *avōcāsi* (or *avacāsi*).

686. Pj II 486.30 : *ukkāmukhe vā ti, mūsāmukhe*. PED does not list *mūsā*. Cf. Skt *mūṣā*, *mūṣī* "crucible", and see CDIAL 10262. Pj II 486.31-487.2 : *sukusalasampahaṭṭhan ti, kusalena suvaṇṇakārena saṃghaṭṭitaṃ, saṃghaṭṭentena tāpitan ti adhippāyo*. Pj II 487.2 : *daddallamānan ti, vijjotamānaṃ*. This verb is normally taken as being the equivalent of Skt *jājvalyati*. See Geiger (1994, § 41.2), Lüders (Beob., § 100 note 4) and Brough (1962, p. 186). There are examples of -*j*- being depalatalised to -*d*-, as in the later Sinhalese Prakrit, or -*dy*- becoming assimilated rather than palatalised, e.g. Pāli *dūta* and *jūta* < *dyūta*; Pāli *dosinā* and *juṇhā* < \**dyotsnā/jyotsnā*, although von Hinüber rejects these examples (Überblick, § 248), but the existence of the v.l. *daddalḥa-* suggests that we are dealing with a root containing -*l-l-ḥ-*, -*ḍ-l-dh-*, not *jval-*. For the *dlj* alternation see the note on 968.

The metre is extended Triṣṭubh.

In pāda d the loss of -*m* in *dassesu* is m.c. In pāda b we should read *vā* and in pāda c *siriya* m.c. For -*vh-* not making position in *Asitāvhayassa* see Pj

II p. 664, see and contrast 689, and see the notes on 686 710. Cf. *vihval-* > Prakrit *vihal-* (Fischel, 1900, §332).

687. Pj II 487.4-5: *tārāsabham vā ti, tārānam usabhasadisam, candan ti adhippāyo*. PED, however, (s.v. *tārā*) states that it is the sun. Pj II 487.6: *sarada-r-ivā ti, sarade iva*. For the sandhi *-r-* see the note on 29. If this explanation is correct, then *sarad* has been transferred to the short *-a* declension in Pāli. For other examples of *-a* replacing *-e* m.c. see the notes on 458 868 911. For the shortening of *-o* > *-a* m.c. see the note on 458.

The metre is extended Triṣṭubh.

In pāda c we should ignore the svarabhakti vowel in *suriya-*. In pāda b we should read *vā* m.c.

688. Pj II 487.9-11: *anekasākhan ti, anekasalākam, sahasamaṇḍalan ti, rattasuvannamayasaahasamaṇḍalayuttam*. Vin IV 338.11 speaks of two sub-divisions of umbrellas: *maṇḍalabaddha* and *salākabaddha*. Sp 894.27-29 explains: *idaṃ pana tinnam pi chatānam pañjaradassanattam vuttam, tāni hi maṇḍalabaddhāni c' eva honti salākabaddhāni ca*. From this it would appear that some umbrellas had their handle attached to the ribs, in the middle, i.e. as in a modern umbrella, while others had their handle attached to the rim or circumference (see Vinaya Texts III, p. 133 note 1). The use of the words *maṇḍala* and *sākhā* here possibly suggests that we are dealing with an umbrella which had thousands of rims or circumferences, one above the other, like a pagoda. It would, however, perhaps seem more likely that the circles were painted, or sewn, or attached all the way around the rim, as a decoration. See the illustration of an umbrella with a similar type of decoration in a Jain Ms reproduced by W. Norman Brown (1941, Plate 22 Fig. 67). Pj II does not comment on *na dissare*. It presumably means that those doing the fanning were not seen, were invisible, i.e. could not be seen.

For the *r/l* alternation in *antalikkhe* see the note on 29. For the palatalisation of *-a-* > *-i-* in *vīti-* (< \**viyiti-* < *viyati-*) see the note on 3.

Pādas acd are Jagatī; pāda b is Triṣṭubh. There is a redundant fifth syllable in pāda c.

In pāda d *-ch-* in *-chatta-* is m.c.

<134> 689. Pj II 487.14-15: *taṃ kira Sirikaṇho ti pi vhayanti, āmantenti*. With *Kaṃhasiri* cf. Skt *Śrikr̥ṣṇa*.

Pj II 487.15-16: *paṇḍukambale ti, rattakambale*. Pj II 488.2: *paṭiggāhe iti ubhohi hatthehi paṭiggāhesi*. For an apparent optative being used as an aorist see the note on 448.

For the *-i-l-ē-* alternation in *nikkha/nekka*, cf. *upanissam* 701 and *vissal veśman* DhP 266, EV I, p. 274 (ad Th 1104), and cf. *-u-l-ō-* in *sussamṣossam* 694; *kussubbhalkussobbha* 720; *ussesu* (Nidd I 250.12\* reads *ossesu*) 860. Cf. WD, p. 157 (ad DhP 392).

The metre is Jagatī. In pāda a *-vh-* makes position in *-siri-vhayo*. Contrast the note on 686.

In pāda c the loss of *-m* in *dhariyanta* is m.c.

690. Pj II 488.6-7: *jigimsako ti, jigimsanto magganto , ariyesanto upaparikkhanto*. It also includes *sesalakkhaṇāni jigimsanto* in the exegesis. This makes it seem that the word means "examining, searching, investigating", but I do not understand how the desiderative of *ji-* could have this meaning. The present participle *jigimsanto* occurs in 700, where the cty glosses *pariyesamāna*. I think "desiring, longing for" makes good sense in both contexts. There is a v.l. *jigīsanto*. For the VNC/VC alternation in *-ims-l-is-* see the note on 315.

Pj II 488.8-9: *anuttarāyan ti anuttaro ayaṃ*. For the sandhi of *-o + a-* > *-ā-* see the note on 378.

For *pana* in the sense of *puna* "then" see the note on 22-23. Pj II 488.7-8: *lakkhaṇamantapāragū ti, lakkhaṇānaṃ ca vedānaṃ ca pāragato*.

The metre is Jagatī.

691. Pj II 488.29-489.1 states: *no ce kumāro bhavissati antarāyo ti bhavissati nu kho imasmim kumāre antarāyo*, i.e. it is taking *no* as the equivalent of *nu*, the interrogative particle, although its position as first word would be unusual. Smith (Pj II p. 718) takes it as the negative. This would make better sense if we read *ve* for *ce*. I translate *no ve*. For the *vc* alternation see the note on 38. Referring to the same incident Bv-a 277.3 states: *kun nu kho amhākaṃ ayyaputassa koci antarāyo bhavissati*, which gives the possibility of taking *no* as the plural of the first person pronoun. Since, however, this is the enclitic form, it would not normally come at the beginning of a sentence. Pj II 488.12-13: *ath' attano gamanan ti, paṭisandhivasena āruppagamaṇi*. Pj II 488.17: *assūni pāteṭi gaḷayati, garayati ti pi pāḷho*. For the *-r-l-l-* alternation in this v.l. cf. *pareṭi/paṭeṭi* 1144 and the note on 29.

The metre is extended Triṣṭubh, except in pāda c, where we have a normal Triṣṭubh with a resolved fifth syllable.

We should read *avōcūṃ* (or *avacūṃ*) in pāda c m.c. In pāda d we should read *bhavis[s]ati* m.c. Cf. *bhaviṣṣati* 692 693 694, *phusissati* 693, *sikkhiṣṣāmase* 814.

692. PED does not give the meaning "unconcerned" for *adhimanas*, but states (s.v. *adhimana*) that the word is a neuter noun here, presumably taking *-manasā* as the instrumental singular of *-manas*, but it is difficult to see how this can be so. Smith (Pj II p. 652) takes it as an adjective, and this must be correct. Sanskrit has only *abhimanas*. For the *adhi-labhi-lati*-alternation see the note on 671.

For the sandhi *-o + a- > -ā-* in *orakāyaṃ* see the note on 378.

For the ending *-ātha* in *bhavātha* see the note on 281.

For the sandhi *-m-* in *isi-m-avoca* and *na cāpi-m-assa* see the note on 132. In pāda a it seems to result from the occurrence of *isim avocūṃ* in 691, as Smith points out (Pj II p. 743). He also refers to 955 957, Ja V 375.11\*.14\* and VI 206.5\*.6\* (presumably a mistake for 206.15\*.17\*) for comparable instances.

The metre is extended Triṣṭubh.

For the scansion of *bhavis[s]ati* in pāda c see the note on 691. In pāda a we should read *avōcā* and in pāda c *assā* m.c.

693. Pj II 489.6-7: *paramavisuddhadassī ti, nibbānadassī, taṃ hi ekanta-visuddhattā paramavisuddhaṃ*. Pj II 489.8: *brahmacariyaṃ ti sāsanaṃ*.

In pādas a and c note the sandhi of *-i + a- > -ā-*. For the sandhi of *-aṃ + aCC- > -aCC-* in pāda d see the note on 225.

For the sandhi *-y-* in *sambodhi-y-aggam*, see the note on 352.

The metre is extended Triṣṭubh.

In pāda c there is a redundant syllable in the break. See also 696. For the scansion of *phusis[s]ati* in pāda a and *bhavis[s]ati* in pāda d see the note on 691. In pāda a we should read *ayaṃ* and in pāda d *assā* m.c. and we should ignore the svarabhakti vowel in *-cariyaṃ*.

<135> 694. It would appear that *na ciraṃ idhāveseso* is a split compound for *na idha-cira-m-avaseso* "not having-a-long-remainder here". CPD (s.v. *avasesa*) lists the whole phrase as a compound. For split compounds see the note on 151.

Pj II 489.9-13: *ath' antarā ti, antarā yeva, assa sambodhipattito oraṭo evā ti vuttaṃ hoti ... aghāvi ti, dukkhito, sabbam domanassa-uppādam eva sandhāya āha*. PED lists *aghāvin* under the form *aghavin*, but it is an

example of the suffix *-āvin*, cf. *dassāvin*, *medhāvin*. For its use with past participles see Geiger (1994, §198). See also Whitney (Gram., §1232b), BHSG (§22.51) and BHSD (s.v. *aghāvin*). For *so 'haṃ* see the note on p. 15.23.

For the *-u/-ō-* alternation in *sussaṃ/sossaṃ* see the note on 689.

The metre is extended Trisṭubh.

For the scansion of *bhavis[s]ati* in pāda b see the note on 691. In pāda a we should read *āyū* m.c. and we should ignore the svarabhakti vowel in *-kiriṃā* in pāda b.

695. Pj II 489.18: *bhāgineyyaṃ sayan ti sakam bhāgineyyaṃ*, i.e. *sayam = svakam*, cf. Ja. VI 414.27\*: *hitvā sayam ko parahattham essati* (414.30\*: *sayan ti sakaraṭṭham hitvā ko parahattham gamissati*). For the *kly* alternation see the note on 22-23.

The metre is extended Trisṭubh.

In pāda a *janetvā* is m.c. and in pāda b *niragama* is m.c. In pāda b *br-* does not make position in *brahma-*. In pāda a we should read *vipula[m]* m.c. (with Pj II 489.16 lemma). In pāda d we should read *samādapesī* m.c.

696. It is possible that *paripucchiyāno* is (1) a middle present participle in *-āna* from a verb *\*pari-pucchayati* (see Geiger, 1994, §192), with palatalisation > *-iyati*, although a present participle cannot be fitted into the syntax; or (2) an absolutive in *-iyānaṃ*, as Smith (Pj II p. 727) suggests, with *-am* > *-o*, as a scribal "correction" of a "mistake" in gender (see the note on *onahiyānā* in 669). B<sup>c</sup> reads a middle present participle *paripucchamāno* (cf. 380). PED (s.v. *paripucchatī*) seems to read *-iyāna*.

Pj II 489.27-29: *dhammamaggaṃ ti, paramadhammassa nibbānassa maggaṃ, dhammaṃ vā aggaṃ saha paṭisambhidāya nibbānaṃ*. We may divide *dhamma-maggaṃ* or *dhammam aggaṃ*. For the comparable ambiguity at Mil 21.29, see Horner (1963, p. 29 note 5).

Pj II 489.29: *tasmin ti, tassa santike*.

The metre is extended Trisṭubh.

As pāda c stands we seem to have a resolved fifth syllable as well as a redundant resolved fifth syllable. Since the other pādas, however, have a single long fifth syllable, we should perhaps read *tatthā* m.c. and recognise that there is a redundant syllable in the break.

In pāda a final *-a* in *yada* is m.c. Besides *tatthā* we should read *samaya[m]* m.c. In pāda d *br-* does not make position in *brahma-*, and we should ignore the svarabhakti vowel in *-cariyaṃ*.



697. Pj II 490.7: *paṭikkhan ti āgamayamāno*.

For *tādin* see the note on 86.

Pādas ad are extended Jagatī, exactly parallel to the extended Triṣṭubh pādas earlier in this sutta. Pādas bc are Jagatī, with resolved fifth syllables.

698. Pj II 490.21–28: *nisabhasadisam isinisabham Bhagavantam. pasanno ti, saha dassanen' eva pasannacitto hutvā. moneyyaseṭṭhan ti, nāṇ'uttamam; maggañāṇan' ti vuttaṃ hoti. samāgate Asitavhayassa sāsaṇe ti, Asitassa isinō ovādakāle anuppatte, tena hi "yadā vicarati dhamma-maggam, tadā gantvā paripucchiyāno carassu tasmim Bhagavati brahm-cariyan" ti anusijjho, ayaṇ ca so kālo*. See DPPN (s.v. *Nāl-ka* and *Asita*).

Pāda a is extended Jagatī; pādas bc are extended Triṣṭubh; pāda d is Jagatī with resolution of the fifth syllable. In pāda d *-vh-* probably does not make position in *-vhayassa*. See the note on 686.

<136> 699–723. The metre of these verses is Śloka.

699. Pj II 491.4–6: *tan tan ti, tasmā tam. sabbadhammānaṃ pāragun ti, Hemavatasutte vuttanayena chahi ākārehi sabbadhammānaṃ pāragataṃ*.

In pāda d the loss of *-ṃ* in *-dhammāna* is m.c. In pāda c there is a v.l. *pucchāmi*. Cf. Mvu III 386.19\*: *pucchāmi*.

700. Pj II 491.9: *moneyyan ti, munīnaṃ santakaṃ*. I assume that *moneyya* has the same meaning here as in 696. For *jigimsato* see the note on 690. Mvu III 387.1 reads: *cikīṛsato*.

We should ignore the svarabhakti vowel in *-cariyaṃ*. I assume that *-br-* makes position in *pabrūhi*, to avoid the opening \*---.

701. For the reciter's remarks see the note on 18–29.

Pj II 491.12–14: *upaññissan ti, upaññāpeyyaṃ vivareyyaṃ, paññāpeyyan ti attho*. The cty therefore seems to be taking the form as the optative of the causative, i.e. *upaññeyyaṃ*, although *upaññeyya* could be a future passive participle "it is to be known as ...". Where the word recurs in 716, Pj II 498.17–18 explains: *upaññassan (sic) ti, upaññayissaṃ, kathayissan ti vuttaṃ hoti*, i.e. as the future of the causative, and it is possible that E<sup>c</sup> (p. 138 note 12) is referring to this when it states: *upaññassaṃ (= upaññasissaṃ)*, i.e. *-s-* written in error for *-y-*. It is possible that F and Pj II 498.17 read *upaññassaṃ* as a future because of *ñassati* which occurs as the future at D I 165.19. It would be possible to take *upaññassaṃ* as *= upa-ny-asyāmi* with the secondary ending *-aṃ* for *-āmi* in the present tense (see Alsdorf [1936, pp. 321–22]). It seems likely that *upaññissaṃ* is merely an

orthographical variant of *upaññessaṇi*, with *-i-* for *-ē-* (< *-aya-*) before the doubled consonant. For the *-i-ē-* alternation see the note on 689.

Pj II 491.24-25: *handā ti, vyavasānatthe nipāto*. For *handā* < *hanta*, showing the voicing of a consonant after a nasal, see the note on 153.

There is resolution of the fourth syllable in pāda b.

702. Pj II 492.8-9: *samānabhāgan* (sic) *ti, samabhāgam ekasadisam ninnānākaraṇam*. The same replacement of *-v-* by *-g-* is found at Mvu III 387.6\* (*bhāga*). It is also common in Prakrit (see Pischel [1900, §231]).

Pj II 492.9: *akkuṭṭha-vanditaṇ ti, akkosaṇ ca vandanaṇ ca*. For the past participles *akkuṭṭha* and *vandita* used as action nouns see the note on 331. Senart suggested changing *vanditaṇ* > *vanditaḥ*, and he is followed by Jones (Mvu-Trsl. III, p. 385 note 1), but this is unnecessary. Pj II 492.12 foll.: *akkuṭṭho manopadosaṇ rakkheyya, vandito santo anuṇṇato* (Mvu reads *anumato*) *care raññā pi vandito samāno "maṇ vandati" ti uddhaccaṇ nāpajjeyya*. This makes it appear that the cty is taking *santo* as the present participle of the verb "to be", but I do not think that this can possibly be so. Smith (Pj II p. 775) takes it as being from Skt *sānta* (Mvu has *kṣānto*; for the *s/kh* alternation see the note on 330). Mvu III 387.7\* reads *rakṣesi* for *rakkheyya*. For this type of optative see the note on 1064.

For *-ṇṇ-* in *anuṇṇata* see the note on 206.

In pāda d Ms C<sup>k</sup> adds *va* after *santo*. It is not required m.c. Mvu reads *ca*.

<137> 703. Pj II 492.17-21: *uccāvacaṇ nānappakārā ārammaṇā niccharanti cakkhādīnaṇ āpātham āgacchanti, te ca kho aggisikhūpamā pariṭṭhājanakaṭṭhena yathā vā ḍayhamāne vane aggisikhā nānappakāratāya uccāvacaṇ niccharanti sadhūmā pi nīlā pi pītā pi ...* Pj II 492.30-31: *tā su taṇ mā palobhayuṇ tā nāriyo taṇ mā tu palobhayuṇ*. For *su mā* = *mā su* < Skt *mā sma* see EV I, p. 178 (ad Th 295). For *palobhayati* in the sense of "attempt to seduce" see EV II, p. 142 (ad Thī 387). For the *-y-/-v-* glide alternation in Pāli *dāya*/Skt *dāva* see the note on 100.

There is resolution of the first syllable in pāda c.

704. Pj II 493.10-19: *parapakkhiyesu pāṇesu aviruddho, attapakkhiyesu asāratto, sabbe pi sataṇhanittanhatāyya tasathāvare pāṇe ... pāṇesu ye keci tase vā thāvare vā pāṇe na haneyya sāhatihikādīhi payogehi na ghātaye ānattikādīhī ti*. Since *tasathāvara* seems always to be plural, the form in *-e* can only be accusative plural, which is difficult to fit into the syntax of 704, and should rather be taken with *na haneyya na ghātaye* in 705. Mvu III 387.11\* has: *ye satvā trasasthāvarāḥ*, with which *teṣu* should be understood. The original version of 704 probably had *tasesu thāvaresu*

ca (as in 629) which had to be changed when *pānesu* was introduced into the *pāda*, perhaps from a gloss.

705. Cf. *na hantā na vi ghāyae*, *Āyār* I.5.5.4

706. Pj II 493.28-30: *yattha satto puthujjāno yasmim cīvarādippaccaye tehi icchālobhehi puthujjano satto laggo paṭibaddho tiṭṭhati*. Pj II 494.3-5: *tareyya narakam imaṃ, duppūratthena narakasaññitam micchājīvaheṭṭubhūtam imaṃ paccayatāṇham tareyya imāya vā paṭipadāya tareyyā ti vuttum hoti*. Mvu III 387.16\* reads *pratipajjeyya* but the Mss have *prativārj-*.

707. Pj II 494.16 foll.: *ūnūdaro honto pi ca mitāhāro assa bhojane n. uaññū ... paccaya-dhutaṅga-pariyatti-adhigamavasena catubbidhāya appicchatāya appiccho assa*. For the sandhi of *-o + aCC- > -aCC-* in *appicch' assa* see the note on 324. Pj II 495.2-6: *sa ve icchāya nicchāto aniccho hoti nibbuto, yāya icchāya chātā honto sattā khuppipāsaturā viya atittā, tāya icchāya aniccho hoti anicchattā ca nicchāto hoti anāturo paramatitippatto, evaṃ nicchātattā nibbuto hoti vūpasantakilesa-parilāho*. Cf. Pj II 506.6 (ad 735): *nicchāto ti nitaṅho*. With such a folk etymology for *nicchāta*. cf. the note on 51.

Mvu III 387.14\* reads *hitvā-m-īha alpicchām pi aniccho bhohi nirvṛto*. For the *c/v* alternation in the v.l. *sace* see the note on 38.

708. Pj II 495.13-14: *vanantam abhihāraye ti apapañcito ghipapañcena vanam eva gaccheyya*. For the pleonastic *-anta* in *vananta* see the note on 127.

The metre of *pāda c* is defective, but can be normalised by reading *upa[ṛ]ṛhito* and then assuming resolution of the first syllable.

709. Pj II 495.30: *dhīro ti dhitisampanno*. Mvu III 388.9\* reads *nātitoṣaye*. For the *atilabhiḥadhi* alternation see the note on 671.

710. Pj II 496.19: *ratyā vivasane ti rattisamatikkame, dutiyadivase*. It would appear likely that the original reading of the word *ratyā* was \**rattā* < *rātryās*. See von Hinüber (1982, p. 138). The conjunct with *-y-* is doubtless due to a medieval scribe with some knowledge of Skt grammar, who "restored" a quasi-historical spelling. Cf. 344.

For the pleonastic *-anta* in *gāmanu* see the note on 127.

Pj II 496.23-27: *avhānaṃ nābhinandeyyā ti "bhunte amhākaṃ ghare bhūñjitabban" ti nimantanaṃ, "deṭṭi nu kho, no deṭṭi, sundaran nu kho deṭṭi, asundaran nu kho deṭṭi" ti evarūpaṃ vitakkaṃ, bhōjanañ ca paṭipadā-pūraḥko bhikkhu nābhinandeyya — na paṭiggaheyya*.

Pj II 496.30-497.3: *abhihāraṇī ca gāmato ti, sace gāmaṃ pavīṭṭhassa paṭisatehi pi bhattaṃ abhiharanti, taṃ pi nābhinandeyya tato ekasiṭṭham pi na paṭiggaṇṭheyya, aññadatthu gharapaṭipāṭīyā piṇḍapātāma eva careyya.* Cf. *avhānānabhinandanā* at Vism 68.21.

The shortening of *ā- > a-* in *avhāna* shows that *-v-* makes position. See the note on 686.

711. Pj II 497.6-9: *ghāsesanaṃ chinnakatho na vācaṃ payutaṃ bhāṇe ti chinnakatho viya hutvā obhāsaparikathānimittaviññāṭṭipayuttaṃ ghāsesanavācaṃ na bhāṇe.* The cty seems to be taking *ghāsesanaṃ* as an adjective agreeing with *vācaṃ*, whereas it might seem preferable to take it as a noun with *care*. Mvu III 388.1\* reads *ghāsesī na ... prepsutaṃ*.

In pāda a *-f* in *munī* is m.c. to avoid the opening ---.

712. Pj II 497.16-17: *ubhayen' eva lābhālābhena so tādi nibbikāro hutvā.*

For the historical *-d* in *yad idaṃ* see the note on p. 13.10.

For the change of *-am > -ām* m.c. in *kusalāmaṃ jīti*, see EV II, p. 145 (ad Thī 392) and WD, p. 97 (ad Dhṃ 143A). Cf. *passatāmaṃ iva* 763; *tārācītāmaṃ iva* Ja VI 529.34\*; *Sundarikāmaṃ api* M I 39.13\*. A comparable change is also found in Pkt. See Pischel (1900, § 68).

In pāda d there is resolution of the fourth syllable.

<138> 713. For *mūga-sammata* cf. *sukha-sammata* 760.

Mvu III 388.3\* reads *nāvajānīyā*, and an optative is certainly better stylistically. We should therefore adopt the v.l. and read *nāvajānīyā*.

In pāda a there is resolution of the sixth syllable.

714. Pj II 497.26-498.3: *sā cāyaṃ magga-paṭipadā uttamanihīnabhedato uccāvacaṃ buddhasamaṇena pakāsītā — sukhā paṭipadā hi khippābhīññā uccā, dukkhā paṭipadā dandhābhīññā avacā, itarā dve eken' aṅgena uccā ekena avacā, paṭhamā eva vā uccā, itarā tisso pi avacā — tāya c' etāya uccāya avacāya vā paṭipadāya na pāraṃ diguṇaṃ yanti ... ekamaggena dvikkhattuṃ nibbānaṃ na yanti ti attho, kasmā: yena maggena ye kilesā pahīnā, tesam puna appahātabbato, etena parihānadhammābhāvaṃ dīpeti.* This is a reference to the four modes of progress. See Dhṃ §§ 176-80 (pp. 36-37). In a private communication Miss Horner suggested that those who follow the high and low paths do not go to *nibbāna* twice, because the defilements have been destroyed by the path they have gone on, and cannot be annihilated again (quoting Ps I 230.11 foll. and Sv 744.7 foll.). As a kind of paradox, *nibbāna* is not experienced only once, but possible four times, by the practiser as *sotāpanna sakidāgāmin anāgāmin* and *arahat*. But as

the defilements cannot be annihilated again, he does not have to tread the same part of the path again, but treads it in stages, so that every time he gains *nibbāna* it gives him an experience not to be repeated, so he does not go to the far shore twice. In the language of tradition the movement of the spirit is non-repetitive. A slightly different earlier (and perhaps easier) explanation by Horner is quoted by Jones (Mvu-Trsl. III, p. 388 note 1). Mvu III 389.3\* reads *śrāmaṇyena* for *samaṇena*.

An alternative way of explaining this difficult verse would be to say that if one takes *samaṇa* as "an ascetic" — any ascetic, not the Buddha — then it would be possible to understand this verse as meaning "there are two extreme paths [= the two *antā* rejected by the Buddha], but these (two paths) do not constitute two ways of getting to *nibbāna* — in fact neither works, so one cannot even get there once".

Pj II 498.3 foll.: *na-y-idaṃ ekaguṇaṃ mutan ti tañ ca idaṃ pāraṃ ekakkhattuṃ yeva phusanāraham pi na hoti*. For the sandhi *-y-* in the v.l. *na-y-idaṃ* see the note on 352. For the labialisation of *-a-* in *muta* see the note on 61. For *muta* applied to all senses except seeing and hearing see PED, and cf. *muti* 846. I prefer "experienced" or "felt", in the broad sense of the word, to "sensed" since the latter would include seeing and hearing.

The metre of pāda a is incorrect, but can be corrected by assuming resolution of the sixth or seventh syllables. Sadd 637.2, however, quotes this pāda in the form *uccāvacaḥ hi paṭipā*, i.e. with an alternative development < Skt *pratipad*, with the loss of *-d* and the lengthening of the resultant *-a* to make a feminine noun; cf. *upanisā* and *parisā* < *-śad*. Cf. 921. Pāda d has nine syllables, but the metre can be corrected by reading *n[a]*'.

715. Pj II 498.9-10: *aṭṭhasatatanhāyīcaritabhavena visatato visatā taṇhā n' aṭṭhi*. The word occurs (with *-t-*) at Nidd I 8.17 in a list of synonyms of *visattikā* and at Dhs 1059 in a list of synonyms of *lobha*, and (with *-t-*) at Nidd II 152.24 in a list of synonyms of *jappā*. It is defined as *visattikā* at As 364.1 and explained: *rūpādisu vittharanatṭhena visatā* at As 364.10, which supports Smith's suggestion (Pj II p. 766) that we should see a connection between this word and *visata* in I. The *-t/-t-* variation also supports a derivation < Skt *visṛta*. We must therefore assume that it is a feminine adjective, comparable to *jālinī*, *duṭṭiyā*, etc., which also occur in the lists, in agreement with an unspecified noun, perhaps *taṇhā*, "the diffused (thing)". I translated *visatā* as "clinging" in GD I, in the belief that it was m.c. for *visattā* and connected with the word *visattikā* (see the note on 333). The

variant spelling with *-ṭ-* persuades me that this is incorrect, and I now translate it "craving".

Pj II 498.10: *kilesasotacchedenā chinnasotassa*. Nidd I 433.15-19 (ad 948): *sotā vuccati taṇhā. yass' esā sotā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā nāṇagginā daddhā, so vuccati chinna-soto*. For *chid-* in the senses of both "cut" and "cut across, cross", see Mehendale (1955-56A, p. 72).

716. For the reciter's remarks see the note on 18-29.

For *upaññissamī* see the note on 701.

Pj II 498.26-29: *jivhāya tāluṃ āhacca udare saṃyato siyā ti, jivhāya tāluṃ uppiletvā pi rasataṇham vinodento kiliṭṭhena maṇena uppanne paccaye asevanato udare saṃyato siyā*.

717. Pj II 499.4: *nirāmagandho ... ti nikkilesa*. See the note on 251.

In pāda d we should either ignore the svarabhakti vowel in *-cariya-* or assume resolution of the third syllable.

718. Pj II 499.7.9-10: *ekāsanassā ti vivittāsanassa ... ekāsanassā ti ca sampadānavacanam* (i.e. genitive = dative). For the cases used with the verb *sikkh-* see the note on 916. Cf. Th 239 = S I 46.13. The v.l. *ekāyanassa* shows the *yls* alternation. See the note on 369.

Pj II 499.10-17: *samaṇūpāsanassa cā ti samanehi upāsītābassā aṭṭha-tiṃsārammaṇabhāvanānuyogassa samaṇānam vā upāsanabhūtāssa aṭṭhatiṃsārammaṇabhedass' eva, idam pi sampadānavacanam eva, upāsan'atthan ti vuttaṃ hoti; ettha ca ekāsanena kāyaviveko samaṇūpāsanena cittaviveko vutto hoti ti vedītabbo. ekattaṃ monam akkhātan ti, evaṃ idam kāyacittavivekavasena ekattaṃ monam ti akkhātam*.

Pj II 499.17-19 reads: *eko ce abhiraṃmissasī ti idam pana uttaragāthāpekkhapadam* (see CPD [s.v. *uttaragāthā*]), "*attha bhāsīhi dasa disā*" *ti iminā-assa sambandho*. We need the second person verb to go with *bhāsīhi* in 719a, and I therefore accept the v.l. *abhiraṃmissasi*. This is supported by the BHS equivalent: *eko va abhiraṃṣyasi* (Mvu III 388.13). The word *va* in the BHS version presumably stands for *eva*, and would support reading the v.l. *ve* instead of *ce*. I translate *eko va abhiraṃmissasi*. For the *valca* alternation see the note on 38.

For pāda c see the note on 719. There is resolution of the fourth syllable in pāda d.

719. Pj II 499.19 explains: *bhāsīhī ti bhāsissasi pakāsessasi*. It seems unlikely that the future ending *-issasi* could have become *-ihī* at this early

stage of the development of MIA. It seems advisable to read *bhāhisi*, with the v.l., and to assume that we have here the future, not of the verb *bhās-*, but *bhā-*, with the change of *-s-* > *-h-*. For the metathesis of consonants see the note on 20–21. For futures in *-h-* see the note on 665. For the ending *-isi* see the note on 28. Mvu III 388.13\* has *evaṃ gamiṣyati diṣo daṣa*.

Pj II 499.27: *māmako ti, evaṃ hi sante mama sāvako hotī ti*.

The cty explains *nigghosa* as *kittighosa*. The word has a slightly different meaning at 818 and 1061. For the meaning "soundless" see 959.

This verse has five pādas. It seems essential to take pāda a with 718d, and the two equivalent pādas form a half verse together in Mvu III 388.13\*. It would seem that 718c is an intruder.

There is resolution of the first syllable in pāda a.

<I39> 720–21. For the alternation *n/n̄* in *saṇantā* and the v.l. *sanantā* see Geiger (1994, §42.5) and the note on 100.

720. Pj II 499.31–500.5: *sobbhesū ti mātikāsu, padaresū ti, darīsu, katham: saṇantā yanti kussubbhā, tuṇhī yanti mahodadhī ti, kussubbhā hi sobbhapadarādibhedā sabbā pi kunnadiyo saṇantā saddam karontā uddhatā hurvā yanti. Gaṅgādibhedā pana mahānadiyo tuṇhī yanti*. It is clear that the cty is reading the v.l. *yanti*, and it seems likely that *yāti* is the "correction" of a scribe who thought that *mahodadhī* must be singular. See MW (s.v. *mahodadhī*) where they are said to be four in number. I read and translate *yanti*.

There is a v.l. *kussubbhā*. For the alternation *u/ū* see the note on 689.

721. Mvu III 389.7\* has *ūna-kumbhopamo* instead of *adḍha-*.

In pāda d we should either ignore the svarabhakti vowel in *rahado* (metathesised from *hrada*) or assume resolution of the first syllable.

722. Pj II 500.12–14: *yaṃ buddhasamaṇo bahum bhāsati upetaṃ attha-saṃhitam atthūpetaṃ dhammūpetaṃ ca hitena ca saṃhitam, na uddhaccena*. This makes it clear that we are to understand *attha-* with *upeta*, extracted from *attha-saṃhita*. For such abbreviated compounds see the note on 195.

There is resolution of the second syllable in pāda a.

723. Pāda a has only seven syllables. We could correct the metre by reading <saṃ>*yatatto* with F. In pāda c we should ignore the svarabhakti vowel in *arahati*. In pādas cd *-ī* in *munī* is m.c. to avoid the opening \* - - -.

pp. 139,16–149,19. The Dvayattānupassanāsutta. The prose is by the *saṅgīti-kāras* according to Pj II 504,8. See the note on 30. The verses are in Śloka metre, except for 728 which is in the Triṣṭubh metre. The sutta deals with a series of pairs (*dvayaṭā*), of which *dukkha* is always the second, and explains how the pairs are causally linked, with the second element always arising from the first. La Vallée Poussin (1907, p. 453) suggested that the *paṭicasamuppāda* system is only a recast of this “primitive fragment of *Abhidhammā*”.

<140> p. 140,5. For *upanisā* see the note on 322.

p. 140,6. For this use of *pucchitāro* cf. S III 6,16.

p. 140,16. Pj II 504,8: *tattha idan* “*ye te bhikkhave*” *ti ādi-vuttanidassanaṃ, etan ti idāni* “*ye dukkhan*” *ti evamādi-vattabagāthābandhanidassanaṃ*. For *gāthābandha* see the note on p. 78,17.

For the historical *-d* in *etad avoca* see the note on p. 13,10.

724–27. These verses recur at It 106,1\*–20\* and S V 433,5\*–14\*.

For *atho* cf. 43.

724. Pj II 504,18–19: *yattha cā ti nibbānaṃ dasseti*.

There is no metrical reason for the initial *pp-* in *ppajānanti* in pāda a. It is possibly to be regarded as an example of the proclitic use of *na*. See the note on 563.

725. Pj II 504,22–25: *cetovimuttihiṇā te atho paññāvimuttiyā ti, ettha arahattaphala-samādhi rāgavirāgā cetovimutti, arahattaphalapaññā avijjāvirāgā paññāvimutti ti veditabbā*. The construction of pāda b is not clear, and we should probably assume that *-vimuttiyā* goes with an understood *hiṇā* extracted from the compound in pāda a. For such abbreviated compounds see the note on 195.

In pāda c we should either ignore the svarabhakti vowel in *-kiriyyāya*, or assume resolution of the sixth syllable. Pāda c has nine syllables, probably because it is the opposite of 727c.

<141> 727. The construction of pāda b is not clear and we should probably assume that *-vimuttiyā* goes with *-samppannā*, which has been extracted from the compound in pāda a. For such abbreviated compounds see the note on 195.

In pāda c we should either ignore the svarabhakti vowel in *-kiriyyāya*, or assume resolution of the sixth syllable.



p. 141.9. For the sandhi of *-u + e- > -ve-* in *iveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 141.11.24. For the historical *-d* in *etad avoca* see the note on p. 13.10.

728. There is the same pun upon the two meanings of *upadhī* as in 33-34. See the note on 33-34.

The metre is *Triṣṭubh*. There is resolution of the first syllable in *pāda a*.

In *pāda a* *-ī-* in *upadhī-* is m.c. In *pāda b* we should read *lokasmim* in place of *lokāsmim* m.c. In *pāda e* we should ignore the svarabhakti vowel in *kayirā* (< \**karyā*, with metathesis of *-r-* and *-y-*).

p. 141.22. For the sandhi of *-u + e- > -ve-* in *iveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 141.24. For the historical *-d* in *etad avoca* see the note on p. 13.10.

<142> 729. Pj II 505.21-22: *iṭṭhabhāvaññāthābhāvaṇ ti imaṃ manussa-bhāvaṃ ito avasesa-añña-nikāya-bhāvaṇ ca*.

In *pāda a* we should read *jāṭī-* m.c., to avoid the opening \*---.

730. Pj II 505.23: *avijjā h' ayaṇ ti avijjā hī ayaṇ*.

For the *y/c* alternation shown in the v.l. *ca* for *va* in *pāda c* see the note on 38.

*Pāda a* has nine syllables. In *pāda b* *samsita* must be the past participle of *samsarati* (< Skt *samsṛta*).

p. 142.9. For the sandhi of *-u + e- > -ve-* in *iveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 142.11. For the historical *-d* in *etad avoca* see the note on p. 13.10.

732. Pj II 505.31: *saññānaṇ ti kāmasaññādīnaṃ muggeṇ' eva uparodhanā*. Mss C<sup>ab</sup> also read *saññānaṃ* for *saññāya*. For *saññā* see EV II, p. 55 (ad Thī 6).

In *pāda c* the opening is \*---. Warder (1967, § 242) states that with the cadence ---\* the opening can be either this or \*---.

733. Pj II 506.2-3: *samma-d-aññāyā ti saṃkhatam uniccādito ñātvā*. I have translated *aññāya* as though it were the instrumental singular of the noun *aññā*. For sandhi *-d-* see the note on p. 16.7.

Pj II 506.3: *Mārasaṃyogaṇ ti tebhūmavaṇṇaṇ*.

For *vedagu* = *vedaka* see the note on 322.

There is resolution of the first syllable in pāda c.

<143> p. 143.2. *viññāṇapaccayā ti kammasaḥajātābhisamkhāravīññāṇapaccayā*. See Collins (1982, pp. 205 foll.).

p. 143.3. For the sandhi of *-u + e-* > *-ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u* > *-v* see the note on 144.

p. 143.5. For the historical *-d* in *etad avoca* see the note on p. 13.10.

735. Pj II 506.6: *nicchāto ti nittanho*. See the note on 707.

Pj II 506.6-7: *parinibbuto ti kilesaparinibbānena parinibbuto*. For the two forms of *parinibbāna* see EV I, p. 119 (ad Th 5).

p. 143.17. For the historical *-d* in *etad avoca* see the note on p. 13.10.

737. Pj II 506.15: *pariññāyā ti tīhi pariññāhi parijānitvā*. The three *pariññā* are *nāta-*, *tīraṇa-* and *pahāna-pariññā*. It is clear that the third type is very similar to the Jain use of *pariññāyā* in the sense of "knowing and renouncing". See also 1082 where *pahāyā* and *pariññāyā* are used in parallel constructions, and cf. *pariññeyyam parijānitvā pahātabbhaṃ pahāyā* at Dh-p IV 233.17. See also EV II, p. 95 (ad Thī 168).

Pj II 506.16: *aññāyā ti arahattamaggapaññāyā ñātvā*. As in 733 I translate it as a noun. Pj II 506.17-18: *phassābhisamayā ti phassanirodhā*.

There is resolution of the fourth syllable in pāda b.

p. 143.24. For the sandhi of *-u + e-* > *-ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u* > *-v* see the note on 144.

p. 143.26. For the historical *-d* in *etad avoca* see the note on p. 13.10.

<144> 738. Pj II 506.20-21: *adukkhāṃ asukkhāṃ sahā ti adukkhāṃ asukkhena saha*. We should presumably punctuate pāda b as *adukkhāṃ asukkhāṃ sahā*, and take *sahā* as an adverb "simultaneously". For *sahā* see the note on 49, although *-ā* is not m.c. here.

739. Pj II 506.24: *palokinan ti jarāmaṇehi palujjanadhammaṃ*. For the *k/g* alternation see the note on 319, Lüders (Beob., § 131) and EV II, p. 83 (ad Thī 101). Pj II 506.25-26: *phussa phussā ti udayavyayañānena phusitvā phusitvā vayaṃ passan ti, ante bhaṅgam eva passanto*. For *vaya* see Lüders (Beob., § 173).

p. 144.11. For the sandhi of *-u + e- > -ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 144.13. For the historical *-d* in *etad avoca* see the note on p. 13.10.

740. For *-ī-* in *-dutīyo* m.c. in pāda a to give the opening *---* with the cadence *---*, see Pj II p. 699. For the *-iyal-īya* alternation see the note on 49. In pāda b the loss of *-m* in *addhāna* is m.c. to give the cadence *---*.

741. In pāda b the v.l. *taṅham* probably arose from the inability of the scribes to fit the seeming nominative *taṅhā* into the structure of the sentence. This problem disappears when we realise that *taṅhā* is a truncate instrumental = *taṅhāya* (see the note on 110). Pj II 507.2-3: *etaṃ dukkhassa sambhavam taṅhāya ādinavam nātvā*.

p. 144.20. For the sandhi of *-u + e- > -ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 144.22. For the historical *-d* in *etad avoca* see the note on p. 13.10.

742. Pj II 507.4-6: *upādānapaccayā ti kammāsambhārā-upādānapaccayā. bhavo ti vipākabhavo khandhapātubhāvo. bhūto dukkhan ti, bhūto sambhūto vaṭṭadukkhāṃ nigacchati*. Since *bhūta* is the past participle of the root *bhū-* which underlies *bhava*, it means "someone who has come to *bhava*, existence".

There are nine syllables in pāda a, because of the need to fit a long technical term into a pāda which is not really long enough to hold it.

743. For the sandhi *-d-* in *samma-d-aññāya* see the note on p. 16.7.

<145> p. 145.3. For the sandhi of *-u + e- > -ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 145.5. For the historical *-d* in *etad avoca* see the note on p. 13.10.

744. Pj II 507.12-13: *ārambhapaccayā ti, kammāsampayuttavīriyappaccayā*. This verse is quoted at As 145.31\* foll.

745. Pj II 507.13-14: *anārambhe vimuttino ti, anārambhe nibbāne vimuttassa*. PED seems to be taking the wrong meaning of *ārambha* in giving the meaning "unsupported, independent" for this passage.

There are nine syllables in pāda c, but the metre can be corrected by reading *paṇi[s]sajja* with the v.l., and then assuming resolution of the sixth syllable.

p. 145.18. For the sandhi of *-u + e-* > *-ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 145.20. For the historical *-d* in *etad avoca* see the note on p. 13.10.

747. Pj II 507.15-16: *āhārapaccayā ti, kammāsampayuttāhārapaccayā*. The cty then proceeds to give an alternative explanation based upon the four-fold nature of *āhāra*: *kabalīṃkārahāra, phassāhāra, saññābhinibbattamanosañcetanāhāra* and *saṃkhārābhinibbattaviññānāhāra*. See also M I 48.1 foll.; Ps I 209.16 foll.; Nett I 14.27 foll.; and PED (s.v. *āhāra*).

748. For *pariññāya* see the note on 737.

<146> 749. Pj II 507.25: *ārogyan ti nibbānaṃ*. Pj II 507.25-26: *saṃkhāya sevī ti, cattāro paccaye paccavekkhitvā sevamāno*. Pj II 507.28-30: *dhammaṭṭho ti, catusaccadhamme ṭṭhito. saṃkhaṃ nā upeti ti, 'devo' ti 'manusso' ti vā ādikam saṃkhaṃ na gacchati*.

For sandhi *-d-* in *samma-d-aññāya* see the note on p. 16.7.

For *vedagu = vedaka* see the note on 322.

There are nine syllables in pāda d. We can normalise the metre by assuming resolution of the third syllable or by reading *n[a]* *upeti*.

p. 146.6. For the sandhi of *-u + e-* > *-ve-* in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of *-u > -v* see the note on 144.

p. 146.8. For the historical *-d* in *etad avoca* see the note on p. 13.10.

750-51. Pj II 508.1-3: *iñjītapaccayā ti, taṇhāmānadiṭṭhikammakilesa-iñjītesu yato kutoci kammāsaṃbhāriñjītapaccayā. ejaṃ ossajjā ti, taṇhaṃ cajjivā*. Vibh 390 lists nine *iñjītas*. They seem to be mental worries, or agitations, shaking (*calana*) to the mind, or turmoil, or fluster. The translations "com-motions" and e-motions" are an attempt to get the word-play on the two forms from the same root: *iñj-* and *ej-*. See Rhys Davids (1910, p. 317 note 1). For (*an-*)*eja* see Lüders (Beob., § 103).

751. Pj II 508.3: *ejaṃ ossajjā ti taṇhaṃ cajjivā*. Note that the lemma has *ossajja* for the text's *vossajja*. Nidd I 91.23-26 (ad 791): *ejā vuccati taṇhā, yo rāgo sārāgo ... pe ... abhijjhā lobho akusalamūlaṃ. ejānugā ti ejānugā ejānugatā ejānusaṭṭā, ejāya pannaṃ patitā abhibhūtā pariyaḍḍhācittā*.

Smith (Pj II p. 769) draws attention to the metre of pāda c, which has only seven syllables. B<sup>c</sup> adds *hi* after *tasmā*. We might think of reading *v<iy>ossajja*.

p. 146.19. For the historical *-d* in *etad avoca* see the note on p. 13.10.

752. In pāda b *upādiyaṃ* is the present participle of *upādiyati*. The v.l. *upādiya* is the absolutive. For the palatalisation of *-a-* > *-i-* in *upādiyati* see the note on 3.

753. For *mahabbhaya* see the note on 191.

p. 146.24. Pj II 508.9-10: *rūpehī ti, rūpabhavēhi rūpasamāpattīhi vā. Aruppā ti, arūpabhavā arūpasamāpattīyo vā*, i.e. those living in the *rūpāvacara* and the *arūpāvacara* regions.

<147> p. 147.1. Pj II 508.11: *nirodho ti, nibbānaṃ*.

p. 147.2. For the historical *-d* in *etad avoca* see the note on p. 13.10.

754. The cty does not comment upon *āgantāro*. It seems to be an example of an agent noun being used as a periphrastic future, as CPD (s.v. *āganta(r)*) states. See also CPD (s.vv. *aganta(r)* and *anāganta(r)*). For other examples of this usage see: *gantā*, Ja V 267.19\* (= *gacchati*, 273.12), 270.12\* (*gantā te gantāro te* (= pl), 276.11). Such forms are also found in Pkt, e.g. *laddhā*, Isibh 6.5 (explained as *lapsyate*); *gamīā* (≠ \**gamitā*), Sattasāi 149 (explained as *āgamisyati*).

The v.l. *āruppaṭṭhāyino* suggests a connection with *arūpaṭṭhāyino* found at It 62.5\* where It-a II 42.16 explains: *āruppaṭṭhāyino ti arūpāvacarā*.

755. Pāda b seems to make no sense, since the idea appears to be that those who are rid of both the *rūpa-* and the *arūpa-avacara* are liberated in *nibbāna*. We should therefore adopt the v.l. *asaṅḥitā* for *su-*, as in It 45.26\* and 62.9\* where these verses recur. I translate *asaṅḥitā*. It-a II 4.4 and 42.19 explain: *ārūpesulāruppesu asaṅḥitā ti, arūparāgena arūpabhavesu appaṭṭhahantā te pi pariṇāntā ti attho*. It-a II 42.21 (but not 4.10) explains: *ye hi nipātamattaṃ*. See EV II, p. 154 (ad Thī 418).

Pj II 508.11-13: *maccuhāyino ti, maraṇamaccu-kilesa-maccu-devaputta-maccuhāyino, tisidhaṃ pi taṃ maccuṃ hitvā gāmino ti vuttaṃ hoti*. See also EV I, p. 151 (ad Th 129).

For *pariñāya* see the note on 737.

For *rūpe* as an accusative plural neuter, see EV I, p. 273 (ad Th 1099) and cf. Prakrit *rūve* at Utt 16.10.

p. 147.10.13. Pj II 508.16.21: *tadaṃ ariyānaṃ ti, taṃ idaṃ ariyānaṃ*. Cf. p. 148.6.10. PED does not list *tadaṃ* or *yadaṃ* (which occurs at Nidd I 54.12 [ad 778]).

p. 147.15. For the historical *-d* in *etad avoca* see the note on p. 13.10.

756. Pj II 508,25-26: *anattani attamānan ti, anattani nāmarūpe attamāniṃ*. For this type of construction see EV I, p. 256 (ad Th 953).

757. Pj II 509,2-4: *mosadhammaṃ hi ittaram, yaṃ ittaram paritta-paccupaṭṭhānaṃ, taṃ mosadhammaṃ nassanadhammaṃ hoti, tathārūpaṇ ca nāmarūpan ti*.

<148> 758. For the historical *-d* in *tad ariyā* see the note on p. 13,10.

We should ignore the svarabhakti vowel in *ariyā* in pāda b.

p. 148,6,10. For *taāṃ* see the note on p. 147,10,13.

p. 148,16. For the historical *-d* in *etad avoca* see the note on p. 13,10.

759. Pj II 500,17-19: *yāvat' atthī ti vuccatī ti, yāvatā ete cha ārammaṇā "atthī" ti vuccanti, vacaṇavyattayo vedītabbo*. The use of *atthī* with a plural subject is so common as to make the cty's remark about change of number unnecessary. I follow EV I, p. 273 (ad Th 1099) in my translation of *dhammā*.

760. Pj II 509,19-20: *ete vo ti, ete nipātamattaṃ h' ettha vo-kāro*. For the alternation of *vo* and *ve* (< *vai*) as an emphatic particle see Lüders (Beob., § 23) and the note on 560. For *ve* as an Eastern form see the note on 7. For *sukha-sammata* cf. *mūgasammata* 713.

761. Pj II 509,22-23 *paccanīkam idaṃ hotī ti, paṭilomam idaṃ dassanaṃ hoti*. We have to assume that *paccanīka* is constructed with the instrumental.

We should ignore the svarabhakti vowel in *ariyehi* in pāda a.

<149> 762. For the historical *-d* in *tad ariyā* in pādas b and d see the note on p. 13,10.

In pādas b and d we should ignore the svarabhakti vowel in *ariyā*.

Pāda f has nine syllables. The metre can be normalised by reading *etth[a]*'.

763. Pj II 510,5-10: *santike na vijānanti magā dhammass' akovidā ti, yaṃ attano sarīre tacapañcakamattaṃ paricchindītvā anantaram eva adhigantabbato attano khandhānaṃ vā nirodhamattato santike nibbānaṃ, taṃ evaṃ santike santaṃ pi na vijānanti magabhūtā janā maggāmaggadhammassa sabbadhammassa vā akovidā*. For the idea of ignorant animals, cf. *miyā ayāṇamā*, Ut 8.7. The alternative explanation given by the cty is interesting in that it seems to depend upon the *-g/-gg-* alternation which is only possible in the initial (anceps) position in the pāda, and is most likely due to a misinterpretation of *-g-* written at a time when double consonants were not written. See the note on 175.

For the long *-ā* in *passatām* m.c. see the note on 712.

764. Pj II 510.12: *māradheyyānūpannehi ti, tebhūmakavaṭṭaṃ anūpannehi.*

765. Pj II 510.14-15: *thapetvā ariye ko nu añño nibbānapadaṃ jānituṃ arahati.* The presence of *jānituṃ* in the cty confirms the reading *sambuddhuṃ*. The v.l. *sambuddhaṃ* doubtless arose from a belief that we have here an adjective agreeing with *padam*, just as there is the adjective *susambudho* (with v.l. *-buddho*) agreeing with *dhammo* in 764.

For *aññatra* in the sense of "except" see the note on p. 155.

For the sandhi *-m-* in *aññatra-m-ariyehi* see the note on 132. For sandhi *-d-* in *samma-d-aññāya* see the note on p. 167.

We should ignore the svarabhakti vowels in *ariyehi* and *arahati*.

There is resolution of the first syllable in *pāda d*.

#### IV. Atthakavagga

<151> 766-975. The meaning of *atthaka* in Atthakavagga is not certain. Jayawickrama (UCR VI, 4, pp. 232 foll.) quotes the Sanskrit equivalents, and shows that only the Chinese version of the Vinaya of the Mahāsāṅghikas gives the idea of "eight" (= Skt Aṣṭa-varga). The other versions call it Artha-vargīya or Arthapada. The Chinese version translated by Bapat also confirms the name Arthapada. For other *atthakas* see Bapat (1951, pp. 19-20).

Since the four suttas which have *aṭṭhakasutta* in their names all have eight verses, in the Triṣṭubh metre, which is generally speaking an old metre in Pāli, we might reasonably suppose that these four suttas are the core of the Atthakavagga, to which other suttas have been added. The name *Aṭṭhaka* actually occurs in the canon at Vin I 196.36, and the version of the same episode at Ud 59.23 mentions the number of suttas (i.e. 16), implying that the additions to the vagga had already been made.

Levi (1915, p. 414) pointed out that the Arthavargīya is quoted or referred to in the Abhidharmakośa and the Bodhisattvabhūmi. Hoernle published (1916A, pp. 709-32) an edition of fragments of a Sanskrit version of the Atthakavagga from Chinese Turkestan. It comprised portions of suttas 7-10 (= 814-61), to which were prefixed prose narrative introductions, which differ from those supplied in Pj II. Hoernle also noted that there are other more or less serious differences of wording from the Pāli version, suggesting that the vernacular text underlying the Sanskrit version must in some places have differed considerably from the existing Pāli text.

766-71. Kāmasutta. These verses also occur at Nett 5-6. The metre is Śloka. A Sanskrit version is quoted from the Arthavargīya in the Yogācārabhūmi, with a verse which has no complete Pāli parallel replacing 771. See Enomoto (1989, p. 35)

766. The singular *kāmaṃ* in pāda a is surprising in view of *kāmā* 767, *kāme* 768 and 769, and *kāmāni* 771. It is possible that this is an example of a masculine accusative plural in *-aṃ* (see the note on 35). The apparently singular verb *samijjhati* could be taken as *samijjha(n)ti* m.c., but it would be difficult to explain *taṃ* in pāda b.

For the historical *-d* in *yad icchati* see the note on p. 13.10.

Nett 5.23 has *saddhā* as a v.l. for *addhā*, but no v.l. is quoted for the same verse when it recurs at Nett 69.1-2, nor at Ja IV 172.8. The reading *addhā* is



supported by *atha* in MBh XIII.93.47, quoted by Bapat (1951, p. 13 note). Both Nidd I 2.25 and Pj II 512.29 explain it as an emphatic particle.

767. Although the ending *-āna* (see the note on 131) is correct for present participles of middle verbs in Sanskrit (Whitney, Gramm., § 1043 D) and is found in Pāli (Geiger, 1994, § 192), it is clear that by the time of Nidd I it was already going out of use and was not fully understood. Nidd I 4.3-7: *kāmayānassā ti kāmayamānassa icchamānassa sādiyamānassa patihayamānassa pihayamānassa abhijappamānassa. athavā kāma-  
taṅhāya yāyati niyyati vuyhati saṃhariyati.* Pj II 512.31-32: *tassa ce  
kāmayānassā ti tassa puggalassa kāme icchamānassa, kāmena vā  
āyāyamānassa.* CPD (s.v. *āyāyamāna*) states that this is a doubtful reading (it is not in PED), and quotes Trenckner's suggestion of reading *āsāyamānassa*, but does not deal with this suggestion (s.v. *āsāyati*). In view of the occurrence of *yāyati* in Nidd I 4.10, it seems likely that the correct reading is *yāyamānassa*. B<sup>c</sup> reads *kāmayamānassa*, although this gives a nine-syllable pāda, but Nett 6.1 and Vism 576.30 read *kāmayānassa* and the Abhidharmakośa (quoted by Bapat) reads *kāmayānaṣya*. Surprisingly, Bapat (1951, p. 13 note) states that the Chinese version supports *kāmayamānassa*, which suggests that he did not realise that *kāmayānassa* can be a present participle. Pe Maung Tin (1971, p. 694) translates *yāna* as "vehicle".

Nidd I 4.12-17: *chando ti yo kāmesu kūma-cchando kāmarāgo ... ; tassa so  
kūmacchando jāto hoti, sañjāto nibbato abhinibbato pātubhūto.* Pj II 513.1: *chanda-jātassā ti jātataṅhassa.* For *chanda* see EV I, p. 265 (ad Th 1029) and EV II, p. 58 (ad Thī 12).

For the *r/l* alternation in *rup-* see the note on 29.

768. Pj II 513.6 includes *padena* in its explanation, showing that *padā* is the truncated instrumental of an *-a* stem in *-ā*. For other examples of this see the note on 119. For the idea of treading on a snake's head see Th 457.

For *visattikā* see the note on 333.

Pāda c has nine syllables. The metre can be improved by reading *so 'mam* with the v.l. from Ms B<sup>c</sup>. This is also the reading of B<sup>c</sup>, Th 457, Nett 6.7 and Nidd I 6.3.

769. For the sentiment of this verse see the verses quoted by Lüders (Beob., § 235). Nidd I 11.8-10: *dāsā ti cattāro dāsā, untojārako dāso, dhana-  
kkitako dāso, sāmaṃ vā dāsavisayaṃ upeti, akāmako vā dāsavisayaṃ  
upeti.* It then quotes Ja VI 285.4\*-7\*.

Nidd I 11,15: *porisan ti tayo purisā, bhataḱā kammakārā upajīvino ti*. The form *porisa* is presumably used here m.c. For the form see Berger (1957, pp. 3-7). Cf. Th 1166.

Nidd I 11,17-18: *thiyo ti itthipariggaho vuccati*. Pj II 513,12: *itthisaññikā thiyo*. For other occurrences of *thī* see PTC (s.v.).

For the sandhi of *-a + aCC-* > *-āCC-* in *gavāssa* see Geiger (1994, §7) and Norman (1988, p. 90).

Pj II 513,13 (lemma) and Nidd I 10,23\* and 11,20 (text and lemma) read *puṭhū* for *puṭhu*. The quotation at Ud-a 120,28\* also has *puṭhū*. Nidd I 11,20-21: *puṭhū kāme ti bahū kāme*. This reading, giving the cadence *--- (pathyā)*, would seem to be preferable.

770. Both Nidd I 12,13 and Pj II 513,14,16 explain *abalā* as *kilesā*, but it is difficult to see how this meaning could have arisen, since *kilesā* are likely to be strong rather than weak. There would rather seem to be an intentional word play upon *abalā* and *balīyanti*: "the weak actually overcome a man who is greedy". There seems to be no good reason for rejecting the explanation given by CPD that the word means "women". Presumably this meaning of *abalā* was not known to the critics. The Chinese version has "weak". Both Nidd I 12,18 and Pj II 513,15 give an alternative explanation, adopting the reading *abalaṃ*, although there seems to be no authority for this reading in the text. This is then taken as agreeing with *naṃ*. Nidd I 12,20-22: *yassa n' atthi saddhābalaṃ ... , te kilesā taṃ puggalaṃ saḥanti*. Pj II 513,15-16: *saddhābalādi-virahena vā abalaṃ taṃ puggalaṃ abalā kilesā balīyanti*, which seems to be an attempt to read both *abalā* and *abalaṃ*. Nevertheless the word-play would seem to be better with the reading *abalā*.

For a discussion of this verse see Enomoto (1979, p. 33), and cf. AV 5.19.8b.

For *parissaya* see the note on 42.

Pāda c occurs elsewhere (Dhp I = GDhp 202 = Udāna-v 31.23) in a context where "follows" makes good sense for *anveti* (cf. *krītaṃ anveti kartāraṃ purākarma*, MBh III 207.23). Here, however, CPD's suggestion of "enters" would seem preferable, as also in Dhp 124: *nābbaṇaṃ visam anveti* "poison does not enter (scil. *pāṇiṃ*: a hand) which does not have a wound".

Note that the correlative of *yo* in 769 is three times *naṃ*.

Nidd I 12,9\* omits *va* in pāda a, and there is no gloss on *va* in Nidd I or Pj II. If we keep the reading then "like women" would be a satisfactory rendering. B<sup>c</sup>, C<sup>c</sup> and Nett 6.15 also omit *va*, but this is probably normalisation of a

nine-syllable pāda. The metre is correct if we assume resolution of the first syllable.

771. Nidd I 20.1-3: *nāvaṃ sitvā va pāragū ti yathā garukaṃ nāvaṃ bhārikaṃ udakaṃ sitvā osiñcitvā chaddetvā lahukāya nāvāya khippaṃ lahuṃ appakasiren' eva pāraṃ gaccheyya*. Pj II 513.26-28: *yathā puriso udakagarukaṃ nāvaṃ siñcitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāraṃ gaccheyya*.

For the idea of Bailing out a boat cf. Dhṛ 369 = GDhṛ 76 = Udāna-v 26.12 = Mvu III 421.10 foll. Jones' doubts (Mvu-Trsl. III, p. 422 note 6) about the meaning "Bail" seem unnecessary. I assume that there are three roots *sic-* in Indo-Aryan, just as there are said to be three roots *haik-* in Iranian (Bailey, 1958, p. 531): 1) "to pour"; 2) "to dry"; 3) "to satiate". See BHSD (s.v. *utsiñcati*), CPD (s.v. *ussiñcati* and *osiñcati*), and Norman (1980A, pp. 108-9).

For *-āni* as a masculine plural accusative ending in *kāmāni* see the note on 45.

The cadence --- of pāda d is unusual for a Śloka pāda, and one of the vv.ll. avoids the problem by reading *siñcitva*. B<sup>c</sup>, Nidd I 18.19-20, Netti 6.21 and F, however, all read *sivā va*. The presence of *yathā* in both Nidd I 20.1 and Pj II 513.26 seems to confirm *va* as the correct reading, and if we read *va* we should also read *sivā* for metrical reasons. I read and translate *sivā va*. 772-79. Guhaṅṅhakasutta. The metre of these verses is Triṣṭubh.

772. Nidd I 23.6-10: *guhā vuccati kāyo: ... deho ... sandeho ... nāvā ... ratho ... dhajo ... vammiko ... niddaṃ ... nagaraṃ ... kuṭī ... gaṇḍo ... kummo ... nāgo ... ti vā kāyass' etaṃ adhvacaṇaṃ*. Pj II 515.30: *guhāyan ti kāye*. Pādas ab are quoted at Th-a I 28.33\*-34\*.

Nidd I 23.11.14-24.3: *satto visatto āsatto laggo laggito palibuddho satto ti lagganādhivacaṇaṃ*. Pj II 515.30: *satto ti laggo*. For the *-l-l-r-* variation in *pali-* see the note on 29. For the labialisation of *-a- > -u-* after *-b-* in *palibuddho* see the note on 61.

Nidd I 24.4.12-13: *bahunābhicchanno ti bahukehi kilesehi channo, ucchanno āvuṇṇo nivuṇṇo ovuṇṇo pihito paṭicchanno paṭikujjito*. Pj II 515.32: *bahunā rāgādikilesajātena abhicchanno*. Mss B<sup>am</sup> read *-chando* for *-channo*, which looks like a back-formation made by a redactor who was aware of the development of *nd > nn*, as happens, for example, in Gāndhārī, and so does Ms S in Nidd I. Bapat (1951, p. 18 note\* & Introd. p. 12) points out that the Chinese version, translated "many things he craves for",

supports the reading *-chando*. He believes (1951, p. 14) that *-chando* is the better reading. If this is so, then *-channo* has developed as a result of the change *nd > nn*. Cf. *Channa* (Lüders, Beob., §166), and for other examples of this type of development in Pāli see Norman (1989, p. 371).

Nidd I 26.23 states that there are three *vivekas*: *kāya-*, *citta-*, and *upadhi-*. They are therefore detachments, not seclusions.

For the second *hi* in pāda d as an emphatic particle see the note on 90.

In pāda a *-ch-* in *-channo* is m.c.

<152> 773. Nidd I 35.2-4: *purime va jappan ti atīte pañca kāmaguṇe jappantā pajappantā abhijappantā ti ime va kāme purime va jappam*. Pj II 516.17-19: *ime va kāme purime va jappan ti ime vā paccuppanṇe kāme purime vā duve pi asitānāgate balava-taṅhāyā patthayamānā*. Both cties, therefore, take *jappam* as the nominative plural of the present participle (as does Smith [Pj II p. 695]). For the etymology of *japp-* see CDIAL 5122, where the basic meaning is taken to be "to squeeze, press", and \**japp-* is compared to \**capp-* "to press", rather than \**cappayati* "to chew" as PED (s.v.) had suggested. The form is clearly singular, and the most likely explanation is that the verse represents a patchwork, put together without any attempt being made to remove incongruent forms. It is not impossible, however, that we have here an example of a *ṇamul* absolutive (see EV I, p. 125 (ad Th 22), EV II, p. 65 (ad Thī 26), and WD, p. 101 (ad Dh p 156). For the suggestion that *jānam* in 349 might be another example of this type of absolutive see the note on 349. To the examples of an absolutive in *-am* we can add *karamara-gāham gahevā* (Ja I 355.12; III 361.27), *odana-pākam sayati* (Mogg V 64), *kucchi-pūram* (see PED [s.v.]), *asannidhi-kāram* (see CPD [s.v.]), and to that in *-akam* we can add *paripphosakam paripphosakam sanneyya* (D I 74.3; M I 276.25; II 15.13; III 92.30) glossed *siñcivā siñcivā* (Sv 218.1; Ps II 322.2), *kāyappacālakam bāhuppacālakam sisappacālakam gacchanti* (Vin II 213.22-23; IV 188.1 foll.), *dantullehakam khādanti* (M III 167.22) glossed *ullehitvā* (Ps IV 213.13), *khulukhulukāram* (M II 138.13), *samparivattakam* (M II 138.14), *samparivattakam samparivattakam* (Vin I 50.10) glossed *samparivattetvā samparivattetvā* (Sp 981.20). Edgerton (BHSG, §35.6) quotes *udaka-hāriṃ* and states that he has found no parallel. One exists in Pāli in *ura-itāliṃ* "beating the breast", which was recognised by Trenckner (1908, p. 134) as an absolutive.

The Chinese version interprets *apekhamānā* as though it were *apekhamānā* (Bapat, 1951, p. 18 note 9).

In pāda d *va ... va* is m.c. for *vā ... vā*. Cf. 1024.

774. Nidd I 36.29-37.2: *avadāniyā ti avam gacchantī ti pi avadāniyā. maccharino pi vuccanti avadāniyā. buddhānaṃ buddhasāvakanāṃ vacanaṃ vyappatham desanaṃ anusīṭṭhiṃ n' ādiyaṃti ti avadāniyā.* Pj II 516.28-30: *avaṅgamanatāya maccharitāya buddhādīnaṃ vacanaṃ anādiyanatāya ca avadāniyā.* Nidd I 37.15-16 includes the word *avadaññutāya* in the exegesis. For *avadaññu* see the note on 487.

Nidd I 37.26-28: *visame ti visame kāyakamme, vacikamme, manokamme, paṇātipāte ... nivīṭṭhā.* Pj II 516.30: *kāyavisamādīhi visame nivīṭṭhā.*

For the nominative plural ending *-āse* in *cutāse* see the note on 7.

Ms S of Nidd I 35.9\* reads *samūlḥā* for *pamūlḥā*. Ms B<sup>3</sup> of Pj II reads the same; Nidd I 36.26 reads *sammūlḥā*, and Mss S<sup>kgn</sup> of Pj II read the same. The gl s *sammoham āpannattā* (Nidd I 38.29) supports this. For the *slp* alternation see the note on 353.

There is resolution of the first syllable in pāda b. In pāda d we should read *sū* m.c.

775. It seems clear that there is some sort of pun upon different meanings of *visama* in pādas b and c. The Chinese version appears to support this view, and Bapat translates: "The world that is amiss is hard to lean on; leaving the right, no thought of attachments would I cherish". I assume that *visamaṃ careyya* is the equivalent of *a-sāma-cāri(n)* "living wickedly". If *visama* in pāda b could be the equivalent of *asama* in the sense of "without an equal, having no equal", then the meaning would be: "knowing what (or who) is without equal in the world, one should not practise wickedness for the sake of that (= to obtain it)".

Pj II 517.1: *idh' evā ti imasmim yeva sāsane.* For this meaning of *idha* see the note on 26-27.

For *hetū* m.c. in pāda c (= \**heto* < *hetoh*) see the note on 122. In pāda d we should read *jīvitam* m.c. in place of *jīvitam*.

776. Pj II 517.11-13: *bhavābhavesū ti kāmabhavādisu, aṭha v ā bhavābhavesū ti bhava-bhavesu, punappunabhavesū ti vuttam hoti.* For the rhythmical lengthening in *bhavābhavesu* see the note on 6.

For the nominative plural *-āse* in *avītataphāse* see the note on 7.

In pāda b the metre is better if we read *taṅhā-* (with Ms B<sup>3</sup> and Nidd I 45.23\*). See Pj II p. 699.

777. Pj II 517.16-17: *mamāyite ti taṅhādīṭṭhimamattehi "mamaṃ" ti pariggahīte vatthusmim.* It seems likely, therefore, that *appodake* and *khīṇasote* are also locatives, although they could theoretically be

accusative plural *bahuvrīhi* adjectives agreeing with *macche*. Cf., however, *appodake va macchānam*, Ja VI 26,10. For *mamāyīta* see 119.

778. Nidd I 52,1-6: *antā ti phasso eko anto, phassasamudayo dutiyo anto. atīto eko anto, anāgato dutiyo anto. sukhā vedanā ... dukkhā vedanā. nāmaṃ ... rūpaṃ. cha ajjhatikāni āyatanāni ... cha bāhirāni āyatanāni. sakkāyo ... sakkāyasamudayo*. Pj II 517,24-25: *phassaphassasamudāyādisu dvīsu paricchedesu*. Bapat (1951, p. 120 note 14) suggests that the two extremes may be the extremes of the heresies of eternity and annihilation, and quotes *Samādhirājasūtra* 9.27 (= Gilgit Mss, II, 1, p. 103,12-15). For *ubhayante* see the note on 801. I see no reason to doubt that the two *antā* are those described in the *Dhammacākkapavattana-sutta*.

For the translation of *pariññāya* see the note on 455. Nidd I 54,12-14: *attagarahī ti dvīhi kāraṇehi attānaṃ garahati, katattā ca akatattā ca*.

For the historical *-d* in *yad attagarahī* and *tad akubbamāno* see the note on p. 13,10. Nidd I 54,12: *yadan ti yaṃ*. This presumably means that Nidd I was taking *yad* as *yad'*, i.e. *yadam* with *-am* elided before *atta-*, possibly because the commentator did not recognise a word ending in *-d*. PED does not list *yadam* or *tadam*. See the note on p. 147,10,13. Cf. 796.

In pāda b *-ā-* in *anānugiddho* is m.c. In pāda c we should ignore the svarabhakti vowel in *-garahī*. In pāda d *-ī* in *lippiatī* is m.c.

<153> 779. Nidd I 56,10-11: *saññaṃ pariññā ti saññaṃ tīhi pariññāhi parijānītvā nātāpariññāya īraṇāpariññāya pahānapariññāya*, i.e. *pariññā* is for *pariññāya*, either as the truncated instrumental singular of *pariññā* (see the note on 110), or as the absolutive of *parijānāti*. For *pariññāya* see the note on 202.

Nidd I 57,4-5: *pariggahā ti dve pariggahā, tanhāpariggaho ca diṭṭhipariggaho ca*. Pj II 518,4-5: *tanhādīṭṭhipariggahesu tanhādīṭṭhilepapahānena anupalīto*. Cf. 393.

Nidd I 60,26-27: *nāsiṃsati, na icchatī na sādīyati na pattheti na piheti nābhijjappati*. For the palatalisation of *-a-* > *-i-* after *-ś-* in *-śams-* see the note on 3.

For the  $\bar{V}C/\bar{V}CC$  alternation in *abbūḷha-* see the note on 4.

In pāda d we should read *āsiṃsatī* m.c.

780-87. *Duṭṭhatṭhakasutta*. The metre is *Triṣṭubh*.

780. In pādas ab there is Ms authority for the reading *ce* in place of *ve*. For the *c/v* alternation see the note on 38. There is a v.l. *ete* for *eke* in both Sn

and Pj II, but the gloss *ekacce* "some" would seem to confirm *eke*. Nidd I 62.4 reads *aññe* for *atho* in pāda b. For *atho* cf. 43.

Nidd I 63.16-18: *munino āhata*-(E° *ahāta*-)*cittatā khilajātātā pi n' athi; pañca pi cetokhīlā n' athi; tayo pi khilā n' athi*. Pj II 520.3-4: *ayaṃ muni rāgādikhīlehi n' athi khilo kuhīncī ti veditabbo*. Although it is possible to take *khilo* as a noun and translate "the sage is not a fallow field", this seems strange. The simplest way of taking *khilo* would be as an adjective, but this would be the only example of the usage in the canon known to me. In Sanskrit, use as an adjective is quoted (see MW [s.v.]) only from the late Bhāgavata-purāṇa. Alternatively we might see a split compound here, i.e. *muni-khilo* (see the note on 151), or perhaps more probably *muni* (in which -ī must otherwise be taken as m.c.) is for \**mune* < Skt *muneḥ*. For the development of -i < -ī < -e, cf. the note on *hetu* (< *hetū* < *heto*) in 122.

I take *vadanti* here in the sense of "dispute". Cf. 787 832 843 845.

In pāda a there is a v.l. *ce* for *ve*. For the *v/c* alternation see the note on 38.

781. Nidd I 65.9-11: *sayam samattāni pakubbamāno ti sayam samattam karoti, paripuṇṇam anomam aggam settham viṣettham pāmokkham uttamam pavaram karoti*. Pj II 520.36: *aṭṭanā va paripuṇṇāni tāni diṭṭhi-gatāni karonto*. At Nidd I 298.10 (ad 889) the gloss is reversed: *paripuṇṇamānī ti samattamānī anomamānī*. Smith (Pj II 778 [s.v. *!samatta*]) takes *samatta* as from *samātta*, but I now follow the ct'y's explanation, derive it from *samāpta*, and translate "fulfilling", with Horner and Rahula, rather than "perfecting". See the note on 402.

782. Nidd I 68.10: *pāvā ti attano' sīlam vā vattam vā sīlavattam vā pāvadati*. Pj II 521.8: *pāvā ti vadati*. It is not clear how *pāvā* can be from *pravadati*. La Vallée Poussin and Thomas (Nidd I vii-viii) state that the Sinhalese reading *pāvada* (giving a Jagatī pāda) shows that *pāvā* is the imperfect of *pavadati*, corresponding to Skt *prāvadat*, and the ct'y is presumably wrong in establishing a present form *prāvadati*. Sadd 323.1-2 (quoted by CPD [s.v. *²avati*]) explains *pāvā* as being from *pra* + *u*. PED does not list the form under either *pavadati* or *pāvadati*. Geiger (1994, § 160.4) suggests that we are perhaps dealing with a root aorist (not attested in Sanskrit) of *pra* + *vac*-. It would probably be best to take it as the imperfect of *pra* + *vac*-, which would be *prāvakti* [RFG]. Nidd I has the v.l. *sāvā* for *pāvā*. For the *pls* alternation see the note on 353.

Nidd I 66.5\*.9 reads *-vatāni* in both text and lemma, but explains it as *-vanāni* (I 66.13). Such alternations probably go back to a form written in a script which did not write double consonants (see the note on 175).

although the confusion between *-vṛtta* and *-vrata* is found in Skt (see MW [s.vv.]). See 898.

Pj II 521,10-11: *yo evaṃ attānaṃ sayam eva vadati, tassa taṃ vādaṃ "anariyadhammo eso" ti kusalā evaṃ kathenti.*

In Nidd I 66,6\* there is a v.l. *va* for *ca* in pāda b. This perhaps makes better sense in the context. For the *c/v* alternation see the note on 38.

In pāda c we should ignore the svarabhakti vowel in *-ariya-*.

In pāda b *-ā-* in *anānuputtiho* and the loss of *-ṃ* in *paresa* are m.c.

783. Nidd I 71,15-17: *iti 'han ti padasandhi padasamsaggo padapāripūri akkhara-samavāyo vyañjanasiliṭṭhatā padānupubbatā-m-etaṃ, iti 'han ti.*

Pj II 521,13-15: *iti 'han ti sīlesu akatthamāno ti "ahaṃ asmi sīlasampanno" ti ādinā nayena iī sīl-su akatthamāno, sīlanimittam attūpanāyikaṃ vācam abhāsamāno.*

Note the sandhi of *-i + a -> -i-* in *iti 'han*.

Pj II 521,16-18: *taṃ ariyadhammaṃ kusalā vadanti ti tassa taṃ akatthanaṃ "ariyadhammo eso" ti buddhādayo khandhādikusalā vadanti.*

For the seven *ussadā* see the note on 515.

There is resolution of the first syllable in pāda b. In pāda c we should ignore the svarabhakti vowel in *-ariya-*.

<154> 784. Nidd I 73,4-5: *dhammā vuccanti dvāsaṅghi dīṭṭhigatānī ti pakappitā saṃkhatā yassa dhammā.* Nidd I 73,18-21: *yad attanī ti yaṃ attani. attā vuccati dīṭṭhigataṃ; attano dīṭṭhiyā dve ānisaṃse passānī, dīṭṭhidhammikaṃ ca ānisaṃsaṃ samparāyikaṃ ca ānisaṃsaṃ.* Nidd I 74,10-28: *tisso santiyo: accantasanti tadaṅgasanti sammatisanti ... sammatisanti vuccanti dvāsaṅghi dīṭṭhigatā dīṭṭhisantiyo* (see Nidd I 314,14-15 ad 900). Nidd I 75,1-7: *tan nissito kuppapaṭicca-santīn ti kuppasantīṃ pakuppasantīṃ eritasantīṃ sameritasantīṃ calitasantīṃ ghaṭitasantīṃ kappitasantīṃ pakappitasantīṃ aniccaṃ saṃkhatam paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ santiṃ nissito āsīto allīno upāgato ajjhositō adhimutto ti.*

Pj II 521,30-522,6: *yasmā attani tassā dīṭṭhiyā dīṭṭhidhammikaṃ ca sakkārādīṃ samparāyikaṃ ca gativisesādīṃ; ānisaṃsaṃ passatī, tasmā taṃ ca ānisaṃsaṃ taṃ ca kuppatāya ca paṭiccasamuppannatāya ca sammutisantatāya ca kuppapaṭicca-santisamkhātāṃ dīṭṭhiṃ nissito va hoi, so tannissitatā attānaṃ vā ukkaṃseyya pare vā yambheyya abhūtehi pi guṇadosehi.* There is Ms authority for the reading *kuppaṃ*, and I



presume that *kuppa* is m.c. for this. I take *kuppa* to be the opposite of *akuppa* (= *nibbāna*), i.e. he is dependent upon a peace which is conditional upon that which is not unshakable.

Pj II 521.27: *avīvadātā ti avodātā*. For *vīvadāta* < Skt *vyavadāta* via \**viyiva*- < *viyava*-, cf. *vīti*- < *vyati*-, i.e. *vyati*- > *viyati*- > \**viyiti*- > \**viiti*- > *vīti*-. For the palatalisation of *-a*- > *-i*- after *-y*- see the note on 3.

For *ānisamsa* see the note on 256.

For the historical *-d-* in *yad attanī* see the note on p. 13.10.

In pāda c *-ī* in *attanī* is m.c.

785. Nidd I 76.4-6: *niccheyyā ti nicchinitvā vinicchinitvā vicinitvā pavicinitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā*. Pj II 522.11 explains *niccheyya* as *nicchinitvā*. It is hard to see why PED rejects this explanation, and takes it as a potential (= optative), which, of course, it could formally be. The word recurs in 801, where Nidd I 110.11-13 again explains it as an absolutive. Cf. the note on *vineyya* 20-21, which can also be taken in two ways.

For the pair of words *nirassati* and *ādiyati*, cf. *attaṃ and-nirattaṃ* in 787.

Pj II 522.17-19: *taṃ taṃ dhammaṃ nirassati ca ādiyati ca jahāti ca gaṇhāti ca, vanamakkato viya taṃ taṃ sākhan ti vuttaṃ hoti*. Cf. 954 where Nidd I 444.9-15 explains: *nādeṭi ti rūpaṃ nādeṭi nādiyati nā upādiyati na gaṇhāti na parāmasati nābhiniṅvisati ... na nirassati ti rūpaṃ na pajahati na vinodeṭi na byantīkaroti na anabhāvaṃ gameti*. Pj II 569.16-17: *nādeṭi na nirassati ti rūpādisu kiñci dhammaṃ na gaṇhati na nissajjati*.

Nidd I 76.17-19: *nidassati ti dvīhi kāraṇehi nidassati, paravicchindanāya vā nidassati, anabhisambhuṅanto vā nidassati*. The reading *nidassati* shows the *d/r* alternation. See the note on 81.

For the palatalisation of *-a*- > *-i*- in *ādiyati* see the note on 3.

Note the internal sandhi of *-u*- + *-a*- > *-vā*- in *svātivattā*. For other sandhi developments involving the change of *-u* > *-v* see the note on 144.

In pāda a *-ī* in *diṅṅhi*- and *-ā*- in *sv-ātivattā* are m.c. In pāda d *cca* is m.c. Cf. 829. Ms B<sup>m</sup> corrects the metre by reading *ādiyati ca*. For the VC/VCC alternation see the note on 4. In pāda d we should read *nirassati* m.c.

786. For *dhona* see the note on 351.

Nidd I 80.31-81.2: *upayo ti dve upayā, taṇhūpayo ca diṅṅhūpayo ca, taṣṣa taṇhūpayo, pahīno, diṅṅhūpayo paṇinissatiḥho ... anūpayo so*. Pj II 522.32: *so hi taṇhādiṅṅhi-upayānaṃ dvinnāṃ abhāvena anūpayo*. Cf. 787.

Nidd I 81.13: *so hetu n' atthi paccayo n' atthi kāraṇaṃ n' atthi yena gaccheyyā ti, sa kena gaccheyya*. Pj II 522.29: *rāgādīnaṃ dosānaṃ kena gaccheyya diṭṭhadhamme samparāye vā nirayādisu gativisesesu kena saṅkhaṃ gaccheyya*.

For the rhythmical lengthening in *bhavābhavesu* see the note on 6.

In pāda a-ī in *hī* and in pāda d-ū- in *anūpayo* are m.c.

787. Pj II 523.9-11 explains: *tassa hi attadiṭṭhi vā ucchedadiṭṭhi vā n' atthi, gahaṇamuñcanaṃ vā attanirattasaññitaṃ n' atthi*. The same two alternative explanations are found in Nidd I 82.24-29: *attā* (lemma sic, although E<sup>c</sup> of Sn reads *attam*, as does Nidd I 351.25\* and 352.17 [ad 919]) *ti sassatadiṭṭhi n' atthi, nirattā* (sic) *ti ucchedadiṭṭhi n' atthi. attā ti gahitaṃ n' atthi, nirattā ti muñcitabbaṃ n' atthi ... gahaṇamuñcanaṃ samatikkanto muni*. Since the particle *vā* is usually used to signify a preferable alternative, this does not seem to justify the statement in PED (s.v. *niratta*) that the cty prefers the explanation from *nirātman* for *niratta*. Pj II 598.16-17 (ad 1098): *nirattaṃ vā ti nirasitabbaṃ va, muñcitabban ti yuttam hoti*. Miss Horner and Dr Rahula translate here as though the derivations were from *ātman* and *nirātman*, although they do not do so in the comparable contexts in 858c 919d and 1098c. It seems to me that the use of *attam* and *nirattam* here is a direct reflection of the statement *nirassati ādiyati cca dhammaṃ* in 785d, where a man is said to "lay down or take up a doctrine". There is a contrast made with a man who is not involved. How can one dispute with him when he has taken up or laid down nothing? This makes it clear that *atta* here is to be taken as derived from *ātta* and *niratta* as from *nirasta*. For a discussion of the fact that *nirasta* develops > *niratta*, whereas *apāsta* develops > *apattha* see Brough (1962, p. 225).

Pj II 523.2-3: *upayo ti tanhādiṭṭhinissito*. PED does not suggest that *upaya* can be an adjective. Perhaps it has been extracted from *anupaya* 786, as its opposite.

Nidd I 83.3-6: *so sabbam diṭṭhigataṃ idh' eva adhosi dhuni niddhuni pajahi vinodesi vyanti-akāsi anabhāvaṃ gamesi ti adhosi so diṭṭhim idh' eva sabbam*. The inclusion of *adhosi* seems to show the connection, in the cty's eyes, of *dhona* with *dhū-* "to shake", although Nidd I in the exegesis (see above), uses *dhuta* and *dhona* together.

For *vadeyya* in the sense of "dispute" see the note on 780.

Nidd I 81.23\* reads *diṭṭhim ... sabbam* and explains it as *sabbam diṭṭhigataṃ* (83.4), as does Pj II 523.12-13. Presumably we should read *diṭṭhi ...*

*sabbā* as the lectio difficilior. For the sandhi *-m-* in *diṭṭhi-m-idha* see the note on 132.

There is resolution of the first syllable in pāda a.

In pāda b *-ū-* in *anūpayam* is m.c. In pāda d *-i-* in *diṭṭhi* (= *diṭṭhī* [accusative plural]) is m.c., although we might punctuate *diṭṭhim idha* and assume that *diṭṭhim* < *diṭṭhim* was an accusative plural form in *-im*. See the note on 104.

788-95. *Suddhatṭhakasutta*. The metre is *Triṣṭubh*.

788. Nidd I 84.12: *diṭṭhena ... ti cakkhuvīññānena rūpadassanena*. Pj II 526.14-15: *tena ca diṭṭhisamkhātena* (Smith queries *diṭṭha-*). *dassanena*. In the gloss on 789 Pj II 526.20 explains *rūpadassanasamkhātena diṭṭhena*. We seem to have *diṭṭha* as a past participle in the sense of an action noun (see the note on 331) = *diṭṭhī*. Nidd I 84.4\* reads *evābhijānam* and Sn has this as a v.l. Both Nidd I and Pj II include *evam* in the explanation, and it seems clear that this is the correct reading.

Nidd I 85.1-5: *yo suddham passati so suddhānupassī. pacceti nānan ti cakkhuvīññānena rūpadassanam nānan ti pacceti, maggo ti pacceti, patho ti pacceti niyyānan ti pacceti ti suddhānupassī ti pacceti nānam*. Pj II 526.16-18: *so evam abhijānanto tam dassanam "paraman" ti natvā tasmim dassane suddhānupassī tam dassanam "maggaññin" ti pacceti*. It seems as if both cities are taking pāda d as though it were *suddhānupassī pacceti nānan ti* ("seeing the pure he comes [to the view] 'it is the way'").

For the sandhi of *-am + a-* > *-ā-* in *etābhijānam* see the note on 353.

<155> 789. Nidd I 85.24-28: *aññena so sujjhati sopadhiko ti aññena asuddhimaggena micchāpaṭipadāya aniyānapathena aññatra satipaṭṭhānnehi ... aññatra ariya-ṭṭhaṅgikamaggena naro sujjhati*. Nidd I 86.1-3: *sopadhiko ti sarāgo sadoso samoho samāno satanho sadiṭṭhi sakilesa sa-upādāno ti*. Pj II 526.22-24: *evam sante ariyamaggato aññena asuddhimaggen' eva so sujjhati rāgādīhi upadhīhi sa-upadhiko samāno sujjhati ti āpannam hoti. na ca evamvidho sujjhati*.

Nidd I 86.4-6: *diṭṭhī hi nam pāva tathā vadānan ti sā va diṭṭhī tam puggalam pavadati: iti vāyam puggalo micchādiṭṭhiko viparītadassano ti*. Pj II 526.25-27: *sā nam diṭṭhi yeva "micchādiṭṭhiko ayan" ti kutheti diṭṭhi-anurūpam "sassato loko" ti ādinā nayena tathā tathā vadanti*. For *vadāna* see Jones (Mvu-Trsl. III, p. 445 note 1), and for the present middle participle ending *-āna* see the note on 131.

For the use of *diṭṭha* as an action noun cf. 788 and see the note on 331. For *pāva* see the note on 782.

In pāda c -ī- in *sopadhiko* is m.c.

790. Nidd I 86.27-87.3: *brāhmaṇo ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo; sakkāyadīṭṭhi bāhito ... vicikicchā ... silabbataparāmāso ... rāgo ... doso ... moho ... māno ... bāhit' assa honti pāpakā akusalā dhammā*. It goes on to quote 519. Pj II 526.28-29: *bāhitapāpattā brāhmaṇo hoti*.

For pāda c cf. *puññapāpapahīnassa = arahant* (Dhp 39) [IBH].

Both cūies include *aññena* instead of *aññato* in their explanations of pāda a.

Nidd I 87.18-90.6 seems to be understanding *diṭṭhe sute*, etc., as though they were the means of purity, etc., i.e. as though they were instrumental forms: *sant' eke samaṇa-brāhmaṇā diṭṭhasuddhikā ... sutasuddhikā ... silā-suddhikā ... vattasuddhikā* (sic) ... *mutasuddhikā*. Pj II 526.30-527.4, however, seems to be taking them as locative of the field of activity: *ariyamaggañāṇato aññena abhimaṅgalasammatarūpasamkhāte diṭṭhe tathāvīdhasaddasamkhāte sute avitikkamasamkhāte sīle hatthivat*-(sic)-*ādibhede vate paṭhavi-ādibhede mute ca uppanīna micchāñāṇena suddhiṃ na āha*.

For *muta* applied to all senses except seeing and hearing see the note on 714.

Nidd I 90.24-91.2: *attañjaho ti attadiṭṭhiñjaho; attañjaho ti gāhañjaho; attañjaho ti taṇhāvasena diṭṭhivasena gahitaṃ parāmaññhaṃ abhinivīññaṃ ajjhositāṃ adhimuttaṃ, sabbaṃ taṃ cattaṃ hoti vantaṃ muttaṃ pahīnaṃ pañinissaññaṃ*. Pj II 527.6-7: *attadiṭṭhiyā yassa kassaci vā gahaṇassa pahīnattā attañjaho*. I do not believe it refers to "self".

Nidd I 91.2-5: *na-y-idha pakubbamāno ti puññābhisamkhāraṃ vā apuññābhisamkhāraṃ vā āneñjābhisamkhāraṃ vā akubbamāno ajanayamāno asaññayamāno anibbattayamāno anabhinibbattayamāno ti*. Pj II 527.7-10: *puññābhisamkhārādīnaṃ akaraṇato na idha pakubbamāno ti vuccati, tasmā naṃ evaṃ pasamsanto āha; sabbass' eva c' assa purimāpadena sambandho veditabbo*.

For the sandhi -y- in *na-y-idha* see the note on 352.

There is resolution of the fifth syllable in pāda d. In pāda c -ī- in *anūpalitto* is m.c.

791. For *ejā* see the note on 751. For *panna*, the past participle of *pad-* in the sense of "to fall", see MW (s.v.) and Norman (1979C, pp. 47-48). The explanation given in PED should be corrected.

Smith suggests (Pj II p. 717) that *nirassajati* represents a confusion between *nirassati* and *nissajati*, but CPD (s.v. <sup>2</sup>a-, Rem. b) suggests that perhaps we have *nir-a-ssajati*, i.e. the augment added to a part of the verb where it is not appropriate. Cf. *addhābhayati* 968.

For the nominative plural ending *-āse* in *sitāse* see the note on 7.

There is resolution of the first syllable in pāda a.

792. Nidd I 93.7-9: *saññasatto ti kāmāsāññāya vyāpādasāññāya vihiṃsā-sāññāya diṭṭhisāññāya satto visatto āsatto laggo laggito palibuddho.*

Nidd I 95.7-11: *na uccāvacaṃ gacchati ... na sathārato sathhāraṃ ... na dhammakkhānato dhammakkhānaṃ ... na gaṇato gaṇaṃ ... na diṭṭhiyā diṭṭhiṃ ... na paṭipadāya paṭipadaṃ ... na maggato naggāṃ gacchati.* Pj II 527.26: *saññasatto ti kāmāsāññādisu laggo.*

Nidd I 95.11-14: *bhūripaṇṇō ti mahāpaṇṇō puthupaṇṇō hāsapāṇṇō javanapaṇṇō tikkhapaṇṇō nibbedhikapāṇṇō. bhūri vuccati paṭhavi; tāya paṭhavisamāya pāṇṇāya vipulāya viṭṭhatāya samannāgato.* This seems to be an attempt to see the meanings "extensive" and "earth" simultaneously for *bhūri*. See the note on 346.

Pj II 527.28: *catuhi magganāṇavedehi catuṣaccadhammaṃ abhisameccā ti.* Nidd I 93.30-34 quotes 529.

There are twelve syllables in pāda d. The metre can be corrected by reading *n[a]*' for *na*.

In pāda b *saññā-* is m.c.

793. Nidd I 95.26-30: *senā vuccati Mārasenā; kāya-duccaritaṃ ... Mārasenā.* It then quotes 436-39, and continues (96.11-13): *yato catuhi maggehi sabbā ca Mārasenā sabbe ca paṭisenikarā kilesā jītā ca parājītā ca bhaggā vippaluggā paraṃmukhā, so vuccati visenibhūto.* Pj II 528.2-4: *tesu sabbadhammesu Māra-senaṃ vi-nāsetvā tṭhitabhāvena visenibhūto.* This clearly intends a folk-etymology based upon *vi-* and *senā*. See the note on 51. Nidd I 174.16-175.4 gives the same explanation when the word recurs at 833 (where it quotes 436-39) and at 333.13-21 (ad 914). So does Nidd II 120.28 (ad 1078). Pj II 542.18-19 (ad 833) states: *visenikatvā ti kilesasenanaṃ vināsetvā.* Spk I 207.29 (ad S I 141.29) states: *viseni-bhūto ti kilesa-senāya viseno* (which is not in PED) *jāto*. The related verb *viseneti* (S III 89.31) is explained (Spk II 296.22): *viseneti no usseneti ti vikirati na sampiṇḍeti*. The BHS form, however, is *viśreṇī-bhūta*, and the absolutive of the verb is *viśreṇayitvā*, implying a denominative verb from *viśreṇi* (see BHSD [s.v.]). The meaning of *viśreṇi* would presumably be "without

association, not associating". If this is the correct interpretation, then the writing of *-n-* for *-ṇ-* in Pāli would be an Eastern feature. For such Eastern features, see the note on 7. The Jain tradition also explains the word as being derived from *viśrenī*. At Āyār I.6.3.2 (ed. Schubring, p. 30.1) we find *visseṇikaṭṭu*. Jacobi (1884, p. 58) translates "He who discontinues (to sin)". Schubring (Index, s.v.) equates it with *viśrayaṇī* and quotes (p. 101) the *ṣikā: ārohaṇī odaraṇī vā pasatthā appasatthā ya ... ; appasatthīe ahigāro*; and Sīlānka's cty (p. 164): *saṃsārasreṇī saṃsārāvatarāṇī rāga-dveṣakaṣāyasantatis tām kṣāntiyādīnā viśreṇim kṛtvā*. He explains: "den Kausalnexus" or "die Reihe der Existenzen unterbrechend".

Nidd I 96.17-18: *tam evadassim vivaṣaṇi carantan ti tam eva suddhadassim*. N<sup>c</sup> divides *tam eva dassim*. Pj II 528.4 has *tam evadassim* in the lemma, but explains: *tam evaṃ visuddhadassim*. It would seem preferable to take *evadassim* as a compound, meaning *evamdassim*. For *eva-* = *evaṃ-*, cf. *evarūpo* in 279-80.

Nidd I 97.1-17: *kappā ti dve kappā taṇhākappo ca diṭṭhikappo ca. tassa taṇhākappo pahīno ... taṇhākappassa pahīnattā ... kena rāgena kappeyya ... kāraṇaṃ n' atthi yena kappeyya vikappeyya vikappaṃ āpajjeyya*. Pj II 528.6-8: *kena idha loke taṇhākappena vā diṭṭhikappena vā koci vikappeyya*.

794. Note that *purekkharonī* < *puras-kr* shows Eastern *-e* for *-o* < *-as*, but also the development of *-sk-* > *-kkh-*. Cf. Pkt *namokkāra* (Erz 35.20) < *namaskāra*.

<156> 795. For *sīmātiga* see the note on 484.

In pāda b *va ... va* are m.c. for *vā ... vā*. In pāda d *-ī* in *atthī* is m.c.

796-803. Paramatṭhakasutta. The metre is Triṣṭubh.

796. Nidd I 102.19-103.1: *uttarimkurute ti uttarimkaroti, aggaṃ seṭṭhaṃ viṣeṭṭhaṃ pāmokkhaṃ uttamam pavaram karoti*. Pj II 529.22-23: *yad uttarimkurute ti yaṃ attano satthārādīṃ seṭṭhaṃ karoti*. For the use of *uttari* as an adjective (not in PED) see CPD (s.v.).

Pj II 529.24-25: *tam attano satthārādīṃ thapetvā tato aññe sabbe "hīnā ime" ti āha*. In pāda c *sabba* is m.c. For the sandhi *-m-* in *sabba-m-āha* see the note on 132. It is, however, possible that we should divide the words as *sabbam āha* and take *sabbam* = *sabbam* as an accusative plural in *-am* (see the notes on 35 and 687).

For *-āni* as a masculine accusative plural ending in *vivādāni* see the note on 45.

For historical *-d-* in *yad utariṃkurute* see the note on p. 13.10. Nidd I 102.19 again glosses *yadan ti yaṃ*, as in 778.

For the palatalisation of *-a- > -i-* in *a-vīvatto* see the note on 3.

In pāda a there is resolution of the first syllable.

In pāda a it is probable that *-bb-* in *paribbasāno* is m.c. for *-v-*. Cf. 878 880 895. For the present middle participle in *-āna* see the note on 131.

797. Nidd I 105.9-11: *samuggahāyā ti gahetvā uggahetvā gaṇhitvā parāmasitvā abhinivīsivā*.

For the historical *-d* in *yad attanī* and *tad eva* see the note on p. 13.10.

In pāda a *-ī* in *attanī* is m.c.

798. Nidd I 106.16-17: *na nissayeyya na gaṇheyya na parāmaseyya nābhiniviseyya*.

In pāda c *va* is m.c. for *vā*.

<157> 799. Nidd I 107.6-13: *samo ti attānaṃ anūpaneyyā ti sadiso 'haṃ asmī ti attānaṃ na upaneyya. hīno na maññetha vīsesi vā pī ti hīno. 'haṃ asmī ti attānaṃ na upaneyya*. It is clear from this that Nidd is taking both *añūpaneyya* and *maññetha* as comparable forms, i.e. as optatives. CPD mentions this possibility (s.v. *ananupaneyya*), but prefers to take it as an absolute. If it is an optative, then it is a negative finite verb; see EV I, p. 190 (ad Th 405) and CPD (s.v. <sup>3</sup>a-).

In pāda c *-ū-* in *anūpaneyya* and in pāda d *-i-* in *vīsesi* are m.c.

800. Nidd I 107.26-29: *attaṃ pahāyā ti attadiṭṭhiṃ pahāya; attaṃ pahāyā ti attagahaṃ* (read as *-gāhaṃ* by Thomas [1951, p. 99]) *pahāya; attaṃ pahāyā ti taṇhāvasena diṭṭhivasena gahitaṃ parāmaṭṭhaṃ abhinivīṭṭhaṃ ajjhositāṃ adhimuttaṃ pahāya*. Pj II 530.16-18 explains: *attaṃ vā pahāya anupādiyanto, idha vā yaṃ pubbe gahitaṃ taṃ pahāya aparaṃ aḡaṇhanto*. For these two comments see Thomas (1951, p. 99 note 1).

Nidd I 108.9-10 explains *viyattesu* by: *vavatthitesu bhinnesu dvejjh'āpannesu dvejhaka-jātesu nānādiṭṭhikesu*. Pj II 530.19, despite the statement in E<sup>c</sup> of Sn, also reads *viyattesu* in the lemma and explains it: *nānādiṭṭhivaṣena bhinnesu sattesu*. There is a v.l. *viyattesu* listed in the cty, and I earlier suggested the adoption of this reading. I now think that this is unnecessary. I would prefer to keep the E<sup>c</sup> reading *viyattesu* and to derive it from Skt *vyakta*, translating it as "set apart, separate, distinguished".

The word *sā* must be a misprint for *sa* (see Pj II p. 700 [s.v. *tad*]). Nidd I 107.14, Pj II 530.19 and F read *sa*.

Nidd I 108.25 and Pj II 530.22: *na pacceṭi na paccāgacchati*. For the scansion of *pacceṭi* (with the short sixth and seventh syllables contracted to a long syllable) see the note on 61.

801. Nidd I 109.4\* and 110.10 (verse and lemma) and Mss B<sup>ai</sup> read *samuggahītaṃ* as in 785.

Nidd I 109.6-8: *antā ti phasso eko anto, phassasamudayo dutiyo anto; atītaṃ eko anto, anāgataṃ eko anto*. It then continues with the same comment as on 778. See the note on 778. Pj II 530.25: *ubhayante ti pubbe vuttaphassādibhede*.

Note the sandhi of *-a + u -> -ū-* in *yassūbhayante*. Cf. *nūparato* 914.

Nidd I 109.12 and Pj II 530.26 gloss *paṇidhi* as *tanhā*.

For the rhythmical lengthening in *bhavābhavāya* see the note on 6.

Nidd I 109.20 foll.: *idhā ti sakattabhāvo, hurā ti parattabhāvo; idhā ti sakarūpaveḍānā-saññāsamkhāraviññāṇaṃ, hurā ti pararūpaveḍānāsaññāsamkhāraviññāṇaṃ*, etc. Pj II 530.27-28: *idhā vā hurāṃ vāti, sakattabhāvādibhede idhā vā parattabhāvādibhede parattha vā*. For *hurāṃ* see EV I, p. 121 (ad Th 10).

802. Nidd I 111.14-24: *kappā ti dve kappā, tanhākappo ca diṭṭhikappo ca. tanhākappassa pahīnattā diṭṭhikappassa paṇinissaṭṭhattā, kena rāgena ... dosena ... mohena ... etc. ... kappeyya? kehi anusayehi kappeyya rāto, ti vā duṭṭho ti vā ... anīṭṭhaṅgato ti vā thāmagato ti vā?*

In pāda a *va* for *vā* and in pāda b *-ū* in *anū* are m.c.

803. Nidd I 113.14-20: *na purekkharonti ti purekkhārā ti dve purekkhārā, tanhāpurekkhāro diṭṭhipurekkhāro. tanhāpurekkhārassa pahīnattā diṭṭhipurekkhārassa paṇinissaṭṭhattā, na tanhaṃ vā na diṭṭhiṃ vā purato katvā caranti*.

Pj II 531.1: *dhammā ... dvāsaṭṭhidīṭṭhigatadhammā*.

Nidd I 114.10: *na pacceṭi ti sotāpattimaggena ye kilesā pahīnā, te kilese na puna pacceṭi na paccāgacchati ... arahattamaggena ye kilesā pahīnā te kilese na puna pacceṭi na paccāgacchati ti pāraṅgato na pacceṭi*. Pj II 531.3: *pāraṅgato na pacceṭi tādī ti nibbānapāraṃ gato tena tena maggena pahīne kilese puna nāgacchati*.

For *tādin* see the note on 86. For the nominative plural ending *-āse* in *paṭicchitāse* see the note on 7.



For the scansion of *pacceṭi* see the note on 662. For the replacement of the short sixth and seventh syllables by one long syllable see the note on 61.

804-13. Jarāsutta: The metre is Vaitāliya.

<158> 804. Nidd I 121.2 and Pj II 533.32: *jarasā ... ti ... jarāya*. Nidd II 205.1 gives the same gloss on 1123. These are the only examples of *jaras* as a neuter -as stem in the canon, if PTC is to be believed.

Nidd I 120.22: *aticca, atikkamivā*. Pj II 533.31-32: *aticcā ti vassasatam atikkamivā*. See the note on 373.

I assume that *pi* after *vassasatā* in pāda b is an example of its use after numerals to imply exactness or completeness. See the note on p. 84.4 foll.

805. Pj II 533.33 foll.: *mamāyite ti mamāyitavatthukāraṇā*.

Nidd I 122.26-27: *vinābhāyasantam ev' idan ti; nānābhāve vinābhāve aññathābhāve sante saṁvijjamāne upalabhiyamāne*. Pj II 533.33 foll.: *vinābhāyasantam ev' idan ti santavinābhāvaṁ vijjamānavinābhāvaṁ eva idan, na sakkā vinābhāvena nā bhavitum ti vuttam hoti*. The explanation in Nidd as a locative absolute suggests that we have here an example of an accusative absolute construction. See the note on p. 111.8. I therefore assume that *vinābhāva* is m.c. for -*bhāvaṁ*. This occurs as a v.l. in Nidd.

Nidd I 122.10 explains *pariggahā* as *tānhāpariggaho ca diṭṭhipariggaho ca*. I presume that the word has the sense of "possessions" here. Cf. 393.

In pāda b we should read *santi* m.c. In pāda c we should read *vīnābhāva-* m.c. MW quotes *vinābhava-* for Sanskrit.

806. Nidd I 125.3-5: *māmako ti buddhamāmako dhammamāmako saṅghamāmako; so Bhagavantam mamāyati. Bhagavā tam puggalam pariggahaṇhāti*. Pj II 534.3-4: *māmako ti mama upāsako bhikkhu vā ti saṅkham gato, buddhādini vā vatthūni mamāyamāno*.

For sandhi -y- in pāda b see the note on 352.

The metre of pāda b is defective. We could correct it by reading *mam[a-y]' idan*. In pāda c we should read *vidivā* m.c.

807. Nidd I 126.5-6: *saṅgatan ti saṅgataṁ samāgataṁ samāhitaṁ sannipatitaṁ*. Pj II 534.4-5: *saṅgatan ti samāgataṁ diṭṭhapubbaṁ vā*.

<159> 808. Nidd I 127.20-21: *akkheyyan ti akkhātum kathetum bhaṇitum dīpayitum voharitum*. Pj II 534.8: *akkhātum kathetum*. This seems to be taking *akkheyya* as being derived < *ākhyeya*. S.M. Katre, however, prefers (IHQ XI, p. 199) the meaning "indestructable" < Skt *akṣeyalakṣayya*, which he quotes from Pāṇini, although it is not listed in MW.

In pāda c we should read *nāmaṃ* m.c. in place of *nāmam*.

809. Nidd I 129.25 gives the usual explanation of *pariggaha* (see the note on 805). Cf. 393. Nidd I 130.3-5: *khemadassino ti tāṇa- leṇa- saraṇa- abhaya- accuta- amata- nibbāna-dassino*. Pj II 534.9: *khemadassino ti nibbānadassino*.

In pāda a we should read *soka*<ṃ>, or *soka*-<ṃ>*pa*- or *sokā*- m.c. In pāda b we should read *jahanī* m.c. In pāda d we should read *acari*(ṃ)*su* or *acarum* m.c. (with Pj II p. 647).

810. Nidd I 130.13 reads *vivittam āsanam* (instead of *vivitta-mānasam*) in pāda b in the repetition of the verse and explains (I 3 I.16-17): *bhaya-mānassa vivittam āsanam ti. āsanam vuccatī yathā nisīdanti*. Pj II makes no comment. Although E<sup>c</sup> quotes nō vv.II., B<sup>c</sup> and S<sup>c</sup> follow the reading of Nidd. The Chinese translation is said to support this. See Bapat (1951, pp. 14 and 52 note 4). Vism 666.22\* agrees with E<sup>c</sup>, but the version in Nidd is supported by the Jain equivalent of this pāda: *bhaya-mānassa vivikkam āsanam* (Sūyag I.2.2.17 = Sutt I 106). It is clear that we are dealing with the metathesis of consonants, i.e. with *sana* alternating with *nasa*. For metathesis of consonants see the note on 20-21. I translate *vivittam āsanam*.

Nidd I 130.16-17: *patilīnacarā vuccanti satta sekḥā: arahā patilīno*. Pj II 534.12-13: *patilīnacarassā ti tato tato patilīnam cittaṃ katvā carantassa*. Pj II 534.13-14: *bhikkhuno ti kalyāṇaputhujjanassa sekḥassa vā*.

Nidd I 131.27-28: *sāmaggiyā ti tisso sāmaggiyo, gaṇasāmaggī dhamma-sāmaggī anabhinibbattasāmaggī*. CPD (s.v.) translates the last of these as "completeness or unanimity as to the not coming into existence (again)".

Nidd I 132.19-23: *tass' esā sāmaggī, etaṃ channaṃ, etaṃ patirūpaṃ, etaṃ anucchavikaṃ, etaṃ anulomaṃ, yo evaṃ paṭipanno nirayo ... attānaṃ na dasseyya*. Pj II 534.15-17: *tass' etaṃ patirūpaṃ āhu, yo evaṃ paṭipanno nirayādibhede bhavane attānaṃ na dasseyya*. PED does not list "pleasant" as a meaning for *sāmaggiya*, although it does give "unpleasant" for *asāmaggiya*. CPD, however, gives "want of concord, disharmony" for the latter.

Nidd I 132.14-17: *bhavane ti nerayikānaṃ nirayo bhavanaṃ, tiracchānaya-nikānaṃ tiracchānayaṇi bhavanaṃ, pīttivīsayikānaṃ pīttivīsayo bhavanaṃ, manussānaṃ manussaloko bhavanaṃ, devānaṃ devaloko bhavanaṃ*. Pj II 534.16 follows this interpretation: *nirayādibhede bhavane*. Hare points out (1945, p. 121 note 2) that both Nidd and Pj II seem to be taking *bhavana* in the sense of *bhava*.

The v.l. *citta-* for *vivitta-* shows the *c/v* alternation. See the note on 38.

The metre of pāda d is incorrect, but can be corrected by reading *y' attānaṃ* instead of *yo attānaṃ*. It is likely that the scribes would have (incorrectly) written *yāttānaṃ*, *yvattānaṃ*, or even *yvāttānaṃ*, in such circumstances. See the note on p. 152.

811. Nidd I 133.5-6 *sabbattha muni anissito ti sabbam vuccati dvādas'āyatanāni*. Pj II 534.20: *sabbatthā ti dvādasasu āyatanesu*. Nidd I 134.13-17: *na piyaṃ kubbati no pi appiyan ti ayaṃ me satto piyo, ime ca me saṃkhārā manāpā ti bhaṅgavasena piyaṃ na karoti. ayaṃ me satto appiyo, ime ca me saṃkhārā amanāpā ti paṭighavasena appiyaṃ na karoti, na janeti na sañjaneti na nibbateri nābhinibbattetī*.

In pāda a we should read *muñī* m.c.

812. In pāda d we must assume that *idaṃ* has been attracted into the relative clause in the same case as the subject of the clause, so that *yad idaṃ* really stands for *imasmim yad*. For the historical *-d-* in *yad* see the note on p. 13.10. See the note on 813.

Nidd I 135.22: *udabindū ti vuccati udakathevo; pokkharaṃ vuccati pādumapattam*. There seems, however, to be no good reason for seeing anything other than the usual sense of *pokkhara* "(blue) lotus" here.

<160> 813. It is difficult to make out the syntax of pāda b, and it looks as though it has been taken over, perhaps from 812, without proper adaptation. Pj II 534.24-27 tries to make sense of it: *tatrāpi "yad idaṃ diṭṭhasutaṃ, tena vatthunā na maññati, mutesu vā dhammesu na maññati" ti evaṃ evaṃ sambandho vedītabbo*. This interpretation requires us to believe that *maññati* is constructed with the instrumental *tena* to which the relative *yad* refers (with *idaṃ* attracted into the relative clause as before) and also the locative *mutesu*.

Nidd I 138.16-19: *na hi so rajjati no virajjati ti sabbe bālaputhujjānā rajjanti: kalyāṇapuhujjanaṃ upādāya satta sekhā virajjanti: arahā n'eva rajjati, no virajjati, virato so, khayā rāgassa vītarāgattā ...*. There is a v.l. *viratto* for *virato*. Pj II 534.29 has only *viratto*. See also 795.

For *dhona* see the note on 351.

814-23. Tissametteyyasutta. The metre is Śloka.

814. Nidd I 139.26-140.1: *iccā ti padasandhi padasamsaggo padapāripūri akkharasamavāyo vyañjanasiliṭṭhatā padānupubbatā-m-etam iccā tī*. Pj II 536.4: *tī ti evam āha*. The metre shows that the words *icc āyasmā Tisso Metteyyo* are not original, and we can deduce that these are the reciter's

remarks (see the note on 18–29). The fact that they are commented upon in Nidd shows, however, that they were added to the text very early on.

Nidd I 140.17–18: *viveke sikkhisāmase ti viveko ti tayo vivekā, kāya- citta-upadhi-viveko*. Pj II 536.10–12: *viveke sikkhissāmase ti sahāyaṃ ārabha dhammadesanaṃ yācanto bhaṇati, so pana sikkhitasikkho yeva*.

Pāda d has the cadence ---. This can be normalised by reading -i[s]sāmase m.c. with the v.l. and Nidd I 139.6. For this scansion see the note on 691. For the -āmase ending see the note on 32.

815. Nidd I 142.25: *Metteyyā ti Bhagavā ti taṃ theram gottena ālapati*. This shows that the reciter's remarks had already been added to the text by the time of Nidd I (see the notes on 18–29 554).

Nidd I 144.7–8; *tam pi mussati parimussati, paribāhiro hoti ti evaṃ pi mussati evāpi sāsanaṃ*. Pj II 536.13–14: *mussate cāpi sāsanaṃ ti pariyatti-paṭipattito duvidhaṃ pi sāsanaṃ nassati: pi ti padapūraṇamattaṃ*. For the *c/v* alternation see the note on 38.

Note *anāriyaṃ* (with -ā- probably m.c.) in the cadence of pāda d.

816. Nidd I 144.25–26: *eko pubbe caritvānā ti dvīhi kārāṇehi ekō pubbe caritvāna; pabbajjāsamaṅkhātena vā gaṇāvavassaggaṭṭhena vā*. Pj II 536.17 has *gaṇavassaggaṭṭhena* (perhaps read -voss- with B<sup>c</sup>) instead of *gaṇāvavassaggaṭṭhena*.

Nidd I 146.18: *puthu kilese jānentī ti puthujjanā*. For such folk etymologies see the note on 51.

817. Nidd I 148.8–9: *sikkhethā ti tisso sikkhā, adhisīla- adhicitta-adhipaññā-sikkhā*.

818. Nidd I 149.27: *kapaṇo viya mando viya momūho viya*. Nidd I 149.24–27: *kāmasaṅkappena vyāpādasamkappena vihimsāsamkappena diṭṭhisamkappena phuttō pareto samohito samannāgato pihito*. Nidd I 149.31: *jhāyati pajjhāyati nijjhāyati avajjhāyati*. The BHS version (Hoernle, 1916A, p. 711) has *dhyāyato*, which shows that the BHS redactor did not realise that MIA *jh* could develop < *kṣ*.

Nidd I 150.23–24: glosses *nigghosaṃ as vacanaṃ vyappathaṃ desanaṃ anusāsanaṃ anusitṭhiṃ*. Pj II 537.2: *nindāvacanaṃ*. See the note on 719.

Nidd I 150.25–26: *maṅku hoti, piṭito ghaṭṭito vyatthito domanassito hoti*. Pj II 537.2–3: *maṅku hoti ti dummano hoti*. The BHS version has *maṅkur bhavati*. See BHS (s.v. *maṅku*).

819. Nidd I 151.12–16: *satthāni ti tīni satthāni, kāya- vacī- mano-satthaṃ; tividhaṃ kāyaduccaritaṃ kāyasatthaṃ, catubbidhaṃ vacīduccaritaṃ vacī-*

*sattham, tividham manoduccaritam manosattham.* Pj II 537.4-6: *sathānti ti, kāyaduccaritādāni, tāni hi attano paresaṃ ca chedanatthēna sathānti ti vuccanti.*

Nidd I 151.29-152.3: *mahāgedho mahāvanam mahāgahanam mahākantāro mahāvisamo mahākuṭilo mahāpaṅko mahāpalipo mahāpalibodho mahābandhanam, yadidam sampajānamusāvādo.* Pj II 537.10: *mahāgedho ti mahābandhanam.* In Aśoka's Fifth Rock Edict we find *apalibodha* (< *budh-* "to bind") alternating with *apaligodha* (< *gudh-* "to bind" [see MW, s.v.]) The similarity of meaning between "attachment" and "greed" may have led to a confusion between \**godha* and *gedha*, leading to the replacement of the former by the latter. See BHSD (s.v. *godha*).

For the sandhi of *-o + aCC-* > *-vaCC-* in *khvassa* see the note on p. 152.

820. Nidd I 153.29-154.1: *maṭṭo va parikissati ti kapaṇo viya momūho viya kissati parikissati parikilissati.*

In pāda b we should ignore the svarabhakti vowel in *-cariyam*.

<16x> 821. Nidd I 156.9-12: *etan ti pubbe samaṇabhāve yaso ca kitti ca, aparabhāge Buddham dhammam saṅgham sikkham paccakkhāya hīnāyāvattassa ayaso ca akitti ca, etam sampattivipattiṃ ṇatvā.* Pj II 537.16-19: *etam "yaso kitti ca yā pubbe hūyatevāpi tassa sā" ti ito pabhūti vutte pubbāpare idha imasmim sāsaṇe pubbato apare samaṇabhāvā vibbhantakabhāve ādīnavaṃ muni ṇatvā.*

In pāda c we should ignore the svarabhakti vowels in *-cariyam* and *kayirā* (by metathesis < \**kariyā* < \**karyā*).

822. Pj II 537.21-23: *na tena settho maññethā ti tena ca vivekena na attānam "settho ahan" ti maññeyya, tena thaddho na bhaveyya.*

For the historical *-d* in *etad ariyānam* see the note on p. 13.10.

In pāda b we should ignore the svarabhakti vowel in *ariyānam*.

823. Nidd I 158.29-159.1: *rittassā ti rittassa vivittassa pavivittassa, kāya- + -duccaritena rittassa.* Pj II 537.24: *rittassā ti vivittassa kāya-duccaritādivirahitassa.*

In pāda a there is resolution of the seventh syllable, and in pāda c resolution of the sixth syllable.

824-34. Pasūrasutta. The metre of 824-33 is *Triṣṭubh*, with a *Jagatī* pāda in 829. Pādas *acd* of 834 are *Vaitāliya*; pāda *b* is *Aupacchandasa*.

824. Pj II 540.31-32: *ime diṅghatikā attano diṅghim sandhāya "idh'eva suddhi" ti vadanti.* Nidd I 161.2 and 162.25 reads *suddhim*.

Nidd I 162.10-13; *yaṃ satthāraṃ dhammakkhānaṃ gaṇaṃ dīṭṭhiṃ paṭipadaṃ maggaṃ nissitā. tathā ti sakāya dīṭṭhiyā sakāya khantiyā sakāya ruciyā sakāya laddhiyā.* Pj II 540.33-541.2: *evaṃ sante attano satthārādini nissitā tath' eva "esa vādo subho" ti evaṃ subhavādā hutvā.*

Nidd I 161.4 reads *subhā vadānā* for *subhaṃ vadānā*, explaining: *subhavādā sobhanavādā*, etc. Elsewhere in Sn *vadānā* is used with a nominative in the sense of "saying oneself to be something" (see the note on 825), which is inappropriate here, and it seems likely that the construction has been modelled upon 825 in error. For the present middle participle ending *-āna* in *vadāna* see the note on 131.

Nidd I 162.17-18: *puṭhū samaṇabrāhmaṇā puṭhupaccekasacesu nivīṭṭhā.* Note the palatalisation of *-a- > -i-* in *vādiyati*. Cf. Skt *vivādayati* = *vivadati*. For palatalisation see the note on 3.

825. Nidd I 163.9: *vigayha ogayha ajjhogahervā pavisitvā.*

Nidd I 163.14-16: *te aññamaññaṃ bālato hīnato nihīnato omakato lāmakato jatukkato parittato dahanti passanti dakkhanti olokenti nijjhāyanti* (with B<sup>c</sup> and v.l.; E<sup>c</sup> -ggh-) *upaparikkhanti.* Pj II 541.5-6: *"ayaṃ bālo" ti evaṃ dve pi janā aññamaññaṃ bālaṃ dahanti bālato passanti.*

Pj II 541.6-8: *vadanti te aññasitā kathojjan ti te aññamaññasatthārādīṃ nissitā kalahaṃ vadanti.* For *ujja* (< Skt *udya*) in *kathojja*, Smith (Pj II p. 672) compares Pāṇini III,1.106.

Nidd I 163.29 takes *kusalā vadānā* to mean much the same as *subhā vadānā* in 824, but Pj II 541.9-10 explains: "*ubho pi mayaṃ kusalavādā paṇḍitavādā" ti evaṃsaññino hutvā*, which I take to mean not "saying a skilled thing", but "saying that they say skilled things", i.e. claiming to be experts. For the present middle participle ending *-āna* in *vadāna* see the note on 131.

In pāda d the final *-a-* in *pasamsa-* is m.c.

826. Nidd I 164.19-21; *vinīghātī hotī ti pubb' eva sallāpā kathaṃkathī vinīghātī hotī: jayo nu kho me bhavissatī, parājayo nu kho me bhavissatī?* The meaning would therefore seem to be "apprehensive". MW does list "afflicted, distressed (as the mind)" for *vinīhata*, but the association with *pasamsam icchaṃ* suggests that it ought to have a more active sense, perhaps "provocative, attacking", to which pāda c would then provide the contrast, when his arguments are defeated.

Pj II 541.14-17: *apāhatasmin ti pañhāvīmaṃsakehi "atthāpagataṃ te bhaṇitaṃ, vyañjanāpagataṃ te bhaṇitaṃ" ti ādinā nayena apasādite vāde.*

For *randhamesin* see the note on 188.

In pāda b'-i in *vinighāti* (the nominative singular masculine of *vinighātin*) is m.c.

<162> 827. In pāda a I take *yam* to equal *si quem* (see the note on 782). For the nominative plural ending *-āse* see the note on 7. The reading *ye*, which is found in Nidd I 164.29 and also as a v.l., arises from the *y/s* confusion (see the note on 369).

For the *-m/-v-* alternation in *-vīmaṃsaka* (< *mīmāṃsaka*) see the note on 100.

For *anutthunāti* see the note on 586.

There is resolution of the first syllable in pāda c.

In pāda b the metre is better if we read *-vi-* (see Pj II p. 721). In pāda c we should read *paridevatī* m.c. In pāda d *-ā-* in *anutthunāti* is m.c.

828. Nidd I 168.3-4: *jayena ... cittaṃ ugghātitaṃ hoti, parājayena ... cittaṃ nighātitaṃ hoti.* Pj II 541.27-29: *etesu ugghāti-nighāti hoti ti, etesu vādesu jayaparājayādīvasena cittaṃ ugghātaṃ nighātaṃ ca pāpūṇānto ugghāti-nighātīmā va hoti.* From this it seems that *ugghāti* and *nighāti* (or merely the latter if we have a compound) are m.c. for *-ī*, i.e. they are adjectives, not nouns (pace PED).

For *kathojjaṃ* as an ablative in *-aṃ* after *virame* cf. *kukkuccaṃ* 925, and see the note on p. 48.8.9 and cf. Lüders (Beob., § 192).

Nidd I 168.27-28: *pasamsalābhā aññō atho n' atthi.* Pj II 541.31-32: *na h' aññadatth' atthi pasamsalābhā ti na hi ettha pasamsalābhato aññattho atthi.* Fausbøll (Glossary) therefore seems to be wrong in assuming that *-atth'* is for *-atthu*. For the sandhi of *-o + aCC-* > *-aCC-* see the note on 324. For sandhi *-d-* see the note on p. 16.7.

In pāda d final *-a-* in *pasamsa-* is m.c.

829. Nidd I 169.21-23: *attano vādaṃ akkhāya ācikkhitvā anuvādaṃ akkhāya ācikkhitvā thambhayivā brūhayivā dīpayivā jotayivā voharivā parigganhitvā.* Pj II 542.1: *taṃ vādaṃ parisamajjhe dipetvā.*

Nidd I 169.25-27: *so tena jayatthena tuṭṭho hoti haṭṭho pahaṭṭho attamano paripunnasamkappo: athavā dantavidamsakaṃ hasamāno ti so hassati.* Theoretically a form with *-ss-* should be from *hars-*, not *has-*, but as the two roots are confused in Pāli, this distinction is not maintained. Cf. 887.

Nidd I 170.5-6: *yathāmano, yathācitto yathāsaṅkappo yathāviññāṇo*. The last two words should not, therefore, be separate as in E<sup>c</sup>. The explanation takes *yathāmano* as though it were a masculine nominative singular, but it must be an indeclinable adverbial phrase "according to his intention". For this meaning of *mano* see 873.

For *-nn-* in *unṇamati* see the note on 206.

Pādas abc are Triṣṭubh; pāda d is Jagatī. In pāda c we should read *hassatī* m.c. In pāda c *cca* is m.c. Cf. 785. In pāda d we should read *tam* m.c. in place of *tam*.

830. Nidd I 170.18-19; *vighātabhūmi, ugghātabhūmi*. It is hard to reconcile this sense of *ugghāta* with the meaning of *ugghāti* given for 828.

For *-nn-* in *unṇati* see the note on 206.

Note the sandhi of *-ā + aCC- > -āCC-* in *sāssa* and cf. *āsavāssa* II 100.

The optative *vivādayetha* shows that the verb is *vivādayati*, and supports the belief that *vivādiyati* is merely a palatalised version of this (see the note on 3). It is the causative of *vivad-*, not a denominative as PED states.

There is resolution of the first syllable in pāda d.

In pāda a we should read *unṇatī* m.c.

831. Nidd I 171.30; *rājakhadāya puṭṭho ti rājakhādantiyena rājabhōjanīyena puṭṭho*. For Kern's suggestion of reading *rajakkhatāya* see PED (s.v. *rāja*).

Nidd I 172.8-10; *yeṇ' eva so diṅṅhatiko tena palehi ... so tuyhaṃ paṭisūro ...* Pj II 542.12-13: *yena so tuyhaṃ paṭisūro, tena gaccha*.

Pj II 542.13-16: *pubbe va n' atthi yadidaṃ yudhāyā ti yaṃ pan' idaṃ kilesajātaṃ yuddhāya siyā, taṃ etaṃ pubbe va n' atthi. bodhimūle yeva pahīnaṃ ti dasseti*. PED (s.v. *yuddha*) takes *yudhāya* as the dative of an archaic *yudh*, but it is more likely to be m.c. for *yuddhāya* (i.e. the past participle used as an action noun. See the note on 331).

For *paleti* cf. 1144 and for the *rl* alternation see the note on 29. For the historical *-d* in *yad idaṃ* see the note on p. 13.10.

There is resolution of the first syllable in pāda b.

In pāda a the metre is better if we read *-khadāya* m.c. with Nidd I.

832. For *vadassu* in the sense of "dispute" see the note on 780.

Nidd I 173.28-174.4: *ye paṭisenikattā paṭilomakattā paṭikaṇṭhakattā paṭipakkhakattā kalahāṃ kareyyuṃ bhaṇanaṃ kareyyuṃ viggahaṃ kareyyuṃ vivadaṃ kareyyuṃ medhagaṃ kareyyuṃ, te n' atthi na santi na*



*saṃvijjanti n' upalabbhanti*. See the note on *paṭisenikaronti* in 932. Pj II 542.18 however, takes *paṭisenikattā* as singular (= *paṭilomakārako*). If this is so, then the second *te* in pāda c must equal *tuyham*.

The v.l. *ca* for *'dha* in pāda c shows the *cdh* alternation. See the note on 26. For the palatalisation of *-a- > -i-* in *vivādiyanti* and *vādiyanti* see the note on 3.

In pāda b there is resolution of the first syllable.

<163> 833. For *visenikatvā* see the note on 793. For the folk etymology given in Pj II see the note on 51.

Nidd I 175.5-9; *yesaṃ dvāsaiṭhi diṭṭhigatāni pahīnāni saṃucchinnāni vūpasantāni patipassaddhāni abhappattikāni nāṇagginā dadḍhāni, te diṭṭhīhi diṭṭhiṃ avirujjhamānā aghaṭṭiyamānā appaṭihaññamānā appaṭihatamānā ti diṭṭhīhi diṭṭhiṃ avirujjhamānā*. MW (s.v. *virudh-*) lists the use of the verb in the passive with the instrumental, but I cannot explain the use of *diṭṭhiṃ*.

Pj II 542.19-20 reads *labhetha* for *labhetho*: *kiṃ labhethā ti paṭimallam' kiṃ labhissasi?* For the ending *-etho* see Geiger (1994, §127).

Nidd I 175.13-15; *yes' idha n' atthī param' uggahītan ti yesaṃ arahantānaṃ khīnāsavānaṃ idaṃ paramaṃ aggamaṃ seṭṭhaṃ viseṭṭhaṃ pāmokkhaṃ uttamaṃ pavaraṃ ti gahītam*. I assume therefore that *param* should rather be written as *param'* = *paramaṃ*, and I have changed my translation accordingly. Note the sandhi of *-am + i- > -i-*.

Pāda c has only ten syllables. We should read *t<u>vam* (with Pj II p. 704), and *tesū* m.c. In pāda d we should read *atthī* m.c. with Nidd I 175.23.

834. Nidd I 176.3-5: *pavitakkam āgamā ti takkento vitakkento saṃkappento; jayo nu kho me bhavissati, parājayo nu kho me bhavissati?*

Nidd I 177.4-15: *Pasūro paribbājako na ppaṭibalo dhonena Buddhena bhagavatā saddhiṃ yugaṃ samāgamā samāgantvā yugaggāhaṃ gaṇhituṃ sākacchetuṃ sallapituṃ sākacchaṃ samāpajjituṃ. taṃ kissa hetu? Pasūro paribbājako hīno nihīno omako lāmako jatukko paritto. so hi Buddhō aggo ca seṭṭho ca viseṭṭho ca pāmokkho ca pavaro ca. yathā saso na ppaṭibalo mattena mātaṅgena saddhiṃ yugaṃ samāgamā samāgantvā yugaggāhaṃ gaṇhituṃ, yathā koṭṭhako ... sīhena ... , yathā vacchako ... usabhena ...*. Pj II 542.22-24: *dhonena yugaṃ samāgamā ti dhutakilesena buddhena saddhiṃ yugaggāhaṃ samāpanno*. For *dhona* see the note on 351. For *yugaṃ* see BHSD.

Pj II 542.24-27: *na hi tvaṃ sagghasi sampahāṭaye ti koṭṭhu-ādayo viya sihādīhi dhonena yugaṃ gaheivā ekapaḍam pi sampayātuṃ yugaggāham eva vā sampādetuṃ na sakkhissasi.*

For the alternation *sakkh-/saggh-* see Lüders (Beob., §\*149) and CDIAL 13080. Nidd I 175.27 reads *sakkhasi*.

Pādas acd are Vaitālīya; pāda b is Aupacchandāsaka. In pādas a and d *tv-* does not make position.

835-47. Māgandiya-sutta. Cf. Divy 519 foll., where Māgandiya is called Mākandika. For the *-k-/y-* alternation see the note on 22-23. In the Skt version from Chinese Turkestan he is called Māgandika. See Hoernle (1916A, p. 714). For the *-k-/g-* alternation see the note on 319.

The metre is mainly Triṣṭubh, with a Jagatī pāda in 845. Verse 836 is all Jagatī.

835. Nidd I 181.7-8: *Taṇhā ca Aratī ca Rāga ca Māradhitaro disvā passivā.* Pj II 544.22-25: *kim ev' idaṃ imissā dārikāya muttakarīsapunnāṃ rūpaṃ disvā bhavissati, sabbadā pādā pi naṃ samphusituṃ na icche, kuto nena samvasituṃ.* PED does not list *nena* (s.v. *na<sup>3</sup>*), or *nāssa* (Ja V 203.21\*).

For *pādā* as an instrumental singular in *-ā*, see the note on 119.

There is a v.l. *Aratī ca Rāgaṃ*, which is supported by Nidd I 182.10. This avoids the necessity of assuming the shortening of *-ā- > -a-* in *Ragaṃ* m.c. Dh-p-a I 202.3 reads as Sn; Ud-a 383.1 reads *Aratīṃ Rāgaṃ ca*.

<164> 836. Pj II 544.31-545.1: *diṭṭhigataṃ silavatānujīvitānaṃ ti diṭṭhiṃ ca silānaṃ ca vataṃ ca jīvitānaṃ ca.* Nidd I 182.14\*-17\* includes this verse, but does not comment on it.

The metre is Jagatī.

In pāda c we should read *diṭṭhī-* m.c. See Pj II p. 707.

837. For the reciter's remarks see the note on 18-29.

Nidd I 182.27: *na tassa hotī ti na mayhaṃ hoti.* For examples of first and third person pronouns together, see the note on p. 15.23.

Nidd I 183.4 foll.: *dhammesū ti dvāsaṭṭhiyā diṭṭhigatesu. niccheyyā ti nicchinitvā vinicchinitvā, etc.*

Nidd I 183.15-17: *passaṇ ca diṭṭhīsu anuggahāyā ti diṭṭhīsu ādinavaṃ passantō diṭṭhiyo na gaṇhāmi na parāmasāmi na abhinivīsāmi.* Pj II 545.9-11: *saccāni pavicinanto ajjhattānaṃ rāgādīnaṃ santibhāvena ajjhattasāntisaṃkhātānaṃ nibbānaṃ eva addasaṃ.*

838. For the reciter's remarks see the note on 18-29.

Nidd I 186.1-3: *vinicchayā vuccanti dvāsatthi diṭṭhigatāni diṭṭhi-vinicchāyā. pakappitāni ti kappitā abhisamkhatā saṅghapitā ti pi pakappitā, athavā aniccā samkhatā paṭiccasamuppannā khayadhammā vayadhammā virūgadhammā nirodhadhammā viparināmadhammā ti pi pakappitā.* Pj II 545.11-14: *yān' imāni diṭṭhigatāni tehi tehi sattehi vinicchinitvā gahitattā vinicchayā ti ca attano paccayehi abhisamkhaḥabhāvādinā nayena pakappitāni cā ti vuccanti.*

It seems that *atham* is neuter here.

For *-āni* as masculine nominative plural endings in *yāni pakappitāni*, in agreement with *vinicchayā*, see the note on 15.

839. For the reciter's remarks see the note on 18-29.

The metre of pāda a is irregular. It can be regularised by reading *ñāṇā* for *ñāṇena*, and assuming that this is an instrumental singular in *-ā* (see the note on 119). It is likely that *ñāṇena* entered the text from the gloss in Nidd I 187.15. In pāda c *aññāṇā*, which is also an instrumental, remained because it is not glossed by *aññāṇena*. In pāda d *abbatā* is an instrumental singular.

For *asīlatā* as the instrumental singular of an *-ā* stem noun see the note on 100.

In pāda a we should read <>*sutiya* m.c. In pāda c we should read *a[ñ]ñāṇā* m.c. with Nidd I 187.11.

840. For the reciter's remarks see the note on 18-29.

Nidd I does not gloss *paccenti* here. Pj II 546.10: *paccenti ti jānanti.* Although Nidd I 85.1 (ad 788) does not gloss *pacceti*, in I 108.25 (ad 800) and I 114.11 (ad 803) it glosses: *paccāgacchati*. Here, however, I think the meaning is that given in Spk I 266.11 (ad S I 182.29): *pacceti ti icchati paṭheti* ("believe in").

For the sandhi *-m-* in *maññe-m-aham* see the note on 132.

For *kirakīla* see the note on 356.

For *aññāṇā* and *abbatā* as instrumental singular forms of *-a* stem nouns see the note on 119.

For *asīlatā* as the instrumental singular of an *-ā* stem noun see the note on 100.

Pāda f has only ten syllables. We could correct the metre by reading *patiyanti*, but the metre is acceptable if we assume that a single long syllable has replaced the short sixth and seventh syllables (see the note on 61).

In pāda a we should exclude [ce kira] m.c. In pāda f we should read *diṭṭhiya* m.c. For *ñāṇā* in place of *ñāṇena* see the note on 839. For other changes m.c. in pādas abcd see the note on 839.

<165> 841. For the reciter's remarks see the note on 18-29.

Nidd I 193.6 reads *diṭṭhīsu* for *diṭṭhīn ca*, but includes *diṭṭhim* in the explanation. We should probably assume that *diṭṭhīsu* is for *diṭṭhim su*, with *-ims-* being replaced by *-īs-*. For the VNC/VC alternation, see the note on 315.

Nidd I 193.9-10: *anupucchamāno ti punappunam pucchati.*

Nidd I 193.21-25: *ito ajjhattasaniṭṭo vā paṭipattito vā dhammadesanato vā, yuttasaññam vā pattasaññam vā lakkhaṇasaññam vā kāranasaññam vā ṭhānasaññam vā na paṭilabhasi: kuto ñāṇam?*

Although *dahati* is derived from Skt *dadhāti*, it does not normally have *-ā-* in Pāli. We should therefore assume that *dahāsi* is m.c. in pāda d.

There is a redundant sixth syllable in pāda a, but the metre can be corrected by reading *nissāy[a]*.

842. Pj II 546.22-23: *yo evan tividhamānena vā diṭṭhiyā vā maññati.* For the three modes of self-conceit see Th 1076.

There is antithesis between pādas ab and cd, and there should be a full stop at the end of pāda b.

In pāda b *-ī* in *maññati* is m.c. The original reading was perhaps *maññate*. In pāda c we should read *īṣū* m.c.

843. Nidd I 195.18-19: *brāhmaṇo ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo.* Pj II 546.27-28: *so evarūpo pahīnanānadiṭṭhiko mādiso bāhitapāpādinā nayena brāhmaṇo*, i.e. we are referring to a *brāhmaṇa* in the Buddhist sense of the word. See EV I, p. 167 (ad Th 221). This is perhaps always true except in the compound *samaṇabrāhmaṇa*.

For *vadeyya* in the sense of "dispute" see the note on 780.

844. Nidd I 197-200 does not comment on this verse, but quotes S III 9-12 verbatim, where this verse is discussed, and is said to come from the Māgandīya-pāṇha in the Aṭṭhakavagga.

Pj II 547.6-7: *apurekkharāno ti āyatim attabhāvaṃ anabhinibbattento.* Spk II 260.27 (ad S III 9.27): *purekkharāno, vaṭṭam purato kurumāno.* The idea is presumably "not preferring future existence to *nibbāna*".

Pj II 547.7-8 explains: *kathaṃ na viggayha janena kayirā ti janena saddhim viggāhikakathaṃ na katheyya.* The phrase is, therefore, the

equivalent of Skt *vigrhya-vāda*. For such compounds see the note on 72. Cf. *kathaṃ viggāhikaṃ na kathayeyya* 930.

For *-āni* as a masculine accusative plural ending in *santhavāni* see the note on 45.

In pāda d *-gg-* in *viggayha* is m.c. In pāda d we should ignore the svarabhakti vowel in *kayirā*.

845. Nidd I 201.13: *yehī ti yehī diṭṭhigatehī. vivitto ti kāyaduccaritena ... sabbākusalābhisamkhārehi vitto vivitto pavivitto. vicareyyā ti careyya vihareyya ... yāpeyya. Pj II 547.9-10: vivitto vicareyyā ti ritto careyya.*

Nidd I 201.20-22: *nāgo ti āgum na karotī ti nāgo; na gacchaṭī ti nāgo; nāgacchaṭī ti nāgo*. For *nāga* as applied to the Buddha see the note on 166.

For *vadeyya* in the sense of "dispute" see the note on 780.

Nidd. I 202.29-203.1: *elaṃ vuccatī udakaṃ. ambu vuccatī udakaṃ. ambujam vuccatī padumam. kaṇṭako vuccatī kharadaṇḍo*. If *ela* = *udaka*, then there is tautology: *ela* = *ambu*. Pj II 547.12-13: *elambujan ti elasaññake ambumhi jātam kaṇṭakanālam vārijam*. I do not know the source of the reading *elambiya* quoted in PED.

Nidd I 203.11-12: *santivādo ti santivādo muni tāṇavādo leṇavādo saraṇavādo accutavādo amatavādo nibbānavādo*.

For the root *lip-* constructed with the instrumental in pāda d and the locative in pāda e see EV I, pp. 271 and 285 (ad Th 1089 and 1180).

Pādas abdef are Triṣṭubh; pāda c is Jagatī.

In pāda a we should read *yehī* m.c. In pāda e *-ī* in *munī* and in pāda f *-ū-* in *anūpalitto* are m.c. In pāda e we should read *-vādo* m.c. (with Nidd I 201.11).

<166> 846. Pj II 547.27-29 expalins: *na kammanā no pi sutenaneyyo ti puññābhisamkhārādikammanā vā sutasuddhi-ādinā sutena vā, so netabbo na hotī*.

Nidd I 205.21-26: *na diṭṭhiyā ti ... so diṭṭhiyā na yāyati, na niyyati, na vuyhati, na samhariyati; na pi tam diṭṭhigatam sārato pacceti, na paccā-gacchaṭī ti na vedagū diṭṭhiyā*. It is not entirely clear that this explanation is taking *diṭṭhiyā* as a compound, but this is clearly so in Pj II 547.19-24: *na vedagū diṭṭhiyā ti catumaggavedagū mādiso diṭṭhiyāyiko na hotī diṭṭhiyā gacchanto vā tam sārato pacceto vā na hotī; — tathā vacanatho: yāti ti, yā, tato karaṇavacanena diṭṭhiyā yā(tī) ti pi diṭṭhiyā, upayogathena sāmivacanena diṭṭhiṃ yāti ti pi diṭṭhi-yā*.

Pj II 547.29-31: *so dvinnam pi upayānam pahīnatā sabbesu tanhādīṭṭhi-nivesanesu anupanīto*.

Nidd I 205.8: *vedānam ... antaṃ gato ti vedagu*. For *vedagu* as the equivalent of Skt *vedaka* see the note on 322.

For *muti* (< *mati*) in the sense of "feeling (by the senses other than seeing and hearing)" see the note on *muta* in 714. The etymology "*mudatī ti mutī*" quoted from Vibh-a 412.8 in PED shows the *t/d* alternation (see the note on 227). For the labialisation of *-a-* > *-u-* after *-m-* in *mutiyā* and in *kammunā* in Nidd I 206.10 see the note on 61.

The metre is *Trisubh*, but *pāda a* is defective. We should read *diṭṭhīyā* m.c., and assume that a single long syllable has replaced the short sixth and seventh syllables. See the note on 61. In *pāda a* we should ignore the svarabhakti vowel in *mutiyā*. In *pāda d-ū-* in *anūpanīto* is m.c.

848-61. *Purābheda*sutta. The metre is *Śloka*.

849-56. All these verses are a description of the *uttara nara*, and are to be constructed with *sa ve santo ti vuccati* in 861.

849. For the reciter's remarks see the note on 18-29.

Nidd I 211.14-15: *purā bhedaṃ ti purā kāyassa bhedaṃ, purā attabhāvassa bhedaṃ*, etc.

Nidd I 212.28-29: *pubbam antam anissito ti pubbaṅho vuccati añño addhā; aññaṃ addhānaṃ ārabba taṅhā pahīnā hoti*. Pj II 549.2: *pubbam antam anissito ti aññaddhātibhedaṃ ca pubbam antam anissito*. The Chinese translation takes this as referring to the future. See Bapat (1951, p. 156 note 16 and Introd. p. 14).

Nidd I 213.19-21: *vemajjhe vuccati paccuppanno addhā; paccuppannaṃ addhānaṃ ārabba taṅhā pahīnā hoti*. For *purekkhatam*, referring to the future, see the note on 844.

Pj II 549.3-5: *vemajjhe nūpasamkheyyo ti paccuppanne pi addhani "raito" ti ādinā nayena na upasamkhatabbo*. Although PED derives *upasamkheyya* from *upasamkharoti*, it must be from *upasamkhyā-* "to reckon".

<167> 850. Pj II 549.12: *akukkuco ti hatthakukkuccādivirahito*. Nidd I 218.22 gives also the interpretation "remorse" (*cetaso vippatīsāra*) and *manovilekko*. For *mantabhāṇin* see EV I, p. 117 (ad Th 2) and EV II, p. 122 (ad Thī 281).

Pj II 549.13: *anuddhato ti uddhaccarahito*. For *uddhacca* see EV I, p. 140 (ad Th 74).

Udāna-v 26.28b reads *na vikanthī na kaukṛtiḥ*.

In *pāda b -c-* in *akukkuco* is m.c.

851. Nidd I 221.12\* reads *nirāsattī* for *-sattī*. PED must be wrong in taking this as an *-in* formation from *āsatta*. It is *nir + āsattī < Skt āsakti*.

Pj II 549.16-17: *vivekadassī phassēsū ti paccuppannesu cakkhu-samphassādīsu attādibhāvavivekaṃ passatī*. This is one of the explanations given in Nidd I 222-23, where three are given in all. This is unnecessarily complicated, and there seems to be no reason to take the passage at anything other than its face value as referring to present time: "seeing seclusion (even) in the midst of (all) the sense-impressions (of his present life)".

The cties seem unable to differentiate between *niyyati < nīyate* (the passive of *nī-* "to lead") and *niyyati < niryāti* "to go out". Nidd I 223.29-30: *so dīṭṭhiyā na yāyati na niyyati na vuyhati na saṃhariyati*. By taking it as a passive here, the locative *dīṭṭhīsu* makes less sense than an instrumental. So Pj II 549.18 explains: *dvāsattī-dīṭṭhīsu kāyaci dīṭṭhiyā na niyyatī*. It is, however, possible that the confusion arose from an Eastern form *dīṭṭhīhi* which could be both locative and instrumental. See Lüders (Beob., §225). See the note on 29.

852. Nidd I 224.16-18: *akuhako, ti. tīṇu kuhanavattḥūni, paṅcayapaṭisevanasaṃkhātāṃ kuhanavattḥu, iriyāpathasaṃkhātāṃ kuhanavattḥu, sāmantaṭappanasamkhātāṃ kuhanavattḥu*. This with the exegesis is quoted at Vism 24-26.

Nidd I 227.9-22: *pihā vuccatī taṅhā ... yass' esā pihā pahīnā ... , so vuccatī apihālu. so rūpe ... dhamme na piheti, na icchatī, na sādīyatī, na pattheti, nābhijappaṭī ti apihālu*. This is, therefore, following the etymology from *spṛh-* (the expected \**phih-* becoming *pih-* by dissimilation of aspirates). For the dissimilation of aspirates see the note on 52. Pj II 549.20-21: *apihālū ti apihanasīlo, patthanātanḥāyya rahito*. I take *apihana* as being from *aspṛhana*, and I do not understand why PED (s.v. *apihālu*) suggests that it may be from *a + pi + dhā-*. Elsewhere (s.v. *pihana*) PED suggests a derivation from *piheti*. PED (s.v. *pihālu*) suggests a derivation *< piyāru*, but the example of *y > h* quoted there (*paṭṭhahati > paṭṭhahati*) is not an example of that change.

Nidd I 228.1-231.15: *appagabbho ajeguccho ti pāgabbhiyan ti tīṇi pāgabbhiyāni kāyikaṃ pāgabbhiyaṃ vācasikaṃ pāgabbhiyaṃ cetasikaṃ pāgabbhiyaṃ ... yass' imāni tīṇi pāgabbhiyāni pahīnāni ... so vuccatī appagabbho ti*. Pj II 549.22: *appagabbho ti kāyapāgabbhiyādirahito*. Cf. 941.

Nidd I 231.32-232.2: *katamo ca puggalo ajeguccho? idha bhikkhu sīlavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno, ānu-*

*mattena vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.* Pj II 549.23-24: *ajeguccho ti sampannasīlādītāya ajegucchaniyo asecanako manāpo.* See also EV I, p. 258 (ad Th 961).

853. Nidd I 233.16-26: *sātiyā vuccanti pañca kāmagaṇā ... yesaṃ esā sātiyā taṅhā pahīnā ... tesam cakkhuto rūpatañhā ... na savati, na pasavati, na sandati, na pavattatī ti sātiyesu anassāvī.* Pj II 549.25-26: *sātiyesu anassāvī ti sātavathusu kāmagaṇesu taṅhāsanthavavirahīto.* I assume that *sātiya* is from Skt \**sātya* (< *sāta*), and is not an example of the *t/d* alternation. See the note on 193.

Nidd I 234.14-15 states: *paṭibhāṇavā ti tayo paṭibhāṇavanto, pariyattipaṭibhāṇavā paripucchāpaṭibhāṇavā adhigamapaṭibhāṇavā.*

Pj II 549.27-28: *paṭibhāṇavā ti pariyattiparipucchādhigamapaṭibhāṇehi samannāgato.*

Nidd I 235.9-11: *na saddho ti sāmam sayam abhiññātam attapaccakkham dhammam na kassaci saddahati.* Pj II 549.29: *sāmam adhigatam dhammam na kassaci saddahati.* In the context, however, *na saddho na virajjati* ought to mean the same as *na rajjati na virajjati* in 813. It is likely, then, that *saddha* here reflects the alternative sense of *śradhā* "desire" (see Köhler [1973, p. 60] and Norman [1979D, p. 329]), and would therefore mean "desiring". See the note on 663.

854. Nidd I 239.22-31: *viruddho ti yo cittassa āghāto paṭighāto anuvirodho kopo ...; ayam vuccati virodho. yass' eso nirodho pahīno, so vuccati aviruddho.* Pj II 549.32-33: *virodhābhāvena aviruddho huvā.*

Pj II 549.33-550.1: *taṅhāya mūlarasādisu gedham nāpajjati.* Pj II 549.32 reads *rasesu* for *raseda* in the lemma. Nidd I 240.22 includes *rasesu* in the explanation. F reads *rasesu*, but *raseda* occurs with *anugijjh* in 922. Cf. 769.

For *-kamyā*, a truncated form in *-ā* = *-āya*, see the note on 110. Cf. "*na me deī*" *na kuppejā*, Āyār I.2.44.

855. Nidd I 244.11-15: *sadiso 'ham asmī ti mānaṃ, ... seyyo 'ham asmī ti atimānaṃ ... hīno 'ham asmī ti omānaṃ* (B<sup>c</sup> so; E<sup>c</sup> *mānaṃ*).

For *ussada* see the note on 515.

856. The v.l. *nissayanā* (found also in the lemma of Pj II) arises from the scribal confusion of *na* and *ta* in Sinhalese script. It would be a verbal noun made from the verb *nissayati*, while *nissayatā* is an abstract noun made by adding *-tā* to *nissaya*.

Nidd I 245.31-32: *bhāvāyā ti sassatidīṭhiyā: vibhāvāyā ti uccheda-dīṭhiyā.*



857. For *visattikā* see EV I, p: 189 (ad Th 400).

858. Nidd I 248.13-18: *attā ti sassatadiṭṭhi n' atthi, nirattā ti ucchedadiṭṭhi n' atthi; attā ti gahitaṃ n' atthi, nirattā ti muñcītappaṃ n' atthi. gahaṇa-muñcanaṃ samatikkanto arahā vuddhiṃ parihaṇiṃ vūtivatto.*

For *pasavo* see Lüders (Beob., §213). PED lists the word (s.v. *pasu*) as occurring at S I 69.30, but elsewhere (s.v. *pasavo*) gives a different meaning. Spk I 134.13: *gomahisakukkuṭasūkarādayo pasavo.*

In pāda a there is resolution of the sixth syllable.

<168> 859. Pj II 550.18-19: *tasmā vādesu n' ejati ti taṃkāraṇā nindāvacanesu na kampati.* This seems to be interpreting *vādesu* as a locative of cause. "He is not agitated because of their accusations". Cf. Mahābhāṣya 2.3.36: *saptamyadhikaraṇe ca. Cf. ajinamhi haññate dīpī, nāgo dantehi haññati, dhanamhi dhanino hanti aniketam asanihavaṃ, Ja VI 61.3\*. Ja VI 61.13\* foll.: ajinamhī ti cammatthāya cammakāraṇā, dantehī ti attano dantehi haññati, dantanimittaṃ haññati ti attho, hanti ti haññati.* Cf. MBhāṣ. I 458.18 (ed. Kielhorn): *carmaṇi dvīpīnaṃ hanti, dantayor hanti kuñjaram, keṣeṣu camarīṃ hanti, simni puṣkalako hataḥ.* The Ja verse is quoted in a slightly different form at Sadd 727.23-24: *ājinamhi haññate dīpī, kuñjaro dantesu haññate evaṃ nimittatthe* (ad §641: *kamma-karaṇa-nimittatthesu sattamī*). Cf. Mogg II 35.

Nidd I 249.13-14: *vajjuṃ = vadeyyuṃ.*

Nidd I 250.3-9: *tassa taṃhāpurekkhāro pahīno, diṭṭhipurekkhāro pahīno; na taṃhaṃ vā diṭṭhiṃ vā purato katvā carati; na taṃhāya vā diṭṭhiyā vā parivārito carati ti taṃ tassa apurekkhatam.*

Nidd I 250.12-14: *n' ejati, na ejati, na calati, na vedhati, na ppavedhati, na sampavedhati.* PED does not list *ejati*.

Pāda a has nine syllables, but we could read *puthu[j]janā* and assume resolution of the sixth or seventh syllable. The loss of *-ṃ* in *vajju* is presumably m.c.

In pāda b *br-* in *-brāhmaṇā* does not make position.

860. Pj II 550.19-21: *na ussesu vadati ti visiṭṭhesu attānaṃ antokatvā "ahaṃ visiṭṭho" ti atimānavasena na vadati — esa nayo itaresu dvīsu.* Nidd I 250 reads *ossesu* for *ussesu*. For the *ḍ/lu* alternation see the note on 689

Nidd I 251.25-27: *taṃhākappam vā diṭṭhikoppam vā kappeti na janeṃ na sañjaneti na nibbateti nābhinibbateti ti kappam n' eti akappiyo.* Pj II

550.22-24: *so evarūpo duvidhaṃ pi kappam na eti, kasmā: yasmā akappiyo, pahīnakappo ti vuttam hoti.*

If we adopt the reading *vadati* in the lemma of Pj II, we should have to read *vadati* m.c., but the middle form *vadate* is not only more metrical, but also suits the grammar better: "speaks of himself" (cf. the middle participle *vadāna*).

Pāda b has nine syllables. We should either read *n[a]*\* m.c. or assume resolution of the fourth syllable.

861. Nidd I 252.8-253.12: *asatā ca na socati ti vipariṇatam vā vatthum na socati; ... athavā asatāya (B<sup>c</sup> asantāya) dukkhāya vedanāya phuttho na socati; ... athavā asante asaṃvijjamāne anupalabbhiyamāne-nā socati.*

Pj II 550.25 gives only the last of these: *avijjamānādīnā ca asatā na socati*. Dh-p-a IV 100.18 foll. (ad Dh-p 367): *asatā ca na socati ti tasmiṃ ca nāmarūpe khayavayam patte "mamarūpaṃ khīṇam ... pe ... mama viññāṇam khīṇam" ti na socati na vihaññati*. Since *asatā* is an instrumental, it would seem that the meaning is "he does not grieve on account of that which does not exist" (cf. *aṣati aparitassanā*, M I 136.23 foll.), but it is clear that the phrase has caused difficulty in the various traditions. BHS (Udāna-v 32.17) reads *asantam*; GDhp (79) reads *asata*, and *-t-* in Gāndhārī can only stand for *-it-*, although it may be a scribal error for *asada*, which could then be the equivalent of either reading, since both *-t-* and *-nt-* appear to become *-d-*, as the anusvāra of *-md-* is not written. The phrase occurs again in 950, where Nidd I 435-36 gives the same explanations, except for *asātāya* in place of *asatāya* (B<sup>c</sup> reads *asatāya*), but Pj II 568.31 glosses: *avijjamānakāraṇā asātakāraṇā na socati* (B<sup>c</sup> reads *asanta-*).

Nidd I 253.13-20: *dhammesu ca na gacchati ti na chandāgatim ... na dosāgatim ... na mohāgatim ... na bhayāgatim gacchati, na rāga- na dosa- na moha- na māna- na diṭṭhi- na uddhacca- na vicikicchā- na qnusaṃyavasena gacchati, na vaggehi dhammehi yāyati niyyati vuyhati saṃhariyati ti dhammesu ca na gacchati*. Pj II 550.26: *sabbadhammesu chandādivasena na gacchati*.

862-77. Kalahavivādasutta. The metre is Trisṭubh, except for pāda d in 873 which is Jagatī. There are five pādas in 863.

862. Nidd I 256.1-3: *kuto pahūtā kuto jātā kuto sañjātā kuto nibbatā kuto abhinibbanā kuto pātubhūtā*, Pj II 551.10: *kuto pahūtā ... kuto jātā*. PED does not give the meaning "arisen" for *pahūta*. Cf. *pahoti* 867.

Pj II 551.15: *yācanantho hi iṅghā ti nipāto*. For the historical *-d* in *tad iṅgha* see the note on p. 13.10.

There is resolution of the first syllable of pāda b. In pāda d *br-* in *brūhi* does not make position.

863. Nidd I 258.17\* reads *piyappahūtā* for *piyā pahūtā*, i.e. taking it as a *tatpuruṣa* compound. Pj II 551.15-16: *piyā pahūtā ti piyavatthuto jāta*, *yutti pan' ettha Niddese vuttā*. PED does not give the meaning "compound" for *yutti*.

I take *-jāta* in compound with *vivāda-* in the sense of "a collection, class", "anything included under the name *vivāda*". See MW (s.v. *jāta*). For *-jāta* after adjectives at the end of compounds with the meaning "become, being", see the note on 679. Such an interpretation would give the meaning "among the disputatious" here.

There is resolution of the first syllable in pāda b. In pāda d we should ignore the svarabhakti vowel in *macchariya-*.

<169> 864. Nidd I 261.26-28: *ye samparāyāya narassa honti ti ye narassa parāyanā, dīpā, tāṇā, leṇā, saraṇā honti; nara niṭṭhāparāyano hoti*. Pj II 551.28-29: *ye samparāyāya narassa honti samparāyanāya honti, parāyanam honti ti vuttam hoti*. Hare, (1945, p. 127 note.1) suggests that *samparāyāya* perhaps means "going with others to the next world", as opposed to the sage's *ekatta* "lone state".

Nidd I 261.11-13: *ye vā pī ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṅṅhā ca pabbajitā ca deva ca manussā ca*. Pj II 551.24-27: *ye vā apī khattiyādayo lobhā vicaranti lobhaetu lobhenābhihūtā vicaranti, tesam so lobho ca kutoṇidāno ti dve atthe ekāya pucchāya pucchati*. It would, however, seem better to take *lobhā* not as an ablative but as a nominative, in agreement with *ye*. MW lists "eager desire for or longing after" as a meaning for *lobha*, and this would make good sense in the context with *āsā* and *niṭṭhā*.

In pāda a we should read *lokasmī[m]* m.c.

866. Nidd I 265.7-12: *ye vā pī ti ye kodhena ca mosavajjena ca kathamkathāya ca sahaḡatā sahaḡatā saṃsaṭṭhā sampayuttā ekuppādā ekanirodhā ekavatthukā ekārammaṇā; ime vuccati ye vā pi dhammā. athavā ye vā pī ti kilesā aññajātikā aññavihitā; ime vuccanti ye vā pi dhammā*. Pj II 552.2-4: *ye vā aññe pi kodhādīhi sampayuttā tathārūpā vā akusalā dhammā buddhasamaṇena vuttā*.

Nidd I 265.13-15: *samaṇena vuttā ti samaṇena samitapāpena brāhmaṇena bhāhitapāpena bhikkhunā bhinnakilesamūlena, sabbakusalamūla-bandhanā pamuttēna vuttā*.

In pāda a we should read *lokasmi[m]* m.c. The metre of pāda c is defective. Smith points out that we need the scansion ~ - ~ (Pj II p. 750). The BHS version (Mvu III 214,8) reads *krodho mṛṣāvāda kathamkathā ca*, so we should perhaps read *musāvāda[m ca]*. See also 868.

867. Pj II 552.4 foll.: *taṃ upanissāya pahoti chando ti taṃ sukhadukkha-vedanā tadubhayatthusaṃkhātāṃ sātāsātāṃ upanissāya saṃyogaviyogapathanāvasenā chando pahoti.*

In pāda b -ū- in *upa-* is m.c.

868. Nidd I 269.25: *dvaya-m-eva sante ti sātāsāte sante.* Pj II 552.16-17: *sātāsātadvaye sante eva pahonti uppajjanti.* For -e > -a m.c. see the note on 687. For sandhi -m- see the note on 132.

For the dative (of purpose) with *sikkh-*, cf. *vinayā* in 916 and *vinayāya* in 974.

For the metre of pāda a see the note on 866.

869. The syntax and grammar of this verse are rather loose. We can accept that *kutonidānā* is neuter plural, agreeing in theory with *sātāṃ asāraṇā ca*, but *ete* in pāda b is a masculine form, although still agreeing with *sātāṃ asātāṇ ca*. In pāda c, however, *vibhavaṃ bhavaṇ ca* can only be masculine, since the words are masculine. The cty postulates a change of gender. Pj II 552.31-33: *sātāsātāṃ vibhavaṃ bhavaṇ ca etam pi yaṃ attham, liṅgavyattayo ettha kato; idam pana vuttam hoti: "sātāsātānaṃ vibhavo bhavo cā" ti yo esa attho.* Cf. WD, p. 89 (ad Dhṃ 104).

In pāda c there is resolution of the first syllable. In pāda d we should scan *mē* m.c. In *pabrūhi -br-* makes position.

870. Pāda a has only ten syllables. We can assume that a long syllable has replaced the short sixth and seventh syllables. For this see the note on 61.

There is resolution of the first syllable in pāda c.

In pāda a we should read *phassā-* m.c., but there is a v.l. *phassaṃ-*. In pāda d we should scan *tē* m.c. In *pabrūhi -br-* makes position.

<170> 871. Pj II 553.4-6: *kismim vibhūte na phusanti phassā ti kismim vīrivatte cakkhusamphassādayo pañca phassā na phusanti.*

For the alternation *clv* in the v.l. *cāpi* for *vā pi* see the note on 38.

872. Nidd I 275.31\* reads *icchāy' asantiyā* instead of *icchā na santiyā*. Nidd I 277.3-4: *icchāya asantiyā asaṃvijjamānāy' anupalabbhiyamānāya*. If we follow the reading of Sn, then *icchā* must be a truncated locative ending (= -āya). See the note on 110. For the change of *santiyā* > *santiyā* see Geiger

(1994, §86.2). It is possible that the variation between *na-* and *-y' a-* is the result of a confusion of *na* and *ya* in the Brāhmī script.

For *-āni* as a masculine plural nominative ending in *-nidānāni pariggahāni* see the note on 45. For such Eastern forms see the note on 7. For the sandhi *-m-* in *dvaya-m-eva* see the note on 132.

873. Nidd I 279.16–18: *taṃ jāneyyāma ājāneyyāma vijāneyyāma paṭivijāneyyāma paṭivijjheyāmā ti taṃ jāniyāmi*. This seems to be an optative formed by adding *-yā* to the root, with a svarabhakti vowel. Cf. *jaññā* without the svarabhakti vowel, and *kayirā* < *\*kariyā* with a svarabhakti vowel.

For *mano* in the sense of “intention” see the note on 829.

Pādas abc are Triṣṭubh; pāda d is Jagatī. In pāda c we should scan *mē* m.c. In *pabrūhi -br-* makes position.

874. Nidd I 279.29–280.8: *saññasaññino vuccanti ye pakatisaññāya ṭhitā; na pi so pakatisaññāya ṭhito. visaññasaññino vuccanti ummattakā, ye ca ukkhittacittā; na pi so ummattako, no pi khittacitto ti na saññasaññi na visaññasaññi. asaññino vuccanti nirodhasamāpannā, ye ca asaññasattā; na pi so nirodhasamāpanno, no pi asaññasatto. vibhūtasaññino vuccanti ye catunnaṃ arūpasamāpattīnaṃ lābhino; na pi so catunnaṃ arūpasamāpattīnaṃ lābhī ti no pi asaññi na vibhūtasaññi.*

Pj II 553.12–18: *na saññasaññi ti ... so pakatisaññāya saññi pi na hoti; na visaññasaññi ti visaññāya pi virūpāya saññāya saññi na hoti ummattako vā khittacitto vā; no pi asaññi ti saññāviraḥito pi na hoti nirodhasamāpanno vā asaññasatto vā; na vibhūtasaññi ti “sabbaso rūpasaññānaṃ” (= A II 184.21) ti ādinā nayena samatikkantasaññi pi na hoti arūpajjhānalābhī.*

Nidd I 280.9–19: *idha bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati. so evaṃsamāhite citte ... ākāsānañcāyatanasamāpattipaṭilābhatthāya cittaṃ abhinīharati. evaṃsametassa evaṃpaṭipannassa vibhoti rūpaṃ.*

Pj II 553.19–22: *etasmim saññasaññitūtibhāve aṭhatvā, yad etaṃ vuttaṃ “so evaṃ samāhite citte ... pe ... ākāsānañcāyatanasamāpattipaṭilābhatthāya cittaṃ abhinīharati” ti evaṃsametassa arūpamaggasamaṅgino vibhoti rūpaṃ.*

Pāda a seems clear: he is not of ordinary or non-ordinary (i.e. deranged) perception. Pāda b seems to mean: he is not without perception, i.e. has not reached *nirodha* (= *nibbāna*) nor become an *asaññasatta* (see CPD [s.v.]).

Nor has his perception ceased, i.e. he has not reached any of the four immaterial spheres. He is, then, in the fourth *jhāna*, and is at the stage where, having overcome perceptions of form completely, he is about to enter the sphere of unbounded space.

With *papañca* in pāda d cf. *avijjādayo kilesā mūlaṃ taṃ papañcasamkhāya mūlaṃ* (Pj II 562.17-18).

In pāda a -a- in *sañña-* and *visañña-* is m.c. In pāda b we should read *pī* m.c.

875. Pj II 553.28: *udāhu aññam pi etto arūpasamāpattiṭṭho adhikaṃ vadanti.*

Pj II 553.25 and Nidd I 281.19 and 282.16 explain *ettāvat' aggaṃ* as *ettāvata + aggaṃ*. It is perhaps a compound of *etāvata(a) + agga*. Cf. BHSD (s.v. *ettavat-pāra*).

For *yakkhassa suddhi* see the note on 478.

For the historical -d in *tad imgha* see the note on p. 13.10.

Pj II 553.27 explains *no* as *nu*, and this occurs as a v.l. For the nominative plural ending -āse in *paṇḍitāse* see the note on 7.

This verse has 5 pādas. In pāda a -ī in *akittayī* is m.c. In pāda b we should read *tā[m]* m.c.

<171> 876. Nidd I 282.27-32: *eke samaṇabrāhmaṇā ucchedavādā bhavatajjitā vibhavaṃ abhinandanti. te sattassa samaṃ upasamaṃ vūpasamaṃ nirodhaṃ paṭipassaddhaṃ vadanti; yato kira bho ayaṃ attā kāyassa bhedaṃ ucchijjati vinassati na hoti paramaṇā ettāvata anupādiseso ti.*

Pj II 553.32-34: *tesaṃ yeva eke ucchedavādā samayaṃ ucchedaṃ vadanti; anupādisese kusalā vadānā ti anupādisesakusalavādā samānā.* For the present middle participle ending -āna in *vadāna* see the note on 131.

It is not easy to see how *samaya* can mean "annihilation". It looks as though Nidd is suggesting a derivation from *śam-*, but unless we have a borrowing from a Pkt form (*\*samayā* < *\*śama-tā*) I cannot identify the form. PED supports the meanings "end, conclusion, annihilation" by quoting *samaya-vimutta* "finally emancipated", but this compound really means "temporarily emancipated" (see BHSD [s.v. *samaya-vimukta*]). Although CPD follows Pj II in taking *anupādisese* with *kusalā* "those who pretend to be expert in the absolute *nibbāna*", there is no reason why we should not take it with *samayaṃ*. If we accept the meaning "doctrine" here, then we could translate "they preach a doctrine in respect of ...". I would prefer to take *samaya* in the sense of "time, opportunity" and translate

"they preach that there is a time for (passing away) with no grasping remaining". For *anupādisesa* see EV I, p. 299 (ad Th 1274).

For *yakkhassa 'suddhi* see the note on 478.

For the nominative plural ending *-āse* in *paṇḍitāse* see the note on 7.

There is resolution of the first syllable in pāda d.

877. Nidd I 283.13-15: *upanissitā ti sassattadit̥thinissitā ucchedadit̥thinissitā sassatucchedadit̥thinissitā.*

Nidd I 283.23: *so vimamsī ti paṇḍito pannāvā buddhimā nānī vibhāvī medhāvī.* Pj II 554.2-3: *vimamsī paṇḍito buddhamuni.*

Pj II 554.4: *bhavābhavāya na sameī ti punappuna-uppattiyā na samāgacchati ti arahattanikūtena desanaṃ nīṭhapesi.*

For the rhythmical lengthening in *bhavābhavāya* see the note on 6.

In pāda b *-ī* in *munī* and *-i-* in *vimamsī* are m.c.

878-94. Cūḷaviyūhasutta. The metre is Triṣṭubh. Pj II explains that 878-79 883 and 885 are questions, and 880-82 884 and 886-94 are the answers.

878. Nidd I 285.19-20: *nānā vadanti ti vividhaṃ vadanti aññonānaṃ vādanti puṭhu vadanti na ekaṃ vadanti.*

For *akevalī* see the note on 82.

In pāda a the loss of *-m* in *dit̥thi* is m.c. For *-bb-* in *paribbasāno* m.c. for *-v-* see the note on 796. For the present middle participle in *-āna* see the note on 131. In pāda c we should read *eva[m]* m.c.

879. For the present middle participle ending *-āna* in *vadāna* see the note on 131.

In pāda a *-gg-* in *viggayha* is m.c. In pāda b we should read *a<k>kusalo* m.c. and in pāda d *hīme* m.c. with F. Cf. 903.

<172> 880. For the verb *anujānāti* "accept, allow" see the note on 394.

Nidd I 287.16 reads *mako* for *mago*. For the *k/g* alternation see the note on 319. For *maga* in the sense of "stupid" see the note on 763. PED lists both these contexts under the meaning "animal".

Nidd I 287.18<sup>2</sup> reads *dit̥thiparibbasānā* as a compound. Nidd I 288.12-13: *sakāya sakāya dit̥thiyā vasanti samvasanti āvasanti parivasanti, sabb' ev' ime dit̥thiparibbasānā.* For *-bb-* in *paribbasānā* m.c. for *-v-* see the note on 796. For the present middle participle in *-āna* see the note on 131. Despite the cty there seems to be no reason to doubt that *dit̥thi* is m.c. for *dit̥thiṃ* as in 878.

In pāda a *-ā-* in *anānujānaṃ* is m.c.

881. Pj II 554.33 and Nidd I 288.23 explain *sanditṭhiyā* as *sakāya ditṭhiyā*. If this is meant as an etymology, then it is not clear how *sa-* > *saṃ-*. It is perhaps generalised from an accusative form *saṃ ditṭhiṃ*. PED does not list the meaning "one's own view". This is probably a variant of \**sad-ditṭhi* < *sa-ditṭhi*. Cf. *saṃghare* "in his own house" (Ja V 222.16). Pj II 554.33-555.3 gives an explanation including *na vivadātā na vodātā*, explaining the v.l. *ceva na* and then states: *athavā sanditṭhiyā ce panā ti pāṭho*. Cf. 891.

Nidd I 289.16-18 states: *tesaṃ samaṇabrāhmaṇānaṃ ditṭhi tathā samattā samādinnaṃ gahitā parāmatṭhā abhinibbiṭṭhā ajjhositā adhimuttā*. Pj II 555.6-7: *tathā samattā, yathā itaresaṃ*. I now follow Smith in deriving *samattā* from *samāttā* (see Pj II 778 [s.v. <sup>1</sup>*samatta*]), and translate "adopted", rather than "perfect". Cf. 889.

Nidd I 288.20 reads *matimā* for *mutimā*. For the labialisation of *-a-* > *-u-* after *-m-* see the note on 61.

In pāda b *-ī-* in *mutimā* is m.c. In pāda d we should read *ditṭhī* m.c. with F. In pāda c we should read *tesa[m]* m.c.

882. Nidd I 289.24 reads *tathivan* for *tathiyā*. For the *y/v* alternation see the note on 100. Sn reads *tathivā* in 906.

883. In pāda b the short sixth and seventh syllables are replaced by a single long syllable. See the note on 61.

In pāda d *na ekaṃ vadanti* is the equivalent of *nānā vadanti* in 878.

In pāda c *-gg-* in *viggayha* is m.c.

884. Nidd I 292.18-22: *yasmiṃ pajā no vivade pajānan ti. yasmiṃ ti yamhi sacce. pajā ti sattādhivacanaṃ. pajā <nan ti> yaṃ saccaṃ pajānantā ājānantā ... na kalahaṃ, na bhaṇḍanaṃ ... kareyya*. Pj II 555.15-17: *yasmiṃ pajāno vivade pajānan ti yamhi sacce pajānanto pajāno vivadeyya*. (The locative is after *vivade*). To follow Nidd I we must divide *pajāno* into *pajā no* and take the latter as a negative particle. We must then assume that *pajānaṃ* (masculine) is an old error for *pajānantā* (feminine). Although cases of non-agreement do occur in Pāli, they usually arise through the combination of pādas which were originally separate, and not, as here, in the same pāda. The explanation in Pj II does not include a negative, and so it is not dependent upon *pajā no*. It seems that Pj II is merely explaining *pajānaṃ* as *pajānanto*. The Chinese translation supports Nidd (Bapat [1951, Introduction p. 14 and p. 100 note 10]).



In pāda a -ī in *duṭṭiyaṃ* is probably m.c., although it could show a trace of the historic -ī- found in Skt *dvitīya*. For the -iyal-īya alternation see the note on 49. In pāda c we should read *tē* m.c.

<173> 885. Nidd I 293.25: *pavādiyāse ti vippavadanti*. Pj II 555.18: *pavādiyāse ti vādino*. For the nominative plural in -āse see the note on 7.

Nidd I 293.18 reads *suttāni* for *su tāni*, but N° reads *sutāni*. Nothing in the explanation helps to decide the correct reading, nor does Pj II 555.17 foll. make any comment. Probably we have *su* < *svid*.

Nidd I 294.7-12: *udāhu takkena vitakkena ... yāyanti niyyanti ... , evam pi udāhu te takkaṃ anussaranti? athavā tākkapariyāhataṃ vīmaṃsānucaritaṃ sayam pāṭibhāṇaṃ vadanti kathenti ... , evam pi udāhu te takkaṃ anussaranti*. Pj II 555.19 explains: *udāhu attano takkamattaṃ anugacchanti*. Presumably *anussar-* is m.c. for *anusar-*. CPD explains in this way (s.v. *anusarati*).

For the present middle participle ending -āna in *vadāna* see the note on 131.

In pāda c we should read *sū* m.c.

886. Nidd I 295.4-6: *takkaṃ vitakkaṃ saṃkappaṃ takkayivā vitakkayivā saṃkappayivā diṭṭhigatāni janenti sañjanenti*. Pj II 555.22-24: *attano micchāsāṃkappamattaṃ diṭṭhīsu janetivā, yasmā pana diṭṭhīsu vitakkaṃ janentā diṭṭhiyo pi janenti*.

For *aññatra* in the sense of "except" see the note on p. 155.

887. Nidd I 295.20 foll. explains *diṭṭhe sute*, etc., as accusative singular forms, as does Pj II 555.28-29: *diṭṭhe ti diṭṭhaṃ, diṭṭhasuddhin ti adhippāyo*. These forms cannot be accusative singular, since *-e = -am* can only be nominative singular in an Eastern Prakrit. Alternatively, they could be accusative plural masculine, or locative singular, which is how Smith takes them, although the syntax is then difficult: "in respect of what is seen, heard, etc.". I take them as nominative singular.

Nidd I 295.25-26: *vimānadassī ti na sammāneī ti pi vimānadassī, athavā domanassaṃ janeī ti pi vimānadassī*. Pj II 555.29-31: *ete ca nissāya vimānadassī ti ete diṭṭhidhamme nissayivā suddhibhāvasaṃkhātāṃ vimānaṃ asammānaṃ passanto pi ...*

Nidd I 296.3-5: *pahassamāno ti tuṭṭho hoti, haṭṭho pahatṭho attamano paripuṇṇasaṃkappo. athavā dantavidamsakaṃ hassamāno*. Pj II 555.33: *tuṭṭhijāto hāsajāto*. See the note on 829.

In pāda c -a in *ṭhatva* is m.c. In pāda d we should read a<k>*kusalo* m.c.

888. For the present middle participle ending *-āna* in *vadāna* see the note on 131.

For *pāvā* see the note on 782.

In pāda c there is resolution of the first syllable. In pāda a *-ā-* in *dahāti* is m.c. Cf. *dahāsi* 841.

889. Nidd I 297,21-22: *atīsāradiṭṭhiyo vuccanti dvāsattḥī diṭṭhigatāni*. The reading *atīsāra-* is also found in the Mss B<sup>aim</sup>. If this is the original form of the word, then *-a-* and *-ṃ-* are m.c., but CPD (s.v. *atīsaram-diṭṭhī*) suggests dividing *atīsaram diṭṭhiyā* and taking *atīsaram* as the (nominative singular) masculine participle of *atīsarati* "transgressing by view". It would, however, be possible to take *atīsaram-diṭṭhi* as m.c. for *atīsāram-diṭṭhī*, i.e. a compound of which the first element is a (*ṇamul*) absolutive "a having-transgressed view". For compounds in which the first element is an absolutive see the note on 72.

Nidd I 298,6: *samatto paripuṇṇo anomo*. Pj II 556,5: *samatto puṇṇo uddhumāto*. For *samatta* < *samāpta* see the note on 402.

For the seven kinds of *mānā* see Vibh 383,22. At Mp IV 34,10 and Spk I 27,5 it is said to be nine-fold.

Nidd I 298,10: *paripuṇṇamānī ti samattamānī anomamānī*. Pj II 556,6-7: "*paripuṇṇo ahaṃ kevalī*" ti *evaṃ paripuṇṇamānī*. For *-mānin* see the note on 282.

Nidd I 298,12-15: *sayam eva attānaṃ cittaṇa abhisiṅcati: ahaṃ asmi kusalo paṇḍito ... , sayam eva sāmaṃ manasābhisitto*. It is possible that the root here is the root *siṅc-* which underlies *asecanaka* (see EV II, p. 73 [ad Thī 55]). Cf. *hadayaṃ abhisiṅcatha* (Ja VI 546,17\*) where "gratify my heart" might be better than "consecrate my heart".

Nidd I 298,16 foll.: *diṭṭhī hi sātassa tathā samattā ti tassa sā diṭṭhi tathā samattā samādinṇā gahitā parāmaṭṭhā abhinibbiṭṭhā ajjhositā adhimuttā*. I now follow Smith in deriving *samatta* in pāda d from *samātta* (see Pj II 778 [s.v. <sup>1</sup>*samatta*]), and translate "adopted", rather than "perfect". Cf. 881.

In pāda a *-ī-* in *atīsaram-* is m.c.

890. Nidd I 299,5-6: *tumo sahā hoti nihīnapañño ti so pi ten' eva saha hoti hīnapañño*. For *vedagu* = *vedaka* see the note on 322.

In pāda c there is resolution of the first syllable.

The metre of pāda a is better if we read *hī* m.c. In pāda b *-ā-* in *sahā* is m.c. See the note on 49.

<I74> 891. Nidd I 299.25-300.6: *yābhivadanti, ye abhivadanti. akevali asamattā aparipunnā hīnā ...*. For the sandhi of *-e + a-* > *-ā-* see Norman (1988, p. 90). In pāda d Nidd I 299.24 reads *tyābhirattā*. For the sandhi of *-e + a-* > *-yā-* see the note on 340.

For *sandiṭṭhi* see the note on 881. For the suffix *-so* in *puthuso* see the note on 288.

In pāda b there is resolution of the first syllable.

In pāda b we should read *apara[d]dhā* m.c. In that pāda *-f-* in *akevalino* is m.c. In pāda c *tithyā* is m.c. for *tithiyā*. Note the v.l. *tithyā* and cf. 892.

892. For the present middle participle ending *-āna* in *vadāna* see the note on 131.

For the palatalisation of *-a-* > *-i-* in *vādiyanti* see the note on 3.

For the suffix *-so* in *puthuso* see the note on 288.

For *tithyā* m.c. see the note on 891.

893. Pj II 557.2 foll.: *sayam eva so medhakaṃ āvaheyya ... so pi ... attanā va kalahaṃ āvaheyya*. Here *medhaka* is being used as a noun. For its use as an adjective see the note on 935.

For the present middle participle ending *-āna* in *vadāna* see the note on 131.

For the alternation *c/v* in the v.l. *vā pi* see the note on 38.

In pāda c there is resolution of the first syllable.

894. Nidd I 303.4-5: *sayam pamāyā ti sayam pamāya pamānitvā*. Nidd I 303.10-13: *uddham vuccati anāgataṃ; attano vadam uddham ṭhapetvā sayam eva kalahaṃ bhaṇḍanaṃ ... medhagaṃ eti upeti ...*. For the *klg* alternation see the note on 319. Pj II 557.8: *diṭṭhiyaṃ ṭhatvā sayā ca sauthārādīṃ nimminivā so bhiyyo vivadam eti*.

For *-āni* as a masculine accusative plural ending in *vinicchayāni* see the note on 45.

In pāda b we should read *sa* instead of *so* (with v.l.) m.c. and *lokasmī[m]* m.c.

895-914. Mahāvīyūhasutta. The metre is Triṣṭubh, with one Jagatī pāda in 914. Pj II states that 896 foll. are an answer to 895, and calls 903 a *pucchāgāthā*.

895. The editors of Nidd I separate *diṭṭhi* and *parabbasānā* in 878, presumably because *diṭṭhi* has *sakaṃ sakaṃ* in agreement with *it*, and it probably stands for *diṭṭhiṃ*. In 880, however, and in this verse, they print

*diṭṭhiparabbasānā* as a compound, presumably understanding *diṭṭhi-* as the equivalent of *diṭṭhiyā*. The gloss given here is the same as for 880, and I see no reason to doubt that *diṭṭhi* is here, as there, m.c. for *diṭṭhin*.

Pj II 557.16-19: *idaṃ pi tasmim̐ yeva Mahāsamaye* "kin nu kho ime *diṭṭhi paribbasānā viññūnaṃ santikā nindam eva labhanti udāhu paṣamsam pi*" ti. Nidd I 306.3, 4, 6, gives three synonyms for *nindam*, with *eva* after each.

Nidd I 306.3-4: *anvānayanantī ti anventi*. Pj II 557.22: *anuānayananti punappuna āharanti*.

For the present middle participle in *-āna* see the note on 131.

For the palatalisation of *-a- > -i-* in *vivādiyanti* see the note on 3.

In pāda b there is resolution of the first syllable. For *-bb-* in *paribbasānā* m.c. for *-v-* see the note on 796.

<175> 896. Nidd I 306.24-307.3: *na alaṃ samāyā ti nālaṃ rāgassa dosassa ... samāya upasamāya ... paṭipassaddhiyā*. Pj II 557.25 explains: *yaṃ etaṃ paṣamsāsaṃkhātaṃ vādaphalaṃ, taṃ appaṃ rāgādīnaṃ samāya samatthaṃ na hoti, ko pana vādo dutiye nindāphate*.

Nidd I 307.7-13: *jayaparājayo hoti, lābhālābho hoti, yasāyaso hoti, nindāpasamso ... ugghātiniḡghātī, anurodhavīrodho. athavā taṃ kammaṃ niraya- tiracchānayoṇi- pittiṃvisayika-saṃvattanikaṃ*. These are the two results. It is not clear whether praise and blame are both *appa*.

For the sandhi of *-am̐ + a- > -ā-* in *khemābhipassaṃ* see the note on 353.

For *-bhūmiṃ* Nidd I 306.20 reads *-bhummaṃ* and Pj II 558.1 (lemma) *-bhūmaṃ*.

For the palatalisation of *-a- > -i-* in *vivādiyetha* see the note on 3. Note the v.l. *-ayetha*.

In pāda b *br-* in *brūmi* does not make position.

897. Nidd I 308.24-26: *sabbā va etā diṭṭhisammutiyo n' eti na upeti na upagacchati na gaṇhāti na parāmasati nābhinivisati*. This refers to the *arahat*. Nidd I 309.6-9: *diṭṭhe vā diṭṭhasuddhiyā vā ... khantiṃ chandaṃ pemaṃ rāgaṃ akubbamāno*. Pj II 558.5: *diṭṭhe sute khantiṃ akubbamāno ti diṭṭhasutasuddhisu pemaṃ akaronto*. For this meaning of *khanti-* see Nānamoli (MRI Index, p. 315) and BHSD (s.v. *kṣāntī*). See also Nidd I 428.7 foll. (ad 944). Probably unfamiliarity with this meaning led other versions to replace it by *kāntiṃ*, e.g. Bodhisattvabhūmi 48.24. See Bapat (1951, p. 116 note 3) and Jayawickrama (UCR VI, 4, p. 234).

Pj II 558.3 = 561.10 (ad 911): *puṭhujjā ti puṭhujjanasambhavā*. There is no reason to believe that *puṭhujjā* is m.c. for *puṭhujjanā*, as the v.l. *puṭhujjanā* from Ms B<sup>1</sup> might suggest, since a Jagati pāda in a Triṣṭubh verse is acceptable, and occurs in 914. I assume that it is to be derived < *pr̥thag + ja*.

For the labialisation of *-a-* > *-u-* after *-m-* in *sammutiyo* see the note on 61. For the BHS form *saṃvṛti* see the note on 648, and for the *m/v* alternation see the note on 100.

For *upāya* and *anupāya* see the note on 787.

In pāda c *-ū-* in *anūpayo* is m.c.

898. On pāda c Nidd I 310.24–29 comments: *idhā ti sakāya diṭṭhiyā ... khantiyā ... ruciya ... laddhiyā sikkhema ācarema. ath' assa suddhin ti athavāssa suddhiṃ visuddhiṃ ... parimuttin ti*. Pj II 558.10–11 explains: *idh' eva diṭṭhiyaṃ assa satthuno suddhin ti*. It is clear from this that the reading *suddhiṃ* was well-established as early as the time of the composition of Nidd, which was presumably taking *suddhiṃ*, with *vataṃ*, as the object of *sikkhema*. I prefer, however, to read the v.l. *suddhi*, and to take it as the subject of *assa*, which I interpret as the optative of the verb *as-* ("to be"), rather than the genitive of the pronoun. I therefore translate "then there would be purity". I assume that the reading *suddhiṃ* arose by homoioteleuton, because of the occurrence of *suddhiṃ* at the end of 898a and 899c.

Nidd I 309.21–25: *sant' eke samaṇabrāhmaṇā siluttamavādā. te silamattena saṃyamamattena ... suddhiṃ āhu vadanti*. Pj II 558.8: *silam yeva uttamam maññamānā siluttamā*.

Nidd I 309.18\* reads *vattaṃ* for *vataṃ*: *vattan ti hatthi- assa- go- ... disāvattaṃ*. Pj II 558.9: *hatthivatādiṇ ca vataṃ*. For the confusion of *vata* and *vatta* see the note on 782.

For *-āse* as a nominative plural ending see the note on 7.

For the present middle participle ending *-āna* in *vadāna* see the note on 131.

899. Nidd I 312.22–26: *sathā va hīno pavasaṃ gharamhā ti yathā puriso gharato nikkhanto, satthena saha vasanto, sathā ohīno, taṃ vā satthaṃ anubundhati sakam vā gharaṃ paccāgacchati, evaṃ so diṭṭhi-gatiko taṃ vā satthāraṃ gaṇhāti aññaṃ vā sathāraṃ gaṇhāti*. It is possible that there is a pun on *suddhi*, since it can also mean "securing (from danger), rendering secure" (see MW [s.v.]). See Bapat (1951, p. 108 note f).

For the double ablative ending *-āto* in *silavatāto* see the note on 198.

In pāda b we should read *vedhatī* and in pāda c *jappatī* m.c. (with Nidd I 311.10-11). In pāda b we should read *kamma[m]* m.c. (with Nidd I 311.10). In pāda a we should read *-āṭṭ* m.c.

900. Nidd I 314.13-15: *santim anuggahāyā ti santiyo vuccanti dyāsajjhi diṭṭhigatāni, diṭṭhisantiyo aḡaṇhanto*. Pj II 558.26-27: *santim anuggahāyā ti diṭṭhim aḡahervā*. For *santi* see the note on 784 and Nidd I 74.10 foil. (ad 784). This verse refers to the *arahat*. I do not see why the *arahat* should not foster *santi* (cf. *santi* 933 and *santi-pāda* 915), so I divide the word as *anuggahāya*, although elsewhere I take it as *an-uggahāya*. By taking it as a negative word, the cties have to give a bad meaning to *santi*.

For the alternation *clv* in the v.l. *vāpi* see the note on 38.

There is resolution of the first syllable in pāda d.

In pāda c *-ī* in *suddhī* is m.c. Nidd I 313.22 and Pj II 558.23 (lemma) read *suddhiṃ asuddhin ti*. In pāda b *sāvajjānavajjam* is m.c. Pj II 558.22 (lemma) reads *sāvajjānavajjam*.

<176> 901. Nidd I 315.1-3: *sant' eke samaṇabrāhmaṇā tapojigucchavādā tapojigucchasarā tapojigucchaṇ nissitā*. Pj II 558.31-33: *te jigucchitaṃ amaratapam vā diṭṭhasuddhi-ādisu vā aṇṇataram vā upanissāya*. As Nidd I 314 note 9 states, the explanation points to *tapū-*, i.e. the reading of Sn, but the verse and the lemma read *tamū-*. For *jigucchita*, a past participle used as an action noun, see the note on 331. PED seems to be incorrect in taking *tapo-jigucchā* as a *tatpuruṣa* compound meaning "detesting asceticism" (s.v. *jigucchā*) or "disgust for asceticism" (s.v. *tapa*). It must be a *dvandva*. See D I 174.19 foll.; Sv 359.15: *tattha tapatī ti tapo, kilesasantiāpaviriyaṃ etam nāma. tad eva kilese jigucchati ti jigucchā*.

Nidd I 315.9-17: *sant' eke samaṇabrāhmaṇā uddhaṃsarāvādā. ye te samaṇabrāhmaṇā accantasuddhikā saṃsārasuddhikā akiriyaḍṭṭhikā sassatavādā, ime te uddhaṃsarāvādā, te saṃsārena suddhiṃ ... anutthunanti vadanti ...* Pj II 558.33: *akiriyaḍṭṭhiyā uddhaṃsarā hutvā*. As Alsdorf states (1975, p. 109), Pj II seems to be incorrect in taking *uddhaṃsarā* as an adjective. We should print *uddhaṃsarāsuddhiṃ* as a compound. The verse therefore refers to those who have the deterministic doctrine of automatic cessation of *saṃsāra* uninfluenced by *karma* (as Alsdorf states [p. 110]).

For the rhythmical lengthening in *bhavābhava* see the note on 6. For the nominative plural ending *-āse* in *avṭitatanhāse* see the note on 7.

On the assumption that *tapūpanissāya* is for *tapaṃ upanissāya* (cf. 292b), we have the sandhi of *-aṃ + -u > -ū-*. Cf. the note on 972.

There is resolution of the first syllable in pāda b.

In pāda b *vā* is m.c.

902. Nidd I 316.13-14: *jappitāni ti jappanā vuccati taṅhā*. Pj II 559.5-7: *punappuna honti yevā ti adhippāyo. taṅhā hi āsevitā taṅhaṃ vadḍhayat' eva, na kevalaṅ ca jappitāni*.

Nidd I 316.19-20: *vatthu-acchedasaṅkino pi vedhenti, acchijjante pi vedhenti, acchinne pi vedhenti ...*. Pj II 559.7-8: *taṅhā dīṭṭhi c' assa pakappitesu vatthusu saṃvedhitam pi hoti*. For the past participle *saṃvedhita* used as an action noun see the note on 331.

Nidd I 316.24-26: *yassā ti arahāto ... cuti ca uppatti ca*. See EV I, p. 251 (ad Th 909). This refers to the *arahat*.

There is a v.l. *vāpi* for *cāpi* and this is the reading of Nidd I 316.6\* and 316.16 (verse and lemma). For the *clv* alternation see the note on 38. Nidd I 316.8\* and 317.3 (verse and lemma) reads *pajappe* for *ca jappe*, although the v.l. *vā jāppeyya* and *va jappe* in the lemma suggest the reading *ca jappe*, showing the *clv* alternation.

In pāda a we should read *patthāyamānassa* m.c.

903. For the present middle participle ending *-āna* in *vadāna* see the note on 131.

For *hīme* in pāda d cf. 879.

904. There is a v.l. *vivādayanti* for *vivādiyanti* at Nidd I 318.24\*, which shows a form without palatalisation of *-a- > -i-* after *-y-*. For palatalisation see the note on 3. For the labialisation of *-a- > -u-* after *-m-* in *sammūtim* see the note on 61.

In pāda c *-gg-* in *viggayha* is m.c.

905. Nidd I 319.25-26: *parassa ce vambhayitena hīno ti parassa ce vambhayitakāraṇā ninditakāraṇā ...*. For the past participle *vambhayita* used as an action noun see the note on 331. Nidd I 320.12-14: *samhi dalhaṃ vadānā ti dhammo + sakāyanam; sakāyane dalhavādā ...*

For the present middle participle ending *-āna* in *vadāna* see the note on 131.

In pāda b *-i* in *visesi* is m.c.

<177> 906. Pj II 559.29-31: *suddhi hi nesam paccattam eva na sā annātra sijjhati na pi paramatthato, attani diṭṭhiḡāhamattam eva hi tan tesam parapaccaneyyabuddhīnaṃ.*

There is a v.l. *pavādā* which is read by Nidd I 320.22\* and 322.8 (verse and lemma).

With *tathiva* contrast *tathiya* in 883. For the *v/y* alternation see the note on 100. For *sakāyana* see the note on 892.

In pāda d the short sixth and seventh syllables are replaced by a single long syllable. See the note on 61.

In pāda a -ā in *panā* and in pāda d -ī in *suddhī* are m.c.

907. Nidd I 321.25-26: *brāhmaṇo ti sattannaṃ dhammānaṃ bāhitattā brāhmaṇo.* Pj II 560.1-2: *brāhmaṇassa hi "sabbe saṃkhārā aniccā" ti ādinā nayena suddiṭṭhattā parena netabbaṃ nānaṃ n' atthi.*

In Skt *vivāda* is exceptionally neuter (see MW [s.v.]) but the ending -āni here is doubtless an Eastern form. See the note on 7. For -āni as a masculine accusative plural ending in *vivādāni* see the note on 45. Cf. 796.

There is resolution of the first syllable in pāda d.

908. Nidd I 323.27-324.4: *addakkhī ti paracittāñāṇena vā addakkhī, pubbenivās-ānussatiñāṇena vā addakkhī; maṃsacakkhunā vā addakkhī, dibbena vā cakkhunā addakkhī ti addakkhi ce. kiṃ hi tumassa tenā ti tassa tena dassanena kiṃ kathaṃ dukkhapariññā atthi. na samudayassa pahānaṃ atthi ... na saṃsāravatṭassa ucchedo atthi.*

Nidd I 324.6-9: *suddhimaggam ... atisitvā atikkamitvā samatikkamitvā vitivattivā.* Pj II 560.15 reads *ariyamaggam.*

For the meaning and scansion of *paccanti* see the note on 840. For the replacement of the short sixth and seventh syllables by one long syllable see the note on 61.

In pāda b we should read *diṭṭhīya* m.c. For the ending -īya see Alsdorf (1936, p. 328).

In pāda d there is resolution of the first syllable. We should read *atisitvā* m.c.

909. There is a v.l. *dakkhati* for *dakkhiti*, and this is also read by Nidd I 324.29\* and 325.1 (text and lemma). From the point of view of style a future seems to be required, to match *aññassati*, and *dakkhiti* is perhaps preferable to *dakkhati*, although the latter can also be a future form. For *dakkhiti* see the note on 28.



Nidd I 325.4.11 understands *ñeva* after *nāmarūpaṃ*, and interprets *va* after *disvā* as *ñeva*. I agree with this, and take it in the restrictive sense of "only". For *kāmaṃ* with an imperative, meaning "let it be that ...", "granted that ...", see PED (s.v.).

For the sandhi *-m-* in *tāni-m-eva* see the note on I 32.

There is resolution of the first syllable in pāda d.

910. Nidd I 326.1\* and 326.6 (verse and lemma) read *subbināyo* in pāda a, and explains: *na hi subbināyo ti dubbinayo duññāpayo ... duppekkhapayo duppasādayo* (I 326.9-11). Pj II 560.28 reads *subbinayo* in the lemma, with a v.l. *suddhinayo*. Since the v.l. *subbināyo* is also recorded for Sn, it seems probable that this is the correct reading, and this is what I translate. The form is probably dependent upon an earlier *\*suvvināyo*, with unhistoric doubling of *-vv-*. The reading *suddhinayo* developed from this. For the *valdha* alternation see the note on 44.

Nidd I 326.13-15: *diṭṭhi purekkharāno ti diṭṭhiṃ purakkhato purato katvā carati*. Nidd I 327.5-6: *tath' addasā so ti tathaṃ tacchaṃ bhūtaṃ yāthavaṃ aviparītaṃ ti addasa ...* Pj II 561.2: *tattha tath' addasā so tattha sakāya diṭṭhiyā aviparītaṃ eva so addasa, yathā sā diṭṭhi pavattati, tath' eva naṃ addasa, aññathā passitvaṃ na icchati ti adhippāyo*.

For *nivissavādin*, a compound with an absolutive as the first member, see the note on 72. For other forms in Pāli from the root *nivis-*, cf. *nivīṭha*, *nivesā* and *nivesana*.

In pāda a *-ā-* in *suddhināyo* is m.c. In pāda b the loss of *-ṃ* in *diṭṭhi* is m.c. In pāda d *suddhiṃ-* and *-vādo* are m.c. In pāda d *-ā* in *addasā* is m.c.

911. For *puṭhujja* see the note on 897.

Nidd I 327.16\* and 328.24 (verse and lemma) read *uggahaṇanti-m-aññe*, and include this in the explanation. Pj II 561.11 reads *uggahaṇanta-m-aññe*, which it glosses as *uggahaṇanti aññe* and explains as *uggaṇhanti*. Elsewhere the ending *-a* has been m.c. for *-e* (see the note on 687), but if we read *-antam aññe* we have a middle imperative, which makes very good sense in the context: "let others take up". The gloss proves that Pj II was not reading *-anti*, or there would have been no need to gloss it. For sandhi *-m-* see the note on 132. For other examples of sandhi consonants after *-anti*, etc., see Norman (1974A, p. 172).

Nidd I 327.24-25 explains: *saṃkhāyjanītvātulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā*, i.e. *saṃkham* is the present participle of *saṃkhati*,

explained as an absolutive, although it possible that *saṃkham* is an error for *saṃkhā*, which would be a truncated absolutive.

Nidd I 327.29-328.2 explains: *taṇhākappam vā diṭṭhikappam vā na upeti na upagacchati na gaṇhāti na parāmasati, nābhivivisati.*

Nidd I 328.9-11 explains: *na pi nāṇabandhū ti aṭṭhasamāpattiṇāṇena vā pañcābhinnāṇena vā micchānāṇena vā taṇhābandham vā diṭṭhibandhum vā na karoti*, i.e. taking *bandhu* as though it were *bandho*. Pj II 561.8 reads *-bandhu* in the explanation but, according to note 2, Trenckner conjectured *-bandho*. The idea seems to be that they have knowledge by *iddhi* power but not by *vipassana nāṇa*. Pj II 561.8-10: *samāpattiṇāṇādina akatataṇhādiṭṭhibandhu, tattha viggaho; nāpi assa nāṇena kato bandhu atthi ti na pi nāṇabandhu.*

For *diṭṭhisārī* see Brough (1962, p. 203).

For the labialisation of *-a- > -u-* after *-m-* in *sammutiyo* see the note on 61.

In pāda d we should read *upekhati* m.c.

<178> 912. Nidd I 329.5-8: *ganthā ti cattāro ganthā: abhijjhā ... vyūpādo ... sīlabbataparāmāso ... idamsaccābhiviveso kāyagantho.* For the masculine accusative plural ending *-āni* in *ganthāni* see the note on 45.

Nidd I 330.7-8: *na vaggehi dhammehi yāyati niyyati vuyhati saṃhariyati ti na vaggasārī.*

For sandhi *-m-* see the note on 132. For *uggahaṇanta* see the note on 911.

913. Pj II 561.19-20: *anattagarahī ti katākatavasena attānaṃ agarahato.*

Nidd I 331.11-17: *na chandagū ti na chandāgatim gacchati ... na anusaya-vasena gacchanti.* Pj II 561.19: *na chandādivasena gacchati.* For the four *agatis* see Vibh 376.1-2: *chandāgatim gacchati ḍoṣāgatim gacchati mohāgatim gacchati bhayāgatim gacchati.* For the change of *-ga > -gu* in *chandagū*, see the note on 167.

For *nivissavādo* see the note on *nivissavādīn* in 910. Nidd I 330.30\* and 331.11 (verse and lemma) read *-vādī*.

In pāda b *-ū* in *chandagū* is m.c. In pāda d we should ignore the svarabhakti vowel in *-garahī*. In pāda a we should read *hinā* m.c. In pāda d we should read *limpatī* m.c. with Nidd I 330.32\*. There is a redundant fifth syllable in pāda c.

914. For the reciter's remarks see the note on 18-29.

For *visenibhūta* see the note on 793.

Nidd I 336.28-337.2: *taṇhākappaṃ vā diṭṭhikappaṃ vā na kappeṃ na janeti na sañjaneti na nibbatteti nābhinibbatteti ti na kappiyo*. Nidd I 337.9-13: *patthanā vuccati taṇhā, yass' esā patthanā pahīnā ... nāṇaḅḅinā dadḍhā, so vuccati na patthiyo*. Pj II 561.26-27: *na patthiyo ti nittaṇho, taṇhā hi patthiyati ti patthiyā, nāssa patthiyā ti na patthiyo*.

Pj II 561.24-26: *nūparato ti puthujjanakalyāṇakasekhā viya uparati-samaṅgī pi na hoti*. According to Nidd I 337.2 *uparato* means "enjoying inner peace, no longer subject to passions". For the sandhi of *-a + u- > -ū-* in *nūparato* see the note on 801.

The v.l. *vippamutto* is supported by Nidd I 333.6\* and 333.11 (verse and lemma). For *viseni-* see the note on 793. For *pannabhāra* see the note on 626.

Pādas abc are Triṣṭubh; pāda d is Jagatī.

In pāda b *va* is m.c. for *vā*.

<179> 915-34. Tuvāṭakasutta. The metre (except for 915) is Old Āryā, with some Śloka pādas. See Alsdorf (1968, pp. 258-60).

915. Nidd II 342.23-26: *santi ti ekena ākārena santi pi, santipadaṃ pi tañi ñeva amatam, nibbānaṃ yo so ṣabbasaṃkhāraṣamaṅṅho sabbūpādhi-patinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ ti*.

For the three *vivekas* see the note on 772.

Pj II 562.9-10: *kathaṃ disvā ti kena kāraṇena disvā, kathaṃ pavattadassano hutvā*.

The metre of this verse seems to be Triṣṭubh. Pj II p. 640 takes pāda b as Triṣṭubh, but wants to change pāda d. In pādas acd a long syllable replaces the short sixth and seventh syllables (see the note on 61). In pāda a the fifth syllable is missing, and we should probably read <e>*taṃ* or <taṃ> *taṃ* (and assume that *taṃ* has dropped out by haplography — see the note on 47) and *-bandhu* (= vocative). Adopting the vv.ll. *Ādiccabandhu* and *mahesi* would involve taking these words as vocative, and necessitate translating the restored <taṃ> as "you". For *taṃ taṃ* cf. 699. The third syllable is missing in pāda c, and we should probably read *kathaṃ <su>* or <nu> m.c.

There is resolution of the first syllable in pāda d.

In pāda b we should read *viveka[m]*, *santi-* and *cā* m.c. In pāda d we should read *lokasmi[m]* m.c.

916. For the reciter's remarks see the note on 18-29.

For *mantā* see the note on 159. I punctuate *mantā* "asmī".

For *asmī ti* as *papañca* see S IV 203,11.

Pj II 562.17: *tassā avijjādayo kilesā mūlam*.

Nidd I 348.30 and Pj II 562.20 explain *vinayā* as *vinayāya*, i.e. a truncated dative of purpose. See the note on 75. For other truncated forms see the notes on 110-119. The untruncated form appears in 974, which seems to show that *sikkh-* can be constructed with the dative (of purpose). Cf. *nāṇapathāya* in 868 and WD, p. 104 (ad Dh 164) The construction is with the genitive (*-assa*) in 718, although the cty calls it *sampadānavacanam*.

Pāda c is Śloka as it stands, but Alsdorf points out that it is Old Āryā if we read *tanhā*.

917. Nidd I 349.19-21: *yaṃ kiñci dhammaṃ abhijāññā ajjhattan ti ) ṇ kiñci attano guṇaṃ jāneyya, kusale vā dhamme avyākate vā dhamme*. Nidd I 350.8-10: *athavā bahiddhā ti upajjhayassa vā ācariyassa vā te guṇā assā ti ajjhattaṃ athavā bahiddhā*. Pj II 562.26 gives only the interpretation by *guṇaṃ*.

Nidd I 350.10-14: *na tena thāmaṃ kubbethā ti thāmaṃ ... thambhaṃ ... mānaṃ ... uṇṇatiṃ ... uṇṇamaṃ, na tena thaddho assa patthaddho paggaḥitasiro ti*. Pj II 562.27 gives only the gloss with *mānaṃ*, which doubtless accounts for the v.l. *mānaṃ* for *thāmaṃ*. The Chinese version (Bapat, 1951, p. 122) translates *dhammaṃ* as "whatever is in consonance with the Law". Although Bapat says the Chinese version supports the reading *thāmaṃ* with the translation "he is strenuous and diligent", I cannot believe that the two versions are in agreement here.

Pāda c is Śloka as it stands, but Alsdorf pointed out that it becomes Old Āryā if we read *thāma[m]* (and *nā*, although he does not state this). In pāda b we should read *ajjhattaṃ* for *ajjhattam* (with Nidd I 349.16) m.c. In pāda d we should read *nibbuti* m.c.

918. Nidd I 350.27 reads *phuṭṭho* in the repetition of the verse, and explains: *phuṭṭho anekarūpehi ti anekavidhehi ākārehi phuṭṭho pareto samohito samannāgato* (I 351.13-14). Pj II 563.2 also reads *phuṭṭho* in the lemma, and there can be no doubt that the correct derivation is from Skt *prṣṣta*, not *prṣṣa*, and I therefore translate *phuṭṭho*. The verb *phass-* is attested in the sense of "afflict". It could, however, be suggested that *puṭṭho* is to be regarded as a form of *phuṭṭho* showing dissimilation of aspirates. For the dissimilation of aspirates see the note on 52.

Nidd I 351.15-17: *nātumānaṃ vikappayaṃ tiṭṭhe ti ātumāno vuccati attā; attānaṃ kappento vikappento vikappaṃ āpajjanto na tiṭṭheyya*. Pj II 563.3-

4: "ahaṃ uccākulā pabbajito" ti ādinā nayena attānaṃ vikappento na tīṭṭheyya.

For the *d/r* alternation in *sarikkha* < Skt *sadrkṣa*, see the note on 81.

919. Nidd I 351.26-28: *ajjhataṃ rāgaṃ ... dosaṃ ... mohaṃ sameyya upasameyya*. Pj II 563.6-7: *ajjhataṃ eva upasame ti attani eva rāgādi-sabbakilese upasameyya*. Both cities are therefore taking *upasame* as transitive, but Alsdorf (1968, p. 258) has shown that the metre requires *upasa<m>me*, i.e. it is intransitive.

Although E<sup>c</sup> reads *attā*, not *attaṃ*, and B<sup>c</sup> reads *attā* and *nirattā*, Nidd I 352.17 gives the same explanation of *attaṃ* and *nirattaṃ* as in 787. Chalmers (1932, p. 221) reads *attaṃ* and *nirattaṃ*, but translates "Self" and "non-Self". I read *attaṃ* and *nirattaṃ* and translate accordingly.

<180> 920. Nidd I 353.26-354.2: *anej' assā ti eja vuccati taṅhā ... yass' esā eja taṅhā pahīnā samucchinnā ... , so vuccati anejo, ejaṃ pahīnattā anejo, so lābhe pi ... dukkhe pi na iñjati*. Pj II 563.16-17: *evaṃ anejo khīṇāsavo lābhādisu ṭhito assā avikampamāno*, i.e. *eja* is being derived from the root *iñj-*.

In pāda b -*r* in *jayaṃ* is m.c. In pāda d we should read *kāyira* for *kareyya* m.c., with Alsdorf. Cf. 923 929.

921. Nidd I 365.1-3: *parissaya-vinayan ti parissayavinayaṃ -pahānaṃ -vūpasamaṃ -paṇinissaggaṃ -paṭipassaddhaṃ amataṃ nibbānaṃ ti*. Pj II 563.23-24: *parissayavinayan ti parissayavinayanaṃ*. We may read *parissaya<m>* m.c. with Alsdorf, or *parissayā-* or *parissaya-bbinayam*. For the insertion of *-m-* m.c. see the note on 181-82.

Nidd I 365.14-19: *bhaddan te ti so nimmito Buddhaṃ bhagavantaṃ ālapati. aṭṭhāvā yaṃ tvaṃ dhammaṃ ācikkhi desesi paññapesi paṭṭhapesi vivari vibhaji uttāni-akāsi pakāsesi, sabbantaṃ sundaraṃ bhaddakaṃ kalyāṇaṃ anavajjaṃ sevitaṭṭhan ti paṭipadaṃ vadehi bhaddan te*. Pj II 563.25-27: *bhaddan te ti bhaddan tava aṭṭhū ti bhagavantaṃ ālapanto āha, aṭṭhāvā bhaddaṃ sundaraṃ tava paṭipadaṃ vadehi ti pi vuttaṃ hoti*. The Chinese version translates "may the honoured one excuse me". See Bapat (1951, p. 124 note\*).

Pāda a is Śloka as it stands (with *akittayī*) with a resolved sixth syllable, but it becomes Old Āryā if we read *a<k>kittayī*. In pāda c we could read *paṭipada[m]* m.c., but this pāda is quoted at Sadd 388.31 and 637.2 in the form *paṭipam vadehi bhaddan te*, i.e. with an alternative development < Skt *pratipad*, with the loss of *-d* and the lengthening of the resultant *-a* to make a feminine noun. See the note on 714.

922. Nidd I 367.27-368.4: *gāmakathā vuccanti battimsa tiracchānakathā, seyyathidaṃ rāja- cora- mahāmatta- senā- ... bhavābhavakathā.*

For *rāse* with *anugijjheyya* see the note on 854.

For the sandhi of *-o + aCC- > -aCC-* in pāda a see the note on 324.

Pāda c is Śloka, but it becomes Old Āryā if we read *ra<s>se* or *ras<iy>e* (<*rasya*>).

In pāda b we should read *āvar[ay]e* m.c. This gives an optative form which is more appropriate to *āvarati*.

923. Nidd I 370.1-16: *phasso ti rogaphassena phuṭṭho pareto samohito samannāgato- assa, cakkhu-rogena sota- ghāna- ... daṃsamaka-savātātapasirīmsapasamphassehi phuṭṭho.* For *puṭṭha* instead of *phuṭṭha*, as in 918, see the v.l. *puṭṭh'* in Ms B<sup>1</sup> (E<sup>c</sup> p. 180 note 10).

Pj II 564.7-8: *bhavañ ca nābhijappeyyā ti tassa phassassa vinodan'-atthāya kāmabhavādibhavañ ca na pattheyya.* For *abhijappati* see the note on *jappati* in 773.

For the sandhi of *-o + aCC- > -aCC-* in pāda a see the note on 324.

Pāda c is Śloka as it stands, but becomes Old Āryā if we read *bhāvañ* m.c.

We should read *kayira* for *kareyya* in pāda b with Alsdorf as in 920.

924. Nidd I 372.2-11: *annānan ti odano kummāso sattu maccho maṃsaṃ. pānānan ti aṭṭha pānāni, ambu- jambū- poca- moca- madhu- muddhika-sālīka- pharusaka-pānaṃ. aparāni pi aṭṭha pānāni, kosamba- kola- badara- ghaṭṭa- tela- yāgu- payo- rasa-pānaṃ. khādaniyan ti piṭṭha- khajjakam puva- mūla- taca- patta- puppha- phala-khajjakam. vatthānan ti cha cīvarāni, khomaṃ kappāsikam koseyyam kambalaṃ sānaṃ bhaṅgaṃ.*

PED has no entry for *parittasati*. See PED s.v. *parittasati*.

For the reading *tāni parittase* in place of *parittase tāni* in pāda d see Alsdorf (1968, p. 259 note 10d).

925. For *viramati* constructed with an ablative in *-am* cf. *kathojjam* 828 and see the note on p. 48.8.9 and Lüders (Beob., § 192).

For *kukkucca* see the note on 82.

For the sandhi of *-o + aCC- > -aCC-* in pāda a see the note on 324.

For *kukkucca[m]* m.c. see Alsdorf (1968, p. 259 note 11b). In pāda b *pp-* in *ppamajjeyya* is m.c.

<181> 926. Nidd I 377.20 reads *hasam* for *hassam* and glosses (378.27): *hasan ti idh' ekacco ativelaṃ danta-vidamsakam hasati*. Pj II does not comment.

The scansion of pāda a is unusual. Alsdorf reads *bahulī-kayirā* (for *-kareyya*), which gives a Śloka. The v.l. *bahulam na kareyya*, however, which is quoted from Mss B<sup>aim</sup>, gives an Old Āryā. Pada c is Śloka, but would be Old Āryā if we read *māyaṃ ha[s]sam*. In pāda d the sixth gāna is ---, but it could be changed to --- if we read *pajjaheyya* for *vippajjahe*. The v.l. *vippajjahe* from Mss B<sup>ai</sup> suggests that we could read a form with *-jj-*.

927. Nidd I 381.6-10: *āthabbanīkā āthabbaṇaṃ payojenti: nagare vā ruddhe saṅgāme vā paccupaṭṭhite, paccatthikesu paccāmittesu itiṃ uppādentī, upaddavaṃ . uppādentī, rogaṃ uppādentī, sūlaṃ karonti, viśūcikaṃ karonti, pajjarakaṃ karonti, pakkhandikaṃ karonti*. Pj II 564.23-24: *āthabbanan ti āthabbanika-manta-ppayogaṃ*. For a comparable list of activities forbidden to Jain monks see Utt 15.7-8. See also Bapat (1951, p. 126 notes 19-20).

For the *t/d* alternation in *virute* see Lüders (Beob., §98) and the note on 193.

We should read *supina[m]* and *la[k]khaṇaṃ* m.c. in pāda a. In pāda c we should read *gabbhakaranaṃ <ca>* m.c.

928. For *-ṇ-* in *uṇṇameyya* see the note on 206.

Pj II p. 724 suggests reading *panūdeyya* (which is the reading at Nidd I 384.4\*), but *-ū-* is not required by the metre. In pāda a *pp-* in *ppavedheyya* is m.c. In pāda b we should read *<p>pasamsito* and in pāda d *pesuṇ[iy]aṃ* m.c. See PED s.v. *pesuṇa*.

929. Pj II 564.31: *gāme ca nābhisaṃjjeyyā ti gāme ca gihisaṃsaggādīhi nābhisaṃjjeyya*. PED does not give the meaning "to linger in" for *abhisaṃjati*. See CPD (s.v.).

PED (s.v. *lapati*) states that *lāpeti* is m.c., but as Alsdorf has shown, the correct reading is *lapayeyya*. BHSD (s.v. *lapayati*) states that the word is wrongly defined in PED, and gives "boast (of one's own religious qualities to extract gifts from patrons)" as the correct meaning. For the definition of *lapanā*, with which this usage of *lapayati* is presumably connected, see Vibh 352.27, which is quoted at Vism 23.10 and explained at Vism 26.32-27.10.

For *-kamyā* as a truncated oblique case form from *kamyā* (< Skt *kāmyā*) see the note on 110, and cf. 854.

We should read *kayira* in pāda b for *kareyya* with Alsdorf, as in 920 923.

930. Pj II 564.33-565.1: *payutaṃ ti cīvarādihi sampāyuttaṃ tadatthaṃ vā payojitaṃ*. With *viggāhikaṃ kathaṃ* cf. *kathaṃ na viggayha kayirā* 844 (see the note on 844). In pāda b Nidd I 389.13, 31 reads *payuttaṃ* for *payutaṃ*, and the metre confirms *-ti-*. Cf. 711d, where the metre confirms *-t-*.

In pāda b we should read *payutta[m]* m.c.

931. Nidd I 395.3-4 states: *mosavajje na niyyethā ti mosavajje na niyyeyya, mosavajjaṃ pajaheyya vinodeyya ...* Pj II 565.1-2: *mosavajje na niyyethā ti musāvāde na niyyetha*. Cf. Nidd I 425.21-26 (ad 943).

Pj II 565.2: *jīvitena ti jīvikāya*. For past participles used as action nouns see the note on 331.

For *sampajāno*, a present participle without *-nt-* see the note on 413.

Pāda a is Śloka (= 943a). In pāda b we should read *kareyya* for *kayirā* with Alsdorf.

<182> 932. Nidd I 397.4-12: *puthuvacanānan ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca. te bahukāhi vācāhi anīṭṭhāhi ... upaghātaṃ kareyyuṃ. tesañ bahuṃ vācam anīṭṭhaṃ ... sutvā, dūsito bahuṃ vācam samaṇānaṃ vā puthuvacanānaṃ*. Pj II 565.3-6: *samaṇānaṃ vā puthuvacanānaṃ (ti) ... tesañ samaṇānaṃ vā khattiyādibhedānaṃ vā aññesaṃ puthuvacanānaṃ bahuṃ pi anīṭṭha-vācam sutvā*.

Nidd I 396.26 reads *dūsito* for *rusito*, but the metre confirms *-u-*. For the *dlr* alternation see the note on 81. Cf. Sūyag I.14.21. Nidd I 397.2-3: *dūsito ti dūsito khumsito ghaṭṭito vambhito garahito upavadito*. Pj II 565.4: *rusito ghaṭṭito parehi*. These glosses seem to support the reading *dusito*.

Nidd I 397.29-30: *paṭisenikarontī ti santo paṭiseniṃ paṭimallaṃ paṭikaṇṇaṃ paṭipakkaṃ na karontī*. See also the note on *paṭisenikattā* in 832.

Pāda a is Śloka, with resolution of the third syllable, but becomes Old Āryā if we read *bahu[m]-vācam*. In pāda d the sixth *gaṇa* is ---. We could perhaps read *paṭissēni*.

The metre of pāda b is defective. The presence of *vā* in the lemma at Pj II 563.3 and the v.l. *puthujjanānaṃ* in Nidd I 396 note 9 support Alsdorf's suggestion of reading *samaṇānaṃ vā puthujjanānaṃ vā*. This gives a better contrast, i.e. that between *samaṇa* and *puthujjana*, and I accept and translate this. Nidd I 397.4-6 explains: *puthuvacanānan ti khattiyā ca brāhmaṇā ca vessā ca suddā ca gahaṭṭhā ca pabbajitā ca devā ca manussā ca*. This seems to be a gloss upon *-jjanānaṃ* rather than upon



-*vacanānaṃ*. The incorrect reading doubtless arose because of the phrase *bahukāhi yācāhi* in Nidd I 397.6.

933. For *pamajjati* with the locative see the note on 264.

Pj II p. 69I (s.v. *Gotama*) says against this reference "(Metre!)", but with Alsdorf's emendations the metre is Old Āryā.

In pāda b we should read *bhikkhū* and in pāda d [p]pamajje[yya] m.c.

934. For the reciter's remarks see the note on 18-29.

Nidd I 400,12-14: *na itihitaṃ na itikiriyāya na paramparāya na piṭaka-sampadāya na takkhetu na nayahetu na akāraparivitakkena na diṭṭhinijjhānakhantiyā*. For the rhythmical lengthening in *anītiha* (< *itiha*) see the note on 6.

Pādas ab refer to the Buddha, and cd to the disciple who must train himself in the three *sikkhās* (Nidd I 400,1-5). With the pāda *abhībhū hi so anabhībhūto*, cf. *abhībhūya addakkhū aṇabhībhūe* (Āyār I.5.6.1).

Pāda c is Śloka with resolution of either the sixth or the seventh syllable as it stands. Alsdorf deletes *hi*, which makes it a simple Śloka, but he does not comment on this. If we leave *hi* and read *bhāgavato* or *bhagava*<D>*to* we have an Old Āryā pāda. The metre of pāda d is defective. Alsdorf suggested correcting the metre by excluding *sāsane* and *sadā*. The insertions must be very old, as they are commented upon in Nidd I 400,19-24. Pādas cd also occur at S I 193,26\*-27\* and Thag 1245. In EV I, p. 295 (ad Thag 1245) I accepted Alsdorf's (earlier) suggestion of reading *sāsanē* [*appamatto*] *sadā namassam anusikkhe* in pāda d and I translated it: "Therefore one should receive training in the blessed one's teaching, always revering". I am now doubtful about excluding *āppamatto*, because it seems necessary as an echo of *na ppamajjeyya* in 933. The tradition probably forgot that *anusikkhati* took the genitive case, and it seems likely that because *bhagavato* in 934 seemed to be the equivalent of *Gotamassa*, *sāsane* was introduced to extend the parallelism with 933 even further ("he would not be negligent in Gotama's teaching; vigilant [in the teaching] of the Blessed one"). I therefore now accept Alsdorf's later suggestion of excluding *sāsane* and *sadā*.

935-54. Attadaṇḍasutta. The metre is Śloka.

935. Nidd I 402,6-9: *daṇḍā ti tayo daṇḍā, kāya-daṇḍo vacī-daṇḍo mano-daṇḍo, tividhaṃ kāyaduccharitaṃ kāyadaṇḍo, catuvidhaṃ vacīduduccharitaṃ vacī-daṇḍo, tividhaṃ manoduccharitaṃ mano-daṇḍo*. Pj II 566.9: *attano duccharitakāraṇā jātaṃ*. Pj II 468,17-19 (ad 630), however, explains: *hatthagate daṇḍe vā satthe vā avijjamāne pi paresaṃ pahāra-dānato*

*aviratattā attadaṇḍesu janesu nibbutaṃ nikkhitta-daṇḍaṃ*, which the context shows is clearly correct. Spk I 354.4 (ad S I 236.21) explains the same context: *atta-daṇḍesu nibbutā ti para-vihethanātthaṃ gahita-daṇḍesu satesu nibbutā vissaṅgha-daṇḍā*. Spk II 398.22 (ad S IV 117.23) glosses: *puthu-atta-daṇḍā ti puthu-atta-daṇḍā etehī ti: puthu-atta-daṇḍā gahitanānādaṇḍā ti attho*. Dhpa IV 180.7 (on Dhpa 406) is identical with Pj II 468.17, except that *virujjhamāne* replaces *avijjamāne*.

The same idea of "violent action" as the meaning of *daṇḍa* is seen in the phrase *sabbesu bhūtesu nidhāya daṇḍaṃ* 35 394 and *nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca* 629. It is also found in Jain texts, e.g. *tao se daṇḍaṃ samārabhaī tasesu thāvaresu ya* (Utt 5.8). For the explanation of *daṇḍa* in 35 given by Nidd II and Pj II see the note on 35. In the *Upālisutta* (= MI 371-87), however, the Jain *Dīghatappassī* states that his master uses the term *daṇḍa* "violence" for what is commonly called *kamma* "act, deed". He goes on to say that there are three *daṇḍas*: *kāya-*, *vacī-*, and *mano-* (MI 372.15 foll.). This agrees with the Jain doctrine expressed in *Thān III.1.171: tao daṇḍā paṇṇattā taṃjahā maṇadaṇḍe yaīdamḍe kāyadaṇḍe*. It is possible that the correct translation here is "one's own bad conduct" as both Nidd I and Pj II state, but since *attadaṇḍa* elsewhere has the meaning "uplifted stick" or "one with an uplifted stick", it is probable that that is the meaning here, especially as the verse goes on to say "look at people quarrelling", which implies violence.

Nidd I 406.9-11: *medhagan ti medhagaṃ jaṇaṃ kalahaṃ jaṇaṃ viruddhaṃ jaṇaṃ paṭiviruddhaṃ jaṇaṃ āhatajaṇaṃ paccāhatajaṇaṃ āghāritajaṇaṃ paccāghāritajaṇaṃ*. Pj II 566.10: *imaṃ Sākiyādijaṇaṃ passattha aññamaññam medhakaṃ hiṃsakaṃ bādhaṃ*. PED does not list *medhaka* as an adjective, and does not list *hiṃsaka* at all. It is possible that we have a split compound *jaṇaṃ medhakaṃ* for *jana-medhakaṃ*. For split compounds see the note on 151. For the *k/g* alternation see the note on 319. For the *th/dh* alternation in *medhaka* cf. *gadhitā* 940, *pihiyyare* 1034, and see EV I, p. 175 (ad Th 275) and WD, p. 63 (ad Dhpa 6). For *medhaka* as a noun see the note on 893.

Nidd I 406.19-20: *yathā samvijitaṃ mayā ti yathā mayā attā yeva samvejito ubbejito samvegaṃ āpādito*. In Sn and Pj II, but not, apparently, in Nidd I, there is a v.l. *samviditaṃ* for *samvijitaṃ*. For the *j/d* alternation see the note on 250.

<183> 936. Nidd I 408.20-21: *aññamaññehi vyāruddhe ti aññamaññaṃ sattā viruddhā paṭiviruddhā āhatā paccāhatā āghāritā paccāghāritā; rājāno ... pi rājūhi ... vivadanti*. Pj II 566.20-21: *nānāsatte ca aññamaññehi*

*saddhiṃ viruddhe disvā*. Cf. Thī 344: *aññamaññena vyāruddhā puthu kubbanti medhakam*, which Thī-a 241,9 glosses: *aññamaññamhi* [sic] *vyāruddhā ... ti antamaso mātā pi puttana putto pi mātārā ti evaṃ aññamaññam paṭiviruddhā hutvā*.

937. Nidd I 410,17-19: *sameritā ti ... eritā sameritā calitā ghattitā*. Pj II 566,24: *sabbā disā aniccatāya kampitā*.

Nidd I 411,10-18: *icchaṃ bhavanam attano ti attano bhavaṃ tāṇaṃ leṇaṃ saraṇaṃ gatiṃ parāyaṇaṃ icchanto ... nāddasāsīṃ anositaṃ ti anajjhositaṃ na addasaṃ, ajjhositaṃ ñeva addasaṃ; sabbam yobbaññaṃ jarāya ositaṃ. sabbam ārogyaṃ vyādhiṇā ositaṃ, sabbam jīvitaṃ maraṇena ositaṃ, sabbam lābhaṃ alābhena ositaṃ, sabbam yasaṃ ayasena ositaṃ, sabbam pasamsaṃ nindāya ositaṃ*. Pj II 566,26: *kiñci thānaṃ jarādhi anajjhāvutthaṃ nāddakkiṃ*. Skt *avasita* can mean "inhabited" and "ended" and the cties seem to be giving both meanings to *osita* here. Nidd states that "I saw no dwelling place uninhabited, because youth is ended by old age, life by death, etc." Pj II states that "I saw no place uninhabited by old age, etc."

In pāda *a-a* in *asaro* is m.c. to avoid the cadence

938. Nidd I 412,5 foll.: *osāne tvevā ti sabbam yobbaññaṃ jarā osāpeti sabbam ārogyaṃ byādhi osāpeti ... sabbam sukhaṃ dukkhaṃ osāpeti ti osāne tveva. vyāruddhe ti yobbaññakāmā sattā jarāya paṭiviruddhā ārogyakāmā sattā vyādhiṇā paṭiviruddhā ... sukhakāmā sattā dukkhena viruddhā paṭiviruddhā āhatā ... paccaghāṭitā ti, osāne tveva vyāruddhe*. Pj II 566,26-29: *osāne tv eva vyāruddhe disvā me aratī ahū ti yobbaññādīnaṃ osāne eva antagamake eva vināsake eva jarādīmi vyāruddhe āhatacīte satte disvā aratī me ahosi*. The cties seem to be taking *osāna* as referring back to *osita* in 937.

For the change of *tu > tv* see the note on 144.

There is resolution of the fourth syllable in pāda *d*.

In pāda *b-f* in *aratī* is m.c.

939. In pāda *d E<sup>c</sup>* reads *nisīdaṭi*, but the other editions read *na sīdati*, and this is the reading in the repetition of the verse in Nidd (I 413,8) and in the explanation (420,1-4), and also in Pj II 567,5-6. I follow this in my translation. For the *na/ni* alternation see EV I, p. 211 (ad Th 568). According to Bapat (1951, p. 174 note 18) there is nothing in the Chinese version that supports the reading *na sīdati*.

For the  $\check{V}C/\check{V}CC$  alternation in *abbuyha* see the note on 4.

940. Nidd I 420.12-18: *sikkhā ti hatthisikkhā assasikkhā rathasikkhā dhanusikkhā sālākiyaṃ sakkakattiyaṃ kāyatikicchaṃ bhūtiyaṃ komāra-nikicchaṃ. gīyanti ti gīyanti kathiyanti bhaṇiyanti dīpiyanti vohariyanti. athavā gīyanti gaṇhiyanti uggaṇhiyanti dhāriyanti upadhāriyanti upalakkhiyanti gadhitapaṭilābhāya*. Pj II 567.11-12: *hatthisikkhādikā anekasikkhā kathīyanti uggayhanti*. E<sup>c</sup> has vv.ll.: B<sup>a</sup> -*kriyanti*, B<sup>i</sup> -*griyanti*, B<sup>m</sup> -*grīyanti*. Sadd 923.22 reads *tattha sikkhā na grīyanti*, and the form is said to be *Māgadhikā bhāsā*, as is also (*tapo idha*) *krubbati* (S I 181.10\* where E<sup>c</sup> has *kubbasi*), although writing -*r*- is hardly a Māgadhism. The reading *pakrubbamāno* is also recorded for Ja IV 47.12 where E<sup>c</sup> has *pakubbamāno*. The fact that the cities give two explanations, and Sadd records the reading *na grīyanti* for *anugrīyanti*, seems to indicate that the pāda was not fully understood. Since the pāda (whatever meaning is adopted) seems irrelevant, I would suggest that this is an instruction to the reciter which has become embedded in the text. The fact that the verse has five pādas lends support to the view that pāda a is an interpolation, although clearly it is a very old one. I misunderstood what von Hinüber wrote about these -*r*- forms (1983A, p. 72); but I disagree with his suggestions and believe that the scribes thought that the original *gīy-* was < the root *gr-*, not *gā-*, and so they "restored" -*r*-. See Norman (1987A, pp. 34-35).

Nidd I 420.18-23: *gadhitā vuccanti pañcakāmaguṇā ... kimkāraṇā gadhitā vuccanti pañcakāmaguṇā? yebhuyyena devamanussā pañcakāmaguṇe icchantī sādiyanti pihayanti abhijappanti; taṃkāraṇā gadhitā vuccanti pañcakāmaguṇā*. Pj II 567.9-11: *ye loke pañca kāmaguṇā "paṭilābhāya gathiyanti" ti katvā gathitāni ti vuccanti, cirakālāsevitattā vā gathitāni*.

For the *th/dh* alternation see the note on 935.

For the -*so* suffix in *sabbaso* see the note on 288.

941. Nidd I 421.23\* reads -*pāpakam* for -*pāpaṃ*, and this is found as a v.l. in Sn, giving a nine-syllable pāda. Pj II 567.18-19: *sacco ti vācāsaccena nānasaccena maggasaccena ca samannāgato*. For *appagabbho* Nidd I 421.28 gives three *pāgabbhiyāni*. See the note on 852. Cf. 930 and Nidd I 390.21.

Pj II 567.20: *vevicchan ti macchariyaṃ*. The same gloss occurs at Pj II 586.4 (ad 1033). Nidd II 28.22 (ad 1033) glosses: *vevicchaṃ vuccati pañca macchariyāni: āvāsa- kula- lābha- vaṇṇa- dhamma-macchariyaṃ*.

942. Pj II 567.22-23: *nibbānamanaso ti nibbānaninnacitto*.

<184> 943. For pāda a cf. 931a. In pāda b *kubbaye* is causative in form, but simplex in meaning.

For *parijāneyya* see the note on 202.

Nidd I 426.32-34 states: *mānā ca parijāneyyā ti mānaṃ tihi pariññāhi parijāneyya, nātapariññāya tīraṇapariññāya pahānapariññāya*. For the Jain idea of "give up" in *parijānāti* see the note on 202.

For the *sn-lsin-* alternation in *sneha* see the note on 36.

944. Nidd I 428.27-34: *ākāsaṃ vuccati taṅhā ... kimpkāraṇā ākāsaṃ vuccati taṅhā? yāya taṅhāya rūpaṃ ākassati samākassati gaṇhāti parāmasati abhinivisati ... taṅkāraṇā, ākāsaṃ vuccati taṅhā*. Pj II 567.27: *taṅhā hi rūpādānaṃ ākāsaṃ vuccati*. PED does not list *ākāsa* in this sense, nor does it list *ākāsana*. Nidd I 427.31\* has *ākassaṃ* as a v.l., and there seems no doubt that *ākāsa* and *ākassa* are derived from Skt *ākarsa* in the sense of "attraction, fascination or an object used for it" (see MW[s.v.]). Cf. *hāsa* < *harsa* and *okāsa* as a v.l. for *okassa* (see CPD [s.v.]).

For *khanti* see the note on 897.

Pj II 567.24-25: *purānaṃ nābhinandeyyā ti aññaṃ nābhinandeyya; nāve ti paṇḍappanne*.

945. Nidd I 429.18-24: *ūcamā vuccati taṅhā ... jappanā vuccati taṅhā ... ūcamāṃ jappanā ti brūmi*. Pj II 567.32-33: *ājavanatthena ājavan ti "idaṃ mayham, idaṃ mayhan" ti jappakāraṇato jappanan ti ca*. CPD (s.v. *ājava*) takes *ājava* as the correct reading, and assumes that *ūcamāṃ* belongs to the Burmese tradition and arises because of phonetic and graphic confusion. For the *clj* alternation see the note on p. 13.17. For the *vlm* alternation see the note on 100. The v.l. *avamāṃ* (which is perhaps a wrong reading for *āvamaṃ*) shows the *clv* alternation (see the note on 38). The v.l. *āvajaṃ* shows metathesis of consonants (see the note on 20-21).

It is clear that in the context with reference to *mahogho*, *ājavaṃ* and *panko*, we need a meaning for *pakappanaṃ* which will fit in with this series of sea and water metaphors. Pj II 567.33-568.2: *dummuñcanaññhena ārammaṇan ti ca kampakaraṇena kampanan ti ca brūmi*. This seems to indicate that the cty was reading *(pa-)kampanaṃ* for *pakappanaṃ*. Nidd I 429.25-27: *ārammaṇā vuccati taṅhā ... pakappanā pi vuccati taṅhā, yo rāgo sārāgo ... abhijjhā lobho*, which gives no hint of the root *kamp-*. The obvious translation for *kampa(na)* would be "earthquake", but as that is not entirely appropriate here, I translate it as "tide". Johnston (1931, p. 569) suggests reading *pakampanaṃ*, but gives it the meaning "quaking" (of quicksands) or "wind". If *pakampanaṃ* is the correct reading, then *pakappanaṃ* may

have replaced it because of a memory of such statements as: *yañ ca kho ... ceteti yañ ca pakappeti yañ ca anuseti ārammaṇaṃ etaṃ hoti viññāṇassa ṭhitiyā*, S II 65,15-16.

946. Nidd I 430,16-19: *thale tiṭṭhati brāhmaṇo ti brāhmaṇo thale ... dīpe ... tāṇe ... leṇe ... sarāṇe ... abhaye ... accute ... amate ... nibbāne tiṭṭhati.*

947. Nidd I 431,12-13: *vidvā ti vidvā vijjāgato nāṇī buddhimā vibhāvī medhāvī*. For *vidvā* (= Skt *vidvān*) see Geiger (1994, § 100.2). Nidd I 431,13-15: *vedagū ti vedā vuccatī catūsū maggesu nāṇaṃ ... pe ... sabbavedanāsu vītarāgo sabbavedaṃ aticca vedagū so*. For the suggestion that *vedagū* is < Skt *vedaka* see the note on 322.

For the dissimilation of aspirates in *piheti* see the note on 52.

In pāda c we should ignore the svarabhak... vowel in *iriyāno*.

948. Nidd I 433,11-13: *nājjhetī ti nājjhetī na ajjhetī na upanijjhāyati na nijjhāyati na pajjhāyati; athavā na jāyati na jīyati na mīyati na cavati na upapajjati*. Pj II 568,20: *nājjhetī ti nābhijjhati*. There is a v.l. *na gijjhati*.

For the *g/bh* alternation see the note on 443.

For *chinnasoto* see the note on 715.

There is a v.l. *ca* for *'dha* in pāda a. For the *cl/dh* alternation see the note on 26.

949. Nidd I 434,1: *pubbe = atīte*; I 434,9: *pacchā = anāgataṃ*; I 434,17: *majjhe = paccuppannā*. Cf. 645.

950. Pj II 568,31-32: *na jīyati ti jāriṃ nādhigacchati*.

For the suffix *-so* in *sabbaso* see the note on 288.

With *yassa n' atthi mamāyitaṃ* in pāda b, cf. *jassa n' atthi mamaīyaṃ* (Āyār I.2.6.2).

For *asatā* in pāda c see the note on 861.

<185> 952. Nidd I 440,23: *katamaṃ niṭṭhuriyaṃ? idh' ekacco niṭṭhurī hoti paralābhasakkāragarukāramānavavandanapūjanāsu issati upasuyyati issaṃ bandhari; yaṃ evarūpaṃ niṭṭhuriyaṃ, niṭṭhuriyakammaṃ issā issāyanā issayitattaṃ ussuyā ussuyanā ussuyitattaṃ; idaṃ vuccati niṭṭhuriyaṃ*. This definition is the same as that given for *issā* at Vibh 357,22 which makes it seem that *niṭṭhuriya* and *issā* are synonymous. In Aśoka's SepE I and PE III, however, *niṭṭhūliya* and *isālisyā* occur side by side. Pj II 569,2 reads *anuddhari*, which is glossed *anissukī*, but *aniṭṭhurī* is given as a v.l.

Nidd I 441.26-27: *avikampinan ti avikampinam puggalanam*. Pj II 569.5-6, however, takes it as a singular: *avikampinam puggalam*. The first explanation takes *avikampinam* as a possessive genitive plural with *ānisaṃsaṃ*. The second takes it as an accusative, with *pucchito*. There is a v.l. *avikampitam*, which can only be an accusative with *pucchito*.

In pāda a there is resolution of the sixth syllable. It is not clear why the editors preferred the reading *anitturi*, since *-i* is not required m.c. In pāda b *-i* in *sabbadhī* is m.c.

953. According to Bapat (1951, p. 180 note 22) the Chinese version favours reading *anekassa*, not *anejassa*. This variation presumably arises from a dialect where both *-k-* and *-j-* became *-y-*. For the *j/y* alternation see the note on 149. For the *k/y* alternation see the note on 22-23.

Nidd I 442.19-20 explains: *n' atthi kāci nisamkhiṭti ti nisamkhiṭtiyo vuccanti puññābhisamkhāro apuññābhisamkhāro āneñjābhisamkhāro*. For the three *saṃkhāras* see D III 217.25. Pj II 569.9-11: *tattha nisamkhiṭti ti puññābhisamkhārādisu yo koci saṃkhāro, so hi, yasmā nisamkhariyati nisamkharoti va, tasmā nisamkhiṭti ti vuccati*. Since E<sup>c</sup> notes (p. 185 note 5) that Pj II reads *nisamkhiṭti*, it is hard to see why the editors read *kācīni saṃkhiṭti*. The indefinite suffix *-ciṇi* is not quoted in PED and seems to occur only in the lemmata at Mp II 321.16,19 (ad A I 206.19, where E<sup>c</sup> twice reads *kvaci*) and at 321.20, and A III 170.16-18 (and Mp III 290.16 ad hoc). There is a v.l. *kāni vi*. For the *c/v* alternation see the note on 38.

Nidd I 442.27-28 gives the same explanation for *viyārambhā* as for *nisamkhiṭti*. Pj II 569.11-12: *viyārambhā ti vividhā puññābhisamkhārādikā ārambhā*.

954. For the reciter's remarks see the note on 18-29.

In Nidd I 443.16\* there is a v.l. *carate* for *vadate*. This presumably shows the *c/v* alternation (see the note on 38) and the *d/r* alternation (see the note on 81). The v.l. *nidassati* for *nirassati* also shows the *d/r* alternation.

For the pair *nādeti* and *na nirassati* see the note on 785. Here Nidd I 443.16\* reads *ussesu*. See the note on 860.

There is resolution of the fourth syllable in pāda b.

955-75. Sāriputtasutta. Pj II 569.26 states that this sutta is also known as Therapañhasutta. Dharmānanda Kosambī (1912, p. 40) identified this sutta with the text named Upatisapasine in Aśoka's Calcutta-Bairāt Edict without, it seems, knowing of this alternative name, which would appear to give strong support to his suggestion. See the Introduction (§§ 7 & 15).

955-62. The metre of this section of the sutta is Śloka.

955. For the reciter's remarks see the note on 18-29.

Nidd I 446,29-447,3: *Bhagavā tusitā kāyā cavivā sato sampajāno mātukucchiṃ okkanto ti evam pi tusitā gaṇi-m-āgato. athavā tusitā vuccanti devā. te tutṭhā santutṭhā attamanā pamuditā pītisomanassajātā, tusita-devalokato gaṇi-m-āgato.* Pj II 571,27-30: *Tusitā kāyā cavivā mātukucchiṃ āgatattā Tusitā āgato, gaṇācariyattā gaṇī, santutṭhāṭṭhena vā tusita-samkhātā devalokā gaṇī āgato. tusitā(naṃ) vā arahantānaṃ gaṇī āgato.*

Nidd I 457,7-9: *ratin ti nekkhammaratiṃ pavivekaratiṃ upasamaratiṃ sambodhiratiṃ ajjhagā samajjhagā adhigacchi phusesi sacchikāsi.* Pj II 572,2-3: *ratin ti nekkhammarati-ādīm.* In view of these explanations it is difficult to see why F reads *eko carati majjhagā*. Nidd I 447,23 reads *cā* for *vā*. For the *c/v* alternation see the note on 38.

For the sandhi *-m-* in *gaṇi-m-āgato*, which has doubtless been extracted from 957b where *gaṇim* is grammatically correct, as has been pointed out by Smith (Pj II p. 743 [s.v. *-m-*]), see the note on 132. Cf. *isim avocum* 691 and *isi-m-avoca* 692.

There is no metrical reason for *-ss-* in *na-ssuto* in pāda b. It is possible that *na* is being treated as a proclitic. See the note on 563.

In pāda c *-a-* in *-vado* is m.c. to avoid the cadence *---\**. In pāda d *-i* in *gaṇi* is m.c.

956. There are five kinds of vision listed at Nidd I 448,27-30, and also at Bv-a 33,17 foll. in some detail.

<186> 957. Pj II 572,5-6: *atthi pañhena āgaman ti atthiko pañhena āgato 'mhi.* This seems to show that *atthi* is for *atthī* < *atthin* < *arthin*, but it is not clear why the final *-ī* should have been shortened, since a short syllable is not required m.c. It would be possible to assume that *atthi* is the equivalent of Skt *asti*, which is used almost like a particle with finite verbs. See MW (s.v. *asti*). The phrase *atthi pañhena* also occurs in 1043 1105 1112 1118. Hare (1945, p. 161 note 2) notes (ad 1112, but not here) that CPD, Pj II and Nidd connect *atthi* with *attha*, but he wonders whether it might "possibly be a question about 'is', 'what is'".

The etymology given for *asita*<sup>2</sup> in PED does not seem entirely satisfactory. Where It 97,21 has *asitam*, GDhp 7 has *asido*, which is not the expected development of *asṛita* in the dialect. The GDhp scribe must have been taking it as the negative of *sita*<sup>3</sup> (= the past participle of *sinoti* "to bind").

For *tādin* see the note on 86.



959. Nidd I 466.25\* reads *gīvanto* for *kīvanto* and glosses (I 467.5-7): *gīvanto ti gīvanto kujanto nadanto saddaṃ karonto. athavā kīvanto kaṭi kinakā kīvatakā kīvabahukā.* Pj II 572.12-14: *kīvanto tattha bheravā ti kittakā tattha bhayākāraṇā; khivanto ti pi pāṭho, kūjanto ti c' assa attho, na pana pubbenāparaṃ sandhīyati.* I do not understand the interpretation as an indefinite proposed in PED. Since the monk is said not to tremble, it seems incongruous to say that he cries out, and I therefore accept the reading *kīvanto* with the meaning "how many?". For the *k/g* alternation in *kīv-/gīv-* see the note on 319.

Nidd I 467.17-18 states: *nigghose sayanāsane ti appasadde appanigghose vijanavāte manussarāhaseyyake paṭisallānaśūruppe senāsane.* In 719 818 1061 the word *nigghosa* has a different mean. *g.* Both meanings occur for Skt *nirghoṣa*. Nidd I 467.2-4: *sayanaṃ vuccati senāsanam vihāro adbhayogo pāsādo hammiyaṃ guhā ti.* See Bapat (1951, p. 142 note 23).

There is resolution of the sixth syllable in *pāda a*.

960. Nidd I 467.22\* (verse) and 471.14 (lemma) read *agataṃ* for *amataṃ*: *agataḍisā vuccati amatanibbānaṃ; yo so sabbasaṅkhārasamatho sabbūpadhipatiṇissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. agatapubbā na ḍisā gātapubbā iminā dīghena addhunā. samasittikaṃ anavaśesaṃ telapattaṃ yaṭhā parihareyya, evaṃ sacittaṃ anurakkheyya paṭhayaṃāno ḍisaṃ agatapubbaṃ. agatapubbaṃ ḍisaṃ vajato gacchato abhikkamato ti gacchato agataṃ ḍisaṃ.* This explanation seems to be based on the idea of *nibbāna* being somewhere where one has not been before, and perhaps owes something to phrases such as *yan nūnāhaṃ agatapubbañ c' eva ḍisaṃ gaccheyyaṃ* (A IV 418.9). Cf. Dh-p-a IV 6.7 foll. (ad Dh-p 323): *na hi ... koci puggalo supinentena pi agatapubbattā agatan ti saṅkhātaṃ nibbānasadisaṃ taṭhā gaccheyya.* It is, however, more likely that *gata* is a past participle being used as an action noun, in the sense of *gati*, so that *agata* means "where there are no *gatis*, i.e. no transitions", just as *ajāta*, when used of *nibbāna*, means "where there is no *jāti*, i.e. no rebirth". For past participles used as action nouns see the note on 331. If Nidd I is correct in glossing *agataṃ ḍisaṃ* as a compound *agataḍisā*, then we can either take *agataṃ ḍisaṃ* as a split compound, or assume that *-m-* has been inserted m.c. See the notes on 151 and 181-82.

Pj II 572.15: *amataṃ ḍisaṃ ti nibbānaṃ, taṃ hi amatan ti taṭhā niddisittabbato ḍisā cā ti, tena vuttaṃ: amataṃ ḍisaṃ ti.* I now prefer to read *agataṃ* because of the word play with *gacchato*, and we must suppose that, if this was the original reading, then it was replaced by *amataṃ* in the text and in Pj II because of the gloss *amatanibbānaṃ* in Nidd I. For *amata*

see the note on 80. The explanation of *amataṃ disaṃ* would be the same as that for *agataṃ disaṃ*.

961. Nidd I 472.7-9: *kyāssa vyappathayo assū ti kīdisena vyappathena samannāgato assa kimsañhitena kimpakārena kimpañibhāgenā ti vacīpārisuddhiṃ pucchati*. Pj II 572.19: *kīdisāni tassa vacanāni assu*. For the development of *vyappatha* < *vāk-paīha* see the note on 158.

Nidd I 477.13-18: *pahitattassā ti āradhāviriyaassa thāmavato dalha-parakkamassa anikkhittachandassa anikkhittadhurassa kusalesu dhammesu. athavā pesitattassa yass' attā pesito attatthe ca nāye ca lakkhane ca kāraṇe ca ihānūṭhāne ca: sabbe saṃkhārā dukkhā ti + pesitattassa*. For the confusion between *pahita* < *padahati* and) *pahita* < *pahināti* see EV II, p. 93 (ad Thī 161) and PED (s.v. *pahita*<sup>1</sup>).

For *kyāssa* (v.l. *kyassa*) < *ke assa* in *pādas* ab, showing the sandhi *-e + aCC-* > *-yūCC-*, see Norman (1988, p. 92).

962. The position of *so* after *kiṃ* suggests that it is the development of the particle *svīd* (see EV I, p. 130 [ad Th 37]), which usually appears as *su*.

Nidd I 478.13-21: *ekodī ti ekāggacīto avikkhittacīto avisāhāṃamānaso ti ekodī. nipako ti nipako paṇḍīto paṇḍīnavā buddhimā nāṇī vibhāvī medhāvī ... ekodī ti adhicitasikkhaṃ pucchati. nipako ti adhipaññāṃ pucchati*. Pj II 572.20: *ekodī nipako ti ekaggacīto paṇḍīto*. The BHS equivalent of *ekodī* is *ekoti*. See BHSD (s.v.). For the *ī/d* alternation see the note on 227. MW (s.v. *eka*) translates *-bhāva* as "state of concentration", but later (s.v. *bhāva*) as "continuity of the thread of existence through successive births". For *nipaka* see EV I, p. 143 (ad Th 85).

For *kammāra* see the note on 83.

963-75. The metre of this section of the sutta is Triṣṭubh.

963. For the reciter's remarks see the note on 18-29.

Nidd II 199.19 (ad 1120): *savaṇaṃ na phāsū ti sotaṃ asuddhaṃ avisuddhaṃ aparīsuddhaṃ avodātaṃ*. For *phāsu* see EV I, p. 208 (ad Th 537) and Turner (1975, pp. 430-32).

See Bapat (1951, p. 144 notes 24-25).

There is resolution of the first syllable in *pāda* a. In *pāda* a we should read *īda[m]* n.c.

964. Nidd I 483.8-11: *sa pariyaṇtacārī ti cattāro pariyaṇtā: silasaṃvara-indriyasamvara- bhōjane mattaññutā- jāgariyānuyoga-pariyaṇto*. Pj II 572.30-31: *pariyaṇtacārī ti silādisu catusu pariyaṇtesu caramāno*. I take

the compound to mean "living within the limits (of self-restraint, etc.)". See also the note on 214.

Nidd I 484.21-25: *ḍaṃsā vuccanti piṅgalamakkhikā. adhipātikā vuccanti sabbā pi makkhikāyo. kiṃkāraṇā adhipātikā vuccanti sabbā pi makkhikāyo? tā uppativā uppativā khādanti, taṃkāraṇā adhipātikā vuccanti sabbā pi makkhikāyo.* Pj II 572.32-33: *sesamakkhikā hi tato tato adhipativā khādanti, tasmā adhipātā ti vuccanti.*

For the five fears see Vibh 379.4-5: *ājīvikabhayaṃ asilokabhayaṃ parisā-sārajabhayaṃ maraṇabhayaṃ duggatibhayaṃ: imāni pañca bhayāni.*

For the construction of *bhī-* with the genitive see Lüders (Beob., § 195), and see the notes on 576 and p. 48.8.9.

The punctuation of E° implies that the genitives in pādas cd are not in apposition to *bhayānaṃ* in pāda a, but are to be taken with *para-dhammikānaṃ* in 965, and are to be constructed with *santaseyya*. I follow CPD in taking *ḍaṃsādhipātānaṃ* as a dvandva compound.

In pāda a we should read *pañcanna[m]* (with Nidd I 482.22\*) m.c., and also *-patāna[m]* and *-phassāna[m]*. In pāda b we should read *bhikkhū* m.c. In the same pāda the metre requires *sa*, or better still *so*.

<187> 965. Nidd I 485.16-18: *paradhammikā vuccanti satta sahadkammike ṭhapetvā ye keci Buddhe appasannā, dhamme appasannā, saṅghe appasannā.* Pj II 573.1-2: *paradhammikā nāma sattasahadhammikavajjā sabbe pi bāhirakā.*

PED does not note that *santasati* is constructed with the genitive, but this is the usual construction for *tras-* in Sanskrit.

For *-āni* as a masculine accusative plural ending in *parissayāni* see the note on 45.

There is resolution of the first syllable in pāda a. PED does not notice the spelling *anu-esī* for *anvesī*.

966. Nidd I 487.11-14: *anoko ti abhisankhārasahagataviññāṇassa okāsaṃ na karotī ti pi anoko. athavā kāyaduccaritassa vacī duccaritassa mano duccaritassa okāsaṃ karotī ti.* Pj II 573.6-7: *anoko ti abhisankhāra-viññānādīnaṃ anokāsabhūto.* Spk I 187.21 (ad S I 126.26) glosses: *anoko ti anālayo*, and similarly Spk I 188.5 (ad S I 127.5). In *okā anokaṃ āgamma* (Dhp 87, etc.) the meaning "going from the house to the houseless (state)" seems obvious, but Dhp-a II 162.10 glosses: *okaṃ vuccati ālayo, anokaṃ vuccati anālayo, ālayato nikkhamitvā anālayasamkhātāṃ nibbānaṃ.* It

seems that the meaning is "houseless", but the alternative "free from worldliness (attachment)" is possible. For *anoka-sāri* see the note on 628.

In pāda b we should either read *a[c]eṇṇhaṃ*, or read *sītaṃ accuṇṇhaṃ* and accept ---- as an opening for a Triṣṭubh. An earlier reading was perhaps \**ai'-uṇṇha* < \**ati-uṇṇha*. In pāda d we should ignore the svarabhakti vowel in *viriyāṃ*.

967. Nidd I 488.13-19: *kiṃkāraṇā vuccanti tasā appahīnā? te tasanti uttasanti paritasanti bhāyanti santāsaṃ āpajjanti. ... kiṃkāraṇā vuccanti thāvarā? te na tasanti ...*

For the historical *-d* in *yad āvilatāṃ* see the note on p. 13.10.

Pāda a does not scan. We should probably read *kayirā* (in which we should ignore the svarabhakti vowel) for *kareyya*. Otherwise the opening is ----, with a redundant sixth syllable. In pāda b *phasse* stands for *phassaye*. See the note on 401.

968. Both Nidd I 489.24 in the repetition of the verse and Pj II 573.15 in the lemma punctuate *addhā bhavanto* as two words, as does E° of Sn. Pj II 573.16-17 explains: *evam piyāppiyam abhibhavanto ekamsen' eva abhibhaveyya*, where *ekamsen' eva* could be interpreted as a gloss upon *addhā*. See the note on 47. For the interchange of *adhi* and *abhi*- see the note on 671. Nidd I 491.2 explains: *abhisambhavanto abhibhaveyya abhibhavanto abhisambhavanto*, which perhaps implies that *addhā bhavanto* was being taken as *abhibhavanto*. There is, at least, no gloss there upon *addhā* as such. CPD sees an example of the word *addhābhavati* here, and I accept that suggestion. Sadd (79.10) states that *addha-* has the same meaning as *adhi-*. CPD (s.v. *addhābhavati*) suggests that *addha-* is an old error for *ajjha-* and compares the Sinhalese change of *-j-* > *-d-*. The present tense form will have been extracted from a past tense with an augment, and the lengthening of *-a-* > *-ā-* would presumably be by analogy with words beginning with *adhy-ā-*. If the form is genuine there can be no doubt that we have an example of the depalatalisation of *-jjh-* > *-ddh-*, or rather non-palatalisation, where *-dhy-* has been assimilated to *-ddh-* instead of palatalising to *-jjh-*. A few comparable examples can be given (see Norman, 1978, p. 32 and 1983B, p. 95), which show that the development also occurred in mainland India, and there is therefore no need to assume Sinhalese influence. Von Hinüber (Überblick, §248) disagrees with this view. Lüders (Beob., §§116-21) quotes Aśokan *palitiditu* (where the other versions have *palitijitu*, although *-d-* may simply be a scribal error; for other Aśokan features see the note on 7), Pāli *Pasenadi* (Skt *Prasenajit*),

*vijitindriya* v.l. *viditindriya* 250. *saṃvijitam* v.l. *saṃviditam* 935. *palissadissati* (< \**pārisvaj-*), *digacchā* (< *jigacchā*) and *digucchā* (< *jigucchā*) where dissimilation of palatals cannot be ruled out, just as we find Pāli *tikicchā* and AMg *tigicchā* < Skt *cikitsā*, *dighāññā* < *jaḡhanya*). AMg has *digimchā* "hunger" (< *jighatsā*) and *dugamchā* "disgust" (< *jugupsā*), showing clearly that any Sinhalese influence upon these words can be ruled out [although these may well be examples of the dissimilation of palatals]. Brough has suggested (1962, p. 136) that Gāndhārī *dvāra* "suffering" is a genuine development of *jvara* in a dialect showing, as least sporadically, the change *j > d*. He also pointed out (1962, p. 234) that Pkt *ūdāñiya* (= Pāli *ājāñiya*) could also be an example of the rare dialectal depalatalisation of *j*, although it could be a false restoration of the intervocalic consonant through an intermediate Pkt form *āñña*. Pāli *daddallati* (< Skt *jājvalate*) may also be an example of this change. See the note on 686.

The explanation of *addhabhavati* lies probably not in the change *j > d*, but in a different development of *-d(h)ṣ-*, i.e. by assimilation to *-ddh-*, not palatalisation to *-jjh-*. Pāli *dosinā* is not to be derived directly from Skt *jyōtsnā*, but from its antecedent \**dyōtsnā*, showing *d-* < *dd-* < *dy-* and the resolution of the group *-tsn-* > *-sñ-*, cf. *kasiṇa* < *kṛisna*. The same type of development is also found of *-ty-* > *-tt-* not *-cc-*, cf. *vyattaya* < *vyatyaya* 1073; Pkt *patteya* < Skt *pratyeka* (see Pischel, 1900, §281). Cf. also Pkt *sattiha* < Skt *svāstyā* (Jacobi, 1886, p. 35 line 37). Pāli *sotthāna* < *svastyayana* (see PED and Lüders). Pāli *pattiya* < *pratyaya*. Cf. Pāli *dātajjita* < *dyūta*. For such non-palatalisation see Norman (1983A, p. 95).

It would seem likely that the starting point for the forms in *addhā-* was the aorist *addhabhavi* = *ajjhabhavi* < \**adhy-a-bhavi*. Once the origin of *addha-* was no longer recognised, the verb was assumed to be *addhabhavati*, and a causative *addha-bhāveti* and a past participle *addha-bhūta* were formed. The form *addhā-* here is doubtless m.c., but it may well have been influenced by Skt *addhā-puruṣa* as CPD (s.v.) suggests.

Pj II 573.14-15: *palikhañña* = *palikhanivā*, i.e. it is the absolutive < \**parikhanya*. For the Eastern *pali-* for *pari-* see the note on 29.

With *pāda* a cf. *kohāimāṇam hañiya ya vīre*. Āyār I.3.2.2. See Schubring (Āyār Glossary, p. 75).

In *pāda* c *pp-* in *ppiyaṃ* is m.c.

969. Nidd I 491.15-16: *paññaṃ purakkhavā ti idh' ekacco paññaṃ purato katvā*. Pj II 573.18-19: *paññaṃ pubbaṅgaṃ katvā*.

Nidd I 492.11-12: *aratī ti yā aratī aratikā anabhiratī anabhiramanā ukkaṇṭhikā parittasikā*.

There is resolution of the first syllable in pādas cd.

970. If *settha* is for *settham*, then there is loss of *-m* m.c. For the form cf. *alatham* in 479. The vv.ii. with *cettha* and *vettha* presumably represent an attempt to avoid a form which was not recognised as a verb, or at least not as a first person verb, although both Nidd I 493.8 and Pj II 573.24 include *sayi(m)* in the explanation.

For *su* < *svid* see EV I, p. 130 (ad Th 37). Pāda a has twelve syllables, but we could correct the metre by excluding [vā]. It doubtless arose by dittography of (ku-)vam. We should read *sū* in pāda a and *vata* in pāda b m.c. There is resolution of the first syllable in pāda d.

<188> 971. Nidd I 498.1-4: *so tesu gutto ti cīvare piṇḍapāte senāsane gilānapaccaya-bhesajjapatikkhāre gutto gopito rakkhito samvuto. athavā āyatanesu gutto*. The second explanation seems to be based upon the reading *sotesu gutto*, which occurs in E<sup>c</sup> of Sn. Pj II 573.32-33, however, follows the first explanation in Nidd: *so tesu gutto, so bhikkhu tesu paccayesu*, and I follow this explanation in my translation. The words *sotesu gutto* also occur in 250a, but in company with *vijitindriyo*, which probably inhibited any other interpretation than the one given by the cty: *sotesū ti chasu indriyesu, gutto ti indriyasamvaraguttiyā samannāgato* (292.9-11). Bapat (1951, p. 146 note 29) notes that the Chinese version supports the reading *sotesu*.

Nidd I 496.4-5: *dvīhi kāraṇehi, mattam jānāti paṭiggahaṇato vā paribhogato vā*. Pj II 573.29-30: *paṭiggahaṇe ca paribhoge ca pamāṇam jāneyya*.

Nidd I 498.5: *gāme yato yatto paṭiyatto*. Pj II 573.33-574.2: *yatacārī ti saṇyatatavihāro rakkhitiriyāpatho rakkhitakāyavacī manodvāro vā ti vuttam hoti. yatucārī ti pi pāṭho, so yev' atho*. For *yatacārī* and the v.l. *yathācārī* see EV I, p. 260 (ad Th 981).

Nidd I 498.7-8: *rusito khumsito vambhito ghaṭṭito garahito upavādito*. Pj II 574.2-3: *rusito ti rosito ghaṭṭito ti vuttam hoti*. See the note on 932. There is a v.l. *dussito* in E<sup>c</sup>. For the *dlr* alternation see the note on 81.

We should read *sa* in place of *so* in pāda b m.c. There is resolution of the first syllable in pāda d.

972. Nidd I 501.20-24: *takkā ti nava vitakkā: kāma- vyāpāda- vihiṃsā- nāti- janapada- amara- parānuddayatāpaṭisamyutto vitakko*

*lābhasakkārasilokapaṭisaṃyutto vitakko anavaññattipaṭisaṃyutto vitakko.* Pj II 574.6-9: *takkāsayam kukkucciyūpacchinde ti kāmavitakk'-ādi(m) takkañ ca kāmasaññādiṃ tassa takkassa āsayam ca hattha-kukkuccādiṃ kukkucciyam ca upacchindeyya*, i.e. *kukkucciyūpacchinde* shows the sandhi of *-am + u- > -ū-*. See the note on 901.

For *kukkucciya* see the note on 925.

For the sandhi of *-o + aCC- > -aCC-* in pāda b see the note on 324.

973. Nidd I 503.28-504.3: *sabrahmacārīsu āhatacittataṃ khilajātataṃ pabhindeyya pañacetokhilaṃ tayo pi cetokhile rāga- dosa- moha-khilaṃ bhindeyya.*

Nidd I 504.5-8: *nāna<sa>mutthitaṃ vācam muñceyya, atthupasaṃhitaṃ dhammūpasaṃhitaṃ kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ vācam muñceyya.* Pj II 574.11-12: *nānasamutthitaṃ vācam pamuñceyya.* For *pamuñcati* in the sense of "utter, declare", see Morris (1885, p. 47) and cf. II.46.

Nidd I 505.3-5: *na cetayeyya, cetanaṃ na uppādeyya cittaṣaṅkappaṃ na uppādeyya manasikāraṃ na uppādeyya.*

Nidd I 503.7 reads *vacibhi* in the verse, but *-ihi* in the lemma.

In pāda a there is the sandhi of *-ā + a" > -ā-* in *satimābhinande*.

There is resolution of the first syllable in pādas ad. There is a redundant fifth syllable in pāda c.

974. Nidd I 505.17-18: *pañca rajāni ti rūpa-rāgo sadda- gandha- rasa- phoṭṭhabba-rāgo.* Pj II 574.16: *rūparāgādāni pañca rajāni.*

For *vinayāya* with *sikkh-*, cf. *vinayā* in 916.

In pāda b *-ī-* in *satimā* is m.c.

975. For the reciter's remarks see the note on 18-29.

Nidd I 509.7: *ekodī ti ekaggacitto avikkhittacitto avihatamānaso.* Pj II 574.25: *ekodibhūto vihane tamaṃ so ti so ekaggacitto sabbam mohādi-tamaṃ vihaneyya, n' aṭṭhi ettha saṃsayo.*

In pāda b we should read *bhikkhū* m.c. In pāda b *-ī-* in *satimā* is m.c. In pāda c we should exclude [*saṃma dhammaṃ*] m.c.

## V. Pārāyanavagga

<190> 976–1149. Pārāyanavagga. Jayawickrama (UCR, VI, 4, p. 242) quotes references to the Pārāyana in Sanskrit texts, and Anesaki (1906–1907, p. 51) states that it is mentioned or quoted at least thirteen times in various Chinese texts. The Ajitaprasna is quoted from the Pārāyaṇā in the Yogācārabhūmi. See Fumio (1989, p. 35). Fragments of portions of the Pārāyaṇasūtra from Chinese Turkestan have been published in SHT, IV, 1980, pp. 236–38, and VI, 1989, pp. 198–200. These fragments are not extensive enough to enable us to say that the whole of the Pārāyana existed in Sanskrit, as opposed to portions of it included in anthologies. See the notes on 976–1031 and 1032–39.

976–1031. Pj II 575.<sup>2</sup> calls these verses *...ttugāthā*, and says they were uttered by Ānanda *saṅgītikāle* (580.<sup>29</sup>): See Jayawickrama (UCR VI, 4, p. 243). They are not commented upon in Nidd II, which possibly means that they did not exist at the time of the compilation of Nidd II, or were perhaps not regarded as being an authentic part of the text at that time. Turfan fragment No. 1582 (SHT, VI, pp. 199–200) includes the names Bāvāri and Kapilavastu, and the words *mūrdhnani pātaṃ*, which makes it clear that the subject matter coincides with that of the *vāthūgāthā*, but there are no exact verbal parallels. The fragment seems also to include a list of the thirty-two marks of a *mahāpurisa*, and it is possible that the Sanskrit version of the story elaborated the statement in 1000.

The metre of these verses is Śloka, except for 995 (mixed Triṣṭubh/Jagatī/Śloka) and 996 (Jagatī).

976. Pj II 580.<sup>31–32</sup>: *Kosalānaṃ purā ti Kosalaratṭhassa nagarā. Sāvithiṭo ti vuttam hoti.*

For *pāragū* see the note on 167.

977. For *visaya* see Jayawickrama (UCR VI, 4, p. 246). For *Aḷaka* cf. the Burmese vv.l. *muḷa-* and *malhā-*, and the v.l. *muḷaka-* in Pj II 581 note 1.

When there is a v.l. *vasī*, it is not clear to me why the editors read *vasī*, since there is no metrical reason for having a long second syllable in the pāda.

978. Pj II 581.<sup>19–20</sup>: *upayogatthe c' etaṃ sāmivacanaṃ, tam upanissāyā ti attho.* The construction of *upanissāyā* with the genitive, in place of the accusative, seems strange. This perhaps supports the suggestion that there is a noun *upanissā* meaning “vicinity” (see CPD [s.v.]), of which *upanissāyā* would be the locative: “In the vicinity of it (*tassa*)”. I would, however, suggest that *tassa* stands for *taṃ sa*, so that we could take



*upanissāya* in the usual way as an absolutive with the expected accusative. For the alternation *-ms-l-ss-* (NC/CC) see the note on 168.

979. For *āgañchi* < \**āgaṃ-t-si* see the note on 138.

980. Pj II 582.6-9: *ugghaṭṭapādo ti maggakkamaṇena ghaṭṭapādatalo, pañhikāya vā pañhikaṃ gopphakena vā gopphakaṃ jaṇṇukena vā jaṇṇukaṃ āgantvā pi ghaṭṭapādo*. The verb *ghaṭṭ-* "to rub" occurs in Skt, and is presumably a Prakritism there, if CPD is correct in seeing a derivation from Skt *ghṛṣṭa*. We must then assume a denominative verb formed from the past participle *ghaṭṭha*, which doubtless developed to *ghaṭṭa* by the dissimilation of aspirates. See the note on 52.

I assume that *rajassira* is to be derived < *rajasvara* < *rajasvala* with *-r-* for *-l-*. For the *rl* alternation see the note on 29. See Charpentier (Ind. Ling. II, pp. 57-60), MW (s.v. *rajaśvala*), BHSD (s.v. *rajasvara*), and Alsdorf (1957, p. 21). It is likely that *rajissara* at Dh-p-a III 231.21\* and 233.3\* is a palatalised version of \**rajassara* < *rajasvara*. See the note on 3. Perhaps *rajassira* shows metathesis of vowels from this.

981. In pāda a *-ī* in *Bāvarī* is m.c. to give the *pathyā* cadence. In pāda d *-br-* in *ābravi* makes position.

982. For *anu-jān-* in the sense of "excuse, forgive" in Sanskrit see MW (s.v. *anu-vjñā*). PED states that *me* can be accusative, but Geiger (1994, § 104.A) says that *me* is instrumental, dative and genitive. In 394 *anujān-* occurs with the genitive, and in 880 with the accusative of the thing and the genitive of the person. It is, therefore, probable that *me* is genitive here. For *brahme* as the vocative of *brahmā* see Caillat (1970, p. 18). Cf. 1065 1133. Cf. *ise* as the vocative of *isī* in 1025. Here *brahmā* = *brāhmaṇa*.

<191> 983. PED follows Whitney (Gram., § 456) in believing that *bhavaṃ* is a contraction from *bhagavant*. Mayrhofer (EWA [s.v. *bhavān*]) rejects the suggestion that it is the present participle from *bhū-*, because the latter would have a nominative singular in *-aṅ* rather than *-ān* in Sanskrit. This could, however, be explained as being by analogy with, say, *āyuṣmān*. It is hard to believe that the contraction of \**bhavas* > *bhos* is a further secondary contraction.

For the phrase *muddhā phalatu sattadhā* see Insler (1989-90, pp. 116-118).

984. Pj II 582.12-18: *abhisaṃkharitvā ti gomayavanapupphakusatiṇādīni ādāyu sīghaṃ sīghaṃ Bāvarissa assamadvāraṃ gantvā gomayena bhūmiṃ upalimpitvā pupphāni vikiritvā tiṇāni santharitvā vāmapādakaṃ kamaṇḍalūdakena dhovitvā sattapādamattaṃ gantvā attano pādatalo*

I translate *mandira* here and in 1012 as "city". Jayawickrama (UCR VI, 4, p. 246) points out that such a meaning could be taken as evidence for the late date of the *vatthugāthās*.

The metre is Jagatī.

997. PED says *akkhissam* is conditional. It seems rather to be future with the secondary ending *-am* in place of the primary *-āmi*.

Pj II 583.4-5: *manta-* = *veda-*. Note the occurrence of *pārage*, not *pāragū*. See the note on 32.

See Hare's note on *mānavas* (1945, p. 144 note 2) and their number (16). There are 16 places named in 1011-14.

In pāda a *-ī* in *āmantayī* is m.c. to give the *pathyā* cadence.

<193> 998. Note that *-ṅh-* makes position in *abhiṅhaso*. For the *-so* suffix see the note on 288.

For the sandhi of *-o + aCC > -vāCC-* in *so ajja > svājja* see the note on p. 15.2.

For the second plural middle imperative ending *-avho* see the note on 283.

999. For *jānemu* see the note on 76. For the labialisation of *-a > -u* after *-m* in *-emu* see the note on 61. In pāda d *br-* does not make position in *brāhmaṇa*.

1000. Pj II 583.7: *samattā ti samattāni paripunṇāni ti vuttam hoti*. Cf. 402.

PED wrongly says (s.v.) that *anupubbaso* is ablative. For the adverbial suffix *-so < Skt -śas* see the note on 288.

Pāda c has only seven syllables but the metre can be corrected by reading *v<i>yākhyātā*.

In pāda c *-br-* in *pabrūhi* probably makes position, because the opening *\*---* is appropriate for the cadence *---\**.

1001. For the *-iyal-īya* ending in *tatiya* see the note on 49.

Pāda c has only seven syllables, but the metre can be corrected by reading *d<u>ve*.

1002. For the sandhi *-m-* in *dhammena-m-anusāsati* see the note on 132.

Pāda a has ten syllables. We could correct it by reading *sac'* for *sace*, and *āvasati* for *ajjhāvasati* (with Mss B<sup>ai</sup> and F).

1003. For *vivattacchaddo* see the note on 372.

In pāda c we should read *vivatta-[c]chaddo* to give the opening *\*---* which is appropriate for the cadence *---\**.

In pāda d we should ignore the svarabhakti vowel in *arahā* m.c. In pāda d there is resolution of the third syllable, or we could correct the metre by reading *hoti* for *bhavati*.

1004. Since *lakkhaṇa* is plural in 1019 and 1021, it is possible that *lakkhaṇam* is plural here. If that is so, then we have an example of *-am* = *-āni*.

Pj II 583.11-12: *mante sisse cā ti mayā paṭhitavede ca mama sisse ca*.

1006. In pāda b *br-* does not make position in *brāhmaṇā*.

<194> 1007. Pj II 583.13: *dubhayo ti ubho*. Cf. 1125. For the dual form see Norman (1979B, p. 49).

1008. For *vly* alternation in *-āvudha* < Skt *āyudha*, see the note on 100. The root *vudh-* then becomes a root in its own right, cf. *nibbujjhati*, *nibbuddha*. In pāda b *br-* does not make position in *brāhmaṇo*.

1009. For *sabbalokassa vissutā* see von Hinüber (Überblick, § 309).

For the nominative plural of *jhāyin* in *-ī* see the note on 243. Cf. the accusative plural of *pakkhin* in *-ī* in 606.

For *pubbavāsanavāsita* "by a former impression" cf. Mil 10.21. Jayawickrama (UCR VI, 4, p. 247) states that this idea is alien to early Buddhism, which confirms a belief that the *vattugāhā* are later than the rest of the Pārāyana-vagga. For *vāsana* see Lamotte (1974).

1011. For *Māhissatī* and *Ujjenī* see BHSD (s.v. *Māhismatī*). Cf. D II 235.20.

In pāda b there is resolution of the first syllable. In pāda d *-vli-* makes position in *Vanasavhayaṇi*.

1012. Note *-vy-* in *Setavya*. For *mandira* see the note on 996.

1013. It is possible that *Pāsānakaṇ cetiyaṃ ca* is m.c. to fit the cadence. See the note on 181-82.

<195> 1014. There is resolution of the first syllable in pāda d.

1015. There is resolution of the first syllable in pāda a. In pāda d *-ī* in *nadaṭī* is m.c.

1016. Pj II makes no comment upon the word *vītarāṃsi*. The editors of E<sup>c</sup> suggest that it represents the locative in *-asmī(ṇ)* from a word (presumably \**vīlara*) synonymous with *viddha*. Nidd II E<sup>c</sup> 5 note 7 has a v.l. *pītarāṃsiṇ*, which E<sup>c</sup> of Sn states was a suggestion also made by Trenckner. PED states that *vīta-* means "excessive" (which meaning is said to be common in Ap). Smith (Pj II p. 767 [s.v. *vītarāṃsi*]) suggests a connection with the obscure

words *vīya-rāsi* and *cīya-rāsi* found at Ova 26,3,13. The word *bhānumaṃ* is presumably accusative, and if *vīta-raṃsi* is an adjective in agreement with it, it must be read as *-raṃsiṃ*, as Fausbøll proposed. I propose to take *vīta-* in the sense of "straight", and I translate the word as "with straight rays", which seems very appropriate as an epithet of the sun. See MW (s.v. <sup>1</sup>*vīta*), and Burrow (1972B, p. 53).

There is resolution of the first syllable in pāda a.

1017. There is resolution of the first syllable in pāda b. We should read *v<i>yañjanaṃ* m.c. (cf. the v.l and *v<i>yakarohi*, etc.).

1018. Note that *jammaṇa* has been changed to the *-a* declension by the addition of thematic *-a* to *\*jamman*, as opposed to the usual development to *jamma* by the dropping of *-n*.

In pāda d *br-* does not make position in *brāhmaṇo*.

1019. For *vedāna pāragū* cf. *vedapārāga* at MBh XII.243.8.

There seems to be no particular reason for *-ṃ* in *vīsaṃvassasatam* in pāda a. It is not required m.c.

In pāda d the loss of *-ṃ* in *vedāna* is m.c.

1020. Pj II 584.30: *lakkhaṇe ti mahāpurisalakkhaṇe*. CPD suggests (s.v. *iñhāsa*) that we should take the pādas in the order cbad. This does not seem to be necessary. Pj II 584.30-585.4 comments upon them in the order of E<sup>c</sup>. There is a v.l. *sad-dhamme*, but Pj II 585.3 has *sake* in the gloss.

<196> 1021. For the past participle *kañkhāyita* used as an action noun see the note on 331.

1023. For *vedajāto* see the note on 995.

There is resolution of the sixth syllable in pāda a.

1024. It is not clear why E<sup>c</sup> reads *va* in place of *vā* in pāda a. It is possible that it is in order to give the *pathyā* cadence, since the opening *---* is not usual with the cadence *-.--*. Cf. 773. We must assume that *Br-* in *Brahmā* does not make position.

1025. For *ise* as the vocative of *isi* in *-e* see Caillat (1970, p. 18). Cf. *brahme* as the vocative of *brahmā* in 982.

In pāda b *-rī* in *Bāvarī* is m.c. to avoid the opening *----*. Cf. 1028-29. There is resolution of the seventh syllable in pāda c, and we should therefore read *v<i>yakarohi* (see Pj II p. 770).

1026. In pāda a there are nine syllables. In pāda d we should disregard the svarabhakti vowel in *-viriyena*.

1027. Pj II 585.17-21: *tato vedena mahatā ti atha imaṃ pañhaveyyākaraṇaṃ sutvā uppannāya mahāpītiyā santhambhitvā — alīnabhāvaṃ kāyācittānaṃ odāgyaṃ patvā ti atho — pativā ca "Bāvārī" ti imaṃ gātham āha*. For *veda = pīti* see the note on 995.

1028. In pāda a *-ī* in *Bāvārī* is m.c., to avoid the opening ----. Cf. 1025. This shows that *br-* in *brāhmaṇo* does not make position.

<197> 1029. In pāda a *-ī* in *Bāvārī* is m.c., to give the *pathyā* cadence.

1030. Note *katāvakāsa* here, but *katokāsa* in 1031. The latter is a Vinaya expression, which means that the one of lesser standing has to ask the one of higher standing if he can ask him a question. Permission being granted, he goes ahead with his question [IBH].

For the second plural middle imperative in *-avho* see the note on 283.

This verse is quoted at Sv 155.7-8, which reads *Bāvārī yassa* (one word or two) for *Bāvārissa ca* (cf. Sv 275.32).

1031. Note *katokāsa* here, but *katāvakāsa* in 1030. For *brāhmaṇas* going to consult *khattiyas* see Hare (1945, p. 147 note 1).

1032-1149. Nidd II comments on these verses. I usually quote from N<sup>c</sup>, since the format of E<sup>c</sup> is not entirely satisfactory for giving references, and B<sup>c</sup> is not likely to be widely available to readers. Note that Pj II 588.8 foll. calls the *pucchās* suttas.

1032-39. *Ajitamānavapucchā*. The *Yogācārabhūmi* quotes from the *Pārāyaṇa* a Sanskrit version of this *pucchā*, which it calls *Ajitaprasna*. It inserts the equivalent of 1110-11 between 1037 and 1038. Turfan fragment No. 1581 includes the *Ajitaprasna*, and also inserts verses. Traces of 1110 are legible between 1036 and 1038, and since the numeral 11 (perhaps a mistake for 10) appears after the equivalent of 1039, there would appear to have been more than one verse inserted. There are also traces of an introduction to the *praśna*, and either another verse after 1039 or a longer ending than the *ajitamānavapucchā niṣṭhā* of the Pāli version. It is not clear whether this fragment is a portion of the entire *Pārāyaṇasūtra*, or is part of an anthology. The second possibility is perhaps supported by the fact that the words which follow immediately after the *Ajitaprasna* do not coincide with the *Tissametteyyamānavapucchā*, although the words *granthāḥ kasya na vidyante* are clearly part of a *pucchā/praśna*, and the existence of the word *mahāpuruṣa* is reminiscent of 1040. The next portion,

however, seems to be a parallel to 544, but the words which occur after that resemble the phrase which occurs at the beginning of 1043-45. If this is a part of the Pārāyanasūtra, then there were considerable differences between the Sanskrit and Pāli versions.

The verses are in Śloka metre.

1032. For the reciter's remarks see the note on 18-29. Note that Nidd II N<sup>c</sup> 26,9 foll. comments on them.

This verse is quoted at Nett 10,26\*-29\*.

Pj II 586,1-2: *ki 'ssābhilepanaṃ brūsi ti kiṃ assa lokassa abhilepanaṃ vadesi*. It is more probable that here *ki 'ssābhi-* is < *kissu abhi-* < *kiṃ. su abhi-*, and we should punctuate *kissābhilepanaṃ*. For the sandhi of *-u + a-* > *-ā-* see the note on 482. For *ssu* < *svid* see EV I, p. 130 (ad Th 37). For *-ms-* > *-ss-*, showing the NC/CC alternation, see the note on 168. For *-bbh-* in *mahabbhaya*, cf. 1033 and see the note on 753.

The double *pp-* in *ppakāsati* is not required m.c., and was probably retained because *na ppakāsati* was thought of as being a single word, so that *pp-* was not regarded as being in initial position. For the proclitic use of *na* see the note on 563. Cf. 1033.

1033. For the reciter's remarks see the note on 18-29.

This verse is quoted at Nett 11,8\*-11\* with the spelling *vivicchā* in pāda a.

For *-bbh-* in *mahabbhaya* cf. 1032 and see the note on 753.

For the sandhi of *-am + a-* > *-ā-* in *jappābhilepanaṃ* see the note on 353.

For *pp-* in *ppakāsati* cf. 1032 and for the proclitic use of *na* see the note on 563.

For *vevicchā* see 941. For *jappā* (= *tanhā*) see 328.

In pāda a there is resolution of the fourth syllable.

The metre of pāda b is incorrect. We could omit *pamādā* with F, although the reading is very old, since Nidd II N<sup>c</sup> 29,8 glosses: *pamādena*, i.e. like *vevicchā* it is an instrumental of an *-a* stem in *-ā*. See the note on 119.

<198> 1034. For the reciter's remarks see the note on 18-29.

For the root *pith-* see EV I, p. 247 (ad Th 872). It is to be derived from *api-dhā-*. For the alternation *th/dh* see the note on 935.

In pāda a *-ī* in *sabbadhī* is m.c. to give the cadence - - - (*pathyā*).

1035. For the reciter's remarks see the note on 18-29.

1036. For the reciter's remarks see the note on 18-29.

Pāda a has only seven syllables. The metre can be corrected by reading *c'* *eva* for *ca* (with F), but Nidd II N<sup>c</sup> 34.15\* reads *cāpi*. Cf. Dh 340.

It is unclear whether *-br-* in *pabrūhi* makes position. The opening \*--- is unusual with the cadence -, ---\*.

In pāda a -ī in *satī* is m.c.

1037. For *viññānassa nirodhena* cf. 734. See also D I 223.17.

1038. For the nominative plural ending *-āse* in *saṃkhātadhammāse* see the note on 7. Pj II 587.12-15: *tattha saṃkhātadhammā ti aniccādivasena pariyāmsitadhammā. arahataṃ etam adhivacanaṃ. sekhā ti silādini sikkhamānā avasesā ariyapuggalā, puthū ti bahū sattajanā*. I have translated *sekhā* and *puthū* as going together, against the cty and Nidd II N<sup>c</sup> 36.18\*. See Brough (1962, p. 269).

It is possible that *dhamma* is not "doctrine" here. Cf. *saṃkhāya* in 1041 1048.

In pāda c we should ignore the svarabhakti vowel in *iriyam*. In pāda d it is likely that *-br-* in *pabrūhi* makes position, to avoid the opening \*---.

1039. Note the use of *kusala* with the genitive.

1040-42. Tissametteyyamānavapucchā. The verses are in Śloka metre.

<199> 1040. For the reciter's remarks see the note on 18-29.

Pj II 588.20-21: *ubhantaṃ abhiññāyā ti ubho ante abhijānitvā*. For sandhi *-m-* in *ubhanta-m-abhiññāyā* see the note on 132, but this is probably a masculine accusative plural in *-am* (< *-am*). Cf. 1042 and see the note on 35. See also Trenckner (1908, p. 137 note 1) (quoted in E<sup>c</sup> p. 199 note 3). Cf. *dohim antehim adissamāne taṃ parinnāyā mehāvī viittā logaṃ*, Āyār I.2.6.5 (ed. Schubring 14.4-6).

For the sandhi of *-o + aNC-* > *-aNC-* in *ubh' anta-m-abhiññāyā* cf. 1042.

For *mantū* see the note on 159.

For *sibbanī* see EV I, p. 221 (ad Th 663), Hare (1945, p. 149.3), and GS III p. 284 note 4. Nidd II E<sup>c</sup> 276.8: *sibbanī vuccati taṃhā*.

There is resolution of the third syllable in pāda e. There are nine syllables in pāda f, but we could avoid this by reading *ko`dha*. Cf. 1042.

1041. For the reciter's remarks see the note on 18-29.

Pj II 589.1-2: *saṃkhāya nibbuto ti aniccādivasena dhamme vīnaṃsitvā rāgādinibbānena nibbuto*, i.e. taking *saṃkhāya* as an absolute. Nidd II N<sup>c</sup> 46.6: *saṅkhā vuccati nāṇam*. It is therefore taking *saṅkhāya* as an instrumental.

In pāda a we should either ignore the svarabhakti vowel in *-cariyavā* or assume resolution of the sixth syllable. We cannot tell whether *br-* makes position, because in Thī (see EV II, p. lxvi) the openings with the cadence *---x* are *x---* and *----*, so the pāda would scan whether the final vowel of *kāmesu* was long or short.

1042. This verse is quoted (as from the Metteyyapañha) at A III 399,23-24 = 401,25-27, with variations: *yo ubh' ante viditvāna ... na limpāti ... so 'dha ...*

For sandhi *-m-* in *ubh' anta-m-abhiññāya* see the note on 132, but this is probably a masculine accusative plural in *-am* (<*-am*>). Cf. 1040 and see the note on 35.

For the sandhi of *-o + aNC-* > *-aNC-* in *ubh' anta-m-abhiññāya* cf. 1040.

1043-48. Puṇṇakamānavapucchā.

1043-45. For the "prose" cf. 458. It can be made to scan as two Triṣṭubh pādas if we exclude *isayo manujā khattiyā* and *yaññam*, but Nidd II comments on all these words.

We should read *idha* m.c.

1043. For the reciter's remarks see the note on 18-29.

For *atthi* see the note on 957.

Pādas ab are Śloka; for the scansion of pādas cd see the note on 1043-45; pāda e is Triṣṭubh.

<200> 1044. For the reciter's remarks see the note on 18-29.

Nidd II N<sup>c</sup> 56,23-26: *jataṃ sitā yaññam akappayimsū ti jarānissitā vyādhinissitā maraṇanissitā sokaparidevadukkhadomanassupāyāsānissitā; yad eva te jātinissitā tad eva te jarānissitā*. Pj II 589,16-18: *jaraṃ sitā ti jaraṃ nissitā, jarāmukhena c' ettha sabbavaṭṭadukkhāṃ vuttaṃ, taṃ nissito tato aparimuccamānā eva kappayimsū ti dīpeti*.

For the scansion of pādas ab see the note on 1043-45. Pādas cd are Triṣṭubh.

In pāda c there is a redundant fifth syllable. Nidd II N<sup>c</sup> 55,14 reads *itthattaṃ* which does not scan. The exegesis in Nidd II N<sup>c</sup> 56,18 includes *ettha*, so *ittha* is presumably for *\*i-tra* or *\*e-tra*, while Pj II 589,14-15 explains: *itthabhāvan ti itthambhāvaṃ*, i.e. as an adverb of manner. If this is so, then *ittha* is m.c. for *itthā*.

1045. For the reciter's remarks see the note on 18-29.

Nidd II N<sup>c</sup> 57,18: *kaccisū ti samsayapucchā vimatipucchā dvelhakupucchā anekamsapucchā*.



For the scansion of pādas ab see the note on 1043–45. Pādas ce are Triṣṭubh. Pāda d is Jagatī. In pāda c we should exclude [bhāgavā] and punctuate 'ppāmattā m.c. In pāda c *kaccimsu* is presumably for *kaccissu* < *kaccid su* (< *svīd*). Nidd II N° 57,14\* reads *kaccissu* here, but *-issu* in 1079, with *-isu* in the exegesis. In either case, *-ms-* or *-ss-* is required m.c., to give a long second syllable in a Triṣṭubh pāda.

For *-ā-* and the loss of *-m* m.c. in *atāru* see the note on 1079.

1046. For the reciter's remarks see the note on 18–29.

Pj II 589,25: *juhantī ti denti*. Cf. Nidd II N° 60,6: *juhanti denti yajanti pariccajanti*.

Nidd II N° 60,16: *yājayogā ti yājyogesu yuttā payuttā*. Pj II 590,1: *yājayogā ti yāgādhimuttā*. It could be an ablative.

Pādas ab are Śloka; pādas cde are Triṣṭubh.

In pāda b the metre requires *jūha[m]ti*. F reads *jahanti*. In pāda e we should perhaps read *nātāri[m]sum* or *nātāri[m]sū* m.c. Cf. 1080.

<201> 1047. For the reciter's remarks see the note on 18–29.

Pādas abc are Triṣṭubh; pādas bd are Jagatī.

In pāda a we could read *n' atārisum*, with the sixth and seventh syllables replaced by a single long syllable. See the note on 61. For *atāri* cf. *atāru* 1045. In pāda c there is resolution of the first and fourth syllables. For *carahi* see the note on 988.

1048. For the reciter's remarks see the note on 18–29.

Pj II 590,6–7: *parovarānī ti parāni ca orāni ca, parattabhāva-sakatta-bhāvādāni parāni ca orāni cā ti vuttaṃ hoti*. The cty is therefore interpreting this as meaning the existences of others and one's own existence.

For *iñjita* as an action noun see the note on 331. For *anigha* see the note on 17. For *atāri* cf. *atāru* 1045.

The metre is Triṣṭubh.

In pāda a we should read *lokasmi[m]* m.c. In pāda d *br-* in *brūmi* does not make position.

1049–60. Mettagūmaṇavapucchā. The majority of the verses are in Triṣṭubh or mixed Triṣṭubh/Jagatī metre; 1053–54 are Śloka; 1055 is mixed Śloka/Triṣṭubh.

1049. For the reciter's remarks see the note on 18–29.

For *vedagu* = *vedaka* see the note on 322.

For *bhāvitatta* see the note on 277.

For *samudāgatā* cf. 648.

Pādas abd are Triṣṭubh; pāda c is Jagatī.

In pāda d we should read *lokasmim* for *lokasmiṃ* m.c.

<202> 1050. For the reciter's remarks see the note on 18–29.

There is a v.l. *ce* for *ve*, and since the sentence seems to run better with "if", I have adopted this reading. For the *calva* alternation see the note on 38.

Nidd II N<sup>c</sup> 73.5 reads *apucchasi* in the lemma, but has *pucchasi* in the explanation (II 73.8). Pj II 590.19–20 states: *apucchasi ti ettha a iti pada-pūraṇamate nipāto, pucchasi cc eva attho*. The prefix *a-* would seem to be the augment added to the present form, and Geiger (1994, § 161) takes *apucchasi* as the imperfect (with primary ending). CPD (s.v. <sup>2</sup>*a-*) takes *a-* to be a prothetic vowel. The reading *apucchisi* is given as a v.l. for *apucchasi* in the lemma at Pj II 590.19, and we could perhaps take this as a development from an aorist form *\*apucchesi*, with the shortening of *-esi* > *-isi* m.c. We could also explain *apucchasi* as a development from an aorist form *\*apucchāsi*, with the shortening of *-āsi* > *-asi* m.c.

For *upadhi* see the note on 33.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

In pāda c there is resolution of the first syllable. In pāda c *-ī* in *upadhī-* is m.c. In pāda d we should read *lokasmim* for *lokasmiṃ* m.c.

1051. The metre is Triṣṭubh.

In pāda c we should ignore the svarabhakti vowel in *kayirā*.

1052. Both text and Pj II 590.27.28 have *parideva* as a v.l. for *pariddava*. Trenckner (1888, p. 532 [ad M I 56.1]) thought that *pariddava* was used m.c. for *parideva* in verse texts, from which its use spread to prose. MW does not list any occurrence of *paridrava*, and the verb *paridru-* is attested only in the R̥gveda in the sense of "to run around". BHS has *paridrava* (see BHSD [s.v.]), but this is probably only a back-formation from MIA. In view of the existence of the root *du pariāpe* (see the note on 51) there seems to be no reason to doubt the reading *pariddava*, in the sense of "suffering, affliction", which would fit into the stock phrase with *soka dukkha domanassa* and *upāyāsa* perfectly well.

For the historical *-d* in *tad imgha* see the note on p. 13.10.

The metre is Triṣṭubh.

In pāda a *-ī* in *akittayī* and in pāda e *-ī* in *munī* are m.c. In pāda b we should read *ta[m]* and in pāda d *jātī-* m.c. In pāda b *br-* in *brūhi* does not make position.

1053-54. The metre is Śloka.

1053. For the reciter's remarks see the note on 18-29.

Pj II 590.30-591.2 expalins: *dhamman ti nibbānadhammaṃ nibbānagāminī-paṭipadādhammaṃ ca desayissāmi*. Pj II 591.4-5: *yaṃ viditvā ti yaṃ dhammaṃ "sabbe saṅkhārā aniccā" ti ādinā nayena sammasanto viditvā*.

For the rhythmical lengthening in *anūtiha* (< *itiha*) see the note on 6. Cf. 1066.

1055. For the reciter's remarks see the note on 18-29.

Pj II 591.8-13: *uddham ādho tiriyaṃ cāpi majjhe ti ettha uddhan ti anūgataddhā vuccati, adho ti atītaddhā, tiriyaṃ cāpi majjhe ti paccuppannaddhā; etesu nandīn ca nivesanaṃ ca panujja viññāṇan ti etesu uddhādisu taṇhaṃ ca diṭṭhinivesanaṃ ca abhisamkhāravāññāṇaṃ ca panudehi*.

Nidd II N° 84.14: *nujja panujja nuda panuda jaha pajaha*, etc., i.e. it takes it as an imperative. From the form we should have expected an absolutive. Pj II 591.13: *evan tāva panujja-saddassa "panudehī" ti imasmiṃ atthavikappe sambandho; "panudityā" ti etasmiṃ pana atthavikappe "bhava na tiṭṭhe" ti ayam eva sambandho*. I translate it as an absolutive.

Nidd II N° 84.17: *dve bhavā: kammabhavo ca paṭisandhiko ca punabbhavo*.

Pāda a is Śloka; pādas bcd are Triṣṭubh.

<203> 1056. For *anāyita* see 119 777.

The metre is Triṣṭubh.

In pāda a *evaṃvihārī* is metrically correct. Cf. 375 985. In pāda b we should read *bhikkhū* and in pāda c *jātī-* m.c.

1057. Nidd II N° 87.5: *upadhī vuccanti kilesā ca khandhā abhisamkhārā ca; upadhippahānaṃ upadhivūpasamaṃ upadhipaṇinissaggaṃ upadhipaṭipassaddhaṃ amataṃ nibbānaṃ ti*. Pj II 591.22-23: *ettha anupadhikan ti nibbānaṃ*.

For the sandhi of *-am + a-* > *-ā-* in *etābhinandāmi* see the note on 353.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

In pāda b *-ū-* and *-ī-* in *anūpadhikam* are m.c. In pāda c we should read *bhāgavā* m.c.

1058. Nidd II N° 88.7 foll.: *aṭṭhitaṃ ... sakkaccaṃ ... abhiñham: punappunam*. Pj II 591.25-26: *aṭṭhitan ti sakkaccaṃ sadā vā*. For the derivation < Skt *a-sthita* "without stopping, uninterrupted", see CPD (s.v. *aṭṭhita*). PED (s.v. *atthika*) states that *aṭṭhita* is a mistake for *atthika*.

For *nāga* applied to the Buddha see the note on 166.

The metre is Triṣṭubh.

In pāda b we should read *munī* m.c., and in pāda d we should exclude [*Bhagavā*] m.c. (with F).

1059. This verse is quoted at Ps I 173.27-28.

For *vedagu* = *vedaka* see the note on 322.

Pj II 592.6: *jaññā jāneyyāsi*, i.e. it is the second person singular optative. Nidd II N° 90.6: *abhi jāneyya ājāneyya*, etc. Some eds read *-am*, which would be the first person singular.

For *akhila* see the note on 212.

The metre is Triṣṭubh.

For *ā-* in *ābhijñā* m.c. see Pj II p. 659. In pāda c *-ā-* in *atāri* is probably m.c. Cf. 1060.

1060. For *vedagu* = *vedaka* see the note on 322.

For *visajja* = *vissajja* see PED. Pj II 592.9: *vossajjivā*.

In pāda b *bhavābhavā* is an example of rhythmical lengthening. See the note on 6 and EV I, p. 220 (ad Th 661).

The metre is Triṣṭubh.

In pāda a B<sup>c</sup> reads *yo* for *so*, and as there is a v.l. *yo* in E<sup>c</sup>, and since the sense clearly requires a relative pronoun, I suggested in the List of preferred readings (GD Vol. I, p. 190) adopting *yo* in place of *so*. This, however, leaves the scansion incorrect. I would now wish to propose that the pāda should be read as: *vidvā ca so yo vedagū* (with v.l.) *naro 'dha*, which scans correctly.

In pāda d *-a-* in *atāri* is probably m.c. See the note on 1059. In *brūmi* *br-* does not make position.

1061-68. Dhotakamānavapucchā. The metres are Śloka (1062 1066-67), Triṣṭubh (1063-65), and mixed Śloka/Triṣṭubh (1061 1068).

<204> 1061. For the reciter's remarks see the note on 18-29.

For the sandhi of *-am + a-* > *-ā-* in *vācābhikaṃkhāmi* see the note on 353.

For *nigghosa* see the note on 719.

Pādas ab are Triṣṭubh and pādās cd are Śloka.

1062. For the reciter's remarks see the note on 18-29.

The metre is Śloka.

1063. For various etymologies of *Sakka* see Nidd II N<sup>c</sup> 99.19 foll.

The metre is Triṣṭubh.

In pāda b the metre is better if we read *brāhmaṇam* for *brāhmaṇaṃ*. We should ignore the svarabhakti vowel in *iriyamānaṃ*.

1064. Pj II 592.28: *taresi ti tareyyāsi*, i.e. it takes it as an optative. Nidd II N<sup>c</sup> 102.1-2 agrees. For such an optative see Caillat (1970, p. 25) and von Hinüber (1977, p. 5), and cf. *vajjesi* (see PED [s.v. *vadati*]), and see BHSG (§ 29.21). Cf. *raksesi* Mvu I.1 387.7\* (see the note on 702). It is, however, possible that *taresi* is a future participle in *-esin*. See the note on 147.

Pj II 592.25-27: *nāhaṃ gamissāmi ti ahaṃ na gamissāmi, na sikkhāmi* (v.l. *sakkomi*) *na vāyamissāmi ti vuttaṃ hoti*. Nidd II E<sup>c</sup> 269.4-8 reads *samihāmi* (= v.l. in E<sup>c</sup> of Sn) in the repetition of the verse and in the lemma, and explains: *na sakkomi muñcituṃ ... evaṃ pi nāhaṃ samihāmi*. "I will never be able to release anyone" is in accordance with the teaching that the Tathāgata can point out the way, but cannot do more — "no one can purify another (Dhp 165)". There is also an alternative explanation: *athavā na ihāmi na samihāmi* (Nidd II N<sup>c</sup> 100.20 [= E<sup>c</sup> 269.9]). This is, however, strange as an explanation of *samihāmi*, and since B<sup>c</sup> (followed by N<sup>c</sup>) has *sahissāmi* in the verse, lemma, and first explanation, it is probable that this is the correct reading. S<sup>c</sup> of Nidd II has *samissāmi*, which looks like a cross between *gam-* and *sah-*. E<sup>c</sup> of Sn has the v.l. *sahissāmi*, and I adopt and translate this.

The metre is Triṣṭubh.

In pāda c the short sixth and seventh syllables have been replaced by one long syllable. See the note on 61.

1065. Pj II 593.3: *santo = samāno*. I take it as < Skt *śānta*.

For the vocative ending *-e* in *brahme* see the note on 982.

Pj II 593.2-3: *avyāpajjamāno ti nānappakāratam anāpajjamāno*. Nidd II N<sup>c</sup> 102.21 foll. states: *yathā ākāso na pajjati na gaṇhāti na bajjhati na palibajjhati, evaṃ apajjamāno ... apalibajjhamāno ti, evaṃ pi ākāso va avyāpajjamāno. yathā ākāso na rajjati lākhāya vā haliddiyā vā nīliyā vā mañjeṭṭhāya vā evaṃ arajjamāno ... akilissamāno ti, evaṃ pi ākāso va avyāpajjamāno. yathā ākāso na kuppāti na vyāpajjati na patilīyati na*

*paṭihaññati, evaṃ akupparamāno ... appaṭihaññamāno ... ti, evaṃ pi ākāso va avyāpajjamāno.* ...

In pāda b *vijaññaṃ* is the first person singular optative of *vijañāti*. Cf. 1090 1097 1120 1122.

The metre is Triṣṭubh.

There is resolution of the first syllable in pāda a. In pāda c we should read *yathāhaṃ* for *yathāhaṃ* m.c. The pāda has thirteen syllables, and although we could remove one by reading *v[aj]*, there seems to be no obvious way of avoiding the redundant sixth syllable.

<205> 1066. For the reciter's remarks see the note on 18-29.

The metre is Śloka.

For the rhythmical lengthening in *anītiha* (< *iitiha*) see the note on 6. Cf. 1053.

1067. The metre is Śloka.

1068. For the reciter's remarks see the note on 18-29.

For the rhythmical lengthening in *bhavābhava* see the note on 6.

Pāda a is Śloka; pādas bcd are Triṣṭubh. In pādas cd there is the replacement of the short sixth and seventh syllables by one long syllable. See the note on 61.

1069-76. *Upasīvamānavapucchā*. The Buddha tells the enquirer about *ākīñcaññāyatana*, which leads to the question of what happens to the *arahat* after dying. The metre is Triṣṭubh, except for 1069 which is mixed Triṣṭubh/Jagatī.

1069. For the reciter's remarks see the note on 18-29.

Nidd II N<sup>c</sup> 108.21 foll.: *anissito ti puggalaṃ vā anissito dhammaṃ vā anissito*. Pj II 593.14-15: *anissito ti puggalaṃ vā dhammaṃ vā anallīno*. Nidd II N<sup>c</sup> 109.11 foll. (= Pj II 593.16-17): *yaṃ nissito ti yaṃ puggalaṃ vā nissito dhammaṃ vā nissito*. It is clear that in this *pucchā*, unlike elsewhere, *nissita* is being used with a good connotation, and I accordingly translate it "supported by" instead of "dependent on", and *anissita* "without support" instead of "independent".

Pādas acd are Triṣṭubh; pāda b is Jagatī.

1070. For the reciter's remarks see the note on 18-29.

Nidd II N<sup>c</sup> 111.1: *kathāhī ti kathāṃkathā vuccati vicikicchā*. Pj II 593.26: *kathāhī ti kathāṃkathāhi*. I see no reason to suspect that *kathā* means anything other than "conversation" here.

Nidd II N<sup>c</sup> 111.10: *taṇhakkhayaṃ nattamahābhīpassā ti ... nattaṃ vuccati ratti, aho ti divaso*. Pj II 593.27: *rattindivaṃ*. See PED (s.vv. *ratta*<sup>2</sup> and *natta*). It is not clear whether we are dealing with *ahaṃ* or *aho* as the second element in the compound. For the sandhi of *-aṃ + a-* > *-ā-* see the note on 353. For the sandhi of *-o + a-* > *-ā-* see the note on 378.

In pāda a *-ī-* in *satīmā* is m.c. In pāda a we should read *ākiñcañ[ñ]aṃ* m.c.

<206> 1071-73. Nidd II N<sup>c</sup> 112.19 states: *anānuyāyī ti aviccamāno avigacchamāno anantara-dhāyamāno aparihāyamāno, athavā arājjamāno adussamāno amuyhamāno akilissamāno ti*. Pj II 594.3-4: *anānuyāyī ti so puggalo tattha ākiñcaññāyatanabrahmaloke avigacchamāno tiṭṭhe nū ti pucchati*. CPD (s.v.) explains the form as rhythmical lengthening (see the note on 6), but it could equally well be described as m.c.

1071-72. For the reciter's remarks see the note on 18-29.

In both pādas c there is a v.l. *'dhimutto* for *vimutto*. This reading is also found in Nidd II E<sup>c</sup> 23.23\* and 24.8\* and explained (83.9-10): *saññāvimokkhe parame 'dhimutto ... pavare adhimuttavimokkheṇa adhimutto iatrādhimutto tadadhimutto taccarjito*. CPD (s.v. *'adhimutta*) states that *adhimutta* is a wrong reading. For the *v/dh* alternation see the note on 44.

For the sandhi *-m-* in *hiva-m-aññam* see the note on 132. It is possible that we should take *aññam* as an accusative plural form. See the note on 35.

In pāda b *-a* in *hiva* is m.c. We should read *ākiñcañ[ñ]aṃ* m.c.

1071. Nidd II N<sup>c</sup> 112.10: *tāsaṃ saññāsamāpattīnaṃ ākiñcaññāyatana-samāpattivimokkho aggo ca seṭṭho ca*. Pj II 593.31-594.1: *hiva-m-aññan ti aññam tato heṭṭhā chabbidham pi samāpattiṃ hiva*, i.e. he is now in the seventh of eight *samāpattis*.

1073. Pj II 594.13-16: *tath' eva so sīti-siyā vimutto ti so puggalo tath' ev' ākiñcaññāyatane nānādukkhehi vimutto sītibhāyaṃ patto bhaveyya, nibbānapputto sassato hiva tiṭṭheyyā ti adhippāyo*. Note that *sīti-siyā* is the optative of *sīti-bhū*. See the note on 1037.

There is a v.l. *caveṭṭha* for *bhaveṭṭha*, and it is *caveṭṭha* which is explained in both Nidd II N<sup>c</sup> 114.24 and Pj II 594.16. Nidd: *caveyya ucchijjeyya nasseyya vinasseyya na bhaveyyā ti*. It looks as though *bhaveyya* has crept into the text from this cty passage. Pj II: *caveṭṭha viññāṇaṃ tathāvidhassa ti udāhu tathāvidhassa viññāṇaṃ anupādāya parinibbāyeyyā ti ucchedaṃ pucchati, paṭisandhigahaṇaṇaṃ vā pi vibhaveyyā ti paṭisandhiṃ pi ssa pucchati*. Hare (1945, p. 155 note 2) refers to the v.l. *caveṭṭha*, and it is clear

that I should have read and translated *cavetha*. I therefore do so in the revised translation. The discussion is whether *viññāna* persists.

Nidd II N<sup>c</sup> 114,12: *tatthā ti ākiñcaññāyatane*.

Pj II 594.8-13: *pūgam pi vassānan ti anekasaṃkham pi vassānam, gaṇa-rēsīn ti attho. pūgam pi vassānī ti pi pāṭho, tatha vibhattivvyattayena sāmivacanassa paccattavacanam kattabham, pūgan ti vā pi etassa bahūnī ti attho vattabbo; pūgānī ti pi pāṭhanti. purimapāṭho yeva sabbasundaro*. I assume that here *pi* does not have its concessive meaning, but rather emphasises the completeness of the (quasi-)number *pūga*. See the note on p. 87,4 foll.

In *vyattaya* < *vyatyaya* we see the development of *-ty-* > *-tt-*. For such non-palatalisation see the note on 968.

In pāda a we should read *cē* m.c.

1074. For the reciter's remarks see the note on 18-29.

This verse is quoted at Pp-a 190,18-22 with variants: *accī ... khittā ... paleti ... saṃkhyam ... paleti ... saṃkhyam*. For the *rll* alternation on *paleti* see the note on 29. For *upeti saṃkhami* see the note on 209. Pj II 594,28: *nāmakāyā pi vimutto. bhātobhāgavimutto*.

In pāda a *-ī* in *accī* and in pāda c *-ī* in *munī* are m.c.

<207> 1075-76. See Nānamoli (1960, p. 214 note 50). This is *sa-upādisesa* versus *an-upādisesa*.

1075. Pj II 595.3-4 states: *sassatiyā sassatabhāvena*. Nidd II N<sup>c</sup> 117.8: *nicco dhuvo sassato avipariñāmadhammo sassatisamam tath' eva tiṭṭheyā ti*.

In pāda a we should read *sō* m.c. In pāda c *-ī* in *munī* is m.c.

1076. For the reciter's remarks see the note on 18-29.

This verse is quoted at Peṭ 11,14 foll., but there are considerable differences. See Nānamoli (1964, p. 11 note 43/3).

Pj II 595.8-9: *atthan gatassā ti anupādā parinibbutassa*. Pj II 595.10-11: *sabbesu dhammesū ti sabbesu khandhādiddhammesu*. Nidd II N<sup>c</sup> 118,18 foll.: *khandhesu ... āyatanesu ... dhātūsu*, etc. Pj II 595.8: *pamāṇam = rūpādi-pamāṇam*.

In pāda b the short sixth and seventh syllables are replaced by one long syllable. See the note on 61.

1077-83. Nandamānavapucchā. The metre is mainly *Triṣṭubh*, with a *Śloka* pāda in 1077 and *Jagatī* pādas in 1079 1081 1083.

1077. For the reciter's remarks see the note on 18-29.



Pāda a is Ṣloka; pādas bcd are Triṣṭubh.

In pāda b *ta* must be m.c. for *te*. Pj II 595.20: *kin nu kho te*. If this is so, then *-y-* in *ta-y-idam* is a sandhi consonant. See the note on 352.

In pāda c *no = nu*.

Pāda a has only seven syllables. We could perhaps read *munayo <ti>* m.c.

1078. For *visenikatvā* see the note on 793.

Nidd II N° 120.19: *munīdha Nanda kusalā vadantī ti ... munīṇ na vadantī*, i.e. *munīdha* shows the sandhi *-iṇ + i- > -ī-*. For this type of sandhi see Norman (1988, p. 93).

The metre of pāda a is irregular. See the note on 839. The pāda can be regularised by reading *ñāṇā* for *ñāṇena*, and assuming that this is an instrumental singular in *-ā* (see the note on 119). In pāda a we should read *<s>sutiyā* m.c. In pāda d *br-* does not make position in *brūmi*.

<208> 1079-82. For the reciter's remarks see the note on 18-29.

For the nominative plural ending *-āse* in *samaṇabrāhmaṇāse* see the note on 7.

1079-81. Nidd II N° 122.21 foll.: *diṭṭhassutenā pi vadanti suddhīṃ ti diṭṭhena pi suddhīṃ visuddhīṃ ... vadanti ... sutena pi suddhīṃ visuddhīṃ ... vadanti*. Pj II 595.25 includes *diṭṭhādīhi suddhī* in the exegesis. It does not seem possible for *diṭṭhe* to be instrumental singular, although F and Ms B<sup>1</sup> read *diṭṭhena*. We should probably read *diṭṭhassutena* as a *dvandva* with B<sup>c</sup> and Nidd II:

1079-80. In pāda e Smith suggests (Pj II p. 751 [s.v. *yathā*]) reading *yatā* for *yathā*, and this is the reading of B<sup>e</sup>. A comparison with *yatacāri* in 971c shows that this suggestion is correct. The same error is found in Pj II 595.27-28, which reads *yathā* in the lemma and explains: *tattha sakāya diṭṭhiyā guttā viharantā*. The phrase *sakāya diṭṭhiyā guttā* is very appropriate as a gloss upon *yatā*, which I therefore read and translate. The explanation in Pj II is based upon Nidd II N° 125.8: *yatā ti yattā paṭiyattā* (B<sup>e</sup> = E<sup>e</sup>, but S<sup>c</sup> reads *yatā paṭiyatā*) *guttā gopīā rakkhitā saṃyutā*.

<208> 1079. For *kacciṃ su* see the note on 1045.

Pādas abcdeg are Triṣṭubh; pāda f is Jagatī.

In pāda e we should exclude [*bhagavā*] m.c. In pāda f the loss of *-ṇ* in *atāru* is m.c.

1080. We should read *nātāri[ṇ]sū* or *nātāri[ṇ]sum* in pāda f m.c. Cf. 1046. In pāda f *br-* in *brūmi* does not make position.

1081. Pādas abcdefh are Triṣṭubh; pāda g is Jagatī.

It is possible that in pāda e *br-* in *brūsi* makes position, but since *br-* in initial position does not usually do so, we should probably read *munī* m.c. There is resolution of the first syllable and the fourth syllable in pāda f.

<209> 1082-83. Pj II 596.2-3: *ye s' idha ti ye su idha ettha ca su-iti nipātamattam*. This shows that the v.l. *pi* is not correct. For the *p/s* alternation see the note on 418. PED suggests (s.v. *-s-*) that this may be a hiatus *-s-* and compares *s-aham* 1134, although it suggests that it may be an abbreviated *su*, presumably < Skt *sma*. The alternative suggestion that it may be a mis-spelling for *p* is refuted by the cty's explanation. The sandhi *-u + i-* > *-ī-* in *su + idha* > *sīdha* is analogous to *-u + a-* > *-ā-*. For this type of sandhi see Norman (1988, p. 93).

1082. Nidd II N<sup>c</sup> 128.6: *nivutā āvutā ovutā pihitā paṭicchannā paṭikujjitā*. Pj II 596.2: *oputā pariyonaddhā*. For *pariññāya* see the note on 455.

In pāda a we could read *sa[b]be* m.c. to give the opening ----. In pāda b we should read *jātī-* m.c. In pādas bg *br-* in *brūmi* does not make position.

1083. For the sandhi of *-am + a-* > *-ā-* in *etābhinandāmi* see the note on 353.

For *anūpadhikam* see the note on 1057.

Pāda a is *Jagatī*; pādas bedefg are *Trīṣṭubh*.

In pāda b *-ū-* and *-ī-* in *anūpadhikam* are m.c. In pāda g *br-* in *brūmi* does not make position.

1084-87. *Hemakamānavapucchā*. The metre is *Śloka*.

1084. For the reciter's remarks see the note on 18-29. This verse recurs at 1135, without the reciter's remarks.

There is no correlative to *ye*, and we are probably to see it as the plural of *yo = si quis*. See the note on 96. For *huram* see the note on 468.

There are five pādas in this verse.

It is not clear whether pāda c should be taken as an odd or an even pāda. We could take *iti* as giving resolution of the fourth syllable, and take it as an even pāda, although the opening =--- is not usual in an even pāda. Alternatively we could take it as an odd pāda, by reading *bhavis[s]ati* (with Pj II p. 740) and assuming resolution of the sixth syllable or seventh syllable. We should then have the opening =--- with the cadence --- = or --- =.

<210> 1085. There are five pādas in this verse. In pāda a Smith suggests reading *abhīramim* m.c. See Pj II p. 660. He is presumably taking it as an even pāda, perhaps because the opening ---- is unusual with the cadence ----.

1086. Nidd II N<sup>o</sup> 136.1: *nibbānapadam accutan ti nibbānapadam tāṇapadam leṇapadam saraṇapadam abhayapadam*. There is no authority for reading *nibbānaṃ padaṃ* here as there is in 204. See the note on 204.

In pāda a there is resolution of the first syllable. We should exclude [-*aviññāt-*] m.c. It probably entered the text because it is the fourth sense object/faculty at references such as BĀU III.8.11 (*etad akṣaram ... adṛṣṭaṃ draṣṭr aśrutaṃ śrotr amatam mantr aviññātaṃ viññātr*).

1087. For the historical -*d* in *etad* see the note on p. 13.10.

Pj II 596.22-23: *diṭṭhadhammābhiniḅbutā ti viditadhammattā diṭṭhadhammattā rāgādhiṇibbānena ca abhiniḅbutā*.

1088-91. Todeyyamāṇavapucchā. The metres are Śloka (1088-89) and Tristubh (1090-91).

1088. For the reciter's remarks see the note on 18-29.

<211> 1089. For the reciter's remarks see the note on 18-29.

1090-91. Nidd II N<sup>o</sup> 139.21-28: *nirāsaso so udā āsasāno ti nittaṇho so udāhu sataṇho rūpe ... dhamme āsīsati sādiyati pattheti piheti abhijjappati ti*. The contrast between *nirāsayo* and *āsasāno* makes it clear that one is the negative of the other in meaning. For *nirāsayanirāsāsa* see the note on 369. Nidd II N<sup>o</sup> 140.2: *udā paññākappi ti udāhu atṭhasamāpattiñānena vā pañcābhiññānena vā micchāñānena vā taṇhākappam vā diṭṭhikappam vā kappeti*. Pj II 597.5-7: *paññākappi ti udāhu samāpattiñāṇādinañānena taṇhākappam vā diṭṭhikappam vā kappayati*.

In pāda b -*a-* in *pañña-* is m.c.

1090. For *vijaññaṃ* as a first person singular optative see the note on 1065.

1092-95. Kappamāṇavapucchā. The metre is Śloka.

1092-93. In pāda c -*br-* in *pabrūhi* makes position, to avoid the opening \*---. It is doubtless a learned restoration from *pabbūhi*. Cf. 1107.

1092. For the reciter's remarks see the note on 18-29.

Nidd II N<sup>o</sup> 145.24 foll.: *yathāyidaṃ nāparaṃ siyā ti yathayidaṃ dukkhaṃ idh' eva nirujjheyya vūpasameyya ... punapaṭṭisandhikaṃ dukkhaṃ na nibbatteyya*. Pj II 597.17-19: *yathā-y-idaṃ nāparaṃ siyā ti yathā idaṃ dukkhaṃ puna na bhavēyya*.

In pāda a note the use of *majjhe* with the locative *sarasmim*, and cf. EV I, p. 221 (ad Th 663).

For the sandhi -*y-* in *yathā-y-idaṃ* see the note on 352.

In pāda e -a in *yatha-* is m.c. This allows resolution of the first syllable in pāda f.

<212> 1093. For the reciter's remarks see the note on 18-29.

For -*bbh-* in *mahabbhaya* see the note on 753.

1094. Nidd II N<sup>o</sup> 147.12 foll.: *kiñcanan ti rāgakiñcanam ... duccharita-kiñcanam; kiñcanappahānam kiñcanavūpasamam ... amataṃ nibbānan ti ... anādānan ti ādānam vuccati taṇhā; yo rāgo ... lobho akusalamūlam; ādānappahānam ādānavūpasamam ... amataṃ nibbānan ti ... etaṃ dīpaṃ anāparan ti etaṃ dīpaṃ tāṇam ... anāparan ti tamhā paro añño dīpo n'atthi; aṭha kho so evaṃ dīpo aggo ca seṭṭho ca ... pavaro cā ti.* Pj II 597.21 foll.: *akiñcanan ti kiñcanapaṭipakkham anādānan ti ādānapaṭipakkham kiñcanādānavūpasaman ti vuttaṃ hoti; anāparan ti aparapaṭibhā gadīpaviraḥitaṃ seṭṭhan ti vuttaṃ hoti.*

In pāda b -ā- in *anāparam* is m.c.

1095. Nidd II N<sup>o</sup> 149.5: *paddhā paddhacarā paricārika.* Pj II 597.24-25: *te Mārassa paddhacarā paricārakā sissā na honti.* For *paddhagu* see PED (s.v. *pattha* and *paddhagu*). Cf. Skt *prādhva* "journey".

For the historical -d in *etad* see the note on p. 13.10.

1096-1100. *Jatukaññimāṇavapucchā*. The metres are mixed Triṣṭubh/ Jagatī (1096-97) and Śloka (1098-1100).

1096. For the reciter's remarks see the note on 18-29.

Pj II 598.5-6: *sahājanettā ti sahaḥātasabbaññutaññacakkhu.* Nidd II N<sup>o</sup> 151.8: *nettaṃ vuccati sabbaññutaññam.* The translation would therefore be: "O one with simultaneously born eye" = "one with eye (of omniscience)" = "omniscient", which explains my translation. This is not the same as the Buddha's co-natais, for which see Horner (1979, pp. 115-20). *Sahāja* is probably m.c. for *sahaja* = *sahaḥāta*. See PED.

Pādas acd are Triṣṭubh; pada b is Jagatī.

In pāda c -ī- in *santi-* is m.c. (see Pj II p. 775). In pāda d we should read -*tac[c]ham* m.c.

1097. For *yaṃ* in pāda d meaning "therefore, so that, for the reason that" see Abh 1145, and see MW (s.v. *yad*). Pj II 598.12: *vijaññam = jāneyyam*, following Nidd II N<sup>o</sup> 152.22. For *vijaññam* as a first person singular optative see the note on 1065.

Pādas ab are Jagatī; pādas cde are Triṣṭubh.

There is resolution of the first syllable in pāda a. We should ignore the svarabhakti vowel in *iriya-*. In pāda b *-i* in *teji* is m.c. and we should read *ādiccō* m.c. In pāda e we should read *jāī-* m.c.

<213> 1098. For the reciter's remarks see the note on 18-29.

Pj II 598.16-17: *uggahītan ti taṇhādīṭṭhivasena gahitaṃ; niraṭṭaṃ vā ti niraṣitaṭṭaṃ vā muñcītaṭṭaṃ ti vuttaṃ hoti*. Here *-ī-* in *uggahītaṃ* might be m.c. or the historical remnant of Skt *grhīta*.

For *datṭhu* see the note on 424.

In pāda b the loss of *-m* in *datṭhu* is m.c.

1100. For the sandhi of *-ā + aCC- > -āCC-* in *āsavāssa* see the note on 830.

In pāda b *br-* does not make position in *brāhmaṇa*.

1101-4. Bhadrāvudhamāṇavapucchā. The metre is Triṣṭubh, except for 1102 (mixed Triṣṭubh/Jagatī).

1101. For the reciter's remarks see the note on 18-29.

Pj II 599.1-2: *kappaṃjahaṇ ti duvidhakappaṃjahaṃ*. Nidd II N<sup>c</sup> 157.19 gives the usual two *kappas*. See the note on 535. For *kappaṃjaha* see PED.

Pj II 599.3-5: *apanamiṣanti ito ti ... ito Pāsāṇakacetiyyato bahūjanā pakkamiṣanti ti adhippāyo*.

The metre of pāda d is the extended Triṣṭubh, i.e. with a redundant fifth syllable (see the note on 679 foll.), if we read *nāgass'* and assume *apanami[s]anti it<1>0* (or *etto*).

In pāda a we should read *-[c]chidaṃ* m.c. (see Pj II p. 699).

1102. Pj II 599.5-6: *janapadehi saṅgatā ti Aṅgādīhi janapadehi idha samāgatā*. Nidd II N<sup>c</sup> 158.18 foll. gives a full list.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.

There is resolution of the first syllable in pāda b.

1103. For the reciter's remarks see the note on 18-29.

For the palatalisation of *-a- > -i-* in *upādīyanti* see the note on 3.

In pāda d there is either the replacement of the short sixth and seventh syllables by one long syllable (see the note on 61), or we could insert a svarabhakti vowel into *an<u>reti*, enabling us to scan it as four syllables. See Pj II p. 657.

<214> 1104. Pj II 599.17-21: *ādāttaṭṭhena ādānesu rūpādisu satte sabbaloke imaṃ pajam maccudheyye laggam pekkhamāno, ādānasatte vā ādānābhiniṅṅhe puggale ādānasāṅgahetu[n] ca imaṃ pajam*

*maccudheyye laggam tato vitikkamitum asamattham iti pekkhamāno.* Nidd II N<sup>e</sup> 161.23: *ādānasattā vuccanti ye rūpaṃ ādiyanti upādiyanti gaṇhanti parāmasanti abhinivisanti.* This implies that *satte* is accusative plural < *sattva*, but I prefer to take it as being locative singular of the past participle of the root *sañj-*, in agreement with *-loke*.

For the palatalisation of *-a-* > *-i-* in *ādiyetha* see the note on 3.

In pāda b we should read *bhikkhū* m.c.

1105-11. Udayamānavapucchā. The metre is Śloka.

1105. For the reciter's remarks see the note on 18-29.

For *atthi* in pāda d see the note on 957.

1106-7. These two verses are quoted at A I 134.10-13 and are ascribed to the Udayapañha in the Pārāyana. For a discussion of them see Brough (1962, pp. 207-8).

1106. For the reciter's remarks see the note on 18-29.

For *kukkucca* see the note on 82.

In pāda a we should read *-[c]chandānaṃ* m.c. In pāda b *domanassāna* is m.c.

1107. Here *-takka* = *-vitakka* according to J. Brough (1962, pp. 207-8).

Pj II 600.4-5: *upekhāsatisamsuddhan ti catutthajhāna-upekhā-satīhi samsuddham.*

For *-br-* making position in *pabrūmi* in pāda c see the note on 1092-93.

<215> 1108-9. These two verses occur at S I 39.18-21.

1108. Pj II 600.15: *kiṃsu saṃyojano ti kiṃsaṃyojano.* According to Pj II p. 785, *su* is an example of tmesis. I regard it as a split compound. See the note on 151. The city's explanation that the phrase equals *loko kiṃsaṃyojano*, where *su* = *svid*, is confirmed by the compound *nandīsaṃyojano* with *loko* in 1109. Cf. *kiṃsu bhūtā* at S I 37.12 with *vuṭṭhi-bhūtā* at S I 37.14, and *kiṃsu sambandhano* at S I 39.23 with *nandīsambandhano* at S I 40.1.

In pāda c we should read *kissa ssa*, where *ssa* = *su* = *svid*.

1109. There seems to be no reason for *-ī-* in *nandī-*. B<sup>c</sup> reads *nandi-*. Cf. 1115.

1110. There is resolution of the first syllable in pāda c.

1111. Nidd II N<sup>e</sup> 172.6 = Pj II 600.24: *evaṃ satassā ti evaṃ satassa sampajānassa.*

For a comment on this verse see Brough (1962, pp. 207–8).

III2–15. *Posālamānavapucchā*. The metre is *Śloka*.

III2. For the reciter's remarks see the note on 18–29.

For *atthi* see the note on 957.

III3. Pj II 601.1–7: *n' atthi kiñcī ti passato ti viññāṇābhāvavipassanena* "n' atthi kiñcī" ti passato, ākiñcaññāyatana<sup>lā</sup>bhino ti vuttam hoti; *ñāṇam Sakkānupucchāmi ti Sakkā ti Bhāgavantaṃ ālapanto āha: tassa puggalassa ñāṇam pucchāmi, kidisaṃ icchitabban ti; kathaṃ neyyo ti kathaṃ ca so netabbo katham assa uttarim ñāṇam uppādetabban ti.*

<216> III4. For the reciter's remarks see the note on 18–29.

In pāda d E<sup>c</sup> has *vimuttaṃ*, but Nidd II N<sup>e</sup> 180.2 reads 'dhimuttaṃ and explains: 'dhimuttan ti vimokkkena 'dhimuttaṃ. Pj II 601.15–16: *vimuttan ti ākiñcaññāyatanādhimuttaṃ; tamparāyaṇan ti tammayaṃ (= Nidd-a II, 59.1–2)*. Cf. 1072. For the *v/dh* alternation see the note on 44. I translate *vimuttaṃ*; Horner and Rahula translate *adhimuttaṃ*.

For the stages of consciousness see Collins (1982, pp. 213–18) and the references he gives.

III5. Pj II 601.24: *vuṣīmato ti vusitavāsassa*. Cf. It 32.16 which reads *vasimaṃ* with v.l. *vasimam*. Nidd II N<sup>e</sup> 181.25 foll.: *arahā vusitavā ... vutthavāso ... vuṣīmato*. It-a I 150.1: *vasiman ti jhānādisu pakaṅkhāpaṭibaddho paramo āvajjanādi-vasibhavo ariyiddhisankhāto anaññā-sādhāraṇo citta-vasibhāvo ca assa atthī ti vasimā. taṃ vasimaṃ vasiman ti attho*. Cf. Mp IV 159.3: *vuṣimatā ti brahmacariyā-vāsaṃ vutthena*. PED states that *vuṣīmant* has the same meaning as *vusitavant* and suggests that it may be derived from *vasīmant*. Smith (Pj II p. 768) compares AMg *busimanta*. Schubring (Āyār Index [s.v. *busimanta*, which occurs as a v.l. for *vasumanto*]) quotes *saṃjamo busī*. Pischel (1900, §602) suggests *vusīma < vaśayā-*. Caillat (1991, p. 89) follows Schubring and assumes that *vuṣīmant* is a possessive adjective derived from *vuṣī/busī < Skt bṛsī*, which originally meant "a layer of grass". It was then presumably applied to monastic discipline as a whole.

In pāda b B<sup>c</sup> agrees with E<sup>c</sup> in reading *nandī*. Cf. 1109.

Smith includes the word *Ākiñcaññāsambhavaṃ* in his Index (Pj II p. 665). Although E<sup>c</sup> states (p. 216 note 3) that the reading *-ā-* is found in the *cty* and in the *Nidd*, as well as in various manuscripts, Pj II 601.16 actually reads *-a-*. It would seem that the spelling with *-ā-* arose from the gloss *Ākiñcaññāyatanajanakaṃ* (601.17), where *-ā-* was thought to belong to

Ākiñcañña-. Pāda a has nine syllables, irrespective of whether we read -a- or -ā-.

In pāda c we should read *etam* instead of the second *evam* with the v.l. I translate *Ākiñcanasambhavam* and *etam*.

1116-19. Mogharājamāṇavapucchā. The metre is Śloka.

1116. For the reciter's remarks see the note on 18-29.

Pj II 602.2: *yāvataṭṭhiyaṃ ca devīsi vyākaroṭi ti me sutan ti "yāvataṭṭhiyaṃ ca sahadhammikaṃ puṭṭho visuddhidevabhūto isi Bhagavā sammāsambuddho vyākaroṭi" ti evaṃ me sutam*.

In pāda c I translate *va* instead of *ca*, with the v.l. For the *ca/va* alternation see the note on 38.

Pj II 601.31: *dvāhan ti dve vāre ahaṃ*. Smīth (Pj II 710) suggests that *dvāham* contains *dvi* < *dviḥ* "twice", but it may include *dve* "twice" which occurs at Th 753. See EV I, p. 233 (ad Th 753). For the sandhi of -e + a- > -ā- see the note on 891.

In pāda a -ss- in *apucchissam* is m.c., to give the *pathyā* cadence. The form is not a conditional, i.e. a future with an augment, but an aorist. See the note on 446.

In pāda c there is a v.l. *devīsi*, and Pj II 602.3 reads *devīsi* in the lemma, as does Nidd II N<sup>c</sup> 182.10\* in the verse and 188.13 in the lemma. It would seem preferable to adopt this reading, in place of *devīsi*, to give the *pathyā* cadence. In pāda c we can either assume the resolution of the third syllable or ignore the (presumed) svarabhakti vowel in -*ṭṭhiyaṃ*, which is then to be compared with AMg *tacca* < \**tarya*. See Pj II p. 699.

1117. Nidd II N<sup>c</sup> 189.13\* (verse) and 189.19 (lemma) read *nābhijānāti* for *nābhijānāmi*: *tuyham diṭṭhim khantim ... adhippāyaṃ loko na jānāti "ayaṃ evaṃdiṭṭhiko evaṃkhanthiko ... evaṃadhippāyo" ti; na jānāti na passati na dakkhati ... na paṭilabhati*. Pj II and Nidd-a II do not comment. Although it is clear that the text available to Nidd included the reading *nābhijānāti*, which is quoted as a v.l. from Mss B<sup>aim</sup>, I cannot see the relevance of a statement which included this form of the verb. It seems to make better sense if Piṅgiya comes to ask about the view of the world which one should have, and says he does not know Gotama's view of the world. We should, moreover, read *abhijānāmi* as the lectio difficilior. The change of *abhijānāti* > *abhijānāmi* would be hard to explain. The change of *abhijānāmi* > *abhijānāti* is easily explained as a "correction" made when *loko* was thought to need a verb.

<217> 1118. For *atthi* see the note on 957.



Pj II 602.12-13: *evaṃ abhikkanta-dassāvin ti aggadassāvīṃ, sadevakassa lokassa ajjhāsayādhimuttigatiparāyanādīhi passitum samatthan ti dasseti:*

Pāda a has nine syllables. It can be made to scan either by reading *ev'* for *evaṃ* or by reading *abhik[k]anta-* and assuming resolution of the third syllable.

1119. This verse is quoted at Kv 64.7-12. For *suñña* see E.J. Thomas (1951, p. 218).

Pj II 602.17-18: *attānudiṭṭhim ūhaccā ti sakkāyadiṭṭhim uttarivā (B<sup>e</sup> uddharitvā). Nidd II N<sup>o</sup> 196.24: attānudiṭṭhi vuccanti vīsativanthukā sakkāyadiṭṭhi ... ūhacca samūhacca uddharitvā samuddharitvā ... anabhāvaṃ gametvā.* If the reading in the cty is *uttar-*, then cf. *-tara* = "overcoming". This would suggest that the reading in Pj II should be *uddharitvā*. The commentarial tradition was therefore aware of the derivation of *ūhacca* < *uddhrya*.

Pāda a has nine syllables. We could make it regular by reading *lok[am]* m.c.

1120-23. Piṅgiyānāvapucchā. The metre is Triṣṭubh.

1120. For the reciter's remarks see the note on 18-29.

For *phāsu* see the note on 963.

Nidd II N<sup>o</sup> 199.5\* (verse) and 199.22 (lemma) read *antarā va*. This is glossed *antarāyeva*, doubtless to be divided *antarā yeva* (cf. *manasā yeva* 1004), but perhaps taken as *antarāy' eva*. Pj II 603.1-2: *māhan nassaṃ momuho antarāyā ti māhaṃ tuyhaṃ dhammaṃ asacchikatvā antarā eva avidvā hutvā anassim*. The presence of (y)eva in both explanations makes it clear that the correct reading is *antarā va*.

Nidd II N<sup>o</sup> 199.22: *māhaṃ nassaṃ māhaṃ vinassaṃ māhaṃ pañassaṃ*. This is an example of *mā* being used with an augmentless past tense, based upon the old imperfect, i.e. a negative injunctive. Cf. WD, p. 94 (ad Dh 133).

For *vijaññam* as a first person singular optative see the note on 1065.

In pāda a there is a redundant fifth syllable. The metre can be corrected by reading *asm[i]*.

There is a long third syllable in pāda c, but the metre can be corrected by reading *nas[s]am* m.c. In pāda e we should read *jāt-* m.c.

1121. For the reciter's remarks see the note on 18-29.

For the *r/l* alternation in *rup-* see the note on 29.

1122. For *vijaññam* as a first person singular optative see the note on 1065.

For *-m-* m.c. in *asutaṃ-mutaṃ* see the note on 181-82. Nidd II E<sup>c</sup> 45.3\* reads *asutaṃ amutaṃ* and Nidd II N<sup>c</sup> 203.11\* reads *assutaṃ amutaṃ*. Neither of these readings scans. S<sup>c</sup> reads *asutūmutaṃ vā*, which scans correctly.

In pāda b there is resolution of the fifth syllable. In pāda c we should read *iyuh[am]* m.c. In pāda d we should read *'viñ[ñ]ātaṃ* m.c. There is a redundant fifth syllable in that pāda. F makes the line scan by excluding *[kiñcanam]* and either assuming the replacement of the short sixth and seventh syllables by one long syllable (see the note on 61), or excluding *[atho]*. In pāda e we should read *jāñ-* m.c.

<218> 1123. For the reciter's remarks see the note on 18-29.

For the use of *-jāta* after nouns at the end of compounds in the sense of "become characterised by, full of" see the note on 679.

For the instrumental singular form *jarasā* see the note on 804.

There is a redundant fifth syllable in pāda a.

p. 218.12: Nidd II N<sup>c</sup> 206.5 foll. comments upon this prose passage without stating that it is the work of the *saṅgītikāras*, but Pj II 603.28-29 states: *ito paraṃ saṅgītikārā deṣaṇaṃ thomentā idam avoca Bhagavā ti ādim āhaṃsu*. See the note on 30.

p. 218.18: Nidd II N<sup>c</sup> 208.4: *pārāyānaṃ t' eva adhivacanan ti pāraṃ vuccati amataṃ nibbānaṃ ... , ayaṇaṃ vuccati maggo*. Mp IV 35.11-12: *pārāyanan ti nibbānasāṅkhātaṃ pāraṃ ayanato pārāyanan ti laddhavohāraṃ dhammaṃ*. The meaning, according to tradition, is therefore "going to the far shore, i.e. *nibbāna*". See Jayawickrama (UCR, VI, 4, pp. 239-41). PED (s.v. *pārāyana*) does not, however, follow this, perhaps regarding it as a folk etymology (see the note on 51) akin to the analysis of *pāramitā* as = *pāram-itā* "gone to the far shore" (MW [s.v. *pāramitā*]), but prefers a derivation from a "late Sanskrit" *pārāyaṇa* which is said to be a metrical form of *parāyaṇa* "the highest (farthest) point, final aim, chief object, ideal". MW does not, however, quote such a metrical form of *parāyaṇa*, but gives only *pārāyaṇa* "going over, reading through, perusing, studying; the whole, totality, (esp.) complete text, complete collection of texts". This would not be inappropriate as a title of the *vagga*: "the complete collection (of questions)".

E<sup>c</sup> quotes a v.l. *parivāraka-* for *paricāraka-*. For the *c/v* alternation see the note on 38.

Note that *ti eva* contracts to *t' eva* here. For the sandhi of *-i + e- > -e-* see Norman (1988, p. 92) and the note on p. 124.5.12.13.19.20.

1124-49. The metres of this final section are Śloka (1124-32 1135-41 1147-48), Triṣṭubh (1133-34 1142-44 1146) and mixed Śloka/Triṣṭubh (1145 1149).

<19> 1125. For the name *Bhadrāvudha* see the note on 1008. For *dubhayo* see the note on 1007.

1126. Pj II 604.8-10: *sampannacaraṇan ti nibbāna-pada-ṭṭhāna-bhūtena pātimokkha-silādinā sampannaṃ*.

For *upāgañchum* see the note on 138. For *Buddha-seṭṭha* see the note on 226.

1127. Pāda a has only seven syllables. We can correct the metre by reading *v<i>yākāsī* with Smith (Pj II p. 170). B<sup>c</sup> and Nidd II N<sup>c</sup> 210.1\* read *pabyākāsī*. Pāda c has nine syllables. We could read *veyyākaraṇe[na]* with F, but the opening \*--- is unusual with the cadence ---\*. We should probably read *pañha-veyyākaraṇena*, giving the opening =--- with the cadence ---\*.

1128. For *ādicca-bandhu* see the note on 423.

In pāda c we should either ignore the svarabhakti vowel in *-cariyaṃ* or assume resolution of the third syllable.

1129. The syntax of this verse is not easy to understand. We should understand from the prose something like *atthaṃ aññāya* for *ekamekassa pañhassa* to depend upon. The phrase *gacche pāraṃ apārato* in pāda d would support the meaning "going to the far shore" for *pārāyana*.

1130. There are nine syllables in pāda c, and F corrects the metre by omitting *so*, with Ms C<sup>k</sup>. The metre is, however, acceptable if we assume resolution of the sixth syllable, and separate *pāraṃ* and *gamaṇāya* to give the caesura after the fifth syllable which is necessary for the cadence -, ---\*. Since the opening for this cadence is usually =---, we should probably read *sa* for *so*.

1131. For the reciter's remarks see the note on 18-29.

There is a v.l. *nāgo* for *nātho* in pāda d, and this is the reading of B<sup>c</sup> and S<sup>c</sup>. Nidd II N<sup>c</sup> 215.5: *nāgo ti bhagavā āgum na karotī ti nāgo, na gacchatī ti nāgo, na āgacchatī ti nāgo*. Cf. the note on 166. This makes it quite clear that *nāgo* was in the text when Nidd was being composed. I translated *nātho*, but would now wish to adopt and translate the reading *nāgo*, as Horner and Rahula did.

For *nikkāmo* see the note on 228.

Pj II 605.12-13: *nibbano ti kilesa-vana-virahito taṅhā-virahito eva vā*. See EV I, p. 224 (ad Th 691). Pj II 605.13-15: *kissa hetu musā bhaṇe ti yehi kilesehi musā bhaṇeyya ete tassa pahīnā ti dasseti etena brāhmaṇassa savane ussāhaṃ janeti*.

For *hetu* < *hetū* < \**heto* < *hetoh*, see the note on 122.

The verse has five pādas and F omits pāda b, possibly because it has ten syllables. We should probably read *yathāddakkhi tathākkhāsi* with the v.l. and B<sup>c</sup>.

<220> 1132. For *handā* < *hanta*, showing the voicing of a consonant after a nasal, see the note on 153.

1133-34. The metre of these verses is Triṣṭubh.

1133. Pj II 605. 3-17: *sacca-vhayo ti "buddho" ti saccen' eva avhānena nāmena yuto*. For the similar compound *sacca-nāma* see EV I, p. 207 (ad Th 533). For *brahme* as a vocative see the note on 982.

In pāda b -ū in -gū is m.c. In pāda c we should read -*du[k]kha*- m.c. In pāda d -*vh-* makes position.

1134. Nidd II N<sup>c</sup> 220.9: *kubbanakaṃ parittavanakaṃ appaphalaṃ appabhakkhaṃ appodakaṃ*. Pj II 605.18: *kubbanakan-ti parittavanakaṃ*.

Pj II makes no comment upon *ajjhapatto*, but the vv.ll. in E<sup>c</sup> of Sn show that the tradition found the form difficult. Nidd II N<sup>c</sup> 221.6 includes the word *adhigacchīm* in the explanation, and S<sup>c</sup> of Nidd expands this to *adhigacchīm vindi paṭilabhīm*. This possibly indicates that *ajjhapatto* was being taken as the equivalent of an aorist. PED and CPD both take it as a past participle. Kern (Toev. 1.67; 2.96) explained the related form *udāpatvā* as a reduplicated aorist, and PED (s.v. *udāpatvā*) mentions the possibility of reading *udapatta* instead of *udāpatvā*, and of taking it as the development of the reduplicated aorist \**udapaptat*. This possibility is not, however, mentioned in PED for either *udapatta* or *ajjhapatta*. In Sadd p. 360 note c Smith explains *pāpatt(h)a* as = Skt *prāpattat* (see Sadd Index [s.v. *pa-patati*]). In recent years two scholars have independently put forward the same idea of the reduplicated aorist, viz. von Hinüber (1974, pp. 65-72) and Alsdorf (see CPD [s.v. *ud-apattā*]). There can be no doubt that this is the correct explanation here. The reading should be *ajjhapattam*, which I should have accepted as my preferred reading. It was probably misunderstood by the tradition as being an accusative, and was therefore "corrected" into the nominative form *ajjhapatto*.

Pj II 605,20-21: *appa-dasse ti Bāvariya-ppabhutike paritta-paññe*. The v.l. -*rasē* shows the *dlr* alternation. See the note on 81.

PED suggests (s.v. -*s*-) that the reading in pāda c is *s-aham* and that *s-* is a hiatus consonant. This suggested reading is said to be the v.l., but it does not occur as a v.l. in F or in E<sup>c</sup>, and it seems in any case unnecessary to have a sandhi consonant after *evam*. See the note on 1082.

In pāda d -*a* in *hamso-r-* is m.c. For -*o* > -*a* m.c. see the note on 458. B<sup>c</sup> reads *hamso-r-*. For sandhi -*r-* see the note on 29. In pāda b -*p-ph-* in *bahupphalam* is m.c. We should read *kāraṇam* m.c.

1135. This verse = 1084, without the reciter's remarks found there. See the note on 1084.

1136. In pāda b E<sup>c</sup> reads *jātimā*, with a v.l. *jutimā*, and E<sup>c</sup> of Nidd II also reads *jātimā*. Pj II makes no comment, but Nidd II N<sup>c</sup> 224,25 states: *jutimā ti matimā paṇḍito paññavā buddhimā ñānī vibhāvī medhavā*. B<sup>c</sup> of Sn and B<sup>c</sup> of Nidd read *jutimā*, and I accept and translate this reading, as being appropriate with *tamanudo* and *pabhaṅkaro*. The word *jutimā* is used of the Buddha in 508f, but Pj II is silent about the word there.

Pj II 605,22-23: *tamonud' āsīno ti tamonudo āsīno*, i.e. we have the sandhi of -*o* + *ā*- > -*ā*-.

Pj II 605,23: *bhūri-paññāṇo ti nāṇa-ddhajo, bhūrimedhaso ti vipulapaññō*. The first explanation seems to be taking *paññāṇa* in its sense of "sign, mark, token" (see the note on 96) and *bhūri* as "wisdom", whereas the second is taking *bhūri* in the sense of "abundant". See the note on 346. For the development in meaning from "abundant" to "wisdom" see Renou (1939, p. 384, note 1), who compares the similar development of *puramdhi*.

<221>1137. For *sandiṭṭhika* and *akālika* see the note on 567.

Nidd II N<sup>c</sup> 226,18: *yassā ti nibbānassa*. Cf. 1149.

Pj II 605,26: *anūlikan ti kilesa-ṭī-virahitaṃ*. See the note on *ṭī* in 51.

In pāda d there are nine syllables. We may either assume resolution of the fourth syllable or read *atth[i]*'. Cf. 1139 1141 1149.

1138. For *bhūripaññāṇā* and *bhūrimedhasā* see the note on 1136.

In pāda a there is resolution of the sixth syllable.

1139. For *sandiṭṭhika* and *akālika* see the note on 567. For *anūlika* see the note on 1137.

In pāda d there are nine syllables. We may either assume resolution of the fourth syllable or read *atth[i]*'. See the note on 1137.

1140. In pāda a we should read *vi[p]pavasāmi* m.c., and assume resolution of the sixth syllable, to give the *pathyā* cadence. In pāda b *br-* in *brāhmana* does not make position.

1141. For *sandiṭṭhika* and *akālika* see the note on 567.

In pāda a there are nine syllables. We may either assume resolution of the fourth syllable, or read *atth[i]*'. See the note on 1137.

1142-44. The metre of these verses is *Triṣṭubh*.

1142. Nidd II N° 230,21 *sittaes: passāmi naṃ manasā cakkhunā vā ti yathā cakkhumā puriso āloke rūpagatāni passeyya ... , evam ev' āhaṃ Buddhaṃ bhagavantaṃ manasā passāmi*. Pj II 605,30-606,1: *taṃ Buddhaṃ ahaṃ cakkhunā viya manasā passāmi*. There is a v.l. *ca* (for the *c/v* alternation see the note on 38) but these two explanations show that the tradition read *va* in the sense of *iva*.

Pj II 606,1: *namassamāno vivasemi rattin ti namassamāno ca rattim atināmemi*.

Nidd II N° 231,6: *ten' eva maññāmi avippavāsan ti tāya buddhānusatiyā bhāvenio avippavāso ti taṃ maññāmi, avippavuttho ti, taṃ maññāmi*. The explanation seems to be taking *avippavāso* as *ābahuvr̥thi* compound "not possessing absence" = "not being absent". The phrase must mean "I think there is (or I regard it as) non-absence".

1143. Nidd II N° 232,1: *nāpent' ime* (E° divides *nāpentī me*) *Gotama-sāsanamhā ti ime cattāro dhammā Gotamasasanā ... n' apenti na gacchanti na vijahanti na vināsentī*. The edition of Nidd II used by CPD reads: *nāpagacchanti vijahanti vinā honti* (see CPD [s.v. *apeti*]). It is clear that the meaning of *nāpentī* (= *na apenti*) is "not go away from". Cf. the suggestion of *na h' apeti* in 90. Probably F's reading *nāmenti* arose because of *nato* in pāda d. See PED (s.v. *namati*).

In pāda a *-ī* in *pīī* and *saiī* are m.c. In pāda c we should read *vajatiī* m.c. to give the break --- after a caesura after the fourth syllable.

<222> 1144. Pj II 606,6-8: *ten' eva kāyo na pareti ti ten' eva dubbala-thāmakattena kāyo na gacchati, yena vā buddho tena na gacchati; na paleti ti pi pāho, so ev' attho*. For *paleti* cf. 831 and for the *r/l* alternation see the note on 29.

Pj II 606,9-10: *saṃkappa-yattāyā ti saṃkappagamanena*. PED does not list *yattā* (< Skt *yātrā*) "journey". B° and Nidd II N° 232,20\* agree with the v.l. in reading *-yantāya*.

1145. Pj II 606.11-13: *paṃke sayāno ti kāmakāddame sayamāno; dīpā dīpaṃ upaplavīṃ ti satthārādito satthārādīṃ abhigañchīṃ*. The word *-ādi* presumably refers to Nidd II N° 234.24: *satthārato satthārāṃ dhammakkhānato dhammakkhānaṃ gaṇato gaṇaṃ dīṭṭhiyā dīṭṭhiṃ paṭipadāya paṭipadaṃ maggato maggaṃ*.

E<sup>c</sup> gives *upaplavīṃ*, *uppalavīṃ* and *upallavi(m)* as vv.ll. Pj II has *uppalavīṃ* and *upallavīṃ* as vv.ll. Nidd II N° 233.12\* reads *upallavīṃ*, glossed as: *pallavīṃ sampallavīṃ*, with S<sup>c</sup> reading *samupallavīṃ* for the latter. The forms with *-ll-* would seem to belong to a tradition where *-pl-* assimilated to *-ll-* instead of to *-pp-*. The forms with *-pal-* would seem to be a variant for the usual *-pil-*, i.e. with a svarabhakti vowel *-a-* arising in the conjunct *-pl-* instead of the usual *-i-*.

Pāda a is Tristubh; pādas bcd are Śloka.

1146. Pj II 606.26-607.2: *yathā Vakkali-tthero saddhādhimutto ahoṣi saddhādhūrena ca arahattaṃ pāpuṇi, ... evam eva tvam pi (pa)muñcassu saddhaṃ; tato saddhāya adhimuccanto "sabbe saṃkhārā aniccā" ti ādinā nayena vipassanaṃ ārabhitvā maccudheyyassa pāraṃ nibbānaṃ gamissasi ti*. Nidd II N° 235.22: *yathā Vakkali-tthero saddho saddhāgaruko saddhā-pubbaṅgamo saddhādhimutto saddhāhipateyyo arahatta-ppatto*. I doubt very much that *mutta-saddha* can have the same meaning as *saddhādhimutta*, although PED seems to accept this, or be translated "given up to faith", or as "freed themselves by the power of confidence" as Saddhatissa takes it (1985, p. 132). I think the compound can only be a *bahuvrīhi*. It could mean "with faith *mutta*". Clearly "given up" is inappropriate in a context with faith. We might assume that *mutta-saddha* stands for *pamutta-saddha* and translate "with faith proclaimed, having proclaimed his faith", since Morris suggested (1885, pp. 46-48) that *pamuñcati* means "utter, declare" (cf. *vācaṃ pamuñce* 973). See also BHSD (s.v. *pramuñcati*). On the other hand, we might see here the meaning "desire" for *saddhā*. If this is so, then the compound would have the same meaning as *assaddha* in Dhṃ 97: "with desire got rid of, without desire". See Norman (1979D, p. 329). In support of this suggestion is the fact that we read that Vakkali was unable to gain insight because of *saddhābalavabhāva* (Th-a II 148.8). In the parallel accounts of Vakkali in Mp I 248 foll. and Dhṃ-a IV 117 foll. this is not mentioned, which suggests that some of the commentators found it difficult to understand how someone could be prevented from gaining insight by his strong faith. The Buddha commanded Bhadrāvudha to dispel craving, and we might suppose

that when he had done this he could be described as *muttasaddha*. If CPD and DPPN are to be relied on, there is no mention of *Āḷavi-Gotama* elsewhere, so that we cannot tell which meaning of *saddhā* would be more appropriate for him. There is the same ambiguity about the phrase *pamuñcantu saddhaṃ* (Vin I 7.4\* = D II 39.22\*), glossed *sabbe attano saddhaṃ pamuñcantu vissajjantu* (Sp 963.19 = Sv 471.10), which might mean "proclaim their faith" or "give up their (old) faith, i.e. wrong beliefs" or "give up their desire". For *saddha* "desiring" see the note on 663.

The metre is *Trīṣṭubh*.

Pāda c has twelve syllables. We can correct the metre by reading *ev[am]*' *eva*, or *emeva* as Smith (Pj II p. 678) suggests. Cf. Pkt *emeva* and see Pischel (1900, §149). Smith suggests that *emeva* arose by haplography from *e-va-me-va*. For such haplography see the note on 47. We might also think of dissimilation from *ev'eva*, or the change of *-v-* to *-m-*. See the note on 100.

In pāda d we should read *gamissasī* m.c. and exclude [*Piṅgiya*]. In pāda c *tv-* in *tvam* does not make position. In pāda d B<sup>c</sup> and S<sup>c</sup> read *maccudheyyassa pāraṃ*, which is unmetrical.

1147-48. The metre of these verses is *Śloka*.

1147. For *esa* with *ā* first person singular verb see the note on p. 15.23. For *akhila* see the note on 212. For *paṭibhānavat* see the note on 58.

In pāda c we should read *-[c]chaddo* m.c., to give the opening *---* with the cadence *-,-,-*. See the note on 372.

1148. Nidd II N<sup>c</sup> 238.20: *adhideve abhiññāyā ti devā ti tayo devā — sammutidevā upapattidevā visuddhidevā; bhagavā sammutideve adhidevā ti abhiññāyā upapattideve adhidevā ti abhiññāyā visuddhideve adhidevā ti abhiññāyā — adhideve abhiññāyā*. Pj II 607.8-9: *adhideve abhiññāyā ti adhidevakare dhamme nātvā*. CPD (s.v. *adhi-deve*) takes the word as an indeclinable phrase made from *adhi* + locative singular or accusative plural of *deva* = "concerning the gods". For the form cf. *adhi-jegucche* (D I 176.1) and see CPD (s.v.); PED (s.v. *adhideva*) takes it in the sense of *atideva* "a superior god". For the interchange of *atīlādhiḷabhi* see the note on 671. The translation of Horner and Rahula "(qualities which make) the supreme devas" seems to be taking *adhi-* in both senses simultaneously.

Pj II 607.11-12: *kaṃkhīnaṃ paṭijānatan ti kaṃkhīnaṃ yeva satam "nikkaṃkh' amhā" ti paṭijānantānaṃ*.

In pāda b B<sup>c</sup> reads *varovaraṃ* in place of *parovaraṃ*.



<223> 1149. Pj II 607.12-14: *asaṃhīran ti rāgādīhi asaṃhāriyaṃ asaṃkuppan ti akuppaṃ avipariṇāmadhammaṃ, dvīhi pi pādehi nibbānaṃ bhaṇati*. Pj II 607.17-21: *evaṃ man dhārehi adhimuttacittan ti Piṅgiyo ... attani saddhaṃ uppādetvā saddhā-dhuren' eva ca vimuccitvā taṃ saddhādhimuttataṃ pakāseto Bhagavaṇtaṃ āha*.

Nidd II N° 241.10: *yassā ti nibbānassa*. Cf. 1137.

Pādas ab are Śloka; pādas cd are Triṣṭubh.

Pāda b has nine syllables. We could either assume resolution of the fourth syllable or read *ath[i]'*. Cf. 1137. In pāda d we should read *ma[ṃ]* m.c. In pāda d there is a redundant sixth syllable. We could repair the metre by reading *dhāreh[i]'*.

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LIST OF PREFERRED READINGS

3 b	<i>read va sosayitvā for visosayitvā</i>	354 a	<i>punctuate yad atthiyam</i>
7 a	<i>read vidhūpitāse for vidhūpitā</i>	379 c	<i>read mantayitvā jagāma for mantayitvājjhagamā</i>
8-13 a	<i>read.nāccasārī na p' accasārī for nāccasārī na paccasārī</i>	412 d	<i>punctuate kattha vāso</i>
26 c	<i>read gavampatīdha for gavampatī ca</i>	414 d	<i>punctuate ettha vāso</i>
59 c	<i>read vibhūsanā for vibhūsanatthānā</i>	430 d	<i>read sen' for yen'</i>
85 b	<i>read maggakkhāyi for maggajjhāyi</i>	443 c	<i>read bhecchāmi for gacchāmi</i>
90 c	<i>punctuate 'sabbe n' etādisā'</i>	506 a	<i>add ca after yajamāno</i>
90 d	<i>read na h' apeti for na hāpeti</i>	519 b	<i>punctuate sādhu samāhito</i>
131 a	<i>read asantaṃ for asataṃ</i>	522 b	<i>read -samyoga for -samyoge</i>
133 a	<i>read ca after rosako</i>	531 b	<i>punctuate viriyavāso</i>
158 b	<i>read nākhīṇavyappatho for na khīṇavyappatho</i>	531 d	<i>read vīro for dhīro</i>
159 b	<i>read nākhīṇavyappatho for na khīṇavyappatho</i>	538 d	<i>punctuate oghatāṃ' agā</i>
165 a	<i>read vīraṃ for dhīraṃ</i>	576 b	<i>read niccaṃ for pāto</i>
196 b	<i>read ca after sedassa</i>	579 b	<i>read paralok' ito for paralokato</i>
248 a	<i>punctuate ete sugiddhā</i>	613 b	<i>punctuate puthusippena</i>
270 d	<i>read dhaṅkam for vaṅkam</i>	620 d	<i>read ce for ve</i>
271 d	<i>read dhaṅkam for vaṅkam</i>	633 a	<i>read 'dha for ca</i>
310 a	<i>read ca after pitaro</i>	667 c	<i>punctuate tatta-ayo-guḷasannibhaṃ</i>
349 b	<i>read vīra for dhīra</i>	678 a	<i>punctuate yāva dukkhā</i>
350 a	<i>punctuate vaggu vaggum</i>	691 d	<i>read ve for ce</i>
		713 d	<i>read nāvajāniyā for nāvajāniya</i>
		718 d	<i>read ye abhiramissasi for ce abhiramissati</i>
		719 a	<i>read bhāhisi for bhāsihi</i>
		720 d	<i>read yanti for yāti</i>

- 755 b *read asan̄hitā for susan̄hitā*
- 771 d *read sitvā va for siñcitvā*
- 800 c *read sa for sā*
- 810 b *read vivittam āsanam for vivittamānasam*
- 833 d *punctuate param' for param*
- 898 c *read suddhi for suddhim*
- 910 a *read subbināyo for suddhināyo*
- 918 c *read puṭṭho for puṭṭho*
- 932 b *read vā puthujanāṇam vā for puthuvacanāṇam*
- 934 d *omit sāsane and sadā*
- 939 d *read na sīdati for nisīdati*
- 945 c *read pakampanam for pakappanam*
- 953 b *punctuate kāci nisam̄khiti for kācini sam̄khiti*
- 960 b *read agatam for amatam*
- 968 d *punctuate addhābhavanto*
- 971 c *punctuate so tesu*
- 1050 a *read ce for ve*
- 1060 a *read vidvā ca so yo vedagū n-ro 'dha for vidvā ca so vedagu n-ro idha*
- 1064 a *read sahiṣṣāmi for gamiṣṣāmi*
- 1073 d *read cavetha for bhavetha*
- 1079 e *read yatā for yathā*
- 1 80 e *read yatā for yathā*
- 1115 a *read Ākiñcanasambhavam for Ākiñcanāsambhavam*
- 1115 c *read etaṃ for evaṃ*
- 1116 c *read va for ca*
- 1131 d *read nāgo for nātho*
- 1134 d *read ajjhapattam for ajjhapatto*
- 1136 b *read jūṭimā for jāṭimā*