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ART. XII.—*Notes on Dhammapada, with Special Reference to the Question of Nirvāṇa.* By R. C. CHILDERS, late of the Ceylon Civil Service.

I have given in the following pages some of the results of a careful study of the text of Dhammapada, rendered necessary by the preparation of a Pāli Dictionary. In endeavouring to elucidate some of the obscure or difficult points of this important text, I have given prominence to a few passages enabling me to test the theory of Nirvāṇa which I propounded last year in the columns of a periodical.

Verse 203. *Jighacchāparamā rogā, saṅkhārā paramā dukkhā,
Etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ
sukhaṃ.*

The sense of this verse is, "As hunger is worse than any disease, so existence is worse than any pain; to him who has realized this truth extinction is the greatest bliss." If any proof is wanted that the author of Dhammapada believed Nirvāṇa to be the annihilation of being, it is surely here. When he says in the same breath that existence is the acme of suffering, and that Nirvāṇa is consequently the highest bliss, it follows logically and inevitably that Nirvāṇa must be the cessation of existence. Nirvāṇa must here be taken as Anupadhiṇeśhanirvāṇa. *Saṅkhārā* (in the plural) is used almost in the sense of "organic life." The comment says, "the five Skandhas," which amounts very much to the same thing; for the Skandhas are the attribute of every organized being, however low in the scale of animal life. Compare the expression *sabbe saṅkhatāsankhatadhammā*, "all things organized and unorganized," or "all things animate and inanimate," which includes, of course, the whole realm of creation. I take this opportunity of re-stating the theory of Nirvāṇa which I published in the July and October numbers of *Trübner's Record* for 1870; and I may observe that my

theory meets, as far as I know, all the difficulties of the question, and holds good in every instance in which I have tested it.

Nirvâṇa means extinction or annihilation. It is the ultimate goal of Buddhism, the supreme reward of the highest spiritual development, the *summum bonum* to which the follower of Çâkyamuni is taught to look. What, then, is this Nirvâṇa or extinction which is the reward of virtuous action? It is twofold—Upadhiṇṣhanirvâṇa, or the extinction of human passion; and Anupadhiṇṣhanirvâṇa, or the annihilation of being. There are eight progressive stages of sanctification, called the Four Paths and the Four Fruitions:¹ the last and highest of these stages is called Arhattvaphala, or “full fruition of final sanctification,” and this is Upadhiṇṣhanirvâṇa, or, as it is also called, Kleṣapariṇirvâṇa. Arhatship or Arhattvaphala is admittedly a state of the highest happiness and perfection, and its identity with Upadhiṇṣhanirvâṇa, or, as it is more generally called, simply Nirvâṇa, cannot be too strongly insisted upon, since it accounts for the frequency with which Nirvâṇa is spoken of as a state of bliss. This, then, is one of the Nirvâṇas, the other is Anupadhiṇṣhanirvâṇa or Skandhapariṇirvâṇa,² which it is impossible to explain as anything but absolute annihilation. The Arhat, or being who has attained final sanctification,³ though wholly free from human passion, and possessed of superhuman faculties, is still a man, and liable, like all other men, to death. Nor is his life necessarily prolonged beyond that of his fellows; Çâkyamuni himself, the Great Arhat, died at an age not exceeding the common lot of humanity. But the Arhat, alone of men, when he dies ceases to exist. The oil in the lamp of life is burnt out, the seed of existence is withered, he enters the vast portals of Nothingness and Void, and entering vanishes from creation,—he has attained to Skandhapariṇirvâṇa, the annihilation of the elements of being. I have said that Nirvâṇa is twofold; but is it not also one? for Skandhapariṇirvâṇa is

¹ In Pâli *Cattâro Maggâ* and *Cattâri phalâni*.

² Generally called simply Nirvâṇa.

³ Arhattvaphala or Kleṣapariṇirvâṇa.

the necessary complement of Kleṣapariṇirvâṇa, as the latter is of the former. Without Arhatship there can be no cessation of existence,¹ just as there can be no Arhatship that does not terminate in extinction. Viewed, therefore, from a distance as it were, as the goal of the pious Buddhist, Nirvâṇa is one; it is a brief period of the highest bliss on earth, ending in eternal death. It may here be objected—Must not great confusion be created by using one and the same term for two things so different as “bliss” and “annihilation”? I reply that in reality there is no such confusion, since the context will readily determine whether, by the word Nirvâṇa, Upadhiṣesha or Anupadhiṣesha Nirvâṇa is intended. And in a vast proportion of instances the term embraces both Nirvâṇas. Thus in such a sentence as “Nirvâṇa is the reward of a virtuous life,” it is clear that both Nirvâṇas are meant, since they are inseparably connected, and the one involves the other as a necessary consequence. There are, however, occasions when one of the Nirvâṇas is distinctly alluded to, and then the context determines which of them is meant. Thus in verse 89 the word *loke* specifies Upadhiṣeshanirvâṇa, while in the verse we have been considering Anupadhiṣeshanirvâṇa is clearly indicated by the use of the word *saṅkhārā*.

In conclusion I wish to add that the much contested word Pariṇirvâṇa means “the attainment of Nirvâṇa,” or simply Nirvâṇa. Like Nirvâṇa it is twofold, Kleṣapariṇirvâṇa, “attainment of the extinction of human passion,” and Skandhapariṇirvâṇa, “attainment of the annihilation of the elements of being.” When the Pariṇirvâṇa of an Arhat is spoken of, it may be translated “death”; for in the case of an Arhat, death and the attainment of Nirvâṇa are simultaneous. The word Mahâpariṇirvâṇa merely means the death of Buddha.

Verse 89. *Te loke parinibbutā*, “they attain Nirvâṇa in this world”; that is they attain Upadhiṣeshanirvâṇa or Arhatship, which is compatible with existence. *Parinibbuta* (pari + nis + vṛita) is always used for the part. perf. pass. of *parinibbāti*, “to attain Nirvâṇa.” The regular p.p.p. would be *parinibbāna*,

¹ I mean, of course, on this earth, since, for instance, an Anâgâmin attains Skandhapariṇirvâṇa from one of the Brahma heavens.

but there is a confusion in Páli between the compounds *nirvā* and *nirvāri*, so much so that *nibbuti* (*nirvāriti*) means both happiness (or tranquillity) and annihilation.¹ It is well known that this sort of confusion is frequent in Páli. An important reason against the use of *parinibbāna* as the p.p.p. of *parinibbāti* is that it would be readily mistaken for the noun *parinibbāna*. When used of an Arhat *parinibbuta* may be translated "having died," e.g. *Lokanāthe dasabale sattāha-parinibbuta*, "when the world's protector endowed with the ten forces had been dead seven days."²

Verse 153. *Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ*

Gahakāraṃ gavesanto dukkhā jāti punappunaṃ.

"I have run through the revolution of countless births, seeking the Architect of this dwelling and finding him not, grievous is repeated birth." Fausböll takes *sandhāvissaṃ* as a conditional,³ but the sense imperatively requires an aorist, and Mr. Trenckner pointed out to me some time ago that *sandhāvissaṃ* in this place is a true aorist, the Sanskrit aorist in -isham. The third persons sing. and plur. of this aorist occur pretty frequently in Páli, and end in -isi and -isum⁴ respectively. The doubled *s* has many analogies in Páli. The learned Sthavira Dhammārāma of Yátrāmullé has favoured me with a long extract from Culla Saddanīti, in which the author, misled by the doubled *s*, calls *sandhāvissaṃ* "a future in a past sense" (*atitathe bhavissanti hoti*), and cites a passage from the Tripitaka book *Vimānavatthu* containing an analogous example. The passage is as follows:—

Cātuddasiṃ pañcadasīṃ yāva pakkhassa aṭṭhami

Pāṭihāriyapakkhañ ca aṭṭhaṅgasusamāhitam

*Upasatham upavasissaṃ sadā silesu samvutā.*⁵

Here Culla Saddanīti remarks, *Imissā Vimānavatthupāliya aṭṭham samvaṇṇentehi* "upavasissan ti upavasim atitathe hi idaṃ anāgatavacanan ti vuttan" ti saccam vuttam, "the com-

¹ See Abhidhānappadīpikā, v. 1015.

² Mahāvamsa, p. 11.

³ In Páli the 1st pers. fut. ātmane, and the 1st pers. cond. (parassa and ātmane) both end in -issam. In the cond. the augment may be dropped, so that *sandhāvissaṃ* might be a future or a conditional.

⁴ Sanskrit *īṭ* (for *ishīṭ*), and *ishuṭ*.

⁵ Compare Dh. p. 404.

mentators upon this passage of *Vimānavatthu* observe with truth that *upavasissam* is for *upavasim*, for here the future is used in a past sense."

Verse 166. *Attadattham paratthena bahundā pi na hāpaye*
Attadattham abhiññāya sadatthapasuto siyā.

I think the meaning of this verse is, "Let him not forego his own *spiritual* good for the sake of another man's, however great; when he has discerned his own spiritual good, let him devote himself thereto." This is, I think, in accordance with the comment, and makes the sentiment one to which no exception can be taken, even from a Christian point of view. *Attha* is constantly used in Pāli in the sense of spiritual good, and this very word *sadattha* (*sva-artha*) is used at page 12 of Turnour's *Mahāvamsa*, where Arhatship or spiritual perfection is intended. The words are:—

Sve sannipāto, Ānanda; sekkena gamanam tahiṃ

Na yuttan te; sadatthe tvaṃ appamatto tato bhava.

"To-morrow, Ānanda, is the convocation, it is not right that thou shouldst attend it while yet imperfect, strive earnestly therefore for thy spiritual good."

Verse 32. *Appamādarato bhikkhu pamāde bhayadassivā*

Abhabbo parihānaya nibbānass' eva santike.

The meaning of *parihāna* here is "falling away," "falling off," "retrogression." The comment says, "A priest who is in this state is not liable to fall away either from the state of tranquillity and contemplation, or from the Four Paths and their fruition: if he has attained them, he cannot lose them; if he has not yet attained them, he cannot fail to do so." Compare the passage at *Dham.* p. 254, where Godhika Thera is said to have attained the first Jhāna and then fallen away from it: the expressions used are, "*samādhikam cetovimuttiṃ phuseitvā tato parihāyi*," "*chakkhattuṃ jhānam nibbattetvā parihīno*," "*jhāna parihīno*."¹ I would render the whole verse "The recluse who delights in diligence, who sees danger in sloth, is not liable to fall away from holiness, but is close upon

¹ Compare also *Dham.* verse 364, *Dhammam anussaram bhikkhu saddhammad na parihāyati*, the recluse who remembers the Law will never fall away from true religion.

the attainment of Nirvâṇa." That is to say, his salvation is assured, nothing can prevent its accomplishment. *Nibbāna* here means kleṣaparivṛṇa or Arhatsip (see the comment).

Verse 55. *Candanam tagaram vā pi uppalam atha vassiki*

Etesam gandhajātānam silagandho anuttaro.

The meaning of the second hemistich is, "The perfume of virtue (*sīla*) far surpasses the perfume of these spices." There is a confusion in the construction, as the literal rendering would be, "Of these sorts of perfumes (*gandhajātāni*), the perfume of virtue is the best." I do not see how *sīla* can be taken as anything but the Sanskrit *ṣīla*; the commentator takes it so, and the analogy of the preceding and following verses requires it.

Verse 71. *Na hi pāpaṃ kataṃ kammaṃ sajjukhīraṃ va muccati*

Duham taṃ bālam anveti bhaṣmācchanno va pāvako.

The word *muccati*, in Pāli, when applied to milk, means "to curdle," literally, "to be got rid of," I suppose because, in the process of curdling, the milk in great measure disappears and is replaced by curds. The Sthavira Subhūti informs me that the true version of the comment is, *Sajjukhīraṃ ti taṅkhaṇaṃ yera dhenuyā thanehi dhovitvā gahitakhīraṃ, na muccatīti na pariṇamati na pakatibhāvaṃ jahati na dadhibhavaṃ āpajjati*, "Sajjukhīra means milk just drawn from the previously washed udder of the cow; na muccati means that it does not change, does not leave its original state, does not turn into curds." This explanation makes *sajju* not an independent word qualifying the sentence *na hi pāpaṃ kataṃ kammaṃ muccati*, but the first part of a compound word *sajjukhīra*, meaning "new milk." It is a satisfactory solution of the difficulty, and the sense of the whole verse would be, "As newly drawn milk will not curdle for a long while, as fire covered by ashes goes on smouldering for a long while, so it takes a long while to get rid of the consequences of an evil action." Of course in a translation the play upon the two meanings of *muccati* is lost, and the simile is deprived of most of its force. It is worthy of notice that in the Sinhalese Prakrit *mid*, the equivalent of *muc*, means, according to Clough, "to loosen, to release," and also "to congeal, to coagulate."

Verse 252. *Sudassaṃ vajjaṃ aññesaṃ attano pana duddasaṃ
Paresaṃ hi so vajjāni opundāti yathā bhusaṃ
Attano pana chādeti kaṇiṃ va kitavā saṭho.*

“The faults of others are easily seen, our own are difficult to see; a man winnows his neighbour’s faults like chaff, his own he keeps out of sight as the fraudulent gambler hides his loaded dice.” Fausböll translates *yathā bhusaṃ*, “as much as possible,” taking it as a compound word, the equivalent of which would be *yathābhṛṣam* in Sanskrit. But *bhusa* in Pāli means also “chaff,”¹ and the use of *opundāti* almost positively demands that *yathā bhusaṃ* should be translated “like chaff.” The commentator takes this view in the most decided and unmistakable manner, for he says *bhusaṃ opunanto viya opundāti*, “winnows them like one winnowing chaff.” The force and beauty of the metaphor is obvious enough.

Verse 257. I do not see how *dhammassa gutto* can be rendered “custos legis,” since *gutta* (gupta) is used only in a passive sense. I would translate the passage, “The wise man who is guarded by justice (or by the Law) is called just.” A man guarded by justice would of course mean a man whose actions or words are directed by a sense of justice. The comment says *dhammagutto dhammarakkhito*, which can only mean “guarded by *dhamma*, kept by *dhamma*.”

Verse 272. *Dhammārāma* informs me that the true reading of the last line is *bhikkhu vissāsa’ m’āpādi appatto āsavakkhayaṃ*, or rejecting sandhi *bhikkhu vissāsaṃ mā āpādi appatto āsavakkhayaṃ*, “priest, be not confident as long as thou hast not attained the extinction of desire.”

Verse 283. *Vanam chindatha mā rukkaṃ vanato jāyati bhayaṃ
Chetvā vanañ ca vanathañ ca nibbāna hotha bhikkhave.*

“Cut down the whole forest, not the tree, danger comes out of the forest; when ye have cut down both the forest and its undergrowth, then shall ye be free from passion.” Half the force of this passage is lost in a translation, from the impossibility of rendering the play on the two meanings of *vana*. It is doubtful whether *nibbāna* or *nibbanā* (nis + vana) be the right reading. *Vāna*² means “desire” in Pāli as well as

¹ See *Abhidhānappadīpikā*, 463: it is the Sanskrit *bhusa*.

² *Abhidhān*, 163.

vana, and *nibbāna* would not be a participle, but an adjective meaning "free from *vāna* or lust."

Verse 344. Subhúti informs me that the true reading is *nibbanatho*, and the first line means, "he who having got rid of desire hankers again for desire." The readings of Fausböll's three manuscripts are *nibbanatho*, *nibbanato*, and *nibbānato*.¹ Mr. Fausböll now agrees with me in thinking that the two last are obvious copyists' errors.

Verse 289. *Nibbānagamanam maggam khippam eva visodhaye*.

This is an instance of *Nibbāna*, meaning both *Nirvāṇas*. (See my remarks at p. 221).

Verse 331. *Tuṭṭhī sukhā yā itaritarena*, "A blessed thing is joy, whatever be the cause." *Itaritura* in Pāli does not mean "mutual," but "any whatever." Thus in the text of one of the Buddhist classifications we have *Idh' āvuso bhikkhu santuṭṭho hoti itaritarena cīvarena*, "contented with whatever robes he is presented with," that is, whether they be of fine or of coarse material. In this verse *kāraṇena* might be supplied after *yā itaritarena*. The comment says *parittena vā vipulena vā*, "caused by a small or a great matter." Any one who has seen a child in ecstasies of delight over the veriest trifle will agree that "a blessed thing is joy, whatever be the cause."

Verse 369. *Chetvā rāgañ ca dosañ ca tato nibbānam ehisi*. "When thou hast rooted out lust and hate then shalt thou go to *Nirvāṇa*." Here *Skandhaparīṇirvāṇa* or *Anupadhiṇeshaṇirvāṇa* is intended, for he who has rooted out *rāga* and *dvesha* is the Arhat (*vitārāga*), who "afterwards" (*tato*, or, as the comment says, *aparabhāge*, viz., at the end of the few years he has to live), attains the annihilation of being. The comment distinctly specifies this *Nirvāṇa* to be *Anupadhiṇeshanirvāṇa*: the words are *rāgadosabandhanāni chinditvā arahattam patto tato aparabhāge anupadhisesanibbānam ehisti attho*, "having severed the bonds of lust and hate and attained Arhatship, thereafter thou shalt go to *Nirvāṇa*." It will be observed that the Pāli equivalent of *upadhiṇesha* is *upādisesa*. This is a compound of *sesa* (*ṇesha*) with *upādi*, a masculine noun formed from the root *ḍā* "to take" with *ā* and *upa*. *Upādi*

¹ See Dham. p. 466.

is closely allied with *upāddāna*, the more regularly formed derivative of *upa-â-dâ*, and is used to designate the Five Skandhas. This word is interesting because it is one of the forms which give evidence that the Pāli or southern recension of the Buddhist scriptures is the original one, and that the oldest Sanskrit texts of Northern Buddhism are translations from it, possibly made some time after the Pāli text of the Tripitaka had been settled. *Upādi* is one of the unclassical forms which abound in Pāli, and restore to it so much of the wealth it loses from assimilation and other causes. The final syllable *di* must be formed from *dâ*, on the analogy of *dhi* from *dhâ*. I imagine, then, that the translators of the Pāli religious texts into Sanskrit, meeting with this word, and unable to make anything of it, replaced it by the nearest approach they could find to it in classical Sanskrit, viz., *Upadhi*.¹ Other instances might be adduced; thus the word *phāsuvihāra* occurs frequently in the Pāli Tripitaka with the meaning of "life of ease or happiness." *Phāsu* is a Pāli neuter noun, meaning "comfort, ease, happiness," the etymology of which I have failed to discover. The author of *Saddharmapundarīka*,² meeting with the word *phāsu*, took it for the equivalent of *sparṣa*, and rendered the compound *phāsuvihāra* by *sukhasparṣavihāratā*, "life of agreeable contacts." But *phāsu* can really have nothing to do with *sparṣa*, first because its meaning and use are totally distinct from those of *sparṣa*,³ and secondly because the regularly formed equivalent of *sparṣa*, namely *phassa*, is in constant use in Pāli in the sense of "touch" or "contact." Again, the Pāli word *pāramitā*, "perfection," is formed by adding the suffix *tā* to *pārami*, an anomalously formed derivative of *parama*.⁴ The author of *Saddharmapundarīka* probably found the form *pārami* very puzzling, for he almost entirely ignores it, and employs the longer form *pāramitā*, which he takes to be a

¹ *Upadhi* is used also in Pāli in a metaphysical sense, the four *Upadhis* being the Skandhas, the Kāmaguṇas, Kleṣa, and Abhisamkāra.

² Lotus, p. 425-7.

³ For instance, *phāsugamanam*, "pleasant journey," *phāsuṇam* "comfortable quarters." Besides *phāsu* is properly an adjective, see Abhidhān. p. 15, note.

⁴ Intr. p. 464. *Pārami* is a feminine noun, the plur. is *pāramiyo*.

compound of *pāra* and *ita*, like *pāragata*. The circumstance that *pāramī* is much more frequently used in Pāli than *pāramitā*, is almost conclusive against this derivation.¹ Again, the well-known Pāli word *uposatha* is simply a contracted form of *upavasatha*, but the *o* in the second syllable evidently misled the Sanskrit translators, for the North Buddhist equivalent is *uposhadha*, which seems to be a sort of compromise between the Pāli form *uposatha* and the Sanskrit part. perf. pass. *uposhita*.²

Verse 295. *Mātaraṃ pitaraṃ hantvā rājāno dve ca sotthiye*

Veyyagghapañcamam hantvā anigho yāti brāhmaṇo.

• “The true brahmin goes scatheless though he have killed father and mother, and two holy kings, and an eminent man besides.”

It is a remarkable fact that Çākyaṃuni, though never remiss in declaiming against the errors of the Brahmins, adopted the word *brāhmaṇa*, with all its sanctity and prestige, into his own system, but made it a denomination of the Arhat, or devout Buddhist who has attained to final sanctification. Buddha even applied the epithet to himself in a *Udānagāthā*, “hymn of joy,” he uttered after his attainment of omniscience.

Yadā have pātubharanti dhammā

Ātāpino jhāyino brāhmaṇassa

Ath’ assa kaṅkhā ’v’ apayanti sabbā

Yato pajānāti sahetudhammaṃ.

“When the Truth is made manifest to the striving, the meditating brahmin, then his doubts all flee away when he knows existing things and their causes.” The *Brāhmaṇavagga* of *Dhammapada* tells us that the true Brahmin is not he who is born of Brahmin parents, but the man in whom passion is destroyed—*khiṇāsavaṃ arahantaṃ tam ahaṃ brūmi brāhmaṇam*. But to return to our verse: Fausböll thinks the sentiment it conveys inconsistent with Buddhist doctrine, though quite in accordance with the Brahminical system. This, however, is on the assumption that the word *brāhmaṇa* is taken in its natural sense, whereas we have seen that it may perfectly mean an Arhat, and the comment says *nikkilesa*, which is the

¹ See Burn. Intr. p. 464; Lotus, p. 544.

² Lotus, p. 450; Intr. p. 138.

same thing. In my judgment this verse is intended to express in a forcible manner the Buddhist doctrine that the Arhat *cannot* commit a serious sin.¹ It is as much as saying, "An Arhat cannot commit sin, but were he to commit even sins so dreadful as parricide and murder he would be scatheless," that is, as Dr. Max Müller has observed, if he does commit these crimes, it must be by accident, so that no guilt would rest upon him. *Veyyaggha* is a derivative of *vyaggha*, and means, I think, "an eminent man," literally, "a tigerish man."

Verse 302. I think the comment affords a satisfactory explanation of this difficult verse, "The traveller on the long road of Samsāra meets with nothing but pain; painful is the life of the recluse, painful is the life of the householder, painful is association with those who are not our equals: therefore let him travel no more, and so he will not be exposed to suffering." That is, let him obtain Nirvāṇa, and bring to an end his journey through Samsāra. Compare p. 280 of Dhammapada, where it is said that there are two sorts of roads on which a man may be a traveller, *kantāraddhā*, a road though a difficult country, and *vattāddhā*,² the road through Samsara.

Verse 368. *Adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ.*

"He will attain the tranquil, blessed lot, where existence is no more." Here I believe Skandhaparinirvāṇa to be intended, as in the verse which immediately follows, and which we have already considered. From a Buddhist point of view there is really no reason why annihilation should not be spoken of as "blessed," or even as "bliss"; it is a "happy release" from suffering which without it would be endless.

Verse 394. *Kin te jaṭāhi dummedha kin te aṇinasāṭṭhiyā*

Abbhantaram te gahanam bāhiraṃ parimaṇṇasi.

"Thou fool, what dost thou with the matted hair, what dost thou with the raiment of skin? thine inward parts are full of wickedness, the outside thou makest clean." *Abbhantaram* is a noun, and means "inner man," "heart." It is, I think, best to take *gahanam* as an adjective in agreement with

¹ *Abhabbo khīṇasavo bhikkhu sañcicca paṇaṃ jīvitaṃ voropetum*, etc.

² *Vṛtta*, "the circle of Samsara" + *adhvan*.

abbhantaram, and meaning, choked, filled up, impenetrable from the forest growth of sin; or it might be taken as the noun *gahanam*,¹ "a forest or jungle," "a thicket." The metaphor is the same as at verse 283, where *vana* means desire or lust.

Verse 396. *Bhovádi náma so hoti*, "he is called Arrogant." In the Páli texts *bho* is a familiar term of address used to inferiors or equals. The compound *bhovádin* would mean "one who says bho," and the comment on this verse says, *Bhovádti yo pana ámantanádisu bho ti ratvá vicarati*, "a man is called Bhovádin who goes about saying Bho when he accosts people or otherwise addresses them."² Brahmins not converted to Buddhism are always represented as saying *bho Gotama* to Buddha,³ and this address must have greatly jarred upon pious Buddhists, who never spoke to their master but with the highly reverential epithet of *Bhante*, "Lord." Buddhists therefore in calling Brahmins Bhovádin meant, I suppose, to imply that they were a proud and haughty class, so proud as to address even the Buddha with familiarity if not disrespect.

Verse 339. Subhúti informs me that the right reading is not *manápassa vaná*, but *manápassavaná*, "flowing in the channels of pleasure." *Manápassavaná* is a compound of *manápa* and *savana*,⁴ and is an adjective in the nom. fem., agreeing with *tanhá*, understood. The comment is *manápesu rúpádisu savati pavattatthi manápassavaná tanhá bhusá balavati hoti*.

Verse 341. Subhúti informs me that *sarita* is, as conjectured by Fausböll, the part. perf. pass. from "*sara-gatimhi*," viz., *sri*. The comment should be *sarítántti anusarítáni payátáni*. At verse 345 the comment should be *sárattarattá ti sárattá hutra rattá balavarágarattá ti attho*.

Verse 129. *Upamaṃ* is the accusative of the fem. noun *upamā*. *Attánaṃ upamaṃ katvá* exactly conveys the idea, "do as you would be done by." The comment says *yathá ahaṃ evaṃ aññe pi sattá*.

¹ Abhidhán. 536.

² A Tíkā on Kaccáyana, in the India Office, explains *bhovádi* thus: *Bho bho vaditum sítam assáti bhovádi*, "one whose custom it is to say *bho* to people is a *bhovádi*."

³ See, for instance, Dham. p. 98.

⁴ From *sru*, "to flow."