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DHAMMAPADAM.

EX TRIBUS CODICIBUS HAUNIENSIBUS

PALICE EDIDIT,

LATINE VERTIT, EXCERPTIS EX COMMENTARIO PALICO

NOTISQUE ILLUSTRAVIT

V. FAUSBÖLL.

HAUNIÆ

APUD HÆBEDES REITZELII.

LIPSIAE

APUD LORCKIUM.

LONDINI

APUD WILLIAMS & NORGATE.

MDCCCLV.

VIRIS HUMANISSIMIS, ILLUSTRISSIMIS,

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ET

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CORRIGENDA ET ADDENDA.

Pag. 21 l. 11 leg. kalyáne. 23, 9. 13 antalikkho. 24, 18 patto. 28, 5 appassut' áyam. 34, 6 mattaññútá, 27 sapientis (Buddhæ). 37, 1 Jighacchápamám. 43, 8 punaṇ, 25 pro utique: sicut, 26 pro item: ita. 44, 28 pro dat ... vulgus: dant ... homines. 47, 3 post sedatione adde: scilicet. 55, 29 Arcem velut etc. 60, 12 -satí sotá. 63, 19 injucunda reputat. 67, 30 dimittat (quivis). 72, 30 pro Qui: (Qui). 75, 15 post vatem add. victorem. 78, 6 del. (?), 15 del. (mátu?), 16 del. (pitu?). 79, 5 del. (?), 20 tassa (c. satassa), 28 sq. ápucchitabbayuttako, 32 del. correct. 80, 2 al. Satthu santike etc., 12 al. sv-áham, 15 pabbajissám posterior manus in pabbajissam mutavit. 82, 23 sálohito, 26 del. correct. 83, 4. 8. 12 Pálita tvam, 23 cod. R*: paṭikkhitto tikiccháya, 24 R: niyato, ib. Pálita. 84, 1 -nettá (c. -o). 85, 2 te samjánitvá, 32 del. (ayam?), ib. yathá-y-idam (exstant verba nāham bhikkhave ... itthisaddo initio cod. Aṅguttaranikāyo), 26 post -gámaṁ add. (náma upanissáya therena vuttha-?). 86, 6 gacchám' aham, 14 tvarṁ (c. tam). 87, 1 Paṇḍu-, 8 al. sac' áham, 13 R: upagantvána, 28 sallakkhesi. 88, 19 post navavaṭṭhaddháya add. (-vutth-?), 22 sammajjimsu (c. sama-). 89, 11 pro sineham: sinehena, 24 lañchanto. 90, 4. 5 del. correct. (versus est, sed corruptus), 16 add. colon post hotṭi. 91, 13 post balivaddassa add. (padam?). 93, 10 sq. Dutiyagáthá (c. -áya) ... bhásitá (c. -am), 16 post koddhetvá add. (koṭṭhetvá?), 24 asuka- (c. asúka-). 94, 19 et 95, 18 post

* Codex simhalensis Ratanávaliya (vide Westergaardii Codices Orientales p. 88), qui diversam, ut videtur, recensionem sequitur earundem fabularum, quæ codice Dhammapadassa Atthavaṇṇaná continentur, nonnullos ex versibus fabulis immixtis palice exhibet. Minoribus mendis tacite sublatis, inde quæ ad versus emendandos conferre possint petens, codicem litera R sigao.

Maddhakundalivanno nāgantvá add. (-vaññenāgantvá?). 94, 31 transpone conjecturam post mayá. 95, 32 del. (-ssaro?). 96, 18 mamsam tam, R: ghatasittam, 21 R: sokaparetassa. 97, 2 sqq. versus sunt corrupti. 98, 32 -ppamānen'eva (c. -ñoneva). 101, 19 rájunam, 21 del. ativiya, pro visiya: vesiya. 102, 14 sugandham (c. dugg-). 103, 7 -parivará (c. -re). 104, 25 vijite (c. jívite). 105, 9 Kosambivásino (c. -iyamvá-), 30 obhaggobhaggañ? cfr. p. 406. 106, 1 yúthá. 107, 14 dhammakathá (c. -mi-). 112, 7 cfr. Appendicem. 113, 12 sabbehi (c. sabbe), 20 sabbe, ib. del. correct. 115, 32 báhú (c. -u). 116, 17 add. v. 36 y' áyam. 117, 1 sodhaya- (c. -dhi-). 118, 19 -bhuñjitvá, 6 sávito (c. -á), 9 Channam, 18 del. correct. 119, 9 -puññama-, 12 páyento (c. páya-), 24 tesam (c. te). 121, 13 pabbajámá (c. -jjá-), 18 sq. lábhaggappatto. 122, 14. 25 sq. kam si tvam ávuso uddissa pabbajito, 30 dhammavinayam?, 31 del. na,? 123, 16 tikkhattum (c. -u). 125, 19 del. (?). 126, 24 post adási add. gámavásihi saddhim aggasassadánam náma adási. 127, 28 timsa (c. -á), 32 dve nav-. 128, 10 agantvá (c. á-), 19 gahitakam (c. -hina-), 23 ádentá (c. -o), 26 datvá (c. katvá). 129, 23 cattálisa-. 130, 9 dvenavuti-, 24 del. (?). 131, 1 post sahapamsukflitá add. (sahapamsukúliká?), 17 post kasiná add. (kasinam?), 32 amñam. 132, 21 mahá vatáyam. 133, 13 hitáya, 31 post Buddhánam add. (purato?). 134, 1 agantvá (c. á-). 135, 29 samalam- (c. samatalam-). 136, 7 mahárahehi (c. -gehi), 13 bhavēyyan. 138, 7 del. rattí, add. cfr. not. ad v. 24. 139, 10 sq. del. correct. (Satthari — Anupiyam n. M. nigamo — tam nissáya), 20 pabbajito (c. -tena), 26 (cod. add. pahite). 140, 17 cúl- (c. cul-), 29 viharitabbam. 141, 4 utthahatíti áha, Anuruddho. 142, 5 -mánákára-? 144, 4 post purato add. (jívitam pariccejitvá Satthu purato?). 145, 3 janam (c. já-), 19 ariyehi, R: ariyena, cfr. p. 332, 28 Kokáliko. 146, 2 uggañchi (c. uggaji), 16 R: passesi, 20 R: anutaram. 147, 12

R: gehe ca saki bhaṇḍanam, 18 R: udakamhi thalamhi ca, 21 má (c. ma) mam, 24 sq. R: core, Rāhule. 148, 8 del. correct., 12 devātidev-. 151, 16 na dussṭassa,. 153, 2 Kosambim (c. -iyam), 22 maṃsaṃñāya. 160, 9 transpone itthisatāni in superiorem lineam ante parivāram, 29 labhanākāro (c. -rf) ti, 32 adhi-muñcitvā (c. -mucci-). 161, 30 kammassa (c. kamma). 163, 31 del. vivattachandass' 166, 27 tathā (c. tátā). 173, 14 sq. R: Idam vatvā Sāmavattī sammāsambuddhasāmikā mā mam tvaṃ saraṇam gaccha ... saraṇam gaccha taṃ Buddham. 175, 31 R: upadi ... kāyanti. 177, 26 (vipākāvasesena?). 181, 25 post passī add. v. 317 dassīno. 184, 28 Vesālīm (c. -iyam). 186, 11 R: sappuriso. 192, 11 idāni 'ssā tuṇḍam (c. nidānissā-kuṇḍam). 194, 7 Simbali-, 19 del. correct. 211, 6 post Cfr. add. Hemacandra p. 317, 15 disāpāmokkhassā, 24 mahā vata ācariyo. 215, 26 R: sādhuṇi ... samākanivārā aloṇa chādayanti taṃ. 217, 8 bhavissatīti, 32 Vāsabhakhattiyādāsīya. 219, 11 sq. Mahālicch- (c. Mahālicch-), 15 ārakkho (c. -ā), 16 okāso (c. -ā). 220, 11 amhehi (c. amhe), 14 evarūpā (c. -am), 31 post gaḥetvā add. cittaṃ. 221, 15 bhedanadhammaṃ (c. -namdha-), 17 dvattimsāya (c. -āhi), 18 idam (c. imam), 31 post mama add. ca. 222, 2 del. correct., 4 otāram (c. -ta-), 9 parivārena (c. -cāre-), 17 del. correct., 30 post tato add. avidūre. 223, 12 catutthavāre na. 224, 28 vassī. 238, 13 nisantiyo (nighamsantiyo?). 240, 20 vasantaṃ (c. -te). 246, 1 vaṇṇapesi (c. vanna-). 251, 11 R: dassāmi, 14 R: khoma-koṭumbarāni ca, 31 pro suddham: sudhā-. 255, 7 R: jalam, 10 R: cetayati, nisedhajutindharam, 11 R: kathan nu Bhagavā, 12 R: apannamānasō. 256, 6 R: vīnakacchā abhassatha, 19 laddhanāme lokiyamahājane (c. -o), not. b: namuñcino. 259, 13 del. 248. 260, 20 -vaṇṇā-. 268, 32 add. v. 207 addhāna, v. 224 devāna. 274, 11 del. correct. 276, 19 del. Dubito ... v. 108. 279, 3 v. 410, 8 post etc. add. Aliter apud Burnouf: Lotus p. 322,

14 Jīvakavatthukhandhake (c. -umkha-). 283, 17 del. conject. 284, 2 sacchikatanibbāno (c. -tā-). 286, 24 pro jo: yo. 287, 5 del. kaṃ si tvaṃ. 288, 14 add. v. 344 nibbanato, 18 Aramāṇa-kuṭikā, 28 āyusaṃv-. 295, 10 pro not. ad v. 7 leg. vv. 144. 307, 24 del. correct. 304, 13 catasso (c. manasso), 20 bhisa-múlālaṃ (c. hisa-), 32 R omittit te. 308, 11 ce (c. ca), 24 pallam-kena. 311, 28 post paḥassathā add. cfr. Boehtl. Chrest. p. 367. 312, 10 add. Gavessatha futurum existimavi, at sine dubio præsens habendum est verbi gaveś secundum IV cl. declinati. 319, 31 paccayākāra- (c. paccayākara-). 323, 7 Jháyanti referendum est ad rad. jhá ṽ. jhe (sansk. dhyai), quæ, æque ac rad. cint, etiam tristem esse valere videtur. 327, 23 del. (?). 328, 32 post ekato add. (ekako?). 336, 4 add. scilicet contractum ex uttitháya. 337, 13 add. aut so 'mam. 341, 17 akopetvá (c. apokápetvá). 346, 13 post Velu- add. (-ambavanádayo?), 27 post amñamttithiyá add. (amñatitthiyānaṃ?). 350, 19 R: cetopanidhihetūhi. 351, 26 pro (?): (niggaṭikā?). 356, 5 gátham (c. -ā), 24 comma transpon. post nattham. 358, 16 candimas. 361, 18 add. 291. 363, 16 add. Rámáyana ed. Gorr. 4; 3, 2. 367, 1 Atulya por- ... ácinnaṃ ev' (c. ec) etam. 368, 1 add. v. 364. 376, 10 saṭho. 377, 25 add. Pro buddhānaṃ leg. buddhānaṃ. 383, 9 Anattan. 385, 9 itarāni. 391, 16 viharāma. 404, 1 R: cātuddasiṃ pañ-cadasim yáva pakkhassa atthamī, 2 R: atthaṅgasusamāhitaṃ, 12 R: karoti vá. 405, 8 R: Abhiyá vatha. 407, 23 -kúṭṭi. 409, 27 (sansk. khanata). 413, 27 accbhida. 416, 3 átapam, 13 [del. (-im?)], 16 karonteḥṭti (c. karohṭti), 19 pro cavaṃ: evaṃ, 25 vimñútam patto. 417, 7 yácimsu (c. yáciyimsu), 10 R: nibimhase. 428, 1 santake (c. -ti-), 3 vatvá. 431, 2 add. Viññāpanim epitritum tertium removebis, si legeris viññapanim. 438, 10 sq. pro paridhessati ... baḥu: paridhassati, cfr. com. 464, 14 post loko add. ABC ssaggáya, 27 post jagar- add. ABC -nusikkhitam.

PRÆFATIO.

Triginta sunt anni, ex quo Raskius, illustrissimus linguarum indagator, quem præmatura mors literis præripuit, ex India in patriam redux Magnæ Bibliothecæ Regiæ Hauniensi eam tradidit codicum Palicorum et Simhalensium collectionem, „cui vix ulla par invenitur in tota Europæ continenti.“^a Hucusque vero nostratium nemo provinciam hanc incognitam explorandam suscepit, quamvis hæ literæ, quibus continentur ea, quæ divinum quoddam ingenium, raro inter homines splendens, scite docuit, uberrimos nobis promittant fructus, et ad universam cultus humani historiam perscrutandam, et ad res Indiæ investigandas, et ad regiones Buddhismo subjectas cognoscendas. Etenim non parvi facienda est accurata perscrutatio ejus religionis, quæ, si ethicam spectes, tam prope ad Christianismum accedit, ut idem fere moneant ejusmodi sententiæ: ‘Quid tibi cum capillis religatis, stulte? Quid tibi cum amictu ex pellibus facto? Interna tua impervia sunt, externa terges.’ ‘Qui millies mille homines in certamine vincit, et qui semet ipsum solum superat, — hic certe inter pugnæ victores optimus.’ ‘Vigilantia immortalitatis via est, socordia mortis via; vigiles non moriuntur, qui socordes, quasi mortui sunt.’ ‘Non iracundiâ iracundiæ

^a Vide dissert. Raskii: Nonnulla de pleno systemate Sibilantium in linguis montanis, item de methodo Ibericam et Armenicam linguam literis Europæis exprimendi; programma Universitatis a. 1832 p. 34.

sedantur hic unquam, placabilitate vero sedantur,' etc.^o Atque hæc religio in ipsa India, ubi orta est, et ubi hodie quoque exstant perennia, quæ patriæ reliquit, monumenta, amplissima illa in saxis excavata templa, mille fere per annos simul cum Brahmanismo æquo jure viguit, ut fieri non possit, quin ex testimoniis ejus ad literas sanscriticas gravissimum

• Cum his confer:

'Die Sittenlehre des Buddhismus, in welcher sich eine helle Einsicht in die Tiefen des menschlichen Herzens unverkennbar kund gibt, bildet daher den schönsten Theil seines Systems und hat wahrscheinlich am meisten beigetragen ihm Eingang zu verschaffen und seine weite Verbreitung zu sichern.' Schmidt in Mémoires de l'Acad. de St. Pétersb. VI Série, tome II p. 55.

'Il est difficile de comprendre que des hommes à qui la révélation a manqué aient pu s'élever aussi haut et s'approcher autant de la vérité.' Laboulaye apud F. Nève: Le Bouddhisme p. 32.

'Nous passâmes successivement en revue les vérités dogmatiques et morales. À notre grand étonnement, le Régent ne paraissait surpris de rien. — Votre religion, nous répétait-il sans cesse, est conforme à la nôtre; les vérités sont les mêmes, nous ne différons que dans les explications . . . Il n'admettait entre lui et nous que deux points de dissidence, l'origine du monde et la transmigration des âmes.' Huc: Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine, 2 ed. tome II p. 330.

'Il existe à Lha-Ssa une coutume bien touchante, et que nous avons été en quelque sorte jaloux de rencontrer parmi des infidèles. Sur le soir, au moment où le jour touche à son déclin, tous les Thibetains cessent de se mêler d'affaires, et se réunissent, hommes, femmes et enfants, conformément à leur sexe et à leur âge, dans les principaux quartiers de la ville et sur les places publiques. Aussitôt que les groupes se sont formés, tout le monde s'accroupit par terre, et on commence à chanter des prières lentement et à demi-voix. Les concerts religieux qui s'élèvent du sein de ces réunions nombreuses produisent dans la ville une harmonie immense, solennelle, et qui agit fortement sur l'âme.' Ibid. p. 337.

accedat supplementum. Et ubi primum Buddhismus Indiæ fines transgredi coepit, veteri Sinensium culturæ novos vigores*

* De ambitu literaturæ sanscriticæ ita loquitur Barthélémy St. Hilaire in *Mémoires de l'Institut de France*. Tome III. Paris 1841 p. 162:

‘Dès aujourd’hui, nous connaissons assez de monuments de la littérature sanscrite; les ouvrages imprimés même sont assez nombreux, sans parler des richesses immenses de nos bibliothèques en manuscrits, pour affirmer que la littérature grecque, tout abondante qu’elle est, l’est cependant beaucoup moins que la littérature indienne.’

De ambitu literaturæ Buddhismi australis vide Spence Hardy *Eastern Monachism* p. 168 sq.

| | |
|--|------------------------|
| In the whole of the Winayapitaka, including the text and the comment, there are | 69,250 stanzas |
| The whole of the Sutrapitaka, including both the text and commentary, contains | 396,500 stanzas |
| In the whole of the Abhidharmmapitaka, including both the text and commentary, there are | 126,250 stanzas |
| | <hr/> 592,000 stanzas. |

‘According to the computation of Turnour, the text alone of the Pitakas contains 4,500 leaves, each page being about 2 feet long and containing nine lines. Thus $4,500 \times 2 \times 9 = 81,000$ lines. These lines are written without any space between the words, and we may therefore conclude that in one line there are at least as many as ten lines of any ordinary poetical measure. Therefore $81,000 \times 10 = 810,000$. Again, the commentary extends to a greater length than the Pitakas, so that there must be nearly 2,000,000 lines in the whole of the sacred books.’

‘Biblia sacra Buddharum numerantur quadraginta duo et efficiunt 3,683 volumina.’ Pallegoix: *Grammatica linguæ Thai* p. 161.

De literatura Buddhismi septentrionalis legitur in *Asiatic Researches* vol. XX p. 42 (Analysis of the Dulvá, by A. Csoma Körösi) sic:

‘The whole Ká-gyur collection (forming altogether exactly 100 volumes) is very frequently alluded to under the name Dé-not-sum, in Sanscrit, Tripitakah, the three Vessels or Repositories, compre-

infudit, et Tibetanis Mongolisque, Indiæ extra Gangem, Taprobanæ insulæ prima artium initia attulit, ut hodie vel tertiam humani generis partem assecclas habeat, et earum terrarum instituta, linguæ, al., nisi prius cognita quæ ei religioni sacra habetur lingua, vix intelligi possint.^d

Quæ quum ita essent, hoc mecum constitui, ut in his literis cum doctis hominibus communicandis pro virili parte elaborarem. Et ut initium facerem, selégi, suadente cl. Westergaardio, librum, qui Dhammapadam^e inscribitur, quod inter codices a Raskio allatos tria ejus exstarent exempla, quorum unum commentario instructum esset.

Tres hos codices, in parte priori catalogi Codicum Orienta-

hending under this appellation, 1st, the Dulvá (Vinaya); 2ndly, the Do (Sútra); 3rdly, the Sher-ch'hin (Abhidharmah).'

^d Cfr. La Loubère: Descr. du Roy. de Siam. Amsterd. 1700, vol. I p. 32:

'Les termes de Religion et de Justice, les noms des Charges et tous les ornemens de la langue Vulgaire sont empruntez de la Balie. Ils font même leurs plus belles chansons en Balie, etc.'

Taylor Jones apud Weber: Ind. Studien B. II p. 320:

'Nearly half the words of the (siamese) language borrow a tinge or shade of meaning from their connection with Buddhism. A general and somewhat accurate view of this system is therefore essential to a good knowledge of the language. Without it a student gains only an approximation, often quite remote, to the true import of terms.'

^e Cfr. Knighton: The History of Ceylon p. 77:

'In the „Damma Padan,“ or the „Footsteps of Religion,“ we have exemplified a code of morality, and a list of precepts which, for pureness, excellence and wisdom, is only second to that of the Divine lawgiver himself.'

Spence Hardy: Eastern Monachism p. 189:

'A collection might be made from the precepts of this work, that in the purity of its ethics could scarcely be equalled from any other heathen author.'

lium Bibliothecæ Regiæ Hauniensis pag. 20-22 numeris XVI, XVII, XVIII signatos, literis A, B, C notavi. Ex his unus B, qui præter textum commentarium Buddhaghosæ continet, codex templaris fuisse videtur, utpote satis eleganter exaratus, quum A et C, multo negligentius scripti, privato usui destinati fuisse videantur. Ut ex Variis Lectionibus ad calcem libri enotatis apparet, in rebus minoribus sæpe illi quidem dissentiant (inprimis frequens est in cod. B, quod in A et C rarius fit, usus signi Anusváræ commodi causa pro ceteris nasalibus positi), sed si summam rei spectes, ex eadem tamen recensione fluxisse videntur. Omnes enim et in gravioribus his rebus consentiunt: atha bálo v. 69, tasmá hi v. 208, tumhe v. 274, mahápuriso v. 352, karomíti v. 306, vv. 329-330, uppádo v. 182, yathágáram vv. 12-14, pacceti v. 125, et in aliis (cfr. Append.); quas corruptelas commentator ex parte repetit. Etiam menda aliquot inscitæ et incuriæ majora tribus codicibus communia sunt, ut nágghanti pro nágghati v. 70, pácenti pro páceti v. 125, paravajjánupassissam pro -ssa v. 352, bhikkhu pro bhikkhum v. 362, cchinno v. 338, ghánena v. 360, unde nescio, num audacius sit concludere, omnes ex uno eodemque codice descriptos esse.

Plures versus, qui Dhammapado continentur, in aliis sacrorum scriptorum libris passim inveni citatos, constanter autem eadem formâ, unde patere videtur, nunc unam solam esse lectionem sacrorum scriptorum, ab ecclesia receptam, quæ probabiliter ea est, quam decrevit tertium concilium buddhisticum (a. 246 a. Chr., secundum Lassenium, Ind. Alterth. vol. II p. 229), quo habito Mahindas in Taprobanem it apostolus sacra scripta secum afferens. Sed animadvertendum est, commentarios variam nonnunquam citare lectionem (ita in Dhpado p. 115 et 374), quæ sine dubio sæpe est vera.

Hunc igitur ipsum textum, qualis apud Simhalenses fertur, edidi, quia in editione principe traditionis vestigia sequenda esse duco. In Notis autem et Appendice, ut potui, menda indicare conatus sum, et in altera editione id erit agendum, ut quantum fieri possit textus in integrum restituatur.

Inter literas buddhisticas sacras hunc librum antiquiorum in numero habendum esse, ex sermone, quo utitur, elucere videtur, qui multis in rebus a sanscritico et quidem antiquissimo prope abest, et multum ab eo dicendi genere differt, quo utuntur Sutta prosaica et scholia Buddhaghosæ. Huc pertinent: nom. præ. participii in -am, ut gaṇayam, rodam; a pers. plur. præ. medii in -are, ut socare, upapajjare; dat. gerund., ut netave, pahātave; præterea formæ, quales sunt: karoto et kubbato (karontassa), kálhiti (karissati) al., arahatam (arahantānam), sabbhi (santehi), vaddha (vuddha), klesa (kilesa), cetya (cetiya) etc. Accedit, quod in ethico argumento solo versantur sententiæ singulosque spectant homines, non hominum societatem universam. Nec intempestivum videtur, si, quo tempore hic liber prodierit, quæritur, usum attendere vocis nirutti v. 352, et quod numinum occurrunt hæc tantum nomina: Deva (vv. 30. 56. 94. 105. 181. 200. 224. 280. 366. 420. 177), Gandhabba (vv. 105. 420), Ábhassara (v. 200), Mára (vv. 7. 8. 34. 37. 40. 46. 57. 105. 175. 274. 337. 350), Yama (vv. 235. 237. 44), Brahman (vv. 105. 280), Maghavan (v. 80).

Dhammapadam antiquius esse videtur libro Suttanipáta, qui non modo phrases in Dhammapado obvias frequenter repetat, sed etiam integros versus inde mutuatus sit (125. 205. 326. 353. 396-423) et dimidia hemistichia (pádas) complurium versuum (5. 20. 129. 141. 142. 170. 185. 239. 289. 315. 340. 345. 364. 367. 375). Quid? quod Dhammapadam, ni fallor, hoc versu citat:

Yo' Dhammapade sudesite
 magge jīvati saññāto (leg. saññato) satimā
 anavajjapadāni sevamāno,
 tatiyaṃ bhikkhu nam āhu maggajīvin.

Præterea in *Jātako* quoque versus aliquot Dhammapadi (ut s. 4. 5. 21. 328-30. 345, fabulis jam iisdem jam diversis additis), quos probabile mihi videtur ex *Jātako* in Dhammapadum translatos esse; nisi forte communi ex fonte utrumque librum profluxisse statuendum est, nam versus et Dhammapadi et *Jātaki* revera fragmenta sunt antiquiorum scriptorum, quæ Gotamas Samanas finem ethicum spectans excerpit. *Pātimokkha* vv. 185. 375 utrum ejus nominis librum significet necne, non satis liquet.

Libri titulum Dhammapadam, versus 44 et 101 respiciens, ita interpretor, ut Collectio Versuum de Religione significetur, nam pada propter verbum pacesati v. 44 collective intelligendum est, et gāthāpadam v. 101 ostendere videtur, voci pada versus notionem inesse. Ceterum fieri potest, ut voci pada verbi sive sententiæ notio tribuenda sit. Gogerly vertit: *The Footsteps of Religion*; conferri potest v. 91.

Quæ ex commentario Buddhaghosæ excerpsi, quum uno tantum codice confidendum sit, fieri non potest, quin longe ab integritate absint. Nam codex, etsi non malus est, tamen, ne menda singularia haud pauca commemorem, primum, quomodo plerique codices Simhalenses comparati sunt, in quantitate vocalium i et u definienda, maxime in terminationibus, parum sibi constat; qua in re equidem, indicata codicis scriptura, grammaticorum palicorum decreta semper sequenda esse statueram, sed quum ex his quædam constantibus et hujus et majoris codicum partis testimoniis adversentur, propter dubitationem, quæ semper mihi hac de re observata est, consilio neglecto, codicis scripturam interdum intactam reliqui. Deinde

eadem incertitudo est in *nasalibus* *n* et *ṇ* distinguendis; hac de re quum grammatici palici nihil præcipiant, et dialectus palica certe alias leges sequatur quam sanscritica (sic facile apparet, *r* sonum in voce obvium non valere ad *n* in *ṇ* transmutandum in terminationibus flexionis, v. c. *assúni* s. *aṣṛúṇi*, præter *tíni*, et in syllaba derivativa *-in*, v. c. *averino* s. *avairiṇas*); oportebat, ut in singulis vocibus quænam vulgaris esset scriptura indagarem, et sic scripsi cum *n* v. c. *savana*, *nikkhamana*, *nibbána*, *paḥína* etc., cum *ṇ* v. c. *pamáṇa*, *khíṇa*, *paḥiṇi*, *pápuṇati*, *sakkunáti*, *áṇápesi* (expectandum erat: *aññápesi*, cfr. Anecd. Pal. ed. Spiegel p. 72) etc.; hæsitavi autem in formis *ṇána* et *nána*, quarum quum prior longe frequentior sit, posteriorem tamen ob usum sanscriticum rejicere non ausus sum. Ut in regulam redigatur universus soni *ṇ* et vocalium *í* et *ú* usus, prius fieri non potest, quam plures libri editi sunt, quum sint in his rebus codices deterrimi. Vacillat porro codex quod ad geminationem attinet consonantis in voce composita, duabus consonantibus initio alterius vocis latentibus; videtur mihi geminatio plerumque esse tenenda, itaque scribendum esse v. c. *Ánandatthera*, *viṃṇána*, *parikkhitta*, non *Ánandathera*, *viṇána*, *parikhitta*. Nec semper satis accurate distinguit codex inter *!* et *l*; verum opinor, constanter *!* esse scribendum, quotiescunque in voce sanscritica palicæ respondentem inest *ḍ* v. *ḍh*, sed non sæpius, qua de causa: *kḷati*, *dalḥa*, *gula*, sed *gilati*, *ulára*, *antalikkha* etc. scripsi. Sunt præterea, ut facile apparebit, minutiora quædam pariter dubiosa, de quibus tamen, ne verbosior videar, loqui supersedeo.

Quod latina scriptura librum vulgavi, longæ defensionis sane non eget. Etenim quum literæ palicæ propriam scripturam nunc non habeant (olim habuisse *Kammavácá* testificatur), sed *barmanica*, *siamensi*, *simhalensi* utantur, inde effici mihi videtur, nihil obstare, quominus latinam nos adhibeamus; Europæi

enim nos in usum scientiæ libros edimus, non vero in usum Barmanorum, Siamensium, Simhalensium; accedit, quod ita minori pretio curari potest editio. Typis vero sanscriticis excudere libros palicos parum commodi habet, nec consentaneum mihi videtur, quum præsentī scriptura sanscritica vix unquam usæ sint literæ palicæ. Transcriptio, quam sequor, hæc est:

Vocales: a á, i í, u ú, r ṛ, l ṛ

Diphthongi: e, ai, o, au

Semiconsonantes: m, h

Gutturales: k kh, g gh, ŋ

Palatales: c ch, j jh, ñ

Linguales: ṭ ṭh, ḍ ḍh, ṇ

Dentales: t th, d dh, n

Labiales: p ph, b bh, m

Semivocales: y, r, l ṛ, v

Sibilantes: ś, ṣ, s, h.

Fuit mihi ab initio consilium, libro glossarium in Dhammapadi textum addere, mox vero ab eo destiti, ut majorem textus partem ederem, quo in præsentia inprimis opus est. Addendos autem esse duxi indices vocum, de quibus in Notis dictum est, et nominum priorum.

Multum doleo, quod mihi librum conscribenti compluria defuerunt adjumenta literaria, quæ hac in urbe non exstant, v. c. dissertationes Turnouri in Ephemeridibus Bengalicis; alia serius accepi, quam quibus recte uti possem, ut Burnouffii *Le Lotus de la bonne Loi*, et Spence Hardyi *A Manual of Buddhism*. Ad ultimum hoc opus lectores volo delegatos, quoniam in eo insunt de scriptis simhalensibus versæ plures fabulæ, quæ apud nos palice inveniuntur.

Restat, ut commemorem, quibus ad librum edendum gavisus sim præsiidiis. Ac primum quidem oportet maximis extollam laudibus publicam Patriæ meæ munificentiam; quæ enim Im-

perii Danici liberalitas in studiis Orientalibus promovendis etiam apud externos est celebrata, ea mihi quoque eximio fuit subsidio, tutantibus res meas virr. cll., Publici Cultus et Disciplinæ Ministerio presidentibus, Madvigio, Simonyo et Bangio. Deinde gratiæ agendæ sunt literarum classicarum peritissimo subrectori Frederiksborgensi Ostermanno, qui sanscriticæ linguæ non imperitus textum latine reddenti multum mihi succurrit, præterea viris humanissimis mihiq̃ue amicissimis Fabricio-Möllero et A. K. Greibio, varie mihi opitulantibus, maxime vero viro linguarum doctissimo Trencknero, cujus auxilio adjutus inter librum typis excudendum corrigendumque plurima emendare potui. Denique oportet me mentionem facere insignis benevolentiae, qua res meas adjuverunt viri bibliothecis hujus urbis adjuncti, et inprimis celebranda est liberalitas, qua harum Bibliothecarum præfecti, virr. cll. Werlauffius, regi a consiliis conferentiarum, et Thorsenius, Professor, usum manuscriptorum et librorum mihi concesserunt.

Si apparebit me in hoc libro elaborando haud vanam operam posuisse, præter minora aliqua opus majus Játaki sequetur. Ita, L. B., vale et mihi fave!

Scribebam Hauniæ Id. Martiis MDCCCLV.

NAMO

TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1. Yamakavaggo.

1. **M**anopubbaṅgamā dhammā, manoseṭṭhā, manomayā;
manasā ce paduṭṭhena bhāsati vā karoti vā,
tato naṃ dukkham anveti, cakkam va vaḥato padam.
 2. Manopubbaṅgamā dhammā, manoseṭṭhā, manomayā;
manasā ce pasannena bhāsati vā karoti vā,
tato naṃ sukham anveti chāyā va anapāyini.
 3. „Akkocchi maṃ, avadhi maṃ, ajini maṃ, aḥāsi me;“
ye taṃ upanayihanti, veraṃ tesam na sammati.
 4. „Akkocchi maṃ, avadhi maṃ, ajini maṃ, aḥāsi me;“
ye taṃ na upanayhanti, veraṃ tesūpasammati.
-

Cap. 1.

1. Naturæ a mente principium ducunt, mens est potior pars earum, e mente constant; si (quis) mente inquinata aut loquitur aut agit, tum eum sequitur dolor, ut rota (bovis)
2. vehentis pedem. Naturæ a mente etc.; si (quis) mente serena aut loquitur aut agit, tum eum sequitur gaudium
3. ut umbra non decedens. „Conviciis me obruit, vim mihi intulit, vicit me, spoliavit me;“ qui isto (animo) sese
4. induunt, iracundia eorum non sedatur. Conviciis etc.; qui isto (animo) sese non induunt, iracundia in iis sedatur.

5. Na hi verena veráni sammant' idha kudācanam,
averena ca sammanti; esa dhammo sanantano.
6. Pare ca na vijānanti: „mayam ettha yamāmase;“
ye ca tattha vijānanti, tato sammanti medhagā.
7. Subhānupassīvi^harantaṃ, indriyesu asāṃvutaṃ,
bhojanam^{hi} ca amattaññuṃ, kusītaṃ, hīnavīriyaṃ,
taṃ ve pasaha^{ti} máro, váto rukkhaṃ va dubbalaṃ.
8. Asubhānupassīvi^harantaṃ, indriyesu susāṃvutaṃ,
bhojanam^{hi} ca mattaññuṃ, saddhaṃ, árad^havīriyaṃ,
taṃ ve na-ppasa^hati máro, váto selāṃ va pabbataṃ.
9. Anikkasávo kásávaṃ yo vatthaṃ parida^hessati,
apeto damasaccena, na so kásávaṃ araha^{ti}.
10. Yo ca vanta^hkasáv' assa, sílesu susamā^hito,
upeto damasaccena, sa ve kásávaṃ araha^{ti}.
11. Asáre sáramatino sáre ca asáradassino,
te sáram nādhigacchanti micchásamkappagocará.

5. Non enim iracundiā iracundiæ sedantur hic unquam, pla-
6. cabilitate vero sedantur; hæc lex æterna. Improbi non
intelligunt: nos hic moriemur; qui vero hoc comprehen-
7. dunt, tum (eorum) sedantur jurgia. Jucunda spectantem
viventem, sensus non coercentem et in cibo modi nescium,
socordem, viribus destitutum, eum certe superat Máras,
8. ventus arborem sicut infirmam. Jucunda non spectantem
viventem, sensus bene coercentem et in cibo modum
noscentem, fidem habentem, intentis viribus præditum,
eum certe non superat Máras, ventus saxeum velut montem.
9. Cupiditate non liber qui luteam vestem induere vult,
temperantia et probitate privatus, non ille lutea (veste)
10. dignus est. Qui vero cupiditatem respuit, virtutibus bene
instructus, temperantia et probitate præditus, ille certe

12. Sāraṇ ca sārato ñatvá asāraṇ ca asārato,
te sāraṇ adhigacchanti sammāsamkappagocarā.
 13. Yathāgāraṇ ducchannaṇ vuṭṭhi samativijjhati,
evaṇ abhāvitāṇ cittaṇ rāgo samativijjhati.
 14. Yathāgāraṇ succhannaṇ vuṭṭhi na samativijjhati,
evaṇ subhāvitāṇ cittaṇ rāgo na samativijjhati.
 15. Idha socati, pecca socati
pāpakāri, ubhayattha socati;
so socati, so vihaññati
disvá kammakiliṭṭham attano.
 16. Idha modati, pecca modati
katapuñño, ubhayattha modati;
so modati, so pamodati
disvá kammavisuddhim attano.
 17. Idha tappati, pecca tappati
pāpakāri, ubhayattha tappati;
„pāpam me katan“ ti tappati,
bhiyyo tappati duggatim gato.
-
11. lutea veste dignus est. In eo, quod non essenziale,
essentiam opinantes atque in essentia non-essendale vi-
dentes, hi essentiam non adeunt, falsi studii participes.
 12. Essentiam vero essentiam habentes, et non-essendale
non-essendale, hi essentiam adeunt, veri studii parti-
 13. cipes. Sicut domum male tectam pluvia perrumpit, ita
meditatione destitutam cogitationem cupido perrumpit.
 14. Sicut domum bene tectam pluvia non perrumpit, ita me-
 15. ditabundam cogitationem cupido non perrumpit. In hoc
ævo moeret, morte obita moeret malum patrans, utrobique
moeret; ille moeret, ille contristatur videns miseriam fa-
 16. cinoris sui. In hoc ævo gaudet, morte obita gaudet qui

18. *Idha nandati, pecca nandati*
katapuñño, ubhayattha nandati;
„puññam me katan“ ti nandati;
bhiyyo nandati suggaṭim gato.
19. *Baḥum pi ce sahitam bhāsamāno*
. na takkarō hoti naro pamatto,
gopo va gāvo gaṇayam paresaṃ
na bhāgavā sāmāññassa hoti.
20. *Appam pi ce sahitam bhāsamāno*
dhammassa hoti anudhammacārī,
rāgaṃ ca dosaṃ ca paḥāya, mohaṃ,
sammappajāno, suvimuttacitto,
anupādiyāno idha vā huraṃ vā,
sa bhāgavā sāmāññassa hoti.
- Yamakavaggo paṭhamo.*
-

- bonum perfecit, utrobique gaudet; ille gaudet, ille valde
17. gaudet videns munditiam facinoris sui. In hoc ævo cruciatur, morte obita cruciatur malum patrans, utrobique cruciatur; „malum a me peractum,“ ita (cogitans) cruciatur,
18. magis cruciatur tartarum ingressus. In hoc ævo gaudet, morte obita gaudet qui bonum perfecit, utrobique gaudet; „bonum a me peractum,“ ita (cogitans) gaudet, magis gaudet
19. coelum ingressus. Multa quoque si salutaria loquens ea non facit vir socors, bubulcus velut vaccas aliorum numerans,
20. communitatis non fit particeps. Pauca quoque si (quis) salutaria loquens secundum legem vitam degit, et cupidinem et odium (et) perturbationem animi relinquens, plane sapiens, cogitatione bene liberata præditus, nihil appetens vel hic vel illie, is communitatis fit particeps.
-

2. Appamádavaggo.

21. Appamádo amatapadam, pamádo maccuno padam;
appamattá na míyanti, ye pamattá yathámatá.
22. Etaṃ visesato ñatvá appamádamhi paṇḍitá
appamáde pamodanti, ariyānaṃ gocare ratá.
23. Te jháyino, sátatiká, niccam dalhaparakkamá,
phusanti dhírá nibbānaṃ, yogakkhemaṃ anuttaraṃ.
24. Uṭṭhānavato, satímato,
sucikammassa, nisammakárino,
saññatassa ca, dhammajívino,
appamattassa yaso 'bhivaddhati.
25. Uṭṭhānen', appamádena, saññāmena damena ca
dīpaṃ kayirátha medháví, yaṃ ogho nābhikíratí.
26. Pamádam anuyuñjanti bálá, dummedhino janá;
appamádañ ca medháví dhanam seṭṭham va rakkhati.

Cap. 2.

21. Vigilantia immortalitatis via (est), socordia mortis via;
vigiles non moriuntur, qui socordes, quasi mortui
22. (sunt). Hoc distincte cognoscentes vigilantiae gnari vigi-
23. lantia gaudent, nobilium sorte lætantes. Hi medita-
bundi, perseverantes, semper fortibus viribus præditi, sa-
pientes attingunt Nibbānum, felicitatem summam. Conni-
tentis, recordantis, candide laborantis, considerate agentis
sese continentisque, pie viventis, vigilantis gloria adaugescit.
24. (Virium) intentione, vigilantia, continentia et temperantia
sapiens faciat (sibi) insulam, quam torrens non obruat.
25. Socordiam sectantur stulti, insipientes homines; vigilan-
27. tiam vero sapiens ut thesaurum optimum servat. Ne (quis)

27. Má pamádam anuyuñjetha, má kámaratisanthavam;
appamatto hi jháyanto pappoti vipulañ sukhañ.
28. Pamádam appamádena yadá nudati pañdito,
paññápásadam áruyha asoko sokiniñ pajañ,
pabbatatt̃ho va bhummat̃the, dhíro bále avekkhati.
29. Appamatto pamattesu, suttesu bahujágaro,
abalassañ vá síghasso, hitvá yáti sumedhaso.
30. Appamádena maghavá devánañ set̃thatañ gato;
appamádañ pasamsanti, pamádo garañhito sadá.
31. Appamádarato bhikkhu, pamáde bhayadassivá,
saññojanañ añumthúlañ sahañ aggíva gacchati.
32. Appamádarato bhikkhu, pamáde bhayadassivá,
abhabbo pariñánáya nibbánass' eva santike.

Appamádavaggo dutiyo.

- socordiam sectetur, ne amoris et voluptatis familiaritatem, vigil enim meditans amplum gaudium adipiscitur.
28. Socordiam vigilantia quum dispellit intelligens (vir, tum), cognitionis palatio ascenso, moeroris expers vulgus moerore afflictum, velut in monte stans stantes in terra,
29. sapiens stultos despicit. Promptus inter socordes, inter sopitos pervigil, invalidum equum sicut agilis equus
30. (præcurrit), præcurrens, vadit bene sapiens. Vigilantia Maghavan deorum principatum adeptus est; vigilantiam
31. celebrant, socordia semper increpatur. Vigilantia gaudens bhikkhus (mendicus), socordiam timens, vincula parva
32. magnaue vincens, ignis velut perit. Vigilantia gaudens mendicus, socordiam metuens, perditioni non obnoxius est, in propinquo Nibbáni (versans).

3. Cittavaggo.

33. Phandanam, capalam cittam, dūrakkham, dunnivārayam,
ujum karoti medhāvī, usukāro va tejanam.
34. Vārijo va thale khitto, okamokata ubbhato,
pariphandat' idam cittam mārādheyyam pahātave.
35. Dunniggahassa, lahuno, yatthakāmanipátino
cittassa damatho sādhu; cittam dantam sukhāvaham.
36. Sududdasam, sunipunam, yatthakāmanipátinam
cittam rakkhetha medhāvī; cittam guttam sukhāvaham.
37. Dūraṅgamam, ekacaram, asarīram, guhāsayaṃ
ye cittam saññamessanti, makkhanti mārabandhanā.
38. Anavaṭṭhitacittassa, saddhammam avijānato,
pariplavapasādassa paññā na paripūrati.

Cap. 3.

33. Luxuriantem, fluctuantem cogitationem, custoditu difficilem,
coercitu difficilem, rectam reddit sapiens, sagittam velut
34. faber sagittarius. Piscis velut in terram coniectus ex
aquæ domicilio ablatus, palpitat hæc cogitatio regno
35. Māræ relinquendo. Refrenatu difficilis, levis, quolibet sese
præcipitantis cogitationis coercitio salutaris (est), cogitatio
36. domita gaudium affert. Observatu difficilem, valde ido-
neam, quolibet delabentem cogitationem custodiat sapiens,
37. cogitatio custodita gaudium affert. Effuse vagantem, in
solitudine versantem, incorporalem, in (cordis) latebris
habitantem cogitationem qui cohibebunt, e Māræ vinculis
38. liberabuntur. Cogitatione inconstantis, veram legem non
cognoscentis, (animi) tranquillitate vacillantis intellectus
39. plenitudinem non attingit. Cogitatione non rigida præditi,

39. Anavassutacittassa, ananvāhatacetaso,
puññapāpapahīnassa, n' atthi jāgarato bhayaṃ.
40. Kumbhūpamaṃ kāyaṃ imaṃ viditvā,
naṅgarūpamaṃ cittaṃ idaṃ t̥hapetvā,
yojetha māraṃ paññāvudhena,
jitaṃ ca rakkhe, anivesano siyā.
41. Aciraṃ vat' ayaṃ kāyo paṭhaviṃ adhisessati
chuddho, apetaṃvīṇāno, niratthaṃ va kaliṅgaram.
42. Diso disaṃ yaṇ taṃ kayirā, verivā pana verinaṃ,
micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare.
43. Na taṃ mātā pitā kayirā, aññe vāpi ca nātakā,
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.

Cittavaggo tatiyo.

- integram mentem habentis, bono maloque vacui, vigilantis
40. non est metus. Vasi simile corpus hoc agnoscens, arci
similem cogitationem hanc sistens, subigat (sapiens)
Māraṃ intellectus armis, victumque custodiat, domicilio
41. liber sit. Intra breve tempus, heu, hoc corpus humi ja-
42. cebit vile, iudicii experts, inutilis velut surculus. Inimicus
inimico quidquid fecerit, invidiosus rursus invidioso, —
43. falso applicata cogitatio plus mali ei adhuc affert. Non
id mater (vel) pater fecerit, vel alii quoque propinqui,
— perfecte applicata cogitatio plus boni ei adhuc affert.

4. Pupphavaggo.

44. Ko imaṃ paṭhaviṃ vijessati
yamalokaṇ ca imaṃ sadevakaṃ?
ko dhammapadaṃ sudesitaṃ
kusalo puppham iva pacesati?
45. Sekho paṭhaviṃ vijessati
yamalokaṇ ca imaṃ sadevakaṃ;
sekho dhammapadaṃ sudesitaṃ
kusalo puppham iva pacesati.
46. Phenúpamaṃ káyam imaṃ veditvā,
marícidhammaṃ abhisambudháno,
chetvána mārassa papupphakáni,
adassanaṃ maccurájassa gacche.
47. Puppháni heva pacinantaṃ byásattamanasaṃ naraṃ,
suttaṃ gámaṃ mahogho va, maccu ádáya gacchati.
48. Puppháni heva pacinantaṃ, byásattamanasaṃ naraṃ,
atittaṃ yeva kámesu antako kurute vasaṃ.

Cap. 4.

44. Quisnam hanc terram superabit Yamæque mundum hunc
unacum deorum? quisnam versus legis bene enarratos,
45. peritus (coronarius) flores velut, colliget? Sekhas (discipulus)
terram superabit Yamæque mundum hunc unacum deorum;
sekhas versus legis bene enarratos, peritus (coronarius)
46. flores velut, colliget. Spumæ instar corpus hoc existimans,
radiatorum solis natura præditum agnoscens, scindens Máræ
47. sagittas (mendicus) mortis regem non videbit. Flores
utique colligentem, constrictæ mentis virum, sopitum vicum
48. torrens velut, mors prehensens abit. Flores utique colli-

49. Yathâpi bhamaro, puppham vaṇṇagandham aheṭṭhayam,
paḷeti rasam ādāya, evaṃ gāme munī care.
 50. Na paresam vilomāni, na paresam katākatam,
attano va avekkheyya katāni akatāni ca.
 51. Yathâpi ruciram puppham, vaṇṇavantam, agandhakam,
evaṃ subhāsitaṃ vācā aphalā hoti akubbato.
 52. Yathâpi ruciram puppham, vaṇṇavantam, sagandhakam
evaṃ subhāsitaṃ vācā saphalā hoti sakubbato.
 53. Yathâpi puppharāsimhā kayirā mālaguṇe bahú,
evaṃ jātena maccena kattabbam kusalam bahum.
 54. Na pupphagandho paṭivátam eti,
na candanam tagaramallikā vā,
satañ ca gandho paṭivátam eti,
sabbā disā sappuriso pavāti.
 55. Candanam tagaram vâpi, uppalam, atha vassikī,
etesam gandhajátānam sīlagandho anuttaro.
-

- gentem, constrictæ mentis virum, amoribus non saturatum
49. mors reddit sibi subjectum. Sicut apis florem colore et
odore præditum non violans aufugit succo percepto, ita
 50. in vico anachoreta incedat. Non aliorum aspera (verba),
non aliorum facta et omissa, sua ipsius contempletur
 51. (quisque) facta omisssaque. Ut nitens flos, colore præditus,
odore carens, ita bene prolatus sermo infecundus est non
 52. agentis. Ut nitens flos, colore præditus et odore, ita
 53. bene prolatus sermo frugifer est agentis. Sicut e copia
florum facere potest (coronarius) multa genera sertorum,
 54. ita nato mortali faciendum est bonum multum. Odor
floris adversus ventum non procedit, nec candani nec
tagaramallikæ; proborum vero odor adversus ventum
 55. procedit, omnes regiones vir probus perflat. Candanum

56. Appamatto ayaṃ gandho, y' áyaṃ tagaracandañi,
yo ca sīlavataṃ gandho, vāti devesu uttamo.
57. Tesaṃ sampannasīlānaṃ, appamādavihāriṇaṃ,
sammadaññāvimuttānaṃ māro maggaṃ na vindati.
58. Yathā saṃkāradhānaṣmim, ujjhitaṣmim mahāpathe,
padumaṃ tattha jāyetha sucigandhaṃ, manoramaṃ;
59. evaṃ saṃkārabhūtesu andhabhūte puthujane
atirocati paññāya sammāsambuddhasāvako.

Pupphavaggo catuttho.

5. Bālavaggo.

60. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
dīgho bālānaṃ saṃsāro, saddhammaṃ avijānataṃ.

vel etiam tagarum, uppalum atque vassikis — horum
odoratorum præclarus (est) odor, quo nullus præstantior.

56. (At) exiguus (tamen) hic odor, qui ipse est tagari et
candani; qui vero proborum odor (est), spirat inter deos
57. præstantissimus. Horum virtute ornatorum, vigilanter
viventium, ob perfectam cognitionem liberatorum Māras
58. viam non invenit. Sicut in sterquilinio ad magnam
viam coniecto flos ibi nascitur puro odore præditus,
59. mentem exhilarans, ita inter (vulgus) stercore simile
(versans) occoecato vulgo præluet intelligentiā plane
sapientis (Buddhæ) sāvakas (auscultator).

Cap. 5.

60. Longa (est) nox vigilantis, longa via defatigati, longa stul-
torum revolutio (saṃsāro), veram legem non intelligentium.

61. Caraṇ ce nādhigaccheyya seyyam, sadisam attano,
ekacariyaṃ dalhaṃ kayirā, n'atthi bāle saḥāyatā.
62. „Puttā m'atthi, dhanam m'atthi“, iti bālo vihaṇṇati;
attā hi attano n'atthi, kuto puttā, kuto dhanam.
63. Yo bālo maṇṇatī balyam, paṇḍito vāpi tena so,
bālo ca paṇḍitamānī, sa ve „bālo“ ti vuccati.
64. Yāvajīvam pi ce bālo paṇḍitaṃ payirupāsati,
na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā.
65. Muḥuttam api ce viññū paṇḍitaṃ payirupāsati,
khippaṃ dhammaṃ vijānāti, jivhā sūparasaṃ yathā.
66. Caranti bālā, dummedhā, amittenēva attanā,
karontā pāpakam kammaṃ, yaṃ hoti kaṭukapphalaṃ.
67. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
yassa assumukho rodaṃ vipākaṃ paṭisevati.

61. Si (quis) socium itineris non adipiscatur meliorem, sui
similem, solitarium iter firmum faciat, non est (enim)
62. penes stultum sodalitas. „Filiī mihi sunt, opes mihi
sunt,“ ita (cogitans) stultus sollicitatur, compos enim sui
63. non est, nedum filiorum, nedum opum. Qui stultus se
stultum putat, sapiens ille quidem ideo, stultus vero se
64. sapientem putans, is certe stultus dicitur. Per vitam
etiam si stultus ad sapientem assidet, legem ille non sapit,
65. ligula juscūli saporem velut (non sapit). Momentum etiam
si intelligens ad sapientem assidet, cito legem sapit,
66. lingua juscūli saporem velut (sapit). Versantur stulti,
insipientes, cum inimicis velut, secum, patrantes malum
67. facinus, quod fructus amaros profert. Non id facinus
factum bene, quo peracto (quis) cruciatur, cujus mer-
68. cedem vultu lacrymoso plorans accipit. Id vero facinus

68. Tañ ca kammañ katañ sādhu, yañ katvā nānutappati,
yassa patīto, sumano, vipākañ patisevati.
69. Madhuvā maññatī bālo, yāva pápañ na paccati;
yadá ca paccatī pápañ, atha bālo dukkhañ nigacchati.
70. Máse máse kusaggena bālo bhuñjetha bhojanañ,
na so saṃkhatadhammánañ kalañ nāgghati soḷasim.
71. Na hi pápañ katañ kammañ sajju khírañ va muccati,
ḍaḥaṇ tañ bālañ anveti bhasmācchanno va pávako.
72. Yávad eva anatháya ñattañ bálassa jáyati,
hanti bálassa sukkamsañ muddham assa vipátayañ.
73. Asatam bhávanam iccheyya purekkhárañ ca bhikkhusu
ávásesu ca issariyañ pújá parakulesu ca.
74. „Mam' eva kata maññantu gihí pabbajitá ubho,
mam' eva ativasá assu kiccákiccesu, kismici,
iti bálassa saṃkappo, icchá máno ca vaddhati.

- bene factum, quo peracto non cruciatur, cujus mercedem
69. lætus (et) mente hilari accipit. Quasi mel (malefactum) æstima-
mat stultus, quamdiu malefactum non maturescit; quando
vero maturescit malefactum, tum stultus dolorem subit.
70. Per singulos menses extremo gramine kusæ stultus cibum
comedat, non is ornatorum statuum partem adæquat de-
71. cimam sextam. Non enim male factum facinus statim
lac velut mutatur, urens illum stultum sequitur cinere
72. opertus sicut ignis. Quandocunque ad nullum fructum
cognitio stulti nascitur, occidit stulti fortunam, caput ejus
73. diffringens. Injustam famam cupit primumque locum
inter mendicos et in conventibus principatum et honores
74. in familiis alienis. „A me perfectum putent gihines
(patresfamilias) et pabbajitæ (e vita sæculari profecti)
utrique; mihi subjecti sint in iis, quæ facienda vel

75. „Aññá hi lābhúpanisá, aññá nibbánagáminí,
 evam etaṃ abhiññāya bhikkhu, buddhassa sāvako,
 sakkāraṃ nābhinandeyya, vivekam anubrūhaye.

Bálavaggo pañcamo.

6. Paṇḍitavaggo.

76. Nidhīnaṃ va pavattāraṃ, yaṃ passe vajjadassinaṃ,
 niggayhavadīṃ, medhāvīṃ, tādīsaṃ paṇḍitaṃ bhaje;
 tādīsaṃ bhajamānassa seyyo hoti, na pápiyo.
 77. Ovadeyy', anusāseyya, asabbhá ca nivāraye;
 sataṃ hi so piyo hoti, asataṃ hoti appiyo.
 78. Na bhaje pápake mitte, na bhaje purisádhame;
 bhajetha mitte kalyāṇe, bhajetha purisuttame.

-
- omittenda, in quacunque (re);“ ita stulti animus (volvitur);
 75. desiderium et arrogantia (ejus) increscit. „Aliud nempe
 (est) muneris studium, aliud quod Nibbānum spectat,“
 ita hoc intellecto mendicus, Buddhæ auscultator, honorem
 non cupit, secessum auget.

Cap. 6.

76. Thesaurorum velut demonstratorem, quem videat (quis)
 vitia detegentem, increpantem, sapientem, ejusmodi intelli-
 77. gentem colat, talem colenti melius fit, non pejus. Admo-
 neat, præcipiat, ab inconcinno prohibeat; proborum videlicet
 78. is amicus fit, improborum fit inimicus. Ne colat improbos
 amicos, ne colat homines infimos, colat amicos probos,
 79. colat homines optimos. Legem imbibens læte degit serena

79. Dhammapíti sukhaṃ seti vip̐pasannena cetasá,
ariyappavedite dhamme sadá ramati paṇḍito.
80. Udaḱaṃ hi nayanti nettiká,
usukará namayanti tejanam,
dárūṃ namayanti tacchaká:
attánam damayanti paṇḍitá.
81. Selo yathá ekaghano vátena na samírati,
evaṃ nindápasamsásu na samiñjanti paṇḍitá.
82. Yathápi rahado gambhíro, vip̐pasanno, anávilo,
evaṃ dhammáni sutvána vip̐pasídanti paṇḍitá.
83. Sabbattha ve sappurisá vajanti,
na kámakámá lapayanti santo,
sukhena phutthá athavá dukhena
na uccávacaṃ paṇḍitá dassayanti.
84. Na attahetu, na parassa hetu
na puttam icche, na dhanam, na rattham,
na iccheyya adhammena samiddhim attano,
sa sīlavá, paññavá, dhammiko siyá.

- cogitatione, a venerandis enarrata lege semper delectatur
80. sapiens. Aquam videlicet ducunt aquarii, fabri sagittarii
subigunt sagittam, lignum subigunt fabri tignarii, semet ipsi
81. domant sapientes. Saxum sicut solidum vento non commo-
vetur, ita in vituperatione et laudatione non titubant sapientes.
82. Sicut lacus profundus, serenus, inturbidus, ita leges audi-
83. endo sedantur sapientes. Ubique certe homines probi
versantur, amoris dediti non queruntur probi, gaudio tacti
vel dolore quoque varium (habitum) non præbent sapientes.
84. Non sui causa, non alterius causa nec filium expetit (sa-
piens), nec opes, nec regnum; non expetit injuriâ incre-
mentum suum, virtute is præditus (est), intelligentia,

85. Appaká te manussesu, ye janá páragámino;
athâyaṃ itará pajá tíram evânudhávati.
86. Ye ca kho sammadakkháte dhamme dhammánuvattino,
te janá páram essanti, maccudheyyaṃ suduttaraṃ.
87. Kaṇhaṃ dhammaṃ vipphaṇṇaṃ sukkaṃ bhávetha paṇḍito;
oká anokaṃ ágamma viveke, yattha dúramaṃ,
88. tatrábhiraṭṭim iccheyya hītvá káme akiñcano,
pariyodapeyya attánaṃ cittaklesehi paṇḍito.
89. Yesaṃ sambodhiañgesu sammá cittaṃ subhávitaṃ,
ádánapaṭinissagge anupádáya ye ratá,
khínásavá, jutímanto, te loke parinibbutá.

Paṇḍitavaggo chaṭṭho.

85. justitia. Pauci (sunt) ii inter homines, qui homines ripam
ulteriorem attingunt, at reliqua ista multitudo ad ripam (cite-
86. riorem) tantum accurrit. Qui convenienter bene enarrata
legi degunt, ii homines ripam ulteriorem adibunt, (etsi) fines
87. mortis valde difficiles (sunt) trajectu. Nigra doctrina relicta
albam amplectatur sapiens; domo in solitudinem egressus,
88. in secessu, ubi difficile delectatu, ibi delectationem exoptet
relictis amoribus inops, lustret sese a cogitationis angustiis
89. sapiens. Quorum in scientiæ membris cogitatio perfec-
tissime consummata (est), qui cupiditatum omissione, nihil
appetentes, gaudent a desideriiis vacui, luminosi, ii in
(hoc) ævo (jam) tranquilli.

7. Arahantavaggo.

90. Gataddhino, visokassa, vip̐pamuttassa sabbadhī,
sabbaganthappahīnassa parīāho na vijjati.
91. Uyyun̐janti satīmanto, na nikete ramanti te,
hamsā va pallalam hitvā okam okam jahanti te.
92. Yesam sannicayo n'atthi, ye pariññātabhojanā,
suññato animitto ca vimokho yassa gocaro,
ākāse va sakuntānam gati tesam durannayā.
93. Yassāsavā parikkhīnā, āhāre ca anissito,
suññato animitto ca vimokho yassa gocaro,
ākāse va sakuntānam padan tassa durannayam.
94. Yass' indriyāni samatham gatāni
assā yathā sārathinā sudantā,
pahīnamānassa, anāsavassa,
devāpi tassa pihayanti tādino.

Cap. 7.

90. Itinere perfuncti, moerore vacui, omni a parte soluti,
91. omnibus vinculis liberati angor non invenitur. Meditantur
recordatione præditi, domicilio non gaudent hi; anseres
velut lacum relinquentes omne domicilium relinquunt hi.
92. Quibus non est coacervatio, qui cibos cognitos habent,
vacuum notisque carens Nibbānum cui res est, quam
spectat, per aerem sicut avium, cursus eorum vix conse-
93. quendus est. Cujus cupiditates extinctæ (sunt), (qui-)que
in cibo modicus, vacuum notisque carens Nibbānum cui
res est, quam spectat, per aerem sicut avium, vestigium ejus
94. vix consequendum est. Cujus sensus ad quietem pervenerunt,
equi velut ab auriga bene domiti, qui arrogantiam di-

95. Paṭhavísamo no virujjhati,
indakhílúpamo, tádi subbato,
rahado va apetakaddamo;
saṃsára na bhavanti tádino.
96. Santam tassa manam hoti, santá vacá ca kamma ca,
sammadaññávimuttassa, upasantassa tádino.
97. Assaddho akataññú ca sandhicchedo ca yo naro,
hatávakáso, vantáso, sa ve uttamaporiso.
98. Gáme vá yadivâraññe, ninne vá yadivá thale,
yattha arahanto viharanti, tam bhúmiṃ rámaṇeyyakam.
99. Ramaníyáni araññáni; yattha na ramatí jano,
vítarágá ramessanti, na te kámagavesino.

Arahantavaggo sattamo.

- misit, qui cupiditatum expers est, tali dii quoque in-
95. dent. Qui terræ instar est, molestia non afficitur, limini
(portæ urbis) similis, talis pius, lacus sicut luti expers;
96. revolutiones non fiunt talis (viri). Tranquilla ejus mens
fit, tranquilla et sermo et actio, per absolutam cogni-
97. tionem soluti, sedati talis. Quicumque vir non credulus
(est) et increatum (Nibbánum) novit et societatem (cum
mundo) scindit, (boni malique) opportunitatem tollit, de-
98. sideria respuit, is certe homo præstantissimus. In vico
vel in sylva, in mari vel in terra, ubicunque venerabiles
99. versantur, illud solum amoenum (dicunt). Delectabiles
sunt sylvæ; ubi vulgus non delectatur, cupidinis expertes
delectabuntur, hi (enim) voluptates non quærunt.

8. Saḥassavaggo.

100. Saḥassam api ce vácá anaththapadasamhitá,
ekam atthapadam seyyo, yaṁ sutvá upasammati.
101. Saḥassam api ce gáthá anaththapadasamhitá,
ekam gáthapadam seyyo, yaṁ sutvá upasammati.
102. Yo ca gáthá satam bháse anaththapadasamhitá,
ekam dhammapadam seyyo, yaṁ sutvá upasammati.
103. Yo saḥassam saḥassena saṅgáme mánuse jine,
ekaṇ ca jeyyam attánaṁ, sa ve saṅgámajuttamo.
104. Attá have jitaṁ seyyo, yá cáyam itará pajá;
attadantassa posassa, niccam saṇṇatacárinó,
105. n' eva devo, na gandhabbo, na máro saḥa brahmuná
jitaṁ apajitaṁ kayirá tathárupassa jantuno.

Cap. 8.

100. Millia quoque (verba) si sermo (amplectitur, sed) vanis
versibus constat, unus versus sententiosus melior, quo
101. audito sedatur (homo). Millia quoque (verba) si carmen
(amplectitur, sed) vanis versibus constat, unus carminis
102. versus melior, quo audito sedatur (homo). Quique carmina
(vel) centum dicat vanis versibus constantia, unus legis
103. versus melior, quo audito sedatur (homo). Qui millies
mille homines in certamine vincit, et (qui) semet ipsum
solum superat, hic certe inter pugnæ victores optimus.
104. Semet ipsum vincere melius est quam hanc ceteram
multitudinem; semet ipsum domantis viri, semper sese
105. cohibentis, nec deus, nec gandhabbas, nec Máras una-
cum Brahmane victoriam talis viri cladem facere potest.
106. Qui singulis mensibus millia sacra facit centum per annos,

106. Máse máse saḥassena yo yajetha sataṃsamam
ekaṃ ca bhávitattánaṃ muḥuttam api pújaye,
sá yeva pújaná seyyo yañce vassasatam hutaṃ.
107. Yo ca vassasatam jantum aggim paricare vane
ekaṃ ca bhávitattánaṃ muḥuttam api pújaye,
sá yeva pújaná seyyo yañce vassasatam hutaṃ.
108. Yam kiñci yitṭham va hutaṃ va loke
saṃvaccharaṃ yajetha puññapekho,
sabbam pi tam na catubhágam eti;
abhivádanaṃ ujjugatesu seyyo.
109. Abhivádanasṭhissa, niccaṃ vaddhápacáyino
cattáro dhammá vaddhanti: áyu, vaṇṇo, sukham, balaṃ.
110. Yo ca vassasatam jíve dussílo, asamáto,
ekáham jívitaṃ seyyo sílavantassa jháyino.
111. Yo ca vassasatam jíve duppañño, asamáto,
ekáham jívitaṃ seyyo paññávantassa jháyino.

- et (qui) semet ipsum solum tranquillum momentum tantummodo colit, hic ipse cultus melior quam sacrificatio
107. centum per annos. Et quicumque centum per annos igni ministrat in sylva, et (qui) semet ipsum solum tranquillum momentum tantummodo colit, hic ipse cultus melior quam sacrificatio
108. centum per annos. Quodcunque vel oblatum vel sacrificatum in (toto) mundo per annum (vulgo) offerat (quis) bona spectans, id cunctum non quartam adæquat partem (animi reverentia pleni); reverentia erga honeste viventes melior.
109. Reverentia plenam naturam habentis, (virtute) provectiores semper venerantis quatuor qualitates augescunt: ætas, pulchritudo, gaudium, potestas. Quique centum annos vivit male moratus, non compositus, — vita unius diei melior
111. bene morati, meditabundi. Quique centum annos vivit insi-

119. Yo ca vassasatam jīve kusīto, hīnavīriyo,
ekāham jīvitam seyyo vīriyam ārabhato dalham.
118. Yo ca vassasatam jīve apassam udayavyayam,
ekāham jīvitam seyyo passato udayavyayam.
114. Yo ca vassasatam jīve apassam amataṃ padaṃ,
ekāham jīvitam seyyo passato amataṃ padaṃ.
115. Yo ca vassasatam jīve apassam dhammam uttamam,
ekāham jīvitam seyyo passato dhammam uttamam.

Sahassavaggo atthamo.

9. P ā p a v a g g o.

116. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye,
dandham hi karoto puññaṃ pāpasmim ramatī mano.
-

- piens, non compositus, — vita unius diei melior sapientia
119. præditi, meditabundi. Quique centum annos vivit languidus,
viribus destitutus, — vita unius diei melior robur edentis
118. firmum. Quique centum annos vivit ortum (rerum) et
interitum non animadvertens, — vita unius diei melior
114. ortum et interitum animadvertentis. Quique centum annos
vivit viam immortalem non conspiciens, — vita unius
115. diei melior viam immortalem conspicientis. Quique cen-
tum annos vivit summam legem non conspiciens, — vita
unius diei melior summam legem conspicientis.
-

Cap. 9.

116. Festinet (quisque) in bono (agendo), a malo cogitationem
retineat; segniter enim bonum agentis in malo delectatur

117. Pápañ ce puriso kayirá, na nañ kayirá punappunam,
na tamhi chandam kayirátha; dukkho pápassa uccayo.
118. Puññañ ce puriso kayirá, kayiráth' enam punappunam,
tamhi chandam kayirátha; sukho puññassa uccayo.
119. Pápo pi passatí bhadram, yáva pápañ na paccati,
yadá ca paccatí pápañ, atha pápo pápáni passati.
120. Bhadro pi passatí pápañ, yáva bhadram na paccati,
yadá ca paccatí bhadram, atha bhadro bhadráni passati.
121. Māppamaññetha pápassa: „na man tam āgamissati“;
udabindunipātena udakumbho pi púrati,
púrati bálo pápassa thokathokam pi ácinam.
122. Māppamaññetha puññassa: „na man tam āgamissati“;
udabindunipātena udakumbho pi púrati,
púrati dhíro puññassa thokathokam pi ácinam.
123. Vánijo va bhayañ maggañ appasattho, mahaddhano,
visañ jívítukámo va, pápáni parivajjaye.

117. mens. Malum si homo fecit, ne id faciat iterum iterumque;
ne in eo libidinem habeat, dolor (enim) mali accumulatio.
118. Bonum si homo fecit, faciat id iterum iterumque; in eo
libidinem habeat, lætitia (enim) boni accumulatio. Im-
probis bonum videt, quamdiu malefactum non maturescit;
120. ubi vero maturescit malefactum, tum mala videt. Probis
malum videt, quamdiu bonum non maturescit, ubi vero
121. bonum maturescit, tum bona videt. Ne (quis) parvi æstimet
malum (dum cogitat): „me id non adibit“; guttæ casu
hydria impletur, impletur stultus malo paulatim colligens.
122. Ne (quis) parvi æstimet bonum (dum cogitat): „me id
non adibit“; guttæ casu hydria impletur, impletur sapiens
123. bono paulatim colligens. Mercator velut periculosam
viam (evitat), parva manu comitum, opulentissimus, vene-

194. Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visam,
nābbaṇaṃ visam anveti; n' atthi pāpaṃ akubbato.
195. Yo appaduṭṭhaṃsa narassa dussati,
suddhaṃsa posassa, anaṅgaṇassa,
tam eva bālaṃ pacceti pāpaṃ
sukhumo rajo paṭivātaṃ va khitto.
196. Gabbhaṃ eke upapajjanti, nirayaṃ pāpakammaṃ,
saggaṃ sugatino yanti, parinibbanti anāsavā.
197. Na antalikhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso,
yatthaṭṭhito muñceyya pāpakammā.
198. Na antalikhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso,
yatthaṭṭhitaṃ na-ppasaheṭṭha maccu.

Pāpavaggo navamo.

- num(que) vivendi cupidus velut, mala fugiat (homo).
194. In manu si vulnus non est, prehendere potest (homo) manu
venenum, invulneratam (manum) non aggreditur venenum:
195. non est peccatum (peccatum) non facientis. Qui virum
innocentem offendit, integrum hominem, culpa liberum,
in eum ipsum stultum retorquetur malum pulvis velut
196. tenuis adversus ventum conjectus. Uterum nonnulli sub-
eunt, inferos malefici, ad coelum eunt vitam probam de-
gentes, consummantur cupidinibus vacui. Non in aere,
non in medio mari, non montium speluncas ingrediendo
invenitur illa terræ regio, ubi commorans liberetur (homo)
198. malo facinore. Non in aere, non in medio mari, non

10. D a ṇ ḍ a v a g g o.

129. Sabbe tasanti daṇḍassa, sabbe bháyyanti maccuno;
attánaṃ upamaṃ katvá na haṇeyya, na ghátaye.
130. Sabbe tasanti daṇḍassa, sabbesaṃ jívitaṃ piyaṃ;
attánaṃ upamaṃ katvá na haṇeyya, na ghátaye.
131. Sukhakámáni bhútáni yo daṇḍena viḥimsati
attano sukham esáno, pecca so na labhate sukhaṃ.
132. Sukhakámáni bhútáni yo daṇḍena na ḥimsati
attano sukham esáno, pecca so labhate sukhaṃ.
133. Má voca pharusāṃ kañci, vuttá paṭivadeyyu taṃ;
dukkhá hi sárambhakathá, paṭidaṇḍá phuseyyu taṃ.
134. Sace nêresi attánaṃ kaṃso upaḥato yathá,
esa papto 'si nibbánaṃ, sárambho te na vijjati.

montium speluncas ingrediendo invenitur illa terræ regio,
in qua commorantem mors non vincat.

C a p. 10.

129. Omnes tremunt baculum, omnes timent mortem, se ipsum
exemplum reddens ne occidat (quis), ne occidere faciat.
130. Omnes tremunt baculum, omnibus vita cara, se ipsum
exemplum reddens ne occidat (quis), ne occidere faciat.
131. Gaudii cupidos animantes qui baculo lædit, suum ipsius
gaudium desiderans, morte obita ille gaudium non conse-
132. quitur. Gaudii cupidos animantes qui baculo non lædit,
suum ipsius gaudium desiderans, morte obita ille gaudium
133. consequitur. Ne dicas aspera in quemquam, laccessiti
respondebunt tibi; molestus videlicet rixosus sermo, vin-
134. dicta assequetur te. Si mutum te ipsum reddere potes

135. Yathá danḍena gopálo gávo páceti gocaram,
evam jará ca maccu ca áyur pácenti páṇinam.
136. Atha pápáni kammáni karam bálo na bujjhati,
sehi kammehi dummedho aggidaddho va tappati.
137. Yo danḍena adandesu appadutthesu dussati,
dasannam aññataram thánam khippam eva nigacchati:
138. vedanam pharusam, jánim sarírasa ca bhedanam,
garukam vápi ábádham cittakkhepam va pápuṇe,
139. rájato va upassaggam abbhakkhánañ ca dárūnam,
parikkhayam va ñátinam bhogánam va pabhaṃguṇam,
140. athav' assa agáráni aggi dahati pávako;
káyassa bheda duppañño nirayam so upapajjati.
141. Na naggacariyá, na jatá, na paṃká,
na násaká thaṇḍilasáyiká vá,
rajovajallam, ukkuṭikappadhánam
sodhenti maccam avitiṇṇakamkham.

- tympa-num fractum velut, talis tu adipisceris Nibbánum,
135. (dum) rixandi cupido in te non invenitur. Sicut baculo
bubulcus boves cogit in stabulum, ita et senium et mors
136. vitam cogunt animantium. Ac mala facinora patrans
stultus non resipiscit; facinoribus suis, igne combustus
137. velut, insipiens uritur. Qui per baculum (homines) ba-
culum non usurpantes, non offendentes, offendit, unam
138. e decem conditionibus cito adit: dolorem asperum, tabem
corporisque diruptionem, vel etiam terribilem cladem, vel
139. cogitationis dissipationem assequitur; fulgentis (lunæ) de-
fectionem et calumniam ingentem, vel interitum cognata-
140. torum vel opum dissolutionem; vel etiam domos ejus
fulmen cremat (seu) ignis; corporis dissolutione insipiens
141. iste ad inferos accedit. Non nudorum vivendi ratio, non

149. Alamkato ce pi samañ careyya
santo, danto, niyato, brahmacárf,
sabbesu bhútesu nidháya dañḍam,
so bráhmaṇo, so samaṇo, sa bhikkhu.
- 143a. Hirínisedho puriso koci lokasmim vijjati,
yo nindam appabodhati, asso bhadro kasám iva?
- 143b. Asso yathá bhadro kasánivittḥo
átápino samveginó bhavátha.
144. Saddháya sílena ca viriyena ca
samádhiná, dhammavinicchayena ca
sampannavijjácaraṇá, patissatá
pahassatha dukkham idaṁ anappakaṁ.
145. Udaḁaṁ hi nayanti nettiká,
usukárá namayanti tejanam,
dárum namayanti tacchaká:
attánam damayanti subbatá.

Daṇḍavaggo dasamo.

-
- capilli religati, non sordes, non jejunium nec cubatio
in loco sacro, (non) pulveris tegumentum (nec) cossim
sedendi constantia -purgant mortalem cupiditatum non
142. expertem. Ornamentis quoque instructus si (quis) tran-
quillitatem (animi) exercet tranquillus, domitus, refre-
natus, religiosus, omnibus animalibus non afferens ca-
stigationem, ille bráhmanas, ille samanassas, ille bhikkhus.
143. Pudore retentus homo quisnam in terra reperitur, qui
increpationem non excitet, equus excellens flagellum velut?
Equus velut excellens flagello tactus, ardentes, veloces
144. estote. Fide et virtute et firmitate, meditatione et legis
reputatione, scientiam et cultum exercentes, recordantes
145. relinquetis dolorem hunc magnum. Aquam videlicet ducunt

11. Jará v a g g o.

146. Ko nu háso, kim á nando ? niccam pajjalite sati ;
andhakárena onaddhá padípaṃ na gavessatha ?
147. Passa cittakataṃ bimbaṃ, arukáyaṃ samussitaṃ,
áturaṃ, baḥusaṃkappaṃ, yassa n' atthi dhavaṇ, thiti.
148. Parijñāṃ idaṃ rūpaṃ, rogañidḍhaṃ, pābhāṃguṇaṃ ;
bhijjati pūtisañdeho, maraṇaṃ tamhi jīvitaṃ.
149. Yān' imāni, apatthāni alāpūn' eva sārāde,
kāpotakāni atthīni, tāni disvāna kā rati ?
150. Atthīnaṃ naṅgamaṃ kāvā māsa lohitalepanaṃ,
yathā jarā ca maccu ca, māno makkho ca ohito.

aquarii, fabri sagittarii subigunt sagittam, lignum subigunt
fabri tignarii, semet ipsi domant pii.

C a p. 11.

146. Quænam (est) lætitia, quodnam gaudium (hoc in mundo) ?
semper exardescit recordatio ; tenebris involuti (quam ob
147. rem) lucernam non quæretis ? Vide figuram versicolo-
rem, ulcerosum corpus, congestum, ægrotum, multis con-
siliis captum, cujus non est (vel) firmitas (vel) constantia.
148. Senio conficitur hæc forma, morborum nidus, fragilis ;
149. finditur putridum corpus, mors (est) vita ejus. Quæ hæc
alba ossa, abjectæ cucurbitæ (velut) auctumno, — ea vi-
150. dendo quodnam (est) gaudium ? Ossium arce facta, carnis et
sanguinis (fit) conglutinatio, ubi et senium et mors, arro-
151. gantia et simulatio deposita est. Obsolescunt certe regum
currus admodum varii, item corpus quoque senectutem

151. Jīranti ve rájarathá sucittá,
atho saríram pi jaram upeti,
satañ ca dhammo na jaram upeti,
santo have sabbhi pavedayanti.
152. Appassutáyaṃ puriso balivaddo va jīrati,
mamsáni tassa vaddhanti, paññá tassa na vaddhati.
153. Anekajátisamsáram sandhávissam anibbisam
gaḥakarakam gavesanto, dukkhá jāti punappunam.
154. Gaḥakarakadiṭṭho 'si, puna geham na káhasi;
sabbá te phásuká bhaggá, gaḥakuṭam visamkhitam,
visamkhāragatam cittam tanhānam khayam ajjhagá.
155. Acaritvá brahmacariyaṃ, aladdhá yobbane dhanam
jinnaṇṇá va jháyanti khīnamacche va pallale.
156. Acaritvá brahmacariyaṃ, aladdhá yobbane dhanam
senti cápatikhīṇá va puráṇāni anutthunam.

Jarāvaggo ekádasamo.

- subit, proborum vero pietas senectutem non subit, (sic)
probi (Buddhæ) certe unacum probis (hominibus) tradunt.
152. Pauca edoctus hic homo bos velut senescit: carnes ejus
153. increscunt, cognitio ejus non increscit. Multiplices gene-
rationis revolutiones percurrerem, non inveniens, domus
(corporis) fabricatorem quærens; doloris plena (est) gene-
154. ratio iterum iterumque (subeunda). Domus fabricatorem
edoctus es, iterum domum non construes; omnes costæ
tuæ fractæ sunt, culmen domus destructum; destruc-
tionem (Nibbānum) adepta cogitatio ad desideriorum ex-
155. stinctionem pervenit. Vita religiosa (statu Brahmacharinis)
non culta, divitiis in juventute non comparatis, ardere
decrepitæ velut in lacu piscibus destituto, tabescunt stulti.

12. Attavaggo.

157. Attánañ ce piyañ jaññá, rakkheyyá nañ surakkhitam;
tinñam aññataram yámañ pañijaggeyya pañdito.
158. Attánam eva pañhamam patirúpe nivesaye,
ath' aññam anusáseyya, na kilisseyya pañdito.
159. Attánañ ce tathá kayirá yath' aññam anusásati,
sudanto vata dametha, attá hi kira duddamo.
160. Attá hi attano nátho, ko hi nátho paro siyá?
attaná hi sudantena nátham labhati dullabham.
161. Attaná va katam pápam, attajam, attasambhavam,
abhimatthati dummedham, vajiram v' amhamayam mañim.
162. Yassa accantadussilyam, máluvá sálam iv' otatam,
karoti so tath' attánam yathá nañ icchatí diso.

156. Vita religiosa non culta, divitiis in juventute non comparatis, jacent arcus trití velut pristina lugentes.

Cap. 12.

157. Si (quis) semet ipse carum habiturus est, habeat se bene
158. custoditum; trium vigiliarum unam vigilet sapiens. Semet ipsum primum in honesto constituat, dein alterum edo-
159. ceat, (tum) non dolebit sapiens. Semet ipsum si (quis) ita format, ut alterum edoceat, bene domitus certe doma-
160. bit, se ipsum enim profecto difficile est domitu. Quisque enim sui dominus, quis enim dominus alienus sit? per se ipsum enim domitum dominum nanciscitur (homo) nactu
161. difficilem. Ab ipso factum peccatum, ex ipso progenitum, ab ipso oriundum, conterit insipientem, adamas velut e
162. saxo oriundus gemmam. Cujus permagna nequitia (est),

163. Sukarāni asādhūni attano ahiṭāni ca;
yam ve hiṭaṇ ca sādhuṇ ca, taṃ ve paramadukkaraṃ.
164. Yo sāsanaṃ arahataṃ, ariyānaṃ, dhammajīvaṇaṃ,
paṭikkosati dummedho ditṭhiṃ nissāya pāpikaṃ,
phalāni kaṭṭhakassēva attaghaṇṇāya phallati.
165. Attanā va kataṃ pāpaṃ attanā samkilissati,
attanā akataṃ pāpaṃ attanā va visujjhati,
suddhī, asuddhī paccattaṃ, nāṇṇo aññaṃ visodhaye.
166. Attadatthaṃ paratthena bahunāpi na hāpaye;
attadatthaṃ abhiññāya sadatthapasuto siyā.

Attavaggo dvādasamo.

-
- máluva arborem sicut eversam (facit, ita) is talem se ipsum
163. reddit, qualem eum cupit inimicus. Factu facilia (sunt)
mala et (homini) ipsi insalutaria; quod vero salutare et
164. bonum, id certe factu valde difficile (est). Qui præ-
ceptum venerabilium, nobilium, pie viventium, increpat
insipiens ad doctrinam confugiens falsam, fructus katthakæ
(arboris) velut ad suam ipsius cladem maturitatem adi-
165. piscitur. Ab (homine) ipso factum malum in ipso ex-
piabitur, ab ipso non factum malum in ipso compensa-
bitur; probus (et) improbus singulatim (purificabuntur),
166. alter alterum non purgat. Suum ipsius commodum ob
magnum quoque alterius commodum ne (quis) dimittat;
commodum suum perspectum habens sui ipsius commodi
studiosus sit.
-

13. Lokavaggo.

167. Hīnaṃ dhammaṃ na seveyya, pamādena na saṁvase,
micchādīṭṭhiṃ na seveyya, na siyā lokavaddhano.
168. Uttiṭṭhe, na-ppamajjeyya, dhammaṃ sucaritaṃ care;
dhammacāri sukhaṃ seti asmiṃ loke paramhi ca.
169. Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ care;
dhammacāri sukhaṃ seti asmiṃ loke paramhi ca.
170. Yathā bubbulakaṃ passe, yathā passe marīcikāṃ,
evaṃ lokaṃ avekkhantaṃ maccurājā na passati.
171. Etha, passath' imaṃ lokaṃ cittaṃ, rājarathūpamaṃ,
yattha bālā visidanti, n' atthi saṅgo vijānataṃ.
172. Yo ca pubbe pamajjitvā pacchā so na-ppamajjati,
so imaṃ lokaṃ pabhāseti abbhā mutto va candimā.
173. Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,
so imaṃ lokaṃ pabhāseti abbhā mutto va candimā.

Cap. 13.

167. Perditos mores ne (quis) colat, in socordia ne vitam degat,
falsam doctrinam ne colat, ne sit mundi amplificator.
168. Surgat, ne sit socors, vitam probam degat; qui pie
169. vivit bene agit in hoc mundo et in altero. Vitam degat
honestam, inhonestam ne degat; qui pie vivit bene agit
170. in hoc mundo et in altero. Sicut bullam contemplatur
(quis), sicut contemplatur imagines aerias — tali modo
171. mundum despicientem rex mortis non conspicit. Venite,
contemplamini hunc mundum versicolore, curru regali
similem, ubi stulti perduntur, (ubi) non est desiderium intel-
172. ligentibus. Quique antea socordiæ deditus posthac socor-
diam non colit, is hunc mundum collustrat nube liberata
173. velut luna. Cujus male factum facinus bono operitur,

174. Andhabhúto ayam loko, tanuk' ettha vipassati;
sakunto jálamutto va appo saggáya gacchati.
175. Hamsá ádiccapathe yanti; ákase yanti iddhiyá,
níyanti dhírá lokamhá jetvá máram saváhanam.
176. Ekam dhammam atítassa, musávádissa jantuno,
vitinñaparalokassa, n' atthi pápam akáriyam.
177. Na ve kadariyá devalokam vajanti,
bálá have na-ppasamsanti dánam,
dhíro ca dánam anumodamáno,
ten' eva sò hoti sukhí parattha.
178. Pathavyá ekarajjena saggassa gamanena vá,
sabbalokádhippaccena sotápattiphalam varam.

Lokavaggo terasamo.

- is hunc mundum collustrat nube liberata velut luna.
174. Occoecatus est hic mundus, pauci hic clare vident; avis
175. e reti extricata velut pauci coelum adeunt. Anseres solis
via incedunt; in aere incedunt magiâ, tolluntur sapientes
176. e mundo, Mára et comitatu ejus superatis. Unum præ-
ceptum violantis, falsiloqui viri, mundum alterum repre-
177. hendentis, non est malefactum, quod non fiat. Non certe
avari deorum mundum adeunt, stulti profecto non laudant
liberalitatem, sapiens vero liberalitate gaudet, quare quidem
178. is evadit lætus in altero mundo. Terræ imperio coeli
adituve, totius mundi dominatione fructus e statu sotá-
pannæ (sotápatti) oriundus præstantior est.

14. B u d d h a v a g g o.

179. Yassa jitaṃ nāvajīyati,
 jitaṃ assa no yāti koci loke,
 taṃ buddhaṃ, anantaḡocaraṃ,
 apaḡaṃ, kena paḡena nessatha?
180. Yassa jālinī, visattikā
 taṇhā n'atthi kuhiṇci netave,
 taṃ buddhaṃ, anantaḡocaraṃ,
 apaḡaṃ, kena paḡena nessatha?
181. Ye jhānapasutā, dhīrā, nekkhammūpasame ratā,
 devāpi tesāṃ piḡhayanti, sambuddhānaṃ, satīmataṃ.
182. Kiccho manussapaṭilābho, kicchaṃ maccaṇa jīvitāṃ,
 kicchaṃ saddhammasavanaṃ, kiccho buddhānaṃ uppādo.
183. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,
 sacittapariyodāpanaṃ; etaṃ buddhāna sāsanaṃ.
-

C a p. 14.

179. Cujus victoria non vincitur, ad superationem (enim) ejus
 haud it quisquam in mundo; illum Buddham, in infinitas
 res incumbentem, non investigabilem, qua via investiga-
180. bitis? Cui irretiens, venenosum desiderium non est quo-
 quam ducendi (potens), illum Buddham, in infinitas res
 incumbentem, non investigabilem, qua via investigabitis?
181. Qui meditationis studiosi, sapientes, otii tranquillitate
 gaudentes, iis dii etiam invident persapientibus, recorda-
182. tione plenis. Laboriosus est conceptus hominis, laboriosa
 mortalium vita, laboriosa veræ doctrinæ auditio, laboriosus
183. Buddharum ortus. Omnis mali omissio, boni susceptio,
 cogitationis suæ lustratio: hoc est Buddharum præceptum.

184. *Khānti paramam tapo titikkhā,
nibbānaṃ paramam vadanti buddhā,
na hi pabbajito parūpaghātī,
samaṇo hoti param viheṭṭhayanto.*
185. *Anupavādo, anupaghāto pātimokkhe ca saṃvaro
mattaññutā ca bhāttasmim patthaṇ ca sayanāsanaṃ
adhicitte ca āyogo; etaṃ buddhāna sāsanaṃ.*
186. *Na kahāpaṇavassena titti kāmesu vijjati;
„appassādā dukhā kāmā“, iti viññāya paṇḍito.*
187. *Api dibbesu kāmesu ratim so nādhigacchati,
taṇhakkhayaṛato hoti sammāsambuddhasāvako.*
188. *Baḥum ve saraṇam yanti pabbatāni vanāni ca,
ārāmarukkhacetyāni, manussā bhayatajjitā.*
189. *N' etaṃ kho saraṇam khemaṃ, n' etaṃ saraṇam uttamaṃ,
n' etaṃ saraṇam āgamma sabbadukkhā pamuccati.*

184. *Patientia optima devotio — indulgentia (videlicet), Nib-
bānum optimum dicunt Buddhæ, non enim (is) pabbajitas
(fit), qui alterum cædit, (neque) samanās fit, qui alterum*
185. *affligit. Increpationis et vexationis omissio et secundum
præscripta (quæ liberationem spectant) continentia et mo-
deratio edendi et secretus cubandi locus et in summa cogita-*
186. *tione occupatio: hoc est Buddharum præceptum. Non
per imbrem pecuniarum satietas libidinum invenitur, pa-
rum dulcedinis habentes doloris plenæ (sunt) libidines:*
187. *hoc perspecto homo sapiens (est). Etiam in divinis libi-
dinibus gaudium ille non invenit, desiderii extinctione*
188. *gaudens fit plane sapiens auscultator. Multiplex sane re-
fugium adeunt: montes et sylvas, hortulos, arbores sacras,*
189. *homines formidine perculsi. Non illud tamen refugium
securum, non illud refugium summum, non illud refugium*

190. Yo ca buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gato,
cattāri ariyasaccāni sammappaññāya passati:
191. dukkhaṃ, dukkhasamuppādaṃ dukkhassa ca atikkamaṃ
ariyañ c' atthaṅgikaṃ maggaṃ, dukkhúpasamagāminam.
192. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ uttamaṃ,
etaṃ saraṇaṃ āgamaṃ sabbadukkhā pamuccati.
193. Dullabho purisājañño, na so sabbattha jāyati;
yattha so jāyati dhīro, taṃ kulaṃ sukhaṃ edhati.
194. Sukho buddhānaṃ uppādo, sukhā saddhammadesanā,
sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.
195. Pūjārahe pūjayato, buddhe yadiva sāvake,
papañcasamatikkante, tiṇṇasokapariddave,
196. te tādise pūjayato, nibbute, akutobhaye,
na sakkā puññaṃ saṃkhātum im' ettaṃ api kenaci.

Buddhavaggo cuddasamo.

Pathamakabhānavāraṃ.

190. adeundo ab omni dolore liberatur (homo). Sed qui et ad
Buddham et ad doctrinam et ad conventum confugit,
quatuor veritates præcipuas clare perspicendo videt:
191. dolorem, doloris ortum et doloris interitum, excellentem
192. octopartitam viam ad doloris sedationem ducentem. Illud
certe refugium securum, illud refugium summum, illud
193. refugium adeundo ab omni dolore liberatur (homo). Dif-
ficilis nactu homo miraculosus (Buddhas videlicet), non
ille ubique nascitur; ubi ille nascitur sapiens, illa familia
194. bene adolescit. Lætabilis (est) Buddharum ortus, lætabilis
veræ doctrinæ institutio, lætabilis unanimitas conventus,
195. unanimatorum devotio lætabilis. Reverentia dignos vene-
rantis Buddhas vel etiam auscultatores, perversitatem de-

15. S u k h a v a g g o .

197. Susukham vata jívāma verinesu averino,
verinesu manussesu viharāma averino.
198. Susukham vata jívāma áturesu anáturá,
áturesu manussesu viharāma anáturá.
199. Susukham vata jívāma ussukesu anussuká,
ussukesu manussesu viharāma anussuká.
200. Susukham vata jívāma, yesan no n' atthi kiñcanam;
pítibhakkhá bhavissāma devá ábhassará yathá.
201. Jayam veram pasavati, dukkham seti parájito,
upasanto sukham seti hitvá jayaparájayam.
202. N' atthi rágasamo aggi, n' atthi dosasamo kali,
n' atthi khandhádísá dukkhá, n' atthi santiparam sukham.

196. vincentes, moerorem et luctum superantes, hos tales venerantis tranquillos, a timore vacuos, non potest bonum (facinus) numerari hoc unum a quoquam.

C a p. 15.

197. Lætissime, age, vivamus inter iracundos mites, inter iracundos homines degamus mites. Lætissime, age, vivamus inter ægrotos non ægroti, inter ægrotos homines degamus non ægroti. Lætissime, age, vivamus inter desiderantes desiderii expertes, inter desiderantes homines degamus desiderii expertes. Lætissime, age, vivamus, nos quibus non est quidquam; gaudio vescentes erimus dei ábhassaræ velut. Victor inimicitias procreat, male agit victus; sedatus bene agit victoria et clade relictis. Non est cu-

203. Jighacchá paramá rogá, saṃkhárá paramá dukhá,
etaṃ nātvá yathābhútaṃ nibbānaṃ paramaṃ sukhaṃ.
204. Árogyaparamá lábhá, santutṭhíparamaṃ dhanam,
vissásaparamá náti, nibbānaṃ paramaṃ sukhaṃ.
205. Pavivekarasaṃ pítvá rasaṃ upasame 'ssa ca
niddaro hoti, nippápo, dhammapítirasaṃ pivam.
206. Sádhu dassanam ariyānaṃ, sannivāso sadá sukho;
adassanena bálānaṃ niecam eva sukhí siyá.
207. Bálasaṅgatacárí hi dígham addhána socati,
dukkho bálehi saṃvāso amittenēva sabbadá,
dhíro ca sukhasaṃvāso, nátināṃ va saṃágamo.

- pidini similis ignis, non odio simile peccatum, non sunt
khandhis æquales dolores, non est sedatione majus gau-
203. dium. Fames morbus gravissimus, sankháræ summi dolo-
res, hoc revera agnoscens (sapiens agnoscit esse) Nibbānum
204. summum gaudium. Sanitas maximum lucrum, gaudium
summæ divitiæ, fiducia optimus cognatus, Nibbānum
205. summum gaudium. Succo secessus bibito et succo tran-
quillitatis gustato terroris et peccati expers fit (homo)
206. jucundum religionis succum bibens. Faustus (est) con-
spectus excellentium, consuetudo (cum iis) semper gau-
dium; stultos non videndo semper (homo) lætus est.
207. Stultorum in consuetudine versans enim longâ viâ moeret,
dolor (est) consuetudo cum stultis ut cum inimico om-
nino; sapientis vero consuetudo gaudium propinquorum
208. velut congressus. Propterea igitur: Sapientem, intelligentem
et multa edoctum, jumentum natura instructum, piis operibus
ornatum, venerabilem — hunc talem virum probum, præ-
claro intellectu præditum, colat (homo) siderum viam
velut luna.

Tasmá hi:

208. Dhírañ ca paññañ ca bahussutañ ca,
dhorayhasflaṃ, vatavantam, áriyaṃ,
taṃ tádisaṃ sappurisaṃ, sumedhaṃ,
bhajetha, nakkhattapathaṃ va candimá.

Sukhavaggo pannarasamo.

16. Piya v a g g o.

209. Ayoge yuñjam attánaṃ yogasmiṇ ca ayojayaṃ,
atthaṃ hitvá piyaggáhi piḥet' attánuyoginaṃ.
210. Má piyehi samágañchi, appiyehi kudácanam;
piyánaṃ ádassanaṃ dukkhaṃ appiyánañ ca dassanaṃ.
211. Tasmá piyaṃ na kayirátha, piyápáyo hi pápako;
ganhá tesam na vijjanti, yesam n' atthi piyáppiyaṃ.
212. Piyato jáyatí soko, piyato jáyatí bhayaṃ;
piyato vippamuttassa n' atthi soko, kuto bhayaṃ.
213. Pemato jáyatí soko, pemato jáyatí bhayaṃ;
pemato vippamuttassa n' atthi soko, kuto bhayaṃ.

Cap. 16.

209. Ad distractionem applicans sese et meditationi operam
non navans, essentiâ relictâ jucunda capessens invidet
210. iis, qui ad meditandum semet ipsi applicant. Ne ju-
cunda quærat (homo, neve) injucunda unquam; jucunda
211. non videre dolor (est) et injucunda videre. Ideo jucunda
ne faciat, jucundorum enim jactura mala (est); vincula
illis non inveniuntur, quibus nec jucundum est nec in-
212. jucundum. Ex jucundo nascitur moeror, ex jucundo nascitur
metus; a jucundo soluti non est moeror, nedum metus.
213. E caritate nascitur moeror, e caritate nascitur metus; a

214. Ratiyá jáyatí soko, ratiyá jáyatí bhayaṃ;
ratiyá vippamuttassa n'atthi soko, kuto bhayaṃ.
215. Kámato jáyatí soko, kámato jáyatí bhayaṃ;
kámato vippamuttassa n'atthi soko, kuto bhayaṃ.
216. Tanháya jáyatí soko, tanháya jáyatí bhayaṃ;
tanháya vippamuttassa n'atthi soko, kuto bhayaṃ.
217. Sīladassanasampannaṃ, dhammaṭṭhaṃ, saccavādināṃ,
attano kamma kubbānaṃ, taṃ jano kurute piyaṃ;
218. chandajāto anakkhāte manasā ca puṭho siyā
kāme ca appaṭibaddhacitto, „uddhamasoto“ ti vuccati.
219. Cirappavāsīṃ purisaṃ, dūrato sotthim āgataṃ,
ñātimittā suhajjā ca abhinandanti āgataṃ.
220. Taṭṭh'eva katapuññaṃ pi, asmā lokā paraṃ gataṃ,
puññaṇi patigaṇhanti, piyaṃ nātiva āgataṃ.

Piyavaggo soḷasamo.

214. caritate soluti non est moeror, nedum metus. E voluptate nascitur moeror, e voluptate nascitur metus; a vo-
215. luptate soluti non est moeror, nedum metus. E cupiditate nascitur moeror, e cupiditate nascitur metus; a cu-
216. piditate soluti non est moeror, nedum metus. E desiderio nascitur moeror, e desiderio nascitur metus; a de-
217. siderio soluti non est moeror, nedum metus. Virtute et contemplatione præditum, pium, veridicum, suum ipsius opus agentem, eum vulgus reddit sibi gratum; cupidus
218. (is) ineffabilis (Nibbāni) menteque opulentus est, et cupiditate cogitatio (ejus) non constringitur, (is) uddham-
219. sotas (qui sublime fertur) vocatur. Diu peregrinatum virum, e longinquo salve redeuntem, cognati et familiares
220. et amici salutant venientem. Similiter eum, qui bona

17. K o d h a v a g g o.

221. Kodham jahe, vippajaheyya mánam,
saññojanam sabbam atikkameyya;
tan námarúpasmiñ asajjamánam,
akiñcanam, nánupatanti dukkhá.
222. Yo ve uppatitam kodham ratham bhantam va dháraye,
tam aham sárathim brúmi, rasmiggáho itaro jano.
223. Akkodhena jine kodham, asádhum sádhuná jine,
jine kadariyam dánena, saccena alikavádinam.
224. Saccam bhane, na kujjheyya, dajjá appasmiñ yácito;
etehi tñhi thánehi gacche devána santike.
225. Ahimsaká ye munayo, niccam káyena samvutá,
te yanti accutam thánam, yattha gantvá na socare.

egit, ex hoc mundo in alterum profectum bona (opera)
excipiunt, dilectum propinqui velut redeuntem.

C a p. 17.

221. Iram ponat (homo), deponat arrogantiam, vinculum omne
superet; eum speciei propriæ non inhærentem, inopem
222. non consequuntur dolores. Qui exortam iram currus
volventis instar retinet, eum aurigam dico; frena tenens
223. cetera multitudo. Clementiâ vincat (homo) iram, malum
bono vincat, vincat avarum liberalitate, sinceritate falsi-
224. loquum. Verum loquatur, ne irascatur, det parvulum
rogatus: per has tres condiciones ibit in deorum pro-
225. pinquitatem. Vim non inferentes qui (sunt) anachoretæ,
semper corpore domiti, ii adeunt immortale locum, quo
226. profecti non moerent. Semper vigilantium, die noctuque

226. *Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ,
nibbānaṃ adhimuttānaṃ atthaṃ gacchanti āsavā.*
227. *Porāṇaṃ etaṃ atulaṃ, n' etaṃ, ajjatanāṃ iva,
nindanti tuṇhīṃ āsīnaṃ, nindanti bahubhāṇinaṃ,
mitabhāṇinaṃ pi nindanti, n' atthi loke anindito.*
228. *Na cāhu, na ca bhavissati, na c' etarahi vijjati
ekantaṃ nindito poso, ekantaṃ vā pasamsito.*
229. *Yaṃ ce viññū pasamsanti anuvicca suve suve,
acchiddavuttiṃ, medhāviṃ, paññāsīlasamāhitaṃ,*
230. *nekkhaṃ jambonadassēva, ko taṃ ninditum arahati?
devāpi naṃ pasamsanti, brahmunāpi pasamsito.*
231. *Kāyappakopaṃ rakkheyya, kāyena saṃvuto siyā;
kāyaduccaritaṃ hitvā kāyena sucaritaṃ care.*
232. *Vācīpakopaṃ rakkheyya, vācāya saṃvuto siyā;
vācīduccaritaṃ hitvā vācāya sucaritaṃ care.*

discentium, in Nibbānum intendentium intereunt cupiditates.

227. *Grandævum illum incomparabilem, non eum, ut (nec) infantem, (vituperant); vituperant tacite sedentem, vituperant multa loquentem, demense loquentem etiam vituperant, non*
228. *est in mundo (quisquam) non vituperatus. Neque fuit, neque erit, neque nunc reperitur solummodo vituperatus homo vel*
229. *solummodo laudatus. Quem forte intelligentes laudant quotidie reputando, integram vitam degentem, sapientem, cognitione et virtute præditum, jambonadæ numi instar quis eum vituperare sustinet? Etiam dii eum celebrant, a Brahma*
231. *ipso celebratus (est). A corporis iracundia caveat (homo), corpore domitus sit; malis corporis facinoribus relictis*
232. *per corpus bona facinora exerceat. A sermonis iracundia caveat, sermone domitus sit; malis sermonis facinoribus*
233. *relictis per sermonem bona facinora exerceat. A mentis*

233. Manopakopaṃ rakkheyya, manasā saṃvuto siyā;
maṇoduccaritaṃ hitvā manasā sucaritaṃ care.
234. Kāyena saṃvutā dhīrā, atho vācāya saṃvutā,
manasā saṃvutā dhīrā, te ve supariṣaṃvutā.

Kodhavaggo sattarasamo.

18. Malavaggo.

235. Paṇḍupalāso va dāni 'sī,
yamapurisāpi ca taṃ upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi,
pātheyyam pi ca te na vijjati.
236. So karoḥi dīpam attano,
khippaṃ vāyama, paṇḍito bhava;
niddhantamalo, anaṅgaṇo
dibbaṃ ariyabhūmim eḥisi.

- iracundia caveat, mente domitus sit, malis mentis faci-
234. noribus relictis per mentem bona facinora exerceat. Cor-
pore domiti sapientes itidemque sermone domiti, mente
domiti sapientes, hi sane ab omni parte bene domiti.

Cap. 18.

235. Flaccidum folium velut nunc es et Yamæ ministri quoque
tibi appropinquarent et in tuis ostio stas et (bonorum
236. operum) viaticum tibi non invenitur. Tu fac tibi insu-
lam, celeriter labora, sapiens esto; maculis liberatus, culpæ
237. expers divinam excellentium terram adibis. Ætatem con-

237. Upanīstavayo va dāni 'sī,
sampayāto 'si yamassa santike,
vāso pi ca te n'atthi antarā,
pātheyyam pi ca te na vijjati.
238. So karoḥi dīpam attano,
khippam vāyama, paṇḍito bhava;
niddhantamalo, anaṅgaṇo
na puna jātijāram upeḥisi.
239. Anupubbena medhāvī thokathokaṃ khaṇe khaṇe,
kammāro rajatassēva, niddhame malam attano.
240. Ayasā va malam samuṭṭhitam
taduṭṭhāya tam eva khādati,
evaṃ atidhonacārinam
sāni kammāni nayanti duggatim.
241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malam vaṇṇassa kosajjam, pamādo rakkhato malam.
242. Ma' itthiyā duccaritam, maccheram dadato malam,
malā ve pāpakā dhammā asmim loke paramhi ca.

- fecisti nunc, processisti in propinquitatem Yamæ et com-
moratio tibi non est in itinere et viaticum tibi non in-
238. venit. Tu fac tibi insulam, celeriter labora, sapiens
esto; maculis liberatus, culpæ expers non iterum genituram
239. et senectutem subibis. Ordine sapiens paulatim quoquo
temporis puncto, opifex (maculas) argenti velut, auferat
240. maculas suas. In ferro utique macula orta extemplo hoc
ipsum comedit, item modum transgredientes sua facinora
241. trahunt ad inferos. Sine meditatione vitiosæ (sunt) preces,
sine contentione vitiosa oeconomia, vitium (est) coloris
242. languor, socordia custodientis vitium. Vitium (est) mu-
lieris evagatio, avaritia dantis vitium, vitia certe mali

243. Tato malá malataram: avijjá paramam malam,
etam malam paḥatvána nimmalá hotha, bhikkhavo.
244. Sujvam ahirikena, kákasúrena, dhamsíná,
pakkhandíná, pagabbhena, samkiliṭṭhena jívitam.
245. Hirímatá ca dujjívam, niccam sucigavesíná,
alínen', appagabbhena, suddhájívana, passatá.
246. Yo páṇam atimápeti musávádañ ca bhásati,
loke adinnañ ádiyati paradárañ ca gacchati;
247. surámerayapánañ ca yo naro anuyuñjati,
idh'evam eso lokasmim múlāñ khaṇati attano.
248. Evam bho purisa jánáhi: pápadhammá asaṇṇatá;
má nañ lobho adhammo ca cirañ dukkháya randhayum.
249. Dadanti ve yathásaddham, yathápásádanam jano,
tатtha yo maṅku hoti paresam pánabhojane,
na so divá vá rattim vá samádhiñ adhigacchati.

243. mores in hoc mundo et in altero. Dein vitio vitiosius
(est): inscientia summum vitium; hoc vitio relicto a vitiis
244. vacui estote, o mendici. Facile vita agitur ab impudico;
kákasúræ (simili), obtrectatore, protervo, arroganti, malo.
245. A pudico vero difficulter agitur, candida semper quæ-
renti, propensione vacuo, non arroganti, integram vitam
246. degenti, (clare) videnti. Qui vitam exstinguit falsumque
sermonem profert, in mundo non data sibi arripit et ad
247. alterius uxorem accedit, qui vir ad suram et merayum
(potus inebriantes) bibendum se dat, is in hoc ipso mundo
248. radicem lædit suam. Sic, heus homo, scito malos esse
intemperantes, ne eum desiderium et impietas diu dolori
249. subjiciant. (Dona) dat quidem ex fide, ex favore vul-
gus, ob hoc qui tristis fit, ob aliorum potum et cibum,
250. non is vel interdiu vel noctu meditationem adit. Cui

250. Yassa c'etaṃ samucchinnam, mūlaghaccaṃ samūhatam,
sa ve divā vā rattim vā samādhim adhigacchati.
251. N'atthi rāgasamo aggi, n'atthi dosasamo gaḥo,
n'atthi mohasamam jālam, n'atthi taṇhāsamā nadī.
252. Sudassam vajjam aññesam, attano pana duddasam;
paresam hi so vajjāni opunāti yathābhusam,
attano pana chādeti, kalim va kitavā saṭho.
253. Paravajjānupassissa, niccam ujjhānasaññino,
āsavā tassa vadḍhanti, āra so āsavakkhayā.
254. Ākāse padam n'atthi, samaṇo n'atthi bāhiro,
papañcābhiratā pajā, nippapañcā tathāgatā.
255. Ākāse padam n'atthi, samaṇo n'atthi bāhiro,
saṃkhārā 'sassatā n'atthi, n'atthi buddhānam iñjitam.

Malavaggo aṭṭhārasamo.

-
- vero id excisum est, radicitus extirpatum, is certe vel
251. interdiu vel noctu meditationem adit. Non est cupidini
similis ignis, non est odio similis captivitas, non est
perturbationi simile rete, non est desiderio similis fluvius.
252. Facile visu vitium aliorum, suum e contrario difficile
visu; aliorum nempe is vitia detegit quam maxime, sua
e contrario occultat, tessaram velut lusor fraudulentus.
253. Aliorum vitia observantis, semper vituperationis animo
præditi, libidines ejus crescunt, longe is a libidinum in-
254. teritu abest. In aere incessus non est, samanās non est
extraneus, perversitate delectatur vulgus, a perversitate
255. soluti Tathāgatā. In aere incessus non est, samanās non
est extraneus, naturæ æternæ non sunt, non est Buddha-
rum motus.
-

19. Dhammatthavaggo.

256. Na tena hoti dhammattho, yen' atthaṃ sahaśā naye;
yo ca atthaṃ anattaṃ ca ubho niccheyya, paṇḍito,
257. asāhasena dhammena, samena nayatī pare,
dhammassa gutto, medhāvī, „dhammattho“ ti pavuccati.
258. Na tena paṇḍito hoti, yāvatā baḥu bhāsati;
khemī, averī, abhayo „paṇḍito“ ti pavuccati.
259. Na tāvatā dhammadharo, yāvatā baḥu bhāsati;
yo ca appam pi sutvāna dhammaṃ kāyena passati,
sa ve dhammadharo hoti, yo dhammaṃ na-ppamajjati.
260. Na tena therō hoti, yen' assa phalitaṃ siro,
paripakko vayo tassa, „moghajjīṇṇo“ ti vuccati;
261. yamhi saccaṃ ca dhammo ca, ahimsā, saññaṃ, damo,
sa ve vantamalo, dhīro, „thero“ ti pavuccati.
-

C a p. 19.

256. Non ideo fit (homo) justus, quod causam ex arbitrio di-
judicet; qui autem verum falsumque utrumque considerat
257. sapiens, (qui) non arbitrario modo (sed) animo æquo ju-
dicat alios, legis custos, intelligens, (is) justus appellatur.
258. Non ideo sapiens fit (homo), quod multa loquatur; pla-
cidus, iracundiæ et formidinis expers sapiens appellatur.
259. Non ideo legis servator (fit homo), quod multa loquatur;
sed qui pauca etiamsi edoctus legem corpore perspicit,
260. is certe legis servator est, qui legem non negligit. Non
ideo theras fit (homo), quod sit canum caput, plane ma-
tura (quidem) ætas ejus, (attamen) frustra senescens vo-
261. catur; in quo et veritas et pietas, mansuetudo, tempe-
rantia, moderatio, is certe culpa vacuus, sapiens, theras

262. Na vákkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī, maccharī, saṭho;
263. yassa c' etaṃ samuecchinnaṃ, mūlaghaccaṃ samūhataṃ,
sa vantadoso, medhāvī, „sādhurūpo“ ti vuccati.
264. Na muṇḍakena samaṇo abbuto, alikaṃ bhaṇaṃ,
icchālobhasamāpanno samaṇo kiṃ bhavissati?
265. yo ca sameti pāpāni aṇumthulāni sabbaso,
samtattā hi pāpānaṃ „samaṇo“ ti pavuccati.
266. Na tena bhikkhū hoti, yāvatā bhikkhate pare,
vissaṃ dhammaṃ samādaya bhikkhu hoti na tāvatā;
267. yo dha puññaṃ ca pāpaṃ ca bāhetvā brahmacariyavā
saṃkhāya loke carati, sa ve „bhikkhū“ ti vuccati.
268. Na monena munī hoti mūlharūpo, aviddasu,
yo ca tulaṃ va paggayha varam ādaya, paṇḍito,
269. pāpāni parivajjeti, sa munī, tena so muni;
yo munāti ubho loke, munī tena pavuccati.

262. appellatur. Non verba faciendo tantummodo sive coloris
pulchritudine venustus fit homo invidus, avarus, fraudu-
263. lentus; cui vero id excisum, radicitus extirpatum, is
264. vitii respuens, sapiens, venustus vocatur. Non tonsurā
samanas (fit homo) intemperans, falsiloquus; cupiditate
265. et appetitū captus samanas num erit? Qui vero mala
sedat parva magnaue omni ex parte, a sedatione ma-
266. lorum samanas appellatur. Non ideo bhikkhus fit (homo),
quod apud alios mendicet, tota lege assumpta bhikkhus
267. fit non ideo; qui hic, bono maloque alienato, religiosus
considerate in mundo vivit, is profecto bhikkhus appel-
268. latur. Non silentio munis (anachoreta) fit stultus, in-
sciens, qui vero, trutina prehensa, meliore parte sumpta,
269. sapiens mala evitat, is munis, ideo munis est; qui con-

270. Na tena ariyo hoti, yena páṇáni himsati,
ahimsá sabbapáṇánaṃ „ariyo“ ti pavuccati.
 271. Na sīlabbatamattena báhusaccena vá puna
 athavá samádhilábhena. viviccasayanena vá
 272. phusámi nekkhammasukhaṃ aputhujjanasevitaṃ;
 bhikkhu, vissásam ápádi appatto ásavakkhayaṃ.

Dhammatthavaggo ekúnavísatimo.

20. M a g g a v a g g o.

273. Maggán'atthāngiko seṭtho, saccánaṃ caturo padá,
 virágo seṭtho dhammánaṃ dipadánaṃ ca cakkhumá.
 274. Es'eva maggo, n'atth' añño dassanassa visuddhiyá;
 etam hi tumhe patipajjatha, márass' etaṃ pamohanaṃ.

270. siderat utrumque in mundo, muni ideo appellatur. Non
 ideo ariyas (nobilis) fit (ullus), quod animantia cædat;
 ob mansuetudinem erga omnia animantia ariyas appella-
 271. tur. Non virtute et votis susceptis solis vel rursus mul-
 torum recordatione vel etiam meditationis lucratione vel
 272. lecto secreto adipiscor tranquillitatis gaudium viris ex-
 cellentibus appetitum; o bhikkhus, fiduciam obtinuit qui
 cupiditatum interitum adeptus est.

C a p. 20.

273. Viarum octopartita (est) optima, veritatum quatuor versus,
 a cupidine vacuitas optimus (est) statuum, bipedumque
 274. contemplatione præditus. Hæc ipsa via (est), non est

275. Etam hi tumhe paṭipanná dukkhass' antaṃ karissatha;
akkháto ve mayá maggo aññáya sallasanthanaṃ.
276. Tumhehi kiccaṃ átappaṃ, akkhátáro tathágatá;
paṭipanná pamokkhanti jháyino mārabandhaná.
277. „Sabbe saṃkhárá aniccá“ ti yadá paññáya passati,
atha nibbindatí dukkhe, esa maggo visuddhiyá.
278. „Sabbe saṃkhárá dukkhá“ ti yadá paññáya passati,
atha nibbindatí dukkhe, esa maggo visuddhiyá.
279. „Sabbe dhammá anattá“ ti yadá paññáya passati,
atha nibbindatí dukkhe, esa maggo visuddhiyá.
280. Uṭṭhánakálamhi anuṭṭhaháno
yuvá, balí, álasiyá upeto,
saṃsannasaṃkappamano, kusíto,
paññáya maggaṃ alaso na vindati.

- alia cognitionis lustrationi (subveniens); hanc igitur vos
275. amplectimini, Máræ hæc (est) illusio. Hanc enim vos
amplectentes doloris finem facietis; enarrata profecto a
276. me (est) via, intellecta doloris sedatione. Vobis facienda
(est) virium contentio, enarratores (tantum) Tathágatæ;
(viam) amplectentes liberabuntur meditabundi e Máræ
277. vinculis. „Omnes creaturæ inconstantes“, id quando sa-
pientiâ videt (homo), tum liberatur in dolore; hæc est via
278. (quæ) ad lustrationem (conducit). „Omnes creaturæ doloris
plenæ“, id quando sapientiâ videt (homo), tum liberatur
in dolore, hæc est via (quæ) ad lustrationem (conducit).
279. „Omnes naturæ sui impotentes sunt“, id quando sapientiâ
videt (homo), tum liberatur in dolore; hæc est via (quæ)
280. ad lustrationem (conducit). Roboris tempore vires non
contendens juvenis robustus, ignaviæ indulgens, voluntate
menteque depressus, segnis, intelligentiæ viam ignavus non

281. Vácánurakkhí, manasá susamvuto,
káyena ca akúsalam na kayirá;
ete tayo kammapathe visodhaye,
árádhaye maggam isippaveditam.
282. Yogá ve jáyatí bhúrí, ayogá bhúrisamkhayo;
etaṃ dvedhápatham ṇatvá bhaváya vibhaváya ca
tath' attánam niveseyya yathá bhúrí pavaḍḍhati.
283. Vanam chindatha, má rukkham, vanato jáyatí bhayam;
chetvá vanañ ca vanathañ ca nibbáná hotha, bhikkhavo.
284. Yávam hi vanatho na chijjati
anumatto pi narassa nárisu,
paṭibaddhamano va táva so,
vaccho khírapako va mátari.
285. Ucchinda sineham attano,
kumudam sáradikam va páṇiná,
santimaggam eva brúhaya,
nibbánam sugatena desitam.

281. invenit. Verba (sua) custodiens (sit), mente bene domitus (sit), corporeque malum ne faciat; has tres actionis vias
282. purget, amplectatur viam a vatibus enarratam. E meditatione certe nascitur intelligentia, e distractione intelligentiæ interitus; hac bipartita via cognita incrementi et decrementi, talem se ipse reddat (homo), ut intelligentia
283. crescat. Cupiditatem (vana i. e. cupiditas s. sylva) exstirpate, non arborem (dico), e cupiditate oritur metus; cupiditate vel minima exstirpata (miseriis) liberati estote, o mendici.
284. Quamdiu enim cupiditas non exstirpatur vel minima viri in feminas, tamdiu mente constrictus est ille, sicut
285. vitulus lactens matri. Exstirpa tuam ipsius propensionem lotum auctumnalem velut manu, tranquillitatis viam am-

286. „Idha vassam vaṣissāmi, idha hemantagimhisu“,
iti bālo vicinteti, antarāyam na bujjhati.
287. Tam puttapasusammattam, byāsattamanasam naram,
suttam gāmaṃ mahogho va, maccu ādāya gacchati.
288. Na santi puttā tāṇāya, na pitā, na pi bandhavā;
antakenādhīpannassa n' atthi nātīsu tāṇatā.
289. Etam atthavasam nātvā paṇḍito sīlasamvuto
nibbānagamanam maggam khippam eva visodhaye.

Maggavaggo vīsatimo.

21. Pakiṇṇakavaggo.

290. Mattāsukhapariccāgā passe ce vipulam sukham,
caje mattāsukham dhīro sampassam vipulam sukham.
291. Paradukkhūpadhānena yo attano sukham icchati,
verasamsaggasamsaṭṭho verā so na parimuccati.

286. plifica, Nibbānum (enim) a Buddha institutum est. „Hic
per tempus pluvium habitabo, hic frigido et fervido
(tempore)“, sic stultus secum volvit, obstacula non anim-
287. advertit. Illum de filiis et pecudibus sollicitum, con-
strictæ mentis virum, sopitum vicum torrens velut, mors
- 288.prehendens proficiscitur. Non sunt filii salutis, non pater
neque propinqui; quem mors adiit, ei non est penes
289. cognatos salus. Hac rei vi perspecta sapiens virtute
temperatus viam ad Nibbānum ducentem cito purget.

Cap. 21.

290. Exigui gaudii relictione si videt amplum gaudium, relin-
quat exiguum gaudium sapiens, amplum gaudium spectans.

292. Yam hi kiccam tad apaviddham, akiccam pana kayirati,
unnalānam, pamattānam, tesam vaddhanti āsavā.
293. Yesañ ca susamāradhā, niccam kāyagatā sati,
akiccan te na sevanti, kicce sātaccakārino,
satānam, sampajānānam attham gacchanti āsavā.
294. Mātaram, pitaram hantvā, rājāno dve ca khattiye,
raṭṭham sānucaram hantvā anīgho yāti brāhmaṇo.
295. Mātaram, pitaram hantvā, rājāno dve ca sotthiye,
veyyagghapaṇcamam hantvā anīgho yāti brāhmaṇo.
296. Suppabuddham pabujjhanti sadā gotamasāvaka,
yesam divā ca ratto ca niccam buddhagatā sati.
297. Suppabuddham pabujjhanti sadā gotamasāvaka,
yesam divā ca ratto ca niccam dhammagatā sati.
298. Suppabuddham pabujjhanti sadā gotamasāvaka,
yesam divā ca ratto ca niccam saṃhagatā sati.

291. Aliis dolorem imponendo qui suum ipsius gaudium ex-
optat, iracundiæ vinculo vinctus, iracundia ille non libe-
292. ratur. Quod nempe faciendum (est) id negligitur, (quod)
rursus non faciendum (id) agitur: insolentium, socordium,
293. horum crescunt cupiditates. Quorum vero valde firma est
semper corpus respiciens recordatio, quod non faciendum
ii non persequuntur, quæ facienda semper agentes; re-
294. cordantium, intelligentium intereunt cupiditates. Matre (et)
patre occisis regibusque duobus militaribus, regno una-
cum eo pertinentibus devastato insons evadit brāhmaṇas.
295. Matre (et) patre occisis regibusque duobus brahmanicis,
occiso viro errante quinto insons evadit brāhmaṇas.
296. Vigilantissime vigilant semper Gotamidæ auscultatores,
quorum et interdiu et noctu semper Buddham respiciens
297. recordatio (est). Vigilantissime vigilant semper Gotamidæ

299. Suppabuddham pabujjhanti sadá gotamasávaká,
yesam divá ca ratto ca niccam káyagatá sati.
300. Suppabuddham pabujjhanti sadá gotamasávaká
yesam divá ca ratto ca ahimsáya rato mano.
301. Suppabuddham pabujjhanti sadá gotamasávaká,
yesam divá ca ratto ca bhávanáya rato mano.
302. Duppabbajjam durabhiramam, durávásá ghará dukhá,
dukkho samánasamváso, dukkhánupatit' addhagú;
tasmá na c' addhagú siyá na ca dukkhánupatito siyá.
303. Saddho, sílena sampanno, yasobhogasamappito
yam yam padesam bhajati, tattha tatth' eva pújito.
304. Dúre santo pakásenti himavanto va pabbato,
asant' ettha na dissanti rattikhittá yathá sará.

- auscultatores, quorum et interdiu et noctu semper legem
298. respiciens recordatio (est). Vigilantissime vigilant semper
Gotamidæ auscultatores, quorum et interdiu et noctu semper
299. conventum respiciens recordatio (est). Vigilantissime vi-
gilant semper Gotamidæ auscultatores, quorum et inter-
diu et noctu semper corpus respiciens recordatio (est).
300. Vigilantissime vigilant semper Gotamidæ auscultatores,
quorum et interdiu et noctu mansuetudine gaudens mens
301. (est). Vigilantissime vigilant semper Gotamidæ auscul-
tatores, quorum et interdiu et noctu meditatione gaudens
302. mens (est). Molestus pabbajitæ status difficilis delectatu
(est), difficiles gestu oeconomix dolore (sunt) plenæ, dolore
plena arrogantium consuetudo, dolori subjecti (sunt) via-
tores, propterea neque viator sit (quisquam) neque dolori
303. subjectus sit. Fidei plenus, virtute præditus, gloria et
opibus instructus quamcunque regionem invisit, hic ibidem
304. honoratus (est). Longe probi fulgent Himavantas velut

305. Ekāsanam, ekaseyyam eko caram atandito,
eko damayam attānam vanante ramito siyā.

Pakinnakavaggo ekavīsatisimo.

22. Nirayavaggo.

306. Abhūtavādī nirayam upeti,
yo vāpi katvā na karomīti cāha;
ubho pi te pecca samā bhavanti
nihnakammā manujā parattha.
307. Kāsāvakanthā bahavo pāpadhammā, asaṇṇatā,
pāpā pāpehi kammehi nirayan te upapajjare.
308. Seyyo ayogulo bhutto tatto, aggisikhūpamo,
yaṇ ce bhuñjeyya dussilo ratthapiṇḍam asaṇṇato.

- mons; improbi hic non conspiciuntur noctu emissæ sicut
305. sagittæ. Sedem solitariam, cubitum solitarium solitarius
colens non segnis, solitarius semet ipse domans in sylva
extrema delectatus sit.

Cap. 22.

306. Falsiloquus inferos subit vel etiam qui (malo) facto „non
facio“ ita dicit, ambo quidem illi morte obita pares fiunt
307. pernicioſa facinora patrantes homines illic. Humeros
veste lutea cineti multi male morati, indomiti (sunt);
308. mali ob mala facinora inferos illi adeunt. Melior
(est) globus ferri consumtus candens, ignis flammæ
similis, quam si vescatur impius terræ cibo indomitus.
309. In quatuor status vir socors incidit alterius uxorem ap-
petens: infortunium, cubitum ingratum, vituperationem

309. Cattári thánáni naro pamatto
 ápajjati paradárúpaseví:
 apuññalábham, nanikámaseyyam,
 nindam tatíyam, nirayam catuttham.
310. Apuññalábho ca gatí ca pápiká
 bhítassa bhítáya ratí ca thokiká,
 rájá ca dandam garukam pañeti;
 tasmá naro paradaram na seve.
311. Kuso yathá duggahíto hattham evánukantati,
 sámaññam dupparámattham nirayáya upakaddhati.
312. Yam kiñci sañhilañ kamman samkiliṭṭhañ ca yam vatañ
 samkassaram brahmacariyam, na tañ hoti mahapphalam.
313. Kayirañ ce kayirath'enam, dalham enam parakkame;
 sañhilo hi paribbájo bhiyyo ákirate rajam.
314. Akatañ dukkatañ seyyo, pacchá tapati dukkatañ;
 katañ ca sukatañ seyyo, yam katvá nānutappati.

310. tertiam, tartarum quartum. Et infortunium et (inferorum)
 via mala (ei evenit) timidique cum timida (femina) gaudium
 brevissimum, rex grave supplicium sumit, propterea vir
311. alterius uxorem ne appetat. Sicut gramen kusæ male
 prehensum manum secatur, (ita) communitas male suscepta
312. ad inferos ducit. Quodvis falsum facinus malumque
 quod(vis) opus, dubio animo plena vita religiosa (status
313. brahmacárinis): hæc non fiunt magno fructui. Facien-
 dum si (quid est), perficiat (homo) id, firmiter id agat;
 falsus enim paribbájas (mendicus ambulans) magis spar-
314. git vitium. Non factum perperam factum melius (est),
 postea urit perperam factum, et factum bene factum
315. melius, quo facto non uritur (homo). Arx velut in fini-
 bus sita, custodita, (munimentis) interioribus et exte-

315. Naṅgaram yathá paccantaṃ, guttaṃ, santarabāhiraṃ,
evaṃ gopetha attānaṃ; khaṇo ve má upaccagá,
khaṇátítá hi socanti nirayamhi samappitá.
316. Alajjitá ye lajjanti, lajjitá ye na lajjare,
micchádiṭṭhisamádáná sattá gacchanti duggatim.
317. Abhaye bhayadassíno bhaye ca abhayadassino,
micchádiṭṭhisamádáná sattá gacchanti duggatim.
318. Avajje vajjamatino vajje ca avajjadassino,
micchádiṭṭhisamádáná sattá gacchanti duggatim,
319. Vajjaṇ ca vajjato ñatvá avajjaṇ ca avajjato
sammádiṭṭhisamádáná sattá gacchanti suggatim.

Nirayavaggo dvávisatimo.

-
- rioribus instructa, — sic custodiat semet ipse; ne mómentum
quidem prætereat, qui enim momentum amiserunt moerent
316. inferis traditi. Non pudendi quos pudet, pudendi quos
non pudet, falsæ doctrinæ dediti animantes ad inferos
317. vadunt. In non periculoso periculum conspicientes et in
periculoso periculum non conspicientes falsæ doctrinæ
318. dediti animantes ad inferos vadunt. In (eo, quod) non
fugiendum (est), fugiendum opinantes et in (eo, quod)
fugiendum (est), fugiendum non conspicientes falsæ doctrinæ
319. dediti animantes ad inferos vadunt. Fugiendumque fu-
giendum censes et non fugiendum non fugiendum, veræ
doctrinæ dediti animantes in coelum vadunt.
-

23. N á g a v a g g o.

320. Aham, nágo va saṅgāme cāpāto patitaṃ saraṃ,
ativākyaṃ titikkhiṣsaṃ, dussīlo hi baḥujjano.
321. Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati,
danto seṭṭho manussesu, yo 'tivākyaṃ titikkhati.
322. Varam assatarā dantā, ājānīyā va sindhavā,
kuṇjarā va mahānāgā, attadanto tato varam.
323. Na hi eteḥi yāneḥi gaccheyya agataṃ disaṃ
yath' attānaṃ sudantena, dantena gacchati.
324. Dhanapālako nāma kuṇjaro,
kaṭukappabhedano, dunnivārayo,
baddho kabalaṃ na bhuñjati:
sumarati nāgavanassa kuṇjaro.

C a p. 23.

320. Ego elephantus velut in certamine ex arcu emissam sa-
321. gittam verba aspera perferam, impium enim vulgus. Do-
mitum ducunt in coetum, domitum rex ascendit; domitus
optimus (est) inter homines, qui verba aspera perfert.
322. Præstantes (sunt) muli domiti, generosi (equi) sindhuici,
magni elephantī kunjaræ; per se domitus adhuc præstan-
323. tior. Non enim his vehiculis adire potest (quisquam) non
aditam (Nibbāni) regionem (eo modo), quo per se ipsum
324. bene domitum, domitu eo pervenit. Dhanapālakas nomine
elephantus, acri succo præditus, vix coercendus, ligatus
frustum non edit; memor est elephantorum sylvæ elephan-
325. tus. Torpidus quando (quis) fit et pinguefactus, som-
nolentus, sese volutans jacens, magnus aper velut cibo
sacrificiali nutritus, iterum iterumque uterum subit stolidus.

325. Middhí yadá hoti mahagghaso 'ca,
niddáyitá, samparivattasáyí,
mahávaráho va nivápaputtho,
punappunam gabbham upeti mando.
326. Idam pure cittam acári cárikam
yenicchakam, yatthakáman, yathásukham,
tad ajj' aham niggahessámi yoniso,
hatthippabhinnam viya amkusaggaho.
327. Appamádaratá hotha, sacittam anurakkhatha,
duggá uddharath' attánam, pamke sanno va kuñjaro.
328. Sace labhetha nipakam saháyam,
saddhimcaram sádhuviháridhíram,
abhibhuyya sabbáni parissayáni
careyya ten' attamano, satímá.
329. No ce labhetha nipakam saháyam,
saddhimcaram sádhuviháridhíram,
rájá va ratham vijitam paháya
eko care mátangarañño va nágo.

326. Antea hæc cogitatio migrabat migrationem ex arbitrio,
quo voluit, sicut placuit, eam nunc ego retinebo sapientiá,
327. elephantum furem velut rector. Vigilantiá læti estote,
cogitationem vestram custodite, e vix pervio (mundo) ex-
328. trahite vosmet ipsi, in luto hærens velut elephante. Si
obtinuerit (quis) prudentem socium, comitem probe viventem
sapientemque, omni horrore superato cum eo degat lætus,
329. recordationis plenus. Si non obtinuerit prudentem socium,
comitem probe viventem sapientemque, rex velut regnum
occupatum relinquens, solitarius agat mátangarannas velut
330. elephante. Solitarii vita melior: non est penes stultum so-
dalitas; solitarius agat neve mala patret pauca desideria

230. Ekassa caritaṃ seyyo, n' atthi bāle saḥáyatá;
eko care na ca pápáni kayirá
appossukko mátaṅgaraṇño va nágo.
231. Atthamhi játamhi sukhá saḥáyá,
tuṭṭhí sukhá yá itarítarena,
puññam sukham jívitasamkhayamhi,
sabbassa dukkhassa sukham paḥánam.
232. Sukhá matteyyatá loke, atho petteyyatá sukhá,
sukhá sámaññatá loke, atho brahmaññatá sukhá.
233. Sukham yávajará sīlam, sukhá saddhá patitṭhitá,
sukho paññáya paṭilābho, pápānam akaraṇam sukham.

Nágavaggo tevísatimo.

24. T a ṇ ḥ á v a g g o.

234. Manujassa pamattacárinó
taṇhá vaddhati máluvá viya,
so palavatí huráḥuram
phalam iceham va vanasmim vānaro.

231. habens mátangarannas velut elephantus. Negotio exorto
suaves (sunt) sodales, gaudium suave quod mutuum, bonum
(facinus) suave in vitæ extinctione, omnis doloris relictio
232. suavis. Suave (est) munus matris in mundo, item munus
patris suave, suave munus samanæ in mundo, item mu-
233. nus brahmanæ suave. Suavis (est) in senectute virtus,
suavis fides firma, suavis intellectus adeptio, mala non
facere suave.

335. Yam esá sahatí jammí taṇhá loke visattiká
soká tassa pavaddhanti abhivaddham va bīraṇaṃ.
336. Yo ve taṃ sahatí jammim taṇhaṃ loke duraccayaṃ
soká taṃhá papatanti udabindu va pokkhará.
337. Taṃ vovadámi bhaddaṃ vo, yávant' ettha samágatá :
taṇháya múlāṃ khaṇatha, ussarattho va bīraṇaṃ,
má vo, nalaṃ va soto va, máro bhañji punappunāṃ.
338. Yathāpi mūle anupaddave dalho
chinno pi rukkho punar eva rūḥati,
evam pi taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunāṃ.
339. Yassa chattimsatísotá manāpassa vaná bhusá,
vāhá vahanti duddiṭṭhaṃ samkappá ráganissitá.
340. Savanti sabbadhí sotá, latá ubbhijja tiṭṭhati,
taṇ ca disvá lataṃ játaṃ múlāṃ paññáya chindatha.

Cap. 24.

334. Hominis socorditer viventis libido increseit máluva velut;
is currit huc et illuc fructum desiderans sicut in sylva simia.
335. Quem illa superat sæva libido in mundo venenosa, dolores
ejus augentur, sese adaugens velut (gramen) bīraṇum.
336. Qui vero illam superat sævam libidinem in mundo vix
vincendam, dolores ab eo decidunt gutta velut de loto.
337. Hoc dico salutare vobis, quotquot hic congressi: libidinis
radicem exstirpate usírae opulentus velut bīraṇum, ne
vos, arundinem velut flumen, Máras frangat iterum
338. iterumque. Sicut, radice salva, firma arbor tonsa etiam
denuo crescit, ita etiam libidinis studio non exstirpato
339. revertitur dolor hic iterum iterumque. Cui triginta sex
fluminibus diffluens jucundi cupiditas (est) valida, (eum)
equi (velut) vehunt male edoctum studia amores petentia.

341. Saritāni sinehitāni ca
somanassāni bhavanti jantuno,
te sātasiṭā, sukhesino,
te ve jātijarūpagā narā.
342. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhitō,
saññojanasaṅgasattā
dukkham upenti punappunam cirāya.
343. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhitō,
tasmā tasiṇam vinodaye
bhikkhu, ākamkha virāgam attano.
344. Yo nibbanato vanādhimutto
vanamutto vanam eva dhāvati,
tam puggalam eva passatha,
mutto bandhanam eva dhāvati.

340. Fluunt ubique (cupiditatis) flumina, planta serpens (velut)
pullulans stat (cupiditas), eam vero plantam ortam videntes
341. radicem prudentiā scindite. Ruentia et libidinosa gaudia
fiunt viri (cupiditati subjecti), illi voluptates petentes et
gaudia exoptantes, illi certe generationem senectutemque
342. subeunt viri. Cupiditatem subsequentes homines serpunt
lepus velut (a venatore) pressus; ligamentis et vinculis
343. vineti dolorem subeunt iterum iterumque diu. Cupi-
ditatem subsequentes homines serpunt lepus velut (a
venatore) pressus, propterea cupiditatem dispellat men-
dicus exoptans suam ipsius a cupidine vacuitatem.
344. Qui in Nibbānum sylvestri vita intendens cupidine libe-
ratus in cupidinem ipsam incurrit, illum quidem vi-
345. rum contemplamini, solutus in vinculum incurrit. Non

245. Na taṃ dalhaṃ bandhanam āhu dhīrá,
yad áyasam, dārujam, pabbajañ ca;
sārattarattá maṇikuṇḍalesu,
puttesu, dáresu ca yá apekhá,
246. etaṃ dalhaṃ bandhanam āhu dhīrá,
ohárinam, sithilam, duppamuñcam;
etaṃ pi chetvána paribbajanti
anapekhino kámasukham paḥáya.
247. Ye rágarattānupatanti sotam
sayamkatam makkatāko va jálam,
etaṃ pi chetvána vajanti dhīrá,
anapekhino, sabbadukkham paḥáya.
248. Muñca pure, muñca pacchato,
majjhe muñca bhavassa páragú,
sabbattha vimuttamánaso
na punaṃ játijaram upehisi.

-
- id firmum vinculum dicunt sapientes, quod ferreum, ligneum deciduumque; vehementissimum gemmarum annulorumque, filiorum et uxorum quod (est) desiderium,
246. hoc firmum vinculum dicunt sapientes, perdens, laxum, vix dissolubile; hoc scisso ambulant desiderii expertes
247. voluptatibus et gaudiis relictis. Qui cupidini dediti (sunt, hi desiderii) flumen sequuntur ab ipsis factum, araneus velut rete; hoc (vinculo) scisso ambulant sapientes desiderii expertes omni dolore relicto. Mitte (quæ) ante, mitte (quæ) posthac, (quæ) in medio (jacent) mitte, mundum transiens, omni ex parte liberatam mentem possidens non iterum genituram et senectutem subibis.
249. Deliberatione agitati hominis, vehementi cupidine capti, jucunda spectantis, magis libido augetur, is certe firmum

349. Vitakkapamathitassa jantuno,
tibbarágassa, subhánupassino,
bhiyyo taṇhā pavaddhati,
esa kho dalham karoti bandhanam.
350. Vitakkúpasame ca yo rato
asubham bhávayati sadásato,
esa kho vyantikáḥiti,
esa-cchecchati mārabandhanam.
351. Nīṭham gato, asantásí, vítatano, anaṅgaṇo
acchidda bhavasallāni, antimo 'yam samussayo.
352. Vítatano, anádāno, niruttipadakovido
akkharānam sannipátam jaññā pubbaparāni ca,
sa ve antimasārīro mahāpañño mahāpuriso ti vuccati.
353. Sabbábhibhú, sabbavidú 'ham asmi,
sabbesu dhammesu anúpalitto,
sabbañjaho, taṇhakkhaye vimutto,
sayam abhiññāya kam uddiseyyam ?

350. facit vinculum. Qui vero deliberationis sedatione delectatus
injucondis studet semper recordatione præditus, is certe
351. (libidinem) removebit, is rescindet Māræ vinculum. Con-
summationem consecutus, non trepidus, libidinis et an-
goris expers abscedit mundi dolores; ultimum hoc (ei est)
352. corpus. Libidinis et cupiditatis expers, niruttis vocabu-
lorum peritus, (et qui) litterarum congeriem cognovit,
prios (litteras) posterioresque, is certe ultimum corpus
353. habens admodum sapiens vocatur. Omnia vincens, om-
nium gnarus ego sum, omnibus conditionibus non adhæ-
rens, omnia relinquens, in libidinis extinctione solutus,
354. ipse intelligens quemnam edocebo? Omne donum reli-
gionis donum vincit, omnem dulcedinem religionis dulcedo

354. Sabbadānaṃ dhammadānaṃ jināti,
sabbam rasam dhammaraso jināti,
sabbam ratim dhammaratī jināti,
taṇhakkhayo sabbadukkham jināti.
355. Hananti bhogā dummedham, no ce páragavesino,
bhogataṇhāya dummedho hanti aññe va attanam.
356. Tiṇadosāni khattāni, rágadosā ayam pajá,
tasmá hi vítarágesu dinnam hoti mahapphalam.
357. Tiṇadosāni khattāni, dosadosā ayam pajá,
tasmá hi vítadosesu dinnam hoti mahapphalam.
358. Tiṇadosāni khattāni, mohadosā ayam pajá,
tasmá hi vítamohesu dinnam hoti mahapphalam.
359. Tiṇadosāni khattāni, icchadosā ayam pajá,
tasmá hi vigaticchesu dinnam hoti mahapphalam.

Taṇhāvaggo catuvísatimo.

-
- vincit, omne gaudium religionis gaudium vincit, libidinis
355. extinctio omnem dolorem vincit. Occidunt opes insipientem, non si (qui forte) ulteriorem ripam quærunt; ob opum cupiditatem insipiens occidit tanquam alios semet ipsum.
356. Herbis vitiantur agri, cupidine vitiatur hoc vulgus, ideo scilicet cupidinis expertibus donum (oblatum) fit magno
357. fructui. Herbis vitiantur agri, odio vitiatur hoc vulgus, ideo scilicet odii expertibus donum (oblatum) fit magno
358. fructui. Herbis vitiantur agri, perturbatione (animi) vitiatur hoc vulgus, ideo scilicet perturbationis expertibus
359. donum (oblatum) fit magno fructui. Herbis vitiantur agri, desiderio vitiatur hoc vulgus, ideo scilicet desiderii expertibus donum (oblatum) fit magno fructui.
-

25. B h i k k h u v a g g o.

360. Cakkhuná saṃvaro sādhu, sādhu sotena saṃvaro,
ghāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro.
361. Kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro;
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati.
362. Hatthasaññato, pādasaññato,
vācāya saññato, saññatuttamo,
ajjhatarato, samāhito,
eko santusito, tam āhu bhikkhum.
363. Yo mukhasaññato bhikkhu, mantabhāṇī, anuddhato,
atthaṃ dhammaṃ ca dīpeti, madhuram tassa bhāsitaṃ.
364. Dhammārāmo, dhammarato, dhammaṃ anuvicintayaṃ,
dhammaṃ anussaraṃ bhikkhu saddhammā na parihāyati.

C a p. 25.

360. Oculi continentia salutaris (est), salutaris auris continentia,
nasi continentia salutaris (est), salutaris linguæ continentia.
361. Corporis continentia salutaris (est), salutaris sermonis
continentia, mentis continentia salutaris (est), salutaris
omnibus in rebus continentia; omnibus in rebus se conti-
362. nens bhikkhus (mendicus) omni dolore liberatur. (Qui) manu
moderatus, pede moderatus, sermone moderatus, modera-
torum optimus, animo intimo delectatus, compositus, soli-
363. tarius gaudens, eum appellant bhikkhum. Qui bhikkhus
ore moderatus, sapienter loquens, non tumidus, sensus
(sermonis) et religionem illustrat, dulcis (est) ejus oratio.
364. Cui religio hortulus, religione gaudens, religionem repu-
tans, religionem recordatus bhikkhus vera religione non

365. Salábham nâtimaññe^{ya}, nânñesa^m pi^haya^ñ care,
aññesa^m pi^haya^m bhikkhu samádhim nâdhigacchati.
366. Appalábho pi ce bhikkhu salábham nâtimaññati,
ta^m ve devá pasamsanti, suddhájívim, atanditam.
367. Sabbaso namarúpasmi^m yassa n'atthi mamáyita^m,
asatá ca na socati, sa ve „bhikkhú“ ti vuccati.
368. Mettávi^háriyo bhikkhu, pasanno buddhasásane,
adhigacche pada^m santa^m, samkháru^pasama^m, sukha^m.
369. Si^ñca, bhikkhu, ima^m náva^m, sittá te la^hum essati,
chetvá rága^ñ ca dosa^ñ ca tato nibbána^m e^hisi.
370. Pañca chinde, pañca ja^{he}, pañca vuttari bhávaye,
pañcasa^ñgátigo bhikkhu „oghatin^{ño}“ ti vuccati.
371. Jháya, bhikkhu, má ca pamádo,
má te kámagu^ṇe bhavassu citta^m,
má lohagula^m gilí pamatto,
má kandí „dukkham idan“ ti dayha^máno.

365. excidit. Suum ipsius lucrum ne nimis magni æstimet,
ne aliis invidens agat; aliis invidens bhikkhus medita-
366. tionem non adipiscitur. Paululum modo lucratus si
bhikkhus lucrum suum non nimis magni æstimat, eum
sane dii celebrant puram vitam degentem, non segnem.
367. Omnino speciei propriæ cui non est studium neque
368. vanis moeret, is certe bhikkhus dicitur. Benevole vivens
bhikkhus, Buddhæ præceptis sedatus, adit locum tran-
quillum, naturarum (samkhára) sedationem, gaudium.
369. Exhausti, bhikkhus, hanc navem, exhausta tibi cito pro-
cedet, cupidine et odio rescissis dein Nibbánum adibis.
370. Quinque (vincula) scindat bhikkhus, quinque (vincula)
relinquat, quinque (sensus) removeat, quinque vincula
qui superavit bhikkhus oghatinnas (flumen transgressus)

372. N' atthi jhānaṃ apaññassa, paññā n' atthi ajhāyato;
yamhi jhānaṃ ca paññaṃ ca, sa ve nibbānasantike.
373. Suññāgāraṃ pavittṭhassa, santacittassa bhikkhuno
amānusi ratī hoti, sammā dhammaṃ vipassato.
374. Yato yato sammasati khandhānaṃ udayavyayaṃ,
labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ;
375. tatrāyaṃ ādi bhavati idha paññassa bhikkhuno:
indriyaguttī, santuṭṭhī pātimokkhe ca saṃvaro,
mitte bhajassu kalyāṇe, suddhājīve, atandite,
376. paṭisanthāravutt' assa, ācāraṅkusalo siyā,
tato pāmojjabahulo dukkhass' antaṃ karissati.
377. Vassikā viya pupphāni maddavāni pamuñcati,
evaṃ rāgaṃ ca dosaṃ ca vippamuñcetha, bhikkhavo.

371. dicitur. Meditare, bhikkhus, neve socors sis, ne tua ad
res jucundas sit cogitatio (applicata), ne globum ferreum
devoret socors, ne ululet: „dolor hic (est)“, tortus.
372. Non est meditatio non intelligentis, intellectus non est
non meditantis; in quo et meditatio et intellectus, is sane
373. in Nibbāni propinquitatem (versatur). Vacuam domum in-
gresso, sedata cogitatione prædito bhikkhui divina voluptas
374. fit plane religionem perspicienti. Simulac consideravit
natararum ortum et interitum, adipiscitur gaudium et
375. voluptatem, immortalitatem illam intelligentium; hujus
rei hoc exordium fit hic intelligentis bhikkhūs: sensuum
custodia, animus contentus et secundum præscripta (quæ
liberationem spectant) continentia; amicos colas probos,
376. puram vitam degentes, impigros; vitam familiarem agat,
morum gnarus sit, tum gaudio abundans doloris finem faciet.
377. Vassika sicut flores flaccidos dimittit, ita et cupidinem
378. et odium dimittite, o bhikkhus. Corpore sedatus, ser-

378. Santakáyo, santaváco, santavá, susamáhito,
vantelokámiso bhikkhu „upasanto“ ti vuccati.
379. Attaná coday' attánañ, paṭimáse attam attaná,
so attagutto, satimá, sukhañ, bhikkhu, viháhi.
380. Attá hi attano nátho, attá hi attano gati,
tasmá saññámay' attánañ, assaṃ bhaddraṃ va vāñijo.
381. Pámojjabahulo bhikkhu, pasanno buddhasásane,
adhigacche padañ santañ, saṃkháruipasamañ, sukhañ.
382. Yo haṃve daharo bhikkhu yuñjati buddhasásane,
so imañ lokañ pabbáseti abbhá mutto va candimá.

Bhikkhuvaggo pañcavísatimo.

- mone sedatus, (mente) sedatus, bene compositus, qui cupi-
379. ditates mundi exspuit bhikkhus sedatus vocatur. „Per te
incita te ipse, exploret se (quisque) per se, talis tu per te
custoditus, recordatione præditus, læte, o bhikkhus, vitam
380. ages. Quisque enim sui (est) dominus, quisque enim suum
refugium; ideo cohibe te ipsum, equum generosum velut
381. mercator. Gaudio abundans bhikkhus, sedatus Buddhæ
præceptis, adit locum tranquillum, naturarum (saṃkhárá)
382. sedationem, gaudium. Qui utique juvenis bhikkhus applicat
se ad Buddhæ præcepta, is hunc mundum collustrat nube
liberata velut luna.

26. Bráhmaṇavaggo.

383. Chinda sotam parakkamma, káme panuda, bráhmaṇa;
saṁkháranam khayam űatvā akataññū 'si, bráhmaṇa.
384. Yadā dvayesu dhammesu páragú hoti bráhmaṇo,
ath' assa sabbe saṁyogā atthaṁ gacchanti jánato.
385. Yassa páram apáram vá, párapáram na vijjati,
vítaddaram, visaññuttam, tam ahaṁ brúmi bráhmaṇam.
386. Jháym, yirajam, ásinam, katakiccam, anásavam,
uttamattham anuppattam, tam ahaṁ brúmi bráhmaṇam.
387. Divá tapati ádicco, rattim ábháti candimá,
sannaddho khattiyo tapati, jháyi tapati bráhmaṇo,
atha sabbam ahorattim buddho tapati tejasá.
388. „Báhitapápo“ ti bráhmaṇo,
samacariyá „samaṇo“ ti vuccati,
pabbájay' attano malam
tasmá „pabbajito“ ti vuccati.

C a p. 26.

383. Exstingue (cupiditatis) flumen connitendo, cupiditates propelle,
o bráhmaṇa; naturarum (saṁkhárá) interitu perspecto in-
384. creatum (Nibbánum) novisti, o bráhmaṇa. Quando duabus
in rebus ripam ulteriorem attingit bráhmaṇas, tum omnes
385. ejus vincula intereunt intelligentis. Cui ulterius vel ci-
terius utrumque non invenitur, terroris expertem, solutum,
386. eum ego dico bráhmaṇam. Meditabundum, vitii expertem,
(solitarium) sedentem, negotio functum, cupidinibus vacuum,
387. summam rem adeptum, eum ego dico bráhmaṇam. Die ardet
sol, noctu fulget luna, armatus miles ardet, meditabundus
ardet bráhmaṇas, at omnes dies noctesque Buddhas

389. Na bráhmanassa paháreyya, nássa muñcetha bráhmaṇo,
dhí bráhmanassa hantáram, tato dhi y' assa muñcati.
390. Na bráhmanass' etad akiñci seyyo,
yadá nisedho manaso piyehi;
yato yato himsamaṇo nivattati,
tato tato sammati meva dukkham.
391. Yassa káyena, vácáya, manasá n' atthi dukkatam,
samvutam tíhi thánehi, tam aham brúmi bráhmanam.
392. Yamhá dhammam vijáneyya sammásambuddhadesitam,
sakkaccam nam namasseyya, aggihuttam va bráhmaṇo.
393. Na jaṭáhi, na gottehi, na jacco hoti bráhmaṇo;
yamhi saccañ ca dhammo ca, so sukhí, so ca bráhmaṇo.
394. Kin te jaṭáhi, dummedha? kin te ajinasátiiyá?
abbhantaran te gahanam, báhiram parimajjasi.

388. ardet claritate. Qui malum alienavit bráhmanas (dicitur);
ob vitam sedatam samanas dicitur; dimittens suum ipsius
389. vitium, ideo pabbajitas dicitur. Né (quis) bráhmanæ vim
inferat, ne in illum se mittat bráhmanas; væ ei, qui bráh-
390. manam cædit, dein væ (ei), qui in illum se mittit. Non
bráhmanæ hoc paulo melius, quando retentio (fit) mentis
a jucundis; quo ex tempore violenta mens desinit, inde
391. usque sedatur utique dolor. Cui corpore, sermone, mente
non est malefactum, domitum (his) tribus nominibus, eum
392. ego dico bráhmanam. Quo ex tempore religionem cog-
noverit (quis) a persapientibus traditam, assidue eam ve-
393. neretur ignem sanctum velut bráhmanas. Non capillis
religatis, non gente nobilis fit bráhmanas; in quo (vero) et
394. veritas et pietas, is beatus isque bráhmanas. Quid tibi cum
capillis religatis, stulte? quid tibi cum amictu ex pellibus
395. facto? interna tua impervia (sunt), externa terges. Sordidam

395. Paṃsukúladharaṃ jantuṃ , kisaṇ , dhamanisaṇṭhataṃ ,
ekaṃ vanasmiṃ jháyantaṃ , tam ahaṃ brúmi bráhmaṇaṃ.
396. Na vāhaṃ bráhmaṇaṃ brúmi yonijaṃ , mattisaṃbhavaṃ ,
bhovádi náma so hoti , sa ve hoti sakiñcano ;
akiñcanaṃ , anádánaṃ , tam ahaṃ brúmi bráhmaṇaṃ.
397. Sabbasaṃyojanaṃ chetvá yo ve na paritassati ,
saṃgátigaṃ , viṣaṃyuttaṃ , tam ahaṃ brúmi bráhmaṇaṃ.
398. Chetvá nandhiṃ varattaṇ ca , sandánaṃ sahaṇukkamaṃ ,
ukkhittapalighaṃ , buddhaṃ , tam ahaṃ brúmi bráhmaṇaṃ.
399. Akkosā vadhābandhaṇ ca aduṭṭho yo titikkhati ,
khaṇṭibalaṃ , balāñkaṃ , tam ahaṃ brúmi bráhmaṇaṃ.
400. Akkodhanaṃ , vataṇṭaṃ , sīlavantaṃ , anussutaṃ ,
dantaṃ , antimaśāraṇaṃ , tam ahaṃ brúmi bráhmaṇaṃ.
401. Vāri pokkharapatte va , āraggaṇ iṇa sāsapa ,
yo na lippati kāmesu , tam ahaṃ brúmi bráhmaṇaṃ.

- vestem gestantem hominem , macrum , venis consitum ,
solitarium in sylva meditantem , eum ego dico bráhmaṇaṃ.
396. Non ego bráhmaṇaṃ dico utero natum , matre brahmanica
oriundum , bhovádis (vociferator) nempe is fit , is quidem fit
opulentus ; inopem , cupiditatis expertem , eum ego dico
bráhmaṇaṃ . Omni ligamento scisso qui non contremittit ,
vincula qui superavit , solutum , eum ego dico bráhmaṇaṃ.
397. Scissis loris et corrigiis (et) funibus ordine , claustra (inscientiæ)
qui excussit , sapientem , eum ego dico bráhmaṇaṃ . Ob-
jurgationem et cædem et vinculum insons qui fert ,
patientiæ robore instructum (et hoc) robur exercitum ha-
bentem , eum ego dico bráhmaṇaṃ . Non iracundum , piis
operibus ornatum , virtute instructum , non rigidum , do-
mitum , ultimo corpore indutum , eum ego dico bráhmaṇaṃ.
400. Aqua in folio loti velut , in sagittæ cuspidē velut granum

402. Yo dukkhassa pajánáti idh'eva khayam attano,
pannabháram, visaññuttam, tam aham brúmi bráhmaṇam.
403. Gambhírapaññam, miedhávim, maggámaggassa kovidam,
uttamattham anuppattam, tam aham brúmi bráhmaṇam.
404. Asamsattham gahaṭṭhehi anágárehi c' úbhayam,
anokasárim, appiccham, tam aham brúmi bráhmaṇam.
405. Nidháya daṇḍam bhútesu tasesu thávaresu ca,
yo na hanti, na gháteti, tam aham brúmi bráhmaṇam.
406. Aviruddham viruddhesu, attadaṇḍesu nibbutam,
sádánesu anádánam, tam aham brúmi bráhmaṇam.
407. Yassa rágo ca doso ca, máno makkho ca párito,
sásapor iva áraggá, tam aham brúmi bráhmaṇam.
408. Akakkasam, viññápanim, giram saccam udíraye,
yáya nábhisaḷe kañci, tam aham brúmi bráhmaṇam.

- sinapis qui non inhæret libidinibus, eum ego dico bráhma-
402. namam. Qui doloris sui cognoscit hic interitum, onus
403. qui deposuit, solutum, eum ego dico bráhmaṇam. Alta
intelligentia præditum, sapientem, (quæ sit) via et (quæ)
non (sit) via gnarum, summam rem adeptum, eum
404. ego dico bráhmaṇam. Non utentem (hominibus) in domo
et sine domo versantibus utrisque, sine domicilio gras-
santem, pauca desiderantem, eum ego dico bráhmaṇam.
405. Non adhibita castigatione in animantes infirmos et
firmos, qui non ferit neque ferire facit, eum ego dico
406. bráhmaṇam. Obstantibus non obstantem, erga (homines)
supplicio semet ipsos afficientes mitem, adversus cupientes
407. non cupientem, eum ego dico bráhmaṇam. Cujus et cupi-
ditas et odium, arrogantia et simulatio deciderunt, granum
sinapis velut de sagittæ cuspide, eum ego dico bráhma-
408. nam. Qui lenem, edocentem, veram vocem profert, qua

409. Yo dha dígham va rassam vá, anumthúlam, subhásubham
loke adinnam nádiyati, tam aham brúmi bráhmaṇam.
410. Ásá yassa na vijjanti asmim loke paramhi ca,
nirásayam, visamyuttam, tam aham brúmi bráhmaṇam.
411. Yassálayá na vijjanti, aññáya akathamkathí,
amatogadham anuppattam, tam aham brúmi bráhmaṇam.
412. Yo dha puññañ ca pápañ ca, ubho saṃgam upaccagá,
asokam, virajam, suddham, tam aham brúmi bráhmaṇam.
413. Candam va vimalam, suddham, vippasannam, anávilam,
nandibhavaparikkhínam, tam aham brúmi bráhmaṇam.
414. Yo imam palipatham, duggam saṃsáram, moham accagá,
tiṇṇo, páragato, jháyí, anejo, akathamkathí,
anupádáya nibbuto, tam aham brúmi bráhmaṇam.
415. Yo dha káme pahatvána anágáro paribbaje,
kámabhavaparikkhínam, tam aham brúmi bráhmaṇam.

409. non objurget quemquam, eum ego dico bráhmaṇam. Qui
hic neque longum neque breve, neque parvum neque magnum,
neque jucundum neque injucundum in mundo non datum
410. sibi arripit, eum ego dico bráhmaṇam. Cupiditates cui
non inveniuntur in hoc mundo alteroque, cupidinis ex-
411. pertem, solutum, eum ego dico bráhmaṇam. Cui studia
non reperiuntur, (re) perspecta non dubitantem, immortali-
tatis comprehensionem adeptum, eum ego dico bráhmaṇam.
412. Qui hic et bonum et malum, utrumque vinculum supe-
ravit, moeroris expertem, vitio liberum, integrum, eum
413. ego dico bráhmaṇam. Lunæ instar immaculatum, purum,
placatum, inturbidum, voluptatem qui exstinxit, eum ego dico
414. bráhmaṇam. Qui hanc adversariam, vix perviam revolutio-
nem, perturbationem superavit, transgressus, ripam ulterio-
rem adeptus, meditabundus, concupiscentiæ experts, non dubi-

416. Yo dha taṇhaṃ paḥatvána anágáro paribbaje,
taṇhābhavaparikkhīṇaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
417. Hitvá mánusakaṃ yogaṃ dibbaṃ yogaṃ upaccagá,
sabbayogavisaṇṇiyuttaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
418. Hitvá ratiṇ ca aratiṇ ca sítibhútaṃ, nirúpadbhiṃ,
sabbalokābhībhūṃ, víraṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
419. Cutiṃ yo vedi sattánaṃ upapattiṇ ca sabbaso,
asattaṃ, sugataṃ, buddhaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
420. Yassa gatiṃ na jánanti devá, gandhabbamánusá,
khínásavaṃ, arahantaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
421. Yassa pure ca pacchá ca majjhe ca n'atthi kiñcanaṃ,
akiñcanaṃ, anádánaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
422. Usabhaṃ, pavaraṃ, víraṃ, maḥesiṃ, vijitávināṃ,
anejaṃ, nahátakaṃ, buddhaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.

- tans, non sibi arripiens tranquillus, eum ego dico bráh-
415. manam. Qui hic libidinibus relictis sine domo vagatur,
libidinem qui exstinxit, eum ego dico bráhmaṇam.
416. Qui hic desiderio relicto sine domo vagatur, desiderium
417. qui exstinxit, eum ego dico bráhmaṇam. (Qui) relicta
humana societate divinam societatem superavit, omni
418. societate liberatum, eum ego dico bráhmaṇam. Relicta
et lætitia et moestitia tranquillum factum, miseriarum
expertem, omnes mundos superantem, heroem, eum ego
419. dico bráhmaṇam. Interitum qui novit animantium or-
tumque omnino, non studiosum, beatum, sapientem,
420. eum ego dico bráhmaṇam. Cujus cursum non perspi-
ciunt dii, gandhabbæ hominesque, cupiditates qui ex-
421. stinxit, venerabilem, eum ego dico bráhmaṇam. Cui
et ante et posthac et in medio non est quidquam, inopem,
422. appetitus expertem, eum ego dico bráhmaṇam. Tauri

423. Pubbenivásam yo vedí saggápáyañ ca passati,
atho jātikkhayañ patto, abhiññāvosito muni;
sabbavositavosānam, tam ahañ brūmi bráhmaṇam.

Bráhmaṇavaggo chabbísatimo.

-
1. Yamakam, appamadam, cittam, puppham, bálēna paṇḍitam,
arahantam saḥassena, pápañ daṇḍena: te dasa;
 2. jará, attá ca, loko ca, buddham, sukham piyena ca,
kodham, malañ ca, dhammatṭham maggavaggena: vísati;
 3. pakiñnam, nirayañ, nágo, tañham, bhikkhu ca, bráhmaṇo:
ete chabbísatí vaggá desitādiccabandhuná.

Dhammapadam nitṭhitam.

(instar), eximium, heroem, magnum vatem, concupiscen-
tiæ expertem, lautum, sapientem, eum ego dico bráhmaṇam.

423. Pristinas commorationes qui novit et coelum tartarumque
perspicit, item generationis interitum (qui) adeptus (et)
cognitione confectus (est) anachoreta, — omni confectione
confectum, eum ego dico bráhmaṇam.





1. Yamake vísatí gáthá, appamádamhi dvádasa,
ekádasá cittavagge, pupphavaggamhi soḷasa;
2. bále sattarasá gáthá, paṇḍitamhi catuddasa;
arahante dasá gáthá, saḥasse honti soḷasa,
3. terasá pápavaggamhi, daṇḍamhi dasa satta ca,
ekádasá jarávagge, attavaggamhi dvádasa,
4. dvádasá lokavaggamhi, buddhavaggamhi soḷasa;
sukhe ca piyavagge ca gátháyo honti dvádasa,
5. cuddasá kodhavaggamhi, malavagg' ekavísati,
sattarasá ca dhammaṭṭhe, maggavaggamhi soḷasa;
6. pakiṇṇe soḷasá gáthá, niraye, náge cuddasa,
dvávísa taṇhávaggamhi, tevísá bhikkhuvaggaká,
cattálisa ca gátháyo bráhmaṇe vaggamuttame. (= 418.)

Gáthásatáni cattári tevísá ca punápare
dhammapade nipátamhi desitádiccabandhuná. (= 422.)

Sabbe sattá sukhappattá averá ca, anámayá,
díggháyuká, aññamaññaṃ piyá, papponti nibbutim.

Siddhí astu, subham astu, árogyam astu.



EXCERPTA EX COMMENTARIO ET NOTÆ.

Qui codice B continetur commentarius ita comparatus est, ut singulis versibus (vel interdum pluribus conjunctis) præmittatur fabula tum longior tum brevior, quæ ostendat, quo loco commorans quemque respiciens Buddhas hanc doctrinam tradiderit; fabula desinit in versum, quem deinde sequitur interpretatio verborum. Totius commentarii rationem plane ut cognoscas jam commentationem in primum versum integram in lucem proferam. Posthac ex interpretatione verborum ad singulos versus graviora excerpam; fabulæ vero plures sunt et longioris sæpe ambitus, quam quas omnes describere possim, nec necessarium puto, nam neque arcte intimeque cum versibus cohærent, neque doctrinam versibus traditam nisi generatim respiciunt, ut ad versus interpretandos fere nihil inde redundet. Delectum igitur habebo earum præsertim quæ ad historiam illustrandam aliquid conferre videantur. Textum, ut potui, emendare conatus sum.

v. 1. Ayam dhammadesanā kattha bhāsita ti: Sāvattiyaṃ; kam ārabbhā ti: Cakkhupālattheram. Sāvattiyaṃ kira Mahāsavaṇṇo nāma kuṭumbiko ahosi (cod. abhosi) addho, mahāddhano, mahābhogo, aputtako; so ekadivasaṃ nahānatitthaṃ gantvā nahātvā āgacchanto antarāmagge sampannasākhāṃ ekam vanaspatim disvā ayam mahesakkhāya devatāya

adhigga^hito bhavissatīti tassa he^tthābhāga^m sodhāpetvā pā-
 kārāparikkhepa^m kārāpetvā vālikā okirāpetvā dhajapatākā^m
 ussāpetvā vanaspatim alamkaritvā puttā^m vā dhītara^m lvā
 abhivā tumhāka^m mahāsakkāra^m karissāmiti patthana^m
 katvā pakkāmiti. Ath' assa bhariyāya kucchiya^m gabbho pa-
 ti^tthāsi, so tassā(?) gabbhaparihāra^m adāsi, sā dasamāsacca-
 yena puttā^m vijāyi, se^tthī (c. -i) attanā pālita^m vanaspatim
 nissāya laddhattā tassa Pālo ti nāma^m akāsi. Aparabhāge
 amāna^m puttā^m labhi, tassa Cullapālo ti nāma^m katvā itarassa
 Mahāpālo ti nāma^m kari; te vayappatte gharabandhanena
 bandhimsu. Tasmim samaye Satthā pavattavaradhammacakko
 (c. -dhammā-) anupubbena gantvā Anāthapiṇḍikamahāse^tthina^m
 catupanna^m sakotidhana^m vissajjetvā kārīte Jetavanamahāvihāre
 viharati mahājana^m saggamagge ca mokkhamagge ca pati^tthā-
 payamāno (c. -no); Tathāgato hi mātīpakkhato (mātu- ?) asītiyā
 pītipakkhato (pitu- ?) asītiyā ti dveasīti^m nātikulasahas^m sehi (?) kārīte
 vihāre ekam eva vāsa^m vasitvā Anāthapiṇḍikena kārīte Jetava-
 namahāvihāre ekūnavīsati (-vassāvāse?), Visākhāya sattavīsati-
 kotidhanapariccāgena kārīte Pubbārāme chavassāvāse ti, dvinnam
 kulāna^m guṇamahāntata^m paticca Sāvattim nissāya pañcavīsa-
 tivassāvāse vasi. Anāthapiṇḍiko pi Visākhāpi mahāupāsikā nibad-
 dham divasassa dve vāre Tathāgatassa upa^tthāna^m gacchanti,
 gacchantā va da^harasāma^m nerā (c. -nerā) no hatthe olokessantīti
 tucchahatt^mhato na gatapubbā purebhatta^m gacchanta^m khādani-
 yādīni gāhāpetvā gacchanti, pacchābhatta^m pañca bhesajjāni
 at^ttha ca pānāni. Nivesanesu pana nesa^m dvinnam bhik-
 khusahassāna^m niccapa^mññattān' evāsa^m nāni honti, annapāna-
 bhesajjesu yo ya^m icchati tassa ta^m (? c. ta^m cassata^m)
 yadicchita^m eva sampajjati. Tesu Anāthapiṇḍikena ekam eva
 divasa^m pi Satthā (c. satthārá) pañha^m na pucchitapubbo, so
 kira Tathāgato buddhasukhumālo khattiyasukhumālo upakāro
 me ga^hapatīti mayha^m dhamma^m desento kilameyyā ti Satthari

adhimattasinehena pañhaṃ na pucchati; Satthá pana tasmiṃ
 nisinnamatte yeva ayam seṭṭhí (c. -i) maṃ arakkhitabbaṭṭhāne
 rakkhati, ahaṃ hi kappasatasahassādhikāni cattāri asaṃkheyyāni
 alamkatapaṭṭiyattaṃ attano sīsaṃ chitvā akkhini uppādetvā
 hadayamaṃsaṃ ubbattetvā pāṇasaṃ (?) puttadāraṃ paricca-
 jivā páramiyo pūrento paresaṃ dhammadesanattṭhāya meva
 pūresim, esa maṃ arakkhitabbaṭṭhāne rakkhatīti ekaṃ dhamma-
 desanaṃ katheti yeva. Tadá Sāvattiyaṃ sattamanussakoṭiyo
 vasanti, tesu Satthudhammakathaṃ sutvā pañcakoṭimattā ma-
 nussā ariyasāvaka jātā (c. add. dvekoṭimattā manussā ariyasāvikā
 jātā), dvekoṭimattā puthujjanā; tesu ariyasāvakanāṃ dve yeva
 kiccāni ahesuṃ: purebbattaṃ dānaṃ denti, pacchābbattaṃ
 gandhamālādīhatthā vatthabhesajjādipānakādiṃ gāhāpetvā dham-
 masavanatthaṃ gacchanti. Ath' ekadivasaṃ Mahāpālo ariya-
 sāvake gandhamālādīhatthe vihāraṃ gacchante disvā ayam
 mahājano kuhiṃ gacchantīti pucchitvā dhammasavanāyā ti sutvā
 ahaṃ pi gamissāmiṃti gantvā Satthāraṃ vanditvā parisapariyante
 nisīdi. Buddhā va nāma dhammaṃ desentā saraṇasīlapabbajjā-
 dīnaṃ upanissayaṃ oloketvā ajjhāsayaavasena dhammaṃ desenti.
 Tasmā taṃ divasaṃ Satthā satassa (?) upanissayaṃ oloketvā
 dhammaṃ desento (c. add. taṃ divasaṃ) anupubbikathaṃ kathesi;
 seyyathīdaṃ dānakathaṃ sīlakathaṃ saggaṃkathaṃ kāmānaṃ
 ādīnavāṃ (c. ādi-) otāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ
 pakāsesi. Taṃ sutvā Mahāpālo kuṭumbiko cintesi: paralokaṃ
 gacchantāṃ puttadhītaṃ vā bhogā vā nānugacchanti, sarīraṃ
 pi attanā saddhiṃ na gacchati, kim me gharāvāsena, pabbajjissā-
 miṃti so desanāpariyosāne Satthāraṃ upasaṃkamitvā pabbajjaṃ
 yāci; atha naṃ Satthā n'atthi te koci āpucchitabbo (c. -bbanti)
 yuttako nātīti (c. nā-) āha; kaniṭṭhabhātā me atthi bhante ti;
 tena hi taṃ āpucchā ti; so sādhubū ti sampācicchitvā Satthāraṃ
 vanditvā gehaṃ gantvā kaniṭṭhaṃ pakkosāpetvā tāta yaṃ
 imasmiṃ kule savimñānakāvimñānakāṃ (c. -ñāṇa-) dhanāṃ

kiñci atthi sabban taṃ tava bhāro, paṭipajjāhi (c. -bhi) nan ti, tumhe pana sāmīti, ahaṃ Satthusantike pabbajissāmīti, kim kathesi bhātika (c. bhāsatika); tvaṃ (c. tvā) me mātari matāya mātā viya, pitari mate pitā viya laddho, vo mahāvibhavo, sakkā gehaṃ ajjhāvasanteḥ' eva pumñāni kātum, mā evaṃ akatthā ti; tāta mayā Satthudhammadesanā sutā, Satthārā hi saṇḥa-sukhumaṃ tilakkhaṇaṃ āropetvā ādimajjhapariyosānakalyāṇadhammo (c. -sānak-) desito, na sakkā so agāramajjhe pūretum, pabbajissāmi tātā ti, bhātika taruṇāpi ca tāv' ettha mahalla-kakāle pabbajjissāthā(?) ti tāta, mahallakassa hi attano hatthapādāpi anassavā honti, na vase vattanti, kim āṇāpanaṇātakā(?), svāhaṃ tava kathaṃ na karomi, samaṇapaṭipattim pūressāmi.

Jarājajjaritā honti hatthapādāp', anassavā; *

yassa so vihatatthāmo, kathaṃ dhammaṃ carissasi.

Pabbajissāma' evāhaṃ tātā ti tassa viravantassa' eva Satthusantikaṃ gantvā pabbajjāma yācivā laddhapabbajjūpasampado ācariyupajjhāyānaṃ santike pañcavassāni vasitvā vutthavasso pavāretvā Satthāraṃ upasaṃkamitvā (c. satthārūpas-) vanditvā pucchi: bhante, imasmim sāsane kati dhurānīti; ganthadhuraṃ (c. gandhadhūraṃ) vipassanādhuraṃ ti dve yeva dhurāni bhikkhū ti; katamaṃ pana bhante ganthadhuraṃ (c. gandha-), katamaṃ vipassanādhuraṃ ti; attano paṃñānurūpena ekaṃ vā dve vā nikāye sakalaṃ vā pana Tepitakaṃ Buddhavacanāṃ uggaṇḥitvā tassa dhāraṇaṃ kathanāṃ (c. -ṇaṃ) vācānaṃ ti idaṃ g a n t h a d h u r a ṃ (c. gandha-) nāma; sallaḥukavuttito pana patthasenāsanābhiratassa (c. pantha-) attabhāve khayavayaṃ patthapetvā sātaccakiriyaavasena vipassanaṃ vaddhetvā arahattagahaṇaṃ vipassanādhuraṃ nāmā ti; bhante, ahaṃ mahallakakāle pabbajito ganthadhuraṃ (c. gandha-) pūretum na sakkhissāmi, vipassanādhuraṃ pana pūressāmīti, kammaṭṭhānaṃ me kathethā ti. Ath' assa Satthā yāva arahattā kammaṭṭhānaṃ kathesi. So

* cod. -pādapanassavā.

Satthāram vanditvā attanā saḥagāmino bhikkhū pariyesanto satthim bhikkhū labhitvā tehi saddhim nikkhamitvā vísayojana-satam (c. vísamyo-) maggam gantvā ekam mahantam paccan-tagāmaṃ patvā tattha sapaṇivāro piṇḍāya pāvīsi, manussā vattasampanne bhikkhū disvā va pasannacittā āsanāni paṇṇāpetvā nisīdāpetvā (c. -sīd-) paṇṇāpāṇārena (c. paṇ-) parivisitvā bhante kuḥim ayyā gacchantīti pucchitvā yathāphāsukaṭṭhānaṃ upāsakā ti vutte paṇḍita-manussā vāsaṃ senāsanaṃ pariyesanti, bhadantā ti ñatvā bhante sace ayyā imaṃ temāsāṃ idha vaseyyum mayā saraṇesu patitthāya sīlāni gaṇḥeyyāma ti āhaṃsu, te pi mayā imāni kulāni nissāya bhavanissaraṇaṃ karissāma ti adbhivāsesum, manussā tesāṃ paṭimāṇaṃ (c. paṭi-ṇaṃ) gaḥetvā viḥāraṃ paṭijaggitvā rattitthānadivāṭṭhānāni sampādetvā adāmaṃsu, te nibaddhaṃ taṃ eva gāmaṃ piṇḍāya pavisanti; atha ne eko vejjo upasāṃkamitvā bhante bahunaṃ vasaṇaṭṭhāne aphāsukaṃ pi nāma hoti, tasmim uppanne mayhaṃ katheyyātha, bhesajjaṃ karissāmi pāvāresi; therovassūpanāyikadvase te bhikkhū āmantetvā pucchi: āvuso imaṃ temāsāṃ kaṭṭhi (c. kaṭṭhi) iriyāpathehi vītināmessathā ti; catūhi (c. catuhi) bhante ti; kim pan' etaṃ āvuso patirūpaṃ, na nu appamatthehi bhavitabbaṃ, mayā abhidhamaṇassa (c. mayā bhi-) Buddhassa santike kammaṭṭhānaṃ gaḥetvā āgatā, Buddhā ca nāma na sakkā sathena ārádhetum, kalyāṇajjhāsayena h'ete ārádhetabbā (c. -bbaṃ), pamattassa ca nāma cattāro apāyā sakagehasadisā, appamattā hothāvuso ti; tumhe pana bhante ti; ahaṃ tīhi iriyāpathehi vītināmessāmi piṭṭhiṃ (?) na sāressāmi āvuso ti; sādhu bhante appamattā hothā ti. Therassa niddaṃ anokkamantassa paṭhamamāse atikkante akkhirogo uppajji, chiddaghaṭato udakadhārā viya akkhīhi dhārā paggharanti, so sabbarattim samaṇadhammaṃ katvā aruṇuggaṃ gabbhaṃ pavisitvā nisīdi. Bhikkhū bhikkhācāra-velāya therassa santikaṃ upasāṃkamitvā bhikkhācāra-

velāgatā (c. -gante) ti āhamsu; tena h' āvuso ganhatha
 pattacīvaran ti; attano pattacīvaran gāhāpetvā nikkhami.
 Bhikkhū tassa akkhī (c. -i) paggharante disvā kim etaṃ bhante
 ti pucchimsu; akkhī me āvuso vātā vijjantīti; na nu bhante
 vejjen' amhā pavāritā, tassa kathemā ti; sād'h' āvuso ti; te
 vejjassa kathayimsu, so telam pacitvā pesesi, therō nāsāya
 telam āsiñcanto nisinnako va āsiñcivā antogāmanam pāvīsi, vejjo
 disvā āha: ayyassa kira akkhī (c. -i) vāto vijjantīti (c. vijja-);
 āma upāsakā ti; bhante mayā telam pacitvā pesitam nāsāya vo
 āsittan (c. asittan) ti; āma upāsakā ti; idāni kīdisan ti; ruja't
 eva upāsakā ti; vejjo mayā ekavāren' eva vūpasamattham telam
 pahitam, kin nu kho rogo na vūpasanto (c. vup-) ti cintetvā
 bhante nisīditvā (c. -sid-) vo āsittam nipajjitvā ti pucchi; therō
 tuṇhī (c. -i) ahosi, punappunam pucchiyamāno pi na kathesi;
 so vihāram gantvā vasanaṭṭhānam olokessāmīti cintetvā tena
 hi bhante gacchathā ti theram vissajjetvā vihāram gantvā
 therassa vasanaṭṭhānam olokento camkamananisīdanatṭhānam
 eva disvā sayanaṭṭhānam adisvā bhante nisinnō hi āsitto 'sīti
 (c. hi vo āsitto hīti) pucchi; therō tuṇhī (c. -i) ahosi; mā bhante
 evam akattha, samaṇadhammo nāma sarīre (c. -rir-) yāpente
 sakkā kātum, nipajjitvā āsiñcathā ti punappuna yāci, gaccha-
 thāvuso mantetvā jānissāmīti, therassa ca tattha n'eva nāti
 na salohito (c. sālohita) atthi yena saddhim manteyya (c.
 satṭhimatteyya), kena ca (c. kaca) pana saddhim mantento
 vadehi tāva āvuso pālitaṭvaṃ kim akkhīhi (c. akkhi) olokes-
 sasi udāhu Buddhasāsanam, anamatamaggasmim (c. -taggasmim)
 hi saṃsāravaddhe tava anakkhikakālassa gaṇanā n'atthi; anekāni
 pana Buddhasatāni Buddhasahassāni atītāni, tesu te ekabuddho
 pi na paricīṇṇo (—?), idāni imam antovassam tayo māse na
 nipajjissāmīti te mānasam baddham, tasmā cakkhūni te nas-
 santu vā bhijjantu vā Buddhasāsanam eva dhārehi, mā cak-
 khūnīti (c. -iti) bhūtakāyaṃ ovaḍanto imā gāthā abhāsi:

Cakkhúni háyanti mamáyitáni,
 sotáni^a háyanti, tath' eva dehó,
 sabbam p' idam háyati káyanissitam,
 kimkáraṇá pālītatvaṃ pamajjasi.

Cakkhúni jíranti mamáyitáni,
 sotáni^b jíranti, tath' eva káyo
 sabbam p' idam jíрати káyanissitam,
 kimkáraṇá pālītatvaṃ pamajjasi.

Cakkhúni bhijjanti mamáyitáni,
 sotáni bhijjanti, tath' eva káyo,
 sabbam p' idam bhijjati dehanissitam,
 kimkáraṇá pālītatvaṃ pamajjasíti.

Evam tīhi gáthāhi attano ovádam datvá nisinnako va natthukammaṃ katvá gámaṃ piṇḍáya pávisi. Vejjo disvá kim bhante natthukammaṃ katan ti pucchi; áma upásaká ti; kídisaṃ bhante ti; rujat' eva upásaká ti; nisídítvá (c. nisidivá) vo bhante kataṃ nipajjitvá ti; thero tuṇhí aḥosi, punappuna pucchito pi na kiñci kathesi; atha naṃ vejjo bhante tumhe sappáyam na karoṭha, ajja paṭṭháya asukena me telam pakkan ti má vadittha; aḥam pi mayá vo telam pakkan ti na vakkhámiti áha. So vejjena paccakkháto viháram gantvá vejjena pi paccakkháto 'si, iriyápatham má vissajji samaṇá ti:

Paṭikkhitinno kiccháya vejjenāsi vivajjito,

niyatá maccurájassa kim pālita pamajjasíti(—?).

Imáya gátháya attánaṃ ovaditvá samaṇadhammaṃ akási. Ath' assa majjhimayáme atikkamante apubbaṃ acarimaṃ akkhíni c' eva kilesá ca pabhijjimsu (c. paḥi-). So sukkhavipassako (sukhavi-?) arahá hutvá gabbhaṃ pavisitvá nisídi. Bhikkhú bhikkhácáraeláyam gantvá bhikkhácáarakálo bhante ti áhaṃsu; kálo ávuso ti; áma bhante ti; tena hi gacchathá ti; tumhe pana bhante ti; akkhíni me ávuso pariḥínáṇṇīti. Te tassa

^a cod. addit jírā.

^b cod. omittit sotáni.

akkhíni oloketvá assupunñanetto hutvá bhante má cintayittha, mayam vo paṭijaggissámá ti (c. -mīti) theram assásetvá katta-bayuttakam vattam katvá gámaṃ pávisimsu. Manussá theram adisvá bhante amhákam aggo kuḥin ti pucchitvá tam pavattirñ sutvá yágum pesetvá sayam piṇḍapátam ádāya gantvá theram vanditvá pádamúle pavaddhayamáná roditvá mayam bhante paṭijaggissáma, tumhe má cintayitthá ti samassásetvá pakkamimsu. Tato paṭṭhāya nibaddham yágubhattan viháram eva pesenti, thero pi itare saṭṭhibhikkhú niranteram ovadati, te tass' ováde thatvá upakaṭṭhāya paváranāya sabbe va saha paṭisambhidāhi arahattam pápuñimsu, vutthavassá ca pana Satthāram datṭhukámá hutvá theram áhamsu: bhante Satthāram datṭhukám' amhá ti, thero tesam vacanam sutvá cintesi: aham dubbalo antarāmagge ca amanussapariggahítá ataví atthi, mayi etehi saddhim gacchante sabbe kilamissanti, bhikkham pi labhitum na sakkhissanti, ime puretaram eva pesissámīti; atha ne áha: ávuso tumhe purato gacchathá ti; tumhe pana bhante ti; aham dubbalo antarāmagge ca amanussapariggahítá ataví atthi, mayi tumhehi saddhim gacchante sabbe kilamissatha, tumhe purato gacchathá ti; má bhante evam karittha; mayam tumhehi saddhim ñeva gamissámá ti; má vo ávuso rucci, evam sante mayham aphásukam bhavissati, mayham kaniṭṭho tumhe disvá pucchissati, ath' assa mama cakkhúnam parihínabhávam ároceyyátha, so mayham santikam kañcid eva paḥiñissati, tena saddhim ágacchissámi, tumhe mama vacanena Dasabalañ ca asstimaḥáthere ca vandathá ti te uyyojesi; te theram khamápetvá antogámaṃ pávisimsu. Manussá nisídápetvá bhikkham datvá kim bhante ayyánam gamanákáro paṃñāyatīti; áma upásaká, Satthāram datṭhukám' amhá ti; te punappuna yácitvá tesam gamanachandam eva ñatvá anugantvá paridevitvá nivattiṃsu; te pi anupubbena Jetavanam gantvá Satthārañ ca maháthere ca (c. -rañ ca) therassa vacanena vanditvá puna

divase yattha therassa kaniṭṭho vasati taṃ vīthim piṇḍāya pāvisimsu; kuṭimbiko tesam jānitvā nisīdāpetvā katapaṭṭisanthāro bhāṭikathero me kuḥin ti pucchi, ath' assa taṃ pavattim ārocesum, so tesam pādāmūle pavaddhento roditvā pucchi: idāni bhante kiṃ kātābban ti; therō ito kassaci gamanaṃ paccāsimsati (c. paṇḍās-), gatakāle tena saddhim āgamissatīti; ayam bhante bhāḡineyyo Pālito nāma, etaṃ pesethā ti; evaṃ pesetum na sakkā, magge paripantho atthi, pabbājetvā pesetum vaddhatīti; evaṃ katvā pesetha bhante ti; atha naṃ pabbājetvā addhamāsamattam cīvaragahaṇādīni sikkhāpetvā maggaṃ ācikkhitvā paḥinimsu. So anupubbena taṃ gāmaṃ patvā gāmadvāre ekaṃ mahallakaṃ disvā imaṃ gāmaṃ nissāya koci araṃṇako viḥāro atthīti pucchi; atthi bhante ti; ko tattha vasatīti; Pālītathero bhante ti; maggaṃ me ācikkhatthā ti; ko 'si tvaṇ ti; bhaddantatherassa bhāḡineyyo 'mḥīti; atha naṃ gahetvā viḥāraṃ nesi, so theram vanditvā addhamāsamattam vattapaṭivattaṃ katvā theram sammā paṭijaggitvā bhante mātulakuṭumbiko me tumhākaṃ āgamaṃ paccāsimsati, etha gacchāma ti āha; tena hi maṃ yatthim gaṇhāhi; so yatthikoṭim gahetvā therena saddhim antogāmaṃ pāvisi; manussā nisīdāpetvā kiṃ bhante gamanākāro vo paṃṇāyatīti pucchimsu; āma upāsakā gantvā Sathāraṃ vandissāmi. Te nānappakārena yācitvā alabhantā theram uyyojentā upad-dhapaṭhaṃ gantvā roditvā nivattimsu; sāmaṇero theram yat-thikoṭim (c. addit: vā) ādāya gacchanto antarāmagge āvayam Katthanaṅgaram nāma therena upanissayavutthapubbagāmaṃ sampāpuni; so tato nikkhamitvā araṃṇe gāyitvā dārūni uddha-rantiyā ekissā itthiyā gītasaddam sutvā sare nimittam gaṇhi. Itthi-saddo viya añño saddo purisānaṃ sakalasarīraṃ pharitvā thātum samattho nāma n' atthi, te n ā h a B h a g a v ā : nāhaṃ bhikkhave aṃṇaṃ ekasaddam pi samanupassāmi yo evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathā yidam (ayam?) bhikkhave itthisaddo ti;

sāmaṇero tattha nimittam gahevā yaṭṭhikoṭim viṣṣajjevā tiṭṭha-
 tha tāva (c. tāca) bhante kiccam me atthīti tassā santikam gato,
 sā tam disvā tuṇhī aḥosi, so tāya saddhim sīlavipattim pāpuṇi;
 therō cintesi: idān' ev' eko gītasaddo suyattha (sūyati?), so ca
 kho itthiyā, sāmaṇero pi so sīlavipattim patto bhavissatīti; so
 pi attano kiccam niṭṭhāpetvā āgantvā gacchāmaham bhante ti
 āha, atha nam therō pucchi: pāpo jāto 'si sāmaṇero ti, so
 tuṇhī hutvā punappuna pucchito na kiñci kathesi, atha nam
 therō āha: tādīsena pāpēna mama yaṭṭhigahaṇakiccam n' atthīti,
 so samvegappatto kāsāyāni apānetva gihiniyāmena paridahitvā
 bhante aham pubbe sāmaṇero idāni paṇ'amhi gihī jāto, paḍ-
 bajanto pi cāham na saddhāya pabbajito maggaparipanthabbhayena
 pabbajito, etha gacchāma ti āha; āvuso gihīpāpo (c. gī-) pi pāpo
 samaṇapāpo pi pāpo yeva, tam samaṇabhāve ṭhatvāpi (c. -pi)
 sīlamattam pūretum nāsakkhi, gihī (c. gīhi) hutvā kim nāma
 kalyāṇam karissasi, tādīsena pāpēna me yaṭṭhigahaṇakiccam
 n' atthīti; bhante amanussupaddavo maggo, tumhe pi andhā,
 katham idha vasissathā ti; atha nam therō āvuso tvaṃ mā
 evam cintayī, idh' eva me nipajjitvā marantassa pi aparāparam
 pavaddhentassa pi tayā saddhim gamanam nāma n'atthīti vatvā
 imā gāthā abhāsi:

Handāham hatacakkhu 'smi, kantāraddhānam āgato,
 semā(?) na gacchāmi, n' atthi bāle saḥāyatā.

Handāham hatacakkhu 'smi*, kantāraddhānam āgato,
 marissāmi, no gamissāmi^b, n' atthi bāle saḥāyatā.

Tam sutvā itaro samvegajāto bhāriyam vata me sāhasikam
 ananucchavikam kammam katan ti bāhā paggayha kandanto
 vanasandam pakkhanditvā tathā pakkanto va aḥosi. Therassāpi
 sīlatejena satthiyojanāyāmam paṇṇāsayojanavitthatam panna-
 rasayojanabāhalaṃ jayasumanapupphavaṇṇam nisīdanutṭhaha-
 nakāle sumbanamanuñṇamanapakatikam (? c. -su oṇamanuṇṇ-?)

* cod. -smlm.

^b cod. gā-.

Sakkassa devarambho paṇḍukambalasilāsanam unḥākāram dassesi. Sakko ko nu kho maṃ thānā cāvetukāmo ti olokento dibbena cakkhunā theram addasa; tenāhu porānā :

Saḥassanetto devindo dibbam cakkhum visodhayi*,
pāpagarahi ayaṃ Pālo ājīvaṃ parisodhayi.

Saḥassanetto devindo dibbam cakkhum visodhayi,
dhammagaruko ayaṃ Pālo nisinno sāsane rato ti.

Ath' assa etad ahoṣi: sacāham evarūpassa pāpagarahino dhammagarukassa ayyassa santikaṃ na gamissāmi muddhā me sattadhā pāleyya, gamissāmi ssa santikaṃ ti (c. -missantikanti).
Tato :

Saḥassanetto devindo devarajjasirīdharo

khaṇena āgantvāna Cakkhupālaṃ upāgami.

Upagantvā pana therassāvidūre padasaddaṃ akāsi; atha naṃ therō pucchi: ko esā ti; ahaṃ bhante addhiko ti; kuhiṃ yāsi upāsakā ti; Sāvattim bhante ti; yāhi āvuso ti; ayyo pana bhante kuhiṃ gamissasīti; ahaṃ pi (c. ahamhi) tatth' eva gamissāmīti; tena hi ekato gacchāma bhante ti; ahaṃ dubbalo, mayā saddhim gacchantassa tava papaṇco bhavissatīti; mayham accāyikaṃ n'atthi, ahaṃ pi ayyena saddhim gacchanto dasasu puṇṇakiriya vatthusu ekaṃ labhissāmi, ekato gacchāma bhante ti. Thero eko sappuriso bhavissatīti cintetvā tena hi yaṭṭhi-koṭim gaṇha upāsakā ti āha; Sakko tathā katvā paṭhavim samkhipanto samkhipanto sāyaṇhasamaye Jetavanaṃ sampāpesi; therō samkhipaṇavādisadde sutvā katth' esa saddo ti pucchi; Sāvattiyam bhante ti; mayaṃ gamanakāle cirena gamimhā ti; ahaṃ ujukamaggam jānāmi bhante ti; tasmim khaṇe therō nāyam manusso devatā bhavissatīti sallakhesi.

Saḥassanetto devindo devarajjasirīdharo

samkhipitvāna taṃ maggaṃ khippaṃ Sāvattim āgami.

So theram therass' eva Satthāya kaniṭṭhakūṭumbikena (c.-tṭhā-)

*. cod. -yim.

káritam pannasálam netvá pallamke nisidápetvá piyasaháya-
 vanñena tassa santikam gantvá sammá (c. -ma) Pálá ti pakkositvá
 kim sammá ti; therasságatabhávam jánásíti; na jánami, kim pana
 thero ágato ti; áma sammá idán' áham viháram gantvá theram
 tayá katapannasáláya nisinnakam disvá ágato 'mhíti vatvá
 pakkámi; kuṭumbiko pi viháram gantvá theram disvá pádamúle
 pavaddhento idam disvá áham bhante tumhákam pabbajitum
 na dásin ti ádíni vatvá dve dásakárake bhujisse (c. buchi-) katvá
 therassa santike pabbájjetvá antogámato yágubhattádíni áharitvá
 theram upatthahathá ti pátipádesi; sámānerá vattapaṭivattam
 katvá theram upatthahimsu. Ath' ekadivasam disávásino bhikkhú
 Sattháram passissámá ti Jetavanam ágantvá Sattháram van-
 ditvá asítimaháthere disvá viháracárikam carantá Cakkhupála-
 therassa vasanatthánam patvá imam pi passissámá ti sáyañ
 tadabhimukhá ahesum; tasmim khane mahámegho utthahi,
 te idáni sáyañ ca meghe ca utthito, páto va gantvá passissámá
 ti nivattimsu; devo paṭhamayámañ vassitvá majjhimayáme
 vigame vigato, thero áradbhaviriyo ácinñacamkamano (?), tasmá
 pacchimayáme camkamam otari, tadá pana navavattthaddháya
 bhúmiyá bahú indagopaká utthahimsu, te there camkamante
 yebhuyyena vipajjimsu; ávāsiká therassa camkamanatthánam
 kálass' eva na samajjimsu (sompajj-?), itare bhikkhú therassa vasa-
 natthánam passissámá ti ágantvá camkamane páṇake disvá ko
 imasmim camkamāti pucchimsu; amhákam upajjháyo bhante ti;
 te upajjháyimsu: passatha samañassa kamman, sacakkhukále
 nipajjitvá niddáyanto kiñci akatvá idáni cakkhuvikalakále cam-
 kamāmi ettake páṇe máresi, attham karissāmi anattam kariti
 (c. -ri-). Atha gantvá Tathágatassa árocesum: bhante Cakkhupá-
 latthero camkamāmi bahupáṇake máresi; kim pana so tum-
 hehi márento diṭṭho ti; na diṭṭho bhante ti; yath' eva tumhe
 tam na passatha tathāpi so te páṇe na passati, khīṇāsavānam
 marañacetaná náma n' atthi bhikkhave ti; bhante arahattassa

upanissāye sati kásmá andho játo ti; attaná katakammavasena;
 kim paṇa tena katan ti; tena hi bhikkhave suṇátha: Attfe
 Bárāṇāsirāje (c. -já) rajjam kárente eko vejjo gámanigame
 (c. -nigamame) caritvá vejjakammaṁ karonto ekaṁ cakkhu-
 dubbalakaṁ itthiṁ disvá pucchi: kin te aphásukan ti; akkhíhi
 na passámi; bhesajjam te karomíti; karohi sámíti; kim me
 dassasíti; sace me akkhíni pákatikáni kátum sakkhissasi ahaṁ
 te saddhiṁ puttadhítáhi dásí (e. -i) bhavissámíti; so sádhú ti bhe-
 sajjam samvidahi, ekabhesajjen' eva akkhíni pákatikáni ahesum;
 sá cintesi: ahaṁ etassa puttadhítáhi saddhiṁ dásí (c. -i) bhavis-
 san ti patijánim, na kho pana maṁ saṇehana (sinehaṁ?) samudá-
 carissati, vañcessámi naṁ ti, sá vejjenāgantvá kídisaṁ bhadde
 ti puttá pubbe me akkhíni (c. -ini) thokaṁ rujimsu, idáni atire-
 katarāṁ rujantíti; vejjo ayam maṁ vañcetvá kiñci añátukámá,
 na me etáya dinnabhatiyá attho, idán' eva naṁ andhaṁ karis-
 sámíti (c. -iti) cintetvá gehaṁ gantvá bhariyáya naṁ atthaṁ
 ácikkhi, sá tuṇhí aḥosi, so ekaṁ bhesajjam yojetvá tassá
 santikaṁ gantvá bhadde imaṁ bhesajjam añjáḥíti añjápesi,
 dve akkhíni dīpasikhá viya vijjháyimsu. Vejjo Cakkhupálo
 aḥosi bhikkhave, tadá mama puttēna katakammaṁ pacchato
 pacchato anubandhi, pápakammaṁ hi náma' etaṁ dhuraṁ
 vaḥato balivaddassa padaṁ cakkam viya anugacchatíti. Idaṁ
 vatthum kathetvá anusandhiṁ ghaṭetvá patitthápitamattikaṁ
 sásanaṁ rájamuddáya lañchanto viya dhammarájá imaṁ
 gátham áha:

Manopubbaṅgamá dhammá, manosetthá, manomayá;

manasá ce padutthēna bhásati vá karoti vá,

tato naṁ dukkhaṁ anveti cakkam va vaḥato padaṁ ti.

Tattha maṇo ti káma vacarakusaládibhedāṁ sabbam pi catubhú-
 mikacittāṁ. Imasmim pana pade tadá tassa vejjassa uppanna-
 vasena niyamiyamānaṁ vavatthápiyamānaṁ paricchiijiyamānaṁ
 domanassasaḥagataṁ paṭighasampayuttacittam eva labbhati.

Pubbaṅgamá ti tena paṭhamagáminá hutvá samannágatá. Dhammá ti guṇadesanāpariyattinissattavasena cattāro dhammá náma. Tesu na hi dhammo adhammo ca ubho samavi-pákino: adhammo nirayan ti (c. nirayanyanti) dhammo pápeti sugatin ti (c. sugg-), ayam guṇadhammo náma; dhammaṁ vo bhikkhave desissámi ádikalyāṇan ti, ayam desanádhammo náma; idha pana bhikkhave ekacce kulaputtá dhammaṁ pa-riyápuṇanti suttaṁ geyyan ti (c. geyyánti), ayam pariyatti-dhammo náma; tasmim kho pana samaye na dhammá hontíti, khandhá hontíti, ayam nissattadhammo náma, nijjívadhammo ti pi es' eva. Tesu imasmim tháne nissattanijjívadhammo adhippeto, so atthato tayo arúpino khandhá: vedaná khandho, sa mñá khandho, sa m k h á r a k khandho ti, ete hi manopubbaṅgamá. Etesaṁ hi mano pubbaṅgamo náma, kathaṁ pan': ete hi saddhim ekavattthuko ekárammaṇo apubbácarimaṁ (c. apub-bamcar-) ekakkhaṇe uppajjamáno pubbaṅgamo náma hotíti uppádappaccayaṭṭhena. Yathá hi bahusu ekato gámagháta-kádikammáni karontesu ko etesaṁ pubbaṅgamo ti vutte yo tesam paccayo hoti yaṁ nissáya te taṁ kammaṁ karonti so danto (c. datto) vá matto vá tesam pubbaṅgamo ti vuccati, evaṁ sampadam idaṁ veditabbaṁ. Iti uppádappaccayaṭṭhena mano pubbaṅgamo etesan ti manopubbaṅgamá; na hi te mane anuppajjante (c. mano appajjante) uppajjitum sakkonti, mano pana ekaccesu cetasikesu anuppajjantesu pi uppajjati yeva. Adhipativasena pana mano settho etesan ti mano-setthá, yathá hi corádínam corajetthakádayo adhipatino setthá tathá tesam pi mano settho (c. setthá). Yathá pana dāruádhi nipp hannáni (c. dāruhi ádhi nippa-) táni bhaṇḍáni dāruma-yádini náma honti tathá ete pi manato nipp hannattá (c. nip-pantattá) manomayá náma. Paduṭṭhená ti ágantukehi abhiijhádhi upakkilesehi (c. sehi) paduṭṭhena, pakatimano hi bha-vaṅgadosehi paduṭṭham hoti na ca na cittaṁ nápurimaṁ bha-

vaṅgacittam eva (?), tenāha Bhagavā: pabhassaram idaṃ bhikkhave cittaṃ tañ ca kho āgantukehi upakkilesehi upakkilithaṃ ti; evaṃ manasā ce padutthena bhāsati vā karoti vā so bhāsamāno catubbidham vacīduccaritam (c. -ci-) eva bhāsati, karonto tividhaṃ kāyaduccaritam eva karoti, abhāsanto akaronto tāya abhiijhādāhi padutthamānasatāya tividhaṃ manoduccaritaṃ pūreti: evaṃ assa dasa akusalakammamapathā pāripūriṃ gacchanti. Tāto naṃ dukkhaṃ anvetīti tāto tividhaduccaritato taṃ puggalaṃ dukkhaṃ anveti, duccaritānubhāvena cattāro apāye manussesu vā tamabhāvaṃ gacchantāṃ kāyavatthukam pi itaram pīti iminā pariyāyena kāyikacetasikaṃ vipākadukkhaṃ anugacchati, yathā kiṃ: cakkam vavaḥato padam, dhura-yuttassa dhuraṃ vaḥato balivaddassa cakkam viya; yathā hi so ekam pi divasaṃ dve pi pañca pi dasa pi addhamāsam pi vaḥanto cakkam nivattetum jāhitum na sakkoti atha ca assa purato abhikkamantassa yugaṃ gīvaṃ (c. gīvā) bādhati pacchato paṭikkamantassa cakkam ūrumamsaṃ paṭihanti, imehi dvīh'ākārehi bādhaṇtaṃ cakkam tassa pādānupadikaṃ hoti, tath'eva (c. tattheva) manasā padutthena tīni duccaritāni pūretvā tṭhitāṃ puggalaṃ nirayādisu tattha tattha gataṭṭhāne duccaritamūlakam kāyikaṃ pi cetasikaṃ pi dukkhaṃ anubandhaṭṭīti. Gāthāpariyosāne tiṃsasahaṃsā bhikkhū saha paṭisambhidāhi arahattaṃ pāpuṇṇṃsu, sampattaparisaṃsā pi desanā sātthikā aḥosiṃti. Cakkhupālattherassa vatthum.

Si quid in fabula illa ad versum interpretandum inest auxilii, ex posterioribus petendum est, quæ ea de causa vertam. Postquam in superioribus narratum est, quomodo Cakkhupālas inter officia summo ardore gerenda oculorum lumine orbatus sit, sic pergīt narratio: (Bhikkhus quærent p. 89 l. 2:) „Domine, arahantis dignitatis beatitudinem adeptus cur coecus factus est Cakkhupālas? — Propter suum ipsius facinus (inquit magister). —

Quid tandem ab eo factum est? — Audite igitur, o bhikkhus. Regnante olim rege Báránasis, medicus quidam per rura et oppida proficiscens munere suo fungens mulierem ex oculis laborantem conspectam rogavit: quid tibi molestum? — Oculis non cerno. — Medicamentum tibi conficiam. — Confice, here. — Quidnam mihi dabis? — Si oculos meos sanos reddere potueris, ego tibi cum filiis filiabusque mancipium ero. — Is, bene, inquit. Medicamentum composuit; uno hoc medicamento oculi sani facti sunt. Illa cogitavit: me cum filiis filiabusque mancipium ei fore promisi... eludam eum. Tum a medico advenienti rogata, quomodo valeret: antea, inquit, oculi mei paulum dolebant, jam vero gravius dolent. Medicus: hæc mihi decepto ne det quidquam cupida est, nec mihi pactæ cum ea mercedis usus erit, nunc igitur eam occoecabo, hæc quum secum reputasset, domum abiens uxori eam rem narravit. Ea tacuit. Is medicamento parato ad illam prope accedens hoc medicamentum inungi jussit. Tum ambo oculi ut lumen lucernæ extincti sunt. Medicus fuit Cakkhupálas, o bhikkhus. Hoc a filio meo tunc factum facinus perpetuo ei adhærebat; malefactum enim hunc, sicut bovis jugum vehentis pedem rota, insequitur.“ — Hinc apparet, ei rationi quæ inter mentem et dhammam intercedat, quum primarium in versu occupet locum, nullam ex fabula lucem afferri.

Ad dhammam quod attinet, quanquam vocis notio ad universum ambitum difficilem hæbet definitionem, in duobus primis versibus et in v. 279 de natura et conditione vitæ humanæ haud dubie usurpatur. Quod vero commentator ad versum 1 et 2 de tribus et ad v. 279 de quinque attributis (khandhá, cfr. Burnouf: *Introd.* p. 475. 511. 684) naturæ humanæ vocem interpretatus est, id e scholastica doctrina repetendum est, in hunc quidem locum non convenit. Gogerly, teste Spence Hardy: *Eastern Monachism* p. 28, hunc versum ita

vertit: „Mind precedes action. The motive is chief: actions proceed from mind. If any one speak or act from a corrupt mind, suffering will follow the action, as the wheel follows the lifted foot of the ox.“ Dhammam igitur actionem intelligit, quod certe fieri non potest.

Pedis tertii choriambus in his duobus versibus (bhásati vá) atque in v. 382 (yuñjati buddh-) contra auctoritatem grammaticorum sanscriticorum obuius (cfr. Boehtlingkii Chrestom. p. 447) tollatur, si ad analogiam v. 63 cet. bhásatí et yuñjatí legamus.

v. 2. Dutiyagátháya pi Sávattthiyam yeva Maddha-kundalim árabbha bhásitam. Sávattthiyam kira Adinnapubbako náma bráhmaṇo aḥosi, tena kassaci kimitadinnapubbam (kiñcid adin-?), tena tam Adinnapubbako tv-eva sañjánimsu; tass' ekaputtako aḥosi piyo manápo; ath' assa piḷandhanam káretukámo sace suvaṇṇakárássáccikkhissámi vetanam dátabbam bhavissatíti sayam eva suvaṇṇam koddhetvá maddháni kundaláni katvá adási, ten' assa putto Maddhakundalí tv-eva pamñáyittha; tassa solasavassakále paṇḍurogo udapádi; mātá puttam oloketvá bráhmaṇa puttassa te rogo uppanno, tikicchápehi nan ti áha; bhoti sace vejjam ánessámi bhata-vetanam dátabbam bhavissati, tvam mama dhanacchedanam (c. dhanavacch-) na olokesíti; atha kim karissasi bráhmaṇá ti; yathá me dhanacchedo na hoti tathá karissámíti; so vejjanam santikam gantvá asúkarogassa náma tumhe kim bhesajjam karothá ti puechi; ath' assa te yaṁ vá tam vá rukkhatañcādim (-tac-?) ácikkhanti; so tam áharitvá puttassa bhesajjam karoti, tam karontass' ev' assa rogo balavá aḥosi, atekicchabhávam upágami; bráhmaṇo tassa dubbalabhávam ñatvá ekam vejjam pakkosi, so oloketvá va amhákam ekam kiccam atthi, amhān vejjam pakkositvá tikicchápehíti tam paccakkháya nikkhami; bráhmaṇo tassa maraṇasamayam ñatvá imassa dassanattbháya

ágatá antogehē sápatēyyam passissanti bahi nam karissámīti
 puttam nīharitvā bahi álinde nipajjāpesi. Tam divasam Bhagavā
 balavapaccúsasamaye mahākaruṇāsamápattito vutthāya pubba-
 buddhesu katādhikāraṇam (c. -nam) ussannakusalamúlānam ve-
 neyyabandhavānam dassanattham Buddhacakkhunā lokam volo-
 kento dasasahassīcakkavāle nāṇajālam patthari. Maddhakundalo
 bahi álinde nipannákāren' eva tassa anto pamñāyi; Satthā tam
 disvā tassa antogehā nīharitvā (c. ni-) tattha nipajjāpitabhāvam
 ñatvā atthi nu kho mayham ettha gatapaccayena attho ti upadhā-
 rento idam addasa. Ayam mānavo mayi manam pasādetvā kalam
 katvā tāvatisayojanike kanakavimāne nibbattissati, accharāsa-
 hassam assa parivāro bhavissati; brāhmaṇo pana nam (c. panam)
 jhāpetvā rodanto áláhane vicarissati; devaputto tigāvutappamānam
 satthisakatahārālamkārapatimaṇḍitam accharāsahassaparivāram
 attabhāvam oloketvā kena nu kho kammena mayā ayam siri-
 sampatti laddhā ti olokeno mayi cittapasādena laddhabhāvam
 ñatvā dhanacchedabhayena mama bhesajjam akatvā idāni álá-
 hanam gantvā rodati vippakārappattam nam karissámīti
 (c. kassámīti) pitari akkhantiyā Maddhakundalivaṇṇo nāgantvā
 áláhanassāvidūre nipajjitvā rodissati, atha nam brāhmaṇo ko 'si
 tvan ti pucchitvā ahan te putto Maddhakundalīti, kuhiṃ nib-
 batto 'sīti, tāvatisabhavane ti, kiṃ kamman katvā ti vutte mayi
 cittappasādena nibbattabhāvam ácikkhissati (c. ac-), brāhmaṇo
 tumhesu cittam pasādetvā sagge nibbattanam (c. nibbattanāma)
 atthīti mam pucchissatīti, ath' assāham ettakāni satāni vā sa-
 hassāni vā tassakkāgaṇanāya (tassa takkāgaṇanāyo?) paricchī-
 ditum ti (?) dhammapade gātham bhāsissāmi, gāthāpariyosāne (c.
 gāthampariy-) caturāsītiyā pāṇasahassānam dhammābhisamayo
 (c. -hi-) bhavissati, Maddhakundalo sotāpanno bhavissati, tathā
 Adinnapubbako brāhmaṇo; iti imam kulaputtam nissāya dhamma-
 yāyo (dhammābhisamayo?) mayā bhavissatīti ñatvā puna divase
 katasarīrapaṭijaggano mahābhikkhusamghaparivuto Sāvattim

piṇḍāya pavisitvā anupubbena brāhmaṇassa gehadvāraṃ gato
 tasmim khane Maddhakundalo antogehābhimukho nipanno hoti;
 Satthā attano apassanabhāvaṃ ñatvā ekaṃ rasmim vissajjesi;
 māṇavo kiṃ obhāso nām' eso ti parivattitvā nipanno Satthāraṃ
 disvā andhabālapitaraṃ nissāya evarūpaṃ (c. erū-) Buddham
 upasaṃkamitvā kāyaveyyāvatikaṃ vā kātum dhammaṃ vā so-
 tum nālatthaṃ, idāni me haṭṭhāpi avidheyyā; aṃñam (c. añam)
 kattabbaṃ n'atthi manam eva pasādesi. Satthā alaṃ etta-
 kena imassā ti pakkāmi; so Tathāgate cakkhupathaṃ vijahante
 vijahante yeva pasannamano kālaṃ katvā suttappabuddho
 viya devaloke, tiṃsayojanike kanakavimāne nibbatti. Brāhmaṇo
 pi 'ssa sarīraṃ jhāpetvā ālāhane rodanaparāyano ahosi, deva-
 sikam ālāhanam gantvā rodati: kaḥam ekaputtaka kaḥam eka-
 puttakā ti; devaputto pi attano sampattim oloketvā kena kam-
 mena laddhā ti upadhārento Satthari manopasādenā ti ñatvā
 ayaṃ brāhmaṇo mama aphāsukakāle bhesajjaṃ akāretvā idāni
 ālāhanam gantvā rodati, vippakārappattam etaṃ kātum vad-
 dhatthi Maddhakundalivaṇṇo nāgantvā ālāhanassāvidūre bāhā
 paggayha rodanto atthāsi; brāhmaṇo taṃ disvā ahaṃ tāva
 puttasaṃkena rodāmi, esa kimatthaṃ rodati, pucchissāmi na
 ti pucchanto imaṃ gātham āha :

Alaṃkato Maddhakundalī

mālābhārī haricandanussado *

bāhā paggayha kandasī

vanamajjhe kiṃ dukkhito tuvaṇ ti.

So āha : Svaṇṇamayo pabhassaro uppanno rathapaṇjaro mama,
 tassa cakkayugam (c. -kaṃyu-) na vindāmi, tena dukkhena jahis-
 sam jīvitaṃ ti. Atha naṃ brāhmaṇo āha : Sovaṇṇamayam maṇi-
 mayam lobhamayaṃ (loha-?) atha rūpiyamayaṃ ācikkha me
 bhaddamāṇava, cakkayugam (c. -kaṃyu-) paṭilābhayāmi te. Taṃ
 sutvā māṇavo ayaṃ puttassa bhesajjaṃ akatvā puttapatirūpakaṃ

* (-ssaro ?)

(c. -rúpákam) disvá rodanto svannádimayaṃ rathacakkam karomīti vadati, hotu, niggaṇhissāmi nan ti, cinṇetvā kīva mahantaṃ mama cakkayugaṃ karissasīti vatvā yāva mahantaṃ ākamkhasīti vutte candasūriyehi me attho, te me dehīti. yācanto so māṇavo tassa pāvadi: candasūriyā ubhayettha bhātaro, sovaṇṇa-mayo ratho (c. rathatho) mama tena cakkayugena sobhatīti. Atha naṃ brāhmaṇo āha: bālo ko tvam māṇava, yo (yam?) tvam patthayase apatthiyam mamñāmi, tuvaṃ marissasi, na hi tuvaṃ lacchasi candasuriye ti. Atha naṃ māṇavo kiṃ pana paṃñāyamānass' atthāya rodanto bālo hoti udāhu appaṃñāyamānassā ti vatvā gamanāgamanam pi dissati, vaṇṇadhātú ubhayettha vīti (?) yo peto pana kálakato na dissako n' ídha kantataṃ balyataro. Tam sutvā brāhmaṇo yuttam esa vadatīti sallakkhetvā saccam kho vadesi māṇava, ahaṃ eva kantataṃ balyataro candaṃ viya dārako rudapetaṃ (?) kálakatābhipatthayan ti vatvā tassa kathāya nissoko hutvā māṇavassāthutim karonto imā gāthā abhāsi:

Ádittam vata maṃ santam, ghatam sittam va pāvakam,
 várinā viya osiṇcam sabbam nibbāpay' odaram,
 Abbaḥi vata me sallam, sokam hadayanissitam,
 yo me sokam " kare tassa puttasokam apānudi.
 Svāham abbūlhasallo 'smi, sítibhúto 'smi, nibbuto,
 na socāmi, na rodāmi, tava sutvána māṇavā ti.

Atha naṃ ko nāma tvan ti pucchanto:

Devatā nu 'si, gandhabbo, ádu Sakko purindado,
 ko vá tvam, kassa vá putto, katham jānemu taṃ mayan
 ti āha.

Ath' assa māṇavo yaṇ ca kandasī yaṇ ca rodasī puttam ālá-hane sayam ohitvā svāham (c. svāha) kusalam karitvā kam-maṃ tidasānam saḥavyataṃ patto ti ácikkhi. Brāhmaṇo āha: appaṃ vá baḥum vá nāddasāma dānam dadantassa sake agāre

* cod. soka.

uposathakammanī vā, tādi sakena kammēna gato 'si (c. yi) devalokan ti. Māṇavo āha: ābādhiko 'haṃ dukkhito bālha-gilāno āturarūpo 'mhi (c. mahi) sake nivesane, Buddhāṃ vi-gatarajāṃ vitinṇakamkhaṃ addakkhīm, sugataṃ anomapaṃñāṃ, svāhaṃ muditamano pasannacitto añjalīm akarīm Tathāgatassa, tāhaṃ (tenāhaṃ?) kusalakammāṃ (adde: akatvā?) tidasānaṃ saḥavyataṃ patto ti. Tasmīm kathente kathente yeva brāhmaṇassa sakalasārīraṃ (c. -ra) pītiyā paripūri, so taṃ pītiṃ pāvadanto: acchariyaṃ vata abbhutaṃ, añjalikammassa ayam (diso (c. idiso) vipāko, ahaṃ pi muditamano pasannacitto ajj' eva Buddhāṃ saraṇaṃ gacchāmi ti āha (c. ābha). Atha naṃ māṇavo:

Ajj' eva Buddhāṃ saraṇaṃ vajāmi
dhammaṃ ca saṃghaṃ ca pasannacitto*,
tath' eva sikkhāya padāni pañca
akhaṇḍapullāni samādiyassu:
Pāṇātipātā viramassu khippaṃ,
loke adinnaṃ parivajjayassu,
amajjapo, mā ca musā bhaṇāhi,
sakena dārena ca hohi tuṭṭho ti āha^b.

So sādhu ti sampaticchitvā imā gāthā abhāsi:

Atthakāmo 'si me yakkha, hitakāmo 'si devate,
karomi tuyhaṃ vacanaṃ, tvam asi ācariyo mama.
Upemi Buddhāṃ saraṇaṃ dhammaṃ cāpi anuttaraṃ
saṃghaṃ ca, naradevassa gacchāmi saraṇaṃ ahaṃ.
Pāṇātipātā viramāmi khippaṃ,
loke adinnaṃ parivajjayāmi,
amajjapo, no^c ca musā bhaṇāmi,
sakena dārena ca homi tuṭṭho ti.

Atha naṃ devaputto: brāhmaṇagehe bahurū dhanāṃ atthi,
Satthāraṃ upasamkamitvā dānaṃ dehi, dhammaṃ suṇāhi,

* cod. pasanta-. ^b cod. ābha. ^c cod. no.

pañham (c. pañam) pucchá ti vatvá tath' ev' antaradháyi. Bráhmaño pi geham gantvá bráhmaṇim ámantetvá: bhadde aham samaṇam Gotamaṁ nimantetvá pañham pucchissámi, sakkáram karohíti vatvá viháram gantvá Sattháram n' eva abhivádetvá na paṭisantháram katvá ekamantaṁ thito: bho Gotama adhivásehi me ajjatanáya bhattam saddhim bhikkhu-samghena ti áha. Satthá adhivásesi, so Satthu adhivásanam viditvá vegena gantvá sakanivesane khádaniyam bhojaniyam patiyádápesi, Satthá bhikkhusamghaparivuto tassa geham gantvá paṇṇattásane nisídi, bráhmaño sakkaccam parivisi. Mahájano sannipati, micchádiṭṭhikena kira Tathágate nimantite dve janakáyá sannipatanti, micchádiṭṭhiká: ajja samaṇam Gotamaṁ paṇhapuccháya (c. -hamp-) viheṭhiyamánam passissáma ti sannipatanti, sammádiṭṭhiká: ajja Buddhavisayam Buddhalīham passissáma ti sannipatanti. Atha bráhmaño katabhattakiccam Tathágataṁ upasamkamitvá nivásane nisinnō pañham pucchi: bho Gotama tumhákam dánam adatvá pūjam akatvá dhammam asutvá uposathavásam avasitvá kevalam manopasádamatten' eva sagge nibbattá náma hontíti; bráhmaṇa kasmá maṁ puchasi, na nu te puttena Maddhakunḍaliná mayi manam pasádetvá attano sagge nibbattabhávo kathito ti; kadá bho Gotamá ti; na nu tvam ajja susanam gantvá kanto (kandanto?) avidúre báhá paggayha kandantaṁ ekam māṇavam disvá: alamkato Maddhakunḍalī málábhári haricandanussado ti dvīhi janehi kathitakatham pakásento sabbam Maddhakunḍalivatthum kathesi, ten' ev' etaṁ Buddhabhásitaṁ náma játaṁ kathetvá pana na kho bráhmaṇa ekasataṁ na dve atha kho mayi manam pasádetvá sagge nibbattánam gaṇanaṁ n' atthíti áha. Mahájano (c. -jāno) na nibbematiko (c. -ke) hoti, ath' assa anibbematikabhávam viditvá Satthá Maddhakunḍalidevaputto vimānen' eva saddhim ágacchatú ti adhiṭṭhási, so tigávutappamáno n' eva dibbábharaṇapatimanditena attabhávenāgantvá

vimānāvaruḥa (c. **vimānāmaruḥa**) **Satthāraṃ vanditvā eka-**
mantam aṭṭhāsi. **Atha nam Satthā: tam imam sampattim**
 (c. -tti) **kim kammaṃ katvā paṭilabhīti pucchanto:**

Abhikkantena vaṇṇena yā tvaṃ tiṭṭhasi devate,
obhāsentī disā sabbā osadhī viya tārakā,
pucchāmi tam devi mahānubhāve:

manussabhūtā kim akāsi puñṇam ti

gātham āha; **devaputto: ayaṃ bhante tumhesu manam pasā-**
detvā laddhā ti; **mayi manam pasādetvā laddhā te ti;** **āna**
bhante ti. **Mahājano devaputtam oloketvā: acchariyā vata**
bho Buddhagunā, Adinnapubbakabrāhmaṇassa nāma putto
aṃṇam (c. aṇam) kiñci puṇṇam (c. puṇam) akatvā Satthari
manam pasādetvā evarūpasampattim paṭilābhīti tuṭṭhim pave-
desi. **Atha nesam kusalākusalakammakarane mano pubbaṅ-**
gamo mano seṭṭho, pasannena hi manena katakammaṃ deva-
lokaṃ manussalokā (c. -kaṃ) gacchantam puggalam chāyā va
na vijahatīti idam vatthum kathetvā anusandhim ghaṭetvā
patitṭhāpitamattikaṃ sāsanaṃ rājamuddāya lacchanto viya dham-
marājā imam gātham āha: Mano pubbaṅgamā etc. Tattha
ma no ti avisesena sabbam pi catubhūmakacittam vuccati, ima-
smim paṇa pade... somanassa saḥagataṃ ṇāṇasampayuttacittam
eva labbhati;... dhammā ti vedanādayo tayo khandhā;... pa-
sannena ti anabhihādīhi guṇehi pasannena.. Gāthāpariyosāne
caturāsītiyā pāṇasaḥassānaṃ dhammābhisamayā ahoṣi. Mad-
dhakuṇḍalī devaputto sotāpattiṭṭhale patitṭhaḥi, tathā Adinna-
pubbako brāhmaṇo, so tāva mahantaṃ vibhavaṃ Buddha-
sāsane vippakirīti. Maddhakūṇḍalivatthum.

Et hæc et superior fabula, ut aliæ quoque, ex opere aliquo versibus composito transcriptæ esse videntur, ejus scilicet generis, quod purāṇam dicitur, cujus reliquias exhibent et versus toti fabulis immixti sermone antiquitatem prodentes, et versuum fragmenta rhythmici quibusdam vestigiis insignita.

Ad hos versus graviores quæ insuper apud Upham (Mahāvansi vol. III. p. 308 sq.) occurrunt, etiamsi inepta, supplendi tamen causa afferam. Primi hemistichii sensum sic exprimit: thought is the root and the principal thing which marks every intention; et versus vario modo enarrat: the mind is the origin of all the different thoughts, and whatsoever sins a person does by means of his mind, they go together with him or her into his or her next life in hell, in the same manner as a wheel goes after an ox who draws it etc.; as the wheels of a cart follow always the bullocks wherever they draw it, a person who has once committed such sin, follows his custom of committing sins wherever he is born again; et: as the shadow of a man will not leave him at any time, a person who has once done a good act, will not forget to do good acts always wherever he is born etc.

v. 3-4. Locus: Jetavanam. Persona: Tissatthero.

Tattha akkocchīti akkosi; avadhīti pahari; ajinīti kuṭasakkhim otāraṇena vā vādapaṭivādēna vā kāraṇuttariyā-kāraṇena vā ajesi; a h āsīti mama santakam pattādisu kiñcid eva avahari; ye taṇ ti ye keci devā vā manussā vā gahatthā vā pabbajitā vā taṃ akkocchi maṇ ti ādivatthukam kodham sakaṭadburam viya nānāpūtimacchādīni viya ca kusāḍḍhi punappunam vethentā upanayhanti tesam sakim uppannam veram na sammatīti;... tesu pamādena uppannam pi veram iminā anupanayhantesu (c. -nayhanne) nirindhano viya jātavedo upasammatīti.

Akkocchī aoristus est radicis kus (sanskrit. kruṣ), sanscriticū esset ākrauxī, quod quidem a grammaticis ignoratur, vide Westergaardii Radices s. v. Sanscriticum x fere kkh fit, rarius cch et quidem h. l. euphoniæ causa in vicinitate soni k, cfr. tacchaka, kucchi. Ajini aor. radicis ji; stirpes illæ, quæ

radicis incremento ortæ (den udvidede Rodform, cfr. Westerg. Sanskrit Formlære p. 42) variis temporibus modisque formandis inserviunt, latius aliquanto palice quam sanscritice patent, v. c. fut. pápunissati, pahinissati, vijinissati; aor. tussim̐su, kujjhim̐su, paribhuñji, gañhim̐su, cintayim̐su; inf. paribhuñjitum, gañhitum ger. paṭivijjhitva, sannayihitvá, paṭisun̐itvá, uggañhitvá. In passivo idem occurrit, quo fit, ut lingua palica passivos habeat infinitivos et passiva gerundia v. c. vimuccim̐su, muccitum̐ (act. muñcitum̐), muccitvá (act. muñcitvá), jinitabba. A h́ási sansc. ah́ar̐st aor. a rad. har sansc. hr̐. Upanayihanti a rad. nah, forma est ex upanayhanti diducta. Metathesin litteræ h (sive primitivæ sive ex sibilanti ortæ), linguam palicam cum sanscritica comparans, invenies in confinio nasalium et semivocalium, ex. gr. pañha, un̐ha, gañh́átī, jim̐ha, gim̐ha, am̐hamaya, muyh́ati, mayham, jivh́á, atque in initio verborum vocalibus insertis: rahada, nah́aru, mih́ita; sansc. praçna, us̐na, gr̥h̥ńátī, jih̥ma, gr̥s̥ma, açmamaya, muhyati, jih́vá, h́rada, sńáyu, smita. Verborum diductio, vocalibus occursus consonantium evitandi causa insertis, adest in exemplis: sakkuńátī, rajunam̐, pápuñátī, sineha, paduma, sumarati, silesuma, sukhuma, cetiya, hammiya, iriyá, ativiya, visiya, vajira, h̐iri, araha, kilesa, gilána, siloka, hiládati. Eadem metathesis eademque diductio reperitur in payirupásati, kayirátha, kayirati etc.

Exstat in codd. A et B lectio: tesupasammatti, quæ haud dubie admitti potest, sive prior vox ex auctoritate commentatoris pro locativo apocopato tes(u) habenda sive pro genitivo tes(am), quod quidem parallelismus prioris versus commendare videtur.

Si grammaticis sanscriticis credendum est (Boehtl. Chrest. p. 447), secundo hemistichii loco pæone tertio uti non licet, attamen in Dhammapado, præter v. 2 (-nayihanti), invenies: v. 118 kayirátha, v. 226 papatanti, v. 159 vata dametha (c. B dammetha),

v. 244. *ahirikena*, quod tamen in *ahirfkena* emendari potest. Adnumerandus est v. 389, si vera est lectio (*-pahareyya*), quam comm. et c. B præbent. Pæon quartus (*ajini man*) in pede tertio itidem non permissus in v. 154 quoque exstat, attamen illic *gahakútam* facile corrigi potest.

Gogerly (Sp. Hardy p. 29) hos versus sic vertit: Their anger is not subdued who recal to mind — he abused me, he struck me, he conquered me, he plundered me. But their anger is subdued who do not recal to mind — he abused me, he struck me, he conquered me, he plundered me.

v. 5. Locus: Jetavanam. Persona: Kāliyakkhinī.

Tattha na *hi* verena ti yathā *hi* khelasimghāṇikādi-asucimakkhitatthānam (c.-lamsi-) te_h eva asuci_{hi} dhovanto sudham duggandham kātum asakkoti (c.-konti) atha kho taṁ thānam ... asuddhataṁ ca duggandhataṁ ca hoti evam evam akkosantam (c. asakkontam *) paccakkosanto paharantam (c. parantam) paṭiharanto verena veram vūpasametum na sakkoti atha kho bhiyyo veram eva karoti...; yathā pana tāni khelādīni asuci_{ni} vipprasannena udakena dhoviyamānāni (c. ddho-) nassanti taṁ thānam suddham hoti niggandham evam eva averena khanti-mettodakena yonisomanasikārena paccayekkhana verāni vūpasammanti paṭippassambhanti abhāvaṁ gacchanti; esa dhammo sanantano ti esa averena verūpasamanasamkhāto porāṇako dhammo sabbesam buddhapacceka buddhakhīṇāsavānam gatamaggo ti.

Samman^t idha cfr. v. 34 pariphandat' idam, v. 149 yān' imāni, alāpūn' eva, v. 209 pi_{het}' attā-, v. 274 n' att_h' añño, v. 376 paṭisanthāravutt' assa, Kammav. ed. Spiegel p. 7, l. 13 tu_{ñh}' assa. Sanantano sans. sanātano, cfr. Vaṅḡsa, nāṅga (?), naṅgara; Burnouf: Introd. p. 621. Ad ultima verba

* Emendationem cl. Westergaardio debeo.

cf. Manu 4, 138. Rámáyana ed. Gorr. 3, 18/24, 8/13. Malábh.
12, 4740 cet.

Gogerly sic vertit: Anger will never be appeased by
anger; but by gentleness. This is the doctrine of the ancients.

v. 6. Pare ca na vijánantíti imaṃ dhammadesanaṃ
Saṭṭhā Jetavane viharanto kosambake bhikkhú árabbhā kathesi.
Kosambiyaṃ hi Ghositarāme pañcasataparivāre dve bhikkhú
viharimsu Vinayadharo ca Dhammakathiko ca. Tesu Dhamma-
kathiko ekadivasam sarāvaṇjīm (?) katvá udae koṭṭhake (?)
ācamanaudakāvasesam bhājane ṭhapetvá nikkhami; pacchā
Vinayadharo tattha pavitṭho taṃ udakaṃ disvá nikkhamitvá
itaraṃ pucchi: ávuso tayá udakaṃ ṭhapitaṃ ti; áma ávuso
ti; kiṃ pan' ettha ápattibhāvaṃ na jánāsīti (c. -siti); áma na
jánāmīti; ho' ávuso ettha ápattīti; tena hi paṭikarissāmi taṃ
ti; sace pana te ávuso asaṇcicca asatiyá kataṃ n' atthi ápat-
tīti (c. -ttiti) so tassa ápattiyá anápattiditṭhi ahoṣi. Vinaya-
dharo pi attano nissitakānaṃ: ayaṃ Dhammakathiko ápattim
ápajjamāno pi na jánátīti árocesi; te tassa nissitake disvá:
tumhākaṃ upajjhāyo ápattim ápajjitvāpi ápattibhāvaṃ na jánátīti
(c. -nāti) āhaṃsu; te gantvá attano upajjhāyassārocesuṃ, so evaṃ
āha: Vinayadharo pubbe anápattīti vatvá idāni ápattīti vadati,
musāvādī (c. -di) eso ti; te gantvá: tumhākaṃ upajjhāyo mu-
sāvādīti evaṃ aññamaññakalahāṃ vaddhayimsu. Tato Vina-
yadharo okāsaṃ labhitvá Dhammakathikassa ápattiyá ukkhe-
paniyakammaṃ akāsi, tato paṭṭhāya tesam paccayadáyakā upa-
ṭṭhakāpi dve koṭṭhásā (c. -se) ahesuṃ, ovádapatiṅgáḥaká bhikkhu-
niyo pi árakkhadevatāpi sandiṭṭhasambhattá ákásatṭhadevatā-
pīti yáva brahmaloká sabbe puthujjaná dve, pakkhá ahesuṃ,
cátummaḥárájikaṃ áditvá yáva akaniṭṭhabbhavaná pan' idaṃ
koṭṭhālaṃ agamási. Ath' eko amñataro bhikkhu Tathágataṃ
upasaṃkamitvá: ukkhepakāyaṃ (?) dhammiken' evāyaṃ kammaṃ

ukkhitto, ukkhittānuvattakānaṃ adhammikenā kammaṇa ukkhitto
 ti laddhiṃ ukkhepehi vāriyamānaṃ pi ca tesāṃ taṃ anupa-
 rivāretvā vicaraṇabhāvaṃ ārocesi (—?). Bhagavā samaggā kira
 hontū ti dve vāre pesetvā na icchanti bhante samaggā bha-
 vitun ti sutvā tatiyavāre bhinno bhikkhusaṃgho ti bhinno bhik-
 khusaṃgho ti tesāṃ santikaṃ gantvā ukkhepakānaṃ ukkhepane
 itaresāṃ ca āpattiyaṃ adassanāya (c. -dasa-) ādīnavāṃ (c. ādi-)
 kathetvā puna tesāṃ tatth'eva ekasmiṃyā uposathādiṇi anujānitvā
 bhattaggādisu bhaṇḍanaajātānaṃ āsanantarikāya nisīditabban ti
 bhattaggevaṃ (?) paññāpetvā idāni bhaṇḍanaajātā viharantīti sutvā
 tattha gantvā alaṃ bhikkhave mā bhaṇḍanan ti ādiṇi (c. -di-) vatvā
 bhikkhave bhaṇḍanakalaḥaviggahavivādānāṃ'ete anattakārakā,
 kalaḥaṃ nissāya hi laṭukikāpi sakuṇikā haṭṭhināgaṃ jīvi-
 takkhayaṃ pāpesīti (c. -siti) Laṭukikajātakāṃ kathetvā bhikkhave
 samaggā hoṭha, mā vivādatha, vivādaṃ nissāya hi anekasa-
 ḥassavaddhakā jīvitakkhayaṃ pattā ti Vaddhakajātakāṃ kathesi,
 evaṃ pi tesu vacanaṃ anādiyaṃtesu aṃñātarena dhamma-
 vādinā Tathāgataṃ vihesaṃ (?) anicchantena: āgametu bhante
 Bhagavā dhammassāmi appóssukko bhante Bhagavā ditṭhadham-
 masukhavihāraṃ anuyutto viharatu mayaṃ tena bhaṇḍanena ka-
 laḥena viggahena vivādena paññāyissamā ti vutte bhūtapubbaṃ
 bhikkhave Bārānasiyaṃ Brahmaddatto nāma Kāsirājā aḥosīti (c.
 -siti) Brahmaddattena Dīghatikosalarāṇṇo rajjaṃ acchinditvā aṃ-
 ñātakavesena vasantassa māritabhāvaṃ c'eva Dīghāvukumārena
 attano jīvite dinne tato patthāya tesāṃ samaggabhāvaṃ (c. -ggā-)
 ca kathetvā tesāṃ hi nāma bhikkhave rājānaṃ adinnasatthānaṃ
 evarūpaṃ khantisoraccaṃ bhavissati, idha kho taṃ bhikkhave
 sohetayaṃ (?), tumhe evaṃ svākkhāte (c. -o) dhammavinaye
 pabbajitā samānā khamā ca bhavēyyātha soratā cā ti ovaditvā-
 pi n'eva te samagge kātum asakkihi. So tāya ākiṇṇavihāratāya
 ukkanthito: ahaṃ kho idāni ākiṇṇo dukkhaṃ viharāmi, ime
 ta bhikkhū (c. -u) mama vacanaṃ na karonti, yannūnāhaṃ

(c. -nnu-) eko gaṇamhā vūpakattho vihareyyan ti cintetvā Kosambiyam piṇḍāya caritvā anapaloketvā bhikkhusaṃgham ekako va attano pattacivaram ādāya Bālakalonakārāmaṃ gantvā tatthā Bhagūtherassa ekavārikavattham kathetvā pācīnavamsamigadāye tiṇṇaṃ kulaputtānaṃ sāmaggīyaraśānisamsaṃ kathetvā yena pārīleyyakam tad avasari, tatra sudam Bhagavā pārīleyyakam upanissāya Rakkhitavanasaṇḍe bhaddasālamūle pārīleyyakena haṭṭhinā upatthiyamāno phāsukam vassāvāsaṃ vasi. Kosambiyam vāsino pi kho upāsakā viharāṃ gantvā Satthāraṃ apasāntā kuhiṃ bhante Satthā ti pucchitvā pārīleyyavanasaṇḍaṃ gato ti; kimkāraṇā ti; amhe samagge kātum vāyami, vayaṃ pana na samaggā ahuṃhā ti; bhante tumhe Satthu santike pabbajitvā tasmim sāmaggim karonte samaggā nāhuvatthā ti; evaṃ āvuso ti; manussā: ime Satthu santike pabbajitvā tasmim sāmaggim karonte pi samaggā na jātā, mayaṃ ime nissāya Satthāraṃ (c. -ra) datthum na labhimha, imesaṃ n' eva āsanaṃ dassāma (c. -mā) na abhivādanādāni karissāma ti, tato patthāya tesam samicimattam (samiti-?) pi na karimsu. Te appahāratāya sussaṃānā katipāhen' eva ujukā hutvā amñamaññaṃ accayaṃ desetvā khamāpetvā: upāsakā mayaṃ samaggā jātā, tumhe pi no purimasadisāpi hoṭhā ti (c. pi) āhamsu; khamāpito pana vo bhante Satthā ti; na khamāpito āvuso ti; tena hi Satthāraṃ khamāpetha, Satthu khamāpitakāle mayaṃ pi tumhākaṃ pubbasadisā bhavissāma ti. Te antovassabhāvena Satthu santikaṃ gantum avisahantā dukkhena taṃ antovassaṃ vītinaṃmesum. Satthā pana tena haṭṭhinā upatthiyamāno sukhaṃ vasi, so pi hi gaṇamhā saphāsuvihāratthāy' eva taṃ vanasaṇḍaṃ pāvise, yathāha: ahaṃ kho ākiṇṇo viharāmi, haṭṭhhi haṭṭhinhi haṭṭhikaḷabhehi atticchāpehi (haṭṭhi-?) chinnaggāni c'eva tiṇāni khādāmi, obbhagge bhaggaṇ ca me sākhaḃhaṅgaṃ khādanti, avilāni ca pāṇiyāni pivāmi, ogāhantassa me uttinṇassa haṭṭhiniyo kāyaṃ upaḃghaṃsantiyo gacchanti; yannūnāhaṃ eko gaṇasmā vūpakattho

vihareyyan ti. Atha kho so hatthināgo yuthā aṭṭakkamma yena pā-
 rīleyyakarakkhitavanasaṇḍo (c.-kaṁra-) bhaddasālamūlaṁ yena
 Bhagavā ten' upasamkami, upasamkamitvā pana Bhagavantam
 vanditvā olokento amñam kiñci adisvā bhaddasālamūlaṁ pādena
 paḥaranto tacchetvā soṇḍāya (c. soddhāya) sākhaṁ gaḥetvā sam-
 majji, tato paṭṭhāya soṇḍāya ghaṭaṁ gaḥetvā pāṇiyam paribho-
 janiyam upaṭṭhapeti, uṇhodakena atthe sati uṇhodakaṁ paṭiyādeti,
 katham: hatthena kaṭṭhāni ghaṁsitvā aggim (c. -i) pāteti tam
 dārūni ukkhipanto (c. -e) jāletvā tattha tattha pāsāṇe pavitvā dā-
 rudandaṇakena pavaddhetvā paricchinnāya khuddakasoṇḍiyam (-?)
 khipati, tato hattham otāretvā udakassa tattabhāvaṁ jānitvā
 gantvā Satthāram vandati, Satthā udakan te tāpitaṁ pārileyya
 ti vatvā tattha gantvā naḥāyati, ath' assa nānāvīdhāni pha-
 lāni āharitvā deti, yadā pana Satthā gāmaṁ piṇḍāya pavisati
 tadā Satthu pattacīvaram ādāya kumbhe paṭiṭṭhāpetvā Satthārā
 saddhiṁ yeva gacchati, Satthā gāmupacāram patvā: pārileyya
 ito paṭṭhāya gantum na sakkā, āhara me pattacīvaran ti āha-
 rāpetvā gāmaṁ pavisati, so pi yāva Satthu nikkhamanā tatth'
 eva ṭhatvā Satthu āgamanakāle paccuggamanam katvā purima-
 nayen' eva pattacīvaram gaḥetvā vasanaṭṭhāne otāretvā vattam
 dassetvā sākḥāya vijati, rattim vālamigaparipanthanivāraṇaṭṭham
 mahantaṁ daṇḍam soṇḍāya gaḥetvā Satthāram rakkhissāmīti
 yāva aruṇuggamanā vanasaṇḍassa antarantarena vivarati, tato
 paṭṭhāya yeva kira so vanasaṇḍo Rakkhitavanasaṇḍo nāma jāto,
 aruṇe (c. -o) uggate (c. -he) mukhodakadānaṁ ākatvā ten' eva upā-
 yena sabbavattāni karoti. Ath' eko makkaṭo tam hatthim (c. -i)
 uṭṭhāya samuṭṭhāya Tathāgataṁ abhisamācārikam karontam
 disvā ahaṁ pi kiñcid eva karissāmīti vivaranto ekadivasam nim-
 makkhikaṁ daṇḍakamadhum disvā daṇḍakam bhanjitvā daṇḍaken'
 eva saddhiṁ madhupaṭaḷam Satthu santikaṁ haritvā kadaliṭṭham
 chinditvā tattha ṭhapetvā adāsi, Satthā gaṇhi, makkaṭo: karissati
 nū kho paribhogam na karissatīti olokento gaḥetvā nisinnam

disvá kin nu kho (c. ko) cintetvá daṇḍakoṭṭiyam gaḥetvá parivat-
 tetvá upadhārento aṇḍakāni disvá tāni saṇikam apanetvá adāsi,
 Satthā paribhogam akāsi, so tuṭṭhamānaso tam tam sákham
 gaḥetvá naccanto aṭṭhāsi, ath' assāgaḥitasákhāpi akkantasákhāpi
 bhijji, so ekasmiṃ khānumattake patitvá nibbidhagatto pa-
 sannen'eva cittena kálam katvá távatimsabhavane timsayojanike
 kanakavimāne nibbatti, accharásahassasaparivāro aḥosi. Tathā-
 gatassa tattha haṭṭhināgena upaṭṭhiyamānassa vasanabhāvo saka-
 lajambudīpe (c. -bū-) pákato aḥosi, Sāvattthinaṅgarato Anāthapi-
 diko Visákhā mahāupāsikā ti evam ādīni mahākulāni Ánanda-
 ttherassa sāsanaṃ paḥiṇimsu (c. -han-): Satthāraṃ no bhante
 dassethā ti, disāvāsino pi ca pañcasatā bhikkhú vutthavassā
 Ánandattheraṃ upasaṃkamitvá: cirassutā no Ánanda Bhagavato
 sammukhá dhammikathā, sādhu mayam ávuso Ánanda labhey-
 yāma, Bhagavato sammukhá dhammikathasavanāyā (?) ti yācimsu
 (c. yām-), theró te bhikkhú ádāya tattha gantvá: temāsam ekavi-
 hārino Tathāgatassa santikaṃ ettakehi (c. etth-) bhikkhúhi saddhim
 upasaṃkamitum ayuttan (c. áy-) ti cintetvá te bhikkhú bahi tha-
 petvá ekako Satthāraṃ upasaṃkami, párileyyako tam disvá
 daṇḍam ádāya pakkandi, Satthā oloketvá: apehi párileyyaka
 má cárayi (vá-?), Buddhupaṭṭhāko eso ti áha, so tatth' eva
 daṇḍam chaddetvá pattacívarapaṭiggahaṇaṃ ápucchi, theró na
 adāsi, nángo: sace uggahimtavatto (-hita-?) bhavissati Satthu
 nisīdanapásānaphalake parikkháram na thapesīti (-essatīti?)
 cintesi, theró pattacívaraṃ bhúmiyam thapesi, vattasaṃ-
 pannaṃ hi garúnam ásane vá sayane vá attano parikkháram
 na thapenti, theró Satthāraṃ vanditvá ekamantaṃ nisīdi, Sat-
 thā ekako ágato'sīti pucchitvá pañcasatehi bhikkhúhi saddhim
 ágatabhāvaṃ sutvá kaḥam pan'ete ti vatvá tumhákam cittam
 ajānanto bahi thapetvá ágato 'mhīti vutte pakkosáhi ne ti,
 theró tathā akāsi. Satthā tehi saddhim paṭisanthāraṃ katvá
 tehi bhikkhúhi: bhante Bhagavá buddhasukhumálo ca tumhehi

temásam ekakehi titt^hhantehi nisídantehi ca dukkaram katarⁿ,
vattapa^tivattakáráko pi mukhodakádídáyako pi ná^hosi (c. -há-)
mamⁿe ti vutte bhikkhave pá^rileyyakahatthiná mama sabba-
kiccáni katáni, evarúpa^m hi saháyakam labhantena ekato
vasitum yuttam, alabhantassa ekacárikabhávo vaseyyá ti vatvá
ime Nágavagge^a tisso gáthá abhási :

Sace labhetha nipakam saháyam,
saddhimcaram sádhuvi^háridhíram,
abhibhuyya sabbáni parissayáni
careyya ten' attamano^b, satímá.

No ce labhetha nipakam saháyam,
saddhimcaram sádhuvi^háridhíram,
rájá ca rattham vijitam paháya
eko care mátaṅgaramño va nágo.

Ekassa caritam seyyo, n' atthi bále saháyatá,
eko care na ca pápáni kayirá
apposukko mátaṅgaramño va nágo^c ti.

Gáthápariyosáne pañcasatápi te bhikkhú arahatte patit^hhahimsu.
Ánandatthero Anáthapiṇḍikádíhi pesitam sásanam árocetvá :
bhante Anáthapiṇḍikapamukhá pañca ariyasávakako^tiyo ágama-
nam paccásimsant^titi áha, Satthá: tena hi gaṇháhi pattacívaran
ti pattacívaram gá^hápetvá nikkhami. Nágo gantvá magge
tirim atthási, kim karoti bhante nángo ti; tumhákam bhikkhave
bhikkham dátum paccásimsat^titi, dígharattam kho panáyam may-
ham upakáro, n'assa cittam kopetum vaddhati, nivattatha bhik-
khave ti Satthá bhikkhú ga^hetvá nivatti; hatthí pi vanasaṇḍam
pavisitvá pana sakadaliphaládini nánáphaláni sam^hharitvá rásim
katvá puna divase pañcasatabhikkhúnam (c. -tá-) adási, pañcasatá
bhikkhú sabbáni khepetum násakkhimsu, bhattakiccapariyosáne
Satthá pattacívaram ga^hetvá nikkhami, nágo bhikkhúnam an-
tarantarena gantvá Satthu purato tiriyam atthási, kim karoti

^a v. 328-330.

^b c. -no.

^c cod. nángo.

bhante ti, ayaṃ bhikkhave tuṃhe pesetvā maṃ nivattesi, atha
 naṃ Satthā: pārileyya idaṃ mama anivattitagamaṇaṃ (c. -taṅga-),
 tava iminā attabhāvena jhānaṃ vā vipassanaṃ vā maggaphalaṃ
 vā n'atthi, tiṭṭha tvaṃ ti āha (c. ahaṃ), na sutvā nāgo mukhe soṇḍaṃ
 pakkhipitvā rodanto pacchato pacchato agamāsi, so hi Satthā-
 raṃ nivattetuṃ labhanto ten'eva niyāmena yāvajjivaṃ paṭi-
 jaggeyya. Satthā pana gāmúpacāraṃ patvā: pārileyya ito
 paṭṭhāya tava abhumimaṇussāvāso sapaṇipanto (-?), tiṭṭha tvaṃ ti
 āha, so rodamaṇo (hatvā Satthari cakkhupathaṃ (c. -khump-) vi-
 jahante hadayena phalitena kālaṃ katvā Satthari pasādena tāva-
 timsabhavane timsayojanike (c. -ko) kanakavimāṇe accharasahas-
 samajjhe nibbatti, Pārileyyakadevaputto yev'assa nāmaṃ ahosi.
 Satthāpi anupubbena Jetavanaṃ agamāsi, kosambakā bhikkhū
 Satthā kira Sāvattim gato ti sutvā Satthāraṃ khamāpetuṃ
 tattha agamaṃsu; Kosalarāja te kira kosambakā bhaṇḍana-
 kārakā bhikkhū āgacchantīti sutvā Satthāraṃ upasaṃkamitvā:
 ahaṃ bhante tesāṃ mama vijitaṃ pavisitūṃ na dassāmi ti
 āha; mahārāja sīlavantā te bhikkhū, kevaḃ amāmaññaṃ
 vivādena mama vacanaṃ na gaṇhiṃsu, idāni maṃ khamāpetuṃ
 āgacchanti, āgacchantu mahārāja ti (c. -m); Anāthapiṇḍiko pi:
 ahaṃ tesāṃ vihāraṃ pavisitūṃ na dassāmi ti vatvā tath'eva
 Bhagavatā paṭikkhitto tuṃhi ahosi. Sāvattiyaṃ anuppattānaṃ
 pana tesāṃ Bhagavā ekamante vicittaṃ kārāpetvā senāsanaṃ
 dāpesi, amāne bhikkhū tehi saddhim ekato na nisīdanti na
 tiṭṭhanti, āgatāgatā Satthāraṃ pucchanti: kaṃ mete (kaḃham
 ete?) bhante bhaṇḍanakārakā kosambakā bhikkhū ti, Satthā ete
 ti dasseti (c. addit: te), ete ca ete kirā ti āgatāgatehi aṅguliya
 (c. -yya) dassiyamānā lajjāya sīghaṃ ukkhipitūṃ asakkontā Bha-
 gavato pādamūle nipajjitvā Bhagavantaṃ khamāpesuṃ, Satthā:
 bhāriyaṃ (c. hā-) vo bhikkhave kataṃ, tuṃhe nāma mādisassa
 Buddhassa santike pabbajitvā mayi sāmaggim karonte mama
 vacanaṃ (c. vaca) na karittha, porāṇakapaṇḍitāpi vajjhappat-

tānaṃ mātāpitunnaṃ ovādaṃ sutvā tesu jīvitaṃ voropiya-
 mānesu pi taṃ anatikkamitvā pacchā dvīsu ratṭhesu rajjaṃ
 kārayimsū ti vatvā puna Devakosambikajātakam kathetvā:
 evaṃ bhikkhave Dīghāvukumāro mātāpitusu jīvitaṃ voropiya-
 mānesu pi tesāṃ ovādaṃ anatikkamitvā Brahmaḍattassa dhī-
 taraṃ labhitvā dvīsu Kāsikosalaratṭhesu rajjaṃ karesi (c.-ro-),
 tumhehi pana mama vacanaṃ akarontehi bhāriyaṃ katan ti
 vatvā imaṃ gātham āha: Pare ca etc. Tattha pare ti paṇ-
 ñite ṭhapetvā tato aṃhe, bhaṇḍanakārakā (c.-a) pare nāma, te
 tattha saṃghamaṃ kolāhalaṃ karontā: mayaṃ ya mā mase
 uparamāṃ nassāma satataṃ samitaṃ maccusantikaṃ gacchāma
 ti na jānanti; ye ca tattha vijānantīti ye tattha paṇḍitā
 mayaṃ maccusamīpaṃ gacchāma ti vijānanti; tato sammanti
 medhagā ti, evaṃ hi te jānantā yonisomanasikāraṃ uppā-
 detvā medhagānaṃ kalahānaṃ vūpasamāya paṭipajanti, atha
 nesāṃ tāya paṭipattiyā te medhagā sammantīti. Atha vā pare
 cā ti pubbe mayā mā bhikkhave bhaṇḍanan ti ādīni vatvā
 ovadiyamānāpi mama ovādassa apatiggahaṇena amamakā pare;
 mayaṃ chandādivasena micchāgahaṇaṃ gaḥetvā ettha saṃ-
 ghamajjhe ya mā mase bhaṇḍanādīnaṃ vuddhiyā vāyamāma
 ti na vijānanti... Gāthāpariyosāne sampattabhikkhū sotāpatti-
 phalādisu patitṭhahimsū ti. Kosambakavatthum.

Ya mā mase 1 pers. plur. imper. medii, sanscritice esset
 yamamahai. In hac forma palica lingua et sanscritica rem
 susceperunt altera alterius, sonum enim s in suffixo verbali
 mase (ex masai, forma e masi vedorum amplificata) lingua
 palica servavit, sanscritica vero in h convertit. Yamāmase ex
 altera commentatoris interpretatione intelligendum est: jurgia ut
 augeamus enitemur; vijānanti tum esset: sapiunt. His vero
 duabus interpretationibus relictis melius fortasse verteremus:
 oportet, ut hic nos cohibeamus.

Gogerly sic vertit: Persons do not reflect, we shall speedily die; if any do thus reflect, their quarrels speedily terminate.

v. 7-8. Locus: Setavyanaṅgaṃ. Personæ: Cūlakālo et Mahākālo.

Tattha subhānupassīti (c. -siti) subhaṃ anupassantaṃ, iṭṭhārammaṇe (c. -ṇo) mānasam viṣajjetvā viharantaṃ (c. -raṇ) ti attho; yo hi puggalo nimittagāhaṃ anuvyañjanagāhaṃ (c. anu-byañj-); gaṇhanto nakhā sobhanā ti (c. sobhati) gaṇhāti, aṅguliyo sobhanā ti (c. -ṇāti) gaṇhāti, haṭṭhapādajamghā ūru kaṇi (?) udaraṃ thanā gīvā oṭṭhā dantā mukhaṃ (c. mukhā) nāsā akkhāni kaṇhā bhamukā nalātā (c. -taṃ) kesā sobhanā (c. -ṇā) ti gaṇhāti, kesā lomaṃ (c. -mā) nakhā dantā taco sobhanā ti gaṇhāti, vaṇṇo subho saṃthānaṃ subhaṃ ti gaṇhāti, ayaṃ subhānupassī (c. -ssi) nāma, taṃ evaṃ subhānupassviharantaṃ; ... kāmavyāpādavihiṃsāvitakkavasikatāya (c. -kkaṃvasik-) kuśītaṃ; hīnavīriyaṃ ti nibbiriyaṃ catusu iriyāpathesu viriyakaraṇasaṃrahitāṃ; paśaḥaṭṭi abhibhavati (c. abhavati) ajjhottharati; vāto rukkhāṃ vaḍḍhantaṃ ti balavavāto chinna-taṭṭe jātaṃ dubbalarukkhāṃ viya; yathā hi so vāto tassa rukkhassa pupphapalāsādiṃ pi sādeti khuddasākhāpi bhañjati samūlakam pi taṃ rukkhāṃ ubbattetvā pātetvā uddhamūlaṃ adhosākhāṃ (c. -khāṃ) katvā gacchati evaṃ evaṃ evarūpaṃ puggalaṃ anto uppanno kilesamāro paśaḥati...; a subhānupassīti (c. -passiti) dasasu ahesum (asubhesu?) amñātaraṃ asubhaṃ passantaṃ paṭikkūlamanasikārentaṃ kese asubhato passantaṃ lome nakhe dante taccaṃ vaṇṇaṃ saṃthānaṃ asubhato passantaṃ; indriyesū ti chasu indriyesu susaṃvutaṃ nimittādigāharaḥitaṃ pihitadvāraṃ ...

Ca amattaññaṃ sive legendum est c'amatt-, ut v. 191 c'atth-, v. 41 vat'ayaṃ, v. 17 ovadeyy'anus-, v. 326 ajj'ahaṃ

est, sive cāmatt-, ad analogiam v. ११३ cāhu, v. ३३ athāyam, v. ११३ vāham cet. Pasahati máro ionicus a minori removeri potest pasahatí legendo, cfr. notam ad v. 1. Asubhānu-passívi^harantaṁ commentator solvit in asubha et anup-, quod vix permitti potest, quum anupassin in altero versu altero sensu sumendum esset; cfr. tamen vv. २४९-50, Spence Hardy p. २४7. Vi^harantaṁ recitandum est vi^h'rantaṁ, quæ enim in lingua palica metri causa fit contractio verborum (cfr. ad v. १, opposita diductioni ad v. २ commemoratæ) in formam anti-quiorem, licentiâ quadam poeticâ etiam alias locum habere videtur ita ut vocalis interdum ut Hebræorum Sh'va legenda sit, cfr. in pede primo vv. 82. 183. 218. 228. 397. 399. (s. 72. 88. 153. 185. 227. 271. 411), in pede secundo vv. 7. 8. 27. 47. 48. 98. 182. 185. 275. 283. 292. 302. 333, in pede tertio vv. 9. 14. 126. 131. 231. 232. 233. 291. 302. 364. 379. Na-ppasahati máro recita -sah'tí máro.

Gogerly: He who lives regarding the pleasures of existence, with unrestrained passions, immoderate in food, indolent, unpersevering, Máraya (lust) will certainly subdue him, as the feeble tree is overturned by the blast. He who lives meditating on the evils of existence etc.

v. 9-10. Anikkasávo ti imaṁ dhammadesanaṁ Satthá Jetavane vi^haranto Rájagahe Devadattassa kásavalábham árab-bha kathesi. Ekasmim hi samaye dve aggasávaká pañcasate pañcasate attano pariváre ádāya Sattháram ápucchitvá Jetavanato Rájagaham agamaṁsu; Rájagahavásino dve pi tayo (pi?) bahú pi ekato hutvá ágantukadānaṁ adamaṁsu. Ath' ekadivasaṁ áyasmá Sáriputto anumodanaṁ karonto: upásaká eko sayam dánam deti param na samádapeti, so nibbattanibbattaṭṭhāne bhoga-sampadam labhati no parivárasampadam, eko param samádapeti sayam na deti, so nibbattanibbattaṭṭhāne parivárasam-

padam labhati no bhogasampadam, eko sayam pi na deti param pi na samádapeti, so nibbattanibbattaṭṭhāne kaṇḍika-mattam pi kucchipúram na labhati, anátho hoti nippaccayo, eko sayam pi deti param pi samádapeti, so nibbattanibbattaṭṭhāne attabhávasate pi attabhávasahasse pi attabhávasatasa-hasse pi bhogasampadam c' eva parivárasampadañ ca labhatīti evam dhammam desesi. Tañ c' eko paṇḍitapuriso sutvá: accha-riyam vata bho dhammadesanásu káranam kamitam, mayá imásam dvinnam sampattīnam nipphádakammam kátum vad-dhatīti cintetvá bhante sve mayham bhikkham gaṇhatú (c. -tf) ti theram nimantesi; kittakehi te bhikkhúhi attho upásaká ti; kit-taká pana vo bhante parivára ti; saḥassam upásaká ti; sabbe va saddhim sve bhikkham gaṇhatha bhante ti; thero adbhivá-sesi; upásako naṅgaravíthiyam (c. -vi-) caranto: amma táta mayá bhikkhusaḥassam nimantitam, tumhe kittakánam bhikkhúnam bhikkham dátum sakkhissatha, tumhe kittakánan ti samáda-peti; manussá attano attano paṇenakaniyámena: mayam dvin-nam dassáma, mayam vísatiyá, mayam satassá ti áhamasu (c. ah-); upásako: tena hi ekasmim ṭhāne samágamam katvá ekato va pacissáma, sábbe tilaṇḍulasappipánítádini (c. -phánit-) samá-harathá ti ekaṭṭhāne samáharápesi. Ath' assa eko kuṭimbiko saḥassagghanakam gandhakásávavattham datvá: sace te dána-vaddham na-ppahoti idam vissajjetvá tadá dánam púreyyási, sace pahoti yass' icchasi tassa bhikkhuno dadeyyási ti áha; tassa sabbam dānavaddham pahosi, kiñci únāma náma nāhosi. So manusse pucchi: idam ayyá (c. -o) kásavam ekena kuṭimbikena evam náma vatvá dinnam atirekam játam, kassa nam demá ti; ekacce: Sāriputtattherassá ti áhamasu (c. ah-), ekacce: thero sassapákasamaye ágantvá gamanasilo Devadatto amhákam maṅgalamaṅgalesu saháyo udakamaniko viya niccappatitthito, tassa tam demá ti áhamasu, sambahulikáya katáya pi Deva-dattassa dátabban ti cattáro bahutará ahesum, atha nam

Devadattassa adamsu, so tam chinditvá samvidahitvá nivásetvá párupitvá vicarati; tam disvá: na idam Devadattassa anucchavikaṃ, Sāriputtattherassa anucchavikaṃ, Sāriputtattherassa anucchavikaṃ (c. -ko) Devadatto attano ananucchavikaṃ (c. anucch-) nivásetvá párupitvá vicaratīti vadimsu. Ath' eko disávasiko bhikkhu Rájagahato (c.-ha) Sāvattim gantvá Satthāraṃ vanditvá katapaṭisanthāro (c.-tthā-) Satthārá dvinnam aggasáva-kānam phásuvihāraṃ pucchito (adde: tato) paṭṭhāya sabbam tam pavattim ārocesi, Satthā: na kho bhikkhave idán' ev' eso attano ananucchavikaṃ vattham dhāreti, pubbe pi dhāresi yevá ti vatvá attam āhari: Atīte Bārāṇasiyam Brahmádatte rajjam kárente Bārāṇasivási (c. -si) eko hatthimārako hatthí (c. -i) máretvá dante ca nakhe ca antáni ca ghanamamsaṃ ca āharitvá vikkīṇanto (c. vikki-) jívikaṃ kappeti; ath' ekasmiṃ aramñe anekasaḥassá hatthí (c. -i) gocaraṃ gaḥetvá gacchantá paccekabuddhe disvá tato paṭṭhāya gacchamáná gamanakāle jannukehi (c. jann-) patitvá vanditvá pakkamanti; ekadivasam hatthimārako tam kiriyaṃ disvá: aham ime kicchena máremi, ime ca gamanágamanakāle paccekabuddhe vandanti, kin nu kho disvá vandantīti cinto kásāvaṃ ti sallakkhetvá mayāp' idáni kásāvaṃ laddhum vaddhatīti cintetvá ekassa paccekabuddhassa jātassaraṃ oruyha nahāyantassa tīre thapitesu kásāvesu cīvaraṃ thenetvá tesam hatthinam gamanágamanamagge sattim gaḥetvá sasīsam párupitvá nisīdati, hatthí tam disvá paccekabuddho ti samñāya (c. samñāsaya) vanditvá pakkamanti, so tesam sabbesam (c. sabba) pacchato gacchantam sattiya paḥaritvá máretvá dantádīni gaḥetvá sesam bhúmiyam nikhanitvá (c. -ni-) gacchati; aparabhāge Bodhisatto hatthiyoniyam paṭisandhim gaḥetvá hatthijettḥako yúthapati (c. -tī) ahosi, tadāpi so tath' eva karoti, mahāpuriso attano parisāya paribhānam (c.-nim) natvá kuḥim ime hatthí (c. -i) gatá mandá jātá ti pucchitvá na jánāma sámīti vutte kuḥimci gacchantá maṃ

anāpucchantā (c. -pucchā) na gamissanti, paripanthena (c. -pan-
tena) bhavitabban ti cintetvā etasmiñ thāne kāsāvaṃ pārupitvā
nisinnassa santikā paripanthena bhavitabban ti parisamkitvā
taṃ parigaṇhituṃ sabbe haṭṭhī purato (c. pū-) pesetvā sayāṃ
pacchā vilambamāno āgacchati, so sesahaṭṭhīsu vanditvā gatesu
mahāpurisaṃ āgacchantam disvā cīvaram saṃharitvā sattim
vissajji, mahāpuriso satim upatthapento āgacchanto paṭikka-
mitvā sattim vañcesi (c. vadvesi), atha naṃ iminā haṭṭhī (c. -i)
nāsitā (c. -nā) ti gaṇhituṃ pakkhandi, itaro ekaṃ rukkhaṃ purato
katvā nilīyi, atha naṃ rukkhena saddhiṃ soṇḍāya parikkhipitvā
gaṇetvā bhūmiyaṃ poṭṭhessāmīti tena nīharitvā dassitaṃ kāsāvaṃ
disvā svāhaṃ (sac'āhaṃ?) imasmiṃ dussissāmi anekasaḥsesu
me buddhapacceka buddhakhīṇāsavesu lajjā va nāma (c. addit:
bhinna) bhavissatīti adhivāsetvā tayā me ettakā nāsitā ti pucchi,
āma sāmīti vutte kasmā evaṃ bhāriyaṃ kammam akāsi, at-
tano ananucchavikaṃ vītarāgānaṃ anucchavikaṃ vatthaṃ pa-
ridahitvā evarūpaṃ kammaṃ karontena bhāriyaṃ tayā katan
ti evaṃ ca pana vatvā uttarim pi niggaṇhanto: Anikkasāvo
kāsāvaṃ — pe — sa ve kāsāvaṃ arahatīti vatvāyuttan te katan ti
āha. Satthā imaṃ dhammadesanaṃ āharitvā: tadā haṭṭhimārako
(c. haṭṭhī-) Devadatto aḥosi, tassa (c. -ā) niggāhako haṭṭhināṅgo
aḥam (c. ābh-) evā ti jātaṃ samodhānetvā: na bhikkhave
idān' eva pubbe pi Devadatto attano ananucchavikaṃ vattham
dhāreti yevā ti vatvā imā gāthā bhāsi: Anikkasāvo etc.
Chaddantajātakenāpi ayam attho dīpetabbo ti. Tattha anik-
kasāvo ti rāgādīhi kasāvehi sakasāvo (c. sakavo) parida-
hessatīti nivāsanapārupanaattharaṇavasena (c. nivās-) pari-
bhūñjissati, paridadhassatīti pi pātho; ... v anta kasāva' assā
ti catūhi maggehi vantakasāvo chadditakasāvo pahīnakasāvo
assa; sīlesu ti catupārisuddhisīlesu; susamāhito ti suṭṭhu-
samāhito suṭṭhito ... Gāthāpariyosāne disāvāsiko bhikkhu
sotāpanno jāto, aññe pi bahusotāpattiphalādīni pāpuṇimsu ti

desanā mahājanassa sātthikā ahoṣīti. Devadattassa dinnakāsā-vavatthum.

Anikkasāvo cfr. Mahābh. 12,566 sq. Paridahes-sati recita par'dah-; animadvertendum est in verbis dhā et thā aspirationem, a consonanti separatam, consonantem fieri, v. c. saṇṭhaḥati, upaṭṭhaḥati, uṭṭhaḥitvā, nidaḥanti, pidaḥāpetvā (cfr. not. ad upanayihanti v. 8). Simile quid in partic. dalha, mūlha, kīlha cet. fieri videtur, attamen in his littera h tantummodo spirans est, neque enim vocalis antecedens corripitur neque in metro conjunctio litterarum lh longam efficit syllabam. De dhā aliter sentit doctissimus Spiegel: Kammav. p. VII not. Araḥati recita arḥati; hanc verbi in formam antiquiorem contractionem, metri causa necessariam, videre licet multis aliis locis v. c. vv. 280. 30. 61. 79. 98. 112. 223. 267. 73. 53. 118. 64. 161. 162. 82. 422. Vantakasāv'assa cfr. v. 302 dukkhānupatit' addh-, v. 389 y'assa, v. 152 appassut' āyaṃ, v. 174 tanuk' ettha, v. 304 asant' ettha, v. 337 yāvant' ettha.

Gogerly: He who wears the yellow garment with a polluted mind, regardless of true doctrine, and destitute of a subdued spirit, is unworthy of the yellow robe. He is worthy of the yellow robe who is purified from lusts, established in virtue, of a subdued spirit, and conversant with true doctrine.

v. 11-12. Asāre saramatino ti imam dhammadesanam Satthā Veluvane viharanto aggasāvakehi niveditam Saṇḍayassa anāgamanam ārabba kathesi. Tatrāyaṃ anupubbikathā: Amhākam hi Satthā ito kappasatasahassādhikānam catunnam asamkheyyānam matthake Amaranaṅgare Sumedho nāma brāhmaṇakumāro hutvā sabbasippe nipphattim (c. nippa-) patvā mātāpitunnam accayena anekakoṭṭisaṃkham dhanam pariccajitvā isipabbajjam pabbajitvā Himavante vasanto jhānābhimūṇam nibbattetvā ākāsena gacchanto Dīpaṃkaradasabalassa Sudassa-

navihārato Rammanaṅgarapavisanatthāya maggaṃ sodhiyamā-
 nam janam disvā sayam pi ekaṃ padesaṃ gahe^htvā tasmim
 asodhite yeva āgata^hssa Satthuno attānam setum katvā kalale
 attharitvā: Satthā sasāvaka^hsaṃgho kalalam anakkamitvā maṃ
 akkamanto gacchatū ti (c. -tutī) nipanno, Satthā taṃ disvā va:
 buddhamkuro esa, anāgate kappasa^hhassādhikānam catunnam
 asaṃkheyyānam pariyosāne Gotamo nāma Buddho bhavissati;
 vyākato tassa Satthuno, aparabhāge Koṇḍañño Maṅgalo Su-
 mano Revato Sobhito Anomadassī Padumo Nārado Padumut-
 taro Sumedho Sujāto Piyadassī Atthadassī Dhammadassī Sid-
 dhattho Tisso Phusso Vipassī (c. -ssi) Sikhī (c. -khi) Vessabhū
 (c. -u) Kakusandho Koṇāgamaṇo Kassapo ti lokam obhāsetvā
 uppannānam imesaṃ pi tevīsatiyānam Buddhānam santike
 laddhavyākaraṇo, dasa pāramiyo dasa upapāramiyo dasa para-
 matthapāramiyo ti samatimsapāramiyo pūretvā Vessantaratta-
 bhāve t^hito paṭhavīkampanāni mahādānāni datvā puttadāraṃ
 pariccajitvā āyupariyosāne Tusitapure nibbattitvā tattha yāvata-
 āyukam t^hatvā dasasa^hhassacakkavā^hadevatā^hi sannipatitvā (c.
 -mdevatā^hasanti-):

Kālo te mahāvīra uppajja mātukucchiyaṃ

sadevakan tārayanto bujjhassu amataṃ padan ti
 vutte pañca mahāvilokanāni viloketvā tato cuto Sakyarājakule
 paṭisandhim gahe^htvā tattha mahāsampattiyā pari^hariyamāno
 anukkamena bhadrayobbanam patvā tiṇṇam utūnam (c. utu-)
 anucchavikesu tīsu pāsādesu devalokasirim viya rajjasirim anu-
 bhavanto uyyānakīlāya (c. -ki-) gamanasamaye anukkamena jinna-
 vyādhimatasamkhyāte (c. jinna-) tayo devadūte disvā sañjātasam-
 vego nivattitvā catutthavāre pabbajitam disvā sādhu pabbajjā
 ti pabbajjāya rucim uppādetvā uyyānam gantvā tattha divasaṃ
 khepetvā Maṅgalapokkharanī^htre (c. -ṇi-) nisinno kappakavesaṃ
 gahe^htvā āgatenā Vissakammena devaputtana alamkatapaṭiyatto
 (c. -nto) Rāhulakumārassa jātasāsanaṃ sutvā puttasinē^hassa

balavabhāvaṃ (c. -vá-) ñatvá yāva idaṃ bandhanaṃ na vaddhati
tāvad eva naṃ chindissāmiti cintetvá sāyaṃ naṅgaram pavisanto:

Nibbutá nūna sá mātá nibbuto* nūna so pitá,

nibbutá nūna sá nárí, yassāyaṃ ídiso patíti

Kisāgotamínāmapitucchādhítábhāsitaṃ imaṃ gāthaṃ sutvá ahaṃ
imāya nibbutapadaṃ sāvítá ti muttáhaṃ omuñcitvá tassá
pesetvá attano bhavanaṃ pavisitvá sirisayane nipanno niddú-
pagatānaṃ náṭakitthínaṃ vippakāraṃ disvá nibbiṇṇahadayo
channaṃ utthápetvá Kanthakaṃ áharápetvá Kanthakaṃ áruyha
channasaháyo dasasahassacakkaváḷadevatáhi parivuto mahá-
bhinikkhamanaṃ nikkhamitvá Anománāmanadftíre pabbajitvá
anukkamena Rájagahaṃ gantvá tattha piṇḍáya caritvá Paṇḍava-
pabbatapabbháre (c. paddha--bbáre) nisinno Magadharamño
rajjena nimantiyamāno taṃ paṭikkhipitvá sabbamñútaṃ (c. -ñu-)
patvá attano vijitaṃ ágamanattháya tena gaḥitapaṭimño (c. -mp-)
Áláraṇ ca Uddakaṇ (c. uda-) ca upasaṃkamitvá tesāṃ santike
adhigatavisesāṃ analaṃkaritvá jabbassáti (?) mahápadhānaṃ
padaḥitvá visákhapunṇamādivase (c. -madi-) páto va Sujátáya
dinnapáyāsaṃ paribhuñjitva Nerañjaráya nadiyá svaṇṇapátim
paváhetvá Nerañjaráya nadiyá tíre Mahávanasaṇḍe nánasam-
ápattíhi divasabhāgaṃ vítināmetvá sāyaṇhasamaye sotthi-
yena dinnāṃ tiṇāṃ gaḥetvá Kálēna náṅgarájēna abbitthu-
taguṇo bodhimandaṃ áruyha tiṇāni santharitvá na táv' imaṃ
pallaṃkaṃ bhindissāmi yāva me anupádáya ásavehi cittaṃ
vimuccatíti paṭimñāṃ katvá puratthábhimukho nisíditvá súriye
(c. addit: na) anatthamite yeva Máraḇalaṃ (c. -mb-) vidha-
mitvá paṭhamayāme pubbenivásañānaṃ majjhimayāme cutuppá-
tañāṇaṃ patvá pacchimayámávasāne paccayákāre ñāṇaṃ otá-
retvá dasabalacatuvesárajjádīsabbagunapatimaṇḍitaṃ sabbam-
ñútañāṇaṃ (c. -ñu-) paṭivijjitvá sattasattáhaṃ bodhimaṇḍe víti-
nāmetvá aṭṭhame sattáhe ajapálanigrodhamúle nisinno dhamma-

* cod. nibbutá.

gambhíratápaccavekkhanena appossukkataṃ āpajjamāno (c. -uo) dasasaḥassamaḥābrahmaparivārena (c. -ssí-) Saḥampatibrahmuṇā áyácitadhammadesano (c. -ná) buddhacakkhunā lokam oloketvā Brahmano ca ajjhesanam adhivāsetvā kassa nu kho ahaṃ paṭhamam dhammam deseyyan (c. dhammades-) ti olokeno Alāruddakānam kálakatabbhavaṃ ñatvā pañcavaggiyānam bhikkhūnam bahúpakáarakataṃ anussaritvā uttḥáyāsanā Kásipuram (c. -pú-) gacchanto antarāmaggena upāsakena (c. upakena) saddhim mantetvā asáḥhipunṇamādivase (c. -ṇṇadi-) Isipatane migadáye pañcavaggiyānam vasanaṭṭhānam (c. -āna) patvā te ananucchavikena samudácārena samudácarante samñāpetvā Amñākoṇḍaññapamukhe aṭṭhārasabrahmakotiyo (-?) amataṃ páyanto dhammacakkam pavattetvā (c. -kappav-) pavattavaradhammacakko (c. -ttarava-) pañcamiyam pakkhassa sabbe te bhikkhú arahatte patiṭṭhāpetvā taṃvasam eva Yasakulaputtassa (c. yassa-) upanissaya-sampattiṃ disvā taṃ rattibhāge (c. -mbh-) nibbijjivā geham pahāya nikkhantaṃ ehi Yasá ti pakkositvā tasmiṃ ñeva rattibhāge sotāpattiphalam (c. -la) puna divase arahattaṃ pápesi, apare pi tassa saḥáyake catupaññásajane (c. -pañṇ-) ehi bhikkhú (c. -u, adde: ti) pabbajjáya pabbájetvā arahattaṃ pápesi, evam loka ekasatthiyá arahantesu játesu vutthavasso pavāretvā caratha bhikkhave cárikan ti satthim bhikkhú disásu pesetvā sayam Uruvelam gacchanto antarāmagge Kappásikavanasande timsayojane Bhaddavaggiyakumāre vinesi, te pabbapacchimako (sabba-?) sotāpanno sabbuttamo anágámí (c. án-) ahosi, te pi sabbe ehi bhikkhubhāven'eva pabbájetvā disásu pesetvā sayam Uruvelam gantvā adduddhāni (c. -ddhoni) páṭiháriyasahassāni dassetvā Uruvelakassapádayo saḥassajaṭilaparivāre tebhátikajaṭile vinetvā ehi bhikkhubhāven'eva pabbájetvā Gayásíse nisídāpetvā (c. -sid-) ádittapariyáyadesanāya arahatte patiṭṭhāpetvā tena arahantasaḥassena parivuto Bimbisáramāño dvinnam (din-?) paṭimñam noccessámíti (c. -miti) Rájagahanaṅgarúpacāre (c. -pácáro) Latthi-

vanuyyānaṃ gantvā Satthā kira āgato ti sutvā dvādasana-
 hutehi (c. tvādasā-) brāhmaṇagahapatikehi saddhim āgatassa
 raṃṇo madhuradhammakatthaṃ kathento rājānaṃ ekadasaḥi na-
 hutehi saddhim sotāpatti-phale patitthāpetvā ekanahutaṃ saraṇesu
 patitthāpetvā puna divase Sakkena devaraṃṇā (c. -o) māna-
 vavaṇṇaṃ gahetvā abhitthutaguṇo Rājagahanaṅgaram pavisitvā
 rājanivesane katabhattakicco Veluvanārāmaṃ paṭiggahetvā tatth'
 eva vāsaṃ kappesi, tattha naṃ Sāriputtamoggallānaṃ upasaṃ-
 kamimsu. Tatrāpi ayaṃ anupubbikathā: Anuppanne yeva hi
 Buddhē Rājagahato avidūre Upatissagāmo Kolitagāmo dve
 brāhmaṇagāmā, tesu Upatissagāme Rūpasāriyā nāma brāhma-
 ñiyā gabbhassa patitthitadivase yeva Kolitagāme Moggallāna-
 mabrāhmaṇiyāpi gabbho patitthahi, tāni kira dve pi kulāni
 yāva sattamā kulaparivaddhā ābaddhaparibaddhā (?) saḥāyakān'
 eva tāsāṃ dvinnam pi ekadivasam (c. -da-) eva gabbhapariḥā-
 raṃ adamsu, tā ubho pi dasamāsaccayena (c. -ma-) putte vijā-
 yimsu, nāmagahanaḍivase Sāribrāhmaṇiyā puttassa Upatissa-
 gāmake jetthakulassa puttattā Upatisso ti nāmaṃ karimsu, itarassa
 Kolitagāme jetthakulassa puttattā Kolito ti nāmaṃ karimsu; te
 ubho vuddhim anvāya sabbasippānaṃ pāraṃ āgamaṃsu. Upa-
 tissamaṇavassa kīlanatthāya naḍim vā uyyānaṃ vā gamanakāle
 pañca svaṇṇāsivikāsatāni (c. -nāni, c. addit: parivārā) honti,
 Kolitamānavassa pañca ājāmaṇarathasatāni (c. -tā), dve pi
 janā pañcamānavakasataparivārā honti, Rājagahe ca anusāṃ-
 vaccharaṃ giraggasamajjaṃ nāma hoti, tesāṃ dvinnam pi
 ekatthāne yeva mañcaṃ bandhanti, dve pi ekato va nisiditvā
 samajjaṃ passantā hasitatthāne hasanti, samvegatthāne samvij-
 janti, dāyaṃ dātum yuttatthāne dāyaṃ denti, tesāṃ iminā va
 niyāmena ekadivasam samajjaṃ passantānaṃ pāripākagatassa
 ṇāṇassa purimesu divasesu viya hasitatthāne hāso vā sam-
 vegatthāne samvegajananam vā dātum yuttatthāne dānam vā
 na (c. nā) hoti, dve pi pana janā evaṃ cintayimsu: kim ettha

oloketabbaṃ atthi, sabbe v'ime appatte vassasate apanṇattika-
 bhāvaṃ gamissanti (c. gāmissati), amhehi pana ekamokkha-
 dhammaṃ pariyesitum vaddhatīti ārammaṇaṃ gahetvā nisīdamsu
 (c. nisidasu), tato Kolito Upatissaṃ (c. -ssa) āha: samma Upatissa
 na tvaṃ amñesu divasesu viya haṭṭhapahaṭṭho, anattamana-
 dhātuko 'si, kin te sallakkhitan (c. sala-) ti; samma Kolita
 etesaṃ olokane sāro nāma n' atthi, niratthakam etaṃ, attano
 mokkhadhammaṃ gavesitum vaddhatīti idaṃ cintayanto nisinno
 'mhi (c. mahi), tvaṃ kiṃ pana kasmā anattamano ti; so pi
 tath' eva āha; ath' assa attanā saddhim ekajjhāsayaṭaṃ ṇātvā
 Upatisso āha: amhākaṃ ubhinnaṃ pi sucintitaṃ, mokkha-
 dhammaṃ pana gavesantehi ekā pabbajjā laddhuṃ vaddhati,
 kassa santike pabbajjāma ti (c. si). Tena kho pana samayena
 Saṅjāyo paribbājako Rājagahe paṭivasati mahatiyā paribbā-
 jakaparisāya saddhim. Te tassa santike pañca (c. -ā) māna-
 vakasatāni sivikā ca rathe ca gahetvā gacchathā ti uyyojetvā
 pañcahi pi satehi saddhim Saṅjayassa santike pabbajimsu,
 tesāṃ pabbajitakālato (c. -lakato) paṭṭhāya Saṅjāyo lābhagga-
 saggappatto ahosi, katipāhen'eva (c. -hevaneva) sabbaṃ Saṅ-
 jayassa samayaṃ parimadditvā: ācariya tumhākaṃ jānana-
 samayo ettako va (c. ca) udāhu uttarim pi atthīti pucchimsu;
 ettako va, sabbaṃ tumhehi ṇātan ti vutte cintayimsu: evaṃ
 sati imassa santike brahmacariyavāso va niratthako, mayaṃ
 yaṃ mokkhadhammaṃ gavesitum nikkhantā taṃ (c. so) imassa
 santike uppādetum na sakkoma, mayaṃ (c. -yā) kho pana
 Jambudīpe -(c. -o) gāmanigamarājadhāniyo carantā addhā
 mokkhadhammadesakaṃ kañci ācariyaṃ labhissāma ti tato
 paṭṭhāya yattha yattha paṇḍitasamaṇabrāhmaṇā atthīti vadanti
 tattha tattha gantvā sākacchaṃ karonti, tehi puṭṭhapañhaṃ aṇṇe
 kathetum na sakkonti, te pana tesāṃ pañhaṃ vissajjanti, evaṃ
 sakalajambudīpaṃ (c. -bū-) parigaṇhitvā nivattitvā sakatṭhānam
 (c. -ṇ-) eva āgantvā: samma Kolita yo paṭhamam amataṃ

adhigacchati so ároce^{tú} (c. -tū) ti katika^m aka^{msu}; eva^m tesu katika^m katvá viharantesu Satthá vuttánukkamena Rájaga^{ham} patvá Veluvana^m paṭiggahetvá Veluvane viharati; tadá caratha bhikkhave cárika^m bahujanahitáyá ti ratanattayagunappakásanattham uyyojitána^m ekasatthiyá arahanta^m antare pañcavaggiyána^m abbhantare Assajithero paṭinivattitvá Rájaga^{ham} ágato puna divase páto va pattacívara^m ádáyá Rájaga^{ham} piṇḍáyá pávisi; tasmim samaye Upatissaparibbájako páto va bhattakicca^m (c. bhanta-) katvá Paribbájakára^mma^m gacchanto theram disvá cintesi: mayá evarúpo náma pabbajito na diṭṭhapubbo yeva, te (ye?) loke arahanto (-tá?) vá arahantamagga^m vá samápanna^m, aya^m nesa^m bhikkhu aññata^mro, yannúnā^{ham} ima^m bhikkhum upasa^mkamitvá puccheyya^m: k'ási (c. ka^{msi}) tva^m ávuso, uddissapabbajito ko vá te Satthá kassa vá tva^m dhamma^m rocesíti (c. karoc-); ath' assa etad a^{hosi}: akálo kho ima^m bhikkhum pañ^{ham} pucchitū, antarghara^m pavittho piṇḍáyá carati, yannúnā^{ham} ima^m bhikkhum piṭṭhito piṭṭhito anubandheyya^m, atthikehi upa^mñāta^m maggan ti theram laddhapinḍapáta^m aññatara^m okása^m gacchantam disvá nisídítukámatam (c. nisid-) c' assa ñatvá attano paribbájakapiṭṭhika^m pa^mñāpetvá adási, bhattakiccapariyosáne pi'ssa attano kuṇḍikáyá udaka^m adási, eva^m ácariyavatta^m katvá katabhattakiccena therena saddhi^m madhurapaṭisa^mthára^m katvá eva^m áha: paṭippasanna^mni (c. pavipp-) kho te (c. to) ávuso indriyáni, parisuddho chaviva^mṇṇo pariyodáto, k'ási tva^m ávuso, uddissapabbajito ko vá te Satthá kassa vá tva^m dhamma^m rocesíti (c. -iti) pucchi; thero cintesi: ime paribbájaká náma sásanassa paṭipakkhabhú^{tá}, imassa sásane gambhí^{rata}m das^{sessá}míti attano navakabháva^m dassento áha: a^{ham} kho ávuso navo acirapabbajito adhunágato ima^m dhamma^m vinaya^m na, ná^{ham}ni sakkhissámi vitthárena dhamma^m desetun ti; paribbájako a^{ham} Upatissó náma, tva^m yathásattiyá (c. -sant-)

appam vá bahum vá vadatha, etaṃ nayasatena nayasahassena
 paṭivijjhitum mayhaṃ bhāro ti cintetvā'āha: appam vá bahum
 vá bhāsassu (c. bahubhā-), atthaṃ nēva me brūhi, atthen'eva
 me attho, kiṃ kāhasi vyañjanaṃ bahun ti; evaṃ vutte therō:
 ye dhammā hetuppabbhavā ti gāthaṃ āha; paribbājako paṭha-
 mapadadvayam eva sutvā saḥassanayasampanne sotāpattiphale
 paṭiṭṭhaḥi, itaraṃ padadvayam sotāpannakāle niṭṭhāsi, sotāpanno
 hutvā uparivisesse appavattante bhavissati ettha kāraṇaṃ ti
 sallakkhetvā therāṃ āha: bhante mā uparidhammadesanaṃ
 vaddhayittha, ettakam (c. etth-) eva hotu, kuhiṃ amhākaṃ Satthā
 vasatīti; Veluvane āvuso ti; tena hi bhante tumhe purato
 thātha, mayhaṃ eko saḥāyako atthi, amhehi ca amñamaññaṃ
 katikā katā: yo yo paṭhamam amataṃ adhigacchati so ārocetū
 ti, ahaṃ taṃ paṭimñam mocetvā saḥāyakam (c. -mā-) gahetvā
 tumhākaṃ āgamanamaggen' eva Satthu santikaṃ āgamiṣṣāmā
 ti pañcapaṭiṭṭhitena therassa pādesu nipatitvā tikkhattupa-
 dakkhiṇam (c. -naṃ) katvā therāṃ uyyojetvā Paribbājakārāmā-
 bhimukho āgamaṣi. Kolitaparibbājako taṃ dūrato vāgacchantam
 disvā: ajja mayhaṃ (c. -ha) saḥāyakassa mukhavaṇṇena
 amñādivasesu viya addhānena amataṃ adhigataṃ bhavissatīti
 amatādhigamaṃ pucchi; so pi 'ssa: āvuso amataṃ atigatan
 (adhi-?) ti paṭijānitvā tam eva gāthaṃ abhāsi; gāthāpari-
 yosāne Kolito sotāpattiphale paṭiṭṭhaḥitvā āha: kuhiṃ kira
 samma amhākaṃ Satthā vasatīti; Veluvane kira samma, evaṃ
 no ācariyena (c. -ye) Assajittherena kathitaṃ ti; tena hi samma
 āyama Satthāraṃ passissāmā ti; Sāriputtatthero ca nām' esa
 sadāpi ācariyapūjako, tasmā saḥāyakam evam āha: samma
 amhehi adhigataṃ amhākaṃ ācariyassa Sañjayaparibbājaka-
 ssāmi bujjhamāno (-?) paṭivijjhissati, apaṭivijjhanto amhākaṃ
 saddaḥitvā Satthu santikaṃ gamissati, Buddhadesanaṃ (c. -ddhā-)
 hutvā (sutvā?) maggapaṭivedham karissatīti; tato pi dve pi
 janā Sañjayassa santikaṃ agamaṃsu, Sañjāyo te disvā va: kin

tátá koci vo amaggadesiko (amatamagg-?) laddho ti pucchi; áma ácariya laddho, Buddho loke uppanno, dhammo uppanno, saṃgho uppanno, tumhe tucche asáre (c. ás-) vicaratha, etha Satthu santikaṃ gamissámá ti; gacchatha (c. gaccha) tumhe, ahaṃ na sakkhissámíti; kimkáraṇá ti; ahaṃ mahájanaassa ácariyo hutvá vicariṃ, tassa me antevásiváso cáṭṭiyá udakaṇ ca nibhá ca patti viya hoti (-?), na sakkhissám' ahaṃ antevásivásam (c. -vásimvá) vasiṭun ti; má evaṃ kari ácariyá ti; hotu tátá (c. -a), gacchatha tumhe, náhaṃ sakkhissámíti; ácariya loke Buddhassa uppanna-kálato paṭṭháya mahájano gandhamáládihatto gantvá tam eva pújessati, mayam pi tatth' eva gamissáma, tumhe kiṃ karissathá ti; tátá (c. -a) kin nu kho imasmim loke dandhá bahú udáhu paṇḍitá ti; dandhá ácariya bahú, paṇḍitá náma katicí eva hontíti; tena hi paṇḍitá paṇḍitá samaṇassa Gotamassa santikaṃ gamissanti, dandhá dandhá mama santikaṃ ágamissanti, gacchatha (c. -etha) tumhe, náhaṃ gamissámíti; te paṇḍáyissatha tumhe ácariyá ti pakkamimsu; tesu (c. te) gacchantesu Saṇḍayassa parisá bhijji, tas-mim khaṇe árámo tuccho ahosi, so tucchaṃ árámaṃ disvá uṇhaṃ lohitaṃ chaddesi, tehi pi saddhim gacchantesu pañcasu paribbá-jakasatesu Saṇḍayassa addhateyyasatáni nivattimsu, attano antevásikehi addhateyyehi paribbájakasatehi saddhim Veluvanaṃ agamaṃsu. Satthá catuparisamajjhe nisinno dhammaṃ (c. -ma) desento te dūrato va disvá bhikkhú ámantesi: bhikkhave dve saháya ágacchanti Kolito ca Upatisso ca, etaṃ me sávakayugaṃ bhavissati aggaṃ bhaddayugan ti; te Sattháram vanditvá ekamantaṃ nisidimsu, te Bhagavantaṃ etad avocum: labhey-yáma mayam bhante Bhagavato santike pabbajjam, labheyyáma upasampadan ti; etha bhikkhavo ti Bhagavá avoca, svákkháto Bhagavatá dhammo, caratha brahmacariyam sammá dukkhassa antakiriyáyá ti; sabbe iddhimayapattacívaradhará vassasatikatherá viya ahesum; atha nesaṃ parisáya cariyávasena Satthá dhammaḍesaṇaṃ vadḍhesi, thapetvá dve aggasávake avasesá

arahattam pápuṇimsu, aggasávakánaṃ pana uparimaggakiccaṃ
 na niṭṭhási, kimkáraṇá: sávakapáramiṇáṇassa mahāntatáya;
 athāyasmá Mahāmoggaḷláno pabbajitadivasato sattame divase
 Magadharatṭhe Kallaválagámakam upanissáya viharanto thína-
 middhe okkamante Satthára saṇivedito thínamiddham vinodetvá
 Tathágatena dinnam dhátukammatṭhánam suṇanto va uparimag-
 gatáya kiccaṃ niṭṭhāpetvá sávakapáramiṇáṇassa matthakam
 patto; Sáriputtatthero pi pabbajitadivasato addhamásam atikka-
 mitvá Satthára saddhim tam eva Rájagahaṃ upanissáya Súka-
 rabatelenē viharanto attano bháḡiṇeyyassa Díghanakhaparibbá-
 jakassa Vedanápariggahaṃsuttante desiyamáne suttánusárena ṇáṇam
 pesetvá parassa vaddhitam (c.-ddi-) bhattam bhuñjanto viya sáva-
 kapáramiṇáṇassa matthakam patto, na nu cāyasmá mahāpaṇṇo,
 atha tasmá (ka-?) Mahāmoggaḷlánato ciratarena sávakapáramiṇá-
 ṇam pápuṇīti: parikammamahāntatáya, yathá hi duggatamanussá
 katthaci gantukámá khippam eva nikkhamanti, rájunam pana
 hatthiváhanakappanádimaḡantam parikammam laddhum vad-
 dhati, evam sampadam idam veditabbari. Tam divasam pana
 Satthá vaddhamánakaccháyáya (?) Veluvane sávakasannipátam
 dvinnam theránam aggasávakatṭhánam datvá pátimokkham
 uddisi; bhikkhú ujjháyimsu: Satthá mukholokena bhikkham
 deti, aggasávakatṭhánam dentena náma paṭhamam pabba-
 jitánam pañcavaggiyánam dátum vaddhati, ete: anoloken tena
 sattherapamukhánam pañcapañṇásáya (c.-pañña-) bhikkhúnam
 dátum vaddhati, ete: anolokentena Bhaddavaggiyánam, ete:
 anolokentena Uruvelakassapádínam, ettake paháya sabbapacchá-
 pabbajitánam aggasávakatṭhánam dentena mukham oloketvá
 dinnan ti vadimsu; Satthá kim kathetha bhikkhave ti pucchitvá
 idam námá ti vutte náham bhikkhave mukham oloketvá bhikkham
 demi, etesam pana attaná attaná patthitapatthitam eva demi. Amná-
 kondaṇṇe hi ekasmiṃ sasse nava aggasassadánáni dente na agga-
 sávakatṭhánam patthetvá adási (-?), aggadhammam pana arahantam

sabbapaṭhamam paṭivijjhitum patthetvā adāsīti; kadā Bhagavā ti; suṇissatha bhikkhave ti; āma bhante ti; bhikkhave ito ekanavutikappe Vipassī Bhagavā loke udapādi, tadā Mahākālo Cūlakālo ti dve bhātikā kuṭumbikā mahantam sālīkhettaṃ vapāpesum, ath' ekadivasam Cūlakālo sālīkhettaṃ gantvā ekam sālīgabbhaṃ phāletvā khādi, atimadhuraṃ aḥosi, so Buddha-pamukhassa saṃghassa sālīgabbhaṃ dānam dātukāmo hutvā jeṭṭhakabhātikam (c. -bhāti) upasaṃkamitvā: bhātika sālīkam gabbhaṃ phāletvā Buddhānam anucchavikam katvā pavādetvā dānam demā ti āha; kim vadesi, sālīgabbhaṃ phāletvā dānam nāma n'eva atīte bhūtapubbaṃ nānāgate bhavissati, mā sassam nāsayīti; so punappuna yāci yeva; atha nam bhātā: tena hi khettaṃ dve koṭṭhāse katvā mama koṭṭhāsam amanasikatvā (c. anāmasi-) attano khettaṃ koṭṭhāse yaṃ icchasi (c. -ti) taṃ karohīti āha; so sādhu ti khettaṃ vibhajitvā bahumanusse hatthakammanam yācitvā sālīgabbhaṃ phāletvā nirudake khīre pacāpetvā sappimadhusakkarāhi yojetvā Buddhapamukhassa bhikkhusaṃghassa dānam datvā bhattakiccapariyosāne: imam bhante mama aggadānam aggadhammassa sabbapaṭhamam paṭivedhāya saṃvattatū ti āha; Satthā evaṃ hotū ti (c. -hīti) anumodanam akāsi; so khettaṃ gantvā olovento sakalakhette (-ttaṃ?) kaṇṇika-baddhāhi viya sālīsīsehi sañchannam disvā pañcavidhapītiṃ (c. -i) paṭilabhitvā lābhā vata me ti cintetvā puthukakāle puthukaggaṃ nāma adāsi, dāyane dāyanaggaṃ venikaraṇe veggiaṃ (?) kalāpādisu kalāpaggam khalaggaṃ khalabhaṇḍaggaṃ koṭṭhaggaṃ ti evaṃ ekasasse navavāre aggadānam adāsi, tassa sabbavāre gahitaṭṭhānam paripūri (c. -pu-), sassam atirekam uddhāpanasampannam (?) aḥosi, dhammo (c. -e) nām' esa attānam rakkhantaṃ rakkhati:

Dhammo have rakkhati dhammacārīṃ,

dhammo suciṇṇe sukham āvaḥāti,

etā nisaṃso dhamme suciṇṇo (-?)

na duggatīṃ gacchati dhammacārīti.

Esa me Vipassisammásambuddhakále aggadhammañ paṭhamañ paṭivijjhitum patthento nava aggadánáni adási; ito sataśaḥassa-kappamatthake pana Hamsavatínaṅgare (c. -ti-) Padumuttarabuddhakále pi sattáhañ mahádánam datvá tassa Bhagavato pádamúle nipajjivá aggadhammassa paṭhamañ paṭivijjhanattham eva, patthanam ṭhapesi; iti iminá patthitam eva mayá dinnam, náhañ mukhañ oloketvá demíti. Yasakulaputtapamukhá pañcapamñásajaná kim kammañ karimsu bhante ti; ete pi ekassa Buddhassa santike arahattañ patthentá baḥum pumñakammañ katvá aparabháge anuppanne Buddhhe saḥáyaká hutvá ávagga-bandhanena pumñáni karontá (c. -o) anáthasaríráni paṭijaggantá vicarimsu, te ekadivasam gabbhañ itthim kálakatam disvá jhápessámá ti susánam harimsu, etesu pañca jane tumhe jhápethá ti susáne ṭhapetvá sesá (c. -a) gámañ pavittá, Yasadárako (c. yadá-) tañ sarírañ súlehi vijjhitvá parivattetvá parivattetvá jhápento asubhasamñam paṭilabhi, itaresam pi catunnam janánam: passatha bho imañ sarírañ tattha tattha viddhastāñ cammam kabaragorúpañ (-?) viya duggandhañ paṭikkúlan ti dassesi, te pi tattha asubhasamñam paṭilabhimsu, te pañca pi janá gámañ gantvá sesasaḥáyakánam kathayimsu, Yaso pana dárako gehañ gantvá mátápitunnañ ca bhariyáya ca kathesi, te sabbam pi asubham bhávayimsu, idam etesañ pubbakámañ (-kammañ?), ten'eva Yasassa itthágáre susánasamñam uppajji, táya (c. tá) ca upanissayasampattiyá sabbesañ visesádhigamo nibbatti; evaṃ ime pi attaná patthitam eva labhimsu, náhañ mukhañ oloketvá dammíti. Bhaddavaggiyá saḥáyaká pana kim karimsu bhante ti; ete pi pubbabuddhánam santike arahattañ patthetvá pumñáni katvá aparabháge anuppanne Buddhhe timsá dhuttá hutvá tuṇḍilovádam sutvá saṭṭhivassasaḥassáni pañcasíláni rakkhimsu, náhañ mukhañ oloketvá dammíti. Uruvelakassapádayo pana bhante kim karimsú ti; arahattam eva patthetvá pumñáni karimsu, ito hi dvenavutikappe Tisso Phusso dve

Buddhá uppajjimsu, Phussabuddhassa Mahindo náma rájá pitá a_hosi, tasmim pana sambodhim patte rañño kaniṭṭhaputto aggasávako purohitaputto dutiyasávako a_hosi, rájá Satthu santikam gantvá jetthaputto me Buddho kaniṭṭhaputto aggasávako purohitaputto dutiyasávako ti te oloketvá mam'eva Buddho mam'eva dhammo mam'eva samgho ti namo tassa Bhagavato arahato sammásambuddhassá ti tikkhattum udánañ udánetvá Satthu pádamúle nipajjitvá: bhante idáni me navutivassasahassapari-mánassa áyuno koṭṭiyam ukkuṭikam nisiditvá niddáyanakálo viya, amñesam gehadváram ágantvá yáváham jívami táva me cattáro paccaye adhivásethá ti patimñam gahetvá nibaddham buddhúpaṭṭhánañ (c. -up-) karoti; rañño pana apare pi tayo puttá a_hesum, tesu jetthassa pañca yodhasatáni pariváro maj-jhimassa tñi (c. ti-) kaniṭṭhassa dve, te mayam pi bhátikam bhojessámá ti pitaram okásam yácitvá punappuna yácantápi alabhitvá paccante (c. -ccaya-) kupite tassa vúpasamattháya pesitá paccantam vúpasametvá pitu santikam ágamimsu, atha ne pitá áliṅgitvá síse cumbitvá varam vo tátá dammíti á_ha, te sádhu devá ti varam gahinakam (?) katvá puna katipáhaccayena pitará gañhatha tátá varan ti vuttá: deva amhákam amñena kenaci attho n'atthi, ito paṭṭháya mayam bhojessáma, imam no varam dehíti á_hamsu (c. ah-); na demi tátá ti; niccakálam adento satta samvaccharáni dethá ti; na demi tátá ti; tena hi cha pañca cattári tñi dve ekam samvaccharam satta máse cha máse pañca máse cattáro máse tayo máse dethá ti; na demi tátá ti; hotu deva, ekekassa no ekekam másam katvá tayo máse dethá ti; sádhu tátá, tena hi tayo máse bhojethá ti; tesam pana tinñam pi eko va koṭṭhágáriko eko áyuttako, tassa dvádasanahutapurisapariváro (c. -tampu-), te te pakkosápetvá: mayam imam temásam dasasfláni gahetvá kásáváni nivásetvá Satthará saha vásam vasissáma (c. vass-), tumhe ettakam náma dánavaṭṭam (-vaddham?) gahetvá devasikam navu-

tisahassānaṃ bhikkhūnaṃ yodhasahassassa ca no sabbam khā-
daniyaṃ bhojaniyaṃ samvatteyyātha, mayaṃ hi ito patthāya
na kiñci vakkhāma ti vadimsu, te tayo pi janā (c. -nāma) pari-
vārakapurisasahassaṃ gahetvā dasasīlāni samādāya kāsāyanivat-
thā vihāre yeva vasimsu, koṭṭhāgāriko ca āyuttako (c. ay-) ca
ekato hutvā tiṇṇaṃ bhātikānaṃ koṭṭhāgārehi vārena dānavaddhaṃ
gahetvā dānaṃ denti, kammakarānaṃ puttā yāgubhattādīnaṃ
pana atthāya rodanti, te tesam bhikkhusaṃghe anāgate yeva yāgu-
bhattādīni denti, bhikkhusaṃghassa bhattakiccāvasāne kiñci ati-
rekaṃ na bhūtapubbaṃ, te aparabhāge dārakānaṃ demā ti attanāpi
gahetvā khādīsu (-dīmsu?), manumānaṃ āhāraṃ disvā adhivāsetuṃ
nāsakkhimsu, pana(?) caturāsītisahassā ahesuṃ, te saṃghassa
dinnam vaddhaṃ khādītvā kāyassa bhedā pettivisaye nibbattimsu,
te bhātikā puna purisasahassena saddhiṃ kālaṃ katvā devaloke
nibbattitvā devaloka devalokaṃ saṃsaratā dve navutikappe
khepesuṃ; evaṃ te tayo bhātaro arahattaṃ patthenta (c. -o) tadā
kalyānaadhamaṃ karimsu, te attanā patthitam eva labhimsu,
nāhaṃ mukhaṃ oloketvā dammi. Tadā pana tesam āyuttako
(c. ay-) Bimbisāro ahosi, koṭṭhāgāriko Visākho upāsako, tesam
kammakarā (c. -o) tadā petesu nibbattitvā sugatiduggativasena
saṃsaratā imasmiṃ kappe cattāri buddhantarāni petaloke
yeva nibbattimsu, te imasmiṃ kappe sabbapathamaṃ uppa-
naṃ cattālisasahassāyukaṃ (c. -ay-) Kakusandhaṃ Bhagavantaṃ
upasamkamitvā: amhākaṃ āhāralabhanakālaṃ (c. -mā-) āci-
khathā ti pucchimsu; mama tāva kāle na labhissatha, mama
pacchato mahāpathaviyā yojanamattaṃ abhirūlhāya Koṇāga-
manabuddho uppajjissati, taṃ puccheyyāthā (c. -athā) ti āha;
te tattakaṃ kālaṃ khepetvā taṃ pucchimsu, so pi: mama
kāle na labhissatha, mama pana pacchato mahāpathaviyā
yojanamattaṃ abhirūlhāya Kassapabuddho uppajjissati, taṃ
puccheyyāthā (c. -athā) ti āha; te natavuttakaṃ (?) kālaṃ khe-
petvā tasmīṃ uppanne taṃ pucchimsu, so pi: mama kāle na labhis-

satha, mama pana pacchato mahápathaviyá yojanamattam abhirúhaya Gotamo Buddho náma uppajjissati, tadá tumhákam nátasko Bimbisáro náma rájá bhavissati, so Satthu dánam datvā tumhákam pápessati, tadá labhissathá ti áha; tesam ekabuddhantaram svedivasam sadisam (?) ahosi. Te Tathágate uppanne Bimbisáraramño paṭhamadivasam dāne dinne rattibhāge bhevavasaddam katvā rañño attānam dassayimsu, so puna divase Veluvanam āgantvā Tathāgatassa tam pavattim ārocesi, Satthā : mahārāja ito dve navutikappamatthake Phussabuddhakāle ete tava nátaskā bhikkhusamghassa dinnavaddham khāditvā petaloke nibbattitvā saṃsarantā Kakusandhādayo Buddhhe pucchitvā tehi idaṃ c'idaṃ ca vuttā ettakam (c. etth-) kalam tava dánam paccāsim-samānā bhiyyo tava dāne dinne pattim (c.-i) alabhamānā evam evam akāmsu ti; kim pana bhante idāni pi dinne labhissantīti; āma mahārāja ti; Buddhapamukham bhikkhusamgham niman-tetvā puna divase mahādānam datvā bhante ito tesam petānam dibbannapānam sampajjatū ti pattim adāsi, tesam tam eva nibbatti, puna divase naggā hutvā attānam dassesun, rájá ajja bhante naggā hutvā attānam dassesun ti pucchi, vatthāni te na dinnāni mahārāja ti, puna divase Buddhapamukhassa samghassa cīvarāni datvā ito tesam dibbavatthāni hontū ti pápesi, tam khaṇam (c.-a) nēva nesam dibbavatthāni uppajjimsu, petat-tbhāvam vijahitvā dibbattabhāvena saṇṭhaḥimsu, Satthā anu-modanam karontī (-to?) tirokuddesu tittḥantīti (?) tirokuddānumo-danam akāsi, anumodanāvasāne caturāsītiyā pāṇasaḥassānam dhammābhisamayo ahosi. Iti Satthā tebhātikajaṭilānam vatthum kathetvā imam pi dhammadesanam āhari. Aggasāvakā pana bhante kim karimsu ti; aggasāvakabhāvaya patthanam karimsu, ito kappasatasahassādhikassa hi kappānam asamkheyyassa matthake Sāriputto brāhmaṇamahāsarakule nibbatti, nāmena Saradamānavo náma ahosi, Moggallāno gahapatimahāsarakule nibbatti, nāmena Sirivaddhakuṭumbiko (c.-iyo) náma ahosi,

te ubho pi saḥapaṃsukḥitá saḥáyaká (c.-asá) ahesum ; Saradamá-
 navo pitu accayena kulasantakaṃ mahádhanam (c. -dhá-) paṭipaj-
 jivá ekadivasam raḥogato (c. rabh-) cintesi : aham idhalo-
 kattabhávam eva jánami no paralokattabhávam, játasattánañ ca
 maraṇam náma dhuvam , mayá ekaṃ pabbajjam pabbajitvá
 mokkhadhammagavesanaṃ kátum vaddhatīti, so saḥáyakaṃ
 upasaṃkamitvá áha : samma Sirivaddhaka (c. -kaṃ) aham
 pabbajitvá mokkhadhammam gavesissámi, tvaṃ mayá saddhim
 pabbajitum sakkhissasīti ; na sakkhissámi samma, tvaṃ yeva
 pabbajjáḥīti (c. -bhīti) ; so cintesi : paralokaṃ gacchanto saḥáyam
 (c. -ya) vá nātimitte vá gaḥetvá gato náma n' atthi, attaná
 kataṃ attano va hoṭīti, tato ratanakotṭhágáram vivárápetvá
 kapaṇiddhikavaṇibbakayácakánaṃ mahádánaṃ datvá pabba-
 tapádaṃ pavisitvá isipabbajjam pabbaji. Tassa eko dve
 tayo ti evaṃ anupabbajjam pabbajitá catusattatisaḥassamattá
 jaṭilá ahesum, so pañca abhimñá aṭṭha ca samápattiyo nib-
 battetvá tesam jaṭilánaṃ kasiná parikkammaṃ ácikkhi, te
 sabbe pañca abhimñá aṭṭha samápattiyo nibbattesum. Tena
 samayena Anomadassinámabuddho loke udapádi, naṅgaram
 Candavatí náma aḥosi, pitá Yasavasanto náma khattiyo, mātá
 Yasodhará náma deví, bodhi ajjunarukkho, Nisabho ca Anomo
 ca dve aggasávaká, Varuṇo náma upatṭhako, Sundará ca Su-
 maná cá ti dve aggasáviká, áyu vassasatasahassam aḥosi, saríram
 aṭṭhapaññasahatṭhubbedham, sarírapabhádvádasayojanaṃ, pa-
 ribhikkhusatasahassapariváro (c. -rá) aḥosi ; so ekadivasam
 paccúsakále mahákaruṇáya samápattito vutṭháya lokaṃ volo-
 kento Saradatápasam disvá : ajja mayham Saradatápasasantikaṃ
 gatapaccayena dhammadesaná ca mahatí bhavissati, so ca agga-
 sávakatṭhánam patthessati, tassa saḥáyako Sirivaddhaseṭṭhiku-
 ṭumbiko dutiyasávakatṭhánam, desanápariyosáne c'assa parivára
 catusattatisaḥassá jaṭilá arahattam (c. -nt-) pápuṇissanti, mayá
 tattha gantum vaddhatīti attano pattacívaram ádáyā amnam

kiñci anāmantetvā sīso viya ekacaro hutvā Saradatāpasassa antevāsikesu phalāphalattḥāya (c. -latvāya) gatesu Buddhabhāvaṃ jānātú ti passantass' eva Saradatāpasassa ākāsato (c. -ko) otaritvā paṭhavīyaṃ patitṭhāsi, Saradatāpaso Buddhānubhāvaṃ c' eva sarīranipphattiṃ ca disvā lakkhaṇante sammāsītva: imehi lakkhaṇehi samannāgato nāma agāramajjhe vasanto rājā hoti cakkavattī (c.-i), pabbajanto loke vivattacchado sabbamñū Buddhō hoti, ayam puriso nissamsayaṃ (c. nissas-) Buddhō ti jānitvā paccuggamaṇaṃ katvā pañcapatitṭhitena vanditvā āsanaṃ paṃṇāpetvā adāsi, nisīdi Bhagavā paṃṇāttāsane, Saradatāpaso pi attano anucchavikaṃ āsanaṃ gaḥetvā ekamantaṃ nisīdi; tasmim samaye catusattatisaḥassā jaṭilā paṇītāni ojavantāni phalāphalāni gaḥetvā ācariyassa santikaṃ sampattā Buddhānaṃ c' eva ācariyassa ca nisinnāsanaṃ oloketvā āhamsu (c. ah-): ācariya mayaṃ imasmim loke tumhehi mahāntataro n' atthīti vicārāma, ayam puriso tumhehi mahāntataro maṃñe ti; tātā kiṃ vadetha, sāsapena saddhim aṭṭhasaṭṭhiyojanasatasahassubbedhaṃ Sineruṃ samaṃ kātum icchatha, sabbamñūbuddhena saddhim mama upamaṃ mā karittha puttakā ti; atha te tāpasā: sac' āyaṃ issarasanto abhavissa na amhākaṃ ācariyo evarūpaṃ āharissatha, yāva mahāvat' āyaṃ puriso ti sabbe pādesu pādesu patitvā sirasā vandimsu; atha te ācariyo āha: tātā amhākaṃ Buddhānaṃ anucchaviko deyyadhammo n' atthi, Satthā ca bhikkhācāravelāyaṃ idhāgato, mayaṃ yathābalaṃ deyyadhammaṃ dassāma, tumhe yaṃ yaṃ paṇītaṃ phalāphalaṃ taṃ taṃ āharathā ti āharāpetvā hatthe dhovitvā sayāṃ Tathāgatassa patte patitṭhāpesi, Satthārā phalapatiggahītamatte (c. -lamp-) devatā dibbojaṃ pakkhipimsu, so tāpaso udakaṃ pi sayāṃ eva parissāvetvā adāsi, tato bhattakiccaṃ katvā nisinne Satthari sabbe antevāsike pakkositvā Satthu santike sārāṇīyakathaṃ kathento nisīdi (c. -si-); Satthā: dve aggasāvakā bhikkhusaṃghena saddhim āgacchantū (c. -atū) ti cintesi, so (te?) Satthu cittaṃ katvā (ñātvā?) satasa-

hassakhínásavaparivára (c. -váp-) ágantvá Sattháram vanditvá ekamantam atthamsu, tato Saradatápasso antevásike ámantesi: tátá Buddhánam nisinnásanam pi nicasatasahassassa (c. -hassa; níca-?) pi ásanam n' atthi, tumhehi ajja uláram Buddhasakkáram kátum vaddhati, pabbatapádato vaṇṇagandhasampannáni (c. -nná) puppháni áharathá ti, kathan kálo papañco viya hoti iddhimato pana iddhivisayo ácinteyyá (-?) ti muhuttamatten' eva te tápassá vaṇṇagandhasampannáni puppháni áharitvá Buddhánam yojanappamánam pupphásanam paṁṇápesum, ubhinnaṁ aggasávakánam tigávutani sesam bhikkhúnam adbhayojanikáni bhedaṁ saṁghanavakassa usabhamattam ahosi (-?). Kathaṁ ekasmim assamapade táva mahantáni ásanáni paṁṇattánīti na cintetabbaṁ, iddhivisayo h' esa (c. bhesa). Evaṁ paṁṇattesu Saradatápasso Tathágatassa purato añjalim paggayha thito: bhante mayham dígharattam hi táya sukháya imam pupphásanam abhiruyha tháthá (? c. thá) ti áha; nánápupphañ ca gandhañ ca sannipátetvána ekato pupphásanam paṁṇápetvá idam vacanam brúvi:

Idam te ásanam víra paṁṇattam tav' anucchavam,

mama cittam pasáento nisída^a pupphamásane.

Sattarattimdivam Buddhó nisídi pupphamásane

mama cittam pasádetvá hásayitvá sadevake ti.

Evaṁ nisinne Satthari dve aggasávaká sesabhikkhú ca attano attano pattásane nisídimsu, Saradatápasso mahantam pupphachattam gahe tvá Tathágatassa matthake dhárento atthási, Satthá: jaṭilánam ayam sakkáro mahapphalo hotú ti nirodhasamápattim samápajji, Satthu samápannabhávam natvá dve aggasávakápi sesabhikkhú pi samápattim samápajjimsu. Tathágato sattáham nirodhasamápattim samápajjitvá nisinno, antevásiká bhikkhácárákále sampatte vanamúlaphalam paribhuñjitvá sesakálam Buddhánam añjalim paggayha titthanti, Saradatápasso

^a cod. nisídí.

pana bhikkhácáram pi ágantvá pupphachattam dhárayamáno
 va sattáham pítisukhena vítinámesi. Satthá nirodhá vuṭṭháya
 dakkhiṇapasse nisinnam aggasávakam Nisabhattheram ámantesi :
 Nisabha sakkárákaránam (c. -raṁkára-) tápasánam pupphásaná-
 numodanam karohíti cakkavattiramño santiká paṭiladdhamahá-
 lābho maháyodho viya tuṭṭhamánaso sávakapáramiñāṇe thatvá
 pupphásanánumodanam árabhi. Tassa desanávasāne dutiyasáva-
 kam ámantesi : tvam pi bhikkhú dhammam deseḥíti, Anomathero
 Tepitakam Buddhavacanam sammāsivá dhammam kathesi ; dvin-
 nam sávakánam desanáya ekassāpi abhisamayo náhosi. Atha
 Satthá aparimāṇe buddhavisese thatvá dhammadesanam árabhi
 (c. -hi), desanávasāne ṭhapetvá Saradatápasam sabbe pi catusatta-
 tisahassajaṭilá arahattam pápunimsu, Satthá etha bhikkhave ti
 haṭṭham pasāresi, tesam távad eva kesamassum antaradhāyi,
 attha parikkhárá káyapaṭimukhá va ahesum, Saradatápasso
 kasmá arahattam na patto ti : vikkhittacittattá ; tassa kira Bud-
 dhánam dutiyásane nisídinvá sávakapáramiñāṇe thatvá dham-
 mam desayato aggasávakassa dhammadesanam sotum áradhha-
 kálato pattháya : aho vatāham pi anágate uppajjanakassa sásane
 iminā sávakena paṭiladdham dhuram (c. dhú-) labheyyan ti
 cittam uppajji, so tena parivitakkena maggaphalam (c. -mṣh-)

paṭivedham kátum násakkhi. Tathágatam pana vandinvá sam-
 mukhe thatvá áha : bhante tumhákam anantarásane nisinno
 bhikkhu tumhákam sásane ko náma hotíti ; mayá pavattitam
 dhammacakkam anupavattento sávakapáramiñāṇassa koṭippatto
 solasa paṁñā paṭivijjhinvá ṭhito mayham sásane aggasávako náma
 eso ti ; bhante yaváyam (y'áyam ?) mayá sattáham pupphachattam
 dhárentena sakkáro kato aham imassa phalena amñam Sakkattam
 vá Brahmattam vá na patthemī, anágate pana ayam Nisabha-
 tthero viya ekassa Buddhassa aggasávako bhaveyyan ti pattha-
 nam akási ; Satthá samijjhissati nu kho imassa purisassa patthaná
 ti anágatam samñānam pesetvá olovento kappasatasahassádhikam

ekam asamkheyyam atikkamitvā samijjhanabhāvaṃ addasa, disvā Saradatāpasam āha: na te ayaṃ patthanā moghā bhavissati (c. mogho vissati), anāgate pana kappasatasahassādhikam (c.-kānam) ekam asamkheyyam atikkamitvā Gotamo nāma Buddhō loke uppajjissati, tassa mātā Mahāmāyā nāma devī bhavissati, pitā Suddhodano nāma rājā bhavissati, putto Rāhulo nāma, upatthāko Ānando nāma, dutiyasāvako Moggallāno nāma, tvam pan' assa aggasāvako dhammasenāpati Sāriputto nāma bhavissasīti (c. -tīti), evam tāpasam vyākaritvā dhammakatham kathetvā bhikkhusamghaparivuto ākāsam pakkhandi. Saradatāpaso pi antevāsikatherānam santikam gantvā saḥāyakassa Sirivaddhakuṭumbikassa sāsanaṃ pesesi: bhante mayham saḥāyakassa vadetha: saḥāyakena te Saradatāpasena Anomadassibuddhassa pādamaṃṣe anāgate uppajjanakassa Gotamabuddhassa sāsane aggasāvakaṭṭhānam patthitam tvam dutiyasāvakaṭṭhānam patthehīti, evaṃ ca pana vatvā therehi puretaram eva ekapassena gantvā Sirivaddhakassa nivesanadvāre atthāsi, Sirivaddhako cirassam vata me ayyo āgato ti āsane nisīdāpetvā attanā nīcatare āsane nisinno, antevāsikapurisā pana vo bhante na paṇṇāyantīti (c. -atīti) pucchi; āma samma amhākam assamaṃ Anomadassī Buddhō āgato, mayaṃ tassa attano balena sakkāre (c. -are) akarimha, Satthā sabbesaṃ dhammaṃ desesi, desanāpariyosāne ṭhapetvā maṃ sesā arahattaṃ patvā pabbajimsu, aham Satthu aggasāvakaṃ Nisabhattheraṃ disvā anāgate uppajjanakassa Gotamabuddhassa nāma sāsane aggasāvakaṭṭhānam patthesim, tvam pi tassa sāsane dutiyasāvakaṭṭhānam patthehīti; mayham Buddhehi saddhim paricayo n' atthi bhante ti; Buddhehi saddhim kathanam mayham bhāro hotu, tvam mahantaṃ adhisakkaram sajjehīti; Sirivaddho tassa (c. ti-) vacanam sutvā attano nivesanadvāre rājamānena atthakarīsamattaṃ ṭhānam samatalaṃkāretvā (?) vālikam okiritvā lājapaṇcamāni pupphāni vikiritvā nfluppalachadanam Buddhāsanam paṇṇāpetvā sesabhikkhūnam (c.-kkhu-) pi āsanāni paṭiyādetvā mahantaṃ sakkārasammānam sajjetvā

Buddhānaṃ nimantanatthāya Saradatāpasassa saṃñānaṃ adāsi, tāpaso Buddhapamukhaṃ bhikkhusaṃghaṃ gahe^htvā tassa nive^hsanāṃ agamāsi, Sirivaddho pi paccuggamaṇaṃ katvā Tathāgatassa ha^htthato pattaṃ gahe^htvā maṇḍapaṃ pavesetvā pa^hññattāsanesu nisinnassa Buddhapamukhassa bhikkhusaṃghassa dakkhiṇodakaṃ datvā paṇṭabhojanena parivisitvā bhattakicca^hpariyosāne Buddhapamukhaṃ bhikkhusaṃghaṃ mahāragehi vatthehi acchādetvā: bhante nāyaṃ ārabbo appamattā katthā^hnatthāya (-?) iminā va niyāmena (c. -naṃ) sattā^hhaṃ anukampaṃ karo^hthā ti āha, Satthā adhi^hvāsesi, so ten'eva niyāmena sattā^hhaṃ mahādānaṃ pavattetvā Bhagavantaṃ vanditvā añjalim paggayha^h thito āha: bhante mama sa^hāyo Saradatāpaso yassa Satthu aggasāvako bhav^hejjan ti patthesi a^hhaṃ tass'eva duti^hyasāvako bhav^heyyan ti; Satthā anāgataṃ oloketvā tassa patthā^hnāya samijjanabhāvaṃ disvā vyākāsi: tvaṃ ito kappasata^hashassādhikaṃ asaṃkheyyaṃ atikkamitvā Gotamabuddhassa duti^hyasāvako bhavissasīti, Buddhānaṃ vyākaraṇaṃ sutvā Sirivaddhako ha^htthapaha^httho a^hhosi, Satthā bhattānumodanaṃ katvā saparivāro vi^hāraṃ eva gato. Ayaṃ bhikkhave mama puttehi tadā patthitapatthanā, te yathā patthitam eva labhi^hmsu, nā^hhaṃ mukhaṃ oloketvā demīti. Evaṃ vutte dve aggasāvaka^h Bhagavantaṃ vanditvā: bhante mayaṃ agāriyabhūtā samānā giraggasamajjadassanāya gatā ti yāva Assajitherassa santikā sotāpatti^hphala^hpa^hṭivedhā sabbāṃ paccuppannavatthum kathetvā te mayaṃ bhante ācariyassa santikaṃ gantvā taṃ tumhākaṃ pādama^hḷaṃ ānetukāma^h tassa laddhiyā nissārabhāvaṃ kathetvā idhāga^hmane ā^hṇsaṃsaṃ kathayimha, so: idāni mayhā^hṃ antevā^hsivāso nāma cātiyā udakaṃ ca nibhāvappattisadisso (-?), na sak^hkhisāmi antevāsivāsaṃ vasitun ti vatvā: ācariya idāni mahājano^h gandhamālādi^hhattho gantvā Satthāraṃ yeva pūjessati, tumhe^h kathāṃ kathāṃ bhavissathā ti vutte: kiṃ pana imasmiṃ loke paṇ^hditā ba^hhū udā^hhu dandhā, dandhā ti kathite: tena hi paṇ^hditā

paṇḍitá samanassa Gotamassa santikaṃ gamissanti, dandhá dandhá mama santikaṃ ágamissanti, gacchatha tumhe ti vatvá ágantum n'atthi bhante ti. Tam sutvá Satthá: bhikkhave Sañjayo attano micchádiṭṭhitáya asáram sáro ti sáraṇ ca asáro ti gaṇhi, tumhe pana attano paṇḍitatáya sáram sárato asáram asárató ñatvá asáram paḥáya sáram eva gaṇhitthá (c. -itvá) ti vatvá imá (c. -am) gáthá (c. -am) abhási: Asáre etc. Tattha asáre sáramatino cattáro paccayá (?) dasavatthuká micchádiṭṭhiká tassá upanissayabhúta dhammadesaná ti, ayaṃ asáro náma, tasmim sáraditthino ti attho; sáre ca asáradassino ti dasavatthuká sammádiṭṭhikassa (-ká tassá?) upanissayabhúta dhammadesaná ti, ayaṃ sáro náma, tasmim nāyaṃ sáro ti asáradassino; te sáran ti te pi tam micchádiṭṭhigahaṇaṃ gaḥetvá ṭhitá káma vitakkádīnaṃ vasena micchásamkappagocará hutvá sīlasāram samádhisāram paññásāram (c. addit: vimuttisāram) vimuttiñāṇa-dassanásāram paramatthasāram nibbānaṃ ca nādhigacchanti; sáraṇ cá ti tam eva sīlasārādisāram sáro náma ayaṃ vuttappakāraṇ ca asāram asáro ayaṃ ti ñatvá; te sáran ti te paṇḍitá evaṃ sammádassanaṃ gaḥetvá ṭhitá nekkhammasamkappádīnaṃ (c. -na) vasena sanimásamkappagocará hutvá tam vuttappakāram sāram adhigacchantīti... Gáthāpariyosāne bahú (c. -u) sotāpattiphalādiṇi pápuṇimsu, sannipatitānaṃ sātthiká desaná ahoṣīti. Aggasāvaka vatthum.

Ca asáradassino cfr. notam ad ca amatt- v. 7. Præterea cfr. vv. 31-32 et vv. 317-19.

Gogerly: Those who regard evil as good, or good as evil, will never attain to excellence, but are nurtered in error. Those who know good to be good, and evil to be evil, will attain to excellence, being nourished by truth.

v. 13-14. Locus: Jetavanaṃ. Persona: Nando.

... Bhávanárahitattá abhávitaṃ cittaṃ pi rágo sama-

tivijjhati, na kevaḷaṃ rāgo va dosamoḥamánádayo sabbakilesá tatháruṇaṃ cittaṃ ativijjhanti yeva; subhávitaṃ ti samathavipassanābhávanāhi (c. -bhi) subhávitaṃ...

Yathāgāraṃ recita yathā agāraṃ. Vuṭṭhi samativijjhati pæon primus non permissus vuṭṭhí legendo evitari potest ad instar v. 24 satímato, v. 25 abhikíratī, v. 49 muní, v. 60 rattí etc. Vuṭṭhi na samativijjhati cfr. notam ad viharantaṃ v. 7. H. l. cod. C vuṭṭhí exhibet.

Gogerly: As the rain completely penetrates the ill-thatched roof, so will lust completely subdue the unmeditative mind. As the rain cannot penetrate the well-covered roof, so lust cannot overcome the contemplative mind.

v. 13. Locus: Veluvanaṃ. Persona: Cundasúkariko.

... Akataṃ vata me kalyāṇaṃ kataṃ pápaṃ ti ekaso ten' eva (c. ekaseteva) maraṇasamaye idha socati idam (c. idham) assa (adde: idha) kamma socanaṃ, vipákaṃ anubhonto pana pecca socati idam assa paraloke vipáka socanaṃ ... disvá kammakiliṭṭhaṃ attano kiliṭṭha-kammaṃ passitvá...

Gogerly: The sinner mourns in this world, and he will mourn in the next world. In both worlds he has sorrow; he grieves, he is tormented, perceiving his own impure actions.

v. 16. Locus: Jetavanaṃ. Persona: dhammikaupásako.

Tattha katapuñño ti nānappakārassa kusalassa kārako puggalo akataṃ vata me pápaṃ kataṃ kalyāṇaṃ ti idha kammamodanena pecca vipákamodanena modati ... kammavisuddhiṃ ti dhammikaupásako pi attano kammavisuddhiṃ (c. -ddhi) puññakammasampattiṃ (c. -tti) disvá kálakiriyato pubbe idhaloke pi modati kálaṃ katvá idāni paraloke pi modati atimodati yevá ti...

Pecca gerundium verbi i præfixo pa, sanscritice pretya sonat. De metro hujus versus et sequentium appendicem vide.

Gogerly: The virtuous man rejoices in this world, and he will rejoice in the next world. In both worlds he has joy; he rejoices, he exults, perceiving his own virtuous deeds.

V. 17. Idha tappatīti imaṃ dhammadesanaṃ Satthā Jetavane viharanto Devadattaṃ ārabba kthesi. Devadattassa vatthum pabbajjāto paṭṭhāya yāva paṭhavippavesanā Devadattaṃ ārabba bhāsitaṇi sabbāni jātakāni vitthāretvā kathitaṃ; ayaṃ paṇ' ettha saṃkhepo: Satthari Anupiyaṃ nāma Mallānaṃ nigamaṃ (c. nigamotaṃ) nissāya Anupiyambavane viharante yeva Tathāgatassa lakkhaṇapaṭiggaṇanadivase yeva asītisaḥassehi nātikulehi rājā vā hotu Buddha vā khattiyaparivāro vicarissatīti asītisaḥassaputtā paṭimānā; tesu yebhuyyena pabbajitesu Bhaddiyaṃ rājānaṃ Anuruddhaṃ Ānandaṃ Bhaguṃ Kimbilaṃ Devadattaṃ ti ime cha Sakke apabbajante disvā: mayaṃ attano putte pabbājema, ime cha Sakyānaṃ (c. -na) nātakā maṃṇe tasmā na pabbajantīti kathaṃ samutthāpesuṃ; atha kho Mahānāmo Sakko Anuruddhaṃ upasaṃkamitvā: tāta (c. -ā) amhākaṃ kulā pabbajitena n' atthi, tvaṃ vā pabbaja ahaṃ vā pabbajissāmīti āha. So pana sukhumaḷo hoti sampannabhogo, n' atthīti (c. -iti) vacanam pi tena na sutapubbaṃ, ekadivasaṃ hi tesu chasu khattiyesu gulikīlaṃ (c. -ā) kīlantesu Anuruddho pūpe parājito pūvatthāya paṇiṇi, ath' assa mātā pūve sajjetvā paṇiṇi, te khādītva puna kīlīmsu, punappuna tass' eva parājayo hoti, mātā paṇ' assa paṇite tikkhattuṃ pūve paṇiṇitvā catutthavāre pūvaṃ n' atthīti paṇiṇi, so n' atthīti (c. -iti) vacanassa asutapubbattā esāp' ekā pūvavikati (c. -ī) bhavissatīti maṃṇamāno natthipūvaṃ me āharathā ti pesesi, mātā paṇ' assa natthipūvaṃ pana ayyo dethā ti vutte mama puttena (c. -te) n' atthīti padaṃ na sutapubbaṃ iminā pana upāyena etam atthaṃ jānāpessāmīti tuccham suvaṇṇapātim

amñāya (c. añāya) suvaṇṇapātiyā paṭikujjitvā pesesi. Nagara-
 pariggāhikā devatā cintesum: Anuruddhasakkena annahārakāle
 attano bhāgabhattaṃ upariṭṭhapaccekabuddhassa datvā n' atthīti
 (c. -iti) me vacanassa savanaṃ mā hotú (c. -u) ti bhojanupattiya
 (c. addit: na) jānanaṃ mā hotú (c. -u) ti patthanaṃ katā, sacāyaṃ
 tucchapātiṃ passissati (c. -si) devasamāgamaṃ pavisitum na labhis-
 sāma (c. -bhassāmi) sīsam (c. si-) pi no sattadhā phāleyyā ti, atha
 taṃ pātiṃ dibbapūvapuṇṇaṃ akāmsu, tassā gulamaṇḍale tha-
 petvā ugghāṭitamattāya pūvagandho sakalanaṅgare chādetvā
 ṭhito pūvakandaṃ mukhe ṭhapitamattam eva sattarasaharaṇiyo
 saḥassāni anupari (?), so cintesi: nāhaṃ nāhaṃ mātupiyo, ettakaṃ
 me kālaṃ imaṃ natthipūvaṃ nāma na paci, ito paṭṭhāya amñāṃ
 pūvaṃ nāma na khādessāmīti geḥaṃ gantvāpi mātaraṃ pucchi:
 amma tumhākaṃ ahaṃ piyo appiyo ti; tāta ekakkhino akkhiṃ
 viya ca hadayaṃ viya ca atipiyo me ti; atha kasmā ettakaṃ
 (c. ettamkām) kālaṃ mayhaṃ natthipūvaṃ na pacittha amma ti;
 sā culūpaṭṭhākaṃ pucchi: atha (atthi?) kiñci pātiyaṃ tātā ti;
 paripuṇṇā (c. -am) ayyo pāti pūvehi, evarūpā pūvā nāma na
 diṭṭhapubbā ti; sā cintesi: mayhaṃ putto puṃṇavā katābhī-
 nīhāro bhavissati, devatāhi pātiṃ pūretvā pūvā pahitā bha-
 vissantīti (c. -atīni); atha naṃ putto: amma ito paṭṭhāyāhaṃ
 amñāṃ pūvaṃ nāma na khādissāmi, natthipūvaṃ eva paceyyāsīti
 (c. -as-); sāpi 'ssa tato paṭṭhāya pūvaṃ khāditukāmusmīti vutte
 tucchapātiṃ eva amñāya pātiyā paṭikujjetvā pesesi, yāva agāra-
 majjhe vasi tāv' assa devatā pū (pūve?) paṇiṃmsu. So ettakaṃ
 pi ajānanto va pabbajjaṃ nāma kiṃ jānissati, tasmā: kā esā pa-
 bbajjā nāma ti bhātaraṃ pucchitvā oḥāritakesamussukāsāya-
 vatthena kanthatthare vā bidalamaṇḍake vā nipajjitvā piṇḍāya
 carantena viḥāritabbaṃ (c. -viḥāt-) esā pabbajjā nāma ti vutte:
 bhātika ahaṃ sukhumālo, nāhaṃ sakkhissāmi pabbajitum ti āha;
 tena hi tāta kammantaṃ (c. kim-) uggahetvā gharāvāsaṃ vasa
 (c. -i) na hi sakkā amhesu ekena apabbajitum ti; atha naṃ ko esa

kammanto námá ti pucchitvá, — bhattuṭṭhánatṭhánam pi ajánanto kulaputto kammantam náma kim jánissati, ekadivasam hi tinnam khattiyánam kathá udapádi: bhattam náma kuḥim utṭhaḥitṭi, Kimbilo áha: koṭṭhe utṭhaḥitṭi, atha nam Bhaddiyo: tvam bhattuṭṭhánatṭhánam na jánási, bhattam náma ukkhaliyam utṭhaḥutṭi áha, Anuruddho: tumhe dve pi na jánátha, bhattam náma ratanamakuláya suvaṇṇapátíyam utṭhaḥatṭi áha; tesu kira ekadivasam Kimbilo koṭṭhato víhí (c. -i) otariyamáne disvá ete koṭṭhe va játá ti samñí (c. sañi) ahosi, Bhaddiyo ekadivasam ukkhalito bhattam vaddhiyamánam disvá ukkhaliyam ñeva uppannam ti samñí (c. -i) ahosi, Anuruddhena pana n'eva víhí (c. -i) koddhentá na bhattam pacantá (c. pavanatá) na vaddhentá diṭṭhapubbá, vaddhetvá pana purato ṭhapiyam (-má-nam ?) eva passati, so bhuñjitukámakále bhattam pátíyam utṭhaḥatṭi samñam akási, evam tayo pi bhattuṭṭhánatṭhánam na jánanti; — tenáyaṁ ko esa ko esa kammanto námá ti pucchitvá paṭhamam khetam kasápetabban ti ádikam samvacchare samvacchare katṭabbakiccam sutvá kadá kammantánam anto paṁñáyissati kadá mayam appossukká (c. -o) bhoge bhuñjissámá ti vatvá kammantánam apariyantatáya akkhatatáya tena hi tvam ñeva gharávásam vasa na mayham ekena attho ti mātaram upasamkamitvá anujánáhi (c. -bhi) mam amma pabbajissámīti vatvá táya tikkhattum paṭikkhipitvá sace te saḥáyako Bhaddiyarájá pabbajati tena saddhim pabbajáḥitṭi (c. -bhīti) vutte tam upasamkamitvá mama kho samma pabbajjá tava paṭibaddhá ti vatvá tam nánappa-kárehi samñápetvá sattame divase attaná saddhim pabbajanatṭhaya paṭimñam (c. paṭiñ-) gaṇhi. Tato Bhaddiyo Sakkhirájá Anuruddho Ánando Bhagu Kimbilo Devadatto ti ime cha khattiyá Upálikappakasattamá devá viya dibbasampattim sattáham anubhavitvá uyyánam (c. -na) gacchantá viya caturaṅginíyá senáya nikkhamitvá paravisayam patvá rájánáya senam (c. -á) nivattetvá paravisayam pakkaminisu, tattha cha khattiyá attano attano ábha-

raṇāni omuñcitvā bhaṇḍikaṃ katvā haṇḍabhaṇe (?) Upāli nivat-
 tassu alaṃ te ettakaṃ jīvikaṃ ti tassa adamsu, so tesāṃ pādamūle
 pavaddhetvā paridevitaṃ āṇaṃ (c. a-) atikkamituṃ asakkontout-
 thāya nivatti, tesāṃ vijātakāle vanaṃ āroḍanappattaṃ viya paṭhavi
 kampamānakārappattā viya aḥosi (-?). Upāli thokaṃ nivattitvā:
 caṇḍā kho sākhīyā iminā kumārā nipphātitaṃ ti ghāteyyum pi
 maṃ, ime hi nāma Sakyakumārā evarūpaṃ sampattiṃ paḥāya
 imāni anagghāni ābharaṇāni khelapiṇḍaṃ viya chaddhetvā pa-
 bbajissaṃ ti kimaṅgapanābhantibhaṇḍikaṃ (-?) muñcitvā tāni ābha-
 raṇāni rukkhe laggetvā atthikā (c.-kāya) gaṇhantū (c. gaṇhantu) ti
 vatvā tesāṃ santikaṃ gantvā tehi kasmā nivatto 'sīti puṭṭho
 taṃ atthaṃ ārocesi, atha naṃ te ādāya Satthu santikaṃ gantvā:
 mayam (c.-yaṃ) bhante Sākiyā nāma mānanissitā, ayaṃ amhākaṃ
 dīgharattaṃ parivārako, imaṃ paṭhamataraṃ pabbājetha, mayam
 assa paṭhamataraṃ abhivādanādīni karissāma, evaṃ no māno
 nimmādayissatīti vatvā paṭhamataraṃ pabbājetvā pacchā sayam
 pabbajimsu, tesu āyasmā Bhaddiyo ten' ev' antaravassena (c.-eva)
 tevijjo (c. addit: te) aḥosi, āyasmā Anuruddho dibbacakkhuko hutvā
 pacchā Mahāpurisavittakassuttaṃ sutvā arahattaṃ pāpuṇi, āyasmā
 Ānando sotāpattiṃ pāpale patiṭṭhaṃ, Bhagutthero ca Kimbila-
 thero ca aparabhāge vipassanaṃ vaddhetvā arahattaṃ pāpu-
 ñimsu, Devadatto puthujjanikaṃ iddhiṃ patvā, — aparabhāge
 Satthari Kosambiyā viharante sāvakasaṃghassa Tathāgatassa
 mahanto lābhasakkāro nibbatti, vatthabhesajjādihattā manussā
 vihāraṃ pavisitvā: kuhiṃ Satthā kuhiṃ Sāriputtatthero kuhiṃ
 Moggallāno kuhiṃ Mahākassapattthero kuhiṃ Bhaddiyattthero
 kuhiṃ Anuruddhatthero kuhiṃ Ānandatthero kuhiṃ Bhagutthero,
 kuhiṃ Kimbilatthero ti asītiyā mahāsāvakaṇaṃ nisinnatthānaṃ
 oloketvā vicaranti, Devadattatthero kuhiṃ nisinna vā ṭhito vā
 ti vattāpi n' atthi, so cintesi: ahaṃ etehi saddhiṃ yeva pa-
 bbajito, ete hi khattiyapabbajitā ahaṃ pi khattiyapabbajito,
 lābhasakkārahattā manussā ete pariyesanti mama nāmaṃ

gahe_tāpi n'atthi, kena nu kho saddhim ekato kam pasādetvā
 mama lābhasakkāram nibbatteyyan ti tassa etad aho_si: ayam
 rājā Bimbisāro paṭhamadassanen' eva ekādasah_i navutteh_i saddhim
 sotāpattiphale patitthito, na sakkā (c. -ka) etena saddhim ekato
 bhavitum, Kosalaramñā (c. -o) ca saddhim na sakkā, ayam kho pana
 rañño putto Ajātasattussa ucchaṅge nisīditvā kumārassa ci (-?)
 guṇadose na jānāti, etena saddhim ekato bhavissāmīti Kosam-
 bito Rājagaham gantvā kumāravaṇṇam abhinimminivā cattāro
 āsivise catusu ha_tthapādesu ekam gīvāya pilandhitvā ekam
 sīse cumbatakam katvā ekam ekamsam karitvā imāya abhi-
 mekhalāya ākāsato oru_yha Ajātasattussa ucchaṅge nisīditvā
 (c. -sid-) tena h_i tena ko 'si tva_n ti vutte aha_m Devadatto ti
 vatvā tassa bhayavinodanattam tam attabhāvam paṭisaṅgha-
 ritvā saṅghātipattacīvaradharo purato tha_ttvā tam pasādetvā
 lābhasakkāram nibbatesi, so lābhasakkārābhībhūto (c. -bhuto)
 aha_m bhikkhusaṅgham pariha_rissāmīti pāpakam cittam uppā-
 detvā saha cittuppādena iddhito pariha_yitvā Satthāram Velu-
 vanavihāre sarājikāya parisāya dhammam desentam vanditvā
 utthāyāsanā (c. -nāya) añjalim paggayha: Bhagavā bhante etara_hi
 jinno vuddho mahallako appossukko di_tthadhammasukhavihāram
 anuyuñjatu, aha_m bhikkhusaṅgham pariha_rissāmi, niyyādetha
 (c. -yyo-) me bhikkhusaṅghan ti vatvā Satthārā khelāsikavādena
 apasādetvā paṭikkhitto anattamano imam paṭhamam Tathāgate
 āghātam bandhitvā apakkami, ath' assa Bhagavā Rājagahe
 pabbājakapakāsaniyakammam kāresi, so pariccatto 'dāni aha_m
 samaṇena Gotamena, idāni 'ssa anattam karissāmīti Ajāta-
 sattum upasamkamitvā āha: pubbe kho kumāramanussā dī-
 ghāyukā etara_hi appāyukā, thānam kho pan' etam vijjati ya_m
 tva_m kumāro va samāno kalam kareyyāsi, tena h_i tva_m kumāra
 pitaram hantvā rājā ho_hi, aha_m Bhagavantam hantvā Buddho
 bhavissāmīti vatvā tasmim rajje patitthite Tathāgatassa vadhāya
 purise (c. -o) payojetvā tesu sotāpattiphalam patvā nivattesu sayam

Gijjhakútaṃ abhiruḥitvá aḥam eva samaṇaṃ Gotamaṃ jívitaṃ voropessaṃti silaṃ pavijjhitvá ruḥiruppádakammaṃ (?) katvá imināpi upāyena máretuṃ asakkonto puna nálagiriṃ (c. -i) vissajjāpesi, tasmim āgacchante Ánandathero attano jívitaṃ Satthu pariccajitvá purato atṭhási. Satthá nágaṃ dametvá naṅgará nikkhamitvá viḥáraṃ āgantvá anekasaḥassehi upa-sakehi abhibhaṭamahádánaṃ paribhuñjitvá tasmim divase san-nipatitánaṃ atṭhārasakotisaṃkhánaṃ Rájagahaṇasinaṃ anupub-bikathaṃ kathetvá caturásītiyá paṇasaḥassánaṃ dhammā-bhisamaye játe: aḥo mahāguṇo áyasmá Ánando tathárupe náma haṭthināṅge āgacchante attano jívitaṃ pariccajitvá (c. -ji) Satthu purato atṭhásīti therassa guṇakathaṃ sutvá: na bhik-khave idán' eva pubbe p' esa mam' attháya jívitaṃ pariccadi yevá ti vatvá bhikkhúhi yácito Cúlahaṃsamahāḥamsakakkata-játakáni kathesi. Devadattassāpi kammaṃ n'eva rathá (tathá?) rañño márāpitattá na vadhakánaṃ payojitattá na silāya (c. síl-) paviddhattá pákaṭaṃ aḥosi yathá nálagiriḥatthino vissajjitattá; tadá hi mahājano: rájāpi Devadatten' eva márāpito vadhaká yojitá silāpi apaviddhá, idáni pana tena nálagiri vissajjāpito, evarúpaṃ náma pápaṃ gaḥetvá rájá vicaratīti koláḥalam akási; rájá mahājanassa kathaṃ sutvá pañca thálipákasatáni hára-petvá na puna tass' upatṭhánaṃ agamási, náṅgará pi 'ssa kulaṃ upagatassa bhikkhámattam pi na adamsu, so parihínalābha-sakkáro ko haṃṇena (?) jívítukámo Sattháraṃ upasaṃkamitvá pañca vatthúni yácitvá Bhagavatá alaṃ Devadatta yo icchati áramṇako hotú ti paṭikkhitto: kassāvuso vacanaṃ sobhanaṃ, kim Tathāgatassa udáhu mama, aḥaṃ hi ukkaṭṭhavasena evaṃ vadámi sádhu bhante bhikkhu yávajívaṃ áramṇako assa, piṇ-ḍapátiká paṃsukúliká rukkhamáliká macchamaṃsaṃ (c. -sa) na khádeyyun ti yo (c. so) dukkhá muñcitukámo so mayá saddhim āgaccha (-tu?) gacchatú (c. -tu) ti vatvá pakkámi; tassa vacanaṃ sutvá ekacce navapabbajitá mandabuddhino kalyāṇaṃ Deva-

datto áha etena saddhim vicarissámá ti tena saddhim ekato ahesum; iti so pañcasatehi bhikkhúhi saddhim (c. addit: tehi bhikkhúhi saddhim) tehi pañcahi vatthúhi lúkhappasannañ (c. lu-) jánam samñápentó kulesu vimñápetvá bhuñjanto saṅghabhedáya parakkami,so Bhagavatá saccam (c. -á) kira tvañ Devadatta saṅghabhedáya parakkamasi cakkabhedáyá ti puttá saccan ti vatvá garuko (c. -rá-) kho Devadatta saṅghabhedo ti ádfhi (c. -ihī) ovadito pi Satthu vacanañ anádiyitvá pakkanto áyasmantañ Ánandañ Rájagahe piñdáyá carantañ disvá: ajja tagge dánáham ávuso Ánanda amñateva Bhagavatá amñatra bhikkhusaṅgho (-?), uposathañ karissámi saṅghakammañ karissámīti áha, thero tam atthañ Bhagavato árocesi, tañ viditvá Satthá uppannadhammasaṅgho va gova (?) hutvá: Devadatto sadevakassa lokassa anattanisitañ attano Avicimhi paccanakammañ karotīti parivitakketvá:

Sukaráni* asádhúni attano ahitáni ca,

yañ ve hitaṇ ca sádhun ca tañ ve paramadukkarañ ti*
imañ gáthañ vatvá puna imañ udánañ udánesi:

Sukarañ^b sádhuná^c sádhū, sádhū pápena dukkarañ;

pápañ pápena sukarañ^b, pápañ ariyehi dukkarañ ti.

Atha kho Devadatto uposathadivase attano parisáya saddhim ekamantañ nisiditvá: yass'imáni pañca vatthúni khamanti so salákam gañhatú (c. -ntu) ti vatvá pañcasatehi (c. -te) Vajjiputtehi (c. -ohi) navakehi appakataññúhi salákáya gahitáya saṅghañ bhinditvá te (c. tehi) bhikkhú ádáyá Gayásisañ agamási, tassa tattha gatabhávañ sutvá Satthá tesam bhikkhúnañ ánayanattháya dve aggasáwake pesesi, tattha gantvá áha: desanápátiháriyáñusásaniyañ ca iddhipátiháriyáñusásaniyañ ca anusásantá te amatañ páyetvá ádáyá kásenāgamimsu (-yâká-?), kokáliko pi kho utthehi ávuso Devadatta nīte te bhikkhú Sáriputtamoggallánehi tvañ mayá vutte (-?): má ávuso Sáriputtamoggalláne vissási, pápicchá Sáriputtamoggallána pápikánañ icchánañ vaságatá

* V. Dhpd. v. 163. * cod. súkaráni. ^b cod. súkarañ. ^c cod. sádhuna.

ti vatvá chaṇṇukena (jannu-?) haḍayamajjhe paḥaritassa tatth' eva unḥam lohitaṃ mukhato uggaji. Áyasantaṃ pana Sāriputtaṃ bhikkhusaṃghaparivutaṃ ákāsenaḡacchantaṃ disvá bhikkhú áḥamsu: bhante áyasmá Sāriputto gamanakāle attadutiyo va (c. ca) gato idáni (c. -na) mahápariváro ágacchanto sobhatíti; Satthá: na bhikkhave idán' eva tiracchánayoniyam nibbattakāle pi mama putto mama santikaṃ ágacchanto sobhati yevá ti vatvá:

Hoti sílavataṃ attho paṭisanthāravuttinaṃ “:

Lakḥhaṇaṃ passa áyantaṃ ñátisaṃghapurakkhataṃ,
atha passas' imaṃ Kālaṃ suvihīnaṃ va ñátihīti
idaṃ jātakaṃ kathesi. Puna bhikkhúhi bhante Devadatto kira dve aggasávae ubhosu passesu nisídápetvá Buddhafīlháya dhammaṃ desessámīti tumhákam anukiriyaṃ karīti (c. -iti) vutte: na bhikkhave idán' eva pubbe p'esa mama anukiriyaṃ kátum váyami na pana sakkbhīti vatvá:

Api Víraka passehi ^b saṇaṃ mañjubhāṇakaṃ
mayúragívasaṃkásaṃ patim mayhaṃ Savitṭhakaṃ.

Udakathalacarassa ^c pakkhino

niccaṃ ámakamacchabhajino

tassánukaraṃ Savitṭhako

sevāle paliguṇṭhito mato ti

ádiná jātakaṃ kathetvá aparáparessu pi divasesu tathárúpim eva kathaṃ árabbhā:

Ácáratáyaṃ vitudaṃ vanáni

kaṭṭharukkhesu asáakesu

ath' assa dákhadiraṃ játasāraṃ

yatthamhi dágaruḷá uttamaṃgan ti;

Lasí ca te nipphalitá matthako ca vidalito,

sabbá te phásuká bhaggá idáni kho tvaṃ samma virocasīti (-?)

ca (c. va) evam ádini jātakāni kathesi. Puna akataṃñú Deva-datto ti kathaṃ árabbhā:

^a cod. -satthār-. ^b cod. -esí. ^c cod. udakrathalavarassa.

Akaramhāsa te kiccaṃ yaṃ balaṃ ahuvaṃhase;
 miḡarāja namo ty-atthu, api kiñci labhāmase.

Mama lohitabhattassa kiccaṃ luddā nikuccato

dantantaragato santo taṃ baḥuṃ yaṃ pi jīvasīti (-?)

ādinī jātakāni kathesi. Puna vadhāya parisakkanāṃ apanassa (?)
 ārabba:

Ñātaṃ etaṃ kuruṅgassa yaṃ tvaṃ sepaṇṇi seyyasi;

aṃṇaṃ sepaṇṇiṃ gacchāmi, na me te ruccate phalaṃ ti
 ādinī jātakāni kathesi. Puna ubhato parihaṇṇo Devadatto lā-
 bhasakkārato ca sāmānāto cā ti kathāsu pavattamānāsu: na
 bhikkhave idān' eva pubbe p' esa parihaṇṇo yevā ti vatvā:

Akkhī bhinnā paṭo nattho sakkhi gehe ca bhaṇḍanaṃ

ubhato paduṭṭhakammanto udakam pi phalam pi cā ti (-?)
 ādinī jātakāni kathesi. Evaṃ evaṃ Rājagahe viharanto De-
 vadattaṃ (c. -tta) ārabba baḥūni jātakāni kathetvā Rājaga-
 hato Sāvatthiṃ gantvā Jetavanavihāre vasaṃ kappesi. Deva-
 datto pi kho navamāse (c. -ma-) gilāno pacchime kāle Satthāraṃ
 daṭṭhukāmo hutvā attano sāvake āha: ahaṃ Satthāraṃ daṭṭhu-
 daṭṭhukāmo taṃ me dassethā ti vatvā: tvaṃ samatthakāle
 Satthārā saddhiṃ verī hutvā ācari, na mayaṃ taṃ tattha
 nessamā ti vutto: mamaṃ nāsetha, mayā Satthari āghāto kato,
 Satthu pana mayi kesaggamatto pi āghāto n' atthi. So hi
 Bhagavā:

Vadhake Devadattamhi coro aṅgulimālake

dhanapālake Rāhulo c' eva sabbattha samamānase (-?).

Dassetha (c. -eta) me taṃ Bhagavantān ti punappuna yāci, atha naṃ
 te mañcakenāḍāya nikkhamiṃsu. Tassa gamanaṃ sutvā bhikkhū
 Satthu ārocesuṃ: bhante Devadatto kira tumhākaṃ dassanat-
 thāya āgacchatīti; bhikkhave ten' attabhāvena (adde: na) maṃ
 passitum labhissatīti. Bhikkhū kira pañcannaṃ vatthūnaṃ āyāci-
 kālato (c. -leto) paṭṭhāya puna Buddhē daṭṭhuṃ na labhanti, ayaṃ
 dhammatā. Asukaṭṭhānaṃ ca (c. addit: asukaṭṭhānaṃ ca) āgato

bhante ti; yaṃ icchati taṃ karotu, na so maṃ passitumlabhis-
satīti; bhante ito yojanamattaṃ āgato, addhayaḥojanaṃ, gāvutaṃ,
pakkharāṇisaṃpāṃ āgato bhante ti; sace pi antojetavanam pi
pavisati n'evaṃ passitum labhissatīti; Devadattaṃ gahe tvā āgatā
Jetavanapokkharāṇīre (c. -ṇi-) mañcaṃ otāretvā pokkharāṇiṃ
nahāyitum otarimsu, Devadatto pi kho mañcato utthāya ubho
pāde bhūmiyaṃ (c. bhu-) ṭhapetvā nisīdi, te paṭhaviṃ pavi-
simsu, so anukkamena yāva gopphakā yāva jannukā (c. janṇ-)
yāva kaṭito yāva (c. yoca) thanato yāva gīvato pavisitvā hanu-
kaṭṭhikassa bhūmiyaṃ patiṭṭhitakāle (c. -tākā-):

Imehi atthīhi tam aggapuggalaṃ

devā ti devantaradammaśāraṭhiṃ

samantacakkhuṃ satapumñalakkhaṇaṃ

pāṇehi Buddhaṃ saraṇaṃ gato 'smīti (-?)

imaṃ gātham āha. Idaṃ kira thānaṃ disvā Tathāgato Deva-
dattaṃ pabbājesi, sace hi so na pabbajissa gihī hutvā kammaṃ ca
bhāriyaṃ akarissa āyatibhavassa ca paccayaṃ kātum aparaddha-
bhāvena (c. raddh-) pana niccalo va hutvā paccatū ti yojanasatike
ante (antoavācimhi?) nāsakkhissa, pabbajitvā pana kiñcāpi kam-
maṃ bhāriyaṃ karissati āyatibhavassa paccayaṃ kātum sakkhis-
satīti, tena naṃ Satthā pabbājesi, so hi ito sataśāhassakappamat-
thake Atthissaro nāma paccekabuddho bhavissati. So paṭhaviṃ
pavisitvā Avācimhi nibbatti, niccale Buddhe aparaddhabhāvena
pana niccalo va hutvā paccatū ti yojanasatike antoavācimhi yoja-
nasatubbedham eva sarīraṃ nibbatti, sīsaṃ yāva kaṇṇasakkhalito
upariyokapālaṃ pāvīsi, pādā yāva gopphakā hetthāyapaṭha-
viyaṃ (c. -īya) paviṭṭhā, mahātālakkhandhaparimāṇaṃ (c. maha-
-naṃ) ayaśūlaṃ pacchimabhittito nikkhamitvā piṭṭhimajjhaṃ bhin-
ditvā udarena nikkhamitvā puratthimaṃ bhittim pāvīsi, aparaṃ
dakkhiṇabhittito nikkhamitvā dakkhiṇapassaṃ bhinditvā uttara-
passena nikkhamitvā uttarabhittim (c. -rapaḥṭṭi) pāvīsi, aparaṃ
uparikapallato nikkhamitvā matthakaṃ bhinditvā adhobhāgena

nikkhamitvá ayapaṭhaviṃ pāvīsi, evaṃ so tattha niccalo hutvá paccati. Bhikkhú: ettakaṃ thānaṃ ágantvá Devadatto Satthāraṃ daṭṭhum alabhivá va paṭhaviṃ pavitt̃ho ti kathaṃ (c. -taṃ) samutt̃hāpesuṃ, Satthá: na bhikkhave Devadatto idán' eva mayi aparajjhivá paṭhaviṃ pāvīsi, pubbe pi pavitt̃ho yevá ti vatvá Hatthirájakāle maggamúlhaṃ purisaṃ samassásetvá attano piṭṭhiṃ áropetvá khemantaṃ pápītena tena puna tikkhattuṃ ágantvá aggaṭṭhāne majjhaṭṭhāne mūle ti evaṃ dante chinditvá tatiyavāre mahāpurisassa cakkhupathaṃ atikkamantassa paṭhaviṃ pavitt̃habhávaṃ dīpetuṃ:

Akataṃñussa posassa, niccaṃ vivaradassino,

sabbañ ce paṭhaviṃ dajjá, n' eva naṃ abhirádhaye ti imaṃ játaṃ kathetvá puna pi puna pi tath' eva katháya samutt̃hitáya Khantivádabhúte attani aparajjhivá Kaláburájabhú-tassa tassa paṭhaviṃ pavitt̃habhávaṃ dīpetuṃ Khantivádajáta-kam (c. -ka), Cúladhammapálabhúte attani aparajjhivá Mahāpa-táparájabhútassa tassa paṭhaviṃ pavitt̃habhávaṃ dīpetuṃ Cúl-dhammapálajátakañ ca kathesi. Paṭhaviṃ pavitt̃he pana Deva-datte mahájano haṭṭhatutt̃ho dhajapatákakadaliyo ussápetvá puṇ-ṇaghaṭe thapetvá lābhá (c. -a) vata no ti mahantaṃ chanaṃ anu-bhoti, tam atthaṃ Bhagavato árocesuṃ, Bhagavá: na bhikkhave idán' eva Devadatte mate mahájano tussati, pubbe pi tussati yevá ti vatvá sabbajanassa appiye caṇḍe pharuse Bārānasiyaṃ (c. -nas-) Piṅgalaráje náma mate mahájanaṃ tūtt̃habhávaṃ dīpetuṃ:

Sabbo jano hīmsito Piṅgalena,
tasmīṃ mate paccayaṃ vedayanti;
piyo nu te ási akaṇṇanetto^a,
kasmá nu tvaṃ rodasi dvārapāla.
Na me piyo ási^b akaṇṇanetto^a,
bháyāmi paccágamanāya^c tassa,
ito gato hīmseyya maccurájam,
so hīmsito áneyya^d puna idhá ti

^a cod. ák-.

^b cod. ásf.

^c cod. pacchá-.

^d cod. ánaseyya.

idam Piṅgalajātakam kathesi. Bhikkhū Sathhāraṃ pucchimsu: idāni bhante Devadatto kuhiṃ nibbatto ti; Avīcimahāniraye (c. avici-) bhikkhave ti; bhante idha tappanto vicaritvā puna gantvā tappanaṭṭhāne yeva nibbatto ti; āma bhikkhave pabbajitā vā honti (-tu?) gahatṭhā vā pamādavihārino ubhayattha tappanti yevā ti vatvā imam gātham āha: Idha tappati etc. Tattha idha tappatīti idha kammatappanena domanassamattena tappati; peccā ti paraloke pana vipākatappanena atidāruṇena apāyadukkheṇa tappati ... Devadattassa vatthum.

Gogerly: The sinner suffers in this world, and he will suffer in the next world. In both worlds he suffers; he suffers, knowing — sin has been committed by me; and dreadfully will he suffer in the regions of torment.

v. 18. Locus: Jetavanam. Persona: Sumanādevī.

... Sugatim gato sattapaññāsa vassakoṭṭiyo satthiṃ ca vassasatasahassāni dibbasampattim anubhavanto Tusitapure ativiya nandatīti.

Suggatim consonans metri causa geminata præterea in vv. 66. 319. 320. 108. 351 (kaṭukapphalam, bahujjano, ujjugatesu, acchidda) animadvertenda est, duplex vero consonans vice versa simplex facta in vv. 83. 186. 203. 302. 218 (dukhā, puṭho).

Gogerly: The virtuous man is happy in this world, and he will be happy in the next world. In both worlds he is happy; he is happy, knowing — I have acted virtuously, and greatly will he rejoice in heaven.

v. 19-20. Locus: Jetavanam. Personæ: dve sahā-yakabhikkhū.

Tattha sahitam ti Tepitakassa Buddhavacanass' etaṃ nāmaṃ, taṃ ācariye upasamkamitvā ugganhitvā bahum pi resam bhāsamāno vācento taṃ dhammaṃ sutvā yaṃ kāra-

kena puggalena kattabham tamkaro na hoti (c. ho), kukkuṭassa pakkhapaharaṇamattam pi (?) aniccādivasena yonisomanasikāraṇa-ppavattati, eso yathā nāma divasabhatiyā (c. -saṃ-) gāvo rakkhanto gopo páto va paṭicchitvā sáyaṃ gaṇetvā sámikānaṃ niyyádetvā divasabhatimattam gaṇhati yathāruciyā pana pañca gorase paribhuñjitum na labhati evam eva kevalaṃ antevāsikānaṃ santikā vattapaṭivattakaraṇamattassa bhāgī (c. -gi) hoti sāmāñassa pana bhāgī (c. -gi) na hoti, yathā pana gopálakena niyyáditānaṃ gunnaṃ gorasaṃ sámikā va paribhuñjanti tathā tena kathitaṃ dhammaṃ sutvā kárakapuggalā yathānusitṭhaṃ paṭipajjitvā keci paṭhamajjhánádīni pápuṇanti keci vipassanaṃ vaddhetvā maggaphalāni pápuṇantīti gosámikā gorasasseva sāmāñassa bhāgino honti; iti Satthā sílasampannaṃ bahussutassa pamādavahārino aniccādivasena yonisomanasikāre na pavattassa (c. pam-) bhikkhuno vasena paṭhamam gátham kathesi, nadussflassa dutiyagáthā pana appassutassāpi yonisomanasikāre kammaṃ karontassa kárakapuggalassa vasena kathitā; tattha appam pi ce ti thokaṃ ekavaggadvivaggamattam pi; dhammassa hoti anudhammacārīti attham aññāya dhammaṃ aññāya navalokuttaradhammassa anurūpadhammaṃ pubbagāhapaṭipadāsamkhātāṃ catupárisuddhisíladhutaṅgaasubhakammaṭṭhánádibhedam caraṇato anudhammacārī hoti, ajja ajj' evā ti paṭivedham ákamkhanto vicarati, so imāya sammápaṭipattiyā (c. smáp-) rágaṇ ca dosaṇ ca (c. rágadveso ca) paḥāya moham sammáhetunā nayena parijánitabaddhamme parijánanto ṭaḍaṅgavikkhambhanasamucchedapaṭippassaddhinissaraṇavimuttínam vasena suvimuttacitto; anupádiyāno idha vā huraṃ vā ti idhalokaṃ paralokaṃ pariyápanná (c. -panna) vā ajjhattikabáhirā vā khandháyanadhátuyo catúhi upádānehi anupádiyanto mahákhínāsavo maggasaṃkhátassa sāmāñassa vasena ágatassa

phalasámaññassa c' eva pañcaasekhadhammakkhandhassa ca bhágivá hotíti.

Sahitam commentator nomen appellat orationis Buddhæ tripartitæ (Tepitakam Buddhavacanam), inde vero etymologia vocabuli non elucet. Nescio an recte ex sa et hita compositum existimaverim. Takkarō sanscr. esset tatkarō. Dhammassa anudhammacārī cfr. v. 86 dhamme dhammánuvattino. Moham melius fortasse ad præcedens pahāya refertur et epexegesis intelligitur verborum rágo et doso, hoc posito interpungendum est post moham. Sum in versione ejusmodi locos secutus ut: rágadosamohānam abhāvena; cfr. Sp. Hardy p. 153. Sammappajāno verbum compositum ex sammā et pajāno. Anupādiyāno præf. part. med. radicis dá præf. upa et á; cfr. vv. 89. 414. 352. 396. 406. 421.

Gogerly: The worldly-minded man, who understands much of religion, and talks much concerning it, without keeping its precepts, is like a herdsman of other men's cattle, who is not a partaker of the flock he tends. The pious man, who though he understands but little, and talks but little of religion, is an observer of its precepts; who removes lust, wrath, and folly far from him; who is considerative, possessed of a mind free from evil and without attachments; he, in this world and that to come, is a partaker of the fruits of piety.

Quum in reliquis capitibus sententia totius capitis vel potius notio ejus primaria titulo subscripto indicetur, huic uni capiti ex forma externa nomen imponitur; Gogerly certe (cfr. Sp. Hardy p. 80) yamaka intelligit versus gemellos (double-answering verses), cfr. Wilson Sanscr. Dict. s. v.

v. 21-23. Appamádo amatapadan ti imaṃ dhamma-
 desanaṃ Satthá Kosambiyaṃ upanissáya Ghositárame viha-
 ranto Sámavattípamukhánaṃ (c. -ti-) pañcannaṃ itthisatá-
 naṃ Mágandikapamukhánaṃ itissá(?) pañcannaṃ nātisatánaṃ
 maraṇavyasanaṃ árabba kathesi. Tatrāyaṃ anupubbikathá:
 Attite Allakapparatthe Allakapparájá náma Veṭhadípakarájá
 námá ti ime dve daharakálato paṭṭháya saḥáyaká ekácariya-
 kule sippaṃ uggaṇhitvá attano pitunnaṃ accayena chattaṃ
 ussápetvá áyámato dasadasayojanike ratthe rájáno ahesuṃ, te
 kálana kálaṃ samágantvá ekato tittḥantá nisídantá nipajjantá
 mahájanaṃ jáyamánaṃ ca míyamánaṃ ca disvá: paralokaṃ
 gacchantam anugacchanto náma n' atthi, antamaso attano sa-
 ríram pi sabbam paḥáya gantabbam, kin no gharávasena,
 pabbajissámá ti mantetvá rajjáni puttadárassa niyyádetvá isi-
 pabbajjam pabbajitvá Himavantapadese vasantá mantayimsu:
 mayaṃ rajjam paḥáya pabbajitá, na jívituṃ asakkontá, te
 mayaṃ ekatṭháne vasantá apabbajitasadisá yeva homa, tasmá
 visuṃ vasissáma, tvaṃ etasmiṃ pabbate vasa, ahaṃ imasmiṃ
 vasissámi, anvaddhamásaṃ pana uposathadivase ekato bhavissámá
 ti; atha nesam etad ahoṣi: evam pi no gaṇasaṅganiká bhavissati,
 tvaṃ tava pabbate aggim jáleyyási, ahaṃ mama pabbate
 jálissámi, táya maṃ (mayaṃ?) samāṇáya atthibhávaṃ jánissámá
 ti, te tathá karimsu; athāparabhāge Veṭhadípakatápaso kálaṃ
 katvá mahesakkho devarájá hutvá nibbatto, tato anvaddhamāse
 pabbate aggim adisvá itaro (c.-e) saḥáyako me kálakato ti
 amñási, itaro pi nibbattakkhaṇe yeva attano devasirim oloketvá
 kammaṃ upadhārento nekkhammato paṭṭháya attano tapacariyaṃ
 disvá gantvá mama saḥáyaṃ passissámīti taṃ attabhávaṃ vi-
 jahitvá maggikapuriso viya tassa santikaṃ gantvá vanditvá
 ekamantaṃ atṭhási; atha naṃ so áha: kuto ágato 'sīti; maggika-
 puriso ahaṃ bhante, dūrato va ágato 'mhi, kim pana bhante ayyo
 imasmiṃ thāne ekako vasati, amño (c.-e) pi koci atthīti; atthi

eko saḥáyako ti; kuḥim so ti; etasmim pabbate vasati, uposa-
 thadivase pana aggim na jálesi, mato bhavissatīti; evaṃ bhante
 ti; evaṃ ávuso ti; aḥaṃ so bhante ti; kuḥim so nibbatto 'sīti;
 devaloke maḥesakkho devarájá hutvá nibbatto 'smi (c. smim)
 bhante, ayyaṃ passissámīti pana ágato 'mhi, api nu kho ayyá-
 naṃ pana imasmim ṭhāne vasantánaṃ koci upaddavo atthīti;
 ámāvuso hatthí (c. -i) nissáya kilamámīti; kim vo bhante hatthí
 (c. -i) kim karontīti; sammajjanatṭhāne laṇḍaṃ pátentī, pádehi
 paḥaritvá paṃsum uddharanti, sv-áḥaṃ laṇḍaṃ chaḍḍento! paṃ-
 sum samaṃ karonto kilamámīti; kim pana tesā anágamaṇaṃ
 icchathá ti; ámāvuso; tena hi tesā anágamaṇaṃ karissámīti
 tápasassa hatthikantavīṇaṇ c' eva hatthikantamantaṇ ca adási,
 dadanto ca pana vīṇáya tisso tantiyo dassetvá tayo mante
 uggaṇḥápetvá: imaṃ tantim (c. nan-) paḥaritvá imasmim mante
 vutte nivattetvá oloketum pi asakkontá hatthí (c. -i) paláyanti,
 imaṃ tantim paḥaritvá imasmim mante vutte nivattitvá pacchato
 olokontá paláyanti, imaṃ tantim paḥaritvá imasmim mante
 vutte yúthapati piṭṭhim upanento ágacchatīti ácikkhitvá yaṃ vo
 ruccati taṃ kareyyáthá (c. -athá) ti vatvá pakkámi, tápaso paláya-
 namantaṃ vatvá paláyanatantim paḥaritvá hatthí (c. -i) palá-
 petvá vasi. Tasmim samaye Kosambiyaṃ Parantapo náma
 rájá hoti, so ekadivasā gabbhiniyá deviyá saddhim bálátapaṃ
 tappamáno ákásatale nisīdi, devī raṃño párupanaṃ sataśaḥsa-
 ggaṇikaṃ (c. -ni-) rattakambalaṃ párupitvá nisinná raṃṇá (c. -o)
 saddhim sallappamánaṃ raṃño aṅgulito sataśaḥsaḥsaḥgaṇikaṃ rá-
 jamuddikaṃ níḥaritvá attano aṅguliyaṃ pilandhi (c. -im), tasmim
 samaye hatthiliṅgasakuṇo gacchanto ákásena devim disvá maṃ-
 sapeṣīti (?) samṇáya pakkhe vissajjetvá otari, rájá tassa otaraṇa-
 saddena uttháya antonivesanaṃ pávisi, devī (c. -i) garugabbhatáya
 ca bhírukajátikatáya ca vegena gantum náśakkhi, atha naṃ
 so sakuno ajjhappatto nakhe (c. -a) pañjare nisídápetvá ákásaṃ
 pakkhandi, te kira sakuná (c. -a) pañcannaṃ hatthínaṃ balaṃ dhá-

renti, tasmá ákásena netvá yathárucitatthánam gantvá nisíditvá maṁsam khádanti, sápi tena niyyamáná maraṇabhayabhíta cintesi : sac' áham viravissámi, manussasaddo náma tiracchánagatánam ubbejaniyo, tam sutvá maṁ chaḍḍesi, evaṁ sante saha gabbhena jívita²kkhayam pápuṇissámi, yasmim pana tháne nisíditvá maṁ kháditum árabhissati tatra naṁ saddaṁ katvá palápe³ssámiti sá attano paṇḍitatáya adhivásesi, tadá ca Himavantapadese thokaṁ vaddhitvá maṇḍapákárena thito eko mahánigrodho hoti, so sakuṇo migarúpáni tattha netvá khádati, tasmá tam pi tatth' eva netvá viṭapaantare thapetvá ágatamaggaṁ olokesi, ágatamaggolokanam kira tesam dhammatá, tasmim khaṇe deví idáni imaṁ palápetum vaddhatíti cintetvá ubho hatthe ukkhi⁴pitvá páṇisaddaṁ c' eva mukhasaddaṁ ca katvá palápesi, ath' assá suriyuggamanavele kammajavátá calimsu, sabbadisásu gajjanto mahámegho utthahi, sukhe (?) thitáya rájama⁵hesiyá má bháyi ayyá ti vacanamattam alabhamánáya dukkhaparetáya sabbarattim niddá náma na hosi, pabháyamánáya rattiyá valá⁶hakavigamo ca aruṇuggamanaṁ (c. arun-) ca tassá (c.-a) gabbha⁷vutthánaṁ ca ekakkhaṇe yeva ahosi, sá meghautuṁ ca aruṇautuṁ ca gahetvá játattá puttassa Udeno ti námam akási. Allakap⁸atápasassápi kho tato avidúre vasana⁹tthánam hoti, so pakatiyá vassadivase sítabhayena phaláphalattháya vanam na pavisati, tam rukkhama¹⁰ulam gantvá sakuṇehi kháditamaṁsánam atthim áharitvá koddhetvá rasaṁ katvá pivati, tasmá tam divasam pi atthim áharissámíti tatth' eva gantvá rukkhama¹¹ule atthim pariye¹²santo upari dárakasaddaṁ sutvá olokento devim disvá kási tvan ti vatvá manussi 'mhíti katham ágatá ti hatthiliṅgasakuṇenānít' amhíti (c. -nítanam-) vutte otaráhíti áha; játisambhedato bháyámi ayyá ti; kási tvan ti; khattiyá ti; áham pi khattiyo (c. -e) vá ti; tena hi khattiyamáyá (?) kathehíti; so kathesi; tena hi áruyha puttakaṁ me otárehíti; so ekena passena abhiruha¹³ṇamaggaṁ (c. -han-) katvá abhiruhitvá dárakaṁ gaṇhi, má maṁ hatthena

chupīti (c. *chúpiti*) ca vutto (c. -á) nañ accchupitvá va dárakam otáresi, devim pi otáresi, atha nañ assamapadam netvá sílabhedam akatvá va anukampáya paṭijaggi, nimmakkhikamadhun áharitvá sayañjatasálim áharitvá yágum pacitvá adási; evam tasmim paṭijaggante sá aparabháge cintesi: aham n'eva ágatamaggañ na gamanamaggañ jánámi, imināpi me saddhim vissásamattam pi n'atthi, sace pana amhe paháya katthaci gamissati ubho pi idh'eva maraṇam pápunissáma, yañ kiñci katvá imassa sílam bbinditvá yathá mañ na muñcati tathá kátum vaddhatīti, atha nañ dunnivatthá duppárupitá (c. -rutá) dassanena palobhetvá sílavinásam pápesi, tato paṭṭháya dve pi samaggavásam vasimsu. Ath' ekadivasam tápaso nakkhattayogañ olokeno Parantapassa nakkhattapflanañ disvá bhadde Kosambiyañ Parantaparájá mato ti áha; kasmá ayya evam vadesi, kim tena saddhim ágháto atthīti; n' atthi bhadde, nakkhattapflanam (c. -lam) assa disvá evam vadámīti; sá parodi, atha nañ kasmá rodasīti pucchitvá táya tassa attano sámi-kabháve akkháte áha: má bhadde rodi, játassa náma niyato maccú ti; jánámi ayyá ti; atha kasmá rodasīti vutte me kulasantakassa rajjassa anucchaviko sace tattha bhavissati setacchattam ussápayissati, mahájaniko vata játo ti sokena rodámi ayyá ti; hotu bhadde, má cintayi, sac' assa rajjam patthesi aham assa rajjam labhanákáram karissámīti; ath' assa hatthikantavínañ c'eva hatthikantamante ca adási, tadá anekáni hatthisahassáni ágantvá vatarukkhamúle nisídanti, atha nañ áha: hatthísu anágatesu yeva rukkham abhiruḥitvá tesu ágatesu imam mantam vatvá imam tantim pahara, sabbe nivattitvá oloketum pi asakkontá paláyissanti, ath' otaritvá ágaccheyýásīti, so tathá katvá ágantvá tam pavattim árocesi, atha nañ dutiyadivase áha: ajja imam mantam vatvá imam tantim pahareyyási, nivattitvá olokentá (c. -o) paláyissantīti, tadāpi tathá katvá ágantvá árocesi; ath' assa mátaram ámantetvá: bhadde te puttassa te sásanam dehi, etto va gantvá rájá bhavissatīti; sá puttam ámantetvá: táta tvam

Kosambiyam Parantaparañño putto, mañ hatthiliṅgasakuṇo ānesīti (c. āṇ-) vatvá senápatiádnāñ nāmāñi ácikkhitvá: asaddahantāñam imāñ pitupárupanāñ kambalañ c'eva pilandhanamuddikāñ (c. -á) ca dasseyyāsīti datvá uyyojesi; kumáro tápasāñ idāñi kiñ karomīti áha; rukkhassa hetthimasákhāya nisīditvá imāñ mantāñ vatvá tantim pahāra, jetthakahatthī (c. -i) te piṭṭhim upanāmetvá upasamkamissati, tassa piṭṭhiyāñ nisinno ratthāñ gantvá rajjāñ gañhāhīti; so mātápitāro vanditvá tathá katvá ágatassa hatthino piṭṭhiyāñ nisīditvá kaññe mantayi: ahañ Kosambiyāñ Parantaparañño putto, pettikāñ me rajjāñ gañhitvá dehi sāmīti; so tañ sutvá anekāñi hatthisahassāñi sannipatatú ti hatthiravāñ ravi, anekāñi hatthisahassāñi (c. -ssá) sannipatimsu, puna (c. -ṇa) jiñṇahatthī (c. -i) paṭikkamantú ti hatthiravāñ (c. addit: ravāñ) ravi, jiñṇahatthī (c. -i) paṭikkamimsu, puna atitaruṇá (c. -ná) nivattantú ti ravi, te pi nivattimsu; so anekehi yodha hatthisahashehi parivuto paccantagāmañ patvá: ahañ rañño putto, sampattim patthayamāná mayá saddhim ágacchantú ti tato patthāya manussasaṅgaḥañ (c. -ussá-) karonto gantvá nagarañ parivāretvá yuddhañ vá me detu rajjāñ vá ti sāsanañ pesesi; nágará áhañsu: mayāñ dve pi na dassāma, amhákañ pi devī garugabbhá hatthiliṅgasakuṇena haṭá, tassá atthibbhāvañ vá natthibbhāvañ vá na jánāma, yáva tassá pavattim na suṇāma (c. sun-) táva (c. tá) n'eva yuddhañ dassāma na rajjan ti, tadá kira tañ pavenirajjāñ ahosi, tato kumáro ahañ tassá putto ti vatvá senápatiádnāñ nāmāñi kathetvá tathāpi asaddahantāñam kambalañ ca muddikañ ca dassesi, te kambalamuddikāñ sañ-jānitvá dvārañ vivaritvá rajjena abhisīñcimsu. Ayañ táva Udenassa uppatti... Idāñ Ghositasetthino vatthum... Idāñ Sāmavatiyá vatthum. Udenassa pana aparāpi Vāsuladattá náma devī ahosi Candapajjotassa dhítá; Ujjeniyāñ (c. -m) hi Candapajjoto náma rájá ahosi, so ekadivasāñ uyyānato ágacchanto attano sampattim oloketvá: atthi nu kho amñassa pi kassaci

evarúpa sampatti (c. -ttim) nám' esa (?) Kosambiyam Udenassa
 rañño atimahaṭṭi (c. -i) sampattitī vutte āha: tena hi gaṇhissāma
 nan ti; na sakkā so gaḥetun ti; yaṃ kiñci katvá gaṇhissám'
 evá ti; na sakká devá ti; kimkáraṇá ti; so haṭṭhikantaṃ náma
 sippaṃ jánáti, mantaṃ parivattetvá haṭṭhikantavīṇaṃ vādento
 náge palápeti pi gaṇháti pi, haṭṭhiváhanasampanno tena sadiso
 náma n' atthíti; na sakká mayá taṃ gaḥetun ti; sace te deva
 ekantena ayaṃ nicchayo, tena hi dāruhaṭṭhiṃ káretvá tassā-
 sannatṭhānaṃ pesehi, so haṭṭhiváhanaṃ vá assaváhanaṃ vá
 dúram pi gacchaṭi, tattha naṃ ágataṃ gaḥetum sakká bha-
 vissatīti; rájá atth' eso upáyo ti dārumayaṃ yantaḥaṭṭhiṃ
 káretvá baḥi pilotikáhi vethetvá katacittakammaṃ tassa vijite
 āsannatṭhāne ekasmiṃ saratīre vissajjāpesi, haṭṭhino antokuc-
 chiyāṃ satṭhi purisá aparāparaṃ caṃkamanti, haṭṭhilaṇḍaṃ
 āharitvá tattha tattha chaḍḍesum; eko vanacarako haṭṭhiṃ disvá
 amhákaṃ rañño anucchaviko ti cintetvá gantvá rañño árocesi:
 deva mayá sabbaseto Kelāsakúṭapaṭibhágo tumhákaṃ c' eva
 anucchaviko varaváraṇo dīṭṭho ti, Udeno taṃ eva maggaḍesi-
 kaṃ katvá haṭṭhiṃ abhiruyha sapariváro nikkhami, tassāgama-
 naṃ ñatvá carapurisá gantvá Caṇḍapajjotassa árocesum, so
 āgantvá majjhe tucchaṃ katvá ubhosu passesu balakáyaṃ payo-
 jesi, Udeno tassāgamanam ajánanto haṭṭhiṃ anubandhi, anto-
 ṭṭhitanussá vegena palápesum, katṭhaḥaṭṭhí (c.-i) rañño man-
 taṃ parivattetvá vīṇaṃ vādentassa tantisaddaṃ asuṇanto viya
 paláyati yeva, rájá haṭṭhinágaṃ pápuṇitum asakkonto assaṃ
 áruyha anubandhi, tasmīṃ vegena anubandhante balakáyo
 ohiyi, rájá ekako va aḥosi, atha naṃ ubhosu passesu payuttá
 Caṇḍapajjotassa purisá gaṇhitvá attano rañño adamsu, ath'
 assa balakáyo amittavasagatabhávaṃ ñatvá baḥikkhandháváraṃ
 nivesetvá acchi. Caṇḍapajjoto pi Udenaṃ jívagáham eva
 gáḥápetvá ekasmiṃ coragehe parikkhipitvá dváraṃ pidaḥápetvá
 tayo divase jayapánaṃ pivi, Udeno tatiyadivase árakkhike puc-

chi: kaḥaṃ vo tátá (c.-a) rájá ti; paccámitto me gaḥito ti jayapánaṃ pivatīti; ká nám' esá mátuḡámassa viya tumḥákāṃ raṃṇo kiriyá, na nu paṭirájānaṃ gaḥetvá viassaḡjetuṃ vá máretuṃ (adde: vá) vaddhati, amḥe dukkhaṃ nisídápetvá jayapánaṃ kira pivatīti; te gantvá raṃṇo taṃ atthaṃ kathaṃ; so ágantvá saccaṃ kira tvaṃ evaṃ vadesīti pucchi; áma maḥárájá ti; sádhu taṃ viassaḡjessámi, evarúpo kira te manto atthi, taṃ mayḥaṃ dassasīti; sádhu dassámi gaṇḥanasamayena gaṇḥáti kiṃ tvaṃ maṃ vandissasīti; ty-áhaṃ vandissámīti na vandissámi (-mīti ?); aḥaṃ pi na dassámi (-mīti ?); evaṃ sante rájáṇaṃ te karissámīti; karoḥi, saríssa me issaro na pana cittassá ti; rájá tassa súragajjitaṃ sutvá kathaṃ nu kho mantaṃ gaṇḥissámīti cintetvá imaṃ mantaṃ amṇaṃ jánápetuṃ na sakká, mama dhítaraṃ etassa santike uggaṇḥápetvá aḥaṃ tassá santike gaṇḥissámīti; atha naṃ áha: amṇassa vanditvá gaṇḥantassa dassasīti; áma maḥárájá ti; tena ḥi amḥákāṃ ghare eká khujjá atthi, tassá antosáṇiyaṃ nisinnáya tvaṃ baḥisáṇiyaṃ ṭhito va mantaṃ váceḥīti; khujjá vá ḥotu píṭhasappí (c.-i) vá, vandantiyá dassámīti; tato rájá gantvá dhítaraṃ Vásuladattaṃ áha: amma eko saṃkhakuṭṭhí (c.-i) anagghaṃ mantaṃ jánáti, taṃ amṇaṃ jánápetuṃ na sakká, tvaṃ antosáṇiyaṃ nisídítvá mantaṃ gaṇḥa, so baḥisáṇiyaṃ ṭhatvá tuyḥaṃ vácessati, tava santiká aḥaṃ gaṇḥissámīti, evaṃ so tesaṃ amṇamaṃṇaṃ santhavakaraṇabhayena dhítaraṃ khujjaṃ itaraṃ saṃkhakuṭṭhiṃ katvá kathaṃ; so tassá antosáṇiyaṃ nisinnáya baḥiṭhito mantaṃ vácesi, atha naṃ ekadivasam punappuna vuccamánaṃ pi mantapadaṃ vatturṃ asakkontim: are khujje atibahaloṭṭhakapoḷaṇaṃ te mukhaṃ, evaṃ náma vadeḥīti áha; sá kujjhitvá are duṭṭhakutṭha kiṃ evaṃ vadesi, mádisá khujjá náma ḥontīti; sáṇikaṇṇaṃ ukkhipitvá kási tvaṃ ti vutte raṃṇo dhítá Vásuladattá nám' aḥaṃ ti áha; pitá te mayḥaṃ kathento khujjá ti kathaṃ; mayḥaṃ kathento pi taṃ saṃkhakuṭṭhiṃ náma katvá kathaṃ; te

ubho pi tena hi amhákam esa (?) santhavakaraṇabbhayaena kathitam bhavissatīti antosāṇiyam yeva santhavam karimsu, tato paṭṭhāya mantagahaṇam vā sippagahaṇam vā n'atthi. Rājāpi dhītaram niccam pucchati: sippam gaṇhasi amhá ti; gaṇhámi tátá ti. Atha nam ekadivasam Udeno áha: bhadde sámikena kattabbam náma n' eva mātápitaro na bhátibhaginiyo kátum sakkonti, sace mayham jívitam dassasi pañca te (c. pañcasate) parivaram datvá aggamahesiṭṭhānam dassámīti; sace imasmim itthisatāni vacane patitṭhātum sakkhissatha dassāmi vo jívita-dānan ti; sakkhissāmi bhadde ti; sá sádhu sámīti pitu santikam gantvá vanditvá ekamantam atṭhási; atha nam so pucchi: amma niṭṭhitam sippan ti atha kim amhá ti (-?); amhákam ekam dvāraṇ ca váhanaṇ ca laddhum vaddhati tátá ti; idam kim amhá ti; tátá rattim kira tárahasamñāya mantassa upacáratthāya ekam osadham gaḥetabbam atthīti, tasmá amhákam velāya vā ave-lāya vā nikkhamanakāle ekadvāraṇ c'eva váhanaṇ ca laddhum vaddhatīti; rájá sádhu ti sampaticchi; te attano abhirucitam ekam dvāram hatthagatam karimsu. Ramño pana pañca váhanāni ahesum, Bhaddavatī (c. -i) náma kaṇeru ekadivasam pamñāsa yojanāni gacchati, Káko náma dáso satṭhi yojanāni gacchati, Celakaṇṭhi ca náma Muñjakesi cá ti dve assá yojanasatam gacchanti, Nálágiriḥatthí (c. -i) vísayojanasatan (c. vísamy-) ti; so kira rájá anuppanne Buddhē ekassa issarassa upatṭhāko ahosi, ath' ekadivasam tasmim issare bahinagare nahátvá ágacchante eko paccekabuddho nagaram piṇḍāya pavisitvá sakalanagaravásīnam Márena avasitattá ekabhikkham pi alabhitvá yathádhota pattaena nikkhami, atha nam nagaradvāram pat-takāle Máro amñataravesena upasamkamitvá api bhante kiñci laddhan ti pucchi; kim pana me tam labhanam (c. -á) kārīti; tena hi nivattitvá puna pavisatha, idāni karissámīti; nāham puna nivattissámīti; sace hi nivatteyya puna so sakalanagaravásīnam sarīre adhimuccitvá páṇim paḥaritvá hasanakelim káreyya;

atha so issaro yathádhota pattenâgacchantam paccekabuddham
 disvá vanditvá api bhante kiñci laddham ti pucchi; caritvá nik-
 khant' amha ávuso ti; so cintesi: ayyo mayá pucchitam aka-
 thetvá amñam vadatíti na kiñci laddham bhavissatíti, atha
 pattam olovento tuccham disvá gehe bhattassa niṭṭhitániṭṭhi-
 tabhávam ajánantáya súro hutvá pattam gahetum avisahanto
 bhante thokam adhivásethá ti vatvá vegena gharam gantvá
 amhákam bhattan (-am niṭṭhitan?) ti pucchitvá niṭṭhitan ti vutte
 tam upaṭṭhákam áha: táta añño (c. -e) tayá sampannavegataro
 (c. -namv-) n'atthi, síghena javena bhadantam patvá pattam me
 bhante dethá ti vatvá pattam gahetvá ehíti, so ekavacanen'eva
 pakkhanditvá pattam gahetvá áhari, itaro attano bhojanassa
 pattam púretvá: imam sígham ayyassa sampápehi, aham te ito
 pattim dammíti áha; so vegena gantvá paccekabuddhassa pattam
 datvá pañcapatitṭhitena vanditvá bhante velá upakaṭṭhá ti aham
 atisíghena javena gato cágato, etassa me javassa phalena yo-
 janánam paññásasatṭhisatavísasatagamanasamattháni (c. paññá-
 -vísamsatam-) váhanáni nibbattantu, ágacchantassa ca me gac-
 chantassa saríram suriyatejena tattam, tassa me phalena nibbat-
 tattháne áhá suriyatejasadisá hotu, imasmim me piṇḍapáte sá-
 miná patti dinná, tassa nissandena tumhehi ditṭhadhammassa
 bhági homíti áha; paccekabuddho evam hotú ti vatvá:

Ichitam patthitam tuyham sabbam eva samijjhatu,
 púrentu sabbasamkappá cando pannarasí yathá.

Ichitam patthitam tuyham khippam eva samijjhatu,
 púrentu sabbasamkappá maní jotiraso yathá (adde: ti)
 anumodanam akási, paccekabuddhánam kira imá dve gáthá
 anumodanagáthá náma honti, tattha jotiraso ti sabbakámada-
 dam mañiratanam pavuccati. Idam tassa pubbacaritam. So
 etarahi Caṇḍapajjoto ahosi, tassa kammanissandena imáni pañca
 váhanáni nibbattimsu. Ath' ekadivasam rájá uyyánam kfláya
 nikkhami, Udeno ajja paláyitabban ti mahantamahante camma-

pasibbake hiraṃñasuvannassa pūretvá kaṇeruyá pitthe ṭhapetvá Vāsuladattam ádáya paláyi, antopurapálá disvá gantvá raṃño árocesum, rájá sígham gacchathá ti balaṃ paḥiṇi, Udeno balassa pakkantabhávam ñatvá kaḥápanapasibbakam mocetvá pátesi, manussá kaḥápane uccinitvá puna pakkhandimsu, itaro suvaṇṇapasibbakam mocetvá pátetvá tesam suvaṇṇalobhena papañcentánaṃ yeva baḥiniviṭṭham attano khandhávaram pá-puni, atha naṃ ágacchantam disvá va attano balakáyo pariváretvá nagaram pavesesi, so gantvá Vāsuladattam abhisinēcitvá aggamahesitṭhāne ṭhapesīti. Idam Vāsuladattáya vatthum. Apará pana Mágandiyá náma raṇño santiká aggamahesitṭhānam labhi; sá kira Kururaṭṭhe Mágandiyabrāḥmaṇassa dhítá, mátu pi 'ssá Mágandiyá (c. -ya) tv-eva námaṃ (c -a), cūlapitāpi (c. -tapi) 'ssá Mágandiyó va. Sá abhirúpá aḥosi devaccharapaṭibhágá, pitá pan' assá anucchavikam sámikam alabhanto mahantakulehi yácito pi na mayham dhítu tumhe anucchaviká ti tajjetvá uyyojesi. Ath' ekadivasam Satthá paccúsasamaye lokam olo-kento Mágandiyabrāḥmaṇassa pajápatikassa anágámiphalúpas-sayam disvá attano pattacívaram ádáya tassa nigame ag-giparicaranatṭhānam agamási, so Tathágatassa rūpaggappattam attabhávam oloketvá: imasmim loke iminá purisena sadiso amño puriso náma n' atthi, ayam mayham dhítu anucchaviko, imassa posávanattháya mama dhítaram dassámīti cintetvá: samaṇa eká me dhítá atthi, aḥam ettakam kálam tassá anu-cchavikam purisam na passámi, tumhe tassá sá ca tumhákam yeva anucchaviká, tumhákam hi pádaparicáriká tassá ca bhattá laddhum vaddhati, tam vo aḥam dassámi, yáva mamágamaná idh' eva tiṭṭhathá ti áḥa, Satthá kiñci avatvá tuṇḥi aḥosi; brāḥmaṇo vegena gharam gantvá: bhoti bhoti dhítu me anu-cchavikapuriso diṭṭho, síghasígham naṃ alamkarohīti tam alamkarápetvá saddhim brāḥmaṇiyá ádáya Satthu santikam páyási; sakalanagaram saṃkhubhi: ayam ettakam kálam

mayham dhātu anucchaviko (c. addit: na) n' atthāti kassaci
 adatvá ajja me dhātu anucchaviko diṭṭho ti kira vadati, kīdiso
 nu kho so, passissāma nan ti mahājano ten' eva saddhim
 nikkhami; tasmim dhītaram gaḥetvá ágacchante tena vuttatthāne
 aṭhatvá tattha padacetiyaṃ dassetvá gantvá amñasmim thāne
 atthāsi, Buddhānaṃ hi padacetiyaṃ adhiṭṭhaḥitvá akkatthāne (?)
 yeva paṃñāyati na amñattha, yesaṃ c' atthāya adhiṭṭhitaṃ hoti
 te yeva naṃ passanti, tesam padaṃ adassanakaraṇatthaṃ ha-
 thiādayo vá akkamantu mahāmegho vá vassatu verambavāto
 vá paḥaratu, na (c. naṃ) koci makkhetuṃ sakkoti; atha brāhmaṇī
 brāhmaṇaṃ āha: kuḥim so puriso ti; imasmim thāne tiṭṭhā-
 hīti naṃ avacaṃ, kuḥim nu kho so gato ti olokento padace-
 tiyaṃ disvá ayam assa padavalaṇḇo (?) ti āha; brāhmaṇī salak-
 khaṇamantānaṃ tiṇṇaṃ vedānaṃ paguṇatāya lakkhaṇamante
 parivattetvá pádalakkhaṇaṃ upadhāretvá na yidaṃ brāhmaṇa
 pañcakāmaguṇāsevino padan ti vatvá imaṃ gātham āha:

Rattasabhi * ukkuṭikaṃ padaṃ bhava,

duṭṭhassa hoti sahasānupīlitaṃ,

mūlḥassa hoti avakaddhitaṃ padaṃ,

vivattacchadassa † idam īdisaṃ padan ti;

atha naṃ brāhmaṇo evam āha: bhoti tvaṃ udakapātiyaṃ kum-
 bhīle gehamajjhe ca pana core vissamante passanasīlā, tuṇhī
 hohīti; brāhmaṇā yaṃ icchasi (c. -ati) taṃ (c. yaṃ) vadehi,
 na yidaṃ pañcakāmaguṇāsevino padan ti; tato olokento hi Satthā-
 raṃ disvá ayam so puriso ti vatvá brāhmaṇo gantvá: samaṇa
 dhītaraṃ te posāvanatthāya dammīti āha; Satthā dhītara (c. -rāni)
 te mayham attho atthi vá n' atthi vá ti avatvá va brāhmaṇa
 ekan te kāraṇaṃ kathamīti vatvá kathehi samāṇā ti vutte ma-
 hābhinnikkhamato patthāya yāva ajapālanigrodhamūle ca pana
 atīto idāni me esa viyaṇ ti (-?) tassā sokāturassa sokavúpasama-

* rattassa hi?

† vivattachandassa'?

nattham ágatáhi Māradhítáhi kumārivaṇṇādivasena (c. -ri-) payo-
jitam palobhanam ácikkhitvá tadāpi mayham

Disvána tanham aratim ratiñ ca
nāhosi chando api methunasmim;
kim ev' idam muttakarísapunnam,
pádāpi nam samphusitum na icche ti

imam gátham áha, gáthāpariyosāne bráhmaṇo bráhmaṇi ca
anágámiphale patiṭṭhaḥimsu; Mágandiyāpi kho: sac' assa mayá
attho natthikabhávo vattabbo, ayam pana mam muttakarísap-
punnam karoti, hotu attano játikulapadesabhogavayasampattim
ágamma tathárúpam bhattāram labhitvá samaṇassa kattabba-
yuttakam jánissāmīti Satthari ághátam bandhi; kim pana Satthá
tassá (c. -a) attani ághátupattim jánāti na jánátīti: jánāti, já-
nanto kasmá gátham áha: itaresam dvinnam vasena, Buddhá hi
ághátam agaṇetvá maggaphaládhigamārahānam vasena dhammam
desenti yeva; mātāpitāro nam netvá Cúlamágandiyam paṭicchá-
petvá pabbajitvá arahattam pápuṇimsu, Cúlamágandiko pi
cintesi: mama dhítā omakasattassa na anucchaviká, ekassa
rañño va anucchaviká ti tam ádāya Kosambim gantvá sabbá-
laṃkárehi alaṃkaritvá: imam itthiratanam devassa anucchavikan
ti Udenassa rañño adási, so tam disvá uppanabalavasineho
abbisekam datvá pañcasatamátugámaparivāram (c. -satá-) katvá
aggamaheṣiṭṭhāne ṭhapesi. Evam assa diyaddhasaḥassanátakitti-
parivará tisso aggamaheṣiyo ahesum. Tasmim kho pana sa-
maye Ghositasetṭhi (c. -i) Kukkuṭasetṭhi (c. -i) Pávāriyasetṭhīti
Kosambiyam tayo setṭhi (c. -i) honti, te upakattihāya vassú-
panāyikāya pañcasate tápase Himavantato ágantvá nagare
bhikkhāya carante disvá pasáditvá nisídāpetvá bhojetvá paṭiññam
gaḥetvá cattāro māsē attano santike vasāpetvá puna cassáratte
(cāsáratte?) ágamanatthāya paṭijánāpetvá uyyojesum, tásāpi
tato paṭṭhāya atṭha māsē Himavante vasitvá cattāro māsē tesam
santike vasanti, te aparabhāge Himavantato ágacchantā aram-

nāyatane ekam mahānigrodham disvā tassa mūle nisīdimsu,
 tesu jetthakatāpaso cintesi: imasmim rukkhe adhivatthā devatā
 na oramatthintikā(?) bhavissati, mahesakkhen' ettha devarājena
 bhavitabham, sādhu vatt' assa sac' āyam isigaṇassa pānīyam
 (c. pān-) dadeyyā ti, so pānīyam (c. pān-) adāsi, tāpaso nahānoda-
 kam cintesi, tam pi adāsi, tato bhojanam cintesi, tam pi adāsi (c.
 addit: tadā bhojanam cintesi tam pi adāsi), ath' assa etad aḥosi:
 ayam devarājā amhehi cintitacintitam sabbam deti, aho vata
 nam passeyyāmā ti, so rukkhakkhandham padāletvā attānam
 dasseti, atha nam: devarājā mahatī (c.-i) te sampatti, kin nu kho
 katvā ayam laddhā ti pucchimsu; mā pucchattha ayyā ti; ācikkha
 (c.-i) devarājā ti, so attanā katakammassa parittattā lajjamāno ka-
 theturm na visahati, punappuna nippīliyamāno pana tena hi suṇāthā
 (c. sun-) ti vatvā kathesi. So kir' eko duggatamanusso hutvā bhatim
 pariyesanto Anāthapiṇḍikassa santike bhatikammaṃ (c. -tim-)
 labhitvā tam nissāya jīvikaṃ kappesi, ath' ekasmim uposatha-
 divase sampatte Anāthapiṇḍiko viharatō āgantvā pucchi: tassa
 bhatikassa ajja uposathadivasabhāvo kenaci kathito ti; na ka-
 thito sāmīti; tena hi'ssa sāyamāsaṃ (c. -sum) pacathā ti; ath' assa
 patthodanam pacimsu, so divasaṃ araṇṇe kammaṃ katvā
 sāyam gantvā bhatte vaddhetvā dinne jāto 'smīti saḥasā bhuñ-
 jtvā va: amñesu divasesu imasmim gehe bhattam detha sūpaṃ
 detha vyañjanam dethā ti mahākoḷāhalaṃ hoti, ajja sabbe nissad-
 dā na (?c.ni) pucchimsu, mayham ev' ekassāhāraṃ vaddhayimsu,
 kin nu kho etan ti cintetvā pucchi: avasesā bhuñjimsu ti (adde: na
 bhuñjimsu ti?); kimkāraṇā ti; imasmim gehe uposathadivasesu
 sāyamāsaṃ na bhuñjati, sabbe uposathikā honti, antamaso thana-
 pāyino dārake mukhaṃ vikkhāletvā catumadhuraṃ mukhe pakkhi-
 pāpetvā mahāsetthī (c. -i) uposathike kāreti, gandhatele dīpenti,
 khuddakamahallakadārakā sayam gatā dvattimsākāraṃ sajjhā-
 yanti, tuyham pana uposathadivasabhāvaṃ katheturm satim na
 karimha, tasmā tav'eva (c. tave) pakkam bhattam, bhuñjassu nan ti;

sace idáni uposathikena bhavitum vaddhati aham pi bhaveyyan ti ; idam setthi (c. -i) jánátti; tena hi pucchathá (c. -tá) ti; te gantvá setthim pucchimsu, so evam áha : idáni abhuñjitvá mukhañ vikkhá-
 letvá uposatham gámi (?) adhiṭṭhahant oupadḍhuposathakammañ
 labhissatthi; itaro tañ sutvá tathá akási, tassa sakaladivasam
 kammañ katvá chátassa saríre (c. -ri-) vátá kujjhimsu, yottam
 bandhitvá yottakoṭiyam gaḥetvá parivattitthi, setthi (c. -i) tañ
 pavattim sutvá ukkábhidháriyamáhi (?) catumadhurañ gáḥápetvá
 tassa santikañ gantvá kim tátá ti pucchi; sámi vátá me ku-
 pitá ti; tena hi uttháy' idam bhesajjañ khádáḥitthi; tumhe pi
 khádittha sámitti; amhákañ aphásukañ n' atthi, tvañ khádá-
 hitti; sámi uposathakammañ karonto sakalam kátum nāsakkhim
 (c. -i), upadḍhakammam pi me vikalam (c. -ká-) má aḥositti; na icchi;
 má evañ kari tátá ti vuccamáno (c. -no) pi anicchitvá aruṇe
 utthahante milátamálá viya kalam katvá tasmim nigrodharukkhe
 nibbatti. Tasmá imam atthañ kathetvá: so setthi (c. -i) Bud-
 dhamámako dhammamámako saṅghamámako, tañ nissáya
 katassa upadḍhuposathakammasa nissandena esá sampatti mayá
 laddhá ti áha. Buddho ti vacanañ sutvá va pañcasatá tápasá
 vuttháya devatáya añjalim paggayha Buddho ti vadehitti Buddho
 ti vademitti tikkhattum paṭijánápetvá ghoso pi kho eso dullabho
 lokasmin ti udánañ udánetvá: devate anekesu kappasatasahassesu
 assutapubbañ (c. anassu-) saddañ tayá suṇápit' amhá ti áhamsu,
 ath' antevásino ácariyañ etad avocum: tena hi Satthu santikañ
 gacchámá ti, tátá tañ (te?) setthino amhákañ bahúpakará,
 sve tesam nivesane bhikkhañ gañhitvá tesam pi ácikkhitvá ga-
 missámá ti adhiváseti, tátá (?) ti te adhivásayimsu, puna divase
 setthino yágubhattañ sampádetvá ásanáni paññápetvá aña no
 ayyánañ ágamanadivaso ti ñatvá paccuggamanañ katvá ádáyā
 nivesanañ gantvá nisídápetvá bhikkhañ adamsu, te katabhat-
 takicá: mahásetthino mayañ gamissámá ti vadimsu; na nu
 bhante tumhehi cattáro vassike máse amhákañ gañhitá ca

paṭimñā, idāni kuhiṃ gacchathā ti; loke kira Buddho uppanno dhammo uppanno saṃgho uppanno, tasmā Satthu santikaṃ gamissāmā ti; kiṃ pana tassa Satthu santikaṃ (c. addit: gamissā) tumhākaṃ ñeva gantum vaddhatīti; amñesaṃ pi avāritaṃ āvuso ti; tena hi bhante āgata (?) mayam pi parivacchaṃ katvā āgacchāmā ti; tumhesu parivacchaṃ va karontesu amhākaṃ papañco hoti, mayam purato gacchāma, tumhe (c. -esu) āgaccheyyāthā (c. -ya-) ti vatvā te puretaraṃ gantvā sammāsambuddhaṃ disvā abhithhavitvā vanditvā ekamantaṃ nisīdimsu, atha nesaṃ Satthā anupubbika-thaṃ kathetvā dhammaṃ desesi, desanāpariyosāne sabbe pi saha paṭisambhidāhi arahattaṃ patvā pabbajjaṃ yācivā ehi bhikkhavo ti vacanasamanantaraṃ iddhimayapattacīvaradharā ehi-bhikkhū ahesuṃ; te pi kho tayo seṭṭhi (c. -i) pañcahi pañcahi sakataṣaṭṭhehi vatthacchādanasappimadhupphāṇitādāni dānūpakaraṇāni ādāya Sāvathim (c. -iyam) patvā Satthāraṃ vanditvā dhammakathaṃ sutvā kathāpariyosāne sotāpatti-phale patiṭṭhāya addhamāsamattaṃ dānaṃ dadamānā Satthu santike vasitvā Kosambīgamanatthāya (c. -bi-) Satthāraṃ yācivā Satthārā paṭimñāṃ dānto (-tā?) sumñāgāre kho Tathāgatā abhiraṃantīti vutte amñātam (?) bhante amhehi paṭisaṣāsaṇe gantum vaddhatīti vatvā Kosambim gantvā Ghositaseṭṭhi (c. -i) Ghositārāmaṃ Kukkuṭaseṭṭhi (c. -i) Kukkuṭārāmaṃ Pāvāriyaseṭṭhi (c. -i) Pāvārikārāmaṃ ti tayo mahāvihāre kāretvā Satthu āgamanatthāya sāsanaṃ paṇiṃsu (c. -ni-), Satthā tesāṃ sāsanaṃ sutvā tattha agamāsi, te paccuggantvā Satthāraṃ viharāṃ pavesetvā vārena vārena paṭijagganti, Satthā devasikaṃ ekekasmim viharāre vasati, yassa viharāre vutto hoti tass' eva gharadvāre piṇḍāya carati. Tesāṃ pana tiṇṇaṃ seṭṭhiṇaṃ upaṭṭhāko Sumano (c. -ṇo) nāma mālākāro ahosi, so te seṭṭhino evam āha: ahaṃ tumhākaṃ dīgharattaṃ upakārako Satthāraṃ bhojetukāmo 'mhi, mayham pi ekadivasaṃ Satthāraṃ dethā ti; tena hi sve bhojehīti; sādhu sādhu sāmīti; so Satthāraṃ nimantetvā sakkāraṃ paṭiyādesi. Tadā rājā Sāmavatiyā deva-

sikam pupphamúle aṭṭha kahápane deti, tassá Khujjuttará náma dāsí Sumanamálákárassa santikam gantvá nibaddham puppháni ganhati, atha nam tasmim divase ágataṃ málákáro áha: mayá Satthá nimantito, ajja pupphehi (c. -phe) Sattháram pújessámīti tiṭṭha táva tvaṃ parivesanáya saháyiká hutvá dhammam sutvá avasesáni puppháni gaḥetvá gamissasīti (c. -ssámīti); sádhu sádhú ti adhivásesi; Sumano Buddhapamukhaṃ bhikkhusaṃghaṃ parivisitvá anumodanakaraṇattháya (c. -ran-) pattam gaḥesi, Satthá anumodanadhammadesanaṃ árabhi, Khujjuttará Satthu dhammakathaṃ suṇantí (c. -i) yeva sotápattiphale patitṭhaḥi, sá amñesu divasesu cattáro kahápane attanā (c. -o) gaḥetvá catúhi puppháni gaḥetvá gacchati, taṃ divasaṃ aṭṭhaḥi puppháni gaḥetvá gatá, atha nam Sámavatí (c. -i) áha: kin nu kho amma ajja amhákaṃ raṃṇā diguṇaṃ pupphamúlaṃ dinnan ti; no ayyo ti; atha kasmá bahúni pupphánīti; amñesu divasesu cattáro kahápane gaḥetvá catúhi puppháni áharámīti; ajja kasmá na ganhīti; sammásambuddhassa dhammakathaṃ sutvá dhammassa adhigatattá ti; atha nam: are duṭṭhadási ettakaṃ kálaṃ tayá gahitakahápane mama dehīti; atha nam tajjetvá: amma tayá pítaṃ amataṃ amhehi pi páyehīti vatvá tena hi maṃ nahápehīti vutte soḷasagandhodakaghaṭeli nahápetvá dve maddhasátake dápesi; ekaṃ nivásetvá ekaṃ ekaṃsaṃ párupitvá ásanam paññápetvá ekaṃ víjanim áharápetvá ásane nisídítvá citravíjanim ádāya pañca mátugámasatáni ámantetvá Satthára desitaníyámen' eva dhammaṃ desesi, tassá dhammakathaṃ sutvá sabbāpi sotápattiphale patitṭhaḥimsu, sabbāpi Khujjuttaraṃ vanditvá: amma ajja patṭhāya tvaṃ kil'ṭṭhakammaṃ má kari, amhákaṃ mátiṭṭhāne ácaríyattṭhāne yeva thatvá Satthu santikam gantvá desitaṃ desitaṃ dhammaṃ sutvá amhákaṃ kathehīti vaddimsu, Satthá (sá tathá?) karonti(-í?) aparabháge tipitakadhará játa, atha nam Satthá etaḷaggaṃ bhikkhave mama sávikánaṃ upásikánaṃ bahussutánaṃ dhammakathikánaṃ yadidaṃ Khujjuttará ti

etadagge ṭhapesi. Tāpi kho pañcasatā itthiyo taṃ evaṃ āhaṃsu :
 amma Satthāraṃ passitukāmaṃ amha, taṃ no dassehi (c. -īti), gan-
 dhamālādīhi naṃ pūjessāma ti; ayye rājakulaṃ nāma bhāri-
 yaṃ, tumhe gahetvā baḥi gantum na sakkā ti; amma mā no
 násehi, dassehi'eva amhākaṃ Satthāraṃ ti; tena hi tumhākaṃ va-
 sanavasanaḡabbhānaṃ bhittīsu (c. -isu) yattakena oloketum sakkā
hoti tattakaṃ chiddaṃ katvā gandhamālaṃ āharāpetvā Satthāraṃ
 tiṇṇaṃ seṭṭhīnaṃ gharadvāraṃ gacchantaṃ tesu tesu ṭhānesu
ṭhatvā oloketha c'eva hatthe ca pasāretvā vandatha c'eva pūjethā
 ti; tathā (c. ka-) katvā Satthāraṃ gacchantaṃ c'eva āgacchantāṃ
 ca oloketā (c. -o) vandimsu c'eva pūjesum (c. -su). Ath' eka-
 divasaṃ Māgandiyā attano pásādata lato nikkhamitvā caṃka-
 mamāná tāsāṃ vasanaṭṭhānaṃ gantvā gabbhe chiddaṃ disvā
 idaṃ kin ti (c. kiñci) pucchitvā tāhi tassa Satthari baddhā-
 ghātaṃ ajānantīhi: Satthā imaṃ nagaraṃ gato, mayaṃ ettha
ṭhatvā Satthāraṃ passāma c'eva pūjema cá ti vutte: āgato
 nāma imaṃ nagaraṃ samaṇo Gotamo, idāni 'ssa kattaḡbaṃ
 jānissāmi, imāpi tassa upaṭṭhāyikā, imāsaṃ pi kattaḡbaṃ jānis-
 sāmīti cintetvā rañño ārocesi: mahārāja Sāma vatīmissikānaṃ (c.
 -ti-) bahiddhā patthanaṃ atthi, katipāheṇ'eva te jīvitaṃ haṛissantīti;
 rājā na tā evarūpaṃ karissantīti na saddaḡhi, puna vutte pi
 na saddaḡhi yeva, atha naṃ tikkhattum vutte pi asaddaḡhantaṃ :
 sace me na saddaḡhatha tāsāṃ vasanaṭṭhānaṃ gantvā upadhā-
 rehi mahārāja ti āha, rājā gantvā gabbhesu chiddaṃ disvā
 idaṃ kin ti pucchitvā tasmim atthe ārocite tāsāṃ akuppitvā
 akujḡhitvā kiñci avatvā va chiddāni pidaḡāpetvā sabbagabbhesu
 uddha cchiddakavātapāṇāni kira tasmim kāle uppannāni. Māgan-
 diyā tāsāṃ kiñci kātum asakkuṇitvā samaṇassa Gotamassa
 ca kattaḡbaṃ karissāmīti nāgarānaṃ laṇjaṃ datvā: samaṇaṃ
 Gotamaṃ antonagaraṃ pavisitvā carantaṃ dāsakammakarehi (c.
 -re) porisehi saddhim akkositvā paribhāsivā palāpethā ti; mic-
 chādīṭṭhikā tīsu ratanesu appasannā antonagaraṃ pavīṭṭhaṃ

Sattháram anubandhitvá: coro 'si bálo 'si múlho 'si ottho 'si goṇo 'si gadrabho 'si nerayiko 'si tiracchánagato 'si, n' atthi tuyham sugati, duggati yeva tuyham pátikamkhá ti dasahi akkosavatthúhi akkosanti paribhásanti, tam sutvá áyasmá Ánando Sattháram etad avoca: bhante ime nágará amhe akkosanti paribhásanti, ito amñattha gacchámá ti; kuhiṃ Áandá ti; amñam nagaram bhante ti; tattha manussesu akkosantesu puna kattha gamissáma Áandá ti; tato pi amñam nagaram bhante ti; tattha manussessu akkosantesu kuhiṃ gamissámá ti; tato pi tato pi amñam nagaram bhante ti; Áanda na evam kátum vaddhati, yattha adhikaranam uppannam tatth' eva tasmim vúpasamante (-sante ?) amñattha gantum vaddhati, ke pana te Áanda akkosantíti; bhante dásakammakare upádáya sabbe akkosantíti; aham (yathá ?) Áanda samgámaṃ (c. -a) otiṇṇahatthino (c. -ṇṇe-) catúhi disáhi (c. da-) ágate sare sahitum bháro tath' eva bahúhi dussflehi kathita-kathánam (c. -katá-) sahanam náma mayham bháro ti vatvá attánam árabbha dhammam desento imá Nágavagge* tisso gáthá abhási:

Aham, nágo va samgáme cápáto* patitam saram,
ativákyan titikkhissam, dussilo hi bahujjano.

Dantaṃ nayanti samitim, dantaṃ rájábhirúhati^b,
danto seṭṭho manussesu, yo 'tivákyan^c titikkhati.

Varam assatará dantá, ájáníyyá^d va sindhavá,
kuñjará va mahánágá, attadanto tato varan ti.

Dhammakathá sampattajanassa sáttthiká ahosi, evam dhammam desetvá: má cintayi Áanda, ete sattáham eva akkosanti, atthame divase tuṇhí bhavissanti, Buddhánam hi uppannam adhikaranam sattáhato uttarim nágacchati. Mágandiyá Sattháram akkosápetvá palápetum asakkontí (c. -i) kin nu kho karissámíti cintetvá imá etassa upatthambhabhútá etásam vyasanam karissámíti ekadivasam rañño surápánaṭṭhane upatthánam karontí cúlapitu sásanam pahini: attha kira matakuk-
*v. 320 sqq. ^a cod. vápáno. ^b cod. bhíruhati. ^c cod. tavákyan. ^d cod. ájáníyyá.

kute aṭṭha sañjīvakukkute gaḥetvā āgacchatu, āgantvā ca so-
pānamatthake ṭhatvā āgatabhāvaṃ nivedetvā pavisaṭu ti vutte pi
apavisitvā paṭhamam aṭṭha(c. añja) sañjīvakukkute paḥīnatu pacchā
itare ti, cūlupaṭṭhākassa ca: mama vacanam kareyyāsīti lañcam
adāsi; Māgandiko (c. -dhiko) āgantvā raṃṇo nivedāpetvā pa-
visaṭu ti vutte raṃṇo āpānabbhūmim na pavisaṃṃti, itarā cūlu-
paṭṭhākam paḥiṇi: gaccha tāta mama cūlapitu santikan ti, so
gantvā tena dinne aṭṭha sañjīvakukkute ānetvā deva purohitena
paṇṇākāro(c.-e) paḥito ti āha, rājā: bhaddako vata no uttaribhaṅgo
uppanno, ko nu kho paceyyā ti āha(c. ā); Māgandiyā: mahārāja
Sāmavatiṭipamukhā(c.-ti-) pañcasatā itthiyo nikkammā vicaranti, tā-
sam pesehi, tā pacitvā āharissantīti āha; rājā: gaccha tāsam datvā
amṇassa kira haṭṭhe adatvā sayam eva māretvā pacatū ti pesesi,
cūlaupaṭṭhāko sādhu devā ti gantvā tathā vatvā tāhi mayam
paṇātipātām (c. -tim) na karomā ti paṭikkhitto āgantvā tam attham
raṃṇo ārocesi, Māgandikā: diṭṭhante mahārāja idāni tāsam
paṇātipātassa karam vā akaram vā jānissasi, samaṇassa
Gotamassa pacitvā pesetū ti vadehi devā ti āha, rājā tathā
vatvā pesesi, itaro te gaḥetvā gacchanto viya hutvā gantvā
te(c. tesu) kukkute purohitassa datvā matakukkute tāsam santikam
netvā ime kira kukkute pacitvā Satthu santikam paḥīnathā(c.-atthā)
ti āha, midam nāma amhākam kiccan ti paccuggantvā gaṇhimsu,
so raṃṇo santikam gantvā kim tāta ti puṭṭho samaṇassa Gota-
massa pacitvā pesethā ti vuttamatte paṭimaggam āgantvā gaṇ-
himsū ti ācikkhi, Māgandiyā: passa mahārāja, na tā tumhādisā-
nam karonti, bahiddhā patthanā tāsam atthīti vutte na saddaḥa
(-hīti?), rājā tam sutvāpi adhivāsetvā tunhī aḥosi. Māgandiyā
kin nu kho karissāmīti cintesi, tadā pana rājā Sāmavatiyā Vāsu-
ladattāyā Māgandiyāyā ti tissannam pi etāsam(c. -te-) pāsādatale
vārena(c. -ṇa) vārena(c. -ṇa) sattāham vītināmeti, atha nam sve
vā pare vā Sāmavatiyā pāsādatalam gamissatīti natvā Māgan-
diyā cūlapitu sāsanam paḥiṇi: agadena kira dāthā dhovitvā ekam

sappam pesetú ti, so tathá katvá pesesi, rájá attano gamana-
 tthánam hatthikantavínam ádáya yeva gacchati, tassá pokkhare
 ekam chiddam atthi, Mágandiyá tena chiddena sappam pave-
 setvá chiddam málákulena thakesi, sappo dvíhatthim antoví-
 náyam eva ahosi, Mágandiyá rañño gamanadivase ajja kata-
 rissá pásádam gamissasi devá ti pucchitvá Sámavatiyá ti vutte:
 ajja mayá amanápo supino dittho, na sakká tattha gantum
 devá ti; gacchám' evá ti; sá yávatatiyam váretvá evam sante
 aham pi tumhehi saddhim gamissámti vatvá nivattiyamánapi
 anivattitvá na jánáni kim bhavissati devá ti rañná (c. -o) saddhim
 yeva agamási, rájá Sámavatímissikádhi (c. -ti-) dinnáni vattha-
 pupphagandhábharanáni dháretvá subhojanam bbuñjítvá vínam
 ussísake thapetvá sayane nipajji, Mágandiyá aparáparam vicarantí
 (c. -i) viya hutvá vínacchiddato pupphagulam apanesi, sappo
 dvíhatthim niráharo tena chiddena nikkhamitvá passanto pha-
 nam katvá sayanapitthe nipajji, Mágandiyá tam disvá áhandi (?)
 deva sappo ti mahásaddam katvá rájánañ ca tava (?) akkosantí
 (c. -i): ayam dandharájá alakkhiko mayham vacanam na suñáti
 (c. -ná-), imá (c. -áni) pi nissiriká dubbinítá (c. -ni-) kim náma rañño
 santiká na labhanti, tumhe imasmim mate yeva sukham jívissatha
 jívante dukkham jívatha, ajja mayá pápasupino dittho, Sámavatiyá
 pásádam gantum na vaddhatti viravantiyapi me tayá saddo na
 suto devá ti áha, rájá sappam disvá maraṇabhayatajjito: eva-
 rúpam hi náma imá karissanti, aho pápá, aham imásam pápa-
 bhavam ácikkhantiyapi imissá vacanam na saddahim, paṭhamam
 attano gabbhesu chiddáni katvá nisinná, puna mayá pesite
 kukkuṭe pahiñimsu, ajja sayane sappam vissajjayimsú ti ko-
 dhena sampajjalito ahosi; Sámavatí pi pañcannam itthisatánam
 ovádam adási: amma amhákam amñam paṭisaraṇam (c. -ná)
 n' atthi, narindo ca deviyá ca attani ca samasamam eva
 mettam pavattetha, má kassaci kopam karitthá ti; rájá sa-
hassatthámasiṅadhanum ádáya jiyam (c. jí-) pothetvá visapítam

saram sannayhitvá Sámavatiṃ dhure katvá sabbá paṭipátīyá
 ṭhapápetvá Sámavatiyá ure saram vissajjesi, so tassá mettánu-
 bhávena paṭinivattitvá ágatamaggábhimukho va hutvá hadayaṃ
 pavisanto viya aṭṭhási, rájá cintesi: mayá khitto saro silam pi
 nibbijhitvá gacchati, ákáse paṭihananakatṭhánam (c. -hanna-)
 n' atthi, atha ca pan' esa nivattitvá mamábhimukho va játo, ayaṃ hi
 náma niccito nijjívó saro pi etissá guṇam jáni, ahaṃ manussa-
 bhúto pi na jánámīti, so dhanuṃ chaddetvá añjalim paggayha
 Sámavatiyá pádamúle ukkuṭikam nisíditvá imaṃ gátham áha:

Sammuyhāmi pamuyhāmi, sabbā muyhanti medisá,

Sámavati maṃ táyassu, tvaṇ ca me saraṇam bhavá ti;
 sá tassa vacanam sutvá: sádhu deva maṃ saraṇam gacchá (c.-a)
 ti avatvá yaṃ ahaṃ mahárája saraṇam gatá taṃ eva tvam pi
 gacchá ti, idaṃ vatvána Sámavati (c.-i): sammásambuddhá vikámá,

imaṃ* tvam saraṇam gaccha yaṃ ahaṃ saraṇam gatá,
 esa Buddho, mahárája, esa Buddho anuttaro,

saraṇam tvam Buddham gaccha^b, tvaṇ^c ca me saraṇam bhavá ti
 áha; rájá idán' áhaṃ atirekataram bháyámīti vatvá imaṃ gátham
 áha :

Esa bhiyyo pamuyhāmi, sabbā muyhanti medisá,

Sámavati maṃ táyassu, tvaṇ ca me saraṇam bhavá ti;
 atha naṃ sá purimanayen' eva puna paṭikkhipitvá: tena tvaṇ
 ca saraṇam gacchámi Satthāraṇ ca, varaṇ ca te dammīti vutte:
 varo gaḥito hotu mahárájá ti áha; so Satthāram upasaṃ-
 kamitvá saraṇam gantvá nimantetvá Buddhapamukhassa bhikkhu-
 saṅghassa sattáhaṃ dánam datvá Sámavatiṃ ámantetvá utṭhehi
 varam gaṇhá ti; áma mahárája mayhaṃ hiraññádsi attho
 n' atthi, idaṃ pana me varam dehi: tathá karoḥi yathá Satthá
 nibaddham pañcahi bhikkhusatehi saddhim idhāgacchati, dham-
 maṃ suṇissámīti; rájá Satthāram vanditvá: bhante pañcahi
 bhikkhusatehi saddhim nibaddham idhāgacchatha, Sámavatiṃ mis-

* cod. maṃ.

^b cod. omittit gaccha.

^c cod. taṇ.

siká (c. -ti-) dhammaṃ soṇṇāma ti vadantīti āha; mahārāja Bud-
dhānaṃ nāma ekasmiṃ thāne nibaddhaṃ gantum na vaddha-
tīti, mahājano paccāsimsatīti; tena hi bhante ekaṃ bhikkhum
ānāpethā ti; Satthā Ānandattheraṃ ānāpesi, so pañca bhikkhu-
satāni ādāya nibaddhaṃ rājakulaṃ gacchati, tāpi deviyo ni-
baddhaṃ therāṃ bhojenti dhammaṃ suṇanti, tā ekadivasaṃ
therassa dhammakathaṃ sutvā pañcahi uttarāsaṅgasatehi pūjaṃ
akāmsu, ekeko uttarāsaṅgo pañca satāni agghati, tā ekavattā
disvā rājā pucchi: kuhiṃ vo uttarāsaṅgā (c. -o) ti; ayyassa no
dinnā ti; tena sabbe gaḥitā i; āma gaḥitā ti; rājā therāṃ upasaṃ-
kamitvā vanditvā tāhi uttarāsaṅgānaṃ dinnabhāvaṃ pucchitvā
tāhi dinnabhāvaṃ ca therena gaḥitabhāvaṃ ca sutvā: na nu
bhante atibahūni vatthāni, ettakehi kiṃ karissathā ti pucchi;
amhākaṃ paṇenakāni (c. -ho-) gaṇhitvā sesāni jīṇṇacīvarakānaṃ
(c. jinn-) dassāmi mahārājā ti; te attano cīvarāni kiṃ karissantīti;
jīṇṇataracīvarānaṃ (c. jinn-) dassantīti; te attano cīvarāni kiṃ ka-
rissantīti; paccattharaṇāni karissantīti; purāṇapaccattharaṇāni
kiṃ karissantīti; bhummattaraṇāni karissantīti; purāṇabhum-
mattharaṇāni kiṃ karissantīti; pādapuñchanāni mahārājā ti;
purāṇapādapuñchanāni kiṃ karissantīti; khaṇḍākhāṇḍikāṃ kod-
dhetvā mattikaṃ madditvā bhattiṃ limpissantīti; bhante ettakaṃ
gantvāpi ayyānaṃ dinnassatīti (?); āma mahārāja; pasanno apa-
rāni pi pañca vatthasatāni āharāpetvā pādamaṇḍale ṭhapāpesi, therō
kira pañcasatagghaṇakān' eva vatthāni saḥassabhāgena pādamaṇḍale
ṭhapetvā dinnāni sataṣaḥassakkhattum labhi, saḥassagghaṇakāni
(c. -na-) saḥassabhāgena pādamaṇḍale ṭhapetvā dinnāni saḥassakkhat-
tum labhi, sataṣaḥassagghaṇakāni saḥassabhāgena pādamaṇḍale ṭha-
petvā dinnāni satakkhattum labhi, ekaṃ dve tīni cattāri pañca
dasā ti ādinā nayena laddhānaṃ pana gaṇanā n' atthi, Tathāgate
kira parinibbute therō sakalajambudīpaṃ vicaritvā sabbavi-
hāresu bhikkhūnaṃ attano santakān' eva pattacīvarāni adāsi.
Māgandiyā (c. -di): yam ahaṃ karomi taṃ tathā ahutvā amha-

thá va hoti, kin nu kho karissámíti cintetvá atth' eso upáyo ti uyyánakflam gacchantí (c. -i) cúlāpitu sāsanaṃ paḥiṇi: Sā-mavatiyá pásādam gantvá dussakoṭṭhágáratelakoṭṭhágárāni vi-varápetvá dussāni telacátṭsu (c. -ṭi-) temetvá thambhe vethetvá tá sabbāpi ekato katvá dvāraṃ pidaḥitvá baḥiyantakaṃ datvá daṇḍadāpikāhi geḥe aggim dadamāno otaritvá gacchatú ti; pá-sādam abhiruyha koṭṭhágárāni vivaritvá vatthāni telacátṭsu (c. -ti-) temetvá thambhe vethetum árabhi, atha naṃ Sāmavattīpamukhá (c. -ti-) itthiyo kim etaṃ cúlāpitá ti vadantiyo (c. -iso) upasaṃ-kamimsu, amma rájá dāḥikammatthāya ime thambhe telapilo-tikāhi (c. -kānihi) vethāpeti, rájagaḥe náma suyuttaduyuttaṃ dujjá-taṃ, má me santike hotha amma ti, evaṃ vatvá tá ágatá gabbhe pavesetvá dvārāni pidaḥitvá baḥiyantakaṃ datvá ádito paṭṭhāya aggim dento otari; Sāmavattī (c. -i) tāsāṃ ovā-dam adāsi: amhákaṃ anamatagge saṃsāre vicarantīnaṃ evam evaṃ agginá jhāma attabhāvaṃ naṃ Buddhañāṇena pi paricche-dena sukaro (?) appamattá hothá ti, tá geḥe jháyante vedanā-pariggahakammatthānaṃ manasikarontiyo káci dutiyaphalaṃ káci tatiyaphalaṃ pápuṇimsu, tena vuttaṃ (?). Atha kho sam-baḥulá bhikkhú pacchābhataṃ piṇḍapátapaṭikkantá yena Bha-gavá ten' upasaṃkamimsu, upasaṃkamitvá Bhagavantaṃ abhi-vádetvá ekamantaṃ nisídimsu, ekamantaṃ nisinná kho te bhikkhú Bhagavantaṃ etad avocum: idha bhante rañño Udenassa uyyānagatassa antepuraṃ daḍḍhaṃ, pañca itthisatāni kálakatāni (c. -āti) Sāmavattīpamukhāni (c. -ti-), tāsāṃ bhante upāsikānaṃ ká gati ko aggisamparáyo ti; sant' ettha bhikkhave upāsikáyo sotāpānná, santi sakadágāminiyo, santi anágāminiyo, sabbá tá bhikkhave upāsikáyo anipphalá kálakatá ti; atha kho Bhagavá etaṃ atthaṃ veditvá táyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Mohasambandhano loko bhabbarūpo va dissati,

upadhisambandhano bálo tamassa parivárīto,

sassati viya kháyá ti (?) passato n' atthi kiñcana ti,

evaṇ ca pana vatvá: bhikkhave sattá náma vaddhe vicarantá
 niccakálaṃ appamattá hutvá puṇṇakammam eva na karonti,
 pamádino hutvá pápakammam pi karonti, tasmá vaddhe vica-
 rantá sukham pi dukkham pi anubhavantíti dhammaṃ desesi.
 Rájá Sámavatiḡeḡhaṃ (c. -ti-) kira jháyatíti sutvá vegenágacchanto
 pi adaddhe sampápunitum násakkhī, ágantvá pana geḡhaṃ nibbá-
 petvá uppannalavadomanasso amaccaparivuto nisídítvá Sá-
 mavatíyá guṇe anussaranto kassa nu kho idaṃ kamman ti
 cintetvá Mágandiyákáritam bhavissatíti ñatvá tásetvá pucchi-
 yamáná na kathessati sanikaṃ upáyena pucchissámíti cintetvá
 amacce áḡa: ambho aḡhaṃ ito pubbe upatṡháya samuṡṡháya
 ásamkitaparisamkito va homi, sá me niccam otáram eva gave-
 sati, idáni pana me cittam nibbutam bhavissati, sukhena ca
 sayitum labhissámíti; kena nu kho deva idaṃ kamman katan
 ti; mayi sineḡena kenápi kataṃ bhavissatíti (c. -ssati); Mágandiyá
 samípe ṡitá: amño ko kátum sakkhissati, mayá kataṃ deva,
 aḡhaṃ cúlapitaram áṇápetvá káresin ti áḡa; tam ṡhapetvá
 añño mayi sineḡasatto náma n'atthi, pasanno 'smi, varan te
 dammi, attano ñátigaṇam pakkosápeḡití; sá ñátakánam sása-
 nam paḡiṇi: rájá me pasanno varam deti, sígham ágacchatú ti;
 rájá ágatágatánam mahantam sakkáram káresi, tam disvá tassá
 amñátakápi lañcham datvá mayam Mágandiyáya ñataká ti ágac-
 chimsu, rájá te sabbe gáḡápetvá rájaṇgaṇe nábhíppamaṇe (c.-ṇena)
 áváte khanápetvá te tattha nisídápetvá paṃsum púretvá upari
 palálam vikirápetvá aggim dápesi, cammassa daddhakále aya-
 naṃgalena kasápetvá khaṇḡákhaṇḡam hírahíram káresi, Mágan-
 diyásarírato pi tikhiṇena satthena ghanaghanaṡṡhálesu maṃsam
 uppáṡhetvá telakapallakam uddhanam áropetvá púve viya
 bhajjápetvá tam eva khádápesi. Dhammasabháyam pi bhikkhú
 (c. -u) katham samuṡṡhápesum: ananucchavikam vata evarú-
 páya saddhásampannáya upásikáya evarúpaṃ (c. -á) maraṇan
 ti; Satṡhá ágantvá káya nu 'ttha bhikkhave etaraḡi katháya

sannisinná ti pucchitvá imáya námá ti vutte: bhikkhave imasmini attabháve Sámavatípamukhánam (c. -ti-) itthínam etaṃ ayuttam appattam, pubbe katakammassa pana yuttam eva pattam eva etáhi laddhan ti vatvá kim bhante etáhi pubbe katam ácikkhathá ti yácito atítam áhari: Atíte Báraṇasiyam (c. -na-) Brahmadatte rajjam kárente rájagahe nibaddham attha paccekabuddhá bhuñjanti, pañcasatá itthiyo te upatthahanti, tesu satta janá Himavantam gacchanti, eko — nadítire ekaṃ tiṇagahanaṃ (c. -ṇam) atthi — tattha jhánam samápajjitvá nisídi, ath' ekadivasam rájá paccekabuddhesu gatesu tá itthiyo ádāya udakakīlam kīlitum gato, tattha tá itthiyo divasabhāgam udake kīlitvá uttaritvá sítapīlitá visívetukámá amhákaṃ agginī karaṇatthánam olokethá ti aparāparam vicarantiyo tam tiṇagahanaṃ (c. -ṇam) disvá tiṇarásīti samñāya tam parivāretvá thitá agginī adamsu, tiṇesu jháyitvá patantesu paccekabuddham disvá: natth' amhá, natth' amhá, rañño paccekabuddho jháyati, rájá ñatvá amhe násessati, sudaddham nam karissamá ti sabbá ito e' ito ca dárúni (c. -ṇi) áharitvá tassa upari rásim karimsu, mahádárurási ahosi, atha nam álimpetvá idáni jháyissatīti pakkamimsu, tá paṭhamam asañcetaniká hutvá idáni kammenābajjhimsu (c. -mma-), paccekabuddham pana antosamápattiyá (c. -ya) sakaṭasahassadárúni (c. -ṇi) áharitvá álimpentāpi (c. -topi) usmákáramattam pi vigahápetum na sakkonti, tasmá so sattame divase utthāya yathásukham agamási, tá tassa kammassa katattá bahúni vassasatasahassáni niraye pacitvá tass' eva kamniassa vikávasesena (vipákavasena?) attabhávasatena iminā va niyāmena gehe jhāyamāne jháyimsu, idam etāsam pubbakamman ti. Evaṃ vutte bhikkhú Satthāram paṭipucchimsu: Khujjuttará pana bhante kena kammena khujjá jātá kena mahāpaññá, kena sotāpattiphalaṃ adhigatá, kena paresam pesana-káriká jātá ti; bhikkhave tass' eva rañño Báraṇasiyam (c. -na-) rajjam karuṇakāle sv-eva paccekabuddho thokakhujjadhátuko

ahosi, ath' eká upattháyiká itthi kambalam párupitvá svanna-sarakam gahetvá amhákam paccekabuddho evañ ca evañ ca vicaratíti khujjá hutvá tassa vicaraṇákāram dassesi, tassa nissandena khujjá jātá; te pana paccekabuddhe paṭhamadivasam rájagehe nisídápetvá patte gáhápetvá páyásassa púretvá dāpesi, unḥapáyásassa púre patte paccekabuddhá parivattetvá parivattetvá gaṇhanti, sá itthi te tathá karonte disvá attano santakáni attha dantavalayáni datvá idha ṭhapetvá gaṇhathá ti áha, te tathá katvá tam oloketvá n' atthi bhante amhákam etehi (c. eteti) attho (adde: ti), tumhákam űeva táni pariccattáni, gahetvá gacchathá ti áha, te Nandamúlakapabbháram agamaṁsu, ajjāpi táni valayáni arogáni (c. ár-) eva, sá tassa kammaṁsa nissandena idáni tipitakadhará mahápaṇṇá jātá; paccekabuddhánam kataupatthánanissandena pana sotápattiphalam patvá idam assá buddhantare kammaṁ; Kassapasammásambuddhakāle pana eká Báraṇasísetthino (c. -nasi-) dhítá vaddhamānaccháyāya ádasam gahetvá attānam alamkarontí (c. -i) nisídi, ath' assá vissásiká eká khínásavá bhikkhuní nam datthum agamási, bhikkhuniyo khínásavāpi sáyaṇhasamaye upatthákakuláni datthukámá honti, tasmim pana khane setthidhítāya santike káci pesanakáriká n' atthi, sá: vandāmi ayye etaṁ táva me pasádhanapelikam gahetvá dethá ti áha, therí (c. -i) cintesi: sac' assá imaṁ gaṇhitvá na dassāmi mayi ághātam katvá niraye nibbattissati, sace pana dassāmi parassa pesanakáriká hutvá nibbattissāmi (c. -ssati), nirayasantápatto kho pana parapessábhāvo va seyyo ti sá anuddayam paṭicca tam gahetvá tassá adási, tassa kammaṁsa nissandena paresam pesanakáriká jātá ti. Pun' ekadivasam dhammasabhāyam katham samuṭṭhāpesum: Sānavatípamukhá (c. -ti-) pañcasatá itthiyo gehe agginá jháyimsu, Mágandikāya ṇátaká upari palálaggim datvá ayanāṅgalehi bhinná, Mágandiká pakkatthitatele pakká, ke (c. ko) nu kho ettha jívanti náma ke matá námá ti; Satthá ágantvá káya nu 'ttha bhik-

khave etara_{hi} katháya sannisinná ti pucchitvá imáya náma ti
 vutte: bhikkhave ye keci pamattá te vassasatam jívantápi
 matá yeva náma, ye appamattá te matá jívantápi amatá
 yeva, tasmá Mágandiyá jívantí pi matá (c. mátápitá) yeva
 náma, Sámavatí_{hi} pamukhá (c. -ti-) matá jívanti yeva náma, na
 bhikkhave appamattá maranti náma ti vatvá imá gáthá abhási:
 Appamádo etc. Tattha appamádo ti padañ mahantañ
 atthañ dípeti, mahantañ atthañ ga_hetvá tit_hhati, sakalam pi
 tepi_hakam buddhavacanam á_haritvá kathiyamánañ appamádam
 eva otarati (c. -nti); . . . ye keci kusalá dhammá sabbe te appa-
 mádamúlaká . . . appamádo tesam dhammánañ aggam akkháyatíti;
 so pan' esa atthato satiyá avippaváso náma niccam upat_hhitáya
 satiyá c' etañ (c. -ta) námañ; amata_h padan ti amatañ
 vuccati nibbánañ, tañ _{hi} ajátattá na jíyati na miyyati (c.
 mí-), tasmá amatañ ti vuccati, padan ti iminá ti (?) padañ
 amatañ pápuñantíti attho, amatassa adhigamúpáyo ti vuttañ
 hoti; pamádo ti pamajjanabhávo mut_hhasaccasamkhátassa
 satiyá vossaggass' etañ námañ; . . . padan ti upáyo maggo;
 pamatto _{hi} játim nātivattati, játo jiyati (c. jí-) c' eva miyyati
 (c. mí-) cá ti pamádo maccuno padañ náma hoti, maraṇañ
 upeti (c. upenti); appamattá na mīyanti_hti satiyá saman-
 nágatá _{hi} appamattá na maranti, ajarámará honti_hti na sallak-
 khetabbá, na _{hi} koci satto ajarámaro náma atthi, pamattassa
 pana vaddhañ (c. vaddha) náma aparicchinnañ appamattassa
 paricchinnañ, tasmá pamattá játíadís_{hi} aparimuttattá jívan-
 tápi matápi matá yeva náma, appamattá pana appamádalak-
 khaṇañ vaddhetvá khippañ maggaphaláni sacchikatvá dutiya-
 tatiya_hattabhávesu na nibbattanti, tasmá te jívantápi matápi
 na mīyanti yeva náma; ye pamattá yathámatá ti ye
 pana sattá pamattá te pamádamaraṇena matá (c. mattá), yathá
_{hi} jívítindriyúpacchedena matá dāruk_hkhandhasadisá apagata-
 vimñāná tath'eva honti, tesam tesam pi _{hi} matánañ viya ga-

haṭṭhānaṃ tāva dānaṃ dassāma sīlaṃ rakkhissāma ti ekaṃ
 cittaṃ pi anuppajjati, pabbajitānaṃ pi ācariyupajjhāyavattādīni
 pūrayissāma dhūtaṅgādīni (c. dhu-) samādiyissāma bhāvanānaṃ
 vaddhessāma ti ekacittaṃ pi anuppajjatīti matena (mattena?)
 ninnakaraṇā (c. -nākarana) va honti, tena vuttaṃ: ye pamattā
 yathāmatā ti; eṭaṃ viśesato nātvā ti pamattassa vattato
 nissaraṇaṃ n'atthi appamattassa atthīti etaṃ viśesaṃ viśesato
 jānitvā; ke paṇa taṃ viśesaṃ jānantīti: appamādaṃ hi paṇ-
 ḍitā ti ye paṇḍitā medhāvī (c. -i) sajīpaññā (sajīvapaññā?)
 attano appamāde ṭhatvā appamādaṃ vaddhenti te evaṃ viśe-
 saṃ kāraṇaṃ jānanti;... ariyānaṃ buddhapaṇṇasāvakānaṃ
 gocarasamkhāte catusatipaṭṭhānādibhede (c. -daṃ)
 sattatinisabodhapakkhiyadhamme navavidhe lokuttaradhamme
 ca ratā niratā abhiratā hontīti attho; te jhāyino ti te appa-
 mattā paṇḍitā atṭhasamāpattisamkhātena ārammaṇupaniṭṭhānena
 (c. -nūp-) vipassanāmaggaṃ phalaṃ samkhātena lakkhaṇupaniṭṭhānena
 vā ti duvidhenāpi jhānena (c. jjhā-) jhāyino; sātattikā ti
 abhinikkhamato (c. -kka-) paṭṭhāya yāva arahattamaggā satataṃ
 pavattakāyikacetasikaviriyā;... phusaṇtīti ettha dve phu-
 sanā: ñāṇaphusaṇā vipākaphusaṇā ca, tathā cattāro maggā
 ñāṇaphusaṇā nāma, cattāri phalāni vipākaphusaṇā adhippetā,
 ariyaphalena nibbānaṃ sacchikarontā dhīrā paṇḍitā tāya
 vipākaphusaṇāya nibbānaṃ sacchikaronti, yogakkhemaṃ
 anuttaraṃ ti ye cattāro yogā mahājānaṃ vaddhe osādapenti
 tehi khemaṃ nibbhayaṃ sabbehi lokiyalokuttaradhammehi seṭ-
 ṭhattā anuttaraṃ ti... Sāmaṇatīyā Māgandīyāya ca caraṇapa-
 ridīpi Udenavattum.

Appamādo amatapadaṃ legendum est appamādo
 'matapadaṃ ad instar v. 24 yaso 'bhivaddhati, vv. 134. 154
 patto 'si, diṭṭho 'si, v. 321 yo 'tivākyan, v. 351 antimo 'yam.
 Amatapadaṃ cfr. v. 114 amataṃ padaṃ. Ariyānaṃ
 nobilium, praeclarorum, i. e. proborum, perfectorum; palica

enim lingua hoc vocabulum præsertim morali sensu usurpari videtur. Cfr. vv. 79. 164. 190-91. 270. 208, et librum Suttanipáto dictum cap. Dvayatánupassanásuttam, adhibito Dhpd. v. 6,

Yam pare sukhato áhu tad ariyá áhu dukkhato,

yam pare dukkhato áhu tad ariyá sukhato vidú.

Comm. de tribus ordinibus, buddhá, paccekabuddhá et sávaká dictis, intelligit. Cfr. Burnouf: Introd. p. 290, præterea Lassen: Ind. Alterth. I, p. 5 et Nève: le mythe des Ribhavas p. 117.

Gogerly, teste W. Knighton (history of Ceylon p. 77), v. 21 sic vertit: Religion is the path of immortality; irreligion the path of death. The righteous die not, but the irreligious are even as now dead. Cfr. Upham: Mahávansi vol. III, p. 214.

v. 24. Locus: Veluvanam. Persona: Kumbhaghosako.

... Nisammakárinó ti evañ ce bhavissatíti evañ karissámíti vá imasmim kamme evañ kate idam náma bhavissatíti vá evañ nidanam sallakkhetvá rogam tikicchaká (? c. rogatikicchanam) viya sabbakammáni nisámetvá upadháretvá karontassa; ... dhammajívino ti agáriyassa kulákuláni vajjetvá kasigorakkhádhi (c. -dinihi) anagárikassa vejjakam-madútakammádini vajjetvá dhammena samena bhikkhácariyáya jívikaṁ kappentassa; appamattassá ti avippavutthasatino ...

De metro appendicem vide. Satímato exempla i vocalis productæ adhuc exstant vv. 91. 181. 328 satímat, v. 89 jutímat, vv. 7. 8 -passí-, vv. 49. 268-69 muní, vv. 63. 69. 119. 120. 99. 116. 119-20. 127-28. 162. 193. 212 sq. 282-83. 257. 277-79. 309. 334-36. 350 374 maññatí, passatí, ramatí etc., v. 25 kíratí, v. 152 jíratí. Adnumerandi sunt fortasse vv. 7. 8. 112. 143. 245 víriya, híri.

v. 25. Locus: Veluvanam. Persona: Cúlapanthakatthero.

... Imasmim ativiya dullabhapatiṭṭhitāya ativiya gambhīre
samsārasāgare attano patiṭṭhābhūtam (c.-bhu-) arahattaphalaṃ
dīpaṃ kayirātha kareyya kātum sakkuṇeyyā ti attho;
kīdisaṃ: yaṃ ogho nābhikīraṭi, yaṃ catubbidho pi kile-
sogho abhikiritum na sakkoti, na hi sakkā arahattam oghena
vikiritun ti...

Uṭṭhānen' appamādena cfr. v. 41 vat' ayaṃ, vv.
158. 384 ath' aññaṃ, ath' assa, v. 326 ajj' ahaṃ, v. 62 cet.
n' atthi, v. 161 v' amhamayaṃ, vv. 191. 302 c' atthamgikaṃ,
c' addhagū, vv. 256. 260 yen' attham, yen' assa, v. 328 ten'
attamano, v. 77 ovadeyy' anusāseyya, v. 327 uddharath' attā-
naṃ, v. 379 coday' attānaṃ, saññāmay' attānaṃ, vv. 275. 376
dukkhass' antaṃ.

Gogerly (cfr. Knighton p. 78) versum anglice reddit:
The wise man so establishes himself, in industry, perseverance,
prudence and mental control, that he is not carried away by
the floods of sensuality.

v. 26-27. Locus: Jetavanam. Personæ: Bālanak-
khattaghuṭṭam.

Tattha bālā ti bālena samannāgatā idhalokaparalokattham
ajānantā...; yathā hi uttamam dhanam nissāya kāmaguṇa-
sampattim pāpuṇissāma puttadāraṃ posissāma paralokagamana-
maggam sodhemā ti dhane ānisaṃsaṃ passantā naṃ rakkhanti
evaṃ paṇḍito pi appamatto paṭhamajjhānādīni paṭilabhati
anaggaphalāni pāpuṇāti tisso vijjā cha abhimñā sampādetīti
appamāde ānisaṃsaṃ passanto dhanam seṭṭham va appa-
mādam rakkhatīti attho; mā pamādan ti tasmā tumhe mā
pamādam anuyuñjetha mā pamādena kālaṃ vītinaṃmayittha, kā-
ma r a t i s a n ṭ h a v a n t i vatthukāmakilesakāmesu ratisamkhātāni
taṇhāsanthavam pi mā anuyuñjetha mā vidittha mā paṭilabbhittha...

Anuyuñjetha 3 pers. est potentialis attanop. a rad.

yuñj præf. anu; quod quo jure 2 pers. aor. parassap. habeat commentator, nescio.

Gogerly (cfr. Knighton p. 78) v. 27 sic vertit: Live not in the practice of irreligion, neither cleave to sensuality; for the meditative and the religious man experiences great happiness.

v. 28. Pamádam appamádená ti imaṃ dhammaḍesa-
naṃ Satthá Jetavane viharanto Mahákassapaththeraṃ árabba
kathesi. Ekasmim̐ hi divase thero Pippaliguháyaṃ viharanto
Rájagahe piṇḍapátapaṭikkanto álokaṃ vaddhetvá pamatte va
appamatto va udakapaṭhavípabbatádisu (c. -vi-) cavanake uppajja-
nake satte (c. addit: na) dibbena cakkhuná olokeno nisídi.
Satthá Jetavane nisinno va kena nu kho vihárena ajja mama
putto Kassapo viharatíti dibbena cakkhuná upadhárento sattá-
naṃ cutúpapátam̐ olokeno viharatíti ñatvá: sattánaṃ cutúpa-
pátam̐ náma buddhañāṇena pi aparicchinno mátukucchiyaṃ pa-
ṭisandhim̐ gahetvá mátápitaro ajánápetvá va cavanakasattánaṃ
paricchedaṃ kátum̐ na sakká, te jánitum̐ tava ca avisayo Kassapa
amattako(?) tava visayo, sabbaso pana cavante ca uppajjante
ca jánitum̐ passitum̐ Buddhánaṃ eva visayo ti vatvá obhásaṃ
pharitvá sammukhe nisinno viya hutvá imaṃ gátham̐ áha:
Pamádam̐ appamádena etc. Tattha n u d a t íti, yathá náma pok-
kharaniṃ pavisantaṃ navodakaṃ puráṇodakaṃ saṃkhobhetvá
tass' okásaṃ adatvá taṃ attano matthakamatthakena palá-
yantam̐ nudatíti harati evam̐ eva paṇḍito appamádalakkhaṇaṃ
brúhento pamádass' okásaṃ adatvá appamádadevena nudatíti
harati, atha so paṇunnapamádo (c. paṇunṇá-) accuggataṭṭhāne
parisuddhaṃ dibbacakkhum̐ saṃkhátam̐ paṃñāya pásádam̐
tassa anucchavikaṃ paṭipadaṃ púrento táya paṭipadáya nis-
seṇiyá pásádam̐ viya áruyaḥ paḥīnasokasallatáya a s o k o appa-
hīnasokasallatáya s o k i n i ṃ pajam̐ sattakáyañ cavamánañ

ca uppajjamānañ ca dibbacakkhunā avekkhati passati, yathā kim: pabbataṭṭho va bhummaṭṭhe pabbatamudhani ṭhito bhūmiyaṃ ṭhite uparipāsādapariveṇo akiechena avekkhati tathā yo pi dhīro paṇḍito mahākhīṇāsavo āsamuecchinne vaddhabhje bāle cavante ca uppajjante ca avekkhatīti.

v. 29. Locus: Jetavanaṃ. Personæ: dve saḥāyakā bhikkhū.

... Suttasūti satijāgariyābhāvena sabbiriyāpathesu nidāyantesu yeva; baḥujāgaro ti mahante sativepulle jāgariye ṭhito; abalassamvāti kuṇṭhapadam chinnajavaṃ dubbalassam sīghajavo sindhavājāṇīyo viya; sumedhaso ti uttamaṃāṇo tathārūpaṃ puggalaṃ āgamaṇa pi adhigamaṇa pi hitvā yāti, mandapaṃṇasmim hi ekaṃ suttaṃ gaḥetum vāyamante yeva sumedhaso ekaṃ vaggam (c. magg-) gaṇhāti evaṃ tāva āgamaṇa yāti, mandapaṃṇe (c. -paṃṇena) pana rattitṭhānadivātṭhānādīni kātum vāyamante yeva kammaṭṭhānaṃ uggaḥetvā sajjhāyante yeva ca sumedhaso pi pubbabhāge pi pareṇa kataṃ rattitṭhānaṃ divātṭhānaṃ pavisitvā kammaṭṭhānaṃ sammāsanto sabbakilese khepetvā nava lokuttaradhamme haṭṭhaṃgate karoti evaṃ adhigamaṇa hitvā yāti, vaddhe pana taṃ hitvā chaḍḍetvā vaddhato nissaranto yāti yevāti.

Non plane accurata videtur constructio hujus versus; vix enim gerundium hitvā in comparativam enunciationem trahere licet, et ad enunciationem primariam relatum objecto caret, dicendum erat: appamatto pamatte... hitvā yāti.

v. 30. Appamādena Maghavā ti imaṃ dhammadesaṇaṃ Satthā Vesāliyaṃ nissāya kūtāgārasālāyaṃ viharanto Sakkam devarājaṃ ārabha kathesi. Vesāliyaṃ hi Mahāli nāma Licchavi, so Tathāgatassa Sakkapaṇḥasuttantadesanaṃ

sutvá: sammásambuddho Sakkassa sampattim mahatim katvá
 kathesi, disvá nu kho udáhu adisvá, jánáti nu kho udáhu no,
 pucchissámi nan ti cintetvá atha kho Maháli Licchavi yena
 Bhagavá ten' upasamkami, upasamkamitvá Bhagavantam abhi-
 vádetvá ekamantam nisídi, ekamantam nisinno kho Maháli
 Bhagavantam etad avoca: diṭṭho bhante Bhagavatá Sakko
 devánam indo; diṭṭho kho me Maháli Sakko devánam indo ti;
 so hi núna (c. add. so) bhante Sakkapatirúpako bhavissati, dud-
 daso hi bhante Sakko devánam indo ti; Sakkañ cāham Maháli
 pajánámi Sakkakarane ca dhamme yesañ ca dhammánam sam-
 ádinnattá Sakko Sakkattam (c. -ntam) ajjhagá tiñca (?) pajánámi,
 Sakko Maháli devánam indo pubbe manussabhúto samáno Magho
 náma máṇavo (c. -na-) aḥosi, tasmá Maghavá ti vuccati, Sakko
 Maháli devánam indo pubbe manussabhúto samáno pure pure
 dánam adási, tasmá Purindado pinádo (?) ti vuccati, Sakko
 Maháli devánam indo pubbe manussabhúto samáno sakkaccañ
 dánam adási, tasmá Sakko ti vuccati, Sakko Maháli devánam
 indo pubbe manussabhúto samáno ávasatham adási, tasmá
 Vāsavo ti vuccati, Sakko Maháli devánam indo saḥassam pi
 attham muḥuttana cintesi, tasmá Saḥassakkho ti vuccati, Sak-
 kassa Maháli devánam indassa Sujátá náma asurakamñá pa-
 jápati, tasmá Sujampatíti vuccati, Sakko Maháli devánam indo de-
 vánam távatimsánam issariyádim pathavyam (?c. add. ka) rajjam
 káresi, tasmá devánam Indo ti vuccati, Sakkassa Maháli devá-
 nam indassa pubbe manussabhútassa satta vutapadáni (c. mata-)
 samattáni samádinnáni ahesum yesam samádinnettá Sakko Sak-
 kattam (c. -ntam) ajjhagá, katamáni satta: yávajívam mátápetti-
 bharo assam, yávajívam kule jetthápacáyí (c. -pajáyino) assam,
 yávajívam sañhaváco assam, yávajívam apisuṇo assam, yáva-
 jívam vigatamalamaccherena cetasá agáram ajjhávaseyyam,
 muttacágo payathapánivossaggarato (?), yácayogo dánasamvi-
 bhágarato:

Yávajívaṃ saccaváco assaṃ,
 yávajívaṃ akkodhano assaṃ,
 sace pi me kodho uppajjeyya.

khippam eva naṃ paṭivineyyan ti.

Sakkassa Maḥáli devánaṃ indassa pubbe manussabhútaṃ
 imáni satta vutapadáni samattáni samádinnáni ahesuṃ yesaṃ
 samádinnattá Sakko Sakkattaṃ ajjhagá ti.

Mátápettibharaṃ jantum, kule jeṭṭhápacáyinaṃ,
 saṇḥaṃ sakhilasambhásaṃ, pesuṇeyyappaháyinaṃ,
 Maccheravinaye yuttaṃ, saccam, kodhábhibbhum naraṃ,
 taṃ ve devá távatimsá áhu sappurisa itthi.

Idaṃ Maḥáli Sakkena Maghamánaṃavakakále katakamman ti
 vatvá puna tena kathaṃ bhante Maghamánaṃvo paṭipajjiti tassa
 paṭipattiṃ vitthárató sotukámena puttḥo tena hi suṇáḥiti vatvá
 atítam áhari: Atíte Magadharattḥe Macalagáme Magho máṇavo
 gámakaraṇattḥánaṃ gantvá attano tiṭṭhanattḥánaṃ gantvá pádena
 paṃsum viyúḥitvá ramaṇíyaṃ katvá attḥási, aparo taṃ báḥuná
 paḥaritvá tato apanetvá sayam tattha attḥási, so tassa akuj-
 jhitvá va amṇam ṭhánam ramaṇíyaṃ katvá ṭhito, tato pi naṃ
 amṇo báḥuná paḥaritvá apanetvá sayam attḥási, so tassa pi
 akujjhitvá amṇam ṭhánam ramaṇíyaṃ katvá ṭhito, iti taṃ
 gehato nikkhantá nikkhantá purisá báḥuná paḥaritvá sodhitaso-
 dhitaṭṭhánato apanesum, so: sabbe pi te sukhítá játá, iminá
 kammena mayḥaṃ sukhadáyakena puṃṇakammena bhavitabban
 ti cintetvá puna divase khuddálaṃ ádáyá khalamaṇḍalamattaṃ
 ṭhánam ramaṇíyaṃ akási, sabbe gantvá tatth' eva attḥamsu,
 nesaṃ sítasamaye aggim katvá adási, tato ramaṇíyaṃ ṭhánam
 náma sabbesaṃ piyaṃ, ito paṭṭháya mayá maggaṃ samaṃ
 (c. sám-) karontena (c. -te) vicariturum vaddhatthi cintetvá páto
 va nikkhamitvá maggaṃ samaṃ karonto chinditvá ḥaritaḥḥa-
 yuttaká rukkhasákhá ḥaranto vicarati, atha naṃ aparo disvá
 áha: samma kiṃ karositi; mayḥaṃ saggagáminim maggaṃ

sammá ti; aham pi te saháyo homíti; hohi samma, saggo náma bahunnam pi manápo ti; tato paṭṭháya dve janá ahesum, te disvá tath' eva pucchitvá ca sutvá ca'aparo pi tesam saháyo (c. add. saháyo) játo evam aparo pi aparo píti sabbe pi tettimsajaná játa, te (c. tesam) sabbe pi khuddáládihathhá maggañ samam karontá yojanadviojanamattaṭṭhānam (c. -namdvi-) gacchanti, te disvá gámabhojako cintesi: ime manussá ayoge yuttá, sabbe p' ime aramñato macchamamsáđni vá áhareyyum suram vá katvá pivveyyum amñam vá tádisam kammañ kareyyum, aham pi kiñci kiñci labheyyan ti, atha ne (c. no) pakkosápetvá pucchi: kim karontá carathá ti; saggamaggañ sámíti; gharávásam vasantenāpi evam kátum vaddhati, aramñato macchamamsáđni áharitum suram katvá pátum nánappakāre ca kammante kátum vaddhatiti; te tassa vacanam paṭikkhipimsu yeva, punappuna vuccamáná paṭikkhipimsu yeva, so kujjhitvá násessámi ne ti rañño santikam gantvá core te deva vaggabandhanena vicarante passámíti vatvá gaccha te gaḥetvá ánehíti vutte tathá katvá ramño dassesi, rájá avimamsitvá va hatthiná maddápethá ti ánápesi, Magho sesánam ovádam adási: sammá ṭhapetvá mettam amñam amhákam avassayo n' atthi, tumhe katham kopam akatvá ramño (c. -á) gámabhojake maddanahatthimhi ca attani ca mettacittena samacittá ca hothá ti, te tathá karimsu, atha nesam mettānubhávena hatthí (c. -i) upasamkamitum na visahi, rájá tam attham sutvá bahú (c. -u) disvá madditum na visahissati, gaccha kaṭasárakena paṭicchádetvá maddápethá ti ágate kaṭasárakena paṭicchádetvá madditum pesiyamáno hatthí (c. -i) dúrato va paṭikkami, rájá tam pavattiñ sutvá káranen' ettha bhavitabban ti ne pakkosápetvá pucchi: támañ nissáya tumhe mam (?) kim na labhathá ti; kim etañ devá ti; tumhe kira vaggabandhanena corá hutvá aramñe carathá (c. rathá) ti; ko evam áha; gámabhojako tátá ti; pa mayam deva corá, mayam pana attano saggamaggañ (c. saggam) sodhentá idañ c' idañ ca karoma, gáma-

bhojako amhe akusalakiriyaaya niyojetva attano vacanam karonto nasetukamo kujjhitva evam aha ti; tata (c. -a) ayam tiracchano tumhakaṃ guṇe jānāti, manussabhūto jānitum nāsakkhim, khamatha me ti, evaṇ ca pana vatva saputtadarakagāmaabhojakam tesam hatthim ārohanīyam taṇ ca gāmaṃ yathāsukham paribhogam katva adāsi, te idh'eva no katapumhassānisamsa diṭṭho ti bhiyyoso (c. bhī-) mattāya (c. mant-) pasannamānasā hutva tam hatthim varena varena abhiruyha gacchantā mantayimsu: idāni amhehi atirekataram pumhān kātabbam, kim karomā ti cātumma-hāpathe thāvaram katva mahājanassa vissamanasālam (c. -kālam) karissāmā ti te vaddhakim pakkosāpetva sālāṃ paṭṭhapesum, mātugāmesu pana vigatāya (?) tassā sālāya mātugāmānam pattim nādamsu. Maghassa pana gehe Nandā Cittā Sudhammā Sujātā ti catasso itthiyo honti, tāsū Sudhammā vaddhakina saddhim ekato hutva bhātika imassa sālāyam maṃ jeṭṭhikam karohi ti vatva lañcam adāsi, so sādhu ti sampaticchitva paṭhamam eva kaṇṇikārukkham sukkhāpetva tacchitva vijjhitva kaṇṇikam niṭṭhapetva Sudhammā nāma ayam sālā ti akkharāni (c. -ṇi) chinditva vatthena paliveṭhetva ṭhapesi, atha sālāṃ niṭṭhapetva kaṇṇikāropanadivase ayyo ayyo e (ekam?) na sarimhā ti āha; kim nāma hoti; kaṇṇikan ti; āharissāmā ti; idāni chinna rukkhena kātum na sakkā, pubbe yeva hi chinditva ṭhapitakaṇṇikā laddhum vaddhatṭi; idāni kim kātabbam ti; sace kassaci gehe niṭṭhāpetva piṭhipitāvikkiniyikakaṇṇikā (?) atthi sā pariyesitabbā (c. -yetaḃ-) ti; te pariyesantā Sudhammāya gehe disvā sahaṣsam datvā mūlena na labhimsu, sace maṃ sālāya pattim (c. -i) karotha dassāmīti vutte pana mayam mātugāmānam pattim na dadamhā ti āhamsu, atha ne vaddhakī āha: ayyo tumhe kim karotha, ṭhapetvā Brahmaloḃam amhān mātugāmarahitaṭṭhānam nāma n' atthi, gaṇhatha kaṇṇikam, evam sante amhākam kamam niṭṭham gamissatīti, te sādhu ti kaṇṇikam gaṇetvā sālāṃ niṭṭhāpetvā tidhā vibhajimsu, ekasmiṃ koṭṭhāse issarānam vasa-

naṭṭhānaṃ karimsu, ekasmiṃ duggatānaṃ, ekasmiṃ gilānānaṃ.
 Tettimsajanā tettimsaphalakāni paṃñāpetvā haṭṭhino (c. -thi)
 saṃñāṃ adamsu: āgantuko āgantvā yassa atthataphalake nisīdati
 taṃ gaḥetvā phalakasāmikass' eva geḥe patiṭṭhāpehi, tassa pāda-
 parikkammaṃ piṭṭhiparikammaṃ khādanīyaṃ bhojanīyaṃ sayā-
 nāni sabbāni sāmikass' eva bhāro bhavissatīti, haṭṭhī (c. -i) āgatā-
 gataṃ gaḥetvā phalakasāmikassa gharaṃ neti, so tassa taṃ diva-
 sam kattabbaṃ karoti. Magho sālāya avidūre kovilārarukkhaṃ
 ropetvā tassa mūle pāsāṇaphalakam atthari, sālāṃ pavittṭhā
 pavittṭhā kaṇṇikam oloketvā akkharāni vācetvā Sudhammā nāma
 me (?) sālā ti vadanti, tettimsajanānaṃ nāmaṃ (c. -a) na paṃñā-
 yati. Nandā (c. nānā) cintesi: ime sālāṃ karontā amḥeli
 apattikam (c. āp-) karimsu, Sudhammā pana attano vyattatāya
 pattikā jātā, mayāpi kiñci kātum vaddhati, kin nu kho karis-
 sāmīti, ath' assā etad aḥosi: sālāṃ āgatānaṃ pana pānīyaṃ
 (c. pāṇ-) c'eva naḥānodakaṃ ca laddhum vaddhatīti pokkha-
 raṇim khaṇāpessāmīti (c. -ṇā-), sā pokkharāṇim kāresi. Cittā
 cintesi: Sudhammāya kaṇṇikā dinnā, Nandāya pokkharāṇi kā-
 ritā, mayāpi kiñci kātum vaddhatīti, kin nu kho karissāmi,
 ath' assā etad aḥosi: sālāṃ āgatehi pānīyaṃ (c. pāṇ-) pivitvā
 naḥātvā gamanakāle mālāṃ pilandhitvā gantum vaddhati, pup-
 phārāmaṃ kāressāmīti, sā ramaṇīyaṃ (c. -ṇī-) pupphārāmaṃ
 kāresi, yebhuyyena tasmim ārame asuko nāma pupphūpaga-
 phalūpagarukkho n' atthīti na ḥosi. Sujātā pana āḥa: Ma-
 ghassa mātuladhītā meva (aḥam eva?) pādaparcīrikā ca, etena
 katakammaṃ mayham eva mayā kataṃ (c. -ā) etass' evā ti
 cintetvā kiñci akatvā attabhāvam eva maṇḍayamānā vītīnāmesi.
 Magho pi mātupaṭṭhānaṃ pitupaṭṭhānaṃ kule jeṭṭhāpacāyika-
 kammaṃ saccavācam aphaṇṇasavācam apisaṇṇavācam macche-
 ravīyaṃ akkodhan ti imāni satta vutapadāni pūretvā:

Mātāpettibharaṃ jantum, kule jeṭṭhāpacāyinaṃ,
 saṇḥam sakhīlasambhāsam, pesuṇeyyappahāyinaṃ,

Maccheravinaye yuttam, saccam kodhābhibbhum naram,
tam ve devā tāvatimsā āhu sappurisā itīti,

evam pasamsiyabhāvam āpajjitvā jīvita-pariyosāne tāvatimsa-
bhavane Sakko devarājā hutvā nibbatti, te pi 'ssa sahāyā
tatt' eva nibbattimsu, vaddhakī Vissakammadevaputto hutvā
nibbatti, tadā tāvatimsabhavane asurā vasanti, te abhītavā
devaputtā nibbattīti (?) dibbapānam sajjayimsu, Sakko attano pa-
risāya kañci ājīvanattāyā samñam adāsi, asurā pivitvā pamaj-
jimsu, Sakko kim me imehi sādharāṇena rajjenā ti parisāya
samñam datvā te pādesu gahāpetvā samudde khipāpesi, te
avaṁsirā samudde patimsu, atha nesam puṁñānubhāvena Sune-
runo hetṭhimatale asuravimānam nāma nibbatti, cittapātali
nāma nibbatti, devāsurasamgāme pana asuresu parājitesu da-
sayojanasahassam tāvatimsadevanagaram nāma nibbatti, tassa
pācīnapacchimadvārānam antarā dasayojanasahassam, tathā
dakkhiṇuttarānam, tam pana nagaram (c. -a) dvārasahassayuttam
(c. -am-) ahosi ārāmapokkharāṇīpatimaṇḍitam (c. -ṇi-), tassa
majjhe sālāya nissandena tiyojanasatubbedhehi dhajehi pati-
maṇḍito sattayojanasatubbedho pāsādo Vejayanto nāma ug-
gañchi, suvaṇṇayatṭhisumaṇḍhajā (c. -sama-) ahesum, pavālayat-
ṭhisumuttādhajā ahesum, muttāyatṭhisupavāladhajā, sattarata-
namayāsu yatṭhīsu sattaratanadhajā, iti sālāya nissandena yoja-
nasatubbedho pāsādo sattaratanamayo va hutvā nibbatti, ko-
vilārarukkhasa nissandena samantā yojanasataparimaṇḍalo pā-
ricchatto nibbatti, pāsāṇaphalakassa (c. -na-) nissandena pāricchat-
takamūle dīghato satṭhiyojanā puthulato paññāsāyojanā (c. -ṇṇ-)
bahalato pañcadasāyojanā sajayasumanā (c. yajay-) latta-
kapātavalavannapanḍukambalasilā nibbatti, yattha nisinnakāle
upaddhakāyo pavisati utṭhitakāle unam paripūrati, hatthī (c. -i)
Erāvaṇo nāma devaputto hutvā nibbatti, devalokasmim hi
tiracchānagatā na honti, tasmā so uyyānakīlāya nikkhamanakāle
attabhāvam vijahitvā diyaddhāyojanasatiko Erāvaṇo (c. -no) nāma

hatthí (c. -i) hoti, so tettiṃsajanánaṃ tettiṃsakumbhe mápeti,
 áváte (c. -ena) gávutaaddhaya^ojanappamáṇe sabbesaṃ majjihe Sak-
 kassa athháya Sudassanaṃ náma tiṃsayojanikaṃ kumbhaṃ
 mápeti, tassa upari dvádasaya^ojaniko ratana^omandapo hoti, tattha
 antaranará sattaratanamayá yojanubbedhá dhajá utthahanti,
 pariya^onte kiṃkiṇikajálaṃ olambati, sassamandavátari (?) tassa
 ca pañcaṅgikaturiyasaddasammisso dibbasaṅgítasadde ravo nie-
 charati, maṇḍapamajjihe Sakkassa yoniko maṇipallaṃko paṃ-
 ñatto hoti, tattha Sakko nisídati, tettiṃsakumbháṇaṃ ekekasmim
 kumbhe satta dante mápeti, ekeko paññásaya^ojanáyámo (c. -ṇṇ-),
 ekekasmim cettha (?) satta satta pokkharaniyo hoti, ekekapokkha-
 raniyá satta padumagacchá (c. -mánig-), ekekasmim gacche satta
 puppháni hoti, ekekassa pupphassa satta satta pattáni, ekeka-
 smim patte satta devadhítaro naccanti, evaṃ samantá paññá-
 sayojane (c. -ṇṇ-) tháne hatthidantesu yeva naccasaddaṃ (c.
 -ṃs-) hoti, evaṃ mahantaṃ yasaṃ anubhavanto Sakko deva-
 rájá vicarati. Sudhammápi kálaṃ katvá gantvá tatth'eva nib-
 batti, tadá Sudhammá náma navaya^ojanasatiká (c. -am) deva-
 sabhá nibbatti, tato ramaṇiyataraṃ kira amñaṃ thánaṃ náma
 n'atthi, másassa atthadivase dhammasavanaṃ tatth'eva hoti,
 yáv'ajjataná ramaṇiyaṃ thánaṃ disvá Sudhammá (c. -a) deva-
 sabhá viyá ti vadanti. Nandápi kálaṃ katvá tatth'eva nib-
 batti, tassá pañcaya^ojanasatiká Nandá náma pokkharani (c. -i)
 nibbatti. Cittá kálaṃ katvá gantvá tatth'eva nibbatti, tassápi
 pañcaya^ojanasatikaṃ Cittalatávanaṃ náma nibbatti; tattha uppan-
 napubbanimitte devaputte netvá mohá samána caranti. Sujátá
 pana kálaṃ katvá ekissá girikandaráya bakasakuṇiká hutvá
 nibbatti. Sakko attano paricáriká olovento: Sudhammá idh'
 eva nibbattá, tathá Nandá ca Cittá ca (c. -ttaṇca), Sujátá nu
 kho kuhiṃ nibbattá ti cintento taṃ tattha nibbattaṃ disvá:
 bálá kiñci pumñaṃ akatvá tiracchánayoniyaṃ nibbattá, idáni
 pana pumñaṃ káretvá idhānetum vaddhatīti attabhávaṃ vija-

hitvá amñátakavesena tassá santikam gantvá kinī karontī (c. -i)
 idha vicarasīti pucchi; ko pana tvam sāmīti; ahan te sāmiko
 Magho ti; kuḥim nibbatto 'si sāmīti; aham tāvatimsadevaloke
 nibbatto, tava (c. tá-) saḥáyikānam nibbattatthānam jānāsīti; na jā-
 nāmi sāmīti; tāpi mam' eva santike nibbattá, passissasi (c. -ati) te
 saḥáyiká ti; kath' áham tattha gamissāmīti; Sakko ahan te ncssá-
 mīti vatvá tam hatthatale katvá devalokam netvá Nandáya pok-
 kharaniyá vissajjetvá itarāsam (c. -rá) tiṇṇam árocesi: tumhākam
 saḥáyikam Sujátam passissathá ti; kuḥim sá devá ti; Nandá pok-
 kharaniyá (c. -dap-) tíre ti; tá tisso pi gantvá: aho ayyáya evarúpaṃ
 attabhávamañḍanassa phalaṃ, nidánissákunḍam (?) passatha, páde
 passatha, jaṃghe (c. -o) passatha, sobhati etissá attabhávo ti kelīn
 katvá pakkamimsu; puna Sakko tassá santikaṃ gantvá diṭṭhá
 te saḥáyiká ti vatvá diṭṭhá maṃ uppandetvá gatá tatth' eva
 maṃ nelīti vutte tam tatth' eva netvá uḍake vissajjetvá diṭṭhá
 te tāsam sampattīti pucchi; diṭṭhá devá ti; tayāpi tattha nib-
 battanúpāyaṃ kátum vaddhatīti; kim karomi devá ti; mayá
 dinnam ovádam rakkhissasīti; rakkhissāmi devá ti; ath' assá
 pañca sílāni datvá appamattá rakkhá ti (c. -átīti) vatvá pak-
 kāmi; sá tato paṭṭháya sayam matamacchake yeva pariye-
 sitvá khádati, Sakko katipáḥaccayena tassá vímaṃsanattháya
 gantvá válukapiṭṭhe matamacchako viya hutvá nipajji, sá disvá
 matamacchako ti samñāya aggahesi, maccho gilanakāle nañ-
 guṭṭham cálesi, sá jívamacchako ti uḍake vissajjesi, so thokaṃ
 vítināmetvá puna tassá purato uttāno hutvá nipajji, puna sá
 matako ti samñāya gaḥetvá gilanakāle agganañguṭṭham cálen-
 tam disvá jívamaccho (c. -á) ti vissajjesi, evaṃ tikkhattum ví-
 mamsitvá sádhukaṃ sílam rakkhatīti attānaṃ jānāpetvá: aham
 vímaṃsanattháya ágato, sádhukaṃ sílaṃ rakkhasi, evaṃ rak-
 khamáná na cirass' eva mama santike nibbattissasi, appamattá
 (c. -o) hoḥīti vatvá pakkāmi, tato paṭṭháya sayam matamac-
 chaṃ labhati vá na vá, alabhamáná katipáḥaccayen' eva sus-

sitvá kálam katvá tassa slassa phalena Bārāṇasiyam (c. -na-) kumbhakarakassa dhítá hutvá nibbatti, ath' assá pannarasasolasavassakále Sakko kuḥim nu kbo sá nibbattá ti ávajjento disvá idáni mayá tattha gantum vaddhatṭi elálukavaṇṇo na paṁṇáyamānehi sattaḥi rattanehi yánakam púretvá tam pájento Bārāṇasim pavisitvá elálukáni gaṇḥathá ti ugghosento víthiyam paṭipajji, muggamásádṇi gaḥetvá ágate pana múlana na demṭi vatvá katham dehṭi (desṭi?) vutto silarakkhikáya (c. -mr-) itthiyá dammṭi áha, sílam náma sámí kídísam, kim kálam udáhu níládivaṇṇan ti; tumḥe sílam kídísan ti pi na jánátha, kim eva nam rakkhissatha, silarakkhikáya pana dassámṭi; sámí esá kumbhakarassa dhítá sílam rakkhámṭi vicarati, etissá dehṭi; sámí pi na (?) tena hi mayham dehṭi áha; kási tvan ti; aham avijahitapañcasíla ti; tuyham etáni mayá ánítánṭi (c. -nínṭi) yánakam pájento tassá gharam gantvá asamḥariyam katvá elálukavaṇṇena devadattiyam dhanam datvá attánam jánápetvá: idan te jívítavuttíyá dhanam, pañca sílāni (c. -lá) akhaṇḍáni katvá rakkhá ti vatvá pakkámi; sápi tato cavitvá asurabhavane asurajetṭhakassa dhítá hutvá Sakkassa veriya-ghare nibbatti, dvísu pana attabhávesu slassa rakkhitattá abhirúpá aḥosi suvaṇṇavaṇṇá asádháraṇá sarúpasiriyá samannágatá; Vepacitti asurindo ágatáगतánam asuránam: tumḥe mama dhítu anucchaviká na hoṭhá ti tam kassaci adatvá: mama dhítá attaná va attano anucchavikam sámikam váres-satṭi asurabalam sannipátápetvá tuyham anucchavikam sámikam gaṇhá ti tassá (c. -a) hatthe pupphadámam adási, tasmim khaṇe Sakko tassá nibbattaṭṭhánam olokento tam pavattim ṇatvá idáni mayá gantum vaddhatṭi mahallakaasuravaṇṇam nimminítvá gantvá parisapariyante atṭhási, sá ito c' ito (add. ca) olokontí (c. -i) pubbasannivásavasena uppannena pemena mahogheneva ajjho-tṭhaṭṭhadayá hutvá eso me sámiko ti tassa upari pupphadámam khipi, asurá: amḥákam rájá ettakam kálam dhítu anuccha-

vikam alabbhivá idáni ayam ev' assa dhítu pitámahato ma-
hallako anucchaviko ti lajjayamáná apakkamimsu, Sakko tam
hatthe gahetvá Sakko 'ham asmíti naditvá ákásam pakkhandi,
asurá vañcimhá jarasakkená ti tam anubandhimsu, Mátali
saṃgáhako Vejayantaram áharitvá antaramagge atthási,
Sakko tam tattha áropetvá devanagarábhimukho páyási, ath'
assa simbalivanam sampattakále rathasaddam sutvá bhítá
garuḷapotaká viravimsu, tesam saddam sutvá Sakko Mátalim
pucchi: ke (c. ko) ete viravantíti; garuḷá devá ti; kimkáraṇá ti;
rathasaddam sutvá maraṇabhayená ti; mam ekam nissáya ettaká
janá rathavegena cunnitá (c. -o) má nassi (?), nivattehi rathan ti;
so sindhavasahassassa daṇḍasamñam datvá ratham nivattesi,
tam disvá asurá: jarasakko asurapurato paṭṭháya paláyanto
idáni ratham nivattesi, addhá amñena upatthambho laddho
bhavissatíti nivattitvá ágatamaggen' eva asurapuram pavisitvá
puna sísam ukkhipimsu, Sujam asurakamñam devanagaram
netvá addhateyyanam accharákoṭīnam jeṭṭhikattāhāne ṭhapesi,
sá Sakkena varam yáci: mahárāja mama imasmiṃ devaloke
mátápitaro vá bhátikabhagiṇiyo (c. -ni-) vá n' atthi, yatthayattha
gacchasi tattha tattha mam gahetvá gaccheyyási, so sádhu
ti tassá paṭimñam adási, tato paṭṭháya cittapátaliyá pupphitáya
amhákam dibbapáricchattakassa pupphanakálo ti asurá yuddhat-
tháya Sakkam abhiyanti, Sakko heṭṭhá samudde náganam árak-
kham adási, tato supaṇṇanam (c. -nná-) kumbhaṇḍanam yakkhá-
nam tato catunnam mahárájānam sádhu parijaná (?) devanagara-
dvāresu vajirahatthá (c. vañj-) Indapaṭimá ṭhapesi, asurá nágádayo
chinditvá ágatāpi Indapaṭimá disvá Sakko nikkhanto ti paláyanti.
Evam Maháli Magho māṇavo appamádapaṭipadam paṭipajji, evam
appamatto pan' esa evarúpaṃ issariyaṃ patvá dvīsu devalo-
kesu rajjam káreti, appamádo nám' esa Buddhádhi pasattho,
appamádam hi nissáya sabbesam pi lokiyalokuttarānam visesānam
adhigamo hohīti (hotīti?) vatvá imam gátham áha: appamádena

etc. Tattha appamādenā ti Macalagāme bhūmippadesa-sodhanam ādimkatvā katena appamādena; Maghavā ti idāni Maghavā ti paññāto Maghamānavo (c. -na-) dvinnam devalokānam rājabhāvena seṭṭhamgato; paśamsantīti Buddhādayo paṇḍitā appamādam eva thomenti vaṇṇayanti, kimkāraṇā: sabbesaṃ loki-yalokuttarānaṃ viśeśānaṃ paṭilābhakārattā; ... gara h i t o n i n d i t o , k i m k ā r a ṇ ā : s a b b a v i p a t t i n a m m ū l a b h ā v a t o . . . S a k k a v a t t h u m .

Seṭṭhatā sanscr. cṛeṣṭhatā Manu 4,245.

v. 31. Appamādarato bhikkhū ti imaṃ dhammadesanaṃ Satthā Jetavane viharanto amñataraṃ bhikkhuṃ ārabba kathesi; so kira Satthu santike yāvaarahattaṃ kammaṭṭhānaṃ ṭhāpetvā araṃṇaṃ pavisitvā ghaṭento vāyamanto arahattaṃ pattum nāsakkhi; so viśeṣetvā kammaṭṭhānaṃ kathāpeśāmi, tato nikkhamitvā Satthu santikaṃ āgacchanto antarāmagge maḥantaṃ dāvaggiṃ utṭhitam disvā vegen' ekam muṇḍapabbataṃ abhiruḥha nisinno araṃṇe (c. -a) dayhamānaṃ aggiṃ disvā ārammaṇaṃ gaṇhi: yathā ayaṃ aggi maḥantāni ca khuddakāni ca upādānāni ḍaḥanto gacchati evaṃ ariyamaggañāṇaggināpi maḥantāni khuddakāni ca saṃyojanāni ḍaḥantena gantabbaṃ bhavissatīti; Satthā gandhakuṭiyaṃ nisinno va tassa cittopacāraṃ ṇatvā evaṃ etaṃ taṃ (?) bhikkhu maḥantaṃ khuddakāni hi upādānāni viya imesaṃ sattānaṃ abbhantare uppajjamānāni aṇumthūlāni (c. an-) saṃyojanāni tāni (c. tā) ṇāṇagginā jhāpetvā abhābuppattikāni kātum vaṭṭatīti vatvā obhāsaṃ viśajjetvā tassa bhikkhuno abhikukhe viya paṃṇāyamaṇo imaṃ obhāsaḡātham (c. -saṃgā-) āha: Appamādarato etc. . . P a m ā d e b h a y a d a s s i v ā t i n i r a y u p p a t t i ā d i k a p a m ā d e (c . - k a m p a -) b h a y a m p a s s a n t o , t ā s a m v ā u p p a t t i n a m m ū l a t t ā p a m ā d a m b h a y a t o p a s s a n t o , s a m y o j a n a n t i v a t t a d u k k h e n a s a d d h i m y o j a n a m , p a j ā n a m v a d d h e o s i d ā p a n a s a m a t t h a m d a s a v i d h a s a m y o j a n a m , a ṇ u m t h ū l a n (c . a n -) t i m a ḥ a n t a ṇ c a k h u d d a k a ṇ c a ḍ a ḥ a m a g g i v a g a c c h a t i t i , y a t h ā a y a m a g g i m a ḥ a n t a ṇ

ca khuddakañ ca upádánañ dahanto gacchati evam evaṃ yo appamādarato bhikkhu appamādhigatena ñāṇagginā etaṃ saṃyojanañ dahanto abhabbuppattikañ karonto gacchatīti.... Amñatarabbhikkhussa vatthum.

Dassivá nominat. thematis dassivas sanscr. darçivas, cfr. Westerg. Sanskr. Læseb. p. 5 dharmadarçiván, et Sanskr. Forml. p. 89. Aṇumthúlam, cod. C aṇumthu-, B anumthu-, ut comment. passim; A aṇuthu-. Nasalis inter duas vocis compositæ partes frequentius quam sanscr. inseri videtur. Cfr. etiam ad v. 5.

v. 32. Locus: Jetavanam. Persona: Nigamatissatthero.

Tattha abhabbo pariḥánáyá ti so evarúpo bhikkhu samathavipassanádhammeḥi vá maggaphaleḥi vá pariḥánáya abhabbo, nāpi patteḥi pariḥáyati na appattāni na pápuṇāti (c. -ṇanti), nibbánass'eva santike ti kilesanibbánassāpi anupádáya (c. -dá) parinibbánassāpi santike yevá ti.

Abhabbo sanscr. abhavyo; cfr. Spiegel: Kammav. p. 10. 11: abhabbo haritattáya, punavirulhiyá. Bollensen: Vikramorvaçí p. 145.

v. 33-34. Locus: Cálínáya pabbato. Persona: Meghiyatthero.

...Yathá náma usukáro araññato ekañ daṇḍakam áhari tvá nittacam karitvá kañjiyatelena makkhetvá aṅgárapalle tápetvá rukkhálake uppſletvá tibbakam ujum válavijjhanayoggam karoti (c. -onti) katvá ca pana rájamahámattánam sippam dassetvá mahantam sakkárasammánam labhati evam evam medháví (c. -i) paṇḍito vimñú puriso phandanádisabhávam p' etaṃ cittam dhútaṅgáramñavásena (c. dhut-) nittacam apagatam olárikalesam (-taolá-?) katvá saddhásineḥena temetvá káyikaceta-sikaviriyena tápetva samathavipassanálake uppſletvá (c. ujjī-)

ujum akuṭilaṃ nibbisevanam karoti katvā ca pana saṃkhāre sammasitvā mahantam avijjākhandham padāletvā tisso vijjā cha abhiññā nava lokuttaradhammo ti imam visesam hatthagatam eva (c. evam) katvā aggam dakkhiṇeyyabhāvaṃ labhati; ... okamokata ubbhato ti okapunnēhi cīvarehīti ettha udakam, okam pahāya aniketasārīti ettha ālayo; idha ubhayaṃ pi labbhati... udakasamkhātā ālayā ti ayam attho, ubbhato ti uddhaṭo, pariphandat' idam cittaṃ ti yathā so udakālayato ubbhato thale khitto maccho udakam alabhanto pariphandati evam idam pañcakāmaguṇālayābhiratam cittaṃ tato (adde: attānam) uddharitvā māraddheyyasamkhātavaddham pahātum vipassanākammatthāne cittaṃ kāyikacetasikaviriyena santāpiyamānam pariphandati saṇṭhātum na sakkoti, evam sante pi dhuraṃ anikkhipitvā medhāvipuggalo taṃ vuttanayen' eva ujum kammaṇiyam (c. -ni-) karotīti attho; aparo nayo: idam māraddheyyam kilesavaddham avijahitvā ṭhitam cittaṃ so vārijo viya pariphandati, tasmā māraddheyyam pahātave yena kilesavaddhasamkhātena māraddheyyen' eva pariphandati taṃ pahātābbaṃ ti.

Uju sanscr. rju. Usukāro sanscr. iṣukāro, respondet igitur vocalis u sanscr. i, rarioris hujus mutationis exempla alia sunt: susu s. ṣisu, pasuta s. prasita (Okkāku s. Iṣvāku), cfr. Burnouf: Introd. p. 235 not. Okamokata inserta euphoniæ causa consonante m, cfr. v. 247 idh' eva-m-eso, Clough: Pali Grammar p. 11. Ubbhato sanscr. ud-bhṛto Māraddheyyam Māræ regnum, cfr. commentar. in Suttanipātam fol. jhā: maccudheyyan ti macce ettha dhiyyatīti (c. dhīyy-) maccudheyyam (c. -a), tebhūmakavaddhass' etaṃ adhivacanam. Pahātave dativus infinitivi, cfr. dialectum vedicam, Clough: Pali Grammar p. 121.

Gogerly (Knighton p. 78): As the fletcher makes straight his arrows, so the wise and virtuous man rectifies his mind.

v. 35. Locus: Sávatt_hí. Persona: amñataro bhikkhu.

... Yatt_hakámanipátino ti yatt_ha katthacid eva nipátanasílassa, eta_m (c. etan) hi labhita_ñhánam vá yutta_ñhánam vá ayutta_ñhánam vá na jánáti, n' eva játim oloketi na gottam na vaddham, yatt_ha yatt_ha icchat_i tatth_a tatth' eva nipatat_{ti} (c. -tant_{ti});... maggaphalasukham arah_ñattaparamatthanibbānasukham ca áva_ñat_{ti}...

v. 36. Locus: Sávatt_hí. Persona: amñataro ukka_ñ-_ñhitabhikkhu.

Duddasa sanscr. durdṛṣa Mahābh. 7,9454. 12,10142.

v. 37. Dúraṅgaman ti ima_m dhammadesana_m Satthá Sávatt_hiya_m viharanto Saṃgharakkhitam náma árab_hba k_a-thesi. Sávatt_hiya_m kir' eko kulaputto Satthu dhammadesana_m sutvá nikkhamitvá pabbajito laddhúpasampado Saṃgharakkhi-tatthero náma hutvá katipá_ñen' eva arah_ñatta_m pápu_ñi (c. -ni), assa kani_ñtho putt_m labhitvá therassa námam akási, so Bhágin_ey-yasaṃgharakkhito (c. -ne-) náma hutvá vayappatto therass' eva s_antike pabbajitvá laddhúpasampado amñatarasmim gámákárāpi me (?) vassa_m upagantvá eka_m satta_ñhattha_m eka_m a_ññ_ñhattha_m ti dve vassavásikasátake labhitvá a_ññ_ñhattha_m upajjháya_m me bhavissat_{ti} sallakkhetvá satta_ñhattha_m may_ñam bhavissat_{ti} cimt_etvá vutthavasso upajjháya_m passissámiti ágacchanto an-tarámagge pi_ndáya caranto ágantvá there (c. -o) vi_ñhāra_m anágate ye_va vi_ñhāra_m pavisitvá therassa divát_ñhāna_m sammajjitvá pá-dodaka_m upat_ñhapetvá ása_mam pa_mñāpetvá ágama_mmagga_m oloken_{to} nisídi, ath' assa ágacchanta_m disvá paccuggama_mna_m katvá pattacívara_m ga_ñetvá nisídatha bhante ti theram nisídāpetvá tálava_ñta_m ádáya víjetvá pániya_m datvá páde dhovitvá ta_m sáta_mka_m ánetvá pádamúle ñhapetvá bhante ima_m paribhu_ñ-jathá ti vatvá víjama_ño a_ññ_ñási, atha na_m the_{ro} á_ñha: Sa_m-gharakkhita may_ñam cívaraparipun_ñam, tvam eva paribhu_ñjá

ti; bhante mayá laddhakálato paṭṭhāya ayaṃ tumhākam eva sallakkhito, paribhogam karoṭhā ti; hotu Saṃgharakkhita, paripunnam me (c. add. ti) cīvaram, tvam eva paribhuñjā ti; bhante mā evam karoṭha, tumhehi paribhuñjanto (?) mayham mahapphalaṃ bhavissatīti, atha nam tassa punappuna kathentassāpi therona icchi, evam so vījamāno (c. vi-) ṭhito va cintesi: aham therassa gihikāle bhāgineyyo (c. -ne-) pabbajitakāle saddhivihāriko, evampi mayā saddhim upajjhāyo paribhogam na kātukāmo, imasmim mayā saddhim paribhogam akaronte kim me samanabhāvena, gihī (c. -i) bhavissāmīti, ath' assa etad ahoṣi: dussaṇṭhāpayo gharavāso, kin nu kho katvā gihī bhūto jīvissāmīti, tato cintesi: atṭhaṭṭhasātakam vikkīṇitvā (c. -iṇ-) ekaṃ elikaṃ gaṇhissāmīti, elikā nāma khippam vijāyanti, sv-āham vijātam vikkīṇitvā (c. -in-) mūlam karissāmi, mūlam katvā ekaṃ pajāpatim ānessāmi, ekaṃ sā puttam vijāyissati (c. -nti), ath' assa mama mātulassa nāmam katvā mūlam (c. -a) yānake nisīdāpetvā (c. -si-) mama puttaṃ ca bhariyaṃ ca ādāya mātulam vanditum āgacchissāmi, āgacchanto antarāmagge mama bhariyam vakkhāmi: ānehi tāva me puttam, vaḥissāmi nan ti, sā kin te (c. add. na) puttena gaḥitena, ehi imam yānakam pājehīti vatvā puttam gaḥetvā aham nessāmi nan ti sandhāretum asakkontī (c. -i) cakkapāde chaddessati, ath' assa sarīram āruyihitvā cakkam gamissati, atha nam: tvam mama puttam n' eva mayham adāsi na sandhāretum sakkhi, nāsito'smi (c. -im) tayā ti vatvā patodalaṭṭhiyā piṭṭhim paḥarissāmīti, so evam cintento ṭhatvā vījamāno therassa sīse (c. si-) tālavaṇṇena paḥari, theron kin nu kho aham Saṃgharakkhitena sīse paḥaṭo ti upadhārento cintitacintitam sabbam ñatvā: Saṃgharakkhita mātugāmam paḥaram dātum nāsakkhi, ettha mahallakatherassa ko doso ti āha, so: aho nattho 'mhi, ñātam (c. -tā) kira meva upajjhāyena cintitacintitan ti tālavaṇṇam chaddetvā palāyitum āraddho, atha nam daḥarā ca sāmaṇerā ca anubandhitvā ādāya Satthu santikam agamaṃsu, Satthā te bhikkhū disvā va kim bhik-

khavē ágat' att̥ha, eko vo bhikkhu laddho ti pucchi; áma bhante ti, idaṃ daharam ukkaṇṭhitvá paláyantaṃ gahetvá tumhákāṃ santikāṃ ágat' amhá ti; evaṃ kira bhikkhú ti; áma bhante ti; kimatthaṃ te bhikkhu evaṃ bháriyaṃ kammaṃ kataṃ (c. -thaṃ), na nu tvam áradbhaviriyassa ekassa buddhassa putto, mádisassa buddhassa náma sāsane pabbajitvá attánaṃ dametvá sotá-panno ti vá sakadágámīanágámīarahá ti vá vadápetum (?) ná-sakkhi, kimatthaṃ evaṃ bháriyaṃ kammam akásīti; ukkaṇṭhito 'smi bhante ti; kimkáraṇá ukkaṇṭhito 'sīti; so ekaṃ vas-sávásikāṃ laddhadivasato paṭṭhāya yáva therassa tálavantaṇa paḥaraṇaṃ sabbam taṃ pavattim (c. -i) árocetvá iminá ká-raṇena paláto 'smi bhante ti áha, atha naṃ Satthá: bhikkhu má cintayi, cittaṃ nám' etaṃ dúre hontam pi árammaṇaṃ sampaticchanakajátikāṃ (?) rágadosamohabandhaná muccanat-thāya váyamitum vaddhatīti vatvá imaṃ gátham áha: Dúraṅga-mam etc. . . . Sattaṭṭhacittāni pana ekato kaṇṇikābaddhāni eka-kkhaṇe uppajjitum samatthāni náma n' atthi, uppattikāle ekekam eva cittaṃ uppajjati, tasmim niruddhe puna ekekam eva uppajjatīti ekacaram (c. -var-) náma jātāṃ, sattaṭṭhacittassa sarírasaṇṭhānaṃ vá níládippakáro vaṇṇabhedo vá n' atthīti asa-ríraṃ náma jātāṃ, guhá náma catumahábhútaguhá, idaṃ ca hadayarúpaṃ nissāya vattatīti gu h á s a y a ṃ náma jātāṃ; ye cittaṃ ti ye keci purisá vá itthiyo vá gahatthá vá pabbajitá vá anuppajjantassa kilesassa uppajjitum ádenhá (?) satisammohena uppannaṃ kilesaṃ pajahantá cittaṃ sa ñ ñ a-messanti yataṃ (c. yaṃtaṃ) avikkhittaṃ karissanti, mok-khanti m á r a b a n d h a n á sabbe te kilesabandhanábhávena m á r a b a n d h a n a s a m k h á t á tebhúmakavaddhá (c. -bhu-) muccis-santīti . . . Bhágiṇeyyasamgharakkhitattheravatthum.

Mokkhanti m á r a b a n d h a n á epitritus tertius removeri potest mokkhantí legendo. M á r a b a n d h a n á cfr. vv. 276-280. Sa ñ ñ a m e s s a n t i fut. rad. yam præf. sam.

v. 38-39. Locus: Sávathí. Persona: Cittahatthathero.

... Sattatimsabodhapakkhikadhammabhedam idam sad-dhammam ajánantassa, parittasaddhammatáya upplavallo-panasaddhatáya(?) vá paripalavapasádassa, kámavacararúpavacarádibhedápi pamñá (c. pañá) na paripúratí, kámavacaráya pi aparipúriyamánáya kuto ca rúpavacará(?) rúpavacaralokuttarapamñá (c. -pañáya) paripúrisatíti dípeti; anavassutacittassá ti rágena acintacittassa(?), ananvá hatacetaso ti áha, cittokhilajáto(?) ti ágataññhane dosena cittassa pañābhavo vutto, idha pana dosena appaṭihatacittassá ti attho; ... so pana saddhádhi pañcahi jágaradhammehi samannāgatattá jágaro náma, tasmá tassa jaggantassápi ajaggantassápi kilesabhayam n' atthi...

Anavassuta hæsitavi in hac forma explicanda; num recte pro part. perf. pass. habuerim radicis se sanscr. çyai præf. ava una cum particula negativa an, judicent docti. Cfr. comm. in anussuta v. 400. Puññapāpapaññassa cfr. vv. 267. 412.

v. 40. Locus: Sávathí. Personæ: pañcasatavipassakabhikkhú.

... Naṅgarúpaman ti naṅgaram náma bahiddhá thiram (c. thír-) hoti gambhíraparikkham pákáraparikkhittam adváraddhálayuttam(?) anto suvibhattavíthicatukkasiṅghátakasampannam, antará pana (c. -nam) tam vilumpissámá ti bahiddhá corá ágantvá pavisitum asakkontá pabbatam asajja (ásajja?) paññatá viya gacchanti; evam evam paññito kulaputto attano vipassanácittam thiram (c. thír-) naṅgarasadisam katvá ñhapetvá naṅgare ñhito ekato dhárádínánappakárena ávudhena coragahaṇam viya vipassanámayena ca ariyamaggamayena (c. arimag-) ca pamñáávudhena (c. pañá-) tam tam maggavajjham(?) kilesam paññāhanto tam kilesamāram yojettha hareyyá ti attho; jitam ca rakke ti jitam uppáditam (c. uppájit-) tam

taruṇavipassanaṃ āvāsasappāyaṃ utusappāyaṃ bhojanasappāyaṃ puggalasappāyaṃ dhammasavanasappāyādiṃ āsevanto antarantarā samāpattiṃ samāpajjitvā tato vuṭṭhāya suddhacittena saṃkhāre sammasanto rakkheyya; anivesano siyāti anālayo bhaveyya, yathā nāma yodho saṅgāmasīse balakotṭhakaṃ katvā amittehi saddhiṃ yujjhanto chāto vā pipāsito vā hutvā sannāhe vā sithile āvudhe vā patite balakotṭhakaṃ pavisitvā vissamitvā bhuñjitvā pivitvā sannayihitvā āvudhaṃ gaḥetvā puna nikkhamitvā yujjhanto parasenaṃ maddati ajitaṃ jināti jitaṃ rakkhati... evaṃ evaṃ bhikkhu paṭiladdhaṃ karuṇāvipassanaṃ (taruṇav-?) punappuna samāpattiṃ samāpajjitvā vuṭṭhāya suddhacittena (c. -citte) saṃkhāre sammasanto rakkhituṃ sakkoti uttarimaggaphalena (c. -pālāhena) kilesamāraṃ jināti... samāpattinivesanaṃ katvā tattha niveseyya ālayaṃ na kareyyāti attho (c. -yyātha attho)...

Naṅgarūpamaṃ cfr. v. 315. Anivesano cfr. anāgāra, anoka vv. 404. 415. Mahābh. 12,8919. De metro appendicem vide.

v. 41. Locus: Sāvattī. Persona: Pūtīgattatissatthero.

... Chuddho ti apaviddho (c. -viṭṭho) ti apagatavimñānatāya tuccho hutvā sessatīti dasseti, yathā kiṃ: niratthaṃ va kaliṅgaram nirupakāraṃ (c. nirūp-) niratthakaṃ kaṭṭhabaddhaṃ viya...

Chuddho ni fallor altēra est forma palica sanscritici vocabuli xudro, pro vulgari khuddo, litera d ob latentem semivocalem r aspirata, cfr. tattha sanscr. tatra etc., atque x in cch mutato, cfr. not. ad v. s. Cod. B chuddo. Apeta-vimñāno A et B -vimñāno. Kaliṅgaram cfr. Manu 4,241. 5,69.

v. 42. Diso disaṇti imaṃ dhammadesanaṃ Sattā Kosalanapade Nandagopālakaṃ ārabha kathesi. Sāvattīyaṃ kira

Anáthapiṇḍikassa gaḥapatino Nando náma gopálako goyútham rakkhati addho mahāddhano mahābhogo, so kira yathá seniyo jaṭilo pabbajjāvasena evaṃ gopálakante rájapílaṃ pariḥaranto (?) attano kuṭumbaṃ rakkhati, so kálánukálaṃ pañca gorase ádāya Anáthapiṇḍikassa santikaṃ ágantvá Sattháraṃ passati dhammaṃ suṇáti attano vasaṇatthánaṃ ágamanattháya Sattháraṃ yácati, Satthá tassa nāṇaparipákam ágamayamáno ágantvá paripakkabhávaṃ ṇatvá ekadivasaṃ mahābhikkhusaṃghapari-vuto cárikaṃ caranto maggá okkamma tassa vane aṃñātara-smiṃ (c. añ-) rukkhamúle nisídi, Nando Satthu santikaṃ ágantvá vanditvá paṭisantháraṃ katvá Sattháraṃ nimantetvá sattáḥam bhikkhusaṃghassa paṇítam pañcagorasadánaṃ adási, sattame divase Satthá anumodanaṃ katvá dānakathādhibhedam anupubbikatham (c. -tam) kathesi, kathápariyosāne Nandago-pálako sotápattiphale patittháya Satthu pattam gaḥetvá Sattháraṃ anugacchanto dúram gantvá tiṭṭha upásaká ti nivattiyamáno vanditvá nivatti, atha naṃ eko luddako vijjhítvá máresi, pac-chato ágacchantá bhikkhú disvá gantvá Sattháraṃ áḥamsu: Nando bhante gopálako tumhákam idbhāgatattá mahādānaṃ datvá anugantvá nivattanto (c. ani-) mārīto, sace tumhe nāgacchis-satha nássa maraṇam abhavissá (c. -a) ti; Satthá: mayi bhikkhave ágate pi anágate pi tassa catasso disá catasso anudisá gac-chantassāpi maraṇato muccanúpāyo náma n' atthi, yaṃ hi n' eva corá na verino karonti tam imesaṃ sattánaṃ antopa-duttham micchāpaṇihitam eittam eva karotṭi vatvá imaṃ gátham áḥa: Diso etc. Tattha diso disaṃ ti coro coram disvá ti páthaseso, y a n t a m k a y i r á t i yaṃ (adde: tam ?) tassa anayavyasanaṃ kareyya, dutiyapade pi es' eva nayo, idaṃ vuttam hoti: eko ekassa mittadúhicoro (?) puttadārakhettavattu-gomaḥisádisu aparajjhanto yassa aparajjhati tam pi tatth' eva attani aparajjhantaṃ coram disvá verivá pana kenacid eva karaṇīyena (c. -nī-) baddham veraṃ verim disvá attano akak-

khalatáya dárūnatáya (-?), yan taṃ tassa anayavyasanam kareyya puttadāram vá pīleyya (c. pi-) khettādīni vá náseyya jīvítá vá pana taṃ voropeyya, dasasu akusalakammapathesu micchá ṭhapitattá micchá paṇihitam (c. -paṇi-) cittam pápiyo nam tato kare ti purisaṃ tato pápataram kareyya, vuttappakārehi diso vá disassa (c. dissá) verivá vá verino imasmiṃ yev' attabhāve (c. -vo) dukkham uppādeyya, jīvitaṃ khayam vá káreyya, idaṃ pana akusalakammapathesu (c. -kathesu) micchá ṭhapitam cittam dīṭṭhe va dhamme anayavyasanam pápeti, attabhāvasatasahāssesu pi catūsu apāyesu khipitvá sīsam ukkhipitum (c. -khitum) na detīti... Nandagopālavatthum.

In constructione hujus versus ellipsis inesse videtur; sententia enim hæc est: quod mali homo homini facere potest, nihil est præ detrimento, quod fluit ex mente falso directa. Yan taṃ Mahābh. 13,1674. Verivá sanscr. esset vairiván.

v. 43. Na taṃ mātá pitá kayirá ti imaṃ dhammadesa-
nam Satthá Soreyyanaṅgare samuṭṭhitam Sāvatthiyam niṭṭha-
pesi. Sammāsambuddhe Sāvatthiyam viharante (c. -o) Sorey-
yanaṅgare Soreyyasetṭhiputto ekena sahāyakena saddhim su-
khayānake nisīditvá mahantena parivārena nahāpanatthāya naṅ-
gará nikkhami, tasmim khane Mahākaccāyanatthero Soreyyam
piṇḍāya pavisitukāmo bahinaṅgare saṃghātiṃ párupati, therassa
ca suvaṇṇavaṇṇam sarīraṃ, Soreyyasetṭhiputto taṃ disvá cin-
tesi: aho vata ayam vá theró mama bhariyá bhaveyya mama
vá bhariyāya sarīravanno etassa sarīravanno (c. -e) viya bha-
veyyá ti, tassa cintitamatte yeva purisaliṅgam antaradhāyi
itthiliṅgam pátur aḥosi, so lajjito yānaká oruyha palāyi, pari-
jano kaṃ (taṃ?) asajjānanto (asañj-?) kim etaṃ kim etan ti áha,
sāpi Takkasilāmaggaṃ paṭipajji, sahāyako pi 'ssá ito c' ito ca
vicarivāpi nāddasa, sabbe nahāyitvá geham gamimsu, ka-
ham setṭhiputto ti ca vutte nahātvá ágato bhavissatīti

mamñamhā ti vadimsu, ath' assa mātāpitaro tattha tattha pa-
 riyesitvā apassantā (c. -o) roditvā paridevitvā mato bhavissatīti ma-
 takam bhattam adamsu, sā ekam Takkasilāgāmim (c. -la-) satthāvā-
 ham disvā yānakam pacchato pacchato anubandhi, atha nam ma-
 nussā disvā: amhākam yānakassa pacchato pacchato āgacchasi,
 mayam kassa dārikā ti tam na jānāmā ti vadimsu, sāpi: tumhe
 attano yānakam pājetha, aham padasā gamissāmīti, sā gacchantī
 gacchantī aṅgulimuddikam datvā ekasmim yānake okāsam kāresi,
 manussā cintayimsu: Takkasilānaṅgare (c. -la-) amhākam seṭṭhi-
 puttassa bhariyā n' atthi, tassa ācikkhissāma, mahāpaṇṇākāro
 (c. -pann-) no bhavissatīti, te gantvā: sāmi amhehi tumhākam ekam
 itthiratanam ānītan ti, so sutvā tam pakkosāpetvā attano vi-
 bhavasānurūpaṃ pāsādikam (?) disvā uppannasineho gehe akāsi.
 Purisā hi itthiyo (c. -e) vā itthiyo purisā (c. -o) vā abhūtapubbā
 nāma n' atthi, purisā hi parassa dāre aticaritvā kālam katvā bahūni
 vassasatasahassāni niraye pacitva manussajātīm āgacchantā atta-
 bhāvasate itthibhāvaṃ āpajjanti, Ānandatthero pi hi kappasata-
 saḥassam pūritapāramim (-ī ?) ariyasāvako samsāre samisaranto
 ekasmim attabhāve kammārakule nibbatto, paradārakakammaṃ
 katvā niraye pakkāvasesena cuddasasu attabhāvesu parassa
 pādapariśārikā itthi ahoṣi, sattasu attabhāvesu bījuddharanam
 pāpuṇi, itthiyo pana dānādīni puṇṇāni (c. puṇ-) katvā itthi-
 bhāve chandam virojetvā idam no puṇṇam purisattabhāva-
 paṭilābhāya samvattatū ti cittaṃ adhiṭṭhahitvā kālam katvā pu-
 risattabhāvaṃ paṭilabhanti patidevatā hutvā sāmike (c. -o) sammā-
 patipattivasena pi purisattabhāvaṃ paṭilabhanti ca, ayam pana
 seṭṭhiputto thero(-e?) ayoniso cittaṃ uppādetvā imasmim yeva atta-
 bhāve itthibhāvaṃ paṭilabhati. Takkasilāya seṭṭhiputtena saddhim
 samvāsam anvāya pan' assā kucchiyaṃ gabbho patiṭṭhāsi, sā
 dasamāsaccayena (c. -māpac-) puttaṃ labhitvā tassa padasā
 gamanakāle aparam pi puttaṃ paṭilabhi, evam assā kucchiyaṃ
 vuttā dve puttā ahesuṃ, Soreyyanaṅgare tam paṭicca nibbattā cepi-

cattá (dve ti cattáro ?) puttá ahesunī, tasmim kále Soreyyanaṅga-
 rato so tassá saḥáyakasetṭhiputto pañcahi sakatasatehi Takkasilarā
 (c. -sī-) gantvā sukhayānake nisinnō naṅgaram pāvīsi, atha nam sá
 upari pásádatale vátapānam vivaritvā antaravṭhim olokayamāná
 ṭhitá disvā saṇjānitvā dāsīm pesetvā pakkosápetvā mahátale
 nisídápetvā (c. -sī-) sakkárasammānam akási, atha nam so
 áha: bhadde tvaṁ ito pubbe amhehi na diṭṭhapubbá, atha ca
 pana nō mahantaṁ sakkāram karosi, jānási tvaṁ amhe ti;
 áma sámi jānāmi, na nu tumhe Soreyyanagaravāsino (-vāsī ?) 'sīti;
 áma bhadde ti; sá mátápitunnaṁ ca bhariyāya ca puttānaṁ
 ca arogabhāvaṁ (c. ár-) pucchi, itaro áma bhadde arogá (c. ár-) ti
 vatvā áha: jānási tvaṁ ete ti; áma sámi jānāmi, tesam eko putto
 atthi, so kaḥam sāmīti; bhadde (c. -o) ene (?) má kathēhi, mayaṁ
 tena saddhim ekadivasaṁ sukhayānake nisídítvā (c. -sī-) naháyitum
 nikkhamitvā n' eva tassa gatim nāgatim jānāma, ito c' ito
 (c. cuto) ca vicaritvā adisvā mátápitunnaṁ árocayimha, te pi
 'ssa roditvā kanditvā petakiccaṁ karimsú ti; aḥam so sāmīti;
 apehi bhadde kiṁ katesi, mayhaṁ saḥáyo devakumáro viya
 eko puriso ti; hotu me sámi aḥam so ti; atha idaṁ kiṁ ná-
 má ti; tam divasan te ayyo Mahákaccāyanathero diṭṭho ti,
 aḥam Mahákaccāyanatheraṁ oloketvā: aho vata ayam vá
 thero mama bhariyā bhavēyya etassa (c. ek-) vá saríravaṇṇo viya
 mama bhariyāya saríravaṇṇo bhavēyyá ti cintesim, cintita-
 kkhāṇe eva (c. -am) yaṁ me purisaliṅgaṁ antaradhāyi itthiliṅgaṁ
 pátu bhavi, athāhaṁ lajjāya kassaci vattum asakkunítvā palá-
 yitvā idhāgatá sāmīti; aho te bhāriyaṁ kammaṁ katam,
 kasmá mayhaṁ nácikkhi, api pana te thero khamápito ti;
 na khamápito sámi, jānási jānási pana tvaṁ kaḥam thero
 ti; imam eva naṅgaram nissāya viharatīti; sace piṇḍāya ca-
 ranto idhāgaccheyya aḥam mama ayyassa bhikkhāhāraṁ da-
 deyyam sāmīti; tena hi sígham sakkāram karohi, amhákaṁ
 ayyam khaṇápessámá ti therassa vasanaṭṭhānaṁ gantvā van-

ditvá ekamante nisinno: bhante sve mayham bhikkham gaṇ-
 hathá ti áha; na nu tvam seṭṭhiputta ágantuko ti; bhante má
 amhákaṁ ágantukabhávam pucchatha, sve me bhikkham gaṇ-
 hathá ti; theró adhvásesi, gehe pi therassa mahásakkáro paṭi-
 yatto (c. -nto), theró puna divase nam gehadváram agamási, atha
 nam nisídápetvá paññenāhārena parivisitvá seṭṭhiputto tam itthim
 gahetvá therassa pádamúle nipajjápetvá: bhante mayham sa-
 háyikáya khamathá ti áha; kim etan ti; ayam bhante pubbe
 mayham piyasaháyiko hutvá tumhe oloketvá evam náma cin-
 tesi, ath'assa purisalīṅgam antaradháyi itthilīṅgam pátu bhavi,
 khamatha bhante ti; tena hi utṭhahatha, khamámi vo ahan ti;
 therena (c. -ṇa) khamámīti vuttamatte eva (c. -am) itthilīṅgam anta-
 radháyī purisalīṅgam pátu bhavi, purisalīṅge pátibhútamatte
 eva (c. -am) tam Takkaśiláya seṭṭhiputto áha: samma saháyaka ime
 dve dáraká tava kucchiyam vutthattá maṁ paṭicca nibbattattá
 ubhinnaṁ pi no puttá eva, idh' eva vasissáma, ma ukkaṭṭhiti (?);
 samma aham ekena attabhávena paṭhamam puriso hutvá
 itthibhávam patvá puna puriso játo vippakáram patto ti, paṭhamam
 maṁ paṭicca me dve puttá nibbatti (-ttá ?), idáni me kucchito
 dve nikkhantá, sáham ekena attabhávena vippakárappattena (?)
 puna gehe vasissasīti samñam (c. sañ-) má kari, aham ayyassa
 santike pabbajissámīti, ime dáraká tava bhára, imesu má pamajjīti
 putte paricumbitvá parissajitvá pitu niyyádetvá nikkhamitvá the-
 rassa santike pabbaji, theró pi nam pabbájetvá upasampádetvá
 va cárikam caramáno Sávatthim (c. -iyam) agamási, tassa Sorey-
 yathero ti námaṁ ahosi, janapadavásino tam pavattim natvá
 samkhubhitvá (c. -ku-) kotúhalajátá upasamkamitvá pucchimsu:
 evam kira bhante ti; ámvuso (c. -áuso) ti; bhante evarúpam pi ká-
 raṇam náma hoti, tumhákaṁ kira kucchiyam dve puttá nib-
 battá, tumhe paṭicca játa, tesam vo kataresu balavasineho ti;
 kucchiyam vutthakesu ávuso ti; ágatágatá nibaddham tath' eva
 pucchanti; theró: kucchiyam vutthakesu eva sineho balavá ti;

mayham katthaci sineho n' atthi; bhikkhú: ayam abhútam katheti, purimadivase kucchiyam vutthaputtesu sineho balavá ti vatvá idáni mayham katthaci sineho n' atthi vadati, amñam (c. añ-) vyákaroti bhante ti áhamsu; Satthá: na bhikkhave mayham putto amñam (c. añ-) vyákaroti, mama puttassa sam-mápanihitena cittaena maggadassanam diṭṭhakálato pattháya na katthaci sineho játo, yam yam sampattim n' eva mátápita kátum sakkonti tam imesam sattanam abbhantare pavattasam-mápanihitam cittam eva vadetiti vatvá imam gatham áha: Na tam etc. Tattha na tan ti tam karanam n' eva mātá kareyya na pitá na amñe nātaká, sammá paṇihitaṇ ti dasasu kusalakammappathesu sammá thapitam, seyyaso naṃ tato kare ti tato karanāto seyyaso naṃ varataram uttaritaram kareyya karotiti attho; mātápitaro pi puttānam dhanam dadamānā ekasmim eva attabhāve kammam akatvá sukhajīvitam (c. -ā) pavattanakadhanam dátum sakkonti, Visákhāya mātápitaro pi tava mahaddhaná mahābhogá tassá ekasmim attabhāve sukhena jīvitakappanam adamsu, catusu pana dīpesu cakkavattisirim dátum samatthá mātápitaro pi náma puttānam n' atthi pag eva dibbasampattim vá paṭhamajjhānādisampattim vá lokuttaradhammasampattidāne kathá va n' atthi (?), sammá paṇihitam pana cittam sabbam p' etam sampattim dátum sakkoti, tena vuttam: seyyaso naṃ tato kare ti. . . Soreyyattherassa vatthum.

Quid sibi velit commentatoris tam karanam, tato karanāto, non perspicio. Tam per prolepsin intelligo dictum pro sequentibus: seyyaso naṃ tato kare, num recte, videant docti.

Gogerly (teste Knighton p. 78) versum reddit: True nobility is not of one's parentage, but of a virtuous and noble soul.

v. 44-45. Locus: Sāvathī. Personæ: paṭhavika-
thāpasutapañcasatabhikkhū.

Tattha ko i m a n ti ko i m a m attabhāvasamkhātāṃ paṭha-
vi m vijessatīti attano ñāṇena vijānissati paṭivijjhissati sacchi-
karissatīti attho Ya m a l o k a ñ c ā ti catubbidham apāyalokaṇ
c a i m a m s a d e v a k a n ti i m a m m a n u s s a l o k a ñ c a d e v a l o k e n a
saddhīm ko vijessati vijinissati vijānissati (c. vijān- vijn-)
paṭivijjhissati sacchikarissatīti pucchati; d h a m m a p a d a m
s u d e s i t a n ti y a t h ā s a b h ā v a t o k a t h i t a t t ā s a t t a t i m s a b o d h a -
p a k k h i k a d h a m m a s a m k h ā t ā m d h a m m a p a d a m k u s a l o m ā l ā k ā r o
p u p p h a m v i c i n a n t o v i y a k o p a c e s s a t i t i (c. vijess-) vicinissati
(c. -ssa) upparikkhissati (c. upap-) paṭivijjhissati (c. -ssa)
sacchikarissatīti attho; s e k h o ti a d h i s i l a s i k k h ā a d h i c i t t a s i k k h ā
a d h i p a m ñ ā s i k k h ā ti i m ā t i s s o s i k k h ā s i k k h i t o (c. -ato) s o t ā -
p a t t i m a g g a t t h ā n a m ā d i m k a t v ā y ā v a a r a h a t t a m a g g a t t h ā n ā (c. -ttā-
-tthāya) s a t t a v i d h o s e k h o i m a m a t t a b h ā v a p a ṭ h a v i m a r a h a t t a -
m a g g e n a t a t o c h a n d a r ā g a m (c. -dārāḥam) a p a k a d d h a n t o v i j e s -
s a t i . . . ; y a t h ā n ā m a k u s a l o m ā l ā k ā r o p u p p h ā r ā m a m p a v i s i t v ā
t a r u ṇ a m a k u l ā n i (c. -ṇā-) c a p ā ṇ a k a v i d d h ā n i c a m i l ā t ā n i c a
g a ṇ d i k a j ā t ā n i (c. kagaṇ-) c a p u p p h ā n i v a j j e t v ā s o b h a n ā n i
s u j ā t ā n ' (c. sujātāsujātān) e v a p u p p h ā n i c i n ā t i e v a m e v a m i m a m
(c. ime) s u k a t h i t a m s u n i d d h i t t h a m (s u n i t t h i t a m ?) b o d h a p a k k h i k a -
d h a m m a p a d a m (c. boda-) p i p a m ñ ā y a p a c e s s a t i v i c i n i s s a t i
u p p a r i k k h i s s a t i p a ṭ i v i j j h i s s a t i s a c c h i k a r i s s a t i t i S a t t h ā s a y a m
e v a p a ṇ h a m v i s s a j j e s i . . .

Paṭhaviṃ terram i. e. hunc animæ revolutæ statum,
hanc existentiam, sanscr. pṛthavīm, ṭh ex ṭh orto ob latentem
r sonum, cfr. paṭhama, addha, paṭi, haṭa, vivata, vaddhati etc.
Dhammapadam non spectat ad librum hunc, sed universe
dictum accipiendum est, et quidem ut in titulo libri colectivo
sensu. Ceterum padam et h. l. et v. 100 sq. melius fortasse
verbum intelligitur. De metro appendicem vide.

v. 46. Phenúpaman ti imam dhammadesanam Satthá Sávatthiyam viharanto amñataram marícikammaṭṭhánikam bhikkhum árabba kathesi; so kira Satthu santike kammaṭṭhánam gahetvá samanadhammam karissámiti amñataram pavisitvá ghaṭitvá váyamitvá arahattam pattum asakko vise-setvá kammaṭṭhánam kathápeśsamiti Satthu santikam ágacchanto antarámagge marícim disvá: yathá ayam gimhasamaye utthitá maríci dūre thitánam rúpúpagatá viya pamñáyati (c. pañ-) santikam ágacchantánam n'eva samñáyati ayam attabhávo pi uppádavayatthena (c. -nam) evarúpo hotti maríci-kammaṭṭhánam bhávento ágantvá maggakilanto Aciravatiyam naháyitvá ekasmim candasotátire cháyáya nisinno udakavegábhi-ghátana utthahitvá mahante mahante (c. -tena) phenapiṇde (c. -ná-) bhijjamáne disvá: ayam attabhávo pi uppajjitvá bhijjanatthena evarúpo yevá ti árammaṇam aggahesi; Satthá gandhakutiyam thito etaṁ theram disvá: evam etaṁ bhikkhú, evarúpo v' ayam attabhávo, phenapiṇdo viya maríci viya uppajjanabhijjanasabhávo evá ti vatvá imam gátham áha: Phenúpaman etc. Tattha i m a n ti imam kesádisamúhasamkhátam káyam abaladubbalaanaddhatiyatávakalikattthena (?) phenapiṇdasarikkho (c. -ná-) ti viditvá, m a r í c i d h a m m a n t i yathá maríci dūre thitánam rúpá-gatá (c. -tam) viya gayhúpagá viya hoti santike upagacchantánam rittá tucchá (c. -am) agayhúpagá sampajjati evam kanikam ittara-paccupatthánatthena ayam káyo pi marícidhammo ti abhisambudháno (c. -ddháno) bujjhanto jánanto ti attho, p a p u p - p h a k á n í t i Máraśa pupphakasamkhátáni tebhuma-káni vad-dháni ariyamaggena chinditvá khínásavo bhikkhu maccurájassa adassanam (c. -ná) avisayam (c. -yá) amatamahānibbānam gaccheyyá ti... Marícikammaṭṭhánikattherassa vatthum.

M á r a s ex auctoritate Amarakosæ et Abhidhānappadīpikæ
(Aviggaho tu kámo ca manobhú madano bhava
antako vasavattí ca pápimá ca pajápati

Pamattabandhu kaṇho ca máro namuci, tassa tu
tanhāratī ragá dhītu (?), haṭṭhī tu girimekhalo)

idem est ac Brachmanarum Kāmas, utrique sagittæ flores
in acumine ferentes (papupphakāni) attribuuntur. Distinguit
commentarius ad v. 337 in Māra: Kilesamāram, Maraṇa-
māram et Devaputtamāram. Cfr. Burnouf: Introd. p. 76.
Chetvána cfr. Clough: Pali Grammar p. 121. Maccu-
rájá cfr. v. 170. Pheṇú-, cum n, sic codd. omnes.

v. 47. Pupphāni heva pacinantan ti imaṃ dham-
madesanaṃ Satthā Sāvatthiyaṃ viharanto sapaṇisaṃ mahō-
ghena ajjhottharitvā māritaṃ Viḍūḍabhaṃ ārabba kathesi.
Tatrāyaṃ anupubbikathā: Sāvatthiyaṃ Mahākosalaramaṇṇo putto
Pasenadikumāro nāma Vesāliyaṃ Licchavikumāro Mahāli nāma
Kusinārāyaṃ Mallarājaputto Bandhulo nāma ti ime tayo
Disāpāmokkhassa ācariyassa santike sippuggaḥanaṭṭhāya
Takkasilāṃ gantvā bahinaṅgare sālāya samāgatā aññaṃaṇ-
ṇassa āgatakāraṇaṃ ca kulaṃ ca nāmaṇ ca pucchitvā saḥāyaka
hūtvā ekato va ācariyaṃ upasaṃkamitvā na cirass' eva ugga-
hitasippā te ācariyaṃ upasaṃkamitvā āpucchitvā (c. ap-)
ekato (c. -ako) va nikkhamitvā sakasakaṭṭhānāni āgamaṃsu. Tesu
Pasenadikumāro pitu sippaṃ dassetvā pasannena (c. -nne)
pitarā rajje abhisitto. Mahālikumāro Licchavīnaṃ sippaṃ
dassento mahantena ussāhena dassesi, tassa akkhīni bhijjitvā
āgamaṃsu, Licchavirājāno mahāvataācariyo akkhivināsaṃ
patto ti naṃ (c. naṇaṃ) parissajjissāma upaṭṭhāhissāma naṃ ti sata-
sahassuṭṭhānakaṃ ekaṃ vāraṃ ādamaṃsu, so taṃ nissāya pañca-
sate Licchavirājaputte sippaṃ sikkhāpento vasi. Bandhula-
kumāro satṭhiraṃ satṭhiraṃ veluṃ gaḥetvā majjhe ayasalākaṃ
(c. ayaṃsa-) pakkhipitvā satṭhikalāpe ussāpetvā ṭhapite Malla-
rajjakulehi ime kappetū ti vutto asītiḥatthaṃ ākāsaṃ laṃghitvā
asinaṃ kappento āgamāsi, so osanakalāpe ayasalākāya kīṇiti (- ?)

saddaṃ sutvā kiṃ etaṃ ti pucchitvā sabbakalāpesu ayasalā-
kānaṃ ṭhapitabbhāvaṃ sutvā asin chaddetvā rodamāno (c. -no)
mayhaṃ ettakesu nātisuhajjesu eko pi sneho hutvā imaṃ
kāraṇaṃ nācikkhi, sace hi ahaṃ jāneyyaṃ ayasalākāya
saddaṃ anuṭṭhapento va chindeyyaṃ ti vatvā sabbe p' ime
māretvā rajjaṃ karessaṃ ti mātāpitunnaṃ kathesi, tehi pave-
nirajjaṃ (c. -ni-) tāta idaṃ na labbhā evaṃ kātun ti nānappakārehi
vārīto tena hi mama saḥāyakassa santikaṃ gamissāmīti Sā-
vatthiṃ (c. -iyaṃ) gamāsi. Pasenadirāja tassa āgamaṇaṃ sutvā
paccuggantvā mahāntena sakkārena (c. -na) naṅgaṇaṃ pave-
setvā senāpatitṭhāne ṭhapesi, so mātāpitaro pakkosāpetvā
tattli' eva vasaṃ kappesi. Ath' ekadivasaṃ rājā upari pāsāde
ṭhito antaravīthiṃ olokayamāno Anāthapiṇḍikassa Cūlaanātha-
piṇḍikassa Visākhāya Suppavāsāyā ti etesaṃ geḥaṃ bhatta-
kiccatthāya gacchante anekasaḥasse bhikkhū disvā kaḥaṃ
ayyā gacchantīti pucchitvā deva Anāthapiṇḍikassa geḥe nicca-
bhattagilānabhattādīnaṃ (c. -di-) atthāya devasikaṃ dve bhik-
khusaḥassāni āgacchanti Cūlaanāthapiṇḍikassa pañca satāni tathā
Visākhāya tathā Suppavāsāyā ti vutte sayam pi bhikkhu-
saṃghaṃ upatṭhahitukāmo viḥāraṃ gantvā bhikkhusaḥassena
saddhiṃ Satthāraṃ nimantetvā sattāhaṃ dānaṃ datvā sattame
divase vanditvā pañcahi bhikkhusatehi saddhiṃ nibaddhaṃ
bhikkhaṃ gaṇṭhathā ti āha, mahārāja (c. -jā) buddhā nāma eka-
tṭhāne nibaddhaṃ bhikkhaṃ na gaṇṭhanti, bahū (c. -u) buddhānaṃ
āgamaṇaṃ paccāsimsaṇṭīti, tena hi ekaṃ bhikkhuṃ nibaddhaṃ
pesethā ti, Satthā Ānandattherassa bhāraṃ akāsi, rājā bhik-
khusaṃghe āgate pattaṃ gaḥetvā ime nāma parivisaṇṭī ti
avicaṇetvā va sattāhaṃ sayam eva parivisitvā atṭhame divase
vikkhitto papañcam akāsi, rājakule nāma anānattā āsanāni
pamāṇāpetvā (c. pañ-) bhikkhū nisīdāpetvā (c. -sid-) parivisitum na
labhantīti bhikkhū na mayaṃ idha-ṭṭhātum sakkhissāmā ti bahū
pakkamimsu, rājā dutiyadivase pi pamajji, dutiyadivase pi

bahú pakkamimsu, tatiyadivase pi pamajji, tadá Ánandatheraṃ
 ekam eva ṭhapetvá avasesá pakkamimsu. Puṇṇavantá (c. puṇ-)
 nāmakāraṇavasiká honti, kulānaṃ pasādaṃ rakkhanti, Tathāta-
 gassa ca Sāriputtatthero Mahāmoggallānatthero ti dve aggasāvaká,
 Khemá Uppalavaṇṇá ti dve aggasáviká, upāsakesu Citto gahapati
 Hatthako Álavako ti dve (c. add. aggasāvaká) upāsaká, upásikāsu
 Velukaṇḍakinandamátá Khujjuttará ti dve upásiká (c. aggasáviká)
 it' ime attha jane (c. -á) ádimkatvá ṭhānantarappattá sabbe pi sāvaká
 ekadesena dasannaṃ páramñaṃ púritattá mahápumṇá (c. -puṇá)
 abhinñhārasampanná, Ánandatthero pi kappasatasahassaṃ púrita-
 páramí abhinñhārasampanno mahápumṇo attano káraṇāvasi-
 katáya kulassa pasādaṃ rakkhanto. Taṃ ekam eva nisídāpetvá
 parivisimsu, rájá bhikkhúnaṃ gatakāle ágantvá khādaniyabhoja-
 niyáni tath' eva ṭhapitáni disvá kiṃ ayyá na ágamimsú (c. a-) ti
 pucchitvá Ánandatthero ekako va ágato devá ti sutvá addhá
 ettakaṃ me chedanam akamsú ti bhikkhúnaṃ kuddho: Satthu
 santikaṃ gantvá bhante mayá pañcannaṃ bhikkhusatánaṃ
 bhikkhá paṭiyattá, Ánandatthero kira ekako va gato, paṭiyatta-
 bhikkhá tath' eva ṭhitá, pañcasatá bhikkhú mama geḥe samṇaṃ
 (c. saṇ-) na karimsu, kiṃ nu kho káraṇaṃ ti káraṇaṃ puc-
 chissámiti bhikkhúnaṃ kuddho santikaṃ gantvá: bhante mayá
 pañcannaṃ bhikkhusatánaṃ bhikkhá (c. -áya) paṭiyattá, Ánanda-
 tthero kira ekako va gato, paṭiyattabhikkhá tath' eva ṭhitá,
 pañcasatá bhikkhú mama geḥe samṇaṃ na karimsu, kiṃ nu
 kho káraṇaṃ ti áha, Satthá bhikkhúnaṃ dosaṃ avatvá mama
 sāvakánaṃ tumḥeḥi saddhim 'visváso n' atthi tena na gatá
 bhavissantīti vatvá kulānaṃ anupagamanakāraṇaṃ (c. -ṇak-)
 ca upagamanakāraṇaṃ (c. -ṇak-) ca pakāsento bhikkhú áman-
 tetvá imaṃ suttaṃ áha: Navāhi bhikkhave aṅgehi samanná-
 gataṃ kulaṃ anupagantvá vá nālaṃ (al-?) upagantum upagantvá vá
 nālaṃ (al-?) upanisídītum, katamehi navāhi: na manápena pacc-
 uṭṭhenti, na manápena abhivádenti, na manápena ásanaṃ

denti, santam assa patiguhanti, bahukam pi thokam denti,
 pañtam (c. pañf-) pi lúkham denti, asakkaccam denti no sak-
 kaccam, na upanisídanti dhammasavanáya, bhásitam assa na
 rañjyanti, imehi kho (c. so) bhikkhave navahi aṅgehi samanná-
 gatam kulam anupagantvá vá nálam (al-?) upagantum upagantvá
 vá nálam (al-?) upanisídítum; navahi bhikkhave aṅgehi samanná-
 gatam kulam anupagantvá vá nálam upagantum upagantvá
 vá nálam upanisídítum, katamehi navahi: manápena pacc-
 utthenti, manápena abhivádenti, manápena ásanam denti,
 santam assa na pariguhanti, bahukam pi bahukam denti,
 pañtam pi pañtam denti, sakkaccam denti no asakkaccam,
 upanisídanti dhammasavanáya, bhásam tassa rañjyanti, imehi
 kho bhikkhave navahi aṅgehi samannágatam kulam anupagantvá
 vá alam(nál-?) upagantum upagantvá vá alam(nál-?) upanisídítum.
 Iti ha kho mahárája mama sávaká tumhákam santiká vissásam ala-
 bhantá (c. add. na) gatá na bhavissanti, poráṇakapaṇḍitá (c. -nak-)
 hi avissásiyaṭṭhāne sakkaccam upaṭṭhiyamánāpi maraṇantikam
 vedanam patvá vissásikaṭṭhānam eva gamimsú ti, kadá bhante
 ti ramná puttaho atítam áhari: Atíte Báraṇasiyam(c. -na-) Brahma-
 datte rajjam kárente Kesavá náma rájá rajjam paháya isi-
 pabbajjam pabbaji, tam pañca purisasatáni anupabbajimsu, so
 Kesavatápasso náma ahosi, pasáadhanakappako pan' assa
 pabbajitvá Kappako náma antevásiko ahosi, Kesavatápasso
 parisáya saddhim aṭṭha máse Himavante vasitvá vassarantelonam-
 bilasevanattháya (?) Báraṇasim (c. -na-) patvá bhikkháya pávisi,
 atha nam rájá disvá pasídítvá catumásam attano santike vasa-
 nattháya paṭimñam (c. paṭiñ-) ganhitvá (c. -nh-) uyyáne vasá-
 pente sáyam sáyapátam assa upaṭṭhānam gacchati, avasesatá-
 pasá katipáhānam vasitvá hatthisaddádíhi ubbálhā ácariya ukkaṇ-
 ṭhit' amhá gacchámá ti áhamasu; kaham tátá ti; Himavantam
 ácariyá ti; rájá amhákam ágatadivase eva catumásam idha
 vasanattháya paṭimñam (c. paṭiñ-) ganhi, katham gamissáma

tátá ti; tumhēhi amhākaṃ anācikkhitvā va patimñā (c. -am) dinnā, mayam na sakkoma vasitum, ito avidūre tumhākaṃ pavattivasanattihāne vasissāmā ti vanditvā pakkamimsu, Kappantevāsikena saddhim ācariyo ohiyi, rājā upattihānam āgato kaḥam ayyā ti pucchi, ukkaṇṭhit' amhā ti vatvā Himavantam gatā mahārājā ti, Kappo pi na cirass'eva ukkaṇṭhitvā ācariyena punappuna vāriyamāno pi na sakkomīti vatvā pakkāmi, itaresam pana santikaṃ āgantvā ācariyassa pavattim suṇanto avidūre thāne vasi, aparabhāge ācariyassa antevāsike anussarantassa kucchirogo uppajji, rājā vejjeḥi tikicchāpeti, rogo (c. -e) na vūpasammati, tāpaso āha: mahārāja icchatha me roga-vūpasamanan ti; bhante svāha (sac' āham?) sakkuṇeyyam idān'eva vo phāsukaṃ kareyyan ti; mahārāja sace me phāsukaṃ icchasi (c. -sim) maṃ antevāsikānam santikaṃ pesēhīti; rājā sādhu bhante ti mañcake nipajjāpetvā Nāradaamaccapamukhe cattāro amacce mama ayyassa pavattim ṇatvā mayham sāsanaṃ paḥiṇeyyāthā (c. -neyya-) ti uyyojesi, Kappantevāsiko ācariyassa āgamanam sutvā paccuggantvā itare kaḥan ti vutte asukaṭṭhāne kira vasantīti āha, te pi ācariyassa āgatabhāvam sutvā tatth'eva samosaritvā ācariyassa uphoda-kam datvā phalāphalam adamsu, tam kaḥam yeva rogo vūpasami, katipāhena (c. -he) suvaṇṇavanno (c. -ā) aḥosi, atha nam Nārado pucchi:

Manussindam jahitvāna sabbakāmasamiddhinam
kathan nu bhagavā Kesī Kappassa ramati assame ti.

Sādūni ramaṇīyāni (?), santi rukkhā manoramā,
subhāsītāni Kappassa Nārada ramayanti maṃ.

Sālīnam odanam bhutvā sucim mainśūpasecanam
katham sāmākanim vāram alonā jayanti tam (?).

Asādum yadi vā sādum appam vā yadi vā baḥum
vissattho yattha bhuñjeyya vissāsaparamā rasā ti.

Satthā imam dhammadesanam āharitvā jātakaṃ samo-

dhānento tadā rājā bhikkhusaṃghena saddhim Moggallāno
 ahoṣi Nārado Sāriputto Kappantevāsi Ānando Kesavatāpaso
 ahaṃ evā ti vatvā: evaṃ mahārāja pubbe paṇḍitā māraṇanti-
 kaṃ vedanaṃ patvā viśāsikaṭṭhānaṃ gamimsu, mama sāvakā
 na tumhākaṃ santike viśāsaṃ labhanti maṃhe ti āha. Rājā bhik-
 khusaṃghena saddhim mayā viśāsaṃ kātum vaddhatiti kathan nu
 kho karissāmiti sammāsambuddhassa nātidhītaraṃ (c. -dhīraṃ)
 mama gehe kātum vaddhati evaṃ sante dāharā ca sāmaṇerā (c. -ne-)
 cā sammāsambuddhassa nātirājā ti mama santikaṃ viśatthā
 nibaddhaṃ āgamiśantitī cintetvā ekam me dhītaraṃ dentū ti
 Sākiyānaṃ santike pesesi, katarasakkassa dhītā ti ca nātvā āgac-
 cheyyāthā ti vatvā dūte ānāpesi, dūtā gantvā Sākiyadārikaṃ
 yācimsu, te sannipatitvā: pakkhantariyo (pakkhantaro?) rājā, sace
 na dassāma viśāsessati no, na kho pana amhehi kulena sadiso, kin
 nu kho kātabban ti cintayimsu, Mahānāmo: mama dāsiyā
 kucchimim jātā Vāsabhakhattiyā nāma dhītā rūpagga-
 ppattā atthi taṃ dassamā ti vatvā dūte āha: sādhu raṃṇo
 dārikaṃ dassamā ti, sā kassa dhītā ti, sammāsambuddhassa
 cullapitu puttassa Mahānāmasakkassa dhītā Vāsabhakhattiyā
 nāmā ti, te gantvā raṃṇo ārocayimsu, rājā: yadi evaṃ sādhu
 sīghaṃ ānetha, khattiyā nāma bahūmayā(?) dāsīdhītaraṃ (c. -si-)
 pi paṇeyyum, pitarā saddhim ekabhājane bhuñjanti āneyyāthā
 (c. -atha) ti pesesi, te gantvā deva tumhehi saddhim ekato bhuñ-
 janti (c. -ti) rājā icchatīti āhaṃsu, Mahānāmo sādhu tātā ti taṃ
 alaṃkārapetvā attano bhuñjanakāle pakkosāpetvā tāya saddhim
 ekato bhuñjanākāraṃ dassetvā dūtānaṃ niyyādesi, te ādāya
 Sāvattinaṅgaram gantvā taṃ pavattim raṃṇo ārocesum, rājā
 tutthamānaso taṃ pañcannaṃ itthisatānaṃ jeṭṭhikaṃ katvā
 aggamaheśitthāne abhisinēci, sā na cirass'eva suvaṇṇavannaṃ
 puttā vijāyi, ath' assa nāmagahaṇadivase rājā attano ayyakāya
 (c. -kāyikāya) santikaṃ pesesi: Sakyarājadhītā Vāsabha-
 khattiyā puttā vijātā, kim assa nāmaṃ karontū ti, taṃ

pana sásanam gaḥetvá gato amacco thokam badhiradhátuko,
 so gantvá raṁṇo ayyakáya árocesi, sá tam sutvá: Vāsabhakhat-
 tiyá puttam avijáyitvāpi sabbam janam abhibhavi, idāni
 pana raṁṇo ativiya vallabhá bhavissatīti áha, badhirámacco
 vallabhá ti vacanam dussutam sutvá vidúḍabho ti sallakkhetvá
 rájánam upagantvá deva kumárassa Vidúḍabho (c. -ho) ti
 námam karoṭhá ti áha, rájá porānakam (c. -na-) no kula-
 santakam námam dhavissatīti cintetvá Vidúḍabho (c. -ho-) ti
 námam akási, ath' assa daharakále eva rájá Satthu piyam karo-
 mīti senápatiṭṭhānam adási, so kumáraparihárena vaddhanto
 sattavassikakále amñesam kumárānam mātámahakulato (c. -há-)
 ḥatthirúpakaassarúpakádñi áhariyamánāni disvá mātaram pucchi:
 amma amñesam mātámahakulato (c. -há-) paṇṇákáro áhariyati (c.
 -rī-), mayham koci kiñci na pesīti, kin tvam nimmatápitiká ti,
 atha nam sá táta tava Sakyarájāno mātámahá, dūre pana
 vasanti, tena te na kiñci pesentīti vatvá vañcesi, solasavassa-
 kále amma tava mātámahakulam (c. -ha-) passitukámo 'mhīti vatvá
 alam táta kin tattha karissasīti (c. -atīti) váriyamāno pi punappuna
 yáci, ath' assa mātá tena hi gacchá ti sampatīcchi, so pitu
 árocetvá mahantena parivārena nikkhami, Vāsabhakhattiyá
 puretaram paṇnam pesesi: aham idha sukham vasāmi, māssa
 kiñci sāmīno antaram dassayimsú ti yáci, Sákīyá Vidúḍa-
 bhassa ágamanam űatvá vanditum na sakká ti tassa dahara-
 tare kumāre janapadam pahīnitvá (c. -ni-) tasmim Kapila-
 puram sampatte Satthágāre sannipatimsu, kumáro tattha
 gantvá atṭhási, atha nam ayam te táta mātámaho ayam
 mātulo ti vadimsu, te sabbe vandamāno vicaritvá ekam pi
 attānam vandantam adisvá kin nu kho mam vanditá n' atthīti
 pucchi, Sákīyá kaniṭṭhakumará te janapadam gatá ti tassa
 mahantam sakkāram karimsu, so katipáham vasitvá mahān-
 tena parivārena nikkhami, ath' eká dāsī Satthágāre tena
 nisinnam phalakam idāni Vāsabhakhattiyá dāsīyá puttassa

nisinnaphalakan ti akkositvá khírodakena dhovati, eko puriso attano ávudham pamussitvá nivatto tam gaṇhanto tam Vi-
 dūdabhakumárassa (c. -haku-) akkosanasaddam sutvá tam
 antaram pucchitvá Vāsabhakhattiyádásiyá kucchismim Mahá-
 nāmassa Sakkassa jātá ti balakáyassa kathesi, Vāsabhakhattiyá
 kira dásídhítá (c. -si-) ti mahákoláhalam ahosi, tam sutvá: ete táva
 (c. ettova) mama (c. mam) nisinnaphalakam khírodakena dhovanti,
 aham pana rajje patitthitakále etesam galalohitam gaṇetvá mama
 phalakam dhovápessamíti cittam thapesi, tasmim Sávattim (c.
 -iyam) gate amaccá tam pavattim ramño (c. raño) árocayimsu, rájá
 mayham dásídhítaram (c. -si-) adamsú ti Sákíyanam kujjhitvá
 Vāsabhakhattiyáya ca puttassa ca dinnam pariháram acchinditvá
 dásadásihi laddhabbamattam eva dāpesi, tato katipáhaccayena
 Satthá rájanivesanam gantvá nisídi, rájá ágantvá vanditvá: bhante
 tumhákam kira nātakehi dásídhítá (c. -si-) mayham dinná, ten' assá-
 ham saputtáya pariháram acchinditvá dásadásihi laddhabbamattam
 eva dāpesin ti áha, Satthá ayuttam mahárája Sákíyehi katam,
 dadantehi náma samajátiká dátabbá, assa (?) tam pana mahárája
 vadámi: Vāsabhakhattiyá rájadhítá khattiyaramño gehe abhise-
 kam laddhá, Vidūdabho pi khattiyarájanam eva paṭicca játo,
 mátigottam náma kim karissati, pitigottam eva pamānam ti
 porānakapaṇḍitá, daliddiyá katthahárikáya aggamaheṣitthānam
 adamsu, tassá kucchismim hi játakumáro dvádasayojanikáya
 Bārānasiyam rajjam patvá Katthaváhanarájá náma játo ti
 Katthahárikajátakam kathesi, rájá dhammakatham sutvá pitu
 gottam eva kira pamānam ti tussitvá mátáputtānam pakati-
 pariháram eva dāpesi. Bandhulasenápatissa pi kho Kusiná-
 ráyam Mallikáya dhítá Malliká náma bhariyá dígharattam na
 vijáyi, atha nam Bandhulo attano kulagharam eva gacchá ti
 uyyojesi, sá Sattháram disvá gamissamíti Jetavanam pavisitvá
 Tathágatam vanditvá thítá kham gacchasíti vuttá sámiko
 nam bhante kulagharam pesetíti áha, kinikáraná (adde: ti),

vambhā kir' asmi (c.-im) aputtikā ti, yadi evam gamanakiccam n'
 atthi nivattassū ti, sā tuṭṭhamānasā Satthāram vanditvā nive-
 sanam gantvā kasmā nivattāsīti vutte Dasabalena nivattit'
 ambhīti āha, Bandhulo ditṭham bhavissati dīghadassinā kāraṇan
 ti sampatiṇṇi (c. -itvā), sā na cirass' eva gabbham paṭilabhitvā
 uppannadohalaḥ dohalo me uppanno ti ārocesi, kiṇḍohalo
 ti, Vesālīnaṅgare gaṇarājakulānam abhisekamaṅgalapokkharā-
 niyam otaritvā nahātvā pāṇiyam (c. -ṇi-) pātukām' ambhī sāmīti,
 Bandhulo sādhu ti vatvā saḥassatthāmaṁ dhanum gaḥetvā tam
 ratham āropetvā Sāvattithito nikkhamitvā ratham vāhento Ma-
 hālicchavino dinnadvārena Vesālīm pāvīsi. Mahālicchavino ca
 dvārasamīpe eva nivesanam hoti, so rathassa ummāre paṭi-
 ghātasaddam sutvā: Bandhulassa rathasaddo, ajja Licchavīnam
 bhayam uppajjissatīti āha, pokkharaniyā anto ca bahi ca
 ārakkhā balavā, upari lohajālam patthaṁ, sakuṇānam pi
 okāsā n' atthi, Bandhulasenāpati pana rathā otaritvā ārakkhike
 vettēna paḥaranto palāpetvā lohajālam chinditvā antopokkha-
 ranīyam bhariyam nahāpetvā sayam pi nahātvā (c. -āpetvā) pana
 tam ratham (c. -tha) āropetvā naṅgarā nikkhamitvā āgata-
 maggen' eva pāyāsi, ārakkhikā Licchavīnam ārocesum, Licchavirā-
 jāno kujjhitvā pañca rathasatāni āruyha Bandhulamallam gaṇhi-
 sāmā ti nikkhamimsu, tam pavattim Mahāliṣṣa ārocayimsu, Ma-
 hāli: mā gamittha, so hi vo sabbe ghātessatīti āha, te pi mayam
 gamissāma evā ti vadimsu, tena hi cakkassa yāva nābhito (c. nāh-)
 pavitṭhatṭhānam disvā nivatteyyātha, tato anivattantā purato
 asanisaddam viya sunissatha (c. sun-), tamhā thānā nivatteyyātha,
 tato anivattantā tumhākam rathadhuresu chiddam passissatha,
 tamhā thānā nivatteyyātha (c. ani-), purato mā gamitthā ti, te tassa
 vacanena anivattitvā tam anubandhimsu yeva, Mallikā disvā
 rathā (c. -e) paṁṇāyantīti āha, tena hi ekasseva paṁṇāyanakāle
 āroceyyāsīti, sā yadā sabbe eko viya hutvā paṁṇāyimsu tadā
 ekam eva rathasīsam paṁṇāyatīti āha, Bandhulo tena hi imā

rasmiyo gaṇhāhīti tassá (c. -a) rasmiyo datvá rathe thito va dhanum áropesi, rathacakkam yáva nábhito paṭhaviṃ pávisi, Licchaví tam thánam disvāpi na nivattimsu, itaro thokam gantvá jiyam poṭhesi (c. sopāth-), asanisaddo viya ahosi, te tato pi na nivattimsu, anubandhantá gacchant' eva (c. ova), Bandhulo rathe thitako va ekam saram khihi, so pañcannam rathasatānam rathasīse chiddam katvá pañca rájasatāni parikarabandhatthāne vinivijjhítvá paṭhaviṃ (c. -vi) pávisi, te attano viddhabhāvam ajānitvá tiṭṭha re tiṭṭha re ti vadantá anubandhimsu eva, Bandhulo ratham thapetvá tumhe mataká matakehi saddhim mayham yuddham náma n' atthīti áha, mataká náma amhe sadisá hontīti, tena hi sabbapurimassa parikkhāram mocethá ti, te mocayimsu, so muttamatte yeva maritvá patito, atha te sabbe pi: tumhe evarúpam attano gharāni gantvá samvidhātābham samvidahítvá puttadāram anusāsítvá sannāham mocethá ti áha, te tathá katvá sabbe pi jīvitaḥkham pattá, Bandhulo pi Mallikam Sávatthim ánesi, sá solasakkhattum yamake putte vijāyi, sabbe pi sūrā thāmasampanná ahesum, sabbasippe nipphattim (c. -pp-) pápunimsu, ekekassa purisasa-hassaparivāro ahosi, pitará saddhim rájanivesanam gacchantehi teh' eva rájamgaṇam paripúri, ath' ekadivasam vinicchaye kúṭṭaddhaparāpitamanussá (?) Bandhulam ágacchantam disvá mahāvīravam viravantá vinicchayaamaccānam kúṭṭaddhakāraṇam tassa árocesum, so vinicchayam gantvá tam addham tīretvá sámikam eva sámim akási(?), mahājano mahāsaddena sádhukāram pavattesi, rájá kim idan ti pucchítvá tam attham sutvá tussítvá sabbe pi te amacce háretvá Bandhulass' eva vinicchayam niyyādesi, so tato paṭṭhāya sammá vinicchini, te porāṇakavinicchayiká lañjam alabhantá appalābhá hutvá Bandhulo rajjam patthetīti rájakule paribbindimsu, rájá tesam katham gaḥetvá niggaḥetum násakkhi, imasmim idh' eva (c. -am) pátiyamāne garahá uppajjissatīti puna cintetvá payuttapurisehi

paccantam paḥarāpetvā Bandhulam pakkosāpetvā paccanto
 kira kupito tava puttehi saddhim gantvā core gaṇḥāhīti pa-
 hīnitvā (c. -ni-) etth' ev' assa dvattimsāya puttehi saddhim
 sīsam chinditvā āharathā ti tena saddhim amñe pi samatthe
 mahāyodhe pesesi, tasmim paccantam gacchante yeva senāpati
 kira āgacchatīti payuttakacorā palāyimsu, so tam padesaṃ
 āvāsāpetvā saṇḥāpetvā nivatti, ath' assa naṅgarato avidūra-
 tṭhāne te yodhā saddhim puttehi sīsam chindimsu, tam divasaṃ
 Mallikāya pañcahi bhikkhusatehi saddhim dve aggasāvaka
 nimantitā honti, ath' assā pubbaṇṇe yeva sāmikassa te puttehi
 saddhim sīsam chinnaṃ ti paṇṇaṃ āharitvā adamsu, sā tam
 pavattim natvā kassaci kiñci avatvā paṇṇaṃ ucchaṅge katvā
 bhikkhusaṅghaṃ eva parivisi, ath' assā (c. -a) pāricārikāyo
 bhikkhūnaṃ bhattaṃ datvā sappicāṭim āharantiyo therānaṃ
 purato cātim bhindimsu, dhammasenāpati bhedaṇaṃ dhammaṃ
 bhinnaṃ na cintetabbaṃ ti āha, sā ucchaṅgato paṇṇaṃ
 nīharitvā dvattimsāhi puttehi saddhim pitu sīsaṃ chinnaṃ ti
 me imaṃ paṇṇaṃ (c. -nn-) āharimsu, ahaṃ imaṃ sutvāpi
 na cintemi, sappicāṭiyaṃ bhinnāya kim cintessāmi bhānte ti
 āha, dhammasenāpati animittamaṇaṃ nātaṃ ti ādīni vatvā
 dhammaṃ desetvā utthāyāsanaṃ vihāraṃ agamāsi, sāpi dvattimsa
 suṇisā pakkosāpetvā: tumhākaṃ sāmikā niraparādhā attano
 purimakammaphalaṃ labhimsu, tumhe mā socittha, raṃṇo
 upari manopadosaṃ mā karitthā (adde: ti) ovadi, raṃṇo
 ca purisā tam kathaṃ sutvā gantvā tāsā (c. te-) niddosabhāvaṃ
 raṃṇo kathayimsu, rājā saṃvegappatto tassā (c. -a) nivesanaṃ
 gantvā Mallikaṇ ca suṇisāyo c' assā (c. -a) khamāpetvā Mallikāya
 varam adāsi, sā gaḥito me hotū ti vatvā tasmim gate mataka-
 bhattaṃ datvā nahātvā rājānaṃ upasaṃkamitvā: deva tum-
 hehi me varo dinno mayhaṇ ca amñen' attho n' atthi dva-
 ttimsāya ca me suṇisānaṃ mama kulagharagamaṇaṃ (c. -raṅga-)
 anujānāthā ti āha, rājā sampaticchi, sā dvattimsa (c. -āya) suṇisāyo

yathásakāni kulāni pesesi, sá Kusinārānaṅgaram attano kulagharam agamāsi, rājāpi Bandhulasenāpatino bhāgiṇeyyassa (c. -ne-) Dīghakārāyanassa nāma senāpatiṭṭhānam adāsi, so pana mātulo me iminā mārīto ti raṁṇo otaram gavesanto vicarati, rājāpi niraparādhassa Bandhulassa mārītakālato paṭṭhāya vippaṭṭisārī cittassādam na labhati, rajjasukham nānubhoti, tadā Satthā Sakyānam eva Uḷumpaṁ nāma nigamaṁ upanissāya viharati, rājā tattha gantvā ārāmato avidūre khandhāvaram nivāsetvā mandena paricārena Satthāram vandissāmīti vihāram gantvā pañca rājakakudabhaṇḍāni Dīghakārāyanassa datvā ekako va gandhakuṭim pāvīsi, sabbaṁ Dhammacetiyasuttantaniyāmena veditabbaṁ, tasmim gandhakuṭim pavitthe Kārāyano tāni rājakakudabhaṇḍāni gaḥetvā Vidūdabham (c. -ham) rājānam katvā raṁṇo ekaṁ assam ekaṁ ca upaṭṭhānakārikam mātugāman nivattetvā Sāvattim agamāsi, rājā Satthārā saddhim piyakatham kathetvā nikkhanto senam adisvā tam mātugāman pucchitvā pavattim sutvā bhāgiṇeyyam (c. -ne-) ādāya gantvā Vidūdabham (c. -ham) gaḥessāmīti Rājagaham gacchanto vikāle dvāresu pihitesu naṅgaram patvā ekissā sālāya nipajjitvā vātātapakilanto rattibhāge tath' eva kalam akāsi, vibhātāya rattiyā deva Kosalanarindo anātho jāto 'sīti vilapantiyā tassā itthiyā saddam sutvā raṁṇo ārocesum, so mātulassa mahantena sakkārena sarīrakiccam kāresi, Vidūdabho pi rajjam labhitvā tam veram saritvā sabbe pi Sākiye māressāmīti mahatiyā senāya nikkhami, tam divasaṁ Satthā paccūsakālā lokam volokento nātisaṁghassa vināsaṁ disvā nātisaṁgaham kātuṁ vaddhatīti cintetvā pubbaṇhasamaye piṇḍāya caritvā piṇḍapāṭapatikkanto gandhakuṭiyam sīhaseyyam kappetvā sāyaṇhasamaye ākāsenāgantvā Kapilavattusāmante ekasmim kabarcchāye rukkhamūle nisīdi, tato Vidūdabhassa rajjasīmāya mahanto sandacchāyo nigrodharukkho atthi, Vidūdabho Satthāram disvā upasamkamitvā vanditvā bhante

kimkáraṇá (c. -áya) evarúpáya uṇhaveláya imasmim kabara-
 ccháye rukkhamúle nisinn' attha, etasmim sandaccháye nigro-
 dhamúle nisídatha bhante ti vatvá hotu mahárāja nātakānaṃ
 chāyá nāma sítalá ti vutte nātakānurakkhanatthāya Satthá
 ágato bhavissatthi cintetvá Satthāraṃ vanditvá nivattitvá
 Sāvattim eva paccágami, Satthāpi uppatitvá Jetavanam eva
 gato, rájá Sákíyānaṃ dosam saritvá dutiyam pi nikkhamitvá
 tatth' eva Satthāraṃ passitvá puna nivatti, tatiyavāre pi nikkha-
 mitvá tatth' eva Satthāraṃ passitvá nivatti, catutthavāre pana ta-
 smim nikkhante SattháSákíyānaṃ pubbakammaṃ oloketvá tesam
 nadiyaṃ visapakkhepanapāpakammassa appaṭibāhiyabhāvaṃ
 ñatvá catutthavārena agamási, Vidúdabho Sákíye ghātesasāmiti
 mahantena balena nikkhami, sammāsambuddhassa pana nātaká
 asattughātaká nāma, attaná marantāpi pare (c.-esam) jívítá na voro-
 penti, te cintayimsu: mayaṃ sikkhitá katahatthá katupāsa-
 ná mahissāya (?), na kho pana sakká amhehi param jívítá voro-
 petum, attano kaṇṇaṃ dassetvá palāpessámá ti te katasan-
 náhá nikkhamitvá yuddham árabhimsu (c. -hi-), tehi khittasará
 Vidúdabhassa (c. -hassa) purisānaṃ antarantare gacchanti, phala-
 kantarakaññacchiddantarādīhi nikkhamanti, Vidúdabho disvá: na
 nu bhāṇe Sákíyá asattughātak' amhá ti vadanti, atha ca pana me
 purise násentitthi, atha naṃ eko puriso áha: kim sámi nivattitvá
 (c. ñi-) olokesitthi; Sákíyá me purise násentitthi; tumhákaṃ koci puriso
 mato nāma n'atthi, imgha te gaṇápethá ti; gaṇápento ekassa pi
 khayam na passi, so tato nivattitvá: ye ye bhāṇe (c. -ne) Sákíy'
 amhá ti bhaṇanti sabbe máretha, mātámaḥassa pana me Maháná-
 masakkassa santike thitānaṃ jívitaṃ dethá ti áha, Sákíyá gahe-
 tabbagahaṇaṃ (?) apassantá ekacce tiṇaṃ (c. -n-) dasitvá ekacce
 nálam gaḥetvá atthamsu, tumhe Sákíyá no ti pucchi, te pana yasmá
 te marantāpi musāvādaṃ na bhaṇanti tasmá tiṇaṃ (c. -n-)
 dasitvá thitá no sáko tiṇaṃ ti vadanti, nalam gaḥetvá thitá
 no sáko nalo ti vadanti, tesu Mahánámassa ca santike jívitaṃ

labhimsu, tesu tinam (c. -n-) dasitvá thitá Tinasákiyá náma
 nałam gahetvá thitá Nalasákiyá náma játa, avasese khíra-
 páyake pi dárake avissajjetvá ghátápento lohitanadim pavattetvá
 tesam galalohitena phalakan dhovápesi, evam Sákiyavamso
 Vidúdabhena ucchinno, so Mahánámasakkam nivattetvá pátará-
 saveláya pátarásam karissámíti ekasmim tháne otaritvá odane
 upaníte ekato bhuñjissámá ti ayyakam pakkosápesi, khattiyá
 pana jívitam cajantápi dásíputtehi saddhim na bhuñjanti,
 tasmá Mahánámo ekam saram oloketvá kiliṭṭhagatto 'mhi
 naháyissámi táva ti áha, sádhu ayyaka naháyathá ti, so ayam
 mam ekato abhuñjantam ghátessati sayam eva me matam
 seyyo ti kese muñcitvá agge ganṭhi, tam katvá kese pádañ-
 gutṭhake pavesetvá uduke nimmujjitassa guṇatejena nága-
 bhavanam unḥákáraní dassesi, nágarájá kim nu kho ti upa-
 dhárento tassa santikam ágantvá tam phane nisídápetvá
 náṅgabhavanam pavesesi, so dvádasa vassáni tatth' eva vasi,
 Vidúdabho mayham ayyako idáni ágamissati idáni ágamis-
 sasíti nisídítvá tasmim aticiráyante saram vicinápetvá dípálo-
 kena paresani vatthantaráni pi oloketvá (adde: tassa ca?) adisvá
 gato bhavissatíti pakkámi, so rattibháge Aciravatim patvá kha-
 ndhávaram nivásesi, ekacce anto nadiyam válikápuline nipajjimsu
 ekacce bahi thale, anto nipannesu pi pubbe akatapápakammá atthi
 bahi nipannesu pi pubbe katapápakammá, tesu nipannaṭṭháne
 kipilliká utṭhahimsu, te mayham nipannaṭṭháne kipilliká mayham
 pi nipannaṭṭháne kipilliká ti utṭhahitvá akatapápakammá
 uttaritvá thale nipajjimsu, katapápakammá otaritvá váliká-
 puline nipajjimsu, tasmim khaṇe meghe utṭhahitvá ghana-
 karakavassam vasi, nadiyá oghe ágantvá Vidúdabham (c. -hena)
 saddhim parisáya samuddam eva pápesi, sabbe tattha maccha-
 kacchapabhattá ahesum. Mahájano katham samutṭhápesi: Sáki-
 yanam maranam ayuttam, evam náma koddhetvá koddhetvá
 Sákiyá máretabbá ti ananucchavikam etan ti, Satthá tam

katham sutvá: bhikkhave imasmim attabháve kiñcāpi Sákiyānam evaṃ maraṇaṃ ayuttam, pubbe kammavasena puna yuttam eva ete_{hi} laddhan ti á_ha, kim pana bhante ete pubbe akamsú ti, pubbe ekato (c. -ako) hutvá nadiyaṃ visaṃ pakkhipimsú ti; pun' ekadivasaṃ dhammasabháyaṃ katham samu_{tt}hāpesuṃ: Vidú-dabho ettake Sákiye máretvá ágacchanto attano manorathaṃ matthakaṃ appatte (?) eva ettakaṃ janaṃ ádāya samudde macchakacchapabbhattaṃ játo ti, Satthá ágantvá káya nu 'ttha bhikkhave etara_{hi} katháya sannisinná ti pucchitvá imáya náma ti vutte: bhikkhave imesaṃ sattánaṃ manorathaṃ matthakaṃ appatte (?) eva maccurájá (c. -cú-) suttaṃ gámaṃ ajjhottharanto mahogho viya jívítindriyaṃ chinditvá catúsu apáyasamuddesu (c. -dde) nimujjāpetíti vatvá imaṃ gátham á_ha: Puppháni etc.... Evaṃ kámaguṇasaṃkhátáni puppháni eva pacinantam sampatte vá asampatte vá kámaguṇe byásattamanasaṃ naraṃ, suttaṃ gámaṃ ti gámassa gehabhittiádínaṃ supanavasena supanaṃ náma n' atthi sattánaṃ (c. -tthá-) pana suttapamattataṃ upádāya sutto náma hoti evaṃ suttagámaṃ, dve tīpi yojanáni áyatagambhīro mahogho va maccu ádāya gacchati, yathá so mahogho itthipurisagoma_{hi}sakukku_{tt}ádisu kiñci anavasesetvá sabbaṃ taṃ gámaṃ samuddaṃ pápetvá macchakacchapabbhattaṃ karoti evaṃ eva byásattamanasaṃ naraṃ maraṇamaccu ádāya jívítindriyaṃ (c. jitindr-) assa chinditvá catúsu apáyasamuddesu nimujjāpetíti ... Vidúdabhavatthum.

Cum hoc versu et sequenti cfr. v. 287 et Mahābh. 12,6524 sqq. 9939 sqq. Heva i. e. eva anteposito h, itidem meva, yeva (ñeva); Clough: Pali Grammar p. 11 et 13.

v. 48. Puppháni hevá ti imaṃ dhammadesanaṃ Satthá Sávatthiyaṃ viharanto Patipújikaṃ náma árabha katesi. Vatthum távatimsadevaloke samu_{tt}hitaṃ, tattha kira Málábhárá (c. -i) náma devaputto accharásahassaparivuto uyyānaṃ

pávisi, pañcasatá devadhítaro rukkham áruyha puppháni pánti, pañcasatá hi pátitáni puppháni gaḥetvá devaputtam alamkaronti, tásu eká devadhítá, rukkhasákhāya meva cutá, saríram dípasikhá viya nibbāyi; Sávatthiyam kulagehe patisan-dhim gaḥetvá jātakāle jātissarā hutvá Málābhāridevaputtassa (c. -rí-) bhariy' amhīti anussarantí (c. -ti) buddhim anvāya gandhamáládipújam katvá sámikassa santike abhinibbattim patthesi, solasavassakāle parakulam gatāpi salákabhattam pakkhikabhattam vassávásikāni (?) datvá ayam me sámikassa santike nibbattanathāya (c. -ttāya) saccakāro hotú ti vadati, ath' assá (c. -a) bhikkhú ayam utthāya samutthāya patim eva patthetthi Patipújika ti náman karimsu, sāpi nibaddham ásanasālam patijaggati pānīyam upatthapeti ásanāni pamñā-peti, amñe pi manussá salákabhattādīni dátukámá amma imāni pi bhikkhusamghassa paṭiyādeyyāsīti vatvá áharitvá denti, sāpi etena niyāmena ágacchantí gacchantí ekapadavāre chappamñāsakusaladhamme paṭilabhati, tassá kucchiyam gabbho samutthahi, sá dasamāsaccayena puttam vijāyi, tassa padasá gamanakāle amñam pīti cattāro putte paṭilabhi, sá ekadivasam dánam datvá pújam katvá dhammam sutvá sikkhāpadāni rakkhitvá divasapariyosāne tam khaṇam nibbatten' ekena rogena kalam katvá attano sámikass' eva santike nibbatti; itarāpi ettakam kalam devaputtam alamkaronti eva, devaputto nam disvá tam páto va patthāya na dissasi kuḥim gatāsīti áha; cut' amhi sámīti; kim vadesīti; evam etam sámīti; kuḥim nibbattāsīti; Sávatthiyam kulagehe ti; kittakam kalam tattha thitāsīti; sá: dasamāsaccayena mátu kucchito nikkhamitvá solasavassakāle parakulam gantvá cattāro putte vijāyitvá dánādīni puññāni katvá tumhe patthetvá ágantvá tumhākam eva santike nibbatti 'mhi sámīti; manussānam kittakam áyun ti; vassasatamattan ti; ettakam evá ti; áma sámīti; ettakam áyum gaḥetvá nibbattamanussá kin nu kho suttapamattá kalam

atinámenti udáhu dánádíni pumñāni karontīti; kim vadetha
 sámi asamkheyyam áyum ga_hetvá nibbattá viya ajarámará
 viya niccappamattá manussá ti; Málábháridevaputtassa ma-
 hásamvego udapádi (c. -dī): vassasatamattam áyum ga_hetvá
 nibbattamanussá kira pamattá nipa_jitvá niddáyanti, kadá nu
 kho dukkhá muccissantīti; amhákam pana vassasatam távatim-
 sánam devánam eko rattindivo, táya rattiya timsarattiyo máso,
 tena másena dvádasamásiko samvaccharo, tena samvaccharena
 dibbam vassasahassam áyuppamānam, tam manussagana-
 náya tisso ca vassakotiyo satthiñ ca vassasatasahassáni,
 tasmá tassa devaputtassa ekadivaso pi nātikkanto, mu_huttasadiso
 va kálo a_hosi, evam appáyukānam manussānam pamádo náma
 ativiya ayutto ti; puna divase bhikkhú (c. -u) gāmam pavitthá
 ásanasālam apatijaggitam ásanáni appamñattáni pániyam anupa-
 tthápitam (c. -ásitam) disvá ka_ham Patipújika ti áhamsu, bhante
 ka_ham tumhe tam dakkhissatha hiyyo ayyesu (c. -osu) bhuñ-
 jítvá gatesu sáyan_hasamaye matá ti sutvá puthujjaná bhikkhú
 etissá upakāram sarantá assúni (c. -u-) sandháretum násak-
 khimsu, khínásavānam dhammasamvego udapádi, te bhatta-
 kiccam katvá vi_hāram gantvá Satthāram pucchimsu: bhante
 Patipújika utthāya samutthāya nānappakārāni pumñāni katvá
 sámikam eva patthesi, sá idāni matá, ka_ham nu kho nibbattá
 ti; attano sámikass' eva santike bhikkhave ti; n' atthi bhante
 sámikassa santike ti; na sá bhikkhave etam sámikam patthesi,
 távatimsabhavane tassá (c. -a) Málábháridevaputto náma sámiko,
 sá tassa pupphapilandhana_hánato cavitvá punāgantvá tass' eva
 santike nibbattá ti; evam kira bhante (adde: ti); áma bhik-
 khave ti; a_ho parittakam bhante sattānam jívitam, páto am_he
 parivisitvá sáyam uppannavyádhiná náma matá ti; Satthá:
 áma bhikkhave parittam sattānam _hi jívitam náma, ten' eva
 'me satte vatthukáme_hi c'eva kilesakáme_hi ca atitte eva
 antako attano (c. -á) vase vattetvá kandante paridevante

ga_hetvá gacchatīti vatvá imaṃ gātham āha: Pupphāni etc. Tattha pupphāni heva pacinantan ti pupphārāme mālākāro nānāpupphāni viya attabhāvapaṭibaddhāni c' eva upakaraṇapaṭibaddhāni ca kāmagaṇapupphāni ocinantam (c. ocinnam) eva, byāsattamanasaṃ naraṇ ti asampattesu patthanāvasena sampattesu seṭṭhavasena vividhenākārena āsattacittam, atittam ye va kāmesū ti vatthukāmakilesakāmesu pariyesanena pi paṭilābhena pi paribhogena pi nidhānena pi atittam eva samānam, antako kurute vasaṇ ti maraṇasaṃkhāto antako kandantaṃ paridevaṃtaṃ ga_hetvá gacchanta attano vasaṃ pāpetīti attho... Patipūjikāya vatthum.

v. 49. Locus: Sāvathī. Persona: Maccharikosiyaseṭṭhī.

... Pupphan ti pupphārāme caranto pupphaṇ ca vannaṇ ca gandhaṇ ca a_heṭhento avinā_sento caratīti attho, paletīti evaṃ caritvá yāvadattham rasam pivitvá aparaṃ pi madhukaraṇatthāya ādāya yeti, so evaṃ vanagahaṇam ajjhoga_hetvá ekasmiṃ rukkhasusire taṃ rajavissakaṃ (?) rasaṃ ṭhapetvá anupubbena madhukarasaṃ madhum karoti, na nassa pupphārāme caritapaccayā, pupphaṃ vá vanna_gandham vāssa vigacchatīti, atha kho sabbam pakatikam eva h_oti, evaṃ gāme muni care ti evaṃ sekhāsekkhabhedo (c. -de) anāgāriyamuni kulam paṭipāṭiyā gāme bhikkham gaṇ_hanto vicaratīti attho, na hi tassa gāme caraṇapaccayā, kulānam saddhāhāni vá bhoga_hāni vá saddhāpi bhoga_hāpi pākatikā va h_onti, evaṃ caritvá pana nikkhamitvá sekhamuni tāva ba_higāme udakaphāsukatthāne saṃghātiṃ paṇṇāpetvá nisinno akkhamahaṇ janavanapaṭicchādanaputtamaṃsūpamavasena (?) paccavekkhanto piḍapātāṃ paribhuñjitvá tathārūpaṃ vanasaṇḍaṃ anupavisitvá ajjhattikakamma_hānam sammasanto cattāro magge cattāri ca phalāni ha_hthagatān' eva karoti, asekkhamuni pana diṭṭhadhamme su-

khavihāram anuyuñjati, ayam assa bhamarena saddhim madhu-karaṇasarikkhatā veditabbā, idha pana khīṇāsavo veditabbo...

Gogerly (Knighton p. 78): As the bee collects nectar and departs without injuring the beauty or the odour of the flowers, so the sage sojourns among men; he views their ways, and learns wisdom from their folly.

v. 50. Locus: Sāvattī. Persona: Pātikājīviko.

Tattha na paresaṃ vilomānīti paresaṃ vilomāni pharusāni mamaṃmacchedakavacanāni. (?) na manasikātabbāni, na paresaṃ katākatanti: asuko upāsako assaddho appasanno, nāpi (c. nādi) 'ssa gehe kaṭacchubbhikkhādīni dīyanti na salākabhattādīni, na cīvarādīpaccayadānaṃ etassa atthi, tathā: asukā upāsikā assaddhā appasannā, nāpi 'ssā (c. -a) gehe kaṭacchubbhikkhādīni dīyanti na salākabhattādīni, na cīvarādīpaccayadānaṃ etissā atthi, tathā: asuko bhikkhu assaddho appasanno, na pi upajjhāyavattaṃ karoti na ācariyavattaṃ na āgantukavattaṃ na gamikavattaṃ na cetiyaṅganavattaṃ na uposathāgāravattaṃ na bhojanasālājantāgharavattāni, nāpi 'ssa kiñci dhūtaṅgaṃ (c. dhu-) atthi, na bhāvanārāmatāya ussāhamattam pīti evaṃ paresaṃ katākatam pana na oloketabbam, attano va avekkheyyāti kathaṃ hutassame (?) rattimdivā vītipatantīti pabbajitena abhiññaṃ paccavekkhitabban ti imaṃ ovādaṃ anussaranto saddhāpabbajito kula-putto kin nu kho ahaṃ aniccaṃ dukkhaṃ anantā (anattaṃ ?) ti tilakkhaṇaṃ āropetvā yoge kammaṃ kātum sakkhim na sakkhin ti evaṃ attano katākatāni olokeyyāti...

Va forma apocopata est particulæ eva.

Gogerly: Be not anxious to discover the faults of others, but jealously watch your own.

v. 51-52. Locus: Sávatt^hi. Persona: Chattapāṇi-
pāsako.

Agandhakan ti gandharahitam pālibhaddakagirikanni-
kājayasumanādibhedam, evaṃ subhāsita vācā nāma
Tepitakam Buddhavacanam vaṇṇasaṇṭhānasampannam agan-
dhapupphasadisam, yathā pana agandhakapuppham yo nam
dhāreti tassa sarīre gandham na pharati evaṃ etam pi yo
nam sakkaccam savanād^hi na samācarati tassa sakkaccam
asamācarantassa yaṃ tattha kattabbam taṃ akubbato suta-
gandham (c. sug-) cāgagandham (c. vāhaccam) paṭipattigan-
dhañ ca na āva^hati apha^lā ^hoti..., sa gandhakan ti cam-
pakan^hluppapupphādibhedam, ... sakubbato yo sakkaccam
(c. -cca) savanād^hni tattha kattabbam karoti (c. addit: so)
assa puggalassa saphalā ^hoti, sutagandhacāgagandhapati^hpatti-
gandhānam āva^hanato (c. -hanto) mahap^hphalā ^hoti mahāni-
samsā ti attho...

Subhāsita vācā non opus esse videtur cum commen-
tatore de Buddhæ dictis interpretari. Sakubbato sine dubio
pro sakkubbato (cfr. not. ad v. 18), genit. partic. præs. act.
a sakkar (sanscr. satkr), constanter, assidue (sakkaccam) agere.
De metro cfr. not. ad v. 7-8.

v. 53. Yathāpi puppharāsima^h ti imam dhammadesanam
Satthā Sávatt^him (c. -iyam) upanissāya (c. -ssā) Pubbārāme vi^ha-
ranto Visākhā upāsikā ārab^hbha kathesi; sā kira Aṅgarat^hthe
Bhaddiyanaṅgare Mendakaset^hthiputtassa Dhanañjayaset^hthino
aggama^hhesiyā Sumanāya deviyā kucchismiṃ nibbatti, tassā satta-
vassikakāle Satthā Selabrā^hmaṇādīnam bodhaneyyabandhavānam
upanissayasampattiṃ disvā mahābhikkhusaṃghaparivāro cārikaṃ
caramāno taṃ naṅgaram pāpuṇi, tasmiṃ ca samaye Mendako
ga^hapati tasmim naṅgare pañcannam mahāpū^hmānam je^hthako
^hutvā set^hthit^hhānam karoti; pañca mahāpū^hmā nāma Mendako

setthí (c. -i) ca náma, Padumá tass' eva jetthakabhariyá,
 tass' eva jetthakaputto Dhanañjayo náma, tassa bhariyá
 Sumaná náma, Mendakasetthissa dāso Puṇṇo námá ti; na
 kevalañ ca Mendakasetthí (c. -i) eva, Bimbisáramñño pana
 vijite pañca amitabhogá náma ahesum: Jotiyo Jatilo Mendako
 Puṇṇako Kákavaliyo ti, tesu ayam Mendakasetthí (c. -i) Dasa-
 balassa attano naṅgaram sampattabhāvaṃ ñatvā puttassa
 Dhanañjayasetthiṇo dhítaram Visákham dārikam pakkosāpetvā
 āha: amma tuyham pi maṅgalaṃ amhākam pi maṅgalaṃ, tava
 parivārehi pañcahi dārikāsatehi saddhim pañca rathasatāni
 āruyha pañcahi dāsísatehi (c. -sis-) parivutā Dasabalassa paccug-
 gamanam karohīti, sá sādhu ti paṭisunivā tathā akāsi, kāraṇākā-
 raṇesu pana kusalattā yāvaticā yānassa bhūmi (-?) yānena gantvā
 yānā paccorohitvā pattikā va Satthāram upasamkamitvā vanditvā
 ekamantaṃ atthāsi, ath' assā cariyāya vasena Satthā dhammaṃ
 desesi, sá desanāvasāne pañcahi dārikāsatehi saddhim sotā-
 pattiphale patitthahi, Mendakasetthí (c. -i) pi kho Satthāram
 upasamkamitvā dhammakathaṃ sutvā sotāpattiphale patitthāya
 svātānāya nimantetvā puna divase antonivesane pañitena
 khādānīyena bhojanīyena Buddhapamukhaṃ bhikkhusaṅgham
 parivisitvā eten' eva upāyena addhamāsaṃ mahādānaṃ adāsi,
 Satthā Bhaddiyanāṅgare yathābhirantaṃ viharitvā pakkāmi.
 Tena kho pana samayena Bimbisāro ca Pasenadikosalo ca
 amñamamñam bhagiṇīpatikā (c. -iñi-) honti; ath' ekadivasam
 Kosalarājā cintesi: Bimbisārassa vijite pañca amitabhogā
 vasanti, mayham vijite eko pi tādiso n' atthi, yan nūnāham
 Bimbisārassa santikaṃ gantvā ekaṃ mahāpūmñam yāceyyan ti,
 so tattha gantvā raṇṇā katapaṭisanthārena (c. -tthāre) kimkāraṇā
 āgato 'sīti puttḥo: tumhākaṃ vijite pañca amitabhogā mahāpūmñā
 vasanti, tato ekaṃ gahe tvā gamissāmīti āgato 'mhi, tesu me ekaṃ
 dethā ti āha; mahākulāni amhehi cāletum na sakkā ti āha;
 aham aladdhā na gamissāmīti āha; rājā amaccehi saddhim

mantetvá: Jotiádnāṃ mahākulānāṃ cālanāṃ nāma pathaviyā cālanasadisāṃ (c. -laṃsa-), Mendakamahāsetṭhiṣṣa putto Dhanañjayasetṭhi (c. -i) nāma atthi, tena saddhiṃ mantetvá va paṭivacanāṃ te dassamá ti vatvá taṃ pakkosápetvá: táta Kosalarájā Dhanañjayasetṭhiṃ gaḥetvá va gamissámi vadati, tvaṃ tena saddhiṃ gacchá ti; tumhesu paḥiñantesu gamissámi devá ti; tena hi parivacchaṃ katvá gaccha tátá ti; so attano kattabbayuttam akási, rájāpi 'ssa mahantaṃ sakkāraṃ katvá imaṃ ádāya gacchathá ti Pasenadirájānaṃ uyyojesi, so taṃ ádāya Sávatthiṃ ekarattivásena gacchanto ekaṃ phāsukaṭṭhānaṃ patvá nivásaṃ ganhi, atha naṃ Dhanañjayasetṭhi (c. -i) pucchi: idaṃ kassa vijitan (c. jivitan) ti; mayhaṃ seṭṭhīti; kíva dūre ito Sávatthīti; satta-yojanamattake ti; antonaṅgaraṃ sambádham, amhákaṃ parijano mahanto, sace rocetha (c. -otha) idh' eva vaseyyāma devá ti; rájá sádhú ti sampaticehitvá tasmīṃ thāne naṅgaraṃ mápetvá tassa datvá agamási, tasmīṃ padese sáyaṃ vasanaṭṭhānassa gaḥitattá naḡarassa Sáketan t' eva nāmaṃ. aḥosi. Sávatthiyaṃ pi kho Migárasetṭhino putto Puṇṇavaddhanakumáro nāma vayappatto aḥosi, atha naṃ mátápitaro vadimsu: táta tava ruccanaṭṭhāne ekaṃ dārikaṃ upadhāreḥīti; mayhaṃ evarúpāya jaya (?) kiccaṃ n' atthīti; putta má evaṃ kari, kulāṃ nāma aputtakāṃ na tiṭṭhatīti; so punappuna vuccamáno tena hi pañcakalyāṇasamannágataṃ dārikaṃ labhamáno tumhákaṃ vacanaṃ karissámi áha; káni pan' etáni pañca kalyāṇāni nāma tátá ti; kesakalyāṇaṃ maṃsakalyāṇaṃ aṭṭhikalyāṇaṃ chavikalyāṇaṃ vayakalyāṇaṃ ti: mahápuṃhāya hi itthiyá kesá morakalāpasadisá hutvá muñcitvá vissatṭhá nivásanantaṃ paharitvá nivattitvá uddhaggá tiṭṭhanti, idaṃ kesakalyāṇaṃ nāma; dantávaranaṃ bimbaphalasadisāṃ vaṇṇasampannaṃ samaṃ suphassitaṃ hoti, idaṃ maṃsakalyāṇaṃ nāma; dantá sukká samavivará ussápetvá ṭhapitavajirapaṃti viya samacchinnāṃ saṃkhaṇḍaṃ viya vá sobhanti, idaṃ aṭṭhikalyāṇaṃ nāma hoti; kálīyávaṇṇaká-

dīhi avilitto eva chavivanno siniddho nīluppaladāmasadiso hoti odātāya (odāto?) kaṇikārapupphadāmasadiso ti, idaṃ chavikalyāṇaṃ nāma; dasakkhattuṃ vijātāpi kho pana sakim vijātā viya avihaṭayobbanā heva hoti, idaṃ vayakalyāṇaṃ nāma hoti; ath' assa mātāpitāro atthuttarasatabrahmaṇe (c. -tambr-) niman-tetvā bhojetvā pañcakalyāṇasamannāgatā itthiyo nāma hontīti pucchimsu; āma hontīti; tena hi evarūpaṃ dārikaṃ pariyesituṃ attha janā gacchantū ti, bahūṃ dhaṇaṃ datvā āgatakāle vo kattabbaṃ jānissāma, gacchatha evarūpaṃ dārikaṃ pariyesatha diṭṭhakāle ca imaṃ pilandheyyāthā ti sataśaḥ assagghaṇikaṃ suvaṇṇamālaṃ datvā uyyojesuṃ, te mahantamahantāni naṅgarāni (c. -ni) gantvā pariyesamānā va pañcakalyāṇadhammasamannāgataṃ dārikaṃ adisvā nivattitvā āgacchantā vivataṇakkhattadivase Sāketam anuppattā ajja amhākaṃ kammaṃ (c. -a) nippajjisatīti (c. nipa-) cintayimsu, tasmim kira naṅgare anusamvaccharaṃ vivataṇakkhattaṃ nāma hoti, tadā baḥi anikkhamakulāni pi parivārena saddhim gehā nikkhamitvā apaṭicchannena sarīrena padasā va nadītīraṃ gacchanti, tasmim divase khattiyamahāsālādīnaṃ puttāpi samānajatikaṃ manāpaṃ kuladārikaṃ disvā mālāgūlena parikkhipissāmā ti taṃ taṃ maggaṃ nissāya tiṭṭhanti, te pi brāhmaṇā nadītīre ekaṃ sālāṃ pavisitvā atthaṃsu, tasmim khaṇe Visākhā pannarasasolasavassuddesikā (c. -udes-) hutvā sabbābharanāpatimanditā pañcahi kumārikāsatehi parivutā nadim gantvā nahāyissāmīti taṃ padesaṃ pattā, atha kho meghe utthahitvā pāvassi, pañcasatā kumārikāyo vegenāgatā gantvā sālāṃ pavisimsu, brāhmaṇā olokentā (c. -ta) tāsū ekaṃ pi pañcakalyāṇasamannāgataṃ na passimsu, Visākhā pakatigamanen' eva sālāṃ pāvisi, vatthābharanāni temimsu, brāhmaṇā tassā cattāri kalyāṇāni disvā dante passitukāmā: alasajātikā amhākaṃ dhītā, etissā sāmiko kaṇjikamattam pi labhissati maṃṇe ti amānamāṇāṃ kathayimsu, atha ne Visākhā āha: kim vadetha tumhe ti; taṃ kametha (kathema?) amma ti; madhuro

kira tassá saddo kaṁsatálasaro viya niccharati; atha ne puna madhurasaddena kiṁkáraṇá kathethá ti pucchi; tava pariváritthiyo vatthálamkāre atemetvá vegena sálam pavitthá, tuyham ettakam thánam vegena gamanamattam pi n' atthi, vatthábharaṇe temetvá ágatâsîti tasmá kathemá ti; tátá (c. -a) evam má detha (vadetha ?), aham etáhi balavatará, káraṇam pana sallakkhetvá javenâgat' amhîti; kiṁ amhá ti; tátá (c. -añ) cattáro janá (c. janá) javamáná (c. -na) na sobhanti, aparam pi káraṇam atthi; katame cattáro janá na sobhanti amhá ti; tátá abhisitto rájá táva sabbábharaṇapatimandito kaccham bandhitvá rájaṅgaṇe javamáno (c. chavamáno) na sobhati: kiṁ ayam mahárájá gaḥapatiko viya dhávatîti amñadatthum garaḥam labhati, sanikam gacchanto va sobhati, ramño maṅgalaḥatthí pi alamkato javamáno (c. chava-) na sobhati (c. -iti), váraṇalíhaya gacchanto va sobhati, pabbajito javamáno (c. -no) na sobhati: kiṁ ayam samaṇo gihí viya dhávatîti kevalam garaḥam eva labhati, samitagamane pana sobhati, itthi javamáná (c. -no) na sobhati: kiṁ esá itthi puriso viya dhávatîti garaḥitabbá va hoti, ime cattáro javamáná na sobhanti; katamam pana tam aparam (c. -rá) káraṇam amhá ti; tátá mâtápitaro náma dhítaram aṅgapaccaṅgáni saṇṭhâpetvá posenti, mayam hi vikkîṇiyabhandaṁ (c. vikki-) náma, amhe parakulam pesanatháya posenti, sace javamánanam dasákam vâ bhúmiyam vâ pakkhalitvá patitakále hattho vâ pádo vâ bhijjeyya kulass' eva bhára bhavēyáma, pasáadhanabhaṇḍakam pana temetvá sukkhissati, imam káraṇam sallakkhetvá na dhávit' amhi (c. -vitantiyamhi) tátá ti (c. hi); bráhmaṇá tassá katham kathanakále dantasampattim disvá evarúpa no sampatti na diṭṭhapubbá ti tassá sádhukáram datvá amma tuyham eva sá anucchaviká hotîti (c. títi) vatvá tam suvaṇṇamálam pilandhayimisu, atha ne pucchi: kataranaṅgarato ágat' attha tátá ti; Sávatthito amhá ti; seṭṭhikulam kataram námá ti; Migárasettí (c. -i) náma amhá ti; ayyaputto konámo ti;

Puṇṇavaddhanakumáro (c. punna-) amhá ti; sá samánajátikaṃ no kulan ti adhivásetvá pitu sásanaṃ paṇiṇi: amhákaṃ rathaṃ pesentú ti; kiñcāpi hi sá ágamanakāle padasá ágatá, málāya pana pīlandhanakálato paṭṭhāya tathá gantum na labhanti, issaradáriká rathádīhi gacchanti, itará pakatiyánakaṃ vá abhiruhanti (c. -rúh-) chattaṃ (c. -ttá) vá tálapaṇṇaṃ upari karonti, tasmim asati nivatthasátakassa dassanaṃ ukkhipitvá amse khipanti eva, tassá pana pitá pañca rathasatáni (c. rata-) pesesi, sá saparivará rathaṃ áruyha gatá, bráhmaṇāpi ekato va gamimsu, atha ne (c. naṃ) seṭṭhí (c. -i) pucchi: kuto ágat' athá ti; Sávathhito mahásetṭhíti; seṭṭhí (c. -i) kataro náma ti; Migáraseṭṭhí (c. -i) náma; putto konámo ti; Puṇṇavaddhanakumáro náma; dhanam kittakaṃ dhanan ti; cattálīsa koṭiyo mahásetṭhíti; dhanam táva amhákaṃ dhanam upádāya (c. uppá-) kákaniḱaṭṭhānīyaṃ, dārikāya pana árakkhamaṭṭāya laddhakálato paṭṭhāya kiṃ amñena káranená ti (c. pi) adhivásesi, so tesam sakkāram katvá ekadvīhaṃ vasápetvá uyyojesi, te Sávathhim gantvá Migáraseṭṭhissa laddhá (c. -am) no dāriká ti árocayimsu, kassa dhítá (c. -tará) ti, Dhanañjayaseṭṭhino ti (c. pi), so: mahákuḷassa dāriká laddhá, khippam eva naṃ ánetum vaddhatīti tattha gamanatthaṃ raṃño árocesi, rájá: mahákuḷam etaṃ mayá Bimbisárasa santiká ánetvá Sákete (c. -tene) vásitaṃ (c. vas-), tassa sammánaṃ kátum vaddhatīti aham pi ágamissamīti áha, so sádhu devá ti vatvá Dhanañjayaseṭṭhino sásanaṃ pesesi: mayi ágacchante rájápi ágamissati, mahantaṃ rájabalaṃ, ettakassa janassa kattabbayuttakaṃ kátum sakkhissasi (c. -ati) na sakkhissasīti, itaro: sace (c. same) pi dasa rájáno ágacchanti ágacchantú ti paṭisāsanaṃ pesesi, Migáraseṭṭhí (c. -i) táva mahante nagare geḥagopakamattaṃ ṭhapetvá sesajanaṃ ádāya gantvá addhaya janamatte ṭhāne ṭhatvá ágat' amhá ti sásanaṃ paṇiṇi, Dhanañjayaseṭṭhí (c. -i) bahum paṇṇákāram (c. pann-) pesetvá dhítará (c. -ráya) saddhim mantesi: amma sasuro kira te Kosalarañṇá

saddhim ágato (c. -te), tassa katarageham paṭijaggitabbaṃ
 raṃño katarāṃ uparājādīnaṃ katarāṇīti, paṇḍitā seṭṭhidhīta
 cchiraggitikkhaṇāṇā (jīraggatikkhinaṇāṇā ?) kappasatasahassaṃ
 patthitapatthanaṃ abhinīhārasampannā sasurassa me asukaṃ
 gehaṃ paṭijaggatha raṃño asukaṃ uparājādīnaṃ asukāṇīti
 samvidahitvā dāsakammakare pakkosāpetvā: ettakā raṃño
 kattabbakiccaṃ karotha ettakā uparājādīnaṃ, haṭṭhiassādayo
 pi tumhe eva paṭijaggatha assabandhādayo pi, āgantvā maṅgala-
 cchanaṃ anubhavissantīti samvidahi, kimkāraṇā: mayaṃ
 Visākhāya maṅgalaṭṭhānaṃ gantvā na kiñci labhimha, assara-
 khaṇādīni karontā (c. -to) vicarimhā ti keci (c. koci) vattum
 mā labhimsū ti, taṃ divasaṃ eva Visākhāya pitā pañcasate
 suvaṇṇakāre pakkosāpetvā: dhītu me mahālatāpasādhanaṃ nāma
 karoṭhā (adde: ti) rattasvaṇṇanikkhasahassaṃ (c. -ṇṇātini-) tada-
 nurūpāni ca rajatamaṇimuttāpavālavajirādīni dāpesi, rājā katipā-
 haṃ vasitvā va Dhanañjayaseṭṭhiassa sāsanaṃ paḥiṇi: na sakkā
 seṭṭhinā amhākaṃ bharaṇaṃ (c. har-) posanaṃ kātum, dārikāya
 gamanakālaṃ jānātū ti, so pi raṃño sāsanaṃ pesesi: idāni
 vassakālo āgato, tena sakkā cātumāsaṃ vicaritum, tumhākaṃ
 balakāyassa yaṃ sabbam taṃ mama bhāro, mayā pesitakāle
 devo gamissatīti, tato paṭṭhāya Sāketanagaraṃ niccanakkhattaṃ
 viya aḥosi, rājānaṃ ādimkatvā sabbesaṃ mālāgandhavatthādīni
 paṭiyattān' eva honti, ten' eva (c. e) janā cintayimsu: seṭṭhī
 (c. -i) amhākaṃ eva sakkāraṃ karotīti, evaṃ tayo māsā atikkantā,
 pasādhanaṃ pana na tāva niṭṭhitam (c. tiṭṭhāti), kammantādhi-
 tṭhāhikā āgantvā seṭṭhino ārocesum: amhāṃ asattam (?) nāma
 n' atthi, balakāyassa pana bhattapacanaḍārūni na-ppahontīti;
 gacchatha tātā, imasmim naṅgare pariṇṇahatthasālādayo c' eva
 jīṇṇakāni ca gehāni gahetvā pacathā ti; evaṃ pacatakānaṃ (pacan-
 tānaṃ ?) pi addhamāso atikkanto, tato puna pi dārūni n' atthīti
 ārocayimsu; imasmim kāle na sakkā dārūni laddhum, dussakoṭṭhā-
 gārāni vivaritvā thūlasātakehi vaddhiyo katvā telacāṭṭisu (c. -isu)

temetvá bhattam pacathá ti; te addhamásam tathá akanisu, evam cattáro másá atikkantá, pasáadhanam pi niṭṭhitam, asuttamayam pasáadhanam rajatena suttakiccam karimsu, tam síse paṭimukkam pádapitṭhim gacchati, tasmim tháne muddiká yojetvá katá suvaṇṇamayá bhaṇḍiká honti rajatamayá pásaká, matthakamajjhe eká mudiká dvísu kannapiṭṭhísu (c. -asu) dve gala-vátake eká dvísu jannúsu (c. -ntusu) dve dvísu kapparesu dve dvísu kaṭipasseṣu dve ti, tasmim kho pana pasádhane ekam moram karimsu, tassa dakkhinapasse rakkhasesa (?) rattasuvaṇṇamayáni pañca sattasatáni ahesum vámapasse pañca sattasatáni, tundaṃ pavālamayam akkhíni maṇimayáni tathá gívá ca piñjáni ca pattanáliyo rajatamayá (c. paja-) fathá (c. ta) jaṃghá, so Visákháya matthakamajjhe pabbatakúte (c. - tamk-) thatvá naccantamayúro (c. -cata-) viya kháyatīti, pattanálisahassassa saddo dibbasāṅgítapañcaṅgikaturiyaghoso viya ca pavattati, santikam upagatá yeva tassa (c. -á) amorabhávaṃ jánanti, pasáadhanam navakoṭiagghañakam ahosi, sataśaḥassaṃ haṭṭhakammamúle dīyittha, kissa pana nissandena táy' etaṃ pasáadhanam laddhan (c. laṇḍan) ti: sá kira Kassapabuddhakále vísatiyá bhikkhusaḥassānam cīvarasātakam datvá suttam pi sūciyo pi rajanam pi attano santakam eva adási, tassa cīvaradánassa nissandena imam pasáadhanam labhi, itthínam hi cīvaradánam mahálatápasáadhanabhaṇḍena matthakam pappoti purisānam iddhimayapattacīvarená ti, evam mahásetṭhí (c. -i) catūhi (c. -tu-) másehi dhítu parivaccham katvá tassá deyyadhammaṃ dadamāno kaḥápanapúrāni pañca sakataśatáni adási, suvaṇṇabhájanapúrāni pañca sakataśatáni rajatabhájanapúrāni pañca tambabhájana-púrāni pañca patthakoseyyavatthapúrāni pañca sakataśatáni sappipúrāni pañca náyalitaṇḍulapúrāni (?) pañca naṅgalapháládi-upakaraṇapúrāni pañca sakataśatáni, evam kir' assa ahosi: mama dhítāya gataṭṭhāne asukena náma me attho ti má parassa gehadvāram paḥiṇīti (c. -nīti) tassá sabbúpakaraṇāni dāpesi,

ekekasmim rathe sabbálamkárapatimaṇḍitá (c. -raratim-) tisso tisso vaṇṇadásiyo ṭhapetvá pañca rathasatáni adási, etaṃ naḥá-pentiyo bhojentiyo alaṃkarontiyo vicarathá ti diyaddhasaḥassá paricáriká adási, ath' assa etad aḥosi: mama dhítu gávo dassámíti so-purise ánápesi: gacchatha bhane cúlavajassa dváram vivaritvá tísu gávutesu tisso bheriyo gaḥetvá tiṭṭhatha, puthulato usa-bhamattatṭháne ubhosu passesu tiṭṭhatha, gávínam tato paraṃ gantum má daditthá (c. datitthá) ti, evaṃ ṭhitakále bherisaṃñāṃ kareyyáthá ti, tathá akaṃsu, te gávínam vajato nikkhamitvá gávu-taṃ gatakále bherisaṃñāṃ akaṃsu, puna addhayojanaṃ gatakále akaṃsu, puna tigávutaṃ gatakále, puthulato gamanaṃ ca niváresum, evaṃ díghato tigávute puthulato usabhamatte ṭháne gáviyo aṃñamaṃñāṃ nisasantiyo aṭṭhaṃsu (c. -asu), mahásēṭṭhí (c. -i) mama dhítu ettiká gávo alaṃ dváram pidahathá ti vajadváraṃ pidahápesi, tasmim piḥite Visákháya pumñaphalena balavagávo ca dhenuyo (c. -uvo) ca uppatitvá nikkhamiṃsu, man-ussánaṃ várentánaṃ várentánaṃ eva saṭṭhisahassá balavagávo saṭṭhisahassá ca dhenuyo nikkhantá, tattha balavavacchá pacchá tásaṃ dhenúnaṃ usabhá aḥesum, kassa nissandena evaṃ gávo gatá ti: nivárentánaṃ nivárentánaṃ dinnadánassa, sá kira Kassapasammásambuddhakále Kikissa raṃño sattannaṃ dhítánaṃ kaniṭṭhá (c. -a) Saṃghadási náma hutvá vísatiyá bhikkhusaḥassánaṃ pañcagorasadánaṃ dadamánaṃ daḥaránaṃ ca sámaṇeránaṃ (c. -ne-) ca ḥatthaṃ pidahitvá alaṃ alaṃ ti várentánaṃ pi idaṃ madhuraṃ idaṃ manápan (c. mán-) ti adási, evaṃ tassa nissandena tá váriyamánāpi gávo nik-khamiṃsu, seṭṭhiná ettakassa dhanassa dinnakále seṭṭhibhariyá áḥa: tumḥēhi mayḥaṃ dhítu bhaṇḍaṃ saṃvidahitaṃ, veyyá-vaccakará (c. -kapá) pana dásadásiyo na saṃvidahitá, kim-káraṇá ti, mama dhítari sasneḥaniseḥánaṃ jánanatthaṃ, aḥaṃ hi táya saddhim ágacchamánaṃ kehiváyhagetvá to (-?) pahināmi, yánaṃ áruyha gamanakále evaṃ pana etáya saddhim

gantukámá gacchantu má ágacchantu kámá (-?) ti vakkhámīti,
 atha sve mama dhítá gamissatīti gabbhe nisinno dhítaram
 samīpe nisídāpetvā: amma patikule vasantiyā náma imam
 imañ ca ácāram sikkhitum vaddhatīti ovādam adāsi, ayam pi
 Migáraseṭṭhī (c. -i) anantaragabbhe nisinno pana Dhanañjayaseṭ-
 ṭhino ovādam assosi, so pi seṭṭhī (c. -i) dhítaram evam ovadi:
 amma sasurakule vasantiyā náma antoaggi bañhi na nñharitabbo,
 bañhiaggi anto na pavesetabbo, dadantass' eva dátabbam, adadam-
 tassa na dátabbam, dadamtassāpi adadamtassa pi dátabbam,
 sukham nisídittabbam, sukham bhuñjitabbam, sukham nipajji-
 tabbam, aggi paricaritabbo, antodevatāpi namassitabbā ti,
 -idam dasavidham ovādam datvā puna divase sabbā seniyo
 sannipátetvā rájasenāya majjhe attha kuṭumbike pátibhoge
 gahetvā sace me gatattāne dhítu doso uppajjati tumhehi
 sodhetabbo ti vatvā navakoṭiagghanakena (c. -nak-) mahálatá-
 pasáadhanena dhítaram pasádhelvā nahānacunnamúlakam catu-
 ppanāsakoṭidhanam datvā yānam áropetvā Sáketassa samantā
 attano santakesu anurádhapuramantakesu cuddasasu bhatágá-
 mesu ānañca pápesi (-?): mama dhítará (c. -rena) saddhim
 gantukámá gacchantú ti, te saddam sutvā va amhákam ayyāya
 gamanakāle kim amhákam idhā ti cuddasa gámá (c. -me) kiñci
 asesetvā nikkhamimsu, Dhanañjayaseṭṭhī (c. -i) pi ramño ca Migá-
 raseṭṭhino ca sakkāram katvā thokam anugantvā tehi saddhim
 dhítaram uyyojesi, Migáraseṭṭhī (c. -i) sabbapacchato yānake
 nisídittvā gacchanto balakāyam disvā ke nu (c. ná) te ti pucchi,
 suñisāya vo veyyāvaccakarā dāsídāsā (c. -si-) ti, ettake ko
 posessati (c. pe-) pothetvā ne palāpetha apalāyante ito karoṭhā
 ti, Visákhā pana: apetha má vāretha balam eva balassa
 bhattam dassatīti āha, seṭṭhī (c. -i) evam vutte pi amma n' atthi
 amhákam eteh' attho ete (adde: ko) posessatīti leddudaṇḍādāsi
 pothāpetvā (c. pá-) palátāvasesake alam amhákam ettakehīti
 gahetvā páyāsi, atha Visákhā Sávatthinaṅgaradvāram (c. -ramdvā-)

pattakāle cintesi: paṭicchannayānasmiṃ (c. -nnā-) nu kho nisīditvā pavisāmi udāhu rathe thatvā ti, ath' assā etad abhibho (?): paṭicchannayānena me pavisantiyā mahālatāpasā-dhanassa viseso na paṃñāyissatīti sā 'sakalanāṅgarassa attānaṃ dassentī (c. -i) rathe thatvā nagaraṃ pāvīsi, Sāvattvivāsino Visākhāya sampattim disvā: esā kira Visākhā nāma, evarūpā ayaṃ sampatti etissā va anucchavikā ti āhaṃsu, iti sā mahāsampattiyā setthino gehaṃ pāvīsi, gatadivasavassā sakalanagaravāsino: amhākaṃ Dhanañjayasetthī (c. -i) attano nagaraṃ sampattānaṃ mahāsakkāraṃ akāsīti yathāsattim yathābalaṃ paṇṇākāraṃ paḥiṇiṃsu, Visākhā paḥitaṃ paḥitaṃ paṇṇākāraṃ tasmim yeva nagare amñamamñesu kulesu sabbatthakam eva dāpesi, itthi (?) sā idam mayhaṃ mātu detha idam pitu idam bhātu idam bhagiṇiyā ti tesam tesam vayānurūpaṃ piyavacanam vatvā paṇṇākāraṃ pesentī (c. -i) sakalanāṅgaravāsino ñātike viya akāsi, ath' assā rattibhāgasamanantare ājamñāvalavāya gabbhavutthānaṃ ahosi, sadāsīhi daṇḍadīpake gahāpetvā tattha gantvā vaḷavaṃ uḥhodakena nahāpetvā tlena makkhāpetvā attano vasanaṭṭhānaṃ eva agamāsi, Migārasethī (c. -i) puttassa āvāhanaṅgalaṃ karonto Dhuravihāre vasantesu (c. -te) pi Tathāgataṃ amanasikatvā dīgharattaṃ naggasamaṇakesu patiṭṭhitena pemena vōdiyamāno mayhaṃ ayyānaṃ pi sakkāraṃ karissāmīti ekadivasam anekasatesu navabhājanesu nirudakapāyāsam pacāpetvā pañcasate acelake nimantāpetvā attano gehaṃ pavesetvā āgacchatu me suṇisā arahante vandatū (c. -ntū) ti Visākhāya sāsanaṃ paḥiṇi, sā arahanto ti vacanaṃ sutvā sotāpannā ariyasāvikā haṭṭhatutthā hutvā tesam bhojanaṭṭhānaṃ āgantvā te oloketvā evarūpā hīrottappavajjitā arahantā nāma na honti kasmā maṃ sasuro pakkosāpesīti setthim garaḥitvā attano vasanaṭṭhānaṃ eva gatā, acelakā naṃ disvā sabbe ekappaḥāren' eva setthim garaḥiṃsu: kim tvaṃ gahapati amñam na lattha, samaṇassa Gotamassa sāvi-

kam mahákálakaññim idha pavesesi, vegena tam imasmá gehá
 nikaddhápehīti, so na sakká mayá imesaṃ vacanamatten' (c. -tec)
 eva nikaddhápetum mahákulassa dhítá ti cintetvá ayyá dahará
 náma jánitvá vá ajánitvá vá kareyyum tumhe tunhí hothá ti te
 uyyojetvá mahárahe ásane nisíditvá suvaṇṇapátíyam appoda-
 kam madhupáyásam paribhuñjati, tasmim samaye eko piṇ-
 dacárikathero piṇḍáya caranto tam nivesanam pávisi, Visákhá
 sasuram (c. ya-) víjamáná (c. -ná) thitá, tam disvá sasurassa
 ácikkhitum na yuttan ti yathá so theram passati evam
 apagantvá aṭṭhási, so pana bálo theram disvāpi apassanto viya
 hutvá adhomukho bhujat' (c. -jit) eva, Visákhá theram disvāpi me
 sasuro samānam na karotīti (c. -osīti) natvá: atiechatha bhante
 mayham sasuro purānam khádatīti áha, so nigaṇṭhehi kathitakále
 adhivásetvāpi nisinno purānam khádatīti vuttakkhane yeva hat-
 tham apantvá (c. áp-): imam páyásam ito haratha, evam (etam?)
 imasmá gehá nikkaddhatha, ayam kho mam evarúpaṃ maṅgala-
 kále asucikhádakam náma karotīti (c. -osīti) áha, tasmim kho pana
 nivesane sabbe va dásakammakará Visákhásantaká va, ko nam
 hatthe vá páde vá gaṇhissati, mukhena kathetum samattho pi
 n' atthi, Visákhá sasurassa katham sutvá áha: táta na ettaken'
 eva mayam nikkhamáma, náham tumhehi udakatitthato kum-
 bhadási (c. -i) viya ánítá, dharamánakamátápítunnam dhítaro
 náma ettaken' eva na nikkhamanti, eten' eva me káranena
 (c. -nevana) pitá idhágamanakále aṭṭha kuṭumbike pakkosápetvá
 sace me dhítu doso uppajjati sodheyyáthá (c. -athá) ti vatvá
 mam tesam hatthe thapesi, te pakkosápetvá mayham dosádo-
 sam sodhápethá ti, settihí (c. -i) esá kalyānam kathetīti aṭṭha
 kuṭumbike pakkosápetvá: ayam dáríká maṅgalakále nisíditvá
 suvaṇṇapátíyam nirudakapáyásam (c. nirú-) paribhuñjantaṃ (c.
 -tim) mam asucikhádako ti vadatīti áha, imissá dosam áro-
 petvá imam ito nikkaddhathá ti; evam kira amma ti; náham
 evam vadāmi, ekasmim pana piṇḍapátathere gharadvāre thite

sasuro (c. -rá) me appodakam madhupáyāsam paribhuñjanto
 na manasikaroti, aham mayham sasuro imasmim attabhāve
 puññam na karoti purānam (c. -na, c. addit: puñnameme) khā-
 datīti cintetvā: aticchatha bhante mayham sasuro purānam
 khādatīti avacam, etta me (c. addit: me) ko doso ti; n' atthi, am-
 hākam dhītā yuttam katheti, tam kasmā kujjhasīti; ayyo esa
 tāva doso mā hotu, ayam (c. aya) pana ekadivasam majjhi-
 mayāme dāsīdāsaparivutā (c. dāsi-) pacchāgeham agamāsīti;
 evam kira amma ti; tātā (c. -a) nāham amñena kāraṇena gatā,
 imasmim pana gehe ajāneyyavalāvāya vijātāya samñam pi akatvā
 nisīditum nāma ayuttan ti dandadīpikā gāhāpetvā dāsīhi (c. -ihī)
 saddhim gantvā valāvāya vijātaparihāram kārapesin (c. -sen)
 ti; ayya amhākam dhītā (c. dhi-) tava gehe dāsīhi pi akattabba-
 kammam karoti, tvaṃ ettha kim dosam passasīti; ayyo idhāpi
 tāva (c. tava) doso mā hotu (c. tu), imassā pana pitā idhāga-
 manakāle imam ovadanto gulāhapaṭicchanne (gūlha-?) dasa ovāde
 adāsi, tesam attham na jānāmi, tesam me attham kathetu (-etha?),
 missā (im-?) pana pitā antoaggi bāhi na nīharitabbo (c. -vit-) ti
 āha, sakkā nu kho amhehi ubhato paṭivissakagehānam aggim
 adatvā vasitum ti; evam kira amma ti; tātā (c. -a) mayham pitā
 na ete sandhāya kathesi, idam pana sandhāya kathesi: amma
 sassusāsurasāmikānam agunam disvā bahitasmim (bāhirasmim?)
 gehe thatvā mā kathesi, evarūpo (c. -e) hi aggi nāma n' atthīti;
 ayyo etaṃ tāva evam hotu, imissā pana pitā bāhirato aggi na
 anto pavesetabbo (c. -so-) ti āha, kim sakkā amhehi anto-
 aggimhi nibbute bāhirato aggim anāharitum ti; evam kira
 amma ti; tātā mayham pitā na etaṃ sandhāya kathesi, idam
 pana sandhāya kathesi: sace pi paṭivissakagehesu (c. -kamgehi-)
 itthiyo vā purisā (c. -o) vā sasurasāmikānam agunam kathenti
 tehi kathitam āharitvā asuko nāma tumhākam evam evaṃ ca
 agunam kathetīti puna mā katheyyāsi, etena hi agginā sadiso
 aggi nāma n' atthīti; evam imasmim pi (c. mi) kāraṇe sā (c. yā) nid-

dosá va ahosi, yathá ca ettha evaṃ sesesu pi, tesu pana ayaṃ
 adhippáyo: yam pi hi tassá pitará ye dadanti tesam yeva dá-
 tabban ti vuttam yácitam upakaraṇam gahe₂tvá ye paṭidenti
 tesam yeva dátabban ti sandháya vuttam, ye na dentīti idam pi
 ye yácikkam (yácitam?) gahe₂tvá na paṭidenti tesam na dátabban ti
 sandháya (c. nan-) vuttam, dadantassāpi adadantassāpi dátabban
 ti idam pana daliddesu nātimittesu sampattesu te paṭidātum
 sakkontu vá má vá dátum eva vaddhatīti sandháya vuttam,
 sukham nisídītabban ti idam pi sassusasurasámike disvá nttha-
 tabbatthāne nisídītum na vaddhatīti sandháya vuttam, sukham
 bhuñjitabban ti idam pana sassusasurasámikehi puretaram
 abhuñjitvá te parivisitvá sabbe (-esam?) pi laddháladdham natvá
 pacchá sayam bhuñjitum vaddhatīti sandháya vuttam, sukham
 nipajjitabban (c. nipañj-) ti idam pi sassusasurasámikehi pure-
 taram sayanam áruyha na nipajjitabban (c. nipañj-) tesam
 kattabbayuttakam vattapaṭivattam katvá pacchá sayam nipajji-
 tum yuttan ti idam sandháya vuttam, aggi paricaritabbo ti idam
 pana sassum pi sasuram pi sámikam pi aggikkhandham viya
 uraṅgarájānam viya ca katvá passitum vaddhatīti sandháya
 vuttam, antodevatá namassitabbá ti idam sassuñ ca sasurañ
 ca sámikañ ca devatam viya katvá datthum vaddhatīti san-
 dháya vuttam, evaṃ setthí (c. -i) imesam dasaovádānam attham
 sutvá paṭivacanam apassanto adhomukho nisídi, atha nam ku-
 ṭimbiká: kim setthi amño (c. añe) pi amhákam dhítu doso atthīti
 pucchimsu, n' atthi ayyá ti, atha kasmá nam niddosañ akára-
 nena gehá nikkadḍhāpesīti, evaṃ vutte Visákhá áha: tátá kiñcāpi
 mayham sasurassa vañcane (vacanena?) paṭhamam eva gamanam
 na yuttam, pitá pana me ágamanakāle mama dosádosañ sodha-
 nattháya mañ tumhákam hatthe thapesi, tumhehi ca me nid-
 dosabhávo (c. -gávo) nāto, idāni ca mayham gantum sukhan ti
 dāsídāse (c. -si-) yánādīni sajjāpethá ti ānāpesi (c. án-); atha
 nam setthí (c. -i) te kuṭimbike gahe₂tvá amma mayá ajānitvá

kathitam khamáhi me ti áha; táta tumhákaṃ khamitabbam (c. -a) táva khamámi, aham pana Buddhasásane aveccappa-sannassa (?) kulassa dhítá, na mayam viná bhikkhusamghena vattáma, sace mama ruciyá bhikkhusamgham patijaggitum labhámi vasissámíti; amma tvaṃ yatháruciyá tava samaṇe patijaggá ti áha; Visákhá Dasabalam nimantápetvá puna divase nivesanam pavesesi (c. pavi-), naggasamanápi (c. -ná-) Satthu Migárasetthino gehagamanabhávam sutvá gantvá geham pariváretvá nisídimsu (c. sid-), Visákhá dakkhiṇodakam datvá: sabbo sakkáro paṭiyáditto, sasuro me ágantvá Dasabalam parivisatú ti sásanam pesesi, atha ágantuimam (-tukámam ?) ájiviká má kho tvaṃ gahapati samaṇassa Gotamassa santikam gacchá ti niváresum, so suṇhá me sayam eva paṭivisatú (pari- ?) ti pahini, sá Buddhapamukham bhikkhusamgham parivisitvá nitthite bhattakicce puna sásanam pesesi: sasuro me ágantvá dhammakatham suṇáhíti (-átú ti ?), atha nam idáni anágamanam (c. án-) náma ativiya ayuttan ti dhammam sotukámatáya gacchantam puna te áhamsu: tena hi samaṇassa (c. -na-) Gotamassa dhammam suṇanto bahisániyam nisídítvá suṇáhíti puretaram ev' assa gantvá sánim parikkhipimsu, so gantvá bahisániyam nisídi, Satthá: tvaṃ bahisániyá vá nisída (c. -i) parakudde vá parasele vá, paracakkavále pana nisída, aham Buddho náma sakkomi tam mama saddam sávetun ti mahájambukkhandhe gahetvá calanto viya amataavassam vassanto (c. vasa-) viya ca dhammam desetum anupubbikatham árabhi. Sammásambuddhe ca pana dhammam desente purato thitápi pacchato pi cakkaválasatam cakkaválasahassam atikkamítvá thitápi akanitthabhave thitápi Satthá mam neva oloketi mayham eva dhammam desetiti vadanti, Satthá mam neva (?) oloketto viya tena tena saddhim sallapanto viya ca hoti, candúpamá kira buddhá, yathá cando gaganamajjhe thito (c. -e) mayham upari cando ti sabbasattánam (c. -ttánanam) kháyati evam katthaci (c. -vi) thitánam

abhimukhe thitá viya kháyanti, idam kira nesam alamkatasísam
 chinditvá achita (?) akkhíni (c. -ni) uppátetvá hadayamaṃsam
 ubbattetvá (c. uddhatetvá) parassa dásattháya Jálisadise putte
 Kanhádínásadisá dhítaro Maddísadisá pajápatiyo (adde: hitvá?)
 dinnadánassa phalam (c. pal-). Migárasetthí pi kho Tathágatassa
 desanam vinivattento bahísániyam nisinno va saḥassanayapati-
 mandite sotápattiphale patiṭṭhāya acalasaddháya samannágato tisu
 saraṇesu nikkhamkho hutvá sánikam ukkhipitvá gantvá suṇháya
 thanam gahetvá tvam me ajja patṭháya mátá ti tam máti-
ṭṭhāne thapesi, sápi tato patṭháya Migáramátá náma játá, pac-
 chábhāge puttam labhitvāpi Migáro ti 'ssa námam akási, ma-
 hásēṭṭhí (c. -i) suṇisāya thanam vissajjetvá gantvá Bhagavato
 pádesu patitvá páde páññhi (c. -iñhi) ca parisambāhanto mu-
 khena ca paricumbanto Migáro 'ham mam (?) bhante ti ti-
 kkhattum námam sávetvá: aham bhante ettakam kálam etta
 nāma dinnam mahapphalam ti na jánāmi, idāni me suṇisam
nissāya nātam, sabbaapáyadukkhá mutto 'mhi, suṇisá me
 imam geham ágacchantí atthāya hitāya ágatá ti vatvá imam
 gátham áha:

So 'ham ajja pajánāmi yattha dinnam mahapphalam,
 atthāya vata me bhaddá suṇisá gharam ágatá ti,

Visákhá puna divase satthāya pi Sattháram nimantesi, ath' assa
 puna divase pi sassu sotápattiphalam patvá (pattá?) tato
 patṭháya tam geham sásanassa vivaṭadvāram aḥosi, tato setṭhí
 (c. -i) cintesi: bahúpakará me suṇisá, passantákáram (paññák-?)
 assá karissāmi, etissá hi gariyam (c. bha-) pasádhanam niccakálam
 pasádhetum na sakká, sallahukanā assá divā ca ratto ca sabbiriyā-
 pathesu (c. samb-) pasádhanayoggaṃ pasádhanam káressāmiti
 saḥassagghañakam (c. -na-) ghanamatṭhakam náma pasádha-
 nam káretvá tasmim niṭṭhite Buddhapamukham bhikkhu-
 samgham (c. -a) nimantetvá sakkaccam bhojetvá Visákhā
 soḷasaḥi gandhodakaghaṭeḥi nahápetvá Satthu sammukhe tha-

petvá pasádhethvá Sattháram vannapesi (?), Satthá anumodanani katvá viháram eva gato, Visákhâpi tato pattháya dánádñi pumñāni karontī Satthu santikā attha vare labhivā gaganatale candalekhā (c. -del-) viya pamñāyamānā puttadhīfāhi vuddhim pápuñi, tassā kira dasa puttā dasa dhítaro (c. -rá) ahesum, tesu (c. te) ekekassa dasa dasa puttā ca dhítaro ca ahesum, tesu tesu ekekassa dasa dasa puttā ca dhítaro cá ti evam assā puttanattasattānam vasena pavattāni vísádhikāni cattāri satāni attha ca pánasahassāni ahesum, sayam vísam vassasatam atthāsi, sīse ekam pi phalitam nāma nāhosi, niccam soḷasavassuddesikā viya ahosi, tam puttanattaparivāraṇi viháram gacchantim (c. -tī) disvā katamá etta Visákhā ti paṭipucchitāro honti, ye gacchantim passanti idāni thokaṃ gacchatu gacchamānā va no ayyā sobhatīti cintenti, ye thitam nisinnam nipannam passanti idāni thokaṃ nipajjatu nipannā va no ayyā sobhatīti cintenti, iti catusu iriyápathesu asukairiyápathe (c. -esu) nāma na sobhatīti na vattabbā ahosi, pañcannaṃ kho pana hatthīnaṃ thāmaṃ dhāreti, rájá Visákhā kira pañcannaṃ hatthīnaṃ thāmaṃ dhāretīti sutvā viháram gantvā dhammaṃ sutvā ágamanavelāya thāmaṃ vímaṃsitukāmo hatthim vissajjāpesi, soṇḍam (c. soddhem) so (c. sá) ukkhipitvā Visákhā abhimukho agamāsi, tassā pariváritthiyo pañcasatā ekaccā palāyimsu ekaccā naṃ parissajitvā kim idan ti vutte rájá kira te ayothāmaṃ vímaṃsitukāmo hatthim vissajjāpesīti (c. -esi) vadimsu, Visákhā imaṃ disvā kim palāyitena kathan nu kho naṃ ganhiṣṣāmīti cintetvā sace naṃ dāham gaṇhiṣṣāmi vināseyyā ti dvīhi aṃgulīhi soṇḍāyaṃ gaḥetvā paṭipañāmehi (-esi?), hatthī (c. -i) saṃdhāretum (c. yaṃ-) saṇṭhātum nāsakkhi, rájamgaṇe ukkuṭiko hutvā nipati, mahājano sádhukāram adāsi, sá saparivará sotthinā geḥam agamāsi. Tena kho pana samayena Sāvatthiyaṃ Visákhā Migāramatā bahuputtā hoti (c. honti) bahunattā arogaputtā aroganattā (c. ár-) abhimaṃgalasammata, távatakesu puttanatta-

sahassesu eko pi antarā maraṇaṃ patto náma náḥosi, Sāvatti-
 vāsino maṃgalesu chaṇesu (c. ja-) Visákhāṃ paṭhamāṃ niman-
 tetvā bhojenti, ath' ekasmim ussavadvase mahājane maṇḍita-
 pasādhite dhammasavanāya viháram gacchante Visákhāpi ni-
 mantitaṭṭhāne bhunjitvā mahālatāpasādhanāṃ pasādhetvā (c. -de-)
 mahājanena saddhim viháram gantvā ábharaṇāni muñcitvā dāsīyā
 adāsi, yaṃ sandhāya vuttaṃ: Tena kho pana samayena Sā-
 vatthiyaṃ ussavo ḥoti, manussā alamkatapaṭiyattā áramāṃ
 gacchanti, Visákhāpi Migáramátā alamkatapaṭiyattā viháram
 gacchati, atha kho Visákhā Migáramátā ábharaṇāni muñcitvā
 uttarāsaṃge bhaṇḍikaṃ bandhitvā dāsīyā adāsi: hanáche (?)
 imaṃ bhaṇḍikaṃ gaṇhāḥīti, sá kira viháram gacchantí: eva-
 rūpaṃ mahāgghaṃ pasādhanāṃ síse paṭimukkaṃ yáva páda-
 piṭṭhiṃ alamkaraṇakaṃ (c. -na-) alamkaritvā viháram pavi-
 situm ayuttan ti taṃ muñcitvā bhaṇḍikaṃ katvā attano attano
 pumñen' eva nibbattāya pañcahatthithāmadharāya dāsīyā hatthe
 adāsi, sá eva gaṇhitum sakkoti, tena naṃ āḷa: amma imaṃ
 pasādhanāṃ gaṇha, Satthu santikā nivattakāle pasādhessāmi
 naṃ ti, taṃ pana datvā ghanamaṭṭhapasādhanāṃ pasādhetvā
 Satthāraṃ upasaṃkamitvā dhammaṃ assosi, dhammasavanā-
 vasāne (c. -nāvane) Bhagavantāṃ vanditvā utthāya pakkāmi,
 sāpi 'ssā dāsī taṃ pasādhanāṃ pammutṭhā, dhammaṃ sutvā
 pana pakkantāya parisāya sace kiñci pammutṭhaṃ (c. -á) ḥoti
 taṃ Ánandathero (c. -e) paṭisāmeti, iti so taṃ divasaṃ mahālatā-
 pasādhanāṃ disvā Satthu árocesi: bhante Visákhā pasādhanāṃ
 pamussitvā gatā ti, ekamantaṃ ṭhapehi Ánandā ti, thero uk-
 khipitvā sopānapasse laggetvā ṭhapesi. Visákhāpi Suppiyāya
 saddhim ágantukagamikagilánádīnaṃ kattabbayuttakaṃ jāniissā-
 mīti antovihāre vicari, tá pana upásikāyo antovihāre disvā sāppi-
 madhuteládīhi hatthikā pakatiyā va dahará ca sāmaṇerā ca
 thálakádīni (c. -na) gaḥetvā upasaṃkamanti, tasmim pi divase
 tath' eva karimsu, ath' ekaṃ gilānaṃ bhikkhuṃ disvā Suppiyā

ken' attho ayyassá ti pucchitvá paṭicchádaniyená ti vutte: hotu ayyo pesessámīti dutiyadivase kappiyaṃ alabhantī (c. -ti) attano úrumamsena kattabbakiecaṃ katvá puna Satthari pasádena pákatikasarírā va aḥosi. Visákhá gilāne ca dahare ca oloketvá amñena várena nikkhamitvá viháru^hpacāre thitá: amma pasá-dhanam áhara pasádhessámīti áha, tasmim khaṇe sá dásī pamussitvá nikkhantabhávaṃ natvá ayye pammutt^h' amhīti áha, tena hi gantvá gaṇh^hitvá ehi, sace pana mayhaṃ ayyena Ánandatherena ukkhipitvá amñasmim thāne thapitaṃ hoti má áhareyyási, ayyass'eva taṃ mayá pariccattan ti, jánāti kira sá: kulamanussánaṃ pammutt^hhabhaṇḍakaṃ thero paṭisámeti, tasmá evam áha, thero pi taṃ dásim disvá kimatthaṃ ágatāsīti pucchitvá ayyáya me pasáadhanam pammussitvá gat' amhīti vutte: etasmim yeva (c. sema) sopánapasse thapitaṃ, gaccha naṃ gaṇh^há ti áha, sá ayyá tumbákam hatthena ámat^hhabhaṇḍakaṃ mayhaṃ ayyáya anáharaniyaṃ katan ti vatvá tucchah^hatthá va gantvá kim amhá ti Visákháya putt^há taṃ atthaṃ árocesi, amma náhaṃ mama ayyena ámat^hhabhaṇḍakaṃ pilandhissámi, pariccattaṃ mayá, ayyánaṃ pana paṭijaggitum dukkhaṃ, taṃ vissajjitvá kappiyaṃ bhaṇḍam upanessámi, gaccha taṃ áharáhi^hti, sá gantvá áhari, Visákhá taṃ apilamdhitvá va kammāre pakkosápetvá agghápesi, nava koṭiyo agghati kárápanikaṃ pana satasahassan ti vutte pasáadhanam yāne thapetvá tena hi taṃ vikkínathá (c. -in-) ti áha, tattakaṃ dhanam datvá gaṇh^hitum na koci sakkhissati, tañ ca pasáadhanam pasádhetaṃ anucchaviká itthi náma dullabhá, pathavímaṇḍalasmim (c. -ḍas-) hi tisso (c. tasse) va itthiyo mahálatápasáadhanam labhimsu: Visákhá maháupásiká (c. -khá) Bandhulamallasenápatissa bhariyá Malliká Báraṇasiseṭṭhino (c. -sis-) dhítá ti, tasmá (c. tassá) Visákhá sayam eva tassa mūlaṃ datvá sata-sahassádhiká navakoṭiyo sakaṇṇe áropetvá viháraṃ netvá Sattháraṃ vanditvá: bhante mayhaṃ ayyena Ánandatherena mama pasáadhanam hatthena ámat^hthaṃ, tena ámat^hhakálato pat^hháya

na sakká taṃ mayá piḷandhituṃ, taṃ (c. patani) pana vissajjetvá kappiyaṃ upanessámīti vikkīṇāpesiṃ (c. -īṇāpe) taṃ ti, aṃñāṃ gaṇhituṃ samatthaṃ adisvá ahaṃ ev' assa mūlaṃ gāhāpetvá ágatá, catusu paccayesu katarapaccayena upanemi bhante ti, pácīnadváre (c. -ci-) saṃghassāvasanaṭṭhānaṃ kātuṃ yuttan te Visákhe ti, yuttam bhante ti Visákhá tuṭṭhamānasá navakoṭṭhi bhúmim eva gaṇhi, aparāhi navakoṭṭhi viháram árabhi, ath' ekadivasaṃ Satthá paccúsasamaye lokam olokento devaloká cavitvá Bhaddiya-naṅgare seṭṭhikule nibbattassa Bhaddiyassa náma seṭṭhiputtassa upanissayasampattiṃ disvá Anáthapiṇḍikassa gehe bhattakiccaṃ katvá uttaradvárábhimukho ahoṣi, pakatiyāpi Satthá Visákháya gehe bhikkhaṃ gaṇhitvá dakkhiṇadváraena nikkhamitvá Jetavane vasati, Anáthapiṇḍikassa gehe bhikkhaṃ gaṇhetvá pácīnadvárena (c. -ci-) nikkhamitvá Pubbárāme vasati, uttaradváraṃ sandhyáya gacchantam űeva Bhagavantaṃ disvá cárikaṃ pakkamissatīti jánanti, Visákhāpi taṃ divasaṃ uttaradvárábhimukho gato ti sutvá va vegena gantvá vatitvá(?) áha: cárikaṃ gantukám' attha bhante ti; áma Visákhe ti; bhante ettakaṃ dhanam paṭiceajitvá tumhákaṃ viháram káremi, nivattatha (c. -vatth-) bhante ti; anivattigamaṇaṃ idaṃ Visákhe ti; sá addhá hetusampannaṃ (c. -na) kiñci (c. ka-) passati Bhagavá ti cintetvá: tena (c. -ná) hi (c. ha) bhante mayhaṃ katakatavijānanakaṃ (c. -taṃviját-) ekaṃ bhikkhuṃ nivattetvá gacchathá ti, árocesi (yassa roc-?) tassa pattaṃ gaṇha (c. -i) Visákhe ti, sá kiñcāpi Ánandatheraṃ piyáyati, Mahámoggallánathero iddhimá, etaṃ me nissáya kammaṃ lahuṃ nippajjissatīti pana cintetvá therassa pattaṃ gaṇhi, thero Sattháraṃ olokesi, Satthá tava parivāre pañcasate bhikkhú gaṇhetvá nivatta Moggalláná ti áha, so tathá akási, tassānubhávena paṃñāsa saṭṭhi yojanāni pi rukkhatháya ca pásāṇatháya ca gatá mahantamahante rukke ca pásāṇe (c. -ne) ca gaṇhetvá taṃ divasaṃ eva ágacchanti, n' eva sakāṇe rukke pásāṇe ca áropentá kilamanti na akkho bhañjati, na cirass' eva dvebhú-

makam pásádam karimsu, heṭṭhábhúmiyá pañca gabbhasatáni, uparibhúmiyam gabbhasaḥassapatimandito pásádo aḥosi. Satthá navahi másehi cárikam caritvá puna Sávattim agamási, Visákháya pi pásáde kamman navahi másehi nitṭhitam, pásádakútam (c. -dá-) ghaṇakoṭṭimarattasuvanñen' eva (?) saddhim udaka-ghaṭagaṇṇanakam káresi, Satthá Jetavanaviḥáram gacchatīti ca sutvá paccuggamanam katvá Sattháram attano viḥáram netvá paṭimñam gaṇhi: bhante (c. bhante) imam catumásam bhikkhusamgham gaḥetvá idh' eva vasatha, pásádam aham karissámiti, Satthá adhivásesi, tato paṭṭhaya Buddhapamukhassa bhikkhusamghassa viḥáre eva dánam deti, ath' assá eká saḥáyiká saḥassagghanikam (c. -ni-) ekam vattham ádaya ágantvá: saḥáyike aham imam vattham tava pásáde bhummattharaṇasamkhepena attharitukámá, attharaṇaṭṭhánam me ácikkhá ti áha, saḥáyike sace ty-áham okáso n'atthīti vakkhámi tvam me okásam adátukámá ti mamñissasi (c. maña-), sayam eva pásádassa dve bhúmiyo gabbhasaḥassaṇ ca oloketvá attharaṇaṭṭhánam jánāhīti, sá saḥassagghanakam (c. -na-) vattham gaḥetvá tattha vicarantī (c. -im) tato appataramúlam vattham adisvá nāham imasmim pásáde pumñabhágam labhámiti domanassappattá ekasmim thāne rodantī atṭhási, atha nam Ánandathero disvá kasmá rodasīti pucchi, sá tam attham árocesi, thero má cintayi ahan te attharaṇaṭṭhánam ácikkhissámiti vatvá: sopānapádadhovanantare pádapuñjanam katvá attharáhi, bhikkhú páde dhovitvá paṭhamam ettha pucchitvá anto pavisissanti, evan te mahapphalaṇ bhavissatīti áha, Visákháya kira tam asallakkhitatṭhánam, Visákhá cattáro máse antoviḥáre Buddhapamukhassa samghassa dánam adási, osánadivase bhikkhusamghassa cívarasátake adási, samghanavakena laddhacívarasátake (c. -am) saḥassam agghimsu, sabbesam pattáni púretvá bhesajjam adási, dánapariccágena nava koṭīyo agamaṁsú (c. -sun) ti viḥárasa bhúmígaḥaṇe nava (c. ne-) koṭīyo viḥárakárápāne

nava viháramahe navá ti sabbápi sattavísati koṭiyo sá Buddha-
sásane pariccaji, itthattabháve thatvá micchádiṭṭhikassa geḥe
vasamáná (-náya?) evarúpo pariccágo (c. -ge) náma amñissá
n' atthi, sá viháressa (c. -ramassa) niṭṭhitadivase vaddhamána-
kaccháyáya (c. -yaya) puttanattaparivutá yam mayá pubbe
patthitaṁ sabbam me matthakaṁ pattan ti pásádaṁ anuparigae-
chantí (c. -i) pañcahi gátháhi madhurasarena udánaṁ udánesi:

Kadâham pásádaṁ rammaṁ suddhá^a mattikalepanaṁ
viháradánaṁ dassámi, saṁkappo mayha púrito.

Kadâham mañcapíthaṁ^b ca bhisibimbohanáni (?) ca
senásanabhaṇḍaṁ dassaṁ^c, saṁkappo mayha púrito.

Kadâham salákabhattaṁ sucim mamsúpasecanaṁ^d
bhojanadánaṁ dassámi, saṁkappo mayha púrito.

Kadâham kásikaṁ vatthaṁ khopakappásikáni^e ca
cívaradánaṁ dassámi, saṁkappo mayha púrito.

Kadâham sappinavanítaṁ (?) madhutelaṁ ca phánitaṁ^f
bhesajjadánaṁ dassámi, saṁkappo mayha púrito ti.

Bhikkhú tassa saddaṁ sutvá Satthu árocayimsu: bhante amhehi
ettake addháne Visákháya gáyitaṁ náma na diṭṭhapubbaṁ (c. -á),
sá ajja puttanattaparivutá gáyamáná pásádaṁ anupariyáti,
kin nu mec' (?) assá pittaṁ (c. -a) kupitaṁ udáhu ummattiká
játá ti, Satthá na (c. ni) bhikkhave mayham dhítá gáyati
attano pan' assá ajjhásayo pariṇuṇṇo sá patthitapatthaná me
matthakaṁ pattá ti tuṭṭhamánasá udánaṁ udánentí (c. -i)
vicarátiti vatvá kadá pana bhante táya patthaná patthitá ti
suñissatha bhikkhave ti suñissáma bhante ti vutte atítaṁ áhari:
Bhikkhave ito satasaḥassakappamatthake Padumuttaro náma
buddho loke nibbatti, tassa vassasatasahassaṁ áyu aḥosi, khí-
ṇásavánaṁ satasaḥassam pariváro, nagaraṁ Haṁsavatí náma,
pitá Sunando náma rájá, mátá Sújátá náma deví, tassa aggu-

^a suddham?

^b cod. piṭh-.

^c cod. dassá.

^d cod. -sev-.

^e khoma-?

^f cod. phán-.

paṭṭháyiká eká upásiká aṭṭha vare (c. vá-) yácitvá mátiṭṭháne thatvá Sattháram catúhi (c. -uhi) paccayehi paṭijaggati, sáyapá-tam upaṭṭhánam gacchati, tassá eká saḥáyiká táya saddhim nibaddham viḥáram gacchati, sá tassá Satthára saddhim vissásena kathanañ ca vallabhabhávañ ca disvá kin nu kho katvá evaṃ buddhánam vallabhá hontíti cintetvá Sattháram pucchi: bhante esá itthi tumhákaṃ kiṃ hotíti; upaṭṭháyikánam aggá ti; bhante kiṃ katvá dáyikánam (c. day-) aggá hontíti; kappasatasahassam (c. -ssá) patthanam patthetvá ti; idáni patthetvá laddhum sakká bhante ti; áma sakká ti; tena hi bhante bhikkhusatasahassena saddhim sattáham mayham bhikkham gaṇhathá ti áha; Satthá adhivásesi, sattáham dánam datvá osánadivase cívarasátake datvá Sattháram vanditvá pádamúle nipajjítvá: bhante náham imassa dánassa phalena devissariyádnám (c. -ssir-) amñātaram patthemī, tumhádisassa pan' ekassa buddhassa santike aṭṭha vare labhitvá mátiṭṭháne thatvá catúhi paccayehi paṭijaggatū samatthánam aggá bhavēyyan ti patthanam patthesi, Satthá samijjhissati nu kho imissá patthaná ti anágataṃ ávajjento kappasatasahassam oloketvá: kappasatasahassapariyosáne Gotamo náma buddho uppajjissati, tadá tvaṃ Visákhá náma upásiká hutvá tassa santike aṭṭha vare labhitvá mátiṭṭháne thatvá catúhi (c. -uhi) paccayehi paṭijaggantánam upaṭṭháyikánam aggá bhavissasīti áha, tassá sásam pi seva va laddhabbá viya aḥosi (-?), sá yávatáyukaṃ (c. -utam) pumñam katvá tato cutá devaloke nibbattitvá devamanussesu saṃsarantí (c. -i) Kassapasammásambuddhakále Kikissa Kásiramño sattannam dhítanam kanitthá Saṃghadási (c. -i) náma hutvá parakulaṃ ágantvá táhi bhaginíhi saddhim dígharattam dánádini pumñani katvá Kassapasammásambuddhassa pádamúle pi: anágate tumhádisassa buddhassa mátiṭṭháne thatvá catupaccayadáyikánam aggá bhavēyyan ti patthanam akási, tato paṭṭhāya pana devamanussesu saṃ-

sarantí imasmim attabháve Menḍakasetṭhiputtassa Dhanāñjaya-
setṭhino dhítá hutvá nibbattá mayham sāsane bahúni (c. -ti)
pumñāni akási, iti kho bhikkhave na mayham dhítá gáyatiti,
patthanāya pana nipphattim disvá udānam udānetitī vatvá
Satthá dhammam desento: bhikkhave yathá náma cheko má-
lákáro (c. -la-) nánápupphānam mahantam rásim patvá nánappa-
kare málágūṇe karoti karoti evam evam Visákhá (c. -áya) nána-
ppakárāni kusalāni kátum cittam namatitī vatvá imam gátham
áha: Yathāpi puppharásimhá etc. Tattha puppharásigahaṇam
bahupupphadassanattam, sace hi appāni pupphāni honti
málákáro ca cheko n'eva bahumálágūṇe kátum sakkoti, acheko
pana appesu pi bahúsu pi pupphesu na sakkoti yeva, bahúsu
pana pupphesu santesu cheko málákáro dakkho kusalo bahu-
málágūṇe karoti, évam evam sace ekaccassa saddhá mandá
bhogá ca bahú samvijjanti n'eva sakkoti bahúni kusalāni
kátum mandáya ca pana saddháya mandesu ca panabhogesu
uláráya ca pana saddháya mandesu ca bhogesu na sakkoti
yeva uláráya pana saddháya uláresu ca bhogesu (c. add. sati)
sakkoti... Visákháya vatthum.

Málágūṇe sic codd. B et C. A málāṅgūṇe, ex qua
lectione málágūṇe fortasse emendandum est, anusvāra ex á
orto, comment. tamen passim: málakáro. Bahú scripsi cum ú
contra omnes codices (ut etiam: thúlām v. 31), quum sit
discrimen inter longam et brevem u vocalem in mscriptis sæpe
tam exiguum, ut vix appareat.

v. 54-55. Locus: Sávattí. Persona: Ánandatthero.

... Candanan ti candanagandho, tagaramalliká vá
ti imesam pi gandho eva adhippeto (c. -te), sáragandhānam ag-
gassa hi lohita-candanassāpi tagaramallikāya pi anuvátam eva
yāti no paṭivátam; satañ ca gandho ti sappurísānam pana
buddhapacceka-buddhasāvakanam sílagandho paṭivátam eti, kim-
kārāṇā: sabbá disá sappuriso pavāti yasmá sappuriso

sīlagandhena sabbá disá ajjhottharitvá gacchati tasmá tassa gandho paṭivátam eṭṭi vattabbo, tena vuttam paṭivátam eṭṭi; vassikīti játasumaná, etesaṇ ti imesaṇ candanádīnam gandhajátānam gandho sīlavantānam sappurisaṇam sīlagandho anuttaro asadiso appaṭibhāgo ti...

Commentator alterum hemistichium v. 55, ni fallor, ita intelligit: horum odoratorum odor (et) virtute præditorum, proborum virorum virtutis odor valde præstans est. Tali vero interpretatione versui obtruditur sensus, qui per anticipationem ex sequenti petitus climacem evertit.

v. 56. Locus: Veluvanam. Persona: Mahákassapaṭthero.

Tattha appamatto ti parivattapamāno (parittapamāno?); yo ca sīlavatan ti yo pana sīlavantānam sīlagandho so tagare viya lohitacandane viya ca parittako na hoti ativiya ulāro vipphāriko, ten' eva kāraṇena vāti devesu uttamo pavaro seṭṭho hutvá devesu ca manussesu ca sabbatthakam eva vāti ottharanto gacchatīti...

Appamatto h. l. modicus, sanscr. alpa-mātro. Y'āyam (yo ayam) cfr. appassut' āyam v. 15², præterea: dukkhānupatit' addhagú v. 302, y'assa v. 389. Tagaracandaní nominativus adjectivi in in desinentis.

v. 57. Tesam sampannasīlānaṇ ti imaṇ dhammadesaṇam Satthá Rājagaḥam nissāya Veluvane viharanto Godhika-therassa parinibbānaṇ ārabba kathesi; so hi āyasmá Isigilipasse Kālasilāyaṇ viharanto appamatto átápī (c. -i) pahitatto samādhikaṇ cetovimuttiṇ phusitvá ekassa ānusayikassa ro-gassa vasena tato pariḥāyi, so dutiyam pi tatiyam pi chakkhattum jhānaṇ nibbattetvá pariḥīno sattame vāre uppádetvá cintesi: ahaṇ chakkhattum jhāná pariḥīno, pariḥīnajhānaṇsa kho pana aniyatá gati, idān' eva sattham āharissāmīti kesolo-

panasatthakam ga_hetvá ga_lanálím (c. -i) chinditum mañcake
nipajji, Máro tassa cittam ñatvá: aya_m bhikkhu sattham áharitu-
kámo, áharantá kho pana jívite nirapekkhá honti, te vipassa-
nam pa_tthapetvá arahattam pápu_nanti, sac' áham eta_m váres-
sámi na me vacanam karissatíti Satthará nam váressámíti
amñātakavesena Satthāram upasa_mkamitvá eva_m áha:

Mahāvira mahāpañña iddhiyá yasasá jala^a

sabbaverabhayátí^b páde vandāmi cakkhuma.

Sāvako te mahāvira mara_nam mara_nābh_hibhú^c

ákamkhati^d khetayatí tam nise_tthajutindhara

Kaphamñahi (-?) Bhagavá tuyham sāvako sāsane rato
appattamānaso sekho kalam kayirá janesabbhá ti;

tasmim khane therena sattham áharitam (c. -apit-) hoti; Satthá
Máro ayan ti viditvá imam gátham áha:

Eva_m hi dhírá kubbanti, nāvaka_mkhanti jívitam,

samúlām tanham abbuyha Godhiko parinibbuto.

Atha Bhagavá sambahulehi bhikkhúhi saddhim therassa sattham
áharitvá nipanna_tthānam agamási, tasmim khane Máro pá-
pimá kattha nu kho imassa pa_tisandhivimñānam pa_ti_tthitan
ti dhúmarási viya timirapuñjo viya ca hutvá sabbadisāsu
therassa vimñānam samannesati (c. -nte-), Bhagavá tam dhú-
matimirabhāvam bhikkhūnam dassetvá: eso kho bhikkhave
Máro pápimá Godhikassa kulaputtassa vimñānam samannesati
(c. -nte-) kattha Godhikassa kulaputtassa vimñānam pa_ti_tthitan
ti, appa_ti_tthitena ca bhikkhave vimñānena Godhiko kulaputto
parinibbuto ti áha, Máro pi tassa vimñāna_tthānam da_tthum
asakkonto kumāravan_ni hutvá beluvapa_nduvīnam (c. -nam) ádāya
Satthāram upasa_mkamitvá pucchi: uddham adho tiriya_m disá
anudisá sv-áham anvesa_m ná_higacchámi, Godhiko so ku_him
gato ti, atha nam Satthá áha:

^a cod.-jalām.

^b cod.-tam.

^c cod.-bhum.

^d cod.-khamati.

So dhīro dhitisampanno jhāyī^a jhānarato sadā
 ahorattaṃ anuyuñjaṃ jīvitaṃ anikāmayam
 Jitvā Namucino^b senaṃ anāgantvā punabbhavam
 samūlaṃ taṇhaṃ abbuyha Godhiko parinibbuto ti,
 evaṃ vutte Máro pápimā Bhagavantaṃ gáthāya ajjhabhási:
 Tassa sokaparetassa víṇācaccá^c abhissatha,
 tato so dummano yakkho tatth' ev' antaradháyathá ti,
 Satthāpi: kin te pápima Godhikassa kulaputtassa nibbattaṭṭhā-
 nena, tassa hi nibbattaṭṭhānaṃ tumhādisānaṃ satam pi sa-
 hassam pi daṭṭhum na sakkotīti vatvā imaṃ gátham áha: Te
 sampannasílanam etc.... Sammadamñāvimuttānaṃ ti⁷
 hetunā nayena káraṇena jānitvā ... gatamaggaṃ na vindati na
 paṭilabbati na passatīti ... Godhikatherassa parinibbānavatthum.
 Sammadamñā- cum d inserto, cfr. not. ad v. 34 et 47.

v. 58-59. Locus: Jetavanam. Persona: Garahadinno.

Tattha saṃkārādhānasmin (c. saṃkhār-) ti kaccā-
 vararāsimhīti attho; ... saṃkārābhūtesú ti saṃkāram (c.
 saṃkhār-) iva bhūtesu; puthujjane ti puthūnaṃ kilesānaṃ
 jānanato evaṃ laddhanāmo (c. -me) lokiyamaññājanā; idaṃ
 vuttaṃ hoti: yathā mahāpathe chaddite saṃkārādhānasmin
 asuciye gucchapattikkule (c. -la) pi sucigandhani padumaṃ jā-
 yetha taṃ rájamaññamattādināṃ manoramaṃ piyaṃ manāpaṃ
 upari matthake patitṭhitārahaṇ c' eva bhaveyya evaṃ eva
 saṃkārābhūtesu pi puthujjanesu jāto nippaṇṇassa maññājanassa
 acakkhukassa antare nibbatta pi attano paṇṇābalena kāmesu
 ādīnavam nekkhamme ca ānisaṃsaṃ disvā nikkhamitvā pa-
 bbajito pabbajjāmatteṇa pi tato uttariṃ sīlasamādhīpaṇṇāvi-
 muttiñāṇadassanāni ārādhettvāpi sammāsambuddhasāvako khī-
 ṇāsavo bhikkhu (c. -uno) andhabhūte puthujjane atikkamitvā
 rocati sobhatīti...

^a cod. jhāyi.

^b cod. namcuñino.

^c cod. víṇa-.

In v. 59 vertendo commentarium sequutus sum; at præstat fortasse, verbis andhabhúte puthujjane locativis singul. habitis, atirocati sensu intransitivo intelligere, ita ut vertamus: sic in stercori simili occoecato vulgo excellit intelligentiâ Buddhæ auditor. Sávako cfr. vv. 75. 187. 195. 296. Puthujjano sanser. prthagjano, cfr. Burnouf: Introd. p. 290. Abhidhánapp. ed. Clough p. 142 v. 7. (p. 56 v. 28.)

Gogerly: As the lily, growing from a heap of manure accidentally cast upon the highway, delights the soul with the delicacy of its fragrance, so the wise, the disciples of the all-perfect Buddha, shine amongst the foolish, and are grateful to the gods.

v. 60. Locus: Jetavanam. Persona: Pasenadikosalo.

... Bálánan ti idhalokaparalokattham ajánantánam bálánam, samsáravaddhassa pariyañtam kátum asakkontánam, yam sattatimsabodhapakkhikabhedam saddhammam ñatvá samsárassa antam karonti tam saddhammam avijañtam (c. -nitam) samsáro dígho náma, so hi attano dhammatáya eva dígho náma... bálánam pana pariyañtam kátum asakkontánam atidígho cá ti...

Samsáro revolutio animæ in novas existentias, samsára variæ existendi formæ, in quas animæ revolvuntur (samsaranti); cfr. vv. 95. 153. 414. Manu 12, 39. Mahábh. 12, 7131 etc. Samsáras opponitur Nibbáno.

v. 61. Locus: Sávathí. Persona: Mahákassapatherassa saddhiviháriko.

... Seyyam sadisam attano ti attano sílasamádhipaññáguñehi adhikataram vá sadisam vá na labheyya c' eva; ekacariyan ti etesu hi seyyam labhamáno síládhi vaddhati sadisam labhamáno na pariháyati... ekacariyam dalham

kayirá ekibhavam eva thiram katvá sabbairiyápathesu eko va vihareyya, kimkáraṇá: n'atthi bále saḥáyatá náma cúlasīlam majjhimasīlam mahásīlam dasa kathávattḥúni terasa dhútaṅgaguná (c. dhutaṅgagune) vipassanánāṇam (c. -nāgunam) cattáro maggá cattári phaláni tisso vijjā cha abhimñā ayam saḥáyatāguṇo (c. -kāguṇe) bálam nissāya n' atthīti...

Seyyam sadisam attano meliorem, sui similem, i. e. sibi convenientem; commentator vero intelligit: vel meliorem vel sui similem. Saḥáyatá cfr. vv. 329-30.

v. 62. Locus: Sávattḥí. Persona: Ánandasettḥí.

Tass' attho puttá me atthi iti bálo puttatanḥáya viḥamñati dukkhíyati, puttá me nassimsú ti viḥamñati nassantīti viḥamñati nassissantīti viḥamñatī, dhane pi es' eva nayo, iti chahi ákárehi viḥamñati; putte posessámīti rattiñ ca divá ca thalajalapathádisu nānappakárato váyamanto (c. -te) pi viḥamñati, dhanam uppádessamīti kasivañijjádīni (c. -vāni-) karonto pi viḥamñat' eva, viḥamñantassa ca attá hi attano n' atthi tena vighátēna dukkhitam attānam sukkitam kátum asakkontassa, pavattiyam pi 'ssa attá hi attano n' atthi maraṇamañce nipannassa maraṇantikáhi vedanáhi aggijáláhi viya paridayhamánassa chijjamánesu sandhibandhanesu ca bhijjamánesu atṭhisamghátesu nimmsīetvá paralokam ummsīetvá idhalokam passantassāpi, divase divase tikkhattum nahápetvá tikkhattum bhojetvá gandhamáládīhi alamkaritvá yāvajívam puttḥo pi sabhāvena dukkhaparittānam kátum asamattḥatāya attá hi attano n' atthi kuto puttá kuto dhanam; puttá vá dhanam vá tasmim samaye kim eva karissanti, Ánandasettḥino pi kassaci kiñci adatvá puttass' atthāya dhanam saṇṭhapetvá pubbe vá maraṇamañce idāni vá imam dukkham pattassa kuto puttá kuto dhanam, puttá vá dhanam vá kim dukkham harimsu kim vá dukkham uppádayimsú ti...

M' atthi rarius, ut opinor, pro my-atthi, cfr. Clough: Pali grammar p. 10. Observa usum sing. atthi pro plurali santi v. 288.

v. 63. Locus: Jetavanam. Personæ: gaṇṭhibhedakacorā.

... Sa ve bálo ti yo ca bálo samāno ko amño (c. -e) mayá sadiso bahussuto vá dhammakathiko vá vinayadharo vá dhutaváde atthíti evaṃ paṇḍitamānī hoti so amñam paṇḍitam anupasaṃkamanto apayirupāsanto n' eva pariyattim uggaṇhāti na paṭipattim pūreti ekantabálabhávam eva pápuṇāti...

Balyam sanscr. bályam insipientia. Vâpi, ni fallor, ex eva et api. Paṇḍitamānī ionici a minore, in pede secundo obvii, præterea exstant exempla dilucida in vv. 400. 420, ambigua in vv. 7. 182. 185. 206. 248. 292. 313. 333.

v. 64. Yávajívam pi ce bálo ti imaṃ dhammadesaṇam Satthá Jetavane viharanto Udáyittheraṃ árabba katesi; so kira mahátheresu (c. -rosu) paṭikkantesu dhammasabhaṃ gantvá dhammasane nisídati, atha naṃ ekadivasam ágantuká bhikkhú disvá ayaṃ bahussuto maháthero bhavissatíti mamñamāná khandhádipaṭisaṃyuttaṃ paññaṃ pucchitvâpi kiñci ajānaṃānaṃ ko eso buddhehi (c. buddhehi) saddhim ekavihāre vasamāno khandhadbātuáyatanamattam pi na jánátíti garahitvá Tathāgatassa árocesum, Satthá tesaṃ dhammaṃ desento imaṃ gátham āha: Yávajívam etc. Tass' attho: bálo náma yávajívam pi paṇḍitaṃ upasaṃkamanto payirupāsanto imaṃ buddhavacanam ettakaṃ buddhavacanan ti evaṃ pariyattidhammaṃ vá ayaṃ váro ácāro gocaro idaṃ sávajjaṃ idaṃ anāvajjaṃ idaṃ sevitaṃ idaṃ na sevitaṃ idaṃ pativijjhitabbaṃ idaṃ sacchikátabbān ti evaṃ paṭipattipaṭivedhadhammaṃ vá na jánāti, yathá kiñci: dabbí súparasam viya, yathá hi dabbí yáva parikkhayá nānappakārāya súpavikatiyá samparivattamā-

nâpi idam lonikam (c. loni-) idam alonikam (c. -alon-) tittakam khárikam kaṭukam ambilam accambilam kasávan (c. kásáv-) ti súparasam na jánáti evam evam bálo yávajívam pi paṇḍitam payirupásamāno vuttappakáradhammam na vijánátīti. Desanávásāne ágantukabhikkhúnam ásavehi cittāni vimuccimsú ti. Udáyittherassa vatthum.

v. 65. Locus: Jetavanam. Personæ: timsa pátheyyaká bhikkhú.

Viññú cfr. Clough: Pali grammar p. 115.

v. 66. Locus: Veluvanam. Persona: suppabuddho kutthi.

Tattha carantīti catuiriyápathehi akusalam eva karontá vicaranti... amittenevá ti amittabhútena viya veriná viya hutvá; kaṭukapphalan ti tikhinaphalam dukkhaphalam...

Kaṭukapphalam cfr. not. ad v. 18.

v. 67. Locus: Jetavanam. Persona: kassako.

v. 68. Locus: Veluvanam. Persona: Sumanamálákáro.

Observe in pede primo choriambum (yassa patíto); item in vv. 122. 148. 150. 265. 268. 363. 375. 399. 420. 421.

v. 69. Locus: Jetavanam. Persona: Uppalavannatherí.

Tattha madhuvá ti bálassa hi pápam akusaladhammam karontassa tam kammam madhu viya madhurarasam viya ittham kantam manápan viya upattháti... na paccati ditthadhamme vá samparáye vá vipákam na deti...

Madhuvá adverbium, sanscr. madhuvat. Atha bálo sic omnes codd. Sine dubio bálo glossa per negligentiam in versum irrepsit. Cfr. vv. 119. 120.

v. 70. Locus: Veluvanaṃ. Persona: Jambuko ájívako.

Tass' attho: sace bálo aparināṇadhammo sīlādiguṇapari-
bhāvito tittháyatane pabbajito tapacaraanāṃ púressámīti máse máse
pante (patte?) kusaggena bhojanāṃ bhuñjanto vassasataṃ bhuñ-
jetha bhojanāṃ na so saṃkhata dhammānaṃ kalam (c. ká-)
nāgghati so lasiṃ, saṃkhátadhammá vuccanti nātadhammá tulita-
dhammá, tesu hetthimakotiya sotápanno (c. -ṇṇo) saṃkhátadhammo
uparikotiya khínāsavo... idaṃ vuttaṃ hoti: yaṃ tassá saṃkháta-
dhammānaṃ cetanāya phalaṃ taṃ so lasa koṭṭhāse katvá
tato ekekaṃ puna so lasa so lasa koṭṭhāse katvá tato ekassa
koṭṭhāsassa phalaṃ tad eva tassa bálassa tapacaraanato mahān-
tataran (c. -taṃtaran) ti...

Attende iterationem negationis: na nāgghati. Saṃkhata-
A B; C saṃkhatha-. Saṃkhata dhammo h. l., ni fallor,
adjectivum est notionis: qui ornatam habet naturam, orna-
tissimus, amplissimus. Itidem pápadhammo malus, deva-
dhammo divinus. Saṃkhata sanscr. saṃskṛta cum saṃkháta
sanscr. saṃkhyáta sæpe confundi videtur. Cfr. commentarium
in v. 27a. Aggh sanscr. arh vel argh; cfr. Mahābh. 12,
6504. (6636. 9919.) etc. so lasa s. sodaṣa, cfr. cúlá, cha! abhiññá-

v. 71. Locus: Veluvanaṃ. Persona: ahipeto.

...Yathá idaṃ sajju khíraṃ taṃ khaṇaṃ yeva na muc-
cati na parinamati na pakatiṃ (c. phakaki) jahati... evam
evam pápakammam pi kayiramānaṃ (c. -ṇam) eva na paccati,
yadi vipacceyya na koci pápakammaṃ kátuṃ visaheyya...
taṃ bálaṃ dutiye vá tatiye vá attabhāve nirayádisu (c. -isá)
nibbattaṃ dahantaṃ anugacchatīti...

Sajju sanscr. sadyas (sadyo), Clough: Pali gr. p. 69.
Khíraṃ va muccati, similiter Mahābh. 12, 8423, cfr. 1, 333a.
12, 3351. Manu 4, 179. dahan cfr. dasati.

v. 72. Locus: Veḷuvanam. Persona: saṭṭhikūṭapeto.

Tattha yāvad evā ti avadhiparicchede 'ttha nipāto; ñattan ti jānanabhāvo, yam pi sippam jānāti yamhi vā issariye yase sampattiyañ ca ṭhito janena ñāyatīti pākaṭo paṁṇatto hoti tass' etaṁ nāma (c. -am) sippam vā hi issariyādi-bhāvo (adde: vā) bālassa anattāy' eva jāyati, taṁ nissāya so attano anattam eva karoti; hantīti vināseti; sukkaṁsan ti kusalakotṭhāsam, bālassa hi sippam vā issariyam vā uppaj-jamānam kusalakotṭhāsam ghātentaṁ eva uppajjati; muddhan ti paṁṇāy' etaṁ nāmaṁ; vipātayan ti viddhamsayamānam, tassa hitaṁ sukkaṁsam hanantaṁ paṁṇāsamkhātāṁ vipā-tentaṁ viddhamsentam eva hantīti...

Sukkaṁsam, ni fallor, ex sukka sanser. çukla et amsa, alba sors; ñattam saner. jñātram (?).

v. 73-74. Asatam bhāvanam iccheyyāsīti imam dhammadesanam Satthā Jetavane viharanto Sudhammattheram ārabba kathesi. Desanā Macchikāsāṇḍe samuṭṭhāya Sāvattiyaṁ niṭṭhitā. Macchikāsāṇḍanagarasmim hi Citto gaḥapati pañcavag-giyānam abbhantaraṁ Mahānāmatheraṁ piṇḍāya caramānam disvā tassa iriyāpathe pasīdītvā pattam ādāya gehaṁ pavesetvā bhojetvā bhattakiccāvasāne dhammakathaṁ suṇanto sotāpatti-phalaṁ patvā acalasaddho hutvā Ambātakavanam nāma attano uyyānam saṁghārāmaṁ kātukāmo therassa hatthe udakaṁ pātetvā niyyādesi, tasmim khaṇe patiṭṭhitaṁ Buddhasāsanam ti udakapariyantam (?) katvā mahāpaṭhavi kampi, mahāseṭṭhi (c. -i) uyyāne mahāvihāraṁ kāretvā sabbadisāhi āgatānam bhikkhūnam vivaṭadvāro ahosi, Macchikāsāṇḍe pi Sudhammatthero nāma nevāsiko ahosi. Aparena samayena Cittassa guṇa-kathaṁ sutvā dve aggasāvaka tassa saṅgaḥam kātukāmā Macchi-kāsāṇḍam agamaṁsu, Citto gaḥapati tesam āgamanam sutvā addhayojanamattam paccuggantvā te ādāya attano viharāma

pavesetvá ágantukavattam katvá bhante thokam dhammakatham sotukámo 'mhíti (c. -iti) dhammasenápatim yáci, atha nam theró upásaká addhánena mahákilantarúpá api ca thokam sunáhíti tassa dhammakatham kathesi, so therassa dhammakatham sunanto va anágámiphalam pápuṇi; so dve aggasávake vanditvá bhante sve bhikkhusaḥassena saddhim mama geḥe sikkham gaṇhathá ti nimantetvá pacchá nevásikaṃ Sudhammattheram tumhe pi bhante sve therehi ágaccheyyáthá (c. -athá) ti nimantesi, so ayam mam pacchá nimantetiti kuddho paṭikkhipitvá punappuna yáciyamáno pi paṭikkhipi, tvá esa upásake (?) paṇṇáyyissatha bhante ti pakkamitvá puna divase attano nivesane mahádánam sajjesi, Sudhammatthero pi paccúsakáḷe yeva kídiso nu kho gaḥapatiná aggasávakánam sakkáro sajjito yeva gantvá passissámíti cintetvá páto va pattacívaram ádāya tassa geḥam agamási, so gaḥapatiná nisídatha bhante ti vuccamáno náham nisídāmi piṇḍāya carissámíti vatvá aggasávakánam paṭiyáditasakkáram oloketvá gaḥapatijátiyá ghaṭtetukámo uláro te gaḥapati sakkáro api c'ettha ekam yeva n' atthíti kiṃ bhante ti lasaṃguliká (-?) gaḥapatíti vatvá gaḥapatiná kákapamáya (?) apasádito kujjhitvá eso te gaḥapati ávása pakkamissámíti vatvá yávatatiam váriyamáno pi pakkamitvá Satthu santikam gantvá Cittena ca attaná ca vuttavacanam (c. vucca-) árocesi, Satthá tayá upásako saddhásampanno hínena khumsito ti tass'eva dosam áropetvá paṭisáráṇiyakammam káretvá gaccha Cittam gaḥapatim khamápehíti pesesi, so tattha gaḥapati mayham doso (c. vesó) khamáhi me ti vatvá náham khamámíti tena paṭikkhitto mamkubhúto tam khamápetum násakkhi, puna-d-eva Satthu santikam paccágamási, Satthá nássa upásako khamissatiti jánanto pi mánaddho esa timsayojanam gantvá pacchá gacchatú (c. -u) ti khamápanúpayam anáciikkhitvá va (c. ca) uyyojesi, ath'assa puna ágatakáḷe niḥatamánassa anudútam datvá gaccha iminá

saddhīm gantvā upāsakam khamāpehīti vatvā samanena nāma mayham viháro mayham nivāsanaṭṭhānam mayham upāsako mayham upāsikāyo ti mānam (c. -a, adde: vá) issam (c. -á) vá kátum na vaddhatīti evam karontassa issamánādayo kilesá vaddhantīti anusandhīm ghaṭetvā dhammam desento imá gáthá abhási: Asatam etc. Tattha asatan ti bálo bhikkhu avijjamānasambhāvanam iccheyya, assaddho samāno saddho ti mam jano jánátú ti icchati, niddese vuttanayena bálo assaddho dussīlo appassuto avivitto kusīto anupaṭṭhitasati (c. -tī) asamāhito duppaṁño akhīṇāsavo va samāno: aho vata mam jano (c. jano) ayam saddho sílavá bahussuto pavivitto áradbhaviriyo upaṭṭhitasati samāhito paṁṇavá khīṇāsavo ti jāneyyá ti imam asantasambhāvanam icchati; purekkhāraṇaṁ ti parivāraṁ aho vata mam sakalaviháre bhikkhú parivāretvā pañham pucchanta vicareyyun ti evam icchācāre thatvā purekkhāraṇaṁ ca bhikkhúsu (c. -usu) icchati; ávāsesú ti saṁghikesu ca ávāsesu yāni yāni viháramajjhe pañtāni senāsanaṇi tāni attano sandiṭṭhasambhattādīnam bhikkhūnam tumhe idha vasathá ti vicārento sayam pi parasenāsanam palibuddhanto senāsanam ágantuka-bhikkhūnam paccantimāni (-?) uklāpasenāsanāni c' eva amanussa-pariggahītāni ca tumhe idha vasathá ti vicārento ávāsesu ca issariyam icchati; pújá parakulesu cá ti n'eva mātāpitunnam (adde: na) nātakānam paresam ye kulesu aho vat' ime mayham eva dadeyyum na amñesan ti evam catūhi paccayehi pūjam icchati; mam' eva kata mamñantú ti yassa ca bālassa yaṁ kiñci viháre uposathágarádikaraṇavasena kataṁ navakamman taṁ sabbam amhākam therena katan ti evam gihī ca pabbajitá ca ubho pi mam eva nissāya kataṁ pariniṭṭhitam mamñantú ti samkappo uppajjati; mam' evātivasa assú ti gihī ca pabbajitá ca sabbe pi mam' eva vasena (vase?) vattantu, sakaṭá goṇá (c. -a) vāsipharasuādīni vá laddhabbāni hontu antamaso yágú (c. -u) tápetvā pivanādīni vá, evarúpesu

kiccákiccesu khuddakamahantesu karaníyesu kismici ekakicce
 pi mam'eva vase vattantu, samka (sabbam?) mam yeva
 ápuccitvá karontú ti samkappo uppajjati; iti bálassá ti
 yassa bálassa yáva icchá ayañ ca evarúpo samkappo uppajjati
 tassa n'eva vipassaná na (c. náma) maggaphaláni vaddhanti,
 kevalam pan'assa candodaye samuddassa udakam viya chasu
 dváresu uppajjanatanhá c'eva (c. meva) navavidhamáno ca vad-
 dhantíti. Desanávasáne bahú sotápattiphaládñi pápuñimsú ti.
 Sudhammatthero pi imam ovádam sutvá Sattháram vanditvá
 vuttháyásaná padakkhiñam katvá tena anudútena bhikkhuná
 saddhim gantvá upásakassa cakkhupathe ápattim paṭikaritvá
 upásakam khamápesi, so upásakena khamám'aham bhante
 sace mayham doso atthi khamatha me ti paṭikhamápito Satthará
 (c. -tthá) dinne ováde (c. -a) thatvá katipáhen'eva saha paṭi-
 sambhidáhi arahattam pápuñi. Upásako pi cintesi: mayá Satthá-
 ram adisvá va sotápattiphalam pattam, adisvá va evali (aham?)
 anágámiphale patitthito, Sattháram me datthum vaddhatíti, so
 tilatanḍulasappiphánitavattacchadanapúrání (c. -purání) pañca
 sakatasatáni yojápetvá Sattháram datthukámá ágacchantu pin-
 dátádñi na kilamissantíti bhikkhusamghassa árocápetvá bhik-
 khunísamghassa pi upásakánam pi árocápesi, tena saddhim
 pañcasatá bhikkhú ca bhikkhuniyo ca upásaká ca upásikáyo ca
 nikkhamimsu, so tesañ c'eva attano ca parisáyá ti tiñnam jana-
 sahassánam yathá timsayojanamagge yágubhattádñi (-dñi?) kiñci
 vekallam na hosi tathá samvidahi, tassa pana nikkhantabhávam
 natvá yojane yojane devatá khandhávaram bandhitvá dibbeli yág-
 ukhajakabhattapánakádñi (c. -na-) tam mahájanam upatthahimsu,
 kassaci kenaci vekallam na hosi, evam devatáhi upatthiyamáno
 devatáhi upatthiyamáno devatáhi upatthiyamáno devatáhi upa-
 tthiyamáno devasikam yojanam gacchanto másena Sávattim
 (c. -iyam) pápuñi, pañca sakatasatáni yathápúritán'eva ahesum,
 devatáhi c'eva manussehi ca abhibhatapanṇákaram (c. -hat-)

vissajjento va agamāsi. Satthāpi Ānandatheram āmantesi : Ānanda vaddhamānacchāyāya Citto gaḥapati pañcahi upāsakasatehi parivuto āgantvā maṃ vandissatīti; kiṃ pana bhante tumhākaṃ vandanakāle kiñci patīhīraṃ bhavissatīti; bhavissati (c. -tīti) Ānandā ti; kiṃ bhante ti; tassa āgantvā maṃ (c. mā) vandanakāle rājamānena atthakarīsamatte padese jaṇṇumattena odhinā (c. odi-) pañcavaṇṇānaṃ dibbapupphānaṃ ghaṇavassam vassissatīti; taṃ kathaṃ sutvā nagaravāsino: evaṃ mahāpumaṇṇo kira Citto gaḥapati nāma āgantvā ajja Satthāraṃ vandissatīti, evarūpaṃ kira patīhāriyaṃ bhavissati, mayam pi taṃ mahāpumaṇṇaṃ datthum labhissāma ti paṇṇākāraṃ ādāya maggassa ubhosu passesu atthamsu. Vihārasamīpaṃ āgatakāle pañca bhikkhusatāni paṭhamāni agamaṃsu, Citto gaḥapati amma tumhe pacchato anugacchathā (c. anāg-) ti mahāupāsikāyo vatvā pañcahi upāsakasatehi parivuto Satthu santikaṃ agamāsi; buddhānaṃ sammukhaṭṭhāne pana tithā vā nisinnā vā na ito vā etto vā honti, buddhavīthiyā dvīsu passesu niccalā va tiṭṭhanti (c. -ati); Citto gaḥapati paḥaṭaṃ buddhavīthim okkami, tīṇi phalāni pattena ariyasāvakena olokitatṭhānaṃ kampi, eso kira Citto gaḥapatīti mahājano olokesi, so Satthāraṃ upasamkamitvā chabbavaṇṇānaṃ buddharasmīnaṃ anto pavisitvā dvīsu gopphakesu Satthu pāde gaḥetvā vandi, taṃ khaṇaṃ yeva vuttappakāraṃ pupphavassam vassi, sādhubkārasaḥassāni pavattimsu; so ekaṃ māsāni Satthu santike vasi, vasamāno ca sakalabuddhapamukhabhikkhusaṃghaṃ (c. -ā) vihare yeva nisīdāpetvā mahādānaṃ adāsi, attanā saddhim āgate pi antovihāre yeva katvā patijaggi, ekadivasam pi attano sakātesu kiñci gaḥetabbaṃ nāhosi, devamanussehi ābhatapanṇākāren' eva (c. -āraṃneva) sabbakiccāni akāsi, so Satthāraṃ vanditvā āha: bhante ahaṃ tumhākaṃ dānaṃ dassāmīti āgacchanto māsāni antarāmagge aḥosiṃ, idha me māso vītivatto, mayā ābhataṃ (c. āgataṃ) kiñci gaḥetum (c. -tu) na labhāmi (c. lā-), ettakaṃ

kálam devamanussehi ábhatapannákáren' eva dánam adásim,
 so 'ham sace pi idha samvaccharam vasissámi n' eva mama
 deyyadhammam dátum labhissámi, sakatáni otáretvá gantum
 icchámi, patísamanatthánam me árocápethá ti, Satthá Ánan-
 datheram áha: Ánanda upásakassa ekam padesam tuccham
 káretvá dehíti, theró tathá akási, kappiyabhúmi kira Cittassa
 gahapatino anumñátá, upásako pi attaná saddhim ágatehi (c. -f)
 tijasasahashehi saddhim tucchasaakatehi puna maggam patipajji,
 devamanussá uttháya ayya tayá tucchasaakatehi gamanakam-
 mam katan ti sattahe ratanehe sakatáni purayimsu, so attano
 ábhatapannákáren' eva mahájanam patijagganto agamási, Ánan-
 dathero Sattháram vanditvá áha: bhante tumhákam santikam
 ágacchanto pi másena ágato, idhapi másam eva vuttho, ettakam
 kálam ábhatapannákáren' eva dánam adási, idáni pañca saka-
 tasatáni tuccháni katvá máne (?) va kira gamissati, devamanussá
 pan' assa uttháya tayá (c. nakayá) ayya tucchasaakatehi gamana-
 kammam katan ti sakatáni sattahe ratanehe purayimsu, puna attano
 ábhatapannákáren' eva kira mahájanam patijagganto gamissati,
 kim pana bhante etassa tumhákam santikam ágacchantass' eva
 ayam sakkáro uppajji udáhu amñattha gacchantassápi uppaj-
 jethá ti; Ánanda mama santikam ágacchantassápi amñattha
 gacchantassápi tassa uppajjeth' eva, ayam hi upásako saddho
 pasanno sampannaslo, evarúpo yam yam padesam bhajati tattha
 tatth' ev' assa lábhasakkáro nibbattatíti vatvá Satthá imam
 Pakinnakavagge* gátham áha:

Saddho sílena sampanno yasobhogasamappito

yam yam padesam bhajati tattha tatth' eva pújito ti.

Attho pan' assá tatth' eva ávibhavissati. Evam vutte Ánan-
 datthero Cittassa pubbakammam pucchi, ath' assa Satthá
 kathento áha: Ánanda ayam Padumuttarassa bhagavato páda-
 mule katábhiniháro kappasatasahasam devamanussesu sam-

* v. 303.

saritvá Kassapabuddhakāle (c. kappapa-) migaluddakakule nibbatto vuddhim anvāya ekadivasaṃ deve vassante migamaraṇatthāya sattim ādāya araññaṃ gantvā mige olokeno ekasmiṃ akaṭapabbhāre sasīsaṃ pārupitvā ekaṃ bhikkhuṃ nisinnaṃ disvā eko ayyo samaṇadhammaṃ karonto nisinno viya bhavissati bhattam assa āharissāmi ti vegena gehaṃ gantvā ekasmiṃ uddhane hiyyo (c. hi-) ābhatamaṃsaṃ ekasmiṃ bhattam pacāpetvā piṇḍacārikabhikkhū disvā tesam pi pattam ādāya paṃṇattāsane nisīdāpetvā bhikkhaṃ sampādetvā ayyo pavisathā ti aṃñaṃ ānāpetvā taṃ bhattam puṭake pakkhipitvā ādāya gacchanto antarāmagge nānāpupphāni ocinitvā pattapuṭe katvā therassa nisinnatthānaṃ gantvā mayhaṃ bhante saṅgaḥaṃ karoṭhā ti vatvā pattam gahetvā pūretvā therassa hatthe ṭhapetvā tehi pupphehi pūjaṃ karitvā: yathā me ayaṃ rasapiṇḍapāto pupphapūjāya saddhim cittaṃ tosesi evaṃ nibbattanibbattatthāne paṇṇākārasaḥassāni ādāya āgantvā mayhaṃ cittaṃ tosentu paṇcavaṇṇakusumavassāṇ ca vassatū (c. -u) ti patthanaṃ ṭhapesi, so, yāvajīvaṃ kusalaṃ karitvā devaloke nibbattanibbattatthāne jaṇṇumattena odhinā dibbapupphaṃ vassi, idāni pi 'ssa jāta-divase c' eva idha ca āgatassa pupphavassavassanaṃ ca paṇṇākārābhīhāro ca sattaḥi ratanehi sakaṭapūraṇaṃ ca tass' eva kammaṃ nissando ti. Sudhammattherassa vatthum.

Asatam præs. part. act. verbi as cum negatione, forma antiquior, comment. asantaṃ. Issariyaṃ sanscr. aiçvaryaṃ; expectari poterat essariyaṃ, interdum vero e et o, sequentibus duabus consonantibus, in i et u transeunt, ut: paṣibbaka, paṭivissaka, aggiḥutta, ussāva, ussukka, sanscr. prasevaka, prativeçaka, agniḥotra, avacyāya, autsukya; etiam in fine vocis o (pro as) u fit in exemplis sajjū, aparajju, jānemu. Kata sic omnes codd. Non solum anusvāram in flexione metri causa abjicere licet, ut v. 13a phuseyyu, paṭivadeyyu, v. 182 maccāna, v. 183 budhāna (cfr. Burnouf: Bhāg. Purāṇa T. I. p. CXXII not.),

verum etiam vocalem antecedentem, ut v. 196 im' ettam, v. 242 mal' itthiyá, v. 273 maggán' atthaṅgiko, v. 388 pabbájay' attano. Assu a pers. plur. potent. verbi as, forma origini proprior quam sanscr. syuh; a pers. sing. assa et siyá. Kismici cum i in stirpe non commemoratur apud Clough: Pali gr. p. 60.

v. 75. Locus: Jetavanam. Persona: Vanavásitissatthero.

Tattha amñá hi lābhúpanisá amñá nibbána-gáminīti lābhúpanisá nám' esá amñá nibbānagáminī paṭipadā; lābhuppádakena hi bhikkhuná thokaṃ akusalaṃ kammaṃ kátum vaddhati, káyavaṃkádīni kátabbāni honti, yasmiṃ hi kále káyavaṃkádīni [karanakále yeva lābho uppajjati su kiñci] karoti tadá lābho uppajjati, [páyásapānīyam pi vaṃkaṃ akatvá ujukam eva haṭṭhaṃ osáretvá ukkhipantassa haṭṭho makkhitamatto va hoti, vaṃkaṃ katvá táretvá ukkhipantassa puna páyásapiṇḍaṃ uddharanto va nikkhamati, evaṃ káyavaṃkádī ayaṃ hi karanakále (c. -na-) yeva lābho uppajjati adhammi] páyásapānīyamhi vaṃkaṃ (c. -á) akatvá ujukam eva haṭṭhaṃ osáretvá ukkhipantassa haṭṭho makkhitamatto va hoti, vaṃkaṃ katvá otáretvá ukkhipantassa puna páyásapiṇḍaṃ uddharanto va nikkhamati, evaṃ káyavaṃkádīni karanakále yeva lābho uppajjati, ayaṃ adhammīká (c. -kathá) lābhúpanisá náma; upasampadācīvara-dhāraṇaṃ báhusaccaṃ parivāro araṃñavāso ti evarúpehi pana káraṇehi uppannalābho dhammiko (c. addit: lābho dhammiko) náma hoti, nibbānagáminīpaṭipadaṃ (c. -nip-) pūrentena pana bhikkhuná káyavaṃkádīni paḥátabbāni, anandhen' eva andhena viya amúgen' eva (c. amuhena, adde: múgena) viya abadhiren' eva badhireneva bhavitum vaddhati, asaṭṭhena (saṭh-?) amáyáviná (adde: viya) bhavitum vaddhati; e v a m e t a n ti evaṃ lābhuppádanapaṭipadaṇ ca nibbānagáminīpaṭipadaṇ ca evaṃ ṇatvá sabbesaṃ (c. sabbe) saṃkhatadhammānaṃ bujjanavasena buddhassa savanena jātattṭhena ovádānusāsanaṃ vá savanaṭṭhena sá v a k o bhikkhu

adhammikaṃ catupaccayasakkāraṃ nābhinandeyya, tam eva dhammikaṃ na paṭikkoseyya; kāyavivekādikaṃ vivekaṃ anubrūhayeti tattha kāyaviveko ti kāyassa ekībhāvo citta-viveko ti attha samāpattiyo upadhiviveko ti nibbānaṃ, tesu kāyaviveko gaṇasaṅgaṇikaṃ vinodeti, cittaviveko kilesasaṅgaṇikaṃ vinodeti, upadhiviveko saṃkhārasaṅgaṇikaṃ vinodeti, kāyaviveko va cittavivekassa paccayo hoti, cittaviveko upadhivivekassa paccayo hoti, vuttam pi c' etam: kāyaviveko ca vaṭa-katthakāyānaṃ (c. -tam) nekkhammābhiratānaṃ, cittaviveko ca parisuddhacittānaṃ paramavodanappattānaṃ (-vodapana-?), upadhiviveko ca nirupadhīnaṃ (c. nirūp-) puṅgalānaṃ visamkhāragatānaṃ ti, iti imaṃ tividhaṃ vivekaṃ (c. -ka) brūheyya vaddheyya upasampajja vihareyyā ti attho...

Ex eo, qui in versu inest, parallelismo (lābha-sakkāra; nibbāna-viveka) elucet, vocem lābha simili sensu intelligendam esse, quo sakkāra; significat igitur, ni fallor, primum: munus, quod quis accipit, honorificum, deinde: honorem ipsum. Imprimis in composito lābhasakkāra voci hæc notio subjecta esse videtur, neque vulgaris, ut vertunt Burnouf (Introd. p. 505 not.) et Turnour (Mahāvanso p. 38), commodum, lucrum. Upanisā sanscr. upanīśad haud scio an recte interpretatus sim. Vivekaṃ cfr. vv. 87. 271. Jātakatthavaṇṇanā fol. cai: ahaṃ amma pabbajitvā kaṣiṇaparikammaṃ katvā attha samāpattiyo pañca abhiññā uppādetvā gaṇato kāyaṃ kilesehi ca cittaṃ vivecetvā imaṃ vivekaṃ brūhento vaddhento brahmalokaparāyano bhavissāmi, ahaṃ me agārenā ti. Anubrūhayeti (cfr. v. 285) a rad. brūh sanscr. vr̥mh, vide Westerg. Radices.

v. 76. Locus: Jetavanaṃ. Persona: Rādhatthero.

Tattha nidhīnaṃ ti nidahitvā ṭhapitānaṃ hiraññasuvaṇṇādipūrānaṃ nidhikumbhīnaṃ; pavattāraṃ ti kiccājīvike

duggatamanusse anukampaṃ katvā ehi sukhena te jīvītúpāyaṃ dassessāmīti nidhiṭṭhānaṃ netvā haṭṭhaṃ pasāretvā imaṃ gaheṭvā sukhī te jīvā ti ācikkhatāraṃ viya; vajjadassinanti me vajjadassinō iminā naṃ asāruppena khalitena vā saṃghamajjhe niggaṇhissāmīti randhagavesiko (c. ru-) ca, amñāvata (amñātaṃ?) nāvanatthāya (nānatthāya?) nātaṃ anuggaṇhatthāya sīlādinam assa buddhikāmatāya (c. -yaṃ) taṃ taṃ vajjaṃ olokānena ullampanasabhāvasaṇṭhito ca (-?), ayaṃ idha adhippeto; yathā hi duggatamanusso imaṃ gaṇhāhīti tajjetvāpi pothevāpi nidhiṃ dassento kopāṃ na karoti pamudito va hoti evam evaṃ evarūpe puggale asāruppaṃ vā khalitaṃ (c. bhavi-) vā disvā ocikkhante kopo (c. -e) na kātabbo, tuṭṭhen'eva bhavitaḍḍhaṃ, bhante maḥantaṃ vā kammaṃ kataṃ mayhaṃ, ācariyupajjhāyaṭṭhāne thatvā ovaḍḍanto (c. -te) hi puna pi maṃ vadeyyāthā (c. -athā) ti pavāretabbam eva; niggaṇhāvādinanti ekaccehi saddhivihārikādīnaṃ asāruppaṃ vā khalitaṃ vā disvā: ayaṃ me mukhodakadānādīhi sakkaccaṃ upaṭṭhaḍḍati, sace naṃ vakkhāmi na maṃ upaṭṭhaḍḍissati, evam eva pariḥāni bhavissatīti vattum avisahaṇto niggaṇhāvādī (c. -i) nāma (adde: na) hoti, so imasmiṃ sāsane kacavaraṃ ākirati, yo pana tathārūpaṃ vajjaṃ disvā va vajjānurūpaṃ tajjento pana mettodaccakammaṃ karonto viḥārā nīharanto sikkhāpeti (c. -nti) ayaṃ niggaṇhāvādī nāma, seyyathāpi sammāsambuddho vuttaṃ h'etaṃ: niggaṇha niggaṇha (c. -ā) ahaṃ Ānanda vakkhāmi pavayha sā sāro so ṭhassatīti (-?); medhāvīti dhammojapaṃnāya samannaḍḍataṃ (c. -ta); tādisanti evarūpaṃ paṇḍitaṃ bhajeyya payirupāseyya; tādisaṃ hi ācariyaṃ bhajamānassa antevāsikassa seyyo hoti na pāpīyo vaddhi (c. vassi) meva hoti no pariḥānti ...

Pavattāraṃ sanscr. pravaktāraṃ Manu 4, 162. Pañcat. ed. Kosegarten p. 157, 17. Vajjaṃ sanscr. varjyaṃ, quod fugiendum est, vitium. Abhidhān. ed. Clough p. 99, 1. 145, 3

i. q. doso. Cfr. Dhpd. vv. 252. 218. Niggayha vādīm cfr. v. 24 nisammakārin.

v. 77. Locus: Jetavanam. Personæ: assajipunabbasukā bhikkhū.

Tattha ovadeyyā ti uppanne vatthusmim vadanto ovadati nāma, anuppanne ayaso pi nesiya ti ādivasena anāgatarā dassento anusāsati nāma, sammukhā vadanto pi ovadati nāma parammukhā dūtā vā sāsanaṃ vā pesento anusāsati nāma, sakim vadanto pi ovadati nāma punappuna vadanto anusāsati nāma...; asabbhā ti akusaladhammā nivāreyya, kusalahamme patitthāpeyyā ti attho...

Ovadeyy'anus-, cfr. v. 41 vat'ayaṃ, v. 326 ajj'aham, v. 327 uddharath' att-, v. 379 coday' att-, v. 380 saññāmay' att-, v. 275 dukkhass' antaṃ, vv. 256. 260. 328 yen' atthaṃ etc., vv. 158. 384 ath' aññaṃ etc., vv. 62. 161. 191 n' atthi etc. Asabbhā sanscr. asabhyā.

v. 78. Locus: Jetavanam. Persona: Channatthero.

Tass' attho kāyaduccaritādiakusalakammābhiraṭā pāpamittā nāma, sandhicchedanādike vā ekavīsatiānesanādibhede (c. -nāpibhede) vā atthāne niyojanikā purisādhamā nāma, ubho pi vā ete pāpamittā c'eva purisādhamā ca, te na bhajeyya na payirupāseyya; viparītā (c. -ri-) pana kalyāṇamittā c'eva sappurisā (c. -sañ) ca, te bhajetha payirupāsethā ti...

Mitte kalyāṇe cfr. v. 375 (116). De vi voci kalyāṇamitta posteriore tempore attributa vide Burnouf: Introd. p. 284.

v. 79. Locus: Jetavanam. Persona: Mahākappinatthero.

Tattha dhammapīṭṭi dhammapāyako dhammaṃ pivanto ti attho, dhammo nām' esa na sakkā bhājanena yāguādīni

viya pátuṃ, navavidhaṃ pana lokuttaradhammaṃ náma káyaena phusanto árammaṇato sacchikaronto parimñāhi samádhīhi (c. -dīhi) dukkhádīni ariyasaccāni paṭivijjhanto dhammaṃ pivati (c. -anti) náma; sukhaṃ setīti desanámattam eva taṃ, catūhi iriyápathehi taṃ sukhaṃ viharatīti attho; vipprasanna ná ti anávilena nirupakkilesena (c. nirúp-); ariyappavedite (c. -to) Buddhádīhi ariye hi pavedite satipaṭṭhánádibhede bodha-pakkhiyadhamme...

Ariyappavedite dhamme cfr. v. 164.

v. 80. Locus: Jetavanaṃ. Persona: paṇḍitasámaṇero.

Tattha paṭhaviyaṃ thalaṭṭhānaṃ khanitvá (c. -ni-) áváta-
tṭhānaṃ púretvá mátikaṃ vá katvá rakkhajjhá (?) doṇiyaṃ tha-
petvá attaná icchiticchitaṭṭhānaṃ udakaṃ nentīti nettiká;...
etaṃ ettakaṃ árammaṇaṃ katvá paṇḍitá sotápattimaggáni
(c. -nīti) uppádentá attānaṃ damenti, arahatte pana patte ete
dantá náma hontīti...

Hic versus et v. 145, uno solo verbo inter se diversi,
habendi sunt unus idemque modo cum varia lectione.

v. 81. Locus: Jetavanaṃ. Persona: Lakuṇṭakabhad-
diyatthero.

... Evaṃ atṭhasu pi lokadhammesu ajjhottharantesu paṇ-
ditá na samiñjanti paṭighavasena vá anunayavasena vá
na calanti na kampantīti (c. kapp-)...

Nindápasamsásu cfr. Mahābh. 12,7995. 8442 etc. Jñj
sanscr. img.

v. 82. Locus: Jetavanaṃ. Persona: Kāṇamátá.

...Mama desanádhammaṃ sutvá sotápattimaggádivasena
nirupakkilesacittam (c. nirúp-) ápajjantá vipprasíanti paṇḍitá,
arahattappattá pana ekantavipassaná va hontīti...

v. 83. Sabbattha ve sappurisá vajantíti imaṃ dhammadesanāṃ Satthá Jetavane viharanto pañcasate bhikkhú (c. -u) árabha kathesi. Desaná Verañjāyaṃ samutṭhitá. Paṭhamabodhiyaṃ (c. -ambo-) hi Bhagavá Verañjaṃ gantvā Verañjabráhmaṇena (c. -janabr-) nimantito pañcahi bhikkhusatehi saddhim vassaṃ upagañchi, Verañjo bráhmaṇo māravaddhanena avacco ekadivasam pi Satthāraṃ árabha satim na uppādesi, Verañjāpi dubbhikkhá aḥosi, bhikkhú (c. -u) santarabāhiraṃ Verañjaṃ piṇḍāya caritvā piṇḍapātaṃ alabhantá kilamimsu, tesāṃ assavāñijaká pattāṃ thūlakāṃ bhikkhá paṃñāpesuṃ (-?), te kilamante disvā Mahā-moggallānatthero paṭhavojaṃ bhojetukāmo Uttarakurú (c. -uñ) ca piṇḍāya pavesetukāmo aḥosi, Satthá taṃ paṭikkhipi, bhikkhūnaṃ ekadivasam pi piṇḍapātaṃ árabha parittāso nāḥosi, icchācāraṃ vajjetvā va viharimsu. Satthá tattha temāsāṃ vasitvā Verañjaṃ bráhmaṇaṃ avaloketvā tena katasakkārasammāno taṃ saraṇesu patitṭhāpetvā tato nikkhanto anupubbena cārikaṃ caramāno ekasmiṃ samaye Sāvattim patvā Jetavane viḥási, Sāvattivāsino Satthu ágantukabbhattāni karimsu, tadā pana pañcasatamattā vighásádā bhikkhú nissāya antovihāre yeva vasanti, te bhikkhūnaṃ bhattāvasesāni pañstabhojanāni (c. pañ-) bhuñjitvā niddāyitvā utṭhāya naditṭraṃ gantvā nadantā vaggantā mallayuddhaṃ yujjhantā kīlanti, antovihāre pi bahivihāre pi anācāraṃ eva carantā vicaranti; dhammasabhāyaṃ kathaṃ samutṭhāpesuṃ: passathāvuso ime vighásádā dubbhikkhakāle Verañjāya kañci kāraṃ na dassesuṃ, idāni pana evarūpāni pañstabhojanāni bhuñjitvā niddāyitvā anekappakāraṃ dassentā (c. -to) vicaranti, bhikkhú pana Verañjāya pi upasantarūpā (c. -tār-) viharitvā idāni pi upasantupasantā viya viharantīti. Satthá dhammasabhāyaṃ gantvā bhikkhave kiṃ kathethā ti pucchitvā idaṃ nāma ti vutte: pubbe p'ete gadrabhayoniyāni nibbattā pañcasatā gadrabhá hutvā pañcasatānaṃ ájāniyyasindhavanāṃ allarasamuddikāpānakāṃ pītāvasesaṃ uccitṭhasaka-

taṃ (c.-kaṣaṭaṃ) udakena madditvā va kañci (?) pilotikāhi paris-
sāvitattā vālodakan ti saṃkhātaṃ (c. saṃkhamgataṃ) apparasaṃ
nihiṇaṃ pítvā madhumattā viya nadantā vicarimsú ti vatvā:

Vālodakaṃ apparasaṃ nihiṇaṃ
pítvā mado jáyati^a gadrabhānaṃ,
imañ ca pítvána rasaṃ pañītaṃ
mado^b na^c sañjáyati sindhavānaṃ.

Appam pivitvána^d nihiṇajacco^e
so majjati tena jañinda puttaho^f
dhorayhasilī^g ca kulamhi játo
na^h majjati aggarasaṃ pivitváⁱ ti.

Imaṃ Vālodakajātakam vitthārena kathetvā: evaṃ bhikkhave
sappurisa lobhadhammaṃ vivajjetvā sukhita-kāle pi dukkhitakāle
pi nibbikará va hoñtīti anusandhiṃ ghaṭetvā dhammaṃ desento
imaṃ gātham āha: Sabbattha etc. S a b b a t t h á ti pañcakan-
dhādibhedesu sabbadhammesu: s a p p u r i s á ti supurisa; vaj-
a n t ī ti arahattañānena apakaḍḍhantā chandarāgaṃ vijahanti;
k á m a k á m á ti káme kāmayaṇtā kámaheṭu kámakāraṇā; na (c. ná)
lapayanti s a n t o ti Buddhādayo kámaheṭu n'eva attanā lapayanti
na paraṃ lapāpenti, ye bhikkháya pavitthá icchácāre thitā: kiṃ
upāsaká sukhaṃ te puttadārassa, rájacorādināṃ vasena dipadaca-
tuppadesu n'atthi koci upaddavo ti ádīni vadantā táva te lapanti
náma, tathá pana vatvā: áma bhante sabbesaṃ no (c. to)
sukhaṃ, n'atthi koci upaddavo, idāni no gehaṃ pahútannapānaṃ
(c. paḥu-), idh'eva vasathá ti attānaṃ nimantāpenta lapāpenta
náma, santo pana idaṃ ubhayam pi na karonti; sukheṇa
p u t t h á a t h a v á d u k k h e n á ti desanāmettaṃ etaṃ, a t t h a h i
pana lokadhammehi puttá tuṭṭhibhāvamaṃkubhāvavasena vā
vaṇṇaḥaṇanaavaṇṇavasena (vaṇṇanāvaṇṇanāvasena?) vā u c c á -

^a cod. háyati. ^b & ^c cod. donāma. ^d cod. piyi-. ^e cod.-jabbo.
^f cod. phu- ^g cod. yerayhasile. ^h cod. ná. ⁱ cod. piyi-.

vacaṃ ākāraṃ paṇḍitā na dassayantīti . . . Vighāsādānaṃ desavutta (?) bhikkhūnaṃ vatthum.

Phuṭṭhā part. perf. pass. a rad. phus sanscr. sprę; hanc lectionem ex cod. A recepi, B et C puṭṭhā (sanscr. puṣṭā vel prṣṭā) præbent, quæ lectio convenientem ullam interpretationem admittere non videtur, nisi forte sit puṭṭha i. q. phuṭṭha cfr. pih, puṭh (s. sprh, sphuṭ). Na uccā vacaṃ legendum est n'ucc-

v. 84. Locus: Jetavanaṃ. Persona: Dhammikatthero.

Tattha na attahetu ti paṇḍitā nāma attahetu vā parahetu vā pāpaṃ na karonti; na puttā icche ti puttā vā dhanā vā raṭṭhā vā pāpakammaṇa na iccheyya, etāni pi icchanto pāpakammaṇa na karoti yevā ti attho; samiddhim attano ti yā attano samiddhi tam pi adhammaṇa na iccheyya, samiddhikāraṇāpi pāpaṃ na karotīti attho; sa sīlavā ti so (yo?) ca evarūpo puggalo so eva sīlavā ca paṇṇavā ca dhammiko ca siyā na (c. naṃ) amṇe ti attho . . .

Paṇṇavā sic B et C, A paṇṇāvā, cfr. Clough: Pali gr. p. 24. Turnour: Mahāvanso p. 30, 3. Dhpd. v. 372. Dubito, sitne nomen neutr. gen. paṇṇa; metri vero causa, ut opinor, correpta est longa vocalis, cfr. not. ad v. 108. De metro append. vide.

v. 85-86. Appakā te manussesu ti imaṃ dhamma-desanaṃ Satthā Jetavane viharanto dhammasavanaṃ ārabha kathesi; Sāvatthiyaṃ kira ekavīthivāsino (c. ekaṃv-) manussa samaggā hutvā gaṇabandhanena dānaṃ datvā sabbarattikaṃ dhammasavanaṃ kāresuṃ (c. -u), sabbarattim pana dhammaṃ sotuṃ nāsakkhimsu, ekacce kāmaratinissitā hutvā puna geḥaṃ eva gatā ekacce dosanissitā hutvā, ekacce pana thīnamiddhasamaṅgino (?) hutvā tatth'eva nisīditvā palāyanta sotuṃ nāsakkhimsu; puna divase bhikkhū tam pavattim dhammasabhāyaṃ samuṭṭhāpesuṃ, Satthā āgantvā kāya nu 'ttha bhikkhave etarahi

katháya sannisinná ti pucchitvá imáya náná ti vutte: bhikkhave ime sattá náma yebhuyyena bhavasannissitá bhavesu eva lagá viharanti, páragámino náma appaká ti anusandhirin ghaṭetvá dhammaṁ desento imá gáthá abhási: Appaká etc. ... *Sammadakkháte* ti sammá akkháte sukathite; dhamme ti desanádhamme; dhammánuvattino ti taṁ dhammaṁ sutvá tadanucchavikaṁ paṭipadaṁ púretvá maggaphalasacchikarāṇena dhammánuvattino; páram essantīti te evarúpa janá nibbānapāraṁ (c. -ra) gamissanti; maccudheyyaṁ ti kilesamārasamkhātassa maccussa nivāsanatthānabhūtaṁ tebhūmakavaddhaṁ; suduttaraṁ ti ye (c. yo) janá dhammánuvattino te etaṁ suduttaraṁ duratikkamaṁ (c. -manvá) mādheyyaṁ taritvá (c. kar-) atikkamitvá nibbānapāraṁ gamissantīti attho; ... Dhammasavanavatturaṁ.

Pára- cfr. vv. 355. 385. 414. Itará pajá dijambus præterea in vv. 254. 302. 414 (31) exstat. *Sammadakkháte* cfr. vv. 275. 276. *Maccudheyyaṁ* cfr. v. 34. *Duttaraṁ* postulat formam sanscr. *durtaraṁ* pro *dustaraṁ*. Cfr. *Rámáyanaṁ* edid. Gorresio III, 59, 20: nadīm vaitaraṇīm mṛtyoh.

v. 87-89. Kaṇhaṁ dhammaṁ vippaháya ti imaṁ dhammadeśanaṁ Satthá Jetavane viharanto pañcasate ágantu-kabhikkhú (c. -u) árabba kathesi; Kosalaraṭṭhe kira pañcasatá bhikkhú (c. -u) vassaṁ vasitvá vutthavassé (c. vutta-) Satthāraṁ vandissámá ti Jetavanaṁ gantvá Satthāraṁ vanditvá ekaman-taṁ nisídimsu, Satthá tesā cariyapaṭipakkaṁ nisāmetvá dhammaṁ desento imá (c. imaṁ) gáthá abhási: Kaṇhaṁ etc. Tattha kaṇhaṁ dhammaṁ ti káyaduocaritádibhedāṁ akusaladhammaṁ jahitvá sukkaṁ bhávetthá ti paṇḍito bhikkhu abhinikkhamato paṭṭhāya yáva arahattamaggá káyasucaritádibhedāṁ (c. káyaduocar-) sukkaṁ dhammaṁ bháveyya; kathaṁ: oká anokaṁ ágama okāṁ vuccati álayo,

anokaṃ vuccati anālayo, ālayato nikkhamitvá anālayasam-
khātaṃ nibbānaṃ paṭicca ārabha taṃ patthayamāno bhāveyyá
ti attho; tatrābhiratiṃ iccheyyá ti yasmim anālayasam-
khāte viveke nibbāne imehi sattehi durabhiramaṃ tatra
abhiratiṃ (c. -ti) iccheyya; ká me ti vatthukāmakilesakāme
hitvá akiñcano hutvá viveke abhiratiṃ iccheyyá ti attho;
cittakkilesehi pañcahi nívaraṇehi attānaṃ vodapeyya
pariyodapeyyá ti attho; sambodhiañgesú ti bojjhañgesu
sammá cittaṃ subhāvitaṃ ti hetunā nayena cittaṃ
sutthubhāvitaṃ (c. susubh-) vaddhitaṃ; ádāna paṭinissagge
(c. -ggim) ti (c. hi) ádānaṃ vuccati gaṇhaṃ, tassa tattha paṭi-
nissaggasamkhāte agahaṇe catúhi (c. -uhi) upádānehi kiñci
anupádiyitvá ye ratá ti attho; jutímanto (c. jú-) ti ánu-
bhāvavanto arahattamaggaññadutiyaṃ khandhádibhede (c. -dena)
dhamme jotetvá thitá ti attho; te loke ti imasmim khandhádiloke (c. -dī-) parinibbutá náma, arahattapattito paṭṭhāya
kilesavaddhassa khepitattá savupádisesena carimacittanirodhena
kandhavaddhassa (c. ka-) khepitattá anupádisesena cá ti dvīhi
pi nibbānehi parinibbutá, anupádāno viya dīpo apanṇattikabhā-
vaṃ gatá ti attho;... Ágantukapañcasatabhikkhúnaṃ vatthuni.

Viveke cum commentatore figurate de Nibbāno intelli-
gere ineptum putavi quum ob verba oká anokaṃ (cfr. vv. 40.
91. 404. 415, Burnouf: Introd. p. 280) tum ob verba pariyoda-
peyya attānaṃ cittaklesehi, quæ præ se ferunt, eum (sapientem)
Nibbānum nondum attigisse; cfr. v. 75. Pariyodapeyya,
ni fallor, potent. caus. a rad. de v. dá (sanscr. dai) præff.
pari et ava, cfr. v. 183. Kleso (pro vulgari kilesa) et kilittha,
angor, miseria, et angore vexatus, miser, in palica lingua
præsertim notionem vitii et vitiosi habere videntur; cfr. vv.
15. 244. 312. 158. 163. Ratio hujus e doctrina metempsychosis
patet. Akiñcano cfr. vv. 221. 296. 421. Sambodhiañgesu
scilicet: sati-dhammavicaya-viriya-pīti-pasaddhi-samādhi-

upekha - sambojjhaṅgāni, vide Satipaṭṭhānasuttaṃ; cfr. Clough: Singhalese Dict. s. v. bodhyaṅga; Burnouf Introd. p. 295. Abhidhānapp. p. 109, 28. Ádāna- -anupádāya cfr. vv. 352. 396. 406. 421. 20. 414. Khīṇāsava cfr. v. 420; vv. 94. 126. 386: anāsava; v. 110: nirāsaya (com. nittan̐ha); vv. 98. 226. 258. 272. 292. 293: āsava (Abhidhānapp. edid. Clough p. 126, 91) sanscr. āçraya, ut āvudha, āvuso, kaśāva, tv-eva, távatimsa sanscr. āyudha etc.; āsaya (Abhidhānapp. p. 104, 10. 122, 59) sanscr. et āçaya et āçraya (?). Parinibbuta part. perf. pass. a rad. var (sanscr. vr) præff. pari et nis; cfr. vv. 196. 406. 414: nibbuta.

v. 90. Gataddhino ti imaṃ dhammadesanaṃ (c. -á) Satthá Jívakambavane viharanto Jívakena puṭṭhapañhaṃ árabha kathesi. Jívakavatthuṃ Khandhake viṭṭhāritam eva. Ekasmim̐ pana samaye Devadatto Ajátasattuná saddhim̐ ekato hutvá Gijjhakúṭam̐ abhiruhitvá paduṭṭhacitto Satthāraṃ vadhissám̐ti silaṃ paṭivijjhi, tañce (?) pabbatakúṭāni paricchimsu, tato bhijjitvá gatá papaṭiká Bhagavato pádam̐ abhihanitvá lohitaṃ uppádesi, bhusá vedaná pavattimsu, bhikkhú Satthāraṃ maddakucchim̐ nayimsu, Satthá tato pi Jívakambavanaṃ gantukámo tattha maṃ (c. tam atthaṃ) nethá ti áha, bhikkhú Bhagavantaṃ ádāya Jívakambavanaṃ agamaṃsu. Jívako taṃ pavattim̐ sutvá Satthu santikaṃ gantvá vaṇapaṭikammatthāya tikhīṇa-bhesajjaṃ datvá vaṇaṃ bandhitvá Satthāraṃ etad avoca: bhante mayá antonagare ekassa manussassa bhesajjakaraṇaṃ (c. -jjaṃkar-), tassa santikaṃ gantvá ágamissám̐ti (c. ag-), idaṃ bhesajjaṃ yáva mamāgamaṇá (c. mayág-) bandhaniyámen' eva tiṭṭhatú ti, so gantvá tassa purisassa kattabbakiccaṃ katvá dvārapidahaṇavelāya (c. -rāmpid-) ágacchanto dvāraṃ na sampápuṇi, ath' assa etad ahoṣi: aho mayá bhāriyaṃ kammaṃ kataṃ,

sv-āham amñatarassa purisassa viya Tathāgatassa páde tikhina-
 bhesajjam datvá vaṇam bandhim, ayam tassa mocanavelá,
 tasmim amuccamáne sabbarattim Bhagavato sarírapariláho
 uppajjissatthi. Tasmim khaṇe Satthá Ánandattheram ámantesi:
 Ánanda Jívako sáyam ágacchanto dváram na sampápuni,
 ayam vaṇassa mocanavelá ti pana cintesi, mocehi nan ti,
 thero pi moci, vaṇo rukkhato chaddhí viya gato (c. ag-), Jívako
 antoaruṇe yeva Satthu santikam vegena ágantvá: kin nu
 bhante saríre vo pariláho uppanno ti pucchi, Satthá Tathāgatassa
 kho Jívaka bodhimande yeva sabbapariláho (c. sabbampa-) vūpa-
 santo ti anusandhim ghaṭetvá dhammam desento imam gátham
 áha: Gataddhino etc. Tattha gataddhino ti gatamaggrassa,
 kantáradhdhá vaddhaddhá ti (c. vabaddhátthi) dve addhá náma,
 tesu kantárapatipanno yáva icchitatthánam pápuṇáti táva addhiko
 eva tasmim pana patte gataddhá náma hoti, vaddhasannissitāpi
 sattá yáva vaddhe vasanti táva addhiká (c. -itá) eva, kasmá:
 vaddhassa akhepitattá sotápannādayo pi addhiká eva, vad-
 dham pana khepetvá thito (c. thí-) khínásavo gataddhí (c. -i)
 náma hoti; tassa gataddhino visokassá ti vaddhamúlakassa
 sokassa vigatattá visokassa; sabbadhíti sabbesu khandhádi-
 dhammesu vippamuttassa; catunnam pi ganthánam palínattá
 sabbaganthappahínassa; pariláho na vijjatíti duvidho
 pariláho káyiko cetasiko ca, tesu khínásavassa sítuṇhádivasena
 uppajjanako káyikapariláho anibbuto, tam sandháya Jívako
 pucchi, Satthá pana dhammarájatáya desanāvidhikusalakáyi-
 kacetasikapariláhasena desanam vinivattento: ávuso Jívaka
 paraman (?), tena hi evarúpassa khínásavassa pariláho na
 vijjatíti áha... Jívakavatthum.

Gataddhino cfr. Mahābh. 3, 14085. 12, 19504. 11876 etc.
 Ganthappahína cfr. v. 211; i. q. nirgrantha, vide Wilson:
 Sanscrit Dict. s. v. Pariláho ex paridáho sanscr. paridáha;
 cfr. Clough: Pali gr. p. 15.

v. 91. Locus: Veluvanaṃ. Persona: Mahākassapaṭthero.

Tattha uyyuñjanti satímanto ti sativepullappasattá (c. -ppavesattá) khínāsavá attaná attaná paṭividdhagunesu jhāna-vipassanādisu ávajjanasamávajjanavutthánádhitthānapaccavek-khanáhi yuñjanti ghaṭanti (c. ppaṭanti); na nikete ramanti, tesam álaye rati náma n' atthi; haṃsá vá ti desanásísam etaṃ, ayaṃ paṇ' ettha (c. etvá) attho: yathá gocarasampanna-pallale sakuná attano gocaraṃ gaḥetvá gamanakále mama udakaṃ mama padumaṃ mama uppalaṃ mama tiṇaṃ ti tasmim thāne kismici álayaṃ akatvá anaṭṭakkhá taṃ padesaṃ paḥáya uppatitvá ákāse kīlamáná gacchanti evaṃ evaṃ khínā-savá yattha katthaci viharantāpi kulādisu alaggá ca viharitvá gamanasamaye pi taṃ thānaṃ paḥáya gacchantá mama viháro mama parivenaṃ mama upaṭṭháká ti análayá (c. anal-) ana-ṭṭekkha va gacchanti; okaṃ okaṃ ti álayaṃ, sabbálaye pariccajantīti attho...

v. 92. Locus: Jetavanaṃ. Persona: Belaṭṭhisísatthero.

Tattha sannicayo ti dve sannicayá: kammaṣannicayo paccayasannicayo ca, tesu kusalákusalakammaṃ kammaṣannicayo náma cattāro paccayá paccayasannicayo ca náma, tattha viháre vasantassa bhikkhuno (c. -u) ekaṃ gulapindaṃ catubhāga-mattaṃ sappitaṃ ca taṇḍulanálim thapentassa paccayasannicayo n' atthi, tato uttariṃ hoti sayam(-?), ayaṃ duvidho pi sannicayo n' atthi; paṇimāṭa bhojaná ti tīhi paṇimāhi paṇimāṭa-bhojaná: yáguádīnaṃ yágubhavádijānaṃ (c. -dichannaṃ) nāna-paṇimā (c. nāta-), áhāre paṭikkúlasamñāvasena pana bhojanassa pariājanaṃ tīraṇapaṭimñá, kabalimkārāhāre chandaṛāgaapakad-dhanañāṇaṃ (c. -mñā-) paḥānapaṇimā (c. paḥāta-), imāhi tīhi paṇimāhi ye paṇimāṭabhojaná; suṃñato animitto cá ti ettha appaṇihitavimokho pi gaḥito yeva, tīni pi cetanānibbānass'

eva námáni, nibbānaṃ hi rāgadosamohānaṃ abhāvena sumññataṃ (c. -to) tehi ca vimuttan ti sumññatavimokho (c. sumññāta-), tattha rāgādinimittābhāvena (c. -dī-) animittaṃ tehi ca vimuttan ti animitto vimokho, rāgādīpanidhīnaṃ pana abhāvena appaṇi-hitaṃ tehi ca vimuttan ti appaṇihito vimokho ti vuccati, phalasamāpattivāsena taṃ ārammaṇaṃ katvā viharantānaṃ, ayaṃ tividho pi hi vimokho yesaṃ gocaro; gati tesāṃ durannayā ti yathā nāma ākāseṇa gatānaṃ sakuṇānaṃ padanikkhepassa adassaṇena gati durannayā (c. -yaṃ) na sakkā jānitum evaṃ evaṃ (c. esaṃ) yesaṃ ayaṃ duvidho sannicayo (c. hic et supra constanter: santicayo) n'atthi imāhi ca tīhi parimāṇāhi parimāṇātabhojanā yesaṃ ca ayaṃ vuttappakāro vimokho gocaro tesāṃ tayo bhavā catasso yoniyo (c. -yaṃ) pañca gatiyo satta vimāṇāñhitiyo nava sattāvāsā ti imesu koṭṭhāsesu iminā nāma gatā (-?) ti gamanassa apamāṇāyanato gati durannayā na sakkā pamāṇāpetun ti...

Suññato, ni fallor, adjectivum est e nomine substantivo abstracto suññatā sanscr. cūnyatā (cfr. Hodgson: Illustrations p. 38) formatum. Ākāse cfr. Mahābh. 12, 676a. 8757. 12156. 5958. Dhpd. v. 420.

v. 93. Locus: Veluvanaṃ. Persona: Anuruddhatthero.

... Āhārasmiṃ ca tanhādiṭṭhinissayehi anissito; ... evaṃ evaṃ evarūpassa bhikkhuno nirayapadena gato tiracchayoni-padena vā ti ādinā nayena padaṃ pamāṇāpetum nāma na sakkā ti...

Anissito sanscr. aniṣṛito.

v. 94. Locus: Pubbārāma. Persona: Mahākaccāya-natthero.

...Tathārūpassa devāpi pihayanti manussāpi dassanaṃ ca āgamaṇaṃ ca patthenti yevā ti...

Yass' indriyáni cfr. v. 111 passath'imam (v. 226 yenichakam); Mahābh. 11, 175. Pahīnamānassa cfr. v. 221. Piḥayanti cfr. v. 181. Exspectandum erat piḥ sanscr. sprh, at constanter tamen scribitur piḥ.

v. 95. Locus: Jetavanam. Persona: Sāriputtatthero.

Tass' attho: bhikkhave yathā nāma paṭhaviyaṃ sucinī gandhamālādīni pi nikkhipanti tathā nagaradvāre nikhātam indakhīlam dārakādayo omuttenti pi ūhādayanti pi, apare na tam gandhamālādīhi sakkaronti, tattha (yathā?) paṭhaviyā indakhīlassa ca n' eva anurodho uppajjati na virodho evam evam sv-āyaṃ khīṇāsavo bhikkhu aṭṭhaḥi lokadhammeḥi akappiyabhāvena tādi vatānaṃ sundaratāya subbato so ime hi maṃ catūhi (c. -uhi) paccayehi sakkaronti ime pana na sakkarontīti sakkāraṇ ca karontesu n' eva anurujjhati no virujjhati, atha kho paṭhavisamo ca indakhīlūpamo evaṇ ca hoti, yathā apagatakaddamo rahado pi pasannūdako hoti evam apagatakilesarāgakaddamādīhi akaddamo vippasanno (pas-?) va hoti, tādino ti tassa pana evarūpassa sugatiduggatīsu samsārā nāma (adde: na) hontīti...

Indakhīlo vide Abhidhānapp. p. 24, 1. 27, 23. 130, 28. Subbato cfr. vv. 145. 208. 400. 271. 312.

v. 96. Locus: Jetavanam. Persona: Kosambivāsītissatthero.

Tattha santan ti tattha (yathā?) khīṇāsavasamaṇassa abhijjhādīnaṃ abhāvena maṇaṃ santam eva hoti upasantam nibbutam tathā musāvādādīnaṃ abhāvena vācā ca pāṇāti-pātādīnaṃ abhāvena kāyakammaṇ ca santam eva hoti...

v. 97. Locus: Jetavanam. Persona: Sāriputtatthero.

Tattha attanā paṭividdhaguṇaṃ paresaṃ kathāya na

saddahatīti assaddho; akataṃñū nibbānaṃ jānāttī akataṃñū, sacchikato (c. -tā) nibbāno ti attho; vaddhasandhisamsārasandhim chetvā thito ti sandhichedo; kusalākusalakammabījassa khīṇattā nibbattanaṃ va hatāvakāso ti hato (adde: avakāso?) assā ti hatāvakāso; catūhi maggehi kattabbakiccassa katattā sabbā āsā iminā vantaṃ ti vantaṃso; so (yo?) evarūpo naro sa ve paṭividdhalokuttaradhammatāya purisesu uttamabhāvaṃ patto ti purisuttamo...

Poriso i. q. puriso sanscr. puruṣaḥ: interdum pāl. o respondet sanscr. u, ut oṭtho, gopphaka, pokkharaṃ, no, sanscr. uṣṭrah, gulpha, puṣkaraṃ, nu, vice versa pāl. u interdum sanscr. o respondet, cfr. not. ad v. 73.

v. 98. Locus: Jetavanaṃ. Persona: Khadiravaniya-revatatthero.

Tattha kiñcāpi arahanto gāmaṃte kāyavivekaṃ na labhanti cittavivekaṃ pana labhant'eva, tesāṃ hi dibbapaṭibhāgāni pi ārammaṇāni cittaṃ cāletuṃ na sakkonti, tasmā gāmānaṃ (c. gāmā) vā hotu araṃṇādīnaṃ vā aṃṇātaraṃ, yattha arahanto viharanti taṃ bhūmiṃ rāmaṇeyyakaṃ ti, so bhūmippadeso ramaṇīyo evarūpo ti attho...

Ninne sanscr. nimne. Taṃ bhūmiṃ commentator nominativum habere videtur.

v. 99. Locus: Jetavanaṃ. Persona: aṃṇātaraṃ itthi.

Ramaṇīyāni araṇṇāni legendum est ramaṇīyaṃ ar-, cfr. not. ad v. 5. Yattha na ramati Pæonem primum no legendo remove licet; cfr. vv. 13. 140.

v. 100. Locus: Veluvanam. Persona: Tambadāhiko.

Tattha saḥassam apīti paricchedavacanam, ekam saḥassam dve saḥassānīti, evaṃ saḥassena ce pi paricchinnavācā hoti tāva anatthapadasamhīta ākāsavaṇṇanapabbatavaṇṇanavanavanānādīni (c. ākāsavaṇṇapabbatavaṇṇanavanavanānādīni) pakāsakehi aniccāni (c. -na) dīpakehi anattakehi padehi samhīta, yāva bahukā honti (hoti?) tāva pāpikā evā ti attho; ekam atthapadan ti yaṃ pana: (...?) yaṃ kāyagatā sati, tisso vijjā anuppattā, kataṃ Buddhassa sāsanan ti evarūpam pi ekam atthapadam sutvā rāgādivūpasamena vūpasammati taṃ atthasādhakam nibbānapaṭisaṃyuttam (c. -naṃpati-) khandhadhātuāyatanaindriyabalabojjhaṅgasatipaṭṭhānaparidīpakam ekam pi padam seyyo evā ti attho...

Constructioni hujus versus et seq. ellipsim inesse nemo non videt. Eruditorum est judicare, num recte interpretatus sim.

v. 101. Locus: Jetavanam. Persona: Dārucīritthero.

Tattha ekam gāthāpadan ti appamādo amatapadan ti pe yathāmatā ti (cfr. supra v. 21) evarūpā ekā gāthā seyyo ti attho, sesaṃ purimanayen' eva veditabbam...

v. 102-3. Locus: Jetavanam. Persona: Kuṇḍalakesittherī.

Tattha gāthā satan ti yo ca puggalo sataparicchedā (c. -do) bahū (c. -u) pi gāthā bhāseyyā ti attho; anatthapadasamhīta ti ākāsavaṇṇanādivasena anattakehi padehi samhīta; dhammapadan ti atthasādhakam khandhādīpaṭisaṃyuttani, cattār' imāni paribbājikādharmapadāni, katamāni cattāri: anabhiijhāparibbājikādharmapadam, avyāpādaparibbājikādharmapadam, sammāsatiaparibbājikādharmapadam, sammāsamādhīparibbājikādharmapadan ti evaṃ vutte catūsu (c. -usu) dhammapadesu ekam pi dhammapadam seyyo ti; yo saḥas-

saṃ saḥassená ti yo eko saṅgámayodho saḥassena gaṇ-
hitam saḥassam mánuse ekasmin saṅgáme jineyya, dasa
manussasatasahassáni jinitvána jayam áhareyya, ayam pi
saṅgámajito uttamo náma na hoti; ekañ ca jeyyam attánan
ti yo pana rattitṭhánadivátṭhānesu ajjhattikakammatṭhānam
sammasanto attano mohádikilesajayena attánam jineyya; sa
ve saṅgámajuttamo ti so saṅgámajitānam uttamo pavaro
saṅgámasísayodho ti...

Jeyyam potentialem intelligere videtur commentator, ita-
que m euphoniæ causa insertum habendum est; hoc posito
præstat fortasse scribere: jeyya-m-attānam. Sed jeyyam fut.
part. pass. interpretari quoque licet, ita ut vertamus: solumque
superandum se ipsum sc. superat. Saṅgámajuttamo e
saṅgámaji et uttamo, ji sanscr. jit.

v. 104-5. Locus: Jetavanam. Persona: anattapucchakabrahmaṇo.

Tattha attá have jitam seyyo, have ti nipátamatto,
jitan ti līṅgavipallāso, attano kilesajayena attānam (c. attá)
jināti tato seyyo ti attho; yá cāyam itarā pajá ti yá
panāyam jútena vá dhanaharaṇena vá saṅgáme valábhībhavena
jitá bhaveyya tam jitan tena yá jitan (?) tam seyyo ti attho;
kasmá pana tam deva jitam seyyo idaṃ na seyyo ti yassa
(yasmá?) attadantassa pe tathárúpassa jantuno ti, idaṃ vuttam
hoti: yasmá hi yasváyam (jo sv-áyam?) nikkilesatáya attadanto
poso tassa attadantassa káyádhi niccasamyatacárinō (c. -hárino)
evarúpassa imehi káyasamñamádhi samñatassa (c. -ñá-) jantuno
devo vá gandhabbo vá máro vá (c. na) brahmuná saḥa uttha-
hitvá: ágamassa (aḥam assa?) jitam (c. -ta) apajitam karissámi,
maggabhávanāya pahīnakilese puna uppádessámi ghátento
pi yathá dhanádhi parájito pakkhantaro hutvá itaro na jitam

puna jinanto apajitam kareyya evam apajitam katum n'eva sakkuneyya ti attho...

Jitam, hæc forma, ni fallor, orta est ex jitah; sanscr. enim r et h pausale nonnunquam in m mutari videntur ut lomahamsanam, vimamsati, punappunam, jantum v. 107, kam si tvam (supra p. 122). Yá cāyam scripsi, cāyam existimans esse ca et ayam, sed sine dubio scribendum est: yá c'āyam i. e. yá ce ayam, cfr. yañ ce vv. 106. 107. 208, particulam latinam quam. Brahmuná cfr. v. 230.

v. 106. Locus: Veluvanam. Persona: Sāriputtattherassa mātulabrāhmaṇo.

Tattha saḥassená ti saḥassapariiccāgena; yo yajetha sataṃsaman ti yo (c. yá) vassasatam máse máse saḥassam pariccajanto lokiyamahājanassa dānam dadeyya; ekañ ca bhāvitan ti y'eva ekam guṇavase namassitaattānam (c. nav-) hetṭhimakotiya sotāpannam (c. -ṇṇá) uparimakotiya khīṇāsavaṃ gharadvārasampannam (c. -raṃsampannam) kaṭacchubhikkhā-dānavasena vá yāpanamattam āhāradānavasena ca (-?) thūla-sātakadānamattena vá pūjeyya, yaṃ itarena vassasatam hutam tato sá yeva pūjaná seyyo setṭhā (c. -o) uttamá (c. -o) ti attho...

Sataṃsaman cfr. not. ad v. 31.

v. 107. Locus: Veluvanam. Persona: Sāriputtattherassa bhāgiṇeyyo.

Tattha jantú ti sattādhivacanam etam; aggim paricare vane ti nippapañcabhāvaṃ patthanāya vanam pavisitvāpi tattha tattha aggim paricareyya, sesam purimasadisam evá ti...

Jantum sic omnes codd., cfr. not. ad v. 104.

v. 108. Locus: Veluvanam. Persona: Sāriputtattherassa saḥāyabrāhmaṇo.

Tattha ya m kiñcīti anavasesapariyādānavacanāṃ; yit-
 t̥han ti yebhuyyena maṅgalakiriyādivase dinnadānaṃ; hutān
 ti abhisamkharitvā kataṃ paḥūtadānaṃ eva kammañ ca phalañ
 ca saddaḥitvā katadānañ ca; samvacecharaṃ yajethā ti
 ekaṃ samvacecharaṃ nirantaram eva vuttappakāraṃ dānaṃ
 sakalacakkavāle pi lokiyamahājanassa dadeyya (c. -yyum);
 puṃṇapekko ti puṃṇaṃ icchanto; ujjugatesú ti hetthi-
 makotiya sotāpannādāsu (c. -nneādāimsu) uparimakotiya khñā-
 savaṃ, idaṃ vuttaṃ hoti: evarūpe supasannacittena sarīraṃ
 onamitvā (c. on-) vandantassa kusalacetanāya catubhāgam pi
 sabbam taṃ dānaṃ nāgghati, tasmā ujjugatesu abhivādānaṃ
 eva seyyo ti...

Yit̥tham a yaj, y anteposito. Va va pro vá vá vocalibus
 metri causa correptis; cfr. v. 313 kayirath' enaṃ, v. 355 attanaṃ.
 Ujju, ni fallor, pro vulgari uju, cfr. not. ad v. 18. Abhi-
 vādānā f. sic omnes codd., fortasse legendum est abhivādānaṃ.
 De metro app. vide.

v. 109. Locus: Dīghalambikaṃ nissāya Araṃṇa-
 kutikā. Persona: Dīghāyukumāro.

Tattha abhivādānasīlissā ti vandanasīlassa abhin̥ham
 vandanakiccassā (c. -ccapassā) ti attho; vaddhāpacāyino
 ti gihissa tadālu pabbajite daharasāmaṇere pi (c. iterum: pab-
 bajite daharasāmaṇere pi) pabbajissa pāpaṃ na (?) pabbaj-
 jāya vá upasampadāya vá buddhatare (c. -ddh-) guṇavuddhe
 apacāyamānassa (c. -ṇa-) abhivādānena pá (pi?) niccaṃ pūjen-
 tassā ti (c. pi) attho; cattāro dhammā ti āyumi vād-
 dhamāne yattakaṃ kalam taṃ vaddhati tattakaṃ itare vād-
 dhanti yeva, na hi paṃṇāsavassam āyus mivattanikaṃ kusalaṃ
 kataṃ pañcavīsativassakāle v' assa jīvantarāyo uppajjeyya, yo
 abhivādānasīlatāya paṭippasambhati so yāvatāyukam eva tit-
 thati, vaṇṇādāyo pi 'ssa āyuna ca saddhiṃ vaddhanti ito

uttarim pi es'eva nayo anantarāyo na pavattassa áyuno vaddha-
nam anāma n'atthi (?) ...

Vaddha antiquior forma, vulgaris vuddha (sanser. vřddha) cfr. Abhidhānapp. p. 31,²⁷. 139,⁴. Affertur versus in Asiatic Researches vol. 20 p. 259 not., exstat in Man. 2,¹²¹ hac specie:

Abhivādanaçīlasya nityam vřddhopasevinah
catvāri tasya vardhante áyur vidyā yaço bałam.

v. 110. Locus: Jetavanam. Persona: Saṁkiccasa-
maṇero.

v. 111. Locus: Jetavanam. Persona: Khānukoṇḍañño.

v. 112. Locus: Jetavanam. Persona: Sappadāyatthero.
Tattha kusīto ti kāmavitakkādīhi tīhi vitakkehi vītina-
manakapuggalo; hīnavīriyo ti nibbiriyo ti; viriyam
ārabhato daḷhaṇ ti duvidhajjhānanibbattanasaṁmattham
viriyam ārabhantassa...

Kusīto sanser. kusido. Daḷhaṇ cfr. not. ad v. 9.

v. 113. Locus: Jetavanam. Persona: Paṭācārā.

Tattha a passam udayavyayan ti pañcannam kha-
dhānam pañcavīsāsiyā lakkhaṇehi udayam (c. -a) vyayaṇ ca
apassanto; passato udayavyayan ti tesam udayaṇ ca
vayaṇ ca apassantassa itarassa jīvitato ekāham pi jīvitam
seyyo ti...

Udayavyayaṁ cfr. v. 374. Mahābh. 12,⁶⁶⁶³: utpatti-
nidhanajña.

v. 114. Locus: Jetavanam. Persona: Kisāgotamītherī.

Tattha amataṃ paḍaṇṭi maraṇaviraḥitaṃ koṭṭhāsaṃ
amataṃahānibbānaṃ ti attho...

Amataṃ paḍaṇṭi cfr. vv. 21. 374. Mahābh. 12, 8957 etc.

v. 115. Locus: Jetavanaṃ. Persona: Bahuputta-
kātherī.

Tattha dhammaṃ uttamaṃ ti navavidhaṃ lokuttara-
dhammaṃ...

v. 116. Abhiṭṭhāretha kalyāṇe pāpā ti imaṃ dhamma-
desanaṃ Satthā Jetavane viharanto Cūlekaśātakabrāhmaṇaṃ
ārabbha kathesi. Vipassidasabalakālasmiṃ hi Mahāekasā-
takabrāhmaṇo nāma aḥosi, ayam pana etaraḥi Sāvattiyaṃ
Cūlekaśātako nāma; tassa hi eko nivāsanaśātako aḥosi, brāh-
maṇiyāpi eko, ubhinnaṃ pi ekam eva pārupaṇaṃ (c. pāpu-
raṇaṃ), bahigamaṇakāle brāhmaṇo (c. -e) vā brāhmaṇī vā
taṃ pārupati; ath' ekadivaṃ viḥāre dhammasavane ghoṣite
brāhmaṇo āha: bhoṭi (c. hoṭi) dhammasavanaṃ ghoṣitaṃ,
kiṃ divā dhammasavanaṃ gamissasi udāhu rattim, pāru-
paṇassa (c. pāpuraṇassa) hi abhāvena na sakkā amhehi ekato
gantun ti, brāhmaṇī sāmi ahaṃ divā gamissāmi sātakaṃ
pārupitvā agamāsi, brāhmaṇo divasabhāgaṃ geḥe vītināmetvā
rattim gantvā Satthu purato nisinna dhammaṃ assosi, ath'
assa sarīraṃ pharaṇā paṇcavaṇṇapīti (c. -jīti) uppajji, so
Satthāraṃ pūjetukāmo hutvā: sace imaṃ sātakaṃ dassāmi
n' eva brāhmaṇiyā na mayhaṃ pārupaṇaṃ (c. pāpuraṇaṃ)
bhavissatīti cintesi, ath' assa maccheracittānaṃ saḥassaṃ
uppajji, pun' ekam saddhācittānaṃ (c. -ā) uppajji, taṃ abhibha-
vantaṃ puna maccherasaḥassaṃ uppajji, iti 'ssa balavāmac-
cheraṃ bandhitvā gaṇhantaṃ viya saddhācittānaṃ paṭibāhati

yeva, tassa dassámi na dassámîti cintentass' eva paṭhamayámo gato, majjhimayámo sampatto, tasmim pi dátum násakkihi, pacchi-mayámo sampatto (c. sampanno), so cintesi : mama saddhácittena maccheracittena ca saddhim yujjhantass' eva dve yámá vítittá (vítivattá?), imam mama ettakam maccheracittam vaddhamanam (c. -nam) catúhi apáyehi sísam ukkhipitum na dassati, dassámi dánan ti so maccherasahassam abhibhavitvá saddhácittam purecárikam (c. púrevár-) katvá sáṭakam ádāya Satthu pádamúle ṭhapetvá jitam me jitam me ti tikkhattum mahásaddam akási. Rájá Pasenadikosalo dhammam sunanto tam saddam sutvá pucchi (c. -a): na nu kiñci kira tena jitan ti áha, so rájapuri-sehi pucchito tam attham árocesi, tam sutvá rájá dukkaram katam bráhmaṇena, saṅgham assa karissámîti ekam sáṭakayugam dāpesi, so tam pi Tathágatass' eva adási, puna rájá dve cattári attha solasánîti (?) diguṇam katvá dāpesi, so tani pi Tathágatass' eva adási, ath' assa rájá dvattimsa yugáni dāpesi, bráhmaṇo attano agahetvá laddham vissajjesiti yevácamocanattam (?), tato ekam yugam attano ekam bráhmaṇiyá (c. -nī-) ti dve yugáni gahetvá timsa yugáni Tathágatass' eva adási, rájá pana tasmim satakkhattum pi dadante puna dátukámo va (c. ca) ahosi. Pubbe Maháekasátako catusatthiyá sáṭakayugesu dve aggahesi, ayam pana dvattimsáya laddhakále dve aggahesi. Rájá purise ánápesi: dukkaram bhane bráhmaṇena katam, antopure mam sarápeyyáthá (c. -athá) ti; te tathá karimsu, rájá satasahas-sagghanake dve kambale dāpesi, bráhmaṇo (c. -e) pana (c. na) : ime mama saríre upayogam na arahanti, Buddhasāsanassa dve te anucchaviká ti ekam kambalam antogandhakuṭiyam Satthu (c. -um) sayanassa upari vitānam katvá bandhi, ekam attano ghare nibaddham bhuñjantassa bhikkhuno (c. -no) bhatakkiccatthāne vitānam katvá bandhi, rájá sāyanhasamaye Satthu santikam gantvá kambalam sañjānitvá bhante kena pūjā katá ti pucchitvá Ekasátakená ti vutte bráhmaṇo mama pasáda-

t̥tháne yeva pas̥dat̥iti vatvā cattāro hatthī (c.-im) cattāro asse
 cattāri kahāpanasahassāni catasso itthiyo catasso dāsiyo cattāro
 gānavarāni (-vare ti?) evaṃ yāva satā cattāri cattāri katvā
 sabbacatukkaṃ nāma assa dāpesi. Dhammasabhāyaṃ kathaṃ
 samuṭṭhāpesum: aho acchariyaṃ Cūlekasātakassa kamman taṃ
 muduttaṃmeva (mudutanāma eva?) sabbacatukkaṃ (c. sabbee-)
 labhi, t̥tháne (pubbat̥tháne?) katena kalyāṇakammaṇa ajj' eva
 vipāko dinno ti, Satthā āgantvā kāya nu 'ttha bhikkhave
 etarahi kathāya sannisinnā ti pucchitvā imāya nāma ti vutte:
 bhikkhave sac' āyaṃ Ekasātako paṭhamayāme mayhaṃ dātum .
 asakkhissa sabbaso/asakam alabhissa, sace majjhimayāme
 asakkhissa sabbat̥thakam alabhissa, balava (?) pacchimayāme
 dinnattā paṇ' esa sabbacatukkaṃ labhi, kalyāṇakammaṃ
 karontena si (hi?) uppannacittam aḥāpetvā taṃ khaṇaṃ
 yeva kattabbaṃ, dandhaṃ kataṃ kusalaṃ hi sampattim
 dadāmaṇaṃ dandhaṃ eva dadāti, tasmā cittuppādasamananta-
 raṃ eva kalyāṇakammaṃ kātabban ti vatvā anusandhiṃ
 ghaṭetvā dhammaṃ desento imaṃ gātham āha: abhittharetha etc.
 Tattha abhittharethā ti turitaṃ turitaṃ sīghaṃ sīghaṃ
 kareyyā ti attho ... dandhaṃ hi karoto ti yo pana
 dāssāmi sampajjissati nu kho mano ti evaṃ pi capalamag-
 gena gacchanto viya dandhaṃ hi punñaṃ karoti tassa Eka-
 sātakassa viya maccherasahassapāpaṃ okāsaṃ labhati, ath'
 assa pāpasmim ramati mano, kusalakammakaraṇakāle yeva
 hi cittaṃ kusale ramati tato muccitvā pāpacittam eva hot̥ti
 ... Cūlekasātakabrāhmaṇassa vatthum.

Dandha secundum comm. in Jātak. i. q. lāmaka (Abhi-
 dhānap. p. 94,9), jamma (s. jālma), cfr. supra p. 124; etymologiam
 ignoro, fortasse cum vocabulis sanscriticis tandra, nidra cohæret
 vox. Karoto genitivus præ. part. act. a rad. kar s. kr,
 kurvato. Abhittharetha, ni fallor, a rad. thar (?) s. tvar;
 itidem scribitur nonnunquam sattha pro satta s. satva.

v. 117. Locus: Jetavanam. Persona: Seyyakatthero.

Tass' attho: sace puriso sakiṃ pāpakammaṃ kareyya khaṇaṃ yeva paccavekkhitvā idaṃ appatirūpaṃ olārikan ti na naṃ kayirā punappunaṃ, yo pi tamhi (c. tampi) chando vā ruci (c. -im) vā uppajjeyya tam pi vinodetvā na kayirāth' eva, kimkāraṇā: pāpassa hi uccayo vaddhi idhaloke pi paraloke pi dukkham eva āvaḥatīti (c. -hā-) ...

Codd. B C hic et seq. versu tamhi-cchandaṃ habent.

v. 118. Locus: Jetavanam. Persona: Lājadevadhīta.

v. 119-20. Locus: Jetavanam. Persona: Anāthapiṇḍikasetthī.

Tattha pāpo ti kāyaduccaritādipāpakammena (c. -dīnip-) yuttapuggalo, so pi hi purimasucaritānubhāvena nibbattaṃ sukhaṃ anubhavamāno bhadraṃ pi passati, yāva pāpaṃ na paccatīti yāv' assa taṃ pāpakammaṃ diṭṭhadhamme vā samparāye vā vipākaṃ na deti, yadā paṇ' assa taṃ diṭṭhadhamme vā samparāye vā vipākaṃ deti atha diṭṭhadhamme (adde: vā) vividhā (-am?) kammakāraṇā (-am?) samparāye vā (c. va) apāyadukkhān anubhonto so pāpo pāpāni yeva passati; dutiyagāthāya pi kāyasucaritādibhedabhadraḥkammayutto (c. kāyaduccar-) bhadro so pi purimaduccaritānubhāvanibbattaṃ dukkhān anubhavamāno pāpaṃ passati, yāva bhadraṃ na paccatīti yāva p' assa taṃ bhadraḥkammaṃ diṭṭhadhamme vā samparāye vā vipākaṃ na deti, yadā pana taṃ vipākaṃ (c. addit: na) deti atha diṭṭhadhamme vā lābhasak-kārādisukkhān samparāye vā dibbasampattisukkhān (c. -timsu-) anubhavamāno so bhadro bhadraṇi yeva passatīti ..

Pāpo et bhadro in altero utriusque versus hemistichio glossæ sunt; cfr. v. 69.

v. 121. Locus: Jetavanam. Persona: asamñatapari-kkhárahikkhu.

Tattha mappamaññethá ti na avajáneyya; pápassá ti pápaṃ; na man taṃ ágamissatíti appamattakaṃ me pápaṃ kataṃ kadá etaṃ vipaccissatíti evaṃ pápaṃ náma (adde: na) avajáneyyá ti attho...

v. 122. Locus: Jetavanam. Persona: Bilálapáda-kasetthi.

v. 123. Locus: Jetavanam. Persona: mahádhana-vániyo.

Appasattha sanscr. alpasártha.

v. 124. Locus: Veluvanam. Persona: Kukkuṭamitto.

Tattha nássa ti na bhaveyya; hareyyá ti haritum sakkuṇeyya, kimkáraṇá: yasmá nábbanaṃ visam anveti abbaṇaṃ hi páṇiṃ visam anvetum na sakkoti, evaṃ evaṃ dhanuádini nīharitvá dentassāpi akusalacetanāya abhávana pápaṃ akubbato pápaṃ náma n' atthi, abbaṇaṃ páṇiṃ visam viya nássa cittaṃ pápaṃ anugacchatíti...

Dijambum in pede tertio obvium præterea invenies in vv. 389 (dhí facile emendatur) et 405.

v. 125. Locus: Jetavanam. Persona: Kokasunakha-luddako.

... Anaṅgaṇassa ti nikkilesassa; paccetíti paṭietí; ... yo puggalo appaduṭṭhassa purisassa páṇippahárádini dadanto padussati tam eva bálaṃ diṭṭhe va dhamme (adde: vá) nirayádisu vá vipaccamánaṃ taṃ taṃ pápaṃ vipákaduk-khavasena paccetíti attho...

A na ŋa ṇa referendum est, ut opinor, ad radicem aṅg (i. q. lat. ango), quæ quidem apud Westerg. non invenitur; cfr. vv. 236. 238. 351. Paçceti legendum est paṭieti. De metro app. vide.

v. 126. Locus: Jetavanam. Persona: Maṇikārakulū-pakatissatthero.

Tattha gabbhaṇti idha manussagabbho va adhippeto, sesam ettha uttānattham eva...

Upapajjanti sic cod. C, A et B uppajjanti exhibent; cfr. not. ad v. 7. Sugatin, duggatin i. q. sugata (Hitop. ed. Schlegel p. 5, 18. Dhpd. vv. 285. 419. Abhidhānapp. p. 1, 2), duggata (supra p. 271, 1. Abhidhānapp. p. 100, 49) qui vitam bonam, qui malam degit, physico sensu: fortunatus, opulens, infortunatus, inops, sensu morali: probus, perfectus, improbus, imperfectus. Sugati (Dhpd. vv. 18. 319), duggati (Dhpd. vv. 17. 240. 316.) felicitas, infelicitas, coelum, inferi. Aliter Burnouf: Introd. p. 77. Parinibbanti a rad. vá præff. pari et nir omnino efflare animam, mori, in Nibbānum transire.

v. 127. Locus: Jetavanam. Personæ: tayo bhikkhú.

Tass' attho: sace hi koci iminā upāyena pápakammato mucissámīti antalikkhe vá nisīdeyya caturásītiyojanasaḥassa-gambhīraṁ mahāsamuddaṁ vá paviseyya pabbatantare vá nisīdeyya n'eva pápakammato mucceyya (c. muñc-), puratthimādisu hi jagatippadesesu paḥhavi bhāgesu na so válaggamatto pi okāso atthi yatthaṭṭhito pápakammato muccitum (c. addit: na) sakkuṇeyyā ti attho...

Antalikkha sanscr. antarīkṣa, l igitur respondet r,

itidem in vipallāsa, pallaṅka, paligha, palibodha etc., contrarium observandum est in kira.

v. 128. Locus: Nigrodhārāmo. Persona: Suppa-buddhasakko.

v. 129. Locus: Jetavanam. Personæ: chabbaggiyā bhikkhū.

Tattha sabbe tasantīti sabbe pi sattā (c. satthā) attani (c. -f) daṇḍe patante tassa daṇḍassa tasanti; maccuno ti maraṇassa (c. -na-) pi bhāyanti yeva; imissāya desanāya vyañjanam niravasesam attho sāvaseso, yathā hi raṁṇā sabbe sannipatantū ti bheriṇ carāpitāya pi rājamahāmatte ṭhapetvā sesā sannipatanti evam evam sabbe tasantīti vutte pi hatthā-jāneyyo assājāneyyo usabhājāneyyo khīṇāsavo ti ime cattāro ṭhapetvā avasesā tasantīti veditabbo, imesu khīṇāsavo sakkāya-diṭṭhiyā pahīnattā (c. pahitattā) maraṇakasattam apassanto na bhāyati, itare tayo sakkāyadiṭṭhiyā vattā attano paṭipakkhabhūtam sattam apassantā na bhāyanti...

Daṇḍa cfr. Man. 7,17 sq. Mahābh. 12,425 sq. Num recte intellexerim upamam, videant docti. Cfr. Mahābh. 13,5572. 5569.

v. 130. Locus: Jetavanam. Personæ: chabbaggiyā bhikkhū.

Tattha sabbesaṃ jīvitaṃ piyaṃ ti khīṇāsavo ṭhapetvā sesasattānam jīvitaṃ piyaṃ madhuram, khīṇāsavo pana jivite vā maraṇe vā upekkhako va hoti, sesam purimasadisam evā ti...

v. 131-32. Locus: Jetavanam. Personæ: sambahulá kumará.

Tattha yo daṇḍena ti yo puggalo daṇḍena vá leddu-
ádhi vá vihettheti; pecca so na labhate ti so puggalo
paraloke manussasukham vá dibbasukham vá paramatthabhú-
tam (c. -matta-) nibbānasukham vá (adde: na) labhati...

Cum hoc versu cfr. Mahābh. 13,5568:

Ahimsakāni bhūtāni daṇḍena vinihanti yah

ātmanah sukham icchan sa pretya naiva sukhī bhavet.

Manu 5,45:

Yo 'himsakāni bhūtāni hinasty ātmasukhecchayá

sa jīvaṃ ca mṛtaṃ caiva na kvacit sukham edhate.

v. 133-34. Locus: Jetavanam. Persona: Kuṇḍa-
dhānatthero.

Tattha kañcēti kañci ekapuggalam pi pharusam má
voca; vuttá ti tayá pare dussilá ti vuttá tam pi tath' eva
paṭivadeyyum; sárambhakathá ti esá káranuttaráyuga-
ggáhakathá náma dukkhá; paṭidaṇḍá ti káyadaṇḍádhi param
paḥarantam (-tassa?) tádisá va paṭidaṇḍá vatam (tava?) matthake
pateyyum; sace neresīti sace attānam niccalam kátum sakkhis-
sasi; kamsa upahato yaṭhā ti mukhavaṭṭiyam chinditvá
thálamattam katvá ṭhapitam kamsatálam viya, tádisam hi ḥattha-
pádehi vá daṇḍakena vá paḥaṭam pi saddam na karoti; esa
patto 'sīti sace evarūpo bhavitum sakkhissasi imam paṭi-
padam púrayamáno idáni appatto pi eso pi nibbānappatto
náma; sárambho te na vijjatīti evam sante ca pana
tvaṃ dussilo aham susilo (c. dussilo) ti evamádiko uttara-
káraṇavácálakkhaṇo sárambho te na vijjati na bhavissati yevá
ti attho...

Pharusa litera r non solum consonantem ad eandem
syllabam pertinentem spiritu afficere potest: tattha, chuddha

(v. 41), kaddh, chaddh, verum etiam consonantem syllabæ prioris: phásuka, et posterioris: indakhla. Voca pro voco? Sárambha sanscr. samrambha, cfr. Clough: Pali Gr. p. 14, 40. Sace s. sacet, cfr. Foucaux: Rgya tch'er rol pa part. 2. p. 233 not. Neresi ad rad. ír retuli una cum negatione, minime vero ratam habeo hanc explicationem. Kamsa s. kámsya.

v. 135. Locus: Pubbárámo. Persona: Visákhá.

Ca maccu ca pæon secundus hoc versus loco præterea in vv. 143. 150. 228. 274. 367 reperitur.

v. 136. Locus: Veluvanam. Persona: ajagarapeto.

v. 137-40. Yo daḍḍenā ti imaṃ dhammadesanaṃ Sathā Veluvane viharanto Mahāmogallānattheraṃ ārabba kathesi. Ekasmim hi samaye titthiyā sannipatitvā cintesum: jānāthāvuso kena kāraṇena samaṇassa Gotamassa lābhasakkāro mahā hutvā nibbatto ti; mayaṃ na jānāma, tumhe pana jānāthā ti; āma jānāma, Mahāmogallānaṃ nāma ekaṃ nissāya uppanno, so hi devalokaṃ gantvā devatāhi katakammaṃ pucchitvā āgantvā manussānaṃ katheti: idaṃ nāma katvā evarūpaṃ sampattim labhanti, niraye nibbattānaṃ pi kammaṃ pucchitvā āgantvā manussānaṃ katheti: idaṃ nāma katvā evarūpaṃ dukkhaṃ anubhavanti, manussā tassa kathaṃ sutvā maḥantaṃ lābhasakkāraṃ abhiharanti: sace taṃ māretum sakkhissāma (c. -mi) so lābhasakkāro amhākaṃ nibbattissati; te: atth' eso upāyo (c. -e) ti sabbe ekacchanda hutvā yaṃ kiñci katvā mārāpessamā ti attano upaṭṭhāke samādapetvā kaḥāpana-saḥassaṃ (-pana-) labhitvā purisaghātakammaṃ katvā carante core pakkosāpetvā: Mahāmogallānatthero nāma Kālasilāyaṃ vasati, tattha gantvā taṃ mārethā ti tesaṃ kaḥāpane adamsu, corā (c. -e) dhanalobhena sampaticchitvā therāṃ māressamā (c. -ssā) ti gantvā tassa vasanaṭṭhānaṃ parivāresum, thero tehi parikkhittabhāvaṃ ñatvā kuñcikāccchiddena nikkhamitvā

pakkámi, te tam divasaṃ therāṃ adisvá pun' ekadivasaṃ gantvá parikkhipiṃsu, theró ñatvá kaṇṇikāmaṇḍalaṃ (c. -kamaṇḍalá) bhinditvá ákásaṃ pakkhandi, evaṃ te paṭhamamáse pi majjhimamáse pi therāṃ gaḥetum násaḁkhiṃsu, pacchimamáse pana sampatte theró attaná katakammassa ákadḁhana-bbhávaṃ ñatvá na apagañchi, corá gaḥetvá therāṃ taṇḁula-kandamattáni 'ssa atthíni karontá bhindimsu, atha naṃ mato ti saṃñáya ekasmiṃ gumbapitthe khipitvá pakkamiṃsu, theró Sattháraṃ passitvá va parinibbáyissámíti attabhávaṃ jhána-veṭhanena veṭhetvá thiraṃ katvá ákásena Satthu santikaṃ gantvá Sattháraṃ vanditvá bhante parinibbáyissámíti áha; parinibbáyissasi Moggallána ti; áma bhante ti; kattha gantvá ti; Kálasilápadesaṃ bhante ti; tena hi Moggallána mayhaṃ dhammaṃ kathetvá yáhi, tádisassa hi me sávakassa idáni dassanaṃ n' atthíti; so evaṃ karissámi bhante ti Sattháraṃ vanditvá ákásē uppatitvá parinibbānadivase Sáriputtatthero viya nānappakára (c. -ráni) iddhiyo katvá dhammaṃ kathetvá Sattháraṃ vanditvá Kálasilātavim gantvá parinibbāyi. Therāṃ kira corá máresun ti ayam pi kathá sakalajambudīpaṃ patthari, rájá Ajátasattu core (c. -o) pariyesanattháya carapurise payojesi, tesu pi coresu surápāne (c. -ṇe) suraṃ pivantesu eko ekassa hatthe vitthaṃ paḥaritvá pátesi, so taṃ santajjetvá: hambho dubbiníta kasmá me vitthaṃ pátesíti áha; kiṃ pana are dutthacora tayá Mahámoggallāno paṭhamam paḥaṭo ti; kiṃ pana mayá paḥaṭabhávaṃ jánásíti, iti nesam paṭhamam mayá paḥaṭo ti vadantānaṃ sutvá te carapurisá sabbe core gaḥetvá raṃño árocesum, rájá core pakkosápetvá pucchi: tumhehi theró márito ti; áma devá ti; kena tumhe uyyojitá ti; naggasamaṇakehi devá ti; rájá pañcasate nagga-samaṇake gáḥápetvá pañcasatehi corehi saddhiṃ rájaṅgaṇe nábhippamañesu ávátesu khaṇápetvá (c. -ṇá-) palálehi paṭi-cchádápetvá aggim dápesi, atha tesu jháma-bbhávaṃ ñatvá

ayanañgalehi kasápetvá sabbe khaṇḍákhaṇḍam kárápesi. Dhammasabháyaṃ (adde: katham) samuṭṭhápesuṃ: Mahámoggallá-natthero attano ananurúpaṃ maraṇaṃ patto ti, Satthá ágantvá káya nu 'ttha bhikkhave etaraḥi katháya sannisiná ti pucchitvá imáya námá ti vutte: bhikkhave Mahámoggallánena imassa attabhávassa ananurúpaṃ maraṇaṃ pattaṃ, pubbe pana tena katassa kammassa anurúpaṃ eva maraṇaṃ pattaṃ ti vatvá kim pañ'assa bhante pubbakammaṃ ti puṭṭho vittháretvá kathesi: Atíte kira Báráṇasívásí (c. -i) eko kulaputto sayam eva koddhanapacanáḍṇi karonto mátápitaro paṭijaggati, ath' assa mátápitaro: táta tvaṃ ekako va geḥe ca arañṇe ca kammaṃ karonto kilamasi ekaṃ nena kumárikaṃ ánemá ti vatvá: amma táta na mayhaṃ evarúpen'attho ahaṃ yáva tumhe jívittha táva vo sahatthá upaṭṭhaḥissámīti tena paṭikkhattá punappuna taṃ yácitvá kumárikaṃ ánayimsu, sá katipáhaṃ eva te upaṭṭhaḥitvá (c. uṭṭh-) pacchá tesam dassanaṃ pi aniechantí na sakká tava mátápitúhi saddhim ekaṭṭhāne vasitun ti ujjháyitvá tasmim attano katham agaṇhante (c. -tena) tassa bahigatakāle keci avāhakaccāni ca yágupheṇāpi ca (-?) gaḥetvá tattha tattha ákiritvá tena ágantvá kim idan ti puṭṭhá (c. -o): imesaṃ andhamahallakānaṃ etaṃ kammaṃ, sabbagehaṃ kiliṭṭhaṃ karontá vicaranti, na sakká eteḥi saddhim ekaṭṭhāne vasitun ti, evaṃ táya punappuna kathíyamánāya evarúpo pi púritapáramí satto mátápitúhi saddhim bhijjitvá hotu jánissámi nesaṃ kattabbakiccaṃ ti te bhojetvá: amma táta asukaṭṭhāne náma tumhákam ṇátaká ágamaṇaṃ paccásimsanti tattha gamissámá ti te yánakaṃ áropetvá ádāya gacchanto aṭavimajjhaṃ pattakāle: táta rasmiyo gaṇhatha goṇá (c. -a) padasaṃñāya gamissanti imasmim ṭhāne corá vasanti ahaṃ otarámīti pitu haṭṭhe rasmiyo datvá otaritvá gacchanto saddaṃ parivattetvá corānaṃ uṭṭhitasaddaṃ akási, mátápitaro saddaṃ sutvá corá uṭṭhitá ti saṃñāya táta mayaṃ mahallaká tvaṃ attānaṃ eva rakkhá ti áhaṃsu, so mátápitaro tathá

viravanto pi corasaddam karonto koddhetvá máretvá ataviyam
 khipitvá paccágami. Satthá idam tassa pubbakamma kathetvá:
 bhikkhave Moggallāno ettakam kamma katvá anekavassa-
 sataśaḥassāni niraye pacitvá vipákāvasesena attabhāvasate evam
 evam koddhetvá sammuttito maraṇam patto, evam Moggallā-
 nena attano kammānurūpam eva maraṇam laddham, pañcahi
 corasatehi saddhim pañca titthiyasatāni pi mama putte appa-
 dutṭhe padussitvá anurūpam eva maraṇam labhimsu, appa-
 dutṭhassa hi padussanto dasaḥi kārāṇehi anayavyasanam pá-
 puṇanti yevá ti ~~anurūpam~~ anusandhim ghaṭetvá dhammam desento
 imá gáthá abhási: Yo daṇḍena etc. Tattha adaṇḍesú ti
 káyadaṇḍádiraḥitesu khínāsavesu; appadutṭhesú ti paresu
 vá attani vá niraparádhesu; amñataram ṭhānan ti dasasu
 dukkhakāraṇesu amñataram kārāṇam; vedanan ti sísarogá-
 dibhedam pharusam vedanam; jánin ti kiccádhigatassa dha-
 nassa janim; bhedanam ti haṭṭhacchedádikam (c. -dāṇikam)
 sarírabhedanam; garukan ti pakkhaḥataekacakkhulapaṅgula-
 pīṭhasappikuñbhāvam (c. -paṅgukulapaṭha-) kuṭṭharogádibhedam
 garukábádham vá; cittakkhepan ti ummādam; upa-
 ssaggan ti sasavilopam senápatiṭṭhánádiacchindanádikam (?)
 rájato va upassaggam vá; abbhakkhānan ti adiṭṭhaassuta-
 acintitapubbam idam sandhicchedakamma imam vá rájapará-
 dhakamma tayá katan ti evarūpam dāruṇam (c. -rūnam)
 abbhakkhānam va; nā́tīnan (c. -ti-) ti attano avassayo bha-
 vitum samatthānam nā́tīnam parikkhayaṁ vá; pabham gu-
 ṇan ti pabhaṅgubhāvam pútibhāvam, yam hi'ssa geḥe dham-
 ṇam tam pútibhāvam ápajjati suvaṇṇam aṅgárabhāvam muttá
 kappásatṭhibhāvam (c. -si-) kaḥápaṇam kapálakandabhāvam
 dipadacatuppadam káṇakuñádibhāvan ti attho; aggi (c. -im)
 ḍaḥatiti ekasamvacchare dvattikkhattum amñasmim ḍáḥake
 vijjamāne pi asaniaggi (c. -im) vá patitvá ḍaḥati attano va
 dhammatáya utṭhito vá pávako ḍaḥati yeva; nirayan ti

diṭṭhe va dhamme imesaṃ dasannaṃ ṭhānānaṃ amñātaraṃ
patvāpi ekamsena samparāye pattabbaṃ dassetuṃ (-?) nirayaṃ
so upapajjati vuttaṃ... Mahāmogallānattheravattthuṃ.

Dasannaṃ aññ- legendum est dasann' aññ-, cfr. not.
ad v. 78. Jāni s. jyāni. Ábádhdhá cfr. Kammav. ed. Spiegel
p. 4, Wilson Sanscr. Dict. s. v. ávádhdhá. Upassaggam cfr.
Manu 4,105: jyotiṣāṃ upasarjanaṃ; attende duplicem latentis r
effectum et præcedentem et consequentem consonantem gemi-
nantis. Va cfr. not. ad v. 108. Abbhakkhána s. abhyá-
khyéna; cod. C abbhakkhánaṃ va. Pabhaṃguṇaṃ unde
sit derivandum ignoro, ad eandem fortasse radicem referendum
est, unde prabhaṅga, bhaṅgura. Aggi dahati Pæon primus
potest removeri aggi legendo, cfr. v. 99. Nonne aggi pá-
vako significet ignem vehementem?

v. 141. Na naggacariyá ti imaṃ dhammadesanaṃ
Satthá Jetavane viharanto baḥubhaṇḍakabbikkhuṃ árabba
kathesi. Sávatthiyaṃ kir' eko kuṭumbiko bhariyáya kálaka-
táya pabbaji, so pabbajanto attano parivenañ ca aggisálaṇ
ca bhaṇḍagabbhaṇ ca káretvá sabbam pi bhaṇḍagabbhaṃ sappi-
teládīhi púretvá pabbajitvá attano dáse pakkosápetvá yathá-
rucim taṃ áháraṃ pacápetvá bhuñjati, baḥuparikkháro va
aḥosi, rattim amñāṃ nivāsaṇaṃ páruṇaṇaṃ hoti divá' amñāṃ,
vihārapaccante vasati, nass' ekadivasaṃ cívarapaccattharaṇāni
sukkhápentassa senāsanacárikam áhiṇḍantá bhikkhú (c. -u)
passitvá kass' imāni ávuso ti pucchitvá mayhaṇ ti vutte ávuso
Bhagavatá tīni cívaraṇi anumñátāni tvaṃ pana evaṃ appic-
chassa Buddhassa sāsane pabbajitvá evaṃ tava baḥupari-
kkháro játo ti taṃ Satthu santikaṃ netvá bhante ayaṃ bhikkhu
atibaḥubhaṇḍo ti árocesuṃ, Satthá saccaṃ kira bhikkhú ti
pucchitvá saccaṃ bhante ti vutte áha: kasmá kasmá pana
tvaṃ bhikkhu mayá appicchatáya dhamme desite evaṃ baḥu-

bhaṇḍo jāto ti, so tāvataken' eva kupito iminā dāni nīhārena carissāmīti pārupanam chaddetvā parisamajjhe ekacīvaro aṭṭhāsi, atha nam Satthā upatthambhayamāno na nu tvaṃ bhikkhu pubbe hiriottappagavesako dakarakkhasakāle (c. darakkh-) pi hiriottappam gavesamāno dvādasa vassāni viḥāsi, kasmā idāni evaṃ garuke Buddhasāsane pabbajitvā catuparisamajjhe pārupanam chaddetvā hiriottappam paḥāya ṭhito 'sīti, so Satthu vacanam sutvā hiriottappam paccupaṭṭhāpetvā taṃ cīvaram pārupitvā Satthāraṃ vanditvā ekamantaṃ nisīdi, bhikkhū (c. -u) tassa vibhāvanattham Bhagavantam yācimsu, Bhagavā atītam āharitvā kathesi: Atīte kira Bārāṇasiyam Brahmadaṭṭo nāma rājā aḥosi, tadā bodhisatto tassa raṃṇo aggamaheṣiyā kucchimim paṭisandhim gaṇhi, tassa nāmakaraṇadivase Maḥim-sāsakakumāro ti nāmaṃ karimsu, tassa kaniṭṭhabhātā Candakumāro nāma aḥosi, tesam mātari kālakatāya rājā amñam aggamaheṣim ṭhapesi, sāpi puttam vijāyi, Suriyo kumāro ti 'ssa nāmaṃ karimsu, taṃ disvā rājā tuṭṭho puttassa te varam dammīti āha, icchitakāle gaṇhissāmīti vatvā puttassa vayappattakāle gaṇhissāmīti vatvā puttassa vayappattakāle rājānam āha: devena mayham puttassa jātakāle yeva varo dinno, puttassa me rajjam dehīti, rājā mama dve (c. ñce) puttā aggikkhandhā viya jalantā vicaranti na sakkā tassa rajjam dātun ti paṭikkhipitvāpi taṃ punappuna yācamānam (c. yāciyamānam) eva disvā ayam me puttānam anattam pi kareyyā ti putte pakkosāpetvā āha: tātā (c. -a) aham Suriyakumārassa (c. -mku-) jātakāle yeva varam adāsim, idāni 'ssa mātā rajjam yācati, ahan tassa na dātukāmo, tassa mātā tumhākam pi anattam pi kareyya, gacchatha tumhe, araṃṇe vasitvā mama accayena āgantvā rajjam gaṇhathā ti uyyojesi, te pitaram vanditvā pāsādā orohante rājaṅgaṇe kīlamāno Suriyakumāro disvā taṃ kāraṇam ñatvā tehi saddhim yeva nikkhami, tesam Himavantaṃ pavitṭhakāle bodhisatto maggā okkamma rukkhamūle nisī-

ditvá Suriyakumáram áha: táta ekam saram gantvá nahátvá
 ca pivitvá ca amhákam padumīṇipannehi (?) áhará ti, so pana
 saro Vessavanassa santiká eken' udakarakkhasena laddho hoti,
 Vessavaṇo ca naṁ áha: ṭhapetvá devadhammajánanake
 (adde: ye) amñe imam saram otaranti te kháditum labhasíti,
 tato paṭṭhāya so tam saram otiṇṇe (c. -o) devadhamme puc-
 chitvá ajánante khádati, Suriyakumáro pi tam saram avīmam-
 sitvá va otari, tena ca devadhamme jánásíti pucchito deva-
 dhammá (c.-o) náma candimasuriyá ti áha, atha naṁ tvam deva-
 dhamme na jánásíti udakam pavesetvá attano bhavane ṭha-
 pesi, bodhisatto pi naṁ ciráyantam disvá Candakumáram
 pesesi, so pi tena devadhamme pucchito (c. -e) devadhammá
 náma manassodisá ti áha, dakarakkhaso tam pi udakam pave-
 setvá tatth'eva ṭhapesi, bodhisatto tasmim (c. tam) pi ciráyante
 antaráyena bhavitabban ti sayam gantvá dvinnam pi otara-
 napadam disvá ayam saro rakkhasapariggahíto ti ṇatvá khag-
 gam sannayhitvá dhanum gahetvá aṭṭhási, rakkhaso tam ano-
 tarantam disvá vanakammikapurisavesenāgantvá áha: bho purisa
 tvam maggakilanto, kasmá imam saram otaritvá nahátvá ca
 pivitvá ca hisamúlálam (?) kháditvá puppháni pilandhitvá na
 gacchasíti, bodhisatto tam disvá va (c. ca) eso yakkho ti ṇatvá:
 tayá bho bhátaro (c. -e) gahitá ti; áma mayá ti; kimkáraṇá
 ti; aham imam saram otiṇṇe (c. -o) labhámíti; kim pana sabbe
 va labhasíti; devadhammajánanake ṭhapetvá avasese labhá-
 míti; atthi pana te devadhammeḥi attho ti; áma atthíti (c. atthi);
 aham kathessámíti; tena hi kathehíti; na sakká kiliṭṭhagattena
 kathetun ti; yakkho bodhisattam nahápetvá páníyam (c. pāṇ-)
 páyetvá alamkaritvá alamkatamaṇḍapamajjhe pallamkam áro-
 petvá sayam assa pádamúle nisídi, atha naṁ bodhisatto sak-
 kaccam suṇáhíti vatvá imam gátham áha:

Hiriottappasampanná sukkadhammasamáhitá

te santo sappurisá loke devadhammá ti vuccare ti,

yakkho imaṃ dhammadesanaṃ sutvā pasanno bodhisattaṃ āha: paṇḍita ahaṃ te pasanno, ekaṃ bhātaraṃ dammi, kata-raṃ ānemīti; kaniṭṭhaṃ ānehīti; paṇḍita tvam kevalaṃ devadhamme jānāsi yeva na pana tesu vattesi; kimkāraṇā ti; kāraṇā mayā (?) jeṭṭhakaṃ ṭhapetvā kaniṭṭhaṃ ānāpento jeṭṭhapa-cāyikakammaṃ na karosi; devadhamme cāhaṃ yakkha jānāmi tesu ca vattāmi, mayaṃ hi etaṃ nissāya imaṃ araṃ-ṇaṃ pavittā, etassa hi atthāya amhākaṃ pitaraṃ etassa mātā rajjaṃ yāci, amhākaṃ pana pitā taṃ varaṃ datvā amhākaṃ anurakkhanatthāya araṇṇavāsam anujāni, so kumāro anivattivā amhehi saddhiṃ āgato, araṇṇe eko yakkho khādi taṃ (c. to) ti vutte na koci saddahissati, tenāhaṃ garaḥābhayaabhīto taṃ eva ānāpemi, yakkho bodhisattassa pasāditvā sādhu paṇḍita tvam eva devadhamme jānāsi dve pi bhātare ānetvā adāsi, atha naṃ bodhisatto yakkhabhāve ādīnaṃ kathetvā pañcasu sīlesu patitthāpesi, so tena susaṃvihītārakkho tasmiṃ araṇṇe vasitvā pitari kālakate yakkhaṃ ādāya Bārāṇasīṃ gantvā rajjaṃ ganhitvā (c. -etvā) Candakumārassa oparajjaṃ Suriyakumārassa senāpatitthānaṃ datvā yakkhassa raṇiyyatthāne (c. -ni-) āya-tanaṃ kāretvā yathā so lābhagappatto hoti tathā akāsi, Satthā imaṃ desanaṃ āharitvā jātaṃ samodhānesi: tadā dakarak-khaso bahubhaṇḍikabhikkhu ahoṣi, Suriyakumāro Ānando, Can-daku māro Sāriputto, Mahimsāsakumāro ahaṃ evā ti. Evaṃ Satthā jātaṃ kathetvā evaṃ tvam bhikkhu pubbe devadhamme gavesamaṇo hiriottappasampanno vicaritvā idāni catuparisa-majjhe iminā nīhārena ṭhatvā mama purato appiccho 'mhiṃ vadanto ayuttaṃ akāsi, na hi sāvakaaparikkhepādimattena samaṇo nāma hoti vatvā anusandhiṃ ghaṭetvā dhammaṃ desento imaṃ gātham āha: Na naggacariyā etc. Tattha na nāsakā ti na anāsakā bhattapaṭikkhepo ti attho; thaṇḍi-lasāyikā (c. -kāyikā) ti bhūmisayanaṃ; rajo vajallaṃ ti

kaddamalimpanákarena sarīre sannissitarajo, ukkuṭikābhāvena āradhaviyāṃ, idaṃ vuttam̐ hoti: yo hi macco evaṃ ahaṃ loke nissaraṇasaṃkhatasuddhiṃ pāpuṇissāṃti imesu nagga-cariyādisu yaṃ kiñci samādāya vatteyya so kevalaṃ micchā-dassanam eva vaddheyya kilamathassa ca bhāgi assa, na hi etāni susamādinnaṃ (c. -ṇṇāni) pi atthavattbukāya kaṃkhāya avitinnabhāvena avitinnakaṃkhaṃ maccaṃ sodhenti ... Bahubhaṇḍassa therassa vatthum̐.

Jaṭā cfr. comment. ad v. 323. Na nāsakā (vel n' anā-), C nānāsakā, quod Burnouf (p. 324) ex nānā compositum putavit. Paṃka Mahābh. 12, 9279. Thaṇḍila s. sthaṇḍila, Hemac. ed. Boehtlingk p. 148, 49. Rajovajallaṃ compositum est ex rajo et vajalla, quam vocem opinatus sum, a rad. jal oriundam, plene avajalla audire, sanscr. fere avajalya; attamen adhuc maxime dubiam habeo hanc derivationem. Legendum est rajovajall' ukk-, metro exigente, cfr. not. ad v. 73. Ukkuṭika Clough: Singhalese Dict. s. v. ukkuṭakaya the act of sitting on the heels, as commonly practised by the natives; Wilson: Sanscrit Dict. s. v. utkaṭukāsana sitting on the hams, squatting; Burnouf: utkuṭukaprahāna.

Burnouf (Introd. p. 324) versum sanscriticum palico respondentem ita vertit: Ce n' est ni la coutume de marcher nu, ni les cheveux nattés, ni l'usage de l'argile, ni le choix des diverses espèces d'aliments, ni l'habitude de coucher sur la terre nue, ni la poussière, ni la malpropreté, ni l'attention à fuir l'abri d'un toit, qui sont capables de dissiper le trouble dans lequel nous jettent les désirs non satisfaits.

Gogerly (vide Knighton History of Ceylon p. 79): Think not that going naked, or being defiled with dirt, or fasting, or lying on the earth, or remaining motionless, can make the pure impure; for the mind will still remain the same.

v. 143. Alamkato ce ti imaṃ dhammadesanaṃ Satthā Jetavane viharanto Santatimahāmatthaṃ ārabba kathesi; so hi ekasmiṃ kāle raṃṇo Pasenadissa paccantaṃ kupitaṃ vūpa-sametvā āgato, ath' assa rājā tuṭṭho satta divasāni rajjaṃ datvā ekaṃ naccagītakusalaṃ (c. -gītaṃk-) itthiṃ adāsi, so satta divasāni surāmadamatto hutvā sattame divase sabbālaṃ-kārapatimaṇḍito hatthikkhandhavaragato hutvā naḥānatitthaṃ gacchanto Satthāraṃ piṇḍāya pavisantaṃ dvārantare disvā hatthikkhandhavaragato va sīsaṃ cāletvā vandi, Satthā sitaṃ katvā ko nu kho bhante sitapātukaraṇaḥetū (c. -karaṇaḥetū) ti Ānaṇ-dattherena (c. -ṇa) puṭṭho sitakāraṇaṃ ācikkhanto āha: passath' Ānanda Santatimahāmatthaṃ, ajj' eva sabbālaṃkārapatimaṇḍito va mama santikaṃ āgantvā catuppadikagāthāvasāne arahattaṃ patvā sattatālamatte ākāse nisīditvā parinibbāyissatīti. Maḥājano Satthu therena saddhiṃ kathentassa vacanaṃ assosi, tattha nic-chāditthikā cintayimsu: passatha samaṇassa Gotamassa kiriyāṃ, mukhappattāṃ eva bhāsati, ajja kira evaṃ surāmadamatto yathālaṃkato va etassa santike dhammaṃ sutvā parinibbāyis-sati, ajj' eva naṃ musāvādena niggaṇḥissamā ti, sammāditthikā cintesum: aho buddhānaṃ mahānubbhāvātā, ajja Buddhālīhaṃ c' eva Santatimahāmatthalīhaṃ ca datṭhum labhissamā ti. Santati-mahāmatto pi naḥānatitthe divasabhāgaṃ udakakīlaṃ kīlitvā uyyānaṃ gantvā āpānabhūmiyaṃ nisīdi, sāpi itthi raṅgamaj-jhaṃ otaritvā naccagītaṃ dassetum ārabhi, tassā sarīralīhadassanasattāhaappāhāratāya (c. -dassanaṃsa-) taṃ divasaṃ naccagītaṃ dassayamānāya antokucchiyaṃ satthakavātā (c. -āya) samuṭṭhāya hadayaṃsaṃ kantitvā āgamaṃsu (c. -māsu), sā taṃ khaṇaṃ yeva akkhīhi ca vivatēhi kālam akāsi, Santatimahāmatto upadhāretha naṃ ti vatvā niruddhā sāmīti vuttamatte yeva balavasokena abhibhūto, taṃ khaṇaṃ yev' assa sattāhaṃ pītasurātattakapāle (-o?) udabindu viya parikkhayaṃ

agamási, so na me sokam añño nibbāpetum sakkhissati am-
 ñatra Tathāgatenā ti balakāyaparivuto sāyaṇhasamaye Satthu
 santikam gantvā vanditvā evam āha: bhante evarūpo me soko
 uppanno, tam me tumhe nibbāpetum sakkhissathā ti āgato 'mhi,
 paṭisaraṇam me hoṭhā ti, atha nam Satthā: sokam nibbāpetum
 samatthass' eva santikam āgato 'si, imissā hi itthiyā iminā
 va ākārena matakāle tava rodantassa paggharitaassūni catun-
 naṃ samuddānaṃ udakato atirekatarānīti (c. -rāti) vatvā imam
 gātham āha:

Yam pubbe taṃ visesehi, pacchā te māhu kiñcanam,
 majjhe ca no gaheṣṣasi, upasanto carissasīti,
 gāthāpariyosāne Santatimahāmatto arahattaṃ patvā āyusaṃ-
 khāraṃ olokeno tassa appavattanabhāvaṃ ñatvā Satthāraṃ
 āha: bhante parinibbānaṃ me anujānāthā ti, Satthā tena kata-
 kammaṃ jānanto pi musāvādena niggaṇṇhanatthāya sannipatitā
 micchādītthikā okāsaṃ alabhissanti Buddhalīlhaṇ ca Santati-
 mahāmattalīlhaṇ ca passissamā ti sannipatitā sammādītthikā
 iminā katakammaṃ sutvā pumñesu ādaraṃ karissantīti ma
 (yeva?) sallakkhetvā: tena tayā katakammaṃ mayham kathehi,
 kathento ca bhūmiyaṃ tṛhito akathetvā sattatālapparamatte
 (c. -na-) ākāse tṛhito kathehīti āha, so sādhu bhante ti Satthā-
 raṃ vanditvā ekatālapparamaṇaṃ (c. -naṃ) uggamma oroḥitvā
 puna Satthāraṃ vanditvā uggacchanto paṭipāṭiyā sattatālapparamaṇe
 ākāse pallaṃke nisīditvā suṇātha (c. sun-) me bhante pubba-
 kamman ti vatvā āha: Ito ekanavutikappe Vipassibuddhakāle
 (c. -ssī-) aham Bandhumatīnagare ekasmim kule nibbattitvā
 cintesiṃ: kin nu kho paresaṃ chedaṃ vā pīlaṃ vā akaraṇakam-
 man ti upadhārento dhammaghosakammaṃ (c. dhammapposa-)
 disvā tato patthāya taṃ kammaṃ karonto mahājānaṃ samā-
 dāpetvā pumñāni karomi, uposaṭhadvasesu uposaṭhaṃ samā-
 diyāmi, dānaṃ demi, dhammaṃ suṇāmi, Buddharatanādīhi
 sadisaṃ ratanaṃ nāma n' atthi tiṇṇaṃ ratanānaṃ sakkāraṃ

karo^há ti ugghosento carámi, tassa may^hañi sadda^m sutvá
 Buddhapitá Bandhumatírájá (c. -mátárájá) ma^m pakkosápetvá
 táta ki^m karonto vicarasíti pucchitvá deva tin^ñam ratanánam
 gu^ñam pakásetvá maháj^ñanam pu^ññakammesu samádápento
 vicarámíti vutte kattha nisinno vicarasíti ma^m pucchitvá
 padasá va devá ti mayá vutte táta tva^m eva^m vicaritu^m na
 arahasi ima^m pupphadáma^m pilandhitvá assapi^ñthe nisinno
 vicará (c. -a) ti may^ham muttádámasadisat^m (c. mutta-) pup-
 phadáma^m datvá assa^m adási, atha ma^m ra^ñño dinnapari-
 hārena tath'eva ugghosetvá vicaranta^m puna pi rájá pakkosá-
 petvá táta ki^m karonto vicarasíti pucchitvá tad eva devá ti vutte
 táta asso pi te nānucchaviko idha nisídítvá vicará ti catusindhava-
 yuttaratha^m (c. -sibbava-) dāpesi, tatiyavāra^m pi me rájá sadda^m
 sutvá pakkosápetvá táta ki^m karonto vicarasíti pucchitvá tad
 eva devá ti vutte táta ratho pi te nānucchaviko ti may^ham
 mahanta^m bhoga^m mahāpasādhana^m ca datvá eka^m ha^ñthim
 adási, sv-ā^ñam sabbābhara^ñapatima^ñḍito ha^ñthikkhandhe ni-
 síditvá asíti vassasa^ñhassāni dhammaghosakakamma^m akási^m,
 tassa me ettaka^m kāla^m káyato candanagandho váyati, mu-
 khato uppalagandho váyati, ida^m mayá katakamman ti. Eva^m
 so attano pubbakamma^m kathetvá ákāse nisinno va tejodhā-
 tu^m samápajjitvá parinibbāyi, saríre jálá ut^ñthahitvá ma^m-
 salohita^m jhāpesi, sumanapupphāni viya dhātuyo avassimsu,
 Satthá suddhavattha^m pasāresi, dhātuyo tattha patimsu, tá
 pakkhipitvá catumahāpathe thūpa^m kāresi, mahájano vandi-
 tvá pu^ññabbāgí (c. -i) bhavissatíti. Dhammasabhāya^m katha^m
 samut^ñthāpesu^m: ávuso Santatima^ñhāmatto gāthāvasāne arahatta^m
 patvá ala^mkatapa^ñtiyatto va ákāse nisídítvá parinibbuto, kiⁿ
 nu kho eta^m sama^ño ti vattu^m vaddhati udā^ñhu brā^ñma^ño ti
 vattu^m vaddhati, Satthá ágantvá káya nu 'ttha bhikkhave
 etara^ñi katha^ñya sannisinná ti pucchitvá imáya nāma ti vutte
 bhikkhave mama puttā^m sama^ño ti vattu^m vaddhati brā^ñma^ño

ti pi vattum vaddhati yevá ti vatvá dhammam desento imam gátham áha: Alamkato ce pi etc. Tattha alamkato ti vatthábharaṇapatimandito, tass' attho: vattháalamkárádhi alamkato ce pi puggalo káyádhi samañ careyya rágádívúpasamanena santo indriyadamenā danto catumagganiyāmena niyato sesacariyāya brahmacārī (c. -i) káyadaṇḍādīnam oropitatāya sabbesu bhútesu nidhāya daṇḍam so evarúpo bāhitapāpattá bráhmaṇo ti samitapāpattá samaṇo ti pi bhinnakilesattá bhikkhú ti pi vattabbo yevá ti... Santatimahāmattassa vatthum.

Nidhāya daṇḍam baculo deposito i. e. abjecto, non adhibito, cfr. versus super. et v. 405. Eodem sensu reperiuntur nyastadaṇḍa Mahābh. 13, 5569, nixiptadaṇḍa Mahābh. 12, 4059, et similiter fortasse intelligendus est locus Manu 12, 11.

Burnouf l. c.: Mais qu'un homme maître de ses sens, calme, recueilli, chaste, évitant de faire du mal à aucune créature, accomplisse la Loi, et il sera, quoique paré d'ornements, un Bráhmane, un Ćramaṇa, un Religieux.

v. 143-44. Locus: Jetavanam. Persona: Piloti-katthero.

Tattha attano uppannam akusalavitakkam hiriyá nise-dhetíti hirinisedho koci lokasmin ti evarúpo dullabho kocid eva lokasmim vijjati; yo nindan ti yo appamatto samaṇadhammam karonto attano uppannam nindam apaharanto bujjhatíti appabodhati; kasám ivá ti yathá bhadro asso attani patamānam kasam (c. kassam) arahati attani patituni na deti so evam nindam appabodhati, so dullabho ti attho. Dutiyagáthāya saṁkhepattho: bhikkhave yathá bhadro asso pamádam ágamma kasāya nivittho imināya (imāya?) kasāya paḥaṭo ti aparabhāge átappam karoti evam tumhe pi átápino samvegino bhavátha, evambhútá lokiyalokuttaráya duvidhāya

(c. dasavi-) saddhāya párisuddhisīlena ca kávikacetāsika-
viriyena ca aṭṭhasamāpattisamādhinā ca káraṇákáraṇa-
jánanalakkhaṇena dhammavinicchayena ca samannāgatā
(c. -o) hutvá tissannaṃ aṭṭhannaṃ vá vijjānaṃ (c. avijj-)
pañcadasannaṃ caraṇānaṃ sampattiyā sampannavijjāca-
raṇā upaṭṭhitasatitāya patissatā hutvá idaṃ anappakaṃ
vaddhadukkhāṃ pajahissathā (c. pajā-) ti...

Omnes codd. versum 144 ab asso yathā incipiunt, A
et C verbis vinicchayena ca, B verbo anappakaṃ versum
concludit; ego hemistichium asso... bhavātha ob imaginem
repetitam ad versum priorem retuli, sine dubio autem est
ejiciendum, quum et solum hemistichium sit et prioris ver-
sus sententiæ repugnet. Hirínisedho cfr. Rámáyana ed.
Gorresio 3, 22. 30. Maḥābh. 4, 594 (?). Lokasmiṃ legendum
est lokasmi, metro cogente; cfr. not. ad v. 73. Kasām pro
vulgari kasam, restitit scil. metri causa pristina forma sanscriticæ
proxima, itidem ajjatanāṃ, tuṇhīm v. 227. Bhavātha cum
a vocali metri causa producta, itidem rakkheyyā v. 137.
Viriyena sic omnes codd., metrum facile emendaveris víriyena
legendo; cfr. not. ad v. 24. Patissata sanscr. pratismṛta,
exspectari poterat paṭissata cfr. not. ad v. 44, miræ vero
euphoniæ leges interdum occurrunt, ita scribitur: patirúpa,
patiṭṭhita, patisevissam, pátimokkha, patimaṇḍita, patigaṇhanti,
sed: paṭinissagga, paṭisanthāra, paṭisaraṇa, paṭisotaṃ, paṭisu-
nitvá, paṭikkosati, pátikamkha, paṭidaṇḍa, paṭhaví et pathaví,
attha sed aṭṭhakathā et in fine vocum -aṭṭhena. Paḥassatha
in integrum restitues metrum, si ad similitudinem rakkheyyā
legeris paḥassathā.

v. 145. Locus: Jetavanam. Persona: Sukhasāmaṇero.

Cfr. v. 80.

v. 146. Locus: Jetavanam. Personæ: Visákháya saháyikáyo.

Tattha á n a n d o ti tuṭṭhi, idaṃ vuttaṃ hoti: imasmim okasannivāse rāgādīhi ekādasahi aggīhi (c. -īhi) niccaṃ pajjalite sati, ko tumhākaṃ hāso vā tuṭṭhi vā, na nu esa akattabbarūpo yeva; aṭṭhavatthukena hi avijjandhakārena onaddhā (c. -a) tumhe tass' andhakārassa vidhamanattāya kimkāraṇā nāna-padīpaṃ na gavessatha karoṭhā ti...

Pajjalite a rad. jal sanscr. jval. Sati s. smṛti memoria, mens. Onaddha a rad. nah præf. ava.

v. 147. Locus: Veluvanam. Persona: Sirimā.

Tattha cittakatan ti katacittam vatthābharaṇamālattakādīhi (-mālamuttakā-?) vicittan ti attho; bimbān ti dīghādivuttatṭhānesu dīghādīhi āṅgapaccaṅgehi saṇṭhitam attabhāvanī; a r u k ā y a n ti navannam (c. -ṇam) vaṇṇamukhānam (vaṇamu-?) vasena arūbhūtam (c. -bhu-) kāyam; samussitan ti tīhi aṭṭhi-satehi (c. aṭṭha-) samussitam; āturaṇ ti sabbakālam iriyāpattādhīhi parihaṇitabbatāya niccagilānam; baḥusaṃkappan ti mahājanena baḥudhā saṃkappitam; yassa n'atthi dhuvam tīhitīti yassa dhuvabhāvo vā tītibhāvo vā n'atthi, ekantena bhedenā vikiraṇaviddhamisanadhammam eva tam idaṃ passathā ti attho...

Aru sanscr. arus. Samussita sanscr. samuccita, cfr. v. 351 samussaya s. samuccaya Abhidhānapp. p. 145, 22. Āturaṇ cfr. Manu 6, 17. Mahābh. 12, 12464. Baḥusaṃkappam cfr. vv. 33. 339 al.; comment. interpretatur: a vulgo magni aestimatum v. valde appetitum.

v. 148. Locus: Jetavanam. Persona: Uttaritherī.

Tass' attho: bhagini idaṃ tava sarīrasaṃkhātam rūpaṃ (c. -a) mahallakabhāvena pariṇiṇṇam, taṇ ca kho sabba-

rogánam nivásanatthánatthēna roganídāṃ (c. -ni-), yathā kho pana taruṇo pi (c. pa) siṅgālo jarasiṅgālo ti taruṇapimṅgalo eṣṭatā pūtilatā (-?) ti vuccati evaṃ tadahu jātaṃ suvaṇṇavaṇṇaṃ pi samānaṃ niccaṃ paggharanatthēna pūtikāyaṃ pabhaṃguṇaṃ, so esa pūtiko (c. -ā) samāno va deho bhijjati na cirass'eva bhijjissatīti veditabbo, kimkāraṇā: maraṇā, maraṇaṃ tamhi jīvitaṃ, tasmā sabbasattānaṃ jīvitaṃ maraṇapariyosānaṃ (c. -nem) evā ti vuttaṃ hoti...

Niḍḍham codd. A et C, B niḍaṃ; fortasse est legendum niḍḍam pro nīḍam, longa vocali consonantis geminatione re-pensa. Manu et Mahābh. ll. cc. rogāyatanam habent voci roganiddham respondens. Sandeḥa dubii tantum notio-nem habet ex auctoritate Amarasinhae et Hemacandræ, in Upanisadibus vero accumulationem significat, vide Poley: Fünf Upanishads, Bonn 1844, p. 135; pūtisandeho est igitur putre-dinis accumulatio i. e. corpus putridum. Bhijjati emendari potest bhijjati, cfr. not. ad v. 24.

v. 149. Locus: Jetavanaṃ. Personæ: sambahulā adhi-mānikā bhikkhū.

Apattha s. apāsta. Alāpu neutr. gen. haud scio an sit i. q. alābu f. g. Eva pro iva? (Comm. alāpūni viya).

v. 150. Atthīnaṃ nagaraṃ katvā ti imaṃ dhamma-desanaṃ Satthā Jetavane viharanto Janapadakalyāṇiṃ Rūpa-nandattheriṃ ārabba kathesi; sā kir' ekādivasaṃ cintesi: may-haṃ jetthabhātiko pi (c. pa) rajjasiriṃ paḥāya pabbajitvā loke aggapuggalo buddho jāto, putto pi 'ssa Rāhulakumāro pabbajito, bhātāpi (pitāpi?) me pabbajito, mātāpi me pabbajitā, ahaṃ pi ettake nātijane pabbajite geḥe kiṃ karissāmi, ahaṃ pi pabbajissā-mi bhikkhunūpassayaṃ gantvā pabbaji nātisinehen'eva no saddhāya, abhirūpatāya Rūpanandā ti paṃṇāyi, sā Satthā kira

rūpaṃ aniccaṃ dukkhaṃ anattá vedaná saṃñā saṃkhárá
 vimñāṇaṃ aniccaṃ dukkhaṃ anattá ti vadetiti sutvá so (c.
 sá) evaṃ dassaṇīye pásádike mama pi rúpe dosaṃ katheyyá
 ti Satthu sammukhíbhávaṃ na gacchati. Sávatthivásino páto
 va dánāṃ datvá samádinnuposathasuddhuttarásaṅgá gandha-
 máládihathá sáyaṇhasamaye Jetavane sannipatitvá dhammaṃ
 suṇanti, bhikkhunísamgho (c. -ni-) pi Satthu dhammadesanáya
 uppannachando viháraṃ gantvá dhammaṃ suṇáti, dhammaṃ
 sutvá nagaraṃ pavisantá Satthu guṇakathaṃ kathentá va
 pavisanti, catuppamáṇike (c. -ni-) hi lokasanniváse appaká
 ca te sattá (-?), tesāṃ Tathágataṃ passantānaṃ pasádo
 (c. -ena) uppajjati, rúpappamáṇiká (c. -ni-) hi Tathágatassa
 lakkhaṇānuvyañjanapatimanditaṃ suvaṇṇavaṇṇaṃ saríraṃ disvá
 pasídanti, ghosappamáṇikápi anekáni játakáni (c. -ká) nissáya
 pañcavattaṃ Satthu guṇaghosaṃ c' eva aṭṭhaṅgasamannágataṃ
 dhammadesanāghosaṃ ca sutvá pasídanti, lakhappamáṇiká (c. -ni-)
 pi (c. hi) 'ssa cívarádilakhaṇaṃ paṭicca pasídanti, dhammappamáṇi-
 kápi evarúpaṃ Dasabalassa sílaṃ evarúpo samádhi evarúpá paṃñá
 Bhagavá síládiguṇehi (c. -nehi) asamo appaṭipuggalo ti pasídanti,
 tesāṃ Tathágatassa guṇaṃ kathentānaṃ mukhaṃ na-ppahoti,
 Rúpanandá bhikkhunínaṃ c' eva upásakánaṃ ca santiká gatassa
 ('Tathág-?) guṇakathaṃ sutvá cintesi: ativiya me bhátikassa vaṇ-
 naṃ kathenti, ekadivasam pi me rúpe dosaṃ kathento tittakaṃ
 kathessati, yan núnāhaṃ bhikkhuníhi saddhim gantvá attānaṃ
 adassetvá Tathágataṃ passitvá dhammaṃ suṇitvá ágaccheyyan
 ti sá ahaṃ ajja dhammasavanaṃ gamissámīti bhikkhunínaṃ
 árocesi, bhikkhuniyo: cirassam vata Rúpanandáya Satthu
 upaṭṭhānaṃ gantukámatá uppanná, ajja Satthá imaṃ nissáya
 vicitradhammadesanaṃ desissatīti tuṭṭhamānasá taṃ ádāya
 nikkhamimsu, sá nikkhantakálato paṭṭhāya ahaṃ attānaṃ
 n'eva dassessámīti cintesi, Satthá ajja Rúpanandá mayhaṃ
 upaṭṭhānaṃ ágamissati kídisi (c. -i) nu kho tassá dhamma-

desanā sappáyá ti cintetvá rúpagaruká esá attabháve balavasinehā kaṇṭhakena kaṇṭhakuddharaṇaṃ viya rúpen' ev' assá rúpamadanimmadanam (c.-damnim-) sappáyá (-am?) ti sannitthānaṃ katvá tassá viháraṃ pavisanasamaye ekaṃ abhirúpaṃ itthiṃ soḷasavas-suddesikaṃ rattavatthanivatthaṃ sabbábharanaṇapatimaṇḍitaṃ ví-janiṃ gaḥetvá attano santike thatvá víjamānaṃ iddhibalena abhi-nimmi, taṃ kho pana itthiṃ Satthá c' eva passati Rúpanandá ca, sá bhikkhunhi saddhiṃ pavisitvá bhikkhunnaṃ piṭṭhipasse thatvá pañcapaṭiṭṭhitena Satthāraṃ vanditvá bhikkhunnaṃ antare ni-sinná pádantarato paṭṭhāya Satthāraṃ olokeṇti lakkhaṇavi-cittaṃ anuvyañjanasamujjalam byāmapabbhāparikkhitaṃ Satthu saríraṃ disvá punṇacandasassiríkaṃ mukhaṃ olokeṇti sampe-ṭhitaṃ itthirúpaṃ addasa, sá taṃ oloketvá attabhāvaṃ olokeṇti (c.-i) suvaṇṇarājahaṃsiyá purato kákasadisāṃ attānaṃ amaññi, iddhimayarúpaṃ diṭṭhakálato paṭṭhāy' eva hi 'ssá akkhāni bha-mimsu, sá aho imissá kesá sobhaná aho nalāṭá sobhaná ti sabbesaṃ sarírapadesānaṃ rúpasiriyá (c.-a) samákaddhitacittá ta-smiṃ rúpe balavasinehā (c.-o) ahosi, Satthá tassá tattha abhiratim-ñatvá dhammaṃ desento va taṃ rúpaṃ soḷasavassuddesika-bhāvaṃ atikkamitvá vísativassuddesikaṃ katvá dassesi, Rúpa-nandá oloketvá na vat' idaṃ rúpaṃ purimasadisaṃ ti thokaṃ virattacittá ahosi, Satthá anukkamen' eva tassá itthiyá sakiṃvijá-tavaṇṇaṃ majjhimitthivaṇṇaṃ jarájiṇṇamahallitthivaṇṇaṃ ti (das-sesi?), sápi anupubben' eva idaṃ antarahitaṃ idaṃ pi antarahitaṃ ti jarájiṇṇakále taṃ virujjamānaṃ (c.-á) khaṇḍadantaṃ phalitaṣiraṃ obhaggaṃ gopānasivaṃkaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ disvá ativiya virajji, atha Satthá taṃ vyádhiṇá abhibhútaṃ katvá dassesi, sá taṃkhaṇe yeva daṇḍaṇ ca tálavaṇṭhaṇ ca chaḍ-ḍetvá maháviravaṃ viravamāná bhúmiyaṃ (c.bhu-) patitvá sake muttakaríse nimuggá aparáparaṃ vaddhi, Rúpanandá taṃ pi disvá ativiya virajji, Satthápi tassá itthiyá maraṇaṃ dassesi, sá taṃ khaṇaṃ yeva uddhumátakabhāvaṃ (?) ápajji, navahi vana-

mukhehi pubbabandhiyo c' eva puḷavā ca paggharimsu, kākā-
 dayo sannipatitvā vilimpimsu, Rūpanandā oloketvā: ayaṃ
 itthi imasmim yeva thāne jaraṃ pattā vyādhippattā mara-
 ṇappattā, imissāpi attabhāvassa evaṃ evaṃ jarāvāyādhimaraṇāni
 āgamissantīti attabhāvaṃ aniccato passi, aniccato diṭṭhattā evaṃ
 pana dukkhato anattato diṭṭhā yeva hoti, ath' assā tayo bhāvā
 ādittā viya gehāgīvāya baddhakunapaṃ viya ca upaṭṭhahimsu,
 kammaṭṭhānābhimukhaṃ cittaṃ pakkhandi, Satthā taya aniccato
 diṭṭhabhāvaṃ natvā sakkhissati nu kho sayam eva attano pati-
 tṭhaṃ kātun ti olokeno na sakkhissati bahiddhā paccayaṃ
 laddhum vaddhatīti cintetvā tassā sappāyavasena dhammaṃ
 desento āha:

Āturaṃ asucim pūtim passa Nande samussayaṃ
 uggharantaṃ paggharantaṃ bālānaṃ abhipatthitaṃ,
 Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ,
 dhātuto sumṇato passa, mā lokaṃ punar āgami,
 bhava chandaṃ virājetvā upasantaṃ carissasīti,

itthi sudam Bhagavā Nandaṃ bhikkhuniṃ ārabba gāthāyo
 abhāsittā (-si, tathā?) ti Nandā desanānusārena nāṇaṃ pesetvā
 sotāpatti-phalaṃ pāpuṇi, ath' assa upari tiṇṇaṃ maggaphalānaṃ
 vipprasannaṃ parivārā, Satthā (c. -āya) sumṇatākammaṭṭhānaṃ
 kathetunando imasmim sarīre sāro atthīti samṇaṃ mā kari
 appamattako pi hi eṭṭha sāro n' atthi tīṇi atṭhisatāni ussāpetvā
 kataṃ atṭhinagaram etaṃ ti vatvā imaṃ gātham āha: Atṭhīnaṃ
 etc. Tass' attho: yath' eva hi pubbaṇṇaparaṇṇādīnaṃ oda-
 natthāya kaṭṭhānikam ussāpetvā vallīhi bandhitvā mattikāya
 vilimpitvā nagarakhātāṃ bahiddhāgehaṃ karonti evaṃ idaṃ
 ajjhattikam pi tīni atṭhisatāni ussāpetvā nahārūhi vinaddhaṃ
 maṃsalohitalepanaṃ, taṃ ca paṭicchannaṃ jīraṇalakkhaṇāya
 jarāya maraṇalakkhaṇassa maccuno, māno makkho ca ohito
 ti tassa ārogasampadādīni paṭicca majjanalakkhaṇassa (c. -nāssa)
 mānassa (c. māṇ-) sukatakāraṇassa vināsalakkhaṇassa mak-

khassa ca odahanatthāya naṅgaram katham, evarūpo eva hi ca tattha kāyikacetasiko ābādho ohito, uddham kiñci gayhūpagam n' atthīti . . . Janapadakalyāṇittheriyā vatthum.

Versui ellipsim inesse, nemo non videt; et quidem apparet, eum ad alium contextum pertinere. Sensus: corpus humanum sola est conglutinatio ex ossibus, carne atque sanguine facta, cui constitutum est morte dissolvi, nam mors est vita (principium) ejus, ut dicitur supra. Cfr. Manu 6, 76. Mahābh. 12, 12462. 6911. 12058. Sp. Hardy: East. Monach. p. 250.

v. 151. Locus: Jetavanam. Persona: Mallikādevī.

. . . Satañ cā ti buddhādīnam . . . pava dayantīti evaṃ buddhā santo buddhādayo sabbhi paṇḍitehi saddhim kathentīti attho . . .

Sabbhi s. saddbhih.

v. 152. Appassut'āyan ti imam dhammadesanam Satthā Jetavane viharanto Lālundāyittheram ārabba kathesi; so kira maṅgalam karontānam geham gantvā tirokuddesu tiṭṭhantīti ādinā nayena avamaṅgalam karontānam geham gantvā tirokuddādisu kathetabbesu dānañ ca dhammacariyā ti ādinā nayena maṅgalagāthā vā (c. cā) yaṃ kiñci vittaṃ idha vā huraṃ vā ti ratanasuttaṃ vā katheti, evaṃ tesu ṭhānesu amñam kathes-sāmīti amñam kathento pi amñam kathemīti na jānāti, bhikkhū tassa katham sutvā Satthu ārocesum: bhante kim Lālundāyissa maṅgalāmaṅgalatṭhānesu gamanena, amñasmim kathetabbe amñam eva kathetīti, Satthā na bhikkhave idān' ev' esa evaṃ katheti pubbe pi amñasmim kathetabbe amñam eva kathetīti vatvā atītaṃ āhari: Atīte Bārāṇasiyaṃ Aggidattassa nāma brāhmaṇassa putto Somadattakumāro nāma rājānam upatṭhahī, so tassa (c. -ā) piyo ahosi manāpo, brāhmaṇo pana kasikammaṃ nissāya jīvati, tassa dve goṇā ahesum, tesu eko mato, brāh-

maṇo puttāṃ āha: tāta Somadatta rājānam me yācitvā ekaṃ
 goṇaṃ āharā ti, Somadatto sac' āhaṃ rājānaṃ yāciśśāmi
 lahubhāvo me paṃñāyissatīti cintetvā tumhe yeva tāta rājā-
 naṃ yācathā ti vatvā tena hi tāta maṃ gahe tvā yāhīti vutte
 cintesi: ayaṃ brāhmaṇo dandhapamño abhikkamapaṭikkamā-
 divacanamattam pi na jānāti, amñasmim vattabbe amñam eva
 vadati, sikkhāpetvā naṃ nessāmīti so taṃ ādāya Bīranattha-
 maḥan nāma susānaṃ gantvā tinakalāpe bandhitvā ayaṃ
 rājā ayaṃ uparājā ayaṃ senāpati nāmā ti katvā paṭipāṭiyā
 pitu dassetvā: tumhehi rājakulaṃ gantvā evaṃ atikkamitabbaṃ
 evaṃ paṭikkamitabbaṃ, evaṃ nāma rājā vattabbo, evaṃ uparā-
 jā, naṃ (rājānaṃ?) upasaṃkamitvā jayatu bhavaṃ mahārājā ti
 vatvā thatvā imaṃ gāthaṃ vatvā goṇaṃ yāceyyāthā (c. -athā)
 ti gāthaṃ uggaṇhāpesi:

Dve me goṇā mahārāja yehi khettaṃ kasāmase,
 tesu eko mato deva, dutiyaṃ dehi khattiyā ti,
 so hi saṃvaccharamattena taṃ gāthaṃ paṇaṇaṃ katvā pa-
 guṇabhāvaṃ puttassa ārocetvā tena hi tāta kiñcid eva paṇṇā-
 kāraṃ ādāya āgacchatha ahaṃ purimataraṃ gantvā raṃṇo
 santike thassāmīti vutte sādhu tātā ti paṇṇākāraṃ gahe tvā
 Somadattassa raṃṇo santike thitakālaṃ ussāhappatto rājakulaṃ
 gantvā raṃṇā (c. -o) tuṭṭhacittena katapaṭisammodano tāta
 cirassaṃ viya āgat' attha idam āsanaṃ nisīditvā vadatha yen'
 attho ti vutte imaṃ gāthaṃ āha:

Dve me goṇā mahārāja yehi khettaṃ kasāmase,
 tesu eko mato deva, dutiyaṃ gaṇha khattiyā ti,
 raṃṇā (c. -o) kiṃ vadesi tāta puna vadāhīti vutte pi taṃ (c. tāṃ) eva
 gāthaṃ āha, rājā tena vijjhītvā kathitabhāvaṃ ṇatvā sitaṃ katvā
 Somadatta tumhākaṃ gehe bahū (c. -u) maṃne goṇā ti vatvā
 tumhehi dinnā bhavissanti devā ti vutte bodhisattassa tussitvā
 brāhmaṇassa solasa goṇe (c. -o) alaṃkārabhaṇḍakaṃ nivāsa-
 gāmaṇ c' assa brahmadeyyaṃ datvā maḥantena yasena brāh-

maṇaṃ uyyojesi. Saṭṭhā imaṃ desanaṃ āharitvā tadā rājā
 Ānando aḥosi brāhmaṇo Lāḷudāyī (c. -i) Somadatto ahaṃ eva
 ti jātakam samodhānetvā: na bhikkhave idān' eva pubbe p' esa
 attano appassutāya amñhasmim vattabbe amñam eva vadati
 appassutapuriso hi balivaddasadiṣo va nāma hotṭi vatvā imaṃ
 gātham āha: Appassut' āyaṃ etc. Tattha appassut' āyaṃ ti
 ekassa vā dvinnam vā paṇṇāsakānaṃ vā atha vā pana
 vaggonam sabbantimaina (?) paricchadena ekassa vā dvinnam
 vā suttantānaṃ vā abhāvena appassuto ayaṃ, kammaṭṭhānaṃ
 pana uggahetvā anuyuñjanto bahussuto va; balivaddo va
 jīratīti yathā balivaddo jīramāno vaddhamāno n'eva mātu na
 pitu na sesañātakānaṃ atthāya vaddhati atha kho niratthakam
 eva jīrati evam evaṃ ayaṃ pi na upajjhāyavattaṃ karoti na
 ācariyavattaṃ na āgantukavattādīni na bhāvanārāmatam yuñ-
 jatīti niratthakam eva jīrati; mamsāni tassa vaddhantīti
 yathā balivaddassa yuganaṅgalādīni vaḥetum asamatto eso ti
 aramñhe vissatṭhassa tath' eva carantassa pi mamsāni vaddhanti
 (c. -ati) evam evaṃ imissāpi upajjhāyādīhi vissatṭhassa saṃgham
 nissāya cattāro paccaye labhitvā uddhavirecanādīni katvā kāyaṃ
 posentassa mamsāni vaddhanti (c. -tī), thūlasarīro hutvā vicarati;
 paṃñā ti lokiyalokuttarā paṇ' assa paṃñā ekamgulamattāpi
 na vaddhati, amñe (?) pana gacchalatādīni viya tassa cha
 dvārāni nissāya taṇhā c' eva navavidhamāno ca vaddhatīti
 attho ... Lāḷudāyittherassa vatthum.

v. 153-54. Anekajātisaṃsāraṇaṃ ti imaṃ dhammadesa-
 naṃ bodhirukkhamūle nisinno udānavasena udānetvā aparā-
 bhāge Ānandattherena puṭṭho kathesi; so hi bodhirukkhamūle
 nisinno suriye anattamite yeva Mārabalaṃ vidhamitvā paṭha-
 mayāme pubbenivāsapaṭicchādakam taṃ padāletvā majjhi-
 mayāme dibbacakkhum visodhetvā pacchimayāme sattesu (c.
 satth-) kārumñam paṭicca paccayakāraṇaṇaṃ otāretvā taṃ

anulomapaṭilomavasena sammāsanto aruṇuggamanavelāya sammāsambodhim abhisambujjhitvā anekehi buddhasatasahashehi avijahitaudānaṃ udānento imā gāthā abhāsi: Aneka- etc. Tattha gaḥakāra-kam gavesanto ti ahaṃ imassa attabhāvageḥassa kārakam taṇhāvaddhakim gavesanto yena nāṇena sakkā so daṭṭhum tassa bodhināṇass' atthāya Dīpaṃkarapādamūle katābhiniḥhāro ettakam kalam aneka-jātisaṃsāram aneka-jātisa-tasahasasamkhātam imam saṃsāravatṭam, anibbisam tam nāṇam avindanto alabhanto yeva, sandhāvissam (c. -ssa) saṃcarim aparāparam anuvarin ti attho; dukkhā jāti punappunan ti idaṃ gaḥakāra-kam gavesantassa kāraṇa-vacanam, yasmā jarāvādhimaraṇamissitā yaṃ (yā?) jāti (c. jā) nām' esā punappuna upagantum dukkhā nañ (na?) ca sā tasmim adiṭṭhe nativattatīti (ativ-?) tasmā tam gavesanto sandhāvissan ti attho; diṭṭho 'sīti sabbamñūtañāṇam paṭivijjhantena mayā idāni diṭṭho asi (c. āsi); puna geḥan ti puna imasmim saṃsāravaddhe attabhāvasamkhātam mama geḥam na kāhasi (c. -sim); sabbā te phāsukā ti tava sabbā avasesakilesa-phāsukā mayā bhaggā; gaḥakūṭam visamkhitan ti imassa tayā katassa attabhāvageḥassa avijjāsamkhātam kaṇṇikāmaṇḍalam (c. -kam-) pi mayā viddhamsitam; visamkhāragataṃ cittaṃ ti idāni mama cittaṃ visamkhāraṃ nibbānaṃ ārammaṇakaraṇavasena gataṃ anupavittam; taṇhānaṃ khayam ajjhagā ti taṇhānaṃ khayasaṃkhātam arahattaṃ adhi-gato 'smīti... Ānandattheraputtaṃhaudānavatthum.

Maximi sunt momenti hi versus, sed perobscuri, eo magis quod ex alio contextu sine dubio petiti sunt. Fabula præmissa statuit, versus primum esse editos eo temporis momento, quum Gotamas, ad radicem arboris sapientiæ sedens, Buddhas fieret.

Commentator ex systemate ecclesiæ buddhisticæ dogmatico ita fere interpretari videtur: generatio iterata quum sit dolorosa, multas generationes percurri non illam sapi-

entiam obtinens, qua intelligitur, concupiscentiam esse fabricatricem, quæ corporis domum ædificet. Nunc demum, quum sapientiam illam obtinuerim, tu fabricator! a me visus es, domum non denuo ædificabis, tuæ omnes costæ, i. e. cetera peccata, a me fractæ, culmen domus a te factæ, ignorantia sc., a me destructum, mens mea interitum desiderii attingit.

Turnour (teste Sp. Hardy: *A Manual of Buddhism* p. 180*) vertit: Performing my pilgrimage through the (sansáro) eternity of countless existences, in sorrow, have I unremittingly sought in vain the artificer of the abode (of the passions, i. e. the human frame). Now, O artificer! art thou found. Henceforth no receptacle of sin shalt thou form — thy frames (literally, ribs) broken; thy ridge-pole shattered; thy soul (or mind) emancipated from liability to regeneration (by transmigration) has annihilated the dominion of the passions. Gogerly (ibidem): Through various transmigrations I must travel, if I do not discover the builder whom I seek; — painful are repeated transmigrations! I have seen the architect (and said) thou shalt not build me another house; thy rafters are broken, thy roof timbers scattered; my mind is detached (from all existing objects), I have attained to the extinction of desire. Sp. Hardy: Through many different births, I have run (to me not having found), seeking the architect of the desire-resembling house. Painful are repeated births! Oh, house-builder! I have seen (thee). Again a house thou canst not build for me. I have broken thy rafters, thy central support is destroyed; to nirwána my mind is gone, I have arrived at the extinction of evil-desire.

Commentario innisi quam præbeant Turnour et Sp. Hardy interpretationem formæ sandhávissam minus rectam esse nemo non videt; sandhávissam enim conditio-

* Librum hunc utilissimum nuper accepi.

nalis est. Ob intimum singulorum versus 155 verborum nexum Turnour *gahakarakam* per totum versum compellari statuit, equidem *Ānandam*. Nunc tamen magis placet utrumque versum sic interpretari: Multarum generationum revolutio mihi subeunda esset, nisi invenissem domus (corporis) fabricatorem, quem quærebam, (quia) dolorosa est generatio repetita. (At) domus fabricator! conspectus es, nec amplius domum fabricabis, omnes costæ tuæ fractæ sunt, domus (a te factæ) culmen destructum, destructionem (illius domus) consequuta mens (mea) ad desideriorum extinctionem pervenit. *Geham* cfr. *Mahābh.* 11, 91: *grhāṇīva hi martyānām āhur dehāni paṇḍitāh*. *Kāhasi* sanscr. esset *karsyasi* i. q. *karisyasi*, cfr. vv. 350. 379. *Gahakuṭam* cfr. not. ad v. 3. *Visamkhitam* a rad. *kar* s. *kṛ*. *Visamkhāragatam cittam* cfr. *Mahābh.* 12, 1130: *nirvānagatamānasa*. *Taṇhānam khayam* cfr. vv. 187. 353-54. *Mahābh.* 12, 6504. *Abhidhānapp.* p. 1, 5. Hemac. ed. Boehtlingk p. 51, 80. *Āsavakkhaya* vv. 253. 272. *Taṇhā* vv. 180. 216. 251. 335. 349. 416. *Āsava* vv. 93. 226. 292-93.

v. 155-56. Locus: *Ispatanam*. Persona: *mahādhanasetthiputto*.

... *Khīṇamacche ti te evarūpā bālā udakassa abhāvā khīṇamacche pallale parikkhīṇapattā jīṇakoṇcā viya* (c. vi) *avajjhāyanti, idam vuttam hoti: pallale udakassa abhāvo viya hi imesam vasanaṭṭhānassa abhāvo, macchānam khīṇabhāvo viya imesam gehānam abhāvo, khīṇapattānam koṇcānam uppativā gamanābhāvo* (c. -na-) *viya imesam idāni jalakaṭṭhala-pathādīhi bhoge saṇṭhāpetum asamatthabhāvo, tasmā te ete khīṇapattā koṇcā viya etth' eva bajjhitvā avajjhāyanti; cāpā-tikhīṇā vā ti cāpāto atikhīṇā cāpā vinimuttā* (c. -ttatā, adde: ti) *attho, idam vuttam hoti: yathā cāpā vinimuttā* (-o?) *sarā* (-o?) *yathāvegā gantvā patitam gahetvā ukkhipante asati*

tatth'eva upacikābhattam hoti evaṃ ime pi tayo vaye atikkantā idāni attanā (attānam?) uddharitum asamatthatāya maraṇam upagamiṣṣanti, tena vuttam: senti cāpātikhīṇā va purāṇāni anutthunan ti, iti amhehi khāditaṃ (c. -tum) iti amhehi pītan ti pubbe khādītāni khādita^{pītan}accagītavādītāni anutthunantā sōcantā anusocantā sentīti...

Koṇca s. krauṇca. Jhāyanti a rad. jhā s. jyā? Cāpātikhīṇā commentator interpretatur: arcu emissæ sagittæ. Anutthunam præ. part. act. a rad. thun s. stan? sing. pro plur.?

v. 157. Attānaṃ ce ti imaṃ dhammadesanaṃ Satthā Bhesakālāvane viharanto Bodhirājakumāraṃ ārabha kathesi; so kira pathavitale amñehi pāsādehi asadisarūpaṃ ākāse uppataṃānaṃ viya Kokanadaṃ nāma pāsādaṃ kāretvā vaddhakim puechi: kim tayā amñatthāpi evarūpo pāsādo katapubbo udāhu paṭhamasippam eva te idan ti; paṭhamasippam eva devā ti ca vutte cintesi: sace ayaṃ aññassa evarūpaṃ pāsādaṃ karissati ayaṃ pāsādo anacchariyo bhavissati imaṃ mayā māretum hatthapāde vāssa chinditum akkhīmi uppāṭetum vaddhatīti evaṃ aññassa pāsādaṃ na karissatīti (c. -asīti), so tam atthaṃ attano piyasahāyakassa Saṅjikāputtassa nāma (c. nā) māṇavassa kathesi, so cintesi: so nissamsayaṃ esa (etaṃ?) vaddhakim nāsessati, anaggho sippiyo mayi passante mā nassatu, saṃñam assa dasāmīti, so tam upasamkamitvā pāsāde te kammaṃ niṭṭhitaṃ no ti puechitvā niṭṭhitan ti vutte (c. -o) rājakumāro tam nāsetukāmo attānaṃ rakkheyyāsīti (c. -asīti) āha, vaddhaki bhaddakan te kataṃ sāmī mama ārocantena aham ettha kattabbaṃ jānissāmīti vatvā kim samma amhākaṃ pāsāde kammaṃ niṭṭhitan ti rājakumārena puttḥo na tāva deva niṭṭhāti baḥu avasitṭhan ti āha,

kim kammaṃ nāma avasiṭṭhan ti; pacchā deva ācikkhissāmi,
 dārūni (c. -ṇi) tāva āharāpethā ti; kimdārūni (c. -uni) nāmā ti;
 nissārāni sukkhadārūni (c. -uṇi) devā ti; so āharāpetvā adāsi, atha
 nam āha: deva ito paṭṭhāya mama santikaṃ na āgantabbam,
 sukhumakammaṃ karontassa hi aññehi saddhim kathā salla-
 pantassa me vikkhepo hoti, āhāavelāya pana bhariyā me va
 āhāram āharissatīti, rājakumāro ca sādhu ti paṭisuni, so eka-
 smim gabbhe nisīditvā tāni dārūni (c. -ṇi) tacchettvā attano
 puttadārassa antonisīdanayoggaṃ garuḷasakuṇaṃ katvā āhāve-
 lāya pana bhariyaṃ āha: gehe vijjamānakaṃ sabbaṃ vikki-
 nitvā hiraññasuvaṇṇaṃ gaṇhāhīti, rājakumāro pi vaddhakissa
 anikkhamaṇatthāya geḥaṃ parikkhipitvā rakkhaṃ ṭhapesi, vad-
 dhakī pi sakuṇassa niṭṭhitakāle ajja sabbe dārake gaḥetvā āgac-
 cheyyāsīti bhariyaṃ vatvā bhuttaṭātarāso puttadāraṃ sakuṇassa
 kuechiyaṃ nisīdāpetvā vātapāne (-nena?) nikkhamitvā palāyi,
 so tesam deva vaddhakī palāyatīti na kandantānaṃ yeva gantvā
 Himavante otaritvā ekaṃ nagaraṃ māpetvā Kaṭṭhavāhananā-
 marājā (c. -namnā-) jāto, Bodhirājakumāro pi pāsādamahaṃ
 karissāmīti Satthāraṃ nimantetvā pāsādaṃ catujātigandhehi
 paribhaṇḍaṃ katvā paṭṭhamaṃ ummārato paṭṭhāya celapatti-
 kaṃ patthari, so kira aputtako, tasmā puttāṃ vā dhītaraṃ
 vā lacchāmi Satthā imaṃ akkamissatīti cintetvā patthari, so
 Satthari āgate Satthāraṃ pañcapaṭiṭṭhitena vanditvā pattam
 gaḥetvā pavisatha bhante ti āha, Satthā na pavisi, so dutiyam
 pi tatiyam pi apavisitvā va Ānandattheraṃ olokesi, olokitaṃ
 (c. -a) samñāy' eva vatthānaṃ anakkamaṇabhāvaṃ ñatvā sam-
 harantu rājakumāra dussāni na Bhagavā celapattikaṃ akka-
 missati pacchimajjanataṃ Tathāgato oloketīti dussāni samharā-
 pesi, dussāni samharitvā Satthāraṃ anto pavesetvā yāgukhaj-
 jakena sammānetvā ekamantaṃ nisinna vanditvā āha: bhante
 tumhākaṃ upakārako tikkhattuṃ saraṇaṃ gato, kuechigato va
 kir' amhi ekavāre saraṇaṃ gato, dutiyaṃ taruṇadārakakāle, ta-

tiyaṃ vimāṇātabbhāvappattakāle, tassa me kasmā celapattikaṃ
 na akkamitthā ti; kiṃ pana tvaṃ kumāra cintetvā celāni attharīti
 (c. -rati); sace puttāṃ vā dhītaraṃ vā lacchāmi Satthā me akka-
 missatīti idaṃ cintetvā bhante ti; ten' evāhaṃ na akkamīti;
 kiṃ panāhaṃ bhante puttāṃ vā dhītaraṃ vā n'eva lacchāmi;
 āma kumārā ti; kimkāraṇā ti; purimake attabbhāve bhariyāya
 saddhiṃ pamādaṃ āpannattā ti; kasmim kāle bhante ti; ath'
 assa Satthā atītaṃ āharitvā dassesi: Atīte kira anekasatā
 manussā mahatīyā nāvāya samuddaṃ pakkhandimsu, nāvā
 samudde bhijji, dve jayampatikā ekaṃ phalakāṃ gahetvā anta-
 radīpakāṃ pavisimsu, sesā sabbe tatth'eva marimsu, tasmim
 kho pana dīpake mahāsakuṇasaṃgho vasati, te amāṇā khā-
 ditabbakāṃ adisvā jātakajjhattā (?) sakunaṇḍakāni āṅgāresu pa-
 citvā khādimsu, tesu appaḥontesu sakunaṇḍakāpe gahetvā khā-
 dimsu, evaṃ paṭhamavaye pi majjhimavaye pi pacchimavaye
 pi khādimsu yeva, ekasmim pi vaye appamādaṃ nāpajjimsu,
 eko pi ca nesaṃ appamādaṃ nāpajji (c. -imsu). Satthā
 idaṃ tassa pubbakammaṃ dassetvā: sace hi tvaṃ rājaku-
 māra tadā ekasmim pi vaye bhariyāya saddhiṃ appamādaṃ
 āpajjissa ekasmim vaye putto vā dhītā vā uppajjeyya, sace
 vā pana vo eko pi appamatto abhavissa taṃ paṭicca putto vā
 dhītā vā na uppajjissa kumāra, attānaṃ hi piyaṃ mānāmanena
 tīsu pi vāyesu appamattena attā (c. attānaṃ) rakkhitabbo yevā ti
 vatvā imaṃ gātham āha: Attānaṃ ce etc. Tattha yāmaṃ ti Satthā
 attano dhammissaratāya desanākusalatāya idha tinnāṃ vayā-
 naṃ amāṇataṃ vāyaṃ yāmaṃ ti katvā dassesi, tasmā evaṃ
 ettha attho veditabbo: sace attānaṃ piyaṃ jāneyya (c. -neyyaṃ)
 rakkheyyā naṃ surakkhitaṃ yathā so surakkhito hoti
 evaṃ naṃ (c. na) rakkheyya, tattha sace hi gihī samāno attā-
 naṃ rakkhissāmīti uparipāsādatale susaṃvutaṃ gabbhaṃ pavi-
 sitvā sampannārakkho hutvā tā (taṃ?) nivasanto pabbajito hutvā
 susaṃvuto pihitadvāravātapānalene (c. -taṃdvā-) viharanto

pi attánam rakkhati yeva, gihí pana samáno yathábalam dānasīlādīni pumñāni karonto pabbajito vá pana vattapaṭi-vattam pariyattimanasikāresu ussukkam āpajjanto attánam rakkhati náma (-?), evan tīsu vayesu asakkonto aññatarasmim pi vaye paṇḍitapuriso attánam paṭijaggite yeva, sace gihībhúto paṭhamavaye khiddāpasutatāya kusalam kátum na sakkoti majjhimavaye appamattena hutvá kusalam kátabbam, sace majjhimavaye puttadāram posento kusalam kátum na sakkoti pacchimavaye kátabbam eva, ekam (evam?) pi karonte (-tena?) attánam (attá?) paṭijaggito va hoti, evam akarontassa pana attá piyo náma na hoti apáyaparāyanam eva nam karoti, sace pana pabbajito paṭhamavaye sajjhāyam karonto dhārento vá-cento vattapaṭivattam karonto pamādam āpajjati majjhimavaye appamattena samaṇadhammo (c. -na-) kátabbo, sace paṭhamavaye uggahitapariyattiyá atthakatham vinicchayakāraṇákāraṇaṇ ca pucchanto majjhimavayena ca pamādam āpajjati pacchimavaye appamattena samaṇadhammo kátabbo yeva, evam pi tena (karontena?) attá paṭijaggito va hoti, evam akarontassa pana attá piyo náma na hoti pacchánutāpanenava (-nam eva?) nam tāpetīti... Bodhirājakumārassa vatthum.

. Jaññá potent. verbi ñá s. jñá. Rakkheyyá cfr. not. ad v. 143.

v. 158. Locus: Jetavanam. Persona: Upanandasa-kyaputto.

... Idam vuttam hoti: yo appicchatādiguṇehi vá ariya-vamsapaṭipadādīhi vá param anusāsītukāmo attánam eva paṭhamataram tasmim guṇe paṭiṭṭhāpeyya... attánam hi tattha anivesetvá kevalam param eva anusāsamāno parato nindam labhitvá kilissati náma...

Na kilisseyya melius fortasse vertamus: non in eo culpa est; cfr. not. ad v. 87.

v. 159. Locus: Jetavanam. Persona: Padhānikatissa-tthero.

Tass' attho: yathā hi bhikkhu (c. -ú) paṭhamayāmadisu caṃkamitabban ti vatvá param ovadati sayam caṃkamādāni adhiṭṭhaṇto attānañ ce tathā kayirā yath' amñam anusāsati evaṃ sante sudanto vata dametha yena guṇena param anu-sāsati tena attanā sudanto hutvá dameyya; attā hi kira duddamo ti ayam hi attā nāma duddamo, tasmā yathā so sudanto hoti tathā dametabbo ti...

Dametha sic A C et comment.; B habet dammetha, qua lectione recepta metrum restituitur, cfr. not. ad v. a.

v. 160. Attā hi attano nātho ti imam dhammadesanam Satthā Jetavane viharanto Kumārakassapattherassa mātaram ārabba kthesi; sá kira Rājagahaṇagare seṭṭhidhítā vimñútam pattakálato paṭṭháya pabbajjam yáci, atha punappuna yácamánāpi ca mātápitunnam santike pabbajjam alabbitvá vayappattá pati-kulam gantvá patidevatá hutvá agáramajjhe vasati, ath' assá na cirass' eva kucchiyam gabbho patitṭhahi, sá pan' assa pa-tiṭṭhitabhávam ajánitvá va sámikam árādhetvá pabbajjam yáci, atha nam so mahantena sakkārena bhikkhuniupassayam netvá ajánanto Devadattapakkiyānam bhikkhunīnam santike pabbá-jesi, aparena samayena bhikkhuniyo tassá gabbhinibhávam ñatvá táhi kim idan ti vuttá náham ayye na (?) tam jánámiti kim etaṃ sílam vata me árogam evá ti, bhikkhuniyo tam Deva-dattassa santikam netvá: ayam bhikkhuniddhá (?) pabbajitá, imissá mayam gabbhassa patiṭṭhitakálam na jánāma, kin dāni karomá ti pucchimsu, Devadatto má mayham ovádakárikānam bhikkhunīnam ayaso uppajjiti ettakam eva cintetvá upapabbájetha (uppab-?) nan ti áha, tam sutvá daharā: má mam ayye násetha, náham Devadattam uddissa pabbajitá, etha mam (adde: Satthu?) santikam Jetavanam nethá ti, ná tam ádāya Jetavanam gantvá

Satthu árocesum, Satthá tassá gihákále (c. h́kále) gabbho paññihito ti jánanto pi paravádamocanattham rájánam Pasenadikosalam Mahánáthapiṇḍikam Cúlánáthapiṇḍikam (c.-la-) Visákhápásikam amñáni ca mahákuláni pakkosápetvá Upálittheram ánapesi : gaccha imissá daharáya catuparisamajjhe kammam parisodhehíti, theró ramño purato Visákhham pakkosápetvá tam adhikaraṇam pañicchápesi, sá sáñipákáram parikkhipápetvá antosáñiyam tassá hatthapádanábhudarapariyosánáni oloketvá máse divase samánetvá gih́ibh́ave imáya gabbho laddho ti ñatvá therassa tam attham árocesi, ath'assá theró parisamajjhe parisuddhabbhávam patiñh́ápesi, sá aparena samayena Padumuttarabuddhassa pádamúle patiññitaththanam (patthitapatthaná ?) mahánubbhávam puttam vijáyí, ath'ekadivasam rájá bhikkhuniupassayasaḿpe (c.-ena) gacchanto dárakasaddam sutvá kim idan ti pucchitvá deva ekissá bhikkhuniyá putto játo tass'esa saddo ti vutte tam kumáram attano gharam netvá dhátínam (c. -ti-) adási, námagahaṇadivase v'assa Kassapo ti námam katvá kumáraparih́arena vaddhitattá Kumáarakassapo ti sañjánimsu, so kílamanḍale daharake paharitvá (c. parih́-) nimmátápitikena mayam pahaṭá ti vutte rájánam upasamkamitvá deva mam nimmátápitiko ti vadanti, mátaram me ácikkhathá ti pucchitvá ramñá dhátiyo dassetvá imá te mátaro ti vutte : na ettiká mama mátaro ekáya me mátará bhavitabbam tam me ácikkhathá ti áha, rájá na sakká imam vañcetun ti cintetvá : táta tava mátá bhikkhuni, tvaṁ mayá bhikkhuníupassayá (c. -am) áñito, so távataken' eva samuppannasamvego hutvá táta pabbájetha man ti áha, rájá sádhu tátá ti tam mahantena sakkárena Satthu santike pabbájesi, so laddhúpasampado Kumáarakassapatthero ti paññáyí, so Satthu santike kammaññanam gaḥetvá aramñam pavisitvá váyamitvá visesam nibbattetum asakkonto puna kammaññanam visesetvágaḥessamíti Satthu santikam ágantvá Andhavane vihási, atha nam Kassapabuddhakále ekato samanadhammam katvá anágámiphalam

patvá Brahmalo^{ke} nibbattabhikkhu (c. -ú) Brahmalo^{kato} ágantvá pannarasa pañhe pucchitvá: ime pañhe thapetvá Sattháram añño koci (c. ko) vyákátum samattho n' atthi, gaccha Satthu santike imesa^m attha^m uggañhá ti uyyojesi, so tathá katvá pañha^m vissajjanávasáne arahatta^m pápu^{ṇi}, tassa pana nikkhantaditt^haká-lato pattháya dvádasa vassáni mātubhikkhuniyá akkhí^{hi} (c. akkhí) . assú^{ṇi} pavattimsu, sá puttaviyogadukkhita^ṭ ten'eva mukhena bhikkháya caramána^ṇ antaravíthiya^m theram disvá putta puttá ti viravanti ta^m gañhitum upadhávamána^ṇ parivattitvá pati, sá thane^{hi} khíra^m muñcante^{hi} utthahitvá allacivará gantvá the^{ra}m gañhi, so cintesi: sac' áya^m mama santiká madhura-vacanam na labhissati vinassissati, taddhame (?) katvá imáya saddhi^m sallapissá^mítⁱ, atha na^m á^{hi}a: kim karontí (c. -i) vicarasíti sinehamattam pi chinditum na sakkosíti (c. -ásíti), sá aho corassa kathá ti cintetvá kim vadesi tátá (c. tá) ti vatvá puna pi tena tath' eva vuttá cintesi: aha^m imassa kára^ṇá (c. -a) dvádasa vassáni assetum (assú^{ṇi}?) dháretum na sakkomi, aya^m paⁿ' eva thaddha-ha^{da}yo ti kim me iminá ti putt^{as}ineha^m chinditvá ta^m divasa^m eva arahatta^m pápu^{ṇi}. Aparena samayena dhammasabháya^m katha^m samutthápesum (c. -su): Manavadevadattena eva^m upa-nissayasampanno Kumá^{ra}kassapo ca therí ca násitá, Satthápi tesam patitthá játo, aho buddhá náma lokánukampaká ti; Satthá ágantvá káya nu'ttha bhikkhave etara^{hi} katháya sannisinná ti pucchitvá imáya námá ti vutte na bhikkhave idán'eva aha^m imesa^m paccayo patitthá játo pubbe pi nesa^m aha^m patitthá . aho^{si}m yevá ti vatvá:

Nigrodham eva seveyya, na sákham upasa^mvase,

nigrodhasmi^m mata^m seyyo yañce sákhasmi^m jívitaⁿ ti, ima^m Nigrodhajátaka^m vitthárena kathetvá: tadá sákhamigo Devadatto aho^{si}, parisápi'ssa Devadattaparisá, várapattá mi-gadhenu therí (c. -i) aho^{si}, putto Kumá^{ra}kassapo, gabbhinimigiyá jívita^m pariccajitvá gato nigrodhamigarájá pana aha^m evá ti

játa_{ka}m samodhānetvā puttasi_{ne}hā_m chinditvā theriyā attanā₁ va attano pati_{ṭṭ}hā_{ka}tabhāva_m pasamsanto: bhikkhave yasmā parassa attani_{ṭṭ}hitena (c. -te) sagga_{pa}ráyano vā magga_{pa}ráyano vā bhavitu_m na sakkā tasmā attā₁ (c. attanā) va attano nátho ki_m paro karissatīti vatvā ima_m gātham ā₁ha: Attā₁ hi etc. Tattha nátho ti pati_{ṭṭ}hā, ida_m vutta_m ho_{ti}: yasmā attani_{ṭṭ}hitena attasampanna₁ (c. addit: na) kusala_m katvā sagga_m vā pápunitu_m magga_m vā bhāvetu_m phala_m vā sacchikātu_m sakkā tasmā hi attā₁ va (c. ca) attano pati_{ṭṭ}hā ti, paro kō náma kassa pati_{ṭṭ}hā siyā, attanā eva hi sudantena (c. addit: hi) nibbisevanena (c. -biye-) arahatta_{pa}phala_{sam}khāta_m dullabha_m lābhanātha_m labhati, arahatta_m hi sandhāya (c. -yam) idha nátha_m labhati dullabha_n ti vutta_m... Kumā_{ra}kassapa_{tt}herassa vatthum.

v. 161. Locus: Jetavana_m. Persona: Mahā_{ka}laupāsako.

Tattha vajira_m v' am₁hamaya_m ma₁ṇi_n ti vajira_m va am₁hamaya_m (c. am₁haya_m) ma₁ṇi_m, ida_m vutta_m ho_{ti}: yathā pásā₁ṇamaya_m (c. pásā₁mayam) pásā₁ṇasambhava_m vajira_m (c. -ri) tam eva am₁hamaya_m ma₁ṇi_m attano u_{ṭṭ}hā_{na}ṭṭhā_{na}sam₁khāta_m pásā₁ṇama₁ṇi_m khāditvā chiddā₁chidda_m khaṇḍā₁khaṇḍika_m katvā aparibhoga_m karoti eva_m eva_m attanā₁ kata_m attani₁ játa_m attasambhava_m pápa_m dummedha_m nippa₁ñña_m puggala_m ca₁tusu apāyesu abhima₁tt₁ha_{ti} kantati (c. katanti) vidha₁ṇi₁setitīti...

Abhima₁tt₁ha_{ti} a rad. math v. manth, itidem baddhati a bandh. Am₁hamaya s. a₁ḥamaya.

v. 162. Yassa accantīti ima_m dhamma₁desana_m Sa₁tthā₁ Veluvane vi₁hara_{nto} Deva₁datta_m ā₁rabbha₁ katha₁si. Ekasmi₁m hi₁ divase bhikkhū₁ (c. -u) dhamma₁sabhāya_m katha_m samu_{ṭṭ}hāpesu_m: āvuso Deva₁datto dussīlo pápa₁dhammo dussī₁ya₁ka₁ra₁ṇe₁' (c. -ṇe₁) eva vaddhi₁tāya ta₁ṇhāya Ajā₁ta₁sattu_m sa₁ṇga₁ṇhi₁t₁vā

maḥantaṃ lābhasakkāraṃ nibbattetvā Ajātasattum pitu vadhe samādāpetvā tena saddhiṃ ekato hutvā nānappakārena Tathāgatassa vadhāya parisakkaṭṭi, Satthā āgantvā kāya nu 'ttha bhikkhave etaraḥi kathāya sannisinnā ti pucchitvā imāya nāma ti vutte na bhikkhave idān'eva pubbe pi Devadatto nānappakārena mayhaṃ vadhāya parisakkaṭṭi vatvā Kuruṅgajātakādīni kathetvā: bhikkhave accantadussīlyapuggalanāma dussīlyakāraṇā uppannā tanhā māluvā viya sālāṃ pariyonandhitvā sambhajjamānā nirayādisu pakkhipaṭṭi vatvā imaṃ gātham āha: Yassa accanta- etc. . . . Māluvā sālāṃ iv'otatan ti yassa puggalassa taṃ tanhāsamkhātā dussīlyam, yathā nāma māluvā sālāṃ otarantīti deve vassante pavattehi udakaṃ paṭicchitvā sambhajanavasena sabbatthakam eva pariyosānanti evaṃ otataṃ pariyonanditvā ṭhitam (-?) so māluvāya sambhajitvā bhūmiyaṃ (c. -ya) pātiyamāno rukkho viya dussīlasamkhātāya tanhāya sambhajitvā apāyesu pātiyamāno yathā naṃ anattakāmo diso icchatī tathā attānaṃ (c. atta-) karoti nāma ti attho . . . Devadattassa vatthum.

Vereor, ut recte intellexerim versum. Māluvā cfr. v. 334. Otata a rad. tan? Disa s. dviṣa, cfr. v. 42.

v. 163. Sukarāṇīti imaṃ dhammadesanaṃ Satthā Veḷuvane viharanto saṃghabhedaparisakkanāṃ ārabbhā kathesi. Ekadivasāṃ hi Devadatto saṃghabhedāya parisakkanto āyasmantaṃ piṇḍāya carantaṃ Ānandaṃ disvā attano adhippāyaṃ ārocesi, taṃ sutvā thero Satthu santikaṃ gantvā Bhagavantaṃ etad avoca: idhāhaṃ bhante sāyaṇhasamayāṃ nivāsetvā patta-cīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvisiṃ, addasā kho maṃ bhante Devadatto Rājagahe piṇḍāya carantaṃ (c. -to), disvā yenāhaṃ ten' upasaṃkami (c. addit: upasaṃkami), upasaṃkamitvā maṃ etad avoca: aḷḷa tagge dānāhaṃ āvuso Ānanda aṃnātre-vaggaṭā (?) aṃnātra bhikkhusaṃghā uposathaṃ karissāmi saṃ-

ghakammañ cá ti ajja Bhagavá Devadatto saṃghaṃ bhindissati
uposathañ ca karissati saṃghakammáni cá ti evaṃ vutte Satthá:

Sukaraṃ sádhuná sádhū,^a pápena dukkaraṃ,

pápaṃ pápena sukaraṃ, pápaṃ ariyehi dukkaraṃ ti,
imaṃ udánaṃ udánetvá Ánanda attano ahitakammam eva
sukaraṃ (c. dukk-) ti vatvá imaṃ gátham áha: Sukaráni etc. . .
Saṃghabhedaparisakkanavatthum.

v. 164. Locus: Jetavanaṃ. Persona: Kálattthero.

Tass' attho: yo dummedho puggalo attano sakkáraḥānibha-
yena pápikaṃ diṭṭhiṃ nissáya dhammaṃ vá sossáma dánam
vá dassámá ti vadante paṭikkosanto arahataṃ ariyānaṃ dham-
majívinam buddhānaṃ sāsanaṃ paṭikkosati tassa taṃ paṭikko-
sanaṃ sá ca pápiká diṭṭhi velusaṃkhátassa kaṭṭhakassa (c. kassa)
phaláni viya hoti, kasmá (c. ta-): yathá kaṭṭhako phaláni gaṇhanto
attaghaṃñáya phallati (c. pa-) attano ghátattham eva phaleti
evaṃ so pi attaghatáya phallatiti (c. pa-), vuttam pi c' etaṃ:

Phalaṃ ve kadaliṃ hanti phalaṃ veluṃ phalaṃ nalam
sakkáro purisaṃ hanti gabbho assatarim yathá ti . . .

Diṭṭhi s. dr̥ṣṭi sentiendi atque intelligendi ratio, sententia,
doctrina; micchádiṭṭhi vv. 167. 316; sammádiṭṭhi v. 319. Cfr.
Abhidhānapp. ed. Clough p. 19, 17. 57, 33. Burnouf: Introd.
p. 263. 496. Nissáya gerundium a rad. si (s. ṣri) præf.
ni; cfr. vv. 93. 339. 341. Abit sæpe nissáya in præpositionem
ejus notionis: ad, apud. Ghañña s. ghánya? Phallati, ni
fallor, pass. caus. verbi phal.

v. 165. Locus: Jetavanaṃ. Persona: Cúlakālaupāsako.

Tass' attho: yena attaná akusalaṃ kammaṃ kataṃ hoti
so catusu apáyesu dukkhaṃ anubhavanto attaná va saṃkilis-
sati, yena pana attaná akataṃ pápaṃ so sugatiṃ c' eva agatiṃ

^a Adde: sádhū.

ca gacchanto attaná va visujjhati, kusalakammasamkhátā ca asuddhim paccattā kārassatthānaṃ (-?) attani yeva vipaccati, añño puggalo aññaṃ puggalaṃ na visodhaye ti na kilissatīti vuttāṃ hoti ...

Paccattāṃ adv. compositum ex paṭi et attāṃ (s. átman).

v. 166. Attadatthan ti imaṃ dhammadesanaṃ Satthá Jetavane viharanto Attadatthattheraṃ árabba kathesi. Satthára hi parinibbānakāle bhikkhave ito catumāsaccayena parinibbáyissāmīti vutte uppannasamvegá sattasatá puthujjaná bhikkhú (c. -u) Satthu santikaṃ avijahitvá va kin nu kho ávuso karissámá ti sammantayamáná vicaranti, Attadatthatthero pana cintesi: Satthá kira catumāsaccayena parinibbáyissati ahaṇ ca maṃhi (?) avítarāgo Satthari dharamāne yeva arahattattháya váyamissāmīti, so bhikkhúnaṃ santikaṃ na gacchati, atha naṃ bhikkhú (c. -u) kasmá (c. tasmá) ávuso tvaṃ no amhákaṃ santikaṃ ágacchasi na kiñci mantesīti vatvá Satthu santikaṃ netvá ayaṃ bhante evaṃ náma karotīti árocayimsu, so Satthára (c. -raṃ) pi kasmá evaṃ karosīti vutte: tumhe hi kira bhante catumāsaccayena parinibbáyissatha, ahaṃ tumhesu dharantesu yeva arahattupattiyá váyamissāmīti, Satthá tassa sádhukáraṃ datvá: bhikkhave yassa mayi sineho atthi tena Attadatthena viya bhavitum vaddhatīti na hi gandhádīhi pújentá maṃ (c. mayi) pújenti dhammánudhammapaṭipattiyá pana maṃ pújenti tasmá aññena pi Attadatthasaden' eva bhavitabban ti vatvá imaṃ gátham áha: Attadatthaṃ etc. Tass' attho: gihībhúto pitá ca kákanikamattam pi attano atthaṃ saḥassamattenāpi parassa atthena na hápaye, kákanikamatto pi hi 'ssa attadattho va khádaniyaṃ vá bhojaniyaṃ vá nipphádeti na parattho, imaṃ pana evaṃ akathetvá kammaṭṭhánasísena kathitaṃ, tasmá attadatthaṃ na hápemi bhikkhuná saṃghassa uppannaṃ cetiya-paṭisamkháranádikiccaṃ vá upajjháyavattaṃ vá na hápetabban

(c. -a), abhisamácárikavattañ hi púrento yeva ariyaphaládíni (c. -dīhi) sacchikaroti, tasmá ayam pi attadattho va, yo pana accáraddhavipassako ajja ajj' evá ti paṭivedham patthayamáno vicarati tena upajjháyádivattáni pi bhávetvá attano kiccam eva kátabbam, evam evam attadattham abhimñáya ayam me attano attho ti sallakkhetvá sadatthapasuto siyá tasmim sake atthe uyyuttapayutto bhaveyyá ti... Attadatthatherassa vatthum.

Attadattha et sadattha cum d euphoniæ causa inserto, cfr. Clough: Pali grammar p. 11, 27. Pasuta s. prasita a rad. so, cfr. not. ad v. 38.

v. 167. Locus: Jetavanam. Persona: amñataradaḥara-bhikkhu.

Tattha hínam dhamman ti pañcakámaguṇadhammam, so hína dhammena antamaso oṭṭhagonádīhi pi paṭisevitabbo (-?), hínesu ca nirayádīsu ṭhānesu nibbattápetīti híno náma, tam na seveyya; pamádená ti satiossaggalakkhaṇena pamádená ti na samvaseyya; na seveyyá ti micchádiṭṭhim pi na gaṇḥeyya; lokavaddhano ti yo (c. so) hi karoti so lokavaddhano náma hoti, tasmá hi evam akaraṇena na siyá lokavaddhano...

Hínam dhammam cfr. vv. 87. 115. 242. 248. 307. 70. Pamádo cfr. vv. 21. 26. 241.

v. 168-69. Uttiṭṭhe ná ti imam dhammadesanam Satthá Nigrodhárāme viharanto pitaram árabba kthesi. Ekasmim hi samaye Satthá paṭhamagamanena Kapilapuram gantvá nāṭīhi katapaccuggamane Nigrodhárāmam patvá nāṭīnam mánam bhindanatháya ákāse ratanacamkamam mápētvá tattha camkamanto dhammam desesi, nāṭī (c. -i) pasannacittá Suddho-

danamahārājānaṃ ādīm katvā vandimsu, tasmīm nātisa-māgame pokkharavassaṃ vassi, taṃ ārabha mahājanena kathāya (c. kat-) samuṭṭhāpitāya na bhikkhave idān'eva pubbe pi mayhaṃ nātisa-māgame pokkharavassaṃ vassi yevā ti vatvā Vessantarajātakaṃ kathesi; dhammadesanaṃ sutvā pakkamantesu nātisu eko pi Satthāraṃ na nimantesi, rājāpi mayhaṃ putto mama gehaṃ anāgantvā kaḥaṃ gamissatīti animantetvā va agamāsi, gantvā ca pana gehe vīsatiyā bhikkhusaḥassānaṃ yāguādini paṭiyādapetvā (c. paṭisā-) āsanāni paṃṇāpesi, puna divase Satthā piṇḍāya pavisanto kin nu kho atīte buddhā pitu nagaraṃ pavisitvā ujukam eva nātikulāṃ pavisimsu udāhu paṭipātiyā piṇḍāya carimsú ti disvā paṭhamagehato paṭṭhāya piṇḍāya caranto pāyāsi, taṃ pavattim raṃṇo ārocesuṃ, rājā sātakaṃ saṇṭhāpento vegena nikkhamitvā Satthāraṃ vanditvā: putta kasmā maṃ nāsesi, ativiya te piṇḍāya carantena lajjā uppāditā, yuttaṃ nāma te imasmīm ye va nagare suvaṇṇasivikādīhi vicaritvā piṇḍāya carituṃ, kiṃ (c. ki) maṃ lajjāpesīti; nāhaṃ taṃ mahārāja lajjāpemi, attano pana kulavaṃsaṃ anuvattāmi; kiṃ pana tāta piṇḍāya caritvā jīvanavaṃso mama vaṃso ti; n'eso mahārāja tava vaṃso, mama paṇ'eso vaṃso, anekāni hi buddhasaḥassāni piṇḍāya caritvā va jīvimsú ti (c. tvā) vatvā imā gāthā abhāsi: Uttiṭṭhe etc. Tattha uttiṭṭhe ti uttiṭṭhitvā paresaṃ gharadvāre thatvā gahetabbapiṇḍe na-ppamajjeyyā ti; piṇḍa-cārikavattaṃ hi hāpetvā paṇṭabhojanāni pariyesanto uttiṭṭhe pamajjati nāma, sapadānaṃ piṇḍāya caranto pana na-ppamajjati nāma, evaṃ karonto uttiṭṭhe na-ppamajjeyya; dhammaṃ anesanaṃ paḥāya sapadānaṃ caranto taṃ eva bhikkhācariyaṃ dhammaṃ sucaritaṃ care; sukhaṃ setīti desanāmettaṃ etaṃ; evaṃ paṇ'etaṃ bhikkhācariyaṃ dhammaṃ caronto dhamma-cārī idhaloke ca paraloke ca catūhi iriyāpathehi sukhaṃ viharatīti attho; na naṃ duccaritaṃ ti vesiyādi bhede (c. -o) agocare caranto bhikkhācariyadhammaṃ sucaritaṃ (c. ducc-)

nāma evaṃ acaritvā dhammaṃ care duccharitaṃ (c. sucār-) na naṃ duccharitaṃ care, sesaṃ (c. tesaṃ) vuttattham eva...
Suddhodanassa vatthum.

Uttitṭhe com. gerund. habere videtur. Mad præf. pa, cfr. vv. 172. 371. 19. 292. 309. 334. 259. Dhammacārin cfr. dhammajīvin vv. 24. 164, dhammaṭṭha vv. 217. 256, dhamma-dhara v. 259, dhammika v. 84.

v. 170. Locus: Jetavanam. Personæ: pañcasatavi-passakabhikkhū.

Tattha marīcikaṃ ti māyaṃ, māyā hi dūrato (c. du-) gehasanthānādivasena upaṭṭhitāpi upagacchantaṇaṃ agayhūpa-kārattakā tucchakā va, tasmāssasattā (?) uppajjitvā bhijjana-ṭṭhena bubbulakaṃ tucchādibhāven' eva māyaṃ (c. cā-) passeyya, evaṃ khandhādi'okaṃ avekkhantaṃ maccurājā na (c. naṃ) passaṭṭi attho...

Bubbulaka s. budbuda. Maccurājā cfr. v. 46.

v. 171. Etha passath' imaṃ lokaṃ ti imaṃ dhamma-desanaṃ Satthā Veluvane viharanto Abhayarājakumāraṃ ārabha katesi; tassa kira paccantaṃ vūpasamētvā āgataṃ pitā Bimbisāro tussitvā ekaṃ naccagītakusalaṃ nāṭakitthiṃ datvā tassa sattāhaṃ rajjaṃ adāsi; so sattāhaṃ gehā (c. -aṃ) baḥi anikkhanto va rajjasiriṃ anubhavitvā aṭṭhame divase nadititthaṃ gantvā nahātvā uyyānaṃ pavisitvā Santatimaḥāmatto viya tassā itthiyā naccagītaṃ passanto nisīdi, sāpi taṃ khaṇaṃ yeva Santatimac-cassa (c. santimaccassa) nāṭakitthī viya satthakavātānaṃ vasena kālaṃ akāsi, kumāro tassā (c. -a) kālakiriyāya uppannasoko na me sokam ṭhapētvā Satthāraṃ amño nibbāpetum sakkhissatiti Satthāraṃ upasaṃkamitvā bhante sokam me nibbāpethā ti āha, Satthā (c. bha-) taṃ samassāsetvā tayā hi kumāra imissā itthiyā eva eva matakāle rodantena pavattitānaṃ assūnaṃ anamatagge saṃ-sāre pamāṇaṃ (c. -naṃ) n' atthīti vatvā tāya desanāya sokassa

tanubhávam ñatvá kumára má soci bálajanánam samsídana-
tthánam etan ti vatvá imam gátham áha: Etha etc. Tattha
etha passathá ti rájakumáram eva sandháyáha; imam lokan
ti imam khandhalokádisamkhátam attabhávam; cittan ti vi-
cittam (c. vacíci-) rájaratham viya vatthálamkárádiccittam (c.
-cittitam); yattha bálá ti yasmini attabháve bálá eva
visídanti; vijánatan ti jánantánam pana paṇḍitánam ettha
rágasaṅgádisu eko pi saṅgo n'atthiti attho... Abhayarāja-
kumārassa vatthum.

Rájaratha cfr. v. 151. Saṅga cfr. vv. 342. 370. 397. 412.

v. 172. Locus: Jetavanam. Persona: sammunñjani-
tthero.

So imam fortasse legendum est sv-imam.

v. 173. Locus: Jetavanam. Persona: Aṅgulimálatthero.
Tattha kusalená ti arahattamaggaṃ sandháya vuttam,
sesam uttánattham eva...

Pithíyati sanscr. apistíryati?

v. 174. Locus: Aggálavacetiyaṃ. Persona: pesaká-
radhítá.

Tattha ayaṃ loko ti ayaṃ lokamahájano paṇṇácak-
khuno abhávana andhabhúto; tanuk' etthá ti tanuko ettha
na baḥu jano aniccádivasena vipassati; sakunto jálamutto
vá ti yathá chekena sákunikena jálena ottharitvá gayhamá-
nakesu vaddhakesu (c. kevaddh-) kocid eva jálato muccati sesá
antojálam eva pavisanti tathá márajálana ottharesu (-atesu?)
sattesu baḥú (c. -u) apáyagámino honti appo (c. agho) kocid
eva vasanto (satto?) saggáya gacchati sugatim vá nibbánam vá
pápuṇátiti (c. -nantíti) attho...

Andhabhúta cfr. v. 50. Tanuk' ettha cfr. asant'

ettha v. 304, yávant' ettha v. 337. Vipassati cfr. vv. 373. 113-15. 190. 277. 423. Sagga cfr. vv. 126. 178. 493; devaloka v. 177; paraloka vv. 169. 176. 220. 242. 410; ayaṃ loka vv. 168. 171. 172-74. 220. 242. 382. 410; Yamaloka v. 44; sabbaloka v. 178. 418.

v. 175. Locus: Jetavanāṃ. Personæ: timsamattā bhikkhū.

Tass' attho: ime haṃsā ādiccapathe ākāsena gacchanti, yesaṃ pana iddhipādā subhāvitā te pi ākāse yanti iddhiyā dhīrāpi paṇḍitā savāhanā māraṃ jetvā imamhā vaddhalokā (c. vaddhe-) nīyanti nissaranti nibbānaṃ pāpuṇantīti attho...

Māra cfr. not. ad v. 46, præterea vv. 7. 8. 34. 37. 40. 57. 105. 175. 274. 337. 350.

v. 176. Ekam dhamman ti imaṃ dhammadesanaṃ Sathā Jetavane viharanto Cīncamānavikaṃ ārabha kathesi. Paṭhamabodhiyaṃ hi Dasabalassa puthubhūtesu sāvakesu aparimānesu (c. -nēnasu) devamanussesu ariyabhūmiṃ okkantesu patthate (c. -o) guṇasamudaye mahālabhasakkāro udapādī, titthiyā suriyuggame khajjopanakasadisā ahesuṃ, hatalābhasakkārā te antaravīthiyaṃ thatvā: kiṃ samaṇo Gotamo Buddhō (c. addit: sa) mayam pi Buddhā, kiṃ tass' (c. ka-) eva dinnam mahapphalaṃ amhākam pi dinnam mahapphalaṃ eva, amhākam pi detha karoṭhā ti evaṃ manusse vimāṇapentāpi lābhasakkāraṃ alabhitvā raḥo sannipatitvā kena nu kho upāyena samaṇassa Gotamassa manussānaṃ antare avaṇṇaṃ uppādetvā lābhasakkāraṃ nāseyyamā ti cintayimsu, tadā Sāvattiyaṃ Cīncamānavikā (c. -na-) nām' ekā paribbājikā uttamarūpadharā sobhaggappattā devaccharā viya, tassā sarīrato raṃsiyo niccharanti, ath' eko kharamantī (c. -i) evam āha: Cīncamānavikaṃ (c. -na-) paṭicca samaṇassa Gotamassa avaṇṇaṃ uppādetvā

lábhasakkáram nāsessámá ti, ne atth' eso upáyo ti sampati-
 chimsu, atha sá Titthiyáramam gantvá vanditvá atthási,
 titthiyá táya saddhim na kathesum, sá ko nu kho me doso
 yávattiyam vandámi ayyá ti vatvá ayya ko nu kho me
 doso ti kim mayá saddhim na kathethá ti áha; bhagini sama-
 nam Gotamam amhe vihetthayantam hatalábhasakkáre katvá
 vicarantam jánási; na jánámi ayyá ti kim pan' ettha mayá
 kattabban ti; sace tvaṃ bhagini amhákaṃ sukham icchasi
 attánam paṭicca samanassa Gotamassa avañnam uppádetvá
 lábhasakkáram (c. -á) násehi (c. -seti), sá sádhu ayya mayham
 ev' eso bháro má cintayitthá ti vatvá pakkamitvá itthimáya-
 kusalatáya tato pattháya Sávatthivásínam dhammakatham sutvá
 Jetavaná nikkhamanasamaye indagopakavañnam párupitvá
 gandhamáládihathá Jetavanábhimukhí gacchati (c. gaccha),
 imáya veláya kuhiṃ gacchasíti ca vutte kim tuṃhákam mama
 gamanattánená ti vatvá Jetavanasamípe Titthiyárame vasitvá
 páto va aggavandanam vandissámá ti nagará (c. ná-) nikkhamante
 upásakajane Jetavane vutthá viya hutvá nagaram pavisantí
 (c. -i) kuhiṃ vutthásíti vutte kim tuṃhákam mama vuttha-
 ttánená (c. puttatt-) ti vatvá másaddhamásaccayena pucchiya-
 máná Jetavane (c. -ne) samanena Gotamena saddhim ekagandha-
 kuṭiyá vutth' amlhiṭi puthujjanánam saccam nu kho etaṃ
 no ti kamkham uppádetvá temásacatumásaccayena pilotikáhi
 udaram vetthetvá gabbhinivannam dassetvá uparirattapaṭam
 (c. -paddham) párupitvá samanam Gotamam paṭicca gabbho
 uppanno ti andhabále (c. -o) gáhapetvá atthanamásaccayena
 udare dárumaṇḍalikam bandhitvá uparipaṭam párupitvá hattha-
 pádapitthiyo gohanukena koṭṭhápethá ussade dassetvá kilan-
 tindiyá hutvá sáyanhasamaye Tathágate alamkatadhammá-
 sane nisiditvá dhammam desente (c. -o) dhammasabham gantvá
 Tathágatassa purato thatvá: mahájanassa táva dhammam

desesi, madhuro te saddo, suphassitaṃ dantāvaraṇaṃ, ahaṃ
 pana taṃ paṭicca gabbhaṃ labhivā paripunnagabbhā jāta,
 n'eva me sūtigharaṃ (c. suci-) vijāsaṃ na sappitelādini (c. -ini),
 sayāṃ na kathento (karonto?) upaṭṭhakānaṃ pi amñataraṃ Kosa-
 larājānaṃ Anāthapiṇḍikaṃ vā Visākhāṃ vā mahāupāsikaṃ
 imissā māṇavikāya kattabbayuttakaṃ karohiṃti na vadesiṃti (c.
 -ehiṃti), abhiramituṃ yeva jānāsi gabbhaparihāraṃ na jānāsiṃti
 gūthapiṇḍaṃ gahetvā candamaṇḍalaṃ dūsetuṃ vāyamanṭi viya
 parisamajjhe Tathāgataṃ akkosi, Tathāgato dhammakathaṃ
 ṭhapetvā sīho viya abhinadanto (c. -nand-) bhagini tayā kathi-
 tassa tathabhāvaṃ vā vitathabhāvaṃ vā ahaṃ eva (c. -añ) ca tvañ
 ca jānāma ti āha, āma mahāsamaṇa tayā ca mayā ca nā-
 tabhāven' etaṃ jātaṃ ti, tasmim̐ khaṇe Sakkassa āsanaṃ
 uṇhākāraṃ dassesi, so āvajjamāno Ciñcamāṇavikā Tathāgataṃ
 abhūtena akkosatiṃti nātvā idaṃ vatthuṃ sodhessāmhi catūlhi
 devaputtelhi saddhim āgami, devaputtā mūsikapotakā (c. mu-)
 hutvā dārumaṇḍalikassa bandhanarajjuke ekappaḥāren'eva chin-
 diṃsu, pārutapaṇaṃ vāto ukkhipi, dārumaṇḍalikaṃ patamānaṃ
 tassa (c. -a) pādapiṭṭhiyaṃ pati, ubho aggapādā chijjimsu, manussā
 dhi kālakaṇṇi sammāsambuddhaṃ akkosatiṃti sīse khelāni pādetvā
 leddudaṇḍādihatthā (c. leṇḍu-) Jetavanā nīharimsu, ath' assā (c. -a)
 Tathāgatassa cakkhupathaṃ atikkamanakāle mahāpaṭhavi bhijji-
 tvā vivaraṃ adāsi, Avicito (c. avi-) jālā uṭṭhaḥi, sā kuladattiyaṃ
 kaṇḍalaṃ pārupamaṇā viya gantvā Avicimhi nibbatti, amñā-
 titthiyaṇaṃ lābhasakkāro pariḥāyi, Dasabalassa bhiyyosomattāya
 (c. -ntāya) vaḍḍhi. Puna divase dhammasabbhāyaṃ kathaṃ
 samuṭṭhāpesuṃ: āvuso Ciñcamāṇavikā (c. -na-) evaṃ ulāra-
 guṇaṃ aggadakkhiṇeyyaṃ sammāsambuddhaṃ abhūtena akko-
 sitvā mahāvināsaṃ pattā ti, Satthā āgantvā kāya nu 'ttha
 bhikkhave etarahi kathāya sannisinnā ti pucchitvā imāya nāma
 ti vutte na bhikkhave idān'eva pubbe p' esā (c. -a) maṃ abhūtena
 akkositvā vināsaṃ pattā yevā ti vatvā:

Nādaṭṭhā parato dosaṃ anumāhulāni sabbaso

issaro panaye daṇḍaṃ sāmaṃ appaṭivekkhiyā ti

imaṃ dvādaśanipāte Maḥāpadumajātakam vitthāretvā kathesi. Tada kir' esa (c. -a) Maḥāpadumakumārassa bodhisattassa mātu sapattī (c. -im) rañño aggamahesi hutvā mahāsattam asaddhammena nimantevā tassa maṇaṃ alabhivā attanā va attani vippakāraṃ katvā gilānālayaṃ dassetvā tava putto maṃ anicchantim (c. -ī) imaṃ vippakāraṃ pāpesīti rañño ārocesi, rājā kuddho mahāsattam corapapāte khipi, atha naṃ pana kucchiyaṃ adhivattā devatā patiggahetvā nāgarājassa pana gabbhe ṭhapesi, nāgarājā naṃ nāgabhavevaṇaṃ netvā upaddharajjena sammānesi, so tattha saṃvaccharaṃ vasitvā pabbajitukāmo Himavantapadesaṃ āgantvā pabbajitvā jhānābhinnānaṃ nibbatesi, atha naṃ eko vanacarako disvā rañño ārocesi, rājā tassa santikaṃ gantvā katapaṭisanthāro sabbam taṃ pavattim ṇatvā mahāsattam rajjena nimantevā tena: mayhaṃ rajjena kiccaṃ n' atthi, tvaṃ pana dasa rājadhamme akāpetvā agatigamaṇaṃ paḥāya dhammena rajjaṃ kāreḥīti ovadito utthāyāsanā roditvā vanditvā nagaraṃ gacchanto antarāmagge amacce pucchi: ahaṃ kiṃ nissāya evaṃ ācārasampannena viyogaṃ patto ti, aggamahesiṃ devā ti, rājā naṃ uddhapādaṃ (c. uddhā-) gahetvā corapapāte khiṇāpetvā nagaraṃ pavisitvā dhammena rajjaṃ kāresi; tadā Maḥāpadumakumāro mahāsatto aḥosi, mātu sapattī (c. -ī) Cīṇcamāṇavikā ti. Satthā imaṃ atthaṃ pakāsetvā: bhikkhave ekadhammaṃ hi saccavacanāṃ paḥāya musāvāde patiṭṭhitānaṃ viṣaṭṭhaparalokānaṃ akattabbaṃ pāpakammaṃ nāma n' atthīti vatvā imaṃ gātham āha: Ekam etc. Tattha ekaṃ dhammaṃ ti saccam; musāvādissā ti yassa dasasu vacane su ekam pi saccam n' atthi, evarūpassa musāvādino; vitinaṃ aparalokassā ti viṣaṭṭhaparalokassa, evarūpo (c. -e) hi manussasampattim devalokasampattim avasāne nibbānasampattin ti imā tisso sampattiyo na passati; n' atthi pāpaṇ ti tassa

evārūpassa imam náma pápaṃ akattabban ti n'atthi . . .
 Ciñcamānavikāya vatthum.

v. 177. Locus: Jetavanam. Materia: asadisadānam.
 . . . Sukhī paratthā ti ten'eva so dānānumodana-
 pumñena paraloke dibbasampattim anubhavamāno sukhī
hoti . . .

De metro app. vide.

v. 178. Locus: Jetavanam. Persona: Kālo náma
 Anāthapiṇḍikassa putto.

Tattha pathavyā ekarajjenā ti cakkavattirajjena;
 saggassa gamanena (c. -nena) vā ti chabbīsatividhassa
 vā saggassa adhigamanena (c. -mane); sabbalokādhipaccenā
 (c. -di-) ti etasmim ettake nāgasupaṇṇavemānikapeteḥi saddhim
 sabbasmim loke adhipaccena; sotāpattiphalam varan ti
 yasmā ettake thāne rajjam kāretvāpi nirayādīhi amutto va
hoti sotāpanno pana pihītaapāyadvāro hutvā sabbadubbalo pi
 atthame bhave nibbattati tasmā sotāpattiphalam eva varam
 uttaman ti attho . . .

Sotāpattiphalam cfr. Burnouf: Introd. p. 293. Sp.
 Hardy: East. Monach. p. 280. 289. Varam cum instrum.
 pro ablativo.

v. 179-80. Locus: Bodhimāṇḍo. Personæ: Māra-
 dhītarō.

Tattha yassa jitam nāvajīyatīti yassa sammāsam-
 buddhassa tena tena maggena jitam rāgādikilesajātam puna
 asamucaraṇato (asamuddhar-?) nāvajīyyati dujjitam náma na
hoti; no yātīti na uyyāti yassa jitam kilesajātam rāgādisu

koci ekam kilesam pi loke pacchatovatti nāma na hoti nānu-
baddhatīti attho (-?); anantagocaran ti anantārammaṇassa
sabbamūñṭaṇṇassa vasena अपरियन्तागोचरम्; kena padena
ti yassa hi rāgapadādisu ekapadam pi n' atthi tam tumhe kena
padena nessatha, Buddhassa pana ekapadam pi n' atthi, tam
Buddham tumhe kena padena nessatha; dutiyagāthāya taṇhā
nāma (c. -me) samsibbitapariyonandhanatthena jālam assā atthīti
pi jālakārikā ti pi jālūpamā (c. -up-) ti jālinī (c. -īnī),
rūpādisu ārammaṇesu (c. -osū) visattatāya visattikā visattā
pana, tāya visāhāratāya visapupphatāya visaphalatāya visa-
paribhogatāya pi visattikā, sā evarūpā taṇhā yassa kuhiñci
bhavē netum (c. ne-) n' atthi tam tumhe apadam Buddham
kena padena nessathā ti attho ...

Noyáti comm. dissolvit na uyyáti. Kena padena melius verterimus: quo vestigio; cfr. v. 93. Visattika cfr. v. 325, Abhidhánapp. p. 19, 18; s. viṣátmika? Kuhiñci Clough: Pali Grammar p. 69. Netave cfr. not. ad v. 33. De metro app. vide.

v. 181. Locus: Saṃkassanaṅgaradvāraṃ. Personæ:
bahudevamanussā.

Tattha jhānapasutā (c. jānapasū-) ti lakkhaṇūpanijjhānam (c. -a) āramāṇūpanijjhānan (c. -nūp-) ti imesu dvīsu jhānesu āvajjānasamāpajjanaadhiṭṭhānavutṭhānapaccavekkhanehi yuttapayuttā; nekkhammūpasame ratā ti ettha pabbajānekkhamman ti na gaḥetabbaṃ (c. -ā), kilesavūpasamana-nibbānaratim pana sandhāy' etaṃ vuttaṃ; devāpīti devāpi manussāpi tesam piḥayanti patthenti; satīmatan ti evarūpa-guṇānam tesam satiyā samannāgatānam sambuddhānam aho vata mayam pi buddhā bhaveyyāma ti buddhabhāvaṃ icchamānā piḥayantīti (c. piḥ-) attho . . .

Nekkhamma s. naiskarmya otium, tranquillitas; ple-

rumque derivatur a *niṣkram*, sanscritice igitur esset *naiṣkramya* (i. q. *pravrajyá*), cfr. supra p. 256 et Clough: *Singhalese Dict.* s. v. *naiṣkramya*; *Abhidhānapp.* p. 111, 54. *Pihayanti* legendum est *pihenti*.

v. 182. Locus: Bārāṇasim upanissāya Sattasfrisa-
mūlam. Persona: Erakapattanāgarājā.

... Mahantena pana váyamena abhin^hárasa samij^hhanato samiddh^habhin^hárasa (c. -ñf-) ca aneke^hi pi kappak^hotisa^hasse^hi dullabhuppádato buddhánam uppádo pi kiccho yeva ativiya dullabho ti...

Paṭilābha s. pratilambha. Buddhānam uppādo ita
omnes codd., legendum est buddhānam uppado, cfr. not.
ad v. 108.

v. 183-85. Sabbapāpassa akaraṇaṃ ti imaṃ dhamma-
desanaṃ Satthā Jetavane viharanto Ānandattherassa pañhaṃ
ārabbha kathesi; therō kira divāṭṭhāne nisinno cintesi: Satthāra
sattannaṃ buddhānaṃ mātāpitara āyuparicchedo bodhi sāvaka-
sannipāto aggasāvaka upaṭṭhāko ti sabbāṃ kathitaṃ (c. -tuṃ) upo-
satho pana akathito, kin nu kho nesāṃ pi ayam eva uposatho
amāṇo ti; so Satthāraṃ upasāṃkamitvā taṃ atthaṃ pucchi, yasmā
pana nesāṃ buddhānaṃ kālabhedo va ahoṣi na gāthābhedo —
Vipassī sammāsambuddho hi sattame sattame saṃvacchare
uposathaṃ akāsi, ekadivasaṃ dinnovādo yeva hi 'ssa sattannaṃ
saṃvaccharānaṃ alaṃ ahoṣi, Sikhī ca Vessabhū ca chaṭṭhe
saṃvacchare uposathaṃ karimsu (c. karim), Kakusandho Koṇā-
gamaṇo (c. -ṇo) ca saṃvacchare, Kassapadasabalo chaṭṭhe chaṭṭhe
māse uposathaṃ (c. -taṃ) akāsi, ekadivasaṃ dinnovādo eva
channaṃ māsānaṃ ahoṣi — tasmā Satthā nesāṃ imaṃ kālabhe-
daṃ ārocetvā ovādagāthā pana nesāṃ imā yevā ti vatvā sabbesaṃ
ekam eva uposathaṃ āvikaronto imā gāthā abhāsi: Sabba- etc.

... Upasampadá ti abhinikkhamanato pattháya yáva ara-
 hattamaggá (c. -a) kusalassa uppádanañ (c. -dañ) ca uppádi-
 tassa ca bhávaná; sacittapariyodapanan ti pañcahi níva-
 ranehi attano cittassa vedápanam (c. eod-); etañ buddhána
 sásanan ti sabbabuddhánam ayam anusatthi (c. anuss-); kha-
 ntíti yá esá titikkhásamkhátá (c. tít-) khañtí náma idañ imasmim
 sásane paramam uttamam tapo; nibbánam paramam va-
 danti buddhá ti buddhá ca paccekabuddhá ca anubuddhá
 cá ti ime tayo buddhá nibbánam uttaman ti vadanti; na hi
 pabbajito ti pániádfhi param (c. -a) upahananto (c. -hanto)
 vihetthento (c. vibh-) parúpagháti (c. -i) pabbajito náma (c. -á) na
 (c. nam) hoti; samaño ti vuttanayen' eva param vihetthayanto
 samaño (c. -no) pi na hoti yeva; anupavádo (c. anú-) ti anupa-
 vádo (c. anúpavádañ) c' eva anupavádápanañ (c. anú-) ca; anu-
 pagháto (c. anú-) ti anupahananañ (c. anú-) c' eva anupaghá-
 tanañ (c. anú-) ca; pátimokkhe (c. -o) ti jetthakasfle, sam-
 varo ti pidañanam; mattamñútá ti mattamñúbhávo pamá-
 najánanam; patthan ti vivittam (c. vic-); adhicitte ti
 atthasamápattisamkháte adhikacitte, áyogo ti payogakaranam;
 etan ti etañ (c. eta) sabbam pi buddhánam sásanam, ettha hi
 anupavádena (c. anú-) vácasikasílam kathitam aghátana káyika-
 sflam pátimokkhe ca samvaro ti iminá pátimokkhasflam (c. -a)
 c' eva indriyasamvaram mattamñútáya ájívapárisuddhi (c. -im)
 c' eva (c. dveva) paccayasannissitasflañ ca patthañ ca senása-
 nena sappáyasenasanam adhicitte na attha samápattiyo (-?) eva
 imáya gátháya tisso pi sikkhá (c. -a) kathitá eva honti...
 Ánandattherassa vatthum.

Vide Benfey: Indien p. 202. Legendum est sabbapápass'
 akaranam sive -ssákar-, cfr. not. ad v. 7, itidemque kusalass'
 up- sive -ssôpa-. Pariyodapana cfr. not. ad v. 88.
 Khañtí s. xánti, titikkhá s. titixá, cfr. Mahábh. 12, 5992;
 in vertendo comment. sequutus sum. Nibbánam h. l. sub-

jectivo sensu intelligendum est. Parúpaghátí ita B, A et C -ti; cfr. v. 210; de metro app. vide. Mattamñutá sic A, B -ññatá, C -ññútá, quæ lectio mihi recipienda esset. Pattha s. prásta? Sayanásanam cfr. v. 271. (Supra p. 264, Abhidhánapp. p. 148, 44, Kammav. ed. Spiegel p. 9. 34.)

v. 186-87. Locus: Jetavanam. Persona: anabhira-tabhikkhu.

Kaḥápaṇa s. kārṣāpaṇa; cfr. Abhidhánapp. p. 63, 35, Clough: Pali Grammar p. 51, Singh. Dict. s. v. kaḥavanúva, Burnouf: Introd. p. 597.

v. 188-92. Locus: Jetavanam. Persona: Aggidatto Kosalaramño porohito.

Tattha baḥun ti baḥu; pabbatánīti tattha tattha Isigilivepullavebhārādike pabbate ca Maḥāvanagosīṅgasālavanādīni vanāni ca Veluvanajīvakambavādayo ārāme ca Udenacetiyagotamakacetiyādīni (c. -kañce-) rukkhacetyāni (c. -añcetyāni) ca te manussā tena tena bhayena tajjitā bhayato muñciturakāmā (c. -tumkā-) puttalābhādīni vā patthayamānā saraṇam (c. -nam) yantīti attho; n' etaṃ saraṇan (c. -nan) ti etaṃ pana sabbam pi saraṇam n' eva khemaṃ na uttamaṃ na ca etaṃ paṭicca jātiādisu sattesu eko pi jātiādito sabbadukkhā pamuccatīti attho; yo cā ti idaṃ akhemaṃ anuttaraṃ ca saraṇam dassetvā khemaṃ uttamaṃ saraṇam dassanattamaṃ āraddham, tass' attho: yo ca gaḥattho vā pabbajito vā iti pi so Bhagavā sammāsambuddho ti ādikam Buddhadhammasamghānussatikammaṭṭhānam niṭṭhāya seṭṭhavasena Buddhaṃ ca dhammaṃ ca saraṇam gato tassāpi tam saraṇāgamanam amñamtiṭṭhiyā vandanādīhi kuppati calati (?) tassa pana acalabhāvaṃ dassetum maggena āgatasaraṇam eva pakāsento cattāri ariyasaccāni sammappamāṇāya passatīti āha, yo (c. so) hi etesaṃ saccānam dassanavasena etāni saraṇāgato

tassa etaṃ saraṇaṃ khemaṃ ca uttamaṃ ca, puggalo etaṃ saraṇaṃ paṭicca sakalasmāpi vaddhadukkhā pamuccati, tasmā etaṃ kho saraṇaṃ khemaṃ ti ādi vuttaṃ...

Āráma cfr. Kammav. ed. Spiegel p. 34, Burnouf: Introd. p. 28. Rukkhaçetya cfr. Abhidhánapp. p. 25, 10. 56, 28. 124, 78, Burnouf Introd. p. 74. 349. 630. Ariyasacca Abhidhánapp. p. 128, 24. Asiatic Res. vol. XX p. 294. 424. 476. Magga cfr. vv. 273 sq. 403; Abhidhánapp. p. 121, 48, óðòç in N. T.

Burnouf (Introd. p. 186) versus sanscr. palicis respondententes ita vertit: Beaucoup d'hommes, chassés par la crainte, cherchent un asile dans les montagnes et dans les bois, dans les ermitages et auprès des arbres consacrés. Mais ce n'est pas le meilleur des asiles; ce n'est pas là le meilleur refuge, et ce n'est pas dans cet asile qu'on est délivré de toutes les douleurs. Celui, au contraire, qui cherche un refuge auprès du Buddha, de la Loi et de l'Assemblée, quand il voit avec la sagesse les quatre vérités sublimes, qui sont la douleur, la production de la douleur, l'anéantissement de la douleur et la marche qui y conduit, et la voie formée de huit parties, voie sublime, salutaire, qui mène au Nirvāṇa, celui-là connaît le meilleur des asiles, le meilleur refuge; dès qu'il y est parvenu, il est délivré de toutes les douleurs.

v. 193. Dullabho ti imaṃ dhammadesanaṃ Satthā Jetavane viharanto Ānandattherassa paṇḥaṃ ārabha kathesi; therō ekadivasaṃ divāṭṭhāne nisinno cintesi: hatthājāniyo chaddantakule vā uposathakule vā uppajjati, assājāniyo valāhassa rājakule jāneyyā (?) Dakkhiṇāpathe ti ādini vadantena Satthārā hatthiājāniyyādānaṃ uppattiṭṭhānāni kathitāni, purisājāneyyo nu kho kaḥaṃ uppajjati; so Satthāraṃ upasaṃkamitvā etaṃ atthaṃ pucchi, Satthā: Ānanda purisājāniyo (c. -saj-) nāma

na sabbattha uppajjati, ujjukato páti (?) yojanasatáyáme ávaddhato navayojanasatappamáne (c. -ne) Majjhimadesaṭṭhāne uppajjati, uppajjanto ca pana (adde: na) yasmim tasmim vá kule uppajjati, khattiyamahásálabráhṃmaṇamahásálánaṃ pana amñatarasmim yeva uppajjati vatvá imaṃ gátham áha: Dullabho etc. Tattha dullabho ti purisájamño hi dullabho na hatthiajáneyyádayo viya (c. vi) sulabho, so sabbattha (c. sattha) paccantadese vá nícakule vá na jáyati Majjhimadese yeva pana mahájanaassa abhivádanádi-sakkarakaraṇaṭṭhāne khattiyabráhṃmaṇakulánaṃ amñatarasmim kule jáyati, evaṃ jáyamāno ca yattha so jáyati dhīro uttama-paṇho (c. -maṃp-) sammásambuddho taṃ kulaṃ sukhān edhati sukhappattam eva hoti attho . . . Ánandattherassa paṇha-pucchitavattum (c. -hāmpu-).

Ajañña sanscr. ajanya, Abhidhānapp. p. 52, 43. Comm. vocem idem valere ac ájāniya, ájáneyya (Abhidh. p. 48, 10) statuere videtur.

v. 194. Locus: Jetavanāṃ. Personæ: sambhulá bhikkhú.

Tattha yasmá buddhá uppajjamáná (c. -ṇá) mahájanaṃ (c. -a) rágakantárádini tárenti tasmá buddhānaṃ uppádo sukho; yasmá dhammadesanaṃ ágamma játiádiddhammá sattá játiádīhi muccanti tasmá saddhammadesaná sukhá; sámaggīti samacittatá yá ekacittatá yāpi sukhá eva, samaggānaṃ pana ekacittānaṃ yasmá Buddhavacanāṃ vá uggaṇhitum dhātānaṃ gāni vá parihaṇitum samaṇadhammaṃ vá kátum sukhaṃ tasmá samaggānaṃ tapo sukho ti vuttaṃ, ten' evāha: yáva kívañ ca bhikkhave bhikkhú (c. -u) sannipatissanti samaggá vuṭṭha-hissanti samaggá saṃghakaraṇiyyāni karissanti, buddhi yeva bhikkhave bhikkhúnaṃ páṭikaṃkhá no parihañti . . .

Sámaggí, s. sámagrí, concordia.

v. 195-96. Pújárahe ti imaṃ dhammadesanaṃ Satthā cārikaṃ caramāno Kassapadasabalassa suvaṇṇacetiyaṃ ārabha kathesi. Tathāgato Sāvattitho (c. -iko) nikkhamitvā anupubbena Bārāṇasim gacchanto antarāmagge Todeyyagāmaṣṣa samāpe mahābhikkhusaṃghaparivuto (c. -kkhū-) amñātaraṃ devatthānaṃ sampāpuni, tatra nisinno Sugato dhammabhaṇḍāgārikaṃ pesetv avidūre kasikammaṃ karontaṃ brāhmaṇaṃ pakkosāpesi, so brāhmaṇo āgantvā Tathāgataṃ anabbhivādetvā nam eva devatthānaṃ vanditvā atthāsi, Sugato p' imaṃ padesaṃ kin ti maṃṇasi brāhmaṇā ti āha, amhākaṃ paveniyā ātaṇ (ātataṇ?) cetiyatthānaṃ ti vandāmi bho Gotamā ti, imaṃ thānaṃ vandantena tayā sādhu kataṃ (c. kathaṃ) brāhmaṇā (c. bra-) ti Sugato taṃ sampajamaṃsesi, taṃ sutvā bhikkhū kena nu kho kāraṇena Bhagavā evaṃ sampajamaṃsesīti saṃsayāṃ saṃjānesuṃ, tato Tathāgato tesaṃ tayaṃ patetum Majjhimanikāye Ghaṭikārasuttantaṃ idhānubhāvena Kassapadasabalassa yojanubbedhaṃ kanakacetiyaṃ aparimā iva kanakapābbataṃ ākāse niyādhā mahājānaṃ dassetvā brāhmaṇa evaṃvidhānaṃ pūjārahaṇaṃ pūjāyuttatarā vā ti vatvā Mahāparinibbānasutte dassitanayena buddhādike cattāro thūpārahe pakāsetvā sarīracetiyaṃ paribhogacetiyaṃ ti (-?) tūpi cetiyāni viśesato paridīpetvā imaṃ gāthā abhāsi: Pújárahe etc. Tattha pūjetum arahā pūjārahā pūritum (pūjetum?) yuttā ti attho; te pújárahe (c. -o) pūjayato ti abhivādanādīhi ca catuppaccayehi (c. -ppayehi) ca pūjantassa; pūjārahe dasseti buddhe ti ādinā, buddhe ti sammāsambuddhe; ya diva (c. yadi) iti yadi vā atha vā (c. tāvā) ti attho, kattha (tattha?) paccekabuddhe ti kathitaṃ hoti; sāvake ca Buddhasāvake (c. -a); papañcasamatikkante ti samatikkante taṇhādiṭṭhimānapapañce; tiṇṇo ti atikkanto (c. -e), sokapariḍḍave ti sokapariḍḍave ime ce atikkante ti attho, ete hi pūjārahantaṃ (-?) dassitaṃ; te ti buddhādī (c. -fhi) tādise (c. -iso) ti vuttagaḥaṇavasena

nibbute (c. -o) ti rāgādinibbutiyā n'atthi kuto vibhāvato ārammaṇato vā etesaṃ bhayan ti akutobhaya, te akutobhaye; na sakkā puṇṇaṃ (c. -a) saṃkhātun ti puṇṇaṃ (c. -a) gaṇetum (c. gaṇetum) na sakkā; kathaṃ ti ce im'ettam pi kenacīti (c. te-) imaṃ ettakan ti attho, kenacīti apisaddo idha sambandhitabbo (c. -ambo), kenaci puggalena mānena vā, tattha puggalenā ti tebrahmādinā mānenā ti tividhena mānena tīraṇena pūraṇena vā, tīraṇaṃ nāma idaṃ ettakan ti nayato tīraṇaṃ, dhāraṇaṃ ti tulāya dhāraṇaṃ, pūraṇaṃ nāma addhappasatapatthanūlikādivasena pūraṇaṃ, kenaci puggalena imehi tīhi mānehi buddhādike pūjayato puṇṇaṃ (c. -a) vipāka-vasena gaṇetum na sakkā pariyaṇtarahitato ti dvīsu thānesu pūjato ti kiṃ nānaṃ paṭhamam dharamāne buddhādi pūjayato na sakkā puṇṇaṃ saṃkhātum puna te tādise kilesapariniḍḍāna-nimittena khandhapariniḍḍānena nibbute (c. -o) pi pūjayato na sakkā puṇṇaṃ (c. -a) saṃkhātun ti bhede yujjanti (-?), tenāha Vimānavatthumhi:

Titthante nibbute cāpi same citte samaṃ phalaṃ,

cetopasādaḥetu hi sattā gaḍḍanti suggatin ti.

Desanāvāsāne (c. -ṇā- -ṇe) brāhmaṇo sotāpanno aḥosīti, yojaniyam kanakacetiyaṃ (c. kaṇ-) sattāham (c. -bham) ākāse yeva atthāsi, mahanto (c. -tena) samāgamo vāhosi, sattāham cetiyaṃ nānappakārena pūjesum, tato bhinnaladdhikānaṃ laddhibhedo (c. -e) jāto, Buddhānubhāvena taṃ cetiyaṃ yathā tīhānaṃ eva gataṃ, tatth'eva taṃkhaṇe mahantaṃ pāsāpacetiyaṃ aḥosi, tasmim samāgame caturāsītiyaṃ pāsāpasaḥassānaṃ dhammābhisamayo aḥosīti.

Papañca s. prapañca, propria notio hujus vocis non liquet; cfr. v. 254. Sp. Hardy: East. Monach. p. 292. Nibbute sic A; B et C nibbuto; cfr. not. ad v. 88. Puṇṇaṃ sic C; A puṇṇa, B puṇṇa. Im'ettam cfr. not. ad v. 11; etta forma primitiva pro usitatore ettaka hic ipse, vox ducenda esse videtur ex adv. etra (ettha).

Paṭhamakabhāṇavāraṃ sine dubio divisio est, quæ ad capita in festis recitanda spectat (pericope); exstat tantum in cod. C, et alterum membrum deest.

v. 197-99. Susukhaṃ vatā ti imaṃ dhammadesanaṃ Satthā Sakkesu viharanto kalahavúpasamanatthaṃ (c. -matth-) nātake ārabba kathesi. Sākiyā Koliyā (-yānaṃ?) kira Kapilavattunagarassa ca antare Rohiṇṇāmanadiṃ (c. -f) eken' eva āvaraṇena bandhāpetvā sassāni karonti, atha jetṭhamūlamāse sassesu milāyantesu ubhayanaṅgaravāsikānaṃ (c. -sf-) pi kammakará sannipatimsu, tattha Koliyanaṅgaravāsino āhaṃsu: idaṃ udakaṃ ubhato bhariyamānaṃ n' eva tumhākaṃ n' eva amhākaṃ paḥossati, amhākaṃ pana sassāṃ ekaudaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethā ti, itare (c. -o) pi āhaṃsu (c. ah-): tumhesu (c. -he) koṭṭhe pūretvā ṭhitesu mayāṃ ratanasunnaṃ nīlamanikālakahāpane (?) ca gaḥetvā pacchimaṃ pasibbakādiḥatthā na sakkhissāma tumhākaṃ gharadvāre (c. sara-) vicarituṃ, amhākaṃ pi sassāṃ ekaudaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethā ti, na mayāṃ dassāmā ti, mayāṃ pi na dassāmā ti evaṃ kathaṃ vaddhetvā eko utthāya ekassa paḥāraṃ adāsi, so pi amñassā ti, evaṃ amñamaṃñaṃ paḥarivā rājakulaṃ jātiṃ ghaddhetvā (?) kalahāṃ vaddhayimsu, Koliyakammakará vadanti: tumhe Kapilavattuvāsike gaḥetvā gacchatha, ye soṇasigálādayo viya attano bhaginīhi saddhiṃ saṃvasimsu etesaṃ (c. -a) ḥatthino ca assā ca phalākāvudhāni ca amhākaṃ kiṃ karissantīti, Sākiyakammakará vadanti: tumhe dāni kuṭṭhino dārake gaḥetvā gacchatha, ye ānathā (anāthā?) niggatikanti (?) tiracchānā viya kolarukkhe vasimsu etesaṃ ḥatthino (c. atthi-) va assā ca phalākāvudhāni (c. pal-) ca amhākaṃ kiṃ karissantīti, te gantvā tasmīṃ kamme niyuttaamaccā (-ānaṃ?) rājakulānaṃ (?) kathesuṃ, tato Sākiyā bhaginīhi saddhiṃ saṃvāsaṃ vasitakānaṃ thāmaṇ ca balaṇ

ca dassessámá ti yuddham sajjetvā nikkhamimsu, Koliyāpi kōlaruk-khavāsīnam (c. -inam) thāmañ ca balañ ca dassessámá ti yuddham sajjetvā nikkhamimsu. Satthāpi paccúsasamaye lokam oloketvā ñátake disvá mayi anágacchante ime nassissanti mayá gantum vaddhatīti cintetvā ekako va ákāsen' eva gantvā Rohiṇṇadiyá majjhe ákāse pallamke nisīdi, ñátaká Satthāram disvá ávudhāni chaddetvā vandimsu, atha ne Satthá áha: kimkalaho nám' esa mahārājá ti; na jánāma (c. -á) bhante ti; ko dāni jánissatīti; sená-pati jánissati, senápati uparājá jánissatīti iminā upáyena yáva dāsakammakare (c. -o) pucchitvā bhante udakakalahō ti áhaṃsu; udakam kim agghati mahārājá ti; appam bhante ti; khattiyá kim agghanti mahārājá ti; khattiyá náma anagghá bhante ti; yuttam pana tumhākam appamattakaudakam nissáya anagghiye khattiye násetun ti; te tumhí ahesum, atha ne Satthá ámantetvā: kasmá mahārājáno evarúpan karoṭha mayi asante 'jja lohitanadī pavattissatha ayuttam vo katam tumhe pañcahi verehi saverá viharatha aham avero viharāmi (c. -ma) tumhe kilesáturá hutvā viharatha aham anáturo tumhe kámaguṇe pariyesa-nussukká hutvā viharatha aham anussukko viharāmīti vatvā imá gáthá abhási (c. ahási): Susukham etc. Nátakānam kala-havúpasamanavatthum.

Cfr. v. 406. Ussuka, s. utsuka, Abhidhānapp. p. 98, 37.

v. 200. Susukham vatá ti imam dhammadesanam Satthá Pañcasálāya bráhmaṇagāme viharanto Máram árabba kthesi. Ekam divasam hi Satthá pañcasatānam kumárikānam sotápattimaggassa upanissayam disvá tam gāman upanissáya vihási, tāpi kumárikáyo ekasmim nakkhattadivase nadim gantvā nahátvā alamkatapatiyattá (c. -ntá) gámábbhimukhiyo páyimsu, Satthāpi tam gāman pavisitvā piṇḍáya cari (c. caritvā), Máro sakalagāmaवासīnam (c. -vasitam) sarīre adhimuñcitvā (c. -muñḍi-) yathá Satthá kaṭacchumattam bhattam pi na labhati evam katvā

yathádhótēna pattēna nikkhantāṃ Saṭṭhāraṃ gāmadvāre ṭhatvā āha: api samaṇa (c. -na) piṇḍam alatthā ti; kiṃ pana tvam pāpima tathā akāsi yathāhaṃ piṇḍam na labheyyan ti; tena hi bhante puna pavisathā (c. bhavisatā) ti, evaṃ kir' assa ahoṣi: sace puna pavisissati sabbesaṃ sarīresu adhimuñcitvā imassa purato pāṇim paharitvā hassakeliṃ kāressāmīti; tasmim khane nā kumārīkāyo gāmadvāraṃ patvā Saṭṭhāraṃ disvā vanditvā ekamantaṃ atthāmsu, Māro pi Saṭṭhāraṃ āha: api bhante piṇḍam alabhamāno jigacchādukkhena pīlit' atthā ti; Saṭṭhā: aṇṇa mayam pāpima kiñci alabhitvāpi Ábhassara-loke brāhmaṇo viya pītisukhen' eva vītinaṃessāmā ti vatvā imaṃ gātham āha: Susukham vata etc. Tattha yesaṃ no (c. to) ti yesaṃ amhākaṃ palibuddhanatthēna rāgādīsu kiñcānesu ekam pi kiñcanaṃ n' atthi; pītibhakkhā ti yathā Ábhassara devā pītibhakkhā hutvā pītisukhen' eva vītinaṃenti evaṃ mayam pi bhavissāmā ti attho... Mārassa vatthum.

Cfr. Mahābh. 12, 9917. Kiñcana cfr. not. ad v. 88; Abhidhānapp. p. 100, 49. Ábhassara cfr. Burnouf: Intr. p. 611; Sp. Hardy: Manual locis in indice citatis.

v. 201. Jayam veran ti imaṃ dhammadesanaṃ Saṭṭhā Jetavane viharanto Kosalarañño parājayaṃ ārabba kathesi; so kira Kāsīgāmakam nissāya bhāgiṇeyyena Ajātasatthunā saddhim yujjhanto (c. yujj-) tena tayo vāre parājito tatiyavāre cintesi: ahaṃ khīramukham dārakam parājetum nāsakkhim, kiṃ me jīvitenā ti, so āhārūpacchedam (c. arūpa-) katvā mañcake nipajji, ath' assāsāvattim (atha sā pavatti?) sakalavihāra-naṅgaram (c. -raṇna-) patthari, bhikkhū Tathāgatassa ārocesum: bhante rājā kira Kāsīgāmakam nissāya tayo vāre parājito (c. -no), so idāni parājitvā āgato khīramukham pi dārakam parājetum nāsakkhim kiṃ me jīvitenā ti āhārūpacchedam katvā mañcake nipanno

ti, Satthá tesam katham sutvá: bhikkhave jinanto pi veram pasavati (c. -va) parájito pana dukkham seti yevá ti vatvá imam gátham áha: Jayam etc. Kosalaramño parájayassa vatthum.

v. 202. Locus: Jetavanam. Persona: amñatarakula-dáriko.

Tattha n' atthi rágasamo ti dhúmam vá jálam vá añgáram vá adassetvá anto yeva jhápétvá (c. já-) bhasma-muṭṭhim kátum samattho rágena samo aggi náma n' atthi; kalisamo api idhāpi doso n' atthi; n' atthi khandhādisá (c. kkhandh-) ti khandhehi samáná, yathá parihāriyamáná khandhá dukkhá evam amñam dukkham náma n' atthi; santi parān ti nibbānato uttarim amñam sukham pi n' atthi, amñam hi sukham sukham eva nibbānam paramam sukham ti attho . . .

Rága cfr. vv. 13. 14. 20. 99. 202. 251. 339. 347. 309. 356. 369. 377. 407; Abhidh. p. 19, 19. 130, 31; Mahābh. 12, 6537. 12427. Dosa s. dveṣa cfr. vv. 20. 251. 357. 369. 377. 407; Abhidh. p. 19, 20. 149, 8. Kali Abhidh. p. 146, 9; cfr. v. 252. Khandhādisa cum a producto, ut fieri solet in vocibus cum disa compositis (B C habent kkhandhādisá, cfr. v. 117). Cfr. v. 374, Abhidh. p. 113, 74, Burnouf: Introd. p. 512. 475. 634. Santi s. cānti, cfr. v. 285, Abhidh. p. 1, 8. 102, 1. 136, 8.

v. 203. Locus: Álaví. Persona: amñataraupāsako.

Tattha digacchāparamá rogá ti yasmá amño rogo saka (sakim?) tikkichito vinassati vātañgavasena pahīyati (c. -anti) digacchā pana niccakālan tikkichitabbá yevá ti sesarogānam ayaṃ paramá (-o?) náma; saṃkhārā pañcakkhandhá (c. pacca-); etaṃ nātvá ti digacchāsāmo rogo no (?) n' atthi, khandhapariharāṇasamaṃ (c. -ṇamsa-) dukkham náma n' atthi ti evam attham yathābhútam (c. -bhu-) nātvá paṇḍito nibbānam sacchikaroti;

nibbānaṃ paramaṃ sukhaṃ ti tañ hi sabbasukhānaṃ
 paramaṃ uttamaṃ sukhaṃ ti attho...

Jigacchá (s. jighatsá) A; C jígacchá; B digacchá, j in
 d mutato, similiter digucchu, Pasenadi, Udáyin (Burnouf:
 Introd. p. 358 not.), tikicchá. Miror, quod cum g scribitur, Abhidh.
 p. 61, 23 habet jiyacchá (lege: jigh-), p. 102, 65 jighacchita.
 Saṃkhāra cfr. vv. 255. 277. 368. 381. 383; Abhidh. p. 111, 55;
 Burnouf: Intr. p. 84. 505; Sp. Hardy: East. Monach. et Manual.
 Dukhá (cfr. not. ad v. 18) aut pro -āni aut m. g., cfr. v. 221.
 Nibbāna (s. nirváṇa) semper scribitur cum n; cfr. vv. 23.
 32. 75. 184. 184. 204. 226. 285. 289. 344. 369. 372; Burnouf: Intr.
 p. 18. 589; Sp. Hardy: East. Monach et Manual.

v. 204.* Árogyaparamá lábhá ti imaṃ dhammadesanaṃ
 Satthá Jetavane viharanto rájānaṃ Pasenadikosalaṃ árabba
 kathesi; ekasmiṃ samaye rájá taṇḍuladonassa odanaṃ tadu-
 piyena (?) súpavyañjanaṇa bhuñjati, so ekadivasam bhuttapátarāso
 bhattasammadaṃ (c. -sampadaṃ) avinodetvá va Satthu santikaṃ
 gantvá kilantarúpo ito c' ito ca samparivattati, niddáya abhi-
 bhuyyamáno pi ujum vipajjitum asakkonto ekamantaṃ nisīdi,
 atha naṃ Satthá áha: kiṃ mahárája avissamitvá va ágato 'sīti,
 áma bhante bhuttakálato paṭṭháya me mahádukkhaṃ hotīti, atha
 naṃ Satthá mahárája atibahumbhojana (atibahubhuñjino?) etaṃ
 dukkhaṃ hotīti vatvá imaṃ gátham áha:

Middhí yadá hoti mahagghaso ca

niddáyitá samparivattasáyí

mahávaráho va nivápapuṭṭho

punappunaṃ gabbhaṃ upeti mando ti,

imáya (c. imá) gátháya ovaditvá: mahárája bhojanaṃ náma
 mattáya bhuñjitum vaddhati mattabhojane sukhaṃ hotīti uttarim
 ovadanto imaṃ gátham áha:

* Cfr. fabulam ad v. 325.

Manujassa sadá satímato^a

mattam jánato laddhabhojane

tanú^b tassa bhavanti vedaná,

sanikam jírati áyu pálayan ti,

rájá gáthá uggañhitum násakghi, samípe (c. -ipe) thitam pana bháGINEYYAM Sudassanam náma mánavam imam gátham uggañhá ti áha, so tam gátham uggañhitvá kim karomi bhante ti Sattháram pucchi, átha nam Satthá áha: ramño (c. raño) bhuñjantassa osánapiṇḍakále imam gátham vadeyyási, rájá attham sallakkhetvá tam piṇḍam chaddessati (c. -essati), tasmim piṇḍe sitthagaganána (c. -gaganána) ramño (c. raño) bhattapacanakále (c. -ttam-) tattake (c. tant-) taṇḍule hareyyási, so sádhu bhante ti sáyam pi páto pi ramño bhuñjantassa osánapiṇḍakále tam gátham udáharitvá tena chadditapiṇḍe (c. -ddi-) sitthagaganána taṇḍule háresi, rájápi 'ssa gátham sutvá saḥassam saḥassam dāpesi, so aparena samayena nálikodanaparamatāya sañṭhahitvá (c. sañṭh-) sukhappatto tanusarīro ahosi, ath' ekadivasam Satthu santikam gantvá Sattháram vanditvá áha: bhante idáni me sukham játam, migam pi anubandhitvá (c. -di-) gañhanasamattho (c. -ṇa-) jato 'mhi, pubbe me bháGINEYYENA saddhim yuddham eva hoti, idáni me Vapi-rakumárim náma dhítaram bháGINEYYASSA datvá so gámo tassá eva (c. evam) nahánamúlam katvá dinno, tena saddhim viggaho vupasanto, imināpi me káranena (c. -nena) sukham eva játam, kusarājakaḷikam maññiratanam pi te (?), gehe purimadivase nattham tam pi idáni hatthapattam (c. -amp-), imināpi káranena sukham eva játam, tumhákam sāvakehi saddhim vissásam icchantena nátidhítá vo gehe katá, imināpi me káranena sukham eva jatan ti, Satthá: árogyam náma mahárájá paramalábhá yatháladdhena santuttha-bhavasadisam pi dhanam vissásam sadisam (vissásasadisam?) ca náti nibbānaparamā ca sukham (?) náma n'atthīti vatvá imam gátham áha: Árogyaparamá etc. Tattha árogyaparamá ti áro-

^a cod. satimano. ^b cod. tanu.

gyabhāvaparamá, roḡine (c. -īno) hi vijjamānāpi lābhā eva arogassa (c. ār-) sabbalābhā āgatā va honti, ten' eva taṃ vuttam: ārogya-paramā lābhā ti; santuṭṭhīparaman ti giḥino (c. -īno) vā pabbajitassa vā yaṃ attanā laddham attano santakam ten' eva tussabhāvo santuṭṭhī (c. -tthī) nāma sesadhanehi (c. sosedh-) paramam dhanam; viśśāsaparamā ti mātā vā hotu pitā vā yena saddhim viśśāso n' atthi so amñātako va yena saddhim viśśāso atthi so asambaddho pi paramo uttamo nāti, tena vuttam: viśśāsaparamā nātīti; nibbānasadisam pana sukham nāma n' atthi, ten' evāha: nibbānam paramam sukham ti... Paśenadikosalassa vatthum.

In Asiatic Researches vol. xx p. 589 versus ita vertitur: Health is the chief acquirement. Content is the best riches. Firmness of mind is the best kinsman. Deliverance from pain is the chief happiness.

v. 205. Locus: Vesālī. Persona: Tissatthero.

Tattha pavivekarasan ti pavivekato uppannarasam ekfbhāvasukhan ti attho; pītvā ti dukkhaparimñādīni karonto ārammanato (c. -na-) sacchikiriya vasena pītvā; upasame'ssa cā ti kilesupasamanibbānass' eva rasam pīvitvā; niddaro hotīti tena ubhayarasapānena (c. -pa-)...

Paviveka cfr. viveka v. 75. Upasamessa num recte locativum ab upasama et gerundium ab as s. aṇ habuerim, judicent periti. Niddara cfr. v. 285.

v. 206-8. Locus: Belavagāmakko. Persona: Sakka-devarājā.

... Dhīro ca sukhasamvāso ti ettha sukho samvāso etenā ti sukhasamvāso, paṇḍitena saddhim ekaṭṭhāne vāso sukho ti attho, katham: nātīnam va samāgamo, yathāpi nātīnam samāgamo sukho evam sukho ti; tasmā hīti yasmā bālena saddhim samvāso dukkho paṇḍitena saddhim sukho

tasmá dhisampannam (c. -á) dhírañ ca, lokiyalokuttarapam-
 náya sampannam paññañ ca, ágamádhighamasampannam (c. ag-)
 bahussutañ ca, arahattapápanasamkhátáya dhuravahanasílatáya
 dhorayhasílam, sílavatena (c. -vantena) c'eva dhútaṅgavatena
 (c. dhu--vasena) ca vatavantam, kilesehi áratatáya áriyam
 (c. ar-), tathárupam (c. -a) sappurisam sobhanapamñam, yathá
 nimmalam nakkhattapathasamkhátam ákásam (c. -a) candimá
 (c. -a) bhajati, evam bhajetha payirupásathá ti attho...

Addhána pro addhánam cfr. not. ad v. 74. Amittenêva
 cfr. vv. 66. 207. 280. 289. Tasmá hi inserunt omnes codd.
 Dhorayha Abhidhánapp. p. 65, 50; dhauraváhya fere sanscr.
 diceretur. Bahussuta s. bahucruta Mahábh. 13, 2086, Poley:
 Fünf Upanishads Bonn 1844 p. 123: bahuná çrutena; opponitur
 appassuta v. 152. Vatavat s. vratavat Mahábh. 12, 3873;
 cfr. not. ad v. 95. Nakkhatta s. naxatra, cfr. Abhidh. p.
 7, 12. Candima s. candramas, cfr. vv. 172. 282. 287, Abhidh.
 p. 6, 7. De metro v. 208 append. vide.

v. 209-11. Locus: Jetavanam. Personæ: tayo bhikkhú.

Tattha ayo ge ti ayunjitabbe ayonisomanasikáre, vesiyago-
 carádibhedassa hi chabbidhassa agocarassa sevanam idha
 ayonisomanasikáro náma, tasmim ayonisomanasikáre attánam
 yunjanto ti attho; yogasmin ti tabbiparíte ca yonisomana-
 sikáre (c. -o) ayojento; attham hitvá ti pabbajitakálato
 pattháya adhisíládisikkhátayam attho náma, tam hitvá;
 piyagga híti pañcakámaguṇasamkhátam piyam eva gaṇ-
 hanto (c. ganh-); pi het' attánuyoginan ti táya pati-
 pattiyá sásanato cutá (c. -o) gihíbhávam patvá pacchá ye
 attánuyogam anuyuttá síládi ní sampádetvá devamanussánam

santiká sakkáram labhanti tesam hoti (pihēti?), aho vata aham pi
 evarūpo assan ti icchatīti attho; mā piyehīti piyehi
 sattehi saṁkhārehi vā kudācanam ekakkhaṇam pi na samā-
 gaccheyya tathā appiyehi, kimkāraṇā: piyānam hi viyogavasena
 adassanam appiyānañ ca upasaṁkamanavasena dassanam nāma
 dukkham; tasmā ti yasmā idaṁ ubhayam pi dukkham
 tasmā kaṇḍi (kañci?) sattam vā saṁkhāram vā piyam nāma
 na kareyya; piyāpāyo ti piyehi apāyo (c. -e) viyogo;
 pāpako ti lāmako; ganthā (c. gandhā) tesam na vijjantīti
 yesam piyam n' atthi tesam abhijjhākāyagantho (c. -gandho)
 pahīyati, yesam appiyam n' atthi tesam byāpādakāyagantho,
 tesu pana dvīsu pahīnesu sesaganthā pahīnā ca honti, tasmā
 piyam vā appiyam vā na kātabban ti attho...

Gantha cfr. not. ad v. 90; A gantvā, B et C gandhā.
 Ayoga, yoga cfr. v. 982. Piya Manu 6, 62.

v. 212. Piyato jāyatīti imam dhammadesanam Satthā
 Jetavane viharanto aññataram kuṭimbikam ārabba kathesi.
 So attano putte kālakate puttasaṁkabhābhūto ālāhanam gantvā
 rodati, puttasaṁkamaṁ sandhāretum na sakkoti, Satthā paccūsakāle
 lokam olokento tassa sotāpattimaggassa upanissayam disvā
 piṇḍapāṭapaṭikkanto ekam pacchāsamanam gahetvā tassa geha-
 dvāram āgamāsi, so Satthu āgatabhāvam sutvā mayā saddhim
 paṭisaṁthāram kātukāmo bhavissatīti Satthāram pavesāpetvā
 gehamajjhe āsanam paṇṇāpetvā Satthari nisinne (c. -o) āgantvā
 vanditvā ekamantaṁ nisīdi, atha nam Satthā kin nu kho
 upāsaka dukkhito 'sīti pucchitvā tena puttaviyogaḍukkhenā ti
 ārocite: upāsaka mā cintayi idaṁ maraṇam nāma na ekasmiṁ
 yeva thāne na ca ekass'eva hoti yāvataṁ pana bhāvuppatti
 nāma atthi sabbasattānam hoti yeva eko (c. -ā) saṁkhāro pi
 nicco nāma n' atthi tasmā maraṇadhammam matam bhijjana-
 dhammam bhinnam ti yoniso paccavekkhitabbam na socitabbam

porānakapanditāpi hi puttassa matakāle maraṇadhammaṁ
mataṁ bhijjanadhammaṁ bhinnan ti sokaṁ akatvā maraṇasatim
eva bhāvayimsū ti vatvā bhante ke evaṁ akaṁsū (adde: ti)
ācikkhatha me ti yācito tass' atthassa pakāsanatthaṁ atītaṁ
āharitvā:

Urago va tacam jinṇaṁ hitvā gacchati^a san tanuṁ^b

evaṁ sarīre nibbhoge pete kālakate sati

Dayhamāno na jānāti nātināṁ paridevitaṁ,

tasmā etaṁ^c na socāmi, gato so tassa yā gatīti^d

imaṁ pañcanipāte Uraṅgajātakam vitthāretvā: evaṁ pubbe
pi paṇḍitā piyaputte kālakate yathā etaraḥi tvaṁ kammante
vissajjetvā nirāhāro rodanto (c. -e) vicarasi tathā avicaritvā
maraṇasatibhāvanābalena sokaṁ akatvā āhāraṁ ca paribhuñ-
jimsu kammaṁtaṁ ca adhiṭṭhaḥimsu tasmā piyaputto me
kālakato ti mā cintayi uppajjamāno pi^h soko vā bhayaṁ
yā piyam eva nissāya uppajjatīti vatvā imaṁ gātham āha:
Piyato etc. . . . Amñatarakuṭumbikavatthum.

v. 213. Locus: Jetavanaṁ. Persona: Visākhā.

Tattha pemato ti puttadhītādisu pemam eva nissāyā ti
attho . . .

v. 214. Ratiyā jāyatīti imaṁ dhammaḍesanaṁ Satthā
Vesālīm (c. -iyam) nissāya kūṭāgārasālāyaṁ viharanto Licchavī
(c. -i) ārabba kathesi; te kira ekasmiṁ chanadivase amñamaṁ-
ñam asadiseḥi alaṁkāreḥi alaṁkatā uyyānagamanatthāya naṅgarā
nikkhamimsu, Satthā piṇḍāya pavisanto te disvā bhikkhū
āmantesi: passatha bhikkhave Licchavī (c. -viyo) yeḥi vo devā
tāvatisā na diṭṭhapubbā te ime lokentū ti vatvā naṅgaram
pāvīsi, te pi uyyānaṁ gacchantā ekaṁ naṅgarasobhaniṁ (c. -ṇi)
itthim ādāya gantvā taṁ nissāya issādhibhūtā amñamaṁñam

^a cod. -ta. ^b cod. sat tanu. ^c cod. omittit: tasmā etaṁ. ^d cod. tfti.

paharitvá lohitanadiṃ viya pavattayimsu, atha te mañcenādāya ukkhipitvá agamamsu, Satthāpi katabhattakicco naṅgarā nikkhami, bhikkhú Licchaví tathá niyyamāne (c. ní-) disvá Satthāraṃ āhaṃsu: bhante Licchavirájāno páto va alaṃkatapaṭiyattá devá viya naṅgará nikkhamitvá idáni ekaṃ itthiṃ nissāya imaṃ vyasanam patta ti, Satthá: bhikkhave soko vá hi bhayaṃ vá uppajjamānaṃ ratim nissāya uppajjati yevá ti vatvá imaṃ gátham áha: Ratiyá etc. Tattha ratiyá ti pañcakāmaguṇa-ratito, taṃ nissáyá ti attho ... Licchavínaṃ vatthum.

v. 215. Locus: Jetavanaṃ. Persona: Anitthigandha-kumáro.

Tattha kámato ti vatthukámakilesakámato, duvidham p' etaṃ náma (c. -am) nissāya jáyatíti attho ...

v. 216. Locus: Jetavanaṃ. Persona: amñatarabrāhmaṇo.

Tattha taṇháyá ti chadvárikatanháyā, etaṃ taṇhaṃ nissāya uppajjatíti attho ...

Taṇháyā jáyatí epitritum tertium in pede tertio præterea videre licet vv. 27. 231. 232. 275. 421.

v. 217. Locus: Veluvanaṃ. Personæ: pañcasatadáraká.

Tattha síladassanasampannaṃ ti catupárisuddhi-sīlena c' eva maggaphalasampayuttena ca sammádassanena sampannaṃ; dhammaṭṭhaṃ ti navavidhalokottaradhamme ṭhitaṃ sacchikatalokuttaradhammaṃ ti attho; saccavádinan ti catunnaṃ saccánaṃ soḷasaḥ' ákärehi sacchikatattá saccañāṇena saccavádinan; attano kamma kubbánaṃ ti attano kammaṃ náma tisso sikkhá, tá púrayamānaṃ ti attho; taṃ jaṇo ti taṃ puggalaṃ lokiyamahájano piyaṃ karoti, datṭhukámo vanditukámo paccayapújiyaṃ (c. -jayaṃ) ca pújetukámo hoti yevá ti attho ...

Sīla cfr. vv. 10. 55. 57. 144. 208. 229. 271. 289. 308. 332;
Abhidhānapp. p. 21, 34. 55, 22. 143, 14; sīlavat vv. 56. 84.
110. 400; sīlin v. 109. Da ssana cfr. v. 274, Abhidh. p. 117, 10.
19, 17; not. ad v. 164. Kubbānam cum n omnes codd., s.
kurvānam.

v. 218. Locus: Jetavanam. Persona: anágámitthero.

Tattha chandajāto (c. cañd-) ti kattukamyatāvasena
játachando ussāhappatto; anakkhāte ti nibbāne, tam hi
asukena katam vā nīlādīsu evarūpaṃ vā ti avattabbatāya
anakkhātam nāma (c. -am); manasā va puṭṭho siyā ti
hetṭhimehi (c. -hi) timaggaphalacittehi puṭṭho pūrito bhaveyya;
appaṭibaddhacitto ti anágámimaggavasena kāme ca
appaṭibaddhacitto; uddhamso to ti evarūpo bhikkhu Aviṇesu
nibbattitvā tato paṭṭhāya paṭisandhivasena Akaniṭṭham gacchanto
uddhamso to ti vuccati, tādiso upajjhāyo ti attho...

Puṭho scripsi pro puṭṭho (s. puṣṭa) quod B et C habent,
metrum enim brevem syllabam requirit; A habet puṭho. Cfr.
not. ad v. 18. Appaṭibaddhacitto cfr. v. 284. Uddham-
so to adverso metempsychosis flumine cfr. Manu 6, 25.

v. 219-20. Locus: Isipatanam. Persona: Nandiyo.

... Anupaddavena dūratṭhānato āgataṃ; nātimittā su-
hajjā cā ti kulasambandhavasena nāti ca sannitṭhādibhāvena
mittā ca suhādayabhāvena suhajjā ca; abhinandanti āgatan
ti nam sāgatan ti (c. addit: nam sāgatan ti) vacanamattena vā
añjalikaraṇamattena vā gehaṃ sampattam pana nānappakā-
rapaṇṇakārābhibharaṇavasena (c. nāma- -rāhi-) abhinandanti;
tath' evā ti ten' evākārena katapumṇam pi puggalam imasmā
(c. imassā) lokā param lokam (c. -ā) gataṃ dibbam āyu-
vannasukham sayam adhipateyyam (-?) dibbarūpaṃ saddagan-
dharasapoṭṭhabbā ti imam dasavidham paṇṇākāram ādāya

mátápitiṭṭhāne ṭhitāni puṁñāni abhinandantāni patigaṇṇanti...

Sotthim i. q. sotthi, svatthi s. svasti; cfr. Clough: Pali Gram. p. 73. Suḥajja s. suḥṛdya (i. q. suḥṛd)?

v. 221. Locus: Nigrodhārāmo. Persona: Rohiṇī khattiyakamṇā.

... Saṃyojanan ti kāmarāgasamyojanādikaṃ dasavidham pi sabbaṃ saññojanan atikkameyya; asajjamānan ti alaggamānaṃ, yo hi makharūpaṃ (?) mama vedanā ti ādinā nayena nāmarūpaṃ gaṇṇati tasmiṃ ca bhijjamāne socati vihaṇṇati ayaṃ nāmarūpasmim sajjati nāma, evarūpaṃ agaṇṇanto avihaṇṇanto pana (adde: na) sajjati nāma, taṃ puggalaṃ evaṃ asajjamānaṃ (c. sajj-) rāgādīnaṃ abhāvena akiñcanaṃ (c. -a) dukkhā nāma nānupatanṭīti attho...

Saññojana cfr. vv. 31. 342. 397. 384. Nāmarūpa cfr. v. 367, Jātakassa Atthavaṇṇanā fol. 2 di verso: paṇṇe nāmarūpaṃ āropetvā, Poley: Fünf Upanishads p. 124, Mahābh. 12, 11970, Burnouf: Introd. p. 507. Sañj cfr. vv. 342. 419. 47. 48. 287; not. ad v. 172. Dukkhā cfr. not. ad v. 203. De metro append. vide.

v. 222.* Yo ve uppatitan ti imaṃ dhammadesanaṃ Satthā Aggālave cetiye viharanto amṇataraṃ bhikkhuṃ ārabba katesi. Satthārā hi bhikkhusaṃghassa senāsane anumṇāte Rājagahasetṭhiādihi senāsanesu kayiramānesu eko ālaviko bhikkhu attano senāsanaṃ karonto ekaṃ nāma rukkhaṃ (c. rūpaṃ) disvā chinditum ārabhi, tattha pana nibbattā ekā taruṇaputtā devatā puttā amkenādāya ṭhitā yāci: mā me sāmi vimānaṃ chindi, na sakkhissāmi puttakaṃ ādāya anāvāsā vicaritun ti, so ahaṃ amṇaṃ īdisaṃ rukkhaṃ na labhissāmīti

* Cfr. Spiegel: Anecd. Pal. p. 33.

tassá vacanam nādiyi, sá imam pi táva dárakam oloketvá oramissatīti (c. orav-) puttam rukkkhasákhāya thapesi, so hi ukkhittapharasum sandhāretum asakkonto dárakassa báhum chindi, devatá uppanabalavakodhá paharitvá nam máressámīti ubho hatthe ukkhipitvá evam táva cintesi: ayam bhikkhu sīlavá, sac' áham imam máressámi nirayagāminī (c. -i) bhavissámi, sesadevatāpi attano rukkham chindante bhikkhú (c. -u) disvá asukadevatāya evam náma mārīto bhikkhú ti mam pamānam (c. -nam) katvá bhikkhú máressanti, ayañ ca sassá-miko bhikkhu (c. -ú), sámikass' eva tam kathessámīti ukkhitte hatthe apanetvá rodamáná Satthu santikam gantvá vanditvá ekamantam atthási, atha nam Satthá: kim devadhīte ti áha, sá: bhante tumhákam me sāvakena idam náma katam, áham pana nam māretukámá hutvá imam náma cintetvá amāretvá va idhāgatá ti sabbam tam pavattim vitthārato árocesi, Satthá tam sutvá sádhu sádhu devate (c. dete) sádhu te katam evam uggatam kopam bhantam ratham viya niggaṇhamánáyá (c. -náyá) ti vátvá imam gátham áha: Yo've etc. ... Itaro jano ti itaro pana rájauparājādīnam rathasārathi-jano rasmiggáho náma hoti na uttamasārathīti. Desanāvasāne devatá sotápatthipphale patitthahi, sampattaparísāya pi sātthiká desaná ahosi. Devatá sotápanná hutvāpi rodamáná atthási, atha nam Satthá kim devate ti pucchitvá bhante vimānam me nattham (c. -á) idāni kim karissámīti vutte: alam devate má cintayi áhan te vimānam dassámīti Jetavanagandhakúṭṭisamīpe (c. -ku-) purimadivase cutadevatam ekam rukkham apadisanto amukasmim okāse rukkho vivitto tattha upagacchá ti áha, sá tattha upagacchi, tato patthāya Buddhadattikam imissá vimānan ti mahesakkhá devatāpi ágantvá tam cáletum (c. -tu) násakkhimsu (c. -im). Satthá tam atthupattim (?) katvá bhikkhūnam bhútagāmasikkhāpadam pamñāpesīti. Amñatarabhikkhussa vatthum.

v. 223. Locus: Veḷuvanaṃ. Persona: Uttaraupāsikā.

Alika sic omnes codd., cfr. v. 264, Abhidh. p. 15, 24. 139, 3; s. alika. Saccena ali-, cfr. not. ad v. 7. Sādhunā jine cfr. Mahābh. 12, 3550.

v. 224. Locus: Jetavanaṃ. Persona: Mahāmoggallānatthero.

... Yācīto ti yācanakā nāma sīlavantā (c. -o) pabbajitā, te hi kiñcāpi dethā ti ayācivā (c. āy-) va gharadvāre tiṭṭhanti, atthato pana yācanti yeva nāma, evaṃ sīlavantehi yācīto appasmim pi deyyadhamme vijjamaṇe appamattakam pi; ete hi tīhi etesu ekekenāpi kāraṇena devalokaṃ gaccheyyā ti attho...

Metrum requirit appasmi, cfr. not. ad v. 74.

v. 225. Locus: Sāketam nissāya Añjanavanaṃ. Persona: Sāketabrāhmaṇo.

Tattha mūnayo ti moneyyapaṭipadāya maggaphalaṃ pattā asekhamunayo; kāyena ti desanāmatam etan, tīhi (adde: ṭhānehi?) samvuto ti attho; accutan ti sassatam; ṭhānan ti akuppaṃ ṭhānam dhuvaṭṭhānam; yatthā ti yasmiṃ gantvā na socanti na vihaṃṇanti taṃ ṭhānam gacchantīti attho...

Ahimsaka cfr. vv. 261. 270. 300. Accuta s. acyuta. Socare 3 pers. plur. præs. medii, itidem upapajjare v. 307, lajjare v. 316.

v. 226. Locus: Gijjhakūṭapabbato. Persona: Puṇṇā.

Tattha aḥorattānusikkhinan (c. -ittan) ti divā ca rattiṃ ca tisso sikkhā sikkhamānānam; nibbānam adhimuttānan ti nibbānajjhāsayaṇam; attham gacchantīti evarūpānam sabbe pi āsavā attham vināsam natthibhāvam gacchantīti attho...

Adhimutta cfr. v. 311, Abhidhānapp. p. 104, 10.

v. 227-30. Porāṇam etan ti imaṃ dhammadesanaṃ Satthā Jetavane viharanto Atulaṃ nāma upāsakaṃ ārabba kathesi; so hi Sāvattvivāsiupāsako pañcasataupāsakaparivāro ekadivasaṃ te upāsake ādāya dhammasavanatthāya viharāṃ gantvā Revatattherassa santike dhammaṃ sotukāmo hutvā Revatattheraṃ vanditvā nisīdi, so panāyasmā patisallāṇārāmo sīho viya ekacaro, tasmā tena saddhiṃ na kiñci kathesi, so ayaṃ thero na kiñci (c. ka-) kathesīti kuddho utthāya Sāriputtattherassa santikaṃ gantvā ekamantaṃ thito, therena ken' atthena āgat' atthā ti vutte bhante ahaṃ ime upāsake ādāya dhammasavanatthāya (c. -ṇa-) Revatattheraṃ upasaṃkamim (c. -i) tassa me thero na kiñci kathesi sv-āhaṃ tassa kujjhitvā idhāgato dhammaṃ me kathethā ti vutte tena hi upāsakā nisīdathā ti baḥuṃ katvā abhidhammakathaṃ kathesi, upāsako abhidhammakathā nāma atisaṇhā (c. -nhā) thero (c. -e) baḥuṃ (c. -ū) abhidhammaṃ eva kathesi amhākaṃ iminā (c. -ṇā) ko attho ti kujjhitvā parisāṃ ādāya Ānandattherassa santikaṃ agamāsi, therenāpi kiṃ upāsakā ti vutte: bhante mayaṃ dhammasavanatthāya (c. -ṇa-) Revatattheraṃ upasaṃkamimhā, tassa santike ālapanamattam pi alabhitvā kuddhā Sāriputtattherassa santikaṃ āgamimha, so pi no atisaṇhaṃ (c. -nhaṃ) baḥuṃ abhidhammaṃ eva kathesi, iminā (c. -ṇā) amhākaṃ ko attho ti etassa pi kujjhitvā idhāgat' amha, kathehi no bhante dhammakathan ti, tena hi nisīditvā suṇāthā ti thero tesāṃ suviññeyyaṃ katvā appam eva dhammaṃ kathesi, therassāpi kujjhitvā Satthu santikaṃ gantvā vanditvā ekamantaṃ nisīdīmu, atha ne Satthā āha: kasmā upāsakā āgat' atthā ti; dhammasavanāya bhante ti; suto pana vo dhammo ti; bhante mayaṃ ādito va Revatattheraṃ upasaṃkamimha, so amhehi saddhiṃ na kiñci kathesi, tassa kujjhitvā Sāriputtattheraṃ upasaṃkamimha, tena no baḥuṃ abhidhammo kathito, taṃ asallakkhentaṃ kujjhitvā Ānandattheraṃ upasaṃkamimhā, tena no appakam eva dhammo kathito, tassāpi kujjhitvā

idhāgat' amhā ti, Satthā tassa katham sutvā atulyaporāṇato pa-
 tthāya ācinnamecetaṃ (?) tuṇhībhūtam pi bahukatham pi manāka-
 tham (mattā-?) pi haranti (garahanti?) yeva, ekantaṃ garahitabbo
 yeva ekantaṃ pasamsitabbo yeva n'atthi, rājāno pi ekacce nin-
 danti ekacce pasamsanti, mahāpaṭhavim pi candimasuriye pi catu-
 parisamajjhe nisīditvā dhammaṃ kathentaṃ sammāsambuddham
 pi ekacce garahanti ekacce pasamsanti, andhabālānaṃ hi nindā
 vā pasamsā vā appamānaṃ (c. -naṃ), paṇḍitena pana medhāvinā
 nindito nindito nāma pasamsito ca pasamsito nāma hotīti vatvā
 imā gāthā abhāsi: Porāṇam etam etc. Tattha porāṇam etan
 ti purāṇakam etam; atulā ti tam upāsakam ālapati; n'etam
 ajjatanāma ivā ti idam nindā pasamsā (c. -sānaṃ) vā ajja-
 tanam adhunā uppannam viya na hoti; tuṇhīm āsīnam pi
 hi kim eso mūgō viya badhiro viya kiñci ajānanto viya tuṇhī
 hutvā nisinno ti nindanti, bahubhāṇinam (c. -īnam) pi kim esa
 vātāhatatālavantaṃ viya tatataṭṭhayaṃ imissā kathāya pariyanto
 yeva n'atthīti nindanti, mitabhāṇinam pi kim esa svaṇṇa-
 rāmaṇam attano vacanaṃ maṃṇamaṇo (c. -ṇo) ekaṃ vā dve
 vā (c. va) vatvā tuṇhī ahoṣīti nindanti, evaṃ sabbathāpi ima-
 smim loke anindito nāma n'atthīti attho; na cāhū ti atthe
 (c. ati-) pi nāhosi anāgate pi na bhavissati; yaṇ ce vimāṇū
 (c. -u) ti bālānaṃ nindā vā pasamsā vā appamānaṃ, yaṃ (c. ya)
 pana paṇḍitā divase divase anuvicca nindākāraṇam vā pasam-
 sākāraṇam (adde: vā) jānitvā pasamsanti acchiddāya pāsikkhāya
 vattamānaṃ acchiddāya vā jīvita-vuttiyā samannāgatattā acchid-
 davuttiṃ... tam suvaṇṇadosaviraḥitaṃ ghaṭṭanamajjanakkha-
 maṃ jambunadanikkham viya ko ninditum arahatīti attho;
 devāpīti devatāpi paṇḍitamanussāpi tam dukkham utthāya (?)
 thomentī pasamsanti; brahmunāpīti na kevalam devamanus-
 sehi dasasahassacakkavālamahābrahmunāpi (c. -nāpi) evaṃ pa-
 samsito yevā ti attho... Atulanāmaupāsakassa vatthum.

Atulam sic omnes codd., commentator atula legit, quod

nomen proprium esse statuit, cfr. v. 166. Ajjatanám, tuṇhīm cfr. not. ad v. 143, com. ajjatanám pro neutro habet. Anuvicca unde sit derivandum, nescio, nisi forte sit i. q. sanscr. anuvṛtya. Suve, sve (Abhidh. p. 153, 18) s. çvas. Acchiddavutti s. a-chidra-vṛtti. Nekkham jambonadassa s. niṣkam jámbúnadasya, cfr. not. ad v. 97.

v. 231-34. Locus: Veluvanam. Personæ: chabbaggiyá bhikkhú.

Tattha káyappakopan ti tividham káyaduccariyam rakkheyya;... káyena samvutá dhírá ti ye (c. ya) paṇḍítá paṇátipátádini akarontá (c. -o) káyena musávádádini akarontá (c. -o) vácáya abhiññádini asamutthapentá manasá ca samvutá te idhalokasmim suparisamvutá surakkhitá ñugopitá supihitadvará (c. -rání) ti attho...

Pakopa s. prakopa, excandescencia.

v. 235-38. Locus: Jetavanam. Persona: goghátakaputto.

Tattha paṇḍupaláso va dáni sīti (c. siti) upásaka tvaṃ idáni chijjivá bhúmiyam patanapaṇḍupaláso viya aḥosi; yama purisá ti yamadúta vuccanti, idam pana (c. pana) maraṇam eva sandháya vuttam, maraṇam te upaṭṭhitan ti attho; uyyogamukhe ti pariḥānimukhe (c. -bhāni-) avaḍḍhimukhe ca ṭhito 'sīti attho; pátheyyan ti gamikassa taṇḍuláḍipátheyyam viya paralokam gacchantassa tava kusalapátheyyam pi n' atthīti attho; so karoḥīti so tvaṃ samudde (c. -o) náváya bhinnáya dīpasamkhátapavittam (c. dipa-) viya attano kusalam patittam karoḥi, karento ca khippam váyama sígham viriyam árabha (c. -ha),

attano kusalakammapatiṭṭhakarane paṇḍito bhava, yo (c. se) hi maraṇamukhaṃ appatvā kātum samatthakāle yeva kusalaṃ karoti vāyamati esa paṇḍito nāma, tādiso bhava mā bālo ti attho; dibbaṃ ariyabhūmin (c. -bhu-) ti evaṃ vīriyaṃ karonto rāgādināṃ malānaṃ nīhaṭatāya niddhantamalo aṅga-nābhāvena anaṅgano nikkilesa hutvā pañcavidhaṃ sandhāvāsabhūmim (c. -bhu-) pāpuṇissasīti (c. -tīti) attho; ... vāso pi ca te n'atthi antarā ti yathā maggaṃ gacchantā tāni tāni kiccāni karontā antarāmagge vasanti na evaṃ (c. eva) paralokaṃ (c. -ka) gacchantā, (adde: na) hi sakkā paralokaṃ gacchantena: adhivāsetha katipāḥaṃ dānaṃ tāva demi dhammaṃ tāva suṇāmīti ādīni vattum, ito pi pana cavitvā paraloke nibbatto va (c. ca) hoti, imaṃ atthaṃ sandhāya taṃ vuttam; pātheyyan ti idaṃ kiñcāpi heṭṭhā vuttam eva, upāsakassa pana punappuna dalhikaraṇatthaṃ idhāpi Satthārā gahitaṃ; jātijaraṇa ti ettha (c. evattha) vyādhimaraṇāni (c. sādhi-) pi gahitān' eva honti, heṭṭhimagāthāhi ca anāgāmimagga...

Yama cfr. v. 44, Abhidh. p. 5, ss. 126, 96. Uyyoga labor, languor. Vāyama s. vyāyama. Niddhanta partic. perf. radicis dham (s. dhmā) præf. nir. Ehi si futurum rad. i, eodem modo formatum quo kāhiti, cfr. vv. 154. 348. 369. De metro app. vide.

v. 239. Locus: Jetavanaṃ. Persona: amñataro brāhmaṇo.

Tattha anupubbenā ti anupaṭipāṭiyā; medhāvīti dhammojapamñāya samannāgato; khaṇe khaṇe ti okāse okāse kusalaṃ karonto; kammāro rajatassevā ti yathā svaṇṇakāro ekavāraṃ eva svaṇṇaṃ tāpetvā koddhetvā malaṃ nīharitvā pilandhanavikatiṃ (c. -vītiṃ) kātum na sakkoti punappuna pacanto koddhento pana nīharati tato kena (?) vividhaṃ pilandhanavikatiṃ (c. -i) karoti evaṃ evaṃ punappuna kusalaṃ

karonto paṇḍito attano rāgādimalaṃ niddhameyya (c. niṭṭha-),
evam niddhantamalo hi nikkilesa hotīti...

v. 240. Locus: Jetavanam. Persona: Tissatthero.

Tattha ayaśa ti ayato; samuṭṭhāyā ti samuṭṭhaḥitvā;
taduṭṭhāyā ti tato utṭhaḥitvā; atidhona-carinan ti dhonā
vuccati cattāro paccaye idha pavattham ete hi paccavekkhitvā
paribhuñjanattham paṇṇātam atikkamitvā cattāro atidhona-carī
nāma (-?), idaṃ vuttam hoti: yathā ayato malaṃ samuṭṭhāya
tato samuṭṭhitam tam eva khādati evam evam catupaccaye
apaccavekkhitvā paribhuñjantam atidhona-carinam (c. -rī-) tāni
kammāni attaniṭṭhitattā attano santakān'eva tāni kammāni tam
duggatim nayantīti attho...

Quid sit dhona, ignoro. Vocem statui idem valere ac
sanscr. droṇa, at vix recte.

v. 241. Locus: Jetavanam. Persona: Lāḍāyitthero.

Tattha yā kaci pariyatti (c. -im) vā sippam vā yasmā
(c. yasasmā) asajjhāyantassa ananuyuñjantassa vinassati vā
nirantaram vā na upaṭṭhāti tasmā asajjhāyamalā mantā ti
vuttam, yasmā pana gharāvāsam vasantassa utṭhāy' (c. -ay)
utṭhāya jīṇapaṭisaṃkharanādīni akarontassa gharam nāma
vinassati (c. viṇ-) tasmā anuṭṭhānamalā gharā ti vuttam, yasmā
gihissa vā pabbajitassa vā kosajjavasena sarīrapaṭijagganam
vā parikkhārapaṭijagganam vā akarontassa kāyo dubbaṇṇo
hoti tasmā malaṃ vaṇṇassa kosajjan ti vuttam, yasmā pana
(c. paṇa) gāvo rakkhantassa pamādavāsena niddāyantassa vā
kīlāntassa vā tā gāvo atitthapakkhandanādīni vālamigacorā-
diupaddavena vā paresam sālikkhetṭādīni otaritattā khādana-
vasena vā vināsam āpajjanti tissam pi daṇḍam vā paribhāsam
vā pāpuṇāti (c. -nāti) pabbajitvā pana chadvārādīni ārakkhantam
pamādavalesā otaritvā sāsana vāceyyan ti tasmā pamādo

rakkhato malan ti vuttam, so^{hi} 'ssa vinásá vahanne malatthá nisattá malan ti ti attho (-?)...

Sajjháya s. svádhyáya. Ghará cfr. not. ad dukkhá v. 208; secundum Abhidh. p. 25, 9 neutr. gen. est. Sanscritice hæc vox non occurrere videtur, cfr. tamen Carey Lex. Bengal. Kosajja statui idem esse ac sanscr. kausídyā.

v. 242-43. Locus: Veluvanam. Persona: amñata-rakulaputto.

Tattha duccaritan ti aticáro, aticárinim ^{hi} (c. ñahi) itthim sámiko gehá nīharati, mátápitunnam santikam gantvá kusalassa aṅgárabhúta (?c. -bhutá) akkhīhi pi nidditthapubbá ti tam nīharanti, sá anáthá vicarantī mahádukkham pápuṇāti, ten' assá duccaritam malan ti; ... pápaká dhammá ti akusalá dhammá pana idhaloke ca paraloke ca malam eva; tato ti hetthávvuttamalato (c. -tte-); malataran ti atirekamalam vo kathamīti attho; avijjā ti atthavattthukam amñāṇam eva paramam malam...

Macchera (Abhidh. p. 20, 21) e sanscr. mátsarya ortum, r et y transpositis (cfr. not. ad v. 8) et syllaba ay in e contracta, itidem acchera ex áccarya, pátihera. Pápaká dhammá cfr. vv. 248. 307. Hotha melius fortasse præsens quam imperativus habetur.

v. 244-45. Locus: Jetavanam. Persona: Sáriputta-ttherassa saddhivihárika.

Tattha a^{hi}rikená ti chinna^{hi}rottappena, evarúpehi amátaram eva mátá me ti apitídayo eva pitá me ti ádiná nayena vatvá ekavísatividháya anesatápatittháya sukhena jívítum sakká; káka súka rená ti súra kákasadisena, yathá ^{hi} súra káko kulagharesu yáguá^{dini} (c. -dini) gaṇhitukámo bhittí^disú nisídítvá attano olokanabhávam ñatvá ano-

lokento viya amñavihitako viya niddáyanto viya ca hutvá
manussádam sallakkhetvá (c. -laketvá) anupatitvá susutíva dantesu
yeva bhájanato mukhapúram gahetvá paláyati evam evam
ahirikapuggalo pi bhikkhúhi saddhim gámam pavisitvá yágu-
bhattatthánádini vavatthápeti (c. -ati), tatra bhikkhú (c. -u) pindáya
caritvá yápanamattam ádáya ásanasálam gantvá paccavekkhatta (?)
yágum pivitvá kammattthánam manasikarontá (c. -o) sajjháyanti
ásanasálam sammajjanti, ayam pana kiñci akatvá gámábhimukho
va hoti, so bhikkhúhi passath' iman ti olokiyamáno pi anolo-
kento viya amñavihito viniddáyanto viya ganthikam (c. gan-)
patimuñcanto viya cívaram samvidahanto viya hutvá asukam
náma me kammam atthíti vadanto uttháya gámam pavisitvá
páto vavatthápitagehesu amñataram geham upasamkamitvá gha-
ramánusaketho (-kesu?) kavátam pidháya ghare nisídítvá kan-
tantesu pi ekena hatthena kavátam pañápetvá anto pavisati, atha
nam disvá akámakápi ásane nisídápetvá yáguádísu yam kiñci
atthi tam denti, so yávadattham bhuñjitvá avasesam pattena
ádáya pakkamati, ayam kákasúro (c. -suro) náma, evarúpena
ahirikena sujívan ti attho; dhamsiná ti asukathero náma
appiccho ti ádini vadantesu kim pana mayam na appicchá
(c. -a) ti ádivacanena paresam gunam dhamsantáya dhamsiná,
tathárúpassa hi vacanam sutvá ayam pi appicchatádigune
yutto ti mamñamáná manussá dátabbam mamñanti, so tato
pattháya vimñúpurisánam (c. -ñupú-) cittam áráme dhátum
(c. dha-) asakkonto tamliápi lábhá pariháyati, evam dhamsi-
puggalo attano pi parassa pi lábham náseti yeva; pakkhan-
diná ti pakkhandacáriná (c. -ríná) paresam kiccáni attano
kiccáni viya dassentena páto va bhikkhúsu (c. -usu) cetiyam-
ganádisu vattam katvá kammattthánam anasikárena thokam
nisídítvá uttháya gámam pavisantesu mukham dhovitvá
paṇḍukásá vapárápanaakkhianñjanasísamakkhanádhi attabbávam
mandetvá sammajjanto viya dve tayo sammuñjanippaháre

datvá dváarakoṭṭhakābhimukho hoti, manussá páto va cetiyam vandissáma málapújam (c. ma-) karissámá ti ágatá tam disvá ayam viháro imam daharam nissáya paṭijagganam labhati imam má pajjithá (pamajjitthá?) ti vatvá tassa dátabbam mamñanti, evarúpena pakkhandiná ti pi sujívam (c. su-); pa gabbhená ti káyapagabbhiyádhi samannágatena; saṁkiliṭṭhena jívitan ti evam jívitam kappetvá jívantena hi puggalena saṁkiliṭṭhena hutvá jívitam (c. ji-) náma hoti; tam dujjívitam pápajívitam evá ti attho; hirímatá cá ti hirottappasaṁpannapuggalena dujjívam, so hi amátádayo va mátá me ti ádini avatvá adhammike paccaye gútham (c. gu-) jigucchanto dhammena samena pariyesanto sapadánam pindáya caritvá jívikaṁ kappento lúkhajívikaṁ (c. lu-) jivatíti attho; sueigavesiná ti sucíni (c. -ini) káyakammádini gavesanto; alínená ti jívita-vuttim anamalanena (anavalínena?); suddhájíviena passatá (c. -athá) ti evarúpo hi puggalo suddhájívo náma hoti, tena evam suddhájíviena (c. -ve) tam eva suddhájívam sárato passatá (c. -to) lúkhajívikavasena dujjívam hotíti attho...

Ahirikena cfr. not. ad v. 8. Kákasúra species quædam cornicum? Dhamsin s. dhamsin. Pakkhandin, ni fallor, sanscr. esset praskandin. Pagabbha s. pragalbha. Saṁkiliṭṭha cfr. not. ad v. 87. Alína cfr. álaya v. 411, Abhidh. p. 19, 19.

v. 246-48. Locus: Jetavanam. Personæ: pañcasatá upásaká.

Tattha yo páṇam (c. -nam) atimápetíti sahatthikádisu chasu payogesu ekapayogenápi parassajívítindriyam upacchindati; musávádan ti paresam atthabhañjanam musávadañ ca bhásati; loke adinnam ádiyatíti imasmim sattaloke theyyávahá-rádísu ekenápi antabháreṇa (avaháreṇa?) parapariggahítam ádiyati; para dāram gacchatíti parassa rakkhitagopitabhañdesu

aparajjhanto (c. -jjanto) uppathacāraṃ (c. -ta-) carati; surā-merayapānaṃ ti yassa kassaci surāya c'eva merayassa ca pānaṃ (c. pānaṃ) anuyūñjati sevati bahulīkaroti; mūlaṃ khaṇatīti tiṭṭhatu paraloko, so pana puggalo idhalokasmim̐ yeva yena khattavattuādinā mūlena patitṭhaheyya tam pi avapetvā vā vissajjetvā (adde: vā) suraṃ pivanto attano mūlaṃ khaṇati anātho kapaṇo hutvā vicarati; evaṃ bho (c. ho) ti pañca dussīyakammakārikaṃ puggalaṃ ālapati; pāpa dhammā ti lāmakadhammā; asaṃnātā (c. asāṇa-) ti kāyasamānādirahitā, acetasā ti pi pātho acittakā ti attho; lobho adhammo cā ti lobho c'eva doso ca, ubhayam pi h'etaṃ akusalamūlaṃ eva; ciraṃ dukkhāya randhayun (c. -yan) ti cirakālaṃ nirayadukkhādinaṃ atthāya naṃ ete dhammā mā randhantu mā mathantū (c. -tu) ti attho...

Atimāpeti caus. a rad. mi (vide: Pali verbs p. 19 in Cloughii Pali Gram.) praeſixo ati, cfr. Westergaardii Radices s. v. mī et mi; vv. 182. 184. 225. 261. 270. 300. Musāvāda cfr. vv. 176. 306. Adinnaṃ ādiyati cfr. v. 409; Manu 8, 340, 12, 7; Mahābh. 12, 1301. Paradāra cfr. v. 309. Surā Manu 12, 235. 237. Meraya s. maireya (Rāmāyaṇa ed. Gorresio 4; 37, s.), Abhidh. p. 70, 31. Evaṃ eso cum m euphoniæ causa inserto, mallēṃ me scripsisse eva-m-eso, cfr. v. 103. Mūlaṃ khaṇati cfr. Manu 4, 172. Bho sine dubio ejiciendum est. Naṃ i. e. intemperantem?

v. 249-50. Locus: Jetavanaṃ. Persona: Tissada-haro.

Tattha dadanti ve yathāsaddhaṃ ti lūkhapaṇṭādisu yaṃ kiñci dento jano yathāsaddhaṃ attano saddhārūpaṃ (saddhā-nurū-?) eva deti; yathāpāsādanāṃ (c. yattha-) ti therenavādisu (?) c'assa yaṃ pasādo uppajjati tassa dento yathāpasādanāṃ attano pasādarūpaṃ (pasādānurū-?) eva deti; tatthā ti tasmiṃ

parassa dāne mayá appam vá lúkham vá laddhan ti mamkubhá-
vam ápajjati; sa m á d h i n ti so (c. yo) puggalo divá vá rattim vá
upacárappanavasena vá maggaphalavasena vá samádhim (c. -i)
nādhigacchati; yassa c' etan ti yassa puggalassa evam tam
etesu thānesu mamkubhávasamkhātam akusalam samucchinnam
múlaghaccam katvá arahattañānena samúhataṃ so vuttappa-
kāram samádhim adhigacchatīti attho...

Mamku adj., ni fallor, respondet sanscr. subst. manyu;
cfr. supra p. 275, Kammav. ed. Spiegel sub Add. et Corrig. et
Boethlingk in Bulletin de la classe hist. de l'acad. de St-Pétersb.
vol. I. p. 343. Ho ti legendum est bhavati. Ghacca s. ghātya.
Samúhata a rad. han præff. sam et ud; cfr. vv. 263. 338
et Spiegel: Anecdota p. 68.

v. 251. Locus: Jetavanam. Personæ: panca upāsakā.

... Dosasamo ti yakkhagāhaajagaragāhakumbhīlagāhā-
dayo ekasmim yeva attabhāve gaṇhitum sakkonti dosagāho
pana ekam eva gaṇhātīti dosena samo gāho nāma n' atthi;
moḥasaman ti onandhanapariyonandhanatthēna pana mōhena
saman jālam nāma n' atthi; taṇhāsama ti Gaṇḍādinam
nadīnam punṇakālo (c. punna-) pi únakālo pi sukkhakālo pi
paññāyati (c. -ti) taṇhāya pana (c. paṇa) punṇakālo va suk-
khakālo vá n' atthi niccam únā va paññāyatīti duppuraṇatthēna
(c. -rana-) taṇhāya samā nadī nāma n' atthīti attho...

Cfr. v. 202.

v. 252. Locus: Bhaddiyam nissāya Jātiyāvanam.

Persona: Mendakasetthī.

Tattha sudassan ti parassa anumattam (c. an-) pi
vajjam khalitam sudassam sukhen' eva passitum sakkā attano
pana atimahantam pi duddasam; paresam hīti ten' eva kā-
raṇena so puggalo samghamajjhādisu paresam vajjāni upatthāne

(c. upaddh-) *ṭhapetvā bhusaṃ opunanto viya opunāti; kalim va kitavā* (c. *kitvā*) *saṭho ti ettha sakunesu aparajjhana-bhāvena attabhāvo kali nāma sākhabhaṅgādikaṃ* (c. *-haṅg-*) *paṭicchādanam kitavā nāma sakuniko saṭho nāma, yathā saku-naluddako sakune gaḥetvā māretukāmo kitavāya attabhāvam* (c. *-vā*) *paṭicchādeti evaṃ attano vajjam chādetīti attho...*

Opunāti s. avapunāti a rad. pú. Bhusa s. bhṛṣa, Abhidh. p. 5, 40. 144, 10. Kali peccatum, dolus, cfr. v. 202; aut tessara, cfr. Roth: Zeitschr. d. d. morg. Gesellsch. vol. II p. 122. Kitavā satho scripsi ex com. animo, sed verti quasi esset pro kitavasatho cum a producto. Interpretatio comm. valde arbitraria mihi videtur.

v. 253. Locus: Jetavanam. Persona: Ujjhānasam-nināmatthero.

Tattha ujjhānasamñino ti evaṃ nivāsetabbaṃ evaṃ pārúpitabban ti paresaṃ randhagavesitāya ujjhānabahuḷassa puggalassa jhānādisu ekadhammo pi na vaddhati atha kho āsavā vaddhanti, tena kāraṇena so arahattasamkhātā āsava-kkhaṃyā ārá dūrā gato va hotīti...

Ujjhāna, si quid video, sanscr. esset avadhyāna. Saññin derivandum est a saññā s. sañjñā. Árá s. árát, Abhidh. p. 154, 20. Ásava cfr. not. ad v. 87; scholiastes Hemacandræ (Boehtlingk p. 316) scribit: ācraṇaxaya.

v. 254-55. Ákāse ti imaṃ dhammadesanaṃ Satthā Kusināráyaṃ Upavattane Mallānaṃ sālavane parinibbānamañce nipanno Subhaddaṃ paribbājakaṃ ārabha kathesi; so kira atīte kaniṭṭhabhātari (c. *-ṭṭhā-*) ekasmiṃ sasse navakkhattum aggadānaṃ dente (c. *-o*) dānaṃ dātum anicchanto osakkivā avasāne adāsi, tasmā paṭhamabodhiyam pi majjhima-bodhiyam pi Satthāraṃ daṭṭhum nālattha, pacchimabodhiyaṃ pana Satthu parinibbānakāle: ahaṃ tīsu pañhesu attano kaṃkhaṃ mahallake

paribbájake pucchitvá samanāṃ (c. -nāṃ) Gotamaṃ daharo ti samñāya na pucchim, tassa ca (c. va) dāni parinibbānakālo, pacchā me samanassa (c. -na-) Gotamassa anuṭṭhakāraṇā(?): Ákāse padam̐ etc. Tattha padan̐ ti imasmim̐ ákāse vannaśanthānavasena evarūpan ti paṃñāpetabbaṃ kassaci padam̐ nāma n'atthi, báhiro ti mama sāsano bahiddhá maggaphalaṭṭho samaṇo nāma n'atthi, pajá ti ayam̐ sattalokasaṃkhátá pajá tanhādisu papañcesu yeva abhiratá, nippapañcá ti bodhimūle yeva pana sabbapapañcānaṃ samucchinnattá nippapañcá tathágatá, saṃkhárá ti pañcakkhandhá, tesu hi eko pi sassato (c. pass-) nāma n'atthi, iñjitan ti buddhānaṃ pana tanhāmānadiṭṭhiñjitesu yena saṃkhárá sassatá ti gaṇheyyum̐ tam̐ ekam̐ iñjitam̐ pi n'atthiti attho... Subhadda-paribbájakassa vatthum̐.

Quid sibi velint verba ákāse padam̐ n'atthi, non satis intelligo; fortasse supplendum est: báhirassa, ut sententia hæc sit: buddhæ et buddhistæ potestatem habent in aere eundi, non vero qui sunt extra ecclesiam Buddhæ. Báhira (Abhidh. p. 95, 13. 153, 16) adj. form. ex adv. baḥi s. vaḥis. Tathágata cfr. v. 276, Abhidh. p. 1, 3. 145, 22; Burnouf: Introd. p. 75. Meo iudicio primum intelligenda est vox hoc sensu: in tali conditione versans (cfr. supra p. 295 sugata), talis, deinde: præstans, consummatus, beatus; cfr. Mahābh. 11, 196. 12, 4049. 4552. N'atthi sing. pro plur., cfr. v. 62. Iñjita affectus, cfr. v. 81.

v. 256-57. Locus: Jetavanaṃ. Personæ: vinicchaya-mahāmattá.

... Saḥasá naye ti chandādisu patitthito sáhasena musāvādena vinicchineyya...; yo (c. so) pana paṇḍito ubho

atthánattham vinicchinitvá vadati asáhasená ti amusávádena dhammená ti vinicchayadhammena na chandádivasena (c. channadi-) samená ti aparádhánurúpen'eva pare nayati jayam vá parájayam vá (adde: so) pana vuccati (c. -nti) dhammassa gutto ti, so dhammagutto dhammarakkhito dhammojapamñáya samannágato vinicchayadhamme thitattá dhammattho ti pavuccati...

Attham naye cfr. Mahábh. 12, 3427. 4060. Niccheyya a rad. ci præf. nis.

v. 258. Locus: Jetavanam. Personæ: chabbaggiyá bhikkhú.

v. 259. Locus: Jetavanam. Persona: Ekuddánakhí-
násavathero.

... Appam píti (c. piti) yo pana appamattakam pi sutvá dhammam anváya dhammánudhammapaṭipanno hutvá náma káyena dukkhádini parijánanto catusaccadhammam passati sa ve dhammadharo hoti; yo dhammam na-ppamajja-títi yo pi áradhaviriyo hutvá ajja ajj' evá ti paṭivedham ákamkhanto dhammam na-ppamajjati ayam pi dhammadharo yevá ti attho...

Dhammam sic omnes codd., fortasse legendum est: dhammá, cfr. Clough: Pali Gram. p. 139.

v. 260-61. Locus: Jetavanam. Persona: Lakunṭa-kabhaddiyatthero.

Tattha paripakko ti parijññabuddhibhávappatto ti attho; moghajiñño ti antotherakáranam (?) dhammánam abhávena ca tutthajiñño (tucchaj-?) náma;... samññamo damo ti sīlam (c. -a) c'eva indriyasamvaro ca; vantamalo ti maggaññena

nhaṭamalo; dhīro ti dhitisampanno; thero ti imehi thirabhāvakaranehi samannāgatattā thero ti pavuccatīti attho...

A ssa sanscr. aut asya (ejus) aut syāt (sit). Phalita s. palita, Abhidh. p. 31, 25. Vereor, ut alterum v. 260 hemistichium recte intellexerim. Cfr. Manu 2, 158.

v. 262-63. Locus: Jetavanam. Personæ: sambhulā bhikkhū.

v. 264-65. Locus: Jetavanam. Persona: hatthassako. Tattha munda kenā ti sīsamundanamattena; abbuto (c. abbh-) ti sīlavatena ca dhūtavatena (c. dhu-) ca virahito... Abbuta s. avṛta? Aṇumthūlāni cfr. not. ad v. 31.

v. 266-67. Locus: Jetavanam. Persona: amñatarabrāhmaṇo.

... Vissan ti visamaṁ vissaṁ gandhavākāyakammādikam (-?) dhammaṁ (c. -a) samādaya caranto bhikkhu (c. -ū) nāma na hoti; yo dhā (c. yā) ti yo idha sāsane ubhayam p'etaṁ pumñāṇ ca pāpaṇ ca maggabrahmacariyena bāhitvā puna disvā (panoditvā?) brahmacariyavā hoti; sa m k h ā y ā ti ñāṇena; loke ti khandhādiloke ime ajjhattikakhandhā ime bāhirā ti evaṁ sabbe pi dhamme jānitvā carati, so tena ñāṇena kilesānaṁ bhinnattā (c. bhinantā) bhikkhū ti vuccatīti attho...

Vissa s. viṣṭa? Bāhetvā cfr. v. 333 bāhita, ad quam radicem sint referendæ hæ formæ, nescio, nisi forte ad sanscr. barh, vide Westergaardii Radices.

v. 268-69. Locus: Jetavanam. Personæ: titthiyā.

Tattha na monenā ti kāmāññuhi (?) moneyyapaṭipadāsamikhātena maggañānamonena munī nāma hoti, idha pana tuṇhībhāvaṁ sandhāya monenā ti vuttaṁ; mūlharūpo ti

tuccharúpo; avijjasú ti avimñú (c. -u), evarúpo hi tuṇhībhúto (c. -bhu-) pi muní náma (adde: na) hotīti, atha vá monena muní náma hoti, tucchasa**bhávo** ca pana amñāñī (c. -i) ca hotīti attho; yo ca tulaṁ va paggayhá ti yathá hi tulaṁ gahetvá **thito** (c. **thitho**) atirekaṁ ce hoti **harati** únañ ce hoti pakkhipati evaṁ evaṁ so atirekaṁ **haranto** viya pápaṁ **harati** parivajjeti (c. -ati) únake pakkhipanto viya kusalaṁ **paripúreti** evañ ca pana karonto sīlasamādhipaṁñāvimuttiñānadassana-samkhātaṁ varaṁ uttamam eva ádāya pápāni akusalakammāni parivajjeti sa muní so muní náma ti attho; tena so munīti kasmá pana so munīti, yaṁ **hetthá**vuttakāraṇaṁ tena so munīti attho; yo munāti ubho loka ti yo puggalo imasmim khandhādiloka tulaṁ áropetvá cinanto viya ime ajjhattika-kandhá ime báhirá ti ádiná nayena ime ubho atthe mināti (-?); muní tena pavuccatīti tena káraṇena munīti vuccati yevá ti attho...

Aviddasu cfr. Abhidh. p. 28, 3. Sensus alterius v. 268 hemistichii satis mihi non liquet. Munāti a rad. mun (ñāne) vide: Pali verbs p. 5 in Cloughii Pali Gram. Muni cfr. vv. 49. 225. 423; Abhidh. p. 56, 26. Ubho dual., s. ubhau.

v. 270. Locus: Jetavanaṁ. Persona: Bálisiko.

Tattha a**hi**msá ti ahiṁsanena, idaṁ vuttaṁ hoti: yena pápāni **hi**msati na tena káraṇena ariyo hoti, yo pana sabba-pápanaṁ pápíadīhi (c. pápī-) ahiṁsanena mettádibhāvanāya patitthitattá **hi**msato árá vaddhito (va **thito**?) ayaṁ ariyo ti pavuccatīti attho...

v. 271-72. Locus: Jetavanaṁ. Personæ: sambahulá bhikkhú.

Tattha sílabbatamattená ti catupárisuddhisīlamattena

vá terasadhútaguṇamattena vá; báḥusaccena vá ti tiṇṇaṃ piṭakānaṃ uggahitamattena vá; samádhi^lábhena ti aṭṭha-samápattisamádhi^labhena (c. aṭṭhasamádhi-) vá; nekkham-masukhaṇ ti anágāmisukhaṃ phusā^mīti ettakamattena vá aputhujjanehi ásevitāṃ ariyasevitāṃ eva; bhikkhú ti tesāṃ amñātaraṃ álapanto áḥa; vissásam á^pádīti vissásam á^pajjeyya (c. vissásam máp-), idaṃ vuttaṃ^hoti: bhikkhu iminā sampannasī^ládibhāvamattaken' eva mayhaṃ bhavo appako parittako ti ásavakkhayaṃ saṃkhátam araḥattam appatto hutvá bhikkhú náma vissásam ná á^pajjeyya, yathá ^hi appamattako gútho duggandho evaṃ appamattako pi bhavo dukkhá ti (-?)...

Báḥusacca sanscr., ni fallor, esset báḥusmártya; et vivicca vivicya aut viviktya, cfr. Manu 2, 215, Mahábh. 12, 9978. Nekkhama cfr. not. ad v. 181. Num recte alterum v. 272 hemistichium intellexerim, docti videant.

v. 273-76. Locus: Jetavanaṃ. Personæ: pañcasa-tabhikkhú.

Tattha maggán' aṭṭhaṃgiko ti jaṃghamaggádayo vá ^hontu dvásatṭhi^liditṭhigatamaggá vá sabbesam pi maggánaṃ sammáditṭhiá^ldhi aṭṭha^hi aṃgehi micchádi^lttiá^ldīnaṃ aṭṭhaṅgá-naṃ paḥánaṃ karontí (-to?) nirodham árammaṇaṃ katvá catusu pi sabbesu dukkhaparijāna^lnádisu kiccaṃ sádhayamāno aṭṭhaṅgiko maggo setṭho uttamo; saccánaṃ caturo padá (c. pajá) ti saccāṃ bhāṇe na kujjheyyá (c. kujjeyyan) ti ágataṃ vacísaccaṃ vá ^hotu sacco bráhmaṇo sacco khattiyo ti ádibhe-daṃ sammutisaccaṃ vá idaṃ eva saccāṃ moghaṃ amñāṇ ti ditṭhisaccaṃ vá dukkhaṃ ariyasaccāṇ ti ádibhedāṃ paramattha-saccaṃ vá ^hotu sabbesam pi imesam saccánaṃ parijānitabba-

tthena pahātabbatthena sacchikātabbatthena bhāvetabbatthena
ekapaṭivedhanatthena tathāpaṭivedhanatthena dukkham ariya-
saccan ti ādayo caturō padā seṭṭhā nāma; virāgo seṭṭho
dhammānaṁ ti yāvata (-antā?) bhikkhave dhammā saṁkhata
vā asaṁkhata vā virāgo tesam dhammānaṁ aggama akkhāya-
tīti vacanato sabbadhammānaṁ nibbāna-saṁkhato virāgo seṭṭho;
dipadānaṁ ca cakkhumā ti sabbesam pi devamanussā-
dibhedānaṁ dipadānaṁ pañcahi cakkhūhi (c. -uhi) cakkhumā
tathāgato va seṭṭho; dassanassa visuddhiyā ti magga-
phaladassanassa visuddhattham so mayā seṭṭho ti vutto, es'
eva maggo n' atth' amño; etam hīti tasmā tumhe etam eva
paṭipajjatha; mārass' etam pamohānaṁ (c. -han) ti etam
māramohānaṁ mārass' eva (c. mārassē) vañcanaṁ ti; dukkhasā
ti sakalassāpi vaddhadukkhassa antam paricchedam karissathā
ti attho; sallasanthanaṁ ti rāgasallādīnaṁ santhanaṁ
nibbatanaṁ adāhanaṁ etam maggaṁ mayā vinā anussavādhi
attapaccakkhato nātvā va (-?) ayaṁ (c. aya) maggo akkhato,
idāni tumhehi kilesānaṁ ātāpanena ātappaṁ ti saṁkhātānaṁ
(c. -atānaṁ) assa adhigamanatthāya sammappadhānaṁ viriya-
kiccaṁ karaṇīyaṁ, kevalam hi akkhātāro va tathāgatā, tasmā
tehi akkhātavasena ye (c. yo) paṭipannā dvīhi thānehi jhāyino te
tebhūmakavaddhasaṁkhātā mārabandhanā mokkhaṁtīti attho . . .

Dhamma cfr. v. 70. Sacca cfr. v. 190. Tumhe for-
tasse ex seq. versu irrepsit. Salla cfr. v. 351, Abhidh. p.
51, 84. 142, 10; s. cālya, cfr. viçālya apud Wilsonem. San-
thana sanscr., ni fallor, sāntvana, cfr. not. ad v. 116.
Ātappa Abhidh. p. 18, 12. Akkhato, akkhātāro cfr.
v. 86.

v. 277-79. Locus: Jetavanaṁ. Personæ: pañcasa-
tabhikkhū.

Tattha sabbe saṁkhārā ti kāmabhavādisu uppannā

kandhá tattha tatth' eva nirujjhantá aniccá ti yadá vipas-
saná (-áya?) passati atha imasmim khandhapariharaṇadukkhe
(c. kandhá-) nibbindati, nibbindanto dukkhaparijānanādivasena
saccāni paṭivijjhati; esa maggo visuddhiyá ti visud-
dhattháya vodānattháya esa maggo ti attho;... tattha sabbe
dhammá ti pañcakkandhá va adhippetá; anattá ti má
jiyyantu (c. jiya-) má khíyantú ti vase vatteturū na sakkonti (c. -oti),
avasavattanaṭṭhena anattá ti sumñá assámi ká anissará ti attho ...

Anatta s. anátman, Burnouf: Introd. p. 508. 514. 462.
Nibbindati cfr. subst. sanscr. nirveda.

v. 280. Locus: Jetavanam. Persona: Padhánakammi-
katissatthero.

... Samsannasamkappamano ti tñhi micchāvitakkehi
sutthu avasannasammāsamkappacitto kusīto nibbiriyo; alaso
ti mahāalaso, paññāya datṭhabbam ariyamaggam apassanto
na vindati na paṭilabbatīti (c. -labbh-) attho ...

Álasiyá sic C (cfr. v. 10), A et B álasiyam, quod for-
tasse mihi recipiendum esset. De metro app. vide.

v. 281. Locus: Veluvanam. Persona: súkarapeto.

Tass' attho: catunnam (c. addit: duccaritānam) vacāducca-
ritānam vajjanena vācānurakkhī, abhijjhādinam anuppādanena
manasā sutthu samvuto, pañātipātādayo pajahanto kāyena ca
akusalam na kayirā, ete tayo kammapathe visodheti, evam
visodhento hi sīlakkhandhādinam esakehi buddhādīhi isīhi
paveditam atthaṅgikam maggam ārādheyyá ti ...

Isi, s. řši, Abhidh. p. 56, 26. De metro app. vide.

v. 282. Yogo ce ti imam dhammadesanam Satthá
Jetavane viharanto Potṭhilaṃ náma theram árabbha kathesi;
so kira sattannam pi buddhānam sāsane tepitako pañcannam

bhikkhusatánam dhammam váceti. Satthá cintesi: imassa
 bhikkhuno attano dukkham nissáya sabbam karissámiti cintápi
 n'atthi, samvejessámi (c. -jjas-) nan ti, tato paṭṭhāya tam theram
 attano upaṭṭhānam ágatakāle ehi tucchapoṭhila yāhi (c. sáhi) tuccha-
 pothilá ti vadeti, utthāya gatakāle pi nam tucchapoṭhilo gato ti
 vadesi, so cintesi: aham sáṭṭhakatháni tñi piṭakáni dhāremi (c. -f),
 pañca bhikkhusatáni atthārasamahāmaṅgane (?) dhammam (c. -a)
 vácemi, atha ca pana mam Satthá abbikkhaṇam tucchapoṭhila
 ti vadeti, addhá mam Satthá jhánádínam abhāvena (c. -nam)
 evam vadetīti, so uppannasamvego araṇṇam dāni pavisitvā
 samaṇadhammam karissámiti sáyaṁ yeva pattacívaram sam-
 vijahitvā paccúsakāle sabbapacchá dhammam paḅḅanhitvā
 nikkhamantena bhikkhunā saddhim nikkhami, pariveṇe (c. -ṇena)
 nisídinvā sajjhāyantā nam ácariyo ti na sallakkhesuṁ, so vísam
 yojanasataṁ gantvā, ekasmim araṇṇavāse timsa bhikkhú vasanti,
 te upasamkamitvā saṁghattheram vanditvā: bhante avassayo me
 hoṭhā ti áha; ávuso tvam dhammakathiko, amhehi náma (c. -me)
 tam nissáya kiñci jánitabbam bhavēyya (c. -eya), kasmá evam
 vadesīti; má bhante evam karoṭha, avassayo me hoṭhā ti; te
 pana sabbam eva (sabbe va?) khīṇāsavá va, atha nam maháthero:
 imassa uggaham nissáya máno atthi yevá ti anotherassa santikam
 paḅiṇi, so pi nam tath' evāha, iminā nīhārena sabbe pi tam
 pesentā divatthāne nisídinvā sucikammam karontassa sabbana-
 vakammassa (-kassa?) sattavassikasāmaṇerassa santikam paḅi-
 ṇimsu, evam assa mánam (c. -nam) nīharimsu (c. ni-), so hi niha-
 tamāno (c. ṇi- -no) sámaṇerassa santike añjalim paggaḅetvā
 avassayo me hoḅi sappurisá ti áha; aḅo ácariya kiṁ nám' etaṁ
 kathetha, tumhe mahallaká bahussutá, tumhákam santike mayá
 kiñci káraṇam jánitabbam bhavēyyá ti; má evam kari sappurisa,
 hoḅi (c. hoti) eva me avassayo ti; bhante sace ovádakkhamá
 bhavissatha bhavissámi vo avassayo ti; homi sappurisa, aham
 aggim (c. -i) pavisá ti vutte aggimhi pavisámi (c. -iss-) yevá ti; atha

nam so avidūre ekam saram dassetvā: bhante yathānivatthapārutā va imam saram pavisathā ti āha, so hi 'ssa mahagghānam dupaddhacīvarānam (dupaṭṭa-?) nivatthapārutabhāvam nātvāpi ovādakkhamo nu kho ti vīmaṁsanto evam āha, therō pi ekavacanen' eva udakam otari, atha nam cīvarakaṇṇānam temana-kāle āgacchatha (c. atha) bhante ti vatvā ekavacanena āgantvā ṭhitam āha: bhante ekasmiṁ vammīke (adde: cha?) chiddāni, tatth' ekena chiddena godhā (-ānam?) antopavītṭhānam ganhitukāmo tarāni pañca chiddāni thakētvā chaṭṭham hitvā pavītṭhachidden' eva ganhāti, evam tumhe pi chadvārikesu ārammaṇesu sesāni pañca dvārāni pidhāya mānodvāre (mano-?) kammaṁ paṭṭhāpethā ti; bahussutassa bhikkhuno ettaken' eva dīpujjalanam viya ahosi, so ettakam eva hotu sappurisā ti karajakāye (?) nāṇa-mantaṁ otāretvā samaṇadhammaṁ ārabhi, Satthā vīsayojana-satamatthake (c. vīsam-) nisinno va tam bhikkhum oloketvā yath' evāyaṁ bhikkhu (c. -ū) bhūripaṁṇo evam eva nena attānam patītṭhāpetum vaddhatīti cintētvā tena saddhiṁ kathento viya obhāsam (c. oh-) pharitvā imam gātham āha: Yogā ve etc. Tattha yogā ti atṭhatimsāya ārammaṇesu yonisomana-sikārā (c. -o); bhūriti paṭhavisamāya vitṭhatāya paṁṇāy' etaṁ nāmam;... bhavāya vibhavāya cā ti vaddhiyā ca avaddhiyā ca... Poṭhilassa vatthum.

Bhūrī Abhidh. p. 18, 9. 150, 3; secundum Wilsonem sanscr. bhurij v. bhūrij terram tantum significat. Niveseyya cfr. v. 158.

v. 283-84. Locus: Jetavanam. Personæ: mahalla-kabhikkhū.

Tattha rukkhān ti Satthārā hi vanam chindathā ti vutte tesam acirapabbajitānam bhikkhūnam amhe vāsīdāni gaḥetvā vanam chindāpetīti rukkhe chinditukāmatā uppajji, atha ne mayā rāgādikilesavanam sandhāy' etaṁ vuttam na rukkhe ti

paṭisaḍbento má rukkhā ti āha; vanato ti yathā pákatika-
vanato simhádibhayam evaṃ játiádibhayam pi kilesavanato
jáyatṭi attho; vanañ ca vanathañ cá ti ettha (yathā?)
maḥantarukkhá vanaṃ náma khuddaká tasmim vane thitattá
vanathá náma pubbuppattiká rukkhá vá vanaṃ náma apará-
paruppattiká vanathá náma evaṃ evaṃ maḥantamahantá vá-
vakaddhanaká (?) kilesá vanaṃ náma pavattiyam vipákadáyaká
vanathá náma pubbuppattiká vá vanaṃ náma aparáparuppattiká
vanathá náma, taṃ pana ubhayam pi catutthamaggañāṇena (catu-
magga-?) chinditabbam, tenāha: chetvá vanañ ca vanathañ ca
nibbána hotha nikkilesá hothá ti; y á v a m h i v a n a t h o t i y á v a
esa anumatto pi kilesavanatho narassa nárisu na chijjati táva
so khírapako vacchó mātari viya paṭibaddhamano laggacitto
va hotṭi attho...

Vana cfr. vv. 339. 344; in Abhidh. p. 19, 19. 144, 18
legitur vāṇa et vāna. Vanatha Abhidh. p. 19, 19. Nibbána
cfr. v. 134. Hotha præs. s. imper. Anumatta sanscr.
aut adj. anumātra (cfr. not. ad v. 143) aut part. rad. mad
præs. anu. Nárisu pro nárisu, vocali metri causa correpta.
De metro hujus et seq. versus app. vide.

v. 285. Locus: Jetavanam. Persona: Sáriputtatthe-
rassa saddhivihárikabhikkhu.

Tattha ucchindá ti arahattamaggena chinda; sáradikaṃ
ti saradakāle nibbattam; santimaggan ti nibbānagámim
atṭhaṅgikaṃ maggam; brúhayá ti vaddhaya, nibbānam h i
sugatena desitam, tasmá, tassa maggam bhávehīti attho...

Santimagga cfr. vv. 268. 269. Nibbānam rectius for-
tasse appositio habetur.

v. 286. Locus: Jetavanam. Persona: mahádhana-
vāṇijo.

Tattha idha vassan ti imasmim ~~thāne~~ idā c' idā ca karonto catumāsāṃ vassāṃ vasissāmi, hemantagimhisú ti hemantagimhesu pi cattāro cattāro māse idāṃ c' idāṃ ca karonto idh' eva vasissāmi, evaṃ diṭṭhadhammikasamparāyikaṃ atthaṃ ajānanto bálo cinteti; antarāyaṇ ti asukasmim náma kále vá dose vá vaye vá marissāmi attano jívitantarāyaṃ na bujjhatīti...

v. 287. Locus: Jetavanam. Persona: Kiságotamí.

Tattha taṃ puttapaśusammattan ti tathārúpaṃ (c. taṃrúpaṃ) baládisampanne putte ca pasú (c. pasu) ca labhitvá mama puttá (c. -o) abhirúpá balasampanná paṇḍitá sabbakicca-samatthá mama goṇo abhirúpo arogo mama bhárasaḥo mama gáví bahukhírā ti evaṃ puttehi (c. vu-) ca pasúhi ca sammattam (c. sampattam) naraṃ; byásattamanasaṇ ti hiraṇi-ṇasuvannaḍisu vá pattacívarádisu vá kiñcid eva labhitvá tato uttaritaraṃ patthentāya sattamānasam vá cakkhuviññeyyádisu árammaṇesu (c. -nesu) vuttappakāresu (c. -re) vá parikkháresu yaṃ yaṃ (c. ya) laddham hoti tattha tattha laggantāya satta-mānasam (c. -ṇa-) vá...

In Mahābh. 12, 6944 hic versus exstat tali specie:

Taṃ puttrapaśusaṃpannaṃ vyásaktamanasaṃ naraṃ
suptaṃ vyághraṃ mahāugho vá mṛtyur ádāya gacchati,
et 12, 6540 ita legitur:

Taṃ puttrapaśusaṃpannaṃ vyásaktamanasaṃ naraṃ
suptaṃ vyághro mṛgaṃ iva mṛtyur ádāya gacchati.
Minus aptum videtur verbum sampanna quam sammatta, cui major vis inest, quum eum studio liberorum affectum significet. Vá eodem sensu quo iva raro tantum obvium ex palica lingua in carmina epica fortasse irrepsit. Cfr. v. 47.

v. 288-89. Locus: Jetavanam. Persona: Paṭācārā.

... Etam atthavasan ti evaṃ tesaṃ amñamaññaṣṣa
tānaṃ bhavitum asamatthabhāvasamkhātānaṃ kāraṇaṃ jānitvā
paṇḍito catuparisuddhisīlena samvuto rakkhitaḡopito hutvā
nibbānagamaṇaṃ (c. -naṃ) atthaṅgikaṃ maggaṃ sīghasīghaṃ
sodheyyā ti attho...

Atthavasaṃ rei rationem, quomodo res se habeat.

v. 290. Locus: Veluvanaṃ. Materia: Gaṅgārohaṇaṃ.

Tattha mattāsukha pariccāgā ti mattāsukhaṇ ti pa-
māṇaṃ (c. -naṃ) sukhaṃ parittasukhaṃ vuccati, tassa pariccā-
gena; vipulaṃ sukhaṇ ti udārasukhaṃ nibbānasukhaṃ
vuccati, tadve (taṇ ce?) passeyyā ti attho; idaṃ vuttaṃ hoti:
ekaṃ hi bhojanapātiṃ sajjāpetvā bhuñjantassa mattāsukhaṃ
nāma uppajjati, taṃ pana pariccajivā uposathaṃ vā karon-
tassa dānaṃ vā dadantassa vipulaṃ ulāraṃ nibbānasukhaṃ
nāma nibbattati, tasmā sace evaṃ tassa mattāsukhassa pariccāgā
vipulaṃ (c. -ā) sukhaṃ passati ath' etam vipulaṃ sukhaṃ
sammā passanto paṇḍito taṃ mattāsukhaṇ caḡeyyā ti attho...

v. 291. Locus: Jetavanam. Persona: kukkuṭaṇḡa-
khādikā.

Tattha paraḡukkhūpadhānenā ti parasmiṃ dukkhū-
padhānena paraḡukkhūpadhānenā ti attho; veraṣaṃsa gga-
saṃsaṭṭho ti so puggalo akkosanapaccakkosanapahaṇa-
paṭiḡharaṇādīnaṃ vasena amñamaññaṃ katena veraṣaṃsaggena
saṃsaṭṭho verā so na (c. pana) parimuccati niccakālaṃ vera-
vasena dukkhaṃ eva pāpuṇātīti attho...

v. 292-93. Locus: Bhaddiyam nissāya Jāṭiyāya vanam. Personæ: Bhaddiyabhikkhū.

Tattha yaṃ hi kiccaṃ ti bhikkhuno hi pabbajitakāḷato paṭṭhāya aparimāṇasflakkhandhagopanam (c. -ānam) aramṇā-vāso dhūtaṅgapariharaṇam (c. dhu-) bhāvanārāmatā ti evaṃ ādikiccaṃ nāma, imehi pana yaṃ attano kiccaṃ taṃ apaviddham chaḍḍhitam (c. -itānam), akiccaṃ ti bhikkhuno pana chattamaṇḍanaupāhanapādukasattathālakadhammakarakāyabandhanaasamvaddhanamaṇḍanam akiccaṃ nāma, yehi (c. yohi) taṃ kayirati tesam mānanalam (c. māna-) ukkhipitvā caraṇena unnaḷānam sativossaggena pamattānam cattāro pi āsavā vadḍhantīti attho; susamāradḍhā ti supariggahitā; kāyagatā satīti kāyānupassanā bhāvanā; akiccaṃ ti te evaṃ chattamaṇḍanādikaṃ akiccaṃ na sevanti na karontīti attho; kicce ti pabbajitakāḷato paṭṭhāya kattabbe aparimāṇasflakkhandhagopanādike (c. -pā-) karaṇīye; sātaccakārino (c. -no) ti satta-kārino (satata-kārino?) aṭṭhitakārino (?); tesam satiyā avippavāsena satānam sātthakasampajamṇam gocarasampajamṇam (c. -a) asammohasampajamṇam ti catūhi (?) sampajamṇehi sampajānānam cattāro pi āsavā attham gacchanti parikkhayam abhāvam gacchantīti attho...

Apaviddha a rad. vidh s. vyadh? Unnaḷa qui baculum erigit (s. un-nāḍa)? Kāyagatā sati cfr. vv. 296-99. Sātacca s. sātātya a satata? cfr. v. 28 sātātika. Sata s. smṛta.

v. 294-95. Mātaraṃ ti imaṃ dhammadesanaṃ Satthā Jetavane viharanto Lakunṭakabhaddiyattheraṃ ārabha kathesi. Ekadivasam hi sambahulā āgantukā bhikkhū Satthāraṃ (c. -rā) divāṭṭhāne nisinnam upasamkamitvā vanditvā ekamantaṃ nissīdīmu, tasmim khane Lakunṭakabhaddiyathero Bhagavato avidūre atikkamati, Satthā tesam bhikkhūnam cittācāram

natvá oloketvá passatha bhikkhave ayam ~~bhikkhu~~ (c. -~~u~~) má-
 tápitaro hanitvá niddukkho hutvá yáttī vatvá tehi (c. te)
 bhikkhúhi kin nu kho Satthá vadatīti amñamamñam mukhāni
 oloketvá samsayapakkhanena (-pekhaṇena?) hi bhante kin nām'
 etaṃ vadathá ti vutte tesam dhammam desento imam gátham
 áha: Mátaram etc. Tattha sánucaran ti áyasádhakena áyutta-
 kena sahitam, ettha hi tanhá jáneti purisan ti pacanato (vac-?) tfeu
 bhavesu sattānam janato (c. janato) tanhá mātá nāma, aham
 asukassa nāma rañño vá rájamahámattassa vá putto ti pitaram
 nissāya asanī mánassa uppajjanato asmiṃ máno pitá nāma, loko
 viya rájánam yasmá sabbadiṭṭhigatá ni ve sassatucchedadiṭṭhiyo
 bhañjanti tasmá sassatucchedadiṭṭhiyo dve khattiyarájāno nāma,
 dvádasáyatanāni pittatattthena ratṭhasadisatá ratṭhá nāma, áyasá-
 dhako áyuttakapuriso viya tam nissito nandirágo anucaro nāma;
 anígħo ti niddukkho; bráhmaṇo ti khínásavo; etesam
 tanhádnānam arahattamaggañānāsina hātattá khínásavo niddukkho
 hutvá yáttīti, ayam ettha attho;... tattha rájāno dve ca
 sotthiye ti dve ca bráhmaṇe; imissá hi gáthāya Satthá attano
 dhammissaratāya desanāvidhikusalatāya ca sassatucchedadiṭṭhiyo
 dve bráhmaṇe rájāno katvá kathesi; veyyagghapañcaman
 ti ettha yagghánucarino sappatibhayo (c. -avo) duppatipajjo maggo
 veyyaggho nāma vicikicchá nívarañānam pi tena sadisatāya
 veyyaggham nāma tam pañcamam assatī nívaranapañcakam
 veyyagghapañcamam nāma (-?) idam ca veyyagghapañcamam
 arahattañānāsina nissesaṃ hantvá anígħo yáti bráhmaṇo ti,
 ayam ettha attho; sesam purimasadisam (c. purisamasam) evá
 ti... Lakunṭakabhaddiyattherassa vatthum.

Miror, hos versus hic inveniri, buddhisticæ enim doctrinæ,
 in specie Dhammapadi (v. 403 al.), repugnare videntur, optime
 vero systemati brahmanico convenire (Manu 11). Hac de causa
 commentatori necesse est metaphorice interpretari. Anígħa
 adj. a nígha (Abhidh. p. 10, 1; s. nyagha i. q. agha?)

formatum? *Sotthiya* i. q. *sottiya* Abhidh. p. 53, 1; s. *çrotriya*.
Veyyaggha denominativum existimavi a sanscr. *vyagra*,
 fallor fortasse.

v. 296-301. Locus: *Veluvanam*. Persona: *dāru-*
sāṭikassa putto.

Ratto antiquior forma locativi, s. *rātrau*. *Buddhagatā*
 sati cfr. *Asiat. Researches* vol. xx p. 470.

v. 302. *Duppabbajjan* (c. -*ajan*) ti *imaṃ dhammadesanāṃ*
Satthā Vesālim (c. -*iyam*) *nissāya Mahāvane viharanto amñātaraṃ*
Vajjiputtakabhikkhuṃ ārabba kathesi, *yam sandhāya vuttam*:
Amñataro Vajjiputtako bhikkhu Vesāliyam viharati aññatara-
smim vanasande, *tena kho pana samayena Vesāliyam sabba-*
rattivāro hoti, *atha kho so bhikkhu* (c. -*ū*) *Vesāliyam turiya-*
tālitavāditanigghosāsaddam sutvā paridevamāno tāyam velāyam
imaṃ gātham āha:

Ekakā mayam aramñe viharāma
apaviddham va vanasmim dārukam^a
etādisi kāya rattiyā
tesu dāni amhehi pāpiyo ti (-?).

So kira *Vajjiraṭṭhe rājaputto varena sampattam rajjam pahāya*
pabbajito Vesāliyam cātummahārājikehi saddhim ekābaddham (?)
katvā sakalanaṅgare dhajapaṭākādīhi patimaṇḍite komudiyā
punnamāya sabbarattivāre (c. -*cāre*) *vattamāne bheriyādīnam*
turiyānam tālitānam nigghosaṃ vatādīnam ca vādītānam saddam
sutvā yāni Vesāliyam satta rājasahassāni satta ca rājasatāni satta
ca rājāno tattakā eva ca (c. *ma*) *nesam yuvarājasenāpatiādayo tesu*
alamkatapaṭiyattesu nakkhattakīlanatthāya vīthim otinnesu satthi-
hatthe mahācamkame camkamamāno nabhamajjhe thitam
candam disvā camkamanakoṭiyam phalakam nissāya thito

^a cod. *vatasmim dārukam*.

veṭṭhanālamkāravirahitattā vane chaddhitadārukam viya attabhāvaṃ oloketvā atthi nu kho amāṇo amhehi lāmakataro ti cintento pakatiyā aramñākādiguṇayutto pi tasmim̐ khaṇe anabhiratiyā pīlito evaṃ āha. So tasmim̐ vanasaṇḍe adhivatthāya devatāya imam̐ bhikkhum̐ (c. -ū) samvejessāmti adhippāyena:

Ekako tvaṃ aramñe viharasi

apaviddham^a va vanasmim̐ dārukam

tassa te bahukā pihayanti^b

nerayikā viya saggagāminan^c ti

vuttam̐ (-o,?) imam̐ gātham̐ sutvā puna divase Satthāraṃ upasamkamitvā vanditvā nisīdi, Satthā tam̐ pavattim̐ ñatvā gharāvāsassa dukkhataṃ pakāsetukāmo pañca dukkhāni samodhānetvā imam̐ gātham̐ āha: Duppabbajjam̐ etc. Tattha duppabbajjan (c. -ajan) ti appam̐ vā mahantaṃ vā bhogakkhandhaṃ c'eva ñātiparivaddhaṃ c'eva paḥāya imasmim̐ sāsane uram̐ datvā pabbajjam̐ nāma dukkham̐; durabhiramanti evaṃ pabbajitenāpi bhikkhācariyāya jīvitavuttim̐ ghaṭantena aparimāṇasīlakkhandhagopanadhammānudhammapaṭipattipūraṇavasena (c. -gopana- -pūraṇa-) abhiramitum̐ dukkham̐; durāvāsā ti yasmā pana gharaṃ āvasantena (c. āvā-) rājūnam̐ rājakiccam̐ issarānam̐ issarakiccam̐ vahitabbaṃ parijanā (c. -añ) c'eva dhammikā ca samaṇabrahmaṇā saṃgaheṭabbā evaṃ sante pi gharāvāso pi chiddaghaṭo viya mahāsamuddo viya ca suduppūro (c. tuduppūro) tasmā gharā nām' ete durāvāsā dukkhā āvasitum̐ (c. āsi-) ten' eva (c. neva) ca kāraṇena dukkhā (c. -o) ti attho; dukkho samānassaṃ vāso ti gihino vā hi ye jātigottakulabhāgehi pabbajitā vā sīlācārabahusaccādīhi samānāpi (c. -nāpi) hutvā ko hi tvaṃ ke si (ko hi?) ahaṇ ti ādīni vatvā adhikaranapasutā honti te asamānā (c. -nā) nāma, tehi saddhim̐ samvāso nāma dukkho ti attho; dukkhānupatit' addhagū (c. -u) ti ye vaddhasamkhātam̐ addhānam̐ paṭipannattā addhagū te dukkhe anupatitā va (c. ca);

^a cod. apavittṭham̐ ^b cod. piṇḥanti ^c saggahāminau.

tasmá na c' addhagú (c. caṇḍagú) siyá (c. tiyá) ti yasmá dukkhanupatitabhávo pi dukkho addhagúbhávo (c. -gu-) pi tasmá vaddhasamkhátaaddhánam gamanattá (c. -ṇattáya) addhagú náma (adde: na) bhaveyya, vuttappakárena (c. -ṇa) dukkhena anupatito pi na bhaveyyá ti attho... Vajjiputtakabhikkhussa vatthum.

In versu vertendo comment. sequutus sum, num jure videant docti. Dukkhanupatit' addhagú pluralem judicat commentator, melius fortasse singularis habetur, cfr. v. 389 y' assa, v. 152 appassut' áyam, v. 56 y' áyam.

v. 303. Saddho ti imam dhammadesanam Satthá Jetavane viharanto Cittagahapatim árabba kathesi. Vatthum Bálavagge* asatam bhávanam iccheyyá ti gáthávaṇṇanáya vittháritam, gáthápi tatth' evágatá, vuttam h' etam tattha: kim pana bhante etassa tumhákam santikam ágacchantass' eva ayam sakkáro uppajji udáhu amñattha gacchantassápi uppajjethá ti; Ánanda mama santikam ágacchantassa pi amñattha gacchantassa p' etassa uppajjat' eva, ayam hi upásako saddho pasanno sampannasílo, evarúpo yam yam disam bhajati tattha tatth' ev' assa lābhasakkáro nibbattatīti vatvá imam gátham áha: Saddho etc... Cittagahapatikassa vatthum.

v. 304. Locus: Jetavanam. Persona: Cúlasubhaddá.

v. 305. Locus: Jetavanam. Persona: ekavihárikatthero.

Tattha ekásanam ekaseyyan ti bhikkhusahassamajjhe pi hi málakammaṭṭhánam vijahitvá ten' eva manasikárena nisinnassa ásanam náma, lohápásádasadise pi ca pásáde bhikkhusahassamajjhe pamñatte vicittapaccattharaṇúpadháne (c. -pac-catar-) mahárahe sayane satim upatthapetvá dakkhiṇena passena málakammaṭṭhánamanasikárena nipannassa bhikkhussa seyyá

* V. 73. Cfr. p. 267.

ekaseyyá náma, evarúpaṃ ekáśanaṃ ekaseyyaṇ ca bhajethá ti attho; atandito ti jaṃghábalam nissáya jívítakappena akusíto hutvá sabbiriyápathesu ekako vicaranto ti attho; eko damayan ti rattiṭṭhánádisu kammaṭṭhánam anuyuñjitvá maggaphaládhi-gamavasena eko va hutvá attánam damento ti attho; vanante ramito siyá ti evaṃ attánam damento itthipurisasaddádhi pavivitto vanante yeva abhirato bhaveyya, na hi sakká ákinṇa-viháriná evaṃ attánam dametun ti attho...

v. 306. Locus: Jetavanam. Persona: Sundaripa-ribbájiká.

Tattha abhúta vádīti parassa dosaṃ adisvá va musá-vádam katvá tucchena param abbhácikkhanto (c. -á); katvá ti yó vá pana pápakammaṃ katvá náham etaṃ karomīti áha...

Yo vāpi B C; yo cāpi A. Karomīti cāha A C; -mīti vāha B; ti glossa est, quæ scribarum inscitia in textum irrepsit, fortasse principio scriptum erat karomicāha, sive pro karomiccāha, sive cum ca (va) pleonast., sive cum c euphoniæ causa inserto.

v. 307. Locus: Veluvanam. Persona: duccaritaphalá-nubhávasattá.

Tattha kásávakanaṭṭhá ti kásávena paliveṭṭitakanaṭṭhá; pápadhammá ti lámakadhammá; asaṃñatá ti káyádisaṃ-yamaraṭṭhá, tathárupá pápapuggalá attaná katehi akusala-kammehi niraye uppajjanti, te tattha pacitvá tato cutá pakká-vasese tesu (?) pi evaṃ paccantīti attho...

Kásáva cfr. v. 9, Abhidhánapp. p. 38, 12, Burnouf: Introd. p. 180. Te upapajjare, eke upapajjanti (v. 126) et so upapajjati (v. 140) fortasse legenda sunt: te 'pap-, eke 'pap- et so 'pap-, itidemque rasmiggáho itaro (v. 222),

et yo imam (v. 414): -ho 'taro, yo 'mam (cfr. yo 'dha vv. 367. 409. 415).

v. 308. Seyyo ayogulo ti imam dhammadesanam Satthá Vesálim (c. -iyam) nissáya Mahávane viharanto Vaggu-mudátíriye bhikkhú árabba kathesi. Vatthum Uttarimanussa-dhammaparájike ágatam eva. Tadá Satthá te bhikkhú kini pana tumhe bhikkhave udarassa attháya gihínam amñamamñassa uttarimanussadhammassa vaṇṇam bhásitthá ti vatvá tehi áma bhante ti vutte te hi bhikkhú anekapariyáyena vigarahitvá imam gátham áha: Seyyo etc. Tattha yañ ce bhuñjeyyá ti yam dussílo nissílapuggalo káyádíhi asamyato ratthavásíhi (c. -íhi) saddháya dinnam ratthapindam samano 'mhíti paṭijá-nanto gahetvá bhuñjeyya tatto áditto aggivaṇṇo ayogulo bhutto seyyo sundarataro (c. -darato) ti, kimkáraṇá: tappaccayá hi eko attabhávo jháyeyya (?), dussílo pana saddhádeyyam bhuñjitvá apekáni játisatáni niraye pacceyyá ti attho ...

v. 309-10. Cattári thánáníti imam dhammadesanam Satthá Jetavane viharanto Anáthapindikassa bháGINEYYAM Khemam náma setthiputtam árabba kathesi; so kira abhirúpo ahosi, yebhuyyena itthiyo (c. -iso) tam disvá rágábhíbhúta sakabhávena sañthátum násakkhimsu, so pi parádarakammá-bhirato va ahosi, atha nam rattim rájapurisá gahetvá ramño dassesum, rájá mahásetthissa lajjámíti tam kiñci avatvá vissajjá-pesi, so pana n'eva virami, atha nam dutiyam pi tatiyam pi rájapurisá gahetvá ramño dassesum, rájá vissajjápesi yeva, mahásetthí (c. -i) tam pavattim sutvá tam ádáyá Satthu santikam gantvá tam pavattim árocápetvá bhante imassa dhammam desethá ti áha, Satthá tassa samvegakatham kathetvá parádá-rasevanáyam dosam dassento imá gáthá abhási: Cattári etc. Tattha thánáníti dukkhakáraṇáni; pamatto ti sativossaggena

samannágato; ápaññatīti pápuṇāti; parādárúpasevīti parassa dāraṃ upasevanto uppathacārī; apumññalābhan ti akusalalābham; nanikāmaseyyan ti yathā icchati (c. -nti) evaṃ seyyaṃ alabbhivā anicchitaṃ parittakam eva. kālaṃ seyyaṃ labhati; apumññalābho eā ti evaṃ tassa ayañ ca apumññatenacaapumññatena (apumññalābho tena ca?) nirayasamkhātā (c. -yaṃs-) pápikā gatī hotīti; ratī ca thokikā ti tassa bhītassa bhītāya itthiyā saddhim rati sāpi thokikā parittā hoti; garukan ti rájā ca hatthacehedanādivasena garukaṃ dandaṃ paṇeti; tasmā ti yasmā parādāraṃ sevanto etāni apumññādīni pápuṇāti tasmā parādāraṃ na seveyyā ti attho...

Apumññalābha et nanikāmaseyya suam quodque propriam sententiam, mihi adhuc ignotam, habere videntur. Paṇeti s. pranayati. De metro app. vide.

v. 311-13. Locus: Jetavanam. Persona: dubbajabhikkhu.

Tattha kuso ti yaṃ kiñci tikhiṇadhāraṃ tiṇaṃ (c. tinam) antamaso tálapaṇṇam pi, yathā so kuso yena duggahīto tassa hatthaṃ anukantati páleti evaṃ evaṃ samañadhammasamkhātāṃ sāmāññaṃ pi khaṇḍasīlādītāya dupparāmatthaṃ (c. -a) nirayāya upakaddhati niraye nibbattāpetīti attho; saṭṭhilaṇ ti olīsetvā (?) kāraṇena saṭṭhilaḡāhaṃ katvā kataṃ yaṃ kammaṃ; samkiliṭṭhaṇ ti vesīdīkena (c. -ke) agocaracaraṇena (c. agocarāṇena) samkiliṭṭhaṃ (c. -a); samkassaraṇ ti samkāhi saritabbaṃ uposathakiccādisu amññatarena kiccena sannipatitam pi samighaṃ disvā: addhā ime mama cariyaṃ ñatvā maṃ ukkhipitukāmā va sannipatantīti (c. -patiti) evaṃ attano āsamkāhi saritaṃ (c. saritum) ussamkitaṃ parisamkitaṃ;... kayirañ ce ti tasmā yaṃ kammaṃ kareyyaṃ taṃ kareyyam eva; daḡhaṇ enaṃ parakkame ti thirataṃ eva katvā avattasamā dāno (vanta-) hutvā etaṃ (c. ekaṃ) kayirā; paribbājo

(c. -bbaje) ti saṭṭhilaḥhāvena tato khaṇḍādibhāvappatto sama-
 nadhammo; bhiyyo ti abbhantare vijjamānaṃ rāgarajādīṃ
 evarūpo samānadhammo apanetuṃ (c. -tetuṃ) na sakkoti, atha
 kho tassa upari aparam pi rāgarajādīṃ (c. -i) ākiratṭi attho...

Dupparāmaṭṭha a rad. mas (Clough: Pali Verbs p. 18, 38) s. mṛṣ. Upakaddhati a rad. kaddh (Clough: Pali Verbs p. 11, 26) s. kard (cfr. chaddh, Pali Verbs p. 13, 12, s. chard)? Saṭṭhila i. q. saṭṭha s. ṣaṭṭha? Saṃkassara compositum ex saṃka (s. ṣaṅka) et sara (s. smara)? Kayīrath pro kayirāth sic omnes codd. Miror, vocalem esse correptam, quum sit in pede secundo Epitritus primus usitatissimus, Ionicus a minori vero rarus (cfr. not. ad v. 68) et quidem grammaticis auctoribus non permissus.

v. 314. Locus: Jetavanaṃ. Persona: issāpakatiṭṭhi.

Sententia: prodest homini, ut malum facinus non committat, nam postea poenitet eum facti, quod vero facit bonum facinus id fecisse eum non poenitebit.

v. 315. Locus: Jetavanaṃ. Personæ: sambahulā āgan-
 tukabhikkhū.

Tattha santarabāhiraṃ ti bhikkhave yathā tehi manussehi taṃ paccantanaṅgaram dvārapākārādīni thirāni karontehi saantaradvāraṭṭālaudakaparikhādīni (c. -raddhālauddā-) thirāni karontehi santarabāhiraṃ (c. -raṃbā-) guttaṃ kataṃ evaṃ tumhe pi satim upaṭṭhāpetvā ajjhattikāni cha dvārāni pidahitvā dvārarakkhikaṃ satim avissajjetvā yathā gayhamānāni bāhiraṃ ca (cha?) āyatanāni ajjhattikānaṃ upaghātaya saṃvattati tathā āgaṇ-
 hantā ti pi (-?) thirāni katvā tesāṃ appavesāya dvārarakkhikaṃ satim appahāya vicarantā attānaṃ gopethā ti attho; khaṇo (c. -e) ve mā upaccagā ti yo hi evaṃ attānaṃ gopeti taṃ puggalaṃ ayaṃ buddhuppādakkhaṇo Majjhimadese uppattikkhaṇo sammāditṭhiyā paṭiladdhakkhaṇo (c. -e) channaṃ āya-

tanánam avekallakkhaṇo ti sabbo ayaṃ khaṇo (adde: na) atikkamati, so khaṇo tumhe má atikkamatu; khaṇátítá ti ye hi taṃ khaṇam atítá (c. -am) ye vá puggale so khaṇo atíto te nirayamhi samappitá hutvá tattha nibbattitvá socantíti attho...

Gopetha aut 2 pers. plur. imper. aut 3 pers. sing. potentialis attanop. Ve s. vai, vel pro vo (comment. tumhe)?

v. 316-17. Alajjitá ye ti imaṃ dhammadesanam Satthá Jetavane viharanto nigaṇthe árabbha kathesi. Ekasmim divase bhikkhú nigaṇthe (c. ni-) disvá katham samutthápesum: ávuso sabbaso appaticchannehi acelakehi ime nigaṇthavaratará sesakam purimasamappitá va paṭiccháđenti sahiriká maṃñe ete ti (c. hi), taṃ sutvá nigaṇthá: na mayaṃ etena káraṇena paṭiccháđema paṃsurájádayo pi pana puggalá eva jívítindriyapaṭibaddhá evañ ca te no bhikkhábhájanesu má patimsu (-?) iminá káraṇena paṭiccháđemá ti vatvá tehi saddhim vádapaṭiváđavasena bahukatham kathesum, bhikkhú (c. -u) Sattháram upasamkamitvá nisinnakále naṃ pavattim árocayimsu, Satthá bhikkhave alajjitabbe lajjitvá lajjitabbe na lajjamáná náma duggatiparáyaná hontíti vatvá dhammam desento imá ęáthá abhási: Alajjitá etc. Tattha alajjitá ye ti alajjitabbe bhikkhábhájanamhi alajjitabbaṃ náma, te pana taṃ paṭiccháđetvá vicarantá tena lajjanti náma; lajjitá ye ti apaticchannena hirikopínaṅgena lajjitabbaṃ, na te pana taṃ apaticcháđetvá vicarantá tena (c. lajjitáyena) lajjanti náma, (c. addit: tena tesaṃ taṃ alajjitaṃ ti náma) tena tesaṃ taṃ alajjitabbena lajjitabbaṃ lajjitabbena ca alajjitabbaṃ, tucchagahaṇabhávena ca amñathágaḥaṇabhávena ca (c. va) micchádiṭṭhi hoti, tasmá dayitvá vicarantá te micchádiṭṭhisamádáná sattá nirayádibhedam duggatim gacchanti attho; abhaye ti bhikkhábhájanam nissáya rágadosamoḥaṇam diṭṭhikilesaduccaritamáyánam (c. -duccata-) anuppajja-

nato (c. -anto) bhikkhábhájanam abhayam náma, yena tam paṭi-
cchádento (-nti?) pana abhaye bhayadassino náma, hirikopīnaṅgam
(c. -īnamtam) pana nissāya rágādīnam uppajjanato tam bhayam
náma, tassa apaṭicchādanena bhaye ca abhayadassino, tassa tam
amānāthāgahaṇassa (c. ayathāvagahaṇassa) samādinattā (c. -ṇṇa-)
micchādiṭṭhisamādanā sattā gacchanti duggatin ti attho...

Bhayadassino cfr. not. ad v. 24; A et B -dassino.

v. 318-19. Locus: Jetavanam. Personæ: titthiya-
sāvaka.

Tattha avajje ti dasavatthukāya sammādiṭṭhiyā tassā
upanissayabhūte dhamme ca; vajjamatino ti vajjam idan
ti uppannamatino, dasavatthukamicchādiṭṭhikasamkhāte (c. -ena)
pana tassā upanissayadhammasamkhāte ca avajjadassino, etissā
avajjam vajjam vajjañ ca avajjato nātvā gahaṇasamkhātāya
micchādiṭṭhiyā samādinattā (c. -ṇṇa-) micchādiṭṭhisamādanā
sattā duggatim gacchanti ti attho...

v. 320-22. Locus: Kosambī. Persona: attā.

... Assatarā ti valavāya gadrabhena jātā; ājāniyyā ti
yam assadammasārathikāraṇam kāreti tassa khippam jānana-
samattho; sindhavā ti Sindhavaraṭṭhe jātā assā; mahānāṅgā
ti kuṇjarasamkhātā mahāhatthino (c. -no); attadanto ti ete
assatarā sindhavā kuṇjarā vā dantā varam na adantā, so pana
catumaggasamkhātena attanā dantatāya attadanto nibbisevano,
ayam tato pi varam sabbehi pi etehi uttaritare ti attho...

Cápato pro cápato, item pasāsanāto. Ativākya
(Manu 6, 41) cfr. dussīya, et contra, vocali correpta, balya v. 63,
pahatvāna vv. 248. 415. Abhirūhati, palice plerumque rūh
scribitur pro ruh, cfr. v. 338.

v. 323. Na hi etehiti imam dhammadesanam Satthá Jeta-
vane viharanto ekam hatthácáriyapubbakam bhikkhum árabbha
kathesi; so kira ekadivasam Aciravatínadútire hatthidamakam
ekam hatthim damíti (?) attano icchitam káranam sikkhá-
petum asakkontam disvá samípe thite bhikkhú (c. -u) áman-
tetvá áha: ávuso sace ayam hatthácáriyo imam hatthim asu-
katthháne náma vijjheyya khippam eva imam káranam sikkheyyá
ti, so tassa katham sutvá tathá katvá tam hatthim sudantam
damesi, te bhikkhú tam pavattim Satthu árocesum, Satthá
tam bhikkhum pakkosápetvá saccam kira te etam vuttam ti
pucchitvá saccam bhante ti vutte vígarahitvá: kim te mogha-
purisa hatthiyánana vá amánana vá dantena na hi sudantehi
etehi yánehi agatapubbam thánam gantum samattho náma
atthi attaná pana sudantena sakká agatapubbathánam (c. ág-)
gantum tasmá attánam (c. -nám) eva damehi kim te etesam
damena ti vatvá imam (c. -á) gátham áha: Na hi etc. Tass'
attho: yáni etáni hatthiyánádíni yánáni na hi tehi yánehi koci
puggalo supinantena pi agatapubbattá agatan ti samkháta-
nibbánadisam (c. -nasadi-) tathá na gaccheyya yathá pubbabhage
indriyadamena dantena aparabháge ariyamaggabhavanáya su-
danto nibbisevano sappamāno puggalo tam agatapubbam disam
gacchati dantabhúmim (c. -bhu-) pápuṇáti, tasmá attadamanam
eva tato (c. te) varan ti attho...

Valde corruptum hunc versum restituere non valeo; deest
in cod. C, A habet: yath' attána sudantena dante dantena
gacchati, B: yath' attánam sudantena dantena gacchati, fortasse
legendum est: yath' attaná (cfr. v. 160) sudantena, danto dan-
tena gacchati.

v. 324. Locus: Sávathí. Personæ: amānatarabrāhma-
nassa puttá.

Tattha dhanapálako námá ti tadá Kásiramāno hatthá-

cariyam pesetvá ramaníye náṅgabbhavane gáḥápitassa hatthino (c. -ṇo) etaṃ námaṃ; kaṭukappabhedano ti tikhiṇamado, hatthínaṃ hi madakále kaṇṇacúliká pabhijjanti, pakatiyápi hatthino tasmim kále amkusová (?) tuttatomare (-rehi?) pacandanti caṇḍá bhavanti, so pana aticando yeva, tena vuttam kaṭukappabhedano dunnivárayo (c. -e) ti...

Dunniváraya s. durnivárayat? De metro app. vide.

v. 325*. Middhi yadá ti imaṃ dhammadesanaṃ Satthá Jetavane viharanto rájánaṃ Pasenadikosalaṃ árabba kthesi; ekasmim hi samaye rájá taṇḍuladonassa (c. -na-) odanaṃ tadanurúpena (c. -anu-) súpavyañjanena (c. -jane) bhuñjati, so ekadivasam bhuttapátarāso (c. -ttájāta-) bhattasammadaṃ avi-nodetvá Satthu santikaṃ gantvá kilantarúpo ito c' ito (adde: ca) samparivattati, niddáya abhibhúto samāno pi ujukaṃ (c. ujú-) nisíditaṃ asakkonto ekamantaṃ nisídi, atha naṃ Satthá áha: kim mahárájá avissamitvá ágato 'síti, áma bhante bhuttakálato paṭṭháya me mahádukkhaṃ hotíti, atha naṃ Satthá mahárāja atibahubhuñjino (c. -bahum-) etaṃ dukkhaṃ hotíti vatvá imaṃ gátham áha: Middhí etc. Tattha middhíti thínamiddhábhhibhúto; mahagghaso cá ti mahá-bhojano áharabhatthaka alaṃ sáṭaka tattha vaddhakakákamá-sakabhuttavamitakánaṃ (?) amñataro viya; nivápapuṭṭho ti kuṇḍádiná súkarabhattena puṭṭho, gharasúkaro hi bálakálato paṭṭháya posiyamáno thúlasarírakále gehá bahi nikkhamitaṃ alabhanto heṭṭhamañcádisu samparivattitvá assasanto passa-santo sayam eva, idaṃ vuttam hoti: (adde: yadá) puriso middhí ca hoti mahagghaso ca nivápapuṭṭho (c. nipápa-) mahávaráho viya amñena iriyápathena ṭhapetaṃ asakkonto nid-dáyanasílo samparivattasáyí tadá so aniccaṃ dukkhaṃ anattá ti tīṇi lakkhaṇāni (c. -nāni) manasikátum asakkoti, tesam amanasikará mandapaṃño punappuna gabbhaṃ upeti, gabbha-

* Cfr. fabulam ad v. 304.

pásato (c. -te) na parimuccatthi (c. -vu-). Desanāvasāne Satthā
rañño upakāravasena:

Manujassa sadā satimato^a

mattañ jānato laddhabhojane

tanú tassa bhavanti vedanā,

sanikañ jīrati āyu pālayan ti

imañ gāthañ vatvá Uttaramānavañ uggañhāpetvá imañ
gāthañ rañño bhojanavelāyañ vadeyyāsi iminā (c. -nā)
ca upāyena bhojanañ parihāyeyyāsi (hāpeyy-?) upāyañ
ācikkhi, so tathā akāsi (c. ā-), rājā aparena samayena nālīko-
danaparamatāya sañhito susallahukasarīro sukhappatto Satthari
uppannavissāso sattāhañ asadisadānañ pavattesi; anumoda-
nāya sampattamahājanassa (-jano?) mahantim (-tam?) visesañ
pāpuñti. Pasenadikosalassa vatthum.

Mahagghasa cfr. vv. 127. 312. 356 et not. ad v. 148.

v. 326. Idañ pure ti imañ dhammadesanañ Satthā Jeta-
vane viharanto Sānūsāmaṇerañ ārabba kathesi; so kira ekissā
upāsikāya ekaputtako, atha nañ sā daharakāle yeva pabbājesi,
so pabbajitakālato paṭṭhāya sflavā ahosi vattasampanno, ācari-
yupajjhāyaāgantukānañ vattañ katam eva hoti, māsassa attha
divase pāto va utthāya udakamālake udakañ thapetvá dhamma-
savanaggañ sammajjitvá dīpañ jāletvá madhurassarena (c. -ṇa)
dhammasavanañ ghoseti, bhikkhū tassa maññitvá (?) pada-
bhāṇa (c. -hā-) bhāṇa sāmaṇerā ti ajjhesanti, so mayhañ
hādayañ vá rujati (c. rū-) kāyo vá khādātīti kiñci paccāhārañ
akatvá dhammasanañ abhirūṭitvá Ākāsagaṅgañ otārento viya
padabhāṇañ vatvá otaranto mayhañ mātāpitunnañ imasmim
hañne pattim dammīti vadati, tassa manussā mātāpitaro (c. -pitun-
nañ?) pattiyā dinnabhāvañ na jānanti, anāntarattabhāve pana
mātā yakkhiñ hutvá nibbatti, sā devatāhi saddhim āgantvá
dhammañ sutvá: sāmaṇerena dinnapattim anumodāmi tātā ti

^a cod. satimato.

vadati, sílasampanno va náma bhikkhu (c. -ú) sadevakassa lokassa piyo hotíti tasmim sámaṇere devatá salajjá (c. yal-) sagáravá Mahábrahmánam viya aggikkhandham viya ca tam (c. ná) maṇṇanti, sámaṇere (c. -ena) gáravena tam pi yakkhiṇim (c. -ṇi) garum katvá passanti, dhammasavanayakkhasamágamádisu Sánu-mátáya (c. -tá) yakkhiṇiyá aggásanam aggodakam aggapiṇḍam denti, mahesakkhāpi yakkhá tam disvá maggá okkamanti ásaná vuṭṭhahanti, atha so sámaṇero vuddhim anváya (c. atváya) paripakkhindriyo anabhiratiyá píḷito (c. pi-) anabhiratim vinodetum asakkonto parúḷhakesanakho (c. -kesamna-) kilíṭṭhanivásanaparupano (c. nili-) kassaci anárocetvá pattacívaram ádáya ekako (c. -to) va mátu gharam agamási, upásiká puttam disvá vanditvá áha: táta tvaṁ pubbe ácariyupajjháyehe vá daharasámaṇerehe (adde: vá) saddhim idhágacchasi, kasmá ekako vási ajja ágato ti, so ukkaṇṭhitabhávam árocesi, saddhá upásiká ná-nappakárena (c. -ṇa) gharávāse ádínavam dassetvá puttam ovadamānāpi samñāpetum asakkonti (c. -i) app-eva náma attano dhammatáya pi sallakkheyyá ti anuyunjetvāpi: tiṭṭha táta yáva te yágubhattam sampáдеми yágum pivitvá katabhattakiccassa te manápāni (c. maṇ-) vatthāni níharitvá dassámīti vatvá ásanāni paṁñāpetvá adási, nisīdi sámaṇero, upásiká muḥutten' eva yágukhajjakam sampádesi, atha bhattam sampádessámīti avidúre nisinná taṇḍule dhovati, tasmim samaye sá yakkhiṇi kahan nu kho sámaṇero kacci bhikkhāhāram labhati no ti ávajjamáná tassa vibbhamitukámatáya (c. -yam) nisinnabhávam ṇatvá: má heva kho me devatānam antare lajjá (c. -am) uppajjeyya gacchāmi'ssa vibbhamane antarāyam karomīti ágantvá saríre adhimuccitvá gívam parivattetvá khelena paggharantena bhú-miyam vipphandi, upásiká puttassa nam vippakáram disvá vegena gantvá puttam áliṅgitvá úrusu (c. -usu) nipajjāpesi, sakala-gámavāsino ágantvá balikammāni (c. khali-) karimsu, upásiká pana paridevamáná imá gáthá abhási:

Cátuddasí pañcadasí yavapakkhassa aññhamí
pátihāriyapakkhañ ca aññhaṅgasusamāgato (?).

Upasatham upavasanti brahmacariyaṃ caranti ye
na tehi yakkhá kīlanti iti me arahataṃ sutam,
sá dāni ajja passāmi yakkhá kīlanti Sānuna ti,
upāsikāya vacanam sutvā:

Cátuddasí pañcadasí yāvapakkhassa aññhamí
na tehi yakkhá kīlanti sāhu (?) te arahataṃ sutan ti
vatvā āha:

Sānu má Buddhāṃ vajjāsa^a, yakkhānaṃ vacanam idam,
má kāsī pápakam kammaṃ ávim vá yadi vá^b raḥo.
Sace va pápakam kammaṃ karissasi karosi^c vá
na te dukkhā pamokkhanti uppaccāpi palāyato ti,
evam pápakam kammaṃ katvā sakunassa viya uppatitvā pa-
lāyato te makkho n' atthīti vatvā sá yakkhiñi (c. -īni) sāmā-
neram muñci, so akkhīni ummīletvā mātaraṃ keyevakiriya (?)
assasantim passasantim rodamanam sakalagāmaवासिनो ca (c. va)
sannipatite (c. santip-) disvā attano yakkhena gahitabhāvaṃ
ajānanto: ahaṃ pubbe pīthe nisinno mātá me avidūre nisīditvā
taṇḍule dhovi idāni pan' amhi bhūmiyaṃ nipanno kin nu kho
etan ti nisinnako va mātaraṃ āha:

Matam^d vá amma rodanti yo vá^e jīvaṃ na dissati,
jīvaṃ amma passantī^f kasmá maṃ amma rodasīti,
ath' assa mātá vatthukāmakilesakāme pahāya pabbajitassa puna
vibbhamanattam āgamane ādīnavam dassentī (c. -i) āha:

Matam^d vá puttam rodanti yo vá jīvaṃ^g na dissati,
yo^h kāme cajitvāna punar āvattate idha
tam vāpi putta rodanti, puna jīvaṃ mato hi so ti,
evaṃ ca pana vatvā gharāvāsam kukkulasadisaṃ c' eva nara-
kasadisaṃ ca katvā gharāvāse ādīnavam dassentī (c. -ti) puna:

^a vajjesi? ^b cod. pá. ^c cod. karoti. ^d cod. māt- ^e cod. pá.
^f cod. -ti. ^g cod. dīnam. ^h yo vá?

Kukkuḷá ubbhato t́ata kukkule patitum icchasi,
 naraká ubbhato t́ata narakam patitum icchasiṭi,
 átha nam: putta bhaddam tava hetu mayam pana ayam no
 puttako dayhamáno gehabbandam viya niharitvá Buddhásane
 pabbajito gharávase puna dahitum (c. punañcahitum) icchati
 abhidhá cana parittá yathá no (-?) ti imam attham kassa (c. tassa)
 ujjhápayáma kam nijhápayámá ti d́ipetum mam gátham áha:

Abhiya (?) vata bhaddan te kassa ujjhápayámase

ádittá ńhatam bhandam puna dayhitum icchatiti,
 so mátari kathentiýá sallakkhetvá: n' atthi mayham gihbhá-
 vena attho ti, ath' assa mática sádhu tática ti tutthá panṭabho-
 janam bhojetvá kativasso tática ti pucchitvá paripunnavassa-
 bhavam (c. -punna-) ñatvá ticivaram paṭiyádesi, so paripunna-
 pattacivaro upasampajji, ath' assa acirúpasampannassa (c. aci-)
 Satthá cittaniggahe ussáham janento: cittam nám' etam tam
 nánárammaṇesu d́igharattam cárikam carantam aniggaṇhantassa
 sotthibhávo náma n' atthi tasmá amkusena mattahatthino viya
 cittassa niggaṇhane yogo karaníyo ti vatvá imam gátham áha:
 Idam pure etc. Tass' attho: idam cittam náma ito puretaram
 pápádisu árammaṇesu rágádínam yenákarena icchati yatth' ev'
 assa kámo uppajjati tassa vasena yatthakámanam yathá vica-
 rantassa sukham hoti tath' eva carantam (c. -tá) yathásukham
 d́igharattam cárikam carati, ajja aham pabhinnam mattam
 hatthim hatthácáriyasamkháto cheko amkusaggáho amkusena
 viya yonisomanasikarena niggaḥissámi, n' assa (c. nassa) vítikka-
 mitum dassámiti. Desanávasáne so cáyasmá Tepitakam Bud-
 dhavacanam uggaṇhitvá mahádhammakathiko hutvá vísam
 vassasatam thatvá sakalajambudípaṃ khobhetvá parinibbáyíti
 (c. -yiti). Sánusámanerassa vatthum.

Cáriká subst. abstr. ex rad. car terminatione ká formatum?
 cfr. jíviká, kathiká. Yoniso (Clough: Pali Gr. p. 16) adv.
 ex yoni (Hemac. ed. Boehtl. p. 281, 4s) terminatione so s.

ças formatum; Foucaux (Rgya tch' er rol pa Part. II p. 49)
vertit: depuis l' origine. De metro app. vide.

v. 327. Locus: Jetavanam. Materies: Buddheraka-
nāmahatthī.

... Duggá ti yathá so paṁke kuṇjaro hatthehi ca pádehi
ca váyāmaṁ katvá paṁkaduggato attānaṁ uddharitvá thale
patiṭṭhito evaṁ tumhe pi kilesaduggato attānaṁ uddharatha
nibbānathale patiṭṭhapethá ti attho...

v. 328-30. Locus: Páruleyyakaṁ nissáya rakkhita-
vanasaṇḍo. Personæ: sambahulá bhikkhú.

... Parissayānīti tādīsaṁ mettāvīhāriṁ saḥāyaṁ la-
bhanto sīhavyagghādayo pákataparissaye rāgabhayadosabhayā-
dayo paṭicchannaparissaye (c. -yo) cá (c. dá) ti sabbe va paris-
saye abhibhavitvá; ... rájá va raṭṭhaṁ ti raṭṭhaṁ hitvá
rajjāṁ rāsīṁ viya, idaṁ vuttaṁ hoti: yathá vijitabhúmpa-
deso rájá: idaṁ rajjāṁ náma mahantaṁ pamādaṭṭhānaṁ kim
me rajjena káritenā ti vijitaratṭhaṁ paḥāya ekako va mahāa-
raṁṇaṁ pavisitvá tápasapabbajjāṁ pabbajjitvá catusu iriyá-
pathesu ekako va carati evaṁ ekako va careyyá ti; mātān-
garamṇo va náṅgo ti yathá ca: aḥaṁ kho ákiṇṇo viharāmi
hatthīhi hatthinīhi (c. hatthītihi) hatthikalabhehi hatthicchāpa-
kehi chinnaggāni c' eva tiṇāni khādāmi obhaggāsaggaṇ ca
sākhābhaṅgaṁ khādāmi avilāni ca pániyāni pivāmi ogāhan-
tassa me tiṇassa hatthiniyo (c. -īniyo) kāyaṁ upanighamsan-
tiyo (c. upati-) gacchanti yaṁ núnāhaṁ ekako gaṇamhā vūpa-
kaṭṭho vihareyyaṁ ti* evaṁ paṭicikkhitvá ayametena (?) gamanato
mātāṅgo ti laddhanāmo imasmīṁ araṁṇe yaṁ hatthināṅgo
yúthaṁ paḥāya sabbiriyāpathesu eko sukhaṁ carati evaṁ pi
eko careyyá (c. ca) ti attho; ekassa ti pabbajitassa hi pabba-

* Cfr. pag. 103.

jītakālatō paṭṭhāyā ekibhāvābhīratassa ekekass'eva caritaṃ
 seyyo; n'atthi bāle saḥāyatā (c. sabhā-) ti cullasīlāṃ
 majjhimasīlāṃ mahāsīlāṃ dasa kathāvatthūni terasa dhūtaguṇā
 (c. dhutaṅguṇā) vipassanāñāṇaṃ cattāro maggā cattāri phalāni
 tisso vijjā cha abhiññā amatamahānibbānaṃ ti ayaṃ hi saḥāyatā
 (c. -yakā) nāma, sā (c. ya) bālāṃ nissāya adbhigantum na sakkā
 ti n'atthi bāle (c. -o) saḥāyatā; eko ti iminā kāraṇena sabbi-
 riyaṭṭhesu ekako va careyya, appamattakāni pi na ca pāpāni
 kareyya, yathā eso apposukko nirālayo imasmiṃ aramṇe mātā-
 ṅaṅgo icchiticchitatṭhāne sukhāṃ carati evaṃ eko hutvā
 careyya, appamattakāni pi na ca pāpāni kareyyā ti attho;
 tasmā tumhehi (c. -epi) patirūpaṃ saḥāyaṃ (c. sabhā-) alabhantehi
 ekacārīhi yeva bhavitabban ti...

Parissaya sanscr. parismaya? Eko--nāgo hæc versus
 pars plane corrupta est, libri Suttanipāto inscripti capite
 Khaggavisāṇasutto ita legitur: Eko care khaggavisāṇakappo, qua
 lectione recepta metrum restitueretur. Commentator verba
 corrupta ante oculos habuisse videtur. V. sso totus corruptus
 in libro Jātakassa Atthavaṇṇanā inscripto fol. bhau eadem
 forma reperitur. N'atthi bāle saḥāyatā cfr. v. 61, Mahābh.
 11, 6. Mātāṅga Rāmāyaṇa ed. Gorresio 3; 68, 27.

v. 331-33. Locus: Himavantapasse aramṇakūtī. Per-
 sona: Máro.

Tattha atthamhi jātamhi pabbajitassāpi hi cīvara-
 kāraṇādike (c. -nā-) vā adhikarāṇavūpasamādike vā gihino
 (c. -īno) pi kasikammādike vā balavapakhasannissite (c. -tehi)
 abhibhavanādike vā kicce uppanne ye taṃ kiccaṃ nipphādetum
 vā vūpasametum vā sakkonti evarūpā sukhā saḥāyā (c. sabhāyā)
 ti attho; tuṭṭhī sukhā ti yasmā pana gihino (c. -īno) pi
 sakena asantutṭhā sandhicchedādīni ārabhanti pabbajitāpi nā-
 nappakāraṃ anesanaṃ (c. ān-) iti te sukhāṃ na vindanti

yeva tasmá yá itarítarena (c. -na) parittena vá vipulena vá attano santakena santutthí ayam eva sukhá ti attho ; ... sabbassá ti sakalassápi pana vaddhadukkhassa pahānasamkhátam (c. -na) arahattam eva imasmim loke sukham náma; matteyyatá ti mātari sammāpaṭipatti; petteyyatá ti pitari sammāpaṭipatti, ubhayena pi mātāpitunnam upatthānam eva kathitam, mātāpitāro hi puttānam anupatthahānabhāvam ānavā attano santakam bhūmiyam vá nidahanti paresam vá vissajjenti, (adde: ye) mātāpitāro na upatthahanti ca nesam ninnāpi (?) ca vaddhati kāyassa bhedā Gúthaniraye pi nibbattanti, ye pana (c. na) mātāpitāro sakkaccam upatthahanti te tesam santakam dhanam pi pápuṇanti (c. -nanti) pasamsam pi labhanti kāyassa pi bhedā sagge nibbattanti, tasmá ubhayam p' etam sukhan ti vuttam; sámaññatá ti pabbajitesu sammāpaṭipatti; brahmanñatá ti bāhitapāpesu buddhapaccakabuddhasāvakesu sammāpaṭipatti yeva, ubhayena pi tesam catūhi paccayehi paṭijaggaṇabhāvo kathito, idam pi loke sukham náma kathitam; sīlan ti maṇikūṇḍalarattavattatthādayo hi alamkārá tasmim yeva (?) thitānam yeva sobhanti, idha na dāharānam alamkāro mahallakakāle mahallakānam vá alamkāro dāharakāle sobhanti, ummattako esa maññe ti garaḥuppadanena pana domanassam (c. sedāsam) eva janeti, pañcasīladasasīlādibhedam pana sīlam (c. -a) dāharassāpi mahallakassāpi sabbavayesu sobhati yeva, aho vatāyam sīlavá ti pasamsuppādanena somanassam evāvaḥati, tena vuttam: sukham yāvajarā (c. yeva-) sīlan ti; paṭiṭṭhitāpi lokiyalokuttaraduvidhāpi saddhā niccalā hutvā paṭiṭṭhitá...

Itarítarena com. aliter quam nos intelligere videtur. Matteyyatá etc. com. interpretatus est: observantia in matrem etc. Sámaññatá sanscr. esset śrāmaṇyatá. Yāvajarā adv.? Pápānam ak - legendum est pápān' ak-.

v. 334-37. Locus: Jetavanam. Persona: Kapilo.

... N' eva jhānam na vipassanāmaggaḥaḥalāni vaddhanti, yathā pana rukkham saṁsibbantī (c. -i) pariyonandhantī (c. pariyosānan-) tassa vināsayā (-sāya?) māluvā latā vaddhati evam assa cha dvārāni nissāya punappuna uppajjanato tanhā vaddhatīti attho; so plavati hurāhuram ti so tanhāgatiko puggalo bhavē bhavē uppālavati (c. -lapati) dhāvati; ... yam puggalam esā lāmakabhāvena jammī visāhāratāya (c. -yam) visapupphatāya visaphalatāya visaparibhogatāya rūpādisu visattatāya (c. visakkatāyatāyam) āsattavisattatāya ca visattikā ti samkham gatā chadvārikā tanhā abhibhavati...; tam vo vadāmi ti tena kāraṇena aham tumhe vadāmi; ... mūlan ti imissā chadvārikāya tanhāya arahattamaggañāṇena mūlam khaṇatha, kim viyā ti: usīrattho (c. -tto) va bīraṇam, yathā usīrena atthiko puriso mahāntena kuddālena bīraṇam khaṇati evam assa mūlam khaṇathā ti attho; mā vo nalam va soto va māro bhañji punappunan ti mā tumhe nadīsote jātam nalam mahāvegena āgato nadīsoto viya kilesamāro maraṇamāro devaputtamāro ca punappuna bhañjīti (c. bhajātīti-) attho...

Hurāhuram cfr. huram (sanser. svarā v. svaram?) v. 20, Clough: Pali Gram. p. 74. Vanasmim, metrum requirit vanasmi. Jamma s. jālma, Abhidh. p. 98, 39. Pokkhara cfr. not. ad v. 97. Vovadāmi s. vyavavadāmi, cfr. volhāra s. vyavahāra etc. Khaṇ s. xan, cfr. v. 247. Usīra, s. uḥira. Sensus v. 337 mihi non liquet; fortasse vertendus est ita: hoc vobis dico (vo vadāmi), (quod) faustum vobis (sit), cupiditatis radicem effodite (sanser. khaṇatha), sicut qui usīrum (bīrani radicem) cupit bīranum (plantam effodit).

v. 338-43. Locus: Veluvanam. Materies: ekā sūkara-potikā.

... Evam evam chadvārikāya tanhāya anusāye (c. -o)

arahattamaggaññena anúhate (c. anugate) asamaecheinne tasmim
 bhavé jātíádibhedam idam dukkham punappunam nibbattati yevá
 ti attho; yassá ti yassa puggalassa iti ajjhattikass' upádāya
 atthārasa tanhāvicaritāni bāhirass' upádāya (c. -rasvapádāya)
 atthārasa tanhāvicaritānīti imesam tanhāvicaritānam (c. hānamvi-)
 vasena chattimsatiyá sotehi samannágatá manāpesu rúpādisu
 assavatí pavattatí manāpassa (c. panāp-) vaná (c. caná) tanhā bhusá
 balavatí hoti tam puggalam vipannamñāpatāya duddittam
 punappuna uppajjanato mahantabhávena váhā hutvá jhānam
 vá vipassanam vá anissāya (c. anissasa) rāganissitá samkappá
 vahantīti attho; savanti (c. -f) sabbadhí sotá ti ime
 tanhāsotá cakkhudvárādīnam vasena sabbesu rúpādisu āramma-
 ñesu savanato saddhim rúpatahā pe dhammatahā ti sabba-
 naveli (?) vá savanato sabbadhí savanti náma; latá ti pali-
 veṭhanatthēna samsibbanatthēna (c. -esu) ca latá viyá ti latá;
 ubbhijja tittatīti chahi dvārehi uppajjitvá rúpādisu
 ārammañesu tittati; tañ ca disvá ti tam pana tanhālatam
 ... maggapamñāya mūle chindathá ti attho; saritānīti anu-
 svāni (?) payātāni; sinehitānīti cīvarādisu pavattasineha-
 vasena sinehitāni ca tanhāsinehamakkhitānīti attho; soma-
 nassānīti tanhāvasikassa jantuno evarúpāni somanassāni
 bhavanti; te sātāsītá ti te tanhāvasiká puggalá sātānissitá
 (c. satān-) sukhānissitá ca hutvá sukhesino sukhapariyesino
 bhavanti; te ve ti ye evarúpá nará te jātījarávyādhimarañāni
 upagacchanti yevá ti jātījarúpagá honti; pajá ti ime sattá
 tāsām (tena?) kāraṇena tisiñá ti samkham gatāya tanhāya
 purakkhatá parivará hutvá; bādhitó ti luddena aramñe (c. -o)
 baddho saso viya samsappanti bhāyanti; samyojanasāṅga-
 sattá ti dasavidhena samyojanena saṅgena c' eva sattavidhena
 rāgasāṅgādīnā ca sattá baddhá tasmim vá laggá hutvá; cīrāyá
 ti cīram dígham addhānam punappunam jātíádīkam dukkham
 upagacchantīti attho; tasmá ti yasmá tasiñāya purakkhatá

(c. pokkharatá) paliveṭhitá sattá tasmá attano virágam nibbānam patthento ákamkhamáno bhikkhu (c. -ú) arahattamaggena tam tasinam (c. -nam) vinodaye nuditvā níharitvā chaddeyyá ti attho...

Punar antiqua forma conservata est. Anusaya s. anuṣaya. Nibbattati legendum est nibbattati metri causa. Manápa s. manaápa. Vaná (cfr. vv. 283. 344) aut pro vanáni aut f. g. Sarita perf. part. radicis sar s. sr? Sátasita sanscr. esset čataçrita. Tasiṇá (Abhidh. p. 19, 18) altera forma palica sanscr. tṛṣṇá respondens, haud multo aliter kasina ex sanscr. kṛtsna; ceterum cfr. not. ad v. 3. Saññojana sañgasattá i. e. variis cupiditatibus capti, cfr. vv. 221. 171. Ákamkha part. præs. pro ákamkham. De metro app. vide.

v. 344. Locus: Veluvanam. Persona: eko vibbhantako.

Tass' attho: yo puggalo gihbháve álayasamkhátam vanatham chaddetvā pabbajitatāya nibbānato vihárasamkháte tapovane adhimutto gharāvásabandhanavanasamkhátá (c. -sábandhanamvāna-) taṇhāvaná mutto hutvā puna tam gharāvásabandhanataṇhāvanam (c. -nam) eva dhāvati evam tam puggalam passatha, esa so gharāvásabandhanato mutto gharāvásabandhanam (c. -sá-) eva dhāvattī...

Nibbanato pro nibbānato, cfr. not. ad v. 108; terminatio adverbialis to eodem sensu occurrit in locutione: bhásato bhásitum in linguam vertere, cfr. Spiegel: Anecd. p. 8. Adhimutto cfr. adhimutti Abhidh. p. 104, 10; Burnouf: Introd. p. 268. De metro app. vide.

v. 345-46. Locus: Jetavanam. Materies: bandhanágaram.

Tattha dhírā ti buddhādayo paṇḍitapurisá yam (c. ya) sanikhalikasamkhátam ayasá nibbattam áyasam andubandhana-

saṁkhātaṁ (c. anub-) dārujaṁ yaṁ (c. ya) ca tñehi (c. reotinohi) vā saṇhāvākkāddhi vā rajjuṁ katvā katarajjubandhanaṁ taṁ asiādīni (-dīhi?) chindituṁ asakkuṇeyyabhāvena thiran ti na vadantīti attho; sārattarattā ti sārattā hutvā baḥalatarattā (baḥulatatarattā?) ti attho; maṇikuṇḍalesū ti maṇīsu ca maṇicittesu ca kuṇḍalesu; etaṁ dalhaṇ ti ye maṇikuṇḍalesu sārattarattā (c. -a) tesāṁ yo ca rāgo yā ca puttadāresu apekhā tanhā etaṁ kilesamayaṁ bandhanaṁ paṇḍitā purisā dalhaṇ ti vadanti; oḥārinan ti ākaddhitvā catusu apāyesu patanato (c. pā-) avalaṇarati heṭṭhā haratīti oḥārinan; sithilan ti bandhanaṭṭhāne chavicammamaṁsāni na chindati lohitaṁ na nīharati bandhabhāvam pi ajānāpetvā thalapathajalapathādisu kammāni kātuṁ na detīti (c. deti) sithilaṁ; duppamuñcan ti lobhavasena hi ekavāram pi uppannaṁ kilesabandhanaṁ datṭhaṭṭhānato kacchapo viya dummocayaṁ hotīti duppamuñcan; etaṁ pi chetvānā ti etaṁ evaṁ dalhaṇ pi kilesabandhanaṁ ṇānamaggena chinditvā anapekhino hutvā kāmasukhaṁ paḥāya paribbajanti pakkamanti pabbajanti vā ti attho...

Sārattaratta s. samrakta-rakta? Cfr. not. ad v. 134. Pabbaja in vertendo prave intellexi, valet sine dubio: ex pabbo (planta, Abhidh. p. 81, s) factum, cannabinum fere. De metro app. vide.

v. 347. Locus: Veluvanaṁ. Persona: Khemā.

Tattha makkaṭako va jālan ti yathā nāma makkaṭako suttaajālaṁ katvā majjhaṭṭhāne nābhimaṇḍale nipanno pariyante patitaṁ pataṅgaṁ (c. pavaṅgaṁ) vā makkhikaṁ vā vegena gantvā vijjhivā tassa rasaṁ pivitvā puna gantvā tasmiṁ yeva ṭhāne nipajjati evaṁ eva ye sattā rāgarattā dosaduṭṭhā moha-mūlā sayamkatam tanhāsotaṁ anupatanti te taṁ samatikkamituṁ na sakkonti, evaṁ duratikkamaṁ...

v. 348. Locus: Veluvanaṃ. Persona: Uggasenasetthi-putto.

Tattha muñca pure ti atthesu khandhesu ālayaṃ nikantiṃ ajjhesanaṃ (c. ajjho-) parivutthānaṃ gāhaṃ parāmāsaṃ taṇhaṃ; muñca pacchato ti anāgatesu pi khandhesu ālayādīni; muñca majjhesú ti paccuppannesu pi tāni muñca; bhavassa páragú ti evaṃ sante tividhassāpi bhavassa abhiññāparimñā-pahānabhāvanāsacchikiriyāpáragúvasena páragato hutvá khandhadhātuáyatanabhede sabbasaṃkhate vimuttamānaso viharanto puna jātijarāmarañāni na upagacchasīti (c. -esīti) attho...

Pure cfr. v. 421. Punañ ita A; B C puna. Upehisi cfr. vv. 286. 288. De metro app. vide.

v. 349-50. Locus: Jetavanaṃ. Persona: Dhanugga-hapandito.

... Vitakkúpasame ti micchāvitakkānaṃ vūpasama-saṃkhāte dasasu asubhesu paṭhamajjhāne sadāsato, so ettha abhirato hutvá niccaṃ upatthitasatitāya (c. -tā- -yā) sato taṃ asubhajhānaṃ bhāveti; vyantikāhīti esa bhikkhu (c. -ú) tisu bhavesu uppañjanakataṇhaṃ (c. -ā) vigataṃ (c. dvi-) karissati...

Vyantikāhīti fut. rad. kar præff. vi et anti (cfr. Benfey: Gloss. in Sāmav.s. v. anti). A habet vyantikāhīti, B cantikāhīti, C bbyantikāhīti, cfr. vyattīkaroti Spiegel: Anecd. p. 87.

v. 351-52. Locus: Jetavanaṃ. Persona: Máro.

Tattha nitṭhañ gato ti imasmim sāsane pabbajitānaṃ arahattaṃ nitṭhā (c. -aṃ) náma, taṃ gato patto ti attho; ... achidda bhavasallānīti sabbāni pi bhavagāmīni (c. -ini) sallāni accheccchi; samussayo ti ayaṃ etassa antimadeḷo (c. atta-); anādāno ti khandhādisu niggahaṇo (c. -no); niruttipadakovido ti niruttiyañ ca sesu (?) padesu cāpi catusu

pi paṭisambhidāsu cheko ti attho; akkharānaṃ sannipātaṃ jaṃṇā pubbāparāṇi cā ti akkharānaṃ sannipātaṃ akkharapiṇḍaṇ ca jānāti, pubbakkhareṇa (c. -ṇa) aparakkharaṃ (c. -ayaṃ) aparakkhareṇa (c. -ṇa) pubbakkharaṇ ca jānāti (c. addit: pubbakkhareṇa aparakkharaṃ jānāncāti) nāma, ādimhi paṃñāyamāṇe majjhapiyosānesu apamñāyamānesu pi imesaṃ ādiakkharānaṃ idaṃ majjhaṃ (c. -eṃ) idaṃ pariyosānaṃ (c. parisesaṇaṃ) ti jānāti, aparakkhareṇa pubbakkharaṃ jānāti nāma, ante (c. -o) paṃñāyamāṇe ādimajjhesu apamñāyamānesu imesaṃ antakkharānaṃ idaṃ majjhaṃ ayaṃ āditi (c. ādi) jānāti, majjhe paṃñāyamāṇe (c. -esu) pi imesaṃ ādiakkharānaṃ (majjhakkh-?) ayaṃ ādi ayaṃ anto ti jānāti, evaṃ mahāpamñāno ti sace esa koṭiyaṃ ṭhitasarīro mahāntānaṃ attadhammanirutti-paṭisambhidānaṃ sīlakkhandhādīnaṇ ca pariggāhikāya paṃñāya samannāgatattā mahāpamñāno, vimutticittaṃ khaṭṭha (?) Sāriputta mahāpuriso ti vadāmīti vacanato vimutticittāyā (-ttatāyā?) ca mahāpuriso ti vuccatīti attho...

Acchidda aor. rad. chid pro acchida metri causa? Salla s. cālya cfr. v. 275, Mahābh. 11, 29. Samussaya cfr. not. ad v. 147. Nirutti Abhidh. p. 13, 6; Hemac. ed. Boehl. p. 40, 98. Mahāpuriso omnes codd. habent; glossa est. Sa ve A et C; B habet: sace.

v. 353. Sabbābhibhū ti imaṃ dhammadesanaṃ Satthā antarāmagge upāsakaṃ ārabha kathesi. Ekasmiṃ hi samaye Satthā (c. sattā) pattasabbamñūtamñāṇo bodhimande sattasattāham vītināmetvā (c. -vā-) attano pattaśvaram ādāya dhammacakkappavattanattham Bārānasiyaṃ sandhāyaṃ (?) atthārasayojananiaggaṃ paṭipanno antarāmagge upāsakaṃ ājīvikaṃ addasa, so pi Satthāraṃ disvā: vipasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo, pariyodāto (c. -ojāto) 'si, tvaṃ kaṃ uddissa pabbajito, ko vā te satthā kassa vā tvaṃ dhammaṃ

rocesīti (c. -siti) pucchi, ath'assa Satthá mayham upajjháyo vá ácariyo vá n' atthīti vatvá imam gátham áha: Sabbábhikkhú etc. ... Sabbesu dhammesú ti sabbesu pi tebhúmakadhammesu tanhádiṭṭhi anupalitto; ... tanhakkhaye (c. -o) vimutto ti tanhakkhayante uppádate tanhakkhayasamkháte arahatteasekhá ya vimuttiyá vimutto; sayam abhimñáyá ti abhinneyyádibhede dhamme sayam eva jánitvá; kam uddiseyyan ti ayam upajjháyo vá ácariyo vá ti kam náma uddiseyyan ti ... Upásakájívikassa vatthum.

Sabbavidú (Abhidh. p. 28. a) et anupalitto cum u metri causa producto, cfr. vv. 404. 418. 281 (rúh not. ad v. 321). A et C habent anup-, A et B tanhakkhayo.

v. 354. Locus: Jetavanam. Persona: Sakkadevarájá.

v. 355. Locus: Jetavanam. Persona: aputtakaseṭṭhí.

Tattha no ce páragavesino ti ye (c. yena) páragavesino puggalá na te bhogá hananti; amñe va attánan ti bhoge nissáya uppannáya tanháya duppañño puggalo pare viya attanam eva hantīti attho ...

No ce sic omnes codd., cfr. v. 329. Attanam cum a correpto, cfr. nibbanato v. 344.

v. 356-59. Locus: Paṇḍukambalasilá. Persona: Amkuro.

v. 360-61. Locus: Jetavanam. Personæ: pañca bhikkhú.

Cfr. Manu 12, 5. 6. 7.

v. 362. Hatthasamñato ti imam dhammadesanam Satthá Jetavane viharanto ekam hamsaghatanam bhikkhum

árab**ba** kathesi. Sávatthivásino kira dve sa**h**áyaká bhikkhú
 pabbajitvá laddhúpasampadá yebhuyyena ekato vicaranti, te
 ekadivasam Aciravatim (c. -f) gantvá naháyitvá átápanam
 (c. átapánam) tappamáná sáráníyakatham kathentá atthamsu,
 tasmim kha**ṇe** dve ha**m**sá ákásena gacchanti, atha kho dahara-
 bhikkhu sakkharam ga**h**etvá ekassa ha**m**sapotakassa akkhí pa**h**a-
 rá**m**ít**ti** (c. pa**h**á-) á**h**a, itaro na sakkhissasíti á**h**a, ti**ṭ**thatu imasmim
 passe akkhi**m** parapasse akkhi**m** pa**h**arissámít**ti**, idam pi na sak-
 khissási yevá ti, tena **h**i upadhárehít**ti** (c. -etít**ti**) ta**m** (c. ya**m**)
 sakkharam ga**h**etvá pacchábháge khipi, ha**m**so sakkharasaddam
 (c. -ramsad-) sutvá nivattitvá olokesi, atha na**m** itaram vaddhasak-
 kharam ga**h**etvá parapasse akkhi**m** pi pa**h**aritvá orimakkhiná
 (c. -im ?) nikkhámesi, ha**m**so viravanto parivattitvá tesam pádamúle
 yeva pati, tattha **ṭ**hitá bhikkhú disvá ávuso Buddhasásane
 pabbajitvá ananucchavika**m** vo kata**m** pánátipátam (c. páná-)
 karosíti (c. karohít**ti**) vatvá te ádáya gantvá Tathágatassa
 dassesum, Satthá saccam kira tayá bhikkhu pánátipátó (c. -á)
 kato (c. karo) ti pucchitvá saccam bhante ti vutte: bhikkhu
 kasmá evarúpe niyyánikasásane (c. -o) pabbajitvá cavam
 akási poránakapaṇḍitá anuppanne Buddh'e agáramajjhe vasa-
 máná appamattakesu pi **ṭ**hánesu kukkuc**ca**m karimsu tvam
 pana evarúpe sásane pabbajitvá kukkuc**ca**mattam pi na akásiti
 vatvá te**h**i yácito atítam á**h**ari: Atíte Kurura**ṭ**the Indapaṭṭana**ṇ**-
 gare Dhana**ṇ**jaye rajjam kárente Bodhisatto tassa aggama**h**esiyá
 kucchismim pa**ṭ**isandhi**m** ga**h**etvá anupubbena vimñúpatto (vaya-
 ppatto ?) Takka**ṣ**iláya sippáni ugga**h**etvá pitará oparajje pati**ṭ**há-
 pito aparabbháge pitu accayena rajjam patvá **ḍ**asarájadhamme
 akopento Kurudhamme vatti, tattha Kurudhammo náma
 pa**ṇ**casfláni, táni Bodhisatto parisuddháni katvá rakkhati, yathá
 ca Bodhisatto eva**m** assa mátá aggama**h**esí (c. -im) kani**ṭ**tha-
 bhátá uparájá porohito (c. -e) brá**h**ma**ṇ**o rajjugá**h**ako amacco
 sárathi se**ṭ**thi doṇa**m**ápako ma**h**ása (?) dová**ri**ko na**ṅ**arasobha-

nadási, evam etesu ekádasasu janesu Kurudhammam rakkhan-
tesu Kálīngaratthe Dantapuranaṅgare Kálīnge rajjam kárente
(c. -to) tassa ratthe devo na vassi, mahásattassa pana Añ-
janavasabho náma maṅgala^hatthí (c. -i) mahápuṁño hoti,
ratthavásino tasmim ánte devo vassatíti samñáya rañño áro-
cayimsu, rájá tassa hatthissa ánayanattháya bráhmaṇe paṇiṇi
(c. -ni), te gantvá mahásattam hatthim yácayimsu (c. yáciy-),
Satthá imam tesam yácane káranam dassetum:

Tava saddhañ ca sílañ ca viditvána janádhipa

vaṇṇam añjanavaṇṇena Kálīngasmim nimimhase^a ti
tikanipáte játakam kathesi, hatthimhi pana ánte pi deve (c. -o)
avassante so rájá Kurudhammam rakkhati ten' assa ratthe devo
vassatíti samñáya yam (c. ya) so Kurudhammam rakkhati tam
suvannapatthe likhité^a ánethá ti puna Kálīngo bráhmaṇe ca
amacce ca (c. va) pesesi, tesu gantvá yácantesu rájanam ádim
katvá sabbe pi te attano sílesu kiñci kukkucamattam katvá
aparissuddham no sílan ti paṭikkhipitvápi na ettávatá sílabhedo
hotíti tehi punappuna yácitá (c. -o) attano síláni kathayimsu
(c. -im), Kálīngo suvannapatthe likhápetvá (c. -pitvá) ábhatam
Kurudhammam disvá samádáya sád hukam púresi, tassa ratthe
devo vassi, rattham khemam subhikkham aḥosi, Satthá imam
attitam áharitvá:

Gaṇiká Uppalavaṇṇá Puṇṇo dováriko tadá^b

rajjugáho ca Kaccáno donamátá ca Koliko

Sáriputto tadá seṭṭhi Anuruddho ca sárathi

bráhmaṇo Kassapo thero uparájá Nandapaṇḍito

Mahesi Ráhulamátá Máya^c deví janentiká

Kururájá bodhisatto, evam dháretha játakan ti

játakam samodhánetvá: bhikkhu evam pubbe patitthá (?) appa-
mattake pi (c. ri) kukkuce uppanne attano sílabhedam ásamkimsu
tvaṁ pana mádisassa buddhassa sásane pabbajitvá pánátipátam

^a cod. vinim-. ^b cod. yathátadá. ^c cod. mátá.

karonto bhariyaṃ kammam akāsi bhikkhunā nāma hatthehi pādehi vācāya ca saṃñatena bhavitabban ti vatvā imaṃ gātham āha: Hatthasamñato etc. Saṃñatuttamo ti saṃyā-tattabhāvo kāyacalanasukkhipanabhamukavikārādīnaṃ ākārato (?) ti attho; ajjhattarato ti gocarajjhattasamkhātāya kammaṭṭhānabhāvanāya rato; samāhīto ti sutṭhuṭṭhapito; eko santusito ti ekavihāri hutvā sutṭhu tusito vipassanācārato paṭṭhāya adhigamanena tuṭṭhamānaso, puthujjanakalyāṇakaṃ hi ādīṃ katvā sabbe pi sekhā attano adhigamanena santussantīti santusitā, arahā pana ekantasantusito va, taṃ sandhāy' etaṃ vuttaṃ... Hamsaghātakabhikkhussa vatthum.

Saṃñatuttama ad corporis continentiam arbitrarie restringit comment. Ajjhattarata cfr. Manu 6, 49. De metro app. vide.

v. 363. Yo mukhasamñato ti imaṃ dhammadesanaṃ Satthā Jetavane viharanto Kokālikam ārabha kathesi. Vatthum atha kho Kokāliko bhikkhu yena Bhagavā ten' upasamkamīti sutte āgatam (c. āhatam) eva, attho pi 'ssa aṭṭhakathāya vuttanāyena' eva veditabbo. Kokālike pana Padumanirayaṃ upapanne (c. upp-) dhammasabhāyaṃ katham samuṭṭhāpesum: aho Kokāliko bhikkhu attano mukhaṃ nissāya vināsaṃ patto, dve aggasāvake (c. -o) akkosantass' eva hi paṭhavi vivaraṃ adāsīti (c. ād-), Satthā āgantvā kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā ti pucchitvā imāya nāma ti vutte: na bhikkhave idān' eva pubbe pi Kokāliko bhikkhu attano mukhaṃ eva nissāya nattho ti vatvā taṃ atthaṃ sotukāmehi bhikkhūhi yācito tassa pakāsanatthaṃ atītaṃ āhari: Atīte Himavantapadese (c. -o) ekasmiṃ sare kacchapo vasati, dve hamsapotakā gocarāya carantā tena saddhiṃ viśāsaṃ katvā dalhaviśāsikā hutvā ekadivasam kacchapaṃ (c. -a) pucchimsu: samma amhākaṃ Himavante Cittakūṭa-pabbate Nalekañcanaguhāya (c. -naṃgu-) vasanatṭhānaṃ rama-

nīyo padeso, gacchissasi am_hehi saddhin ti; a_ham katham gamissāmīti; mayam tam nessāma sace mukham rakkhitum sakkhissasīti; rakkhissāmi (c. -f) sammā ga_hetvā maṃ gacchathā ti; te sād_hū ti vatvā ekaṃ daṇḍakaṃ kacchapena ḍasāpetvā sayam tassa (c. addit: pakāsanatthā) ubho koṭiyo ḍasitvā (c. ḍa_h-) ākāsaṃ pakkhandimsu, tam tathā h_hamsehi niyyamānaṃ gāma-dāra_{kā} disvā dve hamsā kacchapam (c. -a) daṇḍena va_hantīti ā_hamsu, kacchapo yadi maṃ sa_hāyakā nenti (c. sa_hāya sād_hū ti vatvā ekaṃ pakānte ti) tum_hākaṃ ettha (adde: kiṃ) du_tṭṭha-cet_{kā} ti vattukāmo hamsānaṃ sīghavegatāya Bārānasinaṅgare rājanivesanassa uparibhāgaṃ sampattakāle da_tṭṭhatthānato daṇḍakaṃ vissajjetvā ākāsaṅgaṇe (c. -neṇe) patitvā dvedhā (c. dvedā) bhijji. Satthā imaṃ atītaṃ ā_haritvā:

Avadhī vata^a attānaṃ kacchapo byā_haram^b giram^c

sugga_hītasmiṃ ka_tṭṭhasmiṃ^d vācāya sakiyā vadhī.

Etam pi disvā naraviriyase_tṭṭha

vācam pamuñce kusalam nā_tivelam

passasi ba_hubhāṇena kacchapam byā_hasa_nam^e gatan ti

imaṃ Dukanipāte Ba_hubhāṇijātakam (c. -nipijā-) vitthāretvā bhikkhave bhikkhunā nāma mukhasam_nātena (c. -nā-) sama-cārinā anuddhatena nibbutacittena (c. -ona) bhavita_bban ti vatvā imaṃ gātham ā_ha: Yo mukha- etc. . . . M a n t a b h ā ṇ ī ti (c. -nīti), manto (c. -ā) vuccati pam_nā, tāya pana bha_nanasilo; anud_hato ti nibbutacitto; attham dhamma_n ca dīpetīti bhāsita_ttham eva desanā_dhamma_n ca katheti; mad_hura_n ti evarūpassa bhikkhuno bhāsitaṃ mad_huraṃ nāma, yo (c. so) pana attham eva sampādeti na pālīṃ, pālīṃ yeva sampādeti na attham, ubhayaṃ vā na (c. pana) sampādeti, tassa bhāsitaṃ mad_huraṃ nāma na (c. nā) ho_tīti . . . Kokālikassa vatthum.

Manta Abhidh. p. 127, 2. Attham dhamma_n ca fortasse melius verterimus: verum et justum.

^a cod. varā. ^b cod. pabyārim. ^d cod. omittit. ^e cod. nabyās-.

v. 364. Locus: Jetavanam. Persona: Dhammáramatthero.

v. 365-66. Locus: Veluvanam. Persona: vipakkhasevakabhikkhu.

Tattha salábhān ti attano uppajjanakalábhān, sapadānacārī (-ram?) hi vajjetvá ásanāya jívitaṁ kappento salábhān atimamñati (c. -eti) píleti digucchati náma, tasmá evaṁ akaraṇena salábhān nātimamñeyya; amñesaṁ piḥayan ti amñesaṁ lābhān patthento na careyyá ti attho; ... salábhān nātimamñatīti (c. nádhimamñe-) appalābho pi samāno (c. -e) uccanīcakule paṭipāṭiyá sapadānaṁ caranto bhikkhu (c. -ú) salábhān nātimamñati (c. -ñuti) náma; taṁ ve (c. tañ ce) ti evarúpaṁ bhikkhū sárajívítāya suddhájívīṁ jaṁghábalān nissāya jívítakappanena akusítatāya atanditaṁ devatá pasamsanti thomentīti attho ...

Respiciens verba v. 366 „appalābho pi ce bhikkhu“ cum comment. atiman sensu spernendi accipere debui. Devá pasamsanti cfr. v. 230.

v. 367. Locus: Jetavanam. Persona: pañcaggadāyakabráhmano.

Tattha sabbaso ti sabbasmim pi vedanádínaṁ catunnaṁ rúpakkhandhassa vá ti pañcannaṁ khandhánaṁ vasena pavatte námarúpe; mamáyitan ti yassa ahaṇ ti vá mahan ti vá gáho n' atthi; asatá ca na socatīti tasmiṇ ca námarúpe khayamvasampatte (khayavayasam-?) mama rúpaṁ khīṇaṁ pe mama vimāṇaṁ khīṇaṁ ti na socati na haṁñati, khayavayadhammaṁ me khīṇaṁ ti passati; sa ve (c. ce) ti so evarúpo vijjamāne pi námarúpe mamáyitarahito, asatāpi tena asocanto (c. asov-) bhikkhú ti vuccatīti attho ...

Asat aut: quod ei nunc non est, quod amisit, aut: quod re vera non est, quod vanum est.

v. 368-76. Locus: Jetavanam. Personæ: sambahulá bhikkhú.

... Padam santan ti nibbánass' etam náman, evarúpo pi bhikkhu santakoṭṭhásam sabbasamkháránam upasantatáya samkhárápasamam paramasukhatáya sukhan ti laddhanáman nibbánam adhigacchati vindati yevá ti attho; siñca bhikkhu imam návam ti imam attabhávasamkhátam návam micchávitakkudakam siñcitvá chaddhento siñca;... sittá sallahuká saṁsáravaddhe anosíditvá sígham nibbánam gamissati; chetvá ti rágadosabandhanáni chinditvá arahattam patto tato aparabháge anupádisesanibbánam ehisíti attho; pañca chinde ti apáyasampápakáni pañcoddhambhágyasamyojanáni (c. pañcodarabháhiyá-) páde (c. -o) bandhanarajjum puriso satthena viya hetthamaggattayena chindeyya (c. -eya); pañca jahe ti uparidevalokasampápakáni pañcuddhambhágyasamyojanáni (c. pañcuddhamabhágisamy-) puriso gíváya bandharajjukam (c. -a) viya arahattamaggena jaheyya pajaheyya chindeth' evá ti attho; pañca vuttari bhávaye ti uddhambhágyasamyojanánam pahánattháya saddhádini pañcindriyáni uttarim bháveyya; pañcasamgátigo ti evam sante pañcannam rágadosamohamánadiṭṭhisamgánam (c. -a) atikkamanena pañcasamgátigo hutvá bhikkhu oghatiṇṇo ti vuccati, cattáro oghe tiṇṇo evá ti vuccatíti attho; jháya bhikkhú ti bhikkhu (c. -ú) citta-jhánanam vasena jháya c'eva káyakammádisu ca appamattavihárítáya má pamajji; má bhavassú (c. bham-) ti pañcavidhe (c. -ena) ca te kámaguṇe cittam má bhavatu (c. hamatu); má lohagulan ti satiossaggalakkhaṇena (c. -ṇenana) hi pamádena pamattá niraye tattam lohagulam gilanti, tena tam vadámi: má pamatto hutvá lohagulam glí samáno (c. yamána)

niraye dayhamāno dukkham idan ti kandhīti attho; . . . yamhi jhānañ ca paṁṇā cā ti yamhi puggale idaṁ ubhayam pi atthi so nibbānassa santike thito yevā ti attho; suṁṇāgāraṁ (c. -a) pavittassā ti kismici eva vivittokāse (c. -āye) kammaṭṭhānaṁ vijahitvā kammaṭṭhānamanasikārena (c. -ṇa) nisinnassa; . . . vipassanāsamkhātā amānusi pi atthasamāpattisamkhātā dibbāpi rati hoti uppajjati attho; yato yato sammasati atthatisāya ārammaṇesu kammaṁ karonto yena tenākārena purebhattādisu vā kālesu yasmim yasmim attano (c. -ā) abhirucitakāle abhirucite kammaṭṭhāne kammaṁ karonto sammasati; udayavyayan ti pañcannaṁ khandhānaṁ pañcavīsatiyā lakkhaṇehi udayaṁ pañcavīsatiyā eva lakkhaṇehi (c. -no) vayaṁ (c. cayaṁ); pītipāmojjan ti evaṁ khandhānaṁ udayavyayaṁ sammasanto dhammapītiṁ (c. -i) dhammapāmojjañ ca labhati; amatan ti taṁ sappaccaye nāmarūpe pākate hutvā upaṭṭhahante uppannaṁ pītipāmojjaṁ amatamahānibbānaṁ sampāpakattā vijānataṁ paṇḍitānaṁ amatam evā ti attho; tatrayaṁ ādīti tatra ayaṁ ādi, idaṁ pubbatṭhānaṁ hoti; idha paṁṇassā ti imasmim sāsane paṇḍitabhikkhuno (c. -ūno) idāni taṁ ādīti vuttaṁ pubbatṭhānaṁ dassento indriyaguttīti ādim āha catupārisuddhisīlaṁ, catupārisuddhisīlaṁ hi pubbatṭhānaṁ nāma tatra, ettha indriyaguttīti indriyasamvaro; santuṭṭhīti catuppaccayasantoso (c. catusacca-), tena ājīvapārisuddhi (c. -iñ) c' eva paccayasannissitañ ca sīlaṁ kathitaṁ; pātīmokkhe (c. -kkhan) ti pātīmokkhasamkhāte jettihakasīle paripūrakārikā kathitā; . . . paṭisanthāravutt' assā ti āmisapaṭisanthāre ca dhammapaṭisanthāre ca sampannavuttitayā paṭisanthāravuttī assa paṭisanthāraṣa kārako bhavēyyā ti attho; ācārakusalo ti sīlaṁ pi ācāravattapaṭivattam pi ācāro, tattha kusalo siyā cheko bhavēyyā ti attho; tato pāmojjabahuḷo ti tato paṭisanthāravuttito ca ācārakosallato ca uppannena dhammapāmojjena pāmojja-

bahulo hutvá tam sakalassāpi vaddhadukkhassa antam karissa-sīti attho...

Mettā Abhidh. p. 19, 17, s. maitram. Padam santam cfr. vv. 381. 114. Lahum essati cfr. Clough: Pali Gram. p. 11, 26. Vuttari bhāvaye? Ogha cfr. v. 25. Bhavassu 2 pers. est imper. attanop., si formam respicimus; comm. vero 3 pers. intelligit, quod quidem sensus requirere videtur. Gilī adjectivum et kandī 2 pers. habuisse videtur com., haud scio an recte; equidem utrumque 3 pers. aor. intellexi. Guḷa cfr. v. 308. Paññāñ ca ita omnes codd. Fortasse legendum est paññā ca, cfr. not. ad v. 84. Suññágára Mahābh. 12, 9970. Sammasati, ni fallor, sanscr. esset sammṛcati. Pátimokkha cfr. v. 185; Burnouf: Introd. p. 300. Paṭisanthāravutt' assa pro -vutt' assa, paṭisanthāra sanscr. esset pratisamstāra, Clough in Singal. Dict. vertit: love, affection, kindness.

v. 377. Locus: Jetavanam. Personæ: pañcasata-bhikkhū.

Tattha vassikā ti sumanā (c. -ṇā); maddavānīti milātāni idāni, idam vuttam hoti: yathā vassikā hiyyo pupphita-pupphitāni puna divase purāṇabhūtāni muccanti (muñcantī?) vaṇṭato vissajjesi evam tumhe pi rāgādayo dose hi vippa-muñcathā (c. -atā) ti...

Vassikā cfr. vassikī v. 55, Abhidh. p. 77, 26. Vippa-muñcetha 3 pers. potent. attanop. Vertendum mihi esset: dimittat (homo). Cfr. v. 389 et not. ad v. 27.

v. 378. Locus: Jetavanam. Persona: Santakāyathero.

Tattha santo ti pāṇātipātādīnam abhāvena santakāyo, musāvādādīnam (c. -dīm) abhāvena (c. ābh-) santavāco, abhijjhā-dīnam abhāvena santamano; kāyādīnam tiṇṇam pi suṭṭhu-samāhitattā susamāhito; catūhi maggehi lokāmisassa vantatāya

vantalokámiso bhikkhu abbhantare rágádīnam upasantatāya upasanto ti vuccatīti attho...

Santavá s. çántaván comment. ad mentis sedationem restringit, quod quidem necessarium non videtur.

v. 379-80. Locus: Jetavanam. Persona: Naṅga-kulatthero.

Tattha coday' attānan ti attanā va attānam codaya sāraya; paṭimāse ti attanā va parivīmaṃse...

Coday' sive imper. est pro codaya sive part. pro codayam (cfr. v. 388). Paṭimāse, ni fallor, a pers. potent. rad. mas (s. mṛç) præf. paṭi, supponenda est forma sanscr. pratimarçet. Viḥāḥisi cfr. not. ad v. 154.

v. 381. Locus: Veluvanam. Persona: Vakkalitthero.

v. 382. Locus: Pubbārāmo. Persona: Sumanasāmaṇero.

Have cfr. vv. 104. 151. 177; Abhidh. p. 151, 4.

v. 383. Locus: Jetavanam. Persona: pasādabāhula-brāhmaṇo.

Tattha parakkam mā ti tanhāsotaṃ nāma appamattakena vāyāmena chinditum (adde: na) sakkā, tasmā nānasampayuttena mahantena parakkamena parakkamitvā taṃ sotaṃ chinda (c. -ditu); ubho pi kāme panuda nīhara; brāhmaṇā ti khīṇāsavānaṃ ālapanam etaṃ; sanikhārānaṃ ti pañcannaṃ khandhānaṃ vayaṃ (c. ma-) jānitvā akataññū si (c. hi), evaṃ sante tvaṃ svaṇṇādisu kenaci akatassa nibbānassa jānanato akataññū (c. -tañū) nāma hoṣīti (c. hotīti)...

v. 384. Locus: Jetavanam. Personæ: sambahulá bhikkhú.

Tattha yadá ti yasmiñ kále dvidháhitesu samathavi-passanádhammesu abhiññápáragádivasena ayañ khínásavo páragú (c. -u) hoti ath' assa vaddhasmiñ yojanasamatthá sabbe kámádayo (c. kámayodayo) saṅgá evaṃ jánantassa attham parikkhayam gacchantiti attho...

Sa myoga cfr. samyojana v. 221, et saṅga v. 171.

v. 385. Locus: Jetavanam. Persona: Máro.

Tattha páran ti ajjhattikáni cha áyatanáni; apáran ti báhiráni cha áyatanáni; párapáran ti tad ubhayam; na vijjatíti yassa sabbam p'etam ahan ti vá maman ti vá gahaṇabhávena (c. -hana-) n'atthi, saṁkilesadarathánam vigamena (c. ví-) vítaddaram, sabbakilesehi visamyuttam aham bráhmaṇam vadámíti attho...

Vítaddara cum d duplicato, latente r, cfr. not. ad v. 139.

v. 386. Locus: Jetavanam. Persona: aññatara-bráhmaṇo.

... Catúhi maggehi solasannañ kiccánam katattá (c. -ttam) katakiccañ;... uttamattham arahattam...

v. 387. Locus: Migáramátu pásádo. Persona: Ánandatthero.

... Tejasá ti sammásambuddho pana caraṇatejena dussilyam guṇatejena nigguṇatejam paññáya tejena duppaññatejam puññatejena apuññatejam dhammatejena adhammatejam paridáyitvá iminá pañcavidhena tejena niccakálam eva virocátíti attho...

v. 388. Locus: Jetavanam. Persona: aññatarapabbajito.

Tattha samacariyá ti sabbákusaláni sametvá caraṇá

(c. -o); tasmá ti yasmá báhitapápatáya bráhmaṇo akusaláni sametvá caraṇena samaṇo ti vuccati tasmá yo attano rágádimalam pabbájento vinodento carati so pi tena pabbájanena pabbajito ti vuccatīti attho...

Báhita cfr. not. ad v. 267. De metro app. vide. In hunc versum exit cod. C, finis deest.

v. 389-90. Locus: Jetavanam. Persona: Sáriputta-
tthero.

Tattha paḥareyyá ti khínásavabráhmaṇo 'ham asmīti já-
nento khínásavassa vá aññatarassa vá bráhmaṇassa na paḥareyya;
n'assa muñcethá ti so pi paḥato khínásavo bráhmaṇo
assa paḥaritvá ṭhitassa veram na muñcetha, tasmim kopam
na kareyyá ti attho; dhí bráhmaṇassá ti khínásavabráh-
maṇassa hantáram garahámi; tato dhíti (c. dhiti) yo pana tam
paḥarantaṁ paṭiharanto tassa upari veram muñcati tato pi
garahámi yeva; etad akiñci seyyo ti khínásavassa akko-
santaṁ vá apaccakkosaṁ paḥarantaṁ vá appaṭipaharaṇam
etaṁ tassa khínásavabráhmaṇassa na akiñci seyyo ti appa-
mattaṁ seyyo na hoti adhimattaṁ eva seyyo ti attho;
yadá nisedho manaso piye híti kodhamanassa (c. kodhan-)
hi kodhuppádo va manaso piyo náma, te hi manasá (c. maṇesá)
mátápitusu pi buddhádisu pi aparajjhanti (c. -áti), tasmá yo
so assa tehi manaso (c. maṇ-) nisedho kodhavasena uppajjamá-
nassa cittassa niggaho etaṁ na akiñci seyyo ti pi attho;
hiṁsamo (c. -ṇe) ti kodhamano so tassa yato yato vatthuto
(c. -no) anágámimaggena samugghátam (c. -nam) gacchanto
nivattati tato tato ti tato vatthuto sakalam pi vaddhadukkham
nivattati yevá ti attho...

Paḥareyya A, scribendum mihi esset paḥareyya, quod
B habet et in versu et in commentario. Dhí v. dhi, Abhidh.

p. 154, 22, s. dhik, cfr. not. ad v. 124. Himsamano sic uterque codex, legendum est himsamano. De metro app. vide.

v. 391. Locus: Jetavanam. Persona: Mahápa^{já}pa-
tígotamí.

v. 392. Locus: Jetavanam. Persona: Sáriputtatthero.
Sammásambuddha de solo Samana Gotama intelli-
gendum est. Sakkaccam vide not. ad v. 52. Aggihutta
cfr. not. ad v. 74.

v. 393. Locus: Jetavanam. Persona: jaṭila^{brá}hmaṇo.
Jacca s. játya. Jaṭá Abhidh. p. 32, 2; 123, 70; cfr.
jaṭila ibid. p. 57, 32.

v. 394. Locus: Kútágárasálá. Persona: Ku^hakabráh-
maṇo.

Parimajjasi a rad. majj (s. mṛj), Clough: Pali Verbs
p. 2, ss. 6, 12.

v. 395. Locus: Gijjhakútāpabbato. Persona: Kisá-
gotamí.

Tattha kisan ti paṃsukúliká hi attano anurúpaṃ paṭi-
padaṃ púrentá (c. -o) appamaṃsalohitá-m-eva honti dhama-
nisanthata^gattá (c. -añ) ca, tasmá evaṃ áha...

Paṃsukúla cfr. Burnouf: Introd. p. 305, Sp. Hardy:
East. Monach. p. 118. Num recte acceperim dhamani,
judicent docti. Santhata s. samstṛta? cfr. dhamanisantata
Mahábh. 13, 1918.

v. 396. Locus: Jetavanam. Persona: eko bráhmaṇo.
Tattha yonijan (c. yojátan) ti yoniyá játam; matti-

sambhavan ti brāhmaṇiyā mātuyā santike udarasmim (c. upar-) sambhūtam; bhovādīti yo pana āmantanādisu bho (c. hoti) ti vatva vicaranto bhovādi nāma so hoti, sa ve (c. ce) rāgādīhi kiñcanehi sakiñcano, aham pana rāgādīhi akiñcanam catūhi (c. -uhi) upādānehi anādānam brāhmaṇam vadāmīti attho ...

Matti unde derivandum nescio. Bhovādi Abhidh. p. 53, 1. Sa ve A, sa ce B.

v. 397. Locus: Veluvanam. Person: Uggaseno.

... Na paritassatīti tanhāya na bhāyati; tam ahan ti aham rāgādīnam atigatattā saṃgātigam, catunnam pi yogānam abhāvena saṃyuttam, tam aham brāhmaṇam vadāmīti attho ...

v. 398. Locus: Jetavanam. Personæ: dve brāhmaṇā.

Tattha nandhin ti nayhanabhāvena pavattam kodham; varattañ cā ti (c. varattantarā ti) bandhanabhāvena pavattam tanham sandānam (c. nandāna) sahanukkaman (c. -a) ti (adde: anusayānukkama-) sahitam dvāsattīhiditthisandānam (c. vā-sandhānam), idam sabbam chinditvā tītham avijjāpalighassa (c. -phali-) ukkhittatāya ukkhittapaligham (c. -āmpa-) catunnam saccānam buddhattā (c. -ttānam) buddham brāhmaṇam vadāmīti attho ...

Nandhim scripsi respiciens comment. et locum respondentem libri Suttanipāto; A nandī, B nandim; Abhidh. p. 69, 24 legitur nandī. Sanscritice dicitur naddhrī; itaque palica lingua nasalem inserit, cfr. not. ad v. 5. Varattā s. varatrā. Sahanukkaman non satis intelligo, fortasse adjunct. est significans: cum comitatu, h. l. igitur „et ceteris“ vertere possumus. Paligha Abhidh. p. 26, 20, s. parigha.

v. 399. Locus: Veluvanaṃ. Persona: Akkosabhāra-dvājo.

v. 400. Locus: Veluvanaṃ. Persona: Sāriputtatthero.

Tattha vatavantān (c. mavan) ti dhūtavatena (c. dadhu-) sammannāgataṃ; catupārisuddhisīlena (c. -le) sīlavantaṃ, taṇhāussāvābhāvena anussutaṃ, chayindriyadāmena (c. jay-) dantaṃ, koṭiyaṃ ṭhitaṃ attabhāvena antimasārīraṃ ...

Anussuta, ni fallor, forma contracta ex anavassuta, cfr. not. ad v. 39; ussāva, Abhidh. p. 7, 12, s. avaṇṇāya.

v. 401. Locus: Jetavanaṃ. Persona: Uppalavanna-ttherī.

Tattha yo na lippatīti evaṃ evaṃ so abbhantare du-vidhe (c. -ena) pi kāme na lippati, tasmim kāme na saṇṭhāti ...

Mallet me scripsisse āragge-r-iva, litera r euphoniæ causa inserta. Sāsapa cfr. v. 407, Abhidh. p. 59, 7; s. sarsapa.

v. 402. Locus: Jetavanaṃ. Persona: aññatarabrāhmaṇo.

Tattha yo dukkhassā ti khandhadukkhassa; panna-bhāraṇaṃ ti oḥitakhandhabhāraṃ; catūhi yogehi sabbakilesehi vā viṣaṃyuttaṃ ...

v. 403. Locus: Gijjhakūṭo. Persona: Khemā bhikkhunī.

... Ayaṃ duggatīyā ayaṃ vidhānassa maggo ayaṃ amaggo ti evaṃ magge ca amagge ca chekatāya maggāmag-gassa kovidaṃ, arahattasaṃkhātāṃ uttamatthaṃ anuppattaṃ ...

v. 404. Locus: Jetavanam. Persona: Pabbhāravāsī-tissatthero.

Tattha asaṃsaṭṭham (c. -ā) ti dassanasavanasamulla-panaparibhogatākāyasamaggānam (c. -ggam) abhāvena asaṃsaṭṭham; ubhayam ti (c. tīhi) gihīhi ca anāgārehi cā ti ubhayehi pi asaṃsaṭṭham (c. -ā) anālayacaran ti attho; anokasārin ti anālayacārinam (c. -rīnam)...

v. 405. Locus: Jetavanam. Persona: aññatara-bhikkhu.

Tattha nidhāyā ti nikkhamitvā oropetvā; tasesu thāvaresu cā ti taṇhāvasena tasesu taṇhābhāvena thirathāvaresu, na so hantīti so evaṃ sabbasattesu (c. -amsa-) vigatapaṭi-ghātāya nikkhattadaṇḍo n'eva kañci sayam hanti na aññena ghāteti.

v. 406. Locus: Jetavanam. Personæ: cattāro sāmaṇerā.

Tattha aviruddhan ti āghātavasena viruddhesu pi lokiyamahājanesu āghātābhāvena (c. -ta-) aviruddham, haṭṭhagate daṇḍe (c. -o) vā haṭṭhe vā virujjhamāne pi paresam pahāradānato aviratattā attadaṇḍesu janesu nibbutam nikkhattadaṇḍam (c. -ttaṇḍa-), pañcannam khandhānam aham maman ti gahitattā sādānesu tassa gaṇhassa abhāvena anādānam...

v. 407. Locus: Veluvanam. Persona: Mahāpanthakatthero.

Tattha āraggā ti yassa te rāgādayo ayañ ca paraguṇamakkhaṇalakkhaṇo (c. -nalakkhaṇo) makkho āraggā sāsapo viya pātito, yathā sāsapo āragge na santiṭṭhati evaṃ citte na tiṭṭhanti...

Sāsapo-r-iva nunc scribere libet.

v. 408. Locus: Veluvanaṃ. Persona: Pilindivacchatthero.

v. 409. Locus: Jetavanaṃ. Persona: aññataro therō.

Tass' attho: sātakābhāraṇādisu dīghaṃ vā rassaṃ vā maṇimuttādisu (c. -di) aṇuṃ (c. an-) vā thūlaṃ (c. thu-) vā mahaggaagghavasena subhaṃ vā asubhaṃ vā yo (c. so) puggalo imasmiṃ loke parapariggahītaṃ nādiyati taṃ ...

Va sic uterque codex; vocalis corripitur metri causa h. l. non necesse est.

v. 410. Locus: Jetavanaṃ. Persona: Sāriputtatthero.

Tattha āsā ti taṇhā; nirāsayaṃ ti nittaṇhaṃ; visaṃyuttaṃ ti sabbakilesehi visaṃyuttaṃ ...

v. 411. Locus: Jetavanaṃ. Persona: Mahāmogallānatthero.

Tattha ālayā ti taṇhā; aññāya akathaṃkathīti attha vatthūni yathābhūtaṃ jānitvā atthavatthukathāya vicikicchāya nibbikiccheho; amatogadhaṃ anuppattaṃ ti amataṃ nibbānaṃ ogahetvā anuppattaṃ ...

Ālaya Abhidh. p. 19, 19, cfr. alīna v. 245. Akathaṃkathin cfr. v. 414, kathaṃkathā Abhidh. p. 20, 6. Amatogadha ex amata et ogadha, quod com. idem valere ac ogaha s. avagraha statuere videtur.

v. 412. Locus: Pubbārāmo. Persona: Revatatthero.

v. 413. Locus: Jetavanaṃ. Persona: Candābhatthero.

... Nandībhavaparikkhīṇaṃ ti tīsu bhavesu parikkhīṇataṇhaṃ ...

v. 414. Locus: Kuṇḍikeliyaṃ nissāya Kuṇḍadhāna-
vanam. Persona: Sivalitthero.

Tass' attho: yo bhikkhu idaṃ rāgādīpalipatham c' eva
kilesaduggaṇ ca saṃsāravaddhaṇ ca catunnaṃ saccānaṃ apaṭi-
vijjhanakamoḥaṇ (c. āpativijjhā-) ca atīto cattāro oghe tiṇṇo
(c. ṇattīṇṇo) 'ham accagā (?) tiṇṇo hutvā pāraṃ anuppatto
duvidhena jhānena jhāyī (c. -i) taṇhāya abhāvena anejo katham-
kathāya (c. kathākath-) abhāvena akathamkathī upādānānaṃ
abhāvena anupādiyivā (c. -dayivā) kilesanibbānena nibbuto...

Palipatha i. q. sanscr. paripanthaka? cfr. not. ad
v. 127; saṃsārakāntāra Mahābh. 12, 712c. Aneja cfr. v. 422,
ejā Abhidh. p. 19, 18.

v. 415. Locus: Jetavanam. Persona: Sundarasamud-
datthero.

Tass' attho: yo puggalo idhaloke ubho pi kāme hitvā
anāgāro hutvā pabbajati (c. -jita) taṃ parikkhīṇakāmaṇ c' eva
parikkhīṇabhavaṇ ca...

Kāmābhava cum ā metri causa producto. Quomodo
intelligendum sit bhava h. l. et v. 413. 416, non satis video,
fortasse ortum valet. Comment. in interpretando non sibi con-
stare videtur.

v. 416. Locus: Veḷuvanam. Persona: Jaṭilatthero.

Tass' attho: yo idhaloke chadvārikam taṇham jahitvā
gharāvāsena (c. -sona) atthiko anāgāro hutvā paribbajati taṇhāya
c' eva bhavassa ca parikkhīṇattā (c. -na-) taṃ...

v. 417. Locus: Veḷuvanam. Persona: eko naṭapubbako
brāhmaṇo.

v. 418. Locus: Veluvanam. Persona: eko natapubbako bráhmaṇo.

Tattha ratin ti pañcakāmaguṇaratim (c. -i); aratin ti araṇṇavāse ukkadḍhitam; sítibhútan ti nibbutam; nirupadhin ti nirupakkilesam (c. nirú-); víran ti tam evarúpaṁ sabbakhandhalokam abhibhavitvá ðhitam viriyavantam...

Ca aratiñ legendum est cāraṭiñ. Sítibhúta refrigeratus, extinctus, cfr. Spiegel: Anecd. p. 29 l. 2, çítibháva apud Wilsonem. Nirúpadhim cum ú metri causa producto; vertamus fortasse oportet: sine materia existendi, vide Burnouf: Introd. p. 591. In notione vocis decernenda non periclitor. Lēgitur in com. ad Suttanipátam fol. jhu l. 3: sabbúpadhínam parikkhayá ti sabbesam khandhakāmaguṇakilesābhisamkhāra-bhedānam upadhínam parikkhínattá; cfr. supra p. 270.

v. 419-20. Locus: Jetavanam. Persona: Vaṅgí-satthero.

Tattha yo vedīti yo sattānam (c. att-) sabbákārena (c. -ṇa) cutipaṭisandhim (c.-i) pákaṭam katvá jánāti (c. -āmi) tam aham alaggaṭāya asattam paṭipattiyá suṭṭhugataṭṭá sugataṁ catunnam saccānam buddhaṭāya buddham bráhmaṇam vadāmīti attho; yassá ti yass'eva tedeṇvādayo gatim na jánanti tam aham āsavānam khīṇatāya khīṇāsavaṁ kilesehi ārakattá arahantam bráhmaṇam vadāmīti attho...

Upapatti cfr. upapad vv. 126. 140. 307. Vedi cfr. v. 423, aor. verbi vid scire.

v. 421. Locus: Veluvanam. Persona: Dhammadin-nattherí.

Tattha pure ti atītakhandhesu; pacchá ti paccuppannesu khandhesu; kiñcanan ti sassatesu ðhānesu taṇhágāhasamkhātam kiñcanam n' atthi, taṇhāragakiñcanádīhi (c. -ham-)

akiñcanam, kassaci gaḥaṇassa abhāvena anādānam brāhmaṇam
vadāmiti attho...

v. 422. Locus: Jetavanam. Persona: Aṅgulimālatthero.
... Mahāntānam sīlakkhandhādīnam esikattā mahesiṃ
(c. -ī), tiṇṇam mārānam vijitattā vijitāvinam, nahātakilesatāya
(c. nahānakilesānāya) nahātakam (c. nāhakatam)...

Usabha Abhidh. p. 129, 18, s. ṛsabha. Mahesi s.
maharṣi, cfr. v. 281. Vijitāvin Clough: Pali Gram. p. 118.

v. 423. Pubbenivāsan ti imaṃ dhammadesanaṃ Satthā
Jetavane viharanto Devaḥibrāhmaṇass' atthapaññaṃ ārabha
kathesi. Ekasmim hi samaye Bhagavā tehi (?) ābādhiko hutvā
Upavānattheraṃ uṇhodakathāya Devaḥibrāhmaṇassa (c. deva-
gikabr-) santikaṃ paṇiṇi, so gantvā Satthu ābādhikabhāvaṃ
ācikkhitvā uṇhodakam yāci, tam sutvā brāhmaṇo tuṭṭhamānaso
hutvā: lābhā vata me yaṃ mama santikaṃ Sammāsambuddho
uṇhodakassa atthāya sarakam paṇiṇiṭi uṇhodakassakā (-dakam?)
purisena gāhāpetvā phāṇitassa (c. -ni-) ca puṭaṃ Upavānatthe-
rassa pādāsi, therō tam gāhāpetvā vihāraṃ gantvā Satthāraṃ
uṇhodakena nahāpetvā uṇhodakena phāṇitaṃ (c. pā-) āloetvā
Bhagavato pādāsi, tassa taṃkhaṇe yeva so ābādhō paṭippa-
ssambhi, brāhmaṇo cintesi: kassa nu kho deyyadhammo dinno
mahapphalo hoti, Satthāraṃ pucchissāmīti, so santikaṃ gantvā
tam atthaṃ pucchanto imaṃ gātham āha:

Kattha dajjā deyyadhammaṃ, kattha dinnam mahapphalaṃ,
kathaṃ hi yajamānassa kathaṃ ijjhati dakkhiṇā ti,
ath' assa Satthā evarūpassa brāhmaṇassa dinnam mahapphalaṃ
hotīti brāhmaṇam pakāsento imaṃ gātham āha: Pubbenivāsam
etc. Tass' attho: yo pubbenivāsam pākaṭam katvā jānāti
chabbīsatiḍeivalokādibhedam saggaṃ catubbidham apāyaṇ ca
dibbacakkhunā passati jātikkhayasamkhātam arahattam patto

abhiññeyyadhammañ abhiññeyyā pariññeyyā parijānitvā pa-
hātabbam pahāya (adde: sacchikātabbam?) sacchikatvā vosito
niññānam patto vositavosānam (c. vus-) vā patto āsavakkhaya-
paññāya monabhāvañ pattattā munīnam (?) pahāya sabbakile-
sānam vosānam arahattañānam brahmacariyañānam vā sañ-
vuttabhāvena sabbavositavosānam brāhmaṇam vadāmīti attho.
Desanāvasāne bahū (c. -u) sotāpattiphalādnī (c. -ñi) pāpuñimsū ti.
Brāhmaṇo pi pasannamānaso saraṇesu patitthāya upāsakattam
paṭivedesīti. Devahibrāhmaṇassa vatthum.

Pubbenivāsa cfr. Sp. Hardy: Eastern Monach. p. 284,
Hemac. edid. Boehtlingk p. 316, Burnouf: Intr. p. 295, Manu
4, 148. Vosita s. vyavasita?

Versus, quos addit cod. A (Yamakañ-- nibbutim) concluso
ultimo libri capite, in cod. B non reperiuntur et seriori manui
adjudicandi sunt; numerum versuum, qui Dhammapado conti-
nentur, diverse referunt, ex altera relatione libro 418 versus
insunt, ex altera 423. Enumeratio Uphami (The Mahāvansi
etc. vol. III p. 212) cum prima relatione pæne convenit, 417
scilicet versus indicat et legisse videtur: malavagge ca vīsati.
Cum secunda relatione conveniunt et numerus versuum, qui
codicibus continentur quosque interpretatus est commentator,
et ea quæ dicuntur versibus comment. concludentibus (gāthāsa-
tāni cattāri tevīsā ca punāpare). Versuum, qui secundum
primam relationem singulis capitibus distribuuntur, numerum
cum numero versuum, qui textui insunt, conferentes anno-
tamus, textum cap. XIV habere 2 versibus, c. XX 1, c. XXIV
4 et c. XXVI 1 i. e. 8 plus quam illa relatio, sed c. V 1 et
c. XII 2 i. e. 3 minus.

APPENDIX DE METRIS*.

Ex ea, quæ palicæ linguæ est, ancipiti natura, qua et in antiquiorem et in recentiorem sermonem multis partibus inclinet, fit, ut verba aliquot et dissolutam et contractam formam admittentia in versibus duplici modo efferri possint: v. 164 yo sāsanaṁ arahataṁ ariyānaṁ dhammajīvaṇaṁ, patikkosati etc., v. 420 khīṇāsavaṇaṁ arahantaṁ tam ahaṁ brūmi brāhmaṇaṁ, v. 193 pūjārahe pūjayato buddhe yadi va sāvake, at contra v. 9 apeto damasaccena na so kāsāvaṁ arahati (lege: arhati), itidem vv. 10. 230, v. 98 yattha arahanto viharanti (l. yatth' arhanto viharanti) taṁ bhūmiṁ rāmaṇeyyakam;

 ◡ ◡ | — ◡ ◡ — | ◡ — ◡ —
v. 98 raḥado va apetakaddamo, at v. 89 yathāpi raḥado

(l. hṛado) gambhīro vip̐pasanno anāvilo; v. 15 disvā kamma-

 ◡ — | ◡ — — —
kiliṭṭham attano, itidem vv. 241. 312, v. 158 ath' aññaṁ anusāseyya na kilisseyya paṇḍito, itidem v. 163, at v. 88 pariyaḍapeyya attānaṁ cittaklesehi paṇḍito; v. 231

— — | — ◡ ◡ — | ◡ — ◡ ◡
taṇhā vaddhati māluva viya, at v. 162 yassa accantadussīlyani

* Cum iis quæ sequuntur omnino conferenda sunt quæ de versuum forma in Upanisadibus, Manu, Mahābhārato et Purānis annotaverunt Gildemeister: Zur Theorie des Çloka in Zeitschr. f. d. Kunde des Morgenl. B. V, et Burnouf: Bhāgavata-Purāna T. I préface.

máluvá (l. mál|vá) sálam iv' otatam; v. 3 ye tam upana-
yihanti veram tesam na sammati, at v. 4 ye tam na upa-

na y^hanti veram tesūpasammati; v. 286 (et 270?) dibbam ariya-

bhūmim ehisi, at v. 190 cattāri ariyasaccāni (l. aryasaccāni)
sammappaññāya passati, v. 206 sādhu dassanam ariyānam
(l. ariyānam), itidem vv. 22. 79. 164; v. 7 bhojanamhi c'
amattaññum kusātam hīnavīriyam, itidem vv. 8. 112A. 144,
at v. 112B vīriyam (l. vīryam) ārabhato dalham; v. 318
kayirañ (cod. C scribit: kairañ) ce kayirath' enam, at v. 25
dīpam kayirātha (l. kayrātha) medhāvī, itidem vv. 42. 43.

61. 105. 117. 118. 159. 211. 292; v. 208 dhorayhasīlam vata-

vantam āriyam, v. 176 vitinṇaparalokassa n' atthi pāpam
akāriyam, v. 368 mettāvīhāriyo bhikkhu pasanno buddhasā-
sane, contra v. 267 yo dha puññañ ca pāpañ ca bāhetvā
brahmacariyavā (l. -cariyavā), itidem vv. 61. 141. 155. 156.

312. (388); v. 94 devāpi tassa piḥayanti tādino, v. 365
aññesam piḥayam bhikkhu, at v. 181 devāpi tesam piḥa-
yanti (l. piḥenti) sambuddhānam satīmatam; v. 264 icchālo-
bhasamāpanno samaṇo kiṃ bhavissati, itidem v. 200, at
v. 228 na cāhu na ca bhavissati (l. hessati); v. 266 na tena
bhikkhu hoti (l. bhavati) yāvatā bhikkhate pare, vissam
dhammam samādhāya bhikkhu hoti na tāvatā^a, itidem vv.
249 (et 260?), at v. 77 al. satam hi so piyo hoti asatam
hoti appiyo; v. 261 sa ve vantamalo dhīro thero (l. thaviro)
ti pavuccati, at v. 260 (?) na tena thero hoti yen' assa pha-

litam siro; v. 125 tam eva bālam pacceti (l. paṭietī) pāpam,
at v. 165 suddhī asuddhī paccattam nāñño aññaṃ visodhaye;

Cfr. Gildemeister l. c. p. 274.

v. 89 yesaṃ sambodhiaṅgesu sammá cittaṃ subhávitaṃ,

at v. 362 ajjhatarato samáhito; vv. 19. 20. na bhágavá sámañ-

ñassa (l. sámaṇiyassa?) hoti, at v. 311 sámaññaṃ duppará-

maṭṭhaṃ; v. 40 yojetha máraṃ paññávudhena (l. pajinávudhena,
ad instar rájino i. q. rañño s. rájñah), at v. 28 al. paññá-

pásádam áruya, v. 342. 343 tasiṇá, item v. 349 bhiyyo tanhá (l.

tasiṇá) pavaddhati, at v. 154 al. tanhánaṃ khayam ajjhagá.

Semper fere scribitur quidem forma dissoluta, etiamsi contracta efferenda est, ut jam vidimus et præterea nobis videre licet: v. 9 yo vatthaṃ paridaheṣṣati (l. paridheṣṣati, cfr. dhítu ex sanscr. duhitṛ, s. bhúyas ex bahu) v. 30 appamádaṃ pasamsanti pamádo garaḥito sadá, v. 73 ávásesu ca issariyaṃ pújá parakulesu ca, v. 387 sannaddho khattiyo (l. khatyo) tapati jháyi tapati bráhmaṇo, v. 223 jine kadariyaṃ

dánaena, v. 177 na ve kadariyá devalokaṃ vajanti, v. 161 abhimatthati dummedhaṃ vajiraṃ v' amhamayaṃ maṇiṃ, v.

123 sukhumo rajo paṭivátaṃ va khitto, v. 422 anejaṃ nahá-takaṃ buddhaṃ, v. 88 pariyodapeyya attánaṃ, v. 183 sacitta-pariyodapanam, vv. 64. 65 paṇḍitaṃ payirupásati; fortasse adnumerandus est v. 248 evaṃ bho purisa (l. pursa v. posa) jánáhi.

Semel et iterum invenimus formam contractam, ut v. 88 klesa, v. 188 cetya, v. 178 pathavyá, v. 4 upanayhanti, etiam in locis, ubi formam dissolutam requirit metrum, ut

v. 350 esa kho vyantikáhi (l. viyantikáhi), vv. 249. 266 hoti, v. 261 theró, v. 123 pacceti, v. 40 paññá, v. 349 tanhá.

Quæ valent leges in concursu vocalium metro cogente, sæpissime in scribendo non sunt observatæ ex. gr. v. 7 bho-janamhi ca amattaññum, v. 21 appamádo amatapadam, v. 74 mam'eva ativasá assu, v. 84 na iccheyya adhammena samid-dhim attano l. n' iccheyy' adhammena, v. 99 ramaníyáni arañ-ñáni, v. 126 gabbham eke upapajjanti, v. 172 so imam lokam pabháseti, v. 175 hamsá ádiccapathe yanti v. 246 loka adinnam ádiyati etc. Semel conjuncta sunt verba, quæ metrum conjungere prohibet, scil. v. 13 yathâgáram ducchannam l. yathá agáram ducchannam, similiter fortasse legendum est v. 254 ákásé padam na atthi pro n' atthi.

Quod ad Anusváram attinet et Vocales correptas productasque vide Notas.

Metra in Dhammapado usitata hæc sunt:

1. ANUṢṬUBH

occurrit 354ter (34 vv. sunt sex pádarum). Habet circiter

| Pes I. | Pes II. | Pes III. |
|-----------|---------------------|---------------------|
| — — — 122 | — — — 288 | — — — 129 |
| — — — 107 | — — — 278 | — — — 123 |
| — — — 85 | — — — 32 | — — — 82 |
| — — — 68 | — — — 28 | — — — 82 |
| — — — 61 | — — — 15 | — — — 68 |
| — — — 50 | — — — 13 | — — — 57 |
| — — — 45 | — — — 5 | — — — 55 |
| — — — 42 | — — — 5 | — — — 37 |
| — — — 36 | — — — 3 | — — — 24 |
| — — — 34 | — — — 2 | — — — 22 |
| — — — 25 | — — — 6 (v. not. ad | — — — 7 (v. not. ad |
| — — — 23 | v. 13a) | v. 24a) |

| | | |
|-------------------------------|-------------------------|---------------|
| — — — 11 (vide not. — — — | 4 (v. not. ad — — — | 3 (v. not. ad |
| ad v. 88) | v. 88) | v. 124) |
| — — — — — 3 (v. not. ad — — — | 3 (v. not. ad | |
| | v. 3) | v. 1) |
| — — — — — 3 (v. not. ad — — — | 3 (v. not. ad | |
| | v. 3) | v. 99) |
| — — — — — 1 (v. 408) | — — — — — 2 (v. not. ad | |
| | | v. 3.) |

Adaugetur sequenti modo^a

Pes I: — — — — — gaḥakarakam | gavesanto v. 153.

mitabhāṇinam | pi nindanti v. 227.

atha vā samā- | dhilābbhena v. 271.

amatogadham | anuppattam v. 411.

asubhānupas- | sīviḥarantam v. 8.

— — — — — anupavādo | anupaghāto v. 185.

Pes II: — — — — — tam ve nappa- | saḥati māro v. 8.

pupphāni he- | va pacinantam vv. 47. 48.

kiecho manus- | saṇṭilābho v. 182.

anupavādo | anupaghāto v. 185.

chetvā vanañ | ca vanathan ca v. 283.

yam hi kiecam | tad apaviddham v. 292.

na brāhmaṇas- | sa pahareyya v. 389.

sukho paññā- | ya ṇṭilābho v. 333.

— — — — — duppabbajjam | durabhiramam v. 302.

— — — — — mā pamādam | anuyuñjetha v. 27.

asatam bhā- | vanam iccheyya v. 73.

evam bho pu- | risa jānāhi v. 248.

— — — — — subhānupas- | sīviḥarantam vv. 7. 8.

etam hi tum- | he ṇṭipannā v. 275.

— — — — — kāme ca appa- | ṭibaddhacitto v. 218.

acante, versor, supra p. 112 contractionem fieri statui.

Pes III: ◡◡_◡_◡ aphalá hoti | akubbato vv. 51. 52.
 parinibbanti | anásavá v. 126.
 na ca dukkhánu- | patito siyá v. 202.
 paṭimáse at- | tam attaná v. 279.

Pes IV: ◡◡◡◡_ na ca dukkhánu- | patito siyá v. 202.
 manasá su- | caritaṃ care vv. 231. 232. 233.
 yo attano | sukham icchati v. 291.
 pecca so na | labhate sukhaṃ v. 131.
 verá so na | parimuccati v. 291.
 saddhammá na | pariháyati v. 364.
 rágo na sam- | ativijjhati v. 14.

Ad quem pedem trahenda sit anomalia nonnunquam non
 satis liquet.

2. VAITÁLÍYA

occurrit 30es. Forma hæc est:

◡◡ | ◡◡◡ | ◡◡◡◡ } bis
 ◡◡ | ◡◡◡ | ◡◡◡◡ }

| Pes I. | Pes II. | Pes III. |
|---------------------------|------------------------|-----------------|
| Pád. I. III. Pád. II. IV. | | |
| _ 34 | _ _ 22 | _ _ _ 91 |
| ◡◡ 16 | ◡◡ _ 20 | ◡ _ _ 69 |
| _ _ 3 (45. 237. | ◡ _ _ 10 | ◡ _ _ 45 |
| 284) | ◡◡◡◡ 3 (235. | ◡ _ _ 3 (179. |
| _ _ 3 (24. 44. | ◡◡◡◡ 4 (236. | ◡ _ _ 844. 362) |
| 324. 388?) | ◡◡◡◡ 2 (284. 834. 349) | ◡ _ _ 1 (342) |
| 362) | _ _ _ 1 (342) | ◡ _ _ 1 (342) |
| ◡ _ _ 1 (349) | ◡ _ _ 1 (324) | 45) |
| ◡ _ 1 (350) | _ _ _ 1 (362) | _ _ _ (349) |
| | ◡ _ 1 (240) | ◡ _ _ (350) |
| | ◡◡ 1 (179) | |

Sed emendanda sunt hæc: v. 324 (lege: kaṭukapabhedano), v. 179 (l. jitaṃ), vv. 44. 45 (l. iva-ppacessati). V. 349 legendum est tasiṇā pro tanhā, v. 350 viyantikāhihi pro vyantikāhihi (vide supra), v. 338 pabbājayam pro pabbājay.

Huc trahendus est v. 184, ultimo pede syllaba adaucto:

$$\begin{array}{cccc|cccc} - & | & \cup & \cup & - & | & \cup & \cup & - \\ \cup & \cup & | & \cup & \cup & | & \cup & \cup & - \end{array}$$

Fortasse etiam v. 371:

$$\begin{array}{ccccccc} - & | & \cup & - & \cup & - & | & \cup & \cup & - & || & - & - & | & - & \cup & \cup & - & | & \cup & - & \cup & - & - \\ - & | & - & \cup & \cup & - & | & \cup & - & \cup & - & || & - & - & - & | & - & \cup & \cup & - & | & \cup & - & \cup & - & - \end{array}$$

3. TRISTUBH

(cfr. metrum sequens)

occurrit in versibus 29 et dimidio (v. 148; v. 20 sex páðarum).

Forma hæc est: $_ _ \cup _ | _ \cup \cup _ | \cup _ _$ quater.

| Pes I. | Pes II. | Pes III. |
|---------------------|--------------------|--------------------|
| — — — 68 | — — — 96 | — — — 70 |
| — — — 41 | — — — 8 | — — — 46 |
| — — — 6 (20. 108. | — — — 8 | — — — 3 (125. 280. |
| 125. 328. 346. 347) | — — — 6 | 390) |
| — — — 1 (354) | — — — 4 (143. 177. | — — — 2 (40. 94) |
| — — — 1 (142) | 221. 353.) | — — — 1 (306) |
| — — — 1 (40) | — — — 4 (19. 20. | |
| — — — 1 (329) | 40. 125) | |

P. II — — — ex v. 221 removere possumus legendo námarú-
pasmī, — — — ex vv. 19. 20. 40. 125 legendo sámaniyassa,
pajiná-, paṭieti (vide supra). Siyá v. 40 legi potest syá. De
v. 308 vide notas. V. 177 leg. -loka yanti? cfr. kata v. 74.

4. JAGATĪ

occurrit 4ter. Habet

| Pes I. | Pes II. | Pes III. |
|--------------------|---------------|---------------|
| — — — 9 | — — — 11 | — — — 12 |
| — — — 4 | — — — 3 | — — — 3 |
| — — — 2 (281. 338) | — — — 1 (281) | — — — 1 (281) |
| — — — 1 (144) | — — — 1 (144) | |
| | — — — 1 (281) | |

V. 338 legi potest nibbattatī, restat v. 281; ibid. sine dubio legendum est maggā isipp-, v. 144 vīriyena.

5. TRISTUBH et JAGATĪ

vario modo juncta.

V. 84: — — — | — — — | — — — || — — — | — — — | — — —
 — — — | — — — | — — — || — — — | — — — | — — —

Lege: n' iccheyy' adhammena samiddhim attano.

V. 208: — — — | — — — | — — — || — — — | — — — | — — —
 — — — | — — — | — — — || — — — | — — — | — — —

V. 310: — — — | — — — | — — — || — — — | — — — | — — —
 — — — | — — — | — — — || — — — | — — — | — — —

6. ANUṢṬUBH ET TRISTUBH (?)

mixta.

V. 380: — — — | — — — || — — — | — — —
 — — — | — — — | — — —
 — — — | — — — | — — —

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EX OFFICINA LUDOVICI KLEIN.