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THE  
JOURNAL  
OF THE  
ROYAL ASIATIC SOCIETY  
OF  
GREAT BRITAIN AND IRELAND.

NEW SERIES.



VOLUME THE FOURTH.

LONDON:  
TRÜBNER AND CO., 8 & 60, PATERNOSTER ROW.

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MDCCCLXX.

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[NEW SERIES.]

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# JOURNAL

OF

## THE ROYAL ASIATIC SOCIETY.

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ART. VII.—*Khuddaka Páṭha, a Páli Text, with a Translation and Notes.* By R. C. CHILDERS, late of the Ceylon Civil Service.

[Received February 15, 1869.]

Khuddaka Páṭha, or “Lesser Readings,” is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka Nikáya, and immediately precedes Dhammapada. The text which I have adopted is that of a manuscript written and collated for me by a Singhalese priest of great learning. I have compared with it the Burmese manuscript belonging to the collection presented by Sir A. Phayre to the India Office Library. This, however, I found to contain numerous clerical and other errors, and it failed to supply me with a single corrected reading.

Khuddaka Páṭha possesses a high authority in Ceylon. It is quoted in the Commentaries of Buddhaghosa, many of the examples in Sandhi Kappa and other grammatical works are drawn from it, and seven of its nine chapters are included in the course of homilies read at the Buddhist ceremony of Pirit. Three of the sūtras, viz., Maṅgala Sutta, Ratana Sutta, and Metta Sutta recur in Sutta Nipáta, the fifth division of Khuddaka Nikáya, and Paramattha Jotiká, Buddhaghosa's commentary on Sutta Nipáta, is also looked upon as the commentary of Khuddaka Páṭha.

Khuddaka Páṭha takes its name from its first four texts, which are very brief, and are termed Páṭhas in contradistinction to the Sūtras, or sermons, which follow. The four Páṭhas, and the Maṅgala, Ratana and Metta Sūtras, are translated by Gogerly in his version of Pirit in the “Ceylon Friend” (June, July, and August, 1839).

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

I.

..      Buddhamaṃ saraṇaṃ gacchāmi  
          Dhammaṃ saraṇaṃ gacchāmi  
          Saṅghaṃ saraṇaṃ gacchāmi  
          Dutiyam pi buddhamaṃ saraṇaṃ gacchāmi  
          Dutiyam pi dhammaṃ saraṇaṃ gacchāmi  
          Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi  
          Tatiyam pi buddhamaṃ saraṇaṃ gacchāmi  
          Tatiyam pi dhammaṃ saraṇaṃ gacchāmi  
          Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi  
    Saraṇattayam.

II.

Pāṇātipātā veramaṇī sikkhāpadaṃ  
 Adinnādānā veramaṇī sikkhāpadaṃ  
 Abrahmacariyā veramaṇī sikkhāpadaṃ  
 Musāvādā veramaṇī sikkhāpadaṃ

PRAISE BE TO THE BLESSED ONE, THE HOLY ONE, THE AUTHOR  
 OF ALL TRUTH.

1.

*The Three Refuges.*

I put my trust in Buddha,  
 I put my trust in the Law,  
 I put my trust in the Church.  
 Again I put my trust in Buddha,  
 Again I put my trust in the Law,  
 Again I put my trust in the Church.  
 Once more I put my trust in Buddha,  
 Once more I put my trust in the Law,  
 Once more I put my trust in the Church.

2.

*The Ten Laws of the Priesthood.*

1. To abstain from destroying life.
2. To abstain from theft.
3. To abstain from impurity.
4. To abstain from lying.

Surā-meraya-majja-pamādatthānā veramaṇi sikkhāpadam  
 Vikālabhojanā veramaṇi sikkhāpadam  
 Nacca-gita-vāḍita-visūkadassanā veramaṇi sikkhāpadam  
 Mālā-gandha-vilepana-dhārana-maṇḍana-vibhūṣaṇatthānā  
 veramaṇi sikkhāpadam  
 Uccāsayaṇa-mahāsayaṇā veramaṇi sikkhāpadam  
 Jātarūpa-rajata-paṭiggahanā veramaṇi sikkhāpadam  
 Dasasikkhāpadam

## III.

Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam  
 nahāru atthi atthimiñjā vakkam hadayaṃ yakanam kilomakam  
 pihakam papphāsam antam antaṇaṃ udariyaṃ karisaṃ  
 pittam semham pubbo lohitaṃ sedo medo assu vasā khelo  
 siṅghāṇikā lasikā muttam matthake matthaluṇaṃ

Dvattimsākāram

## IV.

Eka' nāma kiṃ. Sabbe sattā āhāratthitika  
 Dve nāma kiṃ. Nāmañ ca rūpañ ca  
 Tīni nāma kiṃ. Tisso vedanā

- 
5. To abstain from wine, spirits, and strong drink, which tempt men to sin.
  6. To abstain from eating at forbidden times.
  7. To abstain from dancing, singing, music, and stage-plays.
  8. To abstain from adorning and beautifying the person by the use of garlands, perfumes, and unguents.
  9. To abstain from using a high or a large bed.
  10. To abstain from receiving gold and silver.

## 3.

*The Thirty-two Constituent Parts of the Body.*

[See Note.]

## 4.

*The Notice's Questions.*

What is the one principle of Life? Ans. Food is the sustenance of all animals.

What are the Two? Ans. Essence and Form.

What are the Three? Ans. The three Sensations.

Cattāri nāma kiṃ. Cattāri ariyasaccāni  
 Pañca nāma kiṃ. Pañc' upādanakkhandhā  
 Cha nāma kiṃ. Cha ajjhattikāni āyatanāni  
 Satta nāma kiṃ. Satta bojjhaṅgā  
 Aṭṭha nāma kiṃ. Ariyo aṭṭhaṅgiko maggo  
 Nava nāma kiṃ. Nava sattāvāsā  
 Dasa nāma kiṃ. Dasah' aṅgehi samannāgato arahā  
 ti vuccati. Kumārapañhaṃ

## V.

1. Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho añña-tarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tīthā kho sā devatā Bhagavantam gāthāya ajjha-bhāsi.

What are the Four? Ans. The four great truths of Buddhism.

What are the Five? Ans. The five Elements of Being.

What are the Six? Ans. The six organs of Sense.

What are the Seven? Ans. The seven branches of Knowledge.

What are the Eight? Ans. The glorious eight-fold path of Nirvāna.

What are the Nine? Ans. The nine abodes of reasoning beings.

What are the Ten? Ans. He is called a saint who is endowed with the ten forms of holiness.

## 5.

## THE SOURCES OF HAPPINESS.

Thus I have heard. On a certain day dwelt Buddha at Cṛāvastī, at the Jetavana monastery, in the garden of Anāthapiṇḍaka. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jetavana, approached the Blessed One, and saluted him and stood aside. And standing aside addressed him with this verse,—



2. Bahú devá manussá ca maṅgaláni acintayum  
Akaṅkhamáná sotthánaṃ. Brúhi maṅgalam uttamaṃ
3. Asevaná ca bálánaṃ paṇḍitánañ ca sevaná  
Pújá ca pújaníyánaṃ etam maṅgalam uttamaṃ
4. Patirúpadesaváso ca pubbe ca katapuññatá  
Attasammápanidhi ca etam maṅgalam uttamaṃ
5. Báhusaccañ ca sippañ ca vinayo ca susikkhito  
Subhásitá ca yá vácá etam maṅgalam uttamaṃ
6. Mátápitu-upatthánaṃ puttadárassa saṅgho  
Anákulá ca kammantá etam maṅgalam uttamaṃ
7. Dánañ ca dhammacariyá ca nátakánañ ca saṅgho  
Anavajjáni kammáni etam maṅgalam uttamaṃ
8. Ārati virati pápá majjapáná ca saññāmo  
Appamádo ca dhammesu etam maṅgalam uttamaṃ
9. Gáravo ca niváto ca santuṭṭhí ca kataññutá  
Kálēna dhammasavaṇaṃ etam maṅgalam uttamaṃ
10. Khantí ca sovacassatá samaṇánañ ca dassanaṃ  
Kálēna dhammasákacchá etam maṅgalam uttamaṃ

Many gods and men, yearning after good, have held divers things to be blessings ; say thou, what is the greatest blessing.

*Buddha* : To serve wise men and not serve fools, to give honour to whom honour is due, this is the greatest blessing.

To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing.

Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing.

To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing.

To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing,

To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing.

Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing.

To be long-suffering and meek, to associate with the priests

11. Tapo ca brahmacariyá ca ariyasaccána' dassanam  
Nibbánasacchikiriya ca etam maṅgalam uttamam
12. Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati  
Asokaṃ virajaṃ khemaṃ etam maṅgalam uttamam
13. Etádissáni katvána sabbattha-m-aparájitá  
Sabbattha sotthiṃ gacchanti taṃ tesam maṅgalam uttamam  
Maṅgalasuttaṃ nitṭhitam

## VI.

1. Yánidha bhútáni samágatáni  
Bhummáni vá yáni va antalikkhe  
Sabb' evabhútá sumaná bhavantu  
Atha pi sakkacca' supantu bhásitam
2. Tasmá hi bhútá nisámetha sabbe  
Mettaṃ karotha mánusiyá pajáya  
Divá ca ratto ca haranti ye balim  
Tasmá hi ne rakkhatha appamattá

---

of Buddha, to hold religious discourse at due seasons, this is the greatest blessing.

Temperance and chastity, discernment of the four great truths, the prospect of Nirvána, this is the greatest blessing.

The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing.

They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing.

## 6.

## THE THREE JEWELS.

All spirits here assembled, those of earth and those of air, let all such be joyful, let them listen attentively to my words.

Therefore hear me, O ye spirits, be friendly to the race of men, for day and night they bring you their offerings, therefore keep diligent watch over them.

3. Yam kiñci vittaṃ idha vā huraṃ vā  
Saggesu vā yaṃ ratanam paṇitaṃ  
Na no samaṃ atthi tathāgatena  
Idaṃ pi buddhe ratanam paṇitaṃ  
Etena saccena suvatthi hotu
4. Khayaṃ virāgaṃ amataṃ paṇitaṃ  
Yad ajjhagā sakyamunī samāhito  
Na tena dhammena sam' atthi kiñci  
Idaṃ pi dhamme ratanam paṇitaṃ  
Etena saccena suvatthi hotu
5. Yaṃ buddhasaṭṭho parivaṇṇayī suciṃ  
Samādhim ānantarikaṇi ñaṃ āhu  
Samādhinā tena samo na vijjati  
Idaṃ pi dhamme ratanam paṇitaṃ  
Etena saccena suvatthi hotu
6. Ye puggalā aṭṭha satam pasatthā  
Cattāri etāni yugāni honti  
Te dakkhiṇeyyā sugatassa sāvakā  
Etesu dinnāni mahapphalāni  
Idaṃ pi saṅghe ratanam paṇitaṃ  
Etena saccena suvatthi hotu

---

Whatsoever treasure there be here or in other worlds, whatsoever glorious jewel in the heavens, there is none like Buddha;—Buddha is this glorious jewel. May this truth bring prosperity.

Did the tranquil sage of the race of Sakya attain to the knowledge of Nirvāna,—Nirvāna sin-destroying, passionless, immortal, transcendent? There is nought like this doctrine;—the Law is this glorious jewel. May this truth bring prosperity.

Did supreme Buddha extol a pure doctrine, have holy men told of an unceasing meditation? There is nought like this doctrine;—the Law is this glorious jewel. May this truth bring prosperity.

There are eight orders of men praised by the righteous, four that walk in the paths of holiness, and four that enjoy the fruits thereof. They are the disciples of Buddha, worthy

7. Ye suppayuttá manasá dāhena  
     Nikkāmino gotamasāsanamhi  
     Te pattipattá amatam vigayha  
     Laddhá mudhá nibbutim bhuñjamáná  
     Idam pi saṅghe ratanam pañitam  
     Etena saccena suvatthi hotu
8. Yath' indakhīlo paṭhavim sito siyá  
     Catubbhi vātebhi asampakampiyo  
     Tathūpamam sappurisaṃ vadāmi  
     Yo ariyasaccāni avecca passati  
     Idam pi saṅghe ratanam pañitam  
     Etena saccena suvatthi hotu
9. Ye ariyasaccāni vibhāvayanti  
     Gambhīrapaññena sudesitāni  
     Kiñcāpi te honti bhusappamattá  
     Na te bhavam aṭṭhamam ádiyanti  
     Idam pi saṅghe ratanam pañitam  
     Etena saccena suvatthi hotu

---

to receive gifts, in them charity obtains an abundant reward. The priesthood is this glorious jewel. May this truth bring prosperity.

Who are they that with steadfast mind, exempt from evil desire, are firmly established in the religion of Gautama. They have entered on the way of Nirvána, they have bought it without price, they enjoy perfect tranquility, they have obtained the greatest gain. The priesthood is this glorious jewel. May this truth bring prosperity.

As the pillar of a city gate, resting on the earth, is unmoved by the four winds of heaven, so declare I the righteous man to be who has learnt and gazes on the four great truths. The priesthood is this glorious jewel. May this truth bring prosperity.

They that clearly understand the four great truths well preached by the profoundly wise Being, however much they be distracted by the temptations of this world, they shall not again receive eight births. The priesthood is this glorious jewel. May this truth bring prosperity.

10. *Sahāṇ' assa dassanasampadāya*  
*Tay' assu dhammā jahitā bhavanti*  
*Sakkāyaditṭhi vicikicchitañ ca*  
*Sīlabbatam vā pi yad atthi kiñci*  
*Catūh' apāyehi ca vippamutto*  
*Cha cābhiṭṭhānāni abhabbo kátum*  
*Idam pi saṅghe ratanam paṇítam*  
*Etena saccena suvatthi hotu*
11. *Kiñcāpi so kammaṃ karoti pápakam*  
*Kāyena vácá uda cetasá vā*  
*Abhabbo so tassa paṭicchādāya*  
*Abhabbatá ditṭhapadassa vutto*  
*Idam pi saṅghe ratanam paṇítam*  
*Etena saccena suvatthi hotu*
12. *Vanappagumbe yathá phussitagge*  
*Gimhāna' máse paṭhamasmiṃ gimhe*  
*Tathūpamaṃ dhammavaram adesayí*  
*Nibbānagámiṃ paramam hitāya*  
*Idam pi buddhe ratanam paṇítam*  
*Etena saccena suvatthi hotu*
13. *Varo varaññú varado varáharo*  
*Anuttaro dhammavaram adesayí*  
*Idam pi buddhe ratanam paṇítam*  
*Etena saccena suvatthi hotu*

---

He who is blest with the knowledge of Nirvána, and has cast off these three sins, vanity and doubt and the practice of vain ceremonies, the same is delivered from the four states of punishment, and cannot commit the six deadly sins. The priesthood is this glorious jewel. May this truth bring prosperity.

If a priest commit sin in deed or in word or in thought he is wrong to conceal it, for concealment of sin is declared to be evil in one who has gained a knowledge of Nirvána. The priesthood is this glorious jewel. May this truth bring prosperity.

As the tree tops bloom in grove and forest in the first hot month of summer, so did Buddha preach for the chief good of men his glorious doctrine that leads to Nirvána. Buddha is this glorious jewel. May this truth bring prosperity.

14. Khīṇaṃ purāṇaṃ navaṃ n' atthi sambhavaṃ  
 Virattacittā āyatike bhavaṃ  
 Te khīṇabījā avirūḥhicchanda  
 Nibbanti dhīrā yathā 'yaṃ paḍīpo  
 Idam pi saṅghe ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu
15. Yānidha bhūtāni samāgatāni  
 Bhummāni vā yāni va antalikkhe  
 Tathāgataṃ devamanussapūjitaṃ  
 Buddhaṃ namassāma suvatthi hotu
16. Yānidha bhūtāni samāgatāni  
 Bhummāni vā yāni va antalikkhe  
 Tathāgataṃ devamanussa pūjitaṃ  
 Dhammaṃ namassāma suvatthi hotu
17. Yānidha bhūtāni samāgatāni  
 Bhummāni vā yāni va antalikkhe  
 Tathāgataṃ devamanussapūjitaṃ  
 Saṅghaṃ namassāma suvatthi hotu
- Ratanasuttaṃ niṭṭhitaṃ

The noblest, the greatest of men, the finder of Nirvāna, the giver of Nirvāna, the bringer of Nirvāna, preached his glorious Law. Buddha is this glorious jewel. May this truth bring prosperity.

Their old Karma is destroyed, no new Karma is produced. Their hearts no longer cleaving to future life, their seed of existence destroyed, their desires quenched, the righteous are extinguished like this lamp. The priesthood is this glorious jewel. May this truth bring prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before Buddha, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Law, the Tathāgata revered by gods and men. May there be prosperity.

Ye spirits here assembled, those of earth and those of air, let us bow before the Church, the Tathāgata revered by gods and men. May there be prosperity.

## VII.

1. Tiro kuḍḍesu tiṭṭhanti sandhisinḥāṭakesu ca  
Dvārabāhāsu tiṭṭhanti āgantvāna sakam gharam
2. Pahūte annapānamhi khajjabhojje upatṭhite  
Na tesam koci sarati sattānam kammappaccayā
3. Evaṃ dadanti ṇātīnam ye honti anukampakā  
Socim paṇītaṃ kālana kappiyaṃ pānabhojanaṃ  
Idaṃ vo ṇātīnam hotu sukhitaṃ hontu ṇātayo
4. Te ca tattha samāgantvā ṇātīpetā samāgatā  
Pahūte annapānamhi sakkaccaṃ anumodare
5. Ciraṃ jīvantu no ṇātī yesaṃ hetu labbhāse  
Amhākañ ca katā pūjā dāyakā ca anipphalā
6. Na hi tattha kasī atthi gorakkh' etta na vijjati  
Vanijjā tādisī n' atthi hiraññaṇa kayakkayaṃ  
Ito dinnena yāpenti petā kālakatā tahim

## 7

## THE SPIRITS OF THE DEPARTED.

They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

"Long," they say, "may our kinsmen live through whom we have received these things: to us offerings are made and the givers are not without reward."

For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold: the departed live in that world by what they receive in this.

7. Unname udakaṃ vaṭṭaṃ yathā ninnam pavattati  
Evam eva ito dinnam petānaṃ upakappati
8. Yathā vārivahā pūrā paripūrenti ságaraṃ  
Evam eva ito dinnam petānaṃ upakappati
9. Adāsi me akāsi me ñātimittā sakhā ca me  
Petānaṃ dakkhiṇaṃ dajjā pubbe katam anussaraṃ
10. Na hi ruṇṇaṃ vā soka vā yā c' aññā paridevanā  
Na taṃ petānaṃ atthāya evaṃ tiṭṭhanti ñātayo
11. Ayañ ca kho dakkhiṇā dinnā saṅghamhi suppatitṭhitā  
Dīgharattaṃ hitāy' assa ṭhānaso upakappati
12. So ñātidhammo ca ayaṃ nidassito  
Petānaṃ pūjā ca kata ulārá  
Balañ ca bhikkhūnaṃ anuppadinnaṃ  
Tumhehi puññaṃ pasutaṃ anappakam  
Tirokuddasuttaṃ niṭṭhitam.

## VIII.

1. Nidhiṃ nidheti puriso gambhíre odakantike  
Atthe kicce samuppanne atthāya me bhavissati

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As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

Let a man consider thus—"Such a one gave me this gift, such a one wrought me this good deed; they were my kinsmen, my friends, my associates." Then let him give alms to the dead, mindful of past benefits.

For weeping and sorrow and all manner of lamentation are of no avail, if their relatives stand thus sorrowing it benefits not the dead.

But this charity bestowed by you, well secured in the priesthood, if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives to the dead is a great service rendered, to the priests a great strength given, by you no small merit acquired.



2. Rājato vā duruttassa corato pīlitassa vā  
Inassa vā pamokkhāya dubbhikkhe āpadāsu vā  
Etadatthāya lokasmim̐ nidhi nāma nidhiyate
3. Tāva sunihito santo gambhīre odakantike  
Na sabbo sabbadā eva tassa taṃ upakappati
4. Nidhi vā thānā cavati saññā vā 'ssa vimuyhati  
Nāgā vā apanāmenti yakkhā vā pi haranti naṃ
5. Appiyā vā pi dāyādā uddharanti apassato  
Yadā puññakkhayaṃ hoti sabbam etaṃ vinassati
6. Yassa dānena sīlena samyamena damena ca  
Nidhi sunihito hoti itthiyā purisassa vā
7. Cetiyamhi ca saṅghe vā puggale atithīsu vā  
Mātari pitari vā pi atho jetṭhamhi bhātari

## 8.

## THE HIDDEN TREASURE.

A man buries a treasure in a deep pit, reasoning thus within himself, "When occasion arises this treasure will be of use to me,—if I am accused by the king, or plundered by robbers, or for release from debt, or in famine or in misfortune." Such are the reasons for which men conceal what in this world is called treasure.

Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

Either the treasure vanishes from its resting place, or its owner's sense becomes distracted with care, or Nāgas remove it, or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, soberness.

It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

8. Eso nidhi sunihito ajeyyo anugámiko  
Paháya gamaníyesu etaṃ ádáyā gacchati
9. Asádháranam aññesaṃ acoraharaṇo nidhi  
Kayirátha dhíro puññāni yo nidhi anugamiko
10. Esa devamanussānam sabbakámadado nidhi  
Yaṃ yad evābhipatthenti sabbam etena labbhati
11. Suvannatá sūssaratá sūsaññānasurúpatá  
Adhipaccaparivárā sabbam etena labbhati
12. Padesarajjam issariyaṃ cakkavattisukham piyaṃ  
Devarajjam pi dibbesu sabbam etena labbhati
13. Manussiká ca sampatti devaloke ca yá rati  
Yá ca nibbānasampatti sabbam etena labbhati
14. Mittasampadam ágamma yoniso ve payuñjato  
Vijjá vimutti vasíbhávo sabbam etena labbhati
15. Paṭisambhidá vimokkhá ca yá ca sávakapáramí  
Pacceka bodhi buddhabhúmi sabbam etena labbhati
16. Evaṃ mahiddhiyá esá yadidaṃ puññasampadá  
Tasmá dhírá pasamsanti paṇḍitá katapuññatá  
Nidhikaṇḍasuttaṃ niṭṭhitam

A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue : this is a treasure that follows him after death.

A treasure that gives every delight to gods and men ; for whatsoever they desire with this treasure it may be bought.

Bloom, a sweet voice, grace and beauty, power and pomp, all these this treasure can procure.

Sovereignty and lordship, the loved bliss of universal empire, yea celestial rule among the gods, all these this treasure can procure.

All human prosperity, every pleasure in celestial abodes, the full attainment of Nirvána, all these this treasure can procure.

Wisdom, enlightenment, tranquility, in one who lives wisely for the sake of virtuous friends, all these this treasure can procure.

Universal science, the eight emancipations of the mind, all the perfections of the disciple of Buddha, supernatural know-

## IX.

1. Karaṇīyaṃ atthakusalena  
Yan taṃ santaṃ padaṃ abhisamecca  
Sakko ujú ca sújú ca  
Suvaco o' assa mudu anatimāní
2. Santussako ca subharo ca  
Appakicco ca sallahukavuttá  
Santindriyo ca nipako ca  
Appagabbho ca kulesu ananugiddho
3. Na ca khuddaṃ samácare kiñci  
Yena viññú pare upavadeyyaṃ
4. Sukhino vá khemino hontu  
Sabbe sattá bhavantu sukhitattá
5. Ye keci páṇabhúta' atthi  
Tasá vá thávará vá anavasesá  
Díghá vá ye mahantá vá  
Majjhimá rassaká anukathúlá

---

ledge, supreme buddhaship itself, all these this treasure can procure.

Thus this possession of merit is of great and magical effect, therefore are good works praised by the wise and learned.

## 9.

## GOOD WILL TO ALL.

This is what should be done by him who is wise in seeking his own good, who has gained a knowledge of the tranquil lot of Nirvána. Let him be diligent, upright, and conscientious; meek, gentle, not vainglorious.

Contented and cheerful, not oppressed with the cares of this world, not burdened with riches. Tranquil, discreet, not arrogant, not greedy for gifts.

Let him not do any mean action for which others who are wise might reprove him.

Let all creatures be happy and prosperous, let them be of joyful mind.

All beings that have life, be they feeble or strong, be they tall or of middle stature or short, be they minute or vast.

6. *Diṭṭhā vā ye va addiṭṭhā*  
*Ye ca dūre vasanti avidūre*  
*Bhūtā vā sambhavesī vā*  
*Sabbe sattā bhavantu sukhittā*
7. *Na paro paraṃ nikubbetha*  
*Nātimaññetha katthaci naṃ kiñci*  
*Byārosanā paṭighasaññā*  
*Nāññamaññassa dukkham iccheyya*
8. *Mātā yathā niyam puttam*  
*Ayusā ekaputtam anurakkhe*  
*Evam pi sabbabhūtesu*  
*Mānasam bhāvaye aparimāṇam*
9. *Mettañ ca sabbalokasmiṃ*  
*Mānasam bhāvaye aparimāṇam*  
*Uddham adho ca tiriyañ ca*  
*Asambādham averaṃ asapattam*
10. *Tiṭṭham caraṃ nisinno vā*  
*Sayāno vā yāvat' assa vigatamiddho*  
*Etam satim adhiṭṭheyya*  
*Brahmam etam viharaṃ idha-m-āhu*
11. *Diṭṭhiñ ca anupagamma*  
*Sīlavā dassanena sampanno*  
*Kāmesu vineyya gedham*  
*Na hi jātu gabbhaseyyam punar eti*  
*Mettasuttam niṭṭhitam*
- Khuddakapāṭhappakaraṇam niṭṭhitam*

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Seen or unseen, dwelling afar or near at hand, born or seeking birth, let all creatures be joyful.

Let no man in any place deceive another, nor let him be harsh towards any one; let him not out of anger or resentment wish ill to his neighbour.

As a mother so long as she lives watches over her child, her only child, so among all beings let boundless good will prevail.

Let good will without measure, impartial, unmixed with enmity, prevail throughout the world, above, below, around.

If a man be of this mind so long as he be awake, whether

standing or walking, or sitting or lying, then is come to pass the saying, "This place is the abode of holiness."

He who has not embraced false doctrine, the pious man endowed with a knowledge of Nirvāna, if he conquer the love of pleasure he shall never again be born in the womb.

### NOTES.

I. The Saraṇágamana occupies in the Buddhist system a similar place to that which the Creed holds in the Christian. Koeppen says of it, "This confession of faith is among the Southern Buddhists the best known and commonest form of prayer" (*Rel. des Buddhas*, vol. i., p. 444). In the Pūralāsasutta section of Paramattha Jotikā Buddhaghosa speaks of "this glorious hymn" as the foundation of the Three Piṭakas:—*Ettha bhagavā paramatthavodānaṃ tiṇṇaṃ piṭakānaṃ ādibhūtaṃ paramatthaṃ brahmaṇehi sabbabuddhehi pakāsitāṃ atthasampannaṃ byañjanasampannaṃ ca buddhaṃ saraṇaṃ gacchāmi dhammaṃ saraṇaṃ gacchāmi saṅghaṃ saraṇaṃ gacchāmi* imaṃ ariyaṃ sāvittiṃ sandhāya pucchati.

II. Sikkhāpada is thus defined in Paramattha Jotikā, Sikkhitabbā ti sikkhā, pajjate anenāti padaṃ, sikkhāya padaṃ sikkhapadaṃ, sikkhāya adhiḡamupāyo ti attho. Here the word Pada does not mean "verse," it has rather the signification of "means" or cause, as is clear from the above explanation of Buddhaghosa, and from such expressions as sikkhāya pañca padāni samādiyāmi, "I take upon myself the five means of moral training" (see Fausb. Dham. p. 97). Pada is never used in the religious books in the sense of "verse." Among the nine meanings attributed to it in Abhidhāna Padāpikā (p. 819) that of verse is not given. In the words atthapada and dhammapada in verses 100 and 102 of Fausböll's Dhammapada the meaning is probably "word" or "sentence," and in gāthāpada (v. 181) the word Pada adds nothing to the sense.

Veramaṇī, "abstinence," from the root रम् with वि. Veramaṇī is in the nom. case in apposition with sikkhāpadaṃ.

Surāmerayamajja. Surā means "fermented liquor," meraya, "distilled liquor," and majja (Sansk. मद्य) is a generic term applied to all intoxicating drinks. Pamāda does not here mean "intoxica-

tion." It generally has the sense of "sloth" (Dhammapada 51) or "carelessness" (Dh. 34). But it is sometimes used in a more technical sense, almost equivalent to "sin" or "temptation," and partaking of the meaning of both those words. In *Sigālovādasutta* we have, Cha kho 'me ādīnavā jūtappamādaṭṭhānānuyoge, "there are six evils in being addicted to the sin of gambling." Observe also the use of Pamatta in v. 9 of *Ratana Sutta* (p. 8 of this article). In modern Sinhalese the word Pramāda, borrowed from the Sanskrit, is used almost exclusively in the sense of "delay."

**Thāna.** This word often occurs as the latter part of a compound, and is then generally rendered in the commentaries by *kāraṇa*, as it is in this passage. It resembles the word *Pada* in the vagueness of meaning with which it is used in composition, and like *Pada* sometimes adds little or nothing to the meaning of the compound of which it forms a part. Thus we have *kaṅkhāthānaṃ*, "a doubt," or "a doubtful point," and in such words as *vibhūsanatthāna* there is little definite meaning to be attached to the word *Thāna*. In the 19th verse of *Abhid. Padīpikā*, *Thāna* and *Pada* are both given as synonyms of *kāraṇa*.

**Visūka.** s. विज्ञोक. The Sinhalese Sanna or scholium of *Khuddakapāṭha* explains this word by *Visulu*, which Clough in his Dictionary translates "grimace, gesture, theatrical exhibition." Gogerly translates *Visūka* in this passage by "theatrical representations," and Hardy by "masks" (East. Mon. p. 24). In a passage which occurs near the beginning of *Brahmajāla Sutta*, *visūkadassana* appears to be used in the sense of "wordly amusement": Te eva-rūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ, naccaṃ gītaṃ vādiṭaṃ pekkhaṃ akkhātaṃ, etc., where twenty-eight sorts of spectacles are enumerated and spoken of as unworthy of the right-minded priest of Buddha. The passage is translated by Gogerly in the *Journal Ceylon As. Soc.* No. 2, p. 23, and *visūkadassana* rendered "public spectacles."

III. The thirty-two *Ākāras* are thus translated by Hardy, at page 400 of his *Manual of Buddhism*: "Kesa 'hair of the head,' lomā 'hair of the body,' nakhā 'nails,' dantā 'teeth,' taco 'skin,' maṃsaṃ 'flesh,' nahāru 'veins,' aṭṭhī 'bones,' aṭṭhiminjā 'marrow,' vakkam 'kidneys,' hadayaṃ 'heart,' yakanam 'liver,' kilomakam 'abdomen,' pihakam 'spleen,' papphāsam 'lungs,' antam 'intestines,' antagunam 'lower intestines,' udariyam 'stomach,' karīsam 'feces,' pittam 'bile,' semham 'phlegm,' pubbo 'pus,' lohitaṃ 'blood,' sedo 'sweat,' medo 'fat,' assu 'tears,' vasā 'serum,' khele

'saliva,' singhāṇikā 'mucus,' lasikā 'oil that lubricates the joints,' muttam 'urine,' matthake matthaluṇṇam 'brain.'" Gogerly translates keśālomā by "hair," and to make up the number of thirty-two strangely renders matthake matthaluṇṇam by "the cranium, the brains."

Taco. This form probably represents the Sanskrit nom. plur. तस्यः.

Nahāru, "sinew," Sansk. नायु. Compare nahāṇam, "bathing," S. स्नान.

Vakkam, S. वृक्क. Kilomakam is translated by Gogerly "womb," and this is also the rendering of the Singhalese scholiast. It is clearly the same word with क्लोमन्, "bladder." Medo, मेदस्. Antam, अन्त.

Antaguṇam, probably "mesentery," which is Gogerly's translation. The scholiast renders lasikā by "marrow of the joints."

IV. This Pāṭha is a collection of ten of the classifications of technical terms so frequently met with in the Buddhist writings. The system of classification characterises the literature of the Hindus in a greater degree than that of any other people, but it is in the Buddhist philosophy that it has received its highest development. Indeed there is scarcely a branch of Buddhist teaching into which it has not been carried with an elaboration and detail perfectly astonishing. There can be little doubt that the great founder of Buddhism adopted the system of classification with the view of impressing his doctrines upon the memory of his followers, in an age when books were scarce, and reading and writing rare accomplishments.

Eka' nāma; for ekam nāma, ṇ being elided for euphony in accordance with a rule of Sandhi given at page 14 of Clough's Pāli Grammar.

Nava sattavāsā. These are enumerated in Mahānidānasutta. See Bournouf's Lotus de la Bonne Loi, p. 534.

Dasahi angehi. These are the ten Asekhā dhammā.

The scholiast explains Kumārapaṇḥa by "Sāmapera Praçṇa."

V. Abhikkantāya. Sansk. अभिक्कान्त.

Abhikkantavappā. Here abhikkanta represents the Sanskrit अभिक्कान्त. Abhikkantavappā is an adjective in agreement with devatā. Compare Dham. p. 99, where the construction is somewhat different,—

Abhikkantena vappema yā tvaṃ tiṭṭhasi devate

Obhāsentī disā sabbā osadhī viya tārukā.

“Say heavenly being who standest before me, with thy bright glory shedding light on every side like a lambent star.”

Sothhānaṃ. Buddhaghosa says, Sothhānaṃ ti soththibhāvo.

Patirūpa. Buddhaghosa says, Patirūpo ti anucchaviko, and goes on to explain at some length what this “suitable” or “congenial” abode is. It may be a place where good men dwell and religion flourishes: Yattha catasso parisā vicaranti, dānādīni puññakiriyavattthūni vattanti, navaṅgasatthusāsanaṃ dippati, tattha nivāso. Or it may be a spot hallowed by the presence of Buddha when on earth: Bhagavato bodhimaṇḍappadeso ca, dhammacakkappavattitapadeso, dvādasayojanāya parisāya majjhe sabbatitthiyamatam chinditvā yamakapāṭihāriyadassitagandamarukkhamūlapadeso, devorahaṇapadeso, yo vā pan’ añño pi sāvattthirājagahādibuddhapadeso, tattha nivāso. Or it may be the “Majjhima Desa” described as follows: Puratthimāya disāya Kajaṅgalaṃ nāma nigamo tassāparena Mahāsālā tato paraṃ paccantimā janapadā orato majjhe, dakkhiṇāpuratthimāya disāya Salalavatī nāma nadī tato paraṃ paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setakaṇṇikaṃ nāma nigamo tato paraṃ paccantimā janapadā orato majjhe, pacchimāya disāya Thūnaṃ nāma nigamo brāhmaṇagāmo tato paraṃ paccantimā janapadā orato majjhe, uttarāya disāya Uṣṭradhajo nāma pabbato tato paraṃ paccantimā janapadā orato majjhe, ayaṃ Majjhimadeso, āyāmena tīni yojanasatēni vitthārena aḍḍhateyyāni parikkhepena nava yojanasatēni honti.

Pubbe. Thus explained: Pubbe ti purā atītāsu jātīsu vā.

Phuṭṭhassa. Literally, “The soul of one touched by the troubles of this life, which trembles not,” etc. Yassa by attraction for Yam.

Lokadhammehi. They are Lābho, Alābho, Yaso, Ayaso, Pasamsā, Nindā, Sukhaṃ, Dukkhaṃ.

Tam. This Pāda contains nine syllables instead of eight, and the effect is to give strong emphasis to the sentence. Irregularities of this sort are of frequent occurrence in Pāli verse. Fausböll has collected a large number of instances of a redundant syllable (Dh. p. 440), and cases of a deficient syllable sometimes (though rarely) present themselves. Vowels are frequently lengthened or shortened to suit the exigencies of metre, and the circumstance that in Pāli external Sandhi is to a very great extent optional, gives to the poetical texts an apparent roughness and want of polish from which Sanskrit verse is almost wholly free. These metrical irregularities in the Canonical books are explained from a religious point of view in the following remarkable passage from Culla Sadda Nīti:



Bhagavá pana vacanánam garulahubbávan na gapeti : bodhaney-  
yánam pana ajjhásayánulomato, dhammasabhávam avilomanto, tathá  
tathá dhammadesanam niyameti. Na kiñci akkharánam bahubbávo  
vá appabbávo vá codetabbá ti : yadi evam kasmá tattha tattha pub-  
bácariyehi gáthásu chandam abhedattham akkharalopam ti ca : vutti-  
rakkhaṇattháya viparítatá, paticchandánurakkhaṇattháya sukhuc-  
cáranatá ca vuttan ti saccam. Yattha chando ca vutti ca rakkhi-  
tabbá hoti tattha Bhagavá chandañ ca vuttiñ ca rakkhati, yattha  
pana tad ubhayam rakkhitabbam na hoti na tattha Bhagavá chandañ  
ca vuttiñ ca rakkhati. Tam sandháya Bhagavá pana vacanánam  
garulahubbávam na gapetiti. Chandañ ca vuttiñ ca rakkhanto  
Bhagavá na kabbakárádayo viya byáparatávasena rakkhati. Atha  
kho aparimitakále anekajátisatasahassesu bodhisattakále akkharasa-  
maye sukataparicayavasena padáni nipphannán' eva hutvá sassirí-  
kamukhapadumato niggacchanti ; tesu kánici chandovuttínam rak-  
khaṇákarena pavattanti, kánici tathá n' ápya vattanti. Yáni  
rakkhaṇákarena pavattanti táni sandháya Bhagavá chandañ ca vuttiñ  
ca rakkhatiti vattabbo ; yáni tathá nappavattanti táni sandháya  
Bhagavá chandañ ca vuttiñ ca na rakkhatiti vattabbo. Na hi  
Bhagavá paresam codanáhetu sálakosapaṭiniyosankáy' eva hi (?) sap-  
paṭibhayá chandañ ca vuttiñ ca rakkhatiti daṭṭhabbam.

Imasmim pakarape ákulakkharatáyam pálipakaraṇágatanayena  
likhitam. Na tatthámhákam doso áropetabbo : Námikavibhatyava-  
tárananáyam pi

Attham hi nátho saraṇam avoca,  
Na byañjanam, lokavidú mahesi.  
Tasmá akatvá ratim akkharesu  
Atthe niveseyya matim mutímá.

Atthánurakkhaṇattháya vuttam sabbam idam, ato  
Attham eva garuṇ katvá gaṇhe, na byañjanam, vidú.

“Buddha makes no account of the length or shortness of vowels  
in words ; he delivers his doctrine in the form best suited to convey  
its meaning, and least likely to obscure its real nature. But some  
one may ask, Is the length or shortness of vowels a matter of no  
importance ? And another may reply, Well, but if it is, how is it  
that the old schoolmen in their verses here and there go so far as to  
elide a letter altogether, for the sake of not violating the metre ?  
The truth is that these are poetical licenses, and are called vowel  
changes when rhythm has to be preserved, and euphony where the  
metre has to be preserved. When it is necessary to observe the

niceties of metre and of rhythm, then, and then only, does Buddha observe them : and this is what I meant when I said that Buddha makes no account of the length or shortness of vowels. And when he adheres to metre and rhythm he does so not as poets and men of letters do, because it is part of their profession to do it ; but of the words which in the countless ages of his probation proceeded from the lotus of his blessed mouth, formed in accordance with his perfect literary knowledge, some are intended to preserve metre and rhythm, others are not so intended, and it is in the case of the former alone that he preserves metrical and rhetorical accuracy. For be it known that Buddha does not preserve the niceties of metre and rhythm out of a spirit of rivalry with others. If this work is written with the syllabic irregularity which characterises all our religious books, let me not be blamed on that account. For what says one of our commentaries :—

“ Our sovereign lord has declared salvation

To be in the spirit and not in the letter.

Therefore let not the wise man delight in letters and syllables,

But let him fix his mind upon the sense.”

And again—

“ To preserve the meaning all this has been said :

Therefore let the wise man hold fast the meaning and make light of the letter.”

It may not be out of place to give here some account of Vuttodaya, a copy of which, accompanied by a Sinhalese Sanna, I have found in the Library of the India Office. Vuttodaya (वुत्तोदय) (the work of Saṅgharakkhita Thera) is the only original book on Pāli prosody, though it has become the subject of several commentaries, three of which are in the Grimblot collection at Paris. It is based upon Sanskrit prosody, the terms of which it has adopted, and in some cases whole sentences are borrowed from Piṅgala and other authorities with no more alteration than is necessary when Sanskrit is translated into Pāli.

Vuttodaya is of very moderate length, consisting of six short chapters, and is written partly in prose and partly in verse. The first chapter, which is entirely in verse, begins as follows :—

1. Nam' atthu janasantānatamasantānabhedino  
Dhammujjalantarucino mumindodātarocino
2. Piṅgalācariyādhi chanda' yam uditam purā  
Suddhamāgadhikānan tam na sādheti yathicchitam

3. Tato magadhabhāsāya mattavaṇṇavibhedanaṃ  
Lakkhalakkhaṇasaṃyuttaṃ pasannatthapadakkamaṃ
4. Idam vuttodayaṃ nāma lokiyacchandaniṣṣitaṃ  
Ārabhiessaṃ ahaṃ dāni tesaṃ sukhavibuddhiyā.

“Praise be to the moon-like chief of sages, who shines with the brightness of Dhamma, who pierces the wide-spreading darkness of many men.

“The prosodies of Pīṅgala Ācārya and others are not composed in a manner satisfactory to the pure natives of Magadha. Accordingly, for their benefit and enlightenment, I now begin to compose in the Magadha language this Vuttodaya, a work adapted to popular [laukika, as opposed to Vedic, says the Sanna] prosody, divided into Mātrā Vṛitta and Varṇa Vṛitta, furnished with symbols and rules, and containing a succession of words of clear meaning.

After this introduction the eight “classes” are enumerated as follows:—

5. Sabba-ga-lā ma-n’ ādi-ga-lahu bh-yā majjhanta-gurū ja-sā  
Majjhanta-lā ra-te-t’ aṭṭha gaṇā go guru lo lahu
6. Bha-ja-sā sabba-ga-lāhu pañc’ ime saṇṭhitā gaṇā  
Ariyādimhi viññeyyā gaṇo idha catukkalo.

“In this work be it known that the eight Gaṇas are symbolised as follows: When all the three syllables are long the foot is called Ma; when all are short, Na; when the first is long, Bha; when the first is short, Ya; when the middle syllable is long, Ja; when the last is long, Sa; when the middle syllable is short, Ra; when the last is short, Ta. Ga stands for “long,” and La for “short.” The five classes, Bha, Ja, Sa, Ma, and Na, are found in the Āryā metre and others of the same class. A Gaṇa consists of four Kalās.”

The remaining ten verses of this chapter are taken up with general rules and the definition of technical terms. In a note to verse 10; which defines Yati as Padaacchedo, the Sinhalese Sanna gives the rules of irregular Cæsura. They are little more than a translation of Halāyudha, the first line being,

Yati sabbattha pādante vuttaddhe’ va viśesato.

Several examples are given, as

Namāmi sirasā cāmikaravannaṃ tathāgatam,  
where the pause falls in the middle of a word.

Munindaṃ sirasā vandāma’ anantamatim uttamaṃ,  
when it occurs after external Sandhi.

Namāmi sirasā sabbopamātitaṃ tathāgatam,  
when it occurs after internal Sandhi.

The second chapter treats of *Mātrāvṛitta* (*mattāvuttiniddeso dutiyo*), and gives the rules for the *Ariyá*, *Gīti*, *Vetáli*, and *Mattá-samaka* metres. Of *Ariyá*, the following varieties are described:—*Pathyá*, *Vipulá*, *Capalá*, *Mukhacapalá*, and *Jaghanacapalá*. Of the *Gīti* metres the following are enumerated: *Gīti*, *Upagīti*, *Uggīti*, and *Ariyágīti*. This chapter and the third, fourth, and fifth are written almost entirely in prose.

The third chapter treats of *Samavṛitta*, and gives rules for seventeen metres, viz., *Gáyatti*, *Uṇhí*, *Anuṭṭhubham*, *Brahatí*, *Panti*, *Tuṭṭhubham*, *Jagati*, *Atijagati*, *Sakkarí*, *Atisakkarí*, *Aṭṭhí*, *Accaṭṭhí*, *Dhuti*, *Atidhuti*, *Kati*, *Pakati*, *Ákati*. Under the heading *Anushṭubh* we have

Citrapadá yadi bhá gá  
Mo mo go go vijjummálá  
Bha-ta-la-gá mánavakaṃ  
Ga-lá samániká ra-já ca  
Pamániká ja-rá la-gá  
Anuṭṭhubham.

“When there are two dactyls followed by two long syllables the metre is called *Citrapadá*.

“When there are two molossi and two long syllables it is *Vidyun-málá*.

“*Mánavaka* when a dactyl is followed by an antibacchic, a short and a long syllable.

“*Samání* when a long and a short are followed by a cretic and an amphibrach.

“*Pramání* when an amphibrach is followed by a cretic, a short and a long.”

Chapters four and five give the rules of *Ardhasamavṛitta* and *Vishamavṛitta* respectively. The last chapter is entirely in verse. It treats of the six *Pratyayas*, and concludes with a few valedictory stanzas. The manuscript ends with the following words:

*Iti saṅgharakkhitattherapádaviracite vuttodaye chandasi chappaccayavibhāgo náma chaṭṭho paricchedo. Vuttodayaṃ samattaṃ.*

The following is Gogerly's translation of *Mangala Sutta*:

“Thus I heard: Buddha was residing at *Jetawaney*, the garden of *Anathapindika*, near *Sāwatti*. At that time a certain god, in the middle of the night, illuminating the whole of *Jetawaney* with his splendour, approached Buddha, and having worshipped him, stood on one side of him, and spake to him this stanza:

"(God) Multitudes of gods and men, thinking what things are excellent, desire prosperity. Declare the things of superior excellence.

"(Budha) Not to serve the unwise, but to attend to the learned, and to present offerings to those worthy of homage; these are chief excellencies.

"To live in a religious neighbourhood, to have been a performer of virtuous actions, and to be established in the true faith; these are chief excellencies.

"To be well informed in religion, instructed in science, subject to discipline, and of pleasant speech; these are chief excellencies.

"To honour father and mother, to provide for wife and children, and to follow a sinless vocation; these are chief excellencies.

"To give alms, act virtuously, aid relatives, and lead a blameless life; these are chief excellencies.

"To be free from sin, to abstain from intoxicating drinks, and to persevere in virtue; these are chief excellencies.

"To be respectful, kind, contented, grateful, and to listen at proper times to religious instruction; these are chief excellencies.

"To be mild, subject to reproof, to have access to priests, and to converse with them on religious subjects; these are chief excellencies.

"Mortification, celibacy, the perception of the four great truths, and the ascertainment of Nirvāna; these are chief excellencies.

"To have a mind unshaken by prosperity or adversity, inaccessible to sorrow, free from impurity, and tranquil; these are chief excellencies.

"Those who practise all these virtues, and are overcome by no evil, enjoy the perfection of happiness, and obtain the chief good."

VI. Yam kiñci, etc. This verse and verses 5 and 6 are translated at pages 86, 87, and 88 of D'Alwis' Pāli Grammar.

Buddhe. Literally, "in Buddha." Buddhaghosa here explains Ratana by ratanabhāvo.

Khayam. The scholiast renders this word by rāgakshaya, and makes it an adjective agreeing with Nibbānam understood.

Amatam. This word is sometimes used as a name and sometimes as an epithet of Nirvāna. The scholiast here treats it as an epithet, yad meaning yad nibbānam. The Commentaries say that Nirvāna is called "Amata," because birth, decay and death do not take place there.

Sam' atthi. For samam atthi. See Clough's Pāli Grammar, p. 14.

Satam. Sanskrit सताम्. There can be no doubt that the mean-

ing intended is "praised by the good," and that eight men only are spoken of (viz. Maggaṭṭhā and Phalaṭṭhā in the four paths), but taking advantage of the fact that Sataṃ also means "a hundred," Buddhaghosa observes that Puggalā aṭṭha sataṃ pasatthā may also be translated "a hundred and eight praised individuals." This number is obtained by adding up the sub-divisions of the four paths (ekabījī, kolānkolo, etc.).

Cattāri, etc. I have paraphrased this passage to make it read intelligibly. Gogerly translates it, "Are there eight classes of men, in four divisions, praised by the holy?" and D'Alwis', "Are there eight beings who have been praised by the holy, they are four couples" (Pāli Grammar, p. 89).

Pattipattā. Patti is S. प्राप्ति, and Patta S. प्राप्त. The scholiast explains Patti by "Arhatphala."

Vigayha. Sanskrit विगाह.

Sito. Sanskrit श्रित.

Bhusa. See Dham. v. 252. Gogerly translates this passage, "they cannot by any allurements be brought eight times more into a state of being." The gloss of the scholiast is, "However greatly they be delayed by the temptations of celestial rule, universal empire, etc., they will not again receive an eighth birth in a Kāmaloka."

Aṭṭhamam. See Hardy's East. Mon. p. 280.

Tay' assu. For tayo assu. Assu is a "Pādapūraṇa" particle: it occurs at page 106 of D'Alwis' Pāli Gram. Ken' assu nivuto loko. The three evil "states" or "qualities" here mentioned are explained by Hardy in East. Mon. p. 289.

Sakkāyaditṭhi. The Sanskrit equivalent is सत्त्वाय दृष्टि, and the term is fully explained by Bournouf (Introd. p. 263). Hardy's explanation is, "The error which teaches I am, this is mine." Bournouf is undoubtedly right when he says that the first part of the compound is the participle Sat in its primary sense of "being," "existing." Gogerly, in this sūtra, translates Sakkāyaditṭhi, "looking for corporeal enjoyments," perhaps taking Sat in its secondary meaning of "good." The scholiast's rendering is "a wrong view of his body."

Sīlabbatam. Paramattha Jotikā explains this word to mean foolish rites foreign to Buddhism: Ito bahiddhā samāpabrāhmaṇānaṃ sīlena suddhivatena suddhitti evamādisu āgatam gosīlakukkurasīlādikaṃ sīlam govatakukkuravatānaṃ ca vatam sīlabbatan ti vuccati. Tassa pahīnattā sabbaṃ nissaggiyapaṭṭikādi amaratapaṃ pahīnaṃ hoti. This is also implied in Hardy's explanation, East. Mon. p. 289, 2.

See Dhammapāda 271, where the word is used in the opposite sense of "Buddhist rites."

**Abhiññānāni.** These are *mātughāta*, *pitughāta*, *arahantaghāta*, *lohitoppāda*, *saṅghabheda*, and *aññasatthu-uddesa*. See Hardy, E. M. p. 37.

**Vanappagumbe.** Paramattha Jotikā says, *Palāsehi pavuddho gumbo pagumbo*. For Gumba see *Abhidhān*, 861. Par. Jot. says that *vanappagumbe* and *phussitagge* are nominatives. Another instance of this change is given in Clough's Pāli Grammar, p. 15, where it is referred to *Sandhi*.

**Phussitagge.** Par. Jot. says, *Phussitāni aggāni assāti phussitaggo*, *sabbasākhāsu sañjātapuppho ti attho*. *Phussita* is the Sanskrit पुष्पित, but the Sanskrit metre named पुष्पिताया appears in its Pāli form in *Vuttodaya* as *Pupphitagga*.

**Paramaṃ hitāya.** The following is Buddhaghosa's commentary on v. 12: *Evam etam khandhāyatanādñhi satipaṭṭhānasammappadhānādñsīlasamādhikkhandhādñhi vā nānappakārehi atthappabhedapupphehi ativiya sassirikkattā tathūpamaṃ nibbānagāmim maggāṃ dīpa-nato nibbānagāmipariyattidhammavaram n'eva lābhahetu na sakkārādñhetu kevalaṃ hi mahākaruṇāya abbhussāhitahadayo sattānaṃ paramaṃ hitāya adesayīti. Paramaṃhitāyāti ettha ca gāthābandhasukhatthaṃ anuñāsiko ayaṃ paṇ' attho paramaṃhitāya nibbānāya adesayīti.* It is here asserted that *Paramaṃ hitāya* is a compound, for *Paramahitāya*, with *m* inserted on account of the metre, and that this *Paramahita* is *Nirvāna*. Perhaps, however, *Paramaṃ* might be taken as an adverb to *Hitāya*, or even as an adjective in agreement with *Dhammavaram*, so that we might translate, "Supremely (or supreme) for the good of men." For the use of *Hitāya* in this sense see D'Alwis' Pāli Grammar, p. 112, *Janatāya hitāya ettha*, "it would be for the good of the people," and Kuhn's *Kacc. Spec.* p. 28. Gogerly translates this verse, "As the buds put forth in the forest during the first months of summer, even so are the glorious doctrines declared by Buddha most delightful to the perceiver of *Nirvāna*." The nominative to *adesayi* must be supplied from verse 13.

**Khīṇaṃ.** This verse refers to the order of *Arahat*, etc.

**Purāṇaṃ.** *Kammaṃ* is understood. The scholiast's gloss is *Atīta-kāle kuṣalākuṣalakarma*. Buddhaghosa has the following comment: *Yaṃ taṃ sattānaṃ uppejītvā niruddham pi purāṇaṃ atītabhavikaṃ kammaṃ taṃhāsehaṃ appahīnattā paṭisandhi-āharaṇasamatthatāya akhīṇaṃ yeva hoti taṃ purāṇaṃ kammaṃ. Yesaṃ arahattamaggena*

taṇhāsnehassa sositattā agginā daḍḍhabhjam iva vipākādāna-asamatthatāya khīṇaṃ. Yaṇ ca nesam buddhapūjādivasena idāni pavat-tamānaṃ kammaṃ navaṃ ti vuccati. "Purāna Karma is the old Karma, the Karma of former births, which remains undestroyed where there is non-exhaustion of the oil of human passion, where there is liability to a renewal of existence. But it is Khīṇa, or destroyed, in those who by the attainment of final emancipation, by the drying up of the oil of human passion, are no longer liable to future existence, as a seed burnt by fire cannot germinate. And that Karma is called Nava, or new, which is now being accumulated by such works as the service of Buddha, etc."

Sambhavaṃ. Pres. part. neut. Gogerly translates the verse thus: "He whose former things (merit or demerit) are withered away shall have no reproduction; he who is fully free from the desire of future existence, his seed (of future existence) is withered away, and shall never again grow. This eminent person like a lamp shall be extinguished."

Buddhaghosa says, Nibbantīti vijjhāyanti dhīrā ti yatisampannā. Yathā 'yaṃ padīpo ti ayaṃ padīpo viya. To explain Ayaṃ he states that when Buddha delivered this sermon some lamps were burning in honour of the deities of the town, and one of them having burnt itself out he pointed to it when he said, "like this lamp." Tasmim kira samaye nagaradevatānaṃ pūjatthāya jalitesu padīpesu eko padīpo vijjhāyi. Taṃ dassento, āha yathā 'yaṃ padīpo.

Yānidha, etc. This verse and the two following are stated to be pronounced by the god Çakra or Indra.

VII. For the practices enjoined in this Sūtra see Hardy's Manual of Buddhism, p. 59 and 458.

Sandhi. The scholiast says this may mean the junction of streets or of houses, or it may be ālokasandhi, "a window."

Singhātakesu. See Abhidhān, 203. The scholiast translates it, "places where three roads meet."

Dvārabāhāsu. This word is given at verse 219 of Abhidhān. Padīp., where it is translated "hinge."

Gharaṃ. By metathesis (or rather hyperthesis) for गृह, the original form of गृह. The latter word is in Pāli gahaṃ.

Koci. The scholiast says, "None of these relatives in the world of men." The passage is somewhat obscure. Kamma is explained by Akuṣalakarma.

Tattha samāgantvā. The scholiast says, "At the place where the meal is set ready for them."



Gorakkh' etta. For gorakkhá ettha, th being changed to t for euphony. Compare ida bhikkhave for idha bhikkhave (Clough's Pāli Grammar, p. 11).

Vaṭṭam. Sanskrit वृष्ट.

Sakhá. This must be a plural, though it is in a form not given by Kaccáyana. The 140th rule of his Námakappa is SAKHÁ'TOCA-YONO, which the Commentary explains thus: "The noun Sakhá has, beside the regular form sakháno, two irregular forms of the nom. and acc. plur., viz. sakháyo and sakhino. Why is it said *in the nom. and acc. plur.*? Because these terminations are not found in the other cases, e.g. in the nom. sing., which is sakhá." Clough makes no mention of these forms, but states that Sakhá is declined like Attá. The Sanskrit Sakhá has but one nom. plur. सखायः

Anussaram. The present participle.

Saṅghamhi. See Hardy, Man. Budd. p. 59.

Thánaso. Thána with the adverbial termination So, in Sanskrit शस्. This suffix is much used in Pāli. It is dealt with as follows in the 54th and 55th rules of Kaccáyana's Námakappa:—

Rule 54. SOVÁ. Tasmá akárato ná vacanassa so ádeso hoti vá: atthaso dhammam jánáti: byañjanaso attham jánáti: akkharaso: suttaso: padaso: yasaso: upáyaso: sabbaso: thámaso: thánaso. Vá ti kim attham?: pádena vá: atirekapádena vá: yo bhikkhu theyyacittena parassa bhaṇḍam gaṇhāti so bhikkhu párájiko hoti asaṃváso.

"The suffix So optionally takes the place of the inflexion of the instrumental case, e.g. Atthaso, Byañjanaso, etc. Why *optionally*? Because instead of saying Pádaso, we might say Pádena, or Pádavasena, or Atirekapádena; and instead of Theyyaso we might say Theyyacittena."

Rule 55. DÍGHOREHI. Dígha ora icc-etehe smá vacanassa so ádeso hoti vá yathá saṅkhyam: díghaso: oraso: díghamhá: oramhá: díghorehi ti kim attham: saramhá: vacanamhá.

"In Dígha and Ora the suffix So may be used for the inflexion of the abl. singular; thus, díghaso, oraso, equivalent to díghamhá and oramhá. Why is it said *in Dígha and Ora*? Because with other words, as Sara and Vacana, this suffix cannot be used for the ablative inflexion, but we must say saramhá, vacanamhá."

I have collected the following instances of this suffix, and many more might be added to the list: atthaso, byañjanaso, akkharaso, suttaso, padaso, pádaso, yasaso, upáyaso, sabbaso, thámaso, thánaso,

theyyaso, yoniso, dhátuso, hetuso, bilaso, antamaso, abhiñhaso, anekaso, pañcapañcaso, dīghaso, oraso. In Sanskrit we have पञ्चशस्, षडशशस्, षोडशशस्, तावच्छस्, सोऽशशस्, कतिशस्, गणशस्, etc.

VIII. Odakantike. The scholiast says, "In a deep pit in the earth close to water." That is, so deep as almost to reach the water which is always found if we dig deep enough. I am disposed to think that Odakantikam is a noun meaning "a deep pit."

Tam (v. 3). The scholiast has the following note: "Here Tam is a pádapúrāṇa particle; or else we must suppose that Tam sabbo stands by change of gender for So sabbo, as in the phrase, Yathá tam appamattassa átápino.

Cetiyamhi, etc. In this verse and the next I have followed the scholiast, but the locatives are probably governed by Sunihito in verse 8.

Gamaníyesu. The scholiast translates Gamaníyáni by bhogá. The word evidently means "transitory," and as applied to earthly riches is opposed to Anugámika in the previous verse. The locative presents a difficulty, but may perhaps be explained thus, "In the case of the treasures of this world, leaving them." See Dhammap. 142.

Asádháranam. For asádhárano, as in verse 3.

Manussiká. This is undoubtedly the right reading, but the form is highly irregular.

Yoniso. The scholiast translates this "wisely." See Dham. v. 326 and note.

Mahiddhiyá. **अदि** with **महा** and suffix **य**. The scholiast gives another reading, Mahatthiká, "of great advantage."

Yadidam. This adverb means "namely," "that is to say," "for instance." See D'Alwis' Páli Gram. p. 107, second line. It retains, I think, its meaning in the verse we are considering, "Thus this thing, namely the possession of merit, is of great effect." Here Esá should properly be Idam or Eso (nidhi), but is made feminine by attraction to Sampadá.

Compare Esa paccayo jarámaranassa yadidam játi, "this is the cause of decay and death, viz. Birth." (Mahá Nidána Sutta.)

IX. Abhisamecca. **इत्थ** with **अभि**, **सम्** and **आ**.

Sújú. The Sanna gives another form of this word, Suhuju.

Padam. Gogerly translates this word "Path of Nirvána." But I doubt that Pada is ever used in Páli in the sense of road or path. No such meaning is attributed to it either in Abhidhána Padápipká or in Clough's Singhalese Dictionary. The former work gives the following meanings for Pada: "Place, protection, Nirvána, cause,

word, thing, portion, foot, footstep." As a name for Nirvāna I believe Pada to be used in the sense of "place" or "lot." In Dham. v. 368, Fausböll translates Santam padam "the tranquil place" (the Commentary says Santakoṭṭhāsa). But in verse 114 he translates Amataṃ padam "the immortal path," when the Commentary has Maraṇavirahitaṃ koṭṭhāsam. In verse 21 Pada may fairly be rendered "way" in its figurative sense of "means" or "cause." Buddhaghosa, in the commentary on verse 21, says that Amatapada means Amatassa adhigamupāyo, "means of attaining Nirvāna," and a few lines further down he says, Padan ti upāyo maggo.

Sallahukavutti. A compound of sam, lahu, and vutti (वृत्ति).

Kulesu. In the families or houses he frequents for alms.

Tasā. Dham. v. 405.

Dīghā. The scholiast says, "for instance serpents."

Niyam. Sanskrit निश्चय.

Āyusā. Abl. of āyusam, "duration of life." Gogerly says, "As a mother protects with her life."

Yāvat'. Yāvata'.

Brahmam. Par. Jot. and the scholiast explain Brahmam viharām by Setṭhavihāra. Gogerly translates the passage, "This place is thus constituted a holy residence." The scholiast says that Ahu refers to "Buddhas and other holy men (ārya's)."

Vineyya. Contracted for vinayeyya, as bhāveyya for bhāvayeyya.

Khuddakapāṭhappakaraṇam. The meaning of this title is, "The book which contains the short readings." Compare Khuddakani-kāya, which means not "the short collection," but "the collection of short books," viz., Khuddakapāṭha, Dhammapada, etc. Dīghanikāya means "the collection of long Sūtras," as appears from the fifth verse of Buddhaghosa's introduction to Brahmajāla Sutta Atthakathā:—

Dīghassa dīghasuttaṅkitassa

Nipupassa āgamavarassa

Buddhānubuddhasamvappitassa

Suddhāvahagunassa.

"The noble Long Collection, distinguished by its long discourses, of subtle meaning, praised by Buddha and his apostles, and possessed of the qualities that sustain faith."

**STEPHEN AUSTIN,**



**PRINTER, HERTFORD.**