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[Received February 15, 1889.]

Khuddaka Pāṭha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka Nikāya, 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 Pāṭha 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 Nipāta, the fifth division of Khuddaka Nikāya, and Paramattha Jotikā, Buddhaghosa's commentary on Sutta Nipāta, is also looked upon as the commentary of Khuddaka Pāṭha.

Khuddaka Pāṭha takes its name from its first four texts, which are very brief, and are termed Pāthas in contradistinction to the Sūtras, or sermons, which follow. The four Pāthas, 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).
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.
Surá-meraya-majja-pamádaṭṭháná veramanā sikkhápadam  
Vikálabhójaná veramaná sikkhápadam  
Naccá-gita-védita-visúkadassaná veramaná sikkhápadam  
Málá-gandha-vílepana-dháraña-maṇḍána-vibhúsenaṭṭháná  
veramaná sikkhápadam  
Uccásayana-mahásayaná veramaná sikkhápadam  
Játarápa-rajata-patiggaṇháná veramaná sikkhápadam  
Dasa-sikkhápadam

III.

Atthi imasmiṃ káye késá lomá nakhá dantá tæco maṃsaṃ  
naháru āṭṭhí atthimiṇṇá vakkaṃ hadayaṃ yakaṇaṃ kilomakaṃ  
pihaṃ pappháṣaṃ antaqśaṃ udariyaṃ karisaṃ  
pittam semhaṃ pubbo lohitam sedo medo assvásā kho  
singhániká lasíká muuttaṃ matthake matthaluṇgam  

Dvattimaśákaṃ

IV.

Eka' náma kim. Sabbe sattá śháraṭṭhitiká  
Dve náma kim. Námaṅ ca rápaṅ ca  
Tini náma kim. Tissó vedaná

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 Novice’s Questions._

What is the one principle of Life? Ans. Food is the sus-  
tenance of all animals.
What are the Two? Ans. Essence and Form.
What are the Three? Ans. The three Sensations.
Cattāri nāma kim. Cattāri ariyasacchāni
Pañca nāma kim. Pañcho upādanakkhandhā
Cha nāma kim. Cha ajjhatti/kāni śayatanāni
Satta nāma kim. Satta bojjhaṅgā
Āttha nāma kim. Ariyo aṭṭhaṅgiko maggo
Nava nāma kim. Nava satāvāsā
dasa nāma kim. Dasah’ aṅgehi samannāgato arahā
ti vuccati. Kumāra-pañhaṁ

V.


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 Črávasti, at the Jetavanā monastery, in the garden of Anāthapiṇḍaka. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jetavanā, approached the Blessed One, and saluted him and stood aside. And standing aside addressed him with this verse,—
2. Bahú devá manusá ca maṅgaláni acintayum
      Akaṅkhhamánā sothánaṃ. Brúhi maṅgalam uttamaṃ

3. Asevanā ca bálanaṃ paṇḍitánañā ca sevanā
      Pújá ca pújaniyànaṃ ñam etam maṅgalam uttamaṃ

4. Patírapadesaváso ca pubbe ca katapuññatá
      Attasammapañidhi ca etam maṅgalam uttamaṃ

5. Báhusaccañ ca sippañ ca vinayo ca susikkhito
      Subhásitá ca yá váca etam maṅgalam uttamaṃ

6. Mátápitu-upaññhánaṃ putradárasa saṅgho
      Anákulá ca kammantá etam maṅgalam uttamaṃ

7. Dánañ ca dharmacáriyá ca nátakánañ ca saṅgho
      Anavajjáni kammáni etam maṅgalam uttamaṃ

8. Krati virati pápa majjapánā ca saññamo
      Appamádo ca dharmmeu etam maṅgalam uttamaṃ

9. Gárávo ca niváto ca santuṭhi ca kataññutá
      Kálena dhammasavaṇām etam maṅgalam uttamaṃ

10. Khánti ca sovacassatá samánánañ ca dassanaṃ
      Kálena 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 brahmacariyā ca ariyasaccāna' dassanam
Nibbānasacchikiriyā ca etam maṅgalaṃ uttamaṃ

12. Phutthassa lokadhammehi cittam yassa na kampati
Asokam virajam khemam etam maṅgalaṃ uttamaṃ

13. Etadisāni katvāna sabbattha-m aparājita
Sabbattha sothim gacchanti tam teṣam maṅgalaṃ uttamaṃ
Maṅgalasuttam niṭṭhitam

VI.

1. Yāntīha bhūtani samāgatāni
Bhummāni vā yāni va antalikkhe
Sabb’ evabhūtā suvanā bhavantu
Atha pi sakkacca’ suvantu bhāsitaṃ

2. Tasmā hi bhūtā nisāmetha sabbe
Mettam karotha manusiyā pañjāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā

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 Nirvāna, 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 vittam idha vá huram vá
   Sagesu vá yam ratanam pañítam
   Na no samam atthi tathāgatena
   Idam pi buddhe ratanam pañítam
   Etena saccena suvatthi hotu

4. Khayam virāgam amatam pañítam
   Yad ajjhagā sakyanumí samáhito
   Na tena dhammema sam’ atthi kiñci
   Idam pi dhamme ratanam pañítam
   Etena saccena suvatthi hotu

5. Yam buddhasettho parivanñpayi sucím
   Samádhim ánantarikasti ñam áhu
   Samádhiná tena samo na vijjati
   Idam pi dhamme ratanam pañítam
   Etena saccena suvatthi hotu

6. Ye puggalá atha satam pasatthá
   Cattári etáni yugáni honti
   Te dakkhineyyá sugatessa sávaká
   Etesu dinnáni mahapphaláni
   Idam pi sañghe ratanam pañítam
   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 Nirvána,—Nirvána 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 dalhena
   Nikkámíno gotamásasananamhi
   Te pattipattá amatam vigayha
   Laddhá mudhá nibbutímb bhuñjamáná
   Idam pi saṅge ratanam pañítam
   Etena saccena suvatthi hotu

8. Yath’ indakhílo paṭhavim sito siyá
   Catubhí vátebhi asampakampiyo
   Tathúpamaṃ sappurisam vadámi
   Yo ariyasaccáni avecca passati
   Idam pi saṅge ratanam pañítam
   Etena saccena suvatthi hotu

9. Ye ariyasaccáni vibhávayanti
   Gambhírapaññena sudesitáni
   Kiñcāpi te honti bhusappamattá
   Na te bhavaṃ aṭṭhamam ádiyanti
   Idam pi saṅge ratanam pañítam
   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 un-
moved 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. Sahāv' assa dassanasampadāya
      Tay' assa dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitaṃ ca
      Silabbatāṃ vā pi yad atthi kiñci
Catūh' apāyehi ca vippamutto
      Cha cābhīṭhāṇāni abhabbo kātum
Idam pi saṅgho ratanam pañītaṃ
      Etena saccena suvatthi hotu

11. Kiñcāpi so kammaṃ karoti pāpakāṃ
      Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya
      Abhabbatā diṭṭhapadassa vutto
Idam pi saṅgho ratanam pañītaṃ
      Etena saccena suvatthi hotu

12. Vanappagumbe yathā pussitagge
      Gimbhāna' māse paṭhamasmiṃ gimhe
Tathūpamaṃ dhammavaraṃ adesayi
      Nibbānagāmiṃ paramaṃ hitāya
Idam pi buddhe ratanam pañītaṃ
      Etena saccena suvatthi hotu

13. Varo varaññū varado varāharo
      Anuttaro dhammavaraṃ adesayi
Idam pi buddhe ratanam pañītaṃ
      Etena saccena suvatthi hotu

He who is blest with the knowledge of Nirvāna, 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 Nirvāna. 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 Nirvāna. Buddha is this glorious jewel. May this truth bring prosperity.
14. Khīṇaṃ purāṇan navan n’ aththi sambhavāṃ
    Virattacittā āyatike bhavasmim
    Te khīṇabijā avirūḷhiccandā
    Nibbanti dhīrā yathā ‘yam padīpo
    Idam pi saṅghe ratanam paṇītam
    Etena saccaṃ suvatthi hotu

15. Yānīdha bhutāni samāgatāni
    Bhummāni vá yāni va antalikkhe
    Tathāgataṃ devamanussappūjitam
    Buddhaṃ namassāma suvatthi hotu

16. Yānīdha bhutāni samāgatāni
    Bhummāni vá yāni va antalikkhe
    Tathāgataṃ devamanussa pūjitam
    Dhammaṃ namassāma suvatthi hotu

17. Yānīdha bhutāni samagatāni
    Bhummāni vá yāni va antalikkhe
    Tathāgataṃ devamanussappūjitam
    Saṅghaṃ namassāma suvatthi hotu
    Ratanasuttam niṭṭhitaṃ

The noblest, the greatest of men, the finder of Nirvāṇa, the giver of Nirvāṇa, the bringer of Nirvāṇa, 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.
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 udakaṁ vaṭṭaṁ yathā ninnam pavattati
   Evam eva ito dinnaṁ petānaṁ upakappati
8. Yathā vārivahā pūrā paripūrenti sāgaraṁ
   Evam eva ito dinnaṁ petānaṁ upakappati
9. Adāsi me akāsi me niṭṭimittā sakha ca me
   Petānam dakkhaṁ dajjā pubbe katam anussaram
10. Na hi runṇam vā soko vā yā c’ aṁña paridevanā
    Na taṁ petānam attāya evam tiṭṭhanti niṭṭayo
11. Ayaṁ ca kho dakkhaṁ dinna saṅghamhi suppatiṭṭhitā
    Dīgharattam hitāy’ asa ṭhānaso upakappati
12. So niṭṭidhammo ca ayaṁ nidaseito
    Petānam pūjá ca kata āḷārā
    Balaṁ ca bhikkhunam anuppadinnam
    Tumhehi puññaṁ pasutaṁ anappakaṁ
    Tirokuḍḍasuttam niṭṭhitam.

   VIII.

   1. Nidhiṁ niḥeti puriso gambhirë odakantike
      Atthe kicce samuppanne attāya me bhavissati

   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. Rájato vā duruttassa corato pílitassa vā
Iñassa vā pamokkháya dubbhikkhe 'apadásu vā
Etadattháya lokasmíṃ nidhi náma nidhiyate

3. Táva sunihito santo gambhiré odakantike
Na sabbo sabbadá eva tassa taṃ upakappati

4. Nidhi vā 'tháná cavati saññá vā 'ssa vimuyhati
Nágá vā sapanámenti yakkhá vā pi haranti naṃ

5. Appiyá vā pi dáyádá uddharanti apassato
Yadá puññakkhayo hoti sabbam etaṃ vinassati

6. Yassa dánena silena saṃyamena damena ca
Nidhi sunihito hoti itthiyá purisassa vā

7. Cetiyamhi ca saṅghe vā puggale atithísu vā
Mátari pitari vā pi atho jetṭhamhi bhátari

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 misfor-
tune." 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 Nágas 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 trea-
sure laid up in the heart, a treasure of charity, piety, temper-
ance, 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 anugāmiko
Pahāya gamanīyesu etam ādāya gacchati
9. Asādhāranam aṇāsaṃ acoraharano nidhi
Kayirātha dhīro puññāni yo nidhi anugāmiko
10. Esa devamanussānām sabbakāmadado nidhi
Yam yad evābhipatthenti sabbam etena labbhati
11. Suvaṃñatā susassatā susaṃthāṇasurūpatā
Ādhīpacca-parivarā sabbam etena labbhati
12. Padesarajjam issariyam cakkavattisukham piyām
Devarajjam pi dibbesu sabbam etena labbhati
13. Manussikā ca sampetti devaloke ca yā rati
Yā ca nibbānasampatti sabbam etena labbhati
14. Mittasampadam āgamma yoniso ve payuññjato
Vijjā vimuttī vasībhāvo sabbam etena labbhati
15. Paṭisambhidā vimokkhā ca yā ca sāvakāpāramī
Pacco的学生们 buddhabhūmi sabbam etena labbhati
16. Evaṃ mahiddhiyā esā yadidam puññasampadā
Tasmā dhīrā pasamsanti paṇḍita katapuññatā
   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 Nirvāṇa, 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. Karanīyaṃ atthakusalena
   Yan taṃ sāntaṃ pādaṃ abhisamecca
   Sakko ujū ca sūjū ca
   Suvaco c' assa mudu anatimāni
2. Santussako ca subharo ca
   Appakicco ca sallabukavutti
   Santindriyo ca nipako ca
   Appagabbho ca kulesu ananugiddho
3. Na ca khuddaṃ samācare kiñci
   Yena viññū pare upavadeyyum
4. Sukhino vā khemino hontu
   Sabbe sattā bhavantu sukhitattā
5. Ye keci pāpabhūt' atthi
   Tasā vā thāvarā vā anavasesā
   Dīghā vā ye mahāntā vā
   Majjhima rassakā anukathulā

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 Nirvāṇa. 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 dúre vasanti avidúre
   Bhútā vā sambhaṇesī vā
   Sabbe sattā bhavantu sukhitattā

7. Na paro paraṃ nikubbetha
   Nāṭimaññetha katthaci naṃ kiñci
   Byárosanā paṭighasañña
   Nāññamaññassa dukkham iccheyya

8. Mātā yathā niyam puttaṃ
   Ayusā ekaputtaṃ anurakkhe
   Evam pi sabbabhūtesu
   Mānasam bhāvaye aparimāṇam

9. Mettañ ca sabbalokasmiṃ
   Mānasam bhāvaye aparimāṇam
   Uddham adho ca tiriyañ ca
   Asambādham averaṃ asapattaṃ

10. Tiṭṭham ca caram niśinno vā
    Sayano vā yavat' asa vigatamiddho
    Etam satim adhiṭṭheyya
    Brahmam etam viharaṃ idha-m-āhu

11. Diṭṭhiñ ca anupagamma
    Silavā dassanena sampanno
    Kāmesu vineyya gedham
    Na hi jātu gabbhaseyyam punar eti
    Mettasuttaṃ niṭṭhitam

Khuddakapāṭhappakaraṇam niṭṭhitam

---

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 hareth 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 Nirvāṇa, if he conquer the love
of pleasure he shall never again be born in the womb.

NOTES.

I. The Saranāgamana occupies in the Buddhist system a similar
place to that which the Creed holds in the Christian. Köeppen says
of it, "This confession of faith is among the Southern Buddhists the
best known and commonest form of prayer" (Rel. des Buddha, vol.
i., p. 444). In the Pūralāsutta section of Paramattha Jotikā
Buddhaghosa speaks of "this glorious hymn" as the foundation of
the Three Piṭakas:—Ettha bhagavā paramatthavodānām tiṇṇam
piṭakānam ādibhūtaṃ paramatthām brahmaṇehehi sabbabuddhehi pakā-
sitām atthasampannam byañjanaṃ sāpannaṃ ca buddham saranām
gacchāmi diammaṃ saranāṃ gacchāmi saṅgham saranāṃ gacchāmīti
imāṃ ariyāṃ sāvittāṃ sandhāya pucchatā.

II. Sikkhāpada is thus defined in Paramattha Jotikā, Sikkhisabbā
ti sikkhā, pajjate anenaṭi padam, sikkhāya padam sikkhapadam, sikk-
hāya adhipamūpyo 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 padāmi samādhisāmi, "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 Padipaṭikā
(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 gathapada (v.
181) the word Pada adds nothing to the sense.

Veramantī, "abstinence," from the root रस with वि. Veramantī
is in the nom. case in apposition with sikkhāpadam.

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

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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 these words. In Sigālovādasutta we have, Cha kho ’me étánvā jutappamādaṭṭhānānuyoge, “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 kāraṇāṃ, 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 kaṅkhāṭhānāṃ, “a doubt,” or “a doubtful point,” and in such words as vibhūsanaṭṭhāna there is little definite meaning to be attached to the word Thāna. In the 19th verse of Abhid. Patipikā, Thāna and Pada are both given as synonyms of kāraṇa.

Visūka. s. विसुक. 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, visūkadasana appears to be used in the sense of “wordly amusement”: Te eva-rūpaṃ visūkadasanaṃ anuyuttā viharānti, sēyyathidām, naccam gītaṃ vāditāṃ pekkhāṃ akkhātāṃ, 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 visūkadasana rendered “public spectacles.”

'saliva,' singhásiká 'mucus,' lasiká 'oil that lubricates the joints,' muttaṁ 'urine,' matthake matthaluṅgām 'brain.'" Gogerly translates kesālomā by "hair," and to make up the number of thirty-two strangely renders matthake matthaluṅgām by "the cranium, the brains."

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


Vakkamp, S. पृष्ठ. Kilomakaṁ is translated by Gogerly "womb," and this is also the rendering of the Siṅghalese scholiast. It is clearly the same word with कोतच, "bladder." Medo, मेदर. Antamp, अंतर.

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

IV. This Pātha 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'ṇāma; for ekam nāma, m being elided for euphony in accordance with a rule of Sandhi given at page 14 of Clough's Pāli Grammar.

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

Dasahi aṅgēhi. These are the ten Asekā dhammā.

The scholiast explains Kumārapañha by "Sāmapera Prāṇa."

V. Abhikkāntāya. Sansk. अभिक्षिताय.

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

Abhikkantena vaṇṇena yā tvām tiṭṭhasi devate
Obhāsentī diśā sabbā osadhī viya tārūkā.
"Say heavenly being who standest before me, with thy bright glory shedding light on every side like a lambent star."

Sotthanām. Buddhaghosa says, Sotthānan ti sotthibhāvo.

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 catassā parisā vicaranti, dānādīni puññakiri-yavatthūni vattanti, navāṅgasatthusasanām dippati, tattha nīvāso. Or it may be a spot hallowed by the presence of Buddha when on earth: Bhagavato bodhimaṇḍappadeso ca, dhammacakkapavattita-padeso, dvādaseyojanāya parisāya majjhe sabbatitthiyamatām chin-ditvā yamakapāṭhāriyadaasitaṇḍambarukkhāmpadeso, devoro-haṇapadeso, yo vā paṇ' aṁno pi sāvatthirājagahādibuddhapatdeso, tattha nīvāso. Or it may be the "Majjhima Desa" described as follows: Purattthimāya disāya Kajaṅgalam nāma nigamo tassāparena Mahāsāle tato param paccantimā janapadā orato majjhe, dakkhiṇā-purattthimāya disāya Salalavati nāma nadi tato param paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setakaṅnikam nāma nigamo tato param paccantimā janapadā orato majjhe, pacchimāya disāya Thīnām nāma nigamo brāhmaṇagamo tato param paccantimā janapadā orato majjhe, uttarāya disāya Uṣpadhajo nāma pabbato tato param paccantimā janapadā orato majjhe, ayaṁ Majjhimadeso, āyāmena tīni yojanasatāni viṭṭhārena aḍḍhateyyāni parikkhepena nava yojanasatāni honti.

Pubbe. Thus explained: Pubbe ti purā atittāsu jātisu vá.

Phuttaṁāsa. Literally, "The soul of one touched by the troubles of this life, which trembles not," etc. Yassa by attraction for Yamū.

Lokadhammehi. They are Lābhō, Alābhō, Yaso, Ayaso, Pasamsā, Nindō, Sukhaṁ, Dukkhaṁ.

Taṁ. 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. Fauebōll 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:

Imasmiṃ pakaraṇe ākulakhkaratthāyaṃ pālipakaraṇāgatanayena likhitam. Na tatthāmākaṃ doso āropetabbbo: Nāmikavibhathyavatāravānānayaṃ pi

Atthām hi nātho saraṇaṃ avoca,
Na byaṅjanaṃ, lokavidū mahesi.
Tasmā akatvā ratiṃ akkharesu
Atthe niveseṣyya matiṃ mutimā.
Atthānurakkhaṇatthāya vuttaṃ sabbaṃ idaṃ, ato
Atthām eva garum katvā gaṅhe, na byaṅjanaṃ, vidū.

"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 (वृत्तोदय) (the work of Saigharakkhita 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 Pinigala 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 janasantānamasantānabhedino
   Dhammujjalantarucino mumindodātarocino
2. Pinigalacariyādhi chanda’ yam uditaṃ purā
   Suddhamāgadhikānan tam na sādheti yathiochitām
3. Tato magadhābhāsya māttavaṇṇāvibhedanāṁ
   Lakkhalakkhaṇapaṇṇyyuttaṁ pasannathpadakkhaṁ
4. Idam vuttodayaṁ nāma lokiyaachandaniśitaṁ
   Arahissāṁ ahaṁ dāni tesāṁ sukhaṇvibuddhiyaṁ.

“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 Pīṇgala Acārya and others are not composed
in a manner satisfactory to the pure natives of Magadhā. Accord-
ingly, for their benefit and enlightenment, I now begin to compose
in the Magadhā language this Vuttodaya, a work adapted to popular
[laukika, as opposed to Vedic, says the Sanna] prosody, divided
into Mātrā Vṛttā and Varṇa Vṛttā, 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-la ma-n’ ádi-ga-lahu bh-yá majjhanta-gurú ja-sá
   Majjhanta-lá ra-te-t’ aṭṭha gaṇá go guru lo lahu
6. Bha-ja-sá sabba-ga-lahu paño’ ime saṃṭhitá gaṇá
   Ariyādimhi viṇṇeyyá 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 Aryá
metre and others of the same class. A Gaṇa consists of four Kalás.”

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 Padaccheda, the Simhalese Sanna gives the
rules of irregular Césura. They are little more than a translation
of Hālāyudha, the first line being,

Yati sabbattha pādante vuttaddhe’ va visesato.

Several examples are given, as

Namámi sīrasá cámiyakaravappam tathágatam,
where the pause falls in the middle of a word.
Munindam sīrasá vandám’ anantam atim uttamaṁ,
when it occurs after external Sandhi.
Namámi sīrasá sabbopamátitam tathágatam,
when it occurs after internal Sandhi.
The second chapter treats of Mātrāvṛttta (mattāvuttiniddeso dutiyo), and gives the rules for the Ariyā, Giti, Vetañji, and Mattāsamaka metres. Of Ariyā, the following varieties are described:— Pathyā, Vipulā, Capalā, Mukhacapalā, and Jaghanacapalā. Of the Giti metres the following are enumerated: Giti, Upagiti, Uggiti, and Ariyāgiti. This chapter and the third, fourth, and fifth are written almost entirely in prose.

The third chapter treats of Samavṛttta, and gives rules for seventeen metres, viz., Gāyatti, Uṇhī, Anuṭṭhubham, Brahatī, Panti, Tuṭṭhubham, Jagati, Atijagati, Sakkarī, Atisakkarī, Aṭṭhi, Accaṭṭhi, Dhuti, Atidhuti, Kati, Pakati, Akati. Under the heading Anushtubh we have

Citrapadā yadi bhā gā
Mo mo go go vijjummālā
Bha-ta-la-gā mánavakam
Ga-lā samānikā ra-jā ca
Pamānikā ja-rā la-gā
Anuṭṭhubham.

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

“When there are two molossi and two long syllables it is Vidyunmālā.

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

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

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

Chapters four and five give the rules of Ardhasamavṛttta and Vishamavṛttta 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 saṅgharakkhita therapādairacite vuttodaye chandasi cappacayavibhāgo nāma chaṭṭho paricchedo. Vuttodayam samattam.

The following is Gogerly’s translation of Maṅgala Sutta:

“Thus I heard: Buddha was residing at Jetawaney, the garden of Anathapindika, near Savatti. 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.

"(Buddha) 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 Nirwána; 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 kici, etc. This verse and verses 5 and 6 are translated at pages 86, 87, and 88 of D'Alwis' Páli Grammar.

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

Khayaṃ. The scholiast renders this word by rágakshaya, and makes it an adjective agreeing with Nibbánam understood.

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


Satam. Sanskrit सतार. 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 Satām also means "a hundred,"
Buddhaghoṣa observes that Puggalā aṭṭha satām pasatṭhā may also
be translated "a hundred and eight praised individuals." This
number is obtained by adding up the sub-divisions of the four paths
(ekabjī, kolaṅkolo, 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. ภปร, and Patta S. पत्र. The scholiast
explains Patti by "Arhatphala."
Vigayha. Sanskrit विगायत.
Sito. Sanskrit सित.
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."
Tay'su. For tayo assu. Assu is a "Pādaguraṇa" particle:
it occurs at page 106 of D'Alwis' Pāli Gram. Ken' assu nivuto loko.
The three evil "states" or "qualities" here mentioned are ex-
plained by Hardy in East. Mon. p. 289.
Sakkāyadiṭṭhi. The Sanskrit equivalent is सत्त्व रूढि, and the
term is fully explained by Bourneuf (Introd. p. 263). Hardy's
explanation is, "The error which teaches I am, this is mine."
Bourneuf 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 śūtra, translates Sakkāyadiṭṭhi, "looking
for corporeal enjoyments," perhaps taking Sat in its secondary
meaning of "good." The scholiast's rendering is "a wrong view of
his body."
Sīlabbatām. Paramatthā Jotikā explains this word to mean foolish
rites foreign to Buddhism: Ito behiddhā samanabhrāhmapānam aslana
suddhivatena suddhitī evamādisu āgataṃ gosālakukkuraśādikām
āllam govatākukkuravatānam ca vataṃ sīlabbatan ti vucesi. Tassa
pahinattā sabbam nissagiyapāṭṭikādi amaratapam pahinam hoti.
This is also implied in Hardy's explanation, East. Mon. p. 289, 2.
See Dhammapada 271, where the word is used in the opposite sense of "Buddhist rites."

Abhiṭhānāni. These are māṭughāta, pitughāta, arahantaghāta, lohitoppāda, saṅghabheda, and aṁhasatthu-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, sabbaśākāsu saṁjñatapuppho ti attho. Phussita is the Sanskrit पुस्सित, but the Sanskrit metre named पुस्सिताचार appears in its Pāli form in Vuttodaya as Pupphitaggā.

Paramam hitāya. The following is Buddhaghosa's commentary on v. 12: Evam etam khandhāyatanādhi satipaṭṭhānasamappadānādīślasamādhikhandhādhi vá nānappakārehi atthappabhedapupphēhi ativīya sāsirīkattā tathūpamaṁ nibbānāgamīni maggam dīpaṁ nībbaṇāgamipariyattīdhammaparamam no eva labhabheto na sakkārādihetu kevalām hi mahaṅkarunāya abbhusāhitahadayo sattānaṁ paramaṁ hitāya adessayti. Paramamhitāyāti ettha ca gāthābandha-sukhattham anunāsiko ayam pan' attho paramamhitāya nibbānāya adessayti. It is here asserted that Paramaṁ hitāya is a compound, for Paramahitāya, with m inserted on account of the metre, and that this Paramahita is Nirvāṇa. Perhaps, however, Paramaṁ might be taken as an adverb to Hitāya, or even as an adjective in agreement with Dhammadvaram, 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 Nirvāṇa." The nominative to adessayi must be supplied from verse 13.

Khīṇaṁ. This verse refers to the order of Arahat, etc.

Purāṇaṁ. Kammaṁ is understood. The scholiast's gloss is Atīta-kāle kuśala kuśalakarma. Buddhaghosa has the following comment: Yaṁ taṁ satṭānaṁ uppaṭṭijitvā niruddham pi purāṇaṁ atītabhavikam kammaṁ tanphāsehassā appahīnattā paṭisandhi-āharaṇasamathatthāya akhiṇaṁ yeva hoti taṁ purāṇaṁ kammaṁ. Yesaṁ arahatamaggaṇa
taññhāsnehassa sostattā aggīna daqḍhabājan iva vipākādāna-asamatthatāya khiṇām. Yiñ ca nesām buddhapūjādiva sena idāni pavattamānaṃ kammaṃ nanav ti vuccati. "Purāna Kamma 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 Khiṇa, 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."

Sambhavam. 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, Nibbantti 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." Tasmām kira samaye nagaradēvatānaṃ pūjatthāya jalitesu padīpesu eko padīpo vijjhāyī. Tam dassento, āha yathā 'yaṃ padīpo.

Yāntīḍha, etc. This verse and the two following are stated to be pronounced by the god Čakra 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."

Siṅghātakesu. 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."

Gharam. By metathesis (or rather hyperthesis) for गहा, the original form of Pāli gahaṃ. 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 Akuçalakarma.

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 idá bhikkhave for idha bhikkhave (Clough’s Páli Grammar, p. 11).

Vatţam. Sanskrit वृत्र.

Sakhá. This must be a plural, though it is in a form not given by Kaccáyana. The 140th rule of his Námakappa is SAKHATOCAYONO, 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 sakhíno. 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 saká.” Clough makes no mention of these forms, but states that Sakhá is declined like Attá. The Sanskrit Sakhá has but one nom. plur. सख्यः:

Anussaram. The present participle.


Tháñaso. Thána with the adverbial termination So, in Sanskrit शस्त्र. This suffix is a much used in Páli. It is dealt with as follows in the 54th and 55th rules of Kaccáyana’s Námakappa:—

Rule 54. SoYá. Tasmá akárato ná vacanassa so ádeso hoti vā:


“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 Pádagasena, or Atirekapádena; and instead of Theyyaso we might say Theyyacittena.”


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

I have collected the following instances of this suffix, and many more might be added to the list: atthaso, byañjanaso, akkhara so, suttaso, padaso, pádaso, yassaso, upáyaso, sabbaso, thámaso, ōthánaso,
theyyaso, yoniso, dhátuso, hetuso, bilaso, antamaso, abhiphaso, anekaso, pañcapanaso, dighaso, oraso. In Sanskrit we have पञ्चपनस, चतुरस, भौतिष्ठ, तम चतुरस, भौतिष्ठ, गद्यस, 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 pádápáraṇa 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.

Gamantyesu. The scholiast translates Gamantyáni by bhógá. 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.

Asadháraṇāṁ. For asadhárapo, as in verse 3.

Manussikā. 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. चबित 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 Esa should properly be Idam or Eso (nidhi), but is made feminine by attraction to Sampadá.

Compare Esa paccayo jāramāraṇassa yadidam jāti, “this is the cause of decay and death, viz. Birth.” (Mahá Nidána Sutta.)

IX. Abhisamecca. पुत्र with चन्द्र, बल and चा.

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 Padipiká or in Clough’s Sinhalese Dictionary. The former work gives the following meanings for Pada: “Place, protection, Nirvána, cause,
word, thing, portion, foot, footsteps." As a name for Nirvāṇa I believe Pada to be used in the sense of "place" or "lot." In Dham. v. 368, Fausböll translates Santām padam "the tranquil place" (the Commentary says Santakoṭṭhāsa). But in verse 114 he translates Atatam padam "the immortal path," when the Commentary has Maraṇavirahitam koṭṭhāsām. 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 Atapada means Atamassā adhitamūpāyo, "means of attaining Nirvāṇa," 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 serpenta."
Niyām. Sanskrit नियम.
Āyusā. Abl. of āyusam, "duration of life." Gogerly says, "As a mother protects with her life."
Yāvat'. Yāvatā.
Brahmaṃ. Par. Jot. and the scholiast explain Brahmate vihāram by Seṭṭhavihāra. Gogerly translates the passage, "This place is thus constituted a holy residence." The scholiast says that Aha refers to "Buddhas and other holy men (ārya's)."

Vineyya. Contracted for vinayeyya, as bhāveyya for bhāvayeyya.
Khuddakapāṭhappakaranām. 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. Dighanikāya means "the collection of long Sūtras," as appears from the fifth verse of Buddhaghosa's introduction to Brahmajāla Sutta Aṭṭhakathā:—

Dīghassa dīghasuttaṅkitassā
Nipūṇassa āgamavarassā
Buddhānubuddhasaṃvanaṅkitassā
Saddhāvahagunassā.

"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."