

DHAMMAPADAM.

EX TRIBUS CODICIBUS HAUNIENSIBUS

PALICE EDIDIT,

LATINE VERTIT, EXCERPTIS EX COMMENTARIO PALICO

NOTISQUE ILLUSTRAVIT

V. FAUSBÖLL.

HAUNIÆ

APUD HÆBEDES REITZELII.

LIPSIÆ

APUD LORCKIUM.

LONDINI

APUD WILLIAMS & NORGATE.

MDCCCLV.

VIRIS HUMANISSIMIS, ILLUSTRISSIMIS,

M. HAMMERICH,

Professori, Scholæ Rectori,

ET

N. L. WESTERGAARD,

LL. OO. Professori, Equiti Ord. Dannebr.,

PRÆCEPTORIBUS OPTIMIS, PIE COLENDIS,

QUORUM UTERQUE VIRIBUS MEIS PERQUAM EXIGUIS
SUMMA BENEVOLENTIA SUCCURREBAT,

HUNC LIBRUM

SACRUM ESSE VOLUIT

DEVOTISSIMUS

AUCTOR.

CORRIGENDA ET ADDENDA.

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

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

Maddhakundalivanno nāgantvá add. (-vaññenāgantvá?). 94, 31 transpone conjecturam post mayá. 95, 32 del. (-ssaro?). 96, 18 mañsam tañ, R: ghatasittañ, 21 R: sokaparetassa. 97, 2 sqq. versus sunt corrupti. 98, 32 -ppamáñen'eva (c. -ñoneva). 101, 19 rájunañ, 21 del. ativiya, pro visiya: vesiya. 102, 14 sugandham (c. dugg-). 103, 7 -parivará (c. -re). 104, 25 vijite (c. jívite). 105, 9 Kosambivásino (c. -iyamvá-), 30 obhaggobhaggañ? cfr. p. 406. 106, 1 yúthá. 107, 14 dhammakathá (c. -mi-). 112, 7 cfr. Appendicem. 113, 12 sabbehi (c. sabbe), 20 sabbe, ib. del. correct. 115, 32 báhú (c. -u). 116, 17 add. v. 36 y' áyam. 117, 1 sodhay- (c. -dhi-). 118, 19 -bhuñjítvá, 6 sávito (c. -á), 9 Channañ, 18 del. correct. 119, 9 -punñama-, 12 páyento (c. páya-), 24 tesañ (c. te). 121, 13 pabbajámá (c. -jjá-), 18 sq. lābhaggappatto. 122, 14. 25 sq. kañ si tvañ ávuso uddissa pabbajito, 30 dhammavinayañ?, 31 del. na,? 123, 16 tikkhattuñ (c. -u). 125, 19 del. (?). 126, 24 post adási add. gámavásihi saddhim aggasassadánañ náma adási. 127, 28 tiñsa (c. -á), 32 dve nav-. 128, 10 agantvá (c. á-), 19 gahitakañ (c. -hina-), 23 ádentá (c. -o), 26 datvá (c. katvá). 129, 23 cattálisa-. 130, 9 dvenavuti-, 24 del. (?). 131, 1 post sahapamsukilítá add. (sahapamsukúliká?), 17 post kasiná add. (kasinañ?), 32 amñañ. 132, 21 mahá vatáyañ. 133, 15 hitáya, 31 post Buddhánañ add. (purato?). 134, 1 agantvá (c. á-). 135, 29 samalañ- (c. samatalañ-). 136, 7 mahárahehi (c. -gehi), 13 bhaveyyan. 138, 7 del. rattí, add. cfr. not. ad v. 24. 139, 10 sq. del. correct. (Satthari — Anupiyañ n. M. nigamo — tañ nissáya), 20 pabbajito (c. -tena), 26 (cod. add. pahite). 140, 17 cúl- (c. cul-), 29 viharitabbañ. 141, 4 utthahatíti áha, Anuruddho. 142, 5 -mánákára-? 144, 4 post purato add. (jívitañ pariccejítvá Satthu purato?). 145, 3 janañ (c. já-), 19 ariyehi, R: ariyena, cfr. p. 332, 28 Kokáliko. 146, 2 uggañchi (c. uggaji), 16 R: passesi, 20 R: anutarañ. 147, 19

R: gehe ca saki bhaṇḍanam, 18 R: udakamhi thalamhi ca, 21 má (e. ma) mam, 24 sq. R: core, Ráhu. 148, 8 del. correct., 12 devátidev-. 151, 16 na dussflassa,. 153, 2 Kosambim (c. -iyam), 22 maṃsamāñāya. 160, 9 transpone itthisatāni in superiorem lineam ante parivāram, 29 labhanākāro (c. -rf) ti, 32 adhimuñcitvá (c. -mucci-). 161, 30 kammassa (c. kamma). 163, 31 del. vivattachandass' 166, 27 tathá (c. tátá). 173, 14 sq. R: Idam vatvá Sāmavatī sammásambuddhasámiká má mam tvaṃ saraṇam gaccha . . . saraṇam gaccha taṃ Buddhaṃ. 175, 31 R: upadi . . . káyanti. 177, 26 (vipákāvasesena?). 181, 25 post passí add. v. 317 dassino. 184, 28 Vesálim (c. -iyam). 186, 11 R: sappuriso. 192, 11 idāni 'ssá tuṇḍam (c. nidánissákuṇḍam). 194, 7 Simbali-, 19 del. correct. 211, 6 post Cfr. add. Hemacandra p. 317, 15 disápámokkhassā, 24 mahá vata ácariyo. 215, 26 R: sádhúni . . . samákanivára aloṇa chádāyanti taṃ. 217, 8 bhavissatīti, 32 Vāsabhakhattiyádāsīyá. 219, 11 sq. Mahálicch- (c. Mahálicch-), 15 árákkho (c. -á), 16 okáso (c. -á). 220, 11 amhehi (c. amhe), 14 evarúpá (c. -am), 31 post gaḥetvá add. cittam. 221, 15 bhedanadhammam (c. -namdha-), 17 dvattimsáya (c. -áhi), 18 idam (c. imam), 31 post mama add. ca. 222, 2 del. correct., 4 otáram (c. -ta-), 9 parivārena (c. -cāre-), 17 del. correct., 30 post tato add. avidúre. 223, 12 catutthavāre na. 224, 28 vassi. 238, 13 nisantiyo (nighamsantiyo?). 240, 20 vasantam (c. -te). 246, 1 vaṇṇapesi (c. vanna-). 251, 11 R: dassámi, 14 R: khoma-koṭumbaráni ca, 31 pro suddham: sudhá-. 255, 7 R: jalam, 10 R: cetayati, nisedhajutindharam, 11 R: kathan nu Bhagavá, 12 R: apannamānaso. 256, 6 R: vīnakacchá abhassatha, 19 laddhanáme lokiyamahájane (c. -o), not. b: namuñcino. 259, 13 del. 248. 260, 20 -vaṇṇá-. 268, 32 add. v. 207 addhána, v. 224 devána. 274, 11 del. correct. 276, 19 del. Dubito . . . v. 108. 279, 3 v. 410, 8 post etc. add. Aliter apud Burnouf: Lotus p. 322,

14 Jivakavatthukhandhake (c. -umkha-). 283, 17 del. conject. 284, 2 sacchikatanibbāno (c. -tā-). 286, 24 pro jo: yo. 287, 5 del. kaṃ si tvaṃ. 288, 14 add. v. 344 nibbanato, 18 Aramṇa-kuṭṭikā, 28 āyusamv-. 295, 10 pro not. ad v. 7 leg. vv. 144. 307, 24 del. correct. 304, 13 catasso (c. manasso), 20 bhisa-múlālam (c. hisa-), 32 R omittit te. 308, 11 ce (c. ca), 24 pallam-kena. 311, 28 post pahassathā add. cfr. Boehtl. Chrest. p. 367. 312, 10 add. Gavessatha futurum existimavi, at sine dubio praesens habendum est verbi gaveś secundum IV cl. declinati. 319, 31 paccayākāra- (c. paccayākara-). 323, 7 Jhāyanti referendum est ad rad. jhā ṽ. jhe (sansk. dhyai), quæ, æque ac rad. cint, etiam tristem esse valere videtur. 327, 23 del. (?). 328, 32 post ekato add. (ekako?). 336, 4 add. scilicet contractum ex uttithāya. 337, 13 add. auṭ so 'mam. 341, 17 akopetvā (c. apokāpetvā). 346, 13 post Velu- add. (-ambavanādayo?), 27 post amṇamtthiyā add. (amṇatthiyānam?). 350, 19 R: cetopanidhihetūhi. 351, 26 pro (?): (niggatikā?). 356, 5 gātham (c. -ā), 24 comma transpon. post nattham. 358, 16 candimas. 361, 18 add. 291. 363, 16 add. Rāmāyaṇa ed. Gorr. 4; 3, 2. 367, 1 Atulya por- . . . ācinnam ev' (c. ec) etam. 368, 1 add. v. 364. 376, 10 saṭho. 377, 25 add. Pro buddhānam leg. buddhānam. 383, 9 Anattan. 385, 9 itarāni. 391, 16 viharāma. 404, 1 R: cātuddasim pañ-cadasim yāva pakkhassa atthamī, 2 R: atthāṅgasusamāhitam, 12 R: karoti vā. 405, 8 R: Abhiyā vatha. 407, 29 -kūṭī. 409, 27 (sansk. khanata). 413, 27 accidda. 416, 3 ātapam, 18 [del. (-im?)], 16 karonteḥṭī (c. karoḥṭī), 19 pro cavaṃ: evaṃ, 25 vimṇūtam patto. 417, 7 yācimsu (c. yāciyimsu), 10 R: nibimhase. 428, 1 santake (c. -ti-), 3 vatvā. 431, 2 add. Viṇṇāpanim epitritum tertium removebis, si legeris viṇṇapanim. 438, 10 sq. pro paridhessati . . . baḥu: paridhassati, cfr. com. 464, 14 post loko add. ABC ssaggāya, 27 post jagar- add. ABC -nusikkhitam.

PRÆFATIO.

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

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

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

^b Cum his confer:

'Die Sittenlehre des Buddhismus, in welcher sich eine helle Einsicht in die Tiefen des menschlichen Herzens unverkennbar kund gibt, bildet daher den schönsten Theil seines Systems und hat wahrscheinlich am meisten beigetragen ihm Eingang zu verschaffen und seine weite Verbreitung zu sichern.' Schmidt in Mémoires de l'Acad. de St. Pétersb. VI Série, tome II p. 86.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tres hos codices, in parte priori catalogi Codicum Orienta-

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

^d Cfr. La Loubère: Descr. du Roy. de Siam. Amsterd. 1700, vol. I p. 22:

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

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

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

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

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

Spence Hardy: Eastern Monachism p. 129:

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

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

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

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

Inter literas buddhisticas sacras hunc librum antiquiorum in numero habendum esse, ex sermone, quo utitur, elucere videtur, qui multis in rebus a sanscritico et quidem antiquissimo prope abest, et multum ab eo dicendi genere differt, quo utuntur Sutta prosaica et scholia Buddhaghosæ. Huc pertinent: nom. præ. participii in -am, ut gaṇayam, rodam; a pers. plur. præ. medii in -are, ut socare, upapajjare; dat. gerund., ut netave, pahátave; præterea formæ, quales sunt: karoto et kubbato (karontassa), kálhiti (karissati) al., arahatam (arahantánam), sabbhi (santehi), vaddha (vuddha), klesa (kilesa), cetya (cetiya) etc. Accedit, quod in ethico argumento solo versantur sententiæ singulosque spectant homines, non hominum societatem universam. Nec intempestivum videtur, si, quo tempore hic liber prodierit, quæritur, usum affendere vocis nirutti v. 352, et quod numinum occurrunt hæc tantum nomina: Deva (vv. 30. 56. 94. 105. 181. 200. 224. 230. 366. 430. 177), Gandhabba (vv. 105. 420), Ábhassara (v. 200), Mára (vv. 7. 8. 34. 37. 40. 46. 57. 105. 175. 274. 337. 350), Yama (vv. 235. 237. 44), Braḥman (vv. 105. 230), Maghavan (v. 30).

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

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

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

Libri titulum Dhammapadam, versus 44 et 101 respiciens, ita interpretor, ut Collectio Versuum de Religione significetur, nam pada propter verbum pacesati v. 44 collective intelligendum est, et *gāthāpadam* v. 101 ostendere videtur, voci pada versus notionem inesse. Ceterum fieri potest, ut voci pada verbi sive sententiæ notio tribuenda sit. Gogerly vertit: *The Footsteps of Religion*; conferri potest v. 21.

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

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

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

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

Vocales: a á, i í, u ú, r ṛ, l ṛ

Diphthongi: e, ai, o, au

Semiconsonantes: m, h

Gutturales: k kh, g gh, ṅ

Palatales: c ch, j jh, ñ

Linguales: t th, d dh, n

Dentales: t th, d dh, n

Labiales: p ph, b bh, m

Semivocales: y, r, l ṛ, v

Sibilantes: ç, ş, s, h.

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

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

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

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

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

Scribebam Hauniæ Id. Martiis MDCCCLV.

NAMO

TASSA BHAGAVATO ARAHATO SAMMÁSAMBUDDHASSA.

1. Yamakavaggo.

1. **M**anopubbaṅgamá dhammá, manoseṭṭhá, manomayá;
manasá ce paduṭṭhena bhásati vá karoti vá,
tato nam dukkham anveti, cakkam va vaḥato padam.
 2. Manopubbaṅgamá dhammá, manoseṭṭhá, manomayá;
manasá ce pasannena bhásati vá karoti vá,
tato nam sukham anveti cháyá va anapáyiní.
 3. „Akkocchi mam, avadhi mam, ajini mam, ahási me;“
ye tam upanayihanti, veram tesam na sammati.
 4. „Akkocchi mam, avadhi mam, ajini mam, ahási me;“
ye tam na upanayihanti, veram tesupasammati.
-

Cap. 1.

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

5. Na hi verena veráni sammant' idha kudácanam,
averena ca sammanti; esa dhammo sanantano.
6. Pare ca na vijánanti: „mayam ettha yamámase;“
ye ca tattha vijánanti, tato sammanti medhagá.
7. Subhánupassíviharantam, indriyesu asaṁvutam,
bhojanamhi ca amattaññum, kusítam, hínavíriyam,
tam ve pasahati máro, váto rukkham va dubbalam.
8. Asubhánupassíviharantam, indriyesu susaṁvutam,
bhojanamhi ca mattaññum, saddham, áradhavíriyam,
tam ve na-ppasahati máro, váto selam va pabbatam.
9. Anikkasávo kásavam yo vattham paridahessati,
apeto damasaccena, na so kásavam arahati.
10. Yo ca vantakasáv' assa, sílesu susamáhito,
upeto damasaccena, sa ve kásavam arahati.
11. Asáre sáramatino sáre ca asáradassino,
te saram nâdhigacchanti micchásamkappagocarâ.

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

12. Sáraṇ ca sárato ñatvá asáraṇ ca asárato,
te sáraṇ adhigacchanti sammásamkappagocará.
13. Yathâgáram ducchannaṃ vuṭṭhi samativijjhati,
evaṃ abhávitaṃ cittaṃ rágo samativijjhati.
14. Yathâgáram succhannaṃ vuṭṭhi na samativijjhati,
evaṃ subhávitaṃ cittaṃ rágo na samativijjhati.
15. Idha socati, pecca socati
pápakáří, ubhayattha socati;
so socati, so vihaññati
disvá kammakiliṭṭham attano.
16. Idha modati, pecca modati
katapuñño, ubhayattha modati;
so modati, so pamodati
disvá kammavisuddhim attano.
17. Idha tappati, pecca tappati
pápakáří, ubhayattha tappati;
„pá pam me katan“ ti tappati,
bhiyyo tappati duggatim gato.
-
11. lutea veste dignus est. In eo, quod non essenziale,
essentiam opinantes atque in essentia non-essentiale vi-
dentes, hi essentiam non adeunt, falsi studii participes.
12. Essentiam vero essentiam habentes, et non-essentiale
non-essentiale, hi essentiam adeunt, veri studii parti-
13. cipes. Sicut domum male tectam pluvia perrumpit, ita
meditatione destitutam cogitationem cupido perrumpit.
14. Sicut domum bene tectam pluvia non perrumpit, ita me-
15. ditabundam cogitationem cupido non perrumpit. In hoc
ævo moeret, morte obita moeret malum patrans, utrobique
moeret; ille moeret, ille contristatur videns miseriam fa-
16. cinoris sui. In hoc ævo gaudet, morte obita gaudet qui

15. *Idha nandati, pecca nandati
katapuñño, ubhayattha nandati;
„puññam me katan“ ti nandati;
bhiyyo nandati sūggaṭṭim gato.*
19. *Baḥum pi ce sahitam bhāsamāno
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayam paresaṃ
na bhāgavā sāmāññassa hoti.*
20. *Appam pi ce sahitam bhāsamāno
dhammassa hoti anudhammacārī,
rāgaṇ ca dosaṇ ca pahāya, moham,
sammappajāno, suvimuttacitto,
anupādiyāno idha vā huram vā,
sa bhāgavā sāmāññassa hoti.*

Yamakavaggo paṭhamo.

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

2. Appamádavaggo.

21. Appamádo amatapadam, pamádo maccuno padam;
appamattá na míyanti, ye pamattá yathámatá.
22. Etaṃ visesato ñatvá appamádamhi paṇḍitá
appamáde pamodanti, ariyánam gocare ratá.
23. Te jháyino, sátatiká, niccam dalhaparakkamá,
phusanti dhírá nibbánam, yogakkhemam anuttaram.
24. Uṭṭhánavato, satímato,
sucikammassa, nisammakárinno,
saññatassa ca, dhammajívino,
appamattassa yaso 'bhivaddhati.
25. Uṭṭhánen', appamádena, saññamena damena ca
dípam kayirátha medháví, yam ogho nábhikírati.
26. Pamádam anuyuñjanti bálá, dummedhino janá;
appamádañ ca medháví dhanam seṭṭham va rakkhati.

Cap. 2.

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

27. Má pamádam anuyuñjetha, má kámaratisanthavam ;
appamatto hi jháyanto pappoti vipulam sukham.
28. Pamádam appamádena yadá nudati paṇḍito,
paññápásadam áruyha asoko sokinim pajam,
pabbatatt̃ho va bhummat̃the, dhíro bále avekkhati.
29. Appamatto pamattesu, suttesu bahujágaro,
abalassam vá síghasso, hitvá yáti sumedhaso.
30. Appamádena maghavá devánam set̃thataṃ gato ;
appamádam pasamsanti, pamádo garahito sadá.
31. Appamádarato bhikkhu, pamáde bhayadassivá,
saññojanam aṇumthúlam saham aggíva gacchati.
32. Appamádarato bhikkhu, pamáde bhayadassivá,
abhabbo pariḥánáya nibbánass' eva santike.

Appamádavaggo dutiyo.

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

3. Cittavaggo.

33. Phandanam, capalam cittam, durakkham, dunnivarayam,
ujum karoti medhavi, usukaro va tejanam.
34. Vario va thale khitto, okamokata ubbhatto,
pariphandat' idam cittam maradheyam pahatave.
35. Dunniggahassa, lahuno, yathakamanipatino
cittassa damatho sadhu; cittam dantam sukhavaham.
36. Sududdasam, sunipunam, yathakamanipatinam
cittam rakkhetha medhavi; cittam guttam sukhavaham.
37. Durangamam, ekacaram, asariram, guhasayam
ye cittam sanhamessanti, mokkhanti marabandhanā.
38. Anavatthitacittassa, saddhammam avijanato,
pariplavapasadassa panha na paripurati.

Cap. 3.

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

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

Cittavaggo tatiyo.

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

4. Puppavaggo.

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

Cap. 4.

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

49. Yathâpi bhamaro, puppham vaṇṇagandham ahetthayam,
paleti rasam ádâya, evam gâme muní care.
50. Na paresam vilomâni, na paresam katâkatam,
attano va avekkheyya katâni akatâni ca.
51. Yathâpi ruciram puppham, vaṇṇavantam, agandhakam,
evam subhâsitâ vâcâ aphalá hoti akubbato.
52. Yathâpi ruciram puppham, vaṇṇavantam, sagandhakam
evam subhâsitâ vâcâ saphalâ hoti sakubbato.
53. Yathâpi puppharâsimhá kayirá mâlaguṇe bahú,
evam játena maccena kattabham kusalam bahum.
54. Na pupphagandho paṭivátam eti,
na candanam tagaramallikâ vá,
satañ ca gandho paṭivátam eti,
sabbâ disâ sappuriso pavâti.
55. Candanam tagaram vâpi, uppalam, atha vassikí,
etesam gandhajâtânam sîlagandho anuttaro.

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

56. Appamatto ayam gandho, y' ayam tagaracandaní,
yo ca sīlavatam gandho, vāti devesu uttamo.
57. Tesam sampannasīlanam, appamādavihārinam,
sammadaññāvimuttānam māro maggam na vindati.
58. Yathā saṅkārādhānasmim, ujjhitasmim mahāpathe,
padumam tattha jāyetha sucigandham, manoramam;
59. evam saṅkārābhūtesu andhabhūte puthujjane
atirocati paññāya sammāsambuddhasāvako.

Pupphavaggo catuttho.

5. Bālavaggo.

60. Dīghā jāgarato rattī, dīgham santassa yojanam,
dīgho bālānam saṁsāro, saddhammam avijānatam.

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

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

Cap. 5.

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

61. Carañ ce nâdhigaccheyya seyyam, sadisam attano,
ekacariyam dalham kayirâ, n'atthi bāle saḥáyatâ.
62. „Puttâ m'atthi, dhanam m'atthi“, iti bālo vihaññati;
attâ hi attano n'atthi, kuto puttâ, kuto dhanam.
63. Yo bālo maññatí balyam, paṇḍito vâpi tena so,
bālo ca paṇḍitamání, sa ve „bālo“ ti vuccati.
64. Yávajívam pi ce bālo paṇḍitam payirupásati,
na so dhammam vijánatí, dabbí súpárasam yathá.
65. Muḥuttam api ce viññú paṇḍitam payirupásati,
khippam dhammam vijánatí, jivhá súpárasam yathá.
66. Caranti bálá, dummedhá, amittenēva attaná,
karontá pápakam kammam, yam hoti kaṭukapphalam.
67. Na tam kammam katam sádhu, yam katvá anutappati,
yassa assumukho rodam vipákam paṭisevati.

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

68. Tañ ca kammañ katañ sádhu, yañ katvá nānutappati,
yassa patíto, sumano, vipákañ patisevati.
69. Madhuvá maññatí bálo, yáva pápañ na paccati;
yadá ca paccatí pápañ, atha bálo dukkhañ nigacchati.
70. Máse máse kusaggena bálo bhuñjetha bhojanañ,
na so sañkhatadhammánañ kalañ nágghati soḷasim.
71. Na hi pápañ katañ kammañ sajju khírañ va muccati,
ḍaḥan tañ bálam anveti bhasmácchanno va pávako.
72. Yávad eva anathháya ñattañ bálassa jáyati,
hanti bálassa sukkañsañ muddham assa vipátayañ.
73. Asatam bhávanam iccheyya purekkhárañ ca bhikkhusu
ávásesu ca issariyañ pújá parakulesu ca.
74. „Mam' eva kata maññantu gihí pabbajitá ubho,
mam' eva ativasá assu kiccákiccesu, kismici,“
iti bálassa sañkappo, icchá máno ca vaddhati.

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

75. „Aññá hi lābhúpanisá, aññá nibbánagáminí,
 evam etaṃ abhiññáya bhikkhu, buddhassa sāvako,
 sakkáram nābhinandeyya, vivekam anubrúhaye.

Bálavaggo pañcamao.

6. Paṇḍitavaggo.

76. Nidhínam va pavattáram, yaṃ passe vajjadassinam,
 niggayhavadim, medhávim, tádisam paṇḍitam bhaje;
 tádisam bhajamánassa seyyo hoti, na pápiyo.
77. Ovadeyy', anusáseyya, asabbhá ca niváraye;
 satam hi so piyo hoti, asatam hoti appiyo.
78. Na bhaje pápake mitte, na bhaje purisádhame;
 bhajetha mitte kalyáṇe, bhajetha purisuttame.

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

Cap. 6.

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

79. Dhammapíti sukham seti vipassannena cetasá,
ariyappavedite dhamme sadá ramati paṇḍito.
80. Udakaṃ hi nayanti nettiká,
usukará namayanti tejanam,
dáruram namayanti tacchaká:
attánam damayanti paṇḍitá.
81. Selo yathá ekaghano vátena na samírati,
evam nindápasamsásu na samiñjanti paṇḍitá.
82. Yathápi rahado gambhíro, vippassanno, anáviló,
evam dhammáni sutvána vippassídanti paṇḍitá.
83. Sabbattha ve sappurísá vajanti,
na kámakámá lapayanti santo,
sukhena phuttá athavá dukhena
na uccávacam paṇḍitá dassayanti.
84. Na attahetu, na parassa hetu
na puttam icche, na dhanam, na rattham,
na iccheyya adhammena samiddhim attano,
sa sílavá, paññavá, dhammiko siyá.

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

85. Appaká te manussesu, ye janá páragámino;
athâyam itará pajá tíram evânudhávati.
86. Ye ca kho sammadakkháte dhamme dhammánuvattino,
te janá páram essanti, maccudheyyam suduttaram.
87. Kaṇham dhammam vipphaṇṇāya sukkaṁ bhávetha paṇḍito;
oká anokaṁ ágamma viveke, yattha dúramam,
88. tatrâbhiratim iccheyya hitvá káme akiñcano,
pariyodapeyya attánam cittaklesehi paṇḍito.
89. Yesam sambodhiañgesu sammá cittaṁ subhávitaṁ,
ádánaṇaṇissagge anupádāya ye ratá,
khínāsavá, jutímanto, te loke parinibbutá.

Paṇḍitavaggo chaṭṭho.

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

7. Arahantavaggo.

90. Gataddhino, visokassa, vippamuttassa sabbadhí,
sabbaganthappahínassa pariláho na vijjati.
91. Uyyunjanti satímanto, na nikete ramanti te,
hamsá va pallalam hitvá okam okam jahanti te.
92. Yesam sannicayo n'atthi, ye pariññátabhojaná,
suññato animitto ca vimokho yassa gocaro,
ákáse va sakuntánam gati tesam durannayá.
93. Yassásavá parikkhíná, áháre ca anissito,
suññato animitto ca vimokho yassa gocaro,
ákáse va sakuntánam padan tassa durannayam.
94. Yass' indriyáni samatham gatáni
assá yathá sáráthiná sudantá,
pahínamánassa, anásavassa,
devápi tassa pihayanti tádino.

Cap. 7.

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

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

Arahantavaggo sattamo.

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

8. Saḥassa v a g g o.

100. Saḥassam api ce vácá anathapadasamhítá,
ekam atthapadam seyyo, yaṃ sutvá upasammati.
101. Saḥassam api ce gáthá anathapadasamhítá,
ekam gáthapadam seyyo, yaṃ sutvá upasammati.
102. Yo ca gáthá satam bháse anathapadasamhítá,
ekam dhammapadam seyyo, yaṃ sutvá upasammati.
103. Yo saḥassam saḥassena saṅgáme mánuse jine,
ekaṅ ca jeyyam attánaṃ, sa ve saṅgámajuttamo.
104. Attá ḥave jitaṃ seyyo, yá cáyam itará pajá;
attadantassa posassa, niccam saññatacárinó,
105. n' eva devo, na gandhabbo, na máro saḥa braḥmuná
jitaṃ apajitaṃ kayirá tathárupassa jantuno.
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C a p. 8.

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

106. Máse máse saḥassena yo yajetha sataṃsamam
ekaṃ ca bhávitattánaṃ muḥuttam api pújaye,
sá yeva pújaná seyyo yañce vassasatam ḥutam.
107. Yo ca vassasatam jantum aggim paricare vane
ekaṃ ca bhávitattánaṃ muḥuttam api pújaye,
sá yeva pújaná seyyo yañce vassasatam ḥutam.
108. Yam kiñci yiṭṭham va ḥutam va loke
samvaccharam yajetha puññapekho,
sabbam pi tam na catubhagam eti;
abhivádana ujjugatesu seyyo.
109. Abhivádanaslissa, niccam vaddhápacáyino
cattáro dhammá vadḍhanti: áyu, vaṇṇo, sukham, balaṃ.
110. Yo ca vassasatam jive dussilo, asamáhito,
ekáham jívitam seyyo silavantassa jháyino.
111. Yo ca vassasatam jive duppañño, asamáhito,
ekáham jívitam seyyo paññávantassa jháyino.

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

119. Yo ca vassasatam jīve kusīto, hīnavriyo,
ekāham jīvitam seyyo vīriyam ārabhato dalham.
113. Yo ca vassasatam jīve apassam udayavyayam,
ekāham jīvitam seyyo passato udayavyayam.
114. Yo ca vassasatam jīve apassam amatam padam,
ekāham jīvitam seyyo passato amatam padam.
115. Yo ca vassasatam jīve apassam dhammam uttamam,
ekāham jīvitam seyyo passato dhammam uttamam.

Sahassavaggo atthamo.

9. Pāpavaggo.

116. Abhittharetha kalyāne, pāpā cīttam nivāraye,
dandham hi karoto puñnam pāpasmim ramatī mano.
-

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

Cap. 9.

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

117. Pápañ ce puriso kayirá, na nañ kayirá punappunañ,
na tamhi chandañ kayirátha; dukkho pápassa uccayo.
118. Puññañ ce puriso kayirá, kayiráth' enañ punappunañ,
tamhi chandañ kayirátha; sukho puññaassa uccayo.
119. Pápo pi passatí bhadrāñ, yáva pápañ na paccati,
yadá ca paccatí pápañ, atha pápo pápáni passati.
120. Bhadro pi passatí pápañ, yáva bhadrāñ na paccati,
yadá ca paccatí bhadrāñ, atha bhadro bhadráni passati.
121. Mâppamaññetha pápassa: „na man tañ ágamissati“;
udabindunipátēna udakumbho pi púrati,
púrati bálo pápassa thokathokam pi ácinañ.
122. Mâppamaññetha puññaassa: „na man tañ ágamissati“;
udabindunipátēna udakumbho pi púrati,
púrati dhíro puññaassa thokathokam pi ácinañ.
123. Vánijo va bhayañ maggañ appasattho, mahaddhano,
visañ jívítukámo va, pápáni parivajjaye.

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

194. Pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visam,
nābbaṇam visam anveti; n' atthi pāpam akubbato.
195. Yo appadutṭhaṣṣa narassa dussati,
suddhaṣṣa posassa, anaṅgaṇassa,
tam eva bālam pacceti pāpam
sukhumo rajo paṭivātam va khitto.
196. Gabbham eke upapajjanti, nirayaṃ pāpakammino,
saggaṃ sugatino yanti, parinibbanti anāsavā.
197. Na antalikhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso,
yatthaṭṭhito muñceyya pāpakammā.
198. Na antalikhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa,
na vijjati so jagatippadeso,
yatthaṭṭhitam na-ppasahetha maccu.

Pāpavaggo navamo.

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

10. D a n ḍ a v a g g o.

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

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

C a p. 1 0.

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

135. Yathá danđena gopálo gávo páceti gocaram,
evam jará ca maccu ca áyum pácenti páñinam.
136. Atha pápáni kammáni karam bálo na bujjhati,
sehi kammehi dummedho aggidaddho va tappati.
137. Yo danđena adanđesu appadutthesu dussati,
dasannam aññataram thánam khippam eva nigacchati:
138. vedanam pharusam, jánim sarírasa ca bhedanam,
garukam vápi ábádham cittakkhepam va pápuñe,
139. rájato va upassaggam abbhakkhánañ ca dárūnam,
parikkhayam va nātīnam bhogānam va pabhamguṇam,
140. athav' assa agárāni aggi dahati pávako;
káyassa bheda duppañño nirayam so upapajjati.
141. Na naggacariyá, na jatá, na pamká,
na násaká thaṇḍilasáyiká vá,
rajovajallam, ukkuṭikappadhānam
sodhenti maccam avitiñnakamkham.

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

149. Alamkato ce pi samañ careyya
santo, danto, niyato, brahmacárf,
sabbesu bhútesu nidháya danḍam,
so bráhmaño, so samaño, sa bhikkhu.
- 143a. Hirínisedho puriso koci lokasmiñ vijjati,
yo nindam appabodhati, asso bhadro kasám iva?
- 143b. Asso yathá bhadro kasánivittḥo
átápino samveginó bhavátha.
144. Saddháya sílena ca viriyena ca
samádhiná, dhammavinicchayena ca
sampannavijjácaraṇá, patissatá
pahassatha dukkham idam anappakam.
145. Udamam hi nayanti nettiká,
usukará namayanti tejanam,
dárum namayanti tacchaká:
attánam damayanti subbatá.

Dandavaggo dasamo.

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

11. Jará v a g g o.

146. Ko nu háso, kim ánando ? niccam pajjalite sati ;
andhakarena onaddhá padípaṃ na gavessatha ?
147. Passa cittakataṃ bimbaṃ, arukáyaṃ samussitaṃ,
áturaṃ, baḥusaṃkappaṃ, yassa n' atthi dhavaṇ, thiti.
148. Parijññam idaṃ rúpaṃ, rogañidḍham, pábhamḡuṇaṃ ;
bhijjati pútisandeho, maraṇaṃ tamhi jívitaṃ.
149. Yán' imáni, apattháni alápún' eva sárade,
kápotakáni aṭṭhíni, táni disvána ká rati ?
150. Aṭṭhínaṃ naṅgaram kátvá maṃsalohitalepanaṃ,
yattha jará ca maccu ca, máno makkho ca ohito.

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

C a p. 11.

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

151. Jíranti ve rájarathá sucittá,
atho saríram pi jaram upeti,
satañ ca dhammo na jaram upeti,
santo have sabbhi pavedayanti.
152. Appassutáyañ puriso balivaddo va jírati,
mamsáni tassa vaddhanti, paññá tassa na vaddhati.
153. Anekajátisamsáram sandhávissam anibbisam
gaḥakáram gavesanto, dukkhá játi punappunam.
154. Gaḥakáraditṭho 'si, puna geham na káhasi;
sabbá te phásuká bhaggá, gaḥakuṭam visamkhitam,
visamkháragatam cittam tanhánam khayam ajjhagá.
155. Acarivá brahmacariyañ, aladdhá yobbane dhanam
jinnañca va jháyanti khínamacche va pallale.
156. Acarivá brahmacariyañ, aladdhá yobbane dhanam
senti cápátikhíñá va puráñani anutthunam.

Jaravaggo ekádasamo.

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

12. Attavaggo.

157. Attánañ ce piyañ jaññá, rakkheyyá nañ surakkhitam;
 tinnam aññataram yámañ pañijaggeyya pañdito.
158. Attánam eva pañhamam patirúpe nivesaye,
 ath' aññam anusáseyya, na kilisseyya pañdito.
159. Attánañ ce tathá kayirá yath' aññam anusásati,
 sudanto vata dametha, attá hi kira duddamo.
160. Attá hi attano nátho, ko hi nátho paro siyá?
 attaná hi sudantena nátham labhati dullabham.
161. Attaná va katañ pápañ, attajañ, attasambhavañ,
 abhimatthati dummedham, vajirañ v' amhamayañ mañim.
162. Yassa accantadussilyam, máluvá sálam iv' otatañ,
 karoti so tath' attánañ yathá nañ icchatí diso.

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

Cap. 12.

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

163. Sukarāni asádhúni attano ahitáni ca;
yam ve hitañ ca sádhuñ ca, tam ve paramadukkarāni.
164. Yo sásanam arahatam, ariyānam, dhammajīvinam,
paṭikkosati dummedho ditthim nissāya pāpikam,
phalāni kaṭṭhakassēva attaghaññāya phallati.
165. Attaná va katam pápam attaná samkilissati,
attaná akatam pápam attaná va visujjhati,
suddhí, asuddhí paccattam, nāñño aññam visodhaye.
166. Attadattham paratthena bahunāpi na hāpaye;
attadattham abhiññāya sadatthapasuto siyá.

Attavaggo dvádasamo.

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

13. Lokavaggo.

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

C a p. 13.

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

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

Lokavaggo terasamo.

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

14. *Buddhavaḡḡo.*

179. *Yassa jitaṃ nāvajīyati,
jitaṃ assa no yāti koci loke,
taṃ buddhaṃ, anantaḡocaraṃ,
apadaṃ, kena padena nessatha?*
180. *Yassa jālinī, visattikā
taṇhā n'atthi kuḡiñci netave,
taṃ buddhaṃ, anantaḡocaraṃ,
apadaṃ, kena padena nessatha?*
181. *Ye jhānapasutā, dhīrā, nekkhammūpasame ratā,
devāpi tesāṃ piḡhayanti, sambuddhānaṃ, satīmataṃ.*
182. *Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitāṃ,
kicchaṃ saddhammasavanaṃ, kiccho buddhānaṃ uppādo.*
183. *Sabbapāpassa akaraṇāṃ, kusalassa upasampadā,
sacittapariyodapanāṃ; etaṃ buddhāna sāsaṇāṃ.*
-

C a p. 14.

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

184. *Khantí paramam tapo titikkhá,
nibbánaṃ paramam vadanti buddhá,
na hi pabbajito parúpagháti,
samaṇo hoti param vihetṭhayanto.*
185. *Anupavádo, anupagháto pátimokkhe ca samvaro
mattaññutá ca bhattasmim patthañ ca sayanásanam
adhicitte ca áyogo; etaṃ buddhána sásanam.*
186. *Na kahápaṇavassena titti kámesu vijjati;
„appassádá dukhá kámá“, iti viññáya paṇḍito.*
187. *Api dibbesu kámesu ratim so nádhigacchati,
taṇhakkhayaṛato hoti sammásambuddhasávako.*
188. *Bahum ve saraṇam yanti pabbatáni vanáni ca,
árámarukkacetyáni, manussá bhayatajjitá.*
189. *N' etaṃ kho saraṇam khemaṃ, n' etaṃ saraṇam uttamaṃ,
n' etaṃ saraṇam ágamma sabbadukkhá pamuccati.*

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

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

Buddhavaggo cuddasamo.

Pathamakabhānavāraṃ.

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

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

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

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

C a p. 15.

197. Lætissime, age, vivamus inter iracundos mites, inter iracun-
198. dos homines degamus mites. Lætissime, age, vivamus inter
ægrotos non ægroti, inter ægrotos homines degamus non
199. ægroti. Lætissime, age, vivamus inter desiderantes desi-
derii expertes, inter desiderantes homines degamus de-
200. siderii expertes. Lætissime, age, vivamus, nos quibus
non est quidquam; gaudio vescentes erimus dei ábhas-
201. saræ velut. Victor inimicitias procreat, male agit victus;
202. sedatus bene agit victoria et clade relictis. Non est cu-

203. Jighacchá paramá roḡá, saṃkhárá paramá dukhá,
etaṃ nātvá yathābhútaṃ nibbānaṃ paramaṃ sukhaṃ.
204. Árogyaparamá lábbhá, santuṭṭhíparamaṃ dhanam,
vissásaparamá nāti, nibbānaṃ paramaṃ sukhaṃ.
205. Pavivekarasaṃ pítvá rasaṃ upasame 'ssa ca
niddaro hoti, nippápo, dhammapítirasaṃ pivam.
206. Sádhu dassanam ariyānaṃ, sannivāso sadá sukho;
adassanena bálānaṃ niecam eva sukhí siyá.
207. Bálasaṅgatacárá hi dīgham addhána socati,
dukkho bálehi saṃvāso amittenēva sabbadá,
dhīro ca sukhasaṃvāso, nātínaṃ va saṃágamo.

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

Tasmá hi:

209. Dhírañ ca paññañ ca bahussutañ ca,
dhorayhasflam, vatavantam, áriyam,
tam tádisam sappurisam, sumedham,
bhajetha, nakkhattapatham va candimá.

Sukhavaggo pannarasamo.

16. P i y a v a g g o.

209. Ayoge yuñjam attánam yogasmiñ ca ayojayam,
attham hitvá piyaggáhi pihet' attánuyoginam.
210. Má piyehi samágañchi, appiyehi kudácanam;
piyánam ádassanam dukkham appiyánañ ca dassanam.
211. Tasmá piyam na kayirátha, piyápáyo hi pápako;
ganhá tesam na vijjanti, yesam n' atthi piyáppiyam.
212. Piyato jáyatí soko, piyato jáyatí bhayam;
piyato vippamuttassa n' atthi soko, kuto bhayam.
213. Pemato jáyatí soko, pemato jáyatí bhayam;
pemato vippamuttassa n' atthi soko, kuto bhayam.

C a p. 16.

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

214. Ratiyá jáyatí soko, ratiyá jáyatí bhayam;
ratiyá vippamuttassa n'atthi soko, kuto bhayam.
215. Kámato jáyatí soko, kámato jáyatí bhayam;
kámato vippamuttassa n'atthi soko, kuto bhayam.
216. Tanháya jáyatí soko, tanháya jáyatí bhayam;
tanháya vippamuttassa n'atthi soko, kuto bhayam.
217. Sílādassanasampannam, dhammaṭṭham, saccavádinam,
attano kamma kubbánam, tañ jano kurute piyam;
218. chandajáto anakkháte manasá ca puṭho siyá
káme ca appaṭibaddhacitto, „uddhamsoto“ ti vuccati.
219. Cirappavásim purisam, dúrato sotthim ágatam,
ñátimittá suhájá ca abbinandanti ágatam.
220. Tath'eva katapuñnam pi, asmá loká param gataṃ,
puññáni patigaṇhanti, piyam ñátiva ágatam.

Piyavaggo solasamo.

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

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

221. Kodham jahe, vippajaheyya manam,
 sannojanam sabbam atikkameyya;
 tan namarupasmim asajjamanam,
 akiñcanam, nanupatanti dukkha.
222. Yo ve uppatitam kodham ratham bhantam va dhāraye,
 tam aham sārathim brūmi, rasmiggāho itaro jano.
223. Akkodhena jine kodham, asādhum sādhunā jine,
 jine kadariyam dānena, saccena alikavādinam.
224. Saccam bhāṇe, na kujjheyya, dajjā appasmim yācito;
 eteḥi tḥi thāneḥi gacche devāna santike.
225. Ahimsakā ye munayo, niccam kāyena samvutā,
 te yanti accutam thānam, yattha gantvā na socare.

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

C a p. 17.

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

226. Sadá jágaramánanam, ahorrattánusikkhinam,
nibbánam adhimuttánam attham gacchanti ásavá.
227. Poránam etaṃ atulam, n' etaṃ, ajjatanám iva,
nindanti tunhím áśnam, nindanti bahubhāṇinam,
mitabhāṇinam pi nindanti, n' atthi loke anindito.
228. Na cáhu, na ca bhavissati, na c' etarahi vijjati
ekantaṃ nindito poso, ekantaṃ vá pasamsito.
229. Yaṅ ce viññú pasamsanti anuvicca suve suve,
acchiddavuttiṃ, medhávim, paññásílasamáhitam,
230. nekkham jambonadasséva, ko taṃ ninditum arahati?
devápi nam pasamsanti, brahmunápi pasamsito.
231. Káyappakopaṃ rakkheyya, káyena samvuto siyá;
káyaduccaritam hitvá káyena sucaritam care.
232. Vacípakopaṃ rakkheyya, vácáya samvuto siyá;
vacíduccaritam hitvá vácáya sucaritam care.

discentium, in Nibbánum intendentium intereunt cupiditates.

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

233. Manopakopaṃ rakkheyya, manasā saṃvuto siyá;
maṇoduccaritaṃ hitvá manasā suearitaṃ care.
234. Káyena saṃvutá dhírá, atho vácáya saṃvutá,
manasá saṃvutá dhírá, te ve suparisāmvutá.

Kodhavaggo sattarasamó.

18. Malavaggo.

235. Paṇḍupaláso va dáni 'sí,
yamapurisápi ca taṃ upaṭṭhitá,
uyyogamukhe ca tiṭṭhasi,
pátheyyam pi ca te na vijjati.
236. So karoḥi dípam attano,
khippaṃ váyama, paṇḍito bhava;
niddhantamalo, anaṅgaṇo
dibbaṃ ariyabhúmim eḥisi.
-

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

Cap. 18.

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

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

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

243. Tato malá malataram: avijjá paramam malam,
etam malam pahatvána nimmalá hotha, bhikkhavo.
244. Sujvam ahirikena, kákasúrena, dhamsiná,
pakkhandiná, pagabbhena, samkiliṭṭhena jvítam.
245. Hirímatá ca dujjvam, niccam sucigavesiná,
alínen', appagabbhena, suddhájvvena, passatá.
246. Yo pánam atimápeti musávadañ ca bhásati,
loke adinnañ ádiyati paradárañ ca gacchati;
247. surámerayapánañ ca yo naro anuyuñjati,
idh'evam eso lokasmim múlám khañati attano.
248. Evam bho purisa jánáhi: pápadhammá asaññatá;
má nam lobho adhammo ca ciram dukkháya randhayum.
249. Dadanti ve yathásaddham, yathápásádanam jano,
tatha yo mañku hoti paresam pá nabhojane,
na so divá vá rattim vá samádhim adhigacchati.

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

250. Yassa c'etam samucchinnam, mûlaghaccam samûhatam,
sa ve divá vá rattim vá samádhim adhigacchati.
251. N'atthi rágasamo aggi, n'atthi dosasamo gaho,
n'atthi mohasamam jálam, n'atthi tanhásamá nadí.
252. Sudassam vajjam aññesam, attano pana duddasam;
paresam hi so vajjani opunáti yathábhusam,
attano pana chádeti, kalim va kitavá saho.
253. Paravajjánupassissa, niccam ujjhánasaññino,
ásavá tassa vadđhanti, árá so ásavakkhayá.
254. Ákase padam n'atthi, samanõ n'atthi báhiro,
papañcábhíratá pajá, nippapañcá tathágatá.
255. Ákase padam n'atthi, samanõ n'atthi báhiro,
samkhára 'sassatá n'atthi, n'atthi buddhánam iñjitam.

Malavaggo atthárasamo.

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

19. Dhammatthavaggo.

256. Na tena hoti dhammattho, yen' attham sahasá naye;
yo ca attham anattañ ca ubho niccheyya, pañdito,
257. asáhasena dhammena, samena nayatí pare,
dhammassa gutto, medháví, „dhammattho“ ti pavuccati.
258. Na tena pañdito hoti, yávatá bahu bhásati;
khemí, averí, abhayo „pañdito“ ti pavuccati.
259. Na távatá dhammadharo, yávatá bahu bhásati;
yo ca appam pi sutvána dhammam káyena passati,
sa ve dhammadharo hoti, yo dhammam na-ppamajjati.
260. Na tena theró hoti, yen' assa phalitam siro,
paripakko vayo tassa, „moghajinno“ ti vuccati;
261. yamhi saccañ ca dhammo ca, ahimsá, saññamo, damo,
sa ve vantamalo, dhíro, „thero“ ti pavuccati.

C a p. 19.

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

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

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

270. Na tena ariyo hoti, yena paṇāni himsati,
ahimsā sabbapaṇānam „ariyo“ ti pavuccati.
271. Na sīlabbatamattena bāhusaccena vā puna
athavā samādhilābhena viviccaśayanena vā
272. phusāmi nekkhammasukham aputhujjanasevitam;
bhikkhu, vissāsam āpādi appatto āsavakkhayaṃ.

Dhammatthavaggo ekūnavīsatisimo.

20. Maggavaggo.

273. Maggān'atthaṅgiko settho, saccānaṃ caturo padā,
virāgo settho dhammānaṃ dipadānaṃ ca cakkhumā.
274. Es'eva maggo, n'atth' añño dassanassa visuddhiyā;
etam hi tumhe paṭipajjatha, mārass'etaṃ pamohaṇaṃ.

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

Cap. 20.

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

275. Etam hi tumhe paṭipanná dukkhass' antam karissatha;
akkháto ve mayá maggo aññáya sallasanthanam.
276. Tumhehi kiccam átapam, akkhátaro tathágatá;
paṭipanná pamokkhanti jháyino mārabandhaná.
277. „Sabbe samkhárá aniccá“ ti yadá paññáya passati,
atha nibbindatí dukkhe, esa maggo visuddhiyá.
278. „Sabbe samkhárá dukkhá“ ti yadá paññáya passati,
atha nibbindatí dukkhe, esa maggo visuddhiyá.
279. „Sabbe dhammá anattá“ ti yadá paññáya passati,
atha nibbindatí dukkhe, esa maggo visuddhiyá.
280. Uṭṭhánakálamhi anuṭṭhaháno
yuvá, balí, álasiyá upeto,
saṃsannasamkappamano, kusíto,
paññáya maggam alaso na vindati.

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

281. Vácánurakkhí, manasá susamvuto,
 káyena ca akúsalam na kayirá;
 ete tayo kammapathe visodhaye,
 árádhaye maggam isippaveditam.
282. Yogá ve jáyatí bhúrí, ayogá bhúrisamkhayo;
 etaṃ dvedhápatham nātvá bhaváya vibhaváya ca
 tath' attānaṃ niveseyya yathá bhúrí pavaddhati.
283. Vanaṃ chindatha, má rukkham, vanato jáyatí bhayaṃ;
 chetvá vanañ ca vanathañ ca nibbánaṃ hotha, bhikkhavo.
284. Yávaṃ hi vanatho na chijjati
 anumatto pi narassa nárisu,
 paṭibaddhamano va táva so,
 vaccho khírapako va mátari.
285. Ucchinda sineham attano,
 kumudaṃ sáradikaṃ va páṇiná,
 santimaggam eva brúhaya,
 nibbánaṃ sugatena desitaṃ.

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

286. „Idha vassam vaṣissāmi, idha hemantagimhisu“,
iti bālo vicinteti, antarāyam na bujḥati.
287. Tam puttapasusammattam, byāsattamanasam naram,
suttam gāmam mahogho va, maccu ádāya gacchati.
288. Na santi puttá táṇāya, na pitá, na pi bandhavá;
antakenáhipannassa n' atthi nātisu táṇatá.
289. Etam atthavasam nātvá paṇḍito sīlasamvuto
nibbānagamanam maggam khippam eva visodhaye.

Maggavaggo vísatimo.

21. P a k i ṇ ṇ a k a v a g g o.

290. Mattásukhapariccágá passe ce vipulam sukham,
caje mattásukham dhíro sampassam vipulam sukham.
291. Paradukkhúpadhánena yo attano sukham icchati,
verasamsaggasamsaṭṭho verá so na parimuccati.

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

C a p. 21.

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

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

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

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

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

305. Ekásanam, ekaseyyam eko caram atandito,
eko damayam attánam vanante ramito siyá.

Pakinnakavaggo ekavísatimo.

22. Nirayavaggo.

306. Abhútavádí nirayam upeti,
yo vápi katvá na karomíti cáha;
ubho pi te pecca samá bhavanti
nihínakammá manujá parattha.
307. Kásávakanthá bahavo pápadhammá, asaññatá,
pápá pápehi kammehi nirayan te upapajjare.
308. Seyyo ayogulo bhutto tatto, aggisikhúpamo,
yañ ce bhunjeyya dusslo ratthapindam asaññato.

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

Cap. 22.

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

309. Cattári thánáni naro pamatto
 ápajjati paradárúpaseví:
 apuññalábham, nanikámaseyyam,
 nindam tatíyam, nirayam catuttham.
310. Apuññalábho ca gatí ca pápiká
 bhítassa bhítáya ratí ca thokiká,
 rájá ca daṇḍam garukam paṇeti;
 tasmá naro paradáram na seve.
311. Kuso yathá duggahíto hattham evánukantati,
 sámaññam dupparámattham nirayáya upakaddhati.
312. Yam kiñci saṭhilaṃ kammaṃ saṃkiliṭṭhañ ca yaṃ vataṃ
 saṃkassaram brahmacariyaṃ, na taṃ hoti mahapphalam.
313. Kayirañ ce kayirath'enam, dalham enam parakkame;
 saṭhilo hi paribbájo bhiyyo ákirate rajam.
314. Akataṃ dukkataṃ seyyo, pacchá tapati dukkataṃ;
 katañ ca sukataṃ seyyo, yaṃ katvá nānutappati.

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

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

Nirayavaggo dvávisatimo.

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

23. N á g a v a g g o.

320. Aham, nágo va saṅgáme cápáto patitaṃ saraṃ,
ativákyan titikkhissam, dussilo hi bahujjano.
321. Dantam nayanti samitim, dantam rájábhirúhati,
danto seṭṭho manussesu, yo 'tivákyan titikkhati.
322. Varam assatará dantá, ájánfyá va sindhavá,
kuñjará va mahánágá, attadanto tato varam.
323. Na hi etehi yánehi gaccheyya agataṃ disaṃ
yath' attánaṃ sudantena, dantena gacchati.
324. Dhanapálako náma kuñjaro,
kaṭukappabhedano, dunnivárayo,
baddho kabalam na bhunjeti:
sumarati nágavanassa kuñjaro.

C a p. 23.

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

325. Middhí yadá hoti mahagghaso ca,
niddáyitá, samparivattasáyí,
mahávaráho va nivápaputt^ho,
punappunam gabbham upeti mando.
326. Idam pure cittam acári cárikam
yenicchakam, yatthakáman, yathásukham,
tad ajj' aham nigga^hessámi yoniso,
hatthippabhinna^m viya amkusagga^ho.
327. Appamádaratá h^otha, sacittam anurakkhatha,
duggá uddharath' attánam, pamke sanno va kuñjaro.
328. Sace labhetha nipakam saháyam,
saddhimcaram sádhuvi^háridhíram,
abhibhu^yya sabbáni parissayáni
careyya ten' attamano, satímá.
329. No ce labhetha nipakam saháyam,
saddhimcaram sádhuvi^háridhíram,
rájá va rat^hham vijitam paháya
eko care mátañgarañño va nágo.

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

230. Ekassa caritaṃ seyyo, n' atthi bāle saḥāyatā;
eko care na ca pāpāni kayirā
apossukko mātāṅgaraṇṇo va nāgo.
231. Atthamhi jātamhi sukhā saḥāyā,
tuṭṭhī sukhā yā itarītarena,
puññam sukham jīvitasamkhayamhi,
sabbassa dukkhassa sukham paḥānam.
232. Sukhā mattheyyatā loke, atho pettheyyatā sukhā,
sukhā sāmāññatā loke, atho brahmaññatā sukhā.
233. Sukham yāvajarā sīlam, sukhā saddhā patitṭhitā,
sukho paññāya paṭilābho, pāpānam akaraṇam sukham.

Nāgavaggo tevīsatimo.

24. T a ṇ ḥ ā v a g g o .

234. Manujassa pamattacārino
taṇhā vaddhati māluvā viya,
so palavatī hurāhuram
phalam iceham va vanasmim vānaro.
-
231. habens mātanganannas velut elephantus. Negotio exorto
suaves (sunt) sodales, gaudium suave quod mutuum, bonum
(facinus) suave in vitæ extinctione, omnis doloris relictio
232. suavis. Suave (est) munus matris in mundo, item munus
patris suave, suave munus samanæ in mundo, item mu-
233. nus brahmanæ suave. Suavis (est) in senectute virtus,
suavis fides firma, suavis intellectus adeptio, mala non
facere suave.

335. Yam esá sahatí jammí taṅhá loke visattiká
soká tassa pavaddhanti abhivaddham va bīraṇaṃ.
336. Yo ve taṃ sahatí jammim taṅhaṃ loke duraccayaṃ
soká taṃhá papatanti udabindu va pokkhará.
337. Taṃ vovadámi bhaddaṃ vo, yávant' ettha samágatá :
taṅháya mūlaṃ khaṇatha, usrattho va bīraṇaṃ,
má vo, nalaṃ va soto va, máro bhañji punappunam.
338. Yathápi mūle anupaddave dalho
chinno pi rukkho punar eva rūhati,
evam pi taṅhánusaye anúhate
nibbattati dukkham idaṃ punappunam.
339. Yassa chattimsatísotá manápassa vaná bhusá,
váhá vahanti duddiṭṭham samkappá ráganissitá.
340. Savanti sabbadhí sotá, latá ubbhijja tiṭṭhati,
taṅ ca disvá lataṃ játaṃ mūlaṃ paññáya chindatha.

C a p. 24.

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

341. Saritáni sinehitáni ca
somanassáni bhavanti jantuno,
te sátasitá, sukhesino,
te ve játijarúpagá nará.
342. Tasiṇáya purakkhatá pajá
parisappanti saso va bádhitto,
saññojanasaṅgasattá
dukkham upenti punappunam ciráya.
343. Tasiṇáya purakkhatá pajá
parisappanti saso va bádhitto,
tasmá tasiṇam vinodaye
bhikkhu, ákamkha virágam attano.
344. Yo nibbanato vanádhimutto
vanamutto vanam eva dhávati,
tam puggalam eva passatha,
mutto bandhanam eva dhávati.

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

245. Na tam dalham bandhanam áhu dhírá,
yad áyasam, dárújam, pabbajañ ca;
sárattarattá mañikunḍalesu,
puttesu, dáresu ca yá apekhá,
246. etam dalham bandhanam áhu dhírá,
ohárinam, sithilam, duppamuñcam;
etam pi chetvána paribbajanti
anapekhino kámasukham paháya.
247. Ye rágarattánupatanti sotam
sayamkatam makkatako va jálam,
etam pi chetvána vajanti dhírá,
anapekhino, sabbadukkham paháya.
248. Muñca pure, muñca pacchato,
majjhe muñca bhavassa páragú,
sabbattha vimuttamánaso
na punañ játijaram upehisi.

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

349. Vitakkapamathitassa jantuno,
tibbarágassa, subhánupassino,
bhiyyo taṇhá pavaddhati,
esa kho dalham karoti bandhanam.
350. Vitakkúpasame ca yo rato
asubham bhávayatí sadásato,
esa kho vyantikáhiti,
esa-cchecchati mārabandhanam.
351. Nīṭham gato, asantásí, vítatano, anaṅgaṇo
acchidda bhavasalláni, antimo 'yam samussayo.
352. Vítatano, anádáno, niruttipadakovido
akkharanam sannipátam jaññá pubbaparáni ca,
sa ve antimasárho mahápañño mahápuriso ti vuccati.
353. Sabbábhíbhú, sabbavidú 'ham asmi,
sabbesu dhammesu anúpalitto,
sabbañjaho, taṇhakkhaye vimutto,
sayam abhiññáya kam uddiseyyam ?

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

354. Sabbadánam dhammadánam jináti,
sabbam rasam dhammaraso jináti,
sabbam ratim dhammaratí jináti,
taṇhakkhayo sabbadukkham jináti.
355. Hananti bhogá dummedham, no ce páragavesino,
bhogatanháya dummedho hanti aññe va attanam.
356. Tīṇadosáni khattáni, rágadosá ayam pajá,
tasmá hi vítarágesu dinnam hoti mahapphalam.
357. Tīṇadosáni khattáni, dosadosá ayam pajá,
tasmá hi vítadosesu dinnam hoti mahapphalam.
358. Tīṇadosáni khattáni, mohadosá ayam pajá,
tasmá hi vítamohesu dinnam hoti mahapphalam.
359. Tīṇadosáni khattáni, icchadosá ayam pajá,
tasmá hi vigaticchesu dinnam hoti mahapphalam.

Taṇhávaggo catuvísatimo.

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

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

360. Cakkhuná saṃvaro sádhu, sádhu sotena saṃvaro,
ghánaena saṃvaro sádhu, sádhu jivháya saṃvaro.
361. Káyena saṃvaro sádhu, sádhu vácáya saṃvaro,
manasá saṃvaro sádhu, sádhu sabbattha saṃvaro;
sabbattha saṃvuto bhikkhu sabbadukkhá pamuccati.
362. Hatthasaññato, pádasaññato,
vácáya saññato, saññatuttamo,
ajjhatarato, samáhito,
eko santusito, tam áhu bhikkhum.
363. Yo mukhasaññato bhikkhu, mantabháñi, anuddhato,
attham dhammañ ca dípeti, madhuram tassa bhásitam.
364. Dhammárámo, dhammarato, dhammam anuvicintayam,
dhammam anussaram bhikkhu saddhammá na pariháyati.

C a p. 25.

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

365. Salábham nâtimaññeyya, nâññesaṃ piḥayañ care,
aññesaṃ piḥayaṃ bhikkhu samádhiṃ nâdhigacchati.
366. Appalábho pi ce bhikkhu salábham nâtimaññati,
taṃ ve devá pasamsanti, suddhájívim, atanditam.
367. Sabbaso nâmarúpasmiṃ yassa n'atthi mamáyitam,
asatá ca na socati, sa ve „bhikkhú“ ti vuccati.
368. Mettáviḥáriyo bhikkhu, pasanno buddhasásane,
adhigacche padaṃ santam, samkhárúpasamaṃ, sukham.
369. Siñca, bhikkhu, imaṃ návaṃ, sittá te laḥum essati,
chetvá rágañ ca dosañ ca tato nibbánam eḥisi.
370. Pañca chinde, pañca jaḥe, pañca vuttari bhávaye,
pañcasaṅgátigo bhikkhu „oghatinno“ ti vuccati.
371. Jháya, bhikkhu, má ca pamádo,
má te kámaguṇe bhavassu cittam,
má lohagulam gilí pamatto,
má kandí „dukkham idan“ ti dayhamáno.

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

372. N' atthi jhánam̐ apaññassa, paññá n' atthi ajháyato;
yamhi jhánañ ca paññañ ca, sa ve nibbánasantike.
373. Suññágáram̐ pavittbassa, santacittassa bhikkhuno
amánusí ratí hoti; sammá dhammam̐ vipassato.
374. Yato yato sammāsati khandhánam̐ udayavyayam̐,
labhatí pítipámojjam̐, amatam̐ tam̐ vijánatam̐;
375. tatrāyam̐ ádi bhavati idha paññassa bhikkhuno:
indriyaguttí, santuṭṭhí pátimokkhe ca samvaro,
mitte bhajassu kalyāṇe, suddhájíve, atandite,
376. paṭisantháravutt' assa, ácárákusalo siyá,
tato pámojjabahulo dukkhass' antam̐ karissati.
377. Vassiká viya puppháni maddaváni pamuñcati,
evam̐ rágañ ca dosañ ca vippamuñcetha, bhikkhavo.

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

378. Santakáyo, santaváco, santavá, susamáhito,
vantalokámiso bhikkhu „upasanto“ ti vuccati.
379. Attaná coday' attánañ, paṭimáse attam attaná,
so attagutto, satimá, sukhañ, bhikkhu, viháhi.
380. Attá hi attano nátho, attá hi attano gati,
tasmá saññámay' attánañ, assañ bhadrá va vāñi.
381. Pámojjabahulo bhikkhu, pasanno buddhasásane,
adhigacche padañ santañ, sañkhárupasamañ, sukhañ.
382. Yo hāve daharo bhikkhu yuñjati buddhasásane,
so imañ lokañ pabhāseti abbhā mutto va candimā.

Bhikkhuvaggo pañcavísatimo.

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

26. Bráhmāṇavaggo.

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

C a p. 26.

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

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

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

395. Paṃsukúladharaṃ jantuṃ , kisaṇ , dhamanisaṇthataṃ,
ekaṃ vanasmiṃ jháyantaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
396. Na váhaṃ bráhmaṇaṃ brúmi yonijaṃ, mattisaṃbhavaṃ,
bhovádi náma so hoti, sa ve hoti sakiṇcano;
akiṇcanaṃ, anádánaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
397. Sabbasamyojanaṃ chetvá yo ve ná paritassati,
saṃgátigaṃ, visaṃyuttaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
398. Chetvá nandhiṃ varattañ ca, sandánaṃ sahaṇukkamaṃ,
ukkhittapalighaṃ, buddhaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
399. Akkosaṃ vadhabandhañ ca aduṭṭho yo titikkhati,
khaṇtibalaṃ, baláñkaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
400. Akkodhanaṃ, vatavaṇtaṃ, sflavaṇtaṃ, anussutaṃ,
dantaṃ, antimaśáiraṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
401. Vári pokkharapatte va, áragger iva sásapo,
yo na lippati kámesu, taṃ ahaṃ brúmi bráhmaṇaṃ.

vestem gestantem hominem, macrum, venis consitum,
solitarium in sylva meditantem, eum ego dico bráhmaṇaṃ.

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

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

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

409. Yo dha dīgham va rassam vā, aṇumthūlam, subhāsuham
loke adinnam nādiyati, tam aham brūmi brāhmaṇam.
410. Ásá yassa na vijjanti asmim loke paramhi ca,
nirásayam, visamyuttam, tam aham brūmi brāhmaṇam.
411. Yassālayā na vijjanti, aññāya akathamkathī,
amatogadham anuppattam, tam aham brūmi brāhmaṇam.
412. Yo dha puññañ ca pápañ ca, ubho saṅgam upaccagá,
asokam, virajam, suddham, tam aham brūmi brāhmaṇam.
413. Candam va vimalam, suddham, vippasannam, anāvilaṃ,
nandibhavaparikkhīnam, tam aham brūmi brāhmaṇam.
414. Yo imam palipatham, duggam saṃsāram, moham accagá,
tiṇṇo, páragato, jháyí, anejo, akathamkathī,
anupádāya nibbuto, tam aham brūmi brāhmaṇam.
415. Yo dha káme pahatvána anágáro paribbaje,
kámabhavaparikkhīnam, tam aham brūmi brāhmaṇam.

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

416. Yo dha taṅhaṃ paḥatvána anágáro paribbaje,
taṅhábhavaparikkhíṇaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
417. Hitvá mánuśakaṃ yogaṃ dibbaṃ yogaṃ upaccagá,
sabbayogavisamīyuttaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
418. Hitvá ratiṅ ca aratiṅ ca sítibhútaṃ, nirúpadbhiṃ,
sabbalokábhībhūṃ, víraṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
419. Cutim̄ yo vedi sattánaṃ upapattiṅ ca sabbaso,
asattaṃ, sugataṃ, buddhaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
420. Yassa gatiṃ na jánanti devá, gandhabbamánusá,
khíṇásavaṃ, arahantaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
421. Yassa pure ca pacchá ca majjhe ca n'atthi kiñcanaṃ,
akiñcanaṃ, anádánaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.
422. Usabhaṃ, pavaraṃ, víraṃ, mahesiṃ, vijítávināṃ,
anejaṃ, nahátakaṃ, buddhaṃ, taṃ ahaṃ brúmi bráhmaṇaṃ.

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

423. Pubbenivásam yo vedí saggápáyañ ca passati,
 atho játikkhayañ patto, abhiññávosito muni;
 sabbavositavosánam, tam aham brúmi bráhmaṇam.

Bráhmaṇavaggo chabbísatimo.

-
1. Yamakam, appamadam, cittam, puppham, bálana paṇḍitam,
 arahantam saḥassena, pápam daḍḍena: te dasa;
 2. jará, attá ca, loko ca, buddham, sukham piyena ca,
 kodham, malañ ca, dhammattham maggavaggena: vísati;
 3. pakiññam, nirayam, nágo, tañham, bhikkhu ca, bráhmaṇo:
 ete chabbísatí vaggá desitádiccabandhuná.

Dhammapadam nitthitam.

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

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





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

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

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

Siddhir astu, subham astu, árogyam astu.



EXCERPTA EX COMMENTARIO ET NOTÆ.

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

v. 1. Ayam dhammadesaná kattha bhásitá ti: Sávatthiyam; kam árabbhá ti: Cakkhupálattheram. Sávatthiyam kira Mahásvanño náma kuṭumbiko ahosi (cod. abhosi) addho, mahaddhano, mahábhogo, aputtako; so ekadivasam nahá-natittham gantvá nahátvá ágacchanto antarámagge sampannasákham ekam vanaspatim disvá ayam mahesakkháya devatáya

adhigga^hito bhavissatīti tassa he^tthābhāgam^{am} sodhāpetvā pā-
kārāparikkhepa^m kārāpetvā vālikā okirāpetvā dhajapatākam
ussāpetvā vanaspatim alamkaritvā puttā^m vā dhītaram^{am} lvā
abhitvā tumhākam mahāsakkāram^{am} karissāmīti patthana^m
katvā pakkāmīti. Ath' assa bhariyāya kucchiya^m gabbho pa-
ti^tthāsi, so tassā(?) gabbhāparihāram^{am} adāsi, sā dasamāsacca-
yena puttā^m vijāyi, se^tthī (c. -i) attanā pālita^m vanaspatim
nissāya laddhattā tassa Pālo ti nāma^m akāsi. Aparabhāge
am^{na}m puttā^m labhi, tassa Cullapālo ti nāma^m katvā itarassa
Mahāpālo ti nāma^m kari; te vayappatte gharabandhana^{na}
bandhimsu. Tasmim^m samaye Satthā pavattavaradhammacakko
(c. -dhammā-) anupubbena gantvā Anāthapiṇḍikamahāset^tthinā
catupañāsako^tidhana^m vissajjetvā kārīte Jetavanamahāvihāre
viharati mahājana^m saggamagge ca mokkhamagge ca pati^tthā-
payamāno (c. -no); Tathāgato hi mātīpakkhato (mātu- ?) asītiyā
pītipakkhato (pitu- ?) asītiyā ti dveasītiñātikulasahas^{se}hi (?) kārīte
vihāre ekam eva vāsa^m vasitvā Anāthapiṇḍikena kārīte Jetava-
namahāvihāre ekūnavāsati (-vassāvāse?), Visākhāya sattavāsati-
ko^tidhanāpariccāgena kārīte Pubbārāme chavassāvāse ti, dvinnam
kulāna^m guṇamahantata^m paticca Sāvattim^m nissāya pañcavāsa-
tivassāvāse vasi. Anāthapiṇḍiko pi Visākhāpi mahāupāsikā nibad-
dham^m divasassa dve vāre Tathāgatassa upa^tthāna^m gacchanti,
gacchantā va da^harasāma^ṇerā (c. -nerā) no hatthe olokessantīti
tucchahatt^hato na gatapubbā purebhatta^m gacchantā khādani-
yādīni gā^hāpetvā gacchanti, pacchābhatta^m pañca bhesajjāni
at^ttha ca pānāni. Nivesanesu pana nesa^m dvinnam^m bhik-
khusahassāna^m niccapa^mñānān' evāsanāni honti, annapāna-
bhesajjesu yo ya^m icchati tassa ta^m (? c. ta^m cassata^m)
yadicchita^m eva sampajjati. Tesu Anāthapiṇḍikena ekam eva
divasam^m pi Satthā (c. satthārā) pañ^ham^m na pucchitapubbo, so
kira Tathāgato buddhasukhumālo khattiyasukhumālo upakāro
me ga^hapatīti may^ham^m dhamma^m desento kilameyyā ti Satthari

adhimattasinehena pañham na pucchati; Satthá pana tasmiñ nisinnamatte yeva ayam seṭṭhí (c. -i) mañ arakkhitabbaṭṭhāne rakkhati, aham hi kappasatasahassādhikāni cattāri asaṃkheyyāni alamkatapaṭiyattañ attano sīsam chitvā akkhīni uppātetvā hadayamañsam ubbātetvā pānasamañ (?) puttadārañ pariccajivā páramiyo pūrento paresam dhammadesanattbhāya meva pūresim, esa mañ arakkhitabbaṭṭhāne rakkhatīti ekañ dhammadesanañ katheti yeva. Tadá Sāvatthiyañ sattamanussakoṭiyo vasanti, tesu Satthudhammakathañ sutvā pañcakoṭimattā manussā ariyasāvaka jātā (c. add. dvekoṭimattā manussā ariyasāvika jātā), dvekoṭimattā puthujjanā; tesu ariyasāvakanam dve yeva kiccāni ahesuñ: purebbattañ dānañ denti, pacchābbattañ gandhamālādīhatthā vatthabhesajjādipānakādīm gāhāpetvā dhammasavanattham gacchanti. Ath' ekadivasañ Maḥāpālo ariyasāvake gandhamālādīhatthe vihārañ gacchante disvā ayam mahājano kuḥim gacchantīti pucchitvā dhammasavanāyā ti sutvā aham pi gamissāmīti gantvā Satthārañ vanditvā parisapariyante nisīdi. Buddhā va nāma dhammañ desentā saraṇasīlapabbajjādīnañ upanissayañ oloketvā ajjhāsayaavasena dhammañ desenti. Tasmā tañ divasañ Satthā satassa (?) upanissayañ oloketvā dhammañ desento (c. add. tañ divasañ) anupubbikathañ kathesi; seyyathīdañ dānakathañ sīlakathañ saggakathañ kāmānañ ādīnavam (c. ādi-) otārañ saṃkilesañ nekkhamme ānisaṃsañ pakāsesi. Tañ sutvā Maḥāpālo kuṭumbiko cintesi: paralokañ gacchantāñ puttadhītaṇo vā bhogā vā nānugacchanti, sarīrañ pi attanā saddhīm na gacchati, kim me gharāvāsena, pabbajissāmīti so desanāpariyosāne Satthārañ upasaṃkamitvā pabbajjāñ yāci; atha nañ Satthā n'atthi te koci āpucchitabbo (c. -bbanti) yuttako nātīti (c. nā-) āha; kaniṭṭhabhātā me atthi bhante ti; tena hi tañ āpucchā ti; so sādhū ti sampañcchitvā Satthārañ vanditvā gehañ gantvā kaniṭṭhañ pakkosāpetvā tāta yañ imasmim kule savimñānakāvimñānakañ (c. -ñāṇa-) dhanāñ

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

Jarājajjaritā honti hatthapādāp', anassavā; *

yassa so vihatatthāmo, kathaṃ dhammaṃ carissasi.

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

* cod. -pādapanassavā.

Sattháram vanditvá attaná saḥagámino bhikkhú pariyesanto satthim bhikkhú labhitvá tehi saddhim nikkhamitvá vísayojana-satam (c. vísamyo-) maggam gantvá ekam mahantam paccan-tagáram patvá tattha saporiváro piṇḍáya pávisi, manussá vattasampanne bhikkhú disvá va pasannacittá ásanáni parinā-petvá nisídāpetvá (c. -sid-) paññenāhārena (c. pan-) parivisitvá bhante kuḥim ayyá gacchantīti pucchitvá yathāphásukaṭṭhānam upāsaká ti vutte paṇḍítamanussá vásam senásanam pariyesanti, bhadantá ti ñatvá bhante sace ayyá imam témásam idha vaseyyum mayam saraṇesu patittháya síláni gaṇḥeyyámá ti áhaṃsu, te pi mayam imáni kuláni nissáya bhavanissaraṇam karissámá ti adhvásesum, manussá tesam paṭimñam (c. paṭi-ñam) gaḥetvá vihāram paṭijaggitvá rattitthānadivātthānāni sam-pádetvá adamsu, te nibaddham tam eva gáman piṇḍáya pa-visanti; atha ne eko vejjo upasamkamitvá bhante bahun-nam vasanaṭṭhāne aphásukam pi náma hoti, tasmim uppanne mayham katheyyátha, bhesajjam karissámīti pavāresi; thero vassúpanáyikadvise te bhikkhú ámantetvá pucchi: ávuso imam témásam katīhi (c. katīhi) iriyápathehi vítināmessathá ti; ca-tūhi (c. catūhi) bhante ti; kim pan' etam ávuso patirúpaṃ, na nu appamattehi bhavitabbam, mayam abhidharamánassa (c. mayam bhi-) Buddhassa santike kammaṭṭhānam gaḥetvá ágatá, Buddhá ca náma na sakká sathena árádhetum, kalyá-najjhásayena h'ete árádhetabbá (c. -bbam), pamattassa ca náma cattáro apáyá sakageḥasadisá, appamattá hothávuso ti; tumhe pana bhante ti; aham tíhi iriyápathehi vítināmessámīti piṭṭhim (?) na sáressámi ávuso ti; sádhu bhante appamattá hothá ti. Therassa niddam anokkamantassa paṭhamamāse atikkante akkhirogo uppajji, chiddaghaṭato udakadhára viya akkhīhi dhára paggharanti, so sabbarattim samañadhammam katvá aruṇuggamane gabbham pavisitvá nisídi. Bhikkhú bhikkhá-cáraeláya therassa santikam upasamkamitvá bhikkhácára-

velāgatā (c. -gante) ti āhamsu; tena h' āvuso ganhatha
 pattacīvaran ti; attano pattacīvaran gāhāpetvā nikkhami.
 Bhikkhū tassa akkhī (c. -i) paggharante disvā kim etaṃ bhante
 ti pucchimsu; akkhī me āvuso vātā vijjhantīti; na nu bhante
 vejjen' amhā pavāritā, tassa kathemā ti; sād'h' āvuso ti; te
 vejjassa kathayimsu, so telam pacitvā pesesi, thero nāsāya
 telam āsiñcanto nisinnako va āsiñcivā antogāmam pāvīsi, vejjo
 disvā āha: ayyassa kira akkhī (c. -i) vāto vijjhatīti (c. vijja-);
 āma upāsakā ti; bhante mayā telam pacitvā pesitam nāsāya vo
 āsittan (c. asittan) ti; āma upāsakā ti; idāni kīdisan ti; rujat'
 eva upāsakā ti; vejjo mayā ekavāren' eva vūpasamattham telam
 pahitam, kin nu kho rogo na vūpasanto (c. vup-) ti cintetvā
 bhante nisīditvā (c. -sid-) vo āsittam nipajjitvā ti pucchi; thero
 tuṇhī (c. -i) ahosi, punappunam pucchiyamāno pi na kathesi;
 so vihāram gantvā vasanaṭṭhānam olokessāmīti cintetvā tena
 hi bhante gacchathā ti theram vissajjetvā vihāram gantvā
 therassa vasanaṭṭhānam olokento camkamananisīdanatṭhānam
 eva disvā sayanaṭṭhānam adisvā bhante nisinno hi āsitto 'sīti
 (c. hi vo āsitto hīti) pucchi; thero tuṇhī (c. -i) ahosi; mā bhante
 evam akattha, samaṇadhammo nāma sarīre (c. -rir-) yāpente
 sakkā kātum, nipajjitvā āsiñcathā ti punappuna yāci, gaccha-
 thāvuso mantetvā jānissāmīti, therassa ca tatha n'eva nāti
 na salohito (c. sālohita) atthi yena saddhim manteyya (c.
 satṭhimattheyya), kena ca (c. kaca) pana saddhim mantento
 vadehi tāva āvuso pālītatvaṃ kim akkhīhi (c. akkhi) olokes-
 sasi udāhu Buddhasāsanam, anamatamaggasmim (c. -taggasmim)
 hi samsāravaddhe tava anakkhikakālassa gaṇanā n'atthi; anekāni
 pana Buddhasatāni Buddhasahassāni atītāni, tesu te ekabuddho
 pi na paricīṇṇo (—?), idāni imam antovassam tayo māse na
 nipajjissāmīti te mānasam baddham, tasmā cakkhūni te nas-
 santu vā bhijjantu vā Buddhasāsanam eva dhārehi, mā cak-
 khūnīti (c. -iti) bhūtakāyam ovadanto imā gāthā abhāsi:

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

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

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

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

Paṭikkhitinno kiccháya vejjenási vivajjito,
 niyatá maccurájassa kim pálita pamajjasíti(— ?).

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

^a cod. addit jfrá.

^b cod. omittit sotáni.

akkhíni oloketvá assupunnetto hutvá bhante má cintayittha, mayam vo patijaggissámá ti (c. -míti) theram assásetvá kattab-
 bayuttakam vattam katvá gáman pavisimsu. Manussá theram
 adisvá bhante amhákam aggo kuhin ti pucchitvá tam pavattirñ
 sutvá yágum pesetvá sayam piñdapátam ádaya gantvá theram
 vanditvá pádamúle pavaddhayamáná roditvá mayam bhante pañi-
 jaggissáma, tumhe má cintayitthá ti samassásetvá pakkamimsu.
 Tato pattháya nibaddham yágubhattan viháram eva pesenti,
 thero pi itare satthibhikkhú nirantaram ovadati, te tass' ováde
 thatvá upakattháya paváranáya sabbe va saha patisambhidáhi
 arahattan pápunimsu, vutthavassá ca pana Satháram datthbu-
 kámá hutvá theram áhamsu: bhante Satháram datthukám'
 amhá ti, thero tesam vacanam sutvá cintesi: aham dubbalo
 antarámagge ca amanussapariggahítá ataví atthi, mayi etehi
 saddhim gacchante sabbe kilamissanti, bhikkham pi labhitum na
 sakkhissanti, ime puretaram eva pesissámíti; atha ne áha: ávuso
 tumhe purato gacchathá ti; tumhe pana bhante ti; aham dub-
 balo antarámagge ca amanussapariggahítá ataví atthi, mayi
 tumhehi saddhim gacchante sabbe kilamissatha, tumhe purato
 gacchathá ti; má bhante evam karittha; mayam tumhehi
 saddhim ñeva gamissámá ti; má vo ávuso rucci, evam sante
 mayham aphásukam bhavissati, mayham kaniñtho tumhe disvá
 pucchissati, ath' assa mama cakkhúnam parihínabhávam áro-
 ceyyátha, so mayham santikam kañcid eva pañiñissati, tena
 saddhim ágacchissámi, tumhe mama vacanena Dasabalañ ca
 asstimañáthere ca vandathá ti te uyyojesi; te theram khamá-
 petvá antogáman pavisimsu. Manussá nisídápetvá bhikkham
 datvá kim bhante ayyánam gamanááro parináyatíti; áma
 upásaká, Satháram datthukám' amhá ti; te punappuna yácitvá
 tesam gamanachandam eva ñatvá anugantvá paridevitvá ni-
 vattimsu; te pi anupubbena Jetavanam gantvá Satháram ca
 maháthere ca (c. -rañ ca) therassa vacanena vanditvá puna

divase yattha therassa kaniṭṭho vasati taṃ vīthim piṇḍāya pāvīsimsu; kuṭimbiko tesam jānitvā nisīdāpetvā katapaṭṭisanthāro bhātikathero me kuḥin ti pucchi, ath' assa taṃ pavattim ārocesum, so tesam pādāmūle pavaddhento roditvā pucchi: idāni bhante kim kātābbaṃ ti; therō ito kassaci gamanaṃ paccāsimsati (c. paṇḍās-), gatakāle tena saddhim āgamissatīti; ayam bhante bhāgineyyo Pālito nāma, etaṃ pesethā ti; evaṃ pesetum na sakkā, magge paripantho atthi, pabbājetvā pesetum vaddhatīti; evaṃ katvā pesetha bhante ti; atha naṃ pabbājetvā addhamāsamattam cīvaragahaṇādīni sikkhāpetvā maggaṃ ācikkhitvā paḥiṇimsu. So anupubbena taṃ gāmaṃ patvā gāmadvāre ekaṃ māhallaṃ disvā imaṃ gāmaṃ nissāya koci aramṇako viḥāro atthīti pucchi; atthi bhante ti; ko tattha vasatīti; Pālītathero bhante ti; maggaṃ me ācikkhatthā ti; ko 'si tvaṃ ti; bhaddantatherassa bhāgineyyo 'mḥīti; atha naṃ gahetvā viḥāraṃ nesi, so theram vanditvā addhamāsamattam vattapaṭivattam katvā theram sammā paṭijaggitvā bhante mātulakuṭumbiko me tumhākaṃ āgamaṃ paccāsimsati, etha gacchāma ti āha; tena hi maṃ yatthim gaṇhāhi; so yatthikoṭim gahetvā therena saddhim antogāmaṃ pāvīsi; manussā nisīdāpetvā kim bhante gamaṇākāro vo paṇḍāyatīti pucchimsu; āma upāsakā gantvā Sathāraṃ vandissāmi. Te nānappakāreṇa yācivā alabhantā theram uyyojentā upadḍhapaṭham gantvā roditvā nivattimsu; sāmaṇero theram yatthikoṭim (c. addit: vā) ādāya gacchanto antarāmagge ataviyam Katthanaṅgaram nāma therena upanissayavutthapubbagāmaṃ sampāpuni; so tato nikkhamitvā aramṇe gāyitvā dārūni uddharantiyā ekissā itthiyā gītasaddam sutvā sare nimittam gaṇhi. Itthisaddo viya añño saddo purisānaṃ sakalasarīraṃ pharitvā thātum samattho nāma n' atthi, te n ā h a B h a g a v ā: nāhaṃ bhikkhave amṇam ekasaddam pi samanupassāmi yo evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathā yidam (ayam?) bhikkhave itthisaddo ti;

sámaṇero tattha nimittam gahevá yatthikotim vissajjevá tittha-
 tha táva (c. táca) bhante kiccam me atthíti tassá santikam gato,
 sá tam disvá tuṅhí aḥosi, so táva saddhim sīlavipattim pápuṇi;
 theró cintesi: idán' ev' eko gítasaddo suyattha (súyati?), so ca
 kho itthiyá, sámaṇero pi so sīlavipattim patto bhavissatíti; so
 pi attano kiccam niṭṭhápervá ágantvá gacchámaham bhante ti
 áha, atha nam theró pucchi: pápo játo 'si sámaṇero ti, so
 tuṅhí hutvá punappuna pucchito na kiñci katesi, atha nam
 theró áha: tádísena pápena mama yatthigahaṇakiccam n' atthíti,
 so samvegappatto kásáyáni apantva gihiniyámena paridahitvá
 bhante aham pubbe sámaṇero idáni pan'amhi gihí játo, pab-
 bajanto pi cáham na saddháya pabbajito maggaparipanthabhayena
 pabbajito, etha gacchámá ti áha; ávuso gihipápo (c. gí-) pi pápo
 samanapápo pi pápo yeva, tam samanabháve thatvāpi (c. -pi)
 sīlamattam púretum násakkhi, gihí (c. gíhi) hutvá kim náma
 kalyānam karissasi, tádísena pápena me yatthigahaṇakiccam
 n' atthíti; bhante amanussupaddavo maggo, tumhe pi andhá,
 katham idha vasissathá ti; atha nam theró ávuso tvam má
 evam cintayi, idh' eva me nipajjitvá marantassa pi aparáparam
 pavaddhentassa pi tayá saddhim gamanam náma n'atthíti vatvá
 imá gáthá abhási:

Handāham hatacakkhu 'smi, kantáradhánam ágato,
 semá(?) na gacchámi, n' atthi bále saháyatá.

Handāham hatacakkhu 'smi^a, kantáradhánam ágato,
 marissámi, no gamissámi^b, n' atthi bále saháyatá.

Tam sutvá itaro samvegajáto bháriyam vata me sáhasikam
 ananucchavikam kammam katan ti bháha paggayha kandanto
 vanasandam pakkhanditvá tathá pakkanto va aḥosi. Therassāpi
 sīlatejena satthiyojanáyámam paññásayojanavitthatam panna-
 rasayojanabāham jayasumanapupphavañnam nisīdanutthaha-
 nakále sumbanamanuññamanapakatikam (?c. -su oñamanuññ-?)

^a cod. -smlm.

^b cod. gá-.

Sakkassa devarambho paṇḍukambalasilāsanam unhākāram das-
sesi. Sakko ko nu kho mam thānā cāvetukāmo ti olokento
dibbena cakkhunā theram addasa; tenāhu porānā :

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

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

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

Saḥassanetto devindo devarajjasirīdharo
khaṇena āgantvāna Cakkhupālam upāgami.

Upagantvā pana therassāvidūre padasaddam akāsi; atha nam
thero pucchi: ko esā ti; aham bhante addhiko ti; kuhiṃ yāsi
upāsakā ti; Sāvattim bhante ti; yāhi āvuso ti; ayyo pana
bhante kuhiṃ gamissasīti; aham pi (c. ahamhi) tatth' eva
gamissāmīti; tena hi ekato gacchāma bhante ti; aham dubbalo,
mayā saddhim gacchantassa tava papaṅco bhavissatīti; mayham
accāyikāṃ n'atthi, aham pi ayyena saddhim gacchanto dasasu
pumñakiriyavatthusu ekam labhissāmi, ekato gacchāma bhante
ti. Thero eko sappuriso bhavissatīti cintevā tena hi yaṭṭhi-
koṭim gaṇha upāsakā ti āha; Sakko tathā katvā paṭhavim
samkhipanto samkhipanto sāyaṇhasamaye Jetavanam sampā-
pesi; thero samkhanavādisadde sutvā katth' esa saddo ti
pucchi; Sāvattiyam bhante ti; mayam gamanakāle cirena
gamimhā ti; aham ujukamaggam jānāmi bhante ti; tasmim
khaṇe thero nāyam manusso devatā bhavissatīti sallakhesi.

Saḥassanetto devindo devarajjasirīdharo

samkhipitvāna tam maggam khippam Sāvattim āgami.

So theram therass' eva Satthāya kaniṭṭhakuṭumbikena (c.-tthā-)

*. cod. -yim.

káritam pannaśálam netvá pallamke nisídápetvá piyasaháya-
 vanṇena tassa santikam gantvá sammá (c. -ma) Pálá ti pakkositvá
 kim sammá ti; therassáगतabhávam jánásíti; na jánámi, kim pana
 thero ágato ti; áma sammá idán' áham viháram gantvá theram
 tayá katapañnasáláya nisinnakam disvá ágato 'mhíti vatvá
 pakkámi; kuṭumbiko pi viháram gantvá theram disvá pádamúle
 pavaddhento idam disvá aham bhante tumhákam pabbajitum
 na dásin ti ádñi vatvá dve dásakárame bhujisse (c. buchi-) katvá
 therassa santike pabbájetvá antogámato yágubhattádñi áharitvá
 theram upatthahathá ti pátipádesi; sámānerá vattapaṭivattam
 katvá theram upatthahimsu. Ath' ekadivasam disávásino bhikkhú
 Sattháram passissámá ti Jetavanam ágantvá Sattháram van-
 ditvá asitimaháthere disvá viháracárikam carantá Cakkhupála-
 therassa vasanatthánam patvá imam pi passissámá ti sáyañ
 tadabhimukhá abesum; tasmim khane mahámegho utthahi,
 te idáni sáyañ ca meghe ca utthito, páto va gantvá passissámá
 ti nivattimsu; devo paṭhamayámañ vassitvá majjhimayáme
 vigame vigato, thero áradhaviyaro ácinnacamkamano (?), tasmá
 pacchimayáme camkamam otari, tadá pana navavattthadháya
 bhúmiyá bahú indagopaká utthahimsu, te there camkamante
 yebhuyyena vipajjimsu; ávásiká therassa camkamanatthánam
 kálass' eva na samajjimsu (sompajj-?), itare bhikkhú therassa vasa-
 natthánam passissámá ti ágantvá camkamane páṇake disvá ko
 imasmim camkamáti pucchimsu; amhákam upajjháyo bhante ti;
 te upajjháyimsu: passatha samañassa kamman, sacakkhukále
 nipajjitvá niddáyanto kiñci akatvá idáni cakkhuvikalakále cam-
 kamámáti ettake páṇe máresi, attham karissámáti anattam kariti
 (c. -ri-). Atha gantvá Tatháगतassa árocesum: bhante Cakkhupá-
 latthero camkamámáti bahupáṇake máresi; kim pana so tum-
 hehi márento dittho ti; na dittho bhante ti; yath' eva tumhe
 tam na passatha tathápi so te páṇe na passati, khínásavánam
 marañacetaná náma n' atthi bhikkhave ti; bhante arahattassa

upanissāye sati kásmá andho játo ti; attaná katakammavasena; kim paṇa tena katan ti; tena hi bhikkhave suṇátha: Atte Bārāṇāsirāje (c. -já) rajjam kárente eko vejjo gámanigame (c. -nigamame) caritvá vejjakammaṃ karonto ekaṃ cakkhu-dubbalakaṃ itthiṃ disvá pucchi: kin te aphásukan ti; akkhíhi na passámi; bhesajjam te karomíti; karoḥi sámíti; kim me dassasíti; sace me akkhíni pákatikáni kátum sakkhissasi aham te saddhiṃ puttadhítáhi dásí (e. -i) bhavissámíti; so sádhú ti bhesajjam samvidahi, ekabhesajjen' eva akkhíni pákatikáni ahesum; sá cintesi: aham etassa puttadhítáhi saddhiṃ dásí (c. -i) bhavissan ti patijánim, na kho pana maṃ saṇehana (sineham?) samudācarissati, vañcessámi naṃ ti, sá vejjenāgantvá kídissam bhadde ti puṭṭhá pubbe me akkhíni (c. -ini) thokaṃ rujimsu, idáni atirekatarāṃ rujantíti; vejjo ayam maṃ vañcetvá kiñci añátukámá, na me etáya dinnabhatiyá atho, idán' eva naṃ andham karissámíti (c. -iti) cintetvá geham gantvá bhariyáya nam attham ácikkhi, sá tuṇhí aḥosi, so ekaṃ bhesajjam yojetvá tassá santikaṃ gantvá bhadde imaṃ bhesajjam añjáḥṭi añjāpesi, dve akkhíni dīpasikhá viya vijjháyimsu. Vejjo Cakkhupálo aḥosi bhikkhave, tadá mama puttēna katakammaṃ pacchato pacchato anubandhi, pápakammaṃ hi nám' etaṃ dhuram vaḥato balivaddassa padaṃ cakkam viya anugacchatíti. Idaṃ vatthum kathetvá anusandhiṃ ghaṭetvá patitṭhápitamattikam sásanam rájamuddáya lañchanto viya dhammarájá imaṃ gátham áha:

Manopubbaṅgamá dhammá, manosetthá, manomayá;

manasá ce paduṭṭhena bhásati vá karoti vá,

tato naṃ dukkham anveti cakkam va vaḥato padaṃ ti.

Tattha m a n o ti kámávacarakusaládibhedam sabbam pi catubhú-mikacittam. Imasmim pana pade tadá tassa vejjassa uppanna-vasena niyamamánam vavatthápiyamánam paricchiijyamánam domanassasaḥagatam paṭighasampayuttacittam eva labbhati.

Pubbaṅgamá ti tena paṭhamagáminá hutvá samannágatá. Dhammá ti guṇadesanāpariyattinissattavasena cattáro dhammá náma. Tesu na hi dhammo adhammo ca ubho samavi-pákino: adhammo nirayan ti (c. nirayanyanti) dhammo pápeti sugatin ti (c. sugg-), ayam guṇadhammo náma; dhammañ vo bhikkhave desissámi ádikalyāṇan ti, ayam desanádhammo náma; idha pana bhikkhave ekacce kulaputtá dhammañ pa-riyápuṇanti suttam̐ geyyan ti (c. geyyánti), ayam pariyatti-dhammo náma; tasmim̐ kho pana samaye na dhammá hontīti, khandhá hontīti, ayam nissattadhammo náma, nijjivadhammo ti pi es' eva. Tesu imasmim̐ tháne nissattanijjivadhammo adhippeto, so atthato tayo arúpino khandhá: veda ná khandho, samā ná khandho, samā kharā khandho ti, ete hi manopubbaṅgamá. Etesam̐ hi mano pubbaṅgamo náma, katham̐ pan': etehi saddhim̐ ekavattthuko ekárammaṇo apubbácarimañ (c. apubbamcar-) ekakkhane uppajjamāno pubbaṅgamo náma hotīti uppádappaccayatthena. Yathá hi bahusu ekato gámagháta-kádikammáni karontesu ko etesam̐ pubbaṅgamo ti vutte yo tesam̐ paccayo hoti yañ nissáya te tam̐ kammañ karonti so danto (c. datto) vá matto vá tesam̐ pubbaṅgamo ti vuccati, evam̐ sampadam̐ idam̐ veditabbam̐. Iti uppádappaccayatthena mano pubbaṅgamo etesan ti manopubbaṅgamá; na hi te mane anuppajjante (c. mano appajjante) uppajjitum̐ sakkonti, mano pana ekaccesu cetasikesu anuppajjantesu pi uppajjati yeva. Adhipativasena pana mano settho etesan ti mano-setthá, yathá hi corádinañ corajetthakádayo adhipatino setthá tathá tesam̐ pi mano settho (c. setthá). Yathá pana dāruádhi nipp hannáni (c. dāruhi ádhi nippa-) táni bhandañi dāruma-yádini náma honti tathá ete pi manato nipp hannattá (c. nippantattá) manomayá náma. Paduṭṭhená ti ágantukehi abhijjhádhi upakkilesehi (c. sehi) paduṭṭhena, pakatimano hi bha-vaṅgadosehi paduṭṭham̐ hoti na ca na cittam̐ nápurimañ bha-

vaṅgacittam eva (?), tenāha Bhagavā: pabhassaram idaṃ bhikkhave cittaṃ tañ ca kho āgantukehi upakkilesehi upakkilittan ti; evaṃ manasā ce paduṭṭhena bhāsati vā karoti vā so bhāsamaṇo catubbidham vacīduccaritam (c. -ci-) eva bhāsati, karonto tividham kāyaduccaritam eva karoti, abhāsanto akaronto tāya abhijjhādfhi paduṭṭhamānasatāya tividham manoduccaritam pūreti: evaṃ assa dasa akusalakammāpathā pāripūriṃ gacchanti. Tāto naṃ dukkham anvetīti tāto tividhaduccaritato taṃ puggalaṃ dukkham anveti, duccaritānubhāvena cattāro apāye manussesu vā tamabhāvaṃ gacchantāṃ kāyavatthukam pi itaram pīti iminā pariyāyena kāyikacetāsikam vipākadukkhāṃ anugacchati, yathā kiṃ: cakkam va vaḥato padam, dhura-yuttassa dhuraṃ vaḥato balivaddassa cakkam viya; yathā hi so ekam pi divasaṃ dve pi pañca pi dasa pi addhamāsam pi vaḥanto cakkam nivattatum jaḥitum na sakkoti atha ca assa purato abhikkamantassa yugam gīvam (c. gīvā) bādhati pacchato paṭikkamantassa cakkam ūrumamsam paṭihanti, imehi dvīh'ākārehi bādhanāṃ cakkam tassa pādānupadikam hoti, tath'eva (c. tattheva) manasā paduṭṭhena tīṇi duccaritāni pūretvā ṭhitam puggalaṃ nirayādisu tattha tattha gataṭṭhāne duccaritamūlakam kāyikam pi cetāsikam pi dukkhāṃ anubandhaṭṭīti. Gāthāpariyosāne tiṃsasahaṃsā bhikkhū saha paṭisambhidāhi arahattam pāpuṇṇesu, sampattaparīsāya pi desanā sātthikā aḥosīti. Cakkhupālattherassa vatthum.

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

Quid tandem ab eo factum est? — Audite igitur, o bhikkhus. Regnante olim rege Báránasis, medicus quidam per rura et oppida proficiscens munere suo fungens mulierem ex oculis laborantem conspectam rogavit: quid tibi molestum? — Oculis non cerno. — Medicamentum tibi conficiam. — Confice, here. — Quidnam mihi dabis? — Si oculos meos sanos reddere potueris, ego tibi cum filiis filiabusque mancipium ero. — Is, bene, inquit. Medicamentum composuit; uno hoc medicamento oculi sani facti sunt. Illa cogitavit: me cum filiis filiabusque mancipium ei fore promisi... eludam eum. Tum a medico advenienti rogata, quomodo valeret: antea, inquit, oculi mei paulum dolebant, jam vero gravius dolent. Medicus: hæc mihi decepto ne det quidquam cupida est, nec mihi pactæ cum ea mercedis usus erit, nunc igitur eam occoecabo, hæc quum secum reputasset, domum abiens uxori eam rem narravit. Ea tacuit. Is medicamento parato ad illam prope accedens hoc medicamentum inungi jussit. Tum ambo oculi ut lumen lucernæ extincti sunt. Medicus fuit Cakkhupálas, o bhikkhus. Hoc a filio meo tunc factum facinus perpetuo ei adhærebat; malefactum enim hunc, sicut bovis jugum vehentis pedem rota, insequitur.⁴ — Hinc apparet, ei rationi quæ inter mentem et dhammam intercedat, quum primarium in versu occupet locum, nullam ex fabula lucem afferri.

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

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

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

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

ágatá antogehe sápatēyyam passissanti bahi nam karissámīti
 puttam nīharitvá bahi álinde nipajjāpesi. Tam divasam Bhagavá
 balavapaccúsasamaye mahákaruṇásamápattito vuttiháya pubba-
 buddhesu katádhikáranam (c. -nam) ussannakusalamúlánam ve-
 neyyabandhavánam dassanatham Buddhacakkhuná lokam volo-
 kento dasasahassécakkavále nāñajálam patthari. Maddhakundalo
 bahi álinde nipannákāren' eva tassa anto pamñāyi; Satthá tam
 disvá tassa antogehá nīharitvá (c. ni-) tattha nipajjāpitabhávam
 ñatvá atthi nu kho mayham ettha gatapaccayena attho ti upadhá-
 rento idam addasa. Ayam mánavo mayi manam pasádetvá kálam
 katvá távatimsayojanike kanakavimāne nibbattissati, accharása-
 hassam assa parivāro bhavissati; bráhmaṇo pana nam (c. panam)
 jhāpetvá rodanto áláhane vicarissati; devaputto tigávutappamānam
 satthisakatahárálamkárapatimanditam accharásahassaparivāram
 attabhávam oloketvá kena nu kho kamma mayá ayam siri-
 sampatti laddhá ti olokeno mayi cittapasádena laddhabhávam
 ñatvá dhanacchedabhayena mama bhesajjam akatvá idáni álá-
 hanam gantvá rodati vippakárappattam nam karissámīti
 (c. kassámīti) pitari akkhantiyá Maddhakundalivanno nāgantvá
 áláhanassávidúre nipajjitvá rodissati, atha nam bráhmaṇo ko 'si
 tvan ti pucchitvá ahan te putto Maddhakundalīti, kuhiṃ nib-
 batto 'sīti, távatimsabhavane ti, kiṃ kamma katvá ti vutte mayi
 cittapasádena nibbattabhávam ácikkhissati (c. ac-), bráhmaṇo
 tumhesu cittam pasádetvá sagge nibbattanam (c. nibbattanāma)
 atthīti mam pucchissatīti, ath' assāham ettakāni satāni vá sa-
 hassāni vá tassakkāgaṇanāya (tassa takkāgaṇanāyo?) paricchīn-
 ditum ti (?) dhammapade gátham bhásissāmi, gáthāpariyosāne (c.
 gáthāpariy-) caturásītiyá páṇasahassānam dhammābhisamayo
 (c. -hi-) bhavissati, Maddhakundalo sotāpanno bhavissati, tathá
 Adinnapubbako bráhmaṇo; iti imam kulaputtam nissāya dhamma-
 yāyo (dhammābhisamayo?) mayá bhavissatīti ñatvá puna divase
 katasarīrapatiḷjaggano mahābhikkhusamghaparivuto Sāvattim

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

Alaṃkato Maddhakundalī

mālābhārī haricandanussado *

bāhā paggayha kandasī

vanamajjhe kim dukkhito tuvan ti.

So āha : Svannamayo pabhassaro uppanno rathapañjaro mama,
 tassa cakkayugaṃ (c. -kaṃyu-) na vindāmi, tena dukkhena jahis-
 sam jīvitam ti. Atha nam brāhmaṇo āha : Sovannamayam maṇi-
 mayam lobhamayam (loḥa-?) atha rūpiyamayaṃ ācikkha me
 bhaddamāṇava, cakkayugaṃ (c. -kaṃyu-) paṭilābhayāmi te. Taṃ
 sutvā mānavo ayaṃ puttassa bhesajjaṃ akatvā puttapatirūpakaṃ

* (-ssaro ?)

(c. -rúpákam) disvá rodanto svannádimayaṃ rathacakkam karomñti vadati, hotu, niggañhissámi nan ti, cinñetvá kíva mahantam mama cakkayugam karissasíti vatvá yáva mahantam ákamkhasíti vutte candasúriyehi me attho, te me dehñti. yácano so mánavo tassa pávadi: candasúriyá ubhayettha bhátaro, sovanna-mayo ratho (c. rathatho) mama tena cakkayugena sobhatíti. Atha nam bráhmaṇo áha: bálo ko tvam mánava, yo (yam?) tvam patthayase apatthiyam mamñámi, tuvam marissasi, na hi tuvam lacchasi candasuriye ti. Atha nam mánavo kim pana pamñáyamánass' attháya rodanto bálo hoti udáhu appamñáyamánassá ti vatvá gamanágamanam pi dissati, vaññadhátú ubhayettha víti (?) yo peto pana kálakato na dissako n' ídha kandatam balyataro. Tam sutvá bráhmaṇo yuttam esa vadatíti sallakkhetvá saccam kho vadesi mánava, aham eva kandatam balyataro candam viya dárako rudapetam (?) kálakatábhīpatthayan ti vatvá tassa katháya nissoko hutvá mánavassáthutim karonto imá gáthá abhási:

Ádittam vata mam santam, ghatam sittam va pávakam,
 váríná viya osiñcam sabbam nibbápay' odaram,
 Abbañhi vata me sallam, sokam hadayanissitam,
 yo me sokam * kare tassa puttasokam apánudi.
 Sváham abbúlhasallo 'smi, sítibhúto 'smi, nibbuto,
 na socámi, na rodámi, tava sutvána mánavá ti.

Atha nam ko náma tvan ti pucchanto:

Devatá nu 'si, gandhabbo, ádu Sakko purindado,
 ko vá tvam, kassa vá putto, katham jánemu tam mayan
 ti áha.

Ath' assa mánavo yañ ca kandasi yañ ca rodasi puttam álá-hane sayam ohitvá sváham (c. sváha) kusalam karitvá kam-mam tidasánam sahavyatam patto ti ácikkhi. Bráhmaṇo áha: appam vá bahum vá náddasáma dánam dadantassa sake agáre

* cod. soka.

uposathakammaṃ vā, tādi sakena kammaṃ gato 'si (c. yi) devalokaṃ ti. Māṇavo āha: ābādhiko 'haṃ dukkhito bālha-gilāno āturarūpo 'mhi (c. mahi) sake nivesane, Buddhaṃ vi-gatarajaṃ vitinṇakamkhaṃ addakkhiṃ, sugataṃ anomapaṃñāṃ, svāhaṃ muditamano pasannacitto añjaliṃ akarim Tathāgatassa, tāhaṃ (tenāhaṃ?) kusalakammaṃ (adde: akatvā?) tidasānaṃ saḥavyataṃ patto ti. Tasmim kathente kathente yeva brāh-maṇassa sakalasarīraṃ (c. -ra) pītiyā paripūri, so taṃ pītim pāvadanto: acchariyaṃ vata abbhutaṃ, añjalikammaṃ ayam (diso (c. idiso) vipāko, ahaṃ pi muditamano pasannacitto ajj' eva Buddhaṃ saraṇaṃ gacchāmi āha (c. ābha). Atha naṃ māṇavo:

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

So sādhu ti sampaticchitvā imā gāthā abhāsi:

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

Atha naṃ devaputto: brāhmaṇagehe bahurū dhanāni atthi,
 Sattāraṃ upasāṃkamitvā dānaṃ dehi, dhammaṃ suṇāhi,

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

pañham (c. pañam) pucchá ti vatvá tath' ev' antaradháyi. Bráhmaño pi geham gantvá bráhmaṇim ámantetvá: bhadde aham samaṇam Gotamaṁ nimantetvá pañham pucchissámi, sakkáram karohíti vatvá viháram gantvá Sattháram n' eva abhivádetvá na paṭisantháram katvá ekamantaṁ t̥hito: bho Gotama adhvásesi me ajjatanáya bhattam saddhim bhikkhusamghena ti áha. Satthá adhvásesi, so Satthu adhvásanam viditvá vegena gantvá sakanivesane khádaniyam bhojaniyam paṭiyádápesi, Satthá bhikkhusamghaparivuto tassa geham gantvá pamñattásane nisídi, bráhmaño sakkaccam parivisi. Mahájano sannipati, miccháditt̥hikena kira Tathágate nimantite dve janakáyá sannipatanti, miccháditt̥hiká: ajja samaṇam Gotamaṁ pamhapuccháya (c. -hamp-) vihet̥hiyamánam passissáma ti sannipatanti, sammáditt̥hiká: ajja Buddhavisayam Buddha-llham passissáma ti sannipatanti. Atha bráhmaño katabhattakiccam Tathágatam upasamkamitvá nivásane nisinnḡ pañham pucchi: bho Gotama tumhákam dánam adatvá pújam akatvá dhammam asutvá uposathavásam avasitvá kevalam manopasádamatten' eva sagge nibbattá náma hont̥ti; bráhmaṇa kasmá maṁ puchasi, na nu te puttena Maddhakunḡaliná mayi manam pasádetvá attano sagge nibbattabhávo kathito ti; kadá bho Gotamá ti; na nu tvam ajja susanam gantvá kanto (kandanto?) avidúre báhá paggayha kandantaṁ ekam maṇavam disvá: alaṁkato Maddhakunḡalí málábhári haricandanussado ti dv̥hi janehi kathitakatham pakásento sabbam Maddhakunḡalivatthum kathesi, ten' ev' etaṁ Buddhabhásitam náma játam kathetvá pana na kho bráhmaṇa ekasataṁ na dve atha kho mayi manam pasádetvá sagge nibbattánam gaṇaná n' atth̥ti áha. Mahájano (c. -jáno) na nibbematiko (c. -ke) hoti, ath' assa anibbematikabhavam viditvá Satthá Maddhakunḡalidevaputto vimánen' eva saddhim ágacchatú ti adhit̥hási, so tigávuta-ppamáno n' eva dibbábharaṇapatimanditena attabhávenágantvá

vimānāvaruyha (c. **vimānāmaruyha**) **Satthāraṃ vanditvā ekamantam aṭṭhāsi**. **Atha nam Satthā: tam imam sampattim** (c. -tti) **kim kammaṃ katvā paṭilabhīti pucchanto:**

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

manussabhūtaṃ kim akāsi puñṇam ti

gātham āha; devaputto: ayam bhante tumhesu manam pasādetvā laddhā ti; mayi manam pasādetvā laddhā te ti; āna bhante ti. Mahājano devaputtam oloketvā: acchariyā vata bho Buddhagūṇā, Adinnapubbakabrāhmaṇassa nāma putto amānam (c. aṇam) kiñci puñṇam (c. puṇam) akatvā Satthari manam pasādetvā evarūpasampattim paṭilābhīti tuṭṭhim pave-desi. Atha nesam kusalākusalakammakaraṇe mano pubbaṅgamo mano setṭho, pasannena hi manena katakammaṃ deva-lokam manussalokā (c. -kam) gacchantam puggalam chāyā va na vijahatīti idam vatthum kathetvā anusandhim ghaṭetvā patitṭhāpitamattikam sāsanaṃ rājamuddāya lacchanto viya dhammarājā imam gātham āha: Mano pubbaṅgamā etc. Tattha ma no ti avisesena sabbam pi catubhūmakacittam vuccati, imasmim pana pade... somanassa saḥagatam ṇāṇasampayuttacittam eva labbhati;... dhammā ti vedanālayo tayo khandhā;... pasannena ti anabhihādāhi guṇehi pasannena.. Gāthāpariyosāne caturāsītiyā pānasahassānam dhammābhisamayā ahoṣi. Maddhakūḍalī devaputto sotāpattiphale patitṭhāhi, tathā Adinnapubbako brāhmaṇo, so tāva mahantam vibhavam Buddha-sāsane vippakirīti. Maddhakūḍalivatthum.

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

Ad hos versus graviores quæ insuper apud Upham (Mahāvansi vol. III. p. 208 sq.) occurrunt, etiamsi inepta, splendidi tamen causa afferam. Primi hemistichii sensum sic exprimit: thought is the root and the principal thing which marks every intention; et versus vario modo enarrat: the mind is the origin of all the different thoughts, and whatsoever sins a person does by means of his mind, they go together with him or her into his or her next life in hell, in the same manner as a wheel goes after an ox who draws it etc.; as the wheels of a cart follow always the bullocks wherever they draw it, a person who has once committed such sin, follows his custom of committing sins wherever he is born again; et: as the shadow of a man will not leave him at any time, a person who has once done a good act, will not forget to do good acts always wherever he is born etc.

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

Tattha akkocchīti akkosi; avadhīti pahari; ajintī kuṭasakkhīm otāraṇena vā vādapaṭivādēna vā kāraṇuttariyā-kāraṇena vā ajesi; a h ā sīti mama santakam pattādisu kiñcid eva avahari; ye ta n ti ye keci devā vā manussā vā gahatthā vā pabbajitā vā taṃ akkocchi man ti ādivatthukam kodham sakaṭadburam viya nānāpūtimacchādīni viya ca kusādhī punappunam vethentā upanayhanti tesam sakim uppannam veram na sammatīti;... tesu pamādena uppannam pi veram iminā anupanayhantesu (c. -nayhanne) nirindhano viya jātavedo upasammattīti.

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

radicis incremento ortæ (den udvidede Rodform, cfr. Westerg. Sanskrit Formlære p. 42) variis temporibus modisque formandis inserviunt, latius aliquanto palice quam sanscritice patent, v. c. fut. pápuṇissati, paḥiṇissati, vijñissati; aor. tussim̐su, kujjhim̐su, paribhuñji, gaṇhim̐su, cintayim̐su; inf. paribhuñjitum, gaṇhitum ger. paṭivijjhitva, sannayihitvá, paṭisun̐tvá, uggan̐hitvá. In passivo idem occurrit, quo fit, ut lingua palica passivos habeat infinitivos et passiva gerundia v. c. vimuccim̐su, muccitum̐ (act. muñcitum̐), muccitvá (act. muñcitvá), jinitabba. A h́ási sansc. ah́árs̐t̐ aor. a rad. ḥar sansc. ḥr̐. Upanayihanti a rad. nah̐, forma est ex upanayhanti diducta. Metathesin litteræ h̐ (sive primitivæ sive ex sibilanti ortæ), linguam palicam cum sanscritica comparans, invenies in confinio nasalium et semivocalium, ex. gr. pañha, un̐ha, gañhátī, jim̐ha, gim̐ha, am̐hamaya, muyh̐ati, mayh̐am, jivh́á, atque in initio verborum vocalibus insertis: rahada, nah́áru, mih̐ita; sansc. praçna, us̐na, gr̐h̐n̐átī, jih̐ma, gr̐s̐ma, açmamaya, muhyati, jih̐vá, hr̐ada, sn̐áyu, smita. Verborum diductio, vocalibus occursus consonantium evitandi causa insertis, adest in exemplis: sakkun̐átī, rajunam̐, pápuñátī, sineha, paduma, sumarati, silesuma, sukhuma, cetiya, hammiya, iriyá, ativiya, visiya, vajira, h̐iri, araha, kilesa, gilána, siloka, hiládati. Eadem metathesis eademque diductio reperitur in payirupásati, kayirátha, kayirati etc.

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

Si grammaticis sanscriticis credendum est (Boehtl. Chrest. p. 447), secundo hemistichii loco pæone tertio uti non licet, attamen in Dhammapado, præter v. 3 (-nayihanti), invenies: v. 118 kayirátha, v. 226 papatanti, v. 159 vata dametha (c. B dammetha),

v. 244. *ahirikena*, quod tamen in *ahirikena* emendari potest. Adnumerandus est v. 289, si vera est lectio (-*pahareyya*), quam comm. et c. B præbent. Pæon quartus (*ajini mañ*) in pede tertio itidem non permissus in v. 154 quoque exstat, attamen illic *gahakútam* facile corrigi potest.

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

v. 5. Locus: *Jetavanam*. Persona: *Káliyakkhiní*.

Tattha na *hi* verena ti yathá *hi* khelasimgháñikádisucimakkhitaññanam (c. -*lamsi-*) teñ' eva asucñi dhovanto suddham duggandham kátum asakkoti (c. -*konti*) atha kho tam thánam . . . asuddhatarañ ca duggandhatarañ ca hoti evam evam akkosantam (c. *asakkontam* *) paccakkosanto paharantam (c. *parantam*) pañiharanto verena veram vúpasametum na sakkoti atha kho bhiyyo veram eva karoti . . . ; yathá pana táni kheládáni asucñi vippasannena udakena dhoviyamánáni (c. *ddho-*) nassanti tam thánam suddham hoti niggandham evam eva averena khanti-mettodakena yonisomanasikarena paccayekkhana veráni vúpasammanti pañipassambhanti abhávam gacchanti; esa dhammo sanantano ti esa averena verúpasamanasamkháto poráñako dhammo sabbesam buddhapaccekabuddhakhíñásavánam gatamaggo ti.

Samnant' idha cfr. v. 24 pariphandat' idam, v. 149 yán' imáni, alápún' eva, v. 209 piñet' attá-, v. 274 n' atth' añño, v. 376 pañisantháravutt' assa, Kammav. ed. Spiegel p. 7, l. 12 tuñh' assa. Sanantano sans. sanátano, cfr. Vañgísa, náñga (?), náñgara; Burnouf: Introd. p. 621. Ad ultima verba

* Emendationem cl. Westergaardio debeo.

cf. Manu 4, 128. Rámáyana ed. Gorr. 3, 18/24, 8/13. Malábh. 12, 1740 cet.

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

v. 6. Pare ca na vijánantíti imaṃ dhammadesanaṃ Sathá Jetavane viharanto kosambake bhikkhú árabba kathesi. Kosambiyāṃ hi Ghositáráme pañcasatapariváre dve bhikkhú viharimsu Vinayadharo ca Dhammakathiko ca. Tesu Dhammakathiko ekadivasāṃ sarávravañjim (?) katvá uduke koṭṭhake (?) ácamanaudakávasesaṃ bhájane ṭhapetvá nikkhami; pacchá Vinayadharo tatha pavitṭho taṃ udakaṃ disvá nikkhamitvá itaraṃ pucchi: ávuso tayá udakaṃ ṭhapitaṃ ti; áma ávuso ti; kiṃ pan' ettha ápattibhávāṃ na jánásíti (c. -siti); áma na jánámṭti; ho' ávuso ettha ápattíti; tena hi paṭikarissámi taṃ ti; sace pana te ávuso asañcicca asatiyá kataṃ n' atthi ápattíti (c. -ttiti) so tassa ápattiyá anápatṭiditṭhi aḥosi. Vinayadharo pi attano nissitakānaṃ: ayaṃ Dhammakathiko ápattim ápajjamāno pi na jánátíti árocesi; te tassa nissitake disvá: tumhákaṃ upajjháyo ápattim ápajjitvāpi ápattibhávāṃ na jánátíti (c. -nāti) áhaṃsu; te gantvá attano upajjháyassárocesuṃ, so evaṃ áha: Vinayadharo pubbe anápatṭíti vatvá idāni ápattíti vadati, musávádí (c. -di) eso ti; te gantvá: tumhákaṃ upajjháyo musávádíti evaṃ aññamaññakalahāṃ vaḍḍhayimsu. Tato Vinayadharo okásam labhitvá Dhammakathikassa ápattiyá ukkhepaniyakammaṃ akási, tato paṭṭháya tesāṃ paccayadáyaká upaṭṭhakāpi dve koṭṭhásá (c. -se) aḥesuṃ, ovádapaṭiggáháká bhikkhuniyo pi árákkhadevatāpi sanditṭhasambhattá ákásatṭhadevatápi ti yáva brahmaloká sabbe puthujjaná dve, pakkhá aḥesuṃ, cátummaḥarájikaṃ áditvá yáva akaniṭṭhabhavaná pan' idaṃ koṭṭhalaṃ agamási. Ath' eko aññataro bhikkhu Tathágataṃ upasaṃkamitvá: ukkhepakáyam (?) dhammiken'eváyam kammaṃ

ukkhitto, ukkhittánuvattakánam adhammikena kammena ukkhitto
 ti laddhim ukkhepehi váriyamánanam pi ca tesam tam anupa-
 riváretvá vicaranabhávam árocesi (—?). Bhagavá samaggá kira
 hontú ti dve váre pesetvá na icchanti bhante samaggá bha-
 vitun ti sutvá tatiyaváre bhinno bhikkhusamgho ti bhinno bhik-
 khusamgho ti tesam santikam gantvá ukkhepakánam ukkhepane
 itaresañ ca ápattiyá adassanáya (c. -dasa-) ádínavam (c. ádi-)
 kathetvá puna tesam tatth'eva ekasmáya uposatháni anujánitvá
 bhattaggádisu bhandanajátanam ásanantarikáya nisídittabban ti
 bhattagevam(?) paññápetvá idáni bhandanajátá viharantti sutvá
 tattha gantvá alam bhikkhave má bhandanan ti ádini (c. -di-) vatvá
 bhikkhave bhandanakalahaviggahavivádánám'ete anattakaraká,
 kalaham nissáya hi latukikápi sakuñiká hatthinágam jivi-
 takkham pápesiti (c. -siti) Latukikajátakam kathetvá bhikkhave
 samaggá hotha, má vivádatha, vivadam nissáya hi anekasa-
 hassavaddhaká jivitakkham pattá ti Vaddhakajátakam kathesi,
 evam pi tesu vacanam anádiyantesu aññatarena dhamma-
 vadiná Tathágatassa vihesam(?) anicchantena: ágametu bhante
 Bhagavá dhammassámi appóssukko bhante Bhagavá ditthadham-
 masukhaviháram anuyutto viharatu mayam tena bhandanena ka-
 lahena viggahena vivádena paññáyissámá ti vutte bhútapubban
 bhikkhave Báránasiyam Brahmaddatto náma Kásirájá ahositi (c.
 -siti) Brahmaddattena Díghatikosalarañño rajjam acchinditvá añ-
 ñátakavesena vasantassa máritabhávañ c'eva Díghávu-kumárena
 attano jívite dinne tato pattháya tesam samaggabhávañ (c.-ggá-)
 ca kathetvá tesam hi náma bhikkhave rájánam adinnasatthánam
 evarúpañ khantisoraccam bhavissati, idha kho tam bhikkhave
 sohetayam(?), tumhe evam svákkháte (c. -o) dhammavinaye
 pabbajitá samáná khamá ca bhavéyyátha soratá cá ti ovaditvá-
 pi n'eva te samagge kátum asakki. So táya ákinnaviháratáya
 ukkanthito: aham kho idáni ákinno dukkham viharámi, ime
 ta bhikkhú (c. -u) mama vacanam na karonti, yannúnham

(c. -nnu-) eko gaṇamhā vūpakattho vihareyyan ti cintetvā Kosambiyam piṇḍāya caritvā anapaloketvā bhikkhusaṅgham ekako va attano pattacivaram ādāya Bālakalonaḅkārāmaṃ gantvā tatthā Bhagūtherassa ekavārikavattham kathetvā pācīnavamsamigadāye tiṇṇam kulaputtānaṃ sāmaggīyaraśānisamsaṃ kathetvā yena pārileyyakam tad avasari, tatra sudam Bhagavā pārileyyakam upanissāya Rakkhitavanasaṇḍe bhaddasālamūle pārileyyakena hatthinā upatthiyamāno phāsukam vassāvāsam vasi. Kosambiyam vāsino pi kho upāsakā viharāmaṃ gantvā Satthāram apasantaṃ kuhim bhante Satthā ti pucchitvā pārileyyavanasaṇḍam gato ti; kimkāraṇā ti; amhe samagge kātum vāyami, vāyam pana na samaggā aḅumhā ti; bhante tumhe Satthu santike pabbajitvā tasmim sāmaggim karonte samaggā nāhuvatthā ti; evam āvuso ti; manussā: ime Satthu santike pabbajitvā tasmim sāmaggim karonte pi samaggā na jātā, mayam ime nissāya Satthāram (c. -ra) datthum na labhimha, imesaṃ n' eva āsanam dassāma (c. -mā) na abhivādanādāni karissāmā ti, tato patthāya tesam samicimattam (samiti-?) pi na karimsu. Te appahāratāya sussamānā katipāhen' eva ujukā hutvā amñamaññaṃ accayam desetvā khamāpetvā: upāsakā mayam samaggā jātā, tumhe pi no purimasadisāpi hoṅhā ti (c. pi) āhaṃsu; khamāpito pana vo bhante Satthā ti; na khamāpito āvuso ti; tena hi Satthāram khamāpetha, Satthu khamāpitakāle mayam pi tumhākaṃ pubbasadisā bhavissāmā ti. Te antovassabhāvena Satthu santikaṃ gantum avisahaṅtā dukkhena tam antovassaṃ vītinaṃmesum. Satthā pana tena hatthinā upatthiyamāno sukham vasi, so pi hi gaṇamhā saphāsuviharatthāy' eva tam vanasaṇḍam pāvisi, yathāha: aham kho ākiṇṇo viharāmi, hatthhi hatthinhi hatthikaḅabhehi atticchāpehi (hatthi-?) chinnaggāni c'eva tiṇāni khādāmi, obbhadde bhaggaṇ ca me sākḅhaḅhaṅgam khādanti, avilāni ca pāniyāni pivāmi, ogāhantassa me uttinassa hatthinīyo kāyam upaḅghamsantiyo gacchanti; yannūnāham eko gaṇasmā vūpakattho

vihareyyan ti. Atha kho so hatthinágo yuthá a₁akkamma yena pá-
 rileyyakarakkhitavanasaṇḍo (c.-kaṃra-) bhaddasálamúlam yena
 Bhagavá ten' upasamkama, upasamkamitvá pana Bhagavantam
 vanditvá olokento amñam kiñci adisvá bhaddasálamúlam pádena
 paḥaranto tacchetvá soṇḍáya (c. soddháya) sákham gaḥetvá sam-
 majji, tato paṭṭháya soṇḍáya ghaṭam gaḥetvá pániyam paribho-
 janiyam upaṭṭhabeti, uṇhodakena atthe sati uṇhodakam paṭiyádeti,
 katham: hatthena kaṭṭháni ghaṃsitvá aggim (c. -i) pátetu tam
 dárúni ukkhipanto (c. -e) jáletvá tattha tattha pásáṇe pavitvá dá-
 rudanḍakena pavaddhetvá paricchinnáya khuddakasoṇḍiyam (-?)
 khīpati, tato hattham otáretvá udakassa tattabhávam jánitvá
 gantvá Sattháram vandati, Satthá udakan te tápitam párileyyá
 ti vatvá tattha gantvá naháyati, ath' assa nánávidháni pha-
 láni áharitvá deti, yadá pana Satthá gámaṃ piṇḍáya pavisati
 tadá Satthu pattacívaram ádáya kumbhe paṭiṭṭhápétvá Satthará
 saddhim yeva gacchati, Satthá gámupacáram patvá: párileyya
 ito paṭṭháya gantum na sakká, áhara me pattacívanam ti áha-
 rápetvá gámaṃ pavisati, so pi yáva Satthu nikkhamaná tatth'
 eva ṭhatvá Satthu ágamanakále paccuggamanam katvá purima-
 nayen' eva pattacívaram gaḥetvá vasanaṭṭháne otáretvá vattam
 dassetvá sákháya víjati, rattim válamigaparipanthaniváraṇattham
 mahantam dandam soṇḍáya gaḥetvá Sattháram rakkhissámīti
 yáva aruṇuggamaná vanasaṇḍassa antarantarena vivarati, tato
 paṭṭháya yeva kira so vanasaṇḍo Rakkhitavanasanḍo náma játo,
 aruṇe (c. -o) uggate (c. -he) mukhodakadánam ákatvá ten' eva upá-
 yena sabbavattáni karoti. Ath' eko makkaṭo tam hatthim (c. -i)
 uṭṭháya samuṭṭháya Tathágatassa abhisamácárikam karontam
 disvá aham pi kiñcid eva karissámīti vivaranto ekadivasam nim-
 makkhikam daṇḍakamadhum disvá daṇḍakam bhanjitvá daṇḍaken'
 eva saddhim madhupaṭalam Satthu santikam haritvá kadalipattam
 chinditvá tattha ṭhapetvá adási, Satthá ganhi, makkaṭo: karissati
 nú kho paribhogam na karissatīti olokento gaḥetvá nisinnam

disvá kin nu kho (c. ko) cintetvá daṇḍakoṭiyam gaḥetvá parivat-
 tetvá upadhārento aṇḍakāni disvá tāni saṅkam apantvá adāsi,
 Satthā paribhogam akāsi, so tuṭṭhamānaso tam tam sākham
 gaḥetvá naccanto aṭṭbāsi, ath' assāgaḥitasākhāpi akkantasākhāpi
 bhijji, so ekasmiṃ khānumattake patitvá nibbidhagatto pa-
 sannen'eva cittena kālam katvá távatimsabhavane timsayojanike
 kanakavimāne nibbatti, accharāsahassasaparivāro aḥosi. Tathā-
 gatassa tattha haṭṭhināgena upaṭṭhiyamānassa vasanabhāvo saka-
 lajambudīpe (c. -bū-) pákato aḥosi, Sāvattхинаṅgarato Anāthapi-
 diko Visákhā mahāupāsikā ti evam ādīni mahākulāni Ánanda-
 ttherassa sāsanaṃ paḥiṇimsu (c. -han-): Satthāraṃ no bhante
 dassethā ti, disāvāsino pi ca pañcasatā bhikkhú vutthavassā
 Ánandattheraṃ upasaṃkamitvá: cirassutā no Ánanda Bhagavato
 sammukhá dhammikathā, sādhu mayam ávuso Ánanda labhey-
 yāma, Bhagavato sammukhá dhammikathasavanāyā (?) ti yācimsu
 (c. yām-), theró te bhikkhú ádāya tattha gantvá: temāsam ekavi-
 hāriṇo Tathāgatassa santikaṃ ettakehi (c. etth-) bhikkhúhi saddhim
 upasaṃkamtum ayuttan (c. áy-) ti cintetvá te bhikkhú bahi ṭha-
 petvá ekako Satthāraṃ upasaṃkami, párileyyako tam disvá
 daṇḍam ádāya pakkandi, Satthā oloketvá: apehi párileyyaka
 má cārayi (vá-?), Buddhupaṭṭhāko eso ti áha, so tath' eva
 daṇḍam chaddetvá pattacivarapaṭiggahaṇam ápucchi, theró na
 adāsi, nángo: sace uggahimtavatto (-hita-?) bhavissati Satthu
 nisīdanapāsānaphalake parikkhāraṃ na ṭhapesīti (-essatīti?)
 cintesi, theró pattacivaraṃ bhúmiyam ṭhapesi, vattasaṃ-
 pannaṃ hi garúnam ásane vá sayane vá attano parikkhāraṃ
 na ṭhapenti, theró Satthāraṃ vanditvá ekamantaṃ nisīdi, Sat-
 thā ekako ágato'sīti pucchitvá pañcasatehi bhikkhúhi saddhim
 ágatabhāvam sutvá kaḥam pan'ete ti vatvá tumhākaṃ cittaṃ
 ajānanto bahi ṭhapetvá ágato 'mhīti vutte pakkosāhi ne ti,
 theró tathā akāsi. Satthā tehi saddhim paṭisanthāraṃ katvá
 tehi bhikkhúhi: bhante Bhagavá buddhasukhumālo ca tumhehi

temásam ekakehi titt̄hantehi nisídantehi ca dukkaram katar̄m,
vattapaṭivattakárako pi mukhodakádídáyako pi náhosī (c. -há-)
mam̄ñe ti vutte bhikkhave páriḷeyyakahatthíná mama sabba-
kiccáni katáni, evarúpam̄ hi saháyakam̄ labhantena ekato
vasitum̄ yuttam̄, alabhantassa ekacárikabhávo vaseyyá ti vatvá
ime Nágavagge* tisso gáthá abhási :

Sace labhetha nipakam̄ saháyam̄,
saddhim̄caram̄ sádhuviháridhíram̄,
abhibhuyya sabbáni parissayáni
careyya ten' attamano^b, satímá.

No ce labhetha nipakam̄ saháyam̄,
saddhim̄caram̄ sádhuviháridhíram̄,
rájá ca rattham̄ vijitam̄ paháya
eko care mátaṅgaram̄ño va nágo.

Ekassa caritam̄ seyyo, n' atthi bále saháyatá,
eko care na ca pápáni kayirá
apossukko mátaṅgaram̄ño va nágo^c ti.

Gáthápariyosáne pañcasatápi te bhikkhú arahatte patitt̄bahimsu.
Ánandatthero Anáthapindikádíhi pesitam̄ sásanam̄ árocetvá :
bhante Anáthapindikapamukhá pañca ariyasávakakoṭiyo ágama-
nam̄ paccásimsant̄ti áha, Satthá: tena hi gaṇháhi pattacívaran
ti pattacívaram̄ gáhápetvá nikkhami. Nágo gantvá magge
tirim̄ atthási, kim̄ karoti bhante nángo ti; tumhákam̄ bhikkhave
bhikkham̄ dátum̄ paccásimsat̄ti, dígharattam̄ kho panáyam̄ may-
ham̄ upakáro, n'assa cittam̄ kopetum̄ vaddhati, nivattatha bhik-
khave ti Satthá bhikkhú gaṇetvá nivatti; hatthí pi vanasaṇḍam̄
pavisitvá pana sakadaliphalád̄ni nánáphaláni sam̄haritvá rásim̄
katvá puna divase pañcasatabhikkhúnam̄ (c. -tá-) adási, pañcasatá
bhikkhú sabbáni khepetum̄ násakkhimsu, bhattakiccapariyosáne
Satthá pattacívaram̄ gaṇetvá nikkhami, nágo bhikkhúnam̄ an-
tarantarena gantvá Satthu purato tirim̄ atthási, kim̄ karoti

* v. 320-320.

^b c. -no.^c cod. nángo.

bhante ti, ayaṃ bhikkhave tuṃhe pesetvā maṃ nivattesi, atha
 namSathā: pārileyya idaṃ mama anivattitagamanam (c. -taṅga-),
 tava iminā attabhāvena jhānam vā vipassanam vā maggaphalam
 vā n'atthi, tiṭṭha tvaṃ ti āha (c. aham), na sutvā nāgo mukhe soṇḍam
 pakkhipivā rodanto pacchato pacchato agamāsi, so hi Sathā-
 ram nivattetum labhanto ten'eva niyāmena yāvajīvaṃ paṭi-
 jaggeyya. Sathā pana gāmūpacāram patvā: pārileyya ito
 paṭṭhāya tava abhumimanussāvāso saparipanto (-?), tiṭṭha tvaṃ ti
 āha, so rodamāno thatvā Sathari cakkhupatham (c. -khump-) vi-
 jahante hadayena phalitena kālam katvā Sathari pasādena tāva-
 timsabhavane timsayojanike (c. -ko) kanakavimāne accharāsahas-
 samajjhe nibbatti, Pārileyyakadevaputto yev'assa nāmaṃ ahoṣi.
 Sathāpi anupubbena Jetavanam agamāsi, kosambakā bhikkhū
 Sathā kira Sāvattim gato ti sutvā Sathāram khamāpetum
 tatha agamamsu; Kosalarājā te kira kosambakā bhaṇḍana-
 kārakā bhikkhū āgacchantīti sutvā Sathāram upasamkamitvā:
 aham bhante tesam mama vijitam pavisitum na dassāmīti
 āha; mahārājā sīlavantā te bhikkhū, kevalam amānamaññaṃ
 vivādena mama vacanam na gaṇhimsu, idāni maṃ khamāpetum
 āgacchanti, āgacchantu mahārājā ti (c. -m); Anāthapiṇḍiko pi:
 aham tesam vihāram pavisitum na dassāmīti vatvā tath'eva
 Bhagavatā paṭikkhitto tuṃhī ahoṣi. Sāvattiyam anuppattānam
 pana tesam Bhagavā ekamante vicittam kārāpetvā senāsanam
 dāpesi, amāne bhikkhū tehi saddhim ekato na nisīdanti na
 tiṭṭhanti, āgatāgatā Sathāram pucchanti: kaṃ me te (kaṃ
 ete?) bhante bhaṇḍanakārakā kosambakā bhikkhū ti, Sathā ete
 ti dasseti (c. addit: te), ete ca ete kirā ti āgatāgatehi aṅguliya
 (c. -yya) dassiyamānā lajjāya sīgham ukkhipitum asakkontā Bha-
 gavato pādāmūle nipajjitvā Bhagavantam khamāpesum, Sathā:
 bhāriyam (c. hā-) vo bhikkhave katam, tuṃhe nāma mādisassa
 Buddhassa santike pabbajitvā mayi sāmaggim karonte mama
 vacanam (c. vaca) na karittha, porānakapaṇḍitāpi vajjhappat-

tānam mātāpitunnam ovādān sutvā tesu jīvitā voropiya-
 mānesu pi tam anātikkaṃitvā pacchā dvīsu ratṭhesu rajjān
 kārayimsū ti vatvā puna Devakosambikajātakam kathetvā:
 evaṃ bhikkhave Dīghāvukumāro mātāpitusu jīvitā voropiya-
 mānesu pi tesān ovādān anātikkaṃitvā Brahmādadattassa dhī-
 tarān labhitvā dvīsu Kāsikosalaratṭhesu rajjān karesi (c.-ro-),
 tumhehi pana mama vacanān akarontehi bhāriyān katan ti
 vatvā imān gāthān āha: Pare ca etc. Tattha pare ti paṇ-
 ñite ṭhapetvā tato amhe, bhaṇḍanākārakā (c.-a) pare nāma, te
 tattha saṃghamaṃjhe kolāhalaṃ karontā: mayān yamāmasē
 uparamāmaṃ nassāma satatān samitān maccusantikān gacchāma
 ti na jānanti; ye ca tattha vijānanti ye tattha paṇḍitā
 mayān maccusamīpaṃ gacchāma ti vijānanti; tato sammanti
 medhagāti, evaṃ hi te jānantā yonisomanasikāraṃ uppā-
 detvā medhagānaṃ kalāhānaṃ vūpasamāya paṭipajanti, atha
 nesān tāya paṭipattiyā te medhagā sammantīti. Atha vā pare
 cā ti pubbe mayā mā bhikkhave bhaṇḍanan ti ādīni vatvā
 ovādiyamānāpi mama ovādassa apatiggahaṇena amamakā pare;
 mayān chandādivasena micchāgahaṇān gahetvā ettha saṃ-
 ghamaṃjhe yamāmasē bhaṇḍanādīnaṃ vuddhiyā vāyamāma
 ti na vijānanti... Gāthāpariyosāne sampattabhikkhū sotāpatti-
 phalādisu paṭiṭṭhaṃsū ti. Kosambakavatthum.

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

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

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

Tattha subhānupassīti (c. -siti) subhaṃ anupassantaṃ, iṭṭhārammaṇe (c. -ṇo) mānasam viṣajjetvā viharantaṃ (c. -raṇ) ti attho; yo hi puggalo nimittagāhaṃ anuvyañjanagāhaṃ (c. anu-byañj-); gaṇhanto nakhā sobhanā ti (c. sobhati) gaṇhāti, aṅguliyo sobhanā ti (c. -ṇāti) gaṇhāti, haṭṭhapādajamghā ūru kaṛi (?) udaraṃ thanā gīvā oṭṭhā dantā mukhaṃ (c. mukhā) nāsā akkhīni kaṇhā bhamukā nalātā (c. -ṭam) kesā sobhanā (c. -ṇā) ti gaṇhāti, kesā lomam (c. -mā) nakhā dantā taco sobhanā ti gaṇhāti, vaṇṇo subho saṃṭhānaṃ subhaṃ ti gaṇhāti, ayaṃ subhānupassī (c. -ssi) nāma, taṃ evaṃ subhānupassviharantaṃ; ... kāmavyāpādavihiṃsāvitakkavasikatāya (c. -kkamvasik-) ku sītaṃ; hīna vīriyaṃ ti nibbiriyaṃ catusu iriyāpathesu viriyakaraṇasaṃrahitam; pa sa ha tīti abhibhavati (c. abhavati) ajjhottharati; vāto rukkhamaṃ va dubbalaṃ ti balavavāto chinna-tate jātaṃ dubbalarukkhamaṃ viya; yathā hi so vāto tassa rukkhassa pupphapalāsādiṃ pi sādeti khuddasākhāpi bhañjati samūlakam pi taṃ rukkhamaṃ ubbattetvā pātetvā uddhamūlaṃ adhosākhamaṃ (c. -khāma) katvā gacchati evaṃ evaṃ evarūpaṃ puggalaṃ anto uppanno kilesamāro pasahati...; a subhānupassīti (c. -passīti) dasasu ahesum (asubhesu?) amñataṃ asubhaṃ passantaṃ paṭikkūlamanasikārentaṃ kese asubhato passantaṃ lome nakhe dante tacamaṃ vaṇṇaṃ saṃṭhānaṃ asubhato passantaṃ; indriyesū ti chasu indriyesu susaṃvutaṃ nimittādigāharaṃ hitaṃ pihitadvāraṃ ...

Ca amattaññum sive legendum est c'amatt-, ut v. 191 c'atth-, v. 41 vat'ayaṃ, v. 77 ovadeyy'anus-, v. 326 ajj'ahaṃ

est, sive cāmatt-, ad analogiam v. ११३ cāhu, v. ६३ athāyam, v. ११६ vāham cet. Pasahati máro ionicus a minori removeri potest pasahatí legendo, cfr. notam ad v. 1. A subhānu-passívi hārantam commentator solvit in asubha et anup-, quod vix permitti potest, quum anupassin in altero versu altero sensu sumendum esset; cfr. tamen vv. २49-50, Spence Hardy p. २47. Viharantam recitandum est vih'rantam, quæ enim in lingua palica metri causa fit contractio verborum (cfr. ad v. १, opposita diductioni ad v. २ commemoratæ) in formam anti-quiorem, licentiâ quadam poeticâ etiam alias locum habere videtur ita ut vocalis interdum ut Hebræorum Sh'va legenda sit, cfr. in pede primo vv. 82. 183. 218. 228. 337. 339. (s. 72. 88. 153. 185. 227. 271. 411), in pede secundo vv. 7. 8. 27. 47. 48. 96. 182. 185. 275. 283. 292. 302. 333, in pede tertio vv. 9. 14. 126. 131. 231. 232. 233. 291. 302. 364. 379. Na-ppasahati máro recita -sah'tí máro.

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

v. 9-10. Anikkasávo ti imam dhammadesanam Sathá Jetavane viharanto Rájagahe Devadattassa kásávalábhān ārab-bha kathesi. Ekasmim hi samaye dve aggasāvakā pañcasate pañcasate attano parivāre ādāya Sathāram āpucchitvā Jetavanato Rájagaham agamamsu; Rájagahāvāsino dve pi tayo (pi?) bahū pi ekato hutvā āgantukādānam adamsu. Ath' ekadivasam āyasmā Sāriputto anumodanam karonto: upāsakā eko sayam dānam deti param na samādapeti, so nibbattanibbattaṭṭhāne bhoga-sampadam labhati no parivārasampadam, eko param samādapeti sayam na deti, so nibbattanibbattaṭṭhāne parivārasam-

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

Devadattassa adamsu, so tam chinditvá samvidahitvá nivásetvá párupitvá vicarati; tam disvá: na idam Devadattassa anucchavikam, Sáriputtattherassa anucchavikam, Sáriputtattherassa anucchavikam (c. -ko) Devadatto attano ananucchavikam (c. anucch-) nivásetvá párupitvá vicaratíti vadimsu. Ath' eko disávasiko bhikkhu Rájagahato (c.-ha) Sávattim gantvá Sattháram vanditvá katapaṭisantháro (c.-tthá-) Satthára dvinnam aggasávakánam phásuviháram pucchito (adde: tato) paṭṭhaya sabbam tam pavattim árocesi, Satthá: na kho bhikkhave idán' ev' eso attano ananucchavikam vattham dháreti, pubbe pi dháresi yevá ti vatvá atítam áhari: Atíte Báraṇasiyam Brahmadatte rajjam kárente Báraṇasivási (c. -si) eko hatthimárago hatthí (c. -i) máretvá dante ca nakhe ca antáni ca ghanamamsañ ca áharitvá vikkíṇanto (c. vikki-) jívikam kappeti; ath' ekasim aramñe anekasaḥassá hatthí (c. -i) gocaram gahetvá gacchantá paccekabuddhe disvá tato paṭṭhaya gacchamána gamanakále jannukehi (c. jann-) patitvá vanditvá pakkamanti; ekadivasam hatthimárago tam kiriyam disvá: aham ime kicchena máremi, ime ca gamanágamanakále paccekabuddhe vandanti, kin nu kho disvá vandantíti cintento kásávan ti sallakkhetvá mayáp' idáni kásavam laddhum vaddhatíti cintetvá ekassa paccekabuddhassa játassaram oruyha naháyantassa tře thapitesu kásávesu cívaram thenetvá tesam hatthinam gamanágamanamagge sattim gahetvá sasíam párupitvá nisídati, hatthí tam disvá paccekabuddho ti samñáya (c. samñásaya) vanditvá pakkamanti, so tesam sabbesam (c. sabba) pacchato gacchantam sattiya paharitvá máretvá dantádini gahetvá sesam bhúmiyam nikhanitvá (c. -ni-) gacchati; aparabháge Bodhisatto hatthiyoniyam paṭisandhim gahetvá hatthijettihako yúthapati (c. -tí) ahosi, tadápi so tath' eva karoti, mahápuriso attano parisáya paribhánam (c.-nim) natvá kuḥim ime hatthí (c. -i) gatá mandá játá ti pucchitvá na jánama sámíti vutte kuḥimci gacchantá mañ

anápucchantá (c. -pucchá) na gamissanti, paripanthena (c. -pan-
 tena) bhavitabban ti cintetvá etasmim tháne kásavam párupitvá
 nisinnassa santiká paripanthena bhavitabban ti parisamkitvá
 tam pariganhitum sabbe hatthí purato (c. pú-) pesetvá sayam
 pacchá vilambamáno ágacchati, so sesahatthísu vanditvá gatesu
 mahápurisam ágacchantam disvá cívaram samharitvá sattim
 vissajji, mahápuriso satim upatthapento ágacchanto paṭikka-
 mitvá sattim vañcesi (c. vadvesi), atha nam iminá hatthí (c. -i)
 násitá (c. -ná) ti ganhitum pakkhandi, itaro ekam rukkham purato
 katvá nilíyi, atha nam rukkhena saddhim soṇḍáya parikkhipitvá
 gahetvá bhúmiyam potthessámíti tena níharitvá dassitam kásavam
 disvá sváham (sac'áham?) imasmim dussissámi anekasahassesu
 me buddhaccekabuddhakhínásavesu lajjá va náma (c. addit:
 bhinna) bhavissatíti adhivásetvá tayá me ettaká násitá ti pucchi,
 áma sámíti vutte kasmá evam bháriyam kammam akási, at-
 tano ananucchavikam vítarágánam anucchavikam vattham pa-
 ridahitvá evarúpaṃ kammaṃ karontena bháriyam tayá katan
 ti evañ ca pana vatvá uttarim pi nigganhanto: Anikkasávo
 kásavam — pe — sa ve kásavam arahatíti vatvá ayuttan te katan ti
 áha. Satthá imam dhammadesanam áharitvá: tadá hatthimárago
 (c. hatthí-) Devadatto ahosi, tassa (c. -á) niggáhako hatthināngo
 aham (c. ábh-) evá ti játakam samodhánetvá: na bhikkhave
 idán' eva pubbe pi Devadatto attano ananucchavikam vattham
 dháreti yevá ti vatvá imá gáthá bhási: Anikkasávo etc.
 Chaddantajátakenápi ayam attho dípetabbo ti. Tattha anik-
 k a s á v o ti rágádhi kasávehi sakasávo (c. sakavo) parida-
 h e s s a t í t i n i v á s a n a p á r u p a n a a t t h a r a ṇ a v a s e n a (c. nívás-) pari-
 bhunjissati, paridadhassatíti pi pátho; ... v a n t a k a s á v ' a s s á
 ti catúhi maggehi vantakasávo chadditakasávo pahínakasávo
 assa; sílesú ti catupárisuddhislesu; s u s a m á h i t o ti sutthu-
 samáhitó sutthito ... Gáthápariyosáne disávásiko bhikkhu
 sotápanno játo, aññe pi bahusotápattiphaládini pápuñimsú ti

desaná mahájānassa sātthikā aḥosīti. Devadattassa dinnakāsā-vavatthum.

Anikkasāvō cfr. Mahābh. 12,566 sq. Paridahes-sati recita par'dah-; animadvertendum est in verbis dhā et thā aspirationem, a consonanti separatam, consonantem fieri, v. c. saṅṭhahati, upaṅṭhahati, uṅṭhahitvā, nidaḥanti, pidaḥāpetvā (cfr. not. ad upanayihanti v. 8). Simile quid in partic. dalha, mūlha, kīlha cet. fieri videtur, attamen in his littera h tantummodo spirans est, neque enim vocalis antecedens corripitur neque in metro conjunctio litterarum lh longam efficit syllabam. De dhā aliter sentit doctissimus Spiegel: Kammav. p. VII not. Araḥati recita arḥati; hanc verbi in formam antiquiorem contractionem, metri causa necessariam, videre licet multis aliis locis v. c. vv. 230. 30. 61. 79. 98. 112. 223. 267. 73. 53. 118. 64. 161. 162. 82. 422. Vantakasāv'assa cfr. v. 302 dukkhānupatit' addh-, v. 389 y'assa, v. 152 appassut' āyaṃ, v. 174 tanuk' etha, v. 304 asant' etha, v. 337 yāvant' etha.

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

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

navihárato Rammanaṅgarapavisanattháya maggaṃ sodhiyamá-
 nam janam disvá sayam pi ekaṃ padesaṃ gaḥetvá tasmim
 asodhite yeva ágatassa Satthuno attánam setum katvá kalale
 attharivá: Satthá sasávakasaṃgho kalalam anakkamivá maṃ
 akkamanto gacchatú ti (c. -tutí) nipanno, Satthá tam disvá va:
 buddhamkuro esa, anágate kappasaḥassádhikánam catunnam
 asaṃkheyyánam pariyosáne Gotamo náma Buddho bhavissati;
 vyákato tassa Satthuno, aparabháge Koṇḍañño Maṅgalo Su-
 mano Revato Sobhito Anomadassí Padumo Nárado Padumut-
 taro Sumedho Sujáto Piyadassí Atthadassí Dhammadassí Sid-
 dhattho Tisso Phusso Vipassí (c. -ssi) Sikhí (c. -khi) Vessabhú
 (c. -u) Kakusandho Koṇágamano Kassapo ti lokam obhásetvá
 uppanánam imesam pi tevísatiyánam Buddhánam santike
 laddhavyákaṛaṇo, dasa páramiyo dasa upapáramiyo dasa para-
 matthapáramiyo ti samatimsapáramiyo púretvá Vessantaratta-
 bháve thito paṭhavikampanáni mahádánáni datvá puttadáraṃ
 pariccajivá áyupariyosáne Tusitapure nibbattivá tattha yávat-
 áyukam thativá dasasaḥassacakkaváadevatáhi sannipattivá (c.
 -mdevatáhasanti-):

Kálo te mahávíra uppajja mátukucchiyam

sadevakan tárayanto bujjhassu amataṃ padan ti
 vutte pañca mahávilokanáni viloketvá tato cuto Sakyarájakule
 paṭisandhim gaḥetvá tattha mahásampattiyá parihariyamáno
 anukkamena bhadrarayobbanam patvá tiṇṇam utúnam (c. utu-)
 anucchavikesu tisu pásádesu devalokasirim viya rajjasirim anu-
 bhavanto uyyánakílaya (c. -ki-) gamanasamaye anukkamena jinna-
 vyádhimatasamkhyáte (c. jinna-) tayo devadúte disvá sañjátasaṃ-
 vego nivattivá catutthaváre pabbajitam disvá sádhu pabbajjá
 ti pabbajjáya rucim uppádetvá uyyánam gantvá tattha divasaṃ
 khepetvá Maṅgalapokkharanítire (c. -ni-) nisinno kappakavesarṃ
 gaḥetvá ágatena Vissakammena devaputtana alamkatapaṭiyatto
 (c. -nto) Ráḥulakumárasa játasásanam sutvá puttasinéhasa

balavabhávam (c. -vá-) ñatvá yáva idam bandhanam na vaddhati
távad eva nam chindissámiti cintetvá sáyam naṅgaram pavisanto:

Nibbutá núna sá mātá nibbuto* núna so pitá,

nibbutá núna sá nárí, yassâyam ídiso patíti

Kiságotamínámapitucchádhitábhásitam imam gátham sutvá aham
imáya nibbutapadam sávitá ti muttáharam omuñcitvá tassá
pesetvá attano bhavanam pavisitvá sirisayane nipanno niddú-
pagatánam náta^hkitthínam vippakáram disvá nibbinahadayo
channam utthápetvá Kanthakam áharápetvá Kanthakam áruyha
channasaháyo dasasahassacakkaváladevatáhi parivuto mahá-
bhinnikkhamanam nikkhamitvá Anománámanadftíre pabbajitvá
anukkamena Rájagaham gantvá tattha piṇḍáya caritvá Paṇḍava-
pabbatapabbháre (c. paddha--bbáre) nisinno Magadharamño
rajjena nimantiyamáno tam paṭikkhipitvá sabbamñútam (c. -ñu-)
patvá attano vijitam ágamanattháya tena gahitapaṭimño (c. -mp-)
Álárañ ca Uddakañ (c. uda-) ca upasamkamitvá tesam santike
adhigatavisesam analamkaritvá jabbassáti (?) mahápadhánam
padahitvá visákhapunnamádivase (c. -madi-) páto va Sujátáya
dinnapáyásam paribhuñjitva Nerañjaráya nadiyá svanna^hpatim
paváh^hetvá Nerañjaráya nadiyá tíre Mahávanasaṇḍe nánasam-
ápattíhi divasabhágam vítinámetvá sáyaṅhasamaye sotthi-
yena dinnam tiṇam gah^hetvá Kálena náṅgarájena abbitthu-
taguṇo bodhimandam áruyha tiṇáni santharitvá na táv' imam
pallamkam bhindissámi yáva me anupádáya ásavehi cittam
vimuccatíti paṭimñam katvá puratthábhimukho nisíditvá súriye
(c. addit: na) anathamite yeva Mára^hbalam (c. -mb-) vidha-
mitvá paṭhamayáme pubbenivásañánam majjhimayáme cutuppá-
tañánam patvá pacchimayámávasáne paccayákáre ñāṇam otá-
retvá dasabalacatuvesarájjádisabbagunapatimaṇḍitam sabbam-
ñútañánam (c. -ñu-) paṭivijjitvá sattasattáham bodhimaṇḍe víti-
nám^hetvá aṭṭhame sattáhe ajapálanigrodhamúle nisinno dhamma-

* cod. nibbutá.

gambhíratápaccavekkhanena appossukkataṃ ápajjamāno (c. -uo) dasasahassamahábrahmaparivārena (c. -ssí-) Sahampatibrahmuṇá áyácitadhammadesano (c. -ná) buddhacakkhuná lokam oloketvá Brahmano ca ajjhesanam adhivásetvá kassa nu kho aham pathamam dhammam deseyyan (c. dhammades-) ti olokeno Álaruddakānam kálakatabhāvaṃ nātvá pañcavaggiyānam bhikkhūnam bahúpakárákatam anussarivá uttháyāsaná Kásipuram (c. -pú-) gacchanto antarāmaggena upásakena (c. upakena) saddhim mantetvá asáhipunṇamādivase (c. -ṇṇadi-) Isipatane migadáye pañcavaggiyānam vasanatthānam (c. -āna) patvá te ananucchavikena samudácārena samudácáranante samñāpetvá Amñākoṇḍaññapamukhe atthārasabrahmakotiyo (-?) amataṃ páyanto dhammacakkam pavattetvá (c. -kappav-) pavattavaradhammacakko (c. -ttarava-) pañcamiyam pakkhassa sabbe te bhikkhú arahatte patitthápetvá tamvasam eva Yasakulaputtassa (c. yassa-) upanissayasampattim disvá tam rattibhāge (c. -mbh-) nibbijjivá geham pahāya nikkhantam ehi Yasá ti pakkositvá tasmiṃ ñeva rattibhāge sotápattiphalam (c. -la) puna divase arahattam pápesi, apare pi tassa sahāyake catupaññásajane (c. -pañṇ-) ehi bhikkhú (c. -u, adde: ti) pabbajjāya pabbájetvá arahattam pápesi, evam loke ekasatthiyá arahantesu játesu vutthavasso paváretvá caratha bhikkhave cárikan ti satthim bhikkhú disásu pesetvá sayam Uruvelam gacchanto antarāmagge Kappásikavanasande timsayojane Bhaddavaggiyakumāre vinesi, te pabbapacchimako (sabba-?) sotápanno sabbuttamo anágámí (c. án-) ahosi, te pi sabbe ehi bhikkhubhāven'eva pabbájetvá disásu pesetvá sayam Uruvelam gantvá adduddhāni (c. -ddhoni) pátiḥáriyasahassáni dassetvá Uruvelakassapádayo sahasajātilaparivāre tebhátikajaññe vinetvá ehi bhikkhubhāven'eva pabbájetvá Gayásíse nisídápetvá (c. -sid-) ádittapariyáyadesanāya arahatte patitthápetvá tena arahantasaḥassena parivuto Bimbisáramāño dvinnam (din-?) patimñānam processámíti (c. -miti) Rájagahanaṅgarúpacāre (c. -pácáro) Latthi-

vanuyyānaṃ gantvā Sathā kira āgato ti sutvā dvādasana-
 hutehi (c. tvādasā-) brāhmanagahapatikehi saddhim āgatassa
 rañño madhuradhammakathaṃ kathento rājānaṃ ekadasahi na-
 hutehi saddhim sotāpatti-phale patitthāpetvā ekanahutaṃ saraṇesu
 patitthāpetvā puna divase Sakkena devaramñā (c. -o) māna-
 vavaṇṇaṃ gahetvā abhitthutagūṇo Rājagahanaṅgaram pavisitvā
 rājanivesane katabhattakicco Veluvanārāmaṃ paṭiggahetvā tath'
 eva vasaṃ kappesi, tatha naṃ Sāriputtamoggallānaṃ upasaṃ-
 kamimsu. Tatrāpi ayaṃ anupubbikathā: Anuppanne yeva hi
 Buddhē Rājagahato avidūre Upatissagāmo Kolitagāmo dve
 brāhmanagāmā, tesu Upatissagāme Rūpasāriyā nāma brāhma-
 niyā gabbhassa patitthitadivase yeva Kolitagāme Moggallāna-
 mabrāhmaniyāpi gabbho patitthahi, tāni kira dve pi kulāni
 yāva sattamā kulaparivaddhā ābaddhaparibaddhā (?) saḥāyakān'
 eva tāsāṃ dvinnam pi ekadivasam (c. -da-) eva gabbhaparihā-
 raṃ adamsu, tā ubho pi dasamāsaccayena (c. -ma-) putte vijā-
 yimsu, nāmagahaṇadivase Sāribrāhmaniyā puttassa Upatissa-
 gāmake jetthakulassa puttattā Upatisso ti nāmaṃ karimsu, itarassa
 Kolitagāme jetthakulassa puttattā Kolito ti nāmaṃ karimsu; te
 ubho vuddhim anvāya sabbasippānaṃ pāraṃ āgamaṃsu. Upa-
 tissamaṇavassa kīlanatthāya nadim vā uyyānaṃ vā gamanakāle
 pañca svaṇṇāsivikāsātāni (c. -nāni, c. addit: parivārā) honti,
 Kolitamāṇavassa pañca ājamānarathasātāni (c. -tā), dve pi
 janā pañcamāṇavakasataparivārā honti, Rājagahe ca anusāṃ-
 vaccharaṃ giraggasamajjaṃ nāma hoti, tesāṃ dvinnam pi
 ekatthāne yeva mañcaṃ bandhanti, dve pi ekato va nisiditvā
 samajjaṃ passantā hasitatthāne hasanti, samvegatthāne samvij-
 janti, dāyaṃ dātum yuttatthāne dāyaṃ denti, tesāṃ iminā va
 niyāmena ekadivasam samajjaṃ passantānaṃ pāripākagatassa
 ṇāṇassa purimesu divasesu viya hasitatthāne hāso vā sam-
 vegatthāne samvegajanaṃ vā dātum yuttatthāne dānaṃ vā
 na (c. nā) hoti, dve pi pana janā evaṃ cintayimsu: kim ettha

oloketabbaṃ atthi, sabbe v'ime appatte vassasate apannattika-
 bhāvaṃ gamissanti (c. gámissati), am_hehi pana ekamokkha-
 dhammaṃ pariyesitum vaddhatī árammaṇaṃ ga_hetvá nisídaṃsu
 (c. nisidasu), tato Kolito Upatissaṃ (c. -ssa) á_ha: samma Upatissa
 na tvaṃ amñesu divasesu viya ha_tthapa_hat_ho, anattamana-
 dhátuko 'si, kin te sallakkhitan (c. sala-) ti; samma Kolita
 etesaṃ olokane sáro náma n' atthi, niratthakam etaṃ, attano
 mokkhadhammaṃ gavesitum vaddhatī idam cintayanto nisinno
 'm_hi (c. mahi), tvaṃ kim pana kasmá anattamano ti; so pi
 tath'eva á_ha; ath'assa attaná saddhim ekajjhásayatam ñatvá
 Upatisso á_ha: am_hákam ubhinnaṃ pi sucintitaṃ, mokkha-
 dhammaṃ pana gavesante_hi eká pabbajjá laddhuṃ vaddhati,
 kassa santike pabbajjá_má ti (c. si). Tena kho pana samayena
 Sañjayo paribbájako Rájaga_he pa_tivasati mahatiyá paribbá-
 jakaparisáya saddhim. Te tassa santike pañca (c. -á) mána-
 vakasatáni siviká ca rathe ca ga_hetvá gacchathá ti uyyojtvá
 pañca_hi pi sate_hi saddhim Sañjayassa santike pabbajimsu,
 tesam pabbajitakálato (c. -lakato) pa_ttháya Sañjayo lábhagga-
 saggappatto a_hosi, katipa_hen'eva (c. -hevanaeva) sabbaṃ Sañ-
 jayassa samayaṃ parimadditvá: ácariya tum_hákam jánana-
 samayo ettako va (c. ca) udáhu uttarim pi atthīti pucchimsu;
 ettako va, sabbaṃ tum_hehi ñátan ti vutte cintayimsu: evaṃ
 sati imassa santike brahmacariyaváso va niratthako, mayaṃ
 yaṃ mokkhadhammaṃ gavesitum nikkhantá taṃ (c. so) imassa
 santike uppádetum na sakkoma, mayaṃ (c. -yá) kho pana
 Jambudípe (c. -o) gámanigamarájadhániyo carantá addhá
 mokkhadhammadesakaṃ kañci ácariyaṃ labhissámá ti tato
 pa_ttháya yattha yattha pañditasama_nabráhma_ná atthīti vadanti
 tattha tattha gantvá sákacchaṃ karonti, te_hi pu_tthapañ_ham aññe
 kathetum na sakkonti, te pana tesam pañ_ham vissajjanti, evaṃ
 sakalajambudípaṃ (c. -bú-) pariga_nhitvá nivattitvá sakat_hánam
 (c. -ñ-) eva ágantvá: samma Kolita yo pa_thamam amataṃ

adhigacchati so ároacetú (c. -tum) ti katikam akamsu; evam tesu katikam katvá viharantesu Satthá vuttánukkamena Rájagaham patvá Veluvanam paṭiggahetvá Veluvane viharati; tadá caratha bhikkhave cárikam bahujanahitáyá ti ratanattayagunappakásanattam uyyojítanam ekasatthiyá arahantánam antare pañcavaggiyanam abhantare Assajithero paṭinivattitvá Rájagaham ágato puna divase páto va pattacívaram ádáyá Rájagaham piṇḍáyá pávisi; tasmim samaye Upatissaparibbájako páto va bhattakiccam (c. bhanta-) katvá Paribbájakárámam gacchanto theram disvá cintesi: mayá evarúpo náma pabbajito na diṭṭhapubbo yeva, te (ye?) loke arahanto (-tá?) vá arahantamaggam vá samápanná, ayam nesam bhikkhu aññatáro, yannúnáham imam bhikkhum upasamkamitvá puccheyyam: k'ási (c. kamsi) tvam ávuso, uddissapabbajito ko vá te Satthá kassa vá tvam dhammam rocesíti (c. karoc-); ath' assa etad aho: akálo kho imam bhikkhum pañham pucchitum, antargham pavittho piṇḍáyá carati, yannúnáham imam bhikkhum piṭṭhito piṭṭhito anubandheyyam, atthikehi upaññátam maggan ti theram laddhapiṇḍapátam aññataram okásam gacchantam disvá nisídítukámatam (c. nisid-) c' assa natvá attano paribbájakapiṭṭhikam pamñápetvá adási, bhattakiccapariyosáne pi'ssa attano kuṇḍikáyá udakam adási, evam ácariyavattam katvá katabhattakiccena therena saddhim madhurapaṭisantháram katvá evam áha: paṭippasannáni (c. pavipp-) kho te (c. to) ávuso indriyáni, parisuddho chavivaṇṇo pariyodáto, k'ási tvam ávuso, uddissapabbajito ko vá te Satthá kassa vá tvam dhammam rocesíti (c. -iti) pucchi; thero cintesi: ime paribbájaká náma sásanassa paṭipakkabhútá, imassa sásane gambhíratam dassessámíti attano navakabhávam dassento áha: aham kho ávuso navo acirapabbajito adhunágato imam dhammam vinayam na, náham sakkhissámi vitthárena dhammam desetun ti; paribbájako aham Upatissó náma, tvam yathásattiyá (c. -sant-)

appam vá bahum vá vadatha, etam nayasatena nayasahassena
 paṭivijjhitaṃ mayham bhāro ti cintetvā'āha: appam vá bahum
 vá bhāsassu (c. bahubhā-), attham űeva me brūhi, atthen'eva
 me attho, kim kāhasi vyañjanaṃ bahun ti; evaṃ vutte therō:
 ye dhammā hetuppabhavā ti gātham āha; paribbājako paṭha-
 mapadadvayam eva sutvā saḥassanayasampanne sotāpattiphale
 paṭiṭṭhahi, itaraṃ padadvayam sotāpannakāle nitṭhāsi, sotāpanno
 hutvā upariviseṣe appavattante bhavissati ettha kāraṇan ti
 sallakkhetvā theram āha: bhante mā uparidhammadesanaṃ
 vaddhayittha, ettakam (c. etth-) eva hotu, kuhiṃ amhākaṃ Satthā
 vasatīti; Veluvane āvuso ti; tena hi bhante tumhe purato
 thātha, mayham eko saḥāyako atthi, amhehi ca aṃṇamaṃṇaṃ
 katikā katā: yo yo paṭhamaṃ amataṃ adhigacchati so ārocetū
 ti, aham taṃ paṭimānaṃ mocetvā saḥāyakam (c. -mā-) gahetvā
 tumhākaṃ āgamanamaggen' eva Satthu santikam āgamiṣāma
 ti pañcapaṭiṭṭhitena therassa pādesu nipatitvā tikkhattupa-
 dakkhiṇaṃ (c. -naṃ) katvā theram uyyojetvā Paribbājakārāma-
 bhimukho āgamaṣi. Kolutaparibbājako taṃ dūrato vāgacchantaṃ
 disvā: ajja mayham (c. -ha) saḥāyakassa mukhavaṇṇena
 aṃṇadivasesu viya addhānena amataṃ adhigataṃ bhavissatīti
 amatādhigamaṃ pucchi; so pi 'ssa: āvuso amataṃ atigatan
 (adhi-?) ti paṭijānitvā taṃ eva gātham abhāsi; gāthāpari-
 yosāne Koluto sotāpattiphale paṭiṭṭhahitvā āha: kuhiṃ kira
 samma amhākaṃ Satthā vasatīti; Veluvane kira samma, evaṃ
 no ācariyena (c. -ye) Assajittherena kathitaṃ ti; tena hi samma
 āyama Satthāraṃ passissāma ti; Sāriputtatthero ca nāma' esa
 sadāpi ācariyapūjako, tasmā saḥāyakam evam āha: samma
 amhehi adhigataṃ amhākaṃ ācariyassa Sañjayaparibbājaka-
 ssaṃ bujjhamāno (-?) paṭivijjhissati, apaṭivijjhanto amhākaṃ
 saddahitvā Satthu santikam gamissati, Buddhadesanaṃ (c. -ddhā-)
 hutvā (sutvā?) maggapaṭivedham karissatīti; tato pi dve pi
 janā Sañjayassa santikam āgamaṃsu, Sañjāyo te disvā va: kin

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

arahattam pápuṇimsu, aggasávakánam pana uparimaggakiccam
 na nitthási, kimkáraṇá: sávakapáramíñāṇassa mahantatáya;
 athāyasmá Mahámoggallāno pabbajitadivasato sattame divase
 Magadharatthe Kallaválagámakam upanissáya viharanto thína-
 middhe okkamante Satthára sanvedito thínamiddham vinodetvá
 Tathágatena dinnam dhátukammatthánam suṇanto va uparimag-
 gatáya kiccam nitthápetvá sávakapáramíñāṇassa matthakam
 patto; Sáriputtatthero pi pabbajitadivasato addhamásam atikka-
 mitvá Satthára saddhim tam eva Rájagaham upanissáya Súka-
 rabatelenē viharanto attano bháḡiṇeyyassa Díghanakhaparibbá-
 jakassa Vedanápariggahasuttante desiyamāne suddhānusārena ñāṇam
 pesetvá parassa vaddhitam (c.-ddi-) bhattam bhuñjanto viya sáva-
 kapáramíñāṇassa matthakam patto, na nu cāyasmá mahāpañño,
 atha tasmá (ka-?) Mahámoggallānato ciratarena sávakapáramíñā-
 ñam pápuṇīti: parikammamahantatáya, yathá hi duggatamanussá
 katthaci gantukamá khippam eva nikkhamanti, rájunam pana
 hatthiváhanakappanádimahantam parikammam laddhum vad-
 dhati, evam sampadam idam veditabham. Tam divasam pana
 Satthá vaddhamánakaccháyaya (?) Veluvane sávakasannipátam
 dvinnam theránam aggasávakatthánam datvá pátimokkham
 uddisi; bhikkhú ujjháyimsu: Satthá mukholokena bhikkham
 deti, aggasávakatthánam dentena náma paṭhamam pabba-
 jítanam pañcavaggiyánam dátum vaddhati, ete: anoloken tena
 sattherapamukhánam pañcapaññásaya (c.-pañña-) bhikkhúnam
 dátum vaddhati, ete: anolokentena Bhaddavaggiyánam, ete:
 anolokentena Uruvelakassapádínam, ettake paháya sabbapacchá-
 pabbajítanam aggasávakatthánam dentena mukham oloketvá
 dinnan ti vadimsu; Satthá kim kathetha bhikkhave ti pucchitvá
 idam námá ti vutte nāham bhikkhave mukham oloketvá bhikkham
 demi, etesam pana attaná attaná patthitapatthitam eva demi. Amñá-
 kondaññe hi ekasmin sasse nava aggasassadánáni dente na agga-
 sávakatthánam patthetvá adási (-?), aggadhammam pana arahantam

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

Dhammo have rakkhati dhammacārīṃ,
 dhammo suciṇṇe sukham āvahāti,
 etā nisamso dhamme suciṇṇo (-?)
 na duggatīṃ gacchati dhammacārīti.

Esa me Vipassisammásambuddhakále aggadhammañ paṭhamañ paṭivijjhitum patthento nava aggadánáni adási; ito sataśaha-kappamatthake pana Hamsavatīnaṅgare (c. -ti-) Padumuttarabuddhakále pi sattáhañ mahádánam datvá tassa Bhagavato pádamúle nipajjivá aggadhammassa paṭhamañ paṭivijjhanattham eva, patthanam ṭhapesi; iti iminá patthitam eva mayá dinnam, náham mukham oloketvá demíti. Yasakulaputtapamukhá pañcapamñásajaná kim kammam karimsu bhante ti; ete pi ekassa Buddhassa santike arahattam patthentá baḥum puññakammam katvá aparabháge anuppanne Buddhhe saḥáyaká hutvá ávagga-bandhanena puññáni karontá (c. -o) anáthasaríráni paṭijaggantá vicarimsu, te ekadivasam gabbham itthim kálakatañ disvá jhápessámá ti susánam harimsu, etesu pañca jane tumhe jhápethá ti susáne ṭhapetvá sesá (c. -a) gámañ pavitthá, Yasadárako (c. yadá-) tam saríram súdehi vijjhitvá parivattetvá parivattetvá jhápento asubhasamñam paṭilabhi, itaresam pi catunnam janánam: passatha bho imam saríram tattha tattha viddhastañ cammam kabaragorúpañ (-?) viya duggandham paṭikkúlan ti dassesi, te pi tattha asubhasamñam paṭilabhimsu, te pañca pi janá gámañ gantvá sesasaḥáyakánam kathayimsu, Yaso pana dárako geham gantvá mátápitunnañ ca bhariyáya ca kathesi, te sabbam pi asubham bhávayimsu, idam etesam pubbakámañ (-kammañ?), ten'eva Yasassa itthágáre susánasamñam uppajji, táya (c. tá) ca upanissayasampattiyá sabbesam visesádhigamo nibbatti; evam ime pi attaná patthitam eva labhimsu, náham mukham oloketvá dammíti. Bhaddavaggiyá saḥáyaká pana kim karimsu bhante ti; ete pi pubbabuddhánam santike arahattam patthetvá puññáni katvá aparabháge anuppanne Buddhhe timsá dhuttá hutvá tuṇḍilovádam sutvá saṭṭhivassasahassáni pañcasíláni rakkhimsu, náham mukham oloketvá dammíti. Uruvelakassapádayo pana bhante kim karimsú ti; arahattam eva patthetvá puññáni karimsu, ito hi dvenavutikappe Tisso Phusso dve

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

tisahassánam bhikkhúnam yodhasahassassa ca no sabbam khá-
 daniyam bhojaniyam samvatteyyátha, mayam hi ito pattháya
 na kiñci vakkhámá ti vadimsu, te tayo pi janá (c. -nám) pari-
 várakapurisahassam gahetvá dasasíláni samádáya kásáyanivath-
 thá viháre yeva vasmsu, kotthágáriko ca áyuttako (c. ay-) ca
 ekato hutvá tiñnam bhátikánam kotthágárehi várena dánavaddham
 gahetvá dánam denti, kammakaránam puttá yágubhattádínam
 pana attháya rodanti, te tesam bhikkhusamghe anágate yeva yágu-
 bhattádíni denti, bhikkhusamghassa bhattakiccávasáne kiñci ati-
 rekam na bhútapubbam, te aparabháge dárakánam demá ti attanápi
 gahetvá khádísu (-dimsu ?), manumánam áháram dísvá adhivásetum
 násakkhimsu, pana (?) caturásítisahassá ahesum, te samghassa
 dinnam vaddham kháditvá káyassa bhedá pettavisaye nibbatimsu,
 te bhátiká puna purisahassena saddhim kálam katvá devaloke
 nibbativá devaloká devalokam samsarantá dve navutikappe
 khepesum; evam te tayo bhátaro arahattam patthentá (c. -o) tadá
 kalyánadhammam karimsu, te attaná patthitam eva labhimsu,
 náham mukham oloketvá dammi. Tadá pana tesam áyuttako
 (c. ay-) Bimbisáro ahosi, kotthágáriko Visákho upásako, tesam
 kammakará (c. -o) tadá petesu nibbativá sugatiduggativasena
 samsarantá imasmim kappe cattári buddhantaráni petaloke
 yeva nibbatimsu, te imasmim kappe sabbapathamam uppan-
 nam cattálisahassáyukam (c. -ay-) Kakusandham Bhagavantam
 upasamkamitvá: amhákam áháralabhanakálam (c. -mla-) ácik-
 khathá ti pucchimsu; mama táva kále na labhissatha, mama
 pacchato mahápathaviyá yojanamattam abhirúlháya Konága-
 manabuddho uppajjissati, tam pucheyyáthá (c. -athá) ti áha;
 te tattakam kálam khepetvá tam pucchimsu, so pi: mama
 kále na labhissatha, mama pana pacchato mahápathaviyá
 yojanamattam abhirúlháya Kassapabuddho uppajjissati, tam
 pucheyyáthá (c. -athá) ti áha; te natavuttakam (?) kálam khe-
 petvá tasmim uppanne tam pucchimsu, so pi: mama kále na labhis-

satha, mama pana pacchato mahápathaviyá yojanamattam abhirúhaya Gotamo Buddho náma uppajjissati, tadá tumhákam nātako Bimbisáro náma rájá bhavissati, so Satthu dánam datvā tumhákam pápessati, tadá labhissathá ti áha; tesam ekabuddhantaram svedivasam sadisam (?) ahosi. Te Tathágate uppanne Bimbisáraramño pathamadivasam dāne dinne rattibhāge bherravasaddam katvā rañño attānam dassayimsu, so puna divase Veluvanam āgantvā Tathāgatassa tam pavattim ārocesi, Satthá : mahárája ito dve navutikappamatthake Phussabuddhakāle ete tava nātakā bhikkhusamghassa dinnavaddham khāditvā petaloke nibbattivā saṃsarantā Kakusandhādayo Buddhē pucchitvā tehi idaṃ c' idaṃ ca vuttā ettakam (c. etth-) kalam tava dánam paccásim-samánā bhiiyo tava dāne dinne pattim (c.-i) alabhamánā evam evam akamsú ti; kim pana bhante idáni pi dinne labhissantíti; áma mahárájá ti; Buddhapamukham bhikkhusamgham niman-tetvā puna divase mahádānam datvā bhante ito tesam petānam dibbannapānam sampajjatú ti pattim adási, tesam tam eva nibbatti, puna divase naggá hutvā attānam dassesun, rájá ajja bhante naggá hutvā attānam dassesun ti pucchi, vattháni te na dinnáni mahárájá ti, puna divase Buddhapamukhassa samghassa cívaráni datvā ito tesam dibbavattháni hontú ti pápesi, tam khaṇam (c.-a) neva nesam dibbavattháni uppajjimsu, petatthābhāvam vijahitvā dibbattabhāvena saṅghahimsu, Satthá anumodanam karontí (-to?) tirokuddesu tittthantíti (?) tirokuddānumo-danam akási, anumodanávasāne caturásítiyā páṇasahassānam dhammābhisamayo ahosi. Iti Satthá tebhátikajaṭilānam vatthum kathetvā imam pi dhammadesanam áhari. Aggasāvaká pana bhante kim karimsú ti; aggasāvakabhāvaya patthanam karimsu, ito kappasatasahassādhikassa hi kappānam asamkheyyassa matthake Sāriputto brāhmaṇamahásarakule nibbatti, námena Saradamāṇavo náma ahosi, Moggallāno gahapatimahásarakule nibbatti, námena Sirivaddhakuṭumbiko (c.-iyo) náma ahosi,

te ubho pi sahapamsukflitá saháyaká (c.-asá) ahesum ; Saradamá-
 navo pitu accayena kulasantakam mahádhanam (c. -dhá-) patipaj-
 jivá ekadivasam rahogato (c. rabh-) cintesi: aham idhalo-
 kattabhavam eva jánami no paralokattabhavam, játasattánañ ca
 maranam náma dhuvam, mayá ekam pabbajjam pabbajivá
 mokkhadhammagavesanam kátum vaddhatiti, so saháyakam
 upasamkamitvá áha: samma Sirivaddhaka (c. -kam) aham
 pabbajivá mokkhadhammam gavesissámi, tvam mayá saddhim
 pabbajitum sakkhissasiti; na sakkhissámi samma, tvam yeva
 pabbajjháti (c. -bhíti); so cintesi: paralokam gacchanto saháyam
 (c. -ya) vá nátimutte vá gahetvá gato náma n' atthi, attaná
 katam attano va hotiti, tato ratanakoṭṭhágáram vivárapetvá
 kapañiddhikavañibbakayácakánam mahádánam datvá pabba-
 tapádam pavisitvá isipabbajjam pabbaji. Tassa eko dve
 tayo ti evam anupabbajjam pabbajitá catusattatisahassamattá
 jaṭilá ahesum, so pañca abhimná aṭṭha ca samápattiyo nib-
 battetvá tesam jaṭilánam kasiná parikkammam ácikkhi, te
 sabbe pañca abhimná aṭṭha samápattiyo nibbattesum. Tena
 samayena Anomadassinámabuddho loke udapádi, naṅgaram
 Candavatí náma aḥosi, pitá Yasavasanto náma khattiyo, mátá
 Yasodhará náma deví, bodhi ajjunarukkho, Nisabho ca Anomo
 ca dve aggasávaká, Varuṇo náma upatṭhako, Sundará ca Su-
 maná cá ti dve aggasáviká, áyu vassasatasahassam aḥosi, saríram
 aṭṭhapaññásahatthubbedham, sarírapabhádvádasayojanam, pa-
 ribhikkhusatasahassapariváro (c. -rá) aḥosi; so ekadivasam
 paccúsakále mahákaruṇáya samápattito vuttháya lokam volo-
 kento Saradatápasam disvá: ajja mayham Saradatápasasantikam
 gatapaccayena dhammadesaná ca mahatí bhavissati, so ca agga-
 sávakatṭhánam patthessati, tassa saháyako Sirivaddhaseṭṭhiku-
 ṭumbiko dutiyasávakatṭhánam, desanápariyosáne c'assa parivára
 catusattatisahassá jaṭilá arahattam (c. -nt-) pápuñissanti, mayá
 tattha gantum vaddhatiti attano pattacívaram ádáyá amnam

kiñci anámantetvá sfo viya ekacaro hutvá Saradatápasassa antevásikesu phaláphalatháya (c. -latváya) gatesu Buddhabhávam jánátú ti passantass' eva Saradatápasassa ákásato (c. -ko) otarítvá pathaviyam patitthási, Saradatápasso Buddhánubhávañ c' eva saríranipphattiñ ca disvá lakkhanante sammasitvá: imehi lakkhañehi samannágato náma agáramajjhe vasanto rájá hoti cakkavattí (c.-i), pabbajanto loke vivattacchado sabbamñú Buddho hoti, ayam puriso nissamsayam (c. nissas-) Buddho ti jánitvá paccuggamanam katvá pañcapatitthitena vanditvá ásanam pamñápetvá adási, nisídi Bhagavá pamñáttásane, Saradatápasso pi attano anucchavikam ásanam gahetvá ekamantam nisídi; tasmim samaye catusattatisahassá jatilá pañtáni ojavantáni phaláphaláni gahetvá ácariyassa santikam sampattá Buddhánam c' eva ácariyassa ca nisinnásanam oloketvá áhamsu (c. ah-): ácariya mayam imasmim loke tumhehi mahantataro n' atthíti vicaráma, ayam puriso tumhehi mahantataro mamñe ti; tátá kim vadetha, sásapena saddhim atthasatthiyojanasatasahassubbedham Sinerum samam kátum icchatha, sabbamñúbuddhena saddhim mama upamam má karittha puttaká ti; atha te tápasá: sac' áyam issarasanto abhavissa na amhákam ácariyo evarúpan amhárisatha, yáva mahávat' áyam puriso ti sabbe pádesu pádesu patitvá sirasá vandimsu; atha te ácariyo áha: tátá amhákam Buddhánam anucchaviko deyyadhammo n' atthi, Satthá ca bhikkhácáreláyam idhágato, mayam yathábalam deyyadhammam dassáma, tumhe yam yam pañtam phaláphalam tam tam áharathá ti áharápetvá hatthe dhovítvá sayam Tathágatassa patte patitthápesi, Satthará phalapatiggahítamatte (c. -lamp-) devatá dibbojam pakkhipimsu, so tápasso udakam pi sayam eva parissávetvá adási, tato bhattakiccam katvá nisinne Satthari sabbe antevásike pakkosítvá Satthu santike sáráníyakatham kathento nisídi (c. -si-); Satthá: dve aggasávaká bhikkhusamghena saddhim ágacchantú (c. -atú) ti cintesi, so (te?) Satthu cittam katvá (ñatvá?) satasa-

hassakhínásavaparivára (c. -váp-) ágantvá Sathháram vanditvá ekamantañ atthamsu, tato Saradatápasso antevásike ámantesi: tátá Buddhánam nisinnásanam pi nicasatasahassassa (c. -hassa; níca-?) pi ásanam n' atthi, tumhehi ajja uláram Buddhasakkáram kátum vaddhati, pabbatapádato vaññagandhasampannáni (c. -nná) puppháni áharathá ti, kathan kálo papañco viya hoti iddhimato pana iddhivisayo ácinteyyá (-?) ti muhuttamatten' eva te tápassá vaññagandhasampannáni puppháni áharitvá Buddhánam yojanappamáñam pupphásanam pamñápesum, ubhinnañ aggasávakánam tigávuñam sesam bhikkhúnam adbhayojanikáni bhedañ sañghanavakassa usabhamattañ ahosi (-?). Kathañ ekasmim assamapade táva mahantáni ásanáni pamñattáníti na cintetabbañ, iddhivisayo h' esa (c. bhesa). Evañ pamñattesu Saradatápasso Tathágatassa purato añjalim paggayha ðhito: bhante mayhañ dígharattañ hi táya sukháya imañ pupphásanam abhiruyha ðháthá (? c. thá) ti áha; nánápupphañ ca gandhañ ca sannipátetvána ekato pupphásanam pamñápetvá idañ vacanam brúvi:

Idañ te ásanam víra pamñattañ tav' anucchavañ,

mama cittañ pasáento nisída^a pupphamássane.

Sattarattimdivañ Buddhó nisída pupphamássane

mama cittañ pasádetvá hássayitvá sadevake ti.

Evañ nisinne Sathhari dve aggasávaká sesabhikkhú ca attano attano pattásane nisídimsu, Saradatápasso mahantañ pupphachattañ gahetvá Tathágatassa matthake dhárento atthási, Sathhá: jatilánañ ayañ sakkáro mahapphalo hotú ti nirodhasamápattim samápajji, Saththu samápannabhávañ ñatvá dve aggasávakápi sesabhikkhú pi samápattim samápajjimsu. Tathágato sattáhañ nirodhasamápattim samápajjitvá nisinno, antevásiká bhikkhácárákále sampatte vanamúlaphalañ paribhuñjitvá sesakálañ Buddhánam añjalim paggayha titthanti, Saradatápasso

^a cod. nisída.

pana bhikkhácáram pi ágantvá pupphachattam dhárayamáno
 va sattáham pítisukhena vítinámesi. Satthá nirodhá vuṭṭháya
 dakkhiṇapasse nisinnam aggasávakam Nisabhattheram ámantesi :
 Nisabha sakkárákaránam (c. -raṁkára-) tápasánam pupphásaná-
 numodanam karohíti cakkavattiramño santiká paṭiladdhamahá-
 lábho maháyodho viya tuṭṭhamánaso sávakapáramiṇáṇe ṭhatvá
 pupphásánanumodanam árabhi. Tassa desanávasáne dutiyasáva-
 kam ámantesi : tvam pi bhikkhú dhammam deseḥíti, Anomathero
 Tepitakam Buddhavacanam sammāsivá dhammam kathesi ; dvin-
 nam sávakánam desanáya ekassápi abhisamayo náḥosi. Atha
 Satthá aparimáṇe buddhavisese ṭhatvá dhammadesanam árabhi
 (c. -hi), desanávasáne ṭhapetvá Saradatápasam sabbe pi catusatta-
 tisahassajaṭilá arahattam pápunimsu, Satthá etha bhikkhave ti
 haṭṭham pasáresi, tesam távad eva kesamassum antaradháyi,
 attha parikkhárá káyaṭimukhá va ahesum, Saradatápasso
 kasmá arahattam na patto ti : vikkhittacittatá ; tassa kira Bud-
 dhánam dutiyásane nisídítvá sávakapáramiṇáṇe ṭhatvá dham-
 mam desayato aggasávakassa dhammadesanam sotum áradhha-
 kálato pattháya : aho vatáham pi anágate uppajjanakassa sásane
 iminá sávakena paṭiladdham dhuram (c. dhú-) labheyyan ti
 cittam uppajji, so tena parivitakkena maggaphalam (c. -ṁph-)
 paṭivedham kátum násakki. Tathágam pana vandítvá sam-
 mukhe ṭhatvá áha : bhante tumhákam anantarásane nisinno
 bhikkhu tumhákam sásane ko náma hotíti ; mayá pavattitam
 dhammacakkam anupavattento sávakapáramiṇáṇassa koṭippatto
 solasa paṁṇá paṭivijjhítvá ṭhito mayham sásane aggasávako náma
 eso ti ; bhante yaváyam (y'áyam ?) mayá sattáham pupphachattam
 dhárentena sakkáro kato aham imassa phalena amṇam Sakkattam
 vá Brahmattam vá na patthem, anágate pana ayam Nisabha-
 tthero viya ekassa Buddhassa aggasávako bhaveyyan ti pattha-
 nam akási ; Satthá samijjhissati nu kho imassa purisassa patthaná
 ti anágam samṇánam pesetvá olovento kappasatasahassádhikam

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

Buddhánam nimantanattháya Saradatápasassa samñnam adási, tápaso Buddhapamukham bhikkhusamgham gahetvá tassa nive- sanam agamási, Sirivaddho pi paccuggamanam katvá Tathá- gatassa hatthato pattam gahetvá mandapam pavesetvá pa- ññattásanesu nisinnassa Buddhapamukhassa bhikkhusamghassa dakkhiṇodakam datvá paññitabhojanena parivisitvá bhattakicca- pariyosáne Buddhapamukham bhikkhusamgham maháragehi vatthehi acchádetvá: bhante náyam árabho appamattá kattá- nattháya (-?) iminá va niyámena (c. -nam) sattáham anukampam karothe ti áha, Satthá adhivásesi, so ten' eva niyámena sattá- ham mahádánam pavattetvá Bhagavantam vanditvá añjalim paggayha thito áha: bhante mama saháyo Saradatápasso yassa Satthu aggasávako bhavetjan ti patthesi aham tass' eva duti- yasávako bhaveyyan ti; Satthá anágataṃ oloketvá tassa pattha- náya samijjanabhávam disvá vyákási: tvaṃ ito kappasata- ashassádhikam asamkheyyam atikkamitvá Gotamabuddhassa dutiyasávako bhavissasíti, Buddhánam vyákaraṇam sutvá Sirivaddhako hatthapahaṭṭho ahoṣi, Satthá bhattánumodanam katvá saporiváro viháram eva gato. Ayaṃ bhikkhave mama puttehi tadá patthitapatthaná, te yathá patthitam eva labhimsu, náham mukham oloketvá demíti. Evaṃ vutte dve aggasávaká Bhagavantam vanditvá: bhante mayam agáriyabhútá samána giraggasamajjadassanáya gatá ti yáva Assajitherassa santiká sotápattiphalapaṭivedhá sabbam paccuppannavatthum kathetvá te mayam bhante ácariyassa santikam gantvá taṃ tumhákam pádamulam ánetukámá tassa laddhiyá nissárahávam kathetvá idhágamane áñsamsam kathayimha, so: idáni mayham antevá- siváso náma cátiyá udakañ ca nibhávappattisadiso (-?), na sakkhis- sámí antevásivásam vasitun ti vatvá: ácariya idáni mahájano- gandhamáládihattho gantvá Sattháram yeva pújessati, tumhe katham katham bhavissathá ti vutte: kim pana imasmim loke paṇḍitá bahú udáhu dandhá, dandhá ti kathite: tena hi paṇḍitá

paṇḍitá samanassa Gotamassa santikaṃ gamissanti, dandhá dandhá mama santikaṃ ágamissanti, gacchatha tumhe ti vatvá ágantum n'atthi bhante ti. Tam sutvá Satthá: bhikkhave Sañjayo attano micchádiṭṭhitáya asáram sáro ti sárañ ca asáro ti gañhi, tumhe pana attano paṇḍitatáya sáram sárato asáram asárató ñatvá asáram paḥáya sáram eva gañhitthá (c. -itvá) ti vatvá imá (c. -am) gáthá (c. -am) abhási: Asáre etc. Tattha asáre sáram a tino cattáro paccayá (?) dasavatthuká micchádiṭṭhiká tassá upanissayabhúta dhammadesaná ti, ayaṃ asáro náma, tasmim sáraditthino ti attho; sáre ca asáradassino ti dasavatthuká sammádiṭṭhikassa (-ká tassá?) upanissayabhúta dhammadesaná ti, ayaṃ sáro náma, tasmim nāyaṃ sáro ti asáradassino; te sáran ti te pi tam micchádiṭṭhigahaṇaṃ gaḥetvá ṭhitá ká-mavitakkádinaṃ vasena micchásamkappagocará hutvá sīlasáram samádhisáram paññásáram (c. addit: vimuttisáram) vimuttiñāṇa-dassanásáram paramatthasáram nibbānañ ca nādhigacchanti; sárañ cá ti tam eva sīlasáradisáram sáro náma ayaṃ vuttappakárañ ca asáram asáro ayan ti ñatvá; te sáran ti te paṇḍitá evaṃ sammádassanaṃ gaḥetvá ṭhitá nekkhammasamkappádinaṃ (c. -na) vasena sammasamkappagocará hutvá tam vuttappakáraṃ sáram adhigacchanti... Gáthápariyosáne bahú (c. -u) sotápattiphaládini pápuṇimsu, sannipatitánaṃ sáthhiká desaná aḥositi. Aggasávakavatthum.

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

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

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

... Bhávanárahitattá a bhávitam cittam pi rágo sama-

tivijjhati, na kevalam rágo va dosamohamánádayo sabbakilesá tathárúpanam cittam ativijjhanti yeva; subhávitan ti samathavipassanábhavanáhi (c. -bhi) subhávitaṃ . . .

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

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

v. 15. Locus: Veluvanam. Persona: Cundasúkariko.

. . . Akataṃ vata me kalyánam kataṃ pápan ti ekaso ten' eva (c. ekaseteva) maraṇasamaye idha socati idam (c. idham) assa (adde: idha) kamma socanam, vipákam anubhonto pana pecca socati idam assa paraloke vipákasocanam . . . disvá kammakiliṭṭham attano kiliṭṭhakammaṃ passivá . . .

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

v. 16. Locus: Jetavanam. Persona: dhammikaupásako.

Tattha katapuñño ti nánappakárassa kusalassa kárako puggalo akataṃ vata me pápaṃ kataṃ kalyánam ti idha kammamodanena pecca vipákamodanena modati . . . kammavisuddhin ti dhammikaupásako pi attano kammavisuddhim (c. -ddhi) puññakammasampattim (c. -tti) disvá kálakiriyato pubbe idhaloke pi modati kalam katvá idáni paraloke pi modati atimodati yevá ti . . .

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

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

v. 17. Idha tappatīti imaṃ dhammaḍḍesaṃ Saṭṭhā Jetavana vihaṃta Devadattaṃ ārabba kathaṃ. Devadattaṃ vattuma pabbajjāto paṭṭhāya yāva paṭṭhaviḍḍevaṇā Devadattaṃ ārabba bhāsitaṃ sabbāni jātakāni vitthāretvā kathitaṃ; ayaṃ paṇ' ettha saṃkhepa: Saṭṭhā Anupiyaṃ nāma Mallānaṃ nigamaṃ (c. nigamotaṃ) nissāya Anupiyavane vihaṃta yeva Tathāgataṃ lakkhaṇapaṭiggaṇaḍḍivase yeva asāsitaḥḥaṇḍhi nāsitaḥḥaṇḍhi rājā vā hotu Buddha vā khattiyaḥḥaṇḍhi vicarissatīti asāsitaḥḥaṇḍhi paṭimāṇā; tesu yebhuyyena pabbajjitesu Bhaddiyaṃ rājānaṃ Anuruddhaṃ Ānandaṃ Bhaguma Kimbilaṃ Devadattaṃ ti ime cha Sakke apabbajante disvā: mayaṃ attano putte pabbajjema, ime cha Sakyānaṃ (c. -na) nāsitaḥḥaṇḍhi māṇe tasmā na pabbajjantīti kathaṃ samutthāpesuma; atha kho Mahānāma Sakko Anuruddhaṃ upasaṃkamitvā: tāta (c. -ā) amhākaṃ kulā pabbajjiteṇa n' atthi, tvaṃ vā pabbajja ahaṃ vā pabbajjissāmiti āha. So paṇa sukhumālo hoti sampannaḥḥaṇḍhi, n' atthīti (c. -iti) vacanaṃ pi tena na sutapubbaṃ, ekadivasaṃ hi tesu chasu khattiyesu gulikānaṃ (c. -ā) kīlāntesu Anuruddho pūpe parājito pūvatthāya paṇiṇi, ath' assa mātā pūpe sajjetvā paṇiṇi, te khāditvā puṇa kīlāntesu, puṇappuṇa tass' eva parājayo hoti, mātā paṇ' assa paṇiṇi tikkhattuma pūpe paṇiṇitvā catutthavāre pūvaṃ n' atthīti paṇiṇi, so n' atthīti (c. -iti) vacanassa asutapubbattā esāp' ekā pūvaḥḥaṇḍhi (c. -ī) bhavissatīti māṇānaṃ natthipūvaṃ me āharathā ti pesesi, mātā paṇ' assa natthipūvaṃ paṇa ayyo dethā ti vutte mama puttana (c. -te) n' atthīti paḍaṃ na sutapubbaṃ imiṇā paṇa upāyena etam atthaṃ jānāpessāmiti tucchama suvaṇṇapaṭima

amñāya (c. añāya) suvaṇṇapātiyā paṭikujjitvā pesesi. Nagara-
 pariggāhikā devatā cintesum: Anuruddhasakkena annahārakāle
 attano bhāgabhattam upariṭṭhapaccekabuddhassa datvā n' atthīti
 (c. -iti) me vacanassa savanam mā hotū (c. -u) ti bhojanuppattiyā
 (c. addit: na) jānanam mā hotū (c. -u) ti patthanā katā, sac'āyam
 tucchapātim passissati (c. -si) devasamāgamaṃ pavisitum na labhis-
 sāma (c. -bhassāmī) sīsam (c. si-) pi no sattadhā phāleyyā ti, atha
 tam pātim dibbapūvapunnam akamsu, tassā gulamaṇḍale ṭha-
 petvā ugghāṭitamattāya pūvagandho sakalanaṅgare chādetvā
 ṭhito pūvakandaṃ mukhe ṭhapitamattam eva sattarasaharāniyo
 saḥassāni anupari (?), so cintesi: nāham nāham mātupiyo, ettakam
 me kālam imam natthipūvam nāma na paci, ito paṭṭhāya amñam
 pūvam nāma na khādessāmīti geham gantvāpi mātaram pucchi:
 amma tumhākam aham piyo appiyo ti; tāta ekakkhino akkhiṃ
 viya ca hadayam viya ca atipiyo me ti; atha kasmā ettakam
 (c. ettamkām) kālam mayham natthipūvam na pacittha amā ti;
 sā culūpaṭṭhākam pucchi: atha (atthi?) kiñci pātiyam tātā ti;
 paripunnā (c. -am) ayyo pāti pūvehi, evarūpā pūvā nāma na
 diṭṭhapubbā ti; sā cintesi: mayham putto puṃṇavā katābhi-
 nīhāro bhavissati, devatāhi pātim pūretvā pūvā pahitā bha-
 vissantīti (c. -atīni); atha nam putto: amma ito paṭṭhāyāham
 amñam pūvam nāma na khādissāmi, natthipūvam eva paceyyāsīti
 (c. -as-); sāpi 'ssa tato paṭṭhāya pūvam khādītukāmusmīti vutte
 tucchapātim eva amñāya pātiyā paṭikujjetvā pesesi, yāva agāra-
 majjhe vasi tāv' assa devatā pū (pūve?) paṇiṃmsu. So ettakam
 pi ajānanto va pabbajjam nāma kim jānissati, tasmā: kā esā pa-
 bbajjā nāmā ti bhātaram pucchitvā oḥāritakesamussukāsāya-
 vatthena kanthathare vā bidalamaṅcake vā nipajjitvā piṇḍāya
 carantena viḥāritabbam (c. -viḥāt-) esā pabbajjā nāmā ti vutte:
 bhātika aham sukhumālo, nāham sakkhissāmi pabbajitum ti āha;
 tena hi tāta kammantaṃ (c. kim-) uggahetvā gharāvāsam vasa
 (c. -i) na hi sakkā amhesu ekena apabbajitum ti; atha nam ko esa

kammanto námá ti pucchitvá, — bhattuṭṭhánatṭhánam pi ajánanto kulaputto kammantam náma kim jánissati, ekadivasam hi tiṇṇam khattiyánam kathá udapádi: bhattam náma kuhim utṭhahitṭi, Kimbilo áha: koṭṭhe utṭhahitṭi, atha nam Bhaddiyo: tvam bhattuṭṭhánatṭhánam na jánási, bhattam náma ukkhaliyam utṭhahutṭi áha, Anaruddho: tumhe dve pi na jánátha, bhattam náma ratanamakuláya suvaṇṇapátiyam utṭhahatṭi áha; tesu kira ekadivasam Kimbilo koṭṭhato vṛhí (c. -i) otariyamáne disvá ete koṭṭhe va játá ti samñí (c. sañi) ahosi, Bhaddiyo ekadivasam ukkhalito bhattam vaddhiyamánam disvá ukkhaliyam ñeva uppanna ti samñí (c. -i) ahosi, Anuruddhena pana n'eva vṛhí (c. -i) koddhentá na bhattam pacantá (c. pavanatá) na vaddhentá diṭṭhapubbá, vaddhetvá pana purato thapiyam (-mánam ?) eva passati, so bhuñjitukámakále bhattam pátiyam utṭhahatṭi samñam akási, evam tayo pi bhattuṭṭhánatṭhánam na jánanti; — tenáyaṃ ko esa ko esa kammanto námá ti pucchitvá paṭhamam khettaṃ kasápetabban ti ádikam samvacchare samvacchare katṭabbakiccaṃ sutvá kadá kammantánaṃ anto paṃñáyissati kadá mayam appossukká (c. -o) bhoge bhuñjissámá ti vatvá kammantánaṃ apariyantatáya akkhayatáya tena hi tvam ñeva gharávásam vasa na mayham ekena attho ti mátaram upasamkamitvá anujánáhi (c. -bhi) mam amma pabbajissámīti vatvá táya tikkhattum paṭikkhipitvá sace te saháyako Bhaddiyarájá pabbajati tena saddhim pabbajáhi (c. -bhīti) vutte tam upasamkamitvá mama kho samma pabbajjá tava paṭibaddhá ti vatvá tam nánappa-kárehi samñápetvá sattame divase attaná saddhim pabbajanatṭhaya paṭimñam (c. paṭiñ-) gañhi. Tato Bhaddiyo Sakkhirájá Anuruddho Ánando Bhagu Kimbilo Devadatto ti ime cha khattiyá Upálikappakasattamá devá viya dibbasampattim sattáham anubhavitvá uyyánam (c. -na) gacchantá viya caturaṅginiyá senáya nikkhamitvá paravisayam patvá rájánáya senam (c. -á) nivattetvá paravisayam pakkamimsu, tattha cha khattiyá attano attano ábha-

raṇāni omuñcitvā bhaṇḍikam katvā haṇḍabhāṇe (?) Upāli nivat-
tassu alaṃ te ettakam jīvīkāyā ti tassa adamsu, so tesam pādāmūle
pavaddhetvā paridevitvā āṇam (c. a-) atikkamitum asakkontout-
thāya nivatti, tesam vijātakāle vanam ārodanappattam viya paṭhavī
kampamānakārappattā viya aḥosi (-?). Upāli thokam nivattitvā:
caṇḍā kho sākhiyā iminā kumārā nipphātītā ti ghāteyyum pi
maṃ, ime hi nāma Sakyakumārā evarūpam sampattim paḥāya
imāni anagghāni ābharāṇāni khelapīṇam viya chaddhetvā pa-
bbajissan ti kimaṅgapanābhantibhaṇḍikam (-?) muñcitvā tāni ābha-
raṇāni rukkhe laggetvā atthikā (c.-kāya) gaṇhantū (c. gaṇhantu) ti
vatvā tesam santikam gantvā tehi kasmā nivatto 'sīti puṭṭho
tam attham ārocesi, atha nam te ādāya Satthu santikam gantvā:
mayam (c.-yham) bhante Sākiyā nāma mānanissitā, ayam amhākam
dīgharattam parivārako, imam paṭhamataram pabbājetha, mayam
assa paṭhamataram abhivādanādīni karissāma, evam no māno
nimmādayissatīti vatvā paṭhamataram pabbājetvā pacchā sayam
pabbajimsu, tesu āyasmā Bhaddiyo ten' ev' antaravassena (c.-eva)
tevijjo (c. addit: te) aḥosi, āyasmā Anuruddho dibbacakkhuko hutvā
pacchā Mahāpurisavitakkasuttam sutvā arahattam pāpuṇi, āyasmā
Ānando sotāpattiṭṭhale patiṭṭhahi, Bhagutthero ca Kimbila-
thero ca aparabhāge vipassanam vaddhetvā arahattam pāpu-
ṇimsu, Devadatto puthujjanikam iddhiṃ patvā, — aparabhāge
Sathari Kosambiyam viharante sāvakasamghassa Tathāgatassa
mahanto lābhasakkāro nibbatti, vatthabhesajjādīhatthā manussā
vihāram pavisitvā: kuḥim Satthā kuḥim Sāriputtatthero kuḥim
Moggallāno kuḥim Mahākassapatthero kuḥim Bhaddiyatthero
kuḥim Anuruddhatthero kuḥim Ānandatthero kuḥim Bhagutthero,
kuḥim Kimbilatthero ti asītiyā mahāsāvakanam nisinnatthānam
oloketvā vicaranti, Devadattatthero kuḥim nisinno vā ṭhito vā
ti vattāpi n' atthi, so cintesi: aham etehi saddhiṃ yeva pa-
bbajito, ete hi khattiyapabbajitā aham pi khattiyapabbajito,
lābhasakkārahathā manussā ete pariyesanti mama nāmaṃ

gahetāpi n'atthi, kena nu kho saddhim ekato kam pasādetvā mama lābhasakkāram nibbatteyyan ti tassa etad ahoṣi: ayaṃ rājā Bimbisāro paṭhamadassanen'eva ekādasahi navuttehi saddhim sotāpattiphale patitthito, na sakkā (c. -ka) etena saddhim ekato bhavitum, Kosalaramñā (c. -o) ca saddhim na sakkā, ayaṃ kho pana rañño putto Ajātasattussa ucchaṅge nisīditvā kumārassa ci (-?) guṇadose na jānāti, etena saddhim ekato bhavissāmīti Kosambito Rājagaham gantvā kumāravaṇṇam abhinimminivā cattāro āsivise catusu haṭṭhapādesu ekam gīvāya pilandhitvā ekam sīse cumbatakam katvā ekam ekamsam karitvā imāya abhimekhalāya ākāsato oruyha Ajātasattussa ucchaṅge nisīditvā (c. -sid-) tena hi tena ko 'si tvaṃ ti vutte aham Devadatto ti vatvā tassa bhayavinodanatham tam attabhāvam paṭisaṅgharitvā saṅghātipattacīvaradhāro purato thatvā tam pasādetvā lābhasakkāram nibbattesi, so lābhasakkārābhībhūto (c. -bhuto) aham bhikkhusaṅgham parihaṛissāmīti pāpakam cittam uppādetvā saha cittuppādena iddhito parihaṛitvā Satthāram Veluvanavihāre sarājikāya parisāya dhammam desentam vanditvā utthāyāsanā (c. -nāya) añjalim paggayha: Bhagavā bhante etarahi jīṇo vuddho maḥallako apposukko diṭṭhadhammasukhavihāram anuyuñjatu, aham bhikkhusaṅgham parihaṛissāmi, niyyādetha (c. -yyo-) me bhikkhusaṅghan ti vatvā Satthārā khelāsikavādena apasādetvā patikkhitto anattamano imam paṭhamam Tathāgate āghātam bandhitvā apakkami, ath' assa Bhagavā Rājagahe pabbājakapakāsaniyakammam kāresi, so pariccatto 'dāni aham samaṇena Gotamena, idāni 'ssa anatham karissāmīti Ajātasattum upasāmkamitvā āha: pubbe kho kumāramanussā dīghāyukā etarahi appāyukā, thānam kho pan' etam vijjati yaṃ tvaṃ kumāro va samāno kālam kareyyāsi, tena hi tvaṃ kumāra pitaram hantvā rājā hoḥi, aham Bhagavantam hantvā Buddho bhavissāmīti vatvā tasmim rajje patitthite Tathāgatassa vadhāya purise (c. -o) payojetvā tesu sotāpattiphalam patvā nivattesu sayam

Gijjhakútam abhiruhitvá aham eva samaṇam Gotamam jívítá voropessámiti silam pavijjhitvá ruhiruppádakammaṃ (?) katvá imināpi upáyena máretum asakkonto puna nálágirim (c. -i) vissajjāpesi, tasmim ágacchante Ánandathero attano jívítam Satthu pariccajitvá purato atthási. Satthá nágam dametvá naṅgará nikkhamitvá viháram ágantvá anekasaḥassehi upá-sakehi abhibhaṭamahádánam paribhuñjitvá tasmim divase san-nipatitánam atthárasakotisaṃkhánam Rájagahaḥvasinam anupub-bikatham kathetvá caturásitíyá paṇasaḥassánam dhammá-bhisamaye játe: aho maháguṇo áyasmá Ánando tathárupe náma hatthināṅge ágacchante attano jívítam pariccajitvá (c. -ji) Satthu purato atthásíti therassa guṇakatham sutvá: na bhik-khave idán' eva pubbe p' esa mam' attháya jívítam pariccadi yevá ti vatvá bhikkhúhi yácito Cúlahaṃsamaháḥamsakakkata-játakáni kathesi. Devadattassāpi kammaṃ n'eva rathá (tathá?) rañño márāpittatá na vadhakánam payojittatá na siláya (c. síl-) paviddhattá pákaṭam aḥosi yathá nálágirihattino vissajjitattá; tadá hi mahájano: rájāpi Devadatten' eva márāpito vadhaká yojitá silāpi apaviddhá, idáni pana tena nálágiri vissajjāpito, evarúpaṃ náma pápaṃ gahetvá rájá vicaratíti koláhalam akási; rájá mahájanassa katham sutvá pañca thálipákasatáni hára-petvá na puna tass' upatthánam agamási, náṅgará pi 'ssa kulam upagatassa bhikkhámattam pi na adamsu, so parihínalábha-sakkáro ko haṃṇena (?) jívítukámo Sattháram upasaṃkamtivá pañca vatthúni yácitvá Bhagavatá alam Devadatta yo icchati áramñako hotú ti paṭikkhitto: kassāvuso vacanam sobhanam, kim Tathágatassa udáhu mama, aham hi ukkatthavasena evam vadámi sádhu bhante bhikkhu yávajivam áramñako assa, piṇ-dapátiká paṃsukúliká rukkhámúliká macchamaṃsaṃ (c. -sa) na khádeyyun ti yo (c. so) dukkhá muñcitukámo so mayá saddhim ágaccha (-tu?) gacchatú (c. -tu) ti vatvá pakkámi; tassa vacanam sutvá ekacce navapabbajitá mandabuddhino kalyāṇam Deva-

datto áha etena saddhim vicarissámá ti tena saddhim ekato ahesum; iti so pañcasatehi bhikkhúhi saddhim (c. addit: tehi bhikkhúhi saddhim) tehi pañcahi vatthúhi lúkhappasannañ (c. lu-) jánam samñápentó kulesu vimñápetvá bhuñjanto sañghabhedáya parakkami,so Bhagavatá saccam (c. -á) kira tvañ Devadatta sañghabhedáya parakkamasi cakkabhedáyá ti puñño saccan ti vatvá garuko (c. -rá-) kho Devadatta sañghabhedo ti ádfhi (c. -ihī) ovadito pi Sattu vacanam anádiyitvá pakkanto áyasmantañ Ánandañ Rájagahe piñdáya carantañ disvá: ajja tagge dánáham ávuso Ánanda amñateva Bhagavatá amñatra bhikkhusañgho (?), uposatham karissámi sañghakammañ karissámīti áha, thero tam attham Bhagavato árocesi, tañ viditvá Sathá uppunnadhammasañgho va gova (?) hutvá: Devadatto sadevakassa lokassa anathanisitañ attano Avcimhi paccanakammañ karotīti parivitakketvá:

Sukaráni^a asádhúni attano ahitáni ca,

yañ ve hitañ ca sádhun ca tañ ve paramadukkaran ti^{*}
imam gátham vatvá puna imam udánam udáni:

Sukaram^b sádhuná^c sádhū, sádhū pápena dukkaram;

pápañ pápena sukaram^b, pápam ariyehi dukkaran ti.

Atha kho Devadatto uposathadivase attano parisáya saddhim ekamantañ nisiditvá: yass'imáni pañca vatthúni khamanti so salákam ganhatú (c. -ntu) ti vatvá pañcasatehi (c. -te) Vajjiputtehi (c. -ohi) navakehi appakataññúhi salákáya gahitáya sañgham bhinditvá te (c. tehi) bhikkhú ádáya Gayásisañ agamási, tassa tattha gatabhávañ sutvá Sathá tesam bhikkhúnañ ányanattháya dve aggasávae pesesi, tattha gantvá áha: desanápátiñáriyáñusásaniyañ ca iddhipátiñáriyáñusásaniyañ ca anusásantá te amatam páyetvá ádáya kásenágamimsu (-yáká-?), kokáliko pi kho utthehi ávuso Devadatta nīte te bhikkhú Sáriputtamoggallánehi tvañ mayá vutte (-?): má ávuso Sáriputtamoggalláne vissási, pápicchá Sáriputtamoggallána pápikánañ icchánañ vasagatá

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

ti vatvá chaṇṇukena (jannu- ?) hadayamajjhe paharitassa tath' eva unham lohitaṃ mukhato uggaḃi. Áyasantaṃ pana Sáriputtaṃ bhikkhusaṃghaparivutaṃ ákásenaġacchantaṃ disvá bhikkhú áhamsu: bhante áyasmá Sáriputto gamanakále attadutiyo va (c. ca) gato idáni (c. -na) mahápariváro áġacchanto sobhatí; Satthá: na bhikkhave idán' eva tiracchánayoniyam nibbatakále pi mama putto mama santikaṃ áġacchanto sobhati yevá ti vatvá:

Hoti sflavatam attho paṭisantháravuttinaṃ ":

Lakkhaṇaṃ passa áyantaṃ nátisaṃghapurakkhataṃ,
atha passas' imaṃ Kálaṃ suvihinaṃ va nátihíti
idaṃ játaṃ kathesi. Puna bhikkhúhi bhante Devadatto kira dve aggasávake ubhosu passesu nisídápetvá Buddhálháya dhammaṃ desessámíti tumhákaṃ anukiriyam karíti (c. -iti) vutte: na bhikkhave idán' eva pubbe p' esa mama anukiriyam kátum váyami na pana sakkhíti vatvá:

Api Víraka passehi ^b sakuṇaṃ mañjubhánakaṃ
mayúragvasaṃkásaṃ patim mayhaṃ Saviṭṭhakaṃ.

Udakathalacarassa ^c pakkhino
niccaṃ ámakamacchabhajino
tassánukaraṃ Saviṭṭhako
sevále paliguṇṭhito mato ti

ádiná játaṃ kathetvá aparápaesu pi divasesu tathárúpim eva kathaṃ árabha:

Ácáratáyam vitudaṃ vanáni

kaṭṭharukkhesu asárakesu

ath' assa dákhadiraṃ játasáraṃ

yatthamhi dágaruá uttamamgan ti;

Lasí ca te nipphalitá matthako ca vidalito,

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

ca (c. va) evam ádñi játakáni kathesi. Puna akataṃñú Devadatto ti kathaṃ árabha:

^a cod. -satthár-.

^b cod. -esí.

^c cod. udakrathalavarassa.

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

Mama lohita**bh**attassa kiccaṃ luddā nikuccato

dantantaragato santo taṃ baḥuṃ yaṃ pi jīvasīti (-?)

ādfni jātakāni kathesi. Puna vadhāya parisakkanam apanassa (?)
 ārab**h**a:

Ñātam etaṃ kuruṅgassa yaṃ tvaṃ sepaṇni seyyasi;

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

Akkhī bhinnā paṭo nattho sakkhi geḥe ca bhaṇḍanaṃ

ubhato paduṭṭhakammanto udakam pi phalam pi cā ti (-?)

ādfni jātakāni kathesi. Evaṃ evaṃ Rājagaḥe viḥaranto De-
 vadattaṃ (c. -tta) ārab**h**a baḥūni jātakāni kathetvā Rājaga-
 hato Sāvattim gantvā Jetavanaviḥāre vasaṃ kappesi. Deva-
 datto pi kho navamāse (c. -ma-) gilāno pacchime kāle Satthāraṃ
 daṭṭhukāmo hutvā attano sāvake āḥa: aḥam Satthāraṃ daṭṭhu-
 daṭṭhukāmo taṃ me dassethā ti vatvā: tvaṃ samatthakāle
 Satthārā saddhim verī hutvā ācari, na mayam taṃ tattha
 nessamā ti vutto: mamaṃ nāsetha, mayā Satthari āghāto kato,
 Satthu pana mayi kesaggamatto pi āghāto n' atthi. So ḥi
 Bhagavā:

Vadhake Devadattamhi coro aṅgulimālake

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

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

bhante ti; yam icchati tam karotu, na so mañ passitumlabhis-
satīti; bhante ito yojanamattam āgato, addhayaohanam, gāvutam,
pokkharanīsamīpam āgato bhante ti; sace pi antojetavanam pi
pavisati n'evam passitum labhissatīti; Devadattam gahetvā āgatā
Jetavanapokkharanītre (c. -ñi-) mañcam otāretvā pokkharanīm
nahāyitum otarimsu, Devadatto pi kho mañcato utthāya ubho
pāde bhūmiyam (c. bhū-) thapetvā nisīdi, te paṭhaviṃ pavi-
simsu, so anukkamena yāva gopphakā yāva jannukā (c. janṇ-)
yāva kaṭito yāva (c. yoca) thanato yāva gīvato pavisitvā hanu-
kaṭṭhikassa bhūmiyam patiṭṭhitakāle (c. -tākā-):

Imehi atthīhi tam aggapuggalam

devā ti devantaradammaśāram

samantacakkhum satapumñalakkhaṇam

pāṇehi Buddhā saraṇam gato 'smīti (-?)

imam gātham āha. Idam kira thānam disvā Tathāgato Deva-
dattam pabbājesi, sace hi so na pabbajissa gihī hutvā kammañ ca
bhāriyam akarissa āyatibhavassa ca paccayam kātum aparaddha-
bhāvena (c. raddh-) pana niccalo va hutvā paccatū ti yojanasatike
ante (antoavācimhi?) nāsakkhissa, pabbajitvā pana kiñcāpi kam-
mam bhāriyam karissati āyatibhavassa paccayam kātum sakkhis-
satīti, tena nam Satthā pabbājesi, so hi ito sataśāhassakappamat-
thake Atthissaro nāma paccakabuddho bhavissati. So paṭhaviṃ
pavisitvā Avācimhi nibbatti, niccale Buddhē aparaddhabhāvena
pana niccalo va hutvā paccatū ti yojanasatike antoavācimhi yo-
janasatubbedham eva sarīram nibbatti, sīsam yāva kaṇṇasakkhalito
upariyokapālam pāvīsi, pādā yāva gopphakā hetthāyapaṭha-
viyam (c. -īya) pavitthā, mahātālakkhāndhāparimāṇam (c. maḥa-
-nam) ayasūlam pacchimabhittito nikkhamitvā piṭṭhimajjham bhin-
ditvā udarena nikkhamitvā puratthimam bhittim pāvīsi, aparam
dakkhiṇabhittito nikkhamitvā dakkhiṇapassam bhinditvā uttara-
passena nikkhamitvā uttarabhittim (c. -rapahitti) pāvīsi, aparam
uparikapallato nikkhamitvā matthakam bhinditvā adhobhāgena

nikkhamitvá ayapaṭhaviṃ pávisi, evaṃ so tattha niccalo hutvá paccati. Bhikkhú: ettakaṃ thánaṃ ágantvá Devadatto Sattháraṃ datthum alabhivá va paṭhaviṃ pavittho ti kathaṃ (c. -taṃ) samuttápesuṃ, Satthá: na bhikkhave Devadatto idán' eva mayi aparajjhivá paṭhaviṃ pávisi, pubbe pi pavittho yevá ti vatvá Hatthirájakále maggamúlhaṃ purisaṃ samassásetvá attano piṭṭhiṃ áropetvá khemantaṃ pápítena tena puna tikkhattum ágantvá aggattháne majjhattháne múle ti evaṃ dante chinditvá tatiyaváre mahápurisassa cakkhupathaṃ atikkamantassa paṭhaviṃ pavitthabhávaṃ dípetum :

Akataṃṇussa posassa, niccaṃ vivaradassino,

sabbañ ce paṭhaviṃ dajjá, n' eva naṃ abhirádhaye ti imañ játakaṃ kathetvá puna pi puna pi tath' eva katháya samuttitáya Khantivádabhúte attani aparajjhivá Kaláburájabhú-tassa tassa paṭhaviṃ pavitthabhávaṃ dípetum Khantivádajátakaṃ (c. -ka), Cúladhammapálabhúte attani aparajjhivá Mahápatáparájabhútassa tassa paṭhaviṃ pavitthabhávaṃ dípetum Cúladhammapálajátakañ ca katesi. Paṭhaviṃ pavitthe pana Devadatte mahájano hatthatuṭtho dhajapatákakadaliyo ussápetvá puṇṇaghaṭe thapetvá lábhá (c. -a) vata no ti mahantaṃ chanaṃ anubhoti, tam atthaṃ Bhagavato árocesuṃ, Bhagavá: na bhikkhave idán' eva Devadatte mate mahájano tussati, pubbe pi tussati yevá ti vatvá sabbajanassa appiye caṇḍe pharuse Báraṇasiyaṃ (c. -nas-) Piṅgalaráje náma mate mahájanassa tuṭthabhávaṃ dípetum :

Sabbo jano himsito Piṅgalena,
tasmim mate paccayaṃ vedayanti;
piyo nu te ási akaṇṇanetto^a,
kasmá nu tvaṃ rodasi dvárapála.
Na me piyo ási^b akaṇṇanetto^a,
bháyámi paccágamanáya^c tassa,
ito gato himseyya maccurájan,
so himsito áneyya^d puna idhá ti

^a cod. ák-.

^b cod. ásf.

^c cod. pacchá-.

^d cod. ánaseyya.

idam Piṅgalajātakaṃ kathesi. Bhikkhú Sathhāraṃ pucchimsu: idāni bhante Devadatto kuḥim nibbatto ti; Avícimahaṇiraye (c. avici-) bhikkhave ti; bhante idha tappanto vicarivá puna gantvá tappanaṭṭhāne yeva nibbatto ti; áma bhikkhave pabbajitá vá honti (-tu?) gahaṭṭhá vá pamádavihārino ubhayattha tappanti yevá ti vatvá imam gátham áha: Idha tappati etc. Tattha idha tappatīti idha kammatappanena domanassamattena tappati; peccá ti paraloke pana vipákatappanena atidaruṇena apáyadukkheṇa tappati ... Devadattassa vatthum.

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

v. 18. Locus: Jetavanaṃ. Persona: Sumanádeví.

... Sugatiṃ gato sattapaññāsa vassakoṭiyo saṭṭhiṃ ca vassasatasahassāni dibbasampattim anubhavanto Tusitapure ativiya nandatīti.

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

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

v. 19-20. Locus: Jetavanaṃ. Personæ: dve saḥá-yakabhikkhú.

Tattha sahitan ti Tepitakassa Buddhavacanass' etaṃ námaṃ, taṃ ácariye upasamkamitvá ugganhitvá baḥum pi resam bhásamáno vácento taṃ dhammaṃ sutvá yaṃ kára-

kena puggalena kattabham tamkaro na hoti (c. ho), kukkūṭassa pakkhapaḥaraṇamattam pi (?) aniccādivasena yonisomanasikāram na-ppavattati, eso yathā nāma divasabhatiyā (c. -sam-) gāvo rakkhanto gopo páto va paṭicchitvá sáyam gaṇetvá sámikānam niyyádetvá divasabhatimattam gaṇhati yathāruciyā pana pañca gorase paribhuñjitum na labhati evam eva kevalam antevāsikānam santikā vattapaṭivattakaraṇamattassa bhāgī (c. -gi) hoti sámamñassa pana bhāgī (c. -gi) na hoti, yathā pana gopálakena niyyáditānam gunnam gorasam sámikā va paribhuñjanti tathā tena kathitam dhammam sutvá kárakapuggalā yathānusiṭṭham paṭipajjitvá keci paṭhamajjhánádñi pápuṇanti keci vipassanam vaddhetvá maggaphalāni pápuṇantīti gosámikā gorasasseva sámamñassa bhāgino honti; iti Satthā sílasampannassa bahussutassa pamádavihārino aniccādivasena yonisomanasikāre na pavattassa (c. pam-) bhikkhuno vasena paṭhamam gātham kathesi, nadussflassa dutiyagāthā pana appassutassāpi yonisomanasikāre kammaṃ karontassa kárakapuggalassa vasena kathitā; tattha appam pi ce ti thokam ekavaggadvivaggamattam pi; dhammassa hoti anudhammacārīti attham amñāya dhammam amñāya navalokuttaradhammassa anurūpadhammam pubbagāḥapaṭipadāsamkhātāni catupārisuddhisīladhutaṅgaasubhakammaṭṭhánádibhedam caraṇato anudhammacārī hoti, ajja ajj' evā ti paṭivedham ākamkhanto vicarati, so imāya sammāpaṭipattiyā (c. smāp-) rāgañ ca dosañ ca (c. rá-gadveso ca) paḥāya moham sammāhetunā nayena parijānitabaddhamme parijānanto ṭadaṅgavikkhambhanasamucchedapaṭippassaddhinissaraṇavimuttīnam vasena suvimuttacitto; anupādiyāno idha vá huraṃ vá ti idhalokam paralokam pariyāpanná (c. -panna) vá ajjhattikabāhirā vá khandhāyatanadhātuyo catūhi upādānehi anupādiyānto mahākhīṇāsavo maggasaṃkhātassa sámamñassa vasena āgatassa

phalásamaññassa c' eva pañcaasekhadhammakhandhassa ca bhá g i v á h o t t i.

Sa h i t a m commentator nomen appellat orationis Buddhæ tripartitæ (Tepitakam Buddhavacanam), inde vero etymologia vocabuli non elucet. Nescio an recte ex sa et h i t a compositum existimaverim. T a k k a r o sanscr. esset tatkarō. D h a m - m a s s a anudhammacāri cfr. v. sē dhamme dhammánu-vattino. M o h a m melius fortasse ad præcedens paḥāya refertur et epexegetis intelligitur verborum rágo et doso, hoc posito interpungendum est post moham. Sum in versione ejusmodi locos secutus ut: rágadosamohānam abhāvena; cfr. Sp. Hardy p. 153. S a m m a p p a j á n o verbum compositum ex sammá et pajáno. A n u p á d i y á n o præf. part. med. radicis dá præf. upa et á; cfr. vv. 89. 414. 352. 396. 406. 421.

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

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

v. 21-23. Appamádo amatapadan ti imaṃ dhamma-
 desanaṃ Sathá Kosambiyā upanissāya Ghositárame viha-
 ranto Sámavattipamukhánaṃ (c. -ti-) pañcannaṃ itthisatá-
 naṃ Mágandikapamukhánaṃ itissá (?) pañcannaṃ nātisatánaṃ
 maraṇavyasanaṃ árabba kathesi. Tatrāyaṃ anupubbikathá:
 Attite Allakapparatthe Allakapparájá náma Veṭhadípakarájá
 námá ti ime dve daharakálato paṭṭháya saháyaká ekácariya-
 kule sippaṃ uggañhitvá attano pitunnaṃ accayena chattaṃ
 ussápetvá áyámato dasadasayojanike ratthe rájáno ahesuṃ, te
 kálēna kálaṃ samágantvá ekato tittḥantá nisídantá nipajjantá
 mahájanaṃ jáyamánañ ca míyamánañ ca disvá: paralokaṃ
 gacchantā anugacchanto náma n' atthi, antamaso attano sa-
 ríram pi sabbāṃ paḥáya gantabbāṃ, kin no gharávasēna,
 pabbajissámá ti mantetvá rajjáni puttadárassa niyyádetvá isi-
 pabbajjāṃ pabbajitvá Himavantapadese vasantá mantayimsu:
 mayāṃ rajjāṃ paḥáya pabbajitá, na jívituṃ asakkontá, te
 mayāṃ ekatṭhāne vasantá apabbajitasadisá yeva hōma, tasmá
 visuṃ vasissáma, tvaṃ etasmim pabbate vasa, aḥāṃ imasmim
 vasissámi, anvaddhamásāṃ pana uposathadivase ekato bhavissámá
 ti; atha nesāṃ etad aḥosi: evaṃ pi no gaṇasaṅganiká bhavissati,
 tvaṃ tava pabbate aggim jáleyyási, aḥāṃ mama pabbate
 jálissámi, táya maṃ (mayāṃ?) samñáya atthibhávaṃ jánissámá
 ti, te tathá karimsu; athāparabháge Veṭhadípakatápasso kálaṃ
 katvá mahesakkho devarájá hutvá nibbatto, tato anvaddhamáse
 pabbate aggim adisvá itaro (c.-e) saháyako me kálakato ti
 amñási, itaro pi nibbattakkhaṇe yeva attano devasirim oloketvá
 kammaṃ upadhārento nekkhammato paṭṭháya attano tapacariyaṃ
 disvá gantvá mama saháyaṃ passissámíti taṃ attabhávaṃ vi-
 jahitvá maggikapuriso viya tassa santikaṃ gantvá vanditvá
 ekamantaṃ atṭhási; atha naṃ so áha: kuto ágato 'síti; maggika-
 puriso aḥāṃ bhante, dúrato va ágato 'mhi, kim pana bhante ayyo
 imasmim thāne ekako vasati, amño (c.-e) pi koci atthíti; atthi

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

renti, tasmá ákásena netvá yatháruচিতা্‌thánam gantvá nisíditvá
 mamsam khádanti, sápi tena niyyamáná marañabhayabhíta cintesi :
 sac' áham viravissámi, manussasaddo náma tiracchánagatanam
 ubbejaniyo, tam sutvá mam chaddesi, evam sante saha gabbhena
 jívítakkhayam pápunissámi, yasmim pana tháne nisíditvá mam
 kháditum árabhissati tatra nam saddam katvá palápessámíti
 sá attano pañditatáya adhvásesi, tadá ca Himavantapadese tho-
 kam vaddhitvá mañdapákárena thito eko mahánigrodho hoti,
 so sakuño migarúpáni tattha netvá khádanti, tasmá tam pi
 tatth' eva netvá viṭapaantare thapetvá ágatamaggañ olokesi,
 ágatamaggolokanam kira tesam dhammatá, tasmim khañe deví
 idáni imam palápetum vaddhatíti cintetvá ubho hatthe ukkhi-
 pitvá páñisaddam c' eva mukhasaddañ ca katvá palápesi, ath'
 assá suriyuggamanavele kammajavátá calimsu, sabbadísasu
 gajjanto mahámegho utthahi, sukhe (?) thitáya rájamahesiyá má
 bháyi ayyá ti vacanamattam alabhamánáya dukkhaparetáya
 sabbarattim niddá náma na hosi, pabháyamánáya rattiyá valá-
 hakavigamo ca aruñuggamanañ (c. arun-) ca tassá (c.-a) gabbha-
 vuṭthánañ ca ekakkhañe yeva ahosi, sá meghautuñ ca aruñautuñ
 ca gahetvá játattá puttassa Udeno ti námam akási. Allakap-
 patápasassápi kho tato avidúre vasanaṭthánam hoti, so pakatiyá
 vassadivase sítabhayena phaláphalatháya vanam na pavisati,
 tam rukkhamulam gantvá sakuñehi kháditamamsánam aṭṭhim
 áharitvá koddhetvá rasam katvá pivati, tasmá tam divasam pi
 aṭṭhim áharissámíti tatth' eva gantvá rukkhamule aṭṭhim pariye-
 santo upari dárakasaddam sutvá olokento devim disvá kási tvan
 ti vatvá manussi 'mhíti katham ágatá ti hatthiliñgasakuñenâní'
 amhíti (c. -nítanam-) vutte otaráhíti áha; játisambhedato bháyámi
 ayyá ti; kási tvan ti; khattiyá ti; áham pi khattiyi (c. -e) vá ti;
 tena hi khattiyamáyá (?) kathehíti; so kathesi; tena hi áruyha
 puttakam me otárehíti; so ekena passena abhiruhanamaggañ
 (c. -han-) katvá abhiruhitvá dárakam ganhi, má mam hatthena

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

Kosambiyam Parantaparañño putto, mañ hatthiliṅgasakuṇo ānesīti (c. āñ-) vatvá senápatiádīnañ námáni ácikkhitvá: asaddahantánañ imañ pitupárupanañ kambalañ c'eva pilandhanamuddikañ (c. -á) ca dasseyyásīti datvá uyyojesi; kumáro tápasañ idáni kiñ karomīti áha; rukkhassa hetthimasákháya nisīditvá imañ mantañ vatvá tantim pahara, jetthakahathhí (c. -i) te piṭṭhim upanámetvá upasañkamissati, tassa piṭṭhiyañ nisinno raṭṭhañ gantvá rajjañ gañháhīti; so mátápitaro vanditvá tathá katvá ágatassa hatthino piṭṭhiyañ nisīditvá kaññe mantayi: ahañ Kosambiyam Parantaparañño putto, pettikañ me rajjañ gañhitvá dehi sámīti; so tañ sutvá anekáni hatthisahassáni sannipatatú ti hatthiravañ ravi, anekáni hatthisahassáni (c. -ssá) sannipatimsu, puna (c. -ṇa) jinṇahatthí (c. -i) paṭikkamantú ti hatthiravañ (c. addit: ravañ) ravi, jinṇahatthí (c. -i) paṭikkamimsu, puna atitaruṇá (c. -ná) nivattantú ti ravi, te pi nivattimsu; so anekehi yodhahatthisahassehi parivuto paccantagámañ patvá: ahañ rañño putto, sampattim patthayamáná mayá saddhim ágacchantú ti tato pattháya manussasañgahañ (c. -ussá-) karonto gantvá nagarañ pariváretvá yuddhañ vá me detu rajjañ vá ti sásanañ pesesi; nágará áhañsu: mayañ dve pi na dassáma, amhákañ pi deví garugabbhá hatthiliṅgasakuṇena haṭá, tassá atthibhávañ vá natthibhávañ vá na jánáma, yáva tassá pavattim na suṇáma (c. sun-) táva (c. tá) n'eva yuddhañ dassáma na rajjan ti, tadá kira tañ pavenerajjañ ahoṣi, tato kumáro ahañ tassá putto ti vatvá senápatiádīnañ námáni kathetvá tathápi asaddahantánañ kambalañ ca muddikañ ca dassesi, te kambalamuddikañ sañjānitvá dvárañ vivaritvá rajjena abhisīñcimsu. Ayañ táva Udenassa uppatti... Imañ Ghositasetthino vatthum... Imañ Sāmavatiyá vatthum. Udenassa pana aparāpi Vásuladattá náma deví ahoṣi Candapajjotassa dhítá; Ujjeniyañ (c. -m) hi Candapajjoto náma rájá ahoṣi, so ekadivasañ uyyánato ágacchanto attano sampattim oloketvá: atthi nu kho amñassa pi kassaci

evarúpa sampatti (c. -ttim) nám' esa (?) Kosambiyam Udenassa
 ramño atimahatí (c. -i) sampattíti vutte áha: tena hi gañhissáma
 nan ti; na sakká so gañhetun ti; yam kiñci katvá gañhissám'
 evá ti; na sakká devá ti; kimkáraṇá ti; so hatthikantam náma
 sippam jánáti, mantam parivattetvá hatthikantavīṇam vādento
 náge palápeti pi gañháti pi, hatthiváhanasampanno tena sadiso
 náma n' atthíti; na sakká mayá tam gañhetun ti; sace te deva
 ekantena ayam nicchayo, tena hi dāruhatthim káretvá tassā-
 sannatthānam pesehi, so hatthiváhanam vá assaváhanam vá
 dūram pi gacchaṭi, tattha nam ágataṃ gañhetum sakká bha-
 vissatíti; rájá atth' eso upáyo ti dārumayam yantahatthim
 káretvá bahi pilotikáhi vethetvá katacittakammaṃ tassa vijite
 ásannatthāne ekasmim saratīre vissajjāpesi, hatthino antokuc-
 chiyam satthi purisá aparāparam camkamanti, hatthilāṇam
 áharitvá tattha tattha chaḍḍesum; eko vanacarako hatthim disvá
 amhákam rañño anucchaviko ti cintetvá gantvá ramño árocesi:
 deva mayá sabbaseto Kelásakútapatiḥhāgo tumhákam c' eva
 anucchaviko varavāraṇo dittho ti, Udeno tam eva maggadesi-
 kam katvá hatthim abhiruyha saporivāro nikkhami, tassāgama-
 nam nātvá carapurisá gantvá Caṇḍapajjotassa árocesum, so
 ágantvá majjhe tuccham katvá ubhosu passesu balakāyam payo-
 jesi, Udeno tassāgamanam ajānanto hatthim anubandhi, anto-
 tthitamanussá vegena palāpesum, katthahatthí (c.-i) ramño man-
 tam parivattetvá vīṇam vādentassa tantisaddam asuñanto viya
 paláyati yeva, rájá hatthināgam pápuñitum asakkonto assam
 áruyha anubandhi, tasmim vegena anubandhante balakāyo
 ohiyi, rájá ekako va ahosi, atha nam ubhosu passesu payuttá
 Caṇḍapajjotassa purisá gañhitvá attano ramño adamsu, ath'
 assa balakāyo amittavasagatabhāvam nātvá bahikkhandhāvāram
 nivesetvá acchi. Caṇḍapajjoto pi Udenam jivagāham eva
 gāhāpetvá ekasmim coragehe parikkhipitvá dvāram pidaḥāpetvá
 tayo divase jayapānam pivi, Udeno tatiyadivase árakkhike puc-

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

ubho pi tena hi amhákaṃ esa (?) santhavakaraṇabbhayaena kathitaṃ bhavissatīti antosāṇiyam yeva santhavaṃ karimsu, tato patthāya mantagahaṇaṃ vā sippagahaṇaṃ vā n'atthi. Rājāpi dhītaraṃ niccaṃ pucchati: sippaṃ gaṇhasi amhá ti; gaṇhāmi tátá ti. Atha naṃ ekadivasam Udeno áha: bhadde sámikena kattabbaṃ náma n' eva mātápitāro na bhátibhaginiyo kátuṃ sakkonti, sace mayhaṃ jívitaṃ dassasi pañca te (c. pañcasate) parivāraṃ datvá aggamaheṣiṭṭhānaṃ dassāmīti; sace imasmim itthisatāni vacane patitṭhātum sakkhissatha dassāmi vo jívita-dānaṃ ti; sakkhissāmi bhadde ti; sá sādhu sámīti pitu santikaṃ gantvá vanditvá ekamantaṃ atthāsi; atha naṃ so pucchi: amma niṭṭhitaṃ sippaṃ ti atha kiṃ amhá ti (-?); amhákaṃ ekaṃ dvāraṇ ca váhanaṇ ca laddhuṃ vaddhati tátá ti; idaṃ kiṃ amhá ti; táta rattim kira tárahasamāñāya mantassa upacāratthāya ekaṃ osadhaṃ gaḥetabbaṃ atthīti, tasmá amhákaṃ velāya vā ave-lāya vā nikkhamanakāle ekadvāraṇ c'eva váhanaṇ ca laddhuṃ vaddhatīti; rájá sádhú ti sampaticchi; te attano abhirucitaṃ ekaṃ dvāraṃ hatthagataṃ karimsu. Raṃño pana pañca vá-haṇāni ahesum, Bhaddavatī (c. -i) náma kaṇeru ekadivasam pamāsa yojanāni gacchati, Káko náma dáso satthi yojanāni gacchati, Celakaṇṭhi ca náma Muñjakesi cá ti dve assá yojanasataṃ gacchanti, Nálágiriḥatthī (c. -i) vísayojanasatan (c. vísamy-) ti; so kira rájá anuppanne Buddhe ekassa issarassa upattháko ahosi, ath' ekadivasam tasmim issare bahinagare nahátvá ágacchante eko paccakabuddho nagaraṃ piṇḍāya pavisitvá sakalanagaravásīnaṃ Márena avasitattá ekabhikkham pi alabhitvá yathádhoteṇa pattena nikkhami, atha naṃ nagaradvāraṃ pat-takāle Máro amñataravesena upasamkamitvá api bhante kiñci laddhan ti pucchi; kiṃ pana me taṃ labhanaṃ (c. -á) kārīti; tena hi nivattitvá puna pavisatha, idāni karissāmīti; nāhaṃ puna nivattissāmīti; sace hi nivatteyya puna so sakalanagaravásīnaṃ sarīre adhimuccitvá páñim paharitvá hasanakelīm káreyya;

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

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

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

pasibbake hiramñasuvannassa púretvá kaṇeruyá pitthe t̥hapetvá Vásuladattam ádáya paláyi, antopurapálá disvá gantvá ramño árocesum, rájá sígham gacchathá ti balam pah̄ini, Udeno balassa pakkantabhávam ñatvá kahápanapasibbakam mocetvá pátesi, manussá kahápane uccinitvá puna pakkhandimsu, itaro suvannapasibbakam mocetvá pátetvá tesam suvannalobhena papañcentánam yeva bah̄iniviṭṭham attano khandhávaram pá-puni, atha nam ágacchantam disvá va attano balakáyo pariváretvá nagaram pavesesi, so gantvá Vásuladattam abhisiñcitvá aggamahesit̥tháne t̥hapesiti. Idam Vásuladattáya vatthum. Apará pana Mágandiyá náma rañño santiká aggamahesit̥thánam labhi; sá kira Kururaṭṭhe Mágandiyabrāhmanassa dhítá, mátu pi 'ssá Mágandiyá (c. -ya) tv-eva námam (c -a), cúlapiṭāpi (c. -tapi) 'ssá Mágandiyo va. Sá abhirúpá aḥosi devaccharapaṭibhágá, pitá pan' assá anucchavikam sámikam alabhanto mahantakulehi yácito pi na mayham dhítu tumhe anucchaviká ti tajjetvá uyyojesi. Ath' ekadivasam Satthá paccúsasamaye lokam olokento Mágandiyabrāhmanassa pajápatikassa anágámiphalúpasayam disvá attano pattacívaram ádáya tassa nigame aggaparicaranat̥thánam agamási, so Tathágatassa rúpaggappattam attabhávam oloketvá: imasmim loke iminá purisena sadiso amño puriso náma n' atthi, ayam mayham dhítu anucchaviko, imassa posávanat̥tháya mama dhítaram dassámīti cintetvá: samaṇa eká me dhítá atthi, aham ettakam kálam tassá anucchavikam purisam na passámi, tumhe tassá sá ca tumhákam yeva anucchaviká, tumhákam hi pádaparicáriká tassá ca bhattá laddhum vaddhati, tam vo aham dassámi, yáva mamágamaná idh' eva tiṭṭhathá ti áha, Satthá kiñci avatvá tumhí aḥosi; brāhmaṇo vegena gharam gantvá: bhoti bhoti dhítu me anucchavikapuriso diṭṭho, síghasígham nam alamkaroh̄iti tam alamkárápetvá saddhim brāhmaṇiyá ádáya Satthu santikam páyási; sakalanagaram samkhubhi: ayam ettakam kálam

mayham dhātu anucchaviko (c. addit: na) n' atthīti kassaci
 adatvá ajja me dhātu anucchaviko dittho ti kira vadati, kdiso
 nu kho so, passissāma nan ti mahājano ten' eva saddhim
 nikkhami; tasmim dhítaram gahetvá ágacchante tena vuttatthāne
 athatvá tattha padacetiyaṃ dassetvá gantvá amñasmim thāne
 atthāsi, Buddhānam hi padacetiyaṃ adhiṭṭhaḥitvá akkatthāne (?)
 yeva paṃñāyati na amñattha, yesañ c' atthāya adhiṭṭhitaṃ hoti
 te yeva naṃ passanti, tesam padaṃ adassanakaraṇattham hat-
 thiādayo vá akkamantu mahāmegho vá vassatu verambavāto
 vá paharatu, na (c. naṃ) koci makkhetuṃ sakkoti; atha brāhmaṇḥ
 brāhmaṇam āha: kuḥim so puriso ti; imasmim thāne tiṭṭhā-
 hīti naṃ avacaṃ, kuḥim nu kho so gato ti olokento padace-
 tiyaṃ disvá ayam assa padavalañjo (?) ti āha; brāhmaṇḥ salak-
 khaṇamantānam tiṇṇam vedānam paguṇatāya lakkhaṇamante
 parivattetvá pádalakkhaṇam upadhāretvá na yidaṃ brāhmaṇa
 pañcakāmaguṇāsevino padaṃ ti vatvá imaṃ gātham āha:

Rattasabhi^a ukkuṭikaṃ padaṃ bhave,
 duṭṭhassa hoti sahasānupīlitaṃ,
 mūlḥassa hoti avakaddhitaṃ padaṃ,
 vivattacchadassa^b idaṃ ídisaṃ padaṃ ti;

atha naṃ brāhmaṇo evam āha: bhoti tvaṃ udakapātiyaṃ kum-
 bhīle gehamajjhe ca pana core vissamante passanasīlá, tuṅhī
 hohīti; brāhmaṇá yaṃ icchasi (c. -ati) taṃ (c. yaṃ) vadehi,
 na yidaṃ pañcakāmaguṇāsevino padaṃ ti; tato olokento hi Satthā-
 ram disvá ayam so puriso ti vatvá brāhmaṇo gantvá: samaṇa
 dhítaran te posāvanatthāya dammīti āha; Satthá dhítarā (c. -rāni)
 te mayham attho atthi vá n' atthi vá ti avatvá va brāhmaṇa
 ekan te káraṇam kathemīti vatvá kathehi samaṇá ti vutte ma-
 hábhinnikkhamato patthāya yáva ajapālanigrodhamūle ca pana
 atíto idāni me esa viyaṇ ti (-?) tassá sokáturassa sokavúpasama-

^a rattassa hi?

^b vivattachandass'?

nattham ágatáhi Máradhítáhi kumárívannádivasena (c. -ri-) payo-
jitam palobhanam ácikkhitvá tadápi mayham

Disvána tañham aratim ratiñ ca

náhosi chando api methunasmim;

kim ev' idam muttakarísapunñam,

pádápi nam samphusitum na icche ti

imam gátham áha, gáthápariyosáne bráhmaño bráhmañi ca
anágámiphale patiñhaimsu; Mágandiyápi kho: sac' assa mayá
attho natthikabhávo vattabbo, ayam pana mam muttakarísa-
punñam karoti, hotu attano játikulapadesabhogavayasampattim
ágamma tathárúpam bhataram labhitvá samañassa kattabba-
yuttakam jánissámíti Satthari ághátam bandhi; kim pana Satthá
tassá (c. -a) attani ághátupattim jánáti na jánátiti: jánáti, já-
nanto kasmá gátham áha: itaresam dvinnam vasena, Buddhá hi
ághátam agañetvá maggaphaládhigamárahánam vasena dhammam
desenti yeva; mátápitaro nam netvá Cúlamágandiyam pañicchá-
petvá pabbajitvá arahattam pápuñimsu, Cúlamágandiko pi
cintesi: mama dhítá omakasattassa na anucchaviká, ekassa
rañño va anucchaviká ti tam ádáya Kosambim gantvá sabbá-
lamkárehi alamkaritvá: imam itthiratanam devassa anucchavikan
ti Udenassa rañño adási, so tam disvá uppanabalavasineho
abhisekam datvá pañcasatamátugámapariváram (c.-satá-) katvá
aggamañesittháne thapesi. Evam assa diyaddhasañassanátakitti-
pariváram tisso aggamañesiyo añesum. Tasmim kho pana sa-
maye Ghositaseñhi (c. -i) Kukkuñasetñhi (c. -i) Páváriyasetñhi
Kosambiyam tayo señhi (c. -i) honti, te upakañtháya vassú-
panáyikáya pañcasate tápase Himavantato ágantvá nagare
bhikkháya carante disvá pasáditvá nisádápetvá bhojetvá paññam
gañetvá cattáro máse attano santike vasápetvá puna cassárate
(cásárate?) ágamanattháya pañijánápetvá uyyojesum, tápasápi
tato pañtháya añtha máse Himavante vasitvá cattáro máse tesam
santike vasanti, te aparabháge Himavantato ágacchantá aram-

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

sace idáni uposathikena bhavitum vaddhati aham pi bhaveyyan ti ; idam setthi (c. -i) jánátti ; tena hi pucchathá (c. -tá) ti ; te gantvá setthim pucchimsu, so evam áha : idáni abhuñjivá mukham vikkhá-
 letvá uposatham gámi (?) adhiṭṭhahant oupadḍhuposathakammañ
 labhissatthi ; itaro tam sutvá tathá akási, tassa sakaladivasam
 kammañ katvá chátassa saríre (c. -ri-) vátá kujjhimsu, yottam
 bandhitvá yottakoṭiyam gaḥetvá parivattíti, setthi (c. -i) tam
 pavattim sutvá ukkábhidháriyamáhi (?) catumadhuram gáḥápetvá
 tassa santikam gantvá kim tátá ti pucchi ; sámi vátá me ku-
 pitá ti ; tena hi uttháy' idam bhesajjam khádáhíti ; tumhe pi
 khádittha sámíti ; amhákañ aphásukañ n' atthi, tvam khádá-
 híti ; sámi uposathakammañ karonto sakalam kátum násakkhim
 (c.-i), upadḍhakammam pi me vikalam (c.-ká-) má aḥosíti ; na icchi,
 má evam kari tátá ti vuccamáno (c. -no) pi anicchivá aruṇe
 utthahante milátamálá viya kalam katvá tasmim nigrodharukkhe
 nibbatti. Tasmá imam attham kathetvá : so setthi (c.-i) Bud-
 dhamámake dhammamámake saṅghamámake, tam nissáya
 katassa upadḍhuposathakammañ nissandena esá sampatti mayá
 laddhá ti áha. Buddho ti vacanam sutvá va pañcasatá tápasá
 vuttháya devatáya añjalim paggayha Buddho ti vadehíti Buddho
 ti vademíti tikkhattum paṭijánápetvá ghoso pi kho eso dullabho
 lokasmin ti udanam udánetvá : devate anekesu kappasatasahassesu
 assutapubbam (c. anassu-) saddam tayá sunápit' amhá ti áhamsu,
 ath' antevásino ácariyam etad avocum : tena hi Satthu santikam
 gacchámá ti, tátá tam (te?) setthino amhákañ bahúpakará,
 sve tesam nivesane bhikkham gañhitvá tesam pi ácikkhitvá ga-
 missámá ti adhiváseti, tátá (?) ti te adhivásayimsu, puna divase
 setthino yágubhattam sampádetvá ásanáni paññápetvá aña no
 ayyanam ágamanadivaso ti natvá paccuggamanam katvá ádáya
 nivesanam gantvá nisídápetvá bhikkham adamsu, te katabhat-
 takicá : mahásetthino mayam gamissámá ti vadimsu ; na nu
 bhante tumhehi cattáro vassike máse amhákañ gañhitá ca

paṭimñā, idāni kuḥim gacchathā ti; loke kira Buddho uppanno dhammo uppanno saṅgho uppanno, tasmā Satthu santikaṃ gamissāmā ti; kim pana tassa Satthu santikaṃ (c. addit: gamissā) tumhākaṃ ñeva gantum vaddhatīti; amñesam pi avāritaṃ āvuso ti; tena hi bhante āgata (?) mayam pi parivacchaṃ katvā āgacchāmā ti; tumhesu parivacchaṃ va karontesu amhākaṃ papañco hoti, mayam purato gacchāma, tumhe (c. -esu) āgaccheyyāthā (c. -ya-) ti vatvā te puretaraṃ gantvā sammāsambuddhaṃ disvā abhithhavitvā vanditvā ekamantaṃ nisīdimso, atha nesaṃ Satthā anupubbika-thaṃ kathetvā dhammaṃ desesi, desanāpariyosāne sabbe pi saha paṭisambhidāhi arahattaṃ patvā pabbajjāṃ yācivā ehi bhikkhavo ti vacanasamanantaraṃ iddhimayapattacīvaradharā ehibhikkhū ahesum; te pi kho tayo seṭṭhī (c. -i) pañcahi pañcahi sakatasatehi vatthacchādanasappimadhupphānitādīni dānūpakaraṇāni ādāya Sāvathim (c. -iyam) patvā Satthāraṃ vanditvā dhammakathaṃ sutvā kathāpariyosāne sotāpatti-phale patiṭṭhāya addhamāsamattaṃ dānaṃ dadamānā Satthu santike vasitvā Kosambīgamanatthāya (c. -bi-) Satthāraṃ yācivā Satthāraṃ paṭimñāṃ danto (-tā?) sumñāgāre kho Tathāgatā abhiraṃantīti vutte amñātam (?) bhante amhehi paḥitasāsane gantum vaddhatīti vatvā Kosambim gantvā Ghositaseṭṭhī (c. -i) Ghositārāmaṃ Kukkuṭaseṭṭhī (c. -i) Kukkuṭārāmaṃ Pāvāriyaseṭṭhī (c. -i) Pāvārikārāmaṃ ti tayo mahāvihāre kāretvā Satthu āgamanatthāya sāsanaṃ paḥiṇimso (c. -ni-), Satthā tesam sāsanaṃ sutvā tatha agamāsi, te paccuggantvā Satthāraṃ viḥāraṃ pavesetvā vārena vārena paṭijagganti, Satthā devasikaṃ ekekasmim viḥāre vasati, yassa viḥāre vutto hoti tass' eva gharadvāre piṇḍāya carati. Tesam pana tiṇṇam seṭṭhīnaṃ upaṭṭhāko Sumanō (c. -ṇo) nāma mālākāro ahosi, so te seṭṭhino evam āha: ahaṃ tumhākaṃ dīgharattaṃ upakārako Satthāraṃ bhojetukāmo 'mhi, mayham pi ekadivasaṃ Satthāraṃ dethā ti; tena hi sve bhojehīti; sādhu sādhu sāmīti; so Satthāraṃ nimantetvā sakkāraṃ paṭiyādesi. Tadā rājā Sāmavatiyā deva-

sikaṃ pupphamūle aṭṭha kaḥāpane deti, tassá Khujjuttará náma dásí Sumanamálákárassa santikaṃ gantvá nibaddhaṃ puppháni gaṇḥati, atha naṃ tasmim divase ágataṃ málákáro áha: mayá Satthá nimantito, ajja pupphehi (c. -phe) Sattháram pújessámīti tiṭṭha táva tvaṃ parivesanáya saḥáyiká hutvá dhammaṃ sutvá avasesáni puppháni gaḥetvá gamissasīti (c. -ssámīti); sádhu sádhú ti adhivásesi; Sumano Buddhapamukhaṃ bhikkhusaṅghaṃ parivisitvá anumodanakaraṇattháya (c.-ran-) pattam gaḥesi, Satthá anumodanadhammadesanaṃ árabhi, Khujjuttará Satthu dhammakathaṃ suṇantí (c. -i) yeva sotápattiphale patitṭhaḥi, sá amñesu divasesu cattáro kaḥāpane attaná (c. -o) gaḥetvá catúhi puppháni gaḥetvá gacchati, taṃ divasaṃ aṭṭhaḥi puppháni gaḥetvá gatá, atha naṃ Sámavati (c. -i) áha: kin nu kho amma ajja amḥákam ramñá diguṇaṃ pupphamúlaṃ dinnan ti; no ayyo ti; atha kasmá bahúni pupphánīti; amñesu divasesu cattáro kaḥāpane gaḥetvá catúhi puppháni áharámīti; ajja kasmá na gaṇḥīti; sammásambuddhassa dhammakathaṃ sutvá dhammassa adhigatattá ti; atha naṃ: are duṭṭhadási ettakaṃ kálam tayá gaḥitakaḥāpane mama delḥīti; atha naṃ tajjetvá: amma tayá pítam amataṃ amḥehi pi páyehīti vatvá tena ḥi maṃ nahápeḥīti vutte soḷasagandhokaghāṭeli nahápetvá dve maddhasátake dápesi; ekaṃ nivásetvá ekaṃ ekaṃsam párupitvá ásanam paññápetvá ekaṃ víjanim áharápetvá ásane nisídítvá citravíjanim ádāya pañca mátugámasatáni ámantetvá Satthará desitaniyámen' eva dhammaṃ desesi, tassá dhammakathaṃ sutvá sabbāpi sotápattiphale patitṭhaḥimsu, sabbāpi Khujjuttaram vanditvá: amma ajja patṭhāya tvaṃ kil'ṭṭhakammaṃ má kari, amḥákam mátiṭṭhāne ácariyatṭhāne yeva ṭhatvá Satthu santikaṃ gantvá desitaṃ desitaṃ dhammaṃ sutvá amḥákam katheḥīti vādimsu, Satthá (sá tathá?) karonti(-í?) aparabháge tipitakadhará játá, atha naṃ Satthá etaḷaggam bhikkhave mama sávikánaṃ upásikánaṃ bahussutánaṃ dhammakathikánaṃ yadidaṃ Khujjuttará ti

etadagge ṭhapesi. Tāpi kho pañcasatā itthiyo taṃ evaṃ āhaṃsu :
amma Satthāraṃ passitukāṃ' amha, taṃ no dassehi (c. -īti), gan-
dhamālādīhi naṃ pūjessāma ti; ayye rājakulaṃ nāma bhāri-
yaṃ, tumhe gahetvā bahi gantuṃ na sakkā ti; amma mā no
nāsehi, dasseh' eva amhākaṃ Satthāraṃ ti; tena hi tumhākaṃ va-
sanavasanagabbhānaṃ bhittīsu (c. -isu) yattakena oloketuṃ sakkā
hoti tattakaṃ chiddaṃ katvā gandhamālaṃ āharāpetvā Satthāraṃ
tiṇṇaṃ seṭṭhīnaṃ gharadvāraṃ gacchantāṃ tesu tesu ṭhānesu
ṭhatvā oloketha c'eva hatthe ca pasāretvā vandatha c'eva pūjethā
ti; tathā (c. ka-) katvā Satthāraṃ gacchantāṃ c'eva āgacchantāṃ
ca oloketā (c. -o) vandimsu c'eva pūjesuṃ (c. -su). Ath' eka-
divasaṃ Māgandiyā attano pāsādatalato nikkhamitvā caṃka-
mamānā tāsāṃ vasanaṭṭhānaṃ gantvā gabbhe chiddaṃ disvā
idaṃ kin ti (c. kiñci) pucchitvā tāhi tassa Satthari baddhā-
ghātaṃ ajānantīhi: Satthā imaṃ nagaraṃ gato, mayaṃ ettha
ṭhatvā Satthāraṃ passāma c'eva pūjema cā ti vutte: āgato
nāma imaṃ nagaraṃ samaṇo Gotamo, idāni 'ssa kattabbaṃ
jānissāmi, imāpi tassa upaṭṭhāyikā, imāsaṃ pi kattabbaṃ jānis-
sāmīti cintetvā rañño ārocesi: mahārāja Sāmavattīmissikānaṃ (c.
-ti-) bahiddhā patthanā atthi, katipāhen' eva te jīvitaṃ harissantīti;
rājā na tā evarūpaṃ karissantīti na saddahe, puna vutte pi
na saddahe yeva, atha naṃ tikkhattuṃ vutte pi asaddahantaṃ :
sace me na saddahatha tāsāṃ vasanaṭṭhānaṃ gantvā upadhā-
rehi mahārāja ti āha, rājā gantvā gabbhesu chiddaṃ disvā
idaṃ kin ti pucchitvā tasmim atthe ārocite tāsāṃ akuppitvā
akujjhitvā kiñci avatvā va chiddāni pidaḥāpetvā sabbagabbhesu
uddhacchiddakavātapāṇāni kira tasmim kāle uppannāni. Māgan-
diyā tāsāṃ kiñci kātuṃ asakkuṇitvā samaṇassa Gotamassa
ca kattabbaṃ karissāmīti nāgarānaṃ laṅgaṃ datvā: samaṇaṃ
Gotamaṃ antonagaraṃ pavisitvā carantaṃ dāsakammakarehi (c.
-re) porisehi saddhim akkositvā paribhāsitvā palāpethā ti; mic-
chādīṭṭhikā tīsu ratanesu appasannā antonagaraṃ pavīṭṭhaṃ

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

Aham, nágo va saṃgáme cápáto* patitam saram,
ativákyan titikkhissam, dusslo hi bahujjano.

Dantam nayanti samitim, dantam rájábhirúhati^b,
danto seṭṭho manussesu, yo 'tivákyan^c titikkhati.

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

Dhammakathá sampattajanassa sáttthiká ahosi, evam dhammam desetvá: má cintayi Ánanda, ete sattáham eva akkosanti, aṭṭhame divase tuṇhí bhavissanti, Buddhánam hi uppannam adhikaraṇam sattáhato uttarim nágacchati. Mágandiyá Sattháram akkosápetvá palápetum asakkontí (c. -i) kin nu kho karissámíti cintetvá imá etassa upatthambhabhútá etásam vyasanam karissámíti ekadivasam rañño surápánattháne upatthánam karontí cúlápitu sásanam paḥiṇi: aṭṭha kira matakuk-

*v. 320 sqq. ^a cod. vápáno. ^b cod. bhíruhati. ^c cod. tavákyan. ^d cod. ájáníyyá.

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

sappam pesetú ti, so tathá katvá pesesi, rájá attano gamana-
 t̥thánam hatthikantavīnam ádāya yeva gacchati, tassá pokkhare
 ekam chiddam atthi, Mágandiyá tena chiddena sappam pave-
 setvá chiddam málákulena thakesi, sappo dvíhatham antoví-
 náyam eva ahosi, Mágandiyá rañño gamanadivase ajja kata-
 rissá pásadam gamissasi devá ti pucchitvá Sámavatiyá ti vutte:
 ajja mayá amanápo supino diṭtho, na sakká tattha gantum
 devá ti; gacchám' evá ti; sá yávatatiyam váretvá evam sante
 aham pi tumhehi saddhim gamissám̐ti vatvá nivattiyamánāpi
 anivattitvá na jánani kim bhavissati devá ti rañná (c. -o) saddhim
 yeva agamási, rájá Sámavatímissikádhi (c. -ti-) dinnáni vattha-
 pupphagandhábharanáni dháretvá subhojanam bbuñjítvá vīnam
 ussísake ṭhapetvá sayane nipajji, Mágandiyá aparáparam vicarantí
 (c. -i) viya hutvá vīnacchiddato pupphagulam apanesi, sappo
 dvíhatham niráháro tena chiddena nikkhamitvá passanto pha-
 nam katvá sayanapitṭhe nipajji, Mágandiyá tam disvá áhandi (?)
 deva sappo ti mahásaddam katvá rájánañ ca tava (?) akkosantí
 (c. -i): ayam dandharájá alakkhiko mayham vacanam na suṇáti
 (c. -ná-), imá (c. -áni) pi nissiriká dubbínítá (c. -ni-) kim náma rañño
 santiká na labhanti, tumhe imasmim mate yeva sukham jívissatha
 jívante dukkham jívatha, ajja mayá pápasupino diṭtho, Sámavatiyá
 pásadam gantum na vaddhatṭti viravantiyāpi me tayá saddo na
 suto devá ti áha, rájá sappam disvá marañabhayatajjito: eva-
 rúṇam hi náma imá karissanti, aho pápá, aham imásam pápa-
 bhavam ácikkhantiyāpi imissá vacanam na saddahim, paṭhamam
 attano gabbhesu chiddáni katvá nisinná, puna mayá pesite
 kukkuṭe pahinimsu, ajja sayane sappam vissajjayimsú ti ko-
 dhena sampajjalito ahosi; Sámavatí pi pañcannam itthisatánam
 ovádam adási: amma amhákam amñam paṭisaraṇam (c. -ná)
 n' atthi, narindo ca deviyá ca attani ca samasamam eva
 mettam pavattetha, má kassaci kopam karithá ti; rájá sa-
hassathámasiṅadhanum ádāya jiyam (c. jí-) poṭhetvá visapítam

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

Sammuyhāmi pamuyhāmi, sabbā muyhanti medisā,

Sámavati maṃ táyassu, tvañ ca me saraṇam bhavá ti;
 sá tassa vacanam sutvá: sádhu deva maṃ saraṇam gacchá (c.-a)
 ti avatvá yam aham mahárāja saraṇam gatá tam eva tvam pi
 gacchá ti, idam vatvána Sámavatī (c.-i): sammásambuddhá vikámá,

imam* tvam saraṇam gaccha yam aham saraṇam gatá,

esa Buddho, mahárāja, esa Buddho anuttaro,

saraṇam tvam Buddham gaccha^b, tvañ^c ca me saraṇam bhavá ti
 áha; rájá idán' áham atirekataram bháyámīti vatvá imam gátham
 áha :

Esa bhiyyo pamuyhāmi, sabbā muyhanti medisā,

Sámavati maṃ táyassu, tvañ ca me saraṇam bhavá ti;
 atha nam sá purimanayen' eva puna paṭikkhipitvá: tena tvañ
 ca saraṇam gacchāmi Satthārañ ca, varañ ca te dammīti vutte:
 varo gaḥito hotu mahárájá ti áha; so Satthāram upasaṃ-
 kamitvá saraṇam gantvá nimantetvá Buddhapamukhassa bhikkhu-
 saṅghassa sattáham dánam datvá Sámavatiṃ ámantetvá utṭhehi
 varam gaṇhá ti; áma mahárāja mayham hiraññádfhi attho
 n' atthi, idam pana me varam dehi: tathá karohi yathá Satthá
 nibaddham pañcahi bhikkhusatehi saddhim idhāgacchati, dham-
 maṃ suñissámīti; rájá Satthāram vanditvá: bhante pañcahi
 bhikkhusatehi saddhim nibaddham idhāgacchatha, Sámavatīmisi-

* cod. maṃ.

^b cod. omittit gaccha.

^c cod. tañ.

siká (c. -ti-) dhammaṃ soṣṣámá ti vadantíti áha; mahárája Bud-
dhánaṃ náma ekasmiṃ tháne nibaddhaṃ gantum na vaddha-
títi, mahájano paccásimsatíti; tena hi bhante ekaṃ bhikkhuraṃ
ánápethá ti; Satthá Ánandattheraṃ ánápesi, so pañca bhikkhu-
satáni ádáya nibaddhaṃ rájakulaṃ gacchati, tápi deviyo ni-
baddhaṃ theraṃ bhojenti dhammaṃ suṇanti, tá ekadivasaṃ
therassa dhammakathaṃ sutvá pañcahi uttarásaṅgasatehi pújaṃ
akamsu, ekeko uttarásaṅgo pañca satáni agghati, tá ekavathá
disvá rájá pucchi: kuhiṃ vo uttarásaṅgá (c. -o) ti; ayyassa no
dinná ti; tena sabbe gaḥitá :i; áma gaḥitá ti; rájá theraṃ upasaṃ-
kamitvá vanditvá táhi uttarásaṅgánaṃ dinnabhávaṃ pucchitvá
táhi dinnabhávaṃ ca therena gaḥitabhávaṃ ca sutvá: na nu
bhante atibahúni vattháni, ettakehi kiṃ karissathá ti pucchi;
amhákaṃ pahenakáni (c. -ho-) gaḥhitvá sesáni jinnacívarakánaṃ
(c. jinn-) dassámi mahárájá ti; te attano cívaráni kiṃ karissantíti;
jinnataracívaránaṃ (c. jinn-) dassantíti; te attano cívaráni kiṃ ka-
rissantíti; paccattharaṇáni karissantíti; puránapaccattharaṇáni
kiṃ karissantíti; bhummattharaṇáni karissantíti; puránapabhū-
mattharaṇáni kiṃ karissantíti; pádapuñchanáni mahárájá ti;
puránapádapuñchanáni kiṃ karissantíti; khaṇḍákhaṇḍikaṃ kod-
dhetvá mattikaṃ madditvá bhittim limpissantíti; bhante ettakaṃ
gantvápi ayyánaṃ dinnassatíti (?); áma mahárája; pasanno apa-
ráni pi pañca vatthasatáni áharápetvá pádamúle thapápesi, thero
kira pañcasatagghanaṅkán' eva vattháni saḥassabhágena pádamúle
thapetvá dinnáni sataḥassakkhattum labhi, saḥassagghanaṅkáni
(c. -na-) saḥassabhágena pádamúle thapetvá dinnáni saḥassakkhat-
tum labhi, sataḥassagghanaṅkáni saḥassabhágena pádamúle tha-
petvá dinnáni satakkhattum labhi, ekaṃ dve tīni cattári pañca
dasá ti ádiná nayena laddhánaṃ pana gaṇaná n' atthi, Tathágate
kira parinibbute thero sakalajambudípam vicaritvá sabbavi-
háresu bhikkhúnaṃ attano santakán' eva pattacívaráni adási.
Mágandiyá (c. -di): yam aham karomi tam tathá ahutvá amña-

thá va hoti, kin nu kho karissámíti cintetvá atth' eso upáyo ti uyyánakflam gacchantí (c. -i) cúlāpitu sásanam pahīni: Sámavatiyá pásadam gantvá dussakoṭṭhágáratelakoṭṭhágárāni vivarāpetvá dussāni telacāṭṭsu (c. -ṭi-) temetvá thambhe vethetvá tá sabbāpi ekato katvá dvāram pidaḥitvá bahiyantakam datvá daṇḍadāpikāhi gehe aggim dadamāno otaritvá gacchatú ti; pásadam abhiruyha koṭṭhágárāni vivaritvá vatthāni telacāṭṭsu (c. -ti-) temetvá thambhe vethetum árabhi, atha nam Sámavattāpamukhá (c. -ti-) itthiyo kim etam cúlāpitá ti vadantiyo (c. -iso) upasamkamimsu, amma rájá dahikammatthāya ime thambhe telapilotikāhi (c. -kānihi) vethāpeti, rájagahe náma suyuttaduyuttam dujjātam, má me santike hotha amhá ti, evam vatvá tá ágatá gabbhe pavesetvá dvārāni pidaḥitvá bahiyantakam datvá ádito patthāya aggim dento otari; Sámavattí (c. -i) tásam ovādam adási: amhákam anamatagge samsāre vicarantīnam evam evam agginá jháma attabhāvam nam Buddhañāṇena pi paricchedena sukaro (?) appamattá hoṭhā ti, tá gehe jháyante vedanāpariggahakammatthānam manasikarontiyo káci dutiyaphalam káci tatiyaphalam pápuṇimsu, tena vuttam (?). Atha kho sambahulá bhikkhú pacchābhattam piṇḍapátapaṭikkantá yena Bhagavá ten' upasamkamimsu, upasamkamitvá Bhagavantam abhivádetvá ekamantam nisidimsu, ekamantam nisinná kho te bhikkhú Bhagavantam etad avocum: idha bhante rañño Udenassa uyyānagatassa antepuram daddham, pañca itthisatāni kálakatāni (c. -āti) Sámavattāpamukhāni (c. -ti-), tásam bhante upásikānam ká gati ko aggisamparáyo ti; sant' ettha bhikkhave upásikāyo sotāpanná, santi sakadágāminiyo, santi anágāminiyo, sabbá tá bhikkhave upásikāyo anipphalá kálakatá ti; atha kho Bhagavá etam attham viditvá táyam velāyam imam udānam udānesi:

Mohasambandhano loko bhabbarūpo va dissati,
 upadhisambandhano bálo tamassa parivárito,
 sassati viya kháyá ti (?) passato n' atthi kiñcanan ti,

evañ ca pana vatvá: bhikkhave sattá náma vaddhe vicarantá niccakálaṃ appamattá hutvá puṃñakammam eva na karonti, pamádino hutvá pápakammam pi karonti, tasmá vaddhe vicarantá sukham pi dukkham pi anubhavatīti dhammaṃ desesi. Rájá Sámavatígehaṃ (c. -ti-) kira jháyatīti sutvá vegenágacchanto pi adaddhe sampápuñitum násakki, ágantvá pana geḥaṃ nibbápetvá uppanabalavadomanasso amaccaparivuto nisídítvá Sámavatiyá guṇe anussaranto kassa nu kho idaṃ kamman ti cintetvá Mágandiyákáritam bhavissatīti nātvá tásetvá pucchiyamáná na kathessati sanikaṃ upáyena pucchissámīti cintetvá amacce áha: ambho ahaṃ ito pubbe upattháya samuṭtháya ásamkitaparisaṃkito va homi, sá me niccaṃ otáram eva gavesati, idáni pana me cittaṃ nibbutam bhavissati, sukkena ca sayitum labhissámīti; kena nu kho deva idaṃ kamman katan ti; mayi sineḥena kenápi kataṃ bhavissatīti (c. -ssati); Mágandiyá samípe thitá: añño ko kátum sakkhissati, mayá kataṃ deva, ahaṃ cúlapitaram áñápetvá káresin ti áha; tam thapetvá añño mayi sinehasatto náma n'atthi, pasanno 'smi, varan te dammi, attano nātigaṇam pakkosápehīti; sá nātakānam sāsanaṃ paḥiṇi: rájá me pasanno varam deti, sígham ágacchatú ti; rájá ágatágatānam mahantam sakkāram káresi, tam disvá tassá aññátakāpi lañcham datvá mayam Mágandiyáya nātaká ti ágacchimsu, rájá te sabbe gáhápetvá rájaṅgaṇe nábhippamaṇe (c.- uena) ávāte khanápetvá te tattha nisídápetvá paṃsum púretvá upari palálam vikirápetvá aggim dápesi, cammassa daddhakále ayanāṅgalena kasápetvá khaṇḍákhaṇḍam hírahíram káresi, Mágandiyásarírato pi tikhiṇena satthena ghanaghanaṭṭhānesu maṃsam uppáthetvá telakapallakam uddhanam áropetvá púve viya bhajjápetvá tam eva khádápesi. Dhammasabháyam pi bhikkhú (c. -u) katham samuṭthápesum: ananucchavikam vata evarúpáya saddhásampannáya upásikáya evarúpaṃ (c. -á) maraṇan ti; Satthá ágantvá káya nu 'ttha bhikkhave etarahi katháya

sannisinná ti pucchitvá imáya námá ti vutte : bhikkhave imasmini attabháve Sámavatípamukhánam (c. -ti-) itthínam etaṃ ayuttam appattam, pubbe katakammassa pana yuttam eva pattam eva etáhi laddhan ti vatvá kim bhante etáhi pubbe kataṃ ácikkhathá ti yácito atítam áhari : Atíte Báraṇasiyam (c. -na-) Brahmádatte rajjam kárente rájagahe nibaddham attha paccekabuddhá bhuñjanti, pañcasatá itthiyo te upatthahanti, tesu satta janá Himavantam gacchanti, eko — nadítire ekaṃ tiṇagahanaṃ (c. -ṇam) atthi — tatha jhánam samápajjitvá nisídi, ath' ekadivasam rájá paccekabuddhesu gatesu tá itthiyo ádáya udakakílam kílitum gato, tatha tá itthiyo divasabhágam udake kílitvá uttaritvá sítapílitá visívetukámá amhákaṃ aggim karaṇatthánam olokethá ti aparáparam vicarantiyo tam tiṇagahanaṃ (c. -ṇam) disvá tiṇarásiti samñháya tam pariváretvá thitá aggim adamsu, tiṇesu jháyitvá patantesu paccekabuddham disvá : natth' anuhá, natth' amhá, rañño paccekabuddho jháyati, rájá ñatvá amhe násessati, sudaddham nam karissámá ti sabbá ito e' ito ca dárúni (c. -ṇi) áharitvá tassa upari rásim karimsu, mahádárurási aḥosi, atha nam álimpetvá idáni jháyissatíti pakkamimsu, tá paṭhamam asañcetaniká hutvá idáni kammenábajjhimsu (c. -mma-), paccekabuddham pana antosamápattiyá (c. -ya) sakaṭasahassadárúni (c. -ṇi) áharitvá álimpentápi (c. -topi) usmákáramattam pi vigahápetum na sakkonti, tasmá so sattame divase uttháya yathásukham agamási, tá tassa kammassa katattá bahúni vassasatasahassáni niraye pacitvá tass' eva kammissa vikávasesena (vipákavasena?) attabhávasatena iminá va niyámena gehe jháyamáne jháyimsu, idam etásam pubbakamman ti. Evaṃ vutte bhikkhú Sattháram paṭipucchimsu : Khujjuttará pana bhante kena kammena khujjá játá kena mahápañná, kena sotápattiphalam adhigatá, kena paresam pesanakáriká játá ti ; bhikkhave tass' eva rañño Báraṇasiyam (c. -na-) rajjam karauakále sv-eva paccekabuddho thokakhujjadhátuko

ahosi, ath' eká upattháyiká itthi kambalam párupitvá svanna-sarakam gahetvá amhákam paccekabuddho evañ ca evañ ca vicarattíi khujjá hutvá tassa vicarañákáram dassesi, tassa nissandena khujjá játá; te pana paccekabuddhe paṭhamadivasam rájagehe nisidápetvá patte gáhápetvá páyásassa púretvá dápesi, unhapáyásassa púre patte paccekabuddhá parivattetvá parivattetvá ganhanti, sá itthi te tathá karonte disvá attano santakáni attha dantavalayáni datvá idha thapetvá ganhathá ti áha, te tathá katvá tam oloketvá n' atthi bhante amhákam etehi (c. eteti) attho (adde : ti), tumhákam ñeva táni pariccattáni, gahetvá gacchathá ti áha, te Nandamúlakapabbháram agamaṃsu, ajjápi táni valayáni arogáni (c. ár-) eva, sá tassa kamma nissandena idáni tipitakadhará mahápaññá játá; paccekabuddhánam kataupatthánanissandena pana sotáppattiphalam patvá idam assá buddhantare kammaṃ; Kassapasammásambuddhakále pana eká Bárañasísetthino (c. -nasi-) dhítá vaddhamánaccháyaya ádasam gahetvá attanam alamkarontí (c. -i) nisídi, ath' assá vissásiká eká khínásavá bhikkhuní nam datthum agamási, bhikkhuniyo khínásavápi sáyañhasamaye upatthákakuláni datthukámá honti, tasmim pana khane setthidhítaya santike káci pesanakáriká n' atthi, sá: vandámi ayye etam táva me pasádhanapelikam gahetvá dethá ti áha, therí (c. -i) cintesi: sac' assá imam ganhitvá na dassámi mayi ághátam katvá niraye nibbattissati, sace pana dassámi parassa pesanakáriká hutvá nibbattissámi (c. -ssati), nirayasantápatto kho pana parapessábhávo va seyyo ti sá anuddayam paṭicca tam gahetvá tassá adási, tassa kamma nissandena paresam pesanakáriká játá ti. Pun' ekadivasam dhammasabháyaṃ katham samuttápesum: Sámavattípaṃukhá (c. -ti-) pañcasatá itthiyo gehe agginá jháyimsu, Mágandikáya ñátaká upari palálaggim datvá ayanañgalehi bhinná, Mágandiká pakkatthitatele pakká, ke (c. ko) nu kho ettha jívanti náma ke matá námá ti; Sathá ágantvá káya nu 'ttha bhik-

khave etara_{hi} katháya sannisinná ti pucchitvá imáya námá ti vutte: bhikkhave ye keci pamattá te vassasatam jívantápi matá yeva náma, ye appamattá te matá jívantápi amatá yeva, tasmá Mágandiyá jívantí pi matá (c. mátápitá) yeva náma, Sámavati_{pamukhá} (c. -ti-) matá jívanti yeva náma, na bhikkhave appamattá maranti námá ti vatvá imá gáthá abhási: Appamádo etc. Tattha appamádo ti pada_m mahanta_m attha_m dípeti, mahanta_m attha_m ga_{hetvá} tit_{thati}, sakalam pi tepi_{takam} buddhavacanam á_{haritvá} kathiyama_{na_m} appamádam eva otarati (c. -nti); . . . ye keci kusalá dhammá sabbe te appamádamúlaká. . . appamádo tesam dhamma_{na_m} aggam akkháyatíti; so pan' esa atthato satiyá avippaváso náma nicca_m upa_{tthitáya} satiyá c' eta_m (c. -ta) nama_m; a ma ta pa da n ti ama ta_m vuccati nibbána_m, ta_m hi ajátattá na jíyati na miyyati (c. mí-), tasmá amata_n ti vuccati, pa da n ti iminá ti (?) pada_m ama ta_m pápu_{na_ntíti} attho, amatassa adhigamú_{páyo} ti vutta_m hoti; pa má do ti pa ma jja na bhávo mu_{t_{thasaccasam}khátassa} satiyá vossaggass' eta_m nama_m; . . . pa da n ti upáyo maggo; pamatto hi játi_m náti_{vattati}, játo jiyati (c. jí-) c' eva miyyati (c. mí-) cá ti pamádo maccuno pada_m náma hoti, mara_{na_m} upeti (c. upenti); appamattá na míyanti_{títi} satiyá samanna_{gatá} hi appamattá na maranti, a_{ja_{rámara}} honti_{títi} na salla_{kkhetabbá}, na hi koci satto a_{ja_{rámara}} náma atthi, pamattassa pana vaddha_m (c. vaddha) náma aparicchinna_m appamattassa paricchinna_m, tasmá pamattá játiá_{díhi} aparimuttattá jívantápi matápi matá yeva náma, appamattá pana appamádalakha_{na_m} vaddhetvá khippa_m maggaphaláni sacchikatvá dutiya_{tatiya} a_{attabhávesu} na nibbattanti, tasmá te jívantápi matápi na míyanti yeva náma; ye pamattá ya_{thá} ma_{tá} ti ye pana sattá pamattá te pamáda_{ma_{ra_{na}}} matá (c. mattá), ya_{thá} hi jíviti_{ndriyúpacchedena} matá dáruk_{khandhasadisá} apagata_{vimānā} tath'eva honti, tesam tesam pi hi matána_m viya ga-

haṭṭhānaṃ tāva dānaṃ dassāma sīlaṃ rakkhissāma ti ekam
 cittaṃ pi anuppajjati, pabbajitānaṃ pi ścariyupajjhāyavattādīni
 pūrayissāma dhūtaṅgādīni (c. dhu-) samādiyissāma bhāvanaṃ
 vaddhessāma ti ekacittaṃ pi anuppajjatīti matena (mattena?)
 ninnakaraṇā (c. -nākarana) va honti, tena vuttaṃ: ye pamattā
 yathāmatā ti; eṭṭaṃ viśesato nātvā ti pamattassa vaṭṭato
 nissaraṇaṃ n'atthi appamattassa atthi eṭṭaṃ viśesaṃ viśesato
 jānitvā; ke pana taṃ viśesaṃ jānantīti: appamādaṃ hi paṇ-
 ḍitā ti ye paṇḍitā medhāvī (c. -i) sajjīpaṇṇā (sajjīvapaṇṇā?)
 attano appamāde ṭhatvā appamādaṃ vaddhenti te evaṃ viśe-
 saṃ kāraṇaṃ jānanti;... ariyānaṃ buddhapacceka buddha-
 sāvakaṇaṃ gocharasaṃkhāte catusatipaṭṭhānādibhede (c. -daṃ)
 sattatinisabodhapakkhiyadhamme navavidhe lokuttaradhamme
 ca ratā niratā abhiratā hontīti attho; te jhāyino ti te appa-
 mattā paṇḍitā atṭhasamāpattisaṃkhātena ārammaṇūpanijjhānena
 (c. -nūp-) vipassanāmagga phala saṃkhātena lakkhaṇūpanijjhānena
 vā ti duvidhenāpi jhānena (c. jjhā-) jhāyino; sātātikā ti
 abhinikkhamato (c. -kka-) paṭṭhāya yāva arahattamaggā satataṃ
 pavattakāyikacetasaṃkaviriya;... phusaṃti eṭṭa dve phu-
 sanā: ṇāṇaphusanā vipākaphusanā ca, tatha cattāro maggā
 ṇāṇaphusanā nāma, cattāri phalāni vipākaphusanā adhippetā,
 ariyaphalena nibbānaṃ sacchikarontā dhīrā paṇḍitā tāya
 vipākaphusanāya nibbānaṃ sacchikarontī, yogakkhemaṃ
 anuttaraṃ ti ye cattāro yogā mahājānaṃ vaddhe osāpenti
 tehi khemaṃ nibbhayaṃ sabbehi lokiyalokuttaradhammehi seṭ-
 ṭhattā anuttaraṃ ti... Sāmaṇāyā Māgandiyāya ca caraṇapa-
 ridīpi Udenavattuma.

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

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

Yam pare sukhato áhu tad ariyá áhu dukkhato,
yam pare dukkhato áhu tad ariyá sukhato vidú.

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

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

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

... Nisammakárinó ti évañ ce bhavissatíti evam karissámíti vá imasmim kamme evam kate idam náma bhavissatíti vá evam nidanam sallakkhetvá rogam tikicchaká (? c. rogatikicchanam) viya sabbakammáni nisámetvá upadháretvá karontassa; ... dhammajívino ti agáriyassa kulákuláni vajjetvá kasigorakkhádfhi (c. -dínihí) anagárikassa vejjakam madútakammádáni vajjetvá dhammena samena bhikkhácariyáya jívikañ kappentassa; appamattassá ti avippavutthasatino ...

De metro appendicem vide. Satímato exempla i vocalis productæ adhuc exstant vv. 91. 181. 328 satímat, v. 89 jutímat, vv. 7. 8 -passí-, vv. 49. 268-69 muní, vv. 63. 69. 119. 120. 99. 116. 119-20. 127-28. 162. 193. 212 sq. 282-88. 257. 277-79. 309. 334-36. 350 374 maññatí, passatí, ramatí etc., v. 25 kíratí, v. 152 jíratí. Adnumerandi sunt fortasse vv. 7. 8. 112. 143. 245 víriya, híri.

v. 25. Locus: Veluvanam. Persona: Cúlapanthakathero.

... Imasmim ativiya dullabhapatitthitaya ativiya gambhíre samsáraságare attano patitthábhútam (c. -bhu-) arahattaphalam dípañ kayirátha kareyya kátum sakkuneyyá ti attho; kfdisam: yañ ogho nâ bhikí rati, yañ catubbidho pi kilesogho abhikiritum na sakkoti, na hi sakká arahattam oghena vikiritun ti...

Uttáñen' appamádena cfr. v. 41 vat' ayam, vv. 158. 384 ath' aññam, ath' assa, v. 326 ajj' aham, v. 62 cet. n' atthi, v. 161 v' amhamayam, vv. 191. 302 c' atthamgikam, c' addhagú, vv. 256. 260 yen' attham, yen' assa, v. 328 ten' attamano, v. 77 ovadeyy' anusáseyya, v. 327 uddharath' attanam, v. 379 coday' attanam, saññamay' attanam, vv. 275. 376 dukkhass' antam.

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

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

Tattha bálá ti bálena samannágatá idhalokaparalokattham ajánantá...; yathá hi uttamam dhanam nissáya kámaguṇasampattim pápuñissáma puttadaram posissáma paralokagamana-maggam sodhemá ti dhane ánisamsam passantá nam rakkhanti evam pañdito pi appamatto paṭhamajjhánádini paṭilabhati maggaphaláni pápuñáti tisso vijjá cha abhimñá sampádetiti appamáde ánisamsam passanto dhanam settham va appamádam rakkhatíti attho; má pamádan ti tasmá tumhe má pamadam anuyuñjetha má pamádena kalam vítinamayittha, kámaratisanṭha van ti vatthukámakilesakámesu ratisamkhátam tauhásanthavam pi má anuyuñjetha má vidittha má paṭilabhittha...

Anuyuñjetha 3 pers. est potentialis attanop. a rad.

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

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

v. 28. Pamádam appamádená ti imaṃ dhammadesa-
nam Satthá Jetavane viharanto Mahákassapattheraṃ árabba
kathesi. Ekasmim̄ hi divase thero Pippaliguḥáyaṃ viharanto
Rájagahe piṇḍapátapaṭikkanto álokaṃ vaddhetvá pamatte va
appamatto va udakapaṭhavípabbatádisu (c. -vi-) cavanake uppajja-
nake satte (c. addit: na) dibbena cakkhuná olokeno nisídi.
Satthá Jetavane nisinno va kena nu kho vihárena ajja mama
putto Kassapo viharatíti dibbena cakkhuná upadhárento sattá-
nam cutúpapátam̄ olokeno viharatíti ñatvá: sattánaṃ cutúpa-
pátam̄ náma buddhañāṇena pi aparicchinno mátukucchiyaṃ pa-
ṭisandhim̄ gaḥetvá mátápitaro ajánápetvá va cavanakasattánaṃ
paricchedaṃ kátum̄ na sakká, te jánitum̄ tava ca avisayo Kassapa
amattako(?) tava visayo, sabbaso pana cavante ca uppajjante
ca jánitum̄ passitum̄ Buddhánaṃ eva visayo ti vatvá obhásaṃ
pharitvá sammukhe nisinno viya hutvá imaṃ gátham̄ áha:
Pamádam̄ appamádena etc. Tattha nu d a t íti, yathá náma pok-
kharaniṃ pavisantaṃ navodakaṃ puráṇodakaṃ saṃkhobhetvá
tass' okásaṃ adatvá taṃ attano matthakamatthakena palá-
yantam̄ nudatíti harati evam̄ eva paṇḍito appamádalakkhaṇaṃ
brúhento pamádass' okásaṃ adatvá appamádadegena nudatíti
harati, atha so paṇunnapamádo (c. panunṇá-) accuggataṭṭhāne
parisuddhaṃ dibbacakkhum̄ saṃkhátam̄ pamñāya pásádam̄
tassa anucchavikaṃ paṭipadaṃ púrento táya paṭipadáya nis-
seniyá pásádam̄ viya áruyha pahīnasokasallatáya a s o k o appa-
hīnasokasallatáya s o k i n i m̄ pajam̄ sattakáyañ cavamánañ

ca uppajjamānañ ca dibbacakkhuná avekkhati passati, yathá kim: pabbataṭṭho va bhumaṭṭhe pabbatamudhani ṭhito bhūmiyaṃ ṭhite uparipásádapariveṇo akicchena avekkhati tathá yo pi dhīro paṇḍito mahákhīṇásavo ásamucchinne vaddhabhje bále cavante ca uppajjante ca avekkhatīti.

v. 29. Locus: Jetavanam. Personæ: dve saháyaká bhikkhú.

... Suttésú ti satijágariyábhávena sabbiriyápathesu nidáyantesu yeva; baḥujágaro ti mahante sativepulle jágariye ṭhito; abalassam vá ti kuṇṭhapadam chinnajavam dubballassam síghajavo sindhavájániyo viya; sumedhaso ti uttamaṃamño tathárúpam puggalam ágadena pi adhigadena pi hitvá yáti, mandapaṃnasmim hi ekam suttaṃ gaḥetum váyamante yeva sumedhaso ekam vaggam (c. magg-) gaṇhátīti evam táva ágadena yáti, mandapaṃne (c. -paṃnena) pana rattitṭhánadivátṭhánádīni kátum váyamante yeva kammaṭṭhánam uggaḥetvá sajjháyante yeva ca sumedhaso pi pubbabháge pi parena kataṃ rattitṭhánam divátṭhánam pavisitvá kammaṭṭhánam sammasantō sabbakilese khepetvá nava lokuttaradhamme hatthamgate karoti evam adhigadena hitvá yáti, vaddhe pana tam hitvá chaḍḍetvá vaddhato nissaranto yáti yevá ti.

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

v. 30. Appamádena Maghavá ti imam dhammadesanam Sathá Vesáliyam nissáya kúṭágárasáláyam viharanto Sakkam devarájam árabha katesi. Vesáliyam hi Maháli náma Licchavi, so Tathágatassa Sakkapañhasuttantadesanam

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

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

khippam eva naṃ paṭivineyyan ti.

Sakkassa Maḥáli devánaṃ indassa pubbe manussabhútaṃ
 imáni satta vutapadáni samattáni samádinnaṃ ahesuṃ yesaṃ
 samádinnaṃ tá Sako Sakkattaṃ ajjhagá ti.

Mátápettibharaṃ jantum, kule jetthápacáyinaṃ,
 saṅhaṃ sakhilasambhásaṃ, pesuṇeyyappaḥáyinaṃ,
 Maccheravinaye yuttaṃ, saccam, kodhábbhikum naraṃ,
 taṃ ve devá távatimsá áhu sappurisa itthi.

Idaṃ Maḥáli Sakkena Maghamáṇavakakále katakamman ti
 vatvá puna tena kathaṃ bhante Maghamáṇavo paṭipajjiti tassa
 paṭipattim vitthárate sotukámena puttḥo tena hi suṇáḥiti vatvá
 atítam áhari: Atíte Magadharattḥe Macalagáme Magho máṇavo
 gámakaraṇaṭṭhánam gantvá attano tiṭṭhanaṭṭhánam gantvá pádena
 paṃsum viyúḥitvá ramaṇyaṃ katvá aṭṭhási, aparo taṃ báḥuná
 paḥarivá tato apanetvá sayam tattha aṭṭhási, so tassa akuj-
 jhitvá va amṇam ṭhánam ramaṇyaṃ katvá ṭhito, tato pi naṃ
 amṇo báḥuná paḥarivá apanetvá sayam aṭṭhási, so tassa pi
 akujjhitvá amṇam ṭhánam ramaṇyaṃ katvá ṭhito, iti taṃ
 gehato nikkhantá nikkhantá purisa báḥuná paḥarivá sodhitaso-
 dhitaṭṭhánato apanesum, so: sabbe pi te sukhita játá, iminá
 kammena mayhaṃ sukhadáyakena puṃṇakammena bhavitabban
 ti cintetvá puna divase khuddálam ádya khalamaṇḍalamattaṃ
 ṭhánam ramaṇyaṃ akási, sabbe gantvá tatth' eva aṭṭhamsu,
 nesaṃ sítasamaye aggin katvá adási, tato ramaṇyaṃ ṭhánam
 náma sabbesaṃ piyaṃ, ito paṭṭháya mayá maggaṃ samaṃ
 (c. sám-) karontena (c. -te) vicaritum vaddhatthi cintetvá páto
 va nikkhamitvá maggaṃ samaṃ karonto chinditvá ḥaritaḥ-
 yuttaká rukhasákhá ḥaranto vicarati, atha naṃ aparo disvá
 áha: samna kim karositi; mayhaṃ saggagáminim maggaṃ

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

bhojako amhe akusalakiriyāya niyojetvá attano vacanam karon-
 ronto násetukámo kujjhitvá evam áhá ti; tátá (c. -a) ayam tirac-
 chāno tumhákaṃ guṇe jānāti, manussabhúto jānitum nāsakkhim,
 khamatha me ti, evañ ca pana vatvá saputtadárakagámabhoja-
 kaṃ tesam hatthim árohanāyaṃ tañ ca gāmaṃ yathásukhaṃ pari-
 bhogaṃ katvá adási, te idh'eva no katapumñassānisamsa diṭṭho
 ti bhiiyoso (c. bhí-) mattāya (c. mant-) pasannamānasá hutvá tam
 hatthim varena varena abhiruyha gacchantá mantayimsu: idáni
 amhehi atirekataram puññam kátabbam, kim karomá ti cátumma-
 hápathe thávaram katvá mahájjanassa vissamanasālam (c. -kalam)
 karissámá ti te vadḍhakiṃ pakkosápetvá sálam paṭṭhapesum,
 mátugāmesu pana vigatāya (?) tassá sálāya mátugámānam pattim
 nádamsu. Maghassa pana gehe Nandá Cittá Sudhammá Sujátá ti
 catasso itthiyo honti, tásu Sudhammá vadḍhakiná saddhim ekato
 hutvá bhátika imassa sálāyaṃ maṃ jeṭṭhikaṃ karohīti vatvá
 lañcam adási, so sádhú ti sampatiçchitvá paṭhamam eva kaṇṇi-
 kárukkaṃ sukkhápetvá tacchitvá vijjhitvá kaṇṇikaṃ niṭṭha-
 petvá Sudhammá náma ayam sálá ti akkharáni (c. -ni) chin-
 ditvá vatthena paliveṭhetvá ṭhapesi, atha sálam niṭṭhapetvá kaṇ-
 ñikáropanadivase ayyo ayyo e (ekam?) na sarimhá ti áha; kim
 náma hoti; kaṇṇikaṃ ti; áharissámá ti; idáni chinnarukkheṇa ká-
 tum na sakká, pubbe yeva hi chinditvá ṭhapatikaṇṇiká laddhum
 vaddhatīti; idáni kim kátabban ti; sace kassaci gehe niṭṭhá-
 petvá piṭhipitávikkináyikakaṇṇiká (?) atthi sá pariyesitabbá (c.
 -yetaḥ-) ti; te pariyesantá Sudhammāya gehe disvá saḥassam
 datvá múlena na labhimsu, sace maṃ sálāya pattim (c. -i)
 : karotha dassamīti vutte pana mayam mátugámānam pattim na
 dadamhá ti áhamsu, atha ne vadḍhakí áha: ayyo tumhe kim
 karotha, ṭhapetvá Brahmaloḥkam amñam mátugámarahitattṭhānam
 náma n' atthi, gaṇḍhatha kaṇṇikaṃ, evam sante amhákaṃ kam-
 mam niṭṭham gamissatīti, te sádhú ti kaṇṇikaṃ gaḥetvá sálam
 niṭṭhápetvá tidhá vibhajimsu, ekasmim koṭṭhāse issarānam vasa-

naṭṭhānam karimsu, ekasmiṃ duggatānam, ekasmiṃ gilānānam. Tettimsajanā tettimsaphalakāni paṃṇāpetvā haṭṭhino (c. -thi) samñāṃ adamsu: āgantuko āgantvā yassa atthaphalake nisidati taṃ gaḥetvā phalakasāmikass' eva geḥe patiṭṭhāpehi, tassa pádaparikammaṃ piṭṭhiparikammaṃ khādanīyaṃ bhojanīyaṃ sayanāni sabbāni sāmikass' eva bhāro bhavissatīti, haṭṭhī (c. -i) āgatāgataṃ gaḥetvā phalakasāmikassa gharaṃ neti, so tassa taṃ divasaṃ kattabbaṃ karoti. Magho sālāya avidūre kovilārarukkhaṃ ropetvā tassa mūle pásāṇaphalakam atthari, sālāṃ pavitṭhā pavitṭhā kaṇṇikam oloketvā akkharāni vācetvā Sudhammā náma me (?) sālā ti vadanti, tettimsajanānam námaṃ (c. -a) na paṃṇāyati. Nandā (c. nánā) cintesi: ime sālāṃ karontā amḥeli apattikam (c. áp-) karimsu, Sudhammā pana attano vyattatāya pattikā jātā, mayāpi kiñci kátum vaddhati, kin nu kho karissāmīti, ath' assā etad aḥosi: sālāṃ āgatānam pana pānīyañ (c. pāñ-) c'eva nahānodakañ ca laddhum vaddhatīti pokkharāṇim khaṇāpessāmīti (c. -ṇā-), sá pokkharāṇim káresi. Cittā cintesi: Sudhammāya kaṇṇikā dinnā, Nandāya pokkharāṇī káritā, mayāpi kiñci kátum vaddhatīti, kin nu kho karissāmi, ath' assā etad aḥosi: sālāṃ āgatehi pānīyaṃ (c. pāñ-) pivitvā nahātvā gamanakāle málaṃ pilandhitvā gantum vaddhati, puppharámaṃ káressāmīti, sá ramaṇīyaṃ (c. -ṇī-) puppharámaṃ káresi, yebhuyyena tasmim árame asuko náma pupphúpagaphalúpagarukkho n' atthīti na ḥosi. Sujātā pana áḥa: Maghassa mátuladhítā meva (aḥam eva?) pádaparicārikā ca, etena katakammaṃ mayham eva mayā kataṃ (c. -ā) etass' evā ti cintetvā kiñci akatvā attabhāvam eva maṇḍayamānā vītinaṃesi. Magho pi mátupaṭṭhānam pitupaṭṭhānam kule jeṭṭhāpacāyikakammaṃ saccavācam aphaṇusavācam apisuṇavācam macche-ravinayaṃ akkodhan ti imāni satta vutapadāni pūretvā:

Mátāpettibharaṃ jantum, kule jeṭṭhāpacāyinaṃ,
saṇḥam sakhilasambhāsam, pesuṇeyyappahāyinaṃ,

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

evam pasamsiyabhāvam āpajjitvā jīvitaparīyosāne tāvatimsabhavane Sakko devarājā hutvā nibbatti, te pi 'ssa sahāyā tath' eva nibbattimsu, vaddhakī Vissakammadevaputto hutvā nibbatti, tadā tāvatimsabhavane asurā vasanti, te abhītavā devaputtā nibbattīti (?) dibbapānam sajjayimsu, Sakko attano parisāya kañci ājīvanatthāya samñam adāsi, asurā pivitvā pamajjimsu, Sakko kim me imehi sādharāṇena rajjenā ti parisāya samñam datvā te pādesu gahāpetvā samudde khipāpesi, te avamsirā samudde patimsu, atha nesam puññānubhāvena Suneruno hetthimatale asuravimānam nāma nibbatti, cittapātali nāma nibbatti, devāsurasamgāme pana asuresu parājitesu dasayojanasahassam tāvatimsadevanagaram nāma nibbatti, tassa pācīnapacchimadvārānam antarā dasayojanasahassam, tathā dakkhiṇuttarānam, tam pana nagaram (c. -a) dvārasahassayuttam (c. -am-) ahosi āramapokkharāṇīpatimaṇḍitam (c. -ṇi-), tassa majjhe sālāya nissandena tiyojanasatubbedhehi dhajehi patimaṇḍito sattayojanasatubbedho pāsādo Vejayanto nāma uggañchi, suvaṇṇayatthisumaṇḍihajā (c. -sama-) ahesum, pavālayatthisumuttādhajā ahesum, muttāyatthisupavāladhajā, sattaratanamayāsu yatthisu sattaratanadhajā, iti sālāya nissandena yojanasatubbedho pāsādo sattaratanamayo va hutvā nibbatti, kovilārarukkhasa nissandena samantā yojanasataparimaṇḍalo pāricchatto nibbatti, pāsāṇaphalakassa (c. -na-) nissandena pāricchatkamūle dīghato satthiyojanā puthulato paññāsāyojanā (c. -ṇṇ-) baḥalato pañcadasāyojanā sajayasumanā (c. yajay-) latta-kapātala vaṇṇapaṇḍukambalasilā nibbatti, yattha nisinnakāle upaddhakāyo pavisati utthitakāle unam paripūrati, hatthī (c. -i) Erāvaṇo nāma devaputto hutvā nibbatti, devalokasmim hi tiracchānagatā na honti, tasmā so uyyānakālayā nikkhamanakāle attabhāvam vijahitvā diyaddhāyojanasatiko Erāvaṇo (c. -no) nāma

hatthí (c. -i) hoti, so tettiṃsajanánaṃ tettiṃsakumbhe mápeti, áváte (c. -ena) gávutaaddhayanappamáne sabbesaṃ majjhe Sak-
 kassa athháya Sudassanaṃ náma tiṃsayojanikaṃ kumbhaṃ mápeti, tassa upari dvádasayojaniko ratanamandapo hoti, tattha antarantará sattaratanamayá yojanubbedhá dhajá utthahanti, pariyan-
 te kimkiṇikajálaṃ olambati, sassamandavátari (?) tassa ca pañcaṅgikaturiyasaddasammiṃso dibbasaṅgítasadde ravo nie-
 charati, maṇḍapamajjhe Sakkassa yoniko maṇipallaṃko paṃ-
 ñatto hoti, tattha Sakko nisídati, tettiṃsakumbhánaṃ ekekasmim kumbhe satta dante mápeti, ekeko paññásayojanáyámo (c. -ṇṇ-), ekekasmim cettha (?) satta satta pokkharaniyo honti, ekekapokkha-
 raniyá satta padumagacchá (c. -mánig-), ekekasmim gacche satta puppháni honti, ekekassa pupphassa satta satta pattáni, ekeka-
 smim patte satta devadhítaro naccanti, evaṃ samantá paññá-
 sayojane (c. -ṇṇ-) tháne hatthidantesu yeva naccasaddaṃ (c. -ṃs-) hoti, evaṃ mahantaṃ yasaṃ anubhavanto Sakko deva-
 rájá vicarati. Sudhammápi kálaṃ katvá gantvá tatth'eva nib-
 batti, tadá Sudhammá náma navayojanasatiká (c. -am) deva-
 sabbhá nibbatti, tato ramaṇiyataraṃ kira amñāṃ thānaṃ náma n'atthi, másassa atthadivase dhammasavanaṃ tatth'eva hoti, yá-
 v'ajjataná ramaṇiyam thānaṃ disvá Sudhammá (c. -a) deva-
 sabbhá viyá ti vadanti. Nandápi kálaṃ katvá tatth'eva nib-
 batti, tassá pañcayojanasatiká Nandá náma pokkharani (c. -i) nibbatti. Cittá kálaṃ katvá gantvá tatth'eva nibbatti, tassápi pañcayojanasatikam Cittalatávanam náma nibbatti; tattha uppan-
 napubbanimitte devaputte netvá mohá samána caranti. Sujátá pana kálaṃ katvá ekissá girikandaráya bakasakuṇiká hutvá nibbatti. Sakko attano paricáriká olovento: Sudhammá idh'eva nibbattá, tathá Nandá ca Cittá ca (c. -ttañca), Sujátá nu kho kuhim nibbattá ti cintento taṃ tattha nibbattam disvá: bálá kiñci puṃñam akatvá tiracchānayanoniyam nibbattá, idáni pana puṃñam káretvá idhānetum vaddhatiti attabhāvaṃ vija-

hitvá amñátakavesena tassá santikam gantvá kin karontí (c. -i) idha vicarasíti pucchi; ko pana tvam sámíti; ahan te sámiko Magho ti; kuḥim nibbatto 'si sámíti; aham távatimsadevaloke nibbatto, tava (c. tá-) saḥáyikánaṃ nibbattatṭhánam jánásíti; na jánámi sámíti; tãpi mam' eva santike nibbattá, passissasi (c. -ati) te saḥáyiká ti; kath' áham tattha gamissámíti; Sakko ahan te nessimíti vatvá tam hatthatale katvá devalokam netvá Nandáya pokkharaniyá vissajjetvá itarásam (c. -rá) tiṇṇam árocesi: tumhákam saḥáyikam Sujátam passissathá ti; kuḥim sá devá ti; Nandápokkharaniyá (c. -dap-) tíre ti; tá tisso pi gantvá: aho ayyáya evarúpaṃ attabhávamañḍanassa phalaṃ, nidánissákunḍam (?) passatha, páde passatha, jaṃghe (c. -o) passatha, sobhati etissá attabhávo ti kelim katvá pakkamimsu; puna Sakko tassá santikam gantvá diṭṭhá te saḥáyiká ti vatvá diṭṭhá maṃ uppandevá gatá tatth' eva maṃ nelíti vutte tam tatth' eva netvá uḍake vissajjetvá diṭṭhá te tásam sampattíti pucchi; diṭṭhá devá ti; tayápi tattha nibbattanúpáyaṃ kátum vaddhatiti; kim karomi devá ti; mayá dinnam ovádam rakkhissasíti; rakkhissámi devá ti; ath' assá pañca sílani datvá appamattá rakkhá ti (c. -átíti) vatvá pakkámi; sá tato paṭṭháya sayam matamacchake yeva pariyesitvá khádati, Sakko katipáhaccayena tassá vímaṃsanattháya gantvá válukapiṭṭhe matamacchako viya hutvá nipajji, sá disvá matamacchako ti samñáya aggahesi, maccho gilanakále naṅguṭṭham cálesi, sá jívamacchako ti uḍake vissajjesi, so thokam vítinámetvá puna tassá purato uttáno hutvá nipajji, puna sá matako ti samñáya gaḥetvá gilanakále agganaṅguṭṭham cálentam disvá jívamaccho (c. -á) ti vissajjesi, evam tikkhattum vímaṃsitvá sádhukam sílam rakkhatíti attánaṃ jánápetvá: aham vímaṃsanattháya ágato, sádhukam sílam rakkhasi, evam rakkhamánaṃ na cirass' eva mama santike nibbattissasi, appamattá (c. -o) lohíti vatvá pakkámi, tato paṭṭháya sayam matamaccham labhati vá na vá, alabhamánaṃ katipáhaccayen' eva sus-

sivá kálam katvá tassa sflassa phalena Báraṇasiyam (c. -na-) kumbhakarakassa dhítá hutvá nibbatti, ath' assá pannarasasolasavassakále Sakko kuḥim nu kbo sá nibbattá ti ávajjento disvá idáni mayá tattha gantum vaddhatṭi elálukavaṇṇo na paṃñáyamānehi sattahi rattanehi yánakam púretvá tam pájento Báraṇasim pavisivá elálukáni gaṇhathá ti ugghosento víthiyam paṭipajji, muggamásádfni gaḥetvá ágate pana múlena na demṭi vatvá katham dehṭi (desṭi?) vutto sílarakkhikáya (c. -mr-) itthiyá dammṭi áha, sílam náma sámi kídisam, kim kálam udáhu níládivaṇṇan ti; tumhe sílam kídisan ti pi na jánátha, kim eva nam rakkhissatha, sílarakkhikáya pana dassámṭi; sámi esá kumbhakárassa dhítá sílam rakkhámṭi vicarati, etissá dehṭi; sámi pi na (?) tena hi mayham dehṭi áha; kási tvan ti; aham avijahitapañcasilá ti; tuyham etáni mayá ánítánṭi (c. -nínṭi) yánakam pájento tassá gharam gantvá asamháriyam katvá elálukavaṇṇena devadattiyam dhanam datvá attánam jánápetvá: idan te jívítavuttiyá dhanam, pañca sílani (c. -lá) akhaṇḍáni katvá rakkhá ti vatvá pakkámi; sápi tato cavitvá asurabhavane asurajethakassa dhítá hutvá Sakkassa veriyaghare nibbatti, dvísu pana attabhávesu sílassa rakkhitattá abhirúpa ahosi suvaṇṇavaṇṇá asádháraṇá sarúpasiriyá samannágatá; Vepacitti asurindo ágatáगतánam asuránam: tumhe mama dhítu anucchaviká na hoṭhá ti tam kassaci adatvá: mama dhítá attaná va attano anucchavikam sámikam váresatṭi asurabalam sannipátápetvá tuyham anucchavikam sámikam gaṇhá ti tassá (c. -a) hatthe pupphadámam adási, tasmim khaṇe Sakko tassá nibbattaṭṭhánam olokento tam pavattim ṇatvá idáni mayá gantum vaddhatṭi mahallakaasuravaṇṇam nimminivá gantvá parisapariyante aṭṭhási, sá ito e' ito (add. ca) olokontí (c. -i) pubbasannivásavasena uppanna pemena mahogheneva ajjhoṭṭhatahadayá hutvá eso me sámiko ti tassa upari pupphadámam khipi, asurá: amhákam rájá ettakam kálam dhítu anuccha-

vikam alabhitvá idáni ayam ev' assa dhítu pitámahato ma-
 hallako anucchaviko ti lajjayamáná apakkamimsu, Sakko tam
 hatthe gahetvá Sakko 'ham asmíti naditvá ákásam pakkhandi,
 asurá vañcimhá jarasakkená ti tam anubandhimsu, Mátali
 samgáhako Vejyantaratham áharitvá antarámagge atthási,
 Sakko tam tattha áropetvá devanagarábhimukho páyási, ath'
 assa simbalivanam sampattakále rathasaddam sutvá bhítá
 garuḷapotaká viravimsu, tesam saddam sutvá Sakko Mátalim
 pucchi: ke (c. ko) ete viravantíti; garuḷá devá ti; kimkáraṇá ti;
 rathasaddam sutvá marañabhayená ti; mam ekam nissáya ettaká
 janá rathavegena cunnítá (c. -o) má nassi (?), nivattehi rathan ti;
 so sindhavasahassassa daṇḍasamñam datvá ratham nivattesi,
 tam disvá asurá: jarasakko asurapurato paṭṭháya paláyanto
 idáni ratham nivattesi, addhá amñena upatthambho laddho
 bhavissatíti nivattitvá ágatamaggen' eva asurapuram pavisitvá
 puna sísam ukkhipimsu, Sujam asurakamñam devanagaram
 netvá adḍhateyyanam accharákoṭīnam jeṭṭhikattháne ṭhapesi,
 sá Sakkena varam yáci: mahárája mama imasmim devaloke
 mátápitaro vá bhátikabhagiṇiyo (c. -ni-) vá n' atthi, yatthayattha
 gacchasi tattha tattha mam gahetvá gaccheyyásíti, so sádhú
 ti tassá paṭimñam adási, tato paṭṭháya cittapátaliyá pupphítáya
 amhákam dibbapáricchattakassa pupphanakálo ti asurá yuddhat-
 tháya Sakkam abhiyanti, Sakko heṭṭhá samudde náganam árak-
 kham adási, tato supaññanam (c. -nná-) kumbhaṇḍanam yakkhá-
 nam tato catunnam mahárájjanam sádhu parijaná (?) devanagara-
 dváresu vajirahatthá (c. vañj-) Indapaṭimá ṭhapesi, asurá nágádayo
 chinditvá ágatápi Indapaṭimá disvá Sakko nikkhanto ti paláyanti.
 Evam Maháli Magho máṇavo appamádapaṭipadam paṭipajji, evam
 appamatto pan' esa evarúpam issariyam patvá dvīsu devalo-
 kesu rajjam káreti, appamádo nám' esa Buddhádhi pasattho,
 appamádam hi nissáya sabbesam pi lokiyalokuttaranam visésanam
 adhigamo hohíti (hohítī?) vatvá imam gátham áha: appamádena

etc. Tattha appamādenā ti Macalagāme bhūmippadesa-
sodhanam ādimkatvā katena appamādena; Maghavā ti idāni
Maghavā ti paññāto Maghamāṇavo (c. -na-) dvinnam devalokānam
rājabhāvena seṭṭhamgato; pa s a m s a n t i ti Buddhādayo paṇḍitā
appamādam eva thomenti vaṇṇayanti, kimkāraṇā: sabbesaṃ loki-
yalokuttarānam viśesaṇam paṭilābhakārattā; . . . g a r a h i t o nin-
dito, kimkāraṇā: sabbavipattīnam mūlabhāvato . . . Sakkavatthum.

Seṭṭhatā sanscr. çreṣṭhatā Manu 4,245.

v. 31. Appamādarato bhikkhū ti imaṃ dhammaḍesaṇam
Satthā Jetavane viharanto amñataram bhikkhum ārabba kathesi;
so kira Satthu santike yāvaarahattam kammaṭṭhānam ṭhāpetvā
aramñam pavisitvā ghaṭento vāyamanto arahattam pattum
nāsakkhi; so viśeṣetvā kammaṭṭhānam kathāpeṣāmi, tato nik-
khamitvā Satthu santikaṃ āgacchanto antarāmagge maḥantaṃ
dāvaggiṃ utṭhitam disvā vegen' ekam muṇḍapabbatam abhi-
ruyha nisinno aramñe (c. -a) dayhamānam aggim disvā ārammaṇam
gaṇhi: yathā ayaṃ aggi maḥantāni ca khuddakāni ca upādānāni
ḍaḥanto gacchati evaṃ ariyamaggañāṇaggināpi maḥantāni
khuddakāni ca saṃyojanāni ḍaḥantena gantabbaṃ bhavissatīti;
Satthā gandhakuṭiyam nisinno va tassa cittopacāram ṇatvā evam
etaṃ taṃ (?) bhikkhu maḥantaṃ khuddakāni hi upādānāni viya
imesaṃ sattānam abbhantare uppajjamaṇāni aṇumthūlāni (c. an-)
saṃyojanāni tāni (c. tā) ṇāṇagginā jhāpetvā abhappattikāni
kātuṃ vaṭṭatīti vatvā obhāsaṃ viśajjetvā tassa bhikkhuno abhi-
mukhe viya paṃṇāyamāno imaṃ obhāsaḡātham (c. -saṃgā-) āha:
Appamādarato etc. . . P a m ā d e b h a y a d a s s i v ā ti nirayuppatti-
ādikapamāde (c. -kampa-) bhayaṃ passanto, tāsam vā uppattīnam
mūlattā pamādam bhayato passanto, s a m y o j a n a n t i vaṭṭaduk-
khena saddhim yojanam, pajānam vaddhe osidāpanasamattham
dasavidhasaṃyojanam, a ṇ u m t h ū l a n (c. an-) ti maḥantaṃ ca
khuddakaṃ ca ḍaḥam aggīva gacchatīti, yathā ayaṃ aggi maḥantaṃ

ca khuddakañ ca upádánañ dahanto gacchati evam evaṃ yo appamádarato bhikkhu appamádádhigatena ñāṇagginá etaṃ saṃ-
yojanañ dahanto abhabbuppattikañ karonto gacchatíti . . .
Amñatarabhikkhussa vatthum.

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

v. 32. Locus: Jetavanañ. Persona: Nigamatissatthero.

Tattha abhabbo pariḥánáyá ti so evarúpo bhikkhu
samathavipassanádhamehi vá maggaphalehi vá pariḥánáya
abhabbo, nápi pattehi pariḥáyati na appatáni na pápuṇáti
(c. -ṇanti), nibbánass' eva santike ti kilesanibbánassápi
anupádáya (c. -dá) parinibbánassápi santike yevá ti.

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

v. 33-34. Locus: Cálínáya pabbato. Persona: Me-
ghiyatthero.

. . . Yathá náma usukáro araññato ekañ daṇḍakañ áhari-
tvá nittacañ karitvá kañjiyatelena makkhetvá aṅgárapalle
tápetvá rukkhálake uppſletvá tibbakañ ujum válavijjhanayoggañ
karoti (c. -onti) katvá ca pana rájamaḥámattánañ sippañ
dassetvá maḥantañ sakkárasammánañ labhati evam evaṃ
medhávi (c. -i) paṇḍito vimṇú puriso phandañádisabhávam p'
etañ cittañ dhútaṅgáramñavásena (c. dhut-) nittacañ apagatañ
olárikalesañ (-taolá-?) katvá saddhásineḥena temetvá káyikaceta-
sikaviriyena tápetva samathavipassanálake uppſletvá (c. ujj-)

ujum akuṭīlam nibbisevanam karoti katvá ca pana samkhāre sammasitvá mahantam avijjākhandham padāletvá tisso vijjā cha abhimñā navalokuttaradhammo ti imam visesam hatthagatam eva (c. evam) katvá aggam dakkhiṇeyyabhāvam labhati; ... okamokata ubbhato ti okapunnehi cīvarehīti ettha udakam, okam pahāya aniketasārīti ettha ālayo; idha ubhayaṃ pi labbhati... udakasamkhātā ālayā ti ayam attho, ubbhato ti uddhaṭo, pariphandat' idam cittan ti yathā so udakālayato ubbhato thale khitto maccho udakam alabhanto pariphandati evam idam pañcakāmaguṇālayābhiratam cittam tato (adde: attānam) uddharitvá mārādheyyasamkhātavaddham pahātum vipassanākammatthāne cittam kāyikacetasikaviriyena santāpiyamānam pariphandati saṅthātum na sakkoti, evam sante pi dhuraṃ anikkhipitvá medhāvipuggalo tam vuttanayen' eva ujum kammaṇiyam (c. -ni-) karotīti attho; aparo nayo: idam mārādheyyam kilesavaddham avijahitvá ṭhitam cittam so vārijo viya pariphandati, tasmā mārādheyyam pahātave yena kilesavaddhasamkhātena mārādheyyen' eva pariphandati tam pahātābbaṃ ti.

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

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

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

... Yatt_hakámanipátino ti yatt_ha katthacid eva nipátanasílassa, etam (c. etan) hi labhita_hánam vá yutta_hánam vá ayutta_hánam vá na jánáti, n' eva játim oloketi na gottam na vaddham, yatt_ha yatt_ha icchati tatta_h tatt_h' eva nipatatíti (c. -tantíti);... maggaphalasukham arahatta_hparamatthanibbánasukham ca ávaha_htíti...

v. 36. Locus: Sávatt_hí. Persona: amñataro ukkañ_hitabhikkhu.

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

v. 37. Dúraṅgaman ti imam dhammadesanam Sathá Sávatt_hiyam viharanto Saṅgharakkhitam náma árabha katesi. Sávatt_hiyam kir' eko kulaputto Satthu dhammadesanam sutvá nikkhamitvá pabbajito laddhúpasampado Saṅgharakkhitatthero náma hutvá katipá_hen' eva arahattam pápuṇi (c. -ni), assa kani_htho puttam labhitvá therassa námam akási, so Bhágineyyasamgharakkhitto (c. -ne-) náma hutvá vayappatto therass' eva santike pabbajitvá laddhúpasampado amñatarasmim gámákárápi me (?) vassam upagantvá ekam satta_hattham ekam a_httaha_hatthan ti dve vassavásikasátake labhitvá a_httaha_hattham upajjháyassa me bhavissatíti sallakkhetvá satta_hattham may_ham bhavissatíti cimt_hetvá vutthavasso upajjháyam passissámíti ágacchanto antarámagge pindáya caranto ágantvá there (c. -o) viháram anágate yeva viháram pavisitvá therassa divát_hánam sammajjitvá pádodakam upat_hapetvá ásanam pamñápetvá ágamanamagga_h olokeno nisídi, ath' assa ágacchantam disvá paccuggamanam katvá pattacívaram ga_hetvá nisídatha bhante ti theram nisídápetvá tálavanta_h amáya víjetvá pániyam datvá páde dhovitvá tam satakam ánetvá pádamúle thapetvá bhante imam paribhuñjathá ti vatvá víjamáno a_httási, atha nam thero á_ha: Saṅgharakkhita may_ham cívaraparipun_ham, tvam eva paribhuñj

ti; bhante mayá laddhakálato paṭṭhāya ayaṃ tumhākam eva sallakkhito, paribhogam̐ karothā ti; hotu Saṃgharakkhita, pari-punṇam̐ me (c. add. ti) cīvaram̐, tvam̐ eva paribhuñjā ti; bhante mā evam̐ karotha, tumhehi paribhuñjanto (?) mayham̐ mahapphalam̐ bhavissatīti, atha nam̐ tassa punappuna kathentassāpi thero na icchi, evam̐ so vījamāno (c. vi-) ṭhito va cintesi: aham̐ therassa gihikāle bhāgineyyo (c. -ne-) pabbajitakāle saddhivihāriko, evam̐ pi mayá saddhim̐ upajjhāyo paribhogam̐ na kātukāmo, imasmim̐ mayá saddhim̐ paribhogam̐ akaronte kim me samaṇabhāvena, gihī (c. -i) bhavissāmīti, ath' assa etad aḥosi: dussaṇṭhāpayo gharavāso, kin nu kho katvā gihī bhūto jīvissāmīti, tato cintesi: atṭhaṭṭhasātakam̐ vikkīṇitvā (c. -iṇ-) ekaṃ elikam̐ gaṇhissāmīti, elikā nāma khippam̐ vijāyanti, sv-āham̐ vijātam̐ vikkīṇitvā (c. -in-) mūlam̐ karissāmi, mūlam̐ katvā ekaṃ pajāpatim̐ ānessāmi, ekaṃ sā puttam̐ vijāyissati (c. -nti), ath' assa mama mātulassa nāmam̐ katvā mūlam̐ (c. -a) yānake nisīdāpetvā (c. -si-) mama puttaṇ ca bhariyaṇ ca ādāya mātulam̐ vanditum̐ āgacchissāmi, āgacchanto antarāmagge mama bhariyam̐ vakkhāmi: ānehi tāva me puttam̐, vaḥissāmi nan ti, sā kin te (c. add. na) puttena gaḥitena, ehi imam̐ yānakam̐ pājehīti vatvā puttam̐ gaḥetvā aham̐ nessāmi nan ti sandhāretum̐ asakkontī (c. -i) cakkapāde chaḍḍessati, ath' assa sarīram̐ āruyihitvā cakkam̐ gamissati, atha nam̐: tvam̐ mama puttam̐ n' eva mayham̐ adāsi na sandhāretum̐ sakkhi, nāsito 'smi (c. -im̐) tayā ti vatvā patodalatṭhiyā piṭṭhim̐ paḥarissāmīti, so evam̐ cintento ṭhatvā vījamāno therassa sīse (c. si-) tālavaṇṭena paḥari, thero kin nu kho aham̐ Saṃgharakkhitena sīse paḥaṭo ti upadhārento cintitacintitam̐ sabbam̐ ṇatvā: Saṃgharakkhita mātugāmam̐ paḥāram̐ dātum̐ nāsakkhi, ettha mahallakatherassa ko doso ti āha, so: aḥo natṭho 'mhi, ṇātam̐ (c. -tā) kira meva upajjhāyena cintitacintitan ti tālavaṇṭam̐ chaḍḍetvā palāyitum̐ āraddho, atha nam̐ daḥarā ca sāmaṇerā ca anubandhitvā ādāya Satthu santikam̐ agamaṃsu, Satthā te bhikkhū disvā va kim bhik-

khave ágat' attha, eko vo bhikkhu laddhe ti pucchi; áma bhante ti, idaṃ daharam ukkaññitvá paláyantaṃ gahetvá tumhákāṃ santikāṃ ágat' amhá ti; evaṃ kira bhikkhú ti; áma bhante ti; kimatthaṃ te bhikkhu evaṃ bháriyaṃ kammaṃ kataṃ (c. -thaṃ), na nu tvam áradhaviyassa ekassa buddhassa putto, mádisassa buddhassa náma sásane pabbajitvá attánaṃ dametvá sotápanno ti vá sakadágámianágámiaṃrahá ti vá vadápetum (?) ná-sakkhi, kimatthaṃ evaṃ bháriyaṃ kammam akásiti; ukkaññito 'smi bhante ti; kimkáraṇá ukkaññito 'siti; so ekaṃ vas-sávásikāṃ laddhadivasato paṭṭháya yáva therassa tálavaṇṭena paḥaraṇaṃ sabbam taṃ pavattim (c. -i) árocetvá iminá ká-raṇena paláto 'smi bhante ti áha, atha naṃ Satthá: bhikkhu má cintayi, cittaṃ nám' etaṃ dúre hontam pi árammaṇaṃ sampaticchanakajátikāṃ (?) rágadosamohabandhaná muccanattáya váyamitum vaddhatíti vatvá imaṃ gátham áha: Dúraṅga-mam etc. . . . Sattaññacittáni pana ekato kaññikábadhdháni eka-kkhaṇe uppajjitum samattháni náma n' atthi, uppattikále ekekam eva cittaṃ uppajjati, tasmim niruddhe puna ekekam eva uppajjatíti ekacaram (c. -var-) náma játam, sattaññacittassa sarírasaññánaṃ vá níládippakáro vaññabhedo vá n' atthíti asaṃsáraṃ náma játam, guhá náma catumahábhútaguhá, idaṃ ca hadayarúpaṃ nissáya vattatíti gu h á s a y a ṃ náma játam; ye cittaṃ ti ye keci purisá vá itthiyo vá gahatthá vá pabbajitá vá anuppajjantassa kilesassa uppajjitum ádenhá (?) satisammohena uppannaṃ kilesaṃ pajahantá cittaṃ saññā-messanti yataṃ (c. yaṃtaṃ) avikkhittaṃ karissanti, mokkhaṃti m á r a b a n d h a n á sabbe te kilesabandhanábhávena m á r a b a n d h a n a s a ṃ k h á t á tebhúmakavaddhá (c. -bhu-) muccis-santíti . . . Bhágeyyasamgharakkhitattheravatthum.

Mokkhaṃti m á r a b a n d h a n á epitritus tertius removeri potest mokkhaṃti legendo. M á r a b a n d h a n á cfr. vv. 276-280. Saññāmessanti fut. rad. yam præf. sam.

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

... Sattatimsabodhapakkhikadhammabhedam idam sad-dhammam ajánantassa, parittasaddhammatáya upplavallopanasaddhatáya (?) vá paripalavapasádassa, kámavacararúpavacarádibhedápi pamñá (c. pañá) na paripúratí, kámavacaráya pi aparipúriyamánáya kuto ca rúpavacará (?) rúpavacaralokuttarapamñá (c. -pañáya) paripúrisatíti dípeti; anavassutacittassá ti rágena acintacittassa (?), ananváhatacetaso ti áha, cittokhilajáto (?) ti ágatattáne dosena cittassa pahatabhávo vutto, idha pana dosena appaṭihatacittassá ti attho; ... so pana saddhádfhi pañcahi jágaradhammehi samanná-gatattá jágaro náma, tasmá tassa jaggantassápi ajaggantassápi kilesabhayam n' atthi...

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

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

... Nañgarúpaman ti nañgaram náma bahiddhá thiram (c. thír-) hoti gambhíraparikkham pákárparikkhittam advá-raddhálayuttam (?) anto suvibhattavíthicatukkasinghátakasampannam, antará pana (c. -nam) tam vilumpissámá ti bahiddhá corá ágantvá pavisitum asakkontá pabbatam asajja (ásajja?) paṭihatá viya gacchanti; evam evam paṇḍito kulaputto attano vipassanácittam thiram (c. thír-) nañgarasadisam katvá ṭhapetvá nañgare ṭhito ekato dhárádínánappakárena ávudhena coragahanam viya vipassanámayena ca ariyamaggamayena (c. arimag-) ca pamñávudhena (c. pañá-) tam tam maggavajjham (?) kilemam paṭibáhanto tam kilesamáram yojetha hareyyá ti attho; jitam ca rakke ti jitam uppáditam (c. uppájit-) tam

taruṇavipassanaṃ áváśasappáyaṃ utusappáyaṃ bhojanasappáyaṃ puggalasappáyaṃ dhammasavanasappáyádim̐ ásevanto antarantará samápattim̐ samápajjitvá tato vuṭṭháya suddhacittena saṃkháre sammasanto rakkheyya; anivesano siyá ti análayo bhaveyya, yathá náma yodho saṅgámasíse balakotṭhakaṃ katvá amittehi saddhim̐ yujjhanto cháto vá pipásito vá hutvá sannáhe vá sithile ávudhe vá patite balakotṭhakaṃ pavisitvá vissamitvá bhuñjitvá pivitvá sannayihitvá ávudham̐ gaḥetvá puna nikkhamitvá yujjhanto parasenaṃ maddati ajitam̐ jináti jitam̐ rakkhati... evam̐ evam̐ bhikkhu paṭiladdham̐ karuṇávipassanaṃ (taruṇav-?) punappuna samápattim̐ samápajjitvá vuṭṭháya suddhacittena (c. -citte) saṃkháre sammasanto rakkhitum̐ sakkoti uttarimaggaphalena (c. -paláḥena) kilesamáraṃ jináti... samápattinivesanaṃ katvá tatha niveseyya álayaṃ na kareyyá ti attho (c. -yyátha attho)...

Naṅgarúpamaṃ cfr. v. 315. Anivesano cfr. anágára, anoka vv. 404. 415. Mahábh. 12,8919. De metro appendicem vide.

v. 41. Locus: Sávatthí. Persona: Pútigattatissatthero. ... Chuddho ti apaviddho (c. -viṭṭho) ti apagatavim̐ñánatáya tuccho hutvá sessatíti dasseti, yathá kim̐ : niratthaṃ va kaliṅgaram̐ nirupakáram̐ (c. nirúp-) niratthakaṃ kaṭṭhabaddham̐ viya...

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

v. 42. Diso disan ti imaṃ dhammadesanaṃ Sathá Kosalanapade Nandagopálakaṃ árabha kathesi. Sávatthiyaṃ kira

Anáthapindikassa gahapatino Nando náma gopálako goyútham rakkhati addho mahaddhano mahábhogo, so kira yathá seniyo jatilo pabbajjvasena evam gopálakante rájapílañ pariharanto (?) attano kuṭumbañ rakkhati, so kálánukálañ pañca gorase ádáyá Anáthapindikassa santikañ ágantvá Sattháram passati dhammañ sunáti attano vasanañthánañ ágamanattháya Sattháram yácati, Satthá tassa nānaparipákam ágamayamáno ágantvá paripakkabhávañ nātvá ekadivasam mahábhikkhusamghapari-vuto cárikañ caranto maggá okkamma tassa vane amñatara-smirñ (c. añ-) rukkhamúle nisídi, Nando Satthu santikañ ágantvá vanditvá paṭisantháram katvá Sattháram nimantetvá sattáham bhikkhusamghassa paññitam pañcagorasadánañ adási, sattame divase Satthá anumodanañ katvá dānakathádhedam anupubbikathañ (c. -tam) kathesi, kathápariyosáne Nandago-pálako sotápatiphale patittháya Satthu pattam gahetvá Sattháram anugacchanto dúram gantvá tiṭṭha upásaká ti nivattiyamáno vanditvá nivatti, atha nañ eko luddako vijjhivá máresi, pacchato ágacchantá bhikkhú disvá gantvá Sattháram áhamsu: Nando bhante gopálako tumhákañ idbhāgatattá mahádánañ datvá anugantvá nivattanto (c. ani-) márito, sace tumhe nāgacchis-satha nássa maraṇam abhavissá (c. - a) ti; Satthá: mayi bhikkhave ágate pi anágate pi tassa catasso disá catasso anudisá gacchantassápi maraṇato muccanúpáyo náma n' atthi, yañ hi n' eva corá na verino karonti tam imesañ sattánañ antopa-duṭṭham micchápaññitāñ cittam eva karotṭi vatvá imam gátham áha: Diso etc. Tattha diso disañ ti coro coram disvá ti páthaseso, y a n t a m k a y i r á ti yañ (adde: tam ?) tassa anayavyasanañ kareyya, dutiyapade pi es' eva nayo, idañ vuttam hoti: eko ekassa mittadúhicoro (?) puttadārahettavattu-gomahísádisu aparajjhanto yassa aparajjhati tam pi tatth' eva attani aparajjhantañ coram disvá verivá pana kenacid eva karaṇyena (c. -ñf-) baddham veram verim disvá attano akak-

khalatáya dárūnatáya (-?), yan tam tassa anayavyasanam kareyya puttadaram vá piḷeyya (c. pi-) khettádñi vá náseyya jívítá vá pana tam voropeyya, dasasu akusalakammāpathesu micchá ṭhapitattá micchá paṇihitam (c. -pañi-) cittaṃ pápiyo nam tato kare ti purisaṃ tato pápataram kareyya, vuttappakārehi diso vá disassa (c. dissá) verivá vá verino imasmiṃ yev' attabhāve (c. -vo) dukkham uppādeyya, jívittakkhayaṃ vá káreyya, idaṃ pana akusalakammāpathesu (c. -kathesu) micchá ṭhapitam cittaṃ ditthe va dhamme anayavyasanam pápeti, attabhāvasatasahāsesu pi catusu apāyesu khipitvá sísam ukkhipitum (c. -khitum) na detīti . . . Nandagopālavatthum.

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

v. 43. Na tam mātá pitá kayirá ti imaṃ dhammadesaṇaṃ Satthá Soreyyanaṅgare samuṭṭhitam Sāvatthiyaṃ niṭṭhapesi. Sammāsambuddhe Sāvatthiyaṃ viharante (c. -o) Soreyyanaṅgare Soreyyasetṭhiputto ekena saḥāyakena saddhim sukhaṇake nisīditvá mahantena parivārena nahāpanatthāya naṅgará nikkhami, tasmim khāṇe Mahākaccāyanatthero Soreyyaṃ piṇḍāya pavisitukāmo bahinaṅgare saṃghātiṃ párupati, therassa ca suvaṇṇavaṇṇaṃ sarīraṃ, Soreyyasetṭhiputto tam disvá cintesi: aho vata ayaṃ vá thero mama bhariyá bhaveyya mama vá bhariyāya sarīravaṇṇo etassa sarīravaṇṇo (c. -e) viya bhaveyyá ti, tassa cintitamatte yeva purisaliṅgaṃ antaradhāyi itthiliṅgaṃ pátur aḥosi, so lajjito yánaká oruyha paláyi, parijano kaṃ (tam?) asaḷḷānanto (asaḷḷ-?) kim etaṃ kim etan ti áha, sápi Takkasilāmaggaṃ paṭipajji, saḥāyako pi 'ssá ito c' ito ca vicarivāpi náddasa, sabbe nahāyitvá gehaṃ gamimsu, kaḥam setṭhiputto ti ca vutte nahātvá ágato bhavissatīti

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

cattá (dve ti cattáro ?) puttá ahesunī, tasmim kále Soreyyanaṅga-
 rato so tassá saḥáyakasetṭhiputto pañcahi sakatasatehi Takkasilarā
 (c. -sí-) gantvá sukhayánake nisinno naṅgaram pávisi, atha nam sá
 upari pásádatale vátapánam vivarivá antaravithim olokayamáná
 ṭhitá disvá sañjánitvá dásim pesetvá pakkosápetvá mahátale
 nisídápetvá (c. -sí-) sakkárasammánam akási, atha nam so
 áha: bhadde tvaṁ ito pubbe amhehi na diṭṭhapubbá, atha ca
 pana no mahantaṁ sakkáram karosi, jánási tvaṁ amhe ti;
 áma sámi jánámi, na nu tumhe Soreyyanagaravásino (-vási ?) 'síti;
 áma bhadde ti; sá mátápitunnaṁ ca bhariyáya ca puttánañ
 ca arogabhávaṁ (c. ár-) pucchi, itaro áma bhadde arogá (c. ár-) ti
 vatvá áha: jánási tvaṁ ete ti; áma sámi jánámi, tesam eko putto
 atthi, so kaḥam sámíti; bhadde (c. -o) ene (?) má kathehi, mayaṁ
 tena saddhim ekadivasam sukhayánake nisídítvá (c. -sí-) naháyitum
 nikkhamitvá n' eva tassa gatim nāgatim jánáma, ito c' ito
 (c. cuto) ca vicarivá adisvá mátápitunnaṁ árocayimha, te pi
 'ssa roditvá kanditvá petakiccaṁ karimsú ti; aḥam so sámíti;
 apehi bhadde kim katesi, mayhaṁ saḥáyo devakumáro viya
 eko puriso ti; hotu me sámi aḥam so ti; atha idaṁ kim ná-
 má ti; taṁ divasan te ayyo Mahákaccáyanathero diṭṭho ti,
 aḥam Mahákaccáyanatheram oloketvá: aho vata ayam vá
 thero mama bhariyá bhavyya etassa (c. ek-) vá saríravaṇṇo viya
 mama bhariyáya saríravaṇṇo bhavyyá ti cintesim, cintita-
 kkhāṇe eva (c. -am) yaṁ me purisaliṅgam antaradháyi itthiliṅgam
 pátu bhavi, athāḥam lajjáya kassaci vattum asakkunítvá palá-
 yitvá idhāgatá sámíti; aho te bháriyam kammaṁ katam,
 kasmá mayhaṁ nácikkhi, api pana te thero khamápito ti;
 na khamápito sámi, jánási jánási pana tvaṁ kaḥam thero
 ti; imam eva naṅgaram nissáya viharatíti; sace piṇḍáya ca-
 ranto idhāgaccheyya aḥam mama ayyassa bhikkháḥaraṁ da-
 deyyam sámíti; tena hi sígham sakkáram karohi, amhákaṁ
 ayyam khaṇápessámá ti therassa vasanaṭṭhánam gantvá van-

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

mayham katthaci sineho n' atthi; bhikkhu: ayam abhutam katheti, purimadivase kucchiyam vutthaputtasu sineho balava ti vatva idani mayham katthaci sineho n' atthi vadati, amnam (c. an-) vyakaroti bhante ti ahamsu; Sattha: na bhikkhave mayham putto amnam (c. an-) vyakaroti, mama puttassa sammapanihitena citta maggadassanam ditthakalato patthaya na katthaci sineho jato, yam yam sampattim n' eva matapita katum sakkonti tam imesam sattanam abhantare pavattasammapanihitam cittam eva vadetiti vatva imam gatham aha: Na tam etc. Tattha na tan ti tam karanam n' eva mata kareyya na pitā na amne natakā, sammā paṇihitaṇ ti dasasu kusalakamma pathesu sammā thapitaṃ, seyyaso naṃ tato kare ti tato karanāto seyyaso naṃ varataraṃ uttaritaraṃ kareyya karotiti attho; matapitaro pi puttānaṃ dhanam dadamāna ekasmim eva atabhāve kammaṃ akatva sukhajivitaṃ (c. -ā) pavattanakadhanam datum sakkonti, Visakhaya matapitaro pi tava mahaddhanā mahābhogā tassā ekasmim atabhāve sukkena jivita kappanaṃ adamsu, catusu pana dipesu cakkavattisirim datum samatthā matapitaro pi nāma puttānaṃ n' atthi pag eva dibbasampattim vā paṭhamajjhānādisampattim vā lokuttaradhammasampattidāne kathā va n' atthi (?), sammā paṇihitaṃ pana cittaṃ sabbam p' etaṃ sampattim datum sakkoti, tena vuttam: seyyaso naṃ tato kare ti. . . Soreyyattherassa vatthum.

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

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

v. 44-45. Locus: Sávathí. Personæ: paṭhavika-
thápasutapañcasatabhikkhú.

Tattha ko i m a n ti ko imam attabhávasamkhátam paṭha-
vi m vijessatíti attano ñánaena vijánissati paṭivijjhissati sacchi-
karissatíti attho Yamalokañ cá ti catubbidham apáyalokañ
ca imam sadevakanti imam manussalokañ ca devalokena
saddhim ko vijessati vijinissati vijánissati (c. viján- vijn-)
paṭivijjhissati sacchikarissatíti pucchati; dhamma pada m
sudesitan ti yathásabhávato kathitattá sattatimsabodha-
pakkhikadhammasamkhátam dhammapadam kusalo málákáro
puppham vicinanto viya ko paccessatíti (c. vijess-) vicinissati
(c. -ssa) upparikkhissati (c. upap-) paṭivijjhissati (c. -ssa)
sacchikarissatíti attho; sekho ti adhisílasikkhá adhicittasikkhá
adhipamñásikkhá ti imá tisso sikkhá sikkhito (c. -ato) sotá-
pattimaggatṭhánam ádimkatvá yáva arahattamaggaṭṭháná (c. -ttá-
-ṭṭháya) sattavidho sekho imam attabhávapaṭhavim arahatta-
maggena tato chandarágam (c. -daráham) apakaddhanto vije-
sati . . . ; yathá náma kusalo málákáro puppháramam pavisitvá
taruṇamakuláni (c. -ṇá-) ca páṇakaviddháni ca milátáni ca
gaṇḍikajátáni (c. kagaṇḍ-) ca puppháni vajjetvá sobhanáni
sujátán' (c. sujátásujátán) eva puppháni cináti evam evam imam
(c. ime) sukathitam suniddhiṭṭham (suniṭṭhitam ?) bodhapakkhika-
dhammapadam (c. boda-) pi pamñáya paccessati vicinissati
upparikkhissati paṭivijjhissati sacchikarissatíti Satthá sayam
eva pañham vissajjesi . . .

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

v. 46. Phenúpaman ti imam dhammadesanam Satthá Sávatthiyam viharanto amñataram marcikammaṭṭhánikam bhikkhum árabha kathesi; so kira Satthu santike kammaṭṭhánam gahetvá samañadhammam karissámíti amñataram pavisitvá ghaṭitvá váyamitvá arahattam pattum asakko vise-setvá kammaṭṭhánam kathápeśámíti Satthu santikam ágacchanto antarámagge marcim disvá: yathá ayam gimhasamaye utthitá marci dúre thitánam rúpúpagatá viya pamñáyati (c. pañ-) santikam ágacchantánam n'eva samñáyati ayam attabhávo pi uppádavayaṭṭhena (c. -nam) evarúpo hotti marcikammaṭṭhánam bhávanto ágantvá maggakilanto Aciravatiyam naháyitvá ekasmim candasotátire cháyáya nisinno udakavegábhi-ghátana utthahitvá mahante mahante (c. -tena) phenapiṇḍe (c. -ná-) bhijjamáne disvá: ayam attabhávo pi uppajjitvá bhijjanatthena evarúpo yevá ti árammaṇam aggahesi; Satthá gandhakutiyam thito etaṁ theram disvá: evam etaṁ bhikkhú, evarúpo v' ayam attabhávo, phenapiṇḍo viya marci viya uppajjanabhijjanasabhávo evá ti vatvá imam gátham áha: Phenúpamaṁ etc. Tattha imam ti imam kesádisamúhasamkhátam káyam abaladubbalaanaddhatiyatávakalikatthena (?) phenapiṇḍasarikkho (c. -ná-) ti viditvá, marcidhamman ti yathá marci dúre thitánam rúpúpagatá (c. -tam) viya gayhúpagá viya hoti santike upagacchantánam rittá tucchá (c. -am) agayhúpagá sampajjati evam kanikam ittara-paccupatthánaṭṭhena ayam káyo pi marcidhammo ti abhisambudháno (c. -ddháno) bujjhanto jánanto ti attho, papupphakáníti Máraśa pupphakasamkhátáni tebhuma-káni vaddháni ariyamaggena chinditvá khúśasavo bhikkhu maccurájassa adassanam (c. -ná) avisayam (c. -yá) amatamahánibbánam gaccheyyá ti... Marcikammaṭṭhánikattherassa vatthum.

Máras ex auctoritate Amarakosæ et Abhidhánappadípikæ
(Aviggaho tu kámo ca manobhú madano bhava
antako vasavattí ca pápimá ca pajápati

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

idem est ac Brachmanarum Kámas, utrique sagittæ flores
in acumine ferentes (papupphakáni) attribuuntur. Distinguit
commentarius ad v. 337 in Mára: Kilesamáram, Marana-
máram et Devaputtamáram. Cfr. Burnouf: Introd. p. 76.
Chetvána cfr. Clough: Pali Grammar p. 121. Maccu-
rájá cfr. v. 170. Phenú-, cum n, sic codd. omnes.

v. 47. Puppháni heva pacinantan ti imañ dham-
madesanañ Satthá Sávatthiyam viharanto saporisañ mahō-
ghena ajjhottharivá máritam Viđúdabham árabba kathesi.
Tatrāyam anupubbikathá: Sávatthiyam Mahákosalaramño putto
Pasenadikumáro náma Vesáliyam Licchavikumáro Maháli náma
Kusinárayam Mallarájaputto Bandhulo námá ti ime tayo
Disápámokkhassa ácariyassa santike sippuggahanattháya
Takkasilam gantvá bahinaṅgare sálāya samágatá aññamañ-
ñassa ágatakáranā ca kulañ ca námañ ca pucchitvá saḥáyaká
hutvá ekato va ácariyam upasañkamitvá na cirass' eva ugga-
hitasippá te ácariyam upasañkamitvá ápucchitvá (c. ap-)
ekato (c. -ako) va nikkhamitvá sakasakatthánáni agamañsu. Tesu
Pasenadikumáro pitu sippam dassetvá pasannena (c. -nne)
pitará rajje abhisitto. Mahálikumáro Licchavínañ sippam
dassento mahantena ussáḥena dassesi, tassa akkháni bhijjivá
agamāñsu, Licchavirájāno mahāvataácariyo akkhivināsañ
patto ti nañ (c. nanam) parissajissáma upattháḥissáma nan ti sata-
sahassutthánakañ ekañ várañ adañsu, so tañ nissāya pañca-
sate Licchavirájaputte sippam sikkhápento vasi. Bandhula-
kumáro satthim satthim velum gahetvá majjhe ayasalákam
(c. ayamsa-) pakkhipitvá satthikalāpe ussápetvá thapite Malla-
rajjakulehi ime kappetú ti vutto asítihattham ákásam lamghitvá
asiná kappento ágamási, so osanakalāpe ayasalákāya kíñiti (-?)

saddam sutvá kim etan ti pucchivá sabbakalápesu ayasalá-
kánam thapitabhávam sutvá asim chaddetvá rodamáno (c. -no)
mayham ettakesu nātisuhajjesu eko pi sneho hutvá imam
kāraṇam nācikkhi, sace hi aham jāneyyam ayasalākāya
saddam anutthapento va chindeyyan ti vatvá sabbe p' ime
māretvá rajjam karessan ti mātāpitunnam kathesi, tehi pave-
nirajjam (c. -ni-) tāta idam na labbhā evam kātun ti nānappakārehi
vārito tena hi mama saḥāyakassa santikam gamissāmīti Sā-
vatthim (c. -iyam) gamāsi. Pasenadirājā tassa āgamanam sutvá
paccuggantvá mahantena sakkārena (c. -na) naṅgaṇam pave-
setvá senāpatitthāne thapesi, so mātāpitaro pakkosāpetvá
tattī eva vāsam kappesi. Ath' ekadivasaṃ rājā upari pāsāde
thito antaravīthim olokayamāno Anāthapiṇḍikassa Cūlaanātha-
piṇḍikassa Visākhāya Suppavāsāyā ti etesaṃ geham bhatta-
kiccatthāya gacchante anekasaḥasse bhikkhū disvá kaḥam
ayyā gacchantīti pucchivá deva Anāthapiṇḍikassa gehe nicca-
bhattagilānabhattādīnam (c. -di-) atthāya devasikam dve bhik-
khusaḥassāni āgacchanti Cūlaanāthapiṇḍikassa pañca satāni tathā
Visākhāya tathā Suppavāsāyā ti vutte sayam pi bhikkhu-
saṅgaṇam upatthahitukāmo vihāram gantvá bhikkhusaḥassena
saddhim Satthāram nimantetvá sattāham dānam datvá sattame
divase vanditvá pañcahi bhikkhusatehi saddhim nibaddham
bhikkham gaṇḥathā ti āha, mahārāja (c. -jā) buddhā nāma eka-
tthāne nibaddham bhikkham na gaṇhanti, bahū (c. -u) buddhānam
āgamanam paccāsimasantīti, tena hi ekam bhikkhum nibaddham
pesethā ti, Satthā Ānandattherassa bhāram akāsi, rājā bhik-
khusaṅghe āgate pattaṃ gaḥetvá ime nāma parivisantū ti
avicāretvá va sattāham sayam eva parivisitvá atthame divase
vikkhitto papañcam akāsi, rājakule nāma anāṇattā āsanāni
paṃṇāpetvá (c. pañ-) bhikkhū nisīdāpetvá (c. -sid-) parivisitum na
labhantīti bhikkhū na mayam idha-tthātum sakkhissāmā ti bahū
pakkamimsu, rājā dutiyadivase pi pamajji, dutiyadivase pi

bahú pakkamimsu, tatiyadivase pi pamajji, tadá Ánandatheram
 ekam eva thapetvá avasesá pakkamimsu. Purññavantá (c. puñ-)
 námakáraṇavasiká honti, kulánam pasádam rakkhanti, Tatháta-
 gassa ca Sáriputtatthero Mahámoggallánatthero ti dve aggasávaká,
 Khemá Uppalavaṇṇá ti dve aggasáviká, upásakesu Citto galapati
 Hatthako Álavako ti dve (c. add. aggasávaká) upásaká, upásikásu
 Velukaṇḍakinandamátá Khujjuttará ti dve upásiká (c. aggasáviká)
 it' ime aṭṭha jane (c. -á) ádimkatvá thánantarappattá sabbe pi sávaká
 ekadesena dasannam páramñnam púritattá mahápumñá (c. -puñá)
 abhinhárasampanná, Ánandatthero pi kappasatasahassam púrita-
 páramí abhinhárasampanno mahápumño attano káraṇávasi-
 katáya kulassa pasádam rakkhanto. Tam ekam eva nisídápetvá
 parivisimsu, rájá bhikkhúnam gatakále ágantvá khádaniyabhoja-
 niyáni tath' eva thapitáni disvá kim ayyá na ágamimsú (c. a-) ti
 pucchitvá Ánandatthero ekako va ágato devá ti sutvá addhá
 ettakam me chedanam akamsú ti bhikkhúnam kuddho: Satthu
 santikam gantvá bhante mayá pañcannam bhikkhusatánam
 bhikkhá paṭiyattá, Ánandatthero kira ekako va gato, paṭiyatta-
 bhikkhá tath' eva thitá, pañcasatá bhikkhú mama gehe samñam
 (c. sañ-) na karimsu, kin nu kho káraṇan ti káraṇam puc-
 chissámíti bhikkhúnam kuddho santikam gantvá: bhante mayá
 pañcannam bhikkhusatánam bhikkhá (c. -áya) paṭiyattá, Ánanda-
 tthero kira ekako va gato, paṭiyattabhikkhá tath' eva thitá,
 pañcasatá bhikkhú mama gehe samñam na karimsu, kin nu
 kho káraṇan ti áha, Satthá bhikkhúnam dosam avatvá mama
 sávakánam tumhehi saddhim ivisváso n' atthi tena na gatá
 bhavissantíti vatvá kulánam anupagamanakáraṇañ (c. -ṇak-)
 ca upagamanakáraṇañ (c. -ṇak-) ca pakásento bhikkhú áman-
 tetvá imam suttam áha: Navahi bhikkhave aṅgehi samanná-
 gatam kulam anupagantvá vá nalam (al-?) upagantum upagantvá vá
 nalam (al-?) upanisídítum, katamehi navahi: na manápena paccu-
 tṭhenti, na manápena abhivádentí, na manápena ásanam

denti, santam assa patiguhanti, bahukam pi thokam denti, pañtam (c. pañf-) pi lúkhām denti, asakkaccam denti no sakkaccam, na upanisīdanti dhammasavanāya, bhāsitam assa na rañjīyanti, imehi kho (c. so) bhikkhave navahi aṅgehi samannāgatam kulam anupagantvā vā nālam (al-?) upagantum upagantvā vā nālam (al-?) upanisīditum; navahi bhikkhave aṅgehi samannāgatam kulam anupagantvā vā nālam upagantum upagantvā vā nālam upanisīditum, katamehi navahi: manāpena paccuttenti, manāpena abhivādenti, manāpena āsanam denti, santam assa na pariguhanti, bahukam pi bahukam denti, pañtam pi pañtam denti, sakkaccam denti no asakkaccam, upanisīdanti dhammasavanāya, bhāsam tassa rañjīyanti, imehi kho bhikkhave navahi aṅgehi samannāgatam kulam anupagantvā vā alam(nāl-?) upagantum upagantvā vā alam(nāl-?) upanisīditum. Iti ha kho mahārāja mama sāvakā tumhākam santikā vissāsam ala-bhantā (c. add. na) gatā na bhavissanti, porānakapaṇḍitā (c. -nak-) hi avissāsīyaṭṭhāne sakkaccam upaṭṭhiyamānāpi maraṇantikam vedanam patvā vissāsikaṭṭhānam eva gamimsū ti, kadā bhante ti ramṇā puṭṭho atītam āhari: Atīte Bārāṇasīyam (c. -na-) Brahma-datte rajjam kārente Kesavā nāma rājā rajjam pahāya isipabbajjam pabbaji, tam pañca purisasatāni anupabbajimsu, so Kesavatāpaso nāma aḥosi, pasādhanakappako pan' assa pabbajitvā Kappako nāma antevāsiko aḥosi, Kesavatāpaso parisāya saddhim aṭṭha māse Himavante vasitvā vassarantelonambilasevanatthāya (?) Bārāṇasim (c. -na-) patvā bhikkhāya pāvīsi, atha nam rājā disvā pasīditvā catumāsam attano santike vasanatthāya paṭimṇam (c. paṭiñ-) gaṇhitvā (c. -nh-) uyyāne vasāpento sāyam sāyapātam assa upaṭṭhānam gacchati, avasesatāpasā katipāham vasitvā haṭṭhisaddādīhi ubbālhā ācariya ukkaṇṭhit' amhā gacchāmā ti āhamasu; kaḥam tātā ti; Himavantam ācariyā ti; rājā amhākam āgatadivase eva catumāsam idha vasanatthāya paṭimṇam (c. paṭiñ-) gaṇhi, katham gamissāma

tátá ti; tumhēhi amhākam anácikkhitvá va patimñá (c. -am) dinná, mayam na sakkoma vasitum, ito avidúre tumhākam pavattivasanattháne vasissámá ti vanditvá pakkamimsu, Kappantevāsikena saddhim ácarīyo ohīyi, rájá upatthánam ágato kaḥam ayyá ti pucchi, ukkañhit' amhá ti vatvá Himavantam gatá mahárájá ti, Kappo pi na cirass'eva ukkañhitvá ácarīyena punappuna váriyamáno pi na sakkomīti vatvá pakkámi, itaresam pana santikam ágantvá ácarīyassa pavattim suṇanto avidúre tháne vasi, aparabháge ácarīyassa antevásike anussarantassa kucchirogo uppajji, rájá vejjeḥi tikicchápeti, rogo (c. -e) na vúpasammati, tápasó áha: mahárája icchatha me roga-vúpasamanan ti; bhante sváha (sac' áham?) sakkuṇeyyam idán'eva vo phásukam kareyyan ti; mahárája sace me phásukam icchasi (c. -sim) mam antevásikánam santikam peseḥti; rájá sádhu bhante ti mañcake nipajjápētvá Náradaamaccapamukhe cattáro amacce mama ayyassa pavattim ñatvá mayham sásanam pahīneyyáthá (c. -neyya-) ti uyyojesi, Kappantevāsiko ácarīyassa ágamanam sutvá paccuggantvá itare kaḥan ti vutte asukattháne kira vasantīti áha, te pi ácarīyassa ágatabhávam sutvá tatth'eva samosaritvá ácarīyassa uḥodakam datvá phaláphalam adamsu, tam kaḥam yeva rogo vúpasami, katipáhena (c. -he) suvannavanno (c. -á) ahosi, atha nam Nárado pucchi:

Manussindam jahitvána sabbakámasamiddhinam
kathan nu bhagavá Kesí Kappassa ramati assame ti.

Sádúni ramaníyáni (?), santi rukkhá manoramá,
subhásitáni Kappassa Nárada ramayanti mam.

Sálínam odanam bhutvá sucim mainsúpasecanam
katham sámákanim váram aloná jayanti tam (?).

Asádum yadi vá sádum appam vá yadi vá bahum
vissattho yattha bhunḥeyya vissásaparamá rasá ti.

Satthá imam dhammadesanam áharitvá játakam samo-

dhānento tadā rājā bhikkhusaṅghena saddhim Moggallāno
 ahoṣi Nārado Sāriputto Kappantevaśi Ānando Kesavatāpaso
 ahaṃ evā ti vatvā: evaṃ mahārāja pubbe paṇḍitā māraṇanti-
 kam vedanaṃ patvā viśāsikaṭṭhānaṃ gamimsu, mama sāvakā
 na tumhākaṃ santike viśāsaṃ labhanti maṃñe ti āha. Rājā bhik-
 khusaṅghena saddhim mayā viśāsaṃ kātum vaddhatīti kathaṃ nu
 kho karissāmiti sammāsambuddhassa ṇātidhītaraṃ (c. -dhīraṃ)
 mama gehe kātum vaddhati evaṃ sante dāharā ca sāmaṇerā (c. -ne-)
 cā sammāsambuddhassa ṇātirājā ti mama santikaṃ viśatthā
 nibaddhaṃ āgamissantīti cintevā ekam me dhītaraṃ dentū ti
 Sākiyānaṃ santike pesesi, katarasakkassa dhītā ti ca ṇatvā āgac-
 cheyyāthā ti vatvā dūte ānāpesi, dūtā gantvā Sākiyadārikaṃ
 yācimsu, te sannipatitvā: pakkhantariyo (pakkhantaro?) rājā, sace
 na dassāma viśāsessati no, na kho pana amhehi kulena sadiso, kin
 nu kho kātabban ti cintayimsu, Mahānāmo: mama dāsīyā
 kucchimim jātā Vāsabhakhattiyā nāma dhītā rūpagga-
 ppattā atthi taṃ dassamā ti vatvā dūte āha: sādhu raṃṇo
 dārikaṃ dassamā ti, sā kassa dhītā ti, sammāsambuddhassa
 cullapītu puttassa Mahānāmasakkassa dhītā Vāsabhakhattiyā
 nāmā ti, te gantvā raṃṇo ārocayimsu, rājā: yadi evaṃ sādhu
 sīghaṃ ānetha, khattiyā nāma bahūmayā(?) dāsīdhītaraṃ (c. -si-)
 pi paṇḍeyyūṃ, pitarā saddhim ekabhājane bhūñjantim āneyyāthā
 (c. -atha) ti pesesi, te gantvā deva tumhehi saddhim ekato bhūñ-
 jantim (c. -ti) rājā icchatīti āhaṃsu, Mahānāmo sādhu tātā ti taṃ
 alaṃkārapetvā attano bhūñjanakāle pakkosāpetvā tāya saddhim
 ekato bhūñjanākāraṃ dassetvā dūtānaṃ niyyādesi, te ādāya
 Sāvattinaṅgaraṃ gantvā taṃ pavattim raṃṇo ārocesum, rājā
 tutthamānaso taṃ pañcannaṃ itthiśātānaṃ jeṭṭhikaṃ katvā
 aggamaheśitthāne abhisīñci, sā na cirass'eva suvaṇṇavannaṃ
 puttāṃ vijāyi, ath' assa nāmagahaṇṇadivase rājā attano ayyakāya
 (c. -kāyikāya) santikaṃ pesesi: Sakyarājadhītā Vāsabha-
 khattiyā puttāṃ vijātā, kim assa nāmaṃ karontū ti, taṃ

pana sásanam gaḥetvá gato amacco thokam badhiradhátuko,
 so gantvá raṁño ayyakáya árocesi, sá tam sutvá: Vāsabhakhat-
 tiyá puttam avijáyitvápi sabbam janam abhibhavi, idáni
 pana raṁño ativiya vallabhá bhavissatīti áha, badhirámacco
 vallabhá ti vacanam dussutam sutvá vidúḍabho ti sallakkhetvá
 rájánam upagantvá deva kumárasa Vidúḍabho (c. -ho) ti
 námam karothá ti áha, rájá poráṇakam (c. -na-) no kula-
 santakam námam dhavissatīti cintetvá Vidúḍabho (c. -ho-) ti
 námam akási, ath' assa daharakále eva rájá Satthu piyam karo-
 mīti senápatiṭṭhánam adási, so kumárapariharena vaddhanto
 sattavassikakále amñesam kumáránam mátámahakulato (c. -há-)
 ḥatthirúpakaassarúpakádñi áhariyamánáni disvá mátaram pucchi:
 amma amñesam mátámahakulato (c. -há-) paṇṇákáro áhariyati (c.
 -rī-), mayham koci kiñci na pesīti, kin tvam nimmátápitiká ti,
 atha nam sá táta tava Sakyarájáno mátámahá, dúre pana
 vasanti, tena te na kiñci pesentīti vatvá vañcesi, solasavassa-
 kále amma tava mátámahakulam (c. -ha-) passitukámo 'mhīti vatvá
 alam táta kin tattha karissasīti (c. -atīti) váriyamáno pi punappuna
 yáci, ath' assa mátá tena hi gacchá ti sampaticchi, so pitu
 árocetvá mahantena parivarena nikkhami, Vāsabhakhattiyá
 puretaram paṇnam pesesi: aham idha sukham vasámi, mássa
 kiñci sámno antaram dassayimsú ti yáci, Sákíyá Vidúḍa-
 bhassa ágamanam natvá vanditum na sakká ti tassa dahara-
 tare kumáre janapadam pahīnitvá (c. -ni-) tasmim Kapila-
 puram sampatte Satthágáre sannipatimsu, kumáro tattha
 gantvá atthási, atha nam ayam te táta mátámaho ayam
 mátulo ti vadimsu, te sabbe vandamáno vicaritvá ekam pi
 attánam vandantam adisvá kin nu kho mam vanditá n' atthīti
 pucchi, Sákíyá kaniṭṭhakumará te janapadam gatá ti tassa
 mahantam sakkáram karimsu, so katipáham vasitvá mahant-
 ena parivarena nikkhami, ath' eká dásí Satthágáre tena
 nisinnam phalakam idani Vāsabhakhattiyá dásiyá puttassa

nisinnaphalakan ti akkositvá khfrodakena dhovati, eko puriso attano ávudham pamussitvá nivatto tam gaṇhanto tam Vi-
 dūdabhakumárassa (c. -haku-) akkosanasaddam sutvá tam
 antaram pucchitvá Vāsabhakhattiyádāsīyá kucchismim Mahá-
 nāmassa Sakkassa jātá ti balakáyassa kathesi, Vāsabhakhattiyá
 kira dásídhítá (c. -si-) ti mahákoláhalam ahosi, tam sutvá: ete táva
 (c. ettova) mama (c. mam) nisinnaphalakam khfrodakena dhovanti,
 aham pana rajje patitthitakále etesam galalohitam gaṇetvá mama
 phalakam dhovápessamíti cittam thapesi, tasmim Sávatthim (c.
 -iyam) gate amaccá tam pavattim ramño (c. raño) árocayimsu, rájá
 mayham dásídhítaram (c. -si-) adamsú ti Sákīyānam kujjhitvá
 Vāsabhakhattiyáya ca puttassa ca dinnam parihāram acchinditvá
 dásadāsīhi laddhabbamattam eva dāpesi, tato katipáhaccayena
 Satthá rájanivesanam gantvá nisīdi, rájá ágantvá vanditvá: bhante
 tumhākam kira nātakehi dásídhítá (c. -si-) mayham dinná, ten' assā-
 ham saputtáya parihāram acchinditvá dásadāsīhi laddhabbamattam
 eva dāpesin ti áha, Satthá ayuttam mahárája Sákīyehi katam,
 dadantehi náma samajátiká dátabbá, assa (?) tam pana mahárája
 vadāmi: Vāsabhakhattiyá rájadhítá khattiyaramño gehe abhise-
 kam laddhá, Vidūdabbo pi khattiyarájanam eva paticca játo,
 mátigottam náma kim karissati, pitigottam eva pamānam ti
 porānakapaṇḍitá, daliddiyá katthahárikáya aggamaheṣitthānam
 adamsu, tassá kucchismim hi jātakumáro dvádasayojanikáya
 Bārānasiyam rajjam patvá Katthaváhanarájá náma játo ti
 Katthahárikajátakam kathesi, rájá dhammakatham sutvá pitu
 gottam eva kira pamānam ti tussitvá mátáputtānam pakati-
 parihāram eva dāpesi. Bandhulasenāpatissa pi kho Kusinā-
 ráyam Mallikáya dhítá Malliká náma bhariyá dígharattam na
 vijáyi, atha nam Bandhulo attano kulagharam eva gacchá ti
 uyyojesi, sá Satthāram disvá gamissamíti Jetavanam pavisitvá
 Tathāgatam vanditvá thitá kaḥam gacchasīti vuttá sámiko
 nam bhante kulagharam pesetīti áha, kimkaraná (adde: ti),

vamjhá kir' asmi (c.-im) aputtiká ti, yadi evam gamanakiccam n' atthi nivattassú ti, sá tuṭṭhamánasá Sattháram vanditvá nive- sanam gantvá kasmá nivattásíti vutte Dasabalena nivattit' amhíti áha, Bandhulo ditṭham bhavissati díghadassiná káraṇan ti sampaticchi (c. -itvá), sá na cirass' eva gabbham paṭilabhitvá uppannadohaḷá dohala me uppanno ti árocesi, kimdohaḷo ti, Vesálināṅgare gaṇarájakulánam abhisekamaṅgalapokkharaniyam otarivá nahátvá páníyam (c. -ní-) pátukám' amhi sámíti, Bandhulo sádhú ti vatvá saḥassatthámaṃ dhanum gaḥetvá tam ratham áropetvá Sávatthito nikkhamitvá ratham váhento Mahálicchavino dinnadvarena Vesálim pávisi. Mahálicchavino ca dvárasamípe eva nivesanam hoti, so rathassa ummáre paṭi- ghátasaddam sutvá: Bandhulassa rathasaddo, ajja Licchavínam bhayam uppajjissatíti áha, pokkharaniyá anto ca bahi ca árákkhá balavá, upari lohájalam patthaṃam, sakuṇanam pi okásá n' atthi, Bandhulasenápati pana rathá otarivá árákkhiko vettena paḥaranto palápetvá lohájalam chinditvá antopokkharaniyam bhariyam nahápetvá sayam pi nahátvá (c. -ápetvá) pana tam ratham (c. -tha) áropetvá naṅgará nikkhamitvá ágata- maggen' eva páyási, árákkhiká Licchavínam árocesum, Licchavirá- jáno kujjhivá pañca rathasatáni áruyha Bandhulamallam gaḥis- sáma ti nikkhamimsu, tam pavattim Maháliissa árocayimsu, Ma- háli: má gamittha, so hi vo sabbe ghátessatíti áha, te pi mayam gamissáma evá ti vadimsu, tena hi cakkassa yáva nábhito (c. náh-) pavitṭhatthánam disvá nivatteyyátha, tato anivattantá purato asanisaddam viya sunissatha (c. sun-), tamhá tháná nivatteyyátha, tato anivattantá tumhákam rathadhuresu chiddam passissatha, tamhá tháná nivatteyyátha (c. ani-), purato má gamitthá ti, te tassa vacanena anivattitvá tam anubandhimsu yeva, Malliká disvá rathá (c. -e) paṃṇáyantíti áha, tena hi ekasseva paṃṇáyanakále ároceyyásíti, sá yadá sabbe eko viya hutvá paṃṇáyimsu tadá ekam eva rathasísam paṃṇáyatíti áha, Bandhulo tena hi imá

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

paccantam paharāpetvā Bandhulam pakkosāpetvā paccanto
 kira kupito tava puttehi saddhim gantvā core gaṇhāhīti pa-
 hīnitvā (c. -ni-) etth' ev' assa dvattimsāya puttehi saddhim
 sīsam chinditvā āharathā ti tena saddhim amñe pi samatthe
 mahāyodhe pesesi, tasmim paccantam gacchante yeva senāpati
 kira āgacchatīti payuttakacorā palāyimsu, so tam padesam
 āvāsāpetvā saṇhāpetvā nivatti, ath' assa naṅgarato avidūra-
 tthāne te yodhā saddhim puttehi sīsam chindimsu, tam divasam
 Mallikāya pañcahi bhikkhusatehi saddhim dve aggasāvakā
 nimantitā honti, ath' assā pubbaṇhe yeva sāmikassa te puttehi
 saddhim sīsam chinna ti paṇṇam āharitvā adamsu, sā tam
 pavattim nātvā kassaci kiñci avatvā paṇṇaṇi ucchaṅge katvā
 bhikkhusaṅgham eva parivisi, ath' assā (c. -a) pāricārikāyo
 bhikkhūnam bhattam datvā sappicāṭim āharantiyo therānam
 purato cātīm bhindimsu, dhammasenāpati bhedanam dhammam
 bhinnam na cintetabban ti āha, sā ucchaṅgato paṇṇam
 nīharitvā dvattimsāhi puttehi saddhim pitu sīsam chinna ti
 me imam paṇṇam (c. -nn-) āharimsu, aham imam sutvāpi
 na cintemi, sappicāṭiyam bhinnāya kim cintessāmi bhānte ti
 āha, dhammasenāpati animittamanam nātan ti ādñi vatvā
 dhammam desetvā utthāyāsana vihāram agamāsi, sāpi dvattimsa
 suṇisā pakkosāpetvā: tumhākam sāmikā niraparādhā attano
 purimakammaphalam labhimsu, tumhe mā socittha, raṁṇo
 upari manopadosam mā karitthā (adde: ti) ovadi, raṁṇo
 ca purisā tam katham sutvā gantvā tāsam (c. te-) niddosabhāvam
 raṁṇo kathayimsu, rājā samvegappatto tassā (c. -a) nivesanam
 gantvā Mallikaṇ ca suṇisāyo c' assā (c. -a) khamāpetvā Mallikāya
 varam adāsi, sā gaḥito me hotū ti vatvā tasmim gate mataka-
 bhattam datvā nahātvā rājānam upasamkamitvā: deva tum-
 hehi me varo dinno mayhaṇ ca amñen' attho n' atthi dva-
 ttimsāya ca me suṇisānam mama kulagharagamanam (c. -raṅga-)
 anujānāthā ti āha, rājā sampaticchi, sā dvattimsa (c. -āya) suṇisāyo

yathásakáni kuláni pesesi, sá Kusináránaṅgaram attano kulagharam agamási, rájāpi Bandhulasenápatiso bháḡiṇeyyassa (c. -ne-) Díghakáráyanassa náma senápatiṭṭhánam adási, so pana mátulo me iminá márīto ti ramño otaram gavesanto vicarati, rájāpi niraparádhasa Bandhulassa márītakálato patṭhāya vip̄paṭisári cittassádam na labhati, rajjasukham nánu-bhoti, tadá Satthá Sakyánam eva Uḷumpaṃ náma nigamaṃ upanissāya viharati, rájā tattha gantvá árámato avidúre khandhávaram nivásetvá mandena paricārena Sattháram vandisámīti viháram gantvá pañca rájakakudabhaṇḍáni Díghakáráyanassa datvá ekako va gandhakuṭim pávisi, sabbaṃ Dhammacetiyasuttantaniyāmena veditabbaṃ, tasmim gandhakuṭim pavitṭhe Káráyano táni rájakakudabaṇḍáni gahetvá Vidúdabham (c. -ham) rájánam katvá ramño ekaṃ assam ekaṃ ca upatṭhánakárikam mátugāman nivattetvá Sávattim agamási, rájā Satthára saddhim piyakatham kathetvá nikkhanto senam adisvá tam mátugāman pucchitvá pavattim sutvá bháḡiṇeyyam (c. -ne-) ádāya gantvá Vidúdabham (c. -ham) gahessámīti Rájagaham gacchanto vikāle dvāresu pihitesu naṅgaram patvá ekissá sálāya nipajjitvá vátátapakilanto rattibháge tath' eva kalam akási, vibhátāya rattiyá deva Kosalanarindo anátho játo 'sīti vilapantiyá tassá itthiyá saddam sutvá ramño árocesum, so mátulassa mahantena sakkārena sarīrakiccam kāresi, Vidúdabho pi rajjam labhitvá tam veram saritvá sabbe pi Sākiye máressámīti mahatiyá senāya nikkhami, tam divasam Satthá paccúsakālē lokam volokento nātisaṃghassa vināsam disvá nātisaṃgaham kátum vaddhatīti cintetvá pubbaṇhasamaye piṇḍāya caritvá piṇḍapátapatikkanto gandhakuṭiyam sīhaseyyam kappevá sāyaṇhasamaye ákāsēnāgantvá Kapilavattusámante ekasmim kabracchāye rukkhamūle nisīdi, tato Vidúdabhassa rajjasīmāya mahanto sandacchāyo nigrodharukkho atthi, Vidúdabho Sattháram disvá upasamkamitvá vanditvá bhante

kimkáraṇá (c. -áya) evarúpáya uṇhaveláya imasmim kabara-
 ccháye rukkhamále nisinn' attha, etasmim sandaccháye nigro-
 dhamúle nisídatha bhante ti vatvá hotu mahárája nātakānam
 cháyá náma sítalá ti vutte nātakānurakkhanattháya Satthá
 ágato bhavissatthi cintetvá Sattháram vanditvá nivattitvá
 Sāvattim eva paccágami, Satthápi uppatitvá Jetavanam eva
 gato, rájá Sákíyānam dosam saritvá dutiyam pi nikkhamitvá
 tatth' eva Sattháram passitvá puna nivatti, tatiyavāre pi nikkha-
 mitvá tatth' eva Sattháram passitvá nivatti, catutthavāre pana ta-
 smim nikkhante SattháSákíyānam pubbakammaṃ oloketvá tesam
 nadiyam visapakkhepanapápakammassa appaṭibáhiyabhávam
 nātvá catutthavārena agamási, Vidúḍabho Sákíye ghátessámīti
 mahantena balena nikkhami, sammásambuddhassa pana nātaká
 asattughátaká náma, attaná marantāpi pare (c.-esam) jívítá na voro-
 penti, te cintayimsu: mayam sikkhitá katahatthá katupása-
 ná mahissáya (?), na kho pana sakká amhehi param jívítá voro-
 petum, attano kammanam dassetvá palápeśámá ti te katasā-
 nāhá nikkhamitvá yuddham árabhimsu (c. -hi-), tehi khittasará
 Vidúḍabhassa (c. -hassa) purisānam antarantare gacchanti, phala-
 kantarakaññacchiddantarādīhi nikkhamanti, Vidúḍabho disvá: na
 nu bhāṇe Sákíyá asattughátak' amhá ti vadanti, atha ca pana me
 purise násentīti, atha nam eko puriso áha: kim sámi nivattitvá
 (c. ni-) olokesīti; Sákíyá me purise násentīti; tumhákam koci puriso
 mato náma n'atthi, imgha te gaṇápeṭhá ti; gaṇápeṭto ekassa pi
 khayam na passi, so tato nivattitvá: ye ye bhāṇe (c. -ne) Sákíy'
 amhá ti bhāṇanti sabbe máretha, mātámaḥassa pana me Maháná-
 masakkassa santike thítanam jívítam dethá ti áha, Sákíyá gahe-
 tabbagahaṇam (?) apassantá ekacce tiṇam (c. -n-) dasitvá ekacce
 nálam gaḥetvá atthamsu, tumhe Sákíyá no ti pucchi, te pana yasmá
 te marantāpi musávádāṃ na bhāṇanti tasmá tiṇam (c. -n-)
 dasitvá thítá no sáko tiṇan ti vadanti, nálam gaḥetvá thítá
 no sáko naḷo ti vadanti, tesu Mahánámassa ca santike jívítam

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

katham sutvá : bhikkhave imasmim attabháve kiñcápi Sákiyánam evam maraṇam ayuttam, pubbe kammavasena puna yuttam eva etehi laddhan ti áha, kim pana bhante ete pubbe akamsú ti, pubbe ekato (c. -ako) hutvá nadiyam visam pakkhipimsú ti ; pun' ekadivasam dhammasabháyam katham samuṭṭhapesum : Vidúdabho ettake Sákiye máretvá ágacchanto attano manoratham matthakam appatte (?) eva ettakaní janam ádáyá samudde macchakacchapabbattam játo ti, Satthá ágantvá káya nu 'ttha bhikkhave etarahi katháya sannisinná ti pucchitvá imáya náma ti vutte : bhikkhave imesam sattánam manoratham matthakam appatte (?) eva maccurájá (c. -cú-) suttaṃ gámaṃ ajjhottharanto mahogho viya jívítindriyam chinditvá catúsu apáyasamuddesu (c. -dde) nimujjápétti vatvá imam gátham áha : Puppháni etc. . . . Evam kámaguṇasamkhátáni puppháni eva pacinantam sampatte vá asampatte vá kámaguṇe byásattamanasam naram, suttaṃ gáman ti gámassa gehabhittiádnam supanavasena supanam náma n' atthi sattánam (c. -tthá-) pana suttapamattatam upádáyá sutto náma hoti evam suttagámaṃ, dve tñi yojanáni áyatagambhíro mahogho va maccu ádáyá gacchati, yathá so mahogho itthipurisagomahisakukkuádisu kiñci anavasesetvá sabban tam gámaṃ samuddam pápetvá macchakacchapabbattam karoti evam eva byásattamanasam naram maraṇamaccu ádáyá jívítindriyam (c. jitindr-) assa chinditvá catúsu apáyasamuddesu nimujjápétti . . . Vidúdabhavattum.

Cum .hoc versu et sequenti cfr. v. 287 et Mahábh. 12,6524 sqq. 2839 sqq. Heva i. e. eva anteposito h, itidem meva, yeva (ñeva); Clough: Pali Grammar p. 11 et 13.

v. 48. Puppháni hevá ti imam dhammadesanam Satthá Sávatthiyam viharanto Patipújikam náma árabhha kathesi. Vatthum távatimsadevaloke samuṭṭhitam, tattha kira Málábhári (c. -i) náma devaputto accharásahassaparivuto uyyánam

pávisi, pañcasatá devadhítaro rukkham áruyha puppháni pántenti, pañcasatá hi pátitáni puppháni gahetvá devaputtam alamkaronti, tásu eká devadhítá, rukkhasákháya meva cutá, saríram dípasikhá viya nibbáyi; Sávatthiyam kulagehe patisandhim gahetvá játakále játissará hutvá Málábháridevaputtassa (c. -rí-) bhariy' amhíti anussarantí (c. -ti) buddhim anváya gandhamáládípújam katvá sámikassa santike abhinibbattim patthesi, solasavassakále parakulam gatápi salákabhattam pakkhikabhattam vassávásikáni (?) datvá ayam me sámikassa santike nibbattanatháya (c. -ttáya) saccakáro hotú ti vadati, ath' assá (c. -a) bhikkhú ayam uttháya samutttháya patim eva patthetthi Patipújiká ti náman karimsu, sápi nibaddham ásanasálam patijaggati páníyam upatthapeti ásanáni pamñápeti, amñe pi manussá salákabhattádíni dátukámá amma imáni pi bhikkhusamghassa pañiyádeyyásíti vatvá áharitvá denti, sápi etena niyámena ágacchantí gacchantí ekapadaváre chappamñásakusaladhamme pañilabhati, tassá kucchiyam gabbho samuttthahi, sá dasamásaccayena puttam vijáyi, tassa padasá gamanakále amñam píti cattáro putte pañilabhi, sá ekadivasam dánam datvá pújam katvá dhammam sutvá sikkhápadáni rakkhitvá divasapariyosáne tam khamam nibbatten' ekena rogena kalam katvá attano sámikass' eva santike nibbatti; itarápi ettakam kalam devaputtam alamkaronti eva, devaputto nam divá tam páto va pattháya na dissasi kuhim gatásíti áha; cut' amhi sámíti; kim vadesíti; evam etam sámíti; kuhim nibbattásíti; Sávatthiyam kulagehe ti; kittakam kalam tattha thitásíti; sá: dasamásaccayena mátu kucchito nikkhamitvá solasavassakále parakulam gantvá cattáro putte vijáyitvá dánádíni puññáni katvá tumhe patthetvá ágantvá tumhákam eva santike nibbatti 'mhi sámíti; manussanam kittakam áyun ti; vassasatamattan ti; ettakam evá ti; áma sámíti; ettakam áyum gahetvá nibbattamanussá kin nu kho suttapamattá kalam

atinámenti udáhu dánádáni pumñáni karonttí; kim vadetha
 sámi asamkheyyam áyum gahetvá nibbattá viya ajarámará
 viya niccappamattá manussá ti; Málábháridevaputtassa ma-
 hásamvego udapádi (c. -dī): vassasatamattam áyum gahetvá
 nibbattamanussá kira pamattá nipaḷḷitvá niddáyanti, kadá nu
 kho dukkhá muccissantítī; amhákaṃ pana vassasatam távatim-
 sánam devánam eko rattindivo, táya rattiyá timsarattiyo máso,
 tena másenā dvádasamásiko samvaccharo, tena samvaccharena
 dibbam vassasahassam áyuppamánam, tam manussagana-
 náya tisso ca vassakotiyo satthiñ ca vassasatasahassáni,
 tasmá tassa devaputtassa ekadivaso pi nátikkanto, muhuttasadiso
 va kálo aḥosi, evam appáyukánam manussánam pamádo náma
 ativiya ayutto ti; puna divase bhikkhú (c. -u) gámaṃ pavitthá
 ásanasálam apatijaggitam ásanáni appamñattáni pániyam anupa-
 tthápitam (c. -ásitam) disvá kaḥam Patipújika ti áhamsu, bhante
 kaḥam tumhe tam dakkhissatha hiyyo ayyesu (c. -osu) bhuñ-
 jítvá gatesu sáyaṇḥasamayē matá ti sutvá puthujjaná bhikkhú
 etissá upakáram sarantá assúni (c. -u-) sandháretum násak-
 khimsu, khínásavánam dhammasamvego udapádi, te bhatta-
 kiccam katvá viḷáram gantvá Sattháram pucchimsu: bhante
 Patipújika uttháya samuttháya nánappakáráni pumñáni katvá
 sámikam eva patthesi, sá idáni matá, kaḥam nu kho nibbattá
 ti; attano sámikass' eva santike bhikkhave ti; n' atthi bhante
 sámikassa santike ti; na sá bhikkhave etaṃ sámikam patthesi,
 távatimsabhavane tassá (c. -a) Málábháridevaputto náma sámiko,
 sá tassa pupphapilandhanatthánato cavitvá punágantvá tass' eva
 santike nibbattá ti; evam kira bhante (adde: ti); áma bhik-
 khave ti; aḥo parittakam bhante sattánam jívitam, páto amhe
 parivisitvá sáyam uppannavyádhiná náma matá ti; Satthá:
 áma bhikkhave parittam sattánam hi jívitam náma, ten' eva
 'me satte vatthukámehi c'eva kilesakámehi ca atitte eva
 antako attano (c. -á) vase vattetvá kandante paridevante

gahetvá gacchatīti vatvá imam gátham áha: Puppháni etc. Tattha puppháni heva pacinantan ti puppháráme málákáro nánápuppháni viya atabhávapaṭibaddháni c' eva upakaraṇapaṭibaddháni ca kámaguṇapuppháni ocinantam (c. ocinnam) eva, byásattamanasam naran ti asampattesu patthanávasena sampattesu seṭṭhavasena vividhenákarena ásattacittam, atittam ye va kámesú ti vatthukámakilesakámesu pariyesanena pi paṭilábhena pi paribhogena pi nidhánena pi atittam eva samánam, antako kurute vasan ti maraṇasamkháto antako kandantam paridevaṃtam gahetvá gacchanto attano vasam pápetīti attho... Patipújjikáya vatthum.

v. 49. Locus: Sávathí. Persona: Maccharikosiyaseṭṭhí. ... Pupphan ti puppháráme caranto pupphañ ca vannañ ca gandhañ ca ahetthento avināṣento caratīti attho, paletīti evam caritvá yávatattham rasam pivitvá aparam pi madhukaraṇattháya ádáya yeti, so evam vanagahanam ajjhoga-hetvá ekasmim rukkhasusire tam rajavissakam (?) rasam ṭhapetvá anupubbena madhukarasam madhum karoti, na nassa puppháráme caritapaccayá, pupham vá vannaṅandham vāssa vigacchatīti, atha kho sabbam pakatikam eva hoti, evam gáme muní care ti evam sekhásekhabhedo (c. -de) anágáriyamuni kulam paṭipáṭiyá gáme bhikkham gañhanto vicaratīti attho, na hi tassa gáme caraṇapaccayá, kulanam saddháháni vá bhogaháni vá saddhāpi bhogāpi pákatiká va honti, evañ caritvá pana nikkhamitvá sekhamuni táva bahigáme udakaphásukattháne samghátim pamñápetvá nisinno akkhamaham janavanapaṭicchádanaputtamamsúpamavasena (?) paccavekkhanto piḍapátam paribhuñjitvá tathárúpaṃ vanasaṇḍam anupavisitvá ajjhattikkammatthánam sammasanto cattáro magge cattári ca phaláni hatthagatán' eva karoti, asekkhamuni pana diṭṭhadhamme su-

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

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

v. 50. Locus: Sāvathī. Persona: Pátikásviko.

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

Va forma apocopata est particulæ eva.

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

v. 51-52. Locus: Sávattí. Persona: Chattapáñiupásako.

Agandhakan ti gandharahitam pálibhaddakagirikaññikájayasumanádibhedam, evam subhásitá vácá náma Tepitakam Buddhavacanam vāññasaññhānasampannam agandhapupphasadisam, yathá pana agandhakuppham yo nam dháreti tassa saríre gandham na pharati evam etam pi yo nam sakkaccam savanádfhi na samácarati tassa sakkaccam asamácarantassa yam tattha kattabham tam akubbato sutagandham (c. sug-) cágagandham (c. váhaccam) paṭipattigandhañ ca na ávahati apha_lá hoti . . . , sa gandhakan ti campakanfluppalapupphádibhedam, . . . sakubbato yo sakkaccam (c. -cca) savanádfhi tattha kattabham karoti (c. addit: so) assa puggalassa saphalá hoti, sutagandhacágagandhapaṭipattigandhānam ávahanato (c. -hanto) mahapphalá hoti mahāñisamsá ti attho . . .

Subhásitá vácá non opus esse videtur cum commentatore de Buddhæ dictis interpretari. Sakubbato sine dubio pro sakkubbato (cfr. not. ad v. 1a), genit. partic. præ. act. a sakkar (sansk. satkr), constanter, assidue (sakkaccam) agere. De metro cfr. not. ad v. 7-8.

v. 53. Yathápi puppharásimh_lá ti imam dhammadesanam Satthá Sávattim (c. -iyam) upanissáya (c. -ssá) Pubbárāme viharanto Visákham upásikam árabha kathesi; sá kira Añgaratthe Bhaddiyanañgare Meñdaketthi puttassa Dhanañjayasetthino aggamahe_siyá Sumanáya deviyá kucchimim nibbatti, tassá satta-vassikakāle Satthá Selabrāhmañádnam bodhaneyyabandhavanam upanissayasampattim disvá mahábhikkhusamghapariváro cárikañ caramāno tam nañgaram pápuñi, tasmiñ ca samaye Meñdako gaḥapati tasmim nañgare pañcannam mahápumñānam jetthako hutvá setthitthānam karoti; pañca mahápumñá náma Meñdako

setthí (c. -i) ca náma, Padumá tass' eva jetthakabhariyá,
 tass' eva jetthakaputto Dhanañjayo náma, tassa bhariyá
 Sumaná náma, Meṇḍakasetthissa dáso Puṇṇo námá ti; na
 kevalañ ca Meṇḍakasetthí (c. -i) eva, Bimbisáraramño pana
 vijite pañca amitabhogá náma ahesum: Jotiyo Jatilo Meṇḍako
 Puṇṇako Kákavaliyo ti, tesu ayam Meṇḍakasetthí (c. -i) Dasa-
 balassa attano naṅgaram sampattabhávam ñatvá puttassa
 Dhanañjayasetthino dhítaram Visákham dáríkam pakkosápetvá
 áha: amma tuyham pi maṅgalaṃ amhákam pi maṅgalaṃ, tava
 parivárehi pañcahi dáríkásatehi saddhim pañca rathasatáni
 áruyha pañcahi dásísatehi (c. -sis-) parivutá Dasabalassa paccug-
 gamanam karohíti, sá sádhú ti paṭisunitvá tathá akási, káranáká-
 raṇesu pana kusalattá yávatiká yánassa bhúmi (-?) yánena gantvá
 yáná paccorohítvá pattiká va Sattháram upasamkamitvá vanditvá
 ekamantam aṭṭhási, ath' assá cariyáya vasena Satthá dhammam
 desesi, sá desanávasáne pañcahi dáríkásatehi saddhim sotá-
 pattiphale patitthahi, Meṇḍakasetthí (c. -i) pi kho Sattháram
 upasamkamitvá dhammakatham sutvá sotá pattiphale patittháya
 svátanáya nimantetvá puna divase antonivesane pañtana
 khádaníyena bhojaníyena Buddhapamukham bhikkhusamgham
 parivisitvá eten' eva upáyena addhamásam mahádánam adási,
 Satthá Bhaddiyanaṅgare yathábhirantam viharitvá pakkámi.
 Tena kho pana samayena Bimbisáro ca Pasenadikosalo ca
 amñamamñam bhagiñpatiká (c. -iñi-) honti; ath' ekadivasam
 Kosalarájá cintesi: Bimbisárassa vijite pañca amitabhogá
 vasanti, mayham vijite eko pi tádiso n' atthi, yan núnâham
 Bimbisárassa santikam gantvá ekam mahápumñam yáceyyan ti,
 so tattha gantvá ramñá katapaṭisanthárena (c. -ttháre) kimkáraṇá
 ágato 'síti puttḥo: tumhákam vijite pañca amitabhogá mahápumñá
 vasanti, tato ekam gahetvá gamissámíti ágato 'mhíti, tesu me ekam
 dethá ti áha; mahákuláni amhehi cáletum na sakká ti áha;
 aham aladdhá na gamissámíti áha; rájá amaccehi saddhim

mantetvá: Jotiádnam mahákulánam cálanam náma pathaviyá cálanasadisam (c. -lamsa-), Mendakamahásetthissa putto Dhanañjayasetthí (c. -i) náma atthi, tena saddhim mantetvá va paṭivacanam te dassamá ti vatvá tam pakkosápetvá: táta Kosalarájá Dhanañjayasetthim gahetvá va gamissámi vadati, tvam tena saddhim gacchá ti; tumhesu paḥiñantesu gamissámi devá ti; tena hi parivaccham katvá gaccha tátá ti; so attano kattabbayuttam akási, rájâpi 'ssa mahantam sakkaram katvá imam ádâya gacchathá ti Pasenadirájânam uyyojesi, so tam ádâya Sávatthim ekarattivásena gacchanto ekam pháasukatthánam patvá nivásam ganhi, atha nam Dhanañjayasetthí (c. -i) pucchi: idam kassa vijitan (c. jivitan) ti; mayham setthíti; kíva dūre ito Sávatthíti; satta-yojanamatthake ti; antonaṅgaram sambádham, amhákam parijano mahanto, sace rocetha (c. -otha) idh' eva vaseyyáma devá ti; rájá sádhú ti sampatichitvá tasmim tháne naṅgaram mápetvá tassa datvá agamási, tasmim padese sáyam vasanatthánassa gahitattá nagarassa Sáketan t' eva námam. aḥosi. Sávatthiyam pi kho Migárasethhino putto Puṇnavaddhanakumáro náma vayappatto aḥosi, atha nam mátápitáro vadimsu: táta tava ruccanattháne ekam dáríkam upadhárehíti; mayham evarúpáya jaya (?) kiceam n' atthíti; putta má evam kari, kulam náma aputtakam na tiṭṭhatthi; so punappuna vuccamáno tena hi pañcakalyáṇasamannágatam dáríkam labhamáno tumhákam vacanam karissámi áha; káni pan' etáni pañca kalyáṇáni náma tátá ti; kesakalyáṇam mamsakalyáṇam atthikalyáṇam chavikalyáṇam vayakalyáṇam ti: mahápumñáya hi itthiyá kesá morakalápasadisá hutvá muñcitvá vissatthá nivásanantam paḥarivá nivattitvá uddhaggá tiṭṭhanti, idam kesakalyáṇam náma; dantávaranam bimbaphalasadisam vaṇṇasampannam samam suphassitam hoti, idam mamsakalyáṇam náma; dantá sukká samavivará ussápetvá thapitavajirapaṃti viya samacchinnaṃ samkhapattam viya vá sobhanti, idam atthikalyáṇam náma hoti; kálíyávaṇṇaká-

dñhi avilitto eva chavivanno siniddho níluppaladamasadiso hoti
 odátáya (odáto ?) kañikárapupphadamasadiso ti, idam chavi-
 kalyāṇam náma; dasakkhattum vijátápi kho pana sakim vijátá
 viya avihatayobbaná heva hoti, idam vayakalyāṇam náma hoti;
 ath' assa mátápitaro atthuttarasatabrahmane (c. -tambr-) niman-
 tetvá bhojetvá pañcakalyāṇasamannágatá itthiyo náma hontíti
 pucchimsu; áma hontíti; tena hi evarúpaṃ dáríkaṃ pariyesitum
 attha janá gacchantú ti, bahum dhanam datvá ágatakále vo
 kattabbaṃ jánissáma, gacchatha evarúpaṃ dáríkaṃ pariyesatha
 ditthakále ca imam pilandheyyáthá ti sataśahassagghañikam
 suvaṇṇamálaṃ datvá uyyojesum, te mahantamahantáni naṅgaráni
 (c. -ni) gantvá pariyesamána va pañcakalyāṇadhammasamann-
 ágatam dáríkaṃ adisvá nivattitvá ágacchantá vivatanakkhattadi-
 vase Sáketam anuppattá ajja amhákaṃ kammaṃ (c. -a) nippajjis-
 satíti (c. nipa-) cintayimsu, tasmim kira naṅgare anusamvaccharam
 vivatanakkhattam náma hoti, tadá bañhi anikkhamakuláni pi pari-
 várena saddhim gehá nikkhamitvá apañcchannena sarírena padasá
 va nadítíraṃ gacchanti, tasmim divase khattiyamahásáládínam
 puttápi samánajátikaṃ manápaṃ kuladáríkaṃ disvá málágulena
 parikkhipissámá ti tam tam maggaṃ nissáya tiṭṭhanti, te pi
 bráñmaṇá nadítíre ekam sálaṃ pavisitvá atthaṃsu, tasmim
 kañe Visákhá pannarasasolasavassuddesiká (c. -udes-) hutvá
 sabbábharaṇapatimanditá pañcañhi kumárikásateñhi parivutá
 nadim gantvá naháyissámíti tam padesam pattá, atha kho
 megho utthahitvá pávassi, pañcasatá kumárikáyo vegena ágatá
 gantvá sálaṃ pavisimsu, bráñmaṇá oloKentá (c. -ta) tásu ekam
 pi pañcakalyāṇasamannágatam na passimsu, Visákhá pakati-
 gamanen' eva sálaṃ pávisi, vatthábharaṇáni temimsu, bráñ-
 maṇá tassá cattári kalyāṇáni disvá dante passitukámá: alasa-
 játiká amhákaṃ dhítá, etissá sámiko kañjikamattam pi labhissati
 mamñe ti amñamamñam kathayimsu, atha ne Visákhá áñha: kim
 vadetha tumhe ti; tam kametha (kathema ?) amma ti; madhuro

kira tassá saddo kaṃsatálasaro viya niccharati; atha ne puna madhurasaddena kiṃkáraṇá kathethá ti pucchi; tava pariváritthiyo vatthálamkáre atemetvá vegena sálam pavitthá, tuyham ettakam thánam vegena gamanamattam pi n' atthi, vatthábharaṇe temetvá ágatásíti tasmá kathemá ti; tátá (c. -a) evam má detha (vadetha ?), aham etáhi balavatará, káraṇam pana sallakkhetvá javenágat' amhíti; kiṃ amhá ti; tátá (c. -añ) cattáro janá (c. janá) javamána (c. -na) na sobhanti, aparam pi káraṇam atthi; katame cattáro janá na sobhanti amhá ti; tátá abhisitto rájá táva sabbábharaṇapatimandito kaccham bandhitvá rájaṅgane javamáno (c. chavamáno) na sobhati: kiṃ ayam mahárájá gaḥapatiko viya dhávatíti amñadatthum garaḥam labhati, sanikam gacchanto va sobhati, ramño maṅgalaḥatthí pi alamkato javamáno (c. chava-) na sobhati (c. -iti), váraṇalíhaya gacchanto va sobhati, pabbajito javamáno (c. -ṇo) na sobhati: kiṃ ayam samaṇo gihí viya dhávatíti kevalam garaḥam eva labhati, samitagamane pana sobhati, itthi javamána (c. -no) na sobhati: kiṃ esá itthi puriso viya dhávatíti garaḥitabbá va hoti, ime cattáro javamána na sobhanti; katamam pana tam aparam (c. -rá) káraṇam amhá ti; tátá mátápitaro náma dhítaram aṅgapaccaṅgáni saṅghápetvá posenti, mayam hi vikkíniya-bhaṇḍam (c. vikki-) náma, amhe parakulam pesanatháya posenti, sace javamánanam dasákamve vá bhúmiyam vá pakkhalitvá patitakále hattho vá pádo vá bhijjeyya kulass' eva bhára bhaveyyáma, pasáadhanabhaṇḍakam pana temetvá sukkhissati, imam káraṇam sallakkhetvá na dhávit' amhi (c. -vitantiyamhi) tátá ti (c. hi); bráhmaṇá tassá katham kathanakále dantasampattim disvá evarúpa no sampatti na diṭṭhapubbá ti tassá sádhukaram datvá amma tuyham eva sá anucchaviká hotíti (c. títi) vatvá tam suvaṇṇamálam pilandhayimsu, atha ne pucchi: kataranaṅgarato ágat' attha tátá ti; Sávatthito amhá ti; seṭṭhikulam kataram námá ti; Migárasettí (c. -i) náma amhá ti; ayyaputto konámo ti;

Puṇṇavaddhanakumáro (c. punna-) amhá ti; sá samánajátikam no kulan ti adhvásatvá pitu sásanam paṇiṇi: amhákam ratham pesentú ti; kiñcāpi hi sá ágamanakāle padasá ágatá, máláya pana piḷandhanakálato paṭṭháya tathá gantum na labhanti, issaradáriká rathádíhi gacchanti, itará pakatiyánakam vá abhiruhanti (c. -rúh-) chattam (c. -ttá) vá tálapaṇnam upari karonti, tasmim asati nivatthasátakassa dassanam ukkhipitvá amse khipanti eva, tassá pana pitá pañca rathasatáni (c. rata-) pesesi, sá saparivára ratham áruyha gatá, bráhmaṇāpi ekato va gamimsu, atha ne (c. nam) setṭhí (c. -i) pucchi: kuto ágat' athá ti; Sávathhito mahásetṭhíti; setṭhí (c. -i) kataro námá ti; Migárasetṭhí (c. -i) náma; putto konámo ti; Puṇṇavaddhana-kumáro náma; dhanam kittakam dhanan ti; cattálisa koṭiyo mahásetṭhíti; dhanam táva amhákam dhanam upádáya (c. uppá-) kákaṇikaṭṭháníyam, dárikáya pana árakkhamaṭṭáya laddhaká-lato paṭṭháya kim amñena káranená ti (c. pi) adhvásesi, so tesam sakkáram katvá ekadvíham vasápetvá uyyojesi, te Sávathhim gantvá Migárasetṭhissa laddhá (c. -am) no dáriká ti árocayimsu, kassa dhítá (c. -tará) ti, Dhanañjayasetṭhino ti (c. pi), so: maháku-lassa dáriká laddhá, khippam eva nam ánetum vaddhatiti tattha gamanatham ramño árocesi, rájá: mahákulam etam mayá Bim-bisárasa santiká ánetvá Sákete (c. -tene) vásitam (c. vas-), tassa sammánam kátum vaddhatiti aham pi ágamissámīti áha, so sádhu devá ti vatvá Dhanañjayasetṭhino sásanam pesesi: mayi ágacchante rájāpi ágamissati, mahantam rájabalam, ettakassa janassa kattabbayuttakam kátum sakkhissasi (c. -ati) na sakkhissasīti, itaro: sace (c. same) pi dasa rájāno ágacchanti ágacchantú ti patisá-sanam pesesi, Migárasetṭhí (c. -i) táva mahante nagare geḥa-gopakamattam ṭhapetvá sesajanam ádáya gantvá addhayojana-matte ṭhāne ṭhatvá ágat' amhá ti sásanam paṇiṇi, Dhanañja-yasetṭhí (c. -i) bahum paṇṇákáram (c. pann-) pesetvá dhítará (c. -ráya) saddhim mantesi: amma sasuro kira te Kosalarañṇá

saddhim ágato (c. -te), tassa katarageham pañijaggitabham ramño kataram uparájádnam katarániti, pañditá setthidhítá cchiraggitikkhanañá (jiraggatikkhinañá ?) kappasatasahassam patthitapatthaná abhinñárasampanná sasurassa me asukam geham pañijaggatha ramño asukam uparájádnam asukániti samvidahitvá dásakammakare pakkosápetvá: ettaká ramño kattabbakiccam karotha ettaká uparájádnam, hatthiassádayo pi tumhe eva pañijaggatha assabandhádayo pi, ágantvá mañgala-cchanam anubhavissantíti samvidahi, kimkárañá: mayam Visákháya mañgalaññanam gantvá na kiñci labhimha, assarakkhanádni karontá (c. -to) vicarimhá ti keci (c. koci) vattum má labhimsú ti, tam divasam eva Visákháya pitá pañcasate suvaññakare pakkosápetvá: dhítu me mahálatápasádhanam náma karothá (adde: ti) rattasvaññanikkhasahassam (c. -ññátini-) tadanurúpáni ca rajatamañimuttápaválavajirádni dápesi, rájá katipáham vasitvá va Dhanañjayasetthissa sásanam pañini: na sakká setthiná amhákam bharañam (c. har-) posanam kátum, dáríkaya gamanakalam jánátú ti, so pi ramño sásanam pesesi: idáni vassakálo ágato, tena sakká cátumásam vicaritum, tumhákam balakáyassa yam sabbam tam mama bháro, mayá pesitakále devo gamissatíti, tato paññháya Sáketanagaram niccanakkhattam viya ahosi, rájánam ádimkatvá sabbesam málágandhavatthádni pañiyattán' eva honti, ten' eva (c. e) janá cintayimsu: setthi (c. -i) amhákam eva sakkaram karotíti, evam tayo másá atikkantá, pasádhanam pana na táva niñhitam (c. titháti), kammantádhiññhiká ágantvá setthino árocesum: amñam asattam (?) náma n' atthi, balakáyassa pana bhattapacanadárúni na-ppahontíti; gacchatha tátá, imasmim nañgare pariññahatthasáládayo c' eva jinnakáni ca geháni gahetvá pacathá ti; evam pacatakánam (pacantánam ?) pi addhamáso atikkanto, tato puna pi dárúni n' atthíti árocayimsu; imasmim kále na sakká dárúni laddhum, dussakoññhagáráni vivaritvá thúlasátakehi vaddhiyo katvá telacáñsu (c. -isu)

temetvá bhattam pacathá ti; te addhamásam tathá akanisu, evam cattáro másá atikkantá, pasádhanam pi niṭṭhitam, asuttamayam pasádhanam rajatena suttakiccam karimsu, tam síse paṭimukkam pádapitṭhim gacchati, tasmim ṭháne muddiká yojetvá katá suvaṇṇamayá bhaṇḍiká honti rajatamayá pásaká, matthakamajjhe eká mudiká dvísu kannapitṭhísu (c. -asu) dve gala-vátake eká dvísu jannúsu (c. -ntusu) dve dvísu kapparesu dve dvísu kaṭipasseṣu dve ti, tasmim kho pana pasádhane ekam moram karimsu, tassa dakkhinapasse rakkhasesa (?) rattasuvannamayáni pañca sattasatáni ahesum vámapasse pañca sattasatáni, tundaṃ paválamayam akkhíni maṇimayáni tathá gívá ca piñjáni ca pattanáliyo rajatamayá (c. paja-) fathá (c. ta) jaṃghá, so Visákháya matthakamajjhe pabbatakúte (c. -tamk-) ṭhatvá naccantamayúro (c. -cata-) viya kháyatíti, pattanálisahassassa saddo dibbasāngítapañcaṅgikaturiyaghoso viya ca pavattati, santikam upagatá yeva tassa (c. -á) amorabhávam jánanti, pasádhanam navakoṭiagghanakam ahosi, sataśahassam hatthakammamúle dīyittha, kissa pana nissandena táy' etam pasádhanam laddhan (c. laṇḍan) ti: sá kira Kassapabuddhakále vísatiyá bhikkhusahassánam cívarasátakam datvá suttam pi súciyo pi rajanam pi attano santakam eva adási, tassa cívaradánassa nissandena imam pasádhanam labhi, itthínam hi cívaradánam mahálatápasádhanabhaṇḍena matthakam pappoti purisánam iddhimayapattacívarená ti, evam mahásetthí (c. -i) catúhi (c. -tu-) másehi dhítu parivaccham katvá tassá deyyadhammān dadamāno kahápanapúrání pañca sakaṭasatáni adási, suvaṇṇabhájanapúrání pañca sakaṭasatáni rajatabhájanapúrání pañca tambabhájana-púrání pañca patthakoseyyavatthapúrání pañca sakaṭasatáni sappipúrání pañca náyálitāṇḍulapúrání (?) pañca naṅgalapháládi-upakaraṇapúrání pañca sakaṭasatáni, evam kir' assa ahosi: mama dhítaya gataṭṭháne asukena náma me attho ti má parassa gehadváram paṇiníti (c. -níti) tassá sabbúpakaraṇáni dápesi,

ekekasmim rathe sabbalamkharapatimandita (c. -raratim-) tisso tisso vannadasiyo thapetva pañca rathasatani adasi, etam nahapentiyo bhojentiyo alamkarontiyo vicaratha ti diyaddhasahassa paricarika adasi, ath' assa etad ahosi: mama dhitu gavo dassamiti so-purise anapesi: gacchatha bhane cularavajassa dvaram vivariva tisu gavutesu tisso bheriyo gahetva tithhatha, puthulato usabhamattatthane ubhosu passesu tithhatha, gavinam tato param gantum ma dadittha (c. datittha) ti, evam thitakale bherisamnam kareyyatha ti, tatha akamsu, te gavinam vajato nikkhamiva gavitam gatakale bherisamnam akamsu, puna addhayojanam gatakale akamsu, puna tigavutam gatakale, puthulato gamana ca nivaresum, evam dighato tigavute puthulato usabhamatte thane gaviyo amnamamnam nisasantiyo atthamsu (c. -asu), mahasetthi (c. -i) mama dhitu ettika gavo alam dvaram pidahatha ti vajadvaram pidahapesi, tasmim pihite Visakhaya pumnaphalena balavagavo ca dhenuyo (c. -uvo) ca uppativa nikkhamimsu, manussanam varentanam varentanam eva satthisahassa balavagavo satthisahassa ca dhenuyo nikkhanta, tattha balavavaccha paccha tasan dhenunam usabha hesum, kassa nissandena evam gavo gata ti: nivarentanam nivarentanam dinnadanassa, sa kira Kassapasammāsambuddhakale Kikissa ramno sattanam dhitanam kaniittha (c. -a) Samghadasi nama hutva visatiya bhikkhusahassanam pañcagorasadanam dadamana daharana ca samanarana (c. -ne-) ca hattham pidahiva alam alan ti varentanam pi idam madhuram idam manapan (c. man-) ti adasi, evam tassa nissandena ta variyamanapi gavo nikkhamimsu, setthinā ettakassa dhanassa dinnakale setthibhariya āha: tumhehi mayham dhitu bhandam samvidahitam, veyyavaccakara (c. -kapā) pana dasadasiyo na samvidahita, kimkaraṇa ti, mama dhitari sasnehanisnehanam jananttham, aham hi taya saddhim āgacchamana kehivayhagetva to (-?) pahinami, yanam aruyha gamanakale evam pana etaya saddhim

gantukámá gacchantu má ágacchantu kámá (-?) ti vakkhámîti, atha sve mama dhítá gamissatîti gabbhe nisinno dhítaram sampe nisídápetvá: amma patikule vasantiyá náma imañ imañ ca ácáram sikkhituñ vaddhatîti ovádam adási, ayam pi Migáraseṭṭhí (c. -i) anantaragabbhe nisinno pana Dhanañjayaseṭṭhino ovádam assosi, so pi seṭṭhí (c. -i) dhítaram evañ ovadi: amma sasurakule vasantiyá náma antoaggi baḥi na nḥaritaḅbo, baḥiaggi anto na pavesetaḅbo, dadantass' eva dátabbam, adadañtassa na dátabbam, dadamñtassápi adadamñtassa pi dátabbam, sukham nisíditaḅbam, sukham bhunñjitaḅbam, sukham nipajjitaḅbam, aggi paricariḅbo, antodevatápi namassitaḅbá ti, idam dasavidham ovádam datvá puna divase sabbá seniyo sannipátetvá rájasenáya majjhe aṭṭha kuṭumbike pátibhoge gahetvá sace me gatattḥáne dhítu doso uppajjati tumḥehi sodhetabbo ti vatvá navakoṭiagghanakena (c. -nak-) mahálatápasádhanena dhítaram pasádhetvá nahánacunnamúlakam catuḅpannásakoṭidhanam datvá yánam áropetvá Sáketassa samantá attano santakesu anurádhapuramantakesu cuddasasu bhatágámesu ánañca pápesi (-?): mama dhítará (c. -rena) saddhim gantukámá gacchantú ti, te saddam sutvá va amḥákam ayyáya gamanakále kim amḥákam idhá ti cuddasa gámá (c. -me) kiñci asesetvá nikkhamimsu, Dhanañjayaseṭṭhí (c. -i) pi rañño ca Migáraseṭṭhino ca sakkáram katvá thokam anugantvá teḥi saddhim dhítaram uyyojesi, Migáraseṭṭhí (c. -i) sabbapacchato yánake nisídítvá gacchanto balakáyam disvá ke nu (c. ná) te ti pucchi, suñisáya vo veyyávaccakará dásídásá (c. -si-) ti, ettake ko posessati (c. pe-) pothetvá ne palápeḅa apaláyante ito karoḅhá ti, Visákhá pana: apetha má váreḅa balam eva balassa bhatañ dassatîti áḥa, seṭṭhí (c. -i) evañ vutte pi amma n' atthi amḥákam eteḥ' attho ete (adde: ko) posessatîti leḅḅudañḅádḅhi pothápetvá (c. pá-) palátávasesake alam amḥákam ettakeḥi gahetvá páyási, atha Visákhá Sávatthinañgaradváram (c.-rañdvá-)

pattakāle cintesi: paṭicchannayānasmim̄ (c. -nná-) nu kho nisfditvá pavisāmi udāhu rathe thatvá ti, ath' assá etad abhibho (?): paṭicchannayānena me pavisantiyá mahálatápasá-dhanassa viseso na pamñāyissatīti sá 'sakalanaṅgarassa attānam dassentī (c. -i) rathe thatvá nagaram pávisi, Sávatttivāsino Visákhāya sampattim̄ disvá: esá kira Visákhá náma, evarúpá ayam sampatti etissá va anucchaviká ti áhamsu, iti sá mahásampattiyá setthino geham pávisi, gatadivasavassá sakalanagaravāsino: amhákaṁ Dhanañjayasetthī (c. -i) attano nagaram sampattānam mahásakkāram akāsīti yathásattim̄ yathábalam paṇṇákāram pahim̄imsu, Visákhá pahitam̄ pahitam̄ paṇṇákāram tasmim̄ yeva nagare amñamamñesu kulesu sabbatthakam eva dāpesi, itthi (?) sá idam̄ mayham̄ mátu detha idam̄ pitu idam̄ bhātu idam̄ bhagiṇiyá ti tesam̄ tesam̄ vayānurúpaṁ piyavacanam̄ vatvá paṇṇákāram pesentī (c. -i) sakalanaṅgaravāsino ñátike viya akási, ath' assá rattibhāgasamanantare ájamñavaḷavāya gabbhavutthānam̄ ahosi, sadásīhi daḍḍadāpake gahápetvá tatha gantvá vaḷavam̄ unḥodakena nahápetvá telena makkhápetvá attano vasanaṭṭhānam̄ eva agamási, Migárasethī (c. -i) puttassa áváhanaṅgalam̄ karonto Dhuravihāre vasantesu (c. -te) pi Tathágatam̄ amanasikatvá dīgharattam̄ naggasamaṇakesu patiṭṭhitena pemena vodiya máno mayham̄ ayyānam̄ pi sakkāram̄ karissāmīti ekadivasam̄ anekasatesu navabhājanesu nirudakapáyāsam̄ pacápetvá pañcasate acelake nimantápetvá attano geham̄ pavesetvá ágacchatu me sunisá arahante vandatú (c. -ntú) ti Visákhāya sāsanaṁ pahīni, sá arahanto ti vacanam̄ sutvá sotápanná ariyasáviká haṭṭhatutthá hutvá tesam̄ bhojanaṭṭhānam̄ ágantvá te oloketvá evarúpá hirottappavajjitá arahantá náma na honti kasmá mam̄ sasuro pakkosápesīti setthim̄ garaḥitvá attano vasanaṭṭhānam̄ eva gatá, acelaká nam̄ disvá sabbe ekappaḥāren' eva setthim̄ garaḥimsu: kim̄ tvaṁ gahapati amñam̄ na lattha, samaṇassa Gotamassa sávi-

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

sasuro (c. -rá) me appodakam madhupáyásam paribhuñjanto
 na manasikaroti, aham mayham sasuro imasmim attabháve
 puññam na karoti purānam (c. -na, c. addit: puññameme) khá-
 datīti cintetvá: aticchatha bhante mayham sasuro purānam
 khádatīti avacam, etta me (c. addit: me) ko doso ti; n' atthi, am-
 hákam dhítá yuttam katheti, tam kasmá kujjhasīti; ayyo esa
 táva doso má hotu, ayam (c. aya) pana ekadivasam majjhi-
 mayáme dásídásaparivutá (c. dási-) pacchágeham agamásīti;
 evam kira amhá ti; tátá (c. -a) náham aññena káranena gatá,
 imasmim pana gehe ajáneyyavalaváya vijátáya samñam pi akatvá
 nisídítum náma ayuttan ti dandadípiká gáhápetvá dásīhi (c. -ihī)
 saddhim gantvá valaváya vijátapariháram kárápesin (c. -sen)
 ti; ayya amhákam dhítá (c. dhi-) tava gehe dásīhi pi akattabba-
 kammam karoti, tvam ettha kim dosam passasīti; ayyo idhāpi
 táva (c. tava) doso má hotu (c. tu), imassá pana pitá idhāga-
 manakāle imam ovadanto gulahapaticchanne (gúlha-?) dasa ovāde
 adási, tesam attham na jánāmi, tesam me attham kathetu (-etha?),
 missá (im-?) pana pitá antoaggi bali na níharitabbo (c. -vit-) ti
 áha, sakká nu kho amhehi ubhato paṭivissakagehānam aggim
 adatvá vasitum ti; evam kira amhá ti; tátá (c. -a) mayham pitá
 na ete sandháya kathesi, idam pana sandháya kathesi: amma
 sassusaśurasámikānam agunam disvá bahitasmim (báhirasmim?)
 gehe thatvá má kathesi, evarúpo (c. -e) hi aggi náma n' atthīti;
 ayyo etam táva evam hotu, imissá pana pitá báhirato aggi na
 anto pavesetabbo (c. -so-) ti áha, kim sakká amhehi anto-
 aggimhi nibbute báhirato aggim anáharitum ti; evam kira
 amhá ti; tátá mayham pitá na etam sandháya kathesi, idam
 pana sandháya kathesi: sace pi paṭivissakagehesu (c. -kamgehi-)
 itthiyo vá purisá (c. -o) vá sasurasámikānam agunam kathenti
 tehi kathitam áharitvá asuko náma tumhákam evam evañ ca
 agunam kathetīti puna má katheyyási, etena hi agginá sadiso
 aggi náma n' atthīti; evam imasmim pi (c. mi) káranē sá (c. yá) nid-

dosá va ahosi, yathá ca ettha evaṃ sesesu pi, tesu pana ayaṃ adhippáyo: yam pi hi tassá pitará ye dadanti tesam yeva dátabban ti vuttam yácitam upakaraṇam gaḥetvá ye paṭidenti tesam yeva dátabban ti sandháya vuttam, ye na dentīti idam pi ye yácikkam (yácitam?) gaḥetvá na paṭidenti tesam na dátabban ti sandháya (c. nan-) vuttam, dadantassápi adadantassápi dátabban ti idam pana daliddesu nātimittesu sampattesu te paṭidátum sakkontu vá má vá dátum eva vaddhatīti sandháya vuttam, sukham nisídítábban ti idam pi sassusasurasámike disvá utṭhatáttábháne nisídítum na vaddhatīti sandháya vuttam, sukham bhunḥitábban ti idam pana sassusasurasámikehi puretaram abhunḥitvá te parivisitvá sabbe (-esam?) pi laddháladdham nātvá pacchá sayam bhunḥitum vaddhatīti sandháya vuttam, sukham nipajjitábban (c. nipaṅj-) ti idam pi sassusasurasámikehi puretaram sayanam áruyha na nipajjitábbam (c. nipaṅj-) tesam kattabbayuttakam vattapaṭivattam katvá pacchá sayam nipajjitum yuttan ti idam sandháya vuttam, aggi paricaritabbo ti idam pana sassum pi sasuram pi sámikam pi aggikkhandham viya uraṅgarájānam viya ca katvá passitum vaddhatīti sandháya vuttam, antodevatá namassitabbá ti idam sassuñ ca sasurañ ca sámikañ ca devatam viya katvá datṭhum vaddhatīti sandháya vuttam, evaṃ setthí (c. -i) imesam dasaovádānam attham sutvá paṭivacanam apassanto adhomukho nisídi, atha nam kuṭimbiká: kim setthi añño (c. añe) pi amhákam dhítu doso atthīti pucchimsu, n' atthi ayyá ti, atha kasmá nam niddosañ akāraṇena gehá nikkadḍhāpesīti, evaṃ vutte Visákhá áha: tátá kiñcāpi mayham sasurassa vañcane (vacanena?) paṭhamam eva gamanañ na yuttam, pitá pana me ágamanakāle mama dosádosañ sodhanattháya mañ tumhákam hatthe ṭhapesi, tumhehi ca me niddosabhávo (c. -gávo) nāto, idāni ca mayham gantum sukhan ti dāsídāse (c. -si-) yánādīni sajjápeṭhā ti añāpesi (c. añ-); atha nam setthí (c. -i) te kuṭimbike gaḥetvá amma mayá ajānitvá

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

abhimukhe t̥hitá viya kháyanti, idaṃ kira nesam alamkatasísam
 chinditvá achita (?) akkhíni (c. -ṇi) uppátetvá hadayamaṃsam
 ubbattetvá (c. uddhatetvá) parassa dásattháya Jálisadise putte
 Kaṇhádínásadisá dhítaro Maddísadisá pajápatiyo (adde: hitvá?)
 dinnadánassa phalam (c. pal-). Migárasetthí pi kho Tathágatassa
 desanam vinivattento bahísániyam nisinnno va saḥassanayapati-
 maṇḍite sotápattiphale patit̥tháya acalasaddháya samannágato t̥isu
 saraṇesu nikkhamkho hutvá sánikam ukkhipitvá gantvá suṇháya
 thanam gahetvá tvam me ajja pat̥tháya mātá ti tam máti-
 t̥tháne thapesi, sápi tato pat̥tháya Migáramátá náma játá, pac-
 chábháge puttam labhitvāpi Migáro ti 'ssa námam akási, ma-
 háset̥thí (c. -i) suṇisáya thanam vissajjetvá gantvá Bhagavato
 pádesu patitvá páde páṇṇhi (c. -ilhi) ca parisambáḥanto mu-
 khena ca paricumbanto Migáro 'ham mam (?) bhante ti ti-
 kkhattum námam sávetvá: aham bhante ettakam kálam etta
 náma dinnam mahapphalam ti na jánami, idáni me suṇisam
 nissáya nātam, sabbaapáyadukkhá mutto 'mhi, suṇisá me
 imam geham ágacchantí attháya hitáya ágatá ti vatvá imam
 gátham áha:

So 'ham ajja pajánami yattha dinnam mahapphalam,
 attháya vata me bhaddá suṇisá gharam ágatá ti,

Visákhá puna divase sattháya pi Sattháram nimantesi, ath' assa
 puna divase pi sassu sotápattiphalam patvá (pattá?) tato
 pat̥tháya tam geham sásanassa vivaṭadváram aḥosi, tato set̥thí
 (c. -i) cintesi: bahúpakárá me suṇisá, passantákáram (paṇṇák-?)
 assá karissámi, etissá hi gariyam (c. bha-) pasádhanam niccakálam
 pasádhetum na sakká, sallahukanam assá divá ca ratto ca sabbiriyá-
 pathesu (c. samb-) pasádhanayoggam pasádhanam káressám̐ti
 saḥassagghaṇakam (c. -na-) ghanamat̥thakam náma pasádha-
 nam káretvá tasmim̐ nit̥thite Buddhapamukham bhikkhu-
 samgham (c. -a) nimantetvá sakkaccam bhojetvá Visákham
 soḷasaḥi gandhodakaghaṭeḥi nahápetvá Satthu sammukhe tha-

petvá pasádhethvá Sattháram vannapesi (?), Satthá anumodananā katvá viháram eva gato, Visákhāpi tato patthāya dánādāni pumñāni karontī Satthu santikā attha vare labhivá gaganatale candalekhā (c. -del-) viya pamñāyamāná puttadhāhi vuddhim pápuṇi, tassā kira dasa puttā dasa dhítaro (c. -rá) ahesum, tesu (c. te) ekekassa dasa dasa puttā ca dhítaro ca ahesum, tesu tesu ekekassa dasa dasa puttā ca dhítaro cá ti evam assā puttanattasattānam vasena pavattāni vísádhikāni cattāri satāni attha ca pánasahassāni ahesum, sayam vísam vassasattam atthāsi, sīse ekam pi phalitam náma nāhosi, niccam soḷasavassuddesikā viya aḥosi, taṃ puttanattaparivāraṃ viháram gacchantim (c. -tī) disvá katamá etta Visákhā ti paṭipucchitāro honti, ye gacchantim passanti idāni thokam gacchatu gacchamāná va no ayyá sobhatīti cintenti, ye thitam nisinnam nipannam passanti idāni thokam nipajjatu nipannā va no ayyá sobhatīti cintenti, iti catusu iriyápathesu asukairiyápathe (c. -esu) náma na sobhatīti na vattabbā aḥosi, pañcannaṃ kho pana hatthīnam thāmaṃ dhāreti, rájá Visákhā kira pañcannaṃ hatthīnam thāmaṃ dhāretīti sutvá viháram gantvá dhammaṃ sutvá ágamavelāya thāmaṃ vímaṃsitukāmo hatthim vissajjāpesi, soḍaṃ (c. soḍhem) so (c. sá) ukkhipivá Visákhā abhimukho agamāsi, tassā parivāritthiyo pañcasatā ekaccā palāyimsu ekaccā naṃ parissajitvá kim idan ti vutte rájá kira te ayothāmaṃ vímaṃsitukāmo hatthim vissajjāpesīti (c. -esi) vadimsu, Visákhā imaṃ disvá kim palāyitena kathan nu kho naṃ ganhiṣṣāmīti cintetvá sace naṃ daḥam gaḥhiṣṣāmi vināseyyā ti dvīhi aṃgulīhi soḍāyaṃ gaḥetvá paṭipañāmehi (-esi?), hatthī (c. -i) saṃdhāretum (c. yaṃ-) saṅghātum nāsakki, rájamgaṇe ukkuṭiko hutvá nipati, mahājano sádhukāram adāsi, sá sapaṇivará sotthinā geḥam agamāsi. Tena kho pana samayena Sāvatthiyaṃ Visákhā Migāramatā bahuputtā hoti (c. honti) bahunattā arogaputtā aroganattā (c. ár-) abhimaṃgalasammata, távatakesu puttanatta-

saḥassesu eko pi antarā maraṇaṃ patto náma náḥosi, Sávatti-
 vāsino maṅgalesu chaṇesu (c. ja-) Visákhāṃ paṭhamāṃ niman-
 tetvā bhojenti, ath' ekasmim ussavadvase mahájane maṇḍita-
 pasádhite dhammasavanāya viháram gacchante Visákhāpi ni-
 mantitaṭṭhāne bhunḥitvā mahálatápasáadhanāṃ pasádheta (c. -de-)
 mahájanena saddhim viháram gantvā ábharaṇāni muñcitvā dásiyá
 adási, yaṃ sandháya vuttaṃ: Tena kho pana samayena Sá-
 vatthiyaṃ ussavo ḥoti, manussá alamkatapaṭiyattá áramāṃ
 gacchanti, Visákhāpi Migáramátá alamkatapaṭiyattá viháram
 gacchati, atha kho Visákhá Migáramátá ábharaṇāni muñcitvā
 uttarāsaṅge bhaṇḍikaṃ bandhitvā dásiyá adási: ḥanácche (?)
 imaṃ bhaṇḍikaṃ gaṇḥáḥīti, sá kira viháram gacchantí: eva-
 rūpaṃ mahágghaṃ pasáadhanāṃ síse paṭimukkaṃ yáva páda-
 pitṭhim alamkaraṇakaṃ (c. -na-) alamkaritvā viháram pav-
 situm ayuttan ti taṃ muñcitvā bhaṇḍikaṃ katvā attano attano
 pum̐nen' eva nibbattáya pañcahatthithámadharáya dásiyá hatthe
 adási, sá eva gaṇḥitum sakkoti, tena naṃ áḥa: amma imaṃ
 pasáadhanāṃ gaṇḥa, Satthu santiká nivattakāle pasádhessāmi
 naṃ ti, taṃ pana datvā ghanamaṭṭhapasáadhanāṃ pasádheta
 Sattháram upasaṃkamitvā dhammaṃ assosi, dhammasavana-
 vasāne (c. -nāvane) Bhagavantāṃ vanditvā utṭháya pakkāmi,
 sápi 'ssá dásí taṃ pasáadhanāṃ pammutṭhá, dhammaṃ sutvā
 pana pakkantáya parisáya sace kiñci pammutṭhaṃ (c. -á) ḥoti
 taṃ Ánandathero (c. -e) paṭisámeti, iti so taṃ divasaṃ mahálatá-
 pasáadhanāṃ disvā Satthu árocesi: bhante Visákhá pasáadhanāṃ
 pamussitvā gatá ti, ekamantaṃ ṭhapehi Ánandá ti, thero uk-
 khipitvā sopánapasse laggetvā ṭhapesi. Visákhāpi Suppiyáya
 saddhim ágantukagamikagilánádínāṃ kattabbayuttakaṃ jānissá-
 mīti antovihāre vicari, tá pana upásikáyo antovihāre disvā saṅgi-
 madhuteládīhi ḥatthiká pakatiyá va dahará ca sámaṇerá ca
 thálakádīni (c. -na) gaḥetvā upasaṃkamanti, tasmim pi divase
 tath' eva karimsu, ath' ekam gilānaṃ bhikkhum disvā Suppiyá

ken' attho ayyassá ti pucchitvá paṭicchádaniyená ti vutte: hotu ayyo pesessámīti dutiyadivase kappiyam alabhantī (c. -ti) attano úrumamsena kattabbakiccam katvá puna Sathari pasádena pákatikasarírā va aḥosi. Visákhá giláne ca dahare ca oloketvá amñena várena nikkhamitvá viháruácáre thítá: amma pasádhanam áhara pasádhessámīti áha, tasmim khane sá dásī pamussitvá nikkhantabhávam natvá ayye pammutth' amhīti áha, tena hi gantvá ganhitvá ehi, sace pana mayham ayyena Ánandatherena ukkhipitvá amñasmim tháne thapitam hoti má áhareyyási, ayyass' eva tam mayá pariccattan ti, jánāti kira sá: kulamanussánam pammutthabhaṇḍakam thero paṭisámeti, tasmá evam áha, thero pi tam dásim disvá kimattham ágatásīti pucchitvá ayyáya me pasádhanam pamussitvá gat' amhīti vutte: etasmim yeva (c. sema) sopánapasse thapitam, gaccha nam ganhá ti áha, sá ayyá tumbákam hatthena ámatthabhaṇḍakam mayham ayyáya anáharaniyam katan ti vatvá tucchahatthá va gantvá kim amhá ti Visákháya puttá tam attham árocesi, amma náham mama ayyena ámatthabhaṇḍakam pilandhissámi, pariccattam mayá, ayyánam pana paṭijaggitum dukkam, tam vissajjitvá kappiyam bhaṇḍam upanessámi, gaccha tam áharáhi, sá gantvá áhari, Visákhá tam apilamdhitvá va kammáre pakkosápetvá agghápesi, nava koṭiyo agghati kárāpanikam pana satasahassan ti vutte pasádhanam yáne thapetvá tena hi tam vikkínathá (c. -in-) ti áha, tattakam dhanam datvá ganhitum na koci sakkhissati, tañ ca pasádhanam pasádheturm anucchaviká itthi náma dullabhá, pathavímaṇḍalasmim (c. -ḍas-) hi tisso (c. tasse) va itthiyo mahálatápasádhanam labhimsu: Visákhá maháupásiká (c. -khá) Bandhulamallasenápatissa bhariyá Malliká Bárānasissetthino (c. -sis-) dhítá ti, tasmá (c. tassá) Visákhá sayam eva tassa múlam datvá satahassádhiká navakoṭiyo sakaṭe áropetvá viháram netvá Satháram vanditvá: bhante mayham ayyena Ánandatherena mama pasádhanam hatthena ámattham, tena ámatthakálato pattháya

na sakká tam mayá pilandhitum, tam (c. patani) pana vissajjetvá kappiyam upanessamíti vikkhāpesim(c. -ināpe) tan ti, amñam gañhitum samattham adisvá aham ev' assa múlam gāhāpetvá ágatá, catusu paccayesu katarapaccayena upanemi bhante ti, pácínadvāre (c. -ci-) saṅghassāvasanaṭṭhānam kátum yuttan te Visákhe ti, yuttam bhante ti Visákhá tuṭṭhamānasá navakoṭṭhi bhúmim eva gañhi, aparāhi navakoṭṭhi viháram árabhi, ath' ekadivasam Satthá paccúsasamaye lokam olokeno devaloká cavitvá Bhaddiyanaṅgare setthikule nibbattassa Bhaddiyassa náma setthiputtassa upanissayasampattim disvá Anáthapiṇḍikassa gehe bhattakiccam katvá uttaradvárābhimukho aḥosi, pakatiyāpi Satthá Visákhāya gehe bhikkham gañhitvá dakkhiṇadvārena nikkhamitvá Jetavane vasati, Anáthapiṇḍikassa gehe bhikkham gañhetvá pácínadvārena (c. -ci-) nikkhamitvá Pubbárāme vasati, uttaradvāram sandhyāya gacchantam űeva Bhagavantaṁ disvá cárikam pakkamissatīti jánanti, Visákhāpi tam divasam uttaradvárābhimukho gato ti sutvá va vegena gantvá vatitvá(?) áha: cárikam gantukám' attha bhante ti; áma Visákhe ti; bhante ettakam dhanam paṭiceajitvá tumhákam viháram káremi, nivattatha (c. -vatth-) bhante ti; anivattigamanam idam Visákhe ti; sá addhá hetusampannam (c. -na) kiñci (c. ka-) passati Bhagavá ti cintetvá: tena (c. -ná) hi (c. ha) bhante mayham katákatavijānanakam (c. -tamviját-) ekam bhikkhum nivattetvá gacchathá ti, árocesi (yassa roc-?) tassa pattam gañha(c. -i) Visákhe ti, sá kiñcāpi Ánandatheram piyáyati, Mahámoggallánathero iddhimá, etaṁ me nissāya kammaṁ lahum nippajjissatīti pana cintetvá therassa pattam gañhi, theró Satthāram olokesi, Satthá tava parivāre pañcasate bhikkhú gañhetvá nivatta Moggalláná ti áha, so tathá akási, tassānubhāvena pamñāsa satthi yojanāni pi rukkhathāya ca pásāṇathāya ca gatá mahantamahante rukkhe ca pásāṇe (c. -ne) ca gañhetvá tam divasam eva ágacchanti, n' eva sakāte rukkhe pásāṇe ca áropentá kilamanti na akkho bhañjati, na cirass' eva dvebhú-

makam pásadam karimsu, heṭṭhábhúmiyá pañca gabbhasatáni, uparibhúmiyam gabbhasahassapatimandito pásádo ahosi. Satthá navahi másehi cárikam caritvá puna Sávattim agamási, Visákháya pi pásáde kamman navahi másehi nitthitam, pásadakútam (c. -dá-) ghaṇakoṭṭimarattasuvanñen' eva (?) saddhim udaka-ghaṭaṅṅhanakam káresi, Satthá Jetavanavihāram gacchatīti ca sutvá paccuggamanam katvá Satthāram attano vihāram netvá paṭimñam gaṇhi: bhante (c. bhante) imam catumāsam bhikkhusamgham gaṇetvá idh' eva vasatha, pásadam aham karissāmiti, Satthá adhvāsesi, tato paṭṭhāya Buddhapamukhassa bhikkhusamghassa vihāre eva dánam deti, ath' assá eká saḥáyiká saḥassagghānikam (c. -ni-) ekam vattham ádāya ágantvá: saḥáyike aham imam vattham tava pásáde bhummattharaṇasamkhepena attharitikámá, attharaṇaṭṭhānam me ácikkhá ti áha, saḥáyike sace ty-áham okāso n'atthīti vakkhámi tvam me okāsam adátukámá ti mamñissasi (c. maña-), sayam eva pásádassa dve bhúmiyo gabbhasahassañ ca oloketvá attharaṇaṭṭhānam jánāhīti, sá saḥassagghānikam (c. -na-) vattham gaṇetvá tatha vicarantī (c. -im) tato appataramúlam vattham adisvá nāham imasmim pásáde pumñabhāgam labhāmiti domanassappattá ekasmim thāne rodantī atthāsi, atha nam Ánandathero disvá kasmá rodasīti pucchi, sá tam attham árocesi, thero má cintayī ahan te attharaṇaṭṭhānam ácikkhissāmiti vatvá: sopānapádadhovanantare pádapuñjanam katvá attharáhi, bhikkhú páde dhovitvá paṭhamam ettha pucchitvá anto pavisissanti, evan te mahapphalam bhavissatīti áha, Visákháya kira tam asallakkhitaṭṭhānam, Visákhá cattāro máse antovihāre Buddhapamukhassa samghassa dánam adási, osánadvivase bhikkhusamghassa cívarasátake adási, samghanavakena laddhacívarasátake (c. -am) saḥassam agghimsu, sabbesam pattáni púretvá bhesajjam adási, dánapariccāgena nava koṭīyo agamaṃsú (c. -sun) ti vihārasa bhúmigaḥaṇe nava (c. ne-) koṭīyo vihārákárāpane

nava viháramahe navá ti sabbápi sattavísati koṭiyo sá Buddha-
sásane pariccaji, itthattabháve thátvá micchádiṭṭhikassa geḥe
vasamáná (-náya?) evarúpo pariccágo (c. -ge) náma amñissá
n' atthi, sá vihárasa (c. -ramassa) niṭṭhitadivase vaddhamána-
kaccháyáya (c. -yaya) puttanattaparivutá yam mayá pubbe
patthitaṃ sabbam me matthakaṃ pattan ti pásádaṃ anuparigae-
chantí (c. -i) pañcahi gátháhi madhurasarena udánaṃ udáni:

Kadâham pásádaṃ rammaṃ suddhá^a mattikalepanaṃ
viháradánaṃ dassámi, saṃkappo mayha púrito.

Kadâham mañcapíthañ^b ca bhisibimbohanáni (?) ca
senásanabhaṇḍaṃ dassaṃ^c, saṃkappo mayha púrito.

Kadâham salákabhattaṃ sucim mamsúpasecanaṃ^d
bhojanadánaṃ dassámi, saṃkappo mayha púrito.

Kadâham kásikaṃ vatthaṃ khopakappásikáni^e ca
cívaradánaṃ dassámi, saṃkappo mayha púrito.

Kadâham sappinavanítam (?) madhutelañ ca pháñitani^f
bhesajjadánaṃ dassámi, saṃkappo mayha púrito ti.

Bhikkhú tassa saddaṃ sutvá Satthu árocayimsu: bhante amhehi
ettake addháne Visákháya gáyitaṃ náma na diṭṭhapubbaṃ (c. -á),
sá ajja puttanattaparivutá gáyamáná pásádaṃ anupariyáti,
kin nu mec' (?) assá pittaṃ (c. -a) kupitaṃ udáhu ummattiká
játá ti, Satthá na (c. ni) bhikkhave mayham dhítá gáyati
attano pan' assá ajjhásayo pariṇuṇṇo sá patthitapatthaná me
matthakaṃ pattá ti tuṭṭhamánasá udánaṃ udánentí (c. -i)
vicarátiti vatvá kadá pana bhante táya patthaná patthitá ti
suñissatha bhikkhave ti suñissáma bhante ti vutte atítam áhari:
Bhikkhave ito satasaḥassakappamatthake Padumuttaro náma
buddho loka nibbatti, tassa vassasatasahaṣṣaṃ áyu aḥosi, khí-
ṇásavánaṃ satasaḥassam pariváro, nagaraṃ Ḥamsavatí náma,
pitá Sunando náma rájá, mátá Sújátá náma deví, tassa aggu-

^a suddham?

^b cod. piṭh-.

^c cod. dassá.

^d cod. -sev-.

^e khoma-?

^f cod. pháñ-.

paṭṭháyiká eká upásiká aṭṭha vare (c. vá-) yácitvá mátiṭṭháne thatvá Sattháram catúhi (c. -uhi) paccayehi paṭijaggati, sáyapá-tam upaṭṭhánam gacchati, tassá eká saḥáyiká táya saddhim nibaddham viḥáram gacchati, sá tassá Satthára saddhim vissásena kathanañ ca vallabhabhávañ ca disvá kin nu kho katvá evam buddhánam vallabhá hontíti cintevá Sattháram pucchi: bhante esá itthi tumhákam kiñ hoṭíti; upaṭṭháyikánam aggá ti; bhante kiñ katvá dáyikánam (c. day-) aggá hontíti; kappasatasahassam (c. -ssá) patthanam patthetvá ti; idáni patthetvá laddhum sakká bhante ti; áma sakká ti; tena hi bhante bhikkhusatasahassena saddhim sattáham mayham bhikkham gaṇhathá ti áha; Satthá adhvásesi, sattáham dánam datvá osánadvase cívarasáṭake datvá Sattháram vanditvá pádamúle nipajjivá: bhante náham imassa dánassa phalena devissariyáḍṇam (c. -ssir-) amñataram patthemhi, tumhádisassa pan' ekassa buddhassa santike aṭṭha vare labhitvá mátiṭṭháne thatvá catúhi paccayehi paṭijaggitum samatthánam aggá bhaveyyan ti patthanam patthesi, Satthá samijjhissati nu kho imissá patthaná ti anágate amñataram ávajjento kappasatasahassam oloketvá: kappasatasahassapariyosáne Gotamo náma buddho uppajjissati, tadá tvam Visákhá náma upásiká hutvá tassa santike aṭṭha vare labhitvá mátiṭṭháne thatvá catúhi (c. -uhi) paccayehi paṭijaggantánam upaṭṭháyikánam aggá bhavissasíti áha, tassá sásam pi seva va laddhabhá viya aḥosi (-?), sá yávatáyukam (c. -utam) pumñam katvá tato cutá devaloke nibbattitvá devamanussesu saṃsarantí (c. -i) Kassapasammásambuddhakále Kikissa Kásiramño sattanam dhítanam kanitthá Saṃghadási (c. -i) náma hutvá parakulam ágantvá táhi bhaginíhi saddhim dígharattam dánáḍṇi pumñani katvá Kassapasammásambuddhassa pádamúle pi: anágate tumhádisassa buddhassa mátiṭṭháne thatvá catupaccayadáyikánam aggá bhaveyyan ti patthanam akási, tato paṭṭhaya pana devamanussesu saṃ-

sarantí imasmim̐ attabháve Meṇḍakasetṭhiputtassa Dhanañjaya-
setṭhino dhítá hutvá nibbattá mayham̐ sásane bahúni (c. -ti)
pumñáni akási, iti kho bhikkhave na mayham̐ dhítá gáyatiti,
patthanáya pana nipphattim̐ disvá udánam̐ udánétiti vatvá
Sathá dhammam̐ desento: bhikkhave yathá náma cheko má-
lákáro (c. -la-) nánápupphánam̐ mahantam̐ rásim̐ patvá nánappa-
káre máláguṇe karoti karoti evam̐ evam̐ Visákhá (c. -áya) nána-
ppakáráni kusaláni kátum̐ cittam̐ namatiti vatvá imam̐ gátham̐
áha: Yathápi puppharásimhá etc. Tattha puppharásigahaṇam̐
bahupupphadassanattam̐, sace hi appáni puppháni honti
málákáro ca cheko n'eva bahumáláguṇe kátum̐ sakkoti, acheko
pana appesu pi bahúsu pi pupphesu na sakkoti yeva, bahúsu
pana pupphesu santesu cheko málákáro dakkho kusalo bahu-
máláguṇe karoti, évam̐ evam̐ sace ekaccassa saddhá mandá
bhogá ca bahú samvijjanti n'eva sakkoti bahúni kusaláni
kátum̐ mandáya ca pana saddháya mandesu ca panabhogesu
uláráya ca pana saddháya mandesu ca bhogesu na sakkoti
yeva uláráya pana saddháya uláresu ca bhogesu (c. add. sati)
sakkoti... Visákháya vatthum̐.

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

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

... Candanan ti candanagandho, tagaramalliká vá
ti imesam̐ pi gandho eva adhippeto (c. -te), sáragandhánam̐ ag-
gassa hi lohítacandanassápi tagaramallikáya pi anuvátam̐ eva
yáti no paṭivátam̐; satañ ca gandho ti sappurísánam̐ pana
buddhapaṇḍitabuddhasávakánam̐ sflagandho paṭivátam̐ eti, kim-
kárana: sabbá disá sappuriso paváti yasmá sappuriso

sīlagandhena sabbá disá ajjhottharivá gacchati tasmá tassa gandho paṭivátam eṭṭi vattabbo, tena vuttam pativátam eṭṭi; va ssikīti játasumaná, etesa n ti imesaṃ candanádīnam gandhajátānam gandho sīlavantānam sappurisānam sīlagandho anuttaro asadiso appaṭibhāgo ti...

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

v. 56. Locus: Veluvanā. Persona: Mahákassapathero.

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

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

v. 57. Tesam sampannasīlānan ti imam dhammadesānam Satthá Rájagaham nissāya Veluvane viharanto Godhikatherassa parinibbānam árabba kathesi; so hi áyasmá Isigilipasse Kálasilāyam viharanto appamatto átápī (c. -i) pahitatto samádhikaṃ cetovimuttim phusitvá ekassa ánusayikassa ro-gassa vasena tato parihāyi, so dutiyam pi tatiyam pi chakkhattum jhānam nibbattetvá parihīno sattame vāre uppádetvá cintesi: aham chakkhattum jhāná parihīno, parihīnajhānassa kho pana aniyatá gati, idán' eva sattham áharissāmīti kesolo-

panasatthakam ga_hetvá galanálím (c. -i) chinditum mañcake nipajji, Máro tassa cittam ñatvá: ayam bhikkhu sattham áharitukámo, áharantá kho pana jívite nirapekkhá _honti, te vipassanam patthapetvá arahattam pápuñanti, sac' áham etam váressámi na me vacanam karissatíti Satthará nam váressámíti amññatakavesena Sattharam upasamkamitvá evam áha:

Mahávíra mahápañña iddhiyá yasasá jala^a
sabbaverabhayátíta^b páde vandámi cakkhuma.
Sávako te mahávíra marañam marañábhíbhú^c
ákamkhati^d khetayatí tam nisetthajutindhara

Kaphamñahi (-?) Bhagavá tuyham sávako sásane rato appattamánaso sekho kálam kayirá janesabbá ti;
tasmiñ khane therena sattham áharitam (c. -apit-) _hoti; Satthá Máro ayan ti viditvá imam gátham áha:

Evam _hi dhírá kubbanti, nāvakamkhanti jívitam,
samúlām tanham abbuyha Godhiko parinibbuto.

Atha Bhagavá sambahulehi bhikkhúhi saddhiñ therassa sattham áharitvá nipannatthanam agamási, tasmiñ khane Máro pápimá kattha nu kho imassa paṭisandhivimñāṇam patitthitan ti dhúmarási viya timirapuñjo viya ca _hutvá sabbadisásu therassa vimñāṇam samannesati (c. -nte-), Bhagavá tam dhúmatimirabhávam bhikkhúnam dassetvá: eso kho bhikkhave Máro pápimá Godhikassa kulaputtassa vimñāṇam samannesati (c. -nte-) kattha Godhikassa kulaputtassa vimñāṇam patitthitan ti, appatitthitena ca bhikkhave vimñāṇena Godhiko kulaputto parinibbuto ti áha, Máro pi tassa vimñānatthanam datthum asakkonto kumáravaññí _hutvá be_huvapañduvínam (c. -nam) ádáyā Sattharam upasamkamitvá pucchi: uddham adho tiriyañ disá anudisá sv-áham anvesam ná^higacchámi, Godhiko so ku_him gato ti, atha nam Satthá áha:

^a cod.-jalam. ^b cod.-tam. ^c cod.-bhūm. ^d cod.-khamati.

So dhīro dhisampanno jhāyī^a jhānarato sadā
 ahorattaṃ anuyuñjaṃ jīvitāṃ anikāmayāṃ
 Jitvā Namucino^b senāṃ anāgantvā punabbhavaṃ
 samūlam taṇhaṃ abbuyha Godhiko parinibbuto ti,
 evaṃ vutte Māro pāpimā Bhagavantaṃ gāthāya ajjhabhāsi:
 Tassa sokaparetassa vīṭākacchā^c abhissatha,
 tato so dummano yakkho tatth' ev' antaradhāyathā ti,
 Sathhāpi: kin te pāpima Godhikassa kulaputtassa nibbattaṭṭhā-
 nena, tassa hi nibbattaṭṭhānaṃ tumhādisānaṃ satam pi sa-
 hassam pi daṭṭhūṃ na sakkotīti vatvā imaṃ gātham āha: Te
 sampannasīlānaṃ etc.... Sammadānaṃ āvīṇānaṃ ti
 hetunā nayena kāraṇena jānitvā ... gatamaggaṃ na vindati na
 paṭilabbati na passatīti ... Godhikatherassa parinibbānavatthūṃ.
 Sammadānaṃ - cum d inserto, cfr. not. ad v. 34 et 47.

v. 58-59. Locus: Jetavanaṃ. Persona: Garahaḍinno.

Tattha saṃkāradhānaṃ smin (c. saṃkhār-) ti kaccā-
 vararāsīmhitī attho; ... saṃkārabhūtesū ti saṃkāraṃ (c.
 saṃkhār-) iva bhūtesu; puthujjane ti puthūnaṃ kilesānaṃ
 jānanato evaṃ laddhanāmo (c. -me) lokiyamaḥājano; idaṃ
 vuttāṃ hoti: yathā mahāpathe chaddite saṃkāradhānaṃ smim
 asuciye gucchapaṭikkule (c. -la) pi sucigandhaṃ padumaṃ jā-
 yetha taṃ rājamaḥāmattādīnaṃ manoramaṃ piyaṃ manāpaṃ
 upari matthake patitṭhitārahaṇ c' eva bhaveyya eva eva
 saṃkārabhūtesu pi puthujjanesu jāto nippaṇṇassa mahājanassa
 acakkhukassa antare nibbatto pi attano paṇṇābalena kāmesu
 ādīnaṃ nekkhamme ca ānisaṃsaṃ disvā nikkhamitvā pa-
 bbajito pabbajjāmattena pi tato uttarim sīlasamādhīpaṇṇāvi-
 muttiṇṇadassanāni ārādhethvāpi sammāsambuddhasāvako khī-
 ṇāsavo bhikkhu (c. -uno) andhabhūte puthujjane atikkamitvā
 rocati sobhatīti...

^a cod. jhāyi.

^b cod. namcuṇino.

^c cod. vīṇa-.

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

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

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

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

Samsáro revolutio animæ in novas existentias, samsará variæ existendi formæ, in quas animæ revolvuntur (samsaranti); cfr. vv. 95. 153. 414. Manu 12, 29. Mahábh. 12, 7131 etc. Samsáras opponitur Nibbáno.

v. 61. Locus: Sávatthí. Persona: Mahákassapattherassa saddhiviháriko.

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

kayirá ekibhāvam eva thiram katvá sabbairiyápathesu eko va vihareyya, kimkáraṇá: n'atthi bále saḥáyatá náma cúlaslam majjhimaslam maháslam dasa kathávattḥúni terasa dhútaṅgaguná (c. dhutaṅgagune) vipassanáñṇam (c. -nágunaṃ) cattáro maggá cattári phaláni tisso vijjá cha abhimñá ayam saḥáyatáguno (c. -kágune) bálam nissáya n' atthíti...

Seyyam sadisam attano meliorem, sui similem, i. e. sibi convenientem; commentator vero intelligit: vel meliorem vel sui similem. Saḥáyatá cfr. vv. 299-30.

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

Tass' attho puttá me atthi iti bálo puttataṅḥáya vihamñati dukkhíyati, puttá me nassimsú ti vihamñati nassantíti vihamñati nassissantíti vihamñati, dhane pi es' eva nayo, iti chahi ákárehi vihamñati; putte possessámíti rattiñ ca divá ca thalajalapathádisu nánappakárato váyamanto (c. -te) pi vihamñati, dhanam uppádessamíti kasivanijjádini (c. -vani-) karonto pi vihamñat' eva, vihamñantassa ca attá hi attano n' atthi tena vighátena dukkhitam attánam sukhitam kátum asakkontassa, pavattiyam pi 'ssa attá hi attano n' atthi maraṇamañce nipannassa maraṇantikáhi vedanáhi aggijáláhi viya paridayhamánassa chijjamánesu sandhibandhanesu ca bhijjamánesu atḥhisamghátesu nimmíletvá paralokam ummíletvá idhalokam passantassápi, divase divase tikkhattum nahápetvá tikkhattum bhojetvá gandhamáládíhi alamkaritvá yávajívam puttḥo pi sabhávana dukkhaparittánam kátum asamattatáya attá hi attano n' atthi kuto puttá kuto dhanam; puttá vá dhanam vá tasmim samaye kim eva karissanti, Ánandasettḥino pi kassaci kiñci adatvá puttass' attháya dhanam saṅḥapetvá pubbe vá maraṇamañce idáni vá imam dukkham pattassa kuto puttá kuto dhanam, puttá vá dhanam vá kim dukkham harimsu kim vá dukkham uppádayimsú ti...

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

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

... Sa ve bālo ti yo ca bālo samāno ko amño (c. -e) mayā sadiso bahussuto vā dhammakathiko vā vinayadharo vā dhutavāde atthīti evaṃ paṇḍitamānī hoti so amñam paṇḍitam anupasaṅkamanto apayirupāsanto n' eva pariyattim uggaṇhāti na paṭipattim pūreti ekantabālabhāvam eva pāpuṇāti...

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

v. 64. Yāvajīvam pi ce bālo ti imaṃ dhammadesaṇam Satthā Jetavane viharanto Udāyittheraṃ ārabba katesi; so kira mahātheresu (c. -rosu) paṭikkantesu dhammasabhaṃ gantvā dhammasane nisīdati, atha naṃ ekadivasam āgantukā bhikkhū disvā ayaṃ bahussuto mahāthero bhavissatīti mamñamānā khandhādipaṭisaṃyuttaṃ pañham pucchivāpi kiñci ajānaṃānaṃ ko eso buddhehi (c. buddhehi) saddhim ekavihāre vasamāno khandhadbātuāyatanamattam pi na jānāti gārahitvā Tathāgataṃ ārocesum, Satthā tesam dhammam desento imaṃ gātham āha: Yāvajīvam etc. Tass' attho: bālo nāma yāvajīvam pi paṇḍitam upasaṅkamanto payirupāsanto imaṃ buddhavacanam ettakam buddhavacanan ti evaṃ pariyattidhammam vā ayaṃ vāro ācāro gocaro idaṃ sāvajjam idaṃ anāvajjam idaṃ sevītabbam idaṃ na sevītabbam idaṃ pativijjhitabbam idaṃ sacchikātabban ti evaṃ paṭipattipaṭivedhadhammam vā na jānāti, yathā kiñci: dabbī sūparasam viya, yathā hi dabbī yāva parikkhayā nānappakārāya sūpavikatīyā samparivattamā-

nāpi idam loṇikam (c. loni-) idam aloṇikam (c. -alon-) tittakam khārikam kaṭukam ambilam accambilam kasāvan (c. kāsāv-) ti sūparasam na jānāti evam evam bālo yāvajīvam pi paṇḍitam payirupāsamāno vuttappakāradhammam na vijānāti. Desanāvasāne āgantukabhikkhūnam āsavehi cittāni vimuccimsū ti. Udāyittherassa vatthum.

v. 65. Locus: Jetavanam. Personæ: timsa pātheyyakā bhikkhū.

Viññū cfr. Clough: Pali grammar p. 115.

v. 66. Locus: Veḷuvanam. Persona: suppbuddho kutthi.

Tattha carantīti catuiriyāpathēhi akusalam eva karontā vicaranti... amittenevā ti amittabhūtena viya verinā viya hutvā; kaṭukapphalan ti tikhinaphalam dukkhaphalam...

Kaṭukapphalam cfr. not. ad v. 18.

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

v. 68. Locus: Veḷuvanam. Persona: Sumanamālākāro.

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

v. 69. Locus: Jetavanam. Persona: Uppalavaṇṇatherī.

Tattha madhuvā ti bālassa hi pāpam akusaladhammam karontassa tam kammam madhu viya madhurarasam viya ittham kantam manāpam viya upatthāti... na paccati ditthadhamme vā samparāye vā vipākam na deti...

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

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

Tass' attho: sace bálo apariñānadhammo sīlādiguṇapari-
bhāvito tittháyatane pabbajito tapacaraanāṃ púressámīti máse máse
pante (patte?) kusaggena bhojanam̐ bhuñjanto vassasataṃ bhuñ-
jetha bhojanam̐ na so saṃkhata dhammānaṃ kalam̐ (c. ká-)
nāgghati soḷasim̐, saṃkhátadhammá vuccanti ñátadhammá tulita-
dhammá, tesu hetthimakotiýá sotápanno (c. -ṇṇo) saṃkhátadhammo
uparikotiýá khínásavo... idam̐ vuttam̐ hoti: yaṃ tassá saṃkháta-
dhammānaṃ cetanāya phalam̐ tam̐ soḷasa koṭṭhāse katvá
tato ekekaṃ puna soḷasa soḷasa koṭṭhāse katvá tato ekassa
koṭṭhásassa phalam̐ tad eva tassa bálassa tapacaraanato maḥan-
tataran (c. -taṃtaran) ti...

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

v. 71. Locus: Veluvanam. Persona: aḥipeto.

...Yathá idam̐ sajjū khíram̐ tam̐ khaṇam̐ yeva na muc-
cati na pariṇamati na pakatim̐ (c. phakaki) jahati... evam̐
evam̐ pápakammam̐ pi kayiramānam (c. -ṇam) eva na paccati,
yadi vipacceyya na koci pápakammam̐ kátum̐ visaḥeyya...
tam̐ bálam̐ dutiye vá tatiye vá attabhāve nirayádisu (c. -isá)
nibbattam̐ dahantam̐ anugacchatīti...

Sajju sanscr. sadyas (sadyo), Clough: Pali gr. p. 69.
Khíram̐ va muccati, similiter Mahābh. 12, 8423, cfr. 1, 332a.
12, 8551. Manu 4, 179. daḥan cfr. ḍasati.

v. 72. Locus: Veļuvanam. Persona: saṭṭhikūtapeto.

Tattha yāvā d evā ti avadhiparicchede 'ttha nipāto; ñattan ti jānanabhāvo, yam pi sippam jānāti yamhi vā issariye yase sampattiyañ ca ṭhito janena ñāyatīti pākato paññatto hoti tass' etaṃ nāma (c. -am) sippam vā hi issariyādi-bhāvo (adde: vā) bālassa anattāy' eva jāyati, taṃ nissāya so attano anattam eva karoti; h antīti vināseti; sukkaṃ san ti kusalakoṭṭhāsam, bālassa hi sippam vā issariyam vā uppaj-jamānam kusalakoṭṭhāsam ghātentam eva uppajjati; muddhan ti paññāy' etaṃ nāmam; vipātayan ti viddhamsayamānam, tassa hitam sukkaṃ sam hanantam paññāsamkhātam vipā-tentam viddhamsentam eva hantīti...

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

v. 73-74. Asatam bhāvanam iccheyyāsīti imam dhammadesanam Satthā Jetavane viharanto Sudhammattheram ārabba kathesi. Desanā Macchikāsāṇḍe samuṭṭhāya Sāvatthiyam niṭṭhitā. Macchikāsāṇḍanagarasmim hi Citto gaḥapati pañcavag-giyānam abhantaram Mahānāmatheram piṇḍāya caramānam disvā tassa iriyāpathe pasīditvā pattam ādāya geham pavesetvā bhojetvā bhattakiccāvasāne dhammakatham suṇanto sotāpatti-phalam patvā acalasaddho hutvā Ambātakavanam nāma attano uyyānam saṃghārāmaṃ kātukāmo therassa hatthe udakam pātetvā niyyādesi, tasmim khaṇe patiṭṭhitam Buddhasāsanam ti udakapariyantam (?) katvā mahāpathavi kampi, mahāsetṭhi (c. -i) uyyāne mahāvihāram kāretvā sabbadisāhi āgatānam bhikkhūnam vivaṭadvāro aḥosi, Macchikāsāṇḍe pi Sudhammatthero nāma nevāsiko aḥosi. Aparena samayena Cittassa guṇakatham sutvā dve aggasāvaka tassa saṅgaḥam kātukāmā Macchikāsāṇḍam agamaṃsu, Citto gaḥapati tesam āgamanam sutvā addhajojanamattam paccuggantvā te ādāya attano viharānam

pavesetvá ágantukavattam katvá bhante thokam dhammakatham sotukámo 'mhíti (c. -iti) dhammasenápatim yáci, atha nam theró upásaká addhánena mahákilantarúpá api ca thokam sunáhíti tassa dhammakatham kathesi, so therassa dhammakatham sunanto va anágámiphalam pápuñi; so dve aggasávake vanditvá bhante sve bhikkhusahassena saddhim mama gehe sikkham gañhathá ti nimantetvá pacchá nevásika: Sudhammattheram tumhe pi bhante sve therehi ágaccheyyáthá (c. -athá) ti nimantesi, so ayam mam pacchá nimantetiti kuddho patikkhipitvá punappuna yáciyamáno pi patikkhipi, tvá esa upásake (?) pamñáyissatha bhante ti pakkamitvá puna divase attano nivesane mahádánañi sajjesi, Sudhammatthero pi paccúsakále yeva kídiso nu kho gahapatiná aggasávakánañi sakkáro sajjito yeva gantvá passissámíti cintetvá páto va pattacívaram ádáya tassa geham agamási, so gahapatiná nisídatha bhante ti vuccamáno náham nisídami piñdáya carissámíti vatvá aggasávakánañi pañiyáditasakkárañi oloketvá gahapatijátiyá ghattetukámo uláro te gahapati sakkáro api c'ettha ekam yeva n' atthíti kiñ bhante ti lasaṅguliká (-?) gahapatiti vatvá gahapatiná kákopamáya (?) apasádito kujjhitvá eso te gahapati ávásá pakkamissámíti vatvá yávatatiyam váriyamáno pi pakkamitvá Satthu santikañi gantvá Cittena ca attaná ca vuttavacanañi (c. vucca-) árocesi, Satthá tayá upásako saddhasampanno hína kluṃsito ti tass'eva dosañi áropetvá pañisáráñiyakamañi káretvá gaccha Cittañi gahapatim khamápehíti pesesi, so tattha gahapati mayham doso (c. vesó) khamáhi me ti vatvá náham khamámíti tena pañikkhitto mamkubhúto tam khamápetum násakkhi, puna-d-eva Satthu santikañi paccágamási, Satthá nássa upásako khamissatiti jánanto pi mánaddho esa timsayojanañi gantvá pacchá gacchatú (c. -u) ti khamápanúpayam anácikkhitvá va (c. ca) uyyojesi, ath' assa puna ágatakále nihatamánassa anudútañi datvá gaccha iminá

saddhīm gantvá upásakam khamápehīti vatvá samanena náma mayham viháro mayham nivásanattánam mayham upásako mayham upásikáyo ti mánam (c. -a, adde: vá) issam (c. -á) vá kátum na vaddhatīti evam karontassa issámánádayo kilesá vaddhantīti anusandhīm ghatetvá dhammam desento imá gáthá abhási: Asatam etc. Tattha asatan ti bálo bhikkhu avijjamánasambhávam iccheyya, assaddho samáno saddho ti mam jano jánátú ti icchati, niddese vuttanayena bálo assaddho dusslo appassuto avivitto kusīto anupaṭṭhitasati (c. -tī) asamáhito duppaṁño akhínásavo va samáno: aho vata mam jano (c. jáno) ayam saddho sílavá bahussuto pavivitto áradhviriyo upaṭṭhitasati samáhito paṁṇavá khínásavo ti jáneyyá ti imam asantasambhávam icchati; purekkhāran ti parivāram aho vata mam sakalaviháre bhikkhú parivāretvá pañham pucchantá vicareyyun ti evam icchácāre thatvá purekkhārañ ca bhikkhúsu (c. -usu) icchati; ávásesú ti samghikesu ca ávásesu yáni yáni viháramajjhe pañtáni senásanáni táni attano sandiṭṭhasambhattádīnam bhikkhúnam tumhe idha vasathá ti vicārento sayam pi parasenásanam palibuddhanto senásanam ágantukabhikkhúnam paccantimáni (-?) uklāpasenásanáni c' eva amanussa-pariggahītáni ca tumhe idha vasathá ti vicārento ávásesu ca issariyam icchati; pújá parakulesu cá ti n'eva mátápitunnam (adde: na) nātakānam paresam ye kulesu aho vat' ime mayham eva dadeyyum na amñesan ti evam catúhi paccayehi pújam icchati; mam' eva kata mamñantú ti yassa ca bálassa yam kiñci viháre uposathágárádikaraṇavasena katañ navakamman tañ sabbam amhákam therena katan ti evam gihí ca pabbajitá ca ubho pi mam eva nissáya katañ parinīṭṭhitam mamñantú ti samkappo uppajjati; mam' evātivásá assú ti gihí ca pabbajitá ca sabbe pi mam' eva vasena (vase?) vattantu, sakaṭá goṇá (c. -a) vāsipharasuádīni vá laddhabbáni hontu antamaso yágú (c. -u) tāpetvá pivanádīni vá, evarúpesu

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

vissajjento va agamási. Satthâpi Ánandatheram ámantesi : Ánanda vaddhamánaccháyaya Citto gahapati pañcahi upásakasatehi parivuto ágantvá mam vandissatíti; kim pana bhante tumhákam vandanakále kiñci pátiñfram bhavissatíti; bhavissati (c. -títi) Ánandá ti; kim bhante ti; tassa ágantvá mam (c. má) vandanakále rájamánena atthakarísamatte padese jañnumattena odhiná (c. odi-) pañcavannánam dibbapupphánam ghañavassam vassissatíti; tam katham sutvá nagaravásino: evam mahápumño kira Citto gahapati náma ágantvá ajja Sattháram vandissatíti, evarúpañ kira pátiñariyam bhavissati, mayam pi tam mahápumñam datthum labhissámá ti paññakáram ádáyá maggassa ubhosu passesu atthamsu. Vihárasamípam ágatakále pañca bhikkhusatáni pañhamam agamañsu, Citto gahapati amma tumhe pacchato anugacchathá (c. anág-) ti mahápásikáyo vatvá pañcahi upásakasatehi parivuto Satthu santikam agamási; buddhánam sammukhattháne pana thitá vá nisinná vá na ito vá etto vá honti, buddhavíthiyá dvísu passesu niccalá va titthanti (c. -ati); Citto gahapati paññam buddhavíthim okkami, tñi phaláni pattena ariyasávakena olokitatthánam kampi, eso kira Citto gahapatíti mahájano olokesi, so Sattháram upasamkamitvá chabbannánam buddharasmñam anto pavisitvá dvísu gopphakesu Satthu páde gahetvá vandi, tam khañam yeva vuttappakáram pupphavassam vassi, sádhukárasahassáni pavattimsu; so ekam másam Satthu santike vasi, vasamáno ca sakalabuddhapamukhabhikkhusamgham (c. -á) viháre yeva nisídápetvá mahádánam adási, attaná saddhim ágate pi antoviháre yeva katvá patijaggi, ekadivasam pi attano sakatesu kiñci gahetabbañ náñhosi, devamanussehi ábhatapaññakáren' eva (c. -áramneva) sabbakiccáni akási, so Sattháram vanditvá áha: bhante aham tumhákam dánam dassámíti ágacchanto másam antarámagge añosim, idha me máso vítivatto, mayá ábhatam (c. ágatam) kiñci gahetum (c. -tu) na labhámi (c. lá-), ettakam

kálam devamanussehi ábhatapannákáren' eva dánam adásim, so 'ham sace pi idha samvaccharam vasissámi n' eva mama deyyadhammam dátum labhissámi, sakatáni otáretvá gantum icchámi, patísamanatthánam me árocápethá ti, Satthá Ánandatheram áha: Ánanda upásakassa ekam padesam tuccham káretvá dehíti, theró tathá akási, kappiyabhúmi kira Cittassa gahapatino anumñátá, upásako pi attaná saddhim ágatehi (c. -s) tianasahassehi saddhim tucchusakatehi puna maggam patipajji, devamanussá uttháya ayya tayá tucchusakatehi gamanakammañ katan ti sattañ rataneñi sakatáni púrayimsu, so attano ábhatapannákáren' eva mahájanam patijagganto agamási, Ánandathero Sattháram vanditvá áha: bhante tumhákam santikam ágacchanto pi másena ágato, idhápí másam eva vuttho, ettakam kálam ábhatapannákáren' eva dánam adási, idáni pañca saktatáni tuccháni katvá máne (?) va kira gamissati, devamanussá pan' assa uttháya tayá (c. nakayá) ayya tucchusakatehi gamanakammañ katan ti sakatáni sattañ rataneñi púrayimsu, puna attano ábhatapannákáren' eva kira mahájanam patijagganto gamissati, kim pana bhante etassa tumhákam santikam ágacchantass' eva ayam sakkáro uppajji udáhu amñattha gacchantassápi uppajjethá ti; Ánanda mama santikam ágacchantassápi amñattha gacchantassápi tassa uppajjeth' eva, ayam hi upásako saddho pasanno sampannaslo, evarúpo yam yam padesam bhajati tattha tath' ev' assa lábhasakkáro nibbattatíti vatvá Satthá imam Pakinnakavagge* gátham áha:

Saddho sílena sampanno yasobhogasamappito

yam yam padesam bhajati tattha tath' eva pújito ti.

Attho pan' assá tath' eva ávibhavissati. Evam vutte Ánandathero Cittassa pubbakammañ pucchi, ath' assa Satthá kathento áha: Ánanda ayam Padumuttarassa bhagavato pádamúle katábhiniháro kappasatasahassam devamanussesu sam-

* v. 303.

sarivá Kassapabuddhakále (c. kappapa-) migaluddakakule nibbatto vuddhim anváya ekadivasam deve vassante migamara-
 nattháya sattim ádáya araññam gantvá mige olokento ekasmim
 akatapabbháre sasísam párupitvá ekam bhikkhum nisinnam
 disvá eko ayyo samanadhammam karonto nisinno viya bha-
 vissati bhattam assa áharissámíti vegena geham gantvá ekasmim
 uddhane hiyyo (c. hí-) ábhatamamsam ekasmim bhattam pacápetvá
 piñdacárikabhikkhú disvá tesam pi pattam ádáya pamñattásane
 nisídápetvá bhikkham sampádetvá ayyo pavisathá ti amñam
 ánápetvá tam bhattam puṭake pakkhipitvá ádáya gacchanto
 antarámagge nánápuppháni ocinitvá pattapute katvá therassa
 nisinnatthánam gantvá mayham bhante sañgaham karothe ti
 vatvá pattam gahetvá púretvá therassa hatthe thapetvá tehi
 pupphehi pújam karitvá: yathá me ayam rasapindapáto pup-
 phapújáya saddhim cittam tosesi evam nibbattanibbattattháne
 paññákárasahassáni ádáya ágantvá mayham cittam tosentu
 pañcavaññakusumavassañ ca vassatú (c. -u) ti patthanam thapesi,
 so, yávajívam kusalam karitvá devaloke nibbattanibbattattháne
 jaññumattena odhiná dibbapuppham vassi, idáni pi 'ssa játa-
 divase c' eva idha ca ágatassa pupphavassavassanañ ca paññá-
 kárábhíháro ca sattañi rataneñi sakaṭapúrañañ ca tass' eva
 kamma nissando ti. Sudhammattherassa vatthum.

Asatam præ. part. act. verbi as cum negatione, forma
 antiquior, comment. asantam. Issariyam sanscr. aiçvaryam;
 exspectari poterat essariyam, interdum vero e et o, sequentibus
 duabus consonantibus, in i et u transeunt, ut: pasibbaka, paṭivis-
 saka, aggihutta, ussáva, ussukka, sanscr. prasevaka, prativeçaka,
 agnihotra, avaçyáya, autsukya; etiam in fine vocis o (pro as) u
 fit in exemplis sajju, aparajju, jánemu. Kata sic omnes codd.
 Non solum anusváram in flexione metri causa abjicere licet,
 ut v. 13a phuseyyu, paṭivadeyyu, v. 182 maccána, v. 183 bud-
 dhána (cfr. Burnouf: Bhág. Purána T. I. p. CXXII not.),

verum etiam vocalem antecedentem, ut v. 196 im' ettam, v. 242 mal' itthiyá, v. 273 maggán' atthañgiko, v. 388 pabbájay' attano. Assu a pers. plur. potent. verbi as, forma origini proprior quam sanscr. syuh; a pers. sing. assa et siyá. Kismici cum i in stirpe non commemoratur apud Clough: Pali gr. p. 80.

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

Tattha amñá hi lābhúpanisá amñá nibbána-gáminíti lābhúpanisá nám' esá amñá nibbānagáminí paṭipadá; lābhuppádakena hi bhikkhuná thokaṃ akusalaṃ kammaṃ kátum vaddhati, káyavaṃkádñi kátabbáni honti, yasmim hi kále káyavaṃkádñi [karanakále yeva lābho uppajjati su kiñci] karoti tadá lābho uppajjati, [páyásapániam pi vaṃkaṃ akatvá ujukam eva hatthaṃ osáretvá ukkhipantassa hattho makkhitamatto va hoti, vaṃkaṃ katvá táretvá ukkhipantassa puna páyásapiṇḍam uddharanto va nikkhamati, evaṃ káyavaṃkádi ayam hi karanakále (c. -na-) yeva lābho uppajjati adhammi] páyásapátiamhi vaṃkaṃ (c. -á) akatvá ujukam eva hatthaṃ osáretvá ukkhipantassa hattho makkhitamatto va hoti, vaṃkaṃ katvá otáretvá ukkhipantassa puna páyásapiṇḍam uddharanto va nikkhamati, evaṃ káyavaṃkádñi karanakále yeva lābho uppajjati, ayam adhammiká (c. -kathá) lābhúpanisá náma; upasampadácfvaredháraṇaṃ báhusaccaṃ pariváro aramñaváso ti evarúpehi pana káraṇehi uppannalābho dhammiko (c. addit: lābho dhammiko) náma hoti, nibbānagáminípaṭipadaṃ (c. -nip-) púrentena pana bhikkhuná káyavaṃkádñi pahátabbáni, anandhen' eva andhena viya amúgen' eva (c. amuhena, adde: múgena) viya abadhiren' eva badhireneva bhavitum vaddhati, asaṭṭhena (saṭh-?) amáyáviná (adde: viya) bhavitum vaddhati; e v a m e t a n ti evaṃ lābhuppádanapaṭipadañ ca nibbānagáminípaṭipadañ ca evaṃ ñatvá sabbesaṃ (c. sabbe) saṃkhatadhammānaṃ bujjanavasena buddhassa savanena jātattṭhena ovádānusāsanaṃ vá savanaṭṭhena sávako bhikkhu

adhammikam catupaccayasakkaram nâbhinandeyya, tam eva dhammikam na paṭikkoseyya; kâyavivekâdikam vivekam anubrûhayeti tattha kâyaviveko ti kâyassa ekîbhâvo citta-viveko ti attha samâpattiyo upadhiviveko ti nibbânam, tesu kâyaviveko gaṇasaṅgaṇikam vinodeti, cittaviveko kilesasaṅgaṇikam vinodeti, upadhiviveko saṃkhârasaṅgaṇikam vinodeti, kâyaviveko va cittavivekassa paccayo hoti, cittaviveko upadhivivekassa paccayo hoti, vuttam pi c' etam: kâyaviveko ca vaṭakattakâyanam (c. -tam) nekkhammâbhiratânam, cittaviveko ca parisuddhacittânam paramavodanappattânam (-vodapana-?), upadhiviveko ca nirupadhînam (c. nirûp-) puggalânam visamkhâragatânam ti, iti imam tividham vivekam (c. -ka) brûheyya vaddheyya upasampajja vihareyyâ ti attho...

Ex eo, qui in versu inest, parallelismo (lâbha-sakkâra; nibbâna-viveka) elucet, vocem lâbha simili sensu intelligendam esse, quo sakkâra; significat igitur, ni fallor, primum: munus, quod quis accipit, honorificum, deinde: honorem ipsum. Imprimis in composito lâbhasakkâra voci hæc notio subjecta esse videtur, neque vulgaris, ut vertunt Burnouf (Introd. p. 505 not.) et Turnour (Mahâvanso p. 38), commodum, lucrum. Upanisâ sanscr. upanîsad haud scio an recte interpretatus sim. Vivekam cfr. vv. 87. 271. Jâtakathavaṇṇanâ fol. cai: aham amma pabbajitvâ kasiṇaparikkammaṃ katvâ attha samâpattiyo pañca abhimmâ uppâdetvâ gaṇato kâyam kilesehi ca cittam vivecetvâ imam vivekam brûhento vaddhento brahmalokaparâyano bhavissâmi, alam me agârenâ ti. Anubrûhayeti (cfr. v. 285) a rad. brûh sanscr. vr̥mh, vide Westerg. Radices.

v. 76. Locus: Jetavanam. Persona: Râdhatthero.

Tattha nidhînan ti nidahitvâ thapitânam hiraññasuvaṇṇâdipûrânam nidhikumbhînam; pavattâran ti kiccâjîvike

duggatamanusse anukampaṃ katvā ehi sukhena te jīvitūpāyaṃ dassessāmīti nidhiṭṭhānaṃ netvā haṭṭhaṃ pasāretvā imaṃ gaḥetvā sukhī te jīvā ti ācikkhatāraṃ viya; vajjadassinanti me vajjadassinō iminā naṃ asāruppena khalitena vā saṃghamaṃ nigganḥissāmīti randhagavesiko (c. ru-) ca, amṇāvata (amṇātaṃ?) nāvanatthāya (nānatthāya?) nātaṃ anugganḥatthāya sīlādīnaṃ assa buddhikāmatāya (c. -yaṃ) taṃ taṃ vajjaṃ olokānena ullampanasabhāvasaṅghito ca (-?), ayaṃ idha adhippeto; yathā hi duggatamanusso imaṃ ganḥāhīti tajjetvāpi pothevāpi nidhiṃ dassento kopaṃ na karoti pamudito va hoti evam evaṃ evarūpe puggale asāruppaṃ vā khalitaṃ (c. bhavi-) vā disvā ocikkhante kopo (c. -e) na kātabbo, tuṭṭhen' eva bhavitabbaṃ, bhante maḥantaṃ vā kammaṃ kataṃ mayhaṃ, ācariyupajjhāyaṭṭhāne thatvā ovaḍanto (c. -te) hi puna pi maṃ vadeyyāthā (c. -athā) ti pavāretabbaṃ eva; niggaḃhāvādinanti ekaccehi saddhivihārikādīnaṃ asāruppaṃ vā khalitaṃ vā disvā: ayaṃ me mukhodakadānādīhi sakkaccaṃ upatṭhaḥati, sace naṃ vakkhāmi na maṃ upatṭhaḥissati, evam eva pariḥāni bhavissati vattum avisahanto niggaḃhāvādī (c. -i) nāma (adde: na) hoti, so imasmim sāsane kacavaraṃ ākirati, yo pana tathārūpaṃ vajjaṃ disvā va vajjānurūpaṃ tajjento pana mettodaccakammaṃ karonto viḥārā nīharanto sikkhāpeti (c. -nti) ayaṃ niggaḃhāvādī nāma, seyyathāpi sammāsambuddho vuttam h'etaṃ: niggaḃha niggaḃha (c. -ā) ahaṃ Ānanda vakkhāmi pavayha sā sāro so ṭhassatīti (-?); medhāvīnanti dhammojapaṃnāya samannaḡataṃ (c. -ta); tādisanti evarūpaṃ paṇḍitaṃ bhajeyya payirupāseyya; tādisaṃ hi ācariyaṃ bhajamānassa antevāsikassa seyyo hoti na pāpīyo vaddhi (c. vassi) meva hoti no pariḥānti ...

Paṇḍitāraṃ sanscr. pravaktāraṃ Manu 4, 162. Pañcat. ed. Kosegarten p. 157, 17. Vajjaṃ sanscr. varjyaṃ, quod fugiendum est, vitium. Abhidhān. ed. Clough p. 99, 7. 145, 8

i. q. doso. Cfr. Dhpd. vv. 259. 218. Niggayhavadim cfr. v. 24 nisammakárin.

v. 77. Locus: Jetavanam. Personæ: assajipunabbasuká bhikkhú.

Tattha ovadeyyá ti uppanne vatthusmim vadanto ovadati náma, anuppanne ayaso pi nesiya ti ádivasena anáगतam dassento anusásati náma, sammukhá vadanto pi ovadati náma parammukhá dútam vá sásanam vá pesento anusásati náma, sakim vadanto pi ovadati náma punappuna vadanto anusásati náma ...; asabbhá ti akusaladhammá niváreyya, kusaladhamme patitthápeyyá ti attho ...

Ovadeyy'anus-, cfr. v. 41 vat'ayam, v. 326 ajj'aham, v. 327 uddharath'att-, v. 379 coday'att-, v. 380 saññamay'att-, v. 275 dukkhass'antam, vv. 256. 260. 328 yen'attham etc., vv. 158. 384 ath'aññam etc., vv. 62. 161. 191 n'atthi etc. Asabbhá sanscr. asabhyá.

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

Tass'attho káyaduccaritádiakusalakammábhíratá pápamittá náma, sandhicchedanádike vá ekavísatíanesanádibhede (c. -nápibhede) vá attháne niyojaniká purisádhamá náma, ubho pi vá ete pápamittá c'eva purisádhamá ca, te na bhajeyya na payirupáseyya; viparítá (c. -ri-) pana kalyānamittá c'eva sappurisá (c. -sañ) ca, te bhajetha payirupásethá ti ...

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

v. 79. Locus: Jetavanam. Persona: Mahákappinatthero.

Tattha dhammapítiti dhammapáyako dhammam pi-vanto ti attho, dhammo nám' esa na sakká bhájanena yáguádini

viya pátuṃ, navavidham pana lokuttaradhammaṃ náma káyaena phusanto árammaṇato sacchikaronto parimñáhi samádhíhi (c. -d́hi) dukkhádáni ariyasaccáni paṭivijjhanto dhammaṃ pivati (c. -anti) náma; sukhaṃ set́ti desanámattam eva taṃ, catúhi iriyápathehi taṃ sukhaṃ viharat́ti attho; vipprasanna ná ti anávilena nirupakkilesena (c. nirúp-); ariyappavedite (c. -to) Buddhád́hi ariyehe pavedita satipaṭṭhánádibhede bodhappakkhiyadhamme...

Ariyappavedite dhamme cfr. v. 164.

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

Tattha paṭhaviyaṃ thalaṭṭhánam khanitvá (c. -ni-) ávátaṭṭhánam púretvá mátikaṃ vá katvá rakkhajjhá (?) doṇiyaṃ ṭhapetvá attaná icchiticchitaṭṭhánam udakaṃ nent́ti nettiká;... etaṃ ettakaṃ árammaṇam katvá paṇḍitá sotápattimaggáni (c. -ńti) uppádentá attánam damenti, arahatte pana patte ete dantá náma hont́ti...

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

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

... Evaṃ atṭhasu pi lokadhammesu ajjhottharantesu paṇḍitá na samiñjanti paṭighavasena vá anunayavasena vá na calanti na kampanṭ́ti (c. kapp-)...

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

v. 82. Locus: Jetavanaṃ. Persona: Káṇamátá.

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

v. 83. Sabbattha ve sappurisá vajantiti imaṃ dhammade-
 sanam Sathá Jetavane viharanto pañcasate bhikkhú (c. -u) árab-
 bha kathesi. Desaná Verañjáyam samuṭṭhitá. Paṭhamabodhiyam
 (c. -ambo-) hi Bhagavá Verañjam gantvá Verañjabrahmanena (c.
 -janabr-) nimantito pañcahi bhikkhusatehi saddhim vassam upa-
 gañchi, Verañjo bráhmaṇo māvavaddhanena avacco ekadivasam
 pi Satháram árabba satim na uppádesi, Verañjapi dubbhikkhá
 aḥosi, bhikkhú (c. -u) santarabáhiram Verañjam piṇḍáya caritvá
 piṇḍapátam alabhantá kilamimsu, tesam assavañijaká pattam
 thúlakam bhikkhá paṃñápesum (-?), te kilamante disvá Mahá-
 moggallánatthero paṭhavojam bhojetukámo Uttarakurú (c. -uñ) ca
 piṇḍáya pavesetukámo aḥosi, Sathá tam paṭikkhipi, bhikkhú-
 nam ekadivasam pi piṇḍapátam árabba parittáso náḥosi,
 icchácáram vajjetvá va viharimsu. Sathá tattha temásam
 vasitvá Verañjam bráhmaṇam avaloketvá tena katasakkára-
 sammáno tam saraṇesu patitthápetvá tato nikkhanto anupubbena
 cárikam caramáno ekasmim samaye Sávatthim patvá Jetavane
 vihási, Sávatthivásino Satthu ágantukabhattáni karimsu, tadá
 pana pañcasatamattá vighásadá bhikkhú nissáya antoviháre
 yeva vasanti, te bhikkhúnam bhattávasesáni pañtabhojanáni
 (c. pañi-) bhuñjitvá niddáyitvá uttháya nadítíram gantvá nadantá
 vaggantá mallayuddham yujjhantá kínti, antoviháre pi bahi-
 viháre pi anácáram eva carantá vicaranti; dhammasabháyam
 katham samuṭṭhápesum: passathávušo ime vighásadá dubbhik-
 khakále Verañjáyá kañci káram na dassesum, idáni pana
 evarúpáni pañtabhojanáni bhuñjitvá niddáyitvá anekappakáram
 dassentá (c. -to) vicaranti, bhikkhú pana Verañjáyá pi upasan-
 tarúpá (c. -tár-) viharitvá idáni pi upasantupasantá viya viharantiti.
 Sathá dhammasabháyam gantvá bhikkhave kim kathethá ti
 pucchitvá idam námá ti vutte: pubbe p'ete gadrabhayoniyam
 nibbattá pañcasatá gadrabhá hutvá pañcasatánam ájáníyyasin-
 dhavánam allarasamuddikápanakam pítávasesam uccitthasaka-

taṃ (c.-kaṣaṭaṃ) udakena madditvá va kañci (?) pilotikáhi paris-
sávitattá válodakan ti saṃkhátaṃ (c. saṃkhamgataṃ) apparasaṃ
niḥiṇaṃ pítvá madhumattá viya nadantá vicarimsú ti vatvá:

Válodakaṃ apparasaṃ niḥiṇaṃ
pítvá mado jáyati^a gadrabhánaṃ,
imañ ca pítvána rasam pañtaṃ
mado^b na^c sañjáyati sindhavánaṃ.
Appam pivitvána^d niḥiṇajacco^e
so majjati tena jañinda puttḥo^f
dhorayhasilí^g ca kulamhi játo
na^h majjati aggarasaṃ pivitváⁱ ti.

Imaṃ Válodakajátakaṃ vitthárena kathetvá: evaṃ bhikkhave
sappurisá lobhadhammaṃ vivajjetvá sukhítakále pi dukkhitakále
pi nibbikára va honṭiti anusandhiṃ ghaṭetvá dhammaṃ desento
imaṃ gátham áha: Sabbattha etc. S a b b a t t h á ti pañcakan-
dhádibhedesu sabbadhammesu: s a p p u r i s á ti s u p u r i s á ; v a j -
a n t i t i a r a h a t t a ñ á n e n a a p a k a d d h a n t á c h a n d a r á g a m v i j a h a n t i ;
k á m a k á m á ti k á m e k á m a y a n t á k á m a h e t u k á m a k á r a ñ á ; n a (c . n á)
l a p a y a n t i s a n t o t i B u d d h á d a y o k á m a h e t u n ' e v a a t t a n á l a p a y a n t i
n a p a r a m l a p á p e n t i , y e b h i k k h á y a p a v i t t h á i c c h á c á r e t h i t á : k i m
u p á s a k á s u k h a n t e p u t t a d á r a s s a , r á j a c o r á d i n a m v a s e n a d i p a d a c a -
t u p p a d e s u n ' a t t h i k o c i u p a d d a v o t i á d d i n i v a d a n t á t á v a t e l a p a n t i
n á m a , t a t h á p a n a v a t v á : á m a b h a n t e s a b b e s a n n o (c . t o)
s u k h a m , n ' a t t h i k o c i u p a d d a v o , i d á n i n o g e h a m p a h ú t a n n a p á n a m
(c . p a h u -) , i d h ' e v a v a s a t h á t i a t t á n a m n i m a n t á p e n t á l a p á p e n t á
n á m a , s a n t o p a n a i d a m u b h a y a m p i n a k a r o n t i ; s u k h e n a
p u t t h á a t h a v á d u k k h e n á t i d e s a n á m a t t a m e t a m , a t t h a h i
p a n a l o k a d h a m m e h i p u t t h á t u t t h i b h á v a m a m k u b h á v a v a s e n a v á
v a n n a h a n a n a a v a n n a v a s e n a (v a n n a n á v a n n a n á v a s e n a ?) v á u c c á -

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

v a c a m ákáraṃ paṇḍitá na dassayantíti . . . Vighásádánaṃ desavutta (?) bhikkhúnaṃ vatthum.

Phuṭṭhá part. perf. pass. a rad. plus sanscr. sprç; hanc lectionem ex cod. A recepi, B et C puṭṭhá (sanscr. puṣṭá vel prṣṭá) præbent, quæ lectio convenientem ullam interpretationem admittere non videtur, nisi forte sit puṭṭha i. q. phuṭṭha cfr. piḥ, puṭḥ (s. sprḥ, sphuṭ). Na uccá v a c a m legendum est n'ucc-

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

Tattha na atta_hetú ti paṇḍitá náma attahetu vá para_hetu vá pápaṃ na karonti; na puttam icche ti puttam vá dhanam vá raṭṭham vá pápakamma na iccheyya, etáni pi icchanto pápakammaṃ na karoti yevá ti attho; samiddhim attano ti yá attano samiddhi tam pi adhamma na iccheyya, samiddhikáraṇápi pápaṃ na karotíti attho; sa sílavá ti so (yo?) ca evarúpo puggalo so eva sílavá ca paññavá ca dhammiko ca siyá na (c. nam) amñe ti attho . . .

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

v. 85-86. Appaká te manussesú ti imaṃ dhamma_hdesanaṃ Satthá Jetavane viharanto dhammasavanaṃ árabha katesi; Sávatthiyam kira ekavíthivásino (c. ekaṃv-) manussá samaggá hutvá gaṇabandhanena dánam datvá sabbarattikaṃ dhammasavanaṃ káresuṃ (c. -u), sabbarattim pana dhammaṃ sotuṃ násakkhimsu, ekacce kámaratinissitá hutvá puna geḥam eva gatá ekacce dosanissitá hutvá, ekacce pana thnamiddhasamaṅgino (?) hutvá tath'eva nisíditvá paláyantá sotuṃ násakkhimsu; puna divase bhikkhú tam pavattim dhammasabháyaṃ samuṭṭhapesuṃ, Satthá ágantvá káya nu 'ttha bhikkhave etaraḥi

katháya sannisinná ti pucchitvá imáya námá ti vutte: bhikkhave ime sattá náma yebhuyyena bhavasannissitá bhavesu eva laggá viharanti, páragámino náma appaká ti anusandhirim ghaṭetvá dhammaṁ desento imá gáthá abhási: Appaká etc. ... *Sammadakkháte* ti sammá akkháte sukathite; *dhamme* ti desanádhamme; *dhammánuvattino* ti taṁ dhammaṁ sutvá tadanucchavikaṁ paṭipadaṁ púretvá maggaphalasaçchikaraṇena dhammánuvattino; páram essantíti te evarúpa janá nibbánapáram (c. -ra) gamissantí; maccudheyyan ti kilesamárasamkhátassa maccussa nivásanaṭṭhánabhútaṁ tebhúmakavaddhaṁ; suduttaran ti ye (c. yo) janá dhammánuvattino te etaṁ suduttaraṁ duratikkamaṁ (c. -manvá) máradheyyaṁ taritvá (c. kar-) atikkamitvá nibbánapáram gamissantíti attho; ... *Dhammasavanavathuṁ*.

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

v. 87-89. *Kaṇhaṁ dhammaṁ vippaháya* ti imaṁ dhammadešanaṁ *Satthá Jetavane viharanto pañcasate ágantukabhikkhú* (c. -u) árabha kathesi; *Kosalaraṭṭhe kira pañcasatá bhikkhú* (c. -u) vassaṁ vasitvá *vutthavassé* (c. *vutta-*) *Sattháraṁ vandiśśamá* ti *Jetavanaṁ gantvá Sattháraṁ vanditvá ekamantaṁ nisídimsu*, *Satthá tesam cariyapaṭipakkhaṁ nisámetvá dhammaṁ desento imá* (c. imaṁ) *gáthá abhási: Kaṇhaṁ etc. Tattha kaṇhaṁ dhammaṁ ti káyaduccarítádibhedam akusaladhammaṁ jahitvá sukkaṁ bhávetthá* ti paṇḍito bhikkhu abhinikkhamato *paṭṭhaya yáva arahattamaggá káyasucarítádibhedam* (c. *káyaduccar-*) *sukkaṁ dhammaṁ bháveyya; kathaṁ: oká anokaṁ ágamma okaṁ vuccati álayo,*

anokaṃ vuccati anālayo, ālayato nikkhamitvá anālayasam-
khátam nibbānam paṭicca árabha tam patthayamāno bháveyyá
ti attho; tatrābhīratim iccheyyá ti yasmim anālayasam-
kháte viveke nibbāne imehi sattehi durabhiramaṃ tatra
abhiratim (c. -ti) iccheyya; káme ti vatthukámakilesakáme
hitvá akiñcano hutvá viveke abhiratim iccheyyá ti attho;
cittakkilesehi pañcahi nívaraṇehi attānam vodapeyya
pariyodapeyyá ti attho; sambodhiañgesú ti bojjañgesu
sammá cittaṃ subhávitan ti hetuná nayena. cittaṃ
sutthubhávitaṃ (c. susubh-) vaddhitam; ádānapaṭinissagge
(c. -ggim) ti (c. hi) ádānam vuccati gaṇham, tassa tattha paṭi-
nissaggasamkháte agahaṇe catúhi (c. -uhi) upádānehi kiñci
anupádiyitvá ye ratá ti attho; jutímanto (c. jú-) ti ánu-
bhávavanto arahattamaggaññadutiyá khandhádibhede (c. -dena)
dhamme jotetvá thitá ti attho; te loke ti imasmim khand-
hádiloke (c. -dí-) parinibbutá náma, arahattapattito paṭhāya
kilesavaddhassa khepitattá savupádisesena carimacittanirodhena
kandhavaddhassa (c. ka-) khepitattá anupádisesena cá ti dvīhi
pi nibbānehi parinibbutá, anupádāno viya dípo apanñattikabhā-
vaṃ gatá ti attho;... Ágantukapañcasatabhikkhūnam vatthunī.

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

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

v. 90. Gataddhino ti imaṃ dhammadesanam (c. -á) Satthá Jívakambavane viharanto Jívakena puṭṭhapañham árabha kathesi. Jívakavatthum Khandhake viṭṭhāritam eva. Ekasmim pana samaye Devadatto Ajátasattuná saddhim ekato hutvá Gijjhakútam abhiruhitvá paduṭṭhacitto Satthāram vadhissámīti silam paṭivijhi, tañce (?) pabbatakúṭāni paricchimsu, tato bhijitvá gatá papaṭiká Bhagavato pádam abhihanitvá lohitaṃ uppādesi, bhusá vedaná pavattimsu, bhikkhú Satthāram maddakucchim nayimsu, Satthá tato pi Jívakambavanam gantukámo tattha maṃ (c. tam attham) nethá ti áha, bhikkhú Bhagavantam ádāya Jívakambavanam agamaṃsu. Jívako tam pavattim sutvá Satthu santikaṃ gantvá vaṇapaṭikammatthāya tikhinabhesajjam datvá vaṇam bandhitvá Satthāram etad avoca: bhante mayá antonagare ekassa manussassa bhesajjakaraṇam (c. -jjamkar-), tassa santikaṃ gantvá ágamissámīti (c. ag-), idaṃ bhesajjam yáva mamāgamaná (c. mayág-) bandhaniyāmen' eva tiṭṭhatú ti, so gantvá tassa purisassa kattabbakiccaṃ katvá dvārapidahānavelāya (c. -raṃpid-) ágacchanto dvāram na sampāpuṇi, ath' assa etad ahoṣi: aho mayá bhāriyam kammaṃ kamaṃ,

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

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

v. 91. Locus: Veluvanāṃ. Persona: Maḥākassapaṭthero.

Tattha uyyuñjanti satīmanto ti sativepullappasattá (c. -ppavesattá) khīṇāsavá attaná attaná paṭividdhagunesu jhāna-vipassanādisu ávajjanasamávajjanavutthánádhitthánapaccavek-khanáhi yuñjanti ghaṭanti (c. ppaṭanti); na nikete ramanti, tesam álaye rati náma n' atthi; hamsá v á ti desanásísam etam, ayam pan' ettha (c. etvá) attho: yathá gocarasampanna-pallale sakuná attano gocaram gaḥetvá gamanakále mama udakam mama padumam mama uppalam mama tiṇam ti tasmim thāne kismici álayam akatvá anapekkhá tam padesam paháya uppativá ákāse kīlamáná gacchanti evam evam khīṇá-savá yattha katthaci viharantāpi kulādisu alaggá ca viharitvá gamanasamaye pi tam thānam paháya gacchantá mama viháro mama parivenam mama upattháká ti análayá (c. anal-) āna-pekkhá va gacchanti; okam okan ti álayam, sabbálaye pariccajantīti attho...

v. 92. Locus: Jetavanāṃ. Persona: Belaṭṭhisísatthero.

Tattha sannicayo ti dve sannicayá: kammāsannicayo paccayasannicayo ca, tesu kusalákusalakammaṃ kammāsannicayo náma cattāro paccayá paccayasannicayo ca náma, tattha viháre vasantassa bhikkhuno (c. -u) ekam gulapindaṃ catubhāga-mattam sappitaṃ ca taṇḍulanālim thapentassa paccayasannicayo n' atthi, tato uttarim hoti sayam (-?), ayam duvidho pi sannicayo n' atthi; parimñátabhojaná ti tñhi parimñáhi parimñátabhojaná: yáguádīnam yágubhavádijānam (c. -dichannam) nāna-parimñá (c. nāta-), áháre paṭikkúlasamñāvasena pana bhojanassa pariājanam tīraṇapaṭimñá, kabalimkārāháre chandarāgaapakad-dhanañānam (c. -mñá-) pahānaparimñá (c. pahāta-), imáhi tñhi parimñáhi ye parimñátabhojaná; sumñato animitto cá ti ettha appañhitavimokho pi gaḥito yeva, tñi pi cetanānibbānass'

eva námáni, nibbánam hi rágadosamohánam abhávēna sumñātam (c. -to) tehi ca vimuttan ti sumñātavimokho (c. sumñāta-), tattha rágādinimittābhávēna (c. -dī-) animittam tehi ca vimuttan ti animitto vimokho, rágādipaṇidhīnam pana abhávēna appaṇihitam tehi ca vimuttan ti appaṇihito vimokho ti vuccati, phalasamāpattivāsena tam ārammaṇam katvá viharantānam, ayam tividho pi hi vimokho yesam gocaro; gati tesam durannayá ti yathá náma ákāsena gatānam sakuṇānam padanikkhepassa adassaṇēna gati durannayá (c. -yam) na sakká jānitum evam evam (c. esam) yesam ayam duvidho sannicayo (c. hic et supra constanter: santicayo) n'atthi imáhi ca tñhi parimñāhi parimñātabhojaná yesañ ca ayam vuttappakáro vimokho gocaro tesam tayo bhavá catasso yoniyo (c. -yam) pañca gatiyo satta vimñāṇaṭṭhitiyo nava sattāvāsá ti imesu koṭṭhāsesu iminá náma gatá (-?) ti gamanassa apamñāyanato gati durannayá na sakká pamñāpetun ti...

Suññāto, ni fallor, adjectivum est e nomine substantivo abstracto suññatá sanscr. çúnyatá (cfr. Hodgson: Illustrations p. 39) formatum. Ákāse cfr. Mahābh. 12, 676a. 8757. 12156. 5958. Dhpd. v. 420.

v. 93. Locus: Veluvanam. Persona: Anuruddhatthero.

... Áhārasmiñ ca tanhādiṭṭhinissayehi anissito; ... evam evam evarúpassa bhikkhuno nirayapadena gato tiracchayonipadena vá ti ádiná nayena padam pamñāpetum náma na sakká ti...

Anissito sanscr. aniçrito.

v. 94. Locus: Pubbárámo. Persona: Mahákaccáyānatthero.

...Tathárúpassa devāpi piḥayanti manussāpi dassanañ ca ágamañ ca patthenti yevá ti...

Yass' indriyáni cfr. v. 111 passath'imam (v. 226 yenichakam); Mahábh. 11, 175. Pahínamánassa cfr. v. 221. Pihayanti cfr. v. 181. Exspectandum erat pih sanscr. sprh, at constanter tamen scribitur pih.

v. 95. Locus: Jetavanam. Persona: Sáriputtatthero.

Tass' attho: bhikkhave yathá náma pathaviyani sucíni gandhamáládíni pi nikkhipanti tathá nagaradváre nikhátam indakhílám dárakádayo omuttenti pi úhadayanti pi, apare na tam gandhamáládíhi sakkaronti, tattha (yathá?) pathaviyá indakhílassa ca n' eva anurodho uppajjati na virodho evam evam sv-áyam khíásavo bhikkhu atthahi lokadhammehi akappiyabhávena tádi vatánam sundaratáya subbato so ime hi mam catúhi (c. -uhi) paccayehi sakkaronti ime pana na sakkarontíti sakkárañ ca karontesu n' eva anurujjhati no virujjhati, atha kho pathavisamo ca indakhílúpamo evañ ca hoti, yathá apagatakaddamo rahado pi pasannúdako hoti evam apagatakilesarágakaddamádíhi akaddamo vippasanno (pas-?) va hoti, tádino ti tassa pana evarúpassa sugatiduggatísu samsára náma (adde: na) hontíti...

Indakhílo vide Abhidhánapp. p. 24, r. 27, 28. 130, 28. Subbato cfr. vv. 145. 208. 400. 271. 312.

v. 96. Locus: Jetavanam. Persona: Kosambivási-tissatthero.

Tattha santan ti tattha (yathá?) khíásavasamañassa abhijjhádínam abhávena manam santam eva hoti upasantam nibbutam tathá musávdádínam abhávena vácá ca páñátipátádínam abhávena káyakammañ ca santam eva hoti...

v. 97. Locus: Jetavanam. Persona: Sáriputtatthero.

Tattha attaná patividdhagunam paresam katháya na

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

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

v. 98. Locus: Jetavanaṃ. Persona: Khadiravaniyarevatatthero.

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

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

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

Ramaṇīyāni araṃṇāni legendum est ramaṇīyān' ar-, cfr. not. ad v. 5. Yattha na ramati Pæonem primum no legendo removeere licet; cfr. vv. 13. 140.

v. 100. Locus: Veluvanam. Persona: Tambadáhiko.

Tattha sa_has_sam apíti paricchedavacanam, ekam sa_has_sam dve sa_hassáníti, evam sa_hassena ce pi paricchinnavácá hoti táva an_{at}thapada_sam_hitá ákásava_ñnanapabbata_vañnanavanavannanádáni (c. ákásava_ñnapabbatava_ñnavanavannanádáni) pakásakehi aniccáni (c. -na) dípakehi an_{at}thakehi padehi sam_hitá, yáva bahúká honti (hoti?) táva pápiká evá ti attho; ekam at_{th}apada_ntiyam pana: (...?) ayam káyagatá sati, tisso vijjá anuppattá, katam Buddhassa sásanan ti evarúpam pi ekam at_{th}apadam sutvá rágádivúpasamena vúpa_sammati tam at_{th}asádhakam nibbána_pañisamyuttam (c. -na_m-pa_ti-) khandhadhátuáyatana_indriyabalabojjha_ñgasatipa_tthána_paridípakam ekam pi pada_m seyyo evá ti attho...

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

v. 101. Locus: Jetavanam. Persona: Dáru_círitthero.

Tattha ekam gáthá_pada_nti appamádo amatapada_nti pe yathámatá ti (cfr. supra v. 21) evarúpá eká gáthá seyyo ti attho, sesam purimanayen' eva veditabbam...

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

Tattha gáthá_satan_tiyo ca puggalo sataparicchedá (c. -do) bahú (c. -u) pi gáthá bháseyyá ti attho; an_{at}thapada_sam_hitá ti ákásava_ñnanádivasena an_{at}thakehi padehi sam_hitá; dhammapada_nti at_{th}asádhakam khandhá_dipa_tisamyuttam, cattár' imáni paribbájiká_dhammapadáni, katamáni cattári: anabhijjhá_paribbájiká_dhammapadam, avyápá_daparibbájiká_dhammapadam, sammásatipa_ribbájiká_dhammapadam, sammásamá_dhiparibbájiká_dhammapada_nti evam vutte catúsu (c. -usu) dhammapadesu ekam pi dhammapadam seyyo ti; yo sa_has-

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

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

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

Tattha attá have jitam seyyo, have ti nipátamatto, jitan ti līngavipallāso, attano kilesajayena attánam (c. attá) jināti tato seyyo ti attho; yá cāyam itará pajá ti yá panāyam jūtena vá dhanaharaṇena vá saṅgáme valábhībhavena jítá bhaveyya tam jitan tena yá jitan (?) tam seyyo ti attho; kasmá pana tam deva jitam seyyo idam na seyyo ti yassa (yasmá?) attadantassa pe tathárúpassa jantuno ti, idam vuttam hoti: yasmá hi yasvāyam (jo sv-āyam?) nikkilesatāya attadanto poso tassa attadantassa káyádfhi niccasamyatacārino (c. -hārino) evarúpassa imehi káyasamñamádfhi samñatassa (c. -ñá-) jantuno devo vá gandhabbo vá máro vá (c. na) brahmuná saha utthahitvá: ágamassa (aham assa?) jitam (c. -ta) apajitam karissámi, maggabhāvanāya pahīnakilese puna uppádessámiti ghátento pi yathá dhanádfhi parájito pakkhantaro hutvá itaro na jitam

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

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

v. 106. Locus: Veluvanam. Persona: Sáríputtattherassa mátulabráhmano.

Tattha sahasená ti sahasapariccágena; yo yajetha satamsaman ti yo (c. ya) vassasatam máse máse sahasam paricajanto lokiyamahájanassa dánam dadeyya; ekañ ca bhávitam ti y'eva ekam gunavase namassitaattanam (c. nav-) hetthimakotiya sotápannam (c. -nua) uparimakotiya khinasavam gharadvárasampannam (c. -ramsampannam) kañacchubhikkhá-dánavasena vá yápanamattam áhárádánavasena ca (-?) thúlasátakadánamattena vá pújeyya, yam itarena vassasatam hutam tato sá yeva pújaná seyyo setthá (c. -o) uttamá (c. -o) ti attho . . .

Satamsamam cfr. not. ad v. 31.

v. 107. Locus: Veluvanam. Persona: Sáríputtattherassa bhágineyyo.

Tattha jantú ti sattádhivacanam etam; aggam paricare vane ti nippapañcabhavam patthanaya vanam pavisitvapi tattha tattha aggam paricareyya, sesam purimasadisam evá ti . . .

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

v. 108. Locus: Veluvanam. Persona: Sáríputtattherassa sahayabráhmano.

Tattha ya m kiñcīti anavasesapariyādānavacanāṃ; yit-
 ṭhan ti yebhuyyena maṅgalakiriyādivase dinnadānaṃ; hutān
 ti abhisamkharitvā kataṃ pahūtadānaṃ eva kammañ ca phalañ
 ca saddahitvā katadānañ ca; samvaccharaṃ yajethā ti
 ekaṃ samvaccharaṃ nirantaram eva vuttappakāraṃ dānaṃ
 sakalacakkavāle pi lokiyamahājanassa dadeyya (c. -yyum);
 puṃṇapekko ti puṃṇaṃ icchanto; ujjugatesú ti hetthi-
 makotiṃyā sotāpannādāsu (c. -nneādāimsu) uparimakotiṃyā khñā-
 savaṃsu, idaṃ vuttaṃ hoti: evarūpe supasannacittena sarfraṃ
 onamitvā (c. oñ-) vandantassa kusalacetanāya catubhāgam pi
 sabbaṃ taṃ dānaṃ nāgghati, tasmā ujjugatesu abhivādānaṃ
 eva seyyo ti...

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

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

Tattha abhivādānasīlissā ti vandanasīlassa abhinhaṃ
 vandanakiccassā (c. -ccapassā) ti attho; vaddhāpacāyino
 ti gihissa tadālu pabbajite daharasāmaṇere pi (c. iterum: pab-
 bajite daharasāmaṇere pi) pabbajissa pápaṃ na (?) pabbaj-
 jāya vá upasampadāya vá buddhatare (c. -ddh-) guṇavuddhe
 apacāyamānassa (c. -ṇa-) abhivādānena pá (pi?) niccaṃ pūjen-
 tassā ti (c. pi) attho; cattāro dhammā ti áyumhi vad-
 dhamāne yattakaṃ kalam taṃ vaddhati tattakaṃ itare vad-
 dhanti yeva, na hi paṃṇāsavassam áyus mivattanikaṃ kusalam
 kataṃ pañcavīsativassakāle v' assa jīvantarāyo uppajjeyya, yo
 abhivādānasīlatāya paṭippasambhati so yāvatāyukam eva tiṭ-
 ṭhati, vaṇṇādayo pi 'ssa áyunā ca saddhiṃ vaddhanti ito

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

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

Abhivádanaçflasya nityam vřddhopasevinah
catvári tasya vardhante áyur vidyá yaço bālam.

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

v. 111. Locus: Jetavanam. Persona: Khánukonḍañño.

v. 112. Locus: Jetavanam. Persona: Sappadáyatthero.
Tattha kusíto ti kāmavitakkádñhi tñhi vitakkehi vítinā-
manakapuggalo; hñnavíriyo ti nibbiriyo ti; viriyam
árabhato daḷhan ti duvidhajjhánanibbattanasamattham
viriyam árabhantassa...

Kusíto sanser. kusído. Daḷham cfr. not. ad v. 9.

v. 113. Locus: Jetavanam. Persona: Paṭácára.

Tattha a passam udayavyayan ti pañcannam kha-
dhánam pañcavísafiyá lakkhañehi udayam (c. -a) vyayañ ca
apassanto; passato udayavyayan ti tesam udayañ ca
vayañ ca apassantassa itarassa jívitato ekáham pi jívitam
seyyo ti...

Udayavyayam cfr. v. 374. Mahábh. 12,6665: utpatti-
nidhanajña.

v. 114. Locus: Jetavanam. Persona: Kiságotamítherí.

Tattha amataṃ paḍaṇṭi maraṇaviraḥitaṃ koṭṭhāsaṃ
amatamaḥānibbānaṃ ti attho ...

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

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

Tattha dhammaṃ uttamaṃ ti navavidhaṃ lokuttara-
dhammaṃ ...

v. 116. Abhitharetha kalyāṇe pāpā ti imaṃ dhamma-
desanaṃ Satthā Jetavane viharanto Cūlekasātakabrāhmaṇaṃ
ārabha kathesi. Vipassidasabalakālasmiṃ hi Mahāekasā-
takabrāhmaṇo nāma aḥosi, ayam pana etarahi Sāvatthiyaṃ
Cūlekasātako nāma; tassa hi eko nivāsanasātako aḥosi, brāh-
maṇiyāpi eko, ubhinnaṃ pi ekam eva pāruṇaṃ (c. pāpu-
raṇaṃ); bahigamanakāle brāhmaṇo (c. -e) vā brāhmaṇī vā
taṃ pārupati; ath' ekadivasam viḥāre dhammasavane ghosite
brāhmaṇo āha: bhoti (c. hoti) dhammasavanaṃ ghoṣitaṃ,
kim divā dhammasavanaṃ gamissasi udāhu rattim, pāru-
paṇassa (c. pāpuraṇassa) hi abhāvena na sakkā amhehi ekato
gantun ti, brāhmaṇī sāmi ahaṃ divā gamissāmiti sātakaṃ
pārupitvā agamāsi, brāhmaṇo divasabhāgaṃ geḥe vītināmetvā
rattim gantvā Satthu purato nisinna dhammaṃ assosi, ath'
assa sarīraṃ pharamānā pañcavaṇṇapīti (c. -jīti) uppajji, so
Satthāraṃ pūjetukāmo hutvā: sace imaṃ sātakaṃ dassāmi
n' eva brāhmaṇiyā na mayhaṃ pāruṇaṃ (c. pāpuraṇaṃ)
bhavissatīti cintesi, ath' assa maccheracittānaṃ saḥassaṃ
uppajji, pun' ekam saddhācittam (c. -ā) uppajji, taṃ abhibha-
vantaṃ puna maccherasahassaṃ uppajji, iti 'ssa balavāmac-
cheraṃ bandhitvā gaṇhantaṃ viya saddhācittam paṭibhāti

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

t̥hāne yeva pasīdatiti vatvā cattāro hatthī (c.-im) cattāro asse
 cattāri kaḥāpanasahassāni catasso itthiyo catasso dāsiyo cattāro
 gānavarāni (-vare ti?) evaṃ yāva satā cattāri cattāri katvā
 sabbacatukkaṃ nāmaṃ assa dāpesi. Dhammasabhāyaṃ kathāṃ
 samuṭṭhāpesum: aho acchariyaṃ Cūlekasātakassa kamman taṃ
 muduttammeva (mudutanam eva?) sabbacatukkaṃ (c. sabbee-)
 labhi, t̥hāne (pubbat̥hāne?) katena kalyāṇakammaṃ ajj' eva
 vipāko dinno ti, Satthā āgantvā kāya nu 'ttha bhikkhave
 etarahi kathāya sannisinnā ti pucchitvā imāya nāmaṃ ti vutte:
 bhikkhave sac' āyaṃ Ekasātako paṭhamayāme mayhaṃ dātum .
 asakkhissa sabbasoḷasakaṃ alabhissa, sace majjhimayāme
 asakkhissa sabbat̥hakaṃ alabhissa, balava (?) pacchimayāme
 dinnattā paṇ' esa sabbacatukkaṃ labhi, kalyāṇakammaṃ
 karontena si (hi?) uppannacittāṃ ahāpetvā taṃ khaṇaṃ
 yeva kattabbaṃ, dandhaṃ kataṃ kusalaṃ hi sampattim
 dadānaṃ dandhaṃ eva dadāti, tasmā cittuppādasamananta-
 ram eva kalyāṇakammaṃ kātabban ti vatvā anusandhiṃ
 ghaṭetvā dhammaṃ desento imaṃ gātham āha: abhittharetha etc.
 Tatha abhittharethā ti turitaṃ turitaṃ sīghaṃ sīghaṃ
 kareyyā ti attho... dandhaṃ hi karoto ti yo pana
 dassaṃsi sampajjissati nu kho mano ti evaṃ pi capalamag-
 gena gacchanto viya dandhaṃ hi punñaṃ karoti tassa Eka-
 sātakassa viya maccherasahassapāpaṃ okāsaṃ labhati, ath'
 assa pāpasmim ramati mano, kusalakammakaraṇakāle yeva
 hi cittaṃ kusale ramati tato muccitvā pāpacittāṃ eva hotīti
 ... Cūlekasātakabrāhmaṇassa vatthum.

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

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

Tass' attho: sace puriso sakim pápakammañ kareyya khañam yeva paccavekkhitvá idam appatirúpañ olárikan ti na nam kayirá punappunañ, yo pi tamhi (c. tampi) chando vá ruci (c. -im) vá uppajjeyya tam pi vinodetvá na kayiráth' eva, kimkarañá: pápassa hi uccayo vaddhi idhaloke pi paraloke pi dukkham eva ávahatíti (c. -há-) ...

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

v. 118. Locus: Jetavanam. Persona: Lájadevadhítá.

v. 119-20. Locus: Jetavanam. Persona: Anáthapiñ-dikasetthí.

Tattha pápo ti káyaduccarítádipápakamma (c. -dñip-) yuttapuggalo, so pi hi purimasucaritánubhávena nibbattañ sukham anubhavamáno bhadrám pi passati, yáva pápañ na paccatíti yáv' assa tam pápakammañ ditthadhamme vá samparáye vá vipákam na deti, yadá pan' assa tam ditthadhamme vá samparáye vá vipákam deti atha ditthadhamme (adde: vá) vividhá (-am?) kammakarañá (-am?) samparáye vá (c. va) apáyadukkhám anubhonto so pápo pápáni yeva passati; dutiyagátháya pi káyasucaritádbhedabhadrakammayutto (c. káyaduccar-) bhadro so pi purimaduccaritánubhávanibbattañ dukkhám anubhavamáno pápañ passati, yáva bhadrám na paccatíti yáva p' assa tam bhadrakammañ ditthadhamme vá samparáye vá vipákam na deti, yadá pana tam vipákam (c. addit: na) deti atha ditthadhamme vá lábhasak-karádisukham samparáye vá dibbasampattisukham (c. -timsu-) anubhavamáno so bhadro bhadrañi yeva passatíti ..

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

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

Tattha máppamaññethá ti na avajáneyya; pápassá
ti pápañ; na man tam ágamissatíti appamattakañ me
pápañ katañ kadá etañ vipaccissatíti evañ pápañ náma
(adde: na) avajáneyyá ti attho...

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

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

Appasattha sanscr. alpasártha.

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

Tattha nássá ti na bhaveyya; hareyyá ti haritum
sakkueyya, kimkárañá: yasmá nábbañam visam anveti
abbañam hi páñim visam anvetum na sakkoti, evañ evañ
dhanuádini níharitvá dentassápi akusalacetanáya abhávena
pápañ akubbato pápañ náma n' atthi, abbañam páñim visam
viya nássa cittañ pápañ anugacchatíti...

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

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

... Anañgañassá ti nikkilesassa; paccetíti paṭietí;
... yo puggalo appaduṭṭhassa purisassa páñippaháráđini dadanto
padussati tam eva bálam diṭṭhe va dhamme (adde: vá)
nirayádisu vá vipaccamáñam tam tam pápañ vipákaduk-
khasena paccetíti attho...

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

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

Tattha gabbhan ti idha manussagabbho va adhippeto, sesam ettha uttánattham eva . . .

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

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

Tass' attho: sace hi koci iminá upáyena pápakammato muccissámíti antalikkhe vá nisídeyya caturásstiyojanasahassa-gambhíram mahásamuddam vá paviseyya pabbatantare vá nisídeyya n'eva pápakammato mucceyya (c. muñc-), puratthimádisu hi jagatippadesesu paṭhavibhágese na so válaggamatto pi okáso atthi yatthatthito pápakammato muccitum (c. addit: na) sakkuṇeyyá ti attho . . .

Antalikkha sanscr. antaríxa, l igitur respondet r,

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

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

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

Tattha sabbe tasantīti sabbe pi sattā (c. satthā) attani (c. -ī) daṇḍe patante tassa daṇḍassa tasanti; maccuno ti maraṇassa (c. -na-) pi bhāyanti yeva; imissāya desanāya vyañjanaṃ niravasesaṃ attho sāvaseso, yathā hi raṃṇā sabbe sannipatantū ti bheriṃ carāpitāya pi rājamahāmatte ṭhapetvā sesā sannipatanti evam evaṃ sabbe tasantīti vutte pi hatthā-jāneyyo assājāneyyo usabhājāneyyo khīṇāsavo ti ime cattāro ṭhapetvā avasesā tasantīti veditabbo, imesu khīṇāsavo sakkāya-dīṭṭhiyā pahīnattā (c. pahitattā) maraṇakasattaṃ apassanto na bhāyati, itare tayo sakkāyadīṭṭhiyā vattā attano paṭipakkhabhūtaṃ sattaṃ apassantā na bhāyanti...

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

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

Tattha sabbesaṃ jīvitaṃ piyaṃ ti khīṇāsavo ṭhapetvā sesasattānaṃ jīvitaṃ piyaṃ madhuraṃ, khīṇāsavo pana jivite vā maraṇe vā upekkhako va hoti, sesaṃ purimasadisam evā ti...

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

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

Cum hoc versu cfr. Mahābh. 13,568:

Ahimsakāni bhūtāni daṇḍena vinihanti yah

ātmanah sukham icchan sa pretya naiva sukhī bhavet.

Manu 5,45:

Yo 'himsakāni bhūtāni hinasty ātmasukhecchayá

sa jīvaṃ ca mṛtaṃ caiva na kvacit sukham edhate.

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

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

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

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

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

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

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

v. 137-40. Yo daḍḍená ti imam dhammadesanam Sathá Veluvane viharanto Mahámoggallánattheram árabba kathesi. Ekasmim hi samaye titthiyá sannipativá cintesum: jánathávuśo kena káraṇena samaṇassa Gotamassa lábhasakkáro mahá hutvá nibbatto ti; mayam na jánáma, tumhe pana jánathá ti; áma jánáma, Mahámoggallánam náma ekam nissáya uppanno, so hi devalokam gantvá devatáhi katakammam pucchivá ágantvá manussanam katheti: idam náma katvá evarúpaṃ sampattim labhanti, niraye nibbatánam pi kammam pucchivá ágantvá manussanam katheti: idam náma katvá evarúpaṃ dukkham anubhavantiti, manussá tassa katham sutvá mahantaṃ lábhasakkáram abhiharanti: sace tam máretum sakkhissáma (c. -mi) so lábhasakkáro amhákaṃ nibbattissati; te: atth' eso upáyo (c. -e) ti sabbe ekacchandá hutvá yam kiñci katvá máraṇessámá ti attano upaṭṭháke samádapetvá kalápaṇasaḥassam (-pana-) labhivá purisaghátakammam katvá carante core pakkosápetvá: Mahámoggallánatthero náma Kálasiláyaṃ vasati, tattha gantvá tam márethá ti tesam kalápaṇe adamsu, corá (c. -e) dhanalobhena sampaticchivá theram máressámá (c. -ssá) ti gantvá tassa vasanaṭṭhánam pariváresum, therotehi parikkhittabhavam natvá kuñcikáccchiddena nikkhamivá

pakkámi, te tam divasaṃ theram adisvá pun' ekadivasam gantvá parikkhipiṃsu, thero ñatvá kaṇṇikámaṇḍalaṃ (c. -kamaṇḍalá) bhinditvá ákásaṃ pakkhandi, evan te paṭhamamáse pi majjhimamáse pi theram gaḥetum̐ nāsakkhiṃsu, pacchimamáse pana sampatte thero attaná katakammassa ákadḍhana-bhávam̐ ñatvá na apagañchi, corá gaḥetvá theram taṇḍulakandamattáni 'ssa atthíni karontá bhindiṃsu, atha nam mato ti samñháya ekasmiṃ gumbapitthe khipitvá pakkamiṃsu, thero Sattháram passitvá va parinibbáyissámīti attabhávam̐ jhānavethanena veṭhetvá thiram katvá ákásena Satthu santikam̐ gantvá Sattháram vanditvá bhante parinibbáyissámīti áha; parinibbáyissasi Moggallána ti; áma bhante ti; kattha gantvá ti; Kálasilápadesam̐ bhante ti; tena hi Moggallána mayham̐ dhammam̐ kathetvá yáhi, tádisassa hi me sávakassa idáni dassanam̐ n' atthīti; so evam̐ karissámi bhante ti Sattháram vanditvá ákásē uppatitvá parinibbānadivase Sáriputtatthero viya nānappakára (c. -ráni) iddhiyo katvá dhammam̐ kathetvá Sattháram vanditvá Kálasilátavim̐ gantvá parinibbáyi. Theram kira corá máresun ti ayam pi kathá sakalajambudīpaṃ patthari, rájá Ajátasattu core (c. -o) pariyesanattháya carapurise payojesi, tesu pi coresu surápāne (c. -ṇe) suram̐ pivantesu eko ekassa hatthe vittham̐ paharitvá pátesi, so tam̐ santajjetvá: hambho dubbínīta kasmá me vittham̐ pátesīti áha; kim̐ pana are dutthacora tayá Mahámoggallāno paṭhamam̐ pahaṭo ti; kim̐ pana mayá pahaṭabhávam̐ jánásīti, iti nesam̐ paṭhamam̐ mayá pahaṭo ti vadantānam̐ sutvá te carapurisá sabbe core gaḥetvá raṃño árocesum̐, rájá core pakkosápetvá pucchi: tumhehi thero márito ti; áma devá ti; kena tumhe uyyojitá ti; naggasamanakehi devá ti; rájá pañcasate naggasamanake gáḥápetvá pañcasatehi corehi saddhim̐ rájaṅgaṇe nábhippamañesu ávátasu khanápetvá (c. -ṇá-) palálehi paṭicchádápetvá aggim̐ dāpesi, atha tesu jhāmabhávam̐ ñatvá

ayanaṅgalehi kasápetvá sabbe khaṇḍákhaṇḍam kárápesi. Dham-
 masabháyaṃ (adde: katham) samuṭṭhápesuṃ: Mahámoggallá-
 natthero attano ananurúpaṃ maraṇaṃ patto ti, Sathá ágantvá
 káya nu 'ttha bhikkhave etaraḥi katháya sannisiná ti pucchitvá
 imáya námá ti vutte: bhikkhave Mahámoggallánena imassa atta-
 bhávassa ananurúpaṃ maraṇaṃ pattam, pubbe pana tena katassa
 kammaṃ anurúpaṃ eva maraṇaṃ pattan ti vatvá kim pan'
 assa bhante pubbakammaṃ ti puṭṭho vittháretvá kathesi: Atíte
 kira Báráṇasívásí (c. -i) eko kulaputto sayam eva koddhanapa-
 canáḍḍhi karonto mátápitaro paṭijaggati, ath' assa mátápi-
 taro: táta tvaṃ ekako va geḥe ca arañṇe ca kammaṃ karonto
 kilamasi ekaṃ nena kumárikam ánemá ti vatvá: amma táta
 na mayham evarúpen'attho aham yáva tumhe jívitha táva
 vo sahatthá upaṭṭhahissámíti tena paṭikkhittá punappuna tam
 yácitvá kumárikam ánayimsu, sá katipáham eva te upaṭṭhahitvá
 (c. uṭṭh-) pacchá tesam dassanam pi aniechantí na sakká tava mátá-
 pitúhi saddhim ekaṭṭháne vasitun ti ujjháyitvá tasmim attano
 katham agañhante (c. -tena) tassa bahigatakále keci aváhakaccáni
 ca yágupheṇápi ca (-?) gahetvá tattha tattha ákiritvá tena ágantvá
 kim idan ti puṭṭhá (c. -o): imesaṃ andhamahallakánaṃ etaṃ kam-
 maṃ, sabbageham kiliṭṭham karontá vicaranti, na sakká etehi sad-
 dhim ekaṭṭháne vasitun ti, evaṃ táya punappuna kathiyamánáya
 evarúpo pi púritapáramí satto mátápitúhi saddhim bhijjitvá
 hotu jánissámi nesaṃ kattabbakiccan ti te bhojetvá: amma
 táta asukaṭṭháne náma tumhákaṃ nátaká ágamaṇaṃ paccá-
 simsanti tattha gamissámá ti te yánakaṃ áropetvá ádāya
 gacchanto aṭavimajjham pattakále: táta rasmiyo gaṇhatha goṇá
 (c. -a) padasaṃñāya gamissanti imasmim ṭháne corá vasanti
 aham otarámíti pitu hatthe rasmiyo datvá otaritvá gacchanto
 saddam parivattetvá coránaṃ uṭṭhitasaddam akási, mátápitaro
 saddam sutvá corá uṭṭhitá ti samñāya táta mayam mahallaká
 tvaṃ attānam eva rakkhá ti áhamisu, so mátápitaro tathá

viravanto pi corasaddam karonto koddhetvá máretvá ataviyam
 khipitvá paccágami. Satthá idam tassa pubbakammañ kathetvá:
 bhikkhave Moggallāno ettakam kammañ katvá anekavassa-
 sataśahassāni niraye pacitvá vipākāvasesena attabhāvasate evam
 evam koddhetvá sammuttito maraṇam patto, evam Moggallā-
 nena attano kammānurūpam eva maraṇam laddham, pañcahi
 corasatehi saddhim pañca titthiyasatāni pi mama putte appa-
 dutthe padussitvá anurūpam eva maraṇam labhimsu, appa-
 dutthassa hi padussanto dasahi kāraṇehi anayavyasanam pá-
 puṇanti yevá ti ~~vá~~ anusandhim ghaṭetvá dhammañ desento
 imá gáthá abhási: Yo daṇḍena etc. Tattha adaṇḍesú ti
 káyadaṇḍádiraḥitesu khīṇásavesu; appadutthesú ti paresu
 vá attani vá niraparádhesu; amñataram ṭhānan ti dasasu
 dukkhakāraṇesu amñataram kāraṇam; vedanan ti sísarogá-
 dibhedam pharusam vedanam; jánin ti kiccádhigatassa dha-
 nassa janim; bhedanam ti hatthacchedádikam (c. -dānikam)
 sarīrabhedanam; garukan ti pakkhaḥataekacakkhulapaṅgula-
 pīṭhasappikuñbhavam (c. -paṅgukulapaṭha-) kuṭṭharogádibhedam
 garukábádham vá; cittakkhepan ti ummádam; upa-
 ssaggan ti sasavilopam senápatiṭṭhánádiacchindanádikam (?)
 rájato va upassaggam vá; abbhakkhānan ti adiṭṭhaassuta-
 acintitapubbam idam sandhicchedakammañ imam vá rájapará-
 dhakammañ tayá katan ti evarūpam dāruṇam (c. -rūnam)
 abbhakkhānam va; nāṭīnan (c. -ti-) ti attano avassayo bha-
 vitum samatthānam nāṭīnam parikkhayañ vá; pabhamgu-
 ṇan ti pabhaṅgubhavam pūtibhavam, yam hi'ssa gehe dham-
 ñam tam pūtibhavam ápajjati suvaṇṇam aṅgárabhavam muttá
 kappasatṭhibhavam (c. -si-) kaḥāpaṇam kapálakandabhavam
 dipadacatuppadam káṇakuñádibhavan ti attho; aggi (c. -im)
 ḍaḥatiti ekasamvacchare dvattikkhattum amñasmim ḍáḥake
 vijjamāne pi asaniaggi (c. -im) vá patitvá ḍaḥati attano va
 dhammatáya utthito vá pávako ḍaḥati yeva; nirayan ti

diṭṭhe va dhamme imesaṃ dasannaṃ ṭhānānaṃ aññataraṃ patvāpi ekamsena samparāye pattabbaṃ dassetuṃ (-?) nirayaṃ so upapajjati vuttaṃ . . . Mahāmogallānatheravattthūṃ.

Dasannaṃ aññ- legendum est dasann' aññ-, cfr. not. ad v. 78. Jāni s. jyāni. Ábádhá cfr. Kammav. ed. Spiegel p. 4, Wilson Sanscr. Dict. s. v. ávádhá. Upassaggam cfr. Manu 4,105: jyotiṣāṃ upasarjanaṃ; attende duplicem latentis r effectum et præcedentem et consequentem consonantem geminantis. Va cfr. not. ad v. 108. Abbhakkhána s. abhyá-khyéna; cod. C abbhakkhánaṃ va. Pabhaṃguṇaṃ unde sit derivandum ignoro, ad eandem fortasse radicem referendum est, unde prabhaṅga, bhaṅgura. Aggi dahati Pæon primus potest removeri aggi legendo, cfr. v. 99. Nonne aggi pávako significet ignem vehementem ?

v. 141. Na naggacariyá ti imāṃ dhammadesanaṃ Satthá Jetavane viharanto baḥubhaṇḍakabhikkhūṃ árabba kathesi. Sávatthiyaṃ kir' eko kuṭumbiko bhariyáya kálakátāya pabbaji, so pabbajanto attano parivenañ ca aggisálaṇ ca bhaṇḍagabbhaṇ ca káretvá sabbam pi bhaṇḍagabbhaṃ sappiteládíhi púretvá pabbajitvá attano dáse pakkosápetvá yathá-rucim tam áháram pacápetvá buñjati, baḥuparikkháro va aḥosi, rattim aññaṃ nivásanaṃ páruṇaṃ hoti divá' aññaṃ, vihárapaccante vasati, nass' ekadivasaṃ cívarapaccattharaṇāni sukkhápentassa senásanacárikam áhiṇḍantá bhikkhú (c. -u) passitvá kass' imāni ávuso ti pucchitvá mayhan ti vutte ávuso Bhagavatá tīni cívarāni anumātāni tvam pana evaṃ appicchassa Buddhassa sāsane pabbajitvá evaṃ tava baḥuparikkháro játo ti tam Satthu santikaṃ netvá bhante ayaṃ bhikkhu atibaḥubhaṇḍo ti árocesuṃ, Satthá saccaṃ kira bhikkhú ti pucchitvá saccaṃ bhante ti vutte áha: kasmá kasmá pana tvam bhikkhu mayá appicchatāya dhamme desite evaṃ baḥu-

bhāṇo jāto ti, so tāvataken'eva kupito iminā dāni nīhārena
 carissāmīti pārupanam chaddetvā parisamajjhe ekaśvaro aṭ-
 thāsi, atha nam Satthā upatthambhayamāno na nu tvam bhikkhu
 pubbe hiriottappagavesako dakarakkhasakāle (c. darakkh-) pi
 hiriottappam gavesamāno dvādasa vassāni vihāsi, kasmā idāni
 evam garuke Buddhasāsane pabbajitvā catuparisamajjhe pārupa-
 nam chaddetvā hiriottappam pahāya thito 'sīti, so Satthu vaca-
 nam sutvā hiriottappam paccupatthāpetvā tam śvaram pāru-
 pitvā Satthāram vanditvā ekamantaṃ nisīdi, bhikkhū (c. -u)
 tassa vibhāvanattham Bhagavantam yācimsu, Bhagavā atītam
 āharitvā kathesi: Atīte kira Bārāṇasiyam Brahmaddatto nāma
 rājā ahosi, tadā bodhisatto tassa raṃṇo aggamaheśiyā kuc-
 chismim paṭisandhim gaṇhi, tassa nāmakaraṇadivase Mahim-
 sāsakakumāro ti nāmaṃ karimsu, tassa kaniṭṭhabhātā Canda-
 kumāro nāma ahosi, tesam mātari kālakatāya rājā amñam
 aggamaheśim thapesi, sāpi puttam vijāyi, Suriyo kumāro ti
 'ssa nāmaṃ karimsu, tam disvā rājā tuṭṭho puttassa te varam
 dammīti āha, icchitakāle gaṇhissāmīti vatvā puttassa vaya-
 ppattakāle gaṇhissāmīti vatvā puttassa vayappattakāle rājānam
 āha: devena mayham puttassa jātakāle yeva varo dinno,
 puttassa me rajjam dehīti, rājā mama dve (c. ñce) puttā aggi-
 kkhandhā viya jalantā vicaranti na sakkā tassa rajjam dātun
 ti paṭikkhipitvāpi tam punappuna yācamānam (c. yāciyamānām)
 eva disvā ayam me puttānam anatham pi kareyyā ti putte
 pakkosāpetvā āha: tātā (c. -a) aham Suriyakumārassa (c. -mku-)
 jātakāle yeva varam adāsīm, idāni 'ssa mātā rajjam yācati,
 ahan tassa na dātukāmo, tassa mātā tumhākam pi anatham
 pi kareyya, gacchatha tumhe, aramñe vasitvā mama accayena
 āgantvā rajjam gaṇhathā ti uyyojesi, te pitaram vanditvā
 pāsādā orohante rājaṅgane kīlamāno Suriyakumāro disvā tam
 kāraṇam ñatvā tehi saddhim yeva nikkhami, tesam Himavan-
 tam pavitthakāle bodhisatto maggā okkamma rukkhamūle nisī-

ditvá Suriyakumáram áha: táta ekam saram gantvá nahátvá ca pivitvá ca amhákam paduminipannehi (?) áhará ti, so pana saro Vessavaṇassa santiká eken' udakarakkhasena laddho hoti, Vessavaṇo ca nam áha: t̥hapetvá devadhammajánanake (adde: ye) amñe imam saram otaranti te kháditum labhasíti, tato paṭṭháya so tam saram otiñe (c. -o) devadhamme pucchitvá ajánante khádati, Suriyakumáro pi tam saram avíman-sitvá va otari, tena ca devadhamme jánásíti pucchito devadhammá (c.-o) náma candimasuriyá ti áha, atha nam tvam devadhamme na jánásíti udakam pavesetvá attano bhavane t̥hapesi, bodhisatto pi nam ciráyantam disvá Candakumáram pesesi, so pi tena devadhamme pucchito (c. -e) devadhammá náma manassodisá ti áha, dakarakkhaso tam pi udakam pavesetvá tatth' eva t̥hapesi, bodhisatto tasmim (c. tam) pi ciráyante antaráyena bhavitabban ti sayam gantvá dvinnam pi otarapadam disvá ayam saro rakkhasapariggahíto ti natvá khaggam sannayhitvá dhanum gahetvá aṭṭhási, rakkhaso tam anotarantam disvá vanakammikapurisavesenágantvá áha: bho purisa tvam maggakilanto, kasmá imam saram otaritvá nahátvá ca pivitvá ca hisamúlalam (?) kháditvá puppháni pilandhitvá na gacchasíti, bodhisatto tam disvá va (c. ca) eso yakkho ti natvá: tayá bho bhátaro (c. -e) gahitá ti; áma mayá ti; kimkáraṇá ti; aham imam saram otiñe (c. -o) labhámíti; kim pana sabbe va labhasíti; devadhammajánanake t̥hapetvá avasese labhámíti; atthi pana te devadhammehi attho ti; áma atthíti (c. atthi); aham kathessámíti; tena hi kathehíti; na sakká kiliṭṭhagattena kathetun ti; yakkho bodhisattam nahápetvá pániyam (c. páṇ-) páyetvá alamkaritvá alamkatamaṇḍapamajjhe pallamkam áropetvá sayam assa pádamúle nisídi, atha nam bodhisatto sakkaccam suṇáhíti vatvá imam gátham áha:

Hiriottappasampanná sukkadhammasamáhitá

te santo sappurisá loke devadhammá ti vuccare ti,

yakkho imaṃ dhammadesanaṃ sutvā pasanno bodhisattaṃ āha: paṇḍita ahaṇ te pasanno, ekaṃ bhātaraṃ dammi, kata-raṃ ānemīti; kaniṭṭhaṃ ānehīti; paṇḍita tvam kevalaṃ devadhamme jānāsi yeva na pana tesu vattesi; kiṃkāraṇā ti; kāraṇā mayā (?) jettḥakam thapetvā kaniṭṭhaṃ ānāpento jettḥapacāyikakammaṃ na karosīti; devadhamme cāhaṃ yakkha jānāmi tesu ca vattāmi, mayaṃ hi etaṃ nissāya imaṃ aramṇaṃ pavitṭhā, etassa hi atthāya amhākaṃ pitaraṃ etassa mātā rajjaṃ yāci, amhākaṃ pana pitā taṃ varaṃ datvā amhākaṃ anurakkhanatthāya aramṇavāsam anujāni, so kumāro anivattivā amhehi saddhim āgato, araṇṇe eko yakkho khādi tan (c. to) ti vutte na koci saddahissati, tenāhaṃ garaḥābhayabhīto tam eva ānāpemi, yakkho bodhisattassa pasāditvā sādhu paṇḍita tvam eva devadhamme jānāsi dve pi bhātare ānetvā adāsi, atha naṃ bodhisatto yakkhabhāve ādīnaṃ kathetvā pañcasu silesu patitṭhāpesi, so tena susaṃvihītarakkho tasmim aramṇe vasitvā pitari kālakate yakkhaṃ ādāya Bārāṇasim gantvā rajjaṃ ganhitvā (c. -etvā) Candakumārassa oparajjaṃ Suriyakumārassa senāpatitṭhānaṃ datvā yakkhassa ramaṇiyyatṭhāne (c. -ni-) āyatanaṃ kāretvā yathā so lābhaggappatto hoti tathā akāsi, Satthā imaṃ desanaṃ āharitvā jātakam samodhānesi: tadā dakarakkhaso bahubhaṇḍikabhikkhu aḥosi, Suriyakumāro Ānando, Candaku māro Sāriputto, Mahimsāsakumāro aham evā ti. Evaṃ Satthā jātakam kathetvā evaṃ tvam bhikkhu pubbe devadhamme gavesamaṇo hiriottappasampanno vicaritvā idāni catuparisa-majjhe iminā nīhārena thatvā mama purato appiccho 'mḥīti vadanto ayuttaṃ akāsi, na hi sāvaka-parikkhepādimitena samaṇo nāma hotīti vatvā anusandhim ghaṭetvā dhammaṃ desento imaṃ gātham āha: Na naggacariyā etc. Tattha na nāsakā ti na anāsakā bhattapaṭikkhepo ti attho; thaṇḍi-lasāyikā (c. -kāyikā) ti bhūmisayanaṃ; rajo vajallaṇ ti

kaddamalimpañákarena sarīre sannissitarajo, ukkuṭikābhāvena āradhaviyāṃ, idaṃ vuttāṃ hoti: yo hi macco evaṃ ahaṃ loke nissaraṇasaṃkhatasuddhiṃ pāpuṇissāṃti imesu nagga-cariyādisu yaṃ kiñci samādāya vatteyya so kevalaṃ micchā-dassanāṃ eva vaddheyya kilamathassa ca bhāgi assa, na hi etāni susamādināni (c. -ṇāni) pi atthavattbukāya kaṃkhāya avitinnabhāvena avitinnakaṃkhaṃ maccaṃ sodhentīti ... Bahubhaṇḍassa therassa vatthūṃ.

Jaṭā cfr. comment. ad v. 323. Na nāsakā (vel n' anā-), C nānāsakā, quod Burnouf (p. 324) ex nānā compositum putavit. Paṃka Mahābh. 12, 9279. Thaṇḍila s. sthaṇḍila, Hemac. ed. Boehtlingk p. 148, 49. Rajovajallaṃ compositum est ex rajo et vajalla, quam vocem opinatus sum, a rad. jal oriundam, plene avajalla audire, sanscr. fere avajalya; attamen adhuc maxime dubiam habeo hanc derivationem. Legendum est rajovajall' ukk-, metro exigente, cfr. not. ad v. 73. Ukkuṭika Clough: Singhalese Dict. s. v. ukkuṭakaya the act of sitting on the heels, as commonly practised by the natives; Wilson: Sanscrit Dict. s. v. utkaṭukāsana sitting on the hams, squatting; Burnouf: utkuṭukaprahāna.

Burnouf (Introd. p. 324) versum sanscriticum palico respondentem ita vertit: Ce n' est ni la coutume de marcher nu, ni les cheveux nattés, ni l'usage de l'argile, ni le choix des diverses espèces d'aliments, ni l'habitude de coucher sur la terre nue, ni la poussière, ni la malpropreté, ni l'attention à fuir l'abri d'un toit, qui sont capables de dissiper le trouble dans lequel nous jettent les désirs non satisfaits.

Gogerly (vide Knighton History of Ceylon p. 79): Think not that going naked, or being defiled with dirt, or fasting, or lying on the earth, or remaining motionless, can make the pure impure; for the mind will still remain the same.

v. 143. Alamkato ce ti imam dhammadesanam Satthá Jetavane viharanto Santatimahámattam árabba kthesi; so hi ekasim kále ramño Pasenadissa paccantam kupitam vúpasametvá ágato, ath' assa rájá tuṭṭho satta divasáni rajjam datvá ekan naccagítakusalam (c. -gítamk-) itthim adási, so satta divasáni surámadamatto hutvá sattame divase sabbálam-kárapatimandito hatthikkhandhavaragato hutvá nahánatittham gacchanto Sattháram piṇḍáya pavisantam dvárantare disvá hatthikkhandhavaragato va sísam cáletvá vandi, Satthá sitam katvá ko nu kho bhante sitapátukaraṇahetú (c. -karaṇohetú) ti Ánandatherena (c. -ṇa) puṭṭho sitakáram ácikkhanto áha: passath' Ánanda Santatimahámattam, ajj' eva sabbálamkárapatimandito va mama santikam ágantvá catuppadikagáthávasáne arahattam patvá sattatálamatte ákase nisídítvá parinibbáyissatíti. Mahájano Satthu therena saddhim kathentassa vacanam assosi, tattha micchádittihiká cintayimsu: passatha samaṇassa Gotamassa kiriyam, mukhappattam eva bhásati, ajja kira evam surámadamatto yathálamkato va etassa santike dhammam sutvá parinibbáyissati, ajj' eva nam musávádena niggaṇhissámá ti, sammádittihiká cintesum: áho buddhanam mahánubbhavatá, ajja Buddhálīham c' eva Santatimahámattalīhañ ca datthum labhissámá ti. Santatimahámatto pi nahánatitthe divasabhagam udakakīlam kīlitvá uyyanam gantvá ápánabhúmiyam nisídi, sápi itthi raṅgamajjham otarítvá naccagítam dassetum árabhi, tassá saríralīhadassanasattáhaappáharatáya (c. -dassanamsa-) tam divasam naccagítam dassayamánáya antokucchiyam satthakavátá (c. -áya) samuṭṭháya hadayamaṇsam kantítvá agamaṇsu (c. -másu), sá tam khaṇam yeva akkhīhi ca vivatehi kálam akási, Santatimahámatto upadháretha nan ti vatvá niruddhá sámítí vuttamatte yeva balavasokena abhibhúto, tam khaṇam yev' assa sattáham pítasurátattakapále (-o?) udabindu viya parikkhayam

agamási, so na me sokam añño nibbápetum sakkhissati am-
 ñatra Tathágatená ti balakáyaparivuto sáyaṇhasamaye Satthu
 santikam gantvá vanditvá evam áha: bhante evarúpo me soko
 uppanno, tam me tumhe nibbápetum sakkhissathá ti ágato 'mhi,
 paṭisaraṇam me hothá ti, atha nam Satthá: sokam nibbápetum
 samatthass' eva santikam ágato 'si, imissá hi itthiyá iminá
 va ákárena matakále tava rodantassa paggharitaassúni catun-
 nam samuddánam udakato atirekatarániti (c. -ráti) vatvá imam
 gátham áha:

Yam pubbe tam visesehi, pacchá te máhu kiñcanam,
 majjhe ca no gahessasi, upasanto carissasíti,
 gáthápariyosáne Santatimahámatto arahattam patvá áyusam-
 kháram olokento tassa appavattanabhávam ñatvá Sattháram
 áha: bhante parinibbánam me anujánáthá ti, Satthá tena kata-
 kammaṃ jánanto pi musávádena niggaṇhanattháya sannipatitá
 micchádiṭṭhiká okásam alabhissanti Buddhalíhañ ca Santati-
 mahámattalíhañ ca passissámá ti sannipatitá sammádiṭṭhiká
 iminá katakammaṃ sutvá puññesu ádaram karissantíti ma
 (yeva?) sallakkhetvá: tena tayá katakammaṃ mayham kathehi,
 kathento ca bhúmiyam ṭhito akathetvá sattatálappamaṇamatte
 (c. -na-) ákáse ṭhito kathehíti áha, so sádhu bhante ti Satthá-
 ram vanditvá ekatálappamaṇam (c. -nam) uggamma orohitvá
 puna Sattháram vanditvá uggacchanto paṭipáṭiyá sattatálappamaṇe
 ákáse pallamke nisídítvá suṇátha (c. sun-) me bhante pubba-
 kamman ti vatvá áha: Ito ekanavutikappe Vipassibuddhakále
 (c. -ssf-) aham Bandhumatínagare ekasmim kule nibbattitvá
 cintesim: kin nu kho paresam chedam vá pílam vá akaraṇakam-
 man ti upadhárento dhammaghosakammaṃ (c. dhammapposa-)
 disvá tato pattháya tam kammaṃ karonto mahájanaṃ samá-
 dápetvá puññáni karomi, uposaṭhadivasesu uposatham samá-
 diyámi, dánam demi, dhammam suṇámi, Buddharatanádíhi
 sadisam ratanam náma n' atthi tiṇṇam ratanánam sakkáram

karothá ti ugghosento carámi, tassa mayhami saddam sutvá Buddhapitá Bandhumatírájá (c. -mátárájá) mam pakkosápetvá táta kim karonto vicarasíti pucchitvá deva tinnam ratanánam guṇam pakásetvá mahájānam puññakammesu samádāpento vicarāmīti vutte kattha nisinno vicarasīti mam pucchitvá padasá va devá ti mayá vutte táta tvam evam vicaritum na arahasi imam pupphadāmam pilandhitvá assapiṭṭhe nisinno vicarā (c. -a) ti mayham muttādāmasadisam (c. mutta-) pupphadāmam datvá assam adási, atha mam rañño dinnaparihārena tath'eva ugghosetvá vicarantam puna pi rájá pakkosápetvá táta kim karonto vicarasíti pucchitvá tad eva devá ti vutte táta asso pi te nānucchaviko idha nisídítvá vicarā ti catusindhavayuttaratham (c. -sibbava-) dāpesi, tatiyavāram pi me rájá saddam sutvá pakkosápetvá táta kim karonto vicarasīti pucchitvá tad eva devá ti vutte táta ratho pi te nānucchaviko ti mayham mahantam bhogam mahāpasādhanam ca datvá ekam hatthim adási, sv-āham sabbābharanapatimandito hatthikkhandhe nisídítvá asīti vassasahassāni dhammaghosakakammam akāsim, tassa me ettakam kalam kāyato candanagandho vāyati, mukhato uppalagandho vāyati, idam mayá katakamman ti. Evam so attano pubbakammam kathetvá ákāse nisinno va tejodhātum samāpajjitvá parinibbāyi, sarīre jálá utthahitvá mam-salohitam jhāpesi, sumanapupphāni viya dhātuyo avassimsu, Satthá suddhavattham pasāresi, dhātuyo tattha patimsu, tá pakkhipitvá catumahāpathe thūpam kāresi, mahājano vanditvá puññabhāgi (c. -i) bhavissatīti. Dhammasabhāyam katham samutthāpesum: ávuso Santatimahāmatto gāthavasāne arahattam patvá alamkatapatiyatto va ákāse nisídítvá parinibbuto, kin nu kho etam samaṇo ti vattum vaddhati udāhu brāhmaṇo ti vattum vaddhati, Satthá ágantvá kāya nu 'ttha bhikkhave etarahi kathāya sannisinná ti pucchitvá imāya nāmá ti vutte bhikkhave mama puttam samaṇo ti vattum vaddhati brāhmaṇo

ti pi vattum vaddhati yevá ti vatvá dhammam desento imam gátham áha: Alamkato ce pi etc. Tattha alamkato ti vatthábharaṇapatimandito, tass' attho: vattháalamkárádhi alamkato ce pi puggalo káyádhi samañ careyya rágádivúpasamanena santo indriyadadena danto catumagganiyámena niyato sesacariyáya brahmacári (c. -i) káyadaṇḍádinam oropitatáya sabbesu bhútesu nidháya daṇḍam so evarúpo báhitapápatá bráhmaṇo ti samitapápatá samaṇo ti pi bhinnakilesatá bhikkhú ti pi vattabbo yevá ti... Santatimahámattassa vatthum.

Nidháya daṇḍam baculo deposito i. e. abjecto, non adhibito, cfr. versus super. et v. 405. Eodem sensu reperiuntur nyastadaṇḍa Mahábh. 13, 5569, nixiptadaṇḍa Mahábh. 12, 4059, et similiter fortasse intelligendus est locus Manu 12, 11.

Burnouf l. c.: Mais qu' un homme maître de ses sens, calme, recueilli, chaste, évitant de faire du mal à aucune créature, accomplisse la Loi, et il sera, quoique paré d'ornements, un Bráhmane, un Çramaṇa, un Religieux.

v. 143-44. Locus: Jetavanam. Persona: Pilotikatthero.

Tattha attano uppannam akusalavitakkam hiriyá nise-dhetíti hirinisedho koci lokasmin ti evarúpo dullabho kocid eva lokasmin vijjati; yo nindan ti yo appamatto samanadhammam karonto attano uppannam nindam apaharanto bujjhatíti appabodhati; kasám ivá ti yathá bhadro asso attani patamánam kasam (c. kassam) arahati attani patitum na deti so evam nindam appabodhati, so dullabho ti attho. Dutiyagátháya samkhepattho: bhikkhave yathá bhadro asso pamádam ágamma kasáya nivittho imináya (imáya?) kasáya pahato ti aparabháge átappam karoti evam tumhe pi átápino samvegino bhavátha, evambhútá lokiyalokuttaráya duvidháya

(c. dasavi-) s addháya párisuddhisílena ca káyikacetāsika-
viriyena ca aṭṭhasamápattisamádhiná ca káranákáraṇa-
jánanalakkhaṇena dhammavinicchayena ca samannágatá
(c. -o) hutvá tissannaṃ aṭṭhannaṃ vá vijjánaṃ (c. avijj-)
pañcadasannaṃ caraṇánaṃ sampattiyá sampannavijjácá-
raṇá upaṭṭhitasatitáya patissatá hutvá idaṃ anappakaṃ
vaddhadukkhāṃ pajahissathá (c. pajá-) ti...

Omnes codd. versum 144 ab asso yathá incipiunt, A
et C verbis vinicchayena ca, B verbo anappakaṃ versum
concludit; ego hemistichium asso... bhavátha ob imaginem
repetitam ad versum priorem retuli, sine dubio autem est
ejiciendum, quum et solum hemistichium sit et prioris ver-
sus sententiæ repugnet. Hirínisedho cfr. Rámáyana ed.
Gorresio 3, 22. 30. Mahábh. 4, 594 (?). Lokasmiṃ legendum
est lokasmi, metro cogente; cfr. not. ad v. 73. Kasám pro
vulgari kasam, restitit scil. metri causa pristina forma sanscriticæ
proxima, itidem ajjatanám, tuṇhím v. 227. Bhavátha cum
a vocali metri causa producta, itidem rakkheyyá v. 137.
Viriyena sic omnes codd., metrum facile emendaveris víriyena
legendo; cfr. not. ad v. 24. Patissata sanscr. pratismṛta,
expectari poterat paṭissata cfr. not. ad v. 44, miræ vero
euphoniæ leges interdum occurrunt, ita scribitur: patirúpa,
patitṭhita, patisevissam, pátimokkho, patimaṇḍita, patigaṇhanti,
sed: paṭinissagga, paṭisanthára, paṭisaraṇa, paṭisotaṃ, paṭisu-
nitvá, paṭikkosati, pátikamkha, paṭidaṇḍa, pathaví et pathaví,
attha sed aṭṭhakathá et in fine vocum -aṭṭhena. Paḥassatha
in integrum restitues metrum, si ad similitudinem rakkheyyá
legeris paḥassathá.

v. 145. Locus: Jetavanam. Persona: Sukhasámaṇero.

Cfr. v. 80.

v. 146. Locus: Jetavanam. Personæ: Visákháya saháyikáyo.

Tattha á n a n d o ti tuṭṭhi, idaṃ vuttam̄ hoti: imasmim okasanniváse rágádāhi ekádasahi aggāhi (c. -ihi) niccam̄ pajjalite sati, ko tumhákam̄ háso vá tuṭṭhi vá, na nu esa akattabbarúpo yeva; aṭṭhavatthukena hi avijjandhakárena onaddhá (c. -a) tumhe tass' andhakárassa vidhamanattháya kimkáraṇá náṇa-padāpaṃ na gavessatha karoṭhá ti...

Pajjalite a rad. jal sanscr. jval. Sati s. smṛti memoria, mens. Onaddha a rad. naḥ præf. ava.

v. 147. Locus: Veluvanam. Persona: Sirimá.

Tattha cittakatan ti kaccittam̄ vatthábharaṇamálattakádāhi (-málamuttaká-?) vicittan ti attho; bimbān ti díghādivuttatṭhānesu díghādāhi aṅgapaccāngehi saṅghitam̄ attabhāvani; a r u k á y a n ti navannaṃ (c. -ṇam̄) vaṇṇamukhānam̄ (vaṇamu-?) vasena arúbhútam̄ (c. -bhu-) káyaṃ; samussitan ti tīhi aṭṭhi-satehi (c. aṭṭha-) samussitam̄; á t u r a n ti sabbakálam̄ iriyápathādāhi parihaṛitabbatáya niccagilānam̄; b a h u s a m k a p p a n ti mahájānena bahudhá samkappitam̄; y a s s a n'atthi d h u v a m̄ ṭhitīti yassa dhuvabhávo vá ṭhitibhávo vá n'atthi, ekantena bhedena vikiraṇaviddham̄sanadhammam̄ eva tam̄ idaṃ passathá ti attho...

Aru sanscr. arus. Samussita sanscr. samuccita, cfr. v. 351 samussaya s. samuccaya Abhidhānapp. p. 145, 22. Áturaṃ cfr. Manu 6, 77. Mahābh. 12, 12464. Bahusamkappam̄ cfr. vv. 33. 339 al.; comment. interpretatur: a vulgo magni aestimatum v. valde appetitum.

v. 148. Locus: Jetavanam. Persona: Uttaritheri.

Tass' attho: bhagini idaṃ tava sarírasamkhátam̄ rúpaṃ (c. -a) mahallakabhávena pariññam̄, tañ ca kho sabba-

rogánam nivásanatthánatthena roganídāṃ (c. -ni-), yathá kho pana taruṇo pi (c. pa) siṅgálo jarasiṅgálo ti taruṇapimḡalo eflatá pútilatá (-?) ti vuccati evaṃ tadaha jātāṃ suvaṇṇavaṇṇaṃ pi samānaṃ niccaṃ paggharanatthena pútikāyaṃ pabhaṃguṇaṃ, so esa púτικο (c. -á) samāno va deho bhijjati na cirass'eva bhijjissatīti veditabbo, kimkáraṇá: maraṇá, maraṇan tamhi jívitaṃ, tasmá sabbasattānaṃ jívitaṃ maraṇapariyosānaṃ (c. -nem) evá ti vuttaṃ hoti...

Niddham codd. A et C, B niḍam; fortasse est legendum niddam pro nīdam, longa vocali consonantis geminatione re-pensa. Manu et Mahābh. ll. cc. rogáyatanam habent voci roganiddham respondens. Sandeha dubii tantum notio-nem habet ex auctoritate Amarasinhae et Hemacandrae, in Upanisadibus vero accumulationem significat, vide Poley: Fünf Upanishads, Bonn 1844, p. 135; pútisandeho est igitur putre-dinis accumulatio i. e. corpus putridum. Bhijjati emendari potest bhijjati, cfr. not. ad v. 24.

v. 149. Locus: Jetavanaṃ. Personæ: sambahulá adhi-mániká bhikkhú.

Apattha s. apásta. Alápu neutr. gen. haud scio an sit i. q. alábu f. g. Eva pro iva? (Comm. alápūni viya).

v. 150. Atthīnaṃ nagaraṃ katvá ti imāṃ dhamma-desanaṃ Satthá Jetavane viharanto Janapadakalyāṇiṃ Rūpa-nandattheriṃ árabha kathesi; sá kir' ekādivasaṃ cintesi: may-ham jetthabhátiko pi (c. pa) rajjasiriṃ paḡaya pabbajitvá loke aggapuggalo buddho játo, putto pi 'ssa Ráhulakumáro pabbajito, bhátápi (pitápi?) me pabbajito, mátápi me pabbajitá, aham pi ettake nātijane pabbajite geḡe kim karissámi, aham pi pabbajissá-miti bhikkhunūpassayaṃ gantvá pabbaji nātisinehen'eva no saddháya, abhirúpatáya Rūpanandá ti pamñāyi, sá Satthá kira

rúpaṃ aniccaṃ dukkhaṃ anattá vedaná samñhá samkhárá vimñāṇaṃ aniccaṃ dukkhaṃ anattá ti vadetiti sutvá so (c. sá) evaṃ dassanīye pásádike mama pi rúpe dosaṃ katheyyá ti Satthu sammukhíbhávaṃ na gacchati. Sávatthivásino páto va dánam datvá samádinnuposathasuddhuttarásanḡá gandhamáládihatthá sáyaṇhasamaye Jetavane sannipatitvá dhammaṃ suṇanti, bhikkhunīsaṃgho (c. -ni-) pi Satthu dhammadesanáya uppannachando viháram gantvá dhammaṃ suṇáti, dhammaṃ sutvá nagaraṃ pavisantá Satthu guṇakathaṃ kathentá va pavisanti, catuppamáṇike (c. -ni-) hi lokasanniváse appaká ca te sattá (-?), tesam Tathágataṃ passantánaṃ pasádo (c. -ena) uppajjati, rúpappamáṇiká (c. -ni-) hi Tathágatassa lakkhaṇánuvyañjanapatimaṇḍitaṃ suvaṇṇavaṇṇaṃ saríraṃ disvá pasídanti, ghosappamáṇikápi anekáni játakáni (c. -ká) nissáya pañcavattaṃ Satthu guṇaghosaṃ c' eva aṭṭhaṅgasamannágataṃ dhammadesanághosaṃ ca sutvá pasídanti, lakhappamáṇiká (c. -ni-) pi (c. hi) 'ssa eívarádilakhaṇaṃ paṭicca pasídanti, dhammappamáṇikápi evarúpaṃ Dasabalassa sílaṃ evarúpo samádhi evarúpaṃ paṃñá Bhagavá síládiguṇehi (c. -nehi) asamo appaṭipuggalo ti pasídanti, tesam Tathágatassa guṇaṃ kathentánaṃ mukhaṃ na-ppahoti, Rúpanandá bhikkhunínaṃ c' eva upásakánaṃ ca santiká gatassa (Tathág-?) guṇakathaṃ sutvá cintesi: ativiya me bhátikassa vaṇṇaṃ kathenti, ekadivasam pi me rúpe dosaṃ kathento tittakaṃ kathessati, yan núnáhaṃ bhikkhuníhi saddhim gantvá attánaṃ adassetvá Tathágataṃ passitvá dhammaṃ suṇitvá ágaccheyyan ti sá aham ajja dhammasavanaṃ gamissámīti bhikkhunínaṃ árocesi, bhikkhuniyo: cirassam vata Rúpanandáya Satthu upaṭṭhánaṃ gantukámatá uppanná, ajja Satthá imaṃ nissáya vicitradhammadesanaṃ desissatīti tuṭṭhamánaśa taṃ ádáya nikkhamimsu, sá nikkhantakálato paṭṭháyā aham attánaṃ n'eva dassessámīti cintesi, Satthá ajja Rúpanandá mayham upaṭṭhánaṃ ágamissati kídisí (c. -i) nu kho tassá dhamma-

desaná sappáyá ti cintetvá rúpagaruká esá attabháve balavasinehá kañṭhakena kañṭhakuddharaṇam viya rúpen' ev' assá rúpamadanimmadanam (c. -damnim-) sappáyá (-am?) ti sannitṭhánam katvá tassá viháram pavisanasamaye ekam abhirúpaṃ itthim solasavas-suddesikam rattavatthanivattham sabbábharaṇapatimaṇḍitam víjanim gahetvá attano santike thatvá víjamánam iddhibalena abhinimmi, tam kho pana itthim Satthá c' eva passati Rúpanandá ca, sá bhikkhunhi saddhim pavisitvá bhikkhunnam piṭṭhipasse thatvá pañcapatiṭṭhitena Sattháram vanditvá bhikkhunñ' antare nisinná pádantarato paṭṭhaya Sattháram oloKentí lakkhaṇaviccittam anuvyañjanasamujjalam byámappabháparikkhittam Satthu saríram disvá punṇacandasassiríkam mukham oloKentí sampeṭhitam itthirúpaṃ addasa, sá tam oloketvá attabhávam oloKentí (c. -i) suvañnarájahamsiyá purato kákasadisam attánam amamññ, iddhimayarúpaṃ ditṭhakálato paṭṭháy' eva hi 'ssá akkhñi bhaminso, sá aho imissá kesá sobhaná aho nalátá sobhaná ti sabbesam sarírapadesánam rúpasiriyá (c. -a) samákaddhitacittá tasmim rúpe balavasinehá (c. -o) aho si, Satthá tassá tatha abhiratim ñatvá dhammam desento va tam rúpaṃ solasavassuddesikabhávam atikkamitvá vísativassuddesikam katvá dassesi, Rúpanandá oloketvá na vat' idam rúpaṃ purimasadisan ti thokam virattacittá aho si, Satthá anukkamen' eva tassá itthiyá sakimvijátavañnam majjhimitthivañnam jarájinnamahallitthivañnam ti (dassesesi?), sápi anupubben' eva idam antarahitam idam pi antarahitan ti jarájinnakále tam virujjamánam (c. -á) khaṇḍadantam phalitasiram obhagam gopánasivamkam daṇḍaparáyanaṃ pavedhamánam disvá ativiya virajji, atha Satthá tam vyádhiná abhibhútam katvá dassesi, sá tamkhaṇe yeva daṇḍaṇ ca tálavañthaṇ ca chaḍḍetvá maháviravam viravamána bhúmiyam (c. bhū-) patitvá sake muttakarise nimuggá aparáparam vaddhi, Rúpanandá tam pi disvá ativiya virajji, Satthápi tassá itthiyá maraṇam dassesi, sá tam khaṇam yeva uddhumátakabhávam (?) ápajji, navahi vana-

mukhehi pubbabandhiyo c' eva pulavá ca paggharimsu, káká-
 dayo sannipatitvá vilimpimsu, Rúpanandá oloketvá: ayam
 itthi imasmim yeva tháne jaram pattá vyádhippattá mara-
 nappattá, imissápi attabhávassa evam evam jarávyádhimaranáni
 ágamissantíti attabhávam aniccato passi, aniccato ditthattá evam
 pana dukkhato anattato ditthá yeva hoti, ath' assá tayo bhává
 ádittá viya gehágíváya baddhakunapam viya ca upatthahimsu,
 kammaṭṭhánábhimukham cittam pakkhandi, Satthá táya aniccato
 ditthabhávam natvá sakkhissati nu kho sayam eva attano pati-
 ttham kátun ti olokeno na sakkhissati bahiddhá paccayam
 laddhum vaddhatíti cintetvá tassá sappáyavasena dhammam
 desento áha :

Áturam asucim pútim passa Nande samussayam
 uggharantam paggharantam bálánam abhipatthitam,
 Yathá idam tathá etam, yathá etam tathá idam,
 dhátuto sumñato passa, má lokam punar ágami,
 bhava chandam virájetvá upasantá carissashti,

itthi sudam Bhagavá Nandam bhikkhunim árabba gátháyo
 abhásitthá (-si, tathá?) ti Nandá desanánusárena nánam pesetvá
 sotápattiphalam pápuni, ath' assa upari tinnam maggaphalánam
 vippasanná parivará, Satthá (c. -áya) sumñatákammaṭṭhánam
 kathetunando imasmim saríre sáro atthíti samñam má kari
 appamattako pi hi ettha sáro n' atthi tñi atthísatáni ussápetvá
 katam atthinagaram etan ti vatvá imam gátham áha: Atthínam
 etc. Tass' attho: yath' eva hi pubbanaparannádñam odaha-
 nattháya kaṭṭhánikam ussápetvá vallhi bandhitvá mattikáya
 vilimpitvá nagarakhátam bahiddhágeham karonti evam idam
 ajjhattikam pi tñi atthísatáni ussápetvá naháruhi vinaddham
 manisalohitalepanam, tañ ca paticchannam jīraṇalakkhaṇáya
 jaráya maraṇalakkhaṇassa maccuno, máno makkho ca ohito
 ti tassa árogasampadádñi paticca majjanalakkhaṇassa (c. -nássa)
 mánassa (c. mán-) sukatakáranassa vinásalakkhaṇassa mak-

khassa ca odahanatthāya naṅgaram katam, evarūpo eva hi ca tattha kāyikacetasiko ābādho ohito, uddham kiñci gayhūpagam n' atthīti . . . Janapadakalyāṇittheriyā vatthum.

Versui ellipsim inesse, nemo non videt; et quidem apparet, eum ad alium contextum pertinere. Sensus: corpus humanum sola est conglutinatio ex ossibus, carne atque sanguine facta, cui constitutum est morte dissolvi, nam mors est vita (principium) ejus, ut dicitur supra. Cfr. Manu 6, 76. Mahābh. 12, 12462. 6911. 12058. Sp. Hardy: East. Monach. p. 250.

v. 151. Locus: Jetavanam. Persona: Mallikādevī.

. . . Satañ cā ti buddhādīnam . . . p a v e d a y a n t īti evam buddhā santo buddhādayo sabbhi paṇḍitehi saddhim kathentīti attho . . .

Sabbhi s. sabbhih.

v. 152. Appassut'āyan ti imam dhammadesanam Satthā Jetavane viharanto Lāludāyittheram ārabba kathesi; so kira maṅgalam karontānam geham gantvā tirokuddesu tiṭṭhantīti ādinā nayena avamaṅgalam karontānam geham gantvā tirokuddādisu kathetabbesu dānañ ca dhammacariyā ti ādinā nayena maṅgalagāthā vā (c. cā) yaṃ kiñci vittam idha vā huraṃ vā ti ratanasuttam vā katheti, evam tesu thānesu amñam kathes-sāmīti amñam kathento pi amñam kathemīti na jānāti, bhikkhū tassa katham sutvā Satthu ārocesum: bhante kim Lāludāyissa maṅgalāmaṅgalatthānesu gamanena, amñasmim kathetabbe amñam eva kathetīti, Satthā na bhikkhave idān' ev' esa evam katheti pubbe pi amñasmim kathetabbe amñam eva kathetīti vatvā atītam āhari: Atīte Bārāṇasiyam Aggidattassa nāma brāhmanassa putto Somadattakumāro nāma rājānam upatthahi, so tassa (c. -ā) piyo aḥosi manāpo, brāhmaṇo pana kasikammam nissāya jīvati, tassa dve goṇā ahesum, tesu eko mato, brāh-

maṇo puttāṃ āha: tāta Somadatta rājānam me yācivā ekam
 goṇam āharā ti, Somadatto sac' āham rājānam yācissāmi
 lahubhāvo me paṃñāyissatīti cintetvā tumhe yeva tāta rājā-
 nam yācathā ti vatvā tena hi tāta maṃ gaḥetvā yāhīti vutte
 cintesi: ayam brāhmaṇo dandhapamṇo abhikkamapaṭikkamā-
 divacanamattam pi na jānāti, amṇasmim vattabbo amṇam eva
 vadati, sikkhāpetvā naṃ nessāmīti so tam ādāya Bīranattha-
 mahān nāma susānam gantvā tinakalāpe bandhitvā ayam
 rājā ayam uparājā ayam senāpati nāmā ti katvā paṭipāṭiyā
 pitu dassetvā: tumhehi rājakulam gantvā evaṃ atikkamitabbaṃ
 evaṃ paṭikkamitabbaṃ, evaṃ nāma rājā vattabbo, evaṃ uparā-
 jā, naṃ (rājānam?) upasaṃkamitvā jayatu bhavaṃ mahārājā ti
 vatvā ṭhatvā imaṃ gātham vatvā goṇam yāceyyāthā (c. -athā)
 ti gātham uggaṇhāpesi:

Dve me goṇā mahārāja yeḥi khettaṃ kasāmase,
 tesu eko mato deva, dutiyam deḥi khattiyā ti,
 so hi samvaccharamattena taṃ gātham paguṇam katvā pa-
 guṇabhāvaṃ puttassa ārocetvā tena hi tāta kiñcid eva paṇṇā-
 kāram ādāya āgacchatha ahaṃ purimataram gantvā raṃṇo
 santike ṭhassāmīti vutte sādhu tātā ti paṇṇākāram gaḥetvā
 Somadattassa raṃṇo santike ṭhitakālam ussāhappatto rājakulam
 gantvā raṃṇā (c. -o) tuṭṭhacittena katapaṭisammodano tāta
 cirassam viya āgat' attha idam āsanam nisīditvā vadatha yen'
 attho ti vutte imaṃ gātham āha:

Dve me goṇā mahārāja yeḥi khettaṃ kasāmase,
 tesu eko mato deva, dutiyam gaṇha khattiyā ti,
 raṃṇā (c. -o) kim vadesi tāta puna vadāhīti vutte pi tam (c. tām) eva
 gātham āha, rājā tena vijjhivā kathitabhāvaṃ ṇatvā sitam katvā
 Somadatta tumhākaṃ geḥe bahū (c. -u) maṃṇe goṇā ti vatvā
 tumhehi dinnā bhavissanti devā ti vutte bodhisattassa tussitvā
 brāhmaṇassa solasa goṇe (c. -o) alamkārabhaṇḍakam nivāsa-
 gāmaṇ c' assa brahmadeyyam datvā mahantena yasena brāh-

maṇaṃ uyyojesi. Sathá imam desanaṃ áharitvá tadá rájá Ánando ahosi bráhmaṇo Láludáyí (c. -i) Somadatto aham evá ti játakam samodhánetvá: na bhikkhave idán' eva pubbe p' esa attano appassutáya amñasmim vattabbe amñam eva vadati appassutapuriso hi balivaddasadiso va náma hotthi vatvá imam gátham áha: Appassut' áyam etc. Tattha appassut' áyan ti ekassa vá dvinnam vá paṇṇásakánam vá atha vá pana vaggonam sabbantimaina (?) paricchadena ekassa vá dvinnam vá suddantánam vá abhávena appassuto ayam, kammaṭṭhánam pana uggahetvá anuyuñjanto bahussuto va; balivaddo va jíratíti yathá balivaddo jíramáno vaddhamáno n'eva mátu na pitu na sesañátakánam attháya vaddhati atha kho niratthakam eva jíratí evam evam ayam pi na upajjháyavattam karoti na ácariyavattam na ágantukavattádini na bhávanáramataṃ yuñjattíti niratthakam eva jíratí; mamsáni tassa vaddhantíti yathá balivaddassa yuganaṅgaládini vaḥeturam asamattho eso ti aramñe vissatthassa tath' eva carantassa pi mamsáni vaddhanti (c. -ati) evam evam imissápi upajjháyádhi vissatthassa saṅgham nissáya cattáro paccaye labhitvá uddhavirecanádini katvá káyaṃ posentassa mamsáni vaddhanti (c. -ti), thúlasaríro hutvá vicarati; paṃñá ti lokiyalokuttará pan' assa paṃñá ekamgulamattápi na vaddhati, amñe (?) pana gacchalatádini viya tassa cha dváráni nissáya tanhá c' eva navavidhamáno ca vaddhatíti attho . . . Láludáyittherassa vatthum.

v. 153-54. Anekajátisamsáran ti imam dhammadesanaṃ bodhirukkhamúle nisinno udánavasena udánetvá aparabháge Ánandattherena puttḥo kathesi; so hi bodhirukkhamúle nisinno suriye anatthamite yeva Márabalam vidhamitvá pathamayáme pubbenivásapaticchádakam tam padáletvá majjhimayáme dibbacakkhum visodhetvá pacchimayáme satteṣu (c. satth-) kárumñam paṭicca paccayakáraññaṃ otáretvá tam

anulomapañilomavasena sammāsanto aruṇuggamanavelāya sammāsambodhim abhisambujjhitvā anekehi buddhasatasahashehi avijahitaudānam udānento imā gāthā abhāsi: Aneka- etc. Tattha gaḥakāra kām gavesanto ti ahaṃ imassa attabhāvageḥassa kārakam taṇhāvaddhakim gavesanto yena nāṇena sakkā so daṭṭhum tassa bodhiñāṇass' atthāya Dīpaṃkarapādamaññe katābhiniñhāro ettakam kalam anekajātisaṃsāram anekajātisatasahasasamkhātam imam saṃsāravatṭam, anibbisam tam nāṇam avindanto alabhanto yeva, sandhāvissam (c. -ssa) saṃcarim aparāparam anuvicarin ti attho; dukkhā jāti punappunan ti idam gaḥakāra kām gavesantassa kāraṇavacanam, yasmā jarāvādhimaraṇamissitā yaṃ (yā?) jāti (c. jā) nām' esā punappuna upagantuṃ dukkhā nañ (na?) ca sā tasmim aditṭhe nativattatīti (ativ-?) tasmā tam gavesanto sandhāvissan ti attho; diṭṭho 'sīti sabbamñūtañāṇam paṭivijjhantena mayā idāni diṭṭho asi (c. āsi); puna geḥan ti puna imasmim saṃsāravaddhe attabhāvasamkhātam mama geḥam na kāhasi (c. -sim); sabbā te phāsukā ti tava sabbā avasesakilesaphāsukā mayā bhaggā; gaḥakūṭam visamkhitan ti imassa tayā katassa attabhāvageḥassa avijjāsamkhātam kaṇṇikāmaṇḍalam (c. -kam-) pi mayā viddhamsitam; visamkhāragataṃ cittaṃ ti idāni mama cittaṃ visamkhāram nibbānam ārammaṇakaraṇavasena gatam anupavittam; taṇhānam khayam ajjhagā ti taṇhānam khayamkhātam arahattam adhi-gato 'smīti... Ānandattheraputṭhaudānavatthum.

Maximi sunt momenti hi versus, sed perobscuri, eo magis quod ex alio contextu sine dubio petiti sunt. Fabula præmissa statuit, versus primum esse editos eo temporis momento, quum Gotamas, ad radicem arboris sapientiæ sedens, Buddhas fieret.

Commentator ex systemate ecclesiæ buddhisticæ dogmatico ita fere interpretari videtur: generatio iterata quum sit dolorosa, multas generationes percurri non illam sapi-

entiam obtinens, qua intelligitur, concupiscentiam esse fabricatricem, quæ corporis domum ædificet. Nunc demum, quum sapientiam illam obtinuerim, tu fabricator! a me visus es, domum non denuo ædificabis, tuæ omnes costæ, i. e. cetera peccata, a me fractæ, culmen domus a te factæ, ignorantia sc., a me destructum, mens mea interitum desiderii attingit.

Turnour (teste Sp. Hardy: A Manual of Buddhism p. 180*) vertit: Performing my pilgrimage through the (sansâro) eternity of countless existences, in sorrow, have I unremittingly sought in vain the artificer of the abode (of the passions, i. e. the human frame). Now, O artificer! art thou found. Henceforth no receptacle of sin shalt thou form — thy frames (literally, ribs) broken; thy ridge-pole shattered; thy soul (or mind) emancipated from liability to regeneration (by transmigration) has annihilated the dominion of the passions. Gogerly (ibidem): Through various transmigrations I must travel, if I do not discover the builder whom I seek; — painful are repeated transmigrations! I have seen the architect (and said) thou shalt not build me another house; thy rafters are broken, thy roof timbers scattered; my mind is detached (from all existing objects), I have attained to the extinction of desire. Sp. Hardy: Through many different births, I have run (to me not having found), seeking the architect of the desire-resembling house. Painful are repeated births! Oh, house-builder! I have seen (thee). Again a house thou canst not build for me. I have broken thy rafters, thy central support is destroyed; to nirwána my mind is gone, I have arrived at the extinction of evil-desire.

Commentario innisi quam præbeant Turnour et Sp. Hardy interpretationem formæ sandhávissam minus rectam esse nemo non videt; sandhávissam enim conditio-

* Librum hunc utilissimum nuper accepi.

nalis est. Ob intimum singulorum versus 155 verborum nexum Turnour *gahakarakam* per totum versum compellari statuit, equidem *Ánandam*. Nunc tamen magis placet utrumque versum sic interpretari: Multarum generationum revolutio mihi subeunda esset, nisi invenissem domus (corporis) fabricatorem, quem quærebam, (quia) dolorosa est generatio repetita. (At) domus fabricator! conspectus es, nec amplius domum fabricabis, omnes costæ tuæ fractæ sunt, domus (a te factæ) culmen destructum, destructionem (illius domus) consequuta mens (mea) ad desideriorum extinctionem pervenit. *Geḥam* cfr. *Mahábh.* 11, 91: *grhāṇīva hi martyánám áhur deháni paṇḍitáh.* *Káhasi* sanscr. esset *karsyasi* i. q. *karisyasi*, cfr. vv. 350. 379. *Gahakuṭam* cfr. not. ad v. 3. *Visamkhitam* a rad. *kar* s. *kṛ*. *Visamkháragatam cittam* cfr. *Mahábh.* 12, 1130: *nirvā-nagatamánasa.* *Tañhánam khayam* cfr. vv. 187. 353-54. *Mahábh.* 12, 6504. *Abhidhánapp.* p. 1, 5. Hemac. ed. Boehtlingk p. 51, 80. *Ásavakkhaya* vv. 253. 272. *Tañhá* vv. 180. 216. 251. 335. 349. 416. *Ásava* vv. 93. 226. 292-93.

v. 155-56. Locus: *Isipatanam*. Persona: *mahádhanasetthiputto*.

... *Khīnamacche ti te evarúpa bálá udakassa abhává khīnamacche pallale parikkhīnapattá jñṇakoñcá viya* (c. vi) *avajjháyanti, idam vuttam hoti: pallale udakassa abhávo viya hi imesam vasanaṭṭhánassa abhávo, macchánam khīnabhávo viya imesam gehánam abhávo, khīnapattánam koñcánam uppativá gamanábhávo* (c. -na-) *viya imesam idáni jalakaṭhala-pathádhi bhoge sanṭhāpetum asamatthabhávo, tasmá te ete khīnapattá koñcá viya etth' eva bajjhitvá avajjháyantīti; cāpā-tikhīná vā ti cāpāto atikhīná cāpā vinimuttá* (c. -ttatá, adde: ti) *attho, idam vuttam hoti: yathá cāpā vinimuttá (-o?) sará (-o?) yathávegam gantvá patitam gahetvá ukkhipante asati*

tatth'eva upacikābhattam hoti evaṃ ime pi tayo vaye atikkantā idāni attanā (attānam?) uddharitum asamatthatāya maraṇam upagamissanti, tena vuttam: senti cāpātikhīṇā va purāṇāni anutthunan ti, iti amhehi khāditaṃ (c. -tum) iti amhehi pītan ti pubbe khāditaṃ khāditaṃ pītanaccagītavāditaṃ anutthunantā sōcantā anusocantā sentīti...

Koṇca s. krauṇca. Jhāyanti a rad. jhā s. jyā? Cāpātikhīṇā commentator interpretatur: arcu emissæ sagittæ. Anutthunam præes. part. act. a rad. thun s. stan? sing. pro plur.?

v. 157. Attānaṃ ce ti imaṃ dhammadesanaṃ Satthā Bhesakālavane viharanto Bodhirājakumāraṃ ārabha kathesi; so kira pathavitale amñehi pāsādehi asadisarūpaṃ ākāse uppataṃānaṃ viya Kokanadaṃ nāma pāsādaṃ kāretvā vaddhakim pucchi: kim tayā amñatthāpi evarūpo pāsādo katapubbo udāhu pathamasippam eva te idan ti; pathamasippam eva devā ti ca vutte cintesi: sace ayaṃ aññassa evarūpaṃ pāsādaṃ karissati ayaṃ pāsādo anacchariyo bhavissati imaṃ mayā māretum hatthapāde vāssa chinditum akkhīmi uppātetum vaddhatīti evaṃ aññassa pāsādaṃ na karissatīti (c. -asīti), so tam attham attano piyasahāyakassa Saṅghikāputtassa nāma (c. nā) māṇavassa kathesi, so cintesi: so nissamsayaṃ esa (etaṃ?) vaddhakim nāsessati, anaggho sippiyo mayi passante mā nassatu, saṃñam assa dasāmīti, so tam upasamkamitvā pāsāde te kammaṃ niṭṭhitaṃ no ti pucchitvā niṭṭhitan ti vutte (c. -o) rājakumāro tam nāsetukāmo attānaṃ rakkheyyāsīti (c. -asīti) āha, vaddhaki bhaddakan te kataṃ sāmī mama ārocantena aham ettha kattabham jānissāmīti vatvā kim samma amhākaṃ pāsāde kammaṃ niṭṭhitan ti rājakumārena puttḥo na tāva deva niṭṭhāti baḥu avasiṭṭhan ti āha,

kim kammañ náma avasiṭṭhan ti; pacchá deva ácikkhissámi,
 dárúni (c. -ṇi) táva áharápethá ti; kimdárúni (c. -uni) námá ti;
 nissáráni sukkhadárúni (c. -uṇi) devá ti; so áharápetvá adási, atha
 nam áha: deva ito paṭṭháyā mama santikaṃ na ágantabbaṃ,
 sukhumakammañ karontassa hi aññehi saddhim kathá salla-
 pantassa me vikkhepo hoti, áháraveláya pana bhariyá me va
 áháraṃ áharissatīti, rájakumáro ca sádhú ti paṭisuni, so eka-
 smim gabbhe nisídítvá táni dárúni (c. -ṇi) tacchetvá attano
 puttadárassa antonisídanayoggaṃ garuḷasakuṇaṃ katvá áhárave-
 láya pana bhariyaṃ áha: gehe vijjamánakaṃ sabbaṃ vikki-
 nitvá hiraññasuvaṇṇaṃ gaṇháhīti, rájakumáro pi vaddhakissa
 anikkhamañattháyā gehaṃ parikkhipitvá rakkhaṃ ṭhapesi, vad-
 dhakí pi sakuṇassa niṭṭhitakále ajja sabbe dárake gaḥetvá ágac-
 cheyyásīti bhariyaṃ vatvá bhutta pátaráso puttadáraṃ sakuṇassa
 kucchiyaṃ nisídápetvá vátapáne (-nena?) nikkhamitvá paláyi,
 so tesam deva vaddhakí paláyattīti na kandantánaṃ yeva gantvá
 Himavante otaritvá ekaṃ nagaraṃ mápetvá Kaṭṭhaváhananá-
 marájá (c. -namná-) játo, Bodhirájakumáro pi pásádamahaṃ
 karissámīti Sattháraṃ nimantetvá pásádaṃ catujátigandhehi
 paribhaṇḍaṃ katvá pathamaṃ ummárate paṭṭháyā celapatti-
 kaṃ patthari, so kira aputtako, tasmá puttaṃ vá dhítaraṃ
 vá lacchámi Satthá imaṃ akkamissatīti cintetvá patthari, so
 Satthari ágate Sattháraṃ pañcapatīṭhitena vanditvá pattam
 gaḥetvá pavisatha bhante ti áha, Satthá na pavisi, so dutiyam
 pi tatiyam pi apavisitvá va Ánandattheraṃ olokesi, olokitaṃ
 (c. -a) samñáy' eva vatthánaṃ anakkamañabhávaṃ ñatvá sam-
 harantu rájakumára dussáni na Bhagavá celapattikaṃ akka-
 missati pacchimajanaṭaṃ Tathágato oloketīti dussáni samhára-
 pesi, dussáni samharitvá Sattháraṃ anto pavesetvá yágukhaj-
 jakena sammánetvá ekamantaṃ nisinno vanditvá áha: bhante
 tumhákaṃ upakáráko tikkhattuṃ saraṇaṃ gato, kucchigato va
 kir'amhi ekaváre saraṇaṃ gato, dutiyaṃ taruñadárakakále, ta-

tiyaṃ viṃṇātabhāvappattakāle, tassa me kasmā celapattikaṃ
 na akkamitthā ti; kiṃ pana tvaṃ kumāra cintetvā celāni attharīti
 (c. -rati); sace puttāṃ vā dhītaraṃ vā lacchāmi Satthā me akka-
 missatīti idaṃ cintetvā bhante ti; ten' evāhaṃ na akkamīti ti;
 kiṃ panāhaṃ bhante puttāṃ vā dhītaraṃ vā n'eva lacchāmi ti;
 āma kumārā ti; kimkāraṇā ti; purimake attabhāve bhariyāya
 saddhiṃ pamādaṃ āpannattā ti; kasmim kāle bhante ti; ath'
 assa Satthā atītaṃ āharitvā dassesi: Atīte kira anekasatā
 manussā mahatiyā nāvāya samuddaṃ pakkhandimsu, nāvā
 samudde bhijji, dve jayampatikā ekaṃ phalakāṃ gaḥetvā anta-
 radīpakāṃ pavisimsu, sesā sabbe tath'eva marimsu, tasmim
 kho pana dīpake mahāsakuṇasaṃgho vasati, te amñāṃ khā-
 ditabbakāṃ adisvā jātakajjhattā (?) sakunaṇḍakāni aṅgāresu pa-
 citvā khādimsu, tesu appaḥontesu sakunaṇḍakāni gaḥetvā khā-
 dimsu, evaṃ paḥamavaye pi majjhimavaye pi pacchimavaye
 pi khādimsu yeva, ekasmim pi vaye appamādaṃ nāpajjimsu,
 eko pi ca nesaṃ appamādaṃ nāpajji (c. -imsu). Satthā
 idaṃ tassa pubbakammaṃ dassetvā: sace hi tvaṃ rājaku-
 māra tadā ekasmim pi vaye bhariyāya saddhiṃ appamādaṃ
 āpajjissa ekasmim vaye putto vā dhītā vā uppajjeyya, sace
 vā pana vo eko pi appamatto abhavissa taṃ paṭicca putto vā
 dhītā vā na uppajjissa kumāra, attānaṃ hi piyaṃ mamñamānena
 tīsu pi vāyesu appamattena attā (c. attānaṃ) rakkhitabbo yevā ti
 vatvā imaṃ gātham āha: Attānaṃ ce etc. Tattha yāmaṃ ti Satthā
 attano dhammissaratāya desanākusalatāya idha tinnāṃ vayā-
 naṃ amñataraṃ vāyaṃ yāmaṃ ti katvā dassesi, tasmā evaṃ
 ettha attho veditabbo: sace attānaṃ piyaṃ jāneyya (c. -neyyaṃ)
 rakkheyyā naṃ surakkhitaṃ yathā so surakkhito hoti
 evaṃ naṃ (c. na) rakkheyya, tattha sace hi gihī samāno attā-
 naṃ rakkhissāmīti uparipāsādātale susaṃvutaṃ gabbhaṃ pavi-
 sitvā sampannārakkho hutvā tā (taṃ?) nivasanto pabbajito hutvā
 susaṃvuto pihitadvāravātapānalene (c. -tamdvā-) viharanto

pi attánam rakkhati yeva, gilí pana samáno yathábalam dānasilādīni pumñāni karonto pabbajito vá pana vattapaṭi-vattam pariyaṭṭimanasikāresu ussukkam āpajjanto attánam rakkhati náma (-?), evan tīsu vayesu asakkonto aññatarasmim pi vaye paṇḍitapuriso attánam paṭijaggite yeva, sace gihībhúto paṭhamavaye khiddāpasutatāya kusalam kátum na sakkoti majjhimavaye appamattena hutvá kusalam kátabbam, sace majjhimavaye puttadāram posento kusalam kátum na sakkoti pacchimavaye kátabbam eva, ekam (evam?) pi karonte (-tena?) attánam (attá?) paṭijaggito va hoti, evam akarontassa pana attá piyo náma na hoti apáyaparāyanam eva nam karoti, sace pana pabbajito paṭhamavaye sajjhāyam karonto dhārento vácento vattapaṭivattam karonto pamādam āpajjati majjhimavaye appamattena samaṇadhammo (c. -na-) kátabbo, sace paṭhamavaye uggahitapariyaṭṭiyá atthakatham vinicchayakāraṇákāraṇaṇ ca pucchanto majjhimavayena ca pamādam āpajjati pacchimavaye appamattena samaṇadhammo kátabbo yeva, evam pi tena (karontena?) attá paṭijaggito va hoti, evam akarontassa pana attá piyo náma na hoti pacchánutāpanenava (-nam eva?) nam tápetīti... Bodhirājakumārassa vatthum.

. Jaññá potent. verbi ñá s. jñá. Rakkheyyá cfr. not. ad v. 143.

v. 158. Locus: Jetavanam. Persona: Upanandasa-kyaputto.

... Idam vuttam hoti: yo appicchatādiguṇehi vá ariya-vamsapaṭipadādīhi vá param anusāsītukāmo attánam eva paṭhamataram tasmim guṇe paṭiṭṭhāpeyya... attánam hi tattha anivesetvá kevalam param eva anusāsamāno parato nindam labhitvá kilissati náma...

Na kilisseyya melius fortasse vertamus: non in eo culpa est; cfr. not. ad v. 87.

v. 159. Locus: Jetavanam. Persona: Padhánikatissa-tthero.

Tass' attho: yathá hi bhikkhu (c. -ú) paṭhamayámádisu caṃkamitabban ti vatvá param ovadati sayam caṃkamádáni adhiṭṭhahanto attánañ ce tathá kayirá yath' amñam anusásati evam sante sudanto vata dametha yena guṇena param anu-sásati tena attaná sudanto hutvá dameyya; attá hi kira duddamo ti ayam hi attá náma duddamo, tasmá yathá so sudanto hoti tathá dametabbo ti...

Dametha sic A C et comment.; B habet dammetha, qua lectione recepta metrum restituitur, cfr. not. ad v. a.

v. 160. Attá hi attano nátho ti imam dhammadesanam Sathá Jetavane viharanto Kumáarakassapattherassa mátaram árabba kathesi; sá kira Rájagahanagare seṭṭhidhítá vimñútam pattakálato paṭṭháya pabbajam yáci, atha punappuna yácamánápi ca mátápitunnam santike pabbajam alabhitvá vayappattá patikulam gantvá patidevatá hutvá agáramajjhe vasati, ath' assá na cirass'eva kucchiyam gabbho patitṭhahi, sá pan' assa patitṭhitabhavam ajánitvá va sámikam árádhettvá pabbajam yáci, atha nam so mahantena sakkárena bhikkhuniupassayam netvá ajánanto Devadattapakkiyanam bhikkhuninam santike pabbájesi, aparena samayena bhikkhuniyo tassá gabbhinibhavam natvá táhi kim idan ti vuttá náham ayye na (?) tam jánámiti kim etam sílam vata me árogam evá ti, bhikkhuniyo tam Devadattassa santikam netvá: ayam bhikkhuniddhá (?) pabbajitá, imissá mayam gabbhassa patitṭhitakalam na jánama, kin dáni karomá ti pucchimsu, Devadatto má mayham ovádakárikanam bhikkhuninam ayaso uppajjiti ettakam eva cintetvá upapabbájetha (uppab-?) nan ti áha, tam sutvá dahará: má mam ayye násetha, náham Devadattam uddissa pabbajitá, etha mam (adde: Satthu?) santikam Jetavanam nethá ti, ná tam ádáyá Jetavanam gantvá

Satthu árocesum, Satthá tassá gihkále (c. h́kále) gabbho paññihito ti jánanto pi paravádamocanattham rájánañ Pasedikosalamañ Mahánáthapiñdikam Cúlánáthapiñdikam (c.-la-) Visákháupásikam amñáni ca mahákuláni pakkosápetvá Upálittheram áñápesi : gaccha imissá daharaya catuparisamajjhe kammam parisodhehíti, therorañño purato Visákham pakkosápetvá tam adhikarañam pañicchápesi, sá sánipákaram pañikkhipápetvá antosáñiyam tassá hatthapádanábhudarapariyosánáni oloketvá máse divase samánetvá gihbháve imáya gabbho laddho ti ñatvá therassa tam attham árocesi, ath'assá therorañño parisamajjhe parisuddhabhávam paññihápesi, sá aparena samayena Padumuttarabuddhassa pádamúle paññihitathanam (paññihitapaññaná ?) mahánubhávam puttam vijáyi, ath'ekadivasam rájá bhikkhuniupassayasamápe (c.-ena) gacchanto dárakasaddam sutvá kim idam ti pucchitvá deva ekissá bhikkhuniyá putto játo tass'esa saddo ti vutte tam kumaram attano gharam netvá dhátinam (c. -ti-) adási, námagahañadivase v'assa Kassapa ti námam katvá kumáraparihárena vaddhitattá Kumáarakassapa ti sañjánimsu, so kílamandale daharake pañharitvá (c. pañh-) nimmátápitikena mayam pañháti ti vutte rájánañ upasamkamitvá deva mam nimmátápitiko ti vadanti, mátaram me ácikkhathá ti pucchitvá ramñá dhátiyo dassetvá imá te mátaro ti vutte : na ettiká mama mátaro ekáya me mátará bhavitabbam tam me ácikkhathá ti áha, rájá na sakká imam vañcetun ti cintetvá : táta tava mátá bhikkhuni, tvam mayá bhikkhuníupassayá (c.-am) áñño, so távataken' eva samuppannasamvego hutvá táta pabbájetha man ti áha, rájá sádhu tátá ti tam mahantena sakkárena Satthu santike pabbájesi, so laddhúpasampado Kumáarakassapatthero ti paññáyi, so Satthu santike kammaññanam gahetvá aramñam pavisitvá váyamitvá visesam nibbattetum asakkonto puna kammaññanam visesetvá gahessamíti Satthu santikam ágantvá Andhavane vihási, atha nam Kassapabuddhakále ekato samañadhammam katvá anágámiphalam

patvá Brahmalo^{ke} nibbattabhikkhu (c. -ú) Brahmalo^{kato} ágantvá pannarasa pañhe pucchitvá: ime pañhe thapetvá Sathharam añño koci (c. ko) vyákátum samattho n' atthi, gaccha Satthu santike imesam attham uggañhá ti uyyojesi, so tathá katvá pañham vissajjanávasáne arahattam pápuⁿⁱ, tassa pana nikkhantaditt^haká-lato pattháya dvádasa vassáni má^ttubhikkhuniyá akkhí^{hi} (c. akkhí) assúⁿⁱ pavattimsu, sá puttaviyogadukkhítá ten'eva mukhena bhikkháya caramáná antaravíthiyam theram disvá putta puttá ti viravantí tam ganhitum upadhávamáná parivattitvá pati, sá thanehi khíram muñcante^{hi} utthahitvá allacivará gantvá theram ganhi, so cintesi: sac' áyam mama santiká madhura-vacanam na labhissati vinassissati, taddhame (?) katvá imáya saddhim sallapissámí^{ti}, atha nam á^{hi}a: kim karontí (c. -i) vicarasí^{ti} sinehamattam pi chinditum na sakkosí^{ti} (c. -ásí^{ti}), sá aho corassa kathá ti cintetvá kim vadesi tátá (c. tá) ti vatvá puna pi tena tath' eva vuttá cintesi: aham imassa káraná (c. -a) dvádasa vassáni assetum (assúⁿⁱ?) dháretum na sakkomi, ayam pan' eva thaddha-hadayo ti kim me iminá ti puttasineham chinditvá tam divasam eva arahattam pápuⁿⁱ. Aparena समयena dhammasabháyam katham samutthápesum (c. -su): Manavadevadattena evam upanissayasampanno Kumá^rakassapo ca therí ca násitá, Sathhapi tesam patitthá játo, aho buddhá náma lokánukampaká ti; Sathhá ágantvá káya nu'ttha bhikkhave etar^{hi} katháya sannisinná ti pucchitvá imáya námá ti vutte na bhikkhave idán'eva aham imesam paccayo patitthá játo pubbe pi nesam aham patitthá a^{hi}osim yevá ti vatvá:

Nigrodham eva seveyya, na sákh^{am} upasamvase,

nigrodhasmim matam sey^{yo} yañce sákh^{asmim} jívitan ti, imam Nigrodhajátakam vitthárena kathetvá: tadá sákh^{amigo} Devadatto a^{hi}osi, parisápi'ssa Devadattaparísá, várappattá migadhenu therí (c. -i) a^{hi}osi, putto Kumá^rakassapo, gabbhinimigiyá jívitam pariccajitvá gato nigrodhamigarájá pana aham evá ti

játakam samodhānetvá puttasineham chinditvá theriyá attaná va attano patitthákatabhávam pasamsanto: bhikkhave yasmá parassa attanittihitena (c. -te) saggaparáyano vá maggaparáyano vá bhavitum na sakká tasmá attá (c. attaná) va attano nátho kim paro karissatiti vatvá imam gátham áha: Attá hi etc. Tattha nátho ti patitthá, idam vuttam hoti: yasmá attanittihitena attasampanna (c. addit: na) kusalam katvá saggam vá pápunítum maggam vá bhávetum phalam vá sacchikátum sakká tasmá hi attá va (c. ca) attano patitthá ti, paro kó náma kassa patitthá siyá, attaná eva hi sudantena (c. addit: hi) nibbisevana (c. -biye-) arahattaphalasaṃkhátam dullabham lābhānātham labhati, arahattam hi sandhāya (c. -yam) idha nátham labhati dullabhan ti vuttam... Kumārakassapattherassa vatthum.

v. 161. Locus: Jetavanam. Persona: Mahākālaupāsako.

Tattha vajiram v' amhamayam maṇin ti vajiram va amhamayan (c. amhayam) maṇim, idam vuttam hoti: yathá pásāṇamayam (c. pásāmayam) pásāṇasambhavam vajiram (c. -ri) tam eva amhamayam maṇim attano utthānatthānasamkhátam pásāṇamaṇim khāditvá chiddāchiddam khaṇḍākhāṇḍikaṃ katvá aparibhogam karoti evam evam attaná kataṃ attani jātam attasambhavam pápam dummedham nippanāṇam puggalam catusu apāyesu abhimatthati kantati (c. katanti) vidhamsetiti...

Abhimatthati a rad. math v. manth, itidem baddhati a bandh. Amhamaya s. aṣṣamaya.

v. 162. Yassa accantīti imam dhammadesanam Satthá Veļuvane viharanto Devadattam árabha kathesi. Ekasmim hi divase bhikkhú (c. -u) dhammasabhāyam katham samuttāpesum: ávuso Devadatto dussīlo pápadhammo dussīyakaraṇen' (c. -non') eva vaddhitāya taṇhāya Ajātasattum saṃgaṇhitvá

maḥantaṃ lābhasakkāraṃ nibbattetvā Ajātasattum pitu vadhe samādāpetvā tena saddhiṃ ekato hutvā nānappakārena Tathāgatassa vadhāya parisakkatīti, Satthā āgantvā kāya nu 'ttha bhikkhave etaraḥi kathāya sannisinnā ti pucchitvā imāya nāmā ti vutte na bhikkhave idān'eva pubbe pi Devadatto nānappakārena mayhaṃ vadhāya parisakkatīti vatvā Kuruṅgajātakādīni kathetvā: bhikkhave accantadussīlyapuggalan nāma dussīlyakāraṇā uppannā taṇhā māluvā viya sālaṃ pariyonandhitvā sambhajjamānā nirayādisu pakkhipatīti vatvā imaṃ gātham āha: Yassa accanta- etc. . . . Māluvā sālaṃ iv'otatan ti yassa puggalassa taṃ taṇhāsamkhātāṃ dussīlyam, yathā nāma māluvā sālaṃ otarantīti deve vassante pavattehi udakaṃ pañcchitvā sambhajanavasena sabbatthakam eva pariyosānanti evaṃ otataṃ pariyonanditvā tthitaṃ (-?) so māluvāya sambhajitvā bhūmiyaṃ (c. -ya) pātiyamāno rukkho viya dussīlasamkhātāya taṇhāya sambhajitvā apāyesu pātiyamāno yathā naṃ anattakāmo diso icchatī tathā attānaṃ (c. atta-) karotī nāmā ti attho . . . Devadattassa vatthum.

Vereor, ut recte intellexerim versum. Māluvā cfr. v. 334. Otata a rad. tan? Disa s. dviṣa, cfr. v. 42.

v. 163. Sukarāntī imaṃ dhammadesanaṃ Satthā Veḷuvane viharanto saṃghabhedaparissakkaṇaṃ ārabba kathesi. Ekadivasaṃ hi Devadatto saṃghabhedāya parisakkanto āyasmantaṃ piṇḍāya carantaṃ Ānandaṃ disvā attano adhippāyaṃ ārocesi, taṃ sutvā therō Satthu santikaṃ gantvā Bhagavantaṃ etad avoca: idhāhaṃ bhante sāyaṇhasamayam nivāsetvā patta-cīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvisiṃ, addasā kho maṃ bhante Devadatto Rājagahe piṇḍāya carantaṃ (c. -to), disvā yenaḥaṃ ten' upasamkamaṃ (c. addit: upasamkamaṃ), upasamkamitvā maṃ etad avoca: aḷḷa tagge dānāhaṃ āvuso Ānanda aṃnātrevaggaṭā (?) aṃnātra bhikkhusaṃghā uposathaṃ karissāmi saṃ-

ghakammañ cá ti ajja Bhagavá Devadatto saṅgham̄ bhindissati
uposathañ ca karissati saṅghakammáni cá ti evam̄ vutte Satthá:

Sukaram̄ sádhuná sádhū,^a pápena dukkaram̄,
pápaṃ pápena sukaram̄, pápaṃ ariyehi dukkaran̄ ti,
imam̄ udánam̄ udánetvá Ánanda attano ahitakammam̄ eva
sukaran̄ (c. dukk-) ti vatvá imam̄ gátham̄ áha: Sukaráni etc. . . .
Saṅghabhedaparissakkanavatthum̄.

v. 164. Locus: Jetavanam̄. Persona: Kálatthero.

Tass' attho: yo dummedho puggalo attano sakkáraḥánibha-
yena pápikam̄ diṭṭhim̄ nissáya dhammam̄ vá sossáma dánam̄
vá dassámá ti vadante paṭikkosanto arahatam̄ ariyánam̄ dham-
majívinam̄ buddhánam̄ sásanam̄ paṭikkosati tassa tam̄ paṭikko-
sanam̄ sá ca pápiká diṭṭhi velusamkhátassa kaṭṭhakassa (c. kassa)
phaláni viya hoti, kasmá (c. ta-): yathá kaṭṭhako phaláni ganḥanto
attagham̄ñáya phallati (c. pa-) attano ghátattham̄ eva phaleti
evam̄ so pi attaghatáya phallatiti (c. pa-), vuttam̄ pi e' etam̄:

Phalam̄ ve kadaliṃ hanti phalam̄ velum̄ phalam̄ nalam̄
sakkáro purisam̄ hanti gabbho assatarim̄ yathá ti . . .

Diṭṭhi s. dr̥ṣṭi sentiendi atque intelligendi ratio, sententia,
doctrina; micchádiṭṭhi vv. 167. 316; sammádiṭṭhi v. 319. Cfr.
Abhidhánapp. ed. Clough p. 19, 17. 57, 33. Burnouf: Introd.
p. 263. 496. Nissáya gerundium a rad. si (s. çri) præf.
ni; cfr. vv. 93. 339. 341. Abit sæpe nissáya in præpositionem
ejus notionis: ad, apud. Ghañña s. ghánya? Phallati, ni
fallor, pass. caus. verbi phal.

v. 165. Locus: Jetavanam̄. Persona: Cúlakálaupásako.

Tass' attho: yena attaná akusalam̄ kammam̄ kataṃ hoti
so catusu apáyesu dukkham̄ anubhavanto attaná va samkilis-
sati, yena pana attaná akatam̄ pápaṃ so sugatiñ c' eva agatiñ

^a Adde: sádhū.

ca gacchanto attaná va visujjhati, kusalakammasamkhátañ ca asuddhim paccattam károssatthánam (-?) attani yeva vipaccati, amño puggalo amñam puggalam na visodhaye ti na kilissatíti vuttam hoti . . .

Paccattam adv. compositum ex pañi et attam (s. átman).

v. 166. Attadatthan ti imam dhammadesanam Satthá Jetavane viharanto Attadatthatheram árabba kathesi. Satthára hi parinibbánakále bhikkhave ito catumásaccayena parinibbáyissamíti vutte uppannasamvegá sattasatá puthujaná bhikkhú (c. -u) Satthu santikam avijahitvá va kin nu kho ávuso karissamá ti sammantayamáná vicaranti, Attadatthathero pana cintesi: Satthá kira catumásaccayena parinibbáyissati ahañ ca mamhi (?) avítarágo Satthari dharamáne yeva arahattattháya váyamissamíti, so bhikkhúnam santikam na gacchati, atha nam bhikkhú (c. -u) kasmá (c. tasmá) ávuso tvam no amhákam santikam ágacchasi na kiñci mantesíti vatvá Satthu santikam netvá ayam bhante evam náma karotíti árocayimsu, so Satthára (c. -ram) pi kasmá evam karosíti vutte: tumhe hi kira bhante catumásaccayena parinibbáyissatha, aham tumhesu dharantesu yeva arahattupattiyá váyamissamíti, Satthá tassa sádhukáram datvá: bhikkhave yassa mayi sineho atthi tena Attadatthena viya bhavitum vaddhatíti na hi gandhádhi pújentá mam (c. mayi) pújenti dhammánudhammapaṭipattiyá pana mam pújenti tasmá amñena pi Attadatthasaden'eva bhavitabban ti vatvá imam gátham áha: Attadattham etc. Tass' attho: gihíbhúto pitá ca kákanikamattam pi attano attham saḥassamattenápi parassa atthena na hápaye, kákanikamatto pi hi 'ssa attadatto va khádaniyam vá bhojaniyam vá nipphádeti na parattho, imam pana evam akathetvá kammaṭṭhánasísena kathitam, tasmá attadattham na hápemíti bhikkhuná samghassa uppannam cetiya-ṭṭisamkháranádikiccam vá upajjháyavattam vá na hápetabban

(c. -a), abhisamácárikavattañ hi púrento yeva ariyaphaládíni (c. -dīhi) sacchikaroti, tasmá ayam pi attadattho va, yo pana accáraddhavipassako ajja ajj' evá ti pativedham patthayamáno vicarati tena upajjháyádivattáni pi bhávetvá attano kiccam eva kátabbam, evam evam attadattham abhimñáya ayam me attano attho ti sallakkhetvá sadatthapasuto siyá tasmim sake atthe uyyuttapayutto bhaveyyá ti... Attadatthatherassa vatthum.

Attadattha et sadattha cum d euphoniæ causa inserto, cfr. Clough: Pali grammar p. 11, 27. Pasuta s. prasita a rad. so, cfr. not. ad v. 38.

v. 167. Locus: Jetavanam. Persona: amñataradahara-bhikkhu.

Tattha hīnam dhamman ti pañcakāmaguṇadhammam, so hīnena dhammena antamaso oṭṭhagoṇādīhi pi patisevitabbo (-?), hīnesu ca nirayādisu thānesu nibbattāpetīti hīno nāma, tam na seveyya; pamādenā ti satiossaggalakkhaṇena pamādenā ti na samvaseyya; na seveyyā ti micchādīṭṭhim pi na gaṇheyya; lokavaddhano ti yo (c. so) hi karoti so lokavaddhano nāma hoti, tasmá hi evam akaraṇena na siyá lokavaddhano...

Hīnam dhammam cfr. vv. 87. 115. 242. 248. 307. 70. Pamādo cfr. vv. 21. 26. 241.

v. 168-69. Uttiṭṭhe ná ti imam dhammadesanam Satthá Nigrodhárāme viharanto pitaram árabbha kthesi. Ekasmim hi samaye Satthá paṭhamagamanena Kapilapuram gantvá nātīhi katapaccuggamane Nigrodhárāmam patvá nātīnam mānam bhindanathāya ákāse ratanacāmkamam māpetvá tattha camkamanto dhammam desesi, nātī (c. -i) pasannacittá Suddho-

danamahárájánam ádim katvá vandimsu, tasmim nātisamágame pokkharavassam vassi, tam árabha mahájanena katháya (c. kat-) samutthápitáya na bhikkhave idán'eva pubbe pi mayham nātisamágame pokkharavassam vassi yevá ti vatvá Vessantarajátakam kathesi; dhammadesanam sutvá pakkamantesu nātisu eko pi Sathharam na nimantesi, rájapi mayham putto mama geham anágantvá kaham gamissatthi animantetvá va agamási, gantvá ca pana gehe vísatiyá bhikkhusahassanam yáguádini patiyádápetvá (c. patisá-) ásanáni pamñápesi, puna divase Sathhá piñdáya pavisanto kin nu kho atthe buddhá pitu nagaram pavisitvá ujukam eva nātikulam pavisimsu udāhu patipátivyá piñdáya carimsú ti disvá pathamagehato pattháya piñdáya caranto páyási, tam pavattim ramño árocesum, rájá sātakam santhápento vegena nikkhamitvá Sathharam vanditvá: putta kasmá mam násesi, ativiya te piñdáya carantena lajjá uppáditá, yuttam náma te imasmim yeva nagare suvannasivikádhi vicaritvá piñdáya caritum, kim (c. ki) mam lajjápesíti; náhan tam mahárája lajjápepi, attano pana kulavaṃsam anuvattámíti; kim pana táta piñdáya caritvá jivanavaṃso mama vaṃso ti; n' eso mahárája tava vaṃso, mama pan' eso vaṃso, anekáni hi buddhasahassáni piñdáya caritvá va jvimsú ti (c. tvá) vatvá imá gáthá abhási: Uttitthe etc. Tattha uttitthe ti uttitthitvá paresam gharadvare thatvá gahetabbapiṇde na-ppamajjeyyá ti; piñdácárikavattam hi hápetvá pañtabhojanáni pariyesanto uttitthe pamajjati náma, sapadánam piñdáya caranto pana na-ppamajjati náma, evam karonto uttitthe na-ppamajjeyya; dhammam anesanam paháya sapadánam caranto tam eva bhikkhácariyam dhammam sucaritani care; sukham setthi desanámattam etam; evam pan' etam bhikkhácariyam dhammam caranto dhammacári idhaloke ca paraloke ca catúhi iriyápathehi sukham viharatthi attho; na nam duccaritan ti vesiyádibhede (c. -o) agocare caranto bhikkhácariyadhammam sucaritam (c. ducc-)

nāma evaṃ acaritvā dhammaṃ care duccharitaṃ (c. sucār-) na naṃ duccharitaṃ care, sesaṃ (c. tesāṃ) vuttattham eva . . .
Suddhodanassa vatthum.

Uttitṭhe com. gerund. habere videtur. Mad præf. pa, cfr. vv. 172. 371. 19. 292. 309. 334. 259. Dhammacāriṇ cfr. dhammajīvin vv. 24. 164, dhammaṭṭha vv. 217. 256, dhamma-dhara v. 259, dhammika v. 84.

v. 170. Locus: Jetavanaṃ. Personæ: pañcasatavi-passakabhikkhū.

Tattha marīcikaṃ ti māyaṃ, māyā hi dūrato (c. du-) gehasaṅṭhānādivasena upaṭṭhitāpi upagacchantaṇaṃ agayhūpa-kārattakā tucchakā va, tasmāssasattā (?) uppajjitvā bhijjana-ṭṭhena bubbulakam tucchādibhāven' eva māyaṃ (c. cā-) passeyya, evaṃ khandhādi'okaṃ avekkhantaṃ maccurājā na (c. naṃ) passatīti attho . . .

Bubbulaka s. budbuda. Maccurājā cfr. v. 46.

v. 171. Etha passath' imaṃ lokan ti imaṃ dhamma-desanaṃ Satthā Veluvane viharanto Abhayarājakumāraṃ ārabha kathesi; tassa kira paccantaṃ vūpasamētvā āgatassa pitā Bimbisāro tussitvā ekaṃ naccagītakusalaṃ nāṭakitthiṃ datvā tassa sattāham rajjam adāsi; so sattāham gehā (c. -am) baḥi anikkhanto va rajjasiriṃ anubhavitvā aṭṭhame divase nadītittham gantvā nahātvā uyyānaṃ pavisitvā Santatimaḥāmatto viya tassā itthiyā naccagītaṃ passanto nisīdi, sāpi taṃ khaṇaṃ yeva Santatiamaccassa (c. santimaccassa) nāṭakitthī viya satthakavātānaṃ vasena kalam akāsi, kumāro tassā (c. -a) kālakiriyāya uppannasoko na me sokam ṭhapētvā Satthāraṃ amṇo nibbāpetum sakkhissatīti Satthāraṃ upasaṃkamitvā bhante sokam me nibbāpethā ti āha, Satthā (c. bha-) taṃ samassāsetvā tayā hi kumāra imissā itthiyā evam eva matakāle rodantena pavattitānaṃ assūnaṃ anamatagge saṃsāre pamāṇaṃ (c. -naṃ) n' atthīti vatvā tāya desanāya sokassa

tanubhávam̐ n̐atvá kumára má soci bálajanánam̐ samsídana-
 t̐hánam̐ etan ti vatvá imam̐ gátham̐ áha: Etha etc. Tattha
 etha passathá ti rájakumáram̐ eva sandháyáha; imam̐ lokan
 ti imam̐ khandhalokádisam̐khátam̐ attabhávam̐; cittan ti vi-
 cittam̐ (c. vacíci-) rájaratham̐ viya vatthálam̐kárádiccittam̐ (c.
 -cittitam̐); yattha bálá ti yasmiñ attabháve bálá eva
 visídanti; vijánatan ti jánantánam̐ pana pañḍitánam̐ ettha
 rágasāṅgádisu eko pi saṅgo n'atthiti attho... Abhayarája-
 kumárasa vatthum̐.

Rájaratha cfr. v. 151. Saṅga cfr. vv. 342. 370. 397. 412.

v. 172. Locus: Jetavanam̐. Persona: sammūñjani-
 tthero.

So imam̐ fortasse legendum est sv-imam̐.

v. 173. Locus: Jetavanam̐. Persona: Aṅgulimálatthero.
 Tattha kusalená ti arahattamaggam̐ sandháya vuttam̐,
 sesam̐ uttánattham̐ eva...

Pithíyati sanscr. apistíryati?

v. 174. Locus: Aggálavacetiyañ. Persona: pesaká-
 radhítá.

Tattha ayam̐ loko ti ayam̐ lokamahájano parin̐ácak-
 khuno abhávena andhabhúto; tanuk' ethhá ti tanuko ettha
 na bahu jano aniccádivasena vipassati; sakunto jálamutto
 vá ti yathá chekena sákuñikena jálena ottharivá gayhamá-
 nakesu vaddhakesu (c. kevaddh-) kocid eva jálato muccati sesá
 antojálam̐ eva pavisanti tathá márajálena ottharesu (-atesu?)
 sattesu bahú (c. -u) apáyagámino honti appo (c. agho) kocid
 eva vasanto (satto?) saggáya gacchati sugatim̐ vá nibbánam̐ vá
 pápuñátiti (c. -nantíti) attho...

Andhabhúta cfr. v. 5. Tanuk' ettha cfr. asant'

ettha v. 304, yávant' ettha v. 337. Vipassati cfr. vv. 373. 113-15. 190. 277. 423. Sagga cfr. vv. 126. 178. 423; devaloka v. 177; paraloka vv. 169. 176. 220. 242. 410; ayañ loko vv. 168. 171. 172-74. 220. 242. 382. 410; Yamaloko v. 44; sabbaloko v. 178. 418.

v. 175. Locus: Jetavanāñ. Personæ: timsamattā bhikkhū.

Tass' attho: ime hañsā ádiccapathe ákáśena gacchanti, yesaṃ pana iddhipádā subhávítā te pi ákáśe yanti iddhiyā dhírāpi pañditā saváhanāñ mārañ jetvá imañhá vaddhalokā (c. vaddhe-) nīyanti nissaranti nibbānañ pápuñantīti attho...

Māra cfr. not. ad v. 46, præterea vv. 7. 8. 34. 37. 40. 57. 105. 175. 274. 337. 350.

v. 176. Ekāñ dhammañ ti imañ dhammañdesanañ Sathā Jetavane viharanto Ciñcamāñavikañ árabba kathesi. Pañhamabodhiyañ hi Dasabalassa puthubhútesu sávakesu aparimānesu (c. -ñenasu) devamanussesu ariyabhúmiñ okkantesu patthate (c. -o) guñasamudaye mahálábhasakkáro udapádi, titthiyā suriyuggame khajjopanakasadisā ahesuñ, hatalábhasakkará te antaravíthiyañ þatvá: kiñ samaño Gotamo Buddho (c. addit: sa) mayam pi Buddhā, kiñ tass' (c. ka-) eva dinnāñ mahapphalañ amhákañ pi dinnāñ mahapphalañ eva, amhákañ pi detha karoþā ti evañ manusse vimñāpentāpi lābhasakkārañ alabhitvá raño sannipatitvá kena nu kho upáyena samañassa Gotamassa manussānañ antare avaññañ uppádetvá lābhasakkārañ náseyyāma ti cintayīmsu, tadā Sāvaththiyañ Ciñcamāñavikā (c. -na-) nām' ekā paribbājikā uttamarúpadharā sobhaggappattā devaccharā viya, tassā sarírate rañsiyo niccharanti, ath' eko kharamantí (c. -i) evañ áha: Ciñcamāñavikañ (c. -na-) pañicca samañassa Gotamassa avaññañ uppádetvá

lábhasakkáram násessámá ti, ne atth' eso upáyo ti sampati-
 chimsu, atha sá Titthiyáramam gantvá vanditvá atthási,
 titthiyá táya saddhim na kathesum, sá ko nu kho me doso
 yávatthiyam vandámi ayyá ti vatvá ayya ko nu kho me
 doso ti kim mayá saddhim na kathethá ti áha; bhagini sama-
 nam Gotamam amhe vihetthayantam hatalábhasakkáre katvá
 vicarantam jánásiti; na jánámi ayyá ti kim pan' etha mayá
 kattabban ti; sace tvam bhagini amhákam sukham icchasi
 attánam paticca samanassa Gotamassa avañnam uppádetvá
 lábhasakkáram (c. -á) násehíti (c. -setíti), sá sádhu ayya mayham
 ev' eso bháro má cintayitthá ti vatvá pakkamitvá itthimáyá-
 kusalatáya tato pattháya Sávatthivásínam dhammakatham sutvá
 Jetavaná nikkhamanasamaye indagopakavañnam párupitvá
 gandhamáládihathá Jetavanábhímukhí gacchati (c. gaccha),
 imáya veláya kuhim gacchasíti ca vutte kim tumhákam mama
 gamanattánená ti vatvá Jetavanasamípe Titthiyárame vasitvá
 páto va aggavandanam vandissámá ti nagará (c. ná-) nikkhamante
 upásakajane Jetavane vutthá viya hutvá nagaram pavisantí
 (c. -i) kuhim vutthásíti vutte kim tumhákam mama vuttha-
 ttánená (c. puttatt-) ti vatvá másaddhamásaccayena pucchiya-
 máná Jetavane (c. -ne) samanena Gotamena saddhim ekagandha-
 kuṭiyá vutth' amhíti puthujjanánam saccam nu kho etam
 no ti kamkham uppádetvá temásacatumásaccayena pilotikáhi
 udaram vetthvá gabbhinivañnam dassetvá uparirattapaṭam
 (c. -paddham) párupitvá samanam Gotamam paticca gabbho
 uppanno ti andhabále (c. -o) gáhápetvá atthanamásaccayena
 udare dárumaṇḍalikam bandhitvá uparipaṭam párupitvá hattha-
 pádapitthiyo gohanukena koṭthápetvá ussade dassetvá kilan-
 tindiyá hutvá sáyanhasamaye Tathágate alamkatadhammá-
 sane nisítivá dhammam desente (c. -o) dhammasabham gantvá
 Tathágatassa purato thatvá: mahájanassa táva dhammam

desesi, madhuro te saddo, suphassitaṃ dantávaranaṃ, ahaṃ
 pana taṃ paṭicca gabbhaṃ labhitvá paripunnagabbhá játa,
 n' eva me sútigharaṃ (c. suci-) vijánaṣi na sappiteládini (c. -ini),
 sayam na kathento (karonto?) upaṭṭhakánaṃ pi amñataraṃ Kosa-
 larájánaṃ Anáthapiṇḍikaṃ vá Visákhaṃ vá maháupásikaṃ
 imissá mánavikáya kattabbayuttakaṃ karohíti na vadesíti (c.
 -elíti), abhiramituṃ yeva jánási gabbhapariháraṃ na jánássiti
 gúthapiṇḍaṃ gaḥetvá candamaṇḍalaṃ dúsetuṃ váyamantí viya
 parisamajjhe Tathágataṃ akkosi, Tathágato dhammakathaṃ
 ṭhapetvá sího viya abhinadanto (c. -nand-) bhagini tayá kathi-
 tassa tathabhávaṃ vá vitathabhávaṃ vá ahaṃ eva (c. -añ) ca tvañ
 ca jánáma ti áha, áma mahásamaṇa tayá ca mayá ca ná-
 tabháven' etaṃ játan ti, tasmim̐ khaṇe Sakkassa ásanam̐
 unḥákaraṃ dassesi, so ávajjamáno Ciñcamánaviká Tathágataṃ
 abhútena akkosatíti ñatvá idaṃ vatthuṃ sodhessámíti catúli
 devaputteli saddhim̐ ágami, devaputtá músikapotaká (c. mu-)
 hutvá dárumaṇḍalikassa bandhanarajjuka ekappaḥáren' eva chin-
 diṃsu, párutapaṭaṃ váto ukkhipi, dárumaṇḍalikaṃ patamánaṃ
 tassá (c. -a) pádapitṭhiyaṃ pati, ubho aggapáda chijjimsu, maussa
 dhi kálakammaṃ sammásambuddhaṃ akkosatíti síse khelaṃ pátetvá
 leddudaṇḍádiḥatthá (c. leṇḍu-) Jetavana níharimsu, ath' assá (c. -a)
 Tathágatassa cakkhupathaṃ atikkamanakále mahápaṭhavi bhijji-
 tvá vivaram adási, Avícito (c. avi-) jálá utṭhaḥi, sá kuladattiyaṃ
 kaṃbalaṃ párupamaṇá viya gantvá Avícim̐hi nibbatti, amñā-
 titthiyaṇaṃ lābhasakkāro parihāyi, Dasabalassa bhiiyosomattāya
 (c. -ntāya) vaḍḍhi. Puna divase dhammasabhāyaṃ kathaṃ
 samuṭṭhāpesuṃ: ávuso Ciñcamánaviká (c. -na-) evaṃ ulāra-
 ggaṇaṃ aggadakkhiṇeyyaṃ sammásambuddhaṃ abhútena akko-
 sitvá mahávināsaṃ pattá ti, Satthá ágantvá káya nu 'ttha
 bhikkhave etarāhi kathāya sannisinná ti pucchitvá imāya náma
 ti vutte na bhikkhave idán' eva pubbe p' esá (c. -a) maṃ abhútena
 akkositvá vināsaṃ pattá yevá ti vatvá:

Nādaṭṭhā parato dosaṃ anumṭhūláni sabbaso

issaro panaye daṇḍaṃ sámaṃ appaṭivekkhiyá ti

imaṃ dvádasanipáte Maḥápadumajátakaṃ vittháretvá kathesi. Tadá kir' esá (c. -a) Maḥápadumakumárasa bodhisattassa mátu sapattí (c. -im) rañño aggamahesi hutvá mahásattaṃ asaddhammena nimantetvá tassa maṇaṃ alabhitvá attaná va attani vippakáraṃ katvá gilánálayaṃ dassetvá tava putto maṇaṃ anicchantim (c. -ñ) imaṃ vippakáraṃ pápesíti rañño árocesi, rájá kuddho mahásattaṃ corapapáte khipi, atha naṃ pana kucchiyaṃ adhivatthá devatá patiggahetvá nágarájassa pana gabbhe ṭhapesi, nágarájá naṃ nágabhavanaṃ netvá upaddharajjena sammánesi, so tattha saṃvaccharaṃ vasitvá pabbajitukámo Himavantapadesaṃ ágantvá pabbajitvá jhánábhinnāraṃ nibbatesi, atha naṃ eko vanacarako disvá rañño árocesi, rájá tassa santikaṃ gantvá katapaṭisantháro sabbam taṃ pavattim ṇatvá mahásattaṃ rajjena nimantetvá tena: mayhaṃ rajjena kiccaṃ n' atthi, tvaṃ pana dasa rájadhamme akápetvá agatigamaṇaṃ paḥáya dhammena rajjaṃ kárehíti ovadito uṭṭháyásaná roditvá vanditvá nagaraṃ gacchanto antarámagge amacce pucchi: ahaṃ kiṃ nissáya evaṃ ácárasampanna viyogaṃ patto ti, aggamahesim devá ti, rájá naṃ uddhapádaṃ (c. uddhá-) gahetvá corapapáte khi pápetvá nagaraṃ pavisitvá dhammena rajjaṃ káresi; tadá Maḥápadumakumáro mahásatto aḥosi, mátu sapattí (c. -i) Ciñcamāṇaviká ti. Satthá imaṃ atthaṃ pakásetvá: bhikkhave ekadhammaṃ hi saccavacanaṃ paḥáya musáváde patiṭṭhitānaṃ vissatṭhaparalokānaṃ akattabbaṃ pápakammaṃ náma n' atthíti vatvá imaṃ gátham áha: Ekam etc. Tattha ekaṃ dhammaṃ ti saccam; musávádissá ti yassa dasasu vacane su ekam pi saccam n' atthi, evarúpassa musávádino; vitinaṃ aparalokassá ti vissatṭhaparalokassa, evarúpo (c. -e) hi manussasampattim devalokasampattim avasāne nibbānasampattin ti imá tisso sampattiyo na passati; n' atthi pápaṃ ti tassa

evarūpassa imam náma pápam akattabban ti n'atthi . . .
 Ciñcamánavikáya vatthum.

v. 177. Locus: Jetavanam. Materia: asadisadánam.
 . . . Sukhí paratthá ti ten'eva so dánánunmodana-
 pumñena paraloke dibbasampattim anubhavamáno sukhí
 hotiti . . .

De metro app. vide.

v. 178. Locus: Jetavanam. Persona: Kálo náma
 Anáthapiñdikassa putto.

Tattha pathavyá ekarajjená ti cakkavattirajjena;
 saggassa gamanena (c. -nena) vá ti chabbísatividhassa
 vá saggassa adhigamanena (c. -mane); sabbaloká dhipaccená
 (c. -di-) ti etasmim ettake nágasupaññavemánikapete_{hi} saddhim
 sabbasmim loke adhipaccena; sotá pattiphalam varan ti
 yasmá ettake tháne rajjam káretvāpi nirayádīhi amutto va
 hoti sotápanno pana pihītaapáyadváro hutvá sabbadubbalo pi
 atthame bhava nibbattati tasmá sotá pattiphalam eva varam
 uttaman ti attho . . .

Sotá pattiphalam efr. Burnouf: Introd. p. 293. Sp.
 Hardy: East. Monach. p. 280. 289. Varam cum instrum.
 pro ablativo.

v. 179-80. Locus: Bodhimāṇḍo. Personæ: Mára-
 dhítaro.

Tattha yassa jitam návajīyatīti yassa sammásam-
 buddhassa tena tena maggena jitam rágádikilesajátam puna
 asamucaraṇato (asamuddhar-?) návajīyyati dujjitam náma na
 hoti; no yátīti na uyyátīti yassa jitam kilesajátam rágádisu

koci ekam kilesam pi loke pacchatovatti náma na hoti nānu-baddhatīti attho (-?); anantagocaran ti anantārammaṇassa sabbaññūtaññaṇassa vasena apariyantagocaram; kena padena ti yassa hi rāgapadādisu ekapadam pi n' atthi taṃ tumhe kena padena nessatha, Buddhassa pana ekapadam pi n' atthi, taṃ Buddhaṃ tumhe kena padena nessatha; dutiyagāthāya taṇhā náma (c. -me) sāmsibbitapariyonandhanatthena jālam assā atthīti pi jālakārikā ti pi jālúpamā (c. -up-) ti jālinī (c. -īnī), rūpādisu ārammaṇesu (c. -osú) visattatāya visattikā visattā pana, tāya visāhāratāya visapupphatāya visaphalatāya visaparihogatāya pi visattikā, sá evarúpa taṇhā yassa kuhiñci bhava netum (c. ne-) n' atthi taṃ tumhe apadam Buddhaṃ kena padena nessathā ti attho . . .

Noyāti comm. dissolvit na uyyāti. Kena padena melius verterimus: quo vestigio; cfr. v. 93. Visattika cfr. v. 325, Abhidhānapp. p. 19, 18; s. viśātmika? Kuhiñci Clough: Pali Grammar p. 69. Netave cfr. not. ad v. 32. De metro app. vide.

v. 181. Locus: Saṃkassanaṅgaradvāram. Personæ: bahudevamanussā.

Tattha jhānapasutā (c. jānapasú-) ti lakkhaṇūpanijjhānam (c. -a) āramaṇūpanijjhānam (c. -nūp-) ti imesu dvīsu jhānesu āvajjanasamāpajjanaadhittānavuttāhanapaccavekkhanehi yuttapayuttā; nekkhammúpasame ratā ti ettha pabbaj-jānekkhamman ti na gaḥetabbam (c. -ā), kilesavúpasamananibbānaratim pana sandhāy' etaṃ vuttam; devāpīti devāpi manussāpi tesam piḥayanti patthenti; satīmatan ti evarūpa-guṇānam tesam satiyā samannāgatānam sambuddhānam aho vata mayam pi buddhā bhavyeyamā ti buddhabhāvam icchamānā piḥayantīti (c. piḥ-) attho . . .

Nekkhamma s. naiṣkarmya otium, tranquillitas; ple-

rumque derivatur a *niskram*, sanscritice igitur esset *naiṣkramya* (i. q. *pravrajyá*), cfr. supra p. 256 et Clough: *Singhalese Dict.* s. v. *naiṣkramya*; *Abhidhánapp.* p. 111, 54. *Piḥayanti* legendum est *piḥenti*.

v. 182. Locus: *Báránasim upanissáya Sattasfrisakamúlam.* Persona: *Erakapattanágarájá.*

... *Mahantena pana váyamena abhinḥárassa samijjhanato samiddhábhinḥárassa* (c. -ḥ-) *ca anekehi pi kappakoṭisahashehi dullabhuppádato buddhánam uppádo pi kiccho yeva ativiya dullabho ti...*

Paṭilábha s. *pratilambha.* *Buddhánam uppádo ita omnes codd., legendum est buddhánam uppado, cfr. not. ad v. 108.*

v. 183-85. *Sabbapápassa akarāṇan ti imam dhamma-desanam Satthá Jetavane viharanto Ánandattherassa pañham árabba kathesi; thero kira diváttháne nisinno cintesi: Satthára sattanam buddhánam mátápitaro áyuparicchedo bodhi sávaka-sannipáto aggasávaká upaṭṭháko ti sabbam kathitam* (c. -tum) *uposatho pana akathito, kin nu kho nesam pi ayam eva uposatho añño ti; so Sattharam upasamkamitvá tam attham pucchi, yasmá pana nesam buddhánam kálabhedo va aḥosi na gáthábhedo — Vipassí sammásambuddho hi sattame sattame samvacchare uposatham akási, ekadivasam dinnovádo yeva hi 'ssa sattanam samvaccharanam alam aḥosi, Sikhí ca Vessabhú ca chaṭṭhe samvacchare uposatham karimsu* (c. *karim*), *Kakusandho Koṇá-gamano* (c. -ḥo) *ca samvacchare, Kassapadasabalo chaṭṭhe chaṭṭhe máse uposatham* (c. -tam) *akási, ekadivasam dinnovádo eva channam másanam aḥosi — tasmá Satthá nesam imam kálabhedam árocetvá ovádagáthá pana nesam imá yevá ti vatvá sabbesam ekam eva uposatham ávikaronto imá gáthá abhási: Sabba- etc.*

... Upasampadá ti abhinikkhamanato pattháya yáva arahattamaggá (c. -a) kusalassa uppádanañ (c. -dañ) ca uppáditassa ca bhávaná; sacittapariyodapanan ti pañcahi nívaranehi attano cittassa vedápanam (c. cod-); etañ buddhána sásanan ti sabbabuddhánam ayam anusatthi (c. anuss-); khantíti yá esá titikkhásamkhátá (c. tít-) khantí náma idañ imasmim sásane paramam uttamam tapo; nibbánañ paramam vadanti buddhá ti buddhá ca paccekabuddhá ca anubuddhá cá ti ime tayo buddhá nibbánañ uttaman ti vadanti; na hi pabbajito ti pániádíhi param (c. -a) upahananto (c. -hanto) vihetento (c. vibh-) parúpaghátí (c. -i) pabbajito náma (c. -á) na (c. nam) hoti; samaño ti vuttanayen' eva param vihetthayanto samaño (c. -no) pi na hoti yeva; anupavádo (c. anú-) ti anupavádo (c. anúpavádañ) c' eva anupavádápanañ (c. anú-) ca; anupagháto (c. anú-) ti anupahananañ (c. anú-) c' eva anupaghátanañ (c. anú-) ca; pátimokkhe (c. -o) ti jetthakasfle, samvaro ti pidahanam; mattamñútá ti mattamñúbhávo pamáñajanam; patthan ti vivittam (c. vic-); adhicitte ti atthasamápattisamkháte adhikacitte, áyogo ti payogakaranam; etan ti etañ (c. eta) sabbam pi buddhánam sásanam, ettha hi anupavádena (c. anú-) vácasikaslam kathitam aghátena káyikaslam pátimokkhe ca samvaro ti iminá pátimokkhaslam (c. -a) c' eva indriyasamvaram mattamñútáya ájivapárisuddhí (c. -im) c' eva (c. dveva) paccayasannissitaslañ ca patthañ ca senásanena sappáyasenasanam adhicitte na attha samápattiyo (-?) ; evañ imáya gátháya tisso pi sikkhá (c. -a) kathitá eva honti... Ánandattherassa vatthum.

Vide Benfey: Indien p. 202. Legendum est sabbapápass' akaranam sive -ssákar-, cfr. not. ad v. 7, itidemque kusalass' up- sive -ssôpa-. Pariyodapana cfr. not. ad v. 88. Khantí s. xánti, titikkhá s. titixá, cfr. Mahábh. 12, 5992; in vertendo comment. sequutus sum. Nibbánañ h. l. sub-

jectivo sensu intelligendum est. Parúpaghátí ita B, A et C -ti; cfr. v. 270; de metro app. vide. Mattamñutá, sic A, B -ññatá, C -ññútá, quæ lectio mihi recipienda esset. Pattha s. prásta? Sayanásanam cfr. v. 271. (Supra p. 264, Abhidhánapp. p. 148, 44, Kammav. ed. Spiegel p. 9. 34.)

v. 186-87. Locus: Jetavanam. Persona: anabhira-
tabhikkhu.

Kaḥápaṇa s. kārṣápaṇa; cfr. Abhidhánapp. p. 63, 35, Clough: Pali Grammar p. 51, Singh. Dict. s. v. kaḥavanúva, Burnouf: Introd. p. 597.

v. 188-92. Locus: Jetavanam. Persona: Aggidatto
Kosalaramño porohito.

Tattha baḥun ti baḥu; pabbatánīti tattha tattha Isigilivepullavebhárádike pabbate ca Mahávanagosinṅgasálavanádīni vanáni ca Veluvanajvakambavádayo árāme ca Udenacetiyaḡotamakacetiýádīni (c. -kañce-) rukkhacetyáni (c. -añcetyáni) ca te manussá tena tena bhayena tajjitá bhayato muñciturákamá (c. -tumká-) puttalábhádīni vá patthayamáná saraṇam (c. -nam) yantīti attho; n' etaṁ saraṇan (c. -nan) ti etaṁ pana sabbam pi saraṇam n' eva khemaṁ na uttamaṁ na ca etaṁ paṭicca játiádisu sattesu eko pi játiádito sabbadukkhá pamuccatīti attho; yo cá ti idaṁ akhemaṁ anuttaraṁ ca saraṇam dassetvá khemaṁ uttamaṁ saraṇam dassanattham áradham, tass' attho: yo ca gaḡattho vá pabbajito vá iti pi so Bhagavá sammásambuddho ti ádikam Buddhadhammasamḡhánussatikammaṭṭhánam niṭṭháya seṭṭhavasena Buddhaṁ ca dhammaṁ ca saraṇam gato tassápi taṁ saraṇágamanam amñamtiṭṭhiyá vandanádīhi kuppati calati (?) tassa pana acalabhávam dassetum maggena ágatasaraṇam eva pakásento cattári ariyasaccáni sammappamñáya passatīti áha, yo (c. so) hi etesaṁ saccánaṁ dassanavasena etáni saraṇágato

tassa etaṃ saraṇaṃ khemaṃ ca uttamaṃ ca, puggalo etaṃ saraṇaṃ paṭicca sakalasmāpi vaddhadukkhā pamuccati, tasmā etaṃ kho saraṇaṃ khemaṃ ti ādi vuttaṃ . . .

Árāma cfr. Kammav. ed. Spiegel p. 84, Burnouf: Introd. p. 28. Rukkha-cetya cfr. Abhidhānapp. p. 25, 10. 56, 28. 124, 78, Burnouf Introd. p. 74. 349. 630. Ariyasacca Abhidhānapp. p. 128, 24. Asiatic Res. vol. XX p. 294. 424. 476. Magga cfr. vv. 273 sq. 403; Abhidhānapp. p. 121, 48, óðòç in N. T.

Burnouf (Introd. p. 186) versus sanscr. palicis respondententes ita vertit: Beaucoup d'hommes, chassés par la crainte, cherchent un asile dans les montagnes et dans les bois, dans les ermitages et auprès des arbres consacrés. Mais ce n'est pas le meilleur des asiles; ce n'est pas là le meilleur refuge, et ce n'est pas dans cet asile qu'on est délivré de toutes les douleurs. Celui, au contraire, qui cherche un refuge auprès du Buddha, de la Loi et de l'Assemblée, quand il voit avec la sagesse les quatre vérités sublimes, qui sont la douleur, la production de la douleur, l'anéantissement de la douleur et la marche qui y conduit, et la voie formée de huit parties, voie sublime, salutaire, qui mène au Nirvāṇa, celui-là connaît le meilleur des asiles, le meilleur refuge; dès qu'il y est parvenu, il est délivré de toutes les douleurs.

v. 193. Duḷlabho ti imaṃ dhammadeśanaṃ Satthā Jetavane viharanto Ánandattherassa pañhaṃ árabha kathesi; theró ekadivasaṃ divátthāne nisinno cintesi: haṭṭhájāniyo chaddantakule vá uposathakule vá uppajjati, assájāniyo valāhassa rájakule jāneyyá (?) Dakkhiṇápathe ti ádini vadantena Satthará haṭṭhiajāniyyádinaṃ uppattiṭṭhānāni kathitāni, purisájāneyyo nu kho kaḥaṃ uppajjati; so Satthāraṃ upasaṃkamitvā etaṃ atthaṃ pucchi, Satthā: Ánanda purisájāniyo (c. -saj-) náma

na sabbattha uppajjati, ujjukato páti (?) yojanasatáyáme ávaddhato navayojanasatappamáne (c. -ne) Majjhimadesaṭṭháne uppajjati, uppajjanto ca pana (adde: na) yasmim̄ tasmim̄ vá kule uppajjati, khattiyamahásálabráhṃmaṇamahásálanam̄ pana am̄ñatarasmim̄ yeva uppajjatīti vatvá imam̄ gátham̄ áha: Dullabho etc. Tattha dullabho ti purisájam̄ño hi dullabho na hatthiajáneyyádayo viya (c. vi) sulabho, so sabbattha (c. sattha) paccantadese vá nícakule vá na jáyati Majjhimadese yeva pana mahájanasassa abhivádanádi-sakkárákaraṇaṭṭháne khattiyabráhṃmaṇakulánam̄ am̄ñatarasmim̄ kule jáyati, evam̄ jáyamáno ca yattha so jáyati dhíro uttama-pañho (c. -mamp-) sammásambuddho tam̄ kulam̄ sukham̄ edhati sukhappattam̄ eva hotīti attho . . . Ánandattherassa pañha-pucchitavattum̄ (c. -hampu-).

Ajañña sanscr. ajanya, Abhidhánapp. p. 52, 43. Comm. vocem idem valere ac ájániya, ájáneyya (Abhidh. p. 48, 10) statuere videtur.

v. 194. Locus: Jetavanam̄. Personæ: sambahúlá bhikkhú.

Tattha yasmá buddhá uppajjamáná (c. -ṇá) mahájanam̄ (c. -a) rágakantárádini tárenti tasmá buddhánam̄ uppádo sukho; yasmá dhammadesanam̄ ágamma játiádidhammá sattá játiádfhi muccanti tasmá saddhammadesaná sukhá; sámaggīti samacittatá yá ekacittatá yápi sukhá eva, samaggánam̄ pana ekacittánam̄ yasmá Buddhavacanam̄ vá uggañhitum̄ dhátam̄-gáni vá pariḥariturum̄ samañadhammam̄ vá kátum̄ sukham̄ tasmá samaggánam̄ tapo sukho ti vuttam̄, ten' eváha: yáva kívañ ca bhikkhave bhikkhú (c. -u) sannipatissanti samaggá vuṭṭha-hissanti samaggá samghakaraṇíyáni karissanti, buddhi yeva bhikkhave bhikkhúnam̄ páṭikam̄khá no pariḥánīti . . .

Sámaggí, s. sámagrí, concordia.

v. 195-96. Pújárahe ti imam dhammadesanam Satthá cárikam caramáno Kassapadasabalassa suvaññacetiyañ árabba kathesi. Tathágato Sávatthito (c. -iko) nikkhamitvá anupubbena Báránasim gacchanto antarámagge Todeyyagámassa samípe mahábhikkhusamghaparivuto (c. -kkhú-) amñataram devatthánam sampápuni, tatra nisinno Sugato dhammabhañdágárikam pesetv avidúre kasikammañ karontam bráhmañam pakkosápesi, so bráhmaño ágantvá Tathágatam anabbivádetvá nam eva devatthánam vanditvá atthási, Sugato p' imam padesam kin ti mamñasi bráhmañá ti áha, amhákam pavēñiyá átañ (átatañ?) cetiyatthánam ti vandámi bho Gotamá ti, imam thánam vandantena tayá sádhu katañ (c. katham) bráhmañá (c. bra-) ti Sugato tam sampaham-sesi, tam sutvá bhikkhú kena nu kho kárañena Bhagavá evam sampahamsesiti samsayam sañjānesum, tato Tathágato tesam tayañ patetum Majjhimanikāye Ghaṭikārasuttantañ idhānubhávena Kassapadasabalassa yojanubbedham kanakacetiyañ aparim iva kanakapabbatañ ákāse niyádhá mahájanañ dassetvá bráhmaña evañvidhānañ pújárañānañ pújáyuttatará vá ti vatvá Maháparinibbānasutte dassitanayena buddhádike cattáro thúpárahe pakásetvá sariracetiyañ paribhogacetiyañ ti (-?) tūñi cetiyāñi visesato paridípētvá imá gáthá abhási: Pújárahe etc. Tattha pújetum arahá pújárahá púritum (pújetum?) yuttá ti attho; te pújárahe (c. -o) pújayato ti abhivádanádñi ca catuppaccayehi (c. -ppayehi) ca pújantassa; pújárahe dasseti buddhe ti ádiná, buddhe ti sammásambuddhe; ya diva (c. yadi) iti yadi vá atha vá (c. tává) ti attho, kattha (tattha?) pacceka-buddhe ti kathitañ hoti; sá vake ca Buddhasávake (c. -a); papañcasamatikkante ti samatikkante tañhádiñthimānapañce; tiñño ti atikkanto (c. -e), sokapariḍḍave ti sokapariḍḍave ime ce atikkante ti attho, ete hi pújárañantañ (-?) dassitañ; te ti buddhádí (c. -ñhi) tá dīse (c. -īso) ti vuttagañavasena

nibbute (c. -o) ti rágádinibbutiyá n'atthi kuto vibhāvato árammaṇato vá etesaṃ bhayan ti akutobhaya, te akutobhaye; na sakká puṃñāṃ (c. -a) saṃkhátun ti puṃñāṃ (c. -a) gaṇetum (c. gaṇānetum) na sakká; kathan ti ce im'ettam pi kenacīti (c. te-) imaṃ ettakan ti attho, kenacīti apisaddo idha sambandhitabbo (c. -ambo), kenaci puggalena mánena vá, tattha puggalená ti tebrahmádiná mánená ti tividhena mánena tíraṇena púraṇena vá, tíraṇaṃ náma idaṃ ettakan ti nayato tíraṇaṃ, dháraṇan ti tuláya dháraṇaṃ, púraṇaṃ náma addhappasatapatthanúlikádivasena púraṇaṃ, kenaci puggalena imehi tñhi mánehi buddhádi ke pújayato puṃñāṃ (c. -a) vipáka-vasena gaṇetum na sakká pariyantarahitato ti dvīsu thánesu pújato ti kiṃ nánaṃ paṭhamāṃ dharamāne buddhádi pújayato na sakká puṃñāṃ saṃkhátum puna te tádise kilesaparinibbána-nimittena khandhaparinibbánena nibbute (c. -o) pi pújayato na sakká puṃñāṃ (c. -a) saṃkhátun ti bhede yujjanti (-?), tenāha Vimánavatthumhi :

Tiṭṭhante nibbute cāpi same citte samāṃ phalaṃ,

cetopasádaḥetu hi sattá gaḥchanti suggatin ti.

Desanávasāne (c. -ṇá- -ṇe) bráhmaṇo sotápanno aḥositi, yojaniyam kanakacetiyaṃ (c. kaṇ-) sattáham (c. -bham) ákāse yeva atthási, maḥanto (c. -tena) samágamo vāhosi, sattáham cetiyaṃ nánapakārena pújesum, tato bhinnaladdhikānaṃ laddhibhedo (c. -e) játo, Buddhānubhávena taṃ cetiyaṃ yatháñhānaṃ eva gataṃ, tath'eva taṃkhaṇe maḥantaṃ pásāṇacetiyaṃ aḥosi, tasmim samágame caturásítiyaṃ páṇasaḥassānaṃ dhammābhisamayo aḥositi.

Papañca s. prapañca, propria notio hujus vocis non liquet; cfr. v. 254. Sp. Hardy: East. Monach. p. 292. Nibbute sic A; B et C nibbuto; cfr. not. ad v. 80. Puññaṃ sic C; A puñña, B puñña. Im'ettam cfr. not. ad v. 74; etta forma primitiva pro usitatore ettaka hic ipse, vox ducenda esse videtur ex adv. etra (ettha).

Paṭhamakabhānavāraṃ sine dubio divisio est, quæ ad capita in festis recitanda spectat (pericope); exstat tantum in cod. C, et alterum membrum deest.

v. 197-99. Susukham vatá ti imaṃ dhammadesanaṃ Satthá Sakkesu viharanto kalahavúpasamanattham (c. -matth-) nātake árabba katesi. Sákiyá Koliyá (-yānam?) kira Kapilavathunagarassa ca antare Rohiṇṇánamanadiṃ (c. -f) eken' eva ávaraṇena bandhāpetvá sassáni karonti, atha jetthamúlamāse sassesu miláyantesu ubhayanaṅgaravásikānam (c. -sī-) pi kammakarā sannipatimsu, tattha Koliyanaṅgaravásino áhamsu: idaṃ udakaṃ ubhato bhariyamānaṃ n' eva tumhākaṃ n' eva amhākaṃ pahossati, amhākaṃ pana sassam ekaudaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethá ti, itare (c. -o) pi áhamsu (c. ah-): tumhesu (c. -he) kottthe píretvá thitesu mayam ratanasunnam nílamaniakálakahāpane (?) ca gahetvá pacchimam pasibbakádihatthá na sakkhissáma tumhākaṃ gharadvāre (c. sara-) vicarituṃ, amhākaṃ pi sassam ekaudaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethá ti, na mayam dassámá ti, mayam pi na dassámá ti evam katham vaddhetvá eko utthāya ekassa pahāram adási, so pi amñassá ti, evam amñamaññaṃ paharivá rájakulam játiṃ ghaddhetvá (?) kalaham vaddhayimsu, Koliyakammakarā vadanti: tumhe Kapilavathuvásike gahetvá gacchatha, ye soṇasigáládayo viya attano bhaginhi saddhim samvasimsu etesam (c. -a) hatthino ca assá ca phalákávudháni ca amhākaṃ kim karissantíti, Sákiyakammakarā vadanti: tumhe dáni kutthino dárake gahetvá gacchatha, ye ánathá (anáthá?) niggatikanti (?) tiraccháná viya kolarukkhe vasimsu etesam hatthino (c. atthi-) va assá ca phalákávudháni (c. pal-) ca amhākaṃ kim karissantíti, te gantvá tasmim kamme niyuttaamaccá (-ānam?) rájakulānam (?) kathesuṃ, tato Sákiyá bhaginhi saddhim samvasam vasitakānam thāmañ ca balañ

ca dassessámá ti yuddham sajjetvá nikkhamimsu, Koliyápi kolarukkhavásfnam (c. -inam) thámañ ca balañ ca dassessámá ti yuddham sajjetvá nikkhamimsu. Satthápi paccúsasamaye lokam oloketvá ñátake disvá mayi anágacchante ime nassissanti mayá gantum vaddhatíti cintetvá ekako va ákásen' eva gantvá Rohiñnadiyá majjhe ákase pallamke nisidi, ñátaká Sattháram disvá ávudháni chaddetvá vandimsu, atha ne Satthá áha: kimkalaño nám' esa mahárájá ti; na jánáma (c. -á) bhante ti; ko dáni jánissatíti; senápati jánissati, senápati uparájá jánissatíti iminá upáyena yáva dásakammakare (c. -o) pucchitvá bhante udakakalaño ti áhamsu; udakam kim agghati mahárájá ti; appam bhante ti; khattiyá kim agghanti mahárájá ti; khattiyá náma anagghá bhante ti; yuttam pana tumhákam appamattakaudakam nissáya anagghiye khattiyé násetun ti; te tunhí ahesum, atha ne Satthá ámantetvá: kasmá mahárájáno evarúpan karotha mayi asante 'jja lohitanadí pavattissatha ayuttam vo katam tumhe pañcahi verehi saverá viharatha aham avero viharámi (c. -ma) tumhe kilesáturá hutvá viharatha aham anáturo tumhe kámaguñe pariyesanussukká hutvá viharatha aham anussukko viharámíti vatvá imá gáthá abhási (c. ahási): Susukham etc. Nátakánam kalahavúpasamanavatthum.

Cfr. v. 406. Ussuka, s. utsuka, Abhidhánapp. p. 98, 37.

v. 200. Susukham vatá ti imam dhammadesanam Satthá Pañcasáláya bráhmañagáme viharanto Máram árabba kathesi. Ekam divasam hi Satthá pañcasatánam kumárikánam sotápattimaggassa upanissayam disvá tam gáman upanissáya vihási, tápi kumárikáyo ekasmim nakkhattadivase nadim gantvá nahátvá alamkatapatiyattá (c. -ntá) gámábhimukhiyo páyimsu, Satthápi tam gáman pavisitvá piñḍáya cari (c. caritvá), Máro sakalagámavásnam (c. -vasitam) saríre adhimuñcítvá (c. -muñḍi-) yathá Satthá kañacchumattam bhattam pi na labhati evam katvá

yathádhótēna pattēna nikkhantāṃ Sattḥāraṃ gāmadvāre ṭhatvā āha: api samaṇa (c. -na) piṇḍam alatthā ti; kiṃ pana tvam pāpima tathā akāsi yathāhaṃ piṇḍam na labheyyan ti; tena hi bhante puna pavisathā (c. bhavisatā) ti, evaṃ kir' assa aḥosi: sace puna pavisissati sabbesaṃ sarīresu adhimuñcitvā imassa purato pāṇim paharivā hassakeliṃ kāressāmīti; tasmīṃ khane nā kumārīkāyo gāmadvāraṃ patvā Sattḥāraṃ disvā vanditvā ekamantāṃ atthāṃsu, Māro pi Sattḥāraṃ āha: api bhante piṇḍam alabhamāno jigacchādukkheṇa pīlit' atthā ti; Sattḥā: aḥi mayam pāpima kiñci alabhitvāpi Ábhassara-loke brāhmaṇo viya pītisukhen' eva vītinaṃessāmā ti vatvā imaṃ gātham āha: Susukham vata etc. Tattha yesaṃ no (c. to) ti yesaṃ amhākaṃ palibuddhanatthēna rāgādīsu kiñcānesu ekam pi kiñcānaṃ n' atthi; pītibhakkhā ti yathā Ábhassara. devā pītibhakkhā ḥutvā pītisukhen' eva vītinaṃenti evaṃ mayam pi bhavissāmā ti attho . . . Mārassa vatthum.

Cfr. Mahābh. 12, 9917. Kiñcana cfr. not. ad v. 88; Abhidhānapp. p. 100, 49. Ábhassara cfr. Burnouf: Intr. p. 611; Sp. Hardy: Manual locis in indice citatis.

v. 201. Jayam veran ti imaṃ dhammadesanaṃ Sattḥā Jetavane viharanto Kosalarañño parājayaṃ ārabba kathesi; so kira Kāsīgāmakam nissāya bhāgiṇeyyena Ajātasatthunā saddhiṃ yujjhanto (c. yujj-) tena tayo vāre parājito tatiyavāre cintesi: ahaṃ khīramukham dārakam parājetum nāsakkhiṃ, kiṃ me jīvitenā ti, so āhārūpacchedam (c. arūpa-) katvā mañcake nipajji, ath' assāsāvattim (atha sā pavatti?) sakalavihāra-naṅgaram (c. -raṃna-) patthari, bhikkhū Tathāgatassa ārocesum: bhante rājā kira Kāsīgāmakam nissāya tayo vāre parājito (c. -no), so idāni parājitvā āgato khīramukham pi dārakam parājetum nāsakkhiṃ kiṃ me jīvitenā ti āhārūpacchedam katvā mañcake nipanno

ti, Sathá tesam katham sutvá: bhikkhave jinanto pi veram pasavati (c. -va) parájito pana dukkham seti yevá ti vatvá imam gátham áha: Jayam etc. Kosalaramño parájayassa vatthum.

v. 202. Locus: Jetavanam. Persona: amñatarakula-dáriko.

Tattha n' atthi rágasamo ti dhúmam vá jálam vá añgáram vá adassetvá anto yeva jhápétvá (c. já-) bhasma-muṭṭhim kátum samattho rágena samo aggi náma n' atthi; kalisamo api idhâpi doso n' atthi; n' atthi khandhádisá (c. kkhandh-) ti khandhehi samáná, yathá pariháriyamáná khandhá dukkhá evam amñam dukkham náma n' atthi; santi paranti nibbánato uttarim amñam sukham pi n' atthi, amñam hi sukham sukham eva nibbánam paramam sukham ti attho . . .

Rága cfr. vv. 13. 14. 20. 99. 202. 251. 339. 347. 309. 356. 369. 377. 407; Abhidh. p. 19, 19. 130, 31; Mahábh. 12, 6537. 12427. Dosa s. dveṣa cfr. vv. 20. 251. 357. 369. 377. 407; Abhidh. p. 19, 20. 149, 8. Kali Abhidh. p. 146, 9; cfr. v. 252. Khandhádisa cum a producto, ut fieri solet in vocibus cum disa compositis (B C habent kkhandhádisá, cfr. v. 117). Cfr. v. 374, Abhidh. p. 113, 74, Burnouf: Introd. p. 512. 475. 634. Santi s. çánti, cfr. v. 285, Abhidh. p. 1, 8. 102, 1. 136, 8.

v. 203. Locus: Álaví. Persona: amñataraupásako.

Tattha digacchápamárogá ti yasmá amño rogo saka (sakim?) tikicchito vinassati vátañgavasena pahíyati (c. -anti) digacchá pana niccakálan tikicchitabbá yevá ti sesarogánam ayañ paramá (-o?) náma; sañkhára pañcakkhandhá (c. pacca-); etañ ñatvá ti digacchásamo rogo no (?) n' atthi, khandhapani-harāṇasamañ (c. -ṇamsa-) dukkham náma n' atthi evam attham yathábhútam (c. -bhu-) ñatvá pañdito nibbánam sacchikaroti;

nibbānaṃ paramaṃ sukhaṃ ti tañ hi sabbasukhānaṃ
paramaṃ uttamaṃ sukhaṃ ti attho...

Jigacchá (s. jighatsá) A; C jígacchá; B digacchá, j in
d mutato, similiter digucchu, Pasenadi, Udáyin (Burnouf:
Introd. p. 358 not.), tikicchá. Miror, quod cum g scribitur, Abhidh.
p. 61, 23 habet jiyacchá (lege: jigh-), p. 102, 65 jighacchita.
Saṃkhāra cfr. vv. 255. 277. 368. 381. 383; Abhidh. p. 111, 55;
Burnouf: Intr. p. 84. 305; Sp. Hardy: East. Monach. et Manual.
Dukhá (cfr. not. ad v. 18) aut pro -áni aut m. g., cfr. v. 221.
Nibbāna (s. nirvána) semper scribitur cum n; cfr. vv. 23.
32. 75. 184. 184. 204. 226. 285. 289. 344. 369. 372; Burnouf: Intr.
p. 18. 589; Sp. Hardy: East. Monach et Manual.

v. 204.* Árogyaparamá lābhá ti imaṃ dhammadesanaṃ
Satthá Jetavane viharanto rájánam Pasenadikosalam árabba
kathesi; ekasmiṃ samaye rájá taṇḍuladonassa odanaṃ tadu-
piyena (?) súpavyañjanaena bhuñjati, so ekadivasam bhuttapátarāso
bhattasammadam (c. -sampadam) avinodetvá va Satthu santikaṃ
gantvá kilantarúpo ito e' ito ca samparivattati, niddáya abhi-
bhuyyamáno pi ujum vipajjitum asakkonto ekamantaṃ nisídi,
atha nam Satthá áha: kim mahárája avissamitvá va ágato 'síti,
áma bhante bhuttakálato paṭṭháya me mahádukkham hotíti, atha
nam Satthá mahárája atibahumbhojana (atibahubhuñjino?) etaṃ
dukkham hotíti vatvá imaṃ gátham áha:

Middhí yadá hoti mahagghaso ca

niddáyitá samparivattasáyí

mahávaráho va nivápapuṭṭho

punappunaṃ gabbham upeti mando ti,

imáya (c. imá) gátháya ovaditvá: mahárája bhojanaṃ náma
mattáya bhuñjitum vaddhati mattabhojane sukham hotíti uttarim
ovadanto imaṃ gátham áha:

* Cfr. fabulam ad v. 325.

Manujassa sadá satímato^a

mattam jánato laddhabhojane

tanú^b tassa bhavanti vedaná,

sanikam jírati áyu pálayan ti,

rájá gáthá uggañhitum násakki, samípe (c. -ipe) thitam pana bháginеyyam Sudassanam náma manavam imam gátham uggañhá ti áha, so tam gátham uggañhitvá kim karomi bhante ti Sattháram pucchi, áthá nam Satthá áha: ramño (c. raño) bhuñjantassa osánapiṇḍakále imam gátham vadeyyási, rájá attham sallakkhetvá tam piṇḍam chaḍḍessati (c. -essati), tasmim piṇḍe sitthaganañaya (c. -nañaya) ramño (c. raño) bhattapacanakále (c. -ttam-) tattake (c. tant-) taṇḍule hareyyássti, so sádhu bhante ti sáyam pi páto pi ramño bhuñjantassa osánapiṇḍakále tam gátham udáharitvá tena chaḍḍitapiṇḍe (c. -ḍḍi-) sitthaganañaya taṇḍule háresi, rájápi 'ssa gátham sutvá saḥassam saḥassam dápesi, so aparena samayena nálikodanaparamatáya sañṭhañhitvá (c. sañṭh-) sukhattatto tanusaríro ahosi, ath' ekadivasam Satthu santikam gantvá Sattháram vanditvá áha: bhante idáni me sukham játam, migam pi anubandhitvá (c. -di-) ganhanasamattho (c. -na-) játo 'mhi, pubbe me bháginеyyena saddhim yuddham eva hoti, idáni me Vapirakumarim náma dhítaram bháginеyyassa datvá so gámo tassá eva (c. evam) nahánamúlam katvá dinno, tena saddhim viggaho vupasanto, iminápi me káranena (c. -nena) sukham eva játam, kusarajakálikam mañiratanam pi te (?), gehe purimadivase nattham tam pi idáni hatthapattam (c. -amp-), iminápi káranena sukham eva játam, tumhákam sávakehi saddhim vissásam icchantena nátidhítá vo gehe katá, iminápi me káranena sukham eva játan ti, Satthá: árogyam náma maharájá paramalábhá yatháladdhena santuttahbhávasadisam pi dhanam vissásam sadisam (vissásasadisó?) ca náti nibbánaparamañ ca sukham (?) náma n'atthíti vatvá imam gátham áha: Árogyaparamá etc. Tattha árogyaparamá ti áro-

^a cod. satimano. ^b cod. tanu.

gyabhāvaparamá, roḡine (c. -ino) hi vijjamánápi lābhá eva arogassa (c. ár-) sabbalābhá ágatá va honti, ten' eva taṃ vuttam: árogya-paramá lābhá ti; santuṭṭhíparaman ti giḡino (c. -ino) vá pabbajitassa vá yaṃ attaná laddham attano santakam ten' eva tussabhávo santuṭṭhí (c. -tthí) náma sesadhaneḡi (c. sosedh-) paramam dhanam; viśásaparamá ti mátá vá hotu pitá vá yena saddhim viśáso n' atthi so amñátako va yena saddhim viśáso atthi so asambaddho pi paramo uttamo náti, tena vuttam: viśásaparamá náti; nibbánasadisam pana sukham náma n' atthi, ten' eváha: nibbánam paramam sukham ti... Paśenadikosalassa vatthum.

In Asiatic Researches vol. xx p. 589 versus ita vertitur: Health is the chief acquirement. Content is the best riches. Firmness of mind is the best kinsman. Deliverance from pain is the chief happiness.

v. 205. Locus: Vesálí. Persona: Tissatthero.

Tattha pavivekarasan ti pavivekato upannarasam ekfbhavasukhan ti attho; pitvá ti dukkhaparimñádini karonto árammanato (c. -na-) sacchikiriyavasena pitvá; upasame'ssa cá ti kilesupasamanibbánass'eva rasam pivitvá; niddaro hotí tena ubhayarasapánena (c. -pa-)...

Paviveka cfr. viveka v. 75. Upasamessa num recte locativum ab upasama et gerundium ab as s. aç habuerim, judicent periti. Niddara cfr. v. 285.

v. 206-S. Locus: Belavagámako. Persona: Sakka-devarájá.

... Dhíro ca sukhasamváso ti ettha sukho samváso etená ti sukhasamváso, paṇḍitena saddhim ekaṭṭháne váso sukho ti attho, katham: nátinam va samágamo, yathápi nátinam samágamo sukho evam sukho ti; tasmá hīti yasmá bálena saddhim samváso dukkho paṇḍitena saddhim sukho

tasmá dhitisampannam (c. -á) dhírañ ca, lokiyalokuttarapani-
ñáya sampannam paññañ ca, ágamádhigamasampannam (c. ag-)
bahussutañ ca, arahattapápanasamkhátáya dhuravahanasflatáya
dhorayhaslam, sflavatena (c. -vantena) c'eva dhútañgavatena
(c. dhu--vasena) ca vatavantam, kilesehi árakatáya áriyam
(c. ar-), tathárupam (c. -a) sappurisam sobhanapamnam, yathá
nimmalam nakkhattapathasamkhátam ákásam (c. -a) candimá
(c. -a) bhajati, evam bhajetha payirupásathá ti attho...

Ad dh á na pro addhánam cfr. not. ad v. 74. A mittenê va
cfr. vv. 66. 207. 280. 289. Tasmá hi inserunt omnes codd.
Dhorayha Abhidhánapp. p. 65, 50; dhauraváhya fere sanscr.
diceretur. Bahussuta s. bahuçruta Mahábh. 13, 2086, Poley:
Fünf Upanishads Bonn 1844 p. 123: bahuná çrutena; opponitur
appassuta v. 152. Vatavat s. vratavat Mahábh. 12, 3373;
cfr. not. ad v. 95. Nakkhatta s. naxatra, cfr. Abhidh. p.
7, 12. Candima s. candramas, cfr. vv. 172. 382. 387, Abhidh.
p. 6, 7. De metro v. 208 append. vide.

v. 209-11. Locus: Jetavanam. Personæ: tayo bhikkhú.

Tattha ayogeti ayunjitabbe ayonisomanasikáre, vesiyago-
carádibhedassa hi chabbidhassa agocarassa sevanam idha
ayonisomanasikáro náma, tasmim ayonisomanasikáre attánam
yujanto ti attho; yogasmin ti tabbiparíte ca yonisomana-
sikáre (c. -o) ayojento; attham hitvá ti pabbajitakálato
pattháya adhisílúdisikkhattayam attho náma, tam hitvá;
piyagga híti pañcakámaguñasamkhátam piyam eva gañ-
hanto (c. ganh-); pi het' attánuyoginan ti táya pati-
pattiyá sásanato cutá (c. -o) gihbhávam patvá pacchá ye
attánuyogam anuyuttá síládiñi sampádetvá devamanussánam

santiká sakkáram labhanti tesam hoti (pihēti?), aho vata aham pi evarūpo assan ti icchatīti attho; má piyehīti piyehi sattehi samkhārehi vá kudācanam ekakkhanam pi na samā-gaccheyya tathā appiyehi, kimkāraṇā: piyānam hi viyogavasena adassanam appiyānañ ca upasaṁkamanavasena dassanam náma dukkham; tasmá ti yasmá idam ubhayam pi dukkham tasmá kaṇḍi (kañci?) sattaṁ vá samkhāram vá piyam náma na kareyya; piyāpāyo ti piyehi apāyo (c. -e) viyogo; pápako ti lámako; ganthá (c. gandhá) tesam na vijjantīti yesam piyam n'atthi tesam abhijjhákáyagantho (c. -gandho) pahiyati, yesam appiyam n'atthi tesam byāpádakáyagantho, tesu pana dvīsu pahīnesu sesaganthá pahīná ca honti, tasmá piyam vá appiyam vá na kátabban ti attho...

Gantha cfr. not. ad v. 90; A gantvá, B et C gandhá. Ayoga, yoga cfr. v. 92. Piya Manu 6, 92.

v. 212. Piyato jáyatīti imam dhammadesanam Satthá Jetavane viharanto aññataram kuṭimbikam árabha katesi. So attano putte kálakate puttasokábhībhúto áláhanam gantvá rodati, puttasokam sandhāretum na sakkoti, Satthá paccúsakāle lokam olokento tassā sotāpattimaggassa upanissayam disvá piṇḍapátapaṭikkanto ekam pacchāsamanam gahetvá tassa gehadvāram ágamási, so Satthu ágatabhávaṁ sutvá mayá saddhim paṭisaṁthāram kátukāmo bhavissatīti Satthāram pavesāpetvá gehamajjhe ásanam pamñāpetvá Satthari nisinne (c. -o) ágantvá vanditvá ekamantam nisīdi, atha nam Satthá kin nu kho upāsaka dukkhito 'sīti pucchitvá tena puttaviyogadukkhena ti árocite: upāsaka má cintayi idam maraṇam náma na ekasmiṁ yeva thāne na ca ekass'eva hoti yávatá pana bhāvuppattī náma atthi sabbasattānam hoti yeva eko (c. -á) samkhāro pi nicco náma n'atthi tasmá maraṇadhammam matam bhijjana-dhammam bhinnan ti yoniso paccavekkhitabbam na socitabbam

poránakapandítāpi hi puttassa matakāle marañadhammañ
matañ bhijjanadhammañ bhinnan ti sokañ akatvá maraṇasatim
eva bhāvayimsú ti vatvá bhante ke evaṃ akaṃsú (adde: ti)
ácikkhatha me ti yácito tass' atthassa pakásanatthañ atítam
áharitvá:

Urago va tacam jinṇam hitvá gacchati^a san tanuñ^b
evam saríre nibbhoge pete kálakate sati

Dayhamáno na jánáti nātinam paridevitam,

tasmá etam^c na socámi, gato so tassa yá gatití^d

imañ pañcanipáte Uraṅgajátakam vittháretvá: evam pubbe
pi paṇḍitá piyaputte kálakate yathá etarahi tvam kammante
vissajjetvá niráháro rodanto (c. -e) vicarasi tathá avicaritvá
maraṇasatibhávanaábalena sokañ akatvá áhárañ ca paribhuñ-
jimsu kammañtañ ca adhiṭṭhañimsu tasmá piyaputto me
kálakato ti má cintayi uppajjamáno pi hi soko vá bhayañ
yá piyam eva nissáya uppajjatíti vatvá imañ gátham áha:
Piyato etc. . . Amñatarakuṭumbikavatthuñ.

v. 213. Locus: Jetavanam. Persona: Visákhá.

Tattha pemato ti puttadhítádisu pemam eva nissáyá ti
attho . . .

v. 214. Ratiyá jáyatíti imañ dhammaḍesanam Satthá
Vesálim (c. -iyam) nissáya kúṭágárasáláyañ viharanto Licchaví
(c. -i) árabba kathesi; te kira ekasmim chanadivase amñamam-
ñam asadisehi alamkárahehi alamkatá uyyánagamanattháya naṅgará
nikkhamimsu, Satthá piṇḍáya pavisanto te disvá bhikkhú
ámantesi: passatha bhikkhave Licchaví (c. -viyo) ye hi vo devá
távatimsá na diṭṭhapubbá te ime lokentú ti vatvá naṅgaram
pávise, te pi uyyánam gacchantá ekam naṅgarasobhanim (c. -ñ)
itthim ádáya gantvá tam nissáya issádhibhútá amñamamñam

^a cod. -ta. ^b cod. sat tanu. ^c cod. omittit: tasmá etam. ^d cod. tfti.

paharivá lohitanadiṃ viya pavattayimsu, atha te mañcenádáya ukkhipitvá agamaṃsu, Satthápi katabhattakicco naṅgará nikkhami, bhikkhú Licchaví tathá niyyamáne (c. ní-)disvá Sattháram áhaṃsu: bhante Licchavirájano páto va alaṃkatapaṭiyattá devá viya naṅgará nikkhamitvá idáni ekaṃ itthiṃ nissáya imaṃ vyasanam patta ti, Satthá: bhikkhave soko vá hi bhayaṃ vá uppajjamánaṃ ratim nissáya uppajjati yevá ti vatvá imaṃ gátham áha: Ratiyá etc. Tattha ratiyá ti pañcakámaguṇa-ratito, taṃ nissáyá ti attho ... Licchavínaṃ vatthum.

v. 215. Locus: Jetavanaṃ. Persona: Anitthigandha-kumáro.

Tattha kámato ti vatthukámakilesakámato, duvidham p' etaṃ náma (c. -am) nissáya jáyatíti attho ...

v. 216. Locus: Jetavanaṃ. Persona: amñatarabráhmaṇo.

Tattha taṇháyá ti chadvárikatanháyá, etaṃ taṇham nissáya uppajjatíti attho ...

Taṇháyá jáyatí epitritum tertium in pede tertio præterea videre licet vv. 27. 231. 232. 275. 421.

v. 217. Locus: Veluvanaṃ. Personæ: pañcasatadáká.

Tattha síladassanasampannaṃ ti catupárisuddhisīlena c' eva maggaphalasampayuttena ca sammádassanena sampannaṃ; dhammaṭṭham ti navavidhalokottaradhamme ṭhitam sacchikatalokuttaradhamman ti attho; saccavádinan ti catunnaṃ saccánaṃ soḷasaḥ' ákärehi sacchikatattá saccañāṇena saccavádinam; attano kamma kubbánaṃ ti attano kammaṃ náma tisso sikkhá, tá púrayamánaṃ ti attho; taṃ jano ti taṃ puggalaṃ lokiyamahájano piyaṃ karoti, datṭhukámo vanditukámo paccayapújiyaṃ (c. -jayaṃ) ca pújetukámo hoti yevá ti attho ...

Sīla cfr. vv. 10. 55. 57. 144. 208. 229. 271. 289. 308. 332; Abhidhānapp. p. 21, 24. 55, 29. 143, 14; sīlavat vv. 56. 84. 110. 400; sīlin v. 109. Da ssa na cfr. v. 974, Abhidh. p. 117, 10. 19, 17; not. ad v. 164. Kubbānaṃ cum n omnes codd., s. kurvānaṃ.

v. 218. Locus: Jetavanaṃ. Persona: anāgāmitthero.

Tattha chandajāto (c. caṇḍ-) ti kattukamyatāvasena jātachando ussāhappatto; anakkhāte ti nibbāne, taṃ hi asukena kataṃ vā nilādīsu evarūpaṃ vā ti avattabbatāya anakkhātaṃ nāma (c. -am); manasā va puṭṭho siyā ti heṭṭhimehi (c. -hi) timaggaphalacittehi puṭṭho pūrīto bhavēyya; appaṭibaddhacitto ti anāgāmiaggavasena kāme ca appaṭibaddhacitto; uddhamsoto ti evarūpo bhikkhu Aviḥesu nibbattitvā tato paṭṭhāya paṭisandhivasena Akaniṭṭhaṃ gacchanto uddhamsoto ti vuccati, tādīso upajjhāyo ti attho...

Puṭṭho scripsi pro puṭṭho (s. puṣṭa) quod B et C habent, metrum enim brevem syllabam requirit; A habet puṭṭho. Cfr. not. ad v. 18. Appaṭibaddhacitto cfr. v. 284. Uddhamsoto adverso metempsychosis flumine cfr. Manu 6, 25.

v. 219-20. Locus: Isipatanāṃ. Persona: Nandiyo.

... Anupaddavena dūrattānato āgataṃ; nātīmittā suhājā ca ti kulasambandhavasena nātī ca sannitṭhādibhāvena mittā ca suhadayabhāvena suhājā ca; abhinandanti āgatan ti naṃ sāgatan ti (c. addit: naṃ sāgatan ti) vacanamattena vā añjalikaraṇamattena vā gehaṃ sampattaṃ pana nānappakārapaṇṇakārābhibharaṇavasena (c. nāma- -rāhi-) abhinandanti; tath' evā ti ten' evākārena katapuṃṇaṃ pi puggalaṃ imasmā (c. imassā) lokā paraṃ lokāṃ (c. -ā) gataṃ dibbaṃ āyuvannasukhaṃ sayāṃ adhipateyyāṃ (-?) dibbarūpaṃ saddagan-dharasapoṭṭhabbā ti imaṃ dasavidhaṃ paṇṇākāraṃ ādāya

mátápitittháne t̥hitáni punñáni abhinandantáni patigaṇhanti...

Sotthim̐ i. q. sotthi, svatthi s. svasti; cfr. Clough: Pali Gram. p. 73. Suḥajja s. suḥṛdya (i. q. suḥṛd)?

v. 221. Locus: Nigrodhárámo. Persona: Rohiní khattiyakamñá.

... Saṃyojanan̐ ti kámarágasaṃyojanádikaṃ dasavidham pi sabbaṃ saññojanam̐ atikkameyya; asajjamánan̐ ti alaggamánam̐, yo hi makharúpaṃ (?) mama vedaná ti ádiná nayena námarúpaṃ gaṇhati tasmiñ ca bhijjamáne socati vihaṃñati ayam̐ námarúpasmiñ sajjati náma, evarúpaṃ agaṇhanto avihaṃñanto pana (adde: na) sajjati náma, taṃ puggalam̐ evam̐ asajjamánam̐ (c. sajj-) rágádínam̐ abhávena akiñcanam̐ (c. -a) dukkhá náma nānupatan̐tī attho...

Saññojana cfr. vv. 81. 342. 397. 384. Námarúpa cfr. v. 367, Játakassa Atthavaṇṇaná fol. 2 di verso: paṇṇe námarúpaṃ áropetvá, Poley: Fünf Upanishads p. 124, Mahábh. 12, 11970, Burnouf: Introd. p. 507. Sañj cfr. vv. 342. 419. 47. 48. 287; not. ad v. 172. Dukkhá cfr. not. ad v. 203. De metro append. vide.

v. 222.* Yo ve uppatitan̐ ti imam̐ dhammadesanam̐ Satthá Aggálave cetiye viharanto amñataram̐ bhikkhum̐ árabha katesi. Satthará hi bhikkhusamghassa senásane anumñáte Rájagahasetthiádfhi senásanesu kayiramánesu eko álaviko bhikkhu attano senásanam̐ karonto ekam̐ náma rukkham̐ (c. rúpaṃ) disvá chinditum̐ árabhi, tattha pana nibbattá eká taruṇaputtá devatá puttam̐ amkenádáya t̥hitá yáci: má me sámi vimánam̐ chindi, na sakkhissámi puttakam̐ ádáya anávásá vicaritun̐ ti, so aham̐ amñam̐ ídisam̐ rukkham̐ na labhissámiti

* Cfr. Spiegel: Anecd. Pal. p. 83.

tassá vacanam nádiyi, sá imam pi táva dárakam oloketvá oramissatíti (c. orav-) puttam rukkhasákháya thapesi, so hi ukkhittapharasum sandháretum asakkonto dárakassa báhum chindi, devatá uppanabalavakodhá paharivá nam máressámíti ubho hatthe ukkhipivá evam táva cintesi: ayam bhikkhu sflavá, sac' áham imam máressámi nirayagáminí (c. -i) bhavissámi, sesadevatápi attano rukkham chindante bhikkhú (c. -u) disvá asukadevatáya evam náma márto bhikkhú ti mam pamánam (c. -nam) katvá bhikkhú máressantí, ayañ ca sassá-miko bhikkhu (c. -ú), sámikass' eva tam kathessámíti ukkhitte hatthe apanetvá rodamáná Satthu santikam gantvá vanditvá ekamantam atthási, atha nam Satthá: kim devadhíte ti áha, sá: bhante tumhákam me sávakena idam náma katam, áham pana nam máretukámá hutvá imam náma cintetvá amáretvá va idhágatá ti sabbam tam pavattim vitthárate árocesi, Satthá tam sutvá sádhu sádhu devate (c. dete) sádhu te katam evam uggatam kopam bhantam ratham viya nigganhamánáyá (c. -náyá) ti vátvá imam gátham áha: Yo ve etc. ... Itaro jano ti itaro pana rájauparájádnam rathasárathijano rasmiggáho náma hoti na uttamasárathíti. Desanávasáne devatá sotápatiphale patitthahi, sampattaparisáya pi sáthhiká desaná ahosi. Devatá sotápanná hutvápi rodamáná atthási, atha nam Satthá kim devate ti pucchitvá bhante vimánam me nattham (c. -á) idáni kim karissámíti vutte: alam devate má cintayi áhan te vimánam dassámíti Jetavanagandhakúṭṭisamípe (c. -ku-) purimadivase cutadevatam ekam rukkham apa-disanto amukasmim okáse rukkho vivitto tattha upagacchá ti áha, sá tattha upagacchi, tato pattháya Buddhadattikam imissá vimánan ti mahesakkhá devatápi ágantvá tam cáletum (c. -tu) násakkhimsu (c. -im). Satthá tam atthupattim (?) katvá bhikkhúnam bhútagámasikkhápadam pamñápesíti. Amñatarabhikkhussa vatthum.

v. 223. Locus: Veḷuvanāṃ. Persona: Uttaraupāsikā.

Alika sic omnes codd., cfr. v. 264, Abhidh. p. 15, 24. 139, 3; s. alika. Saccena ali-, cfr. not. ad v. 7. Sādhunā jine cfr. Mahābh. 12, 3550.

v. 224. Locus: Jetavanāṃ. Persona: Mahāmoggallānathero.

... Yācīto ti yācanakā nāma sflavantā (c. -o) pabbajitā, te hi kiñcāpi dethā ti ayācivā (c. āy-) va gharadvāre tiṭṭhanti, atthato pana yācanti yeva nāma, evaṃ sflavantehi yācīto appasmim pi deyyadhamme vijjamāne appamattakam pi; ete hi tīhi etesu ekekenāpi kāraṇena devalokaṃ gaccheyyā ti attho...

Metrum requirit appasmi, cfr. not. ad v. 74.

v. 225. Locus: Sāketam nissāya Añjanavanāṃ. Persona: Sāketabrāhmaṇo.

Tattha mūnayo ti moneyyapaṭipadāya maggaphalaṃ pattā asekkhamunayo; kāyena ti desanāmatam etan, tīhi (adde: ṭhānehi?) samvuto ti attho; accutan ti sassatam; ṭhānan ti akuppaṃ ṭhānam dhuvatṭhānam; yatthā ti yasmim gantvā na socanti na vihaṃṇanti tam ṭhānam gacchantīti attho...

Ahimsaka cfr. vv. 261. 270. 300. Accuta s. acyuta. Socare 3 pers. plur. præs. medii, itidem upapajjare v. 307, lajjare v. 316.

v. 226. Locus: Gijjhakūṭapabbato. Persona: Puṇṇā.

Tattha aḥorattānusikkhinan (c. -ittan) ti divā ca rattiṃ ca tisso sikkhā sikkhamānānam; nibbānam adhimuttānan ti nibbānajjhāsayanānam; attham gacchantīti evarūpanānam sabbe pi āsavā attham vināsam natthibhāvam gacchantīti attho...

Adhimutta cfr. v. 311, Abhidhānapp. p. 104, 10.

v. 227-30. Porāṇam etan ti imaṃ dhammadeśanaṃ Sathá Jetavane viharanto Atulaṃ náma upásakaṃ árabha kathesi; so hi Sávattvivásiupásako pañcasataupásakapariváro ekadivasaṃ te upásake ádáya dhammasavanattháya viháram gantvá Revatatherassa santike dhammaṃ sotukámo hutvá Revatatheraṃ vanditvá nisídi, so panáyasmá patisallánáramo sího viya ekacaro, tasmá tena saddhiṃ na kiñci kathesi, so ayaṃ thero na kiñci (c. ka-) kathesíti kuddho uttháya Sáriputtattherassa santikaṃ gantvá ekamantaṃ thito, therena ken' atthena ágat' atthá ti vutte bhante ahaṃ ime upásake ádáya dhammasavanattháya (c. -ṇa-) Revatatheraṃ upasaṃkamim (c. -i) tassa me thero na kiñci kathesi sv-áhaṃ tassa kujjhitvá idbhágate dhammaṃ me kathethá ti vutte tena hi upásaká nisídathá ti baḥum katvá abhidhammakathaṃ kathesi, upásako abhidhammakathá náma atisaṇhá (c. -nhá) thero (c. -e) baḥum (c. -ú) abhidhamma eva kathesi amhákaṃ iminá (c. -ṇá) ko attho ti kujjhitvá parisāṃ ádáya Ánandattherassa santikaṃ agamási, therenāpi kiṃ upásaká ti vutte: bhante mayaṃ dhammasavanattháya (c. -ṇa-) Revatatheraṃ upasaṃkamimhá, tassa santike álapanamattam pi alabhitvá kuddhá Sáriputtattherassa santikaṃ ágamimha, so pi no atisaṇhaṃ (c. -nhaṃ) baḥum abhidhamma eva kathesi, iminá (c. -ṇá) amhákaṃ ko attho ti etassa pi kujjhitvá idbhágat' amha, kathehi no bhante dhammakathan ti, tena hi nisídítvá sujáthá ti thero tesāṃ suviññeyyaṃ katvá appam eva dhammaṃ kathesi, therassāpi kujjhitvá Satthu santikaṃ gantvá vanditvá ekamantaṃ nisídimsu, atha ne Sathá áha: kasmá upásaká ágat' atthá ti; dhammasavanáya bhante ti; suto pana vo dhammo ti; bhante mayaṃ ádito va Revatatheraṃ upasaṃkamimha, so amhehi saddhiṃ na kiñci kathesi, tassa kujjhitvá Sáriputtattheraṃ upasaṃkamimha, tena no baḥum abhidhammo kathito, taṃ asallakkhentaṃ kujjhitvá Ánandattheraṃ upasaṃkamimhá, tena no appakam eva dhammo kathito, tassāpi kujjhitvá

idhāgat' amhā ti, Satthā tassa katham sutvā atulyaporāṇato paṭṭhāya ācinnamecetaṃ (?) tuṇhībhūtam pi bahukatham pi manākatham (mattā-?) pi haranti (garahanti?) yeva, ekantaṃ garahitabbo yeva ekantaṃ pasamsitabbo yeva n'atthi, rājāno pi ekacce nindanti ekacce pasamsanti, mahāpaṭhavim pi candimasuriye pi catu-parisamajjhe nisīditvā dhammaṃ kathentaṃ sammāsambuddham pi ekacce garahanti ekacce pasamsanti, andhabālānaṃ hi nindā vā pasamsā vā appamaṇaṃ (c. -naṃ), paṇḍitena pana medhāvinaṃ nindito nindito nāma pasamsito ca pasamsito nāma hotīti vatvā imā gāthā abhāsi: Porāṇam etaṃ etc. Tattha porāṇam etaṃ ti purāṇakaṃ etaṃ; atulā ti taṃ upāsakaṃ ālapati; n'etaṃ ajjatanāmaṃ ivā ti idaṃ nindā pasamsā (c. -sānaṃ) vā ajjatanāṃ adhunā uppannaṃ viya na hoti; tuṇhīm āsīnaṃ pi hi kim eso mūgō viya badhiro viya kiñci ajānanto viya tuṇhī hutvā nisinna ti nindanti, bahubhāṇinaṃ (c. -īnaṃ) pi kim esa vātāhatatālavantaṃ viya taṭataṭāyati imissā kathāya pariyaṇto yeva n'atthīti nindanti, mitabhāṇinaṃ pi kim esa svaṇṇaḥiraṇṇānaṃ attano vacanaṃ maṃṇamaṇo (c. -ṇo) ekaṃ vā dve vā (c. va) vatvā tuṇhī aḥosīti nindanti, evaṃ sabbathāpi imasmiṃ loke anindito nāma n'atthīti attho; na cāhū ti atīte (c. atī-) pi nāhosi anāgate pi na bhavissati; yañ ce vimānū (c. -u) ti bālānaṃ nindā vā pasamsā vā appamaṇaṃ, yaṃ (c. ya) pana paṇḍitā divase divase anuvicca nindākāraṇaṃ vā pasamsākāraṇaṃ (adde: vā) jānitvā pasamsanti acchiddāya pāsikkhāya vattamaṇaṃ acchiddāya vā jīvitavuttiyā samannāgatattā acchiddavuttiṃ... taṃ suvaṇṇadosaviraḥitaṃ ghaṭṭanaṃḥjanakkhammaṃ jambunadanikkham viya ko ninditum arahatīti attho; devāpīti devatāpi paṇḍitamanussāpi taṃ dukkham utthāya (?) thomentī pasamsanti; brahmunāpīti na kevalaṃ devamanussehi dasasahassacakkavālamahābrahmunāpi (c. -nāpi) evaṃ pasamsito yevā ti attho... Atulanāmaupāsakassa vatthum.

Atulam sic omnes codd., commentator atula legit, quod

nomen proprium esse statuit, cfr. v. 166. *Ajjatanám*, तु ञ्चि म् cfr. not. ad v. 143, com. *ajjatanám* pro neutro habet. *Anuvicca* unde sit derivandum, nescio, nisi forte sit i. q. sanscr. *anuvṛtya*. *Suve*, sve (Abhidh. p. 153, 18) s. *çvas*. *Acchiddavutti* s. *a-chidra-vṛtti*. *Nekkham jambonadassa* s. *niṣkaṃ jámbúnadasya*, cfr. not. ad v. 97.

v. 231-34. Locus: *Veḷuvanam*. Personæ: *chabbaggiyá bhikkhú*.

Tattha *káyappakopan ti tividham káyaduccariyam rakkheyya*; ... *káyena samvutá dhírá ti ye* (c. ya) *pañḍítá pañátipátádáni akarontá* (c. -o) *káyena musávádádáni akarontá* (c. -o) *vácáya abhijjhádáni asamuttḥapentá manasá ca samvutá te idhalokasmim suparisamvutá surakkhitá ñugopitá supihitadvará* (c. -ráni) *ti attho* ...

Pakopa s. *prakopa*, excandescencia.

v. 235-38. Locus: *Jetavanam*. Persona: *goghátakaputto*.

Tattha *paṇḍupaláso va dáni sīti* (c. *siti*) *upásaka tvam idáni chijjivá bhúmiyam patanapaṇḍupaláso viya aḥosi*; *yamapurisá ti yamadutá vuccanti, idam pana* (c. *pana*) *maranam eva sandháya vuttam, maranam te upatṭhitan ti attho*; *uyyogamukhe ti pariḥānimukhe* (c. -bhāni-) *avaḍḍhimukhe ca ṭhito 'sīti attho*; *pátheyyan ti gamikassa taṇḍuláḍipátheyyam viya paralokam gacchantassa tava kusalapátheyyam pi n' atthīti attho*; *so karohīti so tvam samudde* (c. -o) *náváya bhinnáya dípasamkhátapavittam* (c. *dipa-*) *viya attano kusalam patittam karohi, karonto ca khippam váyama sígham viriyam árabha* (c. -ha),

attano kusalakammapatitthakarane paṇḍito bhava, yo (c. se) hi maraṇamukhaṃ appatvā kátum samatthakāle yeva kusalaṃ karoti vāyamati esa paṇḍito náma, tādiso bhava má bálo ti attho; dibbaṃ ariyabhúmin (c. -bhu-) ti evaṃ vīriyaṃ karonto rágádinam malánaṃ níhaṭatáya niddhantamalo aṅga-nábhávena anaṅgano nikkilesa hutvá pañcavidhaṃ sandhávásabhúmin (c. -bhu-) pápuṇissasīti (c. -tīti) attho; . . . váso pi ca te n'atthi antarā ti yathá maggaṃ gacchantá táni táni kiccáni karontá antarāmagge vasanti na evaṃ (c. eva) paralokaṃ (c. -ka) gacchantá, (adde: na) hi sakká paralokaṃ gacchantena: adhvásetha katipáham dánam táva demi dhammaṃ táva suṇamīti ádini vattum, ito pi pana cavitvá paraloke nibbatto va (c. ca) hoti, imam atthaṃ sandháya taṃ vuttam; pátheyyan ti idaṃ kiñcāpi hetthá vuttam eva, upásakassa pana punappuna dalhikaraṇatthaṃ idhāpi Satthará gahitam; játijaran ti ettha (c. evattha) vyádhimaraṇáni (c. sádhi-) pi gahitán' eva honti, hetthimagátháhi ca anágámimagga . . .

Yama cfr. v. 44, Abhidh. p. 5, ss. 126, 96. Uyyoga labor, languor. Váyama s. vyáyama. Niddhanta partic. perf. radicis dham (s. dhmá) præf. nir. Ehisī futurum rad. i, eodem modo formatum quo káhiti, cfr. vv. 154. 348. 369. De metro app. vide.

v. 239. Locus: Jetavanaṃ. Persona: amñataro bráhmaṇo.

Tattha anupubbená ti anupaṭipátīyá; medhávīti dhammojapamñáya samannágato; khaṇe khaṇe ti okáse okáse kusalaṃ karonto; kammáro rajatassevá ti yathá svaṇṇakáro ekaváram eva svaṇṇam tápetvā koddhetvá malaṃ níharitvá pilandhanavikatim (c. -vítim) kátum na sakkoti punappuna pacanto koddhento pana níharati tato kena (?) vividhaṃ pilandhanavikatim (c. -i) karoti evam evaṃ punappuna kusalaṃ

karonto paṇḍito attano rāgādimalaṃ niddhameyya (c. niṭṭha-),
evam niddhantamalo hi nikkilesa hotīti...

v. 240. Locus: Jetavanam. Persona: Tissatthero.

Tattha ayasā ti ayato; samuṭṭhāyā ti samuṭṭhaḥitvā;
ta duṭṭhāyā ti tato utṭhaḥitvā; atidhona-carinan ti dhona
vuccati cattāro paccaye idha pavattham ete hi paccavekkhitvā
paribhuñjanattham paṇṇātam atikkamitvā cattāro atidhona-carī
nāma (-?), idaṃ vuttam hoti: yathā ayato malaṃ samuṭṭhāya
tato samuṭṭhitam tam eva khādati evam evam catupaccaye
apaccavekkhitvā paribhuñjantam atidhona-carinam (c. -rī-) tāni
kammāni attaniṭṭhitattā attano santakān'eva tāni kammāni tam
duggatim nayantīti attho...

Quid sit dhona, ignoro. Vocem statui idem valere ac
sanscr. dhona, at vix recte.

v. 241. Locus: Jetavanam. Persona: Lāladāyitthero.

Tattha yā kāci pariyatti (c. -im) vā sippam vā yasmā
(c. yasasmā) asajjhāyantassa ananuyuñjantassa vinassati vā
nirantaram vā na upaṭṭhāti tasmā asajjhāyamalā mantā ti
vuttam, yasmā pana gharāvāsam vasantassa utṭhāy' (c. -ay)
utṭhāya jīṇapaṭisaṃkharanādīni akarontassa gharam nāma
vinassati (c. viṇ-) tasmā anuṭṭhānamalā gharā ti vuttam, yasmā
gihissa vā pabbajitassa vā kosajjavasena sarīrapaṭijagganam
vā parikkhārapaṭijagganam vā akarontassa kāyo dubbanno
hoti tasmā malaṃ vaṇṇassa kosajjan ti vuttam, yasmā pana
(c. paṇa) gāvo rakkhantassa pamādavāsena niddāyantassa vā
kīlāntassa vā tā gāvo atitthapakhandanādīni vālamigacorā-
diupaddavena vā paresam sālikkhetādīni otaritattā khādana-
vasena vā vināsam āpajjanti tissam pi daṇḍam vā paribhāsam
vā pāpuṇāti (c. -nāti) pabbajitvā pana chadvārādīni ārakkhattam
pamādavalesā otarivā sāsana vāceyyan ti tasmā pamādo

rakkhato malan ti vuttam, so_{hi} 'ssa vinásá vahanne malatthá nisattá malan ti ti attho (-?)...

Sajjháya s. svádhyáya. Ghará cfr. not. ad dukkhá v. 208; secundum Abhidh. p. 25, 9 neutr. gen. est. Sanscritice hæc vox non occurrere videtur, cfr. tamen Careyi Lex. Bengal. Kosajja statui idem esse ac sanscr. kausídya.

v. 242-43. Locus: Veluvanam. Persona: amñata-rakulaputto.

Tattha duccaritan ti aticáro, aticárinim _{hi} (c. ñahi) itthim sámiko gehá nharati, mátápitunnam santikam gantvá kusalassa añgarabhútá (?c. -bhutá) akkhhi pi nidditthapubbá ti tam nharanti, sá anáthá vicarantí mahádukkham pápuñáti, ten' assá duccaritam malan ti; ... pápaká dhammá ti akusalá dhammá pana idhaloke ca paraloke ca malam eva; tato ti hetthávuuttamalato (c. -tte-); malataran ti atirekamalam vo kathamti attho; avijjá ti atthavattthukam amñanam eva paramam malam...

Macchera (Abhidh. p. 20, 21) e sanscr. mátsarya ortum, r et y transpositis (cfr. not. ad v. 8) et syllaba ay in e contracta, itidem acchera ex áçcarya, pátihera. Pápaká dhammá cfr. vv. 248. 307. Hotha melius fortasse præsens quam imperativus habetur.

v. 244-45. Locus: Jetavanam. Persona: Sáriputta-ttherassa saddhiviháriko.

Tattha ahirikená ti chinnahirottappena, evarúpehi amátaram eva mátá me ti apitiádayo eva pitá me ti ádiná nayena vatvá ekavísatividháya anesatápatiṭtháya sukhena jívítum sakká; kákasúka rená ti sarakákasadisena, yathá _{hi} síro káko kulagharesu yáguádini (c. -dini) gañhitukámo bhittiádisu nisídítvá attano olokanabhávam ñatvá ano-

lokento viya amñavihitako viya niddáyanto viya ca hutvá manussádam sallakkhetvá (c. -laketvá) anupatitvá susutíva dantesu yeva bhájanato mukhapúram gahetvá paláyati evam evam ahirikapuggalo pi bhikkhúhi saddhim gámam pavisitvá yágu-bhattatthánádini vavathápeti (c. -ati), tatra bhikkhú (c. -u) pindáya caritvá yápanamattam ádáya ásanasálam gantvá paccavekkhatta (?) yágum pivitvá kammaṭṭhánam manasikarontá (c. -o) sajjháyanti ásanasálam sammajjanti, ayam pana kiñci akatvá gámábhimukho va hoti, so bhikkhúhi passath' iman ti olokiyamáno pi anolo-kento viya amñavihito viniddáyanto viya ganthikam (c. gan-) paṭimuñcanto viya cívaram samvidahanto viya hutvá asukam náma me kammam atthíti vadanto uttháya gámam pavisitvá páto vavathápitagehesu amñataram geham upasamkamitvá gha-ramánusaketho (-kesu?) kavátam pidháya ghare nisídítvá kan-tantesu pi ekena hatthena kavátam pañápetvá anto pavisati, atha nam disvá akámakápi ásane nisídápetvá yáguádísu yam kiñci atthi tam denti, so yávadattham bhuñjitvá avasesam pattena ádáya pakkamati, ayam kákasúro (c. -suro) náma, evarúpena ahirikena sujívan ti attho; dhamsiná ti asukathero náma appiccho ti ádini vadantesu kim pana mayam na appicchá (c. -a) ti ádivacanena paresam gunam dhamsantáya dhamsiná, tathárúpassa hi vacanam sutvá ayam pi appicchatádigune yutto ti mamñamáná manussá dátabham mamñanti, so tato paṭtháya vimñúpurisánam (c. -ñupú-) cittam áráme dhátum (c. dha-) asakkonto tamhápi lábhá pariháyati, evam dhamsi-puggalo attano pi parassa pi lábham náseti yeva; pakkhan-diná ti pakkhandacáriná (c. -ríná) paresam kiccáni attano kiccáni viya dassentena páto va bhikkhúsu (c. -usu) cetiyam-gañádisu vattam katvá kammaṭṭhánamanasikárena thokam nisídítvá uttháya gámam pavisantesu mukham dhovitvá paṇḍukásávapárúpanaakkhiañjanasísamakkhanádfhi attabhávam mandetvá sammajjanto viya dve tayo sammuñjanippaháre

datvá dvá rakotthakábhimukho hoti, manussá páto va cetiyam vandissáma málapújam (c. ma-) karissámá ti ágatá tam disvá ayam viháro imam daharam nissáya pañijagganam labhati imam má pajjithá (pamajjitthá?) ti vatvá tassa dátabham mamñanti, evarúpena pakkhandiná ti pi sujívam (c. su-); pagabbhená ti káyapagabbhiyádhi samannágatena; samkiliññhena jívitan ti evam jívitam kappetvá jívantena hi puggalena samkiliññhena hutvá jívitam (c. ji-) náma hoti; tam dujjívitam pápajívitam evá ti attho; hirímatá cá ti hirottappasampannapuggalena dujjívam, so hi amátádayo va mátá me ti ádini avatvá adhammike paccaye gútham (c. gu-) jigucchanto dhammena samena pariyesanto sapadánam pindáya caritvá jívikam kappento lúkhajívikam (c. lu-) jívattí attho; sucigavesiná ti sucíni (c. -ini) káyakammádini gavesanto; alínená ti jívítavuttim anamalanena (anavalínena?); suddhájíviena passatá (c. -athá) ti evarúpo hi puggalo suddhájívo náma hoti, tena evam suddhájíviena (c. -ve) tam eva suddhájívam sárato passatá (c. -to) lúkhajívikasena dujjívam hotíti attho...

Ahirikena cfr. not. ad v. 8. Kákasúra species quædam cornicum? Dhamśin s. dhvaśin. Pakkhandin, ni fallor, sanscr. esset praskandin. Pagabbha s. pragalbha. Samkiliññha cfr. not. ad v. 87. Alína cfr. álaya v. 411, Abhidh. p. 19, 19.

v. 246-48. Locus: Jetavanam. Personæ: pañcasatá upásaká.

Tattha yo pánam (c. -nam) atimápetíti sahatthikádisu chasu payogesu ekapayogenápi parassajívítindriyam upacchindati; musávádan ti paresam atthabhañjanam musávádañ ca bhásati; loke adinnam ádiyattíti imasmim sattaloke theyyávahá-rádísu ekenápi antabháreña (avaháreña?) parapariggahítam ádiyati; para daram gacchattíti parassa rakkhitagopitabhañdesu

aparajjhanto (c. -jjanto) uppathacáram (c. -ta-) carati; surá-merayapánan ti yassa kassaci suráya c'eva merayassa ca pánam (c. pánam) anuyuñjati sevati bahulíkaroti; múlam khaṇatīti titṭhatu paraloko, so pana puggalo idhalokasmim yeva yena khattavattuádiná múlena patitṭhaheyya tam pi avapetvá vá vissajjetvá (adde: vá) suram pivanto attano múlam khaṇati anátho kapaṇo hutvá vicarati; evam bho (c. ho) ti pañca dussilyakammakárikam puggalam álapati; pápa dhama má ti lámakadhammá; asaṃñatá (c. asaṇa-) ti káyasamñamá-dirahitá, acetasá ti pi pátho acittaká ti attho; lobho adhammo cá ti lobho c'eva doso ca, ubhayam pi h'etaṃ akusalamúlam eva; ciram dukkháya randhayun (c. -yan) ti cirakalam nirayadukkhádnam attháya nam ete dhammá má randhantu má mathantú (c. -tu) ti attho...

Atimápeti caus. a rad. mi (vide: Pali verbs p. 19 in Cloughii Pali Gram.) præfixo ati, cfr. Westergaardii Radices s. v. mí et mi; vv. 182. 184. 225. 261. 270. 300. Musáváda cfr. vv. 176. 306. Adinnam ádiyati cfr. v. 409; Manu 8, 340, 12, 7; Mahábh. 12, 1301. Paradára cfr. v. 309. Surá Manu 12, 235. 237. Meraya s. maireya (Rámáyana ed. Gorresio 4; 37, s.), Abhidh. p. 70, 31. Evam eso cum m euphoniæ causa inserto, mallém me scripsisse eva-m-eso, cfr. v. 102. Múlam khaṇati cfr. Manu 4, 172. Bho sine dubio ejiciendum est. Nam i. e. intemperantem?

v. 249-50. Locus: Jetavanam. Persona: Tissada-haro.

Tattha dadanti ve yathásaddham ti lúkhapaṇṭádisu yam kiñci dento jano yathásaddham attano saddhárúpam (saddhánurú-?) eva deti; yathá pásádanam (c. yattha-) ti therenavádisu (?) c'assa yasmim pasádo uppajjati tassa dento yathá pásádanam attano pasádarúpam (pasádánurú-?) eva deti; tathá ti tasmim

parassa dāne mayá appaṃ vá lúkhaṃ vá laddhan ti maṃkubhá-
vaṃ ápajjati; sa m á d h i n ti so (c. yo) puggalo divá vá rattim vá
upacárappanavasena vá maggáphalavasena vá samádhim (c. -i)
nádhigacchati; yassa c'etan ti yassa puggalassa evaṃ taṃ
etesu thānesu maṃkubhávasaṃkhātaṃ akusalaṃ samucchinnāṃ
múlaghaccaṃ katvá arahattañānena samúhataṃ so vuttappa-
kāraṃ samádhim adhigacchatīti attho...

Maṃku adj., ni fallor, respondet sanscr. subst. manyu;
cfr. supra p. 275, Kammav. ed. Spiegel sub Add. et Corrig. et
Boethlingk in Bulletin de la classe hist. de l'acad. de St-Pétersb°
vol. I. p. 343. Ho ti legendum est bhavati. Ghacca s. ghátya.
Sa m ú h a t a a rad. han præff. sam et ud; cfr. vv. 263. 333
et Spiegel: Anecdota p. 68.

v. 251. Locus: Jetavanāṃ. Personæ: panca upāsaká.

... Dosasamo ti yakkhagáhaajagaragáhakumbhlagáhá-
dayo ekasmim yeva attabháve gaṇhitum sakkonti dosagáho
pana ekam eva gaṇhátīti dosena samo gáho náma n'atthi;
m o h a s a m a n ti onandhanapariyonandhanatthena pana mohena
samaṃ jálam náma n'atthi; taṇhásamá ti Gaṅgádínāṃ
nadīnaṃ punṇakálo (c. punna-) pi únakálo pi sukkhakálo pi
paññáyati (c. -ti) taṇháyā pana (c. paṇa) punṇakálo va suk-
khakálo vá n'atthi niccaṃ úná va paññáyatīti duppuraṇatthena
(c. -rana-) taṇháyā samá nadí náma n'atthīti attho...

Cfr. v. 202.

v. 252. Locus: Bhaddiyāṃ nissáya Játivyāvanāṃ.

Persona: Meṇḍakasetthí.

Tattha sudassan ti parassa aṇumattam (c. an-) pi
vajjāṃ khalitaṃ sudassam sukhen' eva passitum sakká attano
pana atimaḥantam pi duddasaṃ; paresam hīti ten' eva ká-
raṇena so puggalo saṃghamajjhādisu paresam vajjāni upatthāne

(c. upaddh-) ṭhpetvá bhusaṁ opunanto viya opunáti; kalim va kitavá (c. kitvá) saṭho ti ettha sakunesu aparajjhana-bhávena attabhávo kali náma sákhábhāngádikaṁ (c. -hāng-) paṭicchādanam kitavá náma sakuniko saṭho náma, yathá saku-naluddako sakune gaḥetvá máretukámo kitaváya attabhávam (c. -vá) paṭicchādeti evaṁ attano vajjam chādetīti attho . . .

Opunáti s. avapunáti a rad. pú. Bhusa s. bhṛṣa, Abhidh. p. 5, 40. 144, 10. Kali peccatum, dolus, cfr. v. 202; aut tessara, cfr. Roth: Zeitschr. d. d. morg. Gesellsch. vol. II p. 122. Kitavá satho scripsi ex com. animo, sed verti quasi esset pro kitavasatho cum a producto. Interpretatio comm. valde arbitraria mihi videtur.

v. 253. Locus: Jetavanam. Persona: Ujjhánasam-ninámatthero.

Tattha ujjhánasamñino ti evaṁ nivásetabbaṁ evaṁ párupitabban ti paresaṁ randhagavesitáya ujjhánabahuḷassa puggalassa jhánádisu ekadhammo pi na vaddhati atha kho ásavá vaddhanti, tena káranena so arahattasamkhátá ásavakkhayá árá dúra gato va hotīti . . .

Ujjhána, si quid video, sanscr. esset avadhyána. Saññin derivandum est a saññá s. saññá. Árá s. árát, Abhidh. p. 154, 20. Ásava cfr. not. ad v. 87; scholiastes Hemacandræ (Boehlingk p. 316) scribit: áçravaxaya.

v. 254-55. Ákase ti imaṁ dhammadesanam Satthá Kusinárayam Upavattane Mallanam sálavane parinibbánamañce nipanno Subhaddam paribbajakam árabha kathesi; so kira atíte kaniṭṭhabhátari (c. -ṭṭhá-) ekasmim sasse navakkhattum aggadánam dente (c. -o) dánam dátum anicchanto osakkivá avasáne adási, tasmá paṭhamabodhiyam pi majjhimabodhiyam pi Sattharam daṭṭhum nálattha, pacchimabodhiyam pana Satthu parinibbánakále: aham tísu pañhesu attano kamkham mahallake

paribbájake pucchitvá samanāṃ (c. -nāṃ) Gotamāṃ daharo ti samñāya na pucchim, tassa ca (c. va) dāni parinibbānakālo, pacchá me samanassa (c. -na-) Gotamassa anuṭṭhakāraṇā(?): Ákāse padam̐ etc. Tattha padan̐ ti imasmim̐ ákāse vannaṣaṇṭhānavasena evarūpan̐ ti paṃñāpetabbaṃ kassaci padam̐ náma n'atthi, báhiro ti mama sāsano bahiddhá maggaphalaṭṭho samaṇo náma n'atthi, pajá ti ayam̐ sattalokasaṃkhátá pajá taṇhādisu papañcesu yeva abhiratá, nippapañcá ti bodhimúle yeva pana sabbapapañcānam̐ samucchinnattá nippapañcá tathágatá, saṃkhárá ti pañcakkhandhá, tesu hi eko pi sassato (c. pass-) náma n'atthi, iñjitan̐ ti buddhānam̐ pana taṇhāmānadiṭṭhiñjitesu yena saṃkhárá sassatá ti ganheyum̐ tam̐ ekam̐ iñjitam̐ pi n'atthiti attho... Subhadda-paribbájakassa vatthum̐.

Quid sibi velint verba ákāse padam̐ n'atthi, non satis intelligo; fortasse supplendum est: báhirassa, ut sententia hæc sit: buddhæ et buddhistæ potestatem habent in aere eundi, non vero qui sunt extra ecclesiam Buddhæ. Báhira (Abhidh. p. 95, 13. 153, 16) adj. form. ex adv. baḥi s. vaḥis. Tathágata cfr. v. 276, Abhidh. p. 1, 3. 145, 22; Burnouf: Introd. p. 75. Meo iudicio primum intelligenda est vox hoc sensu: in tali conditione versans (cfr. supra p. 295 sugata), talis, deinde: præstans, consummatus, beatus; cfr. Mahābh. 11, 196. 12, 4049. 4552. N'atthi sing. pro plur., cfr. v. 62. Iñjita affectus, cfr. v. 81.

v. 256-57. Locus: Jetavanāṃ. Personæ: vinicchaya-mahāmattá.

... Saḥasá naye ti chandādisu patitthito sáhasena musávādēna vinicchineyya...; yo (c. so) pana paṇḍito ubho

atthánattham vinicchinitvá vadati asáhasená ti amusávádena dhammená ti vinicchayadhammena na chandádivasena (c. channadi-) samená ti aparádhánurúpen'eva pare nayati jayam vá parájayam vá (adde: so) pana vuccati (c. -nti) dhammassa gutto ti, so dhammagutto dhammarakkhito dhammojapamñáya samannágato vinicchayadhamme thitattá dhammaṭṭho ti pavuccati...

Attham naye cfr. Mahábh. 12, s. 427. 4060. Niccheyya a rad. ci præf. nis.

v. 258. Locus: Jetavanam. Personæ: chabbaggiyá bhikkhú.

v. 259. Locus: Jetavanam. Persona: Ekuddánakhí-
násavathero.

... Appam píti (c. piti) yo pana appamattakam pi sutvá dhammam anváya dhammánudhammapaṭipanno hutvá náma káyena dukkhádáni parijánanto catusaccadhammam passati sa ve dhammadharo hoti; yo dhammam na-ppamajja-títi yo pi áradbhaviriyo hutvá ajja ajj' evá ti paṭivedham ákamkhanto dhammam na-ppamajjati ayam pi dhammadharo yevá ti attho...

Dhammam sic omnes codd., fortasse legendum est: dhammá, cfr. Clough: Pali Gram. p. 139.

v. 260-61. Locus: Jetavanam. Persona: Lakunṭa-
kabhaddiyatthero.

Tattha paripakkoti parijñabuddhibhávappatto ti attho; moghajiñño ti antotherakáranam (?) dhammánam abhávena ca tutthajiñño (tucchaj-?) náma;... samñamo damo ti sīlam (c. -a) c'eva indriyasamvaro ca; vantamalo ti maggañána

n \bar{h} aṭamalo; dhīro ti dhitisampanno; thero ti imehi thira-
bhāvakaranehi samannāgatattā thero ti pavuccatīti attho...

A ssa sanscr. aut asya (ejus) aut syāt (sit). Phalita s.
palita, Abhidh. p. 31, 25. Vereor, ut alterum v. 260 hemisti-
chium recte intellexerim. Cfr. Manu 2, 156.

v. 262-63. Locus: Jetavanam. Personæ: sambahulā
bhikkhū.

v. 264-65. Locus: Jetavanam. Persona: hatthassako.
Tattha muṇḍakenā ti sīsamuṇḍanamattena; abbuto
(c. abbh-) ti sīlavatena ca dhūtavatena (c. dhu-) ca virahito...
Abbuta s. avṛta? Aṇumthūlāni cfr. not. ad v. 31.

v. 266-67. Locus: Jetavanam. Persona: amñata-
rabrahmaṇo.

... Vissan ti visamaṁ vissaṁ gandhavākāyakammā-
dikam (-?) dhammaṁ (c. -a) samādāya caranto bhikkhu (c. -ū) nāma
na hoti; yo dhā (c. yā) ti yo idha sāsane ubhayam p'etaṁ
puriṇaṅ ca pāpaṅ ca maggabrahmacariyena bāhitvā puna disvā
(panoditvā?) brahmacariyavā hoti; sa m k h ā y ā ti ṇāṇena; lo ke
ti khandhādiloke ime ajjhattikakhandhā ime bāhirā ti evaṁ sabbe
pi dhamme jānitvā carati, so tena ṇāṇena kilesānaṁ bhinnattā
(c. bhinantā) bhikkhū ti vuccatīti attho...

Vissa s. viṣva? Bāhetvā cfr. v. ses bāhita, ad quam
radicem sint referendæ hæ formæ, nescio, nisi forte ad sanscr.
barh, vide Westergaardii Radices.

v. 268-69. Locus: Jetavanam. Personæ: titthiyā.

Tattha na monenā ti kāmaññuhi (?) moneyyapaṭipadā-
samikhātena maggañānamonena munī nāma hoti, idha pana
tunhībhāvaṁ sandhāya monenā ti vuttaṁ; mūlharūpo ti

tuccharúpo; avijjasú ti avimñú (c. -u), evarúpo hi tuñhíbhúto (c. -bhu-) pi muní náma (adde: na) hotíti, atha vá monena muní náma hoti, tucchasabhávo ca pana amñáñi (c. -i) ca hotíti attho; yo ca tulam va paggayhá ti yathá hi tulam gahetvá thito (c. thitho) atirekam ce hoti harati únañ ce hoti pakkhipati evam evam so atirekam haranto viya pápañ harati parivajjeti (c. -ati) únake pakkhipanto viya kusalam paripúreti evañ ca pana karonto sflasamádhipamñávimuttiñánadassana-samkhátam varam uttamam eva ádáya pápáni akusalakammáni parivajjeti sa muní so muní námá ti attho; tena so muníti kasmá pana so muníti, yañ hetthávvuttakáranam tena so muníti attho; yo munáti ubho loka ti yo puggalo imasmim khandhátiloka tulam áropetvá cinanto viya ime ajjhattika-kandhá ime báhirá ti ádiná nayena ime ubho atthe mináti (-?); muní tena pavuccatíti tena káranena muníti vuccati yevá ti attho...

Aviddasu cfr. Abhidh. p. 28, 3. Sensus alterius v. 268 hemistichii satis mihi non liquet. Munáti a rad. mun (ñáne) vide: Pali verbs p. 5 in Cloughii Pali Gram. Muni cfr. vv. 49. 225. 423; Abhidh. p. 56, 26. Ubho dual., s. ubhau.

v. 270. Locus: Jetavanam. Persona: Bálisiko.

Tattha ahimsá ti ahimsanena, idam vuttam hoti: yena pápáni himsati na tena káranena ariyo hoti, yo pana sabba-pápanam pápiádíhi (c. pápi-) ahimsanena mettádibhavanáya patitthitattá himsato árá vaddhito (va thito?) ayam ariyo ti pavuccatíti attho...

v. 271-72. Locus: Jetavanam. Personæ: sambahulá bhikkhú.

Tattha sflabbata mattená ti catupárisuddhisflamattena

vá terasadhútaguṇamattena vá; báḥusaccena vá ti tiṇṇaṃ piṭakánaṃ uggahitamattena vá; samádhiábhená ti aṭṭhasamápattisamádhiábhena (c. aṭṭhasamádhi-) vá; nekkhammasukhan ti anágámisukhaṃ phusáṃṭi ettakamattena vá aputhujjanehi ásevitam ariyasevitam eva; bhikkhú ti tesam amñataram álapanto áḥa; vissásam ápádṭi vissásam ápajjeyya (c. vissásam máp-), idam vuttamḥoti: bhikkhu iminá sampannasíladibhávamattaken' eva mayham bhavo appako parittako ti ásavakkhayam samkhátam arahattam appatto hutvá bhikkhú náma vissásam ná ápajjeyya, yathá hi appamattako gútho duggandho evam appamattako pi bhavo dukkhá ti (-?)...

Báḥusacca sanscr., ni fallor, esset báḥusmártya; et vivicca vivicya aut viviktya, cfr. Manu 2, 215, Mahábh. 12, 9978. Nekkhamma cfr. not. ad v. 181. Num recte alterum v. 272 hemistichium intellexerim, docti videant.

v. 273-76. Locus: Jetavanam. Personæ: pañcasetabhikkhú.

Tattha maggán' aṭṭhaṅgiko ti jaṅghamaggádayo vá hontu dvásatṭhidiṭṭhigatamaggá vá sabbesam pi maggánam sammádiṭṭhiádḥi aṭṭhaṅgi aṅgehi micchádiṭṭhiádḥnam aṭṭhaṅgánam pahánam karontí (-to?) nirodham árammaṇam katvá catusu pi sabbesu dukkhaparijána:nádisu kiccam sádhayamáno aṭṭhaṅgiko maggo setṭho uttamo; saccánam caturo padá (c. pajá) ti saccam bhane na kujjheyyá (c. kujjeyyan) ti ágataṃ vacísaccam vá hotu sacco bráhmaṇo sacco khattiyo ti ádibhedam sammutisaccam vá idam eva saccam mogham amñan ti diṭṭhisaccam vá dukkham ariyasaccan ti ádibhedam paramatthasaccam vá hotu sabbesam pi imesam saccánam parijánitabba-

tthena paḥātabbaṭṭhena sacchikātabbaṭṭhena bhāvetabbaṭṭhena
 ekapaṭivedhanaṭṭhena tathāpaṭivedhanaṭṭhena dukkham ariya-
 saccan ti ādayo caturō padā seṭṭhā nāma; virāgo seṭṭho
 dhammánan ti yāvata (-antā?) bhikkhave dhammā samkhata
 vā asamkhata vā virāgo tesam dhammánam aggam akkhāya-
 tīti vacanato sabbadhammánam nibbānasamkhato virāgo seṭṭho;
 dipadānañ ca cakkhumā ti sabbesam pi devamanussā-
 dibhedānam dipadānam pañcahi cakkhūhi (c. -uhi) cakkhumā
 tathāgato va seṭṭho; dassanassa visuddhiyā ti magga-
 phaladassanassa visuddhattham so mayā seṭṭho ti vutto, es'
 eva maggo n' atth' amño; etam hīti tasmā tumhe etam eva
 paṭipajjatha; mārass' etam pamohanan (c. -han) ti etam
 maramohanam mārass' eva (c. mārassē) vañcanan ti; dukkhas-
 sā ti sakalassāpi vaddhadukkhassa antam paricchedam karissathā
 ti attho; sallasanthanan ti rāgasallādīnam santhanam
 nibbatanam adahanam etam maggam mayā vinā anussavādhi
 attapaccakkhato natvā va (-?) ayam (c. aya) maggo akkhato,
 idāni tumhehi kilesānam ātāpanena ātappam ti samkhātam
 (c. -atam) assa adhigamanatthāya sammappadhānam viriya-
 kiccam karanīyam, kevalam hi akkhātāro va tathāgatā, tasmā
 tehi akkhātavasena ye (c. yo) paṭipannā dvīhi thānehi jhāyino te
 tebhūmakavaddhasamkhātā mārabandhanā mokkhanṭīti attho . . .

Dhamma cfr. v. 70. Sacca cfr. v. 190. Tumhe for-
 tasse ex seq. versu irrepsit. Salla cfr. v. 351, Abhidh. p.
 51, 84. 142, 10; s. çalya, cfr. viçalya apud Wilsonem. San-
 thana sanscr., ni fallor, sántvana, cfr. not. ad v. 116.
 Ātappa Abhidh. p. 18, 12. Akkhato, akkhātāro cfr.
 v. 86.

v. 277-79. Locus: Jetavanam. Personæ: pañcasa-
 tabhikkhū.

Tattha sabbe samkhārā ti kāmabhavādisu uppannā

khandhá tattha tatth' eva nirujjhantá aniccá ti yadá vipas-
saná (-áya?) passati atha imasmim khandhapariharaṇadukkhe
(c. khandhá-) nibbindati, nibbindanto dukkhaparijānanādivasena
saccāni paṭivijjhati; esa maggo visuddhiyá ti visud-
dhattháya vodānattháya esa maggo ti attho;... tattha sabbe
dhammá ti pañcakkhandhá va adhippetá; anattá ti má
jiyyantu (c. jiya-) má khíyantú ti vase vattetum na sakkonti (c. -oti),
avasavattanaṭṭhena anattá ti sumñá assámiká anissará ti attho ...

Anatta s. anátman, Burnouf: Introd. p. 508. 514. 462.
Nibbindati cfr. subst. sanscr. nirveda.

v. 280. Locus: Jetavanam. Persona: Padhánakammi-
katissatthero.

... Saṃsaṇṇasaṃkappamaṇo ti tñhi micchāvitakkehi
suṭṭhu avasannasammásamkappacitto kusīto nibbiriyo; alaso
ti mahāalaso, paṃñāya datṭhabbam ariyamaggam apassanto
na vindati na paṭilabhatīti (c. -labbh-) attho ...

Álasiyá sic C (cfr. v. 10), A et B álasiyam, quod for-
tasse mihi recipiendum esset. De metro app. vide.

v. 281. Locus: Veluvanam. Persona: súkarapeto.

Tass' attho: catunnam (c. addit: duccaritanam) vacāducca-
ritanam vajjanena vacānurakkhī, abhijjhādinam anuppādanena
manasā suṭṭhu saṃvuto, pañātipátādayo pajahanto kāyena ca
akusalam na kayirā, ete tayo kammapathe visodheti, evam
visodhento hi sīlakkhandhādinam esakehi buddhādīhi isīhi
paveditam atthaṅgikam maggam árádheyá ti ...

Isi, s. řṣi, Abhidh. p. 56, 26. De metro app. vide.

v. 282. Yogo ce ti imam dhammadesanam Sathá
Jetavane viharanto Poṭṭhilaṃ náma theram árabba katesi;
so kira sattannam pi buddhānam sāsane tepitako pañcannam

bhikkhusatánam dhammañ váceti. Satthá cintesi: imassa bhikkhuno attano dukkham nissáya sabbam karissámíti cintápi n'atthi, samvejessámi (c. -jjas-) nan ti, tato pattháya tam theram attano upatthánam ágatakále ehi tucchapoñhila yáhi (c. sáhi) tucchapoñhilá ti vadeti, uttháya gatakále pi nam tucchapoñhilo gato ti vadesi, so cintesi: aham sáttakatháni tíni piñakáni dháremi (c. -f), pañca bhikkhusatáni atthárasamahámañgane (?) dhammañ (c. -a) vácemi, atha ca pana mam Satthá abbikkhañam tucchapoñhilá ti vadeti, addhá mam Satthá jhánádínam abhávena (c. -nam) evam vadettí, so uppannasamvego aramñam dáni pavisitvá samañadhammañ karissámíti sáyañ yeva pattacívarañ samvijahitvá paccúsakále sabbapacchá dhammañ pagganhitvá nikkhamantena bhikkhuná saddhim nikkhami, pariveñe (c. -ñena) nisídítvá sajjháyantá nam ácariyo ti na sallakkhesum, so vísam yojanasatañ gantvá, ekasmim aramñaváse tímsa bhikkhú vasanti, te upasamkamitvá samghattheram vanditvá: bhante avassayo me hothá ti áha; ávuso tvañ dhammakathiko, amhehi náma (c. -me) tam nissáya kiñci jánitabbam bhavéyya (c. -eya), kasmá evam vadesíti; má bhante evam karotha, avassayo me hothá ti; te pana sabbam eva (sabbe va?) khíñásavá va, atha nam maháthero: imassa uggahañ nissáya máno atthi yevá ti anotherassa santikañ pahíni, so pi nam tath' eváha, iminá níharena sabbe pi tam pesentá divattháne nisídítvá sucikammañ karontassa sabbana-vakamassa (-kassa?) sattavassikasámañerassa santikañ pahíniñsu, evam assa mánam (c. -nam) níharimso (c. ni-), so hi nihamamáno (c. ni- -no) sámānerassa santike añjalim paggañetvá avassayo me hoñi sappurísá ti áha; aho ácariya kim nám' etañ kathetha, tumhe mahallaká bahussutá, tumhákañ santike mayá kiñci káranam jánitabbam bhavéyyá ti; má evam kari sappurisa, hoñi (c. hoti) eva me avassayo ti; bhante sace ovádakkhamá bhavissatha bhavissámi vo avassayo ti; homi sappurisa, aham aggim (c. -i) pavisá ti vutte aggimhi pavisámi (c. -iss-) yevá ti; atha

nam so avidūre ekam saram dassetvā: bhante yathānivatthapārutā va imam saram pavisathā ti āha, so hi 'ssa mahagghānam dupaddhacīvarānam (dupatta-?) nivatthapārutabhāvam nātvāpi ovādakkhamo nu kho ti vīmaṃsanto evam āha, therō pi ekavacanen' eva udakam otari, atha nam cīvarakaṇṇānam temana-kāle āgacchatha (c. atha) bhante ti vatvā ekavacanena āgantvā ṭhitam āha: bhante ekasmiṃ vammīke (adde: cha?) chiddāni, tath' ekena chiddena godhā (-ānam?) antopavittānam ganhitukāmo tarāni pañca chiddāni thakētvā chattham hitvā pavittachidden' eva ganhāti, evam tumhe pi chadvārikesu ārammaṇesu sesāni pañca dvārāni pidhāya mānodvāre (mano-?) kammaṃ paṭṭhappethā ti; bahussutassa bhikkhuno ettaken' eva dīpujjalanam viya aḥosi, so ettakam eva hotu sappurisā ti karajakāye (?) nāṇa-mantaṃ otāretvā samaṇadhammaṃ ārabhi, Satthā vīsayojana-satamatthake (c. vīsam-) nisinno va tam bhikkhum oloketvā yath' evāyam bhikkhu (c. -ū) bhūripaṃṇo evam eva nena attānam patittāpetum vaddhatīti cintētvā tena saddhiṃ kathento viya obhāsam (c. oh-) pharivā imam gātham āha: Yogā ve etc. Tattha yogā ti atthatisāya ārammaṇesu yonisomana-sikārā (c. -o); bhū rīti paṭhavisamāya vitthatāya paṃṇāy' etam nāmam; ... bhavāya vibhavāya cā ti vaddhiyā ca avaddhiyā ca ... Poṭhilassa vatthum.

Bhūrī Abhidh. p. 18, 9. 150, 3; secundum Wilsonem sanscr. bhurij v. bhūrij terram tantum significat. Niveseyya cfr. v. 158.

v. 283-84. Locus: Jetavanam. Personæ: mahalla-kabhikkhū.

Tattha rukkhan ti Satthārā hi vanam chindathā ti vutte tesam acirapabbajitānam bhikkhūnam amhe vāsīdāni gaḥetvā vanam chindāpetīti rukkhe chinditukāmatā uppajji, atha ne mayā rāgādikilesavanam sandhāy' etam vuttam na rukkhe ti

paṭisēdhento má rukkhā ti āha; vanato ti yathā pākatika-
vanato simhādibhayam evaṃ jātiādibhayam pi kilesavanato
jāyatīti attho; vanañ ca vanathañ cá ti ettha (yathā?)
maḥantarukkhā vanaṃ nāma khuddakā tasmim vane thitattā
vanathā nāma pubbuppattikā rukkhā vā vanaṃ nāma aparā-
paruppattikā vanathā nāma evaṃ evaṃ maḥantamaḥantā vā-
vakaddhanakā (?) kilesā vanaṃ nāma pavattiyam vipākādayakā
vanathā nāma pubbuppattikā vā vanaṃ nāma aparāparuppattikā
vanathā nāma, taṃ pana ubhayam pi catutthamaggaññena (catu-
magga-?) chinditabbaṃ, tenāha: chetvā vanañ ca vanathañ ca
nibbānā hōtha nikkilesā hōthā ti; yāvaṃ hi vanatho ti yāva
esa anumatto pi kilesavanatho narassa nārisu na chijjati tāva
so khīrapako vacchō mātari viya paṭibaddhamano laggacitto
va hōtīti attho...

Vana cfr. vv. 339. 344; in Abhidh. p. 19, 19. 144, 18
legitur vāna et vāna. Vanatha Abhidh. p. 19, 19. Nibbāna
cfr. v. 134. Hōtha præs. s. imper. Anumatta sanscr.
aut adj. anumātra (cfr. not. ad v. 143) aut part. rad. mad
præs. anu. Nārisu pro nārisu, vocali metri causa correpta.
De metro hujus et seq. versus app. vide.

v. 285. Locus: Jetavanaṃ. Persona: Sāriputtatthe-
rassa saddhivihārikabhikkhu.

Tattha ucchindā ti arahattamaggena chinda; sārādikān
ti saradakāle nibbattaṃ; santimaggan ti nibbānagāmiṃ
atthaṅgikāṃ maggaṃ; brūhayā ti vaddhaya, nibbānaṃ hi
sugatena desitaṃ, tasmā tassa maggaṃ bhāvehīti attho...

Santimagga cfr. vv. 268. 269. Nibbānaṃ rectius for-
tasse appositio habetur.

v. 286. Locus: Jetavanaṃ. Persona: maḥādhaṇa-
vāṇijo.

Tattha idha vassan ti imasmim ~~thāne~~ ~~idañ~~ c' ~~idañ~~ ca karonto catumāsāṃ vassāṃ vasissāmi, hemantagimhisú ti hemantagimhesu pi cattáro cattáro máse idañ c' idañ ca karonto idh' eva vasissāmīti, evaṃ diṭṭhadhammikasamparáyikaṃ atthaṃ ajánanto bálo cinteti; antaráyan ti asukasmim náma kále vá dose vá vaye vá marissāmīti attano jívitantaráyāṃ na bujhatīti . . .

v. 287. Locus: Jetavanāṃ. Persona: Kiságotamī.

Tattha taṃ puttapaṣusammattan ti tathárúpaṃ (c. taṃrúpaṃ) baládisampanne putte ca paśú (c. paśu) ca labhitvá mama puttá (c. -o) abhirúpá balasampanná paṇḍitá sabbakicca-samatthá mama goṇo abhirúpo arogo mama bhárasaḥo mama gávi bahukhírā ti evaṃ puttehi (c. vu-) ca paśúhi ca sammattāṃ (c. sampattāṃ) naraṃ; byásattamanasaṃ ti hiraṇi-ṇasuvanaṇḍisu vá pattacívarádisu vá kiñcid eva labhitvá tato uttaritaraṃ patthentáya sattamánasaṃ vá cakkhuvīñṇeyyádisu árammaṇesu (c. -nesu) vuttappakáresu (c. -re) vá parikkháresu yaṃ yaṃ (c. ya) laddhaṃ hoti tattha tattha laggantáya satta-mánasaṃ (c. -ṇa-) vá . . .

In Mahábh. 12, 6944 hic versus exstat tali specie:

Taṃ puttrapaṣusampannaṃ vyásaktamanasaṃ naraṃ
suptaṃ vyághraṃ mahāgho vá mṛtyur ádáya gacchati,
et 12, 6540 ita legitur:

Taṃ puttrapaṣusampannaṃ vyásaktamanasaṃ naraṃ
suptaṃ vyághro mṛgam iva mṛtyur ádáya gacchati.
Minus aptum videtur verbum sampanna quam sammatta, cui major vis inest, quum eum studio liberorum affectum significet. Vá eodem sensu quo iva raro tantum obvium ex palica lingua in carmina epica fortasse irrepsit. Cfr. v. 47.

v. 288-89. Locus: Jetavanam. Persona: Paṭácára.

... Etam atthavasan ti evaṃ tesāṃ aññamaññassa tāṇaṃ bhavituṃ asamatthabhávasamkhátam káranam jānitvā paṇḍito catuparisuddhisflena samvuto rakkhitagopito hutvā nibbānagamanam (c. -nam) atthaṅgikam maggam síghasígham sodheyyá ti attho...

Atthavasam rei rationem, quomodo res se habeat.

v. 290. Locus: Veluvanam. Materia: Gaṅgárohaṇam.

Tattha mattásukhapariccágá ti mattásukhan ti pamāṇam (c. -nam) sukham parittasukham vuccati, tassa pariccágena; vipulam sukhan ti udárasukham nibbānasukham vuccati, tadve (tañ ce?) passeyyá ti attho; idam vuttam hoti: ekam hi bhojanapátim sajjápetvā bhunjantassa mattásukham náma uppajjati, tam pana pariccajitvā uposatham vá karon-tassa dánam vá dadantassa vipulam uláram nibbānasukham náma nibbattati, tasmá sace evaṃ tassa mattásukhassa pariccágá vipulam (c. -á) sukham passati ath' etam vipulam sukham sammá passanto paṇḍito tam mattásukhañ cajeyyá ti attho...

v. 291. Locus: Jetavanam. Persona: kukkuṇḍa-khádiká.

Tattha paradukkhúpadhánená ti parasimim dukkhúpadhánena paradukkhúpadhánená ti attho; verasamsa ggasamsaṭṭho ti so puggalo akkosanapaccakkosanapaharapaṭiharanađínam vasena aññamaññam katena verasamsaggena samsaṭṭho verá so na (c. pana) parimuccati niccakalam veravasena dukkham eva pápuṇátiti attho...

v. 292-93. Locus: Bhaddiyam nissáya Játíyaya vanam. Personæ: Bhaddiyabhikkhú.

Tattha yam hi kiccan ti bhikkhuno hi pabbajitakálato pattháya aparimánasflakkhandhagopanam (c. -ánam) aramñaváso dhútaṅgapariharaṇam (c. dhu-) bhávanáramatá ti evam ádikiccam náma, imehi pana yam attano kiccam tam apaviddham chaḍḍhitam (c. -itánam), akiccan ti bhikkhuno pana chattamaṇḍanaupáhanapádukasattathálakadhammakarakáyabandhanaasamvaddhanamaṇḍanam akiccam náma, yehi (c. yo)hi tam kayirati tesam mánanam (c. mána-) ukkhipitvá caraṇena unnaḷanam sativossaggena pamattánam cattáro pi ásavá vadḍhantíti attho; susamáraddhá ti supariggahitá; káyagatá satíti káyánupassaná bhávaná; akiccan ti te evam chattamaṇḍanádikam akiccam na sevanti na karontíti attho; kicce ti pabbajitakálato pattháya kattabbe aparimánasflakkhandhagopanádike (c. -pá-) karaṇīye; sáta cca kárino (c. -no) ti satta kárino (satata kárino ?) aṭṭhitakárino (?); tesam satiyá avippavásena satánam sáttakasampajamñam gocarasampajamñam (c. -a) asammoha sampajamñam ti catúhi (?) sampajamñehi sampajánanam cattáro pi ásavá attham gacchanti parikkhayam abhavam gacchantíti attho...

Apaviddha a rad. vidh s. vyadh? Unnaḷa qui baculum erigit (s. un-nada)? Káyagatá sati cfr. vv. 296-99. Sáta cca s. sátatya a satata? cfr. v. 93 sátatika. Sata s. smṛta.

v. 294-95. Mátaran ti imam dhammadesanam Satthá Jetavane viharanto Lakunṭakabhaddiyattheram árabba kathesi. Ekadivasam hi sambahulá ágantuká bhikkhú Sattháram (c. -rá) diváttháne nisinnam upasamkamitvá vanditvá ekamantam nisídimsu, tasmim khane Lakunṭakabhaddiyathero Bhagavato avidúre atikkamati, Satthá tesam bhikkhúnam cittácaram

natvá oloketvá passatha bhikkhave ayam ~~bhikkhu~~ (c. -~~u~~) má-
 tápitaro hanitvá niddukkho hutvá yátti vatvá tehi (c. te)
 bhikkhúhi kin nu kho Satthá vadatíti amñamamñam mukháni
 oloketvá samsayapakkhanena (-pekhanena?) hi bhante kim nám'
 etañ vadathá ti vutte tesam dhammam desento imam gátham
 áha: Mátaram etc. Tattha sánucaran ti áyasádhakena áyutta-
 kena sahitam, ettha hi tanhá jáneti purisan ti pacanato (vac-?) tisu
 bhavesu sattánam janato (c. janato) tanhá mática náma, aham
 asukassa náma ramño vá rájamahámattassa vá putto ti pitaram
 nissáya asaní mánassa uppajjanato asmim máno pitá náma, loko
 viya rájanam yasmá sabbadiñhigatá ni ve sassatucchedadiñhiyo
 bhanjanti tasmá sassatucchedadiñhiyo dve khattiyarájano náma,
 dvádasáyatanáni pittatathena ratthasadisatá ratthá náma, áyasá-
 dhako áyuttakapuriso viya tam nissito nandirágo anucaro náma;
 anígho ti niddukkho; bráhmaño ti khínásavo; etesam
 tanhádnám arahattamaggañánásiná hatatá khínásavo niddukkho
 hutvá yátti, ayam ettha attho;... tattha rájano dve ca
 sotthiye ti dve ca bráhmañe; imissá hi gátháya Satthá attano
 dhammissaratáya desanávidhikusalatáya ca sassatucchedadiñhiyo
 dve bráhmañe rájano katvá kathesi; veyyagghapañcaman
 ti ettha yagghánucarino sappatibhayo (c. -avo) duppatipajjo maggo
 veyyaggho náma vicikicchá nívarañnam pi tena sadisatáya
 veyyaggham náma tam pañcamam assatí nívaranapañcakam
 veyyagghapañcamam náma (-?) idam ca veyyagghapañcamam
 arahattañánásiná nissesam hantvá anígho yáti bráhmaño ti,
 ayam ettha attho; sesam purimasadisam (c. purisamasam) evá
 ti... Lakunṭakabhaddiyattherassa vatthum.

Miror, hos versus hic inveniri, buddhisticæ enim doctrinæ,
 in specie Dhammapadi (v. 403 al.), repugnare videntur, optime
 vero systemati brahmanico convenire (Manu 11). Hac de causa
 commentatori necesse est metaphoricè interpretari. Anígha
 adj. a nígha (Abhidh. p. 10, 1; s. nyagha i. q. agha?)

formatum? Sotthiya i. q. sottiya Abhidh. p. 53, 1; s. crotriya. Veyyaggha denominativum existimavi a sanscr. vyagra, fallor fortasse.

v. 296-301. Locus: Veluvanam. Persona: dāru-sāṭikassa putto.

Ratto antiquior forma locativi, s. rátrau. Buddhagatá sati cfr. Asiat. Researches vol. xx p. 470.

v. 302. Duppabbajjan (c. -ajan) ti imam dhammadesanam Satthá Vesálim (c. -iyam) nissáya Mahávine viharanto amñataram Vajjiputtakabhikkhum árabba kathesi, yam sandháya vuttam: Amñataro Vajjiputtako bhikkhu Vesáliyam viharati aññataramim vanasaṇḍe, tena kho pana samayena Vesáliyam sabbarattiváro hoti, atha kho so bhikkhu (c. -ú) Vesáliyam turiyatálitaváditanigghosassaddam sutvá paridevamáno táyam veláyam imam gátham áha:

Ekaká mayam aramñe viharáma
apaviddham va vanasmim dārukam^a
etádisi káya rattiyá
tesu dáni amñehi pápiyo ti (-?).

So kira Vajjiraṭṭhe rájaputto várena sampattam rajjam paháya pabbajito Vesáliyam cátummahárájikehi saddhim ekábaddham (?) katvá sakalanaṅgare dhajapaṭákádíhi patimaṇḍite komudiyá punnamáya sabbarattiváre (c. -cáre) vattamáne bheriyádínam turiyánam tálitánam nigghosam vatádínam ca vádítanam saddam sutvá yáni Vesáliyam satta rájasaḥassáni satta ca rájasatáni satta ca rájáno tattaká eva ca (c. ma) nesam yuvarájasenápatiádayo tesu alamkatapaṭiyattesu nakkhattakālanattháya víthim otinnesu satthi-hatthe mahácāmkame camkamamáno nabhamajjhe thitam candam disvá camkamanakoṭiyam phalakam nissáya thito

^a cod. vatasmim dārukam.

veṭhanálamkáraviraḥitattá vane chaddhitadárukaṃ viya attabhávam oloketvá atthi nu kho amño amhehi lámakataro ti cintento pakatiyá aramñakádiguṇayutto pi tasmim̃ khaṇe anabhiratiyá pflito evam̃ áha. So tasmim̃ vanasaṇḍe adhivattháya devatáya imam̃ bhikkhum̃ (c. -ú) samvejessám̃ti adhippáyena:

Ekako tvaṃ aram̃ne viharasi
 apavidham̃^a va vanasmim̃ dárukaṃ
 tassa te bahuká pihayanti^b
 nerayiká viya saggagáminan^c ti

vuttam̃ (-o,?) imam̃ gátham̃ sutvá puna divase Sathháram̃ upasamkamitvá vanditvá nisídi, Sathhá tam̃ pavattim̃ ñatvá gharávásassa dukkhatam̃ pakásetukámo pañca dukkháni samodhānetvá imam̃ gátham̃ áha: Duppabbajam̃ etc. Tattha duppabbajjan (c. -ajan) ti appam̃ vá mahantaṃ vá bhogakkhandhañ c'eva ñátiparivaddhañ c'eva paháya imasmim̃ sásane uram̃ datvá pabbajam̃ náma dukkham̃; durabhíramanti evam̃ pabbajitenāpi bhikkhácariyáya jívítavuttim̃ ghaṭantena aparimāṇasílakkhandhagopanadhammánudhammapaṭipattipúraṇavasena (c. -gopana- -púrana-) abhíramitum̃ dukkham̃; durávásá ti yasmá pana gharam̃ ávasantena (c. ává-) rájūnam̃ rájakiccam̃ issarānam̃ issarakiccam̃ vahitabbaṃ parijaná (c. -añ) c'eva dhammiká ca samaṇabrahmaṇá saṃgahetabbá evam̃ sante pi gharáváso pi chiddaghaṭo viya mahásamuddo viya ca suduppúro (c. tuduppúro) tasmá ghará nám' ete durávásá dukkhá ávasitum̃ (c. ási-) ten' eva (c. neva) ca káraṇena dukkhá (c. -o) ti attho; dukkho samánassa m̃ v á s o ti gihino vá hi ye játigottakulabhágehi pabbajitá vá slácárahāhusaccádñhi samánāpi (c. -ñāpi) hutvá ko hi tvaṃ ke si (ko hi?) ahan ti ádñi vatvá adhikaranapasutá honti te asamáná (c. -ñá) náma, tehi saddhim̃ samvásó náma dukkho ti attho; dukkhánupatit' addhagú (c. -u) ti ye vaddhasamkhátam̃ addhānam̃ paṭipannattá addhagú te dukkhe anupatitá va (c. ca);

^a cod. apavittham̃ ^b cod. piñhanti ^c saggaháminau.

tasmá na c' addhagú (c. caṇḍagú) viyá (c. tiyá) ti yasmá dukkhanupatitabhávo pi dukkho addhagúbhávo (c. -gu-) pi tasmá vaddhasamkhátaaddhánam gamanattá (c. -ṇattáya) addhagú náma (adde: na) bhaveyya, vuttappakárena (c. -ṇa) dukkhena anupatito pi na bhaveyyá ti attho... Vajjiputtakabhikkhussa vatthum.

In versu vertendo comment. sequutus sum, num jure videant docti. Dukkhanupatit' addhagú pluralem judicat commentator, melius fortasse singularis habetur, cfr. v. 389 y' assa, v. 152 appassut' áyam, v. 56 y' áyam.

v. 303. Saddho ti imam dhammadesanam Satthá Jetavane viharanto Cittagahapatim árabha katesi. Vatthum Bálavagge* asatam bhávanam iccheyyá ti gáthavannánaaya vittháritam, gáthápi tath' evágatá, vuttam h' etam tattha: kim pana bhante etassa tumhákam santikam ágacchantass' eva ayam sakkáro uppajji udáhu amñattha gacchantassápi uppajjethá ti; Ánanda mama santikam ágacchantassa pi amñattha gacchantassa p' etassa uppajjat' eva, ayam hi upásako saddho pasanno sampannaslo, evarúpo yam yam disam bhajati tattha tath' ev' assa lábhasakkáro nibbattatíti vatvá imam gátham áha: Saddho etc... Cittagahapatikassa vatthum.

v. 304. Locus: Jetavanam. Persona: Cúlasubhaddá.

v. 305. Locus: Jetavanam. Persona: ekavihárikatthero.

Tattha ekásanam ekaseyyan ti bhikkhusahassamajjhe pi hi múlakammaṭṭhánam vijahitvá ten' eva manasikárena nisinnassa ásanam náma, lohápásádasadise pi ca pásáde bhikkhusahassamajjhe pamñatte vicittapaccattharanúpadháne (c. -pac-catar-) mahárahe sayane satim upatthapetvá dakkhiṇena passena múlakammaṭṭhánamanasikárena nipannassa bhikkhussa seyyá

* V. 73. Cfr. p. 267.

ekaseyyá náma, evarúpañ ekásanam ekaseyyañ ca bhajethá ti attho; a ta ndito ti jañghábalam nissáya jívítakappena akusíto hutvá sabbiriyápathesu ekako vicaranto ti attho; eko da mayan ti rattiñhánádisu kammañhánam anuyuñjitvá maggaphaládhigamavasena eko va hutvá attánam damento ti attho; vanante ramito siyá ti evam attánam damento itthipurisasaddáñhi pavivitto vanante yeva abhirato bhaveyya, na hi sakká ákinñaviháríná evam attánam dametun ti attho...

v. 306. Locus: Jetavanam. Persona: Sundariparibbájiká.

Tattha abhúta vádíti parassa dosañ adisvá va musá vadam katvá tucchena param abbhácikkhanto (c. -á); katvá ti yo vá pana pápakammañ katvá náham etañ karomíti áha...

Yo vâpi B C; yo câpi A. Karomíti câha A C; -míti vâha B; ti glossa est, quæ scribarum inscitia in textum irrepsit, fortasse principio scriptum erat karomicáha, sive pro karomiccáha, sive cum ea (va) pleonast., sive cum e euphoniæ causa inserto.

v. 307. Locus: Veluvanam. Persona: ducçaritaphalánubhávasattá.

Tattha kásávakañthá ti kásávena paliveñhitakañthá; pápadham má ti lámakadhammá; asaññatá ti káyádisam-yamarahitá, tathárúpá pápapuggalá attaná katehi akusalakammeñi niraye uppajjanti, te tattha pacitvá tato cutá pakkávasese tesu (?) pi evam paccantíti attho...

Kásáva cfr. v. 9, Abhidhánapp. p. 38, 12, Burnouf: Introd. p. 180. Te upapajjare, eke upapajjanti (v. 126) et so upapajjati (v. 140) fortasse legenda sunt: te 'pap-, eke 'pap- et so 'pap-, itidemque rasmiggáho itaro (v. 222),

et yo imam (v. 414): -ho 'taro, yo 'mam (cfr. yo 'dha vv. 367. 409. 415).

v. 308. Seyyo ayogulo ti imam dhammadesanam Satthá Vesálim (c. -iyam) nissáya Maháavane viharanto Vaggu-mudátíriye bhikkhú árabba kathesi. Vatthum Uttarimanussa-dhammaparájike ágatam eva. Tadá Satthá te bhikkhú kini pana tunhe bhikkhave udarassa attháya gihínam amñamamñassa uttarimanussadhammassa vaṇṇam bhásitthá ti vatvá tehi áma bhante ti vutte te hi bhikkhú anekapariyáyena vigarहितvá imam gátham áha: Seyyo etc. Tattha yañ ce bhunñjeyyá ti yam dussílo nissílapuggalo káyádñhi asamýato ratthavásñhi (c. -ihí) saddháya dinnam ratthapindam samano 'mhñti pañijá-nanto gahetvá bhunñjeyya tatto áditto aggivaṇṇo ayogulo bhutto seyyo sundarataro (c. -darato) ti, kimkárañá: tappaccayá hi eko attabhávo jháyye (?), dussílo pana saddhádeyyam bhunñitvá anekáni játisatáni niraye paccayyá ti attho . . .

v. 309-10. Cattári thánánñti imam dhammadesanam Satthá Jetavane viharanto Anáthapindikassa bháGINEYYAM Khemam náma setthiputtam árabba kathesi; so kira abhirúpo ahosi, yebhuyyena itthiyo (c. -iso) tam disvá rágábhíbhútá sakabhávena santhátum násakkhimsu, so pi paradarakammá-bhirato va ahosi, atha nam rattim rájapurisá gahetvá ramño dassesum, rájá mahásetthissa lajjámñti tam kiñci avatvá vissajjá-psi, so pana n'eva virami, atha nam dutiyam pi tatiyam pi rájapurisá gahetvá ramño dassesum, rájá vissajjápsi yeva, mahásetthí (c. -i) tam pavattim sutvá tam ádáya Satthu santikam gantvá tam pavattim árocápetvá bhante imassa dhammam desethá ti áha, Satthá tassa samvegakatham kathetvá paradá-rasevanáyam dosam dassento imá gáthá abhási: Cattári etc. Tattha thánánñti dukkhakárañani; pamatto ti sativossaggena

samannágato; ápa_jjatíti pápuṇáti; paradárúpasevítí pa-
rassa dárám upasevanto uppathacárf; apumñalábhan ti
akusalalábham; nanikámaseyyan ti yathá icchati (c. -nti)
evam seyyam alabbitvá anicchitam parittakam eva. kálam
seyyam labhati; apumñalábho eá ti evam tassa ayañ ca
apumñatenacaapumñatena (apumñalábho tena ca?) nirayasam-
khátá (c. -yams-) pápiká gatí hotíti; ratí ca thokiká ti tassa
bhítassa bhítáya itthiyá saddhim rati sápi thokiká parittá hoti;
garukan ti rájá ca hatthacehedanádivasena garukam dandam
pañeti; tasmá ti yasmá paradáram sevanto etáni apumñádñi
pápuṇáti tasmá paradáram na seveyyá ti attho...

Apumñalábha et nanikámaseyya suam quodque
propriam sententiam, mihi adhuc ignotam, habere videntur.
Pañeti s. pranayati. De metro app. vide.

v. 311-13. Locus: Jetavanam. Persona: dubbaja-
bhikkhu.

Tattha kuso ti yam kiñci tikhiṇadháram tinam (c. tinam)
antamaso talapaṇṇam pi, yathá so kuso yena duggahíto tassa
hattham anukantati páleti evam evam samanadhammasam-
khátam sámāñnam pi khaṇḍasíláditáya dupparámattham (c. -a)
nirayáya upakaddhati niraye nibbattápetíti attho; saṭhílan
ti (olíssetvá (?) káranena saṭhílagáham katvá katam yam kammam;
samkiliṭṭhan ti vesádikena (c. -ke) agocaracaranena (c. agocara-
nena) samkiliṭṭham (c. -a); samkassarati samkáhi saritabham
uposathakiccádisu amñatarena kiccena sannipatitam pi samgham
disvá: addhá ime mama cariyam ñatvá mam ukkhipitukámá
va sannipatantíti (c. -patiti) evam attano ásamkáhi saritam
(c. sarítum) ussamkitam parisamkitam;... kayirañ ce ti
tasmá yam kammam kareyyam tam kareyyam eva; dalhan
enam parakkame ti thirataram eva katvá avattasamá-
dáno (vanta-?) hutvá etam (c. ekam) kayirá; paribbájo

(c. -bbaje) ti saṭṭhila bhāvēna tato khaṇḍādibhāvappatto sama-
 nadhammo; bhiiyo ti abbhantare vijjamānaṃ rāgarajādīṃ
 evarūpo samānadhammo apanetuṃ (c. -tetuṃ) na sakkoti, atha
 kho tassa upari aparam pi rāgarajādīṃ (c. -i) ākiratṭi attho...

Dupparāmaṭṭha a rad. mas (Clough: Pali Verbs p. 18, 38) s. mṛṣ. Upakaddhati a rad. kaddh (Clough: Pali Verbs p. 11, 26) s. kard (cfr. chaddh, Pali Verbs p. 13, 19, s. chard)? Saṭṭhila i. q. saṭṭha s. ṣaṭṭha? Saṃkassara compositum ex saṃka (s. ṣaṅka) et sara (s. smara)? Kayirath pro kayirāth sic omnes codd. Miror, vocalem esse correptam, quum sit in pede secundo Epitritus primus usitatissimus, Ionicus a. minori vero rarus (cfr. not. ad v. 68) et quidem grammaticis auctoribus non permissus.

v. 314. Locus: Jetavanaṃ. Persona: issāpakatiṭṭhi.

Sententia: prodest homini, ut malum facinus non committat, nam postea poenitet eum facti, quod vero facit bonum facinus id fecisse eum non poenitebit.

v. 315. Locus: Jetavanaṃ. Personæ: sambahulā āgan-
 tukabhikkhū.

Tattha santarabāhiraṃ ti bhikkhave yathā tehi manussehi taṃ paccantanaṅgaram dvārapākārādīni thirāni karontehi saantaradvāraṭṭhālaudakaparikhādīni (c. -raddhālauddā-) thirāni karontehi santarabāhiraṃ (c. -raṃbā-) guttaṃ kataṃ evaṃ tumhe pi satim upaṭṭhāpetvā ajjhattikāni cha dvārāni pidahitvā dvārarakkhikāni satim avissajjetvā yathā gayhamānāni bāhiraṃ ca (cha?) āyatanāni ajjhattikānaṃ upaghātaya saṃvattati tathā āgaṇ-
 hantā ti pi (-?) thirāni katvā tesāni appavesāya dvārarakkhikāni satim appahāya vicarantā attānaṃ gopethā ti attho; khaṇo (c. -e) ve mā upaccagā ti yo hi evaṃ attānaṃ gopeti taṃ puggalaṃ ayaṃ buddhuppādakkhaṇo Majjhimadeso uppattikkhaṇo sammāditṭhiyā paṭiladdhakkhaṇo (c. -e) channaṃ āya-

tanánam avekallakkaṇo ti sabbo ayaṃ khaṇo (adde: na) atikkamati, so khaṇo tumhe má atikkamatu; khaṇátítá ti ye hi tam khaṇam atítá (c. -am) ye vá puggale so khaṇo atíto te nirayamhi samappitá hutvá tatha nibbattitvá socantíti attho . . .

Gopetha aut 2 pers. plur. imper. aut 3 pers. sing. potentialis attanop. Ve s. vai, vel pro vo (comment. tumhe)?

v. 316-17. Alajjitá ye ti imaṃ dhammadesanam Satthá Jetavane viharanto nigaṇthe árabba kathesi. Ekasmim divase bhikkhú nigaṇthe (c. ni-) disvá katham samutthápesum: ávuso sabbaso appaticchanehi acelakehi ime nigaṇthavaratará sesakam purimasamappitá va paṭiccháđenti sahiriká mamñe ete ti (c. hi), tam sutvá nigaṇthá: na mayam etena káraṇena paṭiccháđema paṃsurájádayo pi pana puggalá eva jívítindriyapaṭibaddhá evañ ca te no bhikkhábhájanesu má patimsu (-?) iminá káraṇena paṭiccháđemá ti vatvá tehi saddhim vádapaṭiváđavasena bahukatham kathesum, bhikkhú (c. -u) Sattháram upasamkamitvá nisinnakále nam pavattim árocayimsu, Satthá bhikkhave alajjitabbe lajjitvá lajjitabbe na lajjamáná náma duggatiparáyaná hontíti vatvá dhammam desento imá gáthá abhási: Alajjitá etc. Tattha alajjitá ye ti alajjitabbe bhikkhábhájanamhi alajjitabbam náma, te pana tam paṭiccháđetvá vicarantá tena lajjanti náma; lajjitá ye ti apaticchannena hirkopínaṅgena lajjitabbam, na te pana tam apaticcháđetvá vicarantá tena (c. lajjitáyena) lajjanti náma, (c. addit: tena tesan tam alajjitan ti náma) tena tesan tam alajjitabbena lajjitabbam lajjitabbena ca alajjitabbam, tucchagahaṇabhávena ca amñathághaṇabhávena ca (c. va) micchádiṭṭhi hoti, tasmá dayitvá vicarantá te micchádiṭṭhisamádáná sattá nirayáđibhedam duggatim gacchanti attho; abhaye ti bhikkhábhájanam nissáya rágadosamoḥánam diṭṭhikilesaduccaritamáyánam (c. -duccata-) anuppajja-

nato (c. -anto) bhikkhábhájanaṃ abhayaṃ náma, yena taṃ paṭi-
cchádento (-nti?) pana abhaye bhayadassino náma, hirikopfnaṅgaṃ
(c. -īnamtaṃ) pana nissāya rágádīnaṃ uppajjanato taṃ bhayaṃ
náma, tassa apaṭicchádanena bhaye ca abhayadassino, tassa taṃ
amñathágahaṇassa (c. ayathāvagahaṇassa) samádinnattá (c. -ṇṇa-)
micchádiṭṭhisamádáná sattá gacchanti duggatin ti attho...

Bhayadassino cfr. not. ad v. 24; A et B -dassino.

v. 318-19. Locus: Jetavanam. Personæ: titthiya-
sāvaka.

Tattha avajje ti dasavatthukáya sammádiṭṭhiyá tassá
upanissayabhúte dhamme ca; vajjamatino ti vajjaṃ idan
ti uppannamatino, dasavatthukamicchádiṭṭhikasamkháte (c. -ena)
pana tassá upanissayadhammasamkháte ca avajjadassino, etissá
avajjaṃ vajjaṃ vajjaṃ ca avajjato ñatvá gahaṇasamkhátáya
micchádiṭṭhiyá samádinnattá (c. -ṇṇa-) micchádiṭṭhisamádáná
sattá duggatim gacchanti ti attho...

v. 320-22. Locus: Kosambí. Persona: attá.

... Assatará ti valaváya gadrabhena játá; ájáníyyá ti
yaṃ assadammasárahikáraṇaṃ káreti tassa khippaṃ jánana-
samattho; sin dhavá ti Sindhavaraṭṭhe játá assá; mahánáṅgá
ti kuñjarasamkhátá maháhatthino (c. -no); attadanto ti ete
assatará sindhavá kuñjará vá dantá varam na adantá, so pana
catumaggasamkhátena attaná dantatáya attadanto nibbisevano,
ayaṃ tato pi varam sabbehi pi etehi uttaritaro ti attho...

Cápáto pro cápato, item pasásanáto. Ativákya
(Manu 6, 47) cfr. dussīya, et contra, vocali correpta, balya v. 6a,
pahatvána vv. 248. 415. Abhirúhati, palice plerumque rúh
scribitur pro ruh, cfr. v. 338.

v. 323. Na hi etehīti imam̄ dhammadesanam̄ Satthá Jeta-vane viharanto ekam̄ hatthácariyapubbakam̄ bhikkhum̄ árabbhá kathesi; so kira ekadivasam̄ Aciravatínadítire hatthidamakam̄ ekam̄ hatthim̄ damíti (?) attano icchitam̄ káranam̄ sikkhá-petum̄ asakkontam̄ disvá samípe thite bhikkhú (c. -u) áman-tetvá áha: ávuso sace ayam̄ hatthácariyo imam̄ hatthim̄ asu-kattháne náma vijjheyya khippam̄ eva imam̄ káranam̄ sikkheyyá ti, so tassa katham̄ sutvá tathá katvá tam̄ hatthim̄ sudantam̄ damesi, te bhikkhú tam̄ pavattim̄ Satthu árocesum̄, Satthá tam̄ bhikkhum̄ pakkosápetvá saccam̄ kira te etam̄ vuttan ti pucchitvá saccam̄ bhante ti vutte vígarahitvá: kim̄ te mogha-purisa hatthiyánena vá amñena vá dantena na hi sudantehi etehi yánehi agatapubbam̄ thánam̄ gantum̄ samattho náma atthi attaná pana sudantena sakká agatapubbatthánam̄ (c. ág-) gantum̄ tasmá attánam̄ (c. -nám) eva damehi kim̄ te etesam̄ damená ti vatvá imam̄ (c. -á) gátham̄ áha: Na hi etc. Tass' attho: yáni etáni hatthiyánádáni yánáni na hi tehi yánehi koci puggalo supinantena pi agatapubbattá agatan ti samkháta-nibbánadisam̄ (c. -nasadi-) tathá na gaccheyya yathá pubbháge indriyadamena dantena aparabháge ariyamaggabhávanáya su-danto nibbisevano sappamño puggalo tam̄ agatapubbam̄ disam̄ gacchati dantabhúmir̄ (c. -bhu-) pápuṇáti, tasmá attadamanam̄ eva tato (c. te) varan ti attho . . .

Valde corruptum hunc versum restituere non valeo; deest in cod. C, A habet: yath' attána sudantena dante dantena gacchati, B: yath' attánam̄ sudantena dantena gacchati, fortasse legendum est: yath' attaná (cfr. v. 160) sudantena, danto dan-tena gacchati.

v. 324. Locus: Sávathí. Personæ: amñatarabráhma-nassa puttá.

Tattha dhanapálako námá ti tadá Kásiramño hatthá-

cariyam pesetvá ramaṇye náṅgabhavane gáhpitassa hatthino (c. -ṇo) etaṃ námaṃ; kaṭukappabhedano ti tikhiṇamado, hatthinaṃ hi madakále kaṇṇacúliká pabhijanti, pakatiyápi hatthino tasmim kále amkusová (?) tuttomare (-rehi?) pacandanti caṇḍá bhavanti, so pana aticandó yeva, tena vuttam kaṭukappabhedano dunnivárayo (c. -e) ti...

Dunniváraya s. durnivárayat? De metro app. vide.

v. 325*. Middhi yadá ti imaṃ dhammadesanaṃ Satthá Jetavane viharanto rájanaṃ Pasenadikosalaṃ árabba kthesi; ekasmim hi samaye rájá taṇḍuladonassa (c. -na-) odanaṃ tadanurúpena (c. -aṇu-) súpavyañjana (c. -jane) bhujjati, so ekadivasam bhuttapátaraso (c. -ttájáta-) bhattasammadaṃ avinodetvá Satthu santikaṃ gantvá kilantarúpo ito c' ito (adde: ca) samparivattati, niddáya abhibhúto samáno pi ujukaṃ (c. ujú-) nisíditaṃ asakkonto ekamantaṃ nisídi, atha naṃ Satthá áha: kim mahárájá avissamitvá ágato 'síti, áma bhante bhuttakálato pattháya me mahádukkhaṃ hotti, atha naṃ Satthá mahárája atibahubhuñjino (c. -bahum-) etaṃ dukkhaṃ hotti vatvá imaṃ gátham áha: Middhi etc. Tattha middhi ti thnamiddhabhibhúto; mahagghaso cá ti mahábhujano áharabhatthaka alaṃ sáta ka tattha vaddhakakákamásakabhuttavamitakánaṃ (?) amñataro viya; nivápapuṭṭho ti kuṇḍádiná súkarabhattena puṭṭho, gharasúkaro hi bálakálato pattháya posiyamáno thúlasarírakále gehá bahi nikkhamitaṃ alabhanto hetthamañcádisu samparivattitvá assasanto passasanto sayam eva, idaṃ vuttam hoti: (adde: yadá) puriso middhi ca hoti mahagghaso ca nivápapuṭṭho (c. nipápa-) mahávaráho viya amñena iriyápathena thapetaṃ asakkonto niddáyanasílo samparivattasáyí tadá so aniccaṃ dukkhaṃ anattá ti tñi lakkhaṇáni (c. -náni) manasikátum asakkoti, tesam amanasikará mandapaṃño punappuna gabbhaṃ upeti, gabbha-

* Cfr. fabulam ad v. 204.

pásato (c. -te) na parimuccatthi (c. -vu-). Desanávasáne Satthá ramño upakáravasena :

Manujassa sadá satímato^a
 mattam jánato laddhabhojane
 tanú tassa bhavanti vedaná,
 sanikam jírati áyu pálayan ti

imam gátham vatvá Uttaramánavam ugghanápetvá imam gátham ramño bhojanaveláyam vadeyyási iminá (c. -ná) ca upáyena bhojanam pariháyeyyáshti (-hápeyy-?) upáyam ácikkhi, so tathá akási (c. á-), rájá aparena samayena náliko-danaparamatáya sañhito susallahukasaríro sukhappatto Satthari uppannavissáso sattáham asadisadánam pavattesi; anumodanáya sampattamahájanassa (-jano?) mahantim (-tam?) visesam pápuñiti. Pasenadikosalassa vatthum.

Mahaggghasa cfr. vv. 127. 312. 356 et not. ad v. 148.

v. 326. Idam pure ti imam dhammadesanam Satthá Jetavane viharanto Sánusámañeram árabba kthesi; so kira ekissá upásikáya ekaputtako, atha nam sá daharakále yeva pabbájesi, so pabbajitakálato pattháya sflavá ahosi vattasampanno, ácariyupajjháyaágantukánam vattam katam eva hoti, másassa attha divase páto va uttháya udakamálake udakam thapetvá dhammasavanaggam sammajjitvá dípam jáletvá madhurassarena (c. -na) dhammasavanam gholeti, bhikkhú tassa mamñitvá (?) pada bhánam (c. -há-) bhava sámáñerá ti ajjhesanti, so mayham hadayam vá rujati (c. rú-) káyo vá khádátiti kiñci paccáharam akatvá dhammásanam abhirúhitvá Ákásagañgam otárento viya padabhánam vatvá otaranto mayham mátápittunnam imasmim hamne pattim dammiti vadati, tassa manussá mátápitaro (c. -pittunnam?) pattiyá dinnabhávam na jánanti, anántarattabháve pana mátá yakkhíñ hutvá nibbatti, sá devatáli saddhim ágantvá dhammam sutvá: sámáñerena dinnapattim anumodámi tátá ti

^a cod. satimato.

vadati, sílasampanno va náma bhikkhu (c. -ú) sadevakassa lokassa
 piyo hotíti tasmim sámaṇere devatá salajjá (c. yal-) sagáravá
 Mahábrahmánaṃ viya aggikkhandhaṃ viya ca taṃ (c. ná) mañ-
 ñanti, sámaṇere (c. -ena) gáravena taṃ pi yakkhiṇim (c. -ṇi)
 garuṃ katvá passanti, dhammasavanayakkhasamágamádisu Sánu-
 mátáya (c. -tá) yakkhiṇiyá aggásanaṃ aggodakaṃ aggapindaṃ
 denti, maḥesakkhāpi yakkhá taṃ disvá maggá okkamanti ásaná
 vuṭṭhaṇanti, atha so sámaṇero vuddhim anváya (c. atváya) pari-
 pakkhindriyo anabhiratiyá píḷito (c. pi-) anabhiratim vinodetum
 asakkonto parúḷhakesanakho (c. -kesamna-) kilīṭhanivásanaparū-
 pano (c. nili-) kassaci anárocetvá pattacívaram ádáya ekako
 (c. -to) va mátu gharaṃ agamási, upásiká puttāṃ disvá vanditvá
 áha: táta tvaṃ pubbe ácariyupajjháyeḥi vá daharasámaṇereḥi
 (adde: vá) saddhim idhágacchasi, kasmá ekako vási ajja
 ágato ti, so ukkaṇṭhitabhávam árocesi, saddhá upásiká ná-
 nappakárena (c. -ṇa) gharávasē ádínavaṃ dassetvá puttāṃ ovada-
 mánāpi samñāpetum asakkontí (c. -i) app-eva náma attano dham-
 matáya pi sallakkheyyá ti anuyuñjetvāpi: tiṭṭha táta yáva te
 yágubhattāṃ sampádemi yágum pivitvá katabhattakiccassa te
 manápāni (c. maṇ-) vatthāni níḥaritvá dassámīti vatvá ásanāni
 paṃñāpetvá adási, nisīdi sámaṇero, upásiká muḥutten' eva
 yágukhajjakāṃ sampádesi, atha bhattāṃ sampádessámīti avidúre
 nisinná taṇḍule dhovati, tasmim samaye sá yakkhiṇi kahaṇ
 nu kho sámaṇero kacci bhikkhāhāraṃ labhati no ti ávajja-
 máná tassa vibbhamitukámatáya (c. -yaṃ) nisinnabhávam ñatvá:
 má heva kho me devatānaṃ antare lajjá (c. -am) uppajjeyya
 gacchāmi'ssa vibbhamane antarāyaṃ karomīti ágantvá sarīre
 adhimuccitvá gívam parivattetvá khelena paggharantena bhú-
 miyaṃ vipphandi, upásiká puttassa naṃ vippakāraṃ disvá
 vegena gantvá puttāṃ áliṅgitvá úrusu (c. -usu) nipajjāpesi, sakala-
 gámavásino ágantvá balikammāni (c. khali-) karimsu, upásiká
 pana paridevamáná imá gáthá abhási:

Cátuddasí pañcadasí yavapakkhassa aññhamí
 páti_háriyapakkhañ ca aññhañgasusamágato (?).
 Uposatham upavasanti brahmacariyam caranti ye
 na tehi yakkhá kí_lanti iti me arahatam sutam,
 sá dáni ajja passámi yakkhá kí_lanti Sánuná ti,
 upásikáya vacanam sutvá:

Cátuddasí pañcadasí yá_vapakkhassa aññhamí
 na tehi yakkhá kí_lanti sá_hu (?) te arahatam sutan ti
 vatvá á_ha:

Sánu má Buddhám vajjása^a, yakkhánam vacanam idam,
 má kási pápakam kammañ ávim^b vá yadi vá^b ra_ho.
 Sace va pápakam kammañ karissasi karosi^c vá
 na te dukkhá pamokkhanti uppaccápi paláyato ti,
 evam pápakam kammañ katvá sakuñassa viya uppatitvá pa-
 láyato te makkho n' atthíti vatvá sá yakkhiñí (c. -ñi) sáma-
 ñeram muñci, so akkhíni ummíletvá mátaram keyevakiriya (?)
 assasantim passasantim rodamanam sakalagámavásino ca (c. va)
 sannipatite (c. santip-) disvá attano yakkhena gahitabhávam
 ajánanto: a_ham pubbe píthe nisinno mátá me avidúre nisiditvá
 tañdule dhovi idáni pan' am_hi bhúmiyam nipanno kin nu kho
 etan ti nisinnako va mátaram á_ha:

Matam^d vá amma rodanti yo vá^e jívam na dissati,
 jívantam amma passantí^f kasmá mam amma rodasíti,
 ath' assa mátá vatthukámakilesakáme paháya pabbajitassa puna
 vibbhamanattam ágamane ádínavam dassentí (c. -i) á_ha:

Matam^d vá puttam rodanti yo vá jívam^g na dissati,
 yo^h káme cajitvána punar ávattate idha
 tam vāpi putta rodanti, puna jívam mato _hi so ti,
 evañ ca pana vatvá gharávásam kukkuḷasadisañ c' eva nara-
 kasadisañ ca katvá gharávase ádínavam dassentí (c. -ti) puna:

^a vajjesi? ^b cod. pá. ^c cod. karoti. ^d cod. mát- ^e cod. pá.
^f cod. -ti. ^g cod. dínam. ^h yo vá?

Kukkulá ubbhato t́ata kukkule patitum icchasi,
 naraká ubbhato t́ata narakam patitum icchasi,
 átha nam: putta bhaddam tava hetu mayam pana ayam no
 puttako dayhamáno gehabhandam viya nharitvá Buddhásane
 pabbajito gharávase puna dahitum (c. punañcahitum) icchati
 abhidhá cana parittá yathá no (-?) ti imam attham kassa (c. tassa)
 ujjhápayáma kam nijhápayámá ti dípetum mam gátham áha:

Abhiya (?) vata bhaddan te kassa ujjhápayámase
 ádittá nhatam bhandam puna dayhitum icchatí,

so mátari kathentiyá sallakkhetvá: n' atthi mayham gihbhá-
 vena attho ti, ath' assa máta sádhu t́atá ti tutthá panftabho-
 janam bhojetvá kativasso t́atá ti pucchitvá paripunnavassa-
 bhavam (c. -punna-) ñatvá tievaram patiyádesi, so paripunna-
 pattacivaro upasampajji, ath' assa acirúpasampannessa (c. ací-)
 Sathá cittaniggahe ussáham janento: cittam nám' etam tam
 nánárammañesu dígharattam cárikam carantam aniggañhantassa
 sotthibhávo náma n' atthi tasmá amkusena mattahatthino viya
 cittassa niggañhane yogo karaníyo ti vatvá imam gátham áha:
 Idam pure etc. Tass' attho: idam cittam náma ito puretaram
 pápádisu árammañesu rágádínam yenákarena icchati yatth' ev'
 assa kámo uppajjati tassa vasena yatthakámanam yathá vica-
 rantassa sukham hoti tath' eva carantam (c. -tá) yathásukham
 dígharattam cárikam carati, ajja aham pabhinnam mattam
 hatthim hatthácáriyasamkháto cheko amkusaggáho amkusena
 viya yonisomanasikarena niggañhissámi, n' assa (c. nassa) vítikka-
 mitum dassámiti. Desanávasáne so cáyasmá Tepitakam Bud-
 dhavacanam uggañhitvá mahádhammakathiko hutvá visam
 vassasatam thatvá sakalajambudípam khobhetvá parinibbáyíti
 (c. -yiti). Sánusámañerassa vatthum.

Cáriká subst. abstr. ex rad. car terminatione ká formatum?
 cfr. jíviká, kathiká. Yoniso (Clough: Pali Gr. p. 16) adv.
 ex yoni (Hemac. ed. Boehtl. p. 281, 48) terminatione so s.

ças formatum; Foucaux (Rgya tch' er rol pa Part. II p. 49)
vertit: depuis l' origine. De metro app. vide.

v. 327. Locus: Jetavanam. Materies: Buddheraka-
námahatthí.

... Duggá ti yathá so paṁke kuñjaro hatthehi ca pádehi
ca váyámam katvá paṁkaduggato attánam uddharitvá thale
patiṭṭhito evam tumhe pi kilesaduggato attánam uddharatha
nibbánathale patiṭṭhapethá ti attho...

v. 328-30. Locus: Páruleyyakam nissáya rakkhita-
vanasaṇḍo. Personæ: sambahulá bhikkhú.

... Parissayániti tádisam mettávihárim saháyam la-
bhanto síhavyagghádayo pákataparissaye rágabhayadosabhayá-
dayo paṭicchannaparissaye (c. -yo) cá (c. dá) ti sabbe va paris-
saye abhibhavitvá; ... rájá va raṭṭhan ti raṭṭham hitvá
rajjam rásim viya, idam vuttam hoti: yathá vijitabhúmippa-
deso rájá: idam rajjam náma mahantam pamádatṭhánam kim
me rajjena káritená ti vijitaratṭham paháya ekako va maháa-
ramñam pavisitvá tápasapabbajjam pabbajjivá catusu iriyá-
pathesu ekako va carati evam ekako va careyyá ti; mátañ-
garamño va náñgo ti yathá ca: aham kho ákinño viharámi
hatthhi hatthinhi (c. hatthsthi) hatthikalabhehi hatthicchápa-
kehi chinnaggáni c' eva tiṇáni khádámi obhaggásaggañ ca
sákhábhaṅgam khádámi aviláni ca pániyáni pivámi ogáhan-
tassa me tiṇassa hatthiniyo (c. -íniyo) káyam upanighamsan-
tiyo (c. upati-) gacchanti yan núnáham ekako gaṇamhá vúpa-
kattho vihareyyan ti* evam paṭicikkhitvá ayametena (?) gamanato
mátañgo ti laddhanámo imasmim aramñe ayam hatthinángo
yútham paháya sabbiriyápathesu eko sukham carati evam pi
eko careyyá (c. ca) ti attho; ekassá ti pabbajitassa hi pabba-

* Cfr. pag. 103.

jitakálato paṭṭháyā ekibhāvábhiratassa ekekass'eva caritam seyyo; n'atthi bále saḥáyatá (c. sabhá-) ti cullaslaṃ majjhimaslaṃ maháslaṃ dasa kathávattḥúni terasa dhútaguṇá (c. dhutaṅguṇá) vipassanáñāṇam cattáro maggá cattári phaláni tisso vijjá cha abhimñá amatamahánibbānan ti ayam hi saḥáyatá (c. -yaká) náma, sá (c. ya) bálaṃ nissáya adbigantum na sakká ti n'atthi bále (c. -o) saḥáyatá; eko ti iminá káraṇena sabbi-riyápathesu ekako va careyya, appamattakáni pi na ca pápáni kareyya, yathá eso appossukko nirálayo imasmim aramñe mátaṅganāṅgo icchiticchitatṭhāne sukhaṃ carati evaṃ eko hutvá careyya, appamattakáni pi na ca pápáni kareyyá ti attho; tasmá tumhehi (c. -epi) patirúpaṃ saḥáyam (c. sabhá-) alabhantehi ekacárfhi yeva bhavitabban ti . . .

Parissaya sanscr. parismaya? Eko--nágo hæc versus pars plane corrupta est, libri Suttanipáto inscripti capite Khaggavisāṇasutto ita legitur: Eko care khaggavisāṇakappo, qua lectione recepta metrum restitueretur. Commentator verba corrupta ante oculos habuisse videtur. V. sso totus corruptus in libro Játakassa Atthavaṇṇaná inscripto fol. bhau eadem forma reperitur. N'atthi bále saḥáyatá cfr. v. 61, Mahábh. 11, 6. Mátāṅga Rámáyana ed. Gorresio 3; 68, 27.

v. 331-33. Locus: Himavantapasse aramñakúṭṭi. Persona: Máro.

Tattha atthamhi játa mḥi ti pabbajitassápi hi cívara-káraṇádike (c. -ná-) vá adhikaraṇavúpasamádike vá gihino (c. -fno) pi kasikammádike vá balavapakhasannissite (c. -tehi) abhibhavanádike vá kicce uppanne ye tam kiccaṃ nipphádetum vá vúpasametum vá sakkonti evarúpa sukhá saḥáyá (c. sabháya) ti attho; tuṭṭhí sukhá ti yasmá pana gihino (c. -fno) pi sakena asantutṭhá sandhicchedádini árabhanti pabbajitápi ná-nappakáram anesanam (c. án-) iti te sukhaṃ na vindanti

yeva tasmá yá itarítarena (c. -na) parittena vá vipulena vá attano santakena santutthí ayam eva sukhá ti attho ; ... sabbassá ti sakalassápi pana vaddhadukkhassa pahānasamkhātam (c. -namsa-) arahattam eva imasmim loke sukham náma; matteyyatá ti mátari sammápati-patti; petteyyatá ti pitari sammápati-patti, ubhayena pi mátápitunnam upatthānam eva kathitam, mátápitaro hi puttānam anupatthahānabhāvam űatvā attano santakam bhūmiyam vá nidahanti paresam vá vissajjenti, (adde: ye) mátápitaro na upatthahanti ca nesam ninnāpi (?) ca vaddhati káyassa bheda Gúthaniraye pi nibbattanti, ye pana (c. na) mátápitaro sakkaccam upatthahanti te tesam santakam dhanam pi pápuṇanti (c. -nanti) pasamsam pi labhanti káyassa pi bheda sagge nibbattanti, tasmá ubhayam p' etam sukhan ti vuttam; sámaññatá ti pabbajitesu sammápati-patti; brahmanñatá ti bhāhitapāpesu buddhapaccakabuddhasāvakesu sammápati-patti yeva, ubhayena pi tesam catūhi paccayehi paṭijagganabhāvo kathito, idam pi loke sukham náma kathitam; sīlan ti maṇikūṇḍalarattavattahādayo hi alamkára tasmim yeva (?) thitānam yeva sobhanti, idha na daharānam alamkáro mahallakakāle mahallakānam vá alamkáro daharakāle sobhanti, ummattako esa maññe ti garahuppādanena pana domanassam (c. sedāsam) eva janeti, pañcasīladasasīlādibhedam pana sīlam (c. -a) daharassāpi mahallakassāpi sabbavayesu sobhati yeva, aho vatāyam sīlavá ti pasamsuppādanena somanassam evāvaḥati, tena vuttam: sukham yāvajarā (c. yeva-) sīlan ti; patitthitāpi lokiyalokuttaraduvidhāpi saddhá niccalá hutvā patitthitá...

Itarítarena com. aliter quam nos intelligere videtur. Matteyyatá etc. com. interpretatus est: observantia in matrem etc. Sámaññatá sanscr. esset çramanyatá. Yāvajarā adv.? Pápānam ak- legendum est pápān' ak-.

v. 334-37. Locus: Jetavanam. Persona: Kapilo.

... N' eva jhānam na vipassanāmaggaphalāni vadḍhanti, yathā pana rukkham saṁsibbantī (c. -i) pariyonandhantī (c. pariyosānan-) tassa vināsaya (-sāya?) māluvā latā vadḍhati evam assa cha dvārāni nissāya punappuna uppajjanato tanhā vadḍhattī attho; so plavati hurāhuran ti so tanhāgatiko pug-galo bhava bhava uppalavati (c. -lapati) dhāvati; ... yam pug-galam esā lāmakabhāvena jammī visāhāratāya (c. -yam) visapupphatāya visaphalatāya visaparibhogatāya rūpādisu visattatāya (c. visakkatāyatāyam) āsattavisattatāya ca visattikā ti samkham gatā chadvārikā tanhā abhibhavati...; tam vo vadāmi ti tena kāraṇena aham tumhe vadāmi; ... mūlan ti imissā chadvārikāya tanhāya arahattamaggañānena mūlam khaṇatha, kim viyā ti: usīrattho (c. -tto) va bīraṇam, yathā usīrena atthiko puriso mahāntena kuddālena bīraṇam khaṇati evam assa mūlam khaṇathā ti attho; mā vo nalam va soto va māro bhañji punappunan ti mā tumhe nadīsote jātam nalam mahāvegena āgato nadīsoto viya kilesamāro maraṇamāro devaputtamāro ca punappuna bhañjīti (c. bhajatīti-) attho...

Hurāhuram cfr. huram (sansk. svarā v. svaram?) v. 20, Clough: Pali Gram. p. 74. Vanasmim, metrum requirit vanasmi. Jamma s. jālma, Abhidh. p. 98, 39. Pokkhara cfr. not. ad v. 97. Vovadāmi s. vyavavadāmi, cfr. volhāra s. vyavahāra etc. Khaṇ s. xaṇ, cfr. v. 247. Usīra, s. uḥra. Sensus v. 337 mihi non liquet; fortasse vertendus est ita: hoc vobis dico (vo vadāmi), (quod) faustum vobis (sit), cupiditatis radicem effodite (sansk. khaṇatha), sicut qui usūrum (bīrani radicem) cupit bīranum (plantam effodit).

v. 338-43. Locus: Veḷuvanam. Materies: ekā sūkarapotikā.

... Evam evam chadvārikāya tanhāya anusaye (c. -o)

arahattamaggaññena anúhate (c. anugate) asamae chinne tasmim
 bhave játiádibhedam idam dukkham punappunam nibbattati yevá
 ti attho; yassá ti yassa puggalassa iti ajjhattikass' upádáya
 aṭṭhárasa taṇhāvīcaritáni báhirass' upádáya (c. -rasvapádáya)
 aṭṭhárasa taṇhāvīcaritánīti imesam taṇhāvīcaritánam (c. hánamvi-)
 vasena chattimsatiyá sotehi samannágatá manápesu rúpádisu
 assavatí pavattatí manápassa (c. panáp-) vaná (c. caná) taṇhā bhusá
 balavatí hoti tam puggalam vipannamñānatáya duddittam
 punappuna uppajjanato mahantabhávena váhā hutvá jhānam
 vá vipassanam vá anissáya (c. anissasa) ráganissitá samkappá
 vahantíti attho; savanti (c. -f) sabbadhí sotá ti ime
 taṇhásotá cakkhudvárádīnam vasena sabbesu rúpádisu áramma-
 ñesu savanato saddhim rúpataṇhā pe dhammatāṇhā ti sabba-
 naveli (?) vá savanato sabbadhí savanti náma; latá ti pali-
 vetṭhanatṭhena samsibbanatṭhena (c. -esu) ca latá viyá ti latá;
 ubbhijja tittṭhatīti chaḥi dvārehi uppajjitvá rúpádisu
 árammañesu tittṭhati; tañ ca disvá ti tam pana taṇhálataṃ
 ... maggapamñáya mūle chindathá ti attho; saritánīti anu-
 sváni (?) payátáni; sinehitánīti cívarádisu pavattasineha-
 vasena sinehitáni ca taṇhásinehamakkhitánīti attho; soma-
 nassánīti taṇhāvasikassa jantuno evarúpáni somanassáni
 bhavanti; te sátasitá ti te taṇhāvasiká puggalá sátanissitá
 (c. satán-) sukhanissitá ca hutvá sukhesino sukhapariyesino
 bhavanti; te ve ti ye evarupá nará te játijaravyádhimaraṇáni
 upagacchanti yevá ti játijarupagá honti; pajá ti ime sattá
 tásam (tena?) káranena tisiṇá ti samkham gatáya taṇhāya
 purakkhatá parivará hutvá; bádhitó ti luddena aramñe (c. -o)
 baddho saso viya samsappanti bháyanti; samyojanasaṅga-
 sattá ti dasavidhena samyojanena saṅgena c' eva sattavidhena
 rágasaṅgádiná ca sattá baddhá tasmim vá laggá hutvá; ciráyá
 ti ciram dígham addhánam punappunam játiádikan dukkham
 upagacchantīti attho; tasmá ti yasmá tasiṇáya purakkhatá

(c. pokkharatá) paliveṭhitá sattá tasmá attano virágam nibbánaṃ pathhento ákamkhamáno bhikkhu (c. -ú) arahattamaggena taṃ tasinam (c. -nam) vinodaye nuditvá níharitvá chaddeyyá ti attho . . .

Punar antiqua forma conservata est. Anusaya s. anuṣaya. Nibbattati legendum est nibbattati metri causa. Manápa s. manaápa. Vaná (cfr. vv. 293. 344) aut pro vanáni aut f. g. Sarita perf. part. radicis sar s. sṛ? Sátasita sanscr. esset čataçrita. Tasiṇá (Abhidh. p. 19, 18) altera forma palica sanscr. tṛṣṇá respondens, haud multo aliter kasina ex sanscr. kṛtsna; ceterum cfr. not. ad v. 3. Saññojana sañgasattá i. e. variis cupiditatibus capti, cfr. vv. 221. 171. Ákamkha part. præ. pro ákamkham. De metro app. vide.

v. 344. Locus: Veluvanaṃ. Persona: eko vibbhantako.

Tass' attho: yo puggalo gihbháve álayasamkhátam vanatham chaddetvá pabbajitatáya nibbánato vihárasamkháte tapovane adhimutto gharávásabandhanavanasamkhátá (c. -sábandhanamvána-) taṇhávanaṃ mutto hutvá puna taṃ gharávásabandhanataṇhávanam (c. -nam) eva dhávati evaṃ taṃ puggalam passatha, esa so gharávásabandhanato mutto gharávásabandhanam (c. -sá-) eva dhávati . . .

Nibbanato pro nibbánato, cfr. not. ad v. 108; terminatio adverbialis to eodem sensu occurrit in locutione: bhásato bhásitum in linguam vertere, cfr. Spiegel: Anecd. p. 8. Adhimutto cfr. adhimutti Abhidh. p. 104, 10; Burnouf: Introd. p. 268. De metro app. vide.

v. 345-46. Locus: Jetavanaṃ. Materies: bandhanágaram.

Tattha dhírá ti buddhádayo pañḍitapurisá yam (c. ya) sanikhalikasamkhátam ayasá nibbattam áyasam andubandhana-

samkhátam (c. anub-) dārujam yam (c. ya) ca tñehi (c. reotinohi) vá saṅhavákādñhi vá rajjum katvá katarajjubandhanam tam asiá-dñni (-dñhi?) chinditum asakkuneyyabhāvena thiran ti na vadantīti attho; sárattarattá ti sárattá hutvá baḥalatarattá (baḥulatararattá?) ti attho; maṇikuṇḍalesú ti maṇīsu ca maṇicittesu ca kuṇḍalesu; etam dalhan ti ye maṇikuṇḍalesu sárattarattá (c. -a) tesam yo ca rágo yá ca puttadáresu apekhá tanhá etam kilesamayam bandhanam paṇḍitá purisá dalhan ti vadanti; ohárinan ti ákadḍhitvá catusu apáyesu patanato (c. pá-) avaharati heṭṭhá haratīti ohárinam; sithilan ti bandhanaṭṭhāne chavicammamaṁsāni na chindati lohītam na nñharati bandhabhāvam pi ajánápetvá thalapathajalapathádisu kammāni kátum na detīti (c. deti) sithilam; duppamuñcan ti lobhavasena hi ekaváram pi uppannam kilesabandhanam datṭhatṭhānato kacchapo viya dummocayam hotīti duppamuñcam; etam pi chetváná ti etam evam dalham pi kilesabandhanam ñānamaggena chinditvá anapekhino hutvá kāmasukham pahāya paribbajanti pakkamanti pabbajanti vá ti attho...

Sárattaratta s. samrakta-rakta? Cfr. not. ad v. 134. Pabbaja in vertendo prave intellexi, valet sine dubio: ex pabbo (planta, Abhidh. p. 81, s) factum, cannabinum fere. De metro app. vide.

v. 347. Locus: Veluvanā. Persona: Khemá.

Tattha makkatāko va jālan ti yathá náma makkatāko suttajalām katvá majjhaṭṭhāne nábhimaṇḍale nipanno pariyante patitam pataṅgam (c. pavaṅgam) vá makkhikam vá vegena gantvá vijjhítvá tassa rasam pivítvá puna gantvá tasmim yeva ṭhāne nipajjati evam eva ye sattá rágarattá dosadutṭhá mohamúlhá sayamkatam tanhásotam anupatanti te tam samatikkamitum na sakkonti, evam duratikkamam...

v. 348. Locus: Veluvanāṃ. Persona: Uggasenasetthi-putto.

Tattha muñca pure ti attesu khandhesu ālayaṃ nikantiṃ ajjhesanaṃ (c. ajjho-) parivuttānaṃ gāhaṃ parāmāsaṃ taṇhaṃ; muñca pacchato ti anāgatesu pi khandhesu ālayādīni; muñca majjhesu ti paccuppannesu pi tāni muñca; bhavassa páragú ti evaṃ sante tividhassāpi bhavassa abhiññāparimñāpaḥānabhāvanāsacchikiriyāpáragúvasena páragato hutvá khandhadhātuáyatanabhede sabbasaṃkhate vimuttamānaso viharanto puna jātijarāmarañāni na upagacchasīti (c. -esīti) attho...

Pure cfr. v. 421. Punañ ita A; B C puna. Upehisi cfr. vv. 286. 288. De metro app. vide.

v. 349-50. Locus: Jetavanaṃ. Persona: Dhanuggahapandito.

... Vitakkúpasame ti micchāvitakkānaṃ vūpasama-saṃkhāte dasasu asubhesu paṭhamajjhāne sadāsato, so ettha abhirato hutvá niccaṃ upaṭṭhitasatitāya (c. -tā- -yā) sato taṃ asubhajhānaṃ bhāveti; vyantikāhīti esa bhikkhu (c. -ū) tīsu bhavesu uppajjanakataṇhaṃ (c. -ā) vigataṃ (c. dvi-) karissati...

Vyantikāhīti fut. rad. kar præff. vi et anti (cfr. Benfey: Gloss. in Sāmav.s. v. anti). A habet vyantikāhīti, B cantikāhīti, C bbyantikāhīti, cfr. vyattīkaroti Spiegel: Anecd. p. 87.

v. 351-52. Locus: Jetavanaṃ. Persona: Máro.

Tattha nitṭhañ gato ti imasmim sāsane pabbajitānaṃ arahattaṃ nitṭhā (c. -aṃ) nāma, taṃ gato patto ti attho; ... achidda bhavasallānīti sabbāni pi bhavagāmiṇi (c. -ini) sallāni accheccchi; samussayo ti ayaṃ etassa antimadeho (c. atta-); anādāno ti khandhādisu niggahaṇo (c. -no); niruttipadako vido ti niruttiyañ ca sesu (?) padesu cāpi catusu

pi paṭisambhidāsu cheko ti attho; akkharānaṃ sannipātaṃ jaṃñā pubbāparāni cāti akkharānaṃ sannipātaṃ akkharapiṇḍaṇ ca jānāti, pubbakkharena (c. -ṇa) aparakkharaṃ (c. -ayaṃ) aparakkharena (c. -ṇa) pubbakkharaṇ ca jānāti (c. addit: pubbakkharena aparakkharaṃ jānāncāti) nāma, ādimhi paṃñāyamāne majjhapiyosānesu apamñāyamānesu pi imesaṃ ādiakkharānaṃ idaṃ majjhaṃ (c. -eṃ) idaṃ pariyosānaṃ (c. parisesaṇaṃ) ti jānāti, aparakkharena pubbakkharaṃ jānāti nāma, ante (c. -o) paṃñāyamāne ādimajjhesu apamñāyamānesu imesaṃ antakkharānaṃ idaṃ majjhaṃ ayaṃ āditi (c. ādi) jānāti, majjhe paṃñāyamāne (c. -esu) pi imesaṃ ādiakkharānaṃ (majjhakkh-?) ayaṃ ādi ayaṃ anto ti jānāti, evaṃ mahāpamño ti sace esa koṭiyaṃ ṭhitasarfo mahāntānaṃ attadhammanirutti-paṭisambhidānaṃ sflakkhandhādānaṃ ca pariggāhikāya paṃñāya samannāgatattā mahāpamño, vimutticittaṃ khaṭāha (?) Sāriputta mahāpuriso ti vadāmiti vacanato vimutticittāyā (-ttatāyā?) ca mahāpuriso ti vuccatīti attho...

Acchidda aor. rad. chid pro acchida metri causa? Salla s. cālya cfr. v. 275, Mahābh. 11, 29. Samussaya cfr. not. ad v. 147. Nirutti Abhidh. p. 13, 6; Hemac. ed. Boehl. p. 40, 98. Mahāpuriso omnes codd. habent; glossa est. Sa ve A et C; B habet: sace.

v. 353. Sabbābhibhū ti imaṃ dhammadesanaṃ Satthā antarāmagge upāsakaṃ ārabha kathesi. Ekasmiṃ hi samaye Satthā (c. sattā) pattasabbamñūtamañño bodhimande sattasattāhaṃ vītināmetvā (c. -vā-) attano pattaśvaram ādāya dhammacakkappavattanattham Bārānasiyaṃ sandhāyaṃ (?) atthārasayo-janamaḡgaṃ paṭipanno antarāmagge upāsakaṃ ājīvikaṃ addasa, so pi Satthāraṃ disvā: vipprasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo, pariyodāto (c. -ojāto) 'si, tvaṃ kaṃ uddissa pabbajito, ko vā te satthā kassa vā tvaṃ dhammaṃ

rocesīti (c. -siti) pucchi, ath'assa Sathá mayham upajjháyo vá ácariyo vá n' atthīti vatvá imam gátham áha: Sabbábhíbhú etc. ... Sabbesu dhammesú ti sabbesu pi tebhúmakadhammesu tanháditthīhi anupalitto; ... tanhakkhaye (c. -o) vimutto ti tanhakkhayante uppádate tanhakkhayasamkháte arahatteasekhá ya vimuttiyá vimutto; sayam abhimñáyá ti abhinneyyádibhede dhamme sayam eva jánitvá; kam uddiseyyan ti ayam upajjháyo vá ácariyo vá ti kam náma uddiseyyan ti ... Upásakájívikassa vatthum.

Sabbavidú (Abhidh. p 28. a) et anupalitto cum u metri causa producto, cfr. vv. 404. 416. 281 (rúh not. ad v. 321). A et C habent anup-, A et B tanhakkhayo.

v. 354. Locus: Jetavanam. Persona: Sakkadevarájá.

v. 355. Locus: Jetavanam. Persona: aputtakasetthí.

Tattha no ce páragavesino ti ye (c. yena) páragavesino puggalá na te bhogá hananti; amñe va attánan ti bhoge nissáya uppannáya tanháya duppañño puggalo pare viya attánam eva hantīti attho ...

No ce sic omnes codd., cfr. v. 329. Attanam cum a correpto, cfr. nibbanato v. 344.

v. 356-59. Locus: Paṇḍukambasilá. Persona: Amkuro.

v. 360-61. Locus: Jetavanam. Personæ: pañca bhikkhú.

Cfr. Manu 12, 5. 6. 7.

v. 362. Hatthasamñato ti imam dhammadesanam Sathá Jetavane viharanto ekam hamsaghátakam bhikkhum

árabha kathesi. Sávatthivásino kira dve saháyaká bhikkhú
 pabbajitvá laddhúpasampadá yebhuyyena ekato vicaranti, te
 ekadivasam Aciravatim (c. -f) gantvá naháyitvá átápanam
 (c. átápánam) tappamáná sáráníyakatham kathentá atthamsu,
 tasmim khaṇe dve hamsá ákásena gacchanti, atha kho dahara-
 bhikkhu sakkharam gaḥetvá ekassa hamsapotakassa akkhí paha-
 rāmīti (c. pahá-) áha, itaro na sakkhissasīti áha, tiṭṭhatu imasmim
 passe akkhim parapasse akkhim pahaṛissámīti, idam pi na sak-
 khissasī yevá ti, tena hi upadháreḥīti (c. -etīti) tam (c. yam)
 sakkharam gaḥetvá pacchábháge khipi, hamsa sakkharasaddam
 (c. -ramsad-) sutvá nivattitvá olokesi, atha nam itaram vaddhasak-
 kharam gaḥetvá parapasse akkhim pi pahaṛitvá orimakkhiná
 (c. -im ?) nikkhámesi, hamsa viravanto parivattitvá tesam pádamúle
 yeva pati, tattha thitá bhikkhú disvá ávuso Buddhasásane
 pabbajitvá ananucchavikam vo katam pánátipátam (c. páná-)
 karosīti (c. karohīti) vatvá te ádāya gantvá Tathágatassa
 dassesum, Satthá saccam kira tayá bhikkhu pánátipáto (c. -á)
 kato (c. karo) ti pucchitvá saccam bhante ti vutte: bhikkhu
 kasmá evarúpe niyyánikasásane (c. -o) pabbajitvá cavam
 akási poránakapaṇḍitá anuppanne Buddhhe agáramajjhe vasa-
 máná appamattakesu pi thánesu kukkucam karimsu tvam
 pana evarúpe sásane pabbajitvá kukkucamattam pi na akási-
 vatvá tehi yácito atítam áhari: Atíte Kururaṭṭhe Indapaṭṭanañ-
 gare Dhanañjaye rajjam kárente Bodhisatto tassa aggamaḥesiyá
 kucchismim paṭisandhim gaḥetvá anupubbena vimñúpatto (vaya-
 ppatto ?) Takkasiláya sippáni uggahetvá pitará oparajje patitthá-
 pito aparabháge pitu accayena rajjam patvá dasarájadhamme
 akopento Kurudhamme vatti, tattha Kurudhammo náma
 pañcasfláni, táni Bodhisatto parisuddháni katvá rakkhati, yathá
 ca Bodhisatto evam assa mátá aggamaḥesí (c. -im) kaniṭṭha-
 bhátá uparájá porohito (c. -e) bráhmaṇo rajjugáḥako amacco
 sárathi setthi donamápako mahása (?) dovárico naṅgarasobha-

nadási, evam etesu ekádasasu janesu Kurudhammam rakkhan-tesu Káliṅgaratthe Dantapuranaṅgare Káliṅge rajjam kárente (c. -to) tassa ratthe devo na vassi, mahásattassa pana Añ-
janavasabho náma maṅgala^hatthí (c. -i) mahápuṁño hoti, ratthavásino tasmim ánte devo vassatíti samñáya rañño áro-
cayimsu, rájá tassa hatthissa ánayanattháya bráhmaṇe paṇiṇi (c. -ni), te gantvá mahásattam hatthim yácayimsu (c. yáciy-),
Satthá imam tesam yácane káranam dassetum :

Tava saddhañ ca sīlañ ca viditvána janádhīpa

vaṇṇam añjanavaṇṇena Káliṅgasmim nimimhase^a ti
tikanipáte játakam kathesi, hatthimhi pana ánte pi deve (c. -o)
avassante so rájá Kurudhammam rakkhati ten' assa ratthe devo
vassatíti samñáya yam (c. ya) so Kurudhammam rakkhati tam
suvanna^hapatthe likhitvá áne^há ti puna Káliṅgo bráhmaṇe ca
amacce ca (c. va) pesesi, tesu gantvá yácantesu rájanam ádim
katvá sabbe pi te attano sílesu kiñci kukkuc^hamattam katvá
aparissuddham no sílan ti paṭikkhipitvápi na ettávatá sílabhedo
hotíti tehi punappuna yácitá (c. -o) attano síláni kathayimsu
(c. -im), Káliṅgo suvanna^hapatthe likháp^hetvá (c. -pitvá) ábhatam
Kurudhammam disvá samádáya sádhukam púresi, tassa ratthe
devo vassi, rattham khemam subhikkham aḥosi, Satthá imam
attitam áharitvá :

Gaṇiká Uppalavaṇṇá Puṇṇo dováriko tadá^b

rajjugáho ca Kaccáno donamátá ca Koliko

Sáriputto tadá seṭṭhi Anuruddho ca sárathi

bráhmaṇo Kassapo thero uparájá Nandapaṇḍito

Maḥesi Ráhulamátá Máyá^c deví janentiká

Kururájá bodhisatto, evam dháretha játakan ti

játakam samodhánetvá: bhikkhu evam pubbe patitthá (?) appa-
mattake pi (c. ri) kukkuce uppanne attano sílabhedam ásamkimsu
tvaṁ pana mádisassa buddhassa sásane pabbajitvá pánátipátam

^a cod. vinim-. ^b cod. yathátadá. ^c cod. mátá.

karonto bhariyam kammam akási bhikkhuná náma hatthehi pádehi vácáya ca samñatena bhavitabban ti vatvá imam gátham áha: Hatthasamñato etc. Samñatuttamo ti samñatattabhávo káyacalanasukkhipanabhamukavikárádnam ákárato (?) ti attho; ajjhattarato ti gocarajjhattasamkhátáya kammaññánabhávanáya rato; samáhito ti sutthutthapito; eko santusito ti ekavihári hutvá sutthu tusito vipassanácárato pattháya adhigamanena tuññamánaso, puthujjanakalyánakam hi ádim katvá sabbe pi sekhá attano adhigamanena santussantíti santusitá, arahá pana ekantasantusito va, tam sandháy' etam vuttam... Hamsaghátakabhikkhussa vatthum.

Samñatuttama ad corporis continentiam arbitrarie restringit comment. Ajjhattarata cfr. Manu 6, 49. De metro app. vide.

v. 363. Yo mukhasamñato ti imam dhammadesanam Satthá Jetavane viharanto Kokálikam árabba kathesi. Vatthum atha kho Kokáliko bhikkhu yena Bhagavá ten' upasamkamiti sutte ágatam (c. áhatam) eva, attho pi 'ssa atthakatháya vuttanayen' eva veditabbo. Kokálike pana Padumanirayam upapanne (c. upp-) dhammasabháyam katham samutthápesum: aho Kokáliko bhikkhu attano mukham nissáya vinásam patto, dve aggasávake (c. -o) akkosantass' eva hi pathavi vivaram adásiti (c. ád-), Satthá ágantvá káya nu 'ttha bhikkhave etarahi katháya sannisinná ti pucchitvá imáya námá ti vutte: na bhikkhave idán' eva pubbe pi Kokáliko bhikkhu attano mukham eva nissáya nattho ti vatvá tam attham sotukámehi bhikkhúhi yácito tassa pakásanattham atítam áhari: Atíte Himavantapadese (c. -o) ekasmim sare kacchapo vasati, dve hamsapotaká gocaráya carantá tena saddhim vissásam katvá dalhavissásiká hutvá ekadivasam kacchapam (c. -a) pucchimsu: samma amhákam Himavante Cittakúta- pabbate Nalekañcanaguháya (c. -namgu-) vasanatthanam rama-

nīyo padeso, gacchissasi am_hehi saddhin ti; a_ham katham gamissāmīti; mayam tam nessāma sace mukham rakkhitum sakkhissasīti; rakkhissāmi (c. -f) sammā ga_hetvā mam gacchathā ti; te sād_hū ti vatvā ekam daṇḍakam kacchapena ḍasāpetvā sayam tassa (c. addit: pakāsanatthā) ubho koṭiyo ḍasitvā (c. ḍa_h-) ākāsam pakkhandimsu, tam tathā h_hamsehi niyyamānam gāma-dāarakā disvā dve hamsā kacchapam (c. -a) daṇḍena va_hantīti ā_hamsu, kacchapo yadi mam sa_hāyakā nenti (c. sa_hāya sād_hū ti vatvā ekam pakānte ti) tum_hākam ettha (adde: kim) dut_hacetakā ti vattukāmo hamsānam sīghavegatāya Bārānasinaṅgare rājanivesanassa uparibhāgam sampattakāle daṭṭhatthānato daṇḍakam vissajjetvā ākāsāṅgane (c. -nena) patitvā dvedhā (c. dvedā) bhijji. Satthā imam atītam ā_haritvā:

Avadhī vata^a attānam kacchapo byā_haram^b giram^c

sugga_hītasmiṃ kaṭṭhasmiṃ^d vācāya sakiyā vadhī.

Etam pi disvā naraviriyaset_hha

vācam pamuñce kusalam nā_hivelam

passasi ba_hubhānena kacchapam byā_hanam^e gatan ti

imam Dukanipāte Ba_hubhāṇijātakam (c. -nipijā-) vitthāretvā bhikkhave bhikkhunā nāma mukhasam_hātena (c. -nā-) samacārinā anuddhatena nibbutacittena (c. -ona) bhavitabban ti vatvā imam gātham ā_ha: Yo mukha- etc. . . . M a n t a b h ā ṇ ī ti (c. -nīti), manto (c. -ā) vuccati pam_hā, tāya pana bhaṇanasīlo; anuddhato ti nibbutacitto; attham dhamma_h ca dīpetīti bhāsitattham eva desanādhamma_h ca katheti; madhuran ti evarūpassa bhikkhuno bhāsitam madhura_h nāma, yo (c. so) pana attham eva sampādeti na pālī_h, pālī_h yeva sampādeti na attham, ubhaya_h vā na (c. pana) sampādeti, tassa bhāsitam madhura_h nāma na (c. nā) ho_htīti . . . Kokālikassa vatthum.

Manta Abhidh. p. 127, s. Attham dhamma_h ca fortasse melius verterimus: verum et justum.

^a cod. varā. ^b cod. pabyārim. ^c cod. omittit. ^e cod. nabyās-

v. 364. Locus: Jetavanam. Persona: Dhammáramatthero.

v. 365-66. Locus: Veluvanam. Persona: vipakkhasevakabhikkhu.

Tattha salá bhan ti attano uppajjanakalábham, sapadánacári (-ram?) hi vajjetvá ásanáya jívitam kappento salábham atimamñati (c. -eti) píleti digucchati náma, tasmá evam akaraṇena salábham nâtimamñeyya; amñesam piḥayan ti amñesam lábham patthento na careyyá ti attho; ... salá bham nâtimamñatīti (c. nádhimamñe-) appalábho pi samáno (c. -e) uccanícakule paṭipáṭiyá sapadánam caranto bhikkhu (c. -ú) salábham nâtimamñati (c. -ñuti) náma; tam ve (c. tañ ce) ti evarúpaṃ bhikkhum sárajívítaya suddhájívim jamghábalam nissáya jívítakappanena akusítatáya atanditam devatá pasamsanti thomentīti attho ...

Respiciens verba v. 366 „appalábho pi ce bhikkhu“ cum comment. atiman sensu spernendi accipere debui. Devá pasamsanti cfr. v. 330.

v. 367. Locus: Jetavanam. Persona: pañcaggadáyakabráhmano.

Tattha sabbaso ti sabbasmim pi vedanádínam catunnam rúpakkhandhassa vá ti pañcannam khandhánam vasena pavatte námarúpe; mamáyitan ti yassa ahan ti vá maman ti vá gáho n' atthi; asatá ca na socatīti tasmiñ ca námarúpe khayamvasampatte (khayavayasam-?) mama rúpaṃ khīṇam pe mama vimñāṇam khīṇan ti na socati na hamñati, khayavayadhammam me khīṇan ti passati; sa ve (c. ce) ti so evarúpo vijjamáne pi námarúpe mamáyitarahito, asatāpi tena asocanto (c. asov-) bhikkhú ti vuccatīti attho ...

Asat aut: quod ei nunc non est, quod amisit, aut: quod re vera non est, quod vanum est.

v. 368-76. Locus: Jetavanam. Personæ: sambahulá bhikkhú.

... Padam santan ti nibbánass' etam náman, evarúpo pi bhikkhu santakoṭṭhásam sabbasamkháranam upasantatáya samkhárupasamam paramasukhatáya sukhan ti laddhanáman nibbánam adhigacchati vindati yevá ti attho; siñca bhikkhu imam návam ti imam attabhávasamkhátam návam micchávitakkudakam siñcivá chaddhento siñca;... sittá sallahuká saṃsáravaddhe anosídivá sígham nibbánam gamissati; chetvá ti rágadosabandhanáni chinditvá arahattam patto tato aparabháge anupádisesanibbánam ehisiti attho; pañca chinde ti apáyasampápakáni pañcoddhambhágyasamyojanáni (c. pañcodarabháhiyá-) páde (c. -o) bandhanarajjum puriso satthena viya hetthamaggattayena chindeyya (c. -eya); pañca jhete ti uparidevalokasampápakáni pañcuddhambhágyasamyojanáni (c. pañcuddhamabhágisamy-) puriso gíváya bandharajjukam (c. -a) viya arahattamaggena jhēyya pajaheyya chindeth' evá ti attho; pañca vuttari bhávaye ti uddhambhágyasamyojanánam pahánattháya saddhádini pañcindriyáni uttarim bháveyya; pañcasamgátigo ti evam sante pañcannam rágadosamoḥamánadiṭṭhisamgánam (c. -a) atikkamanena pañcasamgátigo hutvá bhikkhu oghatiṇṇo ti vuccati, cattáro oghe tiṇṇo evá ti vuccatīti attho; jháya bhikkhú ti bhikkhu (c. -ú) citta-jhánanam vasena jháya c' eva káyakammádisu ca appamattavihárítáya má pamajji; má bhavassú (c. bham-) ti pañcavidhe (c. -ena) ca te kámaguṇe cittam má bhavatu (c. hamatu); má lohagulan ti satiossaggalakkhaṇena (c. -ṇenana) hi pamádena pamattá niraye tattam lohagulam gilanti, tena tam vadámi: má pamatto hutvá lohagulam glí samáno (c. yamáná)

niraye dayhamāno dukkham idan ti kandhīti attho; . . . yamhi jhānañ ca pamāñā cā ti yamhi puggale idam ubhayam pi atthi so nibbānassa santike thito yevā ti attho; sumāñāgāram (c. -a) pavittassā ti kismici eva vivittokāse (c. -āye) kammaṭṭhānaṃ vijahitvā kammaṭṭhānāmanasikārena (c. -ṇa) nisinnassa; . . . vipassanāsāmkhātā amānusi pi atthasamāpattisāmkhātā dibbāpi rati hoti uppajjati attho; yato yato sammasati atthatisāya ārammaṇesu kammaṃ karonto yena tenākārena purebhattādīsu vā kālesu yasmim yasmim attano (c. -ā) abhirucitakāle abhirucite kammaṭṭhāne kammaṃ karonto sammasati; udayavyayan ti pañcannaṃ khandhānaṃ pañcavīsatiyā lakkhaṇehi udayaṃ pañcavīsatiyā eva lakkhaṇehi (c. -ṇo) vayaṃ (c. cayaṃ); pītipāmojjan ti evaṃ khandhānaṃ udayavyayaṃ sammasanto dhammapītim (c. -i) dhammapāmojjañ ca labhati; amatan ti taṃ sappaccaye nāmarūpe pākāte hutvā upaṭṭhahante uppannaṃ pītipāmojjaṃ amatamahānibbānaṃ sampāpakattā vijānataṃ paṇḍitānaṃ amatam evā ti attho; tatrāyam ādīti tatra ayaṃ ādi, idam pubbatthānaṃ hoti; idha pamāñassā ti imasmim sāsane paṇḍitabhikkhuno (c. -ūṇo) idāni taṃ ādīti vuttaṃ pubbatthānaṃ dassento indriyaguttīti ādim āha catupārisuddhisīlam, catupārisuddhisīlam hi pubbatthānaṃ nāma tatra, ettha indriyaguttīti indriyasamvaro; santuṭṭhīti catuppaccayasantoso (c. catusacca-), tena ājīvapārisuddhi (c. -iñ) c' eva paccayasannissitañ ca sīlam kathitaṃ; pātīmokkhe (c. -kkhan) ti pātīmokkhasāmkhāte jetthakasīle paripūrakārikā kathitā; . . . paṭisanthāravutt' assā ti āmisapaṭisanthāre ca dhammapaṭisanthāre ca sampannavuttitayā paṭisanthāravuttī assa paṭisanthārasa kārako bhavēyyā ti attho; ācārakusalo ti sīlam pi ācāravattapaṭivattam pi ācāro, tattha kusalo siyā cheko bhavēyyā ti attho; tato pāmojjabahuḷo ti tato paṭisanthāravuttito ca ācārakosallato ca uppanna dhammapāmojjena pāmojja-

bahulo hutvá tam sakalassápi vaddhadukkhassa antam karissa-sîti attho . . .

Mettá Abhidh. p. 19, 17, s. maitram. Padañ santam cfr. vv. 381. 114. Lañum essati cfr. Clough: Pali Gram. p. 11, 26. Vuttari bhávaye? Ogha cfr. v. 25. Bhavassu 2 pers. est imper. attanop., si formam respicimus; comm. vero 3 pers. intelligit, quod quidem sensus requirere videtur. Gilí adjectivum et kandí 2 pers. habuisse videtur com., haud scio an recte; equidem utrumque 3 pers. aor. intellexi. Guḷa cfr. v. 308. Paññañ ca ita omnes codd. Fortasse legendum est pañña ca, cfr. not. ad v. 84. Suññágára Mahábh. 12, 9970. Sammasati, ni fallor, sanscr. esset sammṛcati. Pátimokkha cfr. v. 185; Burnouf: Introd. p. 300. Paṭisantháravutt' assa pro -vuttí assa, paṭisanthára sanscr. esset pratisamstára, Clough in Singal. Dict. vertit: love, affection, kindness.

v. 377. Locus: Jetavanam. Personæ: pañcasatabhikkhú.

Tattha vassiká ti sumaná (c. -ṇá); maddavánîti milátáni idáni, idam vuttam hoti: yathá vassiká hiyyo pupphita-pupphítáni puña divase purañabhútáni muccanti (muñcantí?) vañtato vissajjesi evam tumhe pi rágádayo dose hi vippanuñcathá (c. -atá) ti . . .

Vassiká cfr. vassikí v. 55, Abhidh. p. 77, 26. Vippanuñcetha 3 pers. potent. attanop. Vertendum mihi esset: dimittat (homo). Cfr. v. 389 et not. ad v. 27.

v. 378. Locus: Jetavanam. Persona: Santakáyathero.

Tattha santo ti pañátipátádínam abhávena santakáyo, musávádádínam (c. -dini) abhávena (c. ábh-) santaváco, abhijjhádínam abhávena santamano; káyádínam tiñnam pi sutthusamáhitattá susamáhito; catúhi maggehi lokámisassa vantatáya

vantalokámiso bhikkhu abbhantare rágádfnam upasantatáya upasanto ti vuccatíti attho...

Santavá s. çántaván comment. ad mentis sedationem restringit, quod quidem necessarium non videtur.

v. 379-80. Locus: Jetavanam. Persona: Naṅgala-kulatthero.

Tattha coday' attánan ti attaná va attánam codaya sáraya; paṭimáse ti attaná va parivímanse...

Coday' sive imper. est pro codaya sive part. pro codayam (cfr. v. 388). Paṭimáse, ni fallor, s pers. potent. rad. mas (s. mṛç) præf. paṭi, supponenda est forma sanscr. pratimarçet. Viháhisi cfr. not. ad v. 154.

v. 381. Locus: Veluvanam. Persona: Vakkalitthero.

v. 382. Locus: Pubbárámo. Persona: Sumanasámaṇero.

Have cfr. vv. 104. 151. 177; Abhidh. p. 151, 4.

v. 383. Locus: Jetavanam. Persona: pasádabahu-la-bráhmaṇo.

Tattha parakkammá ti taṇhásotam náma appamattakena váyámena chinditum (adde: na) sakká, tasmá nánasampayuttana mahantena parakkamena parakkamitvá tam sotam chinda (c. -ditu); ubho pi káme panuda níhara; bráhmanaṇá ti khíná-savánam álapanam etaṃ; sanikháránan ti pañcannam khandhánam vayan (c. ma-) jánitvá akataññú si (c. hi), evam sante tvam svaññádisu kenaci akatassa nibbánassa jánanato akataññú (c. -tañú) náma hosíti (c. hotíti)...

v. 384. Locus: Jetavanam. Personæ: sambahulá bhikkhú.

Tattha yadá ti yasmim kále dvidhāhitesu samathavipassanādhamesu abhimñāpāragādivasena ayam khīṇāsavo páragú (c. -u) hoti ath' assa vaddhasmim yojanasamathá sabbe kāmādayo (c. kāmāyodayo) saṅgá evam jānantassa attham parikkhayam gacchantiti attho...

Sa myoga cfr. samyojana v. 221, et saṅga v. 171.

v. 385. Locus: Jetavanam. Persona: Máro.

Tattha páran ti ajjhattikáni cha áyatanáni; apáran ti báhiráni cha áyatanáni; párapáran ti tad ubhayam; na vijjatíti yassa sabbam p'etaṁ ahan ti vá maman ti vá gahaṇabhāvena (c. -hana-) n'atthi, saṅkilesadarathānam vigamena (c. ví-) vītaddaram, sabbakilesehi visamyuttaṁ aham bráhmaṇam vadāmīti attho...

Víta ddara cum d duplicato, latente r, cfr. not. ad v. 139.

v. 386. Locus: Jetavanam. Persona: amñātara-bráhmaṇo.

... Catúhi maggehi soḷasannaṁ kiccānaṁ katattá (c. -ttaṁ) katakiccaṁ;... uttamattham arahattaṁ...

v. 387. Locus: Migáramātu pásádo. Persona: Ánandatthero.

... Tejasá ti sammásambuddho pana caraṇatejena dussilyam guṇatejena nigguṇatejam paññāya tejena duppaññatejam puññatejena apuññatejam dhammatejena adhammatejam paridāyivvá iminá pañcavidhena tejena niccakālam eva virocātīti atthò...

v. 388. Locus: Jetavanam. Persona: aññatarapabbajito.

Tattha samacariyá ti sabbákusaláni sametvá caraṇá

(c. -o); tasmá ti yasmá báhitapápatáya bráhmaṇo akusaláni sametvá caraṇena samaṇo ti vuccati tasmá yo attano rágádimalam pabbájento vinodento carati so pi tena pabbájanena pabbajito ti vuccatiti attho...

Báhita cfr. not. ad v. 267. De metro app. vide. In hunc versum exit cod. C, finis deest.

v. 389-90. Locus: Jetavanam. Persona: Sáriputta-thero.

Tattha paḥareyyá ti khínásavabráhmaṇo 'ham asmfti jánento khínásavassa vá aññatarassa vá bráhmaṇassa na paḥareyya; n'assa muñcethá ti so pi paḥato khínásavo bráhmaṇo assa paḥarivá ṭhitassa veram na muñcetha, tasmim kopam na kareyyá ti attho; dhí bráhmaṇassá ti khínásavabráhmaṇassa hantáram garahámi; tato dhíti (c. dhiti) yo pana tam paḥarantam paṭiharanto tassa upari veram muñcati tato pi garahámi yeva; etad akiñci seyyo ti khínásavassa akkosantam vá apaccakkosam paḥarantam vá appaṭipaharaṇam etaṃ tassa khínásavabráhmaṇassa na akiñci seyyo ti appamattakam seyyo na hoti adhimattam eva seyyo ti attho; ya dá nisedho manaso pi ye híti kodhamanassa (c. kodhan-) hi kodhuppádo va manaso piyo náma, te hi manasá (c. maṇesá) mátápitusu pi buddhádisu pi aparajjhanti (c. -áti), tasmá yo so assa tehi manaso (c. maṇ-) nisedho kodhavasena uppajjamánassa cittassa niggaho etaṃ na akiñci seyyo ti pi attho; hiṃsamo (c. -ṇe) ti kodhamano so tassa yato yato vatthuto (c. -no) anágámimaggena samugghátam (c. -nam) gacchanto nivattati tato tato ti tato vatthuto sakalam pi vaddhadukkham nivattati yevá ti attho...

Paḥareyya A, scribendum mihi esset paḥareyya, quod B habet et in versu et in commentario. Dhí v. dhi, Abhidh.

p. 154, 22, s. dhik, cfr. not. ad v. 124. Himsamano sic uterque codex, legendum est himsamano. De metro app. vide.

v. 391. Locus: Jetavanam. Persona: Mahápajapatigotamí.

v. 392. Locus: Jetavanam. Persona: Sáriputtatthero. Sammásambuddha de solo Samana Gotama intelligendum est. Sakkaccam vide not. ad v. 52. Aggihutta cfr. not. ad v. 74.

v. 393. Locus: Jetavanam. Persona: jatilabráhmano. Jacca s. jatya. Jata Abhidh. p. 32, 2; 123, 70; cfr. jatila ibid. p. 57, 32.

v. 394. Locus: Kútagárasála. Persona: Kuhakabráhmano.

Parimajjasi a rad. majj (s. mri), Clough: Pali Verbs p. 2, ss. 6, 12.

v. 395. Locus: Gijjhakútapabbato. Persona: Kiságotamí.

Tattha kisan ti pamsukúliká hi attano anurúpam patipadam púrentá (c. -o) appamamsalohitá-m-eva honti dhamanisanthatagattá (c. -an) ca, tasmá evam áha...

Pamsukúla cfr. Burnouf: Introd. p. 305, Sp. Hardy: East. Monach. p. 118. Num recte acceperim dhamani, judicent docti. Santhata s. samstra? cfr. dhamanisantata Mahábh. 13, 1918.

v. 396. Locus: Jetavanam. Persona: eko bráhmano. Tattha yonijan (c. yojatan) ti yoniyá jatam; matti-

sambhavan ti bráhmaṇiyá má tuyá santike udarasmim (c. upar-) sambhútam; bhovádīti yo pana ámantanádisu bho (c. hotí) ti vatva vicaranto bhovádi náma so hoti, sa ve (c. ce) rágádīhi kiñcanehi sakiñcano, aham pana rágádīhi akiñcanam catūhi (c. -uhi) upádānehi anádānam bráhmaṇam vadāmiti attho ...

Matti unde derivandum nescio. Bhovádi Abhidh. p. 53, 1. Sa ve A, sa ce B.

v. 397. Locus: Veluvanam. Person: Uggaseno.

... Na paritassatīti tañhāya na bhāyati; tam ahan ti aham rágādīnam atigatattā saṅgātigam, catunnam pi yogānam abhāvena samyuttam, tam aham bráhmaṇam vadāmiti attho ...

v. 398. Locus: Jetavanam. Personæ: dve bráhmaṇā.

Tattha nandhin ti nayhanabhāvena pavattam kodham; varattañ cá ti (c. varattantarā ti) bandhanabhāvena pavattam tañham sandānam (c. nandāna) sahanukkaman (c. -a) ti (adde: anusayānukkama-) sahitam dvāsattīhiditthi sandānam (c. vá- sandhānam), idam sabbam chinditvá tītam avijjāpalighassa (c. -phali-) ukkhittatāya ukkhittapaligham (c. -ampha-) catunnam saccānam buddhattā (c. -ttānam) buddham bráhmaṇam vadāmiti attho ...

Nandhim scripsi respiciens comment. et locum respondentem libri Suttanipáto; A nandí, B nandim; Abhidh. p. 69, 24 legitur nandí. Sanscritice dicitur naddhrí; itaque palica lingua nasalem inserit, cfr. not. ad v. 5. Varattā s. varatrā. Sahanukkamaṃ non satis intelligo, fortasse adjunct. est significans: cum comitatu, h. l. igitur „et ceteris“ vertere possumus. Paligha Abhidh. p. 26, 20, s. parigha.

v. 399. Locus: Veluvanāṃ. Persona: Akkosabhāradvājo.

v. 400. Locus: Veluvanāṃ. Persona: Sāriputtatthero.

Tattha vatavantān (c. mavan) ti dhūtavatena (c. dadhu-) sammannāgatāṃ; catupārisuddhisīlena (c. -le) sīlavantāṃ, taṇhāussāvābhāvena anussutaṃ, chayindriyadamena (c. jay-) dantāṃ, koṭiyāṃ t̄hitena attabhāvena antimasārīraṃ . . .

Anussuta, ni fallor, forma contracta ex anavassuta, cfr. not. ad v. 39; ussāva, Abhidh. p. 7, 12, s. avaṇṇāya.

v. 401. Locus: Jetavanāṃ. Persona: Uppalavaṇṇattherī.

Tattha yo na lippatīti evaṃ evaṃ so abbhantare duvidhe (c. -ena) pi kāme na lippati, tasmim kāme na saṇṭhāti . . .

Mallet me scripsisse āragge-r-iva, litera r euphoniæ causa inserta. Sāsapa cfr. v. 407, Abhidh. p. 59, 7; s. sarsapa.

v. 402. Locus: Jetavanāṃ. Persona: aññatarabrāhmaṇo.

Tattha yo dukkhassā ti khandhadukkhassa; panna-bhāran ti ohitakhandhabhāraṃ; catūhi yogehi sabbakilesehi vā visamyuttaṃ . . .

v. 403. Locus: Gijjhakūṭo. Persona: Khemā bhikkhunī.

. . . Ayam duggatiyā ayam vidhānassa maggo ayam amaggo ti evaṃ magge ca amagge ca chekatāya maggāmaggassa kovidaṃ, arahattasamkhātāṃ uttamatthāṃ anuppattāṃ . . .

v. 404. Locus: Jetavanam. Persona: Pabbhāravāsītissatthero.

Tattha asaṃsaṭṭham (c. -á) ti dassanasavanasamullapanaparibhogatákáyasamsaggānam (c. -ggam) abhāvena asaṃsaṭṭham; ubhayam ti (c. tíhi) gihīhi ca anágārehi cá ti ubhayehi pi asaṃsaṭṭham (c. -á) anālayacaran ti attho; anokasārin ti anālayacārinam (c. -rīnam)...

v. 405. Locus: Jetavanam. Persona: aññatara-bhikkhu.

Tattha nidháyá ti nikkhamitvá oropetvá; tasesu thāvaresu cá ti taṇhāvasena tasesu taṇhābhāvena thirathāvaresu, na so hantīti so evam sabbasattesu (c. -amsa-) vigatapaṭighátáya nikkhattadaṇḍo n'eva kañci sayam hanti na aññena gháteti.

v. 406. Locus: Jetavanam. Personæ: cattāro sámaṇerá.

Tattha aviruddhanti ághátavasena viruddhesu pi lokiyamahājanesu ághátābhāvena (c. -ta-) aviruddham, hatthagate daṇḍe (c. -o) vá hatthe vá virujjhamāne pi paresam pahāradánato aviratattá attadaṇḍesu janesu nibbutam nikkhattadaṇḍam (c. -ttaṃda-), pañcannam khandhānam aham maman ti gahitattá sádānesu tassa gaṇhassa abhāvena anádānam...

v. 407. Locus: Veluvanam. Persona: Mahāpanthakatthero.

Tattha áraggá ti yassa te rágádayo ayañ ca paraguṇamakkhaṇalakkhaṇo (c. -nalakkhano) makkho áraggá sásapo viya párito, yathá sásapo áragge na santiṭṭhati evam citte na tiṭṭhanti...

Sásapo-r-iva nunc scribere libet.

v. 408. Locus: Veluvanāṃ. Persona: Pilindivacchattthero.

v. 409. Locus: Jetavanāṃ. Persona: aññataro thero.

Tass' attho: sātakābhāraṇādisu dīghaṃ vā rassāṃ vā maṇimuttādisu (c. -di) aṇuṃ (c. an-) vā thūlaṃ (c. thu-) vā mahagghaagghavasena subhāṃ vā asubhāṃ vā yo (c. so) puggalo imasmīṃ loke parapariggahītaṃ nādiyati taṃ ...

Va sic uterque codex; vocalis corripitur metri causa h. l. non necesse est.

v. 410. Locus: Jetavanāṃ. Persona: Sāriputtatthero.

Tattha āsā ti taṇhā; nirāsayan ti nittañhaṃ; visamyuttan ti sabbakilesehi visamyuttam ...

v. 411. Locus: Jetavanāṃ. Persona: Mahāmogallānatthero.

Tattha ālayā ti taṇhā; aññāya akathāmkathīti aṭṭha vatthūni yathābhūtaṃ jānitvā aṭṭhavatthukathāya vicikicchāya nibbikiccheco; amatogadham anuppattan ti amataṃ nibbānaṃ ogahetvā anuppattam ...

Ālaya Abhidh. p. 19, 19, cfr. alīna v. 245. Akathāmkathin cfr. v. 414, kathāmkathā Abhidh. p. 20, 6. Amatogadha ex amata et ogadha, quod com. idem valere ac ogaha s. avagraha statuere videtur.

v. 412. Locus: Pubbārāmo. Persona: Revatatthero.

v. 413. Locus: Jetavanāṃ. Persona: Candābhatthero.

... Nandībhavaparikkhānan ti tīsu bhavesu parikkhānatanhaṃ ...

v. 414. Locus: Kuṇḍikeliyaṃ nissāya Kuṇḍadhāna-
vanāṃ. Persona: Sivalitthero.

Tass' attho: yo bhikkhu idaṃ rāgādīpalipatham c' eva
kilesaduggaṇ ca saṃsāravaddhaṇ ca catunnaṃ saccānaṃ apaṭi-
vijjhanakamoḥaṇ (c. āpativijjhā-) ca atīto cattāro oghe tiṇṇo
(c. ṇattīṇṇo) 'ham accagā (?) tiṇṇo hutvā páram anuppatto
duvidhena jhānena jhāyī (c. -i) taṇhāya abhāvena anejo kathā-
kathāya (c. kathākath-) abhāvena akathāṃkathī upádānānaṃ
abhāvena anupādiyivā (c. -dayivā) kilesanibbānena nibbuto . . .

Palipatha i. q. sanscr. paripanthaka? cfr. not. ad
v. 127; saṃsārakāntāra Mahābh. 12, 712c. Aneja cfr. v. 422,
ejā Abhidh. p. 19, 18.

v. 415. Locus: Jetavanaṃ. Persona: Sundarasamud-
datthero.

Tass' attho: yo puggalo idhaloke ubho pi kāme hitvā
anāgāro hutvā pabbajati (c. -jita) taṃ parikkhīṇakāmaṇ c' eva
parikkhīṇabhavaṇ ca . . .

Kāmābhava cum ā metri causa producto. Quomodo
intelligendum sit bhava h. l. et v. 413. 416, non satis video,
fortasse ortum valet. Comment. in interpretando non sibi con-
stare videtur.

v. 416. Locus: Veḷuvanaṃ. Persona: Jaṭilatthero.

Tass' attho: yo idhaloke chadvārikāṃ taṇhāṃ jahitvā
gharāvāsena (c. -sona) atthiko anāgāro hutvā paribbajati taṇhāya
c' eva bhavassa ca parikkhīṇattā (c. -na-) taṃ . . .

v. 417. Locus: Veḷuvanaṃ. Persona: eko naṭapubbako
brāhmaṇo.

v. 418. Locus: Veļuvanāṃ. Persona: eko natapubbako brāhmaṇo.

Tattha ratin ti pañcakāmaguṇaratim (c. -i); aratin ti araṇṇavāse ukkadḍhitam; sītibhūtan ti nibbutam; nirupadhin ti nirupakkilesam (c. nirú-); víran ti taṃ evarūpaṃ sabbakhandhalokam abhibhavitvá ṭhitam viriyavantam...

Ca aratiñ legendum est cāraṭiñ. Sītibhūta refrigeratus, extinctus, cfr. Spiegel: Anecd. p. 29 l. 2, ṣītībhāva apud Wilsonem. Nirúpadhim cum ú metri causa producto; vertamus fortasse oportet: sine materia existendi, vide Burnouf: Introd. p. 591. In notione vocis decernenda non periclitor. Lēgitur in com. ad Suttanipátam fol. jhu l. 3: sabbúpadhīnam parikkhayá ti sabbesam khandhakāmaguṇakilesābhisaṃkhārabhedānam upadhīnam parikkhīnattá; cfr. supra p. 270.

v. 419-20. Locus: Jetavanam. Persona: Vaṅgī-satthero.

Tattha yo vedīti yo sattānam (c. att-) sabbákārena (c. -ṇa) cutipaṭisandhim (c.-i) pákaṭam katvá jánāti (c. -āmi) tam aham alaggaṭāya asattam paṭipattiyá suṭṭhugataṭṭá sugataṃ catunnam saccānam buddhatāya buddham brāhmaṇam vadāmīti attho; yassá ti yass'eva tedeवादayo gatim na jánanti tam aham ásavānam khīṇatāya khīṇāsavam kilesehi árakattá arahantam brāhmaṇam vadāmīti attho...

Upapatti cfr. upapad vv. 126. 140. 307. Vēdi cfr. v. 423, aor. verbi vid scire.

v. 421. Locus: Veļuvanam. Persona: Dhammadin-nattherí.

Tattha pure ti atītakhandhesu; paccchá ti paccuppannesu khandhesu; kiñcanan ti sassatesu ṭhānesu taṇhāgāhasamkhātam kiñcanam n' atthi, taṇhāragakiñcanādīhi (c. -ham-)

akiñcanam, kassaci gahaṇassa abhāvena anādānam brāhmaṇam
vadāmiti attho . . .

v. 422. Locus: Jetavanam. Persona: Aṅgulimālatthero.
. . . Mahantānam sīlakkhandhādīnam esīkattā mahesim
(c. -ī), tiṇṇam mārānam vijitattā vijitāvinam, nahātakilesatāya
(c. nahānakilesānāya) nahātakam (c. nahākatam) . . .

Usabha Abhidh. p. 129, 18, s. ṛsabha. Mahesi s.
maharṣi, cfr. v. 281. Vijitāvin Clough: Pali Gram. p. 118.

v. 423. Pubbenivāsan ti imam dhammadesanam Satthā
Jetavane viharanto Devahibrāhmaṇass' atthapañham ārabha
kathesi. Ekasmim hi samaye Bhagavā tehi (?) ābādhiko hutvā
Upavānattheram uñhodakathāya Devahibrāhmaṇassa (c. devaṅ-
gikabr-) santikam paṇiṇi, so gantvā Satthu ābādhikabhāvam
ācikkhitvā uñhodakam yāci, tam sutvā brāhmaṇo tuṭṭhamānaso
hutvā: lābhā vata me yam mama santikam Sammāsambuddho
uñhodakassa atthāya sarakam paṇiṇiṭi uñhodakassakā (-dakam?)
purisena gāhāpetvā phāṇitassa (c. -ni-) ca puṭam Upavānatthe-
rassa pādāsi, thero tam gāhāpetvā vihāram gantvā Satthāram
uñhodakena nahāpetvā uñhodakena phāṇitam (c. pā-) āloetvā
Bhagavato pādāsi, tassa tamkhaṇe yeva so ābādho paṭippa-
ssambhi, brāhmaṇo cintesi: kassa nu kho deyyadhammo dinno
mahapphalo hoti, Satthāram pucchissāmīti, so santikam gantvā
tam attham pucchanto imam gātham āha:

Kattha dajjā deyyadhammam, kattha dinnam mahapphalam,
katham hi yajamānassa katham ijjhati dakkhiṇā ti,
ath' assa Satthā evarūpassa brāhmaṇassa dinnam mahapphalam
hotīti brāhmaṇam pakāsento imam gātham āha: Pubbenivāsam
etc. Tass' attho: yo pubbenivāsam pākaṭam katvā jānāti
chabbīsatiđevalokādibhedam saggam catubbidham apāyañ ca
dibbacakkhunā passati jātikkhayasamkhātam arahattam patto

abhiññeyyadhammañ abhijānitvā pariññeyyañ parijānitvā pa-
hātabbam pahāya (adde: sacchikātabbam?) sacchikatvā vosito
niññhānam patto vositavosānam (c. vus-) vā patto āsavakkhaya-
paññāya monabhāvañ pattattā muññañ (?) pahāya sabbakile-
sānam vosānam arahattañānam brahmacariyañānam vā sañ-
vuttabhāvena sabbavositavosānam brāhmaṇam vadāmīti attho.
Desanāvasāne bahū (c. -u) sotāpattiphalādāni (c. -ni) pāpuñimsū ti.
Brāhmaṇo pi pasannamānaso saraṇesu patitthāya upāsakattam
paṭivedesīti. Devahibrāhmaṇassa vatthum.

Pubbenivāsa cfr. Sp. Hardy: Eastern Monach. p. 284,
Hemac. edid. Boehlingk p. 316, Burnouf: Intr. p. 295, Manu
4, 148. Vosita s. vyavasita?

Versus, quos addit cod. A (Yamakam- -nibbutim) concluso
ultimo libri capite, in cod. B non reperiuntur et seriori manui
adjudicandi sunt; numerum versuum, qui Dhammapado conti-
nentur, diverse referunt, ex altera relatione libro 418 versus
insunt, ex altera 423. Enumeratio Uphami (The Mahāvansi
etc. vol. III p. 212) cum prima relatione pæne convenit, 417
scilicet versus indicat et legisse videtur: malavagge ca vīsati.
Cum secunda relatione conveniunt et numerus versuum, qui
codicibus continentur quosque interpretatus est commentator,
et ea quæ dicuntur versibus comment. concludentibus (gāthāsa-
tāni cattāri tevīsā ca punāpare). Versuum, qui secundum
primam relationem singulis capitibus distribuuntur, numerum
cum numero versuum, qui textui insunt, conferentes anno-
tamus, textum cap. XIV habere 2 versibus, c. XX 1, c. XXIV
4 et c. XXVI 1 i. e. 8 plus quam illa relatio, sed c. V 1 et
c. XII 2 i. e. 3 minus.

APPENDIX DE METRIS*.

Ex ea, quæ palicæ linguæ est, ancipiti natura, qua et in antiquiorem et in recentiorem sermonem multis partibus inclinet, fit, ut verba aliquot et dissolutam et contractam formam admittentia in versibus duplici modo efferri possint: v. 164 yo sásanam arahatam ariyánam dhammajívinam, patikkosati etc., v. 420 khínásavam arahantam tam aham brúmi bráhmaṇam, v. 193 pújárahe pújayato buddhe yadi va sávake, at contra v. 9 apeto damasaccena na so kásavam arahati (lege: arhati), itidem vv. 10. 230, v. 98 yattha arahanto viharanti (l. yatth' arhanto viharanti) tam bhúmiṃ rámaṇeyyakam;

 ◡ ◡ | — ◡ ◡ — | ◡ — ◡ —
v. 98 rahado va apetakaddamo, at v. 89 yathâpi rahado

(l. hrado) gambhíro vippasanno anávido; v. 15 disvá kamma-

◡ — | ◡ — — —
kiliṭṭham attano, itidem vv. 241. 312, v. 158 ath' aññaṃ anusáseyya na kilisseyya paṇḍito, itidem v. 163, at v. 88 pariyodapeyya attánam cittaklesehi paṇḍito; v. 331

— — | — ◡ ◡ — | ◡ — ◡ ◡
taṇhá vaddhati máluvá viya, at v. 162 yassa accantadussīlyani

* Cum iis quæ sequuntur omnino conferenda sunt quæ de versuum forma in Upanisadibus, Manu, Mahábhárato et Puránis annotaverunt Gildemeister: Zur Theorie des Çloka in Zeitschr. f. d. Kunde des Morgenl. B. V, et Burnouf: Bhágavata-Purána T. I préface.

má|uvá (l. m á|v á) sá|lam iv' otatam; v. 3 ye tam upa na-
y i|h anti veram tesam na sammati, at v. 4 ye tam na upa-

na y|h anti veram tesúpasammati; v. 286 (et 270?) dibbam a r i y a-

—| — — — —
bhú|mim e|hi si, at v. 190 cattári ariyasaccáni (l. a r y a s a c c á n i)
sammappaññáya passati, v. 206 sádhu dassanam ariyánam
(l. a r y á n a m), itidem vv. 22. 79. 164; v. 7 bhojanam|hi c'
amattaññum kus|tam h|navíriyam, itidem vv. 8. 112A. 144,
at v. 112B víriyam (l. v í r y a m) árabhato dal|ham; v. 318
kayirañ (cod. C scribit: kairañ) ce kayirath' enam, at v. 25
dípam kayirátha (l. kayrátha) medhávi, itidem vv. 42. 43.

— — — — —| — — — —
61. 105. 117. 118. 159. 211. 292; v. 208 dhoray|haslam vata-

—| — — — —
vantam á r i y a m, v. 176 vitin|naparalokassa n' atthi pápam
aká r i y a m, v. 368 mettávi|háriyo bhikkhu pasanno buddhasá-
sane, contra v. 267 yo dha puññañ ca pápañ ca bá|hetvá
brahmacariyavá (l. —c a r y a v á), itidem vv. 61. 141. 155. 156.

— — — — —| — — — —
312. (388); v. 94 devápi tassa pi|h ayanti tádino, v. 365
aññesam pi|h ayam bhikkhu, at v. 181 devápi tesam pi|h a-
yanti (l. pi|h enti) sambuddhánam satímatam; v. 264 icchálo-
bhasamápanno samaño kim bhavissati, itidem v. 200, at
v. 228 na cá|hu na ca bhavissati (l. h essati); v. 266 na tena
bhikkhu h|oti (l. bhavati) yávatá bhikkhate pare, vissam
dhammam samádáya bhikkhu h|oti na távatá^a, itidem vv.
249 (et 260?), at v. 77 al. satam |hi so piyo h|oti asatam
h|oti appiyo; v. 261 sa ve vantamalo dhíro thero (l. thaviro)
ti pavuccati, at v. 260 (?) na tena thero h|oti yen' assa pha-

— — — — —| — — — —
litam siro; v. 125 tam eva bálam pacceti (l. pa|tieti) pápam,
at v. 165 suddhí asuddhí paccattam nāñño aññam visodhaye;

Cfr. Gildemeister l. c. p. 274.

v. 89 yesaṃ sambodhiaṅgesu sammá cittaṃ subhávitaṃ,

at v. 362 ajjhattarato samáhito; vv. 19. 20. na bhágavá sámañ-

ñassa (l. sámañiyassa?) hoti, at v. 311 sámaññā m duppará-

maṭṭhaṃ; v. 40 yojetha máraṃ paññávudhena (l. pajinávudhena,
ad instar rájino i. q. rañño s. rájñah), at v. 28 al. paññá-

pásádam áruyha, v. 342. 343 tasiṇá, item v. 349 bhiiyyo taṇhá (l.

tasiṇá) pavaddhati, at v. 154 al. taṇhánam khayam ajjhagá.

Semper fere scribitur quidem forma dissoluta, etiamsi contracta efferenda est, ut jam vidimus et præterea nobis videre licet: v. 9 yo vatthaṃ paridaheṣṣati (l. paridheṣṣati, cfr. dhítu ex sanscr. duhitṛ, s. bhúyas ex baḥu) v. 30 appamádam pasamsanti pamádo garaḥito sadá, v. 73 ávásesu ca issariyaṃ pújá parakulesu ca, v. 387 sannaddho khattiyo (l. khatyo) tapati jháyi tapati bráhmaṇo, v. 223 jine kadariyaṃ

dánaena, v. 177 na ve kadariyá devalokaṃ vajanti, v. 161 abhimatthati dummedhaṃ vajiraṃ v' amhamayaṃ maṇim, v.

125 sukhumo rajo paṭivátam va khitto, v. 422 anejaṃ naḥá-takam buddhaṃ, v. 88 pariyodapeyya attánaṃ, v. 183 sacitta-pariyodapanam, vv. 64. 65 paṇḍitaṃ payirupásati; fortasse adnumerandus est v. 248 evaṃ bho purisa (l. pursa v. posa) jánáhi.

Semel et iterum invenimus formam contractam, ut v. 88 klesa, v. 188 cetya, v. 178 pathavyá, v. 4 upanayhanti, etiam in locis, ubi formam dissolutam requirit metrum, ut

v. 350 esa kho vyantikáḥiti (l. viyantikáḥiti), vv. 249. 266 hoti, v. 261 thero, v. 125 pacceti, v. 40 paññá, v. 349 taṇhá.

Quæ valent leges in concursu vocalium metro cogente, sæpissime in scribendo non sunt observatæ ex. gr. v. 7 bho-
janamhi ca amattaññum, v. 21 appamádo amatapadam, v. 74
mam'eva ativasá assu, v. 84 na iccheyya adhammena samid-
dhim attano l. n' iccheyy' adhammena, v. 99 ramañyáni arañ-
ñáni, v. 126 gabbham eke upapajjanti, v. 172 so imam lokam
pabháseti, v. 175 hamsá ádiccapathe yanti v. 246 loke adinnam
ádiyati etc. Semel conjuncta sunt verba, quæ metrum con-
jungere prohibet, scil. v. 13 yathâgáram ducchannam l. yathá
agáram ducchannam, similiter fortasse legendum est v. 254
ákáse padam na atthi pro n' atthi.

Quod ad Anusváram attinet et Vocales correptas pro-
ductasque vide Notas.

Metra in Dhammapado usitata hæc sunt:

1. ANUṢṬUBH

occurrit 354ter (34 vv. sunt sex pádarum). Habet circiter

Pes I.	Pes II.	Pes III.
— — — 122	— — — 288	— — — 129
— — — 107	— — — 278	— — — 123
— — — 85	— — — 32	— — — 82
— — — 68	— — — 28	— — — 82
— — — 61	— — — 15	— — — 68
— — — 50	— — — 13	— — — 57
— — — 45	— — — 5	— — — 55
— — — 42	— — — 5	— — — 37
— — — 36	— — — 3	— — — 24
— — — 34	— — — 2	— — — 22
— — — 25	— — — 6 (v. not. ad	— — — 7 (v. not. ad
— — — 23	v. 13a)	v. 21a)

— — — 11 (vide not. — — — ad v. 88)	— — — 4 (v. not. ad v. 88)	— — — 3 (v. not. ad v. 124)
— — — — —	— — — 3 (v. not. ad v. 3)	— — — 3 (v. not. ad v. 1)
— — — — —	— — — 3 (v. not. ad v. 3)	— — — 3 (v. not. ad v. 99)
— — — — —	— — — 1 (v. 408)	— — — 2 (v. not. ad v. 3.)

Adaugetur sequenti modo^a

- Pes I: — — — — — gahakarakam | gavesanto v. 153.
 mitabhāṇinam | pi nindanti v. 227.
 atha vá samá- | dhilábhena v. 271.
 amatogadham | anuppattam v. 411.
 asubhānupas- | síviḥarantam v. 8.
 — — — — — anupavádo | anupagháto v. 185.
- Pes II: — — — — — tam ve nappa- | saḥati máro v. 8.
 puppháni he- | va pacinantam vv. 47. 48.
 kiccho manus- | sapaṭilábho v. 182.
 anupavádo | anupagháto v. 185.
 chetvá vanañ | ca vanathañ ca v. 283.
 yam hi kiccaṃ | tad apaviddham v. 292.
 na bráhmaṇas- | sa pahareyya v. 389.
 sukho paññá- | ya paṭilábho v. 333.
 — — — — — duppabbajam | durabhiramam v. 302.
 — — — — — má pamádam | anuyuñjetha v. 27.
 — — — — — asatam bhá- | vanam iccheyya v. 73.
 — — — — — evam bho pu- | risa jánáhi v. 248.
 — — — — — subhānupas- | síviḥarantam vv. 7. 8.
 — — — — — etam hi tum- | he paṭipanná v. 275.
 — — — — — káme ca appa- | ṭibaddhacitto v. 218.

acaute, versor, supra p. 112 contractionem fieri statui.

Pes III: ◡◡_◡_◡ aphalá hoti | akubbato vv. 51. 52.
 parinibbanti | anásavá v. 126.
 na ca dukkhánu- | patito siyá v. 302.
 paṭimáse at- | tam attaná v. 379.

Pes IV: ◡◡◡◡_◡ na ca dukkhánu- | patito siyá v. 302.
 manasá su- | caritaṃ care vv. 231. 232. 233.
 yo attano | sukham icchati v. 291.
 pecca so na | labhate sukhaṃ v. 131.
 verá so na | parimuccati v. 291.
 saddhammá na | pariháyati v. 364.
 rágo na sam- | ativijjhati v. 14.

Ad quem pedem trahenda sit anomalia nonnunquam non
 satis liquet.

2. VAITÁLÍYA

occurrit 30es. Forma hæc est:

◡◡ | ◡◡◡◡ | ◡◡◡◡ } bis
 ◡◡ | ◡◡◡◡ | ◡◡◡◡ }

Pes I.		Pes II.		Pes III.	
Pád. I. III.	Pád. II. IV.				
_ 34	_ _ 22	_◡◡◡_ 91		◡◡◡◡_ 69	
◡◡ 16	◡◡_ 20	_◡◡_ 6		◡◡◡◡ 45	
_ _ 3 (45. 237.	_◡_ 10	◡◡◡_ 5		◡◡◡◡_ 3 (179.	
284)	◡◡◡◡ 3 (235.	◡◡◡_ 4 (236.		344. 362)	
_◡ 3 (24. 44.	324. 388?)	284. 334. 349)		◡◡◡◡◡ 1 (342)	
362)	_◡◡◡ 1 (342)	_◡◡◡◡ 2 (44.		◡◡_ 1 (342)	
◡◡◡ 1 (349)	◡◡◡◡ 1 (324)	45)			
◡_ 1 (350)	_◡_ 1 (362)	_ _ _ (349)			
	◡_ 1 (240)	◡_ _ (350)			
	◡◡ 1 (179)				

Sed emendanda sunt hæc: v. 324 (lege: kaṭukapabhedano), v. 179 (l. jitaṃ), vv. 44. 45 (l. iva-ppacessati). V. 349 legendum est tasiṇá pro taṇhá, v. 350 viyantikáhiti pro vyantikáhiti (vide supra), v. 338 pabbájayam pro pabbájay.

Huc trahendus est v. 184, ultimo pede syllaba adaucto:

—|—|—|—|—|—|—|| —|—|—|—|—|—|—
 —|—|—|—|—|—|—|| —|—|—|—|—|—|—

Fortasse etiam v. 371:

—|—|—|—|—|—|—|| —|—|—|—|—|—|—
 —|—|—|—|—|—|—|| —|—|—|—|—|—|—

3. TRIṢṬUBH'

(cfr. metrum sequens)

occurrit in versibus 29 et dimidio (v. 143; v. 20 sex pádarum).
 Forma hæc est: —|—|—|—|—|—|— quater.

Pes I.	Pes II.	Pes III.
— — — 68	— — — 96	— — 70
— — — 41	— — — 8	— — — 46
— — — 6 (20. 108. 125. 328. 346. 347)	— — — 8	— — — — 3 (125. 280. 390)
— — — 1 (354)	— — — 4 (143. 177. 221. 353.)	— — — 2 (40. 94)
— — — 1 (142)	— — — 4 (19. 20. 40. 125)	— — — 1 (306)
— — — 1 (40)		
— — — 1 (329)		

P. II —|—|— ex v. 221 removeere possumus legendo námarú-
 pasmi, —|—|— ex vv. 19. 20. 40. 125 legendo sámāniyassa,
 pajiná-, paṭieti (vide supra). Siyá v. 40 legi potest syá. De
 v. 306 vide notas. V. 177 leg. -loka yanti? cfr. kata v. 74.

4. JAGATĪ

occurrit 4ter. Habet

Pes I.	Pes II.	Pes III.
— — — 9	— — — 11	— — — 12
— — — 4	— — — 3	— — — 3
— — — 2 (281. 338)	— — — 1 (281)	— — — 1 (281)
— — — 1 (144)	— — — 1 (144)	
	— — — 1 (281)	

V. 338 legi potest nibbattatī, restat v. 281; ibid. sine dubio legendum est maggam isipp-, v. 144 vīriyena.

5. TRISṬUBH et JAGATĪ

vario modo juncta.

V. 84: — — — | — — — | — — — || — — — | — — — | — — —
 — — — | — — — | — — — || — — — | — — — | — — —

Lege: n' iccheyy' adhammena samiddhim attano.

V. 208: — — — | — — — | — — — || — — — | — — — | — — —
 — — — | — — — | — — — || — — — | — — — | — — —

V. 310: — — — | — — — | — — — || — — — | — — — | — — —
 — — — | — — — | — — — || — — — | — — — | — — —

6. ANUṬUBH ET TRISṬUBH (?)

mixta.

V. 380: — — — | — — — || — — — | — — —
 — — — | — — — | — — —
 — — — | — — — | — — —

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 70 ABC nágghanti. 74 C katapuññantu (Analysis: kata-
 paññantu), adhivasá, A mano. 75 B amñá, abhimñáya, AB
 -gámini. 76 A -vádí, B vádhiṃ, paṇḍitam, tádisaṃ. 77 B
 ovadeyyánu-. 83 B puttho, C putthá, A vuccávacaṃ. 84 B
 paññavá. 85 C -gámiṇo. 88 B cittakkilesehi. 89 BC juti-
 manto. 90 AB gatthappa-, C gandhappa-. 92 B -bhojanam.
 93 B sumñato, AC durannayá. 94 A sárathino. 95 ABC

-kīlupamo. 96 B -amñá-. 98 C rámaneyy-. 99 B ramanfýáni aramñáni, C ramati. 103 A saṅgáme, ekaṁ. 108 B puṁñā-. 109 AC vanna. 111 B paṁñá-. 112 C viriyam. 116 C kalyáne, daṁdham, ramati, B puṁñam. 117 et 118 C kairá, kairátha, B enappunapp-, C enam, B puṁñañ. 135 ABC gávo pácenti, A pániṇam, BC pániṇam. 137 B amñataram. 139 B dárunam. 142 B samam. 144 B patissatha, C patissathá, saḥassatha pro paḥ-. 145 BC paṇḍitá pro subbatá. 146 C vonaddhá. 147 C arúkáyam. 152 C áyam puriso, B paṁñá. 155 AB -maccho. 157 C piyañ, B jamñá, amñataram. 158 B amñam. 159 B attanam, amñam, C kairá. 160 A atto. 164 A ditṭhi, B -ghaṁñáya. 165 C attaná hi katam, A suddhim asuddhi. 167 C -vaddhaṇo. 173 A kamma. 174 B bálo pro loko. 176 AC vitinna-. 177 B vadanti, nappasahanti, C -damáṇo. 178 B gamaṇena, C pathabyá. 179 B tam, A buddham. 180 A buddham. 181 A sambuddhána. 183 C etam. 184 BC samano. 185 C anúpavádo, BC anúpagháto, A etam. 186 A kaḥápaṇa-, BC vimñáya. 190 B -ppaṁñáya. 191 BC ariyam. 193 B -jamño. 194 BC samaggi. 195 B tñā-. 204 C visvása-, A nátim. 207 BC -saṅgata-, B interpungit post sabbadá et hemistichium sequens cum v. 208 uno tenore scribit. 208 C baḥusutañ, dhorayiḥa-, tan, B dhoraya-. 210 C samágacchi. 211 C kairátha, BC piyápáye. 217 B tam, C janam. 218 C anakkháto, AB kámesu. 220 B -puṁñam, C parañ, BC puṁñáni. 221 C kodhañ, B saṁyojanam, tam. 226 B jágaramañanam, A jagar-. 227 B -bháninam, animdito. 228 B ekaṁtam. 229 BC paṁñá-. 234 BC vacáya. 235 A titṭhati, B titṭhapi. 236 B anaṅgano. 237 C dáni si, B pátheyyam pi. 238 BC anaṅgano. 241 C vannassa. 245 A passatá. 247 C khanati. 248 AC má na, B má tam, BC randhayaṁ. 249 A yatháphásádanañ. 250 AC samuḥatam. 251 AC

nadi, B nadīti, C gaho in kali mutavit manus posterior, -samañ
jalam. 252 B amñesam, A opunási, B kitvá, C kálim vá. 253
A B C -passissam, B -samñino. 255 B samano. 258 C khemi.
263 A C samuhatam, B samúhatá. 264 B samano abbhuto, C
kim. 266 A bhikkhu. 267 B pumñañ, A C bhikkhu. 268 B
mulha-, avijjasu. 270 A pañá vihiṃsati. 271 B vivitta-.
273 A atthamgiko, C atthamgako. 274 A eso va, B amño, etañ.
275 B interpungit post karissatha. 276 C vimokkhanti. 277 et
278 B pamñáya. 282 A bhuri, C bhurf, A dvidhá, C pavaddhiti.
283 B jáyate, C jáyati, B vanthañ, C vana vanatañ. 284 C -páko.
286 A vicintesi. 287 A B tam, A -sammmattam, B puttapu-
sutarammattam. 288 B nātisu, C tánatá. 289 B -gamañam,
C nibbánañ-. 291 A C -dánena, B na pi vuccati. 292 A
apviddham, C kairati. 293 C akiccam, B -kárino, C sátaccha-
káraño, B interpungit post -kárino. 294 C sáñu-. 296 C
ratte. 301 C maño. 302 A C -samvaso. 305 B damito
siyá. 307 B asamñnatá. 308 A B C -sikhupamo, B asamñnato.
309 B ápajjati, apumña-. 310 B apumña-, A pañetí, B
phañehi, B bhañoti. 311 A samaññam, B sámamñam. 312
A sithilam, B satthilam, C vutam. 313 C kairañ, A bhíyo.
315 C nirayamhi. 322 B ájániiyyá, C -níyyá, B mahánángá.
324 B C náñga-, A -vañassa. 325 B middhi, -sáyi, A
-phuñtho, B upenti. 327 B anurakkhata, danto, A santo. 328
B satimá, A satamá. 329 C rájá ca, mátañga-, B -ramño
va náñgo, C mátagaraño va náñgo. 330 B ña, C kairá, B
-ramño va náñgo, C náñgo. 331 B tuñthi, pumñam. 332
B ato, sámamñnatá, bráñmamñnatá. 333 B pamñáya. 334 C
plavati. 335 A C abhivattam. 336 A jammí tañhá, soká
tañhá, B so evam sahatí jammí tañhá, hic versus et initium
sequentis in C desunt. 337 B usiranto, má onalam. 338
A B C cchinno, A C ruñati, B -ánusayo, A B C anuñate. 340
B pamñáya. 341 A B -jarupagá. 342 A samyojanasamga-,

B samyojanam sabbasaṅga-, AC dukkhām. 344 A yá nibbanatho, B yá nibbānato, C yá nibbanato. 347 C -rattāṇup-, B makkaṭiko. 348 ABC páragu. 349 C -passīno, pavaddhanti, ko. 350 AB vitakkup-, ABC bhāvayati, C ko, A cchejjati, C cchajjanti. 351 A asantāsi, anaṅgano, AC -sallānī, B -sallānīm, C antīmo. 352 C anādāno, A kovīdo, C akkharāṇam, interpungit post kovido, B jamñā, C jañño, B -pañño. 353 AC -bhū-, -vidu, B sabbamjaho, C sabbamñjaho, AB abhirñāya. 354 sabbarasam. 355 C attānam, B amñe. 356 A ayam. 357 A ayam, B interpungit post pajā. 360 ABC ghānena. 361 A vacāya, B pavuccati. 362 AC bhikkhu, B bhikkhú ti, B -samñato, samñatu-, C pádasamñā-, samñatu-. 365 B nātimamñeyya na amñesam piḥayam amñesam. 366 B bhikkhú, BC nātimamñati. 367 BC asatā va, A socanti, B socatī, AC bhikkhu. 368 AC samkhārūpa-. 370 B -saṅgātiko, C tinno. 371 A kandi, C kañci. 372 B paññā, C ajhānato, B sa ce. 373 B sumñā-. 374 A labhati, amatan. 376 A paṭisanthāravuttissa. 379 BC codayantānam. 383 B brāhmana. 384 B páragu. 385 AC visamyyuttam. 387 AB jhāyi. 389 B brāhmano, A dhi brāhm-. 392 A sakkacca. 395 A -kula-, B kisam dhamanisantatam etam. 397 A visamñuttam. 399 B yeva tiṭṭhati, A balāṅkām, B balānikām. 405 A daṇḍam. 407 A pātino, B pānino. 408 B viññūpani. 409 A aṇumthulam. 414 AB akathamkathi. 415 A -kkhīnam, B -kkhīñā. 416 B -kkhīñā. 419 A uppattiñ. 420 A jānatti, B jānāti. 423 A vedi. I v. 1 -kam pamadam, pápadaṇḍena; 2 sukhapiyena, vísatī. II v. 3 daṇḍavamhi; 5 ekavísatī; 6 náge ca, dvāvīsa va taṅha-, cattālīsa va gathāyo.

EX OFFICINA LUDOVICI KLEIN.