THE GROUP OF DISCOURSES
(SUTTA-NIPĀTA)

Second edition

Translated with INTRODUCTION and NOTES by K. R. Norman

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SECOND EDITION
NOTICE

The Group of Discourses Volume II was reprinted unchanged in 1995, but by the time the need arose to make another reprint a number of corrections to the translation and additions to the bibliography, notes and indexes had been accumulated. It proved impossible to incorporate these into a photographic reprint and so the decision was taken to reset the whole volume, which has led to changes in pagination.

The opportunity has also been taken to make a change to the title of the book. The original intention was to have the translation in Volume I, and the notes in Volume II. As I pointed out in the Notice to the first edition, however, when Volume II was published eight years after Volume I it included a revised version of the translation. Volume I thereby became redundant and was not reprinted when the print run was exhausted.

The disappearance of The Group of Discourses Volume I has caused problems for a number of people who have wished to order a copy of the translation of the Sutta-nipāta, but could not understand why The Group of Discourses Volume II should be called Volume II if there is no Volume I. The publication of this second edition has given the chance of removing "Volume II" from the title, and calling the book simply The Group of Discourses.

A paperback version of the original translation entitled The Rhinoceros Horn and other early Buddhist poems (Sutta-nipāta) is still available for those who may find the alternative translations by Miss Homer and Dr Rahula of interest.
FIRST EDITION
NOTICE

My translation of the Sutta-nipāta was begun in 1972. As in the case of Elders' Verses I and II, Miss I.B. Horner read through the entire manuscript and made many helpful comments. Ven. Dr Walpola Rahula, whom Miss Horner had consulted concerning certain difficult passages in the Sutta-nipāta, then expressed a desire to see the whole translation, and he and Miss Horner met regularly for some time to discuss and comment upon my version. They produced a mass of notes, written out by Miss Horner, sometimes giving an alternative for a single-word or phrase, but at times writing out a verse in its entirety, even if the difference was merely that of a single word. They frequently gave references to passages which helped to shed light on difficult points.

Although I would have been happy to have incorporated some of their suggestions into a revised version of my translation, this would have resulted in those I felt unable to accept remaining lost to readers. That my translation eventually appeared in the way it did, regrettably after Miss Horner's death in 1981, with the suggestions made by Miss Horner and Dr Rahula appended at the end of each sutta, was entirely due to Dr Steven Collins, who very generously volunteered to read through the mass of Miss Horner's handwritten notes, extracted from them every point of translation which differed from mine, added verse numbers and pāda letters, and arranged for my typescript to be retyped with all the additions inserted. My manuscript, as read by Miss Horner and Dr Rahula, contained the verses only, and so it was only those portions which had their suggestions made upon them, except for the few prose passages where Dr Collins added an alternative translation which had been made upon a corresponding word or phrase in a verse passage.
Notice

In this revised version of my translation I have omitted the alternative versions by Miss Horner and Dr Rahula, in deference to a number of complaints from reviewers and readers, who have found the inclusion of three sorts of bracket distracting. Where I have occasionally preferred the Horner/Rahula version to my own, I have drawn attention to the fact in the notes. The opportunity has also been taken to change my translation in a number of places. These changes are usually intended to correct errors overlooked when proofs were being read, to remove inconsistencies and to make the translation less ambiguous, or easier to read, although a certain awkwardness of style remains because of my attempt to give a fairly literal translation. I am grateful to a number of readers, some known to me, some anonymous, who have drawn my attention to various shortcomings since my translation first appeared in 1984. Where the changes are matters of substance, I have usually commented upon the change in the notes. Where changes are due to a reconsideration of the alternative readings or explanations given in the commentaries, this will be clear from the commentarial quotations which I include.
PREFACE

The justification I put forward for new translations of the Therāgāthā and Therīgāthā in the prefaces to Elders' Verses I and II cannot be used in connection with a new translation of the Suttanipāta. The latter text has had the rare distinction for a PTS edition of having the benefit of a second edition, and that by two scholars who may justly be claimed as two of the greatest Pali scholars produced in Europe — Dines Andersen and Helmer Smith. The first edition was, in any case, by that pioneer of Pali studies in Europe — V. Fausbøll. Moreover the commentary was edited by Smith, and the third volume of that edition has a detailed analysis of the metres of the text and an almost complete Vocabulary of words which appear in it. In addition there are already four complete translations into English, two into German, and several into other European languages, as well as many translations of individual suttas into English and other languages.

Nevertheless, it is not difficult to justify a new translation. Fausbøll’s is literal but was based upon his own edition which was superseded by that of Andersen and Smith. Chalmers’ was not intended to be literal, and because of his belief (his Preface, p. vii) that “all verse when translated should receive a metrical rendering”, it was made into verse. Hare’s too is in verse, and although both verse translations present the spirit of the Pāli, they are frequently forced by the exigencies of metre to compress, expand, adapt, or omit. Ven. Dr Siddhatissa’s translation, of which only portions had appeared by 1984, is not a strict translation, but rather a rendering of the spirit of the suttas. My aim in Volume I of this work was, therefore, to translate the Suttanipāta into simple English prose, trying to give the meaning of the text as it was intended to be understood by the original speakers, or as it was accepted by the first hearers. This is not necessarily, therefore, the meaning it had for the commentaries, even for Niddesa I and II.
The biggest omission of all is an adequate English commentary upon the translation. Chalmers' translation has no notes at all. Fausboll's are almost entirely restricted to quotations from the Suttanipāta itself or the commentary upon it. Hare has more explanatory notes, but even so passes over much. Nyanaponika's notes are probably the best, but he too leaves many problems unsolved. In the Notes which accompany this revised version of my translation I have therefore given in as much detail as seemed necessary the exegetical, grammatical, syntactical and lexicographical information which helped me to produce my translation. Nor have I ignored the information to be gained from any parallel versions, in Sanskrit, Prakrit or Pali, which were known to me.

It gives me great pleasure to acknowledge the help which I have received from all earlier workers in the field. My very great debt to Miss Horner and Dr Rahula has been made clear in the Notice to the first edition. I have inserted the initials [IBH] in the notes to indicate where I owe information or a rendering to those two scholars.

As in the case of Elders' Verses I & II, it is the aids which have become available since the older editions and translations were made which have given this work any merit which it may have. I refer particularly to the works on Pāli metre by Warder and Alsdorf, Smith's edition of the Saddaniti, and the continuing appearance of A Critical Pāli Dictionary.
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### ABBREVIATIONS

**Editions of Sutta-nipāta:**
- **F**: Fausbøll, 1884
- **Bᶜ**: Chatthasangāyana ed., Rangoon, 1956
- **Cₑ**: Simon Hewavitarne Series ed., Colombo, 1905
- **Eₑ**: = Andersen & Smith 1913
- **Eₑ(3)**: = Chalmers, 1932
- **Nₑ**: Devanāgarī (Nālandā) ed.
- **Sₑ**: 2nd Siamese ed., Bangkok, 1916–28

**Texts:**
- **AV**: Atharvaveda
- **AvS**: Avadāna-sataka (= Speyer 1906–9)
- **Āyār**: Āyāramga (= Schubring 1910)
- **BĀU**: Brhadāranyaka Upaniṣad
- **Bbh**: Bodhisattvabhūmi
- **Bhag**: Bhagavaṁsutta
- **Bh.G.**: Bhagavadgīta
- **Chānd Up.**: Chāndogya Upaniṣad
- **CPS**: Catusparisatsūtra (= Waldschmidt 1952–62)
- **Divy**: Divyāvadāna (= Cowell and Neil 1886)
- **GDhp**: Gāndhārī Dharmapada
- **Lal**: Lalita Vistara (= Lefmann 1902)
- **MBh**: Mahābhārata
- **Miln**: Milindapañha
- **MR**: Manuscript Remains (= Hoernle 1916)
- **Mvu**: Mahāvastu
- **Nāya.**: Nāyādhammakahāo
- **PDhp**: Patna Dharmapada
- **Suv**: Suvarṇabhāsottamasūtra
- **Sūya**: Sūyagādhamga
- **Thūy**: Thānaghā
- **Udāna**: Udānavarga (= Bernhard 1965)
- **Utt**: Uttarādhayanasūtra (= Charpentier 1922)

The abbreviations of the titles of Pāli texts are those adopted for CPD.
The Group of Discourses

Translations:

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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>EV I</td>
<td>Elders' Verses I (= Norman, 1969)</td>
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<td>EV II</td>
<td>Elders' Verses II (= Norman, 1971A)</td>
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<td>GD I</td>
<td>Norman, 1984A</td>
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<td>GS</td>
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<td>KS</td>
<td>Kindred Sayings (= translation of S)</td>
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<td>MRI</td>
<td>Nāṇamoli, 1960</td>
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<td>Saddhatissa, 1985</td>
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<td>SBE X</td>
<td>Fausbøll, 1881</td>
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<td>WD</td>
<td>Word of the Doctrine (= Norman, 1997)</td>
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Periodicals, Collections and Series:

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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>ABORI</td>
<td>Annals of the Bhandarkar Oriental Research Institute</td>
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<td>BDCRI</td>
<td>Bulletin of the Deccan College Research Institute</td>
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<tr>
<td>BEI</td>
<td>Bulletin d'Études Indiennes</td>
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<tr>
<td>BSO(A)S</td>
<td>Bulletin of the School of Oriental (and African) Studies</td>
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<tr>
<td>CP</td>
<td>Collected Papers (= Norman, 1990–2001)</td>
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<td>IA</td>
<td>Indian Antiquity</td>
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<td>IHQ</td>
<td>Indian Historical Quarterly</td>
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<td>IIJ</td>
<td>Indo-Iranian Journal</td>
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<td>Ind. Ling.</td>
<td>Indian Linguistics</td>
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<td>IT</td>
<td>Indologica Taurinensia</td>
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<td>JA</td>
<td>Journal Asiatique</td>
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<td>JAOS</td>
<td>Journal of the American Oriental Society</td>
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<td>JBRIS</td>
<td>Journal of the Bihar Research Society</td>
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<td>JOI(B)</td>
<td>Journal of the Oriental Institute (Baroda)</td>
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<td>JPTS</td>
<td>Journal of the Pali Text Society</td>
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<td>JRAS</td>
<td>Journal of the Royal Asiatic Society</td>
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<td>KZ</td>
<td>Kuhns Zeitschrift = ZVS</td>
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<td>MSS</td>
<td>Münchener Studien zur Sprachwissenschaft</td>
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Abbreviations

SBB  Sacred Books of the Buddhists
SBE  Sacred Books of the East
SHT  Sanskrit Handschriften aus den Turfanfundern
SKPAW Sitzungberichte der königlichen preussischen Akademie der Wissenschaft
SIH  Studien zur Indologie und Iranistik
Sutt  Suttāgāme (= Phūchandjī Mahārāj. 1953–54)
TPS  Transactions of the Philological Society
UCR  University of Ceylon Review
VKAWA Verhandlingen der Koninklijke Akademie van Wetenschappeen Amsterdam
WZKM  Wiener Zeitschrift für die Kunde des Morgenlandes
WZKS(O) Wiener Zeitschrift für die Kunde Süd(– und Ost)asiens
ZDMG  Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZVS  Zeitschrift für Vergleichende Sprachforschung (= KZ)

Dictionaries, Studies, etc.:

Beob. Beobachtungen über die Sprache des buddhistischen Urkanons (= Lüders, 1954)
BHSD  Buddhist Hybrid Sanskrit Dictionary (= Edgerton, 1953A)
BHSG  Buddhist Hybrid Sanskrit Grammar (= Edgerton, 1953B)
CIDAL  Comparative Dictionary of the Indo-Aryan Languages (= Turner, 1966)
CPD  Critical Pali Dictionary, Copenhagen 1924–
DNM  Deśināmamālā
DPPN  Dictionary of Pali Proper Names (= Malalasekera, 1938)
E:J  Jacobi, 1886
EWA  Etymologisches Wörterbuch des Altindischen (= Mayrhofer, 1956–80)
### The Group of Discourses

**MW** Sanskrit-English Dictionary (= Monier-Williams, 1899)

**PED** The Pali Text Society’s Pali-English Dictionary

**PSM** Pāśa-sadda-manaṇṇavo (= Sheth, 1963)

**PTC** Pāli Tipiṭakaṃ Concordance

**Tr.N** Trenckner’s Notes (= Trenckner 1908)

**General:**

- *(X)*-a: the aṭṭhakathā upon *(X)*
- **AMg**: Ardha-Māgadhī
- **BHS**: Buddhist Hybrid Sanskrit
- **Bm etc.**: (= sigla of E°)
- **cty/cties**: commentary/commentaries
- **f.n.**: foot note
- **m.c.**: metri causa
- **MIA**: Middle Indo-Aryan
- **Ms(s)**: manuscript(s)
- **OIA**: Old Indo-Aryan
- **Pkt**: Prakrit
- **PTS**: Pali Text Society
- **-s**: -sūtra
- **Skt**: Sanskrit
- *(X)-t*: the tīkā upon *(X)*
- **Trsl.**: translation
- **-v**: -vagga
- **v(v).l.(l)**: variant reading(s)
- **<>**: add enclosed reading
- **[]**: delete enclosed reading
- `-`: read as short metrically
- `-`: read as long metrically

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INTRODUCTION

I. THE NAME OF THE SUTTANIPĀTA

§ 1. Jayawickrama (UCR VI, 2, p. 78) points out that the word nipāta when applied to texts seems to mean “section”, e.g. the eka-, etc., nipātas of the Theragāthā and Therigāthā: “The section of single verses, etc.” If this is correct, then we must suppose that the title means “the section (perhaps, of the Khuddaka-nikāya) made up of suttas”. Against this suggestion is the fact that although every separate discourse in the first four vaggas of the Suttanipāta is at present called a sutta in the rubrics and in the uddānas, the sixteen sections of the Pārīyāna-v are called pucchās (although they are called suttas in Pj II). There is no uddāna to this vagga, and so we do not know what name the early tradition gave to them, although they are called paññas when they are quoted in other texts (see § 26 below).

§ 2. There are, however, hints that the present state of affairs was not always so. The Nalakasutta (679–723) is called Nalakapraśna in Mvu III 389.12, and Nalakapatipadā in Ja l 55.26. Similarly, S III 9.19 quotes a verse (844) which is said to have been spoken bhagavatā Athakavaggike Māgandiypaṇhā. In Ec the sutta is called Māgandiypasutta (835–47). It has been suggested that the text referred to by Asoka with the title Munigāthā (see § 15 below) was the Munisutta (207–21) and the Upatisa-pasina (< -praśna) was the Sāriputtasutta (995–75).

§ 3. It is, therefore, possible that at one time at least one tradition called all the individual sections suttas. If this was so, then the title perhaps means “The sutta section” or “The section of suttas”. Winternitz (1933, p. 92) calls it the “Section of Discourses” and Jayawickrama (UCR VI, 2, pp. 78–81), having considered a number of translations, states that Winternitz’s title (which he quotes in the form “A Section of Suttas”) to be the best so far. I adopt the meaning “group” for nipāta, because this is the translation I adopted for the word in Elders’ Verses I and II; I use “discourse” for sutta. This
translation assumes that the word *sutta* is to be derived from *sūkta* rather than *sūtra*.

II. THE NAMES OF THE SUTTAS

§ 4. There are sometimes slight variations of names in the uddānas, which presumably pre-date the commentary. This suggests that there was a second tradition, known to the commentary, existing alongside the uddāna tradition.

§ 5. Sometimes the uddāna abbreviates or lengthens names:

   I:3. Visāna for Khaggavisāna
   4. Kasi for Kasibhāradvāja
   8. Mettabhāvanā for Metta

   II:4. Maṅgaluttama for Mahāmaṅgala
   13. Paribbāja for Saṁmāparibbājanīya

   III:3. Subhā(su) for Subhāsita
   4. Sundari for Sundarikabhāradvāja
   10. Kokali for Kokaliya

   IV:2. Guha for Guhaṭṭhaka
   3. Duṭṭha for Duṭṭhaṭṭhaka
   4. Suddha for Suddhaṭṭhaka
   5. Parama for Paramaṭṭhaka
   7. Metteyya for Tissa-Metteyya
   9. Magadhi for Magadhīya
   10. Purabhedana for Purābheda
   11. Kalaka for Kalakavīda
   14. Tuvaṭṭaka for Tuvaṭṭaka
   15. Attadandaṭṭhavara for Attadanda

§ 6. Sometimes the uddāna gives alternative names:

   I:9. Sātāgira for Hemavata
   II:4. Kappa for Vaṅgīsa
   IV:16. Therapanīha for Sāriputta


§7. We find that Pj II gives alternative names for some of the suttas, which shows that varying traditions were still in existence even in the fifth century A.D. Sometimes Pj II gives the alternative name first, presumably as a preference, with the one normally accepted given as second (* = first name in Pj):

I:7. Vasala-s = *Aggi(ka)bha-radva-ja-s
   9. *Hemavata-s = Sālāgira-s
   11. *Vijaya-s = Kāyaviechhandanaka-s

II:6. *Dhammacariya-s = Kapila-s
   8. Nāvā-s = *Lāvama-s
   12. Vaṅgīsa-s = *Nigrodhakappa-s
   13. *Sammāparibbājaniya-s = Mahāsamaya-s

III:4. Sundarikabhāradvāja-s = Pūralāsa-s
   10. Kokāliya-s (663–76) = Turītavatthugāthā

IV:16. *Sāriputta-s = Therapaṇha-s

§8. There must, however, be some doubt about the value of the titles of suttas as we have them now, because they sometimes vary from one tradition or edition to another, which suggests that some of them may be late inventions, perhaps the product of a scribe or even a modern editor. We find, for example that the sutta which is called Putto in E at S II 235.16 is called Ekaputtakasutta in B.

III. THE RELATIVE AGES OF THE PARTS OF THE SUTTA-NIPĀTA

§9. We may assume that Atthaka-v, Pāryana-v and Khaggavisāṇa-s are the oldest parts of the Sn because they are commented upon by the canonical Nidd, except for the Vatthu-gāthās of the Pāryana-v, which are ascribed to Ānanda by Pj II. Nidd is reckoned to be late by some scholars, but the arguments put forward to support this belief do not seem to be conclusive, and in any case Nidd cannot be later than the date of the fixing of the Canon. The fact that only parts of Sn are commented upon in Nidd suggests that the vaggas were still...
independent at the time of the composition of that text, and probably some of the suttas too, e.g. the Khaggavisāṇa-s. Various suttas still have an existence as independent works in BHS (in Mvu and Divy), and the fact that the Sanskrit fragments of entire sūtras which have been found come only from Arthaka-v and Pārāyana-v suggests that the vaggas still had an independent existence when those translations were made.

§ 10. The reciter's remarks in vaggas 4–5 are commented upon by Nidd, so they must be old. They are ascribed to the saṅgīti-kāras by Pj II. Although the Vatthu-gāthās of the Pārāyana-v are not commented upon in Nidd, the prose on Sn p. 218 and verses 1124–49 (which seem very similar to the Vatthu-gāthās) are commented upon. Pj II says the Vatthu-gāthās are due to Ānanda, and says the prose on p. 218 and (perhaps) 1124–49 are due to the saṅgīti-kāras. There are no prose introductions to the suttas of the Aththaka-v, as there are in the Sanskrit and Chinese versions, although they have introductions in Pj II. These differ from the introductions in the Sanskrit and Chinese versions, and must therefore be from a different tradition.

§ 11. We may assume that vaggas 1–3, in their present form, are later than vaggas 4–5, although individual suttas, e.g. Khaggavisāṇa-s, may be as old as vaggas 4–5. The list of texts in Divy (20.23–24; 34.29–35.1) does not mention Sn as such, but only the Arthavargīya and Pārāyana, showing that when that list was compiled (which may have been much earlier than the composition of Divy), Sn either did not exist as a collection, or was still thought of as separate vaggas. This was perhaps still so at the time when the Sanskrit and Chinese translations were made. A number of suttas in vaggas 1–3 are found in the Mvu and elsewhere, and are probably therefore pre-schism and consequently old. If the suttas mentioned by name by Aśoka (see § 15 below) are correctly identified, then they were in existence (but not necessarily in their present form) by the middle of the third century B.C.
§ 12. We assume that the reciter’s remarks, certain verses, and the prose introductions are later than the suttas, as such, but since they are all ascribed to Ānanda or the saṅgīti-kāras, they were presumably regarded by the tradition as being old. If tradition says they are later than the text, then they probably are, since the tradition was more likely to date texts too early than too late.

§ 13. It is possible that some individual verses are later, since there is no commentary upon them, e.g. Nidd I does not comment upon 836, and Pj II states that there is no commentary on 677–78 in the Mahā-atṭhakathā.

§ 14. Dating by metre is not particularly helpful. Warder speaks of “the elaborate techniques of the Suttanipāta” (1967, §91), with the implication that elaborate things are late, but I have pointed out elsewhere that, with reference to the Sabhiya-s at least, there is reason to doubt this (Norman, 1980B). Two suttas in Sn are in the very old Old Āryā metre, one in the “younger” part of Sn and one in the Aṭṭhaka-v. Warder speaks of accent and ictus in early gapacakhandas (with reference to the Upāli-s and the Metta-s). Nevertheless, the fact that what we can, on other grounds, consider to be the original core of verses in the Aṭṭhaka-v, is in the Tristubh metre, which is generally a sign of an early composition in Pāli, supports the argument that the Aṭṭhaka-v is old.

IV. AŚOKA’S CALCUTTA-BAIRĀṬ EDICT

§ 15. This edict mentions a number of texts, of which Munigathā (which is also included in the list of texts in Divy), Moneyasute and Upatisapase have been thought to be in Sn:

(a) Munigathā is probably the Munisutta = 207–21 as Rhys Davids suggested (1896, p. 94).

(b) Moneyasute is probably the second half of the Nālakasutta = 699–723. This was suggested by Kosambi (1912, p. 40), although Winternitz (1933, p. 607) followed Rhys Davids
(1898, p. 639) in believing that it was probably the moneyyāni at It 56,4–13 (≠ A I 273,18–36). Chalmers (1932, p. xi) states that the Nālakasutta is called Moneyyasutta, but he gives no authority for this statement. Jayawickrama (UCR 6,4, p. 230) states that the corresponding section of Mvu (Mvu III 387 foll.) is called Mauneya, but I can find no evidence for this.

(c) Kosambi (1912, p. 40) suggested that Upatisapasine is probably the Sāriputtasutta (also called Therapañhasutta) = 955–75.

§ 16. The fact that suttas sometimes have alternative names complicates the task of identifying the suttas mentioned by Aśoka. Aśoka’s edict means only that suttas with these names were in existence at the time of Aśoka. If these identifications are correct, it does not mean that these suttas were part of the Sn in Aśoka’s time, nor that they were in their present form. If they are correct, the fact that the names used by Aśoka are not those by which the suttas are known at present shows that the nomenclature was not fixed in the third century B.C.

V. THE TEXT OF THE SUTTANIPĀTA

§ 17. This translation is based upon the edition of Sn by Helmer Smith and Dines Andersen (PTS 1913), with certain emendations which are discussed in the notes and listed in the Appendix entitled “List of preferred readings”. I have also consulted Fausbøll’s edition, and the Burmese, Sinhalese and Siamese editions which are specified in the List of Abbreviations. In determining the text I have translated, I have taken note of Warder’s comment (1967, p. 74 note 2) that “the emendations of some of the Burmese scribes (for instance in MSS of Sn, adopted and extended by Fausbøll, and to a lesser extent by Andersen and Smith) are not likely to be based on any ancient tradition”. He points out that the lack of authenticity is shown by such cases as the omission of ca in 263 and 267, because the scribal
tradition did not realise that the svarabhakti vowel in -cāriyā is to be ignored. I have discussed such matters in the notes.

VI. THE METRES OF THE SUTTANIPĀTA

§ 18. Since Helmer Smith has dealt at length with the metres of Sn in Pj II Vol. III, it seemed unnecessary for me to scan all the pādas again. Although it would have been possible to justify doing this, on the grounds that the analyses would then have been in the same form as those in EV I and II, and therefore easily comparable with them, I have preferred not to do so. I have, however, identified metres, commented upon readings which are not metrical, and where possible suggested ways in which the metre can be improved.

VII. PORTIONS OF THE SUTTANIPĀTA FOUND ELSEWHERE IN THE CANON

§ 19. Many single or small groups of verses are found elsewhere (see PTC), but more substantial portions are found, in part or in whole as follows:

I:3. Khaggavisāṇa-s = Ap II 9–49 (= pp. 8–13)
4. Kasibhāradvāja-s = S I 172–73
8. Metta-s = Khp IX
10. Āḷavaka-s = S I 213–15

II:1. Ratana-s = Khp VI
3. Hiri-s = J III 196,10–23
4. Mahāmaṅgala-s = Khp V
5. Stūcīlo-ma-s = S I 207–8
12. Vaṅgisa-s (verses only) = Thag 1263–78

III:3. Subhāsita-s = S I 188–89 = Thag 1227–30 (verses only = 451–54)
4. Sundankabhāradvāja-s (prose only) = S I 167–68
7. Sela-s = M II [92] = Thag 818–37 (548–67) and
9. Vāseeṭṭha-s = M II [196]
10. Kokāliya-s (prose and 657-60) = S I 149-53

§ 20. It is perhaps not surprising that no puccha/panha from Vagga 5 occurs in its entirety elsewhere in the Canon, but it is strange that no sutta from Vagga 4 occurs. This would seem to imply that these two vaggas were regarded as a whole at the very earliest period of Buddhism, and had already been given a status of “original and indivisible”.

VIII. THE SĀNGĪTI AND SĀNGĪTI-KĀRAS

§ 21. Nidd does not mention any sāngīti. It is clear that to the commentarial tradition underlying Pj I and II (mahā-)sāngīti refers to the first council, since each time the word sāngīti is used it occurs in a context with the name Ānanda: —

(i) Ānandena ... pathamamahāsāngītikāle (Pj I 89,26; 99,23)
(ii) Ānando ... sāngītiyam (Pj II 67,16 ad 35).
(iii) Ānandena ... pathamamahāsāngītikāle (Pj II 134,29 ad prose introduction to I.4 (p. 12)).
(iv) sāngītim ... Ānando (Pj II 483,14 ad vatthagāthā of Nālakasutta).
(v) Ānando saṅgītikāle (Pj II 580,29 ad vatthagāthā of Pārayana-v).

§ 22. It is likely, therefore, that when the commentary refers to saṅgītikāras it presumes that they were those who made the first saṅgīti. Although it is possible that the Aṭṭhaka-v and Pārayana-v were in approximately their present form in the Buddha’s lifetime [although we must note that the fact that their names are quoted in the canon gives no evidence about their contents at that time, except for 8.44 which is correctly allocated to the Māgandiyasutta at S III 9.19], it is less likely that the other three vaggas were complete at that time. Consequently references to saṅgītikāras may refer to the second or third councils, as deduced for Th and Thī (EV I § 11; II §§ 11, 21).
§ 23. We cannot be certain that in all cases where the commentary refers to the saṅgītikāras it is actually quoting an earlier commentarial tradition on this — sometimes it can be deduced from the context that a passage is a later addition. If there was a commentarial tradition it seems to have been separate from the Nidd tradition, for Nidd I and II comment upon the reciter’s remarks and the prose additions which in Pj II are ascribed to the saṅgītikāras without further comment.

§ 24. Pj II 387,25 records a disagreement which was clearly in the old commentary: *ayām adhigāṭhā (429cd) saṅgītikārehi vuttā, “sakalagāṭhā pi’ ti eke.* Here the commentator gives his own opinion on the matter (see § 33 below): *Bhagavatā eva pana paraṃ viya attānaṃ niddisantaṃ sabbaṃ ettha evam-jātikāṃ vuttan ti ayām amhākaṃ khanti.* He also rejects the view that the saṅgītikāras added 449: *saṅgītikārā āhamsū* ti eke, amhākaṃ *pan† etam na kkhamatī ti* (Pj II 394,5). It is noteworthy that the equivalents of 429cd and 449 occur at Mvu II 238,14* and 240,16*-17*, so if they were added by the saṅgītikāras it was probably not later than the second council.

§ 25. The following passages are ascribed to the saṅgītikāras in Pj II:

(i) 42,3: *tenāhu saṅgītikārā: ninnaḥ ca thalaḥ ca pūrayanto ti* (30).


(iii) 193,29: *iti Sātāgirī ti ādi saṅgītikārehi [vuttam]* (reciter’s remarks in 153–69).

(iv) 292,30: *ito paraṃ icc etam atthan ti dve gāthā saṅgītikārehi vuttā* (251–52).

(v) 351,2: *iti Bhagavā ti idam pān† ettha saṅgītikārānaṃ vacanam* (reciter’s remark in 355)

(vi) 351,8: *setho ti saṅgītikārānaṃ ev’ idam vacanam (355d = Thag 1275d, on which Th-a III makes the same comment).*

(vii) 377,31: *pacchimaddāhaṃ pana saṅgītikārehi vuttan ti pi āhu* (401cd).
(viii) 387.25: ayam addhagathā sangitikarehi vutta, "sakalagathā pi" ti eke (429cd).
(ix) 394.5: sangitikara āhamsu ti eke (449).
(x) 394.13: evam me sutan ti ādi saigitikāravacanaṃ (prose introduction to III.3 [on p. 78]).
(xi) 398.16: idāni vattabbagatham dassentā sabbaṃ etam sangitikārā āhamsu (prose on p. 78).
(xii) 398.28: tam dassentā sangitikārā "atha kho ayasmā" ti ādim āhamsu (prose on p. 79).
(xiii) 400.14: evam me sutan ti ādi sangitikārānaṃ vacanaṃ (prose introduction to III.4 [on p. 79]).
(xiv) 405.3: ti brāhmaṇo ti sangitikārānaṃ vacanaṃ (reciter’s remarks in 459).
(xv) 413.9: saigitikārānaṃ brāhmaṇassa Bhagavato ti thinam pi vacanaṃ samadhānetvā (prose portions of III.5 [on p. 86]).
(xvi) 414.28: ten' āhū sangitikārā "atha kho ..." (prose on p. 87).
(xvii) 456.11: sangitikārā "alattha kho Selo ..." ti āhamsu (prose on pp. 110–11).
(xviii) 504.8: idam avoca ti ādi sangitikārānaṃ vacanaṃ (prose on pp. 39–40).
(xix) 603.28: ito param saigitikārā desanaṃ thomentā idam avoca bhagavā ti ādi āhamsu (prose on p. 218 and perhaps 1124–49).

IX. QUOTATIONS FROM THE SUTTANIPĀTA IN THE PĀLI CANON

§ 26. The Aṭṭhaka-v and Pārayana-v are quoted by name in the canon, with the sutta or pañha name given (see Chalmers, 1932, pp. xv–xvi):

(i) Aṭṭhaka-v:
(a) Sono ... solasa aṭṭhakavaggikāni sareṇa abhāni ... suggahitāni te bhikkhu solasa aṭṭhakavaggikāni (Ud
(b) vuttam h' idam ... Bhagavatā Atthakavaggike Māgandiyapañhe (844), S III 9.19 = 12.20.

(ii) Pārāyaṇa-v:
(a) vuttam idam Sāriputta Pārāyaṇe Ajitapāñhe (1038), S II 47.11.
(b) idam ... bhāsitaṁ Pārāyaṇe Puṇṇakapāñhe (1048) without reciter’s remarks, A I 133.6 = II 45.35.
(c) idam ... bhāsitaṁ Pārāyaṇe Udayapāñhe (1106–7), A I 134.9.
(d) vuttam idam ... Pārāyaṇe Metteyyapāñhe (1042) with variation in pāda a, A III 399.22 = 401.24.

X. THE RECITER’S REMARKS

§ 27. In or after a number of verses (see the note on 33–34) there are hyper-metric words which usually include the name of the speaker or the person being addressed. I assume that these are remarks which were originally made by the reciter to inform his audience of the circumstances in which the verse was uttered. Pj II says of some of them that they were added by the saṅgītikāras:

(a) saṅgītikārānaṁ etam vacanam, sabhagāthāsu ca īdīsāni (Pj II 44.19 [ad 33]);
(b) iti Sārāgīro ti ādi saṅgītikārehi ... (Pj II 193.27–28 [ad 153]);
(c) saṅgītikārānaṁ etam vacanam (Pj II 351.8–9 [ad 355]);
(d) saṅgītikārānaṁ etam vacanam (Pj II 405.3–4 [ad 459]).

§ 28. These remarks must have been added at an early date, for those in Atṭhaka-v and Pārāyana-v are commented upon by Nidd. Pj II does not say that any of these were added by the saṅgītikāras, presumably because they are included in Nidd.
XI. THE COMMENTARIES

§ 29. In compiling my notes, I have made use of Nidd I and II, Pj I and II, and Nidd-a I and II. Nidd comments on every verse of Atthaka-v (except for 836), Pārāyana-v (except the Vatthu-gāthā = 976–1031) and Khaggavisāṇa-s (35–75), including the reciter’s remarks. Nidd gives no gloss on 844, but quotes S III 9.14–12.27 verbatim, wherein 844 is quoted (see § 22 above) and discussed.

§ 30. Nidd comments upon Atthaka-v and Pār-v in their present forms, with a very few, minor, exceptions. I have come across no evidence that Nidd was written in any dialect other than Pāli. This means that if it existed in a pre-Pāli form the redactors made a good job of their redaction. The tradition takes mute, etc., in 887 as = mutam, i.e. it is taking them (incorrectly) as Eastern accusatives. Except for such forms, Nidd comments upon Sn in its Pāli form, i.e. after its “translation” from an earlier Pkt.

§ 31. Nidd explains by synonyms or near-synonyms, sometimes giving a list of terms, which are not identical in meaning, so that the reader can select a translation. It is possible that in some cases, at least, the list represents a narrowing down, so that the last meaning given is best. Nidd sometimes gives alternative explanations, showing that even at that early date the exact form of a verse or meaning of a phrase was lost. In its style of commenting it seems close to the Old Commentary in the Vinaya. Sometimes Nidd gives a wrong explanation.

§ 32. I quote Nidd when it makes clear why I have translated in the way I have. I add Pj II if this throws extra light. I sometimes quote Pj II instead of Nidd if it gives the same interpretation more succinctly. When I quote Nidd, I sometimes omit portions which are of no importance for the matter I am considering, without necessarily indicating this, although I sometimes use “+” or “...” to indicate (near-)synonyms I omit. To make it clear which commentary I am quoting I consistently give the abbreviation of the title with page and
line number, even when there is little or no chance of confusion.

XII. THE AUTHOR OF PARAMATTHAJOTIKĀ II

§33. The author of Pj II sometimes gives his own opinion, i.e. does not necessarily follow his sources, or perhaps has no source to follow:

(a) 387.27-28: ayaṁ anāhāram kanti
(b) 394.6: anāhāram pan' etam na khamati
(c) 292.3: ... ti no adhippaṇo
(d) 450.16: evaṁ tāv' eke, ayaṁ pan' ettha saṁhāvo.

§34. He sometimes omissions comment on verses, presumably because they seem to present no problems. He specifically states (Pj II 477.13-14) that no comment is available on 677-78 in the Mahā-atthakathā, but he does not invent any commentary. He does comment on 836 although Nidd had not done so, which suggests that there was a comment on this verse in the Mahā-atthakathā.

§35. He sometimes gives a choice of explanation:

(a) Pj I 78.19: yathā ruccati tathā pathitabbaṁ
(b) Pj II 23.2.17; 43.25; 136.1; 378.11: yam' ruccati, tām gahetabbaṁ
(c) Pj I 165.17: yathā vā tathā vā hoti; kin nu imāya parikkhanāya.

§36. The author of Pj II, or the commentary he was following, was sometimes inconsistent, giving different explanations for what is probably the same thing:

(a) ye me pubbe viyākamsu (1084); = ye pubbe mayham (596.13)
but: ye 'me viyākamsu (1135); = ye ime pubbe (605.22)
(b) sotesu gutto (250); = sotesu ti chasu indriyesu (292.9)
but: so tesu gutto (971); = sō bhikkhu tesu paccavesu gutto (573.33)
XIII. THE INTERDEPENDENCE OF THE COMMENTARIES

§ 37. Pj II presumes the existence of Nidd — its comments are frequently identical, and occasionally it quotes Nidd I or refers to it for further explanation. There seem to be no references to Nidd II. Pj II sometimes differs from Nidd, but does not say so specifically. Pj II refers to Nidd as follows:

(a) (in a general reference re) iti (28.3)
(b) (in a general reference re) anomanāma (200.19)
(c) (in a general reference re) tādi (202.5)
(d) vittaro pana Niddesa vuttanayen' eva veditabbo (512.22)
(e) (a difference of reading) yutti pan' ettha Niddesa vutta eva
   (551.16)
(f) (a difference of reading) yutti pan' ettha Niddesa vutta eva
   (552.13)
(g) uppattividhi ca nesaṃ Niddesa vutta yeva (552.17)
(h) “...” Niddesa vutta (553.3)
(i) tasā Niddesa vuttaṃ “...” (555.24)
(j) sesaṃ Niddesa vutta eva (559.11)

§ 38. Pj II presupposes Pj I because it does not comment upon suttas included in Pj I. In style, however, Pj I differs somewhat from Pj II, e.g. by including more references to Sanskrit grammarians, which suggests that the two commentaries may have been written by different authors.

§ 39. Pj II sometimes refers to other commentarial works as follows:

(a) Jātakatīkā (2.32)
(b) Visuddhimagga (246.23; 248.29; 249.19; 444.8)
(c) Papañcasūdana Majjhimaṇḍakā (300.7)
THE GROUP OF DISCOURSES

I. The Snake Chapter
   I.1. The Snake

1. <1> That bhikkhu who subdues his anger when it has arisen, as [one subdues] with herbs snake-poison when it has spread [through the body], leaves this shore and the far shore as a snake leaves its old worn-out skin.

2. That bhikkhu who has cut off passion in its entirety, like one picking a lotus, both flower and stalk [together], leaves this shore and the far shore as a snake leaves its old worn-out skin.

3. That bhikkhu who has cut off craving in its entirety, like one drying up a fast-flowing stream, leaves this shore and the far shore as a snake leaves its old worn-out skin.

4. That bhikkhu who has plucked out conceit in its entirety, as a great flood [plucks away] a very weak bridge of reeds, leaves this shore and the far shore as a snake leaves its old worn-out skin.

5. That bhikkhu who has not found any essence in existences, as one searching among fig-trees [does not find] a flower, leaves this shore and the far shore as a snake leaves its old worn-out skin.

6. That bhikkhu in whom there are no angers inwardly, and [who] has gone beyond the state of [being reborn in] such and such an existence, leaves this shore and the far shore as a snake leaves its old worn-out skin. <2>

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<1> Numbers in pointed brackets refer to the pages of the edition of the Suttanipāta by Dines Andersen and Helmer Smith (Pali Text Society, 1923, 1913), upon which this translation is based, unless otherwise stated. Words in round brackets are those which need to be supplied in the English translation, although not found in the original Pāli.

<2> Reading sīghasurām va sosayīva.
7. That bhikkhu whose [wrong] thoughts are burnt up, well cut-off internally, leaves this shore and the far shore as a snake leaves its old worn-out skin.

8. That bhikkhu who has not transgressed nor even caused [another] to transgress, has gone beyond all this diversified world, leaves this shore and the far shore as a snake leaves its old worn-out skin.

9. That bhikkhu who has not transgressed nor even caused [another] to transgress, knowing in respect of the world that all this is unreal, leaves this shore and the far shore as a snake leaves its old worn-out skin.

10. That bhikkhu who has not transgressed nor even caused [another] to transgress, knowing that all this is unreal, with greed gone leaves this shore and the far shore as a snake leaves its old worn-out skin.

11. That bhikkhu who has not transgressed nor even caused [another to transgress], knowing that all this is unreal, with passion gone leaves this shore and the far shore as a snake leaves its old worn-out skin.

12. That bhikkhu who has not transgressed nor even caused [another] to transgress, knowing that all this is unreal, with hatred gone leaves this shore and the far shore as a snake leaves its old worn-out skin.

13. That bhikkhu who has not transgressed nor even caused [another] to transgress, knowing that all this is unreal, with delusion gone leaves this shore and the far shore as a snake leaves its old worn-out skin.

14. That bhikkhu in whom there are no latent tendencies, in whom evil roots are destroyed, leaves this shore and the far shore as a snake leaves its old worn-out skin.

15. That bhikkhu in whom there is nothing born of distress, [which is] cause for return to this shore, leaves this shore and the far shore as a snake leaves its old worn-out skin.

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1 Reading vidhūpitāse.
2 Reading yo nāccasari na p’ accusāri (and in 9–13).
16. That bhikkhu in whom there is nothing born of desire, acting as a cause of bondage to existence, leaves this shore and the far shore as a snake leaves its old worn-out skin. <3>

17. That bhikkhu who having left behind the five hindrances [is] without affliction, has crossed over doubt, [and is] without barb, leaves this shore and the far shore as a snake leaves its old worn-out skin.

1.2. Dhaniya

18. 'I have boiled my rice and done my milking', said Dhaniya the herdsman. 'I dwell with my family near the bank of the Mahā. My hut is thatched, my fire is heaped up [with fuel]. So rain, sky[-deva], if you wish.'

19. 'I am free from anger, my [mental] barreness has gone', said the Blessed One. 'I am staying for one night near the bank of the Mahā. My hut is uncovered, my fire is quenched. So rain, sky[-deva], if you wish.'

20. 'No gadflies or mosquitoes are found [here]', said Dhaniya the herdsman. 'The cows pasture in the water-meadow where the grass grows lush. They could tolerate even the rain if it came. So rain, sky[-deva], if you wish.'

21. 'A well-made float is indeed tied together', said the Blessed One. '[I have] crossed over, gone to the far shore, having overcome the flood. There is no need of a float. So rain, sky[-deva], if you wish.'

22. <4> 'My wife is attentive, not wanton', said Dhaniya the herdsman. 'She has lived with me for a long time [and] is pleasant. I hear no evil of her at all. So rain, sky[-deva], if you wish.'

23. 'My mind is attentive, completely released', said the Blessed One. '[It has been] developed for a long time [and] is well controlled. Moreover no evil is found in me. So rain, sky[-deva], if you wish.'

24. 'I am supported by my own earnings', said Dhaniya the herdsman, 'and my sons are living with me in good health. I hear no evil of them at all. So rain, sky[-deva], if you wish.'
25. 'I am no one's hireling', said the Blessed One. 'I wander throughout the whole world by means of my own earnings. There is no need of wages. So rain, skṛ[-deva], if you wish.'

26. 'There are cows, bullocks, cows in calf, and breeding cows too', said Dhaniya the herdsman. 'There is a bull too here,\(^1\) the leader of the cows. So rain, skṛ[-deva], if you wish.'

27. 'There are no cows, no bullocks, nor are there cows in calf or breeding cows either', said the Blessed One. <5> 'There is not even a bull here, the leader of the cows. So rain, skṛ[-deva], if you wish.'

28. 'The stakes are dug-in, unshakable', said Dhaniya the herdsman. '[There are] new halters made of muñja grass, of good quality. Even the bullocks will not be able to break them. So rain, skṛ[-deva], if you wish.'

29. 'Having broken my bonds like a bull', said the Blessed One, 'like an elephant tearing a pați-creéper asunder, I shall not come to lie again in a womb. So rain, skṛ[-deva], if you wish.'

30. Straightway the great cloud rained forth, filling the low land and the high. Hearing the skṛ[-deva] raining, Dhaniya said this:

31. 'The gains indeed are not small for us who have seen the Blessed One. We come to you as a refuge, one with vision. Be our teacher, great sage.

32. My wife and I are attentive. Let us practice the holy life in the presence of the Well-farer. Gone to the far shore of birth and death, let us put an end to misery.'

33. <6> 'One with sons rejoices because of [his] sons', said Māra the evil one. 'Similarly the cattle-owner rejoices because of [his] cows. For acquisitions, are joy for a man. Whoever is without acquisitions does not rejoice.'

34. 'One with sons grieves because of [his] sons', said the Blessed One. 'Similarly the cattle-owner grieves because of [his] cows. For

\(^1\) Reading gavampadtha.
acquisitions are grief for a man. Whoever is without acquisitions does not grieve.'

1.3. The Rhinoceros-horn

35. Laying aside violence in respect of all beings, not harming even one of them, one should not wish for a son, let alone a companion. One should wander solitary as a rhinoceros horn.

36. Affection comes into being for one who has associations; following on affection, this misery arises. Seeing the peril [which is] born from affection, one should wander solitary as a rhinoceros horn.

37. Sympathising with friends [and] companions one misses one's goal, being shackled in mind. Seeing this fear in acquaintance [with friends], one should wander solitary as a rhinoceros horn.

38. The consideration which [exists] for sons and wives is like a very wide-spreading bamboo tree entangled [with others]. <7> Like a [young] bamboo shoot not caught up [with others], one should wander solitary as a rhinoceros horn.

39. As a deer which is not tied up goes wherever it wishes in the forest for pasture, an understanding man, having regard for his independence, should wander solitary as a rhinoceros horn.

40. In the midst of companions, whether one is resting, standing, going [or] wandering, there are requests [from others]. Having regard for the independence [which is] not coveted [by others], one should wander solitary as a rhinoceros horn.

41. In the midst of companions there are sport, enjoyment, and great love for sons. [Although] loathing separation from what is dear, one should wander solitary as a rhinoceros horn.

42. One is a man of the four quarters and not hostile, being pleased with whatever comes one's way. A fearless bearer of dangers, one should wander solitary as a rhinoceros horn.
43. Even some wanderers are not kindly disposed, and also [some] householders dwelling in a house. Having little concern for the children of others, one should wander solitary as a rhinoceros horn.

44. Having removed the marks of a householder, like a Kovilāra tree whose leaves have fallen, a hero, having cut the householder's bonds, should wander solitary as a rhinoceros horn.

45. If one can obtain a zealous companion, an associate of good disposition, [who is] resolute, overcoming all dangers one should wander with him, with elated mind, mindful.

46. If one cannot obtain a zealous companion, an associate of good disposition, [who is] resolute, [then] like a king quitting the kingdom [which he has] conquered, one should wander solitary as a rhinoceros horn.

47. Assuredly let us praise the good fortune of [having] a companion; friends better [than oneself] or equal [to oneself] are to be associated with. If one does not obtain these, [then] enjoying [only] blameless things, one should wander solitary as a rhinoceros horn.

48. Seeing shining [bracelets] of gold, well-made by a smith, clashing together [when] two are on [one] arm, one should wander solitary as a rhinoceros horn.

49. 'In the same way, with a companion there would be objectionable talk or abuse for me.' Seeing this fear for the future, one should wander solitary as a rhinoceros horn.

50. For sensual pleasures, variegated, sweet [and] delightful, disturb the mind with their manifold form. Seeing peril in the strands of sensual pleasure, one should wander solitary as a rhinoceros horn.

51. 'This for me is a calamity, and a tumour, and a misfortune, and a disease, and a barb, and a fear.' Seeing this fear in the strands of sensual pleasure, one should wander solitary as a rhinoceros horn.

52. <9> Cold and heat, hunger [and] thirst, wind and the heat [of the sun], gadflies and snakes, having endured all these, one should wander solitary as a rhinoceros horn.
53. As an elephant with massive shoulders, spotted, noble, may leave the herds and live as it pleases in the forest, one should wander solitary as a rhinoceros horn.

54. It is an impossibility for one who delights in company to obtain [even] temporary release. Having heard the word of the sun’s kinsman, one should wander solitary as a rhinoceros horn.

55. Gone beyond the contortions of wrong view, arrived at the fixed course [to salvation], having gained the way, [thinking] ‘I have knowledge arisen [in me]; I am not to be led by others’, one should wander solitary as a rhinoceros horn.

56. Being without covetousness, without deceit, without thirst, without hypocrisy, with delusion and faults blown away, without aspirations in the whole world, one should wander solitary as a rhinoceros horn.

57. One should avoid an evil companion, who does not see the goal, [who has] entered upon bad conduct. One should not oneself associate with one who is intent [upon wrong views, and is] negligent. One should wander solitary as a rhinoceros horn.

58. One should cultivate one of great learning, expert in the doctrine, a noble friend possessed of intelligence. Knowing one’s goals, having dispelled doubt, one should wander solitary as a rhinoceros horn.

59. Not finding satisfaction in sport and enjoyment, nor in the happiness [which comes] from sensual pleasures in the world, [and] paying no attention [to them], abstaining from adornment, speaking the truth, one should wander solitary as a rhinoceros horn.

60. Leaving behind son and wife, and father and mother, and wealth and grain, and relatives, and sensual pleasures to the limit, one should wander solitary as a rhinoceros horn.

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1 Reading vihāsanā and excluding -ṣṭhānā.
61. 'This is an attachment; here there is little happiness, [and] little satisfaction; here there is very much misery; this is a hook.' Knowing this, a thoughtful man should wander solitary as a rhinoceros horn.

62. Having torn one's fetters asunder, like a fish breaking a net in the water, not returning, like a fire [not going back] to what is [already] burned, one should wander solitary as a rhinoceros horn.

63. With downcast eye and not foot-loose, with sense-faculties guarded, with mind protected, not overflowing [with defilement], not burning, one should wander solitary as a rhinoceros horn.

64. Having discarded the marks of a householder, like a coral tree whose leaves have fallen, <ii> having gone out [from the house] wearing the saffron robe, one should wander solitary as a rhinoceros horn.

65. Showing no greed for flavours, not wanton, not supporting others, going on an uninterrupted begging round, not shackled in mind to this family or that, one should wander solitary as a rhinoceros horn.

66. Having left behind the five hindrances of the mind, having thrust away all defilements, not dependent, having cut off affection and hate, one should wander solitary as a rhinoceros horn.

67. Having put happiness and misery behind oneself, and joy and dejection already, having gained equanimity [which is] purified calmness, one should wander solitary as a rhinoceros horn.

68. Resolute for the attainment of the supreme goal, with intrepid mind, not indolent, of firm exertion, furnished with strength and power, one should wander solitary as a rhinoceros horn.

69. Not giving up seclusion [and] meditation, constantly living in accordance with the doctrine in the world of phenomena, understanding the peril [which is] in existences, one should wander solitary as a rhinoceros horn.

70. Desiring the destruction of craving, not negligent, not foolish, learned, possessing mindfulness, having considered the doctrine, restrained, energetic, one should wander solitary as a rhinoceros horn.
71. <12> Not trembling, as a lion [does not tremble] at sounds, not caught up [with others], as the wind [is not caught up] in a net, not defiled [by passion], as a lotus [is not defiled] by water, one should wander solitary as a rhinoceros horn.

72. Wandering victorious, having overcome like a strong-toothed lion, the king of beasts, one should resort to secluded lodgings, one should wander solitary as a rhinoceros horn.

73. Cultivating at the right time loving-kindness, equanimity, pity, release and [sympathetic] joy, unimpeded by the whole world, one should wander solitary as a rhinoceros horn.

74. Leaving behind passion, hatred, and delusion, having torn the fetters apart, not trembling at [the time of] the complete destruction of life, one should wander solitary as a rhinoceros horn.

75. [People] associate with and resort to [others] for some motive; nowadays friends without a motive are hard to find. Wise, as to their own advantage, men are impure. One should wander solitary as a rhinoceros horn.

I.4. Kasibhāradvāja

Thus I have heard. Once the Blessed One was staying among the Magadhans at Dakkhiṇāgiri <13> in the brahman village Ekanālā. At that time the brahman Kasibhāradvāja’s five hundred ploughs were fastened [to the yokes] at the sowing-time. Then in the morning, having dressed himself and taken bowl and robe, the Blessed One went to where the brahman Kasibhāradvāja was at work. At that time the brahman Kasibhāradvāja’s food-distribution was taking place. Then the Blessed One went to where the food-distribution [was taking place], and stood on one side. The brahman Kasibhāradvāja saw the Blessed One standing there for alms, and said this: ‘I, ascetic, plough and sow, and when I have ploughed and sown I eat. You too, ascetic, should plough and sow, and eat when you have ploughed and sown.’ ‘I too, brahman, do plough and sow, and when I have ploughed and sown, I eat.’ ‘But we do not see the venerable Gotama’s yoke, or plough, or ploughshare,
or goad, or oxen, but nevertheless the venerable Gotama speaks thus: "I too, brahman, do plough and sow, and when I have ploughed and sown, I eat." Then the brahman Kasibhāradvāja addressed the Blessed One with a verse.

76. 'You say you are a ploughman, but we do not see your ploughing. Being asked, tell us about your ploughing, so that we may know your ploughing.'

77. 'Faith is the seed, penance is the rain, wisdom is my yoke and plough; modesty is the pole, mind is the [yoke-]tie, mindfulness is my ploughshare and goad.

78. <14> I am guarded in body [and] guarded in speech, restrained in my belly in respect of food. I make truth my weeding-[hook], [and] meekness my unyoking.

79. Energy is my beast of burden; bearing me to rest-from-exertion it goes without turning back to where having gone one does not grieve.

80. Thus is this ploughing [of mine] ploughed. It has the death-free as its fruit. Having ploughed this ploughing one is freed from all misery.'

Then the brahman Kasibhāradvāja, having heaped up rice-gruel in a large bronze dish, offered it to the Blessed One [saying]: 'Let the venerable Gotama eat rice-gruel; the venerable one is [truly] a ploughman, since the venerable Gotama ploughs the ploughing which has the death-free as its fruit.'

81. 'It is not right for me to eat what has been sung over with verses. This, brahman, is not the doctrine of those who see [rightly]. Buddhas reject what has been sung over with verses. As long as the doctrine exists, this is their way of life.

82. But serve with other food and drink a fully-accomplished great seer, whose āsavas are destroyed, whose remorse is calmed; for this is the field for one who is looking for merit.'

<15> 'Shall I then, venerable Gotama, give this rice-gruel to anyone?' 'I do not see, brahman, in the world including the devas, Māra, and Brahmā, among beings including ascetics and brahmans,
devas and men, that man by whom this rice-gruel, if eaten, could be
digested properly, except the Tathāgata or a disciple of the Tathāgata.
Therefore, brahman, either throw that rice-gruel away in a place where
there is little grass, or immerse it in water devoid of living things.’ The
brahman Kasibhāradvāja immersed that rice-gruel in water devoid of
living beings. Then that rice-gruel, immersed in the water, hissed and
seethed, and steamed and smoked. Just as a ploughshare [which has
been] heated all day, hisses and seethes, and steams and smokes when
thrown into water, in the same way that rice-gruel, when thrown into
the water, hissed and seethed, and steamed and smoked. Then the
brahman Kasibhāradvāja, trembling, with his hair standing on end,
went up to the Blessed One, and fell with his head at his feet and said
this to the Blessed One: ‘Wonderful, venerable Gotama, wonderful,
venerable Gotama. Just as, venerable Gotama, one might set upright
what has been overturned, or uncover that which has been covered, or
point out the way to one who had gone astray, or bring an oil-lamp into
the darkness, so that those with eyes might see shapes, in the same way
the doctrine has been declared by the venerable Gotama in manifold
ways. I go to the venerable Gotama as a refuge, <16> and to the
Doctrine, and to the Order of Bhikkhus. May I gain admission [to the
Order] in the presence of the venerable Gotama, may I obtain
ordination.’ The brahman Kasibhāradvāja obtained admission in the
presence of the Blessed One, [and] he obtained ordination.

Then when the venerable Bhāradvāja had not long been ordained,
[and] was dwelling alone, secluded, vigilant, ardent, resolute, after a
short time he himself learned, realised [and] attained in [this] world of
phenomena that unsurpassed goal of the holy life, for the sake of which
men of good family rightly go forth from the house to the houseless
state. He understood: ‘Birth is destroyed, the holy life has been lived,
that which was to be done has been done, there is nothing more for this
state.’ Then the venerable Bhāradvāja became one of the arahats.
83. ‘I ask the sage of abundant wisdom’, [said] Cunda the smith, ‘the Buddha, lord of the doctrine, [who is] free from craving, supreme among two-legged [men], best of charioteers: How many [kinds of] ascetics are there in the world? Come, tell me this.’

84. ‘There are four [kinds of] ascetics; there is no fifth, Cunda’, [said] the Blessed One. <17> ‘Being asked in person I shall explain these to you: [the one who] knows the way, and the teacher of the way, [the one who] lives in the way, and the one who defiles the way.’

85. ‘Whom do the Buddhas call [the one who] knows the way?’, [said] Cunda the smith, ‘How does one become an unequalled teacher1 of the way? Being asked, tell me about [the one who] lives in the way. Then explain to me the defiler of the way.’

86. ‘If anyone has passed beyond doubt, is without the barb [of suffering], delights in quenching, is not greedy, the leader of the world together with the devas, such a one the Buddhas call [the one who] knows the way.

87. If anyone, knowing in this world the best as the best, proclaims [and] analyses the doctrine in this very place, that sage, cutter-off of doubts, without lust, [him] they call the second of the bhikkhus, the teacher of the way.

88. If anyone lives in the way, in the well-taught path of the doctrine, fully restrained, possessed of mindfulness, following blameless paths, [him] they call the third of the bhikkhus, [the one who] lives in the way.

89. Making [only] a semblance of those with good vows, insolent, defiler of families, reckless, deceitful, unrestrained, [mere] chaff, going in disguise, one is a defiler of the way.

90. If any householder, a learned wise disciple of the noble ones, has understood these [four], <18> [then] knowing [and] seeing them all not

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1 Reading maggakkhāvi.
to be like this,¹ his faith does not disappear.² For how could he equate the corrupt with the uncorrupted, the pure with the impure?

I.6. Failure

Thus have I heard. Once the Blessed One was staying at Sāvatthī, in the Jetavana in Anāthapiṇḍika’s park. Then, as night was passing away, a deity of surpassing radiance, illuminating the whole Jetavana, came up to the Blessed One and stood on one side after saluting him. Standing there that deity addressed the Blessed One with a verse.

91. ‘Having come to ask the Blessed One, we ask Gotama about the unsuccessful man. What is the cause of the unsuccessful [man]?’

92. ‘The successful one is easy to know; the unsuccessful one is easy to know. The successful one loves the doctrine; the unsuccessful one hates the doctrine.’

93. ‘We know that to be so indeed; that is the first failure. Tell us the second one, Blessed One. What is the cause of the unsuccessful [man]?’

94. ‘Bad men are dear to him; he does not hold good men dear. He approves of the bad men’s [evil] doctrine. That is the cause of the unsuccessful [man].’

95. ‘We know that to be so indeed; that is the second failure. Tell us the third one, Blessed One. What is the cause of the unsuccessful [man]?’

96. ¹Œ ‘If any man is fond of sleep, fond of society, and, does not exert himself, [but] is lazy, and has anger as a characteristic, that is the cause of the unsuccessful [man].’

97. ‘We know that to be so indeed; that is the third failure. Tell us the fourth one, Blessed One. What is the cause of the unsuccessful [man]?’

¹ Reading ‘sabbha n’ etādisā’.
² Reading na h’ apetī.
98. ‘If anyone, [although] being able, does not support his mother or father when they are old and past their youth, that is the cause of the unsuccessful [man].’

99. ‘We know that to be so indeed: that is the fourth failure. Tell us the fifth one, Blessed One. What is the cause of the unsuccessful [man]?’

100. ‘If anyone by speaking falsely deceives a brahman or ascetic or even another mendicant, that is the cause of the unsuccessful [man].’

101. ‘We know that to be so indeed: that is the fifth failure. Tell us the sixth one, Blessed One. What is the cause of the unsuccessful [man]?’

102. ‘A man, with abundant wealth, having gold [and] food, enjoys his dainties alone. That is the cause of the unsuccessful [man].’

103. ‘We know that to be so indeed; that is the sixth failure. Tell us the seventh one, Blessed One. What is the cause of the unsuccessful [man]?’

104. ‘If any man, being haughty because of his birth, wealth, and clan, despises his own relative, that is the cause of the unsuccessful [man].’

105. ‘We know that to be so indeed; that is the seventh failure. Tell us the eighth one, Blessed One. What is the cause of the unsuccessful [man]?’

106. ‘If any man, being a rogue with women, drink, and dice, squanders whatever he has received, that is the cause of the unsuccessful [man].’

107. <20> ‘We know that to be so indeed; that is the eighth failure. Tell us the ninth one, Blessed One. What is the cause of the unsuccessful [man]?’

108. ‘Being dissatisfied with his own wife, he is seen among prostitutes, [and] he is seen among other men’s wives. That is the cause of the unsuccessful [man].’

109. ‘We know that to be so indeed; that is the ninth failure. Tell us the tenth one, Blessed One. What is the cause of the unsuccessful [man]?’
110. 'A man past his youth brings home [a girl] with breasts, like timbaru fruit. He cannot sleep for jealousy of her. That is the cause of the unsuccessful [man].'

111. 'We know that to be so indeed; that is the tenth failure. Tell us the eleventh one, Blessed One. What is the cause of the unsuccessful [man]?'

112. 'He places in [a position of] authority a woman who is addicted to drink or a spendthrift, or even a man of similar character. That is the cause of the unsuccessful [man].'

113. 'We know that to be so indeed; that is the eleventh failure. Tell us the twelfth one, Blessed One. What is the cause of the unsuccessful [man]?

114. 'One with little wealth [but] great craving is born in a khattiya family. He desires kingship in this world. That is the cause of the unsuccessful [man].

115. Seeing these failures in the world, a wise man, a noble one endowed with insight, resorts to the blissful world.'

I.7. The outcaste

<21> Thus have I heard. Once the Blessed One was staying at Sāvatthī in the Jetavana in Anāthapiṇḍika's park. Then in the morning, having dressed himself and taken bowl and robe, the Blessed One entered Sāvatthī to beg. At that time the sacrificial fire was burning in the house of the brahman Aggikabhāradvāja, [and] the offering was held aloft. Then the Blessed One, going on an uninterrupted begging round in Sāvatthī, came to the house of the brahman Aggikabhāradvāja. The brahman Aggikabhāradvāja saw the Blessed One coming from afar off, and said this to him: 'Stop there, shaveling; stop there, wretched ascetic: stop there, outcaste.' When this was said, the Blessed One said this to the brahman Aggikabhāradvāja: 'Do you know, brahman, [what] an outcaste [is], or the things that make an outcaste?' 'I do not know, Gotama, [what] an outcaste [is], or the things that make an outcaste. It would be a good thing for me for the venerable Gotama so to teach me
116. 'What[ever] man is angry, rancorous, evil and hypocritical, has wrong views [and is] deceitful, him one should know [to be] an outcaste.

117. Who[ever] in this world harms living creatures, whether once-born or twice-born, who[ever] has no compassion for a living creature, him one should know [to be] an outcaste.

118. <22> Who[ever] destroys or besieges villages and towns, [and] is notorious as an oppressor, him one should know [to be] an outcaste.

119. Who[ever] in a village or a forest takes by theft what has not been given to him [and is] cherished by others, him one should know [to be] an outcaste.

120. Who[ever] indeed having contracted a debt, when urged [to repay it] absconds, saying: "[I have] no debt to you", him one should know [to be] an outcaste.

121. Who[ever] indeed because of desire for some trifle strikes a person going along the road and takes the trifle, him one should know [to be] an outcaste.

122. What[ever] man for his own sake or for another's sake or for wealth, speaks falsely when asked in person, him one should know [to be] an outcaste.

123. Who[ever] is seen [misbehaving] among the wives of relatives or friends, by force or with [their] consent, him one should know [to be] an outcaste.

124. Who[ever] [although] being able does not support his mother or father when they are old and past their youth, him one should know [to be] an outcaste.
125. Who[ever] strikes [or] angers with [his] words his mother or father or brother or sister or mother-in-law, him one should know [to be] an outcaste.

126. Who[ever] being asked for what is profitable teaches what is profitless, [and] gives advice in an obscure manner, him one should know [to be] and outcaste.

127. Who[ever] having done an evil action wants no one to know that he [is responsible], who[ever] has concealed his actions, him one should know [to be] an outcaste.

128. Who[ever] indeed having gone to another's house [and] having eaten pure food, does not honour [the other] in return when he comes [to his house], him one should know [to be] an outcaste.

129. Who[ever] by speaking falsely deceives a brahman or ascetic or even another mendicant, him one should know [to be] an outcaste.

130. <23> Who[ever] when mealtime has arrived angers with [his] words a brahman or ascetic and does not give [food], him one should know [to be] an outcaste.

131. Who[ever] wrapped up in delusion [and] desiring some trifle [in payment] relates here what has never happened,¹ him one should know [to be] an outcaste.

132. Who[ever] both extols himself and disparages another, inferior because of his own pride, him one should know [to be] an outcaste.

133. He makes [others] angry,² and is mean, desires evil, is avaricious, crafty, immodest, shows no remorse; him one should know [to be] an outcaste.

134. Who[ever] reviles the Buddha or a disciple of his, a wanderer or a householder, him one should know [to be] an outcaste.

135. Who[ever] indeed [while] not being an arahat professes to be an arahat, a thief in the world including Brahmā, he indeed is the lowest of

¹ Reading *asantam*.
² Reading *rosako ca*. 
the outcastes. These indeed are called outcastes whom I have declared to you.

136. Not by birth does one become an outcaste, not by birth does one become a brahman. By [one’s] action one becomes an outcaste, by [one’s] action one becomes a brahman.

137. Know it by this also, as I give this example: there was a low-caste Cāndāla, well known as Mātaṅga.

138. <24> That Mātaṅga gained the highest fame, which is very hard to obtain. Many khattiyas [and] brahmans came to serve him.

139. He set out on the unpolluted great way which leads to the devas, [and] having discarded passion and sensual pleasures, he reached the world of Brahmā. Birth did not keep him from being born in the world of Brahmā.

140. [Although] brahmans are born into a family of scholars [and] have the vedas as their kinsmen, [nevertheless] they too are again and again discovered in the midst of evil deeds.

141. [They are] blameworthy in [this] world of phenomena, and a bad transition [is destined] in their future state. Birth does not keep them from a bad transition or from blame.

142. Not by birth does one become an outcaste, not by birth does one become a brahman. By [one’s] action one becomes an outcaste, by [one’s] action one becomes a brahman.

When this was said, the brahman Aggikabhāradvāja said this to the Blessed One: 'Wonderful, venerable Gotama, wonderful, venerable Gotama. Just as, venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who had gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. I go to the venerable <25> Gotama as a refuge, and to the Doctrine, and to the Order of bhikkhus. May the venerable Gotama accept me as a lay-follower, who has taken refuge from this day forth as long as life lasts.'
1. The Snake Chapter

1.8. Loving-kindness

143. This is what is to be done by one who is skilful in respect of the good, having attained the peaceful state. He should be capable, straight, and very upright, easy to speak to, gentle and not proud,

144. contented and easy to support, having few duties and of a frugal way of life, with his sense-faculties calmed, zealous, not impudent, [and] not greedy [when begging] among families.

145. And he should not do any mean thing, on account of which other wise men would criticize him. Let all creatures indeed be happy [and] secure; let them be happy-minded.

146. Whatever living creatures there are, moving or still without exception, whichever are long or large, or middle-sized or short, small or great,

147. whichever are seen or unseen, whichever live far or near, whether they already exist or are going to be, let all creatures be happy-minded.

148. One man should not humiliate another; one should not despise anyone anywhere. One should not wish another misery because of anger or from the notion of repugnance.

149. Just as a mother would protect with her life her own son, her only son, so one should cultivate an unbounded mind towards all beings,

150. and loving-kindness towards all the world. One should cultivate an unbounded mind, above and below and across, without obstruction, without enmity, without rivalry.

151. Standing, or going, or seated, or lying down, as long as one is free from drowsiness, one should practise this mindfulness. This, they say, is the holy state here.

152. Not subscribing to wrong views, virtuous, endowed with insight, having overcome greed for sensual pleasures, a creature assuredly does not come to lie again in a womb.
153. <27> ‘Today is the 15th, a fast-day’, said the yakkha Sātāgira. ‘It is a lovely night. Come one; let us see Gotama, the teacher [who is] perfectly named.’

154. ‘Is the mind of such a one well-disposed towards all beings?’, asked the yakkha Hemavata. ‘Are his thoughts under control in respect of what is desirable and undesirable?’

155. ‘The mind of such a one is well-disposed towards all beings’, said the yakkha Sātāgira, ‘and also his thoughts are under control in respect of what is desirable and undesirable.’

156. ‘Does he not take what has not been given?’, asked the yakkha Hemavata. ‘Is he fully restrained towards living creatures? Is he far [removed] from negligence? Does he not neglect meditation?’

157. ‘He does not take what has not been given’, said the yakkha Sātāgira, ‘and he is fully restrained towards living creatures, and he is far [removed] from negligence. The Buddha does not neglect meditation.’

158. ‘Does he not speak falsely?’, asked the yakkha Hemavata: <28> ‘Is he not of rough speech? Does he not utter untruths? Does he not talk foolishness?’

159. ‘He does not speak falsely, nor is he of rough speech’, said the yakkha Sātāgira. ‘Nor does he utter untruths. [Being] a thinker, he talks sense.’

160. ‘Is he not attracted to sensual pleasures?’, asked the yakkha Hemavata. ‘Is his mind undisturbed? Has he gone beyond delusion? Has he vision in respect of mental phenomena?’

161. ‘He is not attracted to sensual pleasures’, said the yakkha Sātāgira, ‘and his mind is undisturbed. He has gone beyond all delusion. The Buddha has vision in respect of mental phenomena.’

1 Reading nākhinavatthu.
2 Reading nākhinavatthu.
I. The Snake Chapter

162. 'Is he endowed with knowledge?', asked the yakkha Hemavata. 'Is he of pure conduct? Are his āsavas destroyed? Will there be no renewed existence for him?'

163. <29> 'He is indeed endowed with knowledge, and of pure conduct', said the yakkha Sātāgira, 'All his āsavas are destroyed. There is no renewed existence for him.'

163A. 'The mind of the sage is endowed with action and speech. You rightly praise him as endowed with knowledge and [good] conduct.

163B. The mind of the sage is endowed with action and speech. You rightly rejoice at one endowed with knowledge and [good] conduct.

164. The mind of the sage is endowed with action and speech. Come on, let us see Gotama [who is] endowed with knowledge and [good] conduct.

165. Come, let us see Gotama, with legs like an antelope, thin, a hero, eating little food, not covetous, the sage meditating in the wood.

166. Having gone up to the nāga, [who is] like a lion, wandering alone, having no regard for sensual pleasures, let us ask [about] release from Death’s snare.

167. Let us ask Gotama, the proclaimer, the preacher, [who has] gone to the far shore of all phenomena, the Buddha, passed beyond hatred and fear.

168. 'In what has the world arisen?', asked the yakkha Hemavata. 'In what does it make acquaintance? From the grasping of what [does] the world [exist]? In what respect is the world afflicted?'

169. <30> 'In six the world has arisen, Hemavata', said the Blessed One. 'In six it makes acquaintance. From the grasping of six indeed [it exists]. In respect of six the world is afflicted.'

170. 'What is that grasping in which the world is afflicted? Being asked about deliverance, tell how one is released from misery.'

1 Reading viram.
171. 'Five strands of sensual pleasures are taught in the world, with mind as sixth. Having discarded desire for these, one is in this way released from misery.

172. This deliverance of the world has been proclaimed to you as it really is. This I proclaim to you. In this way one is released from misery.'

173. 'Who crosses the flood here? Who crosses the ocean here? Who does not sink into the deep, which has no standing point and no support?'

174. 'The one always endowed with virtuous conduct, having wisdom, well-concentrated, thinking inwardly, possessing mindfulness, crosses the flood which is hard to cross.

175. Abstaining from the perception of sensual pleasures, passed beyond all fetters, bereft of existence and pleasure, he does not sink into the deep.

176. See him, [the one] of deep wisdom, seeing the subtle goal, having nothing, not attached to sensual pleasures and existence, completely released in every respect, the great seer going on the divine path.

177. See him, [the one who is] perfectly named, seeing the subtle goal, imparting wisdom, not attached to clinging to sensual pleasures, knowing all, very intelligent, the great seer, going on the noble path.'

178. 'Truly it was well seen by us today. It has dawned well, arisen well, in that we have seen the fully-awakened one, the flood-crosser, without āsavas.

179. These ten hundred yakkhas, with supernormal powers, famous, all go to you as a refuge. You are our incomparable teacher.

180. We shall wander from village to village, from mountain to mountain, revering the fully-awakened one and the essential rightness of the doctrine.'
I. The Snake Chapter

1.10. Ālavaka

Thus have I heard. Once the Blessed One was staying at Ālavī, in the haunt of the yakkha Ālavaka. Then the yakkha Ālavaka went up to the Blessed One and said to him: 'Go out, ascetic'. 'Yes, sir', said the Blessed One, and went out. 'Go in, ascetic', [said the yakkha]. 'Yes, sir', said the Blessed One, and went in. A second time the yakkha Ālavaka said this to the Blessed One: 'Go out, ascetic'. 'Yes, sir', said the Blessed One, and went out. 'Go in, ascetic.' 'Yes, sir', said the Blessed One, and went in. A third time the yakkha Ālavaka said this to the Blessed One: 'Go out, ascetic'. 'Yes, sir', said the Blessed One, and went out. 'Go in, ascetic.' 'Yes, sir', said the Blessed One, and went in. A fourth time the yakkha Ālavaka said this to the Blessed One: 'Go out, ascetic'. <32> 'Then I shall not go out, sir; do whatever you must.' 'I shall ask you a question, ascetic. If you do not answer me, I shall either strike down your mind or split your heart, or seize you by the feet and throw you over the Ganges.' 'I do not see anyone, sir, in the world, including the devas, Māra and Brahmā, among beings including ascetics and brahmans, devas and men, who could strike down my mind; or split my heart, or seize me by the feet and throw me over the Ganges. Nevertheless, ask what you wish.' Then the yakkha Ālavaka addressed the Blessed One with a verse.

181. 'What in this world is the best wealth for a man? What when well practised brings happiness? What indeed is the sweetest of flavours? Living in what way do they say one's life is best?'

182. 'Faith is the best wealth for a man in this world. Righteousness when well practised brings happiness. Truth is the sweetest of flavours. They say the life of one living by wisdom is best.'

183. 'How does one cross the flood? How does one cross the ocean? How does one go beyond misery? How is one purified?'

184. <33> 'By faith one crosses the flood, by vigilance the ocean. By energy one goes beyond misery. By wisdom one is purified.'
185. 'How does one obtain wisdom? How does one find wealth? How does one obtain fame? How does one bind friends [to oneself]? Having passed away from this world to the next world, how does one not grieve?"

186. 'Having faith in the doctrine of the arahats for the gaining of quenching, one obtains wisdom by willingness to hear, never being negligent, clever.

187. Doing what is fitting, bearing the yoke, exerting oneself one finds wealth. By truth one gains fame. Being generous binds friends [to oneself].

188. Whatever faithful house-seeker has these four things: truth, righteousness, firmness, generosity, he indeed does not grieve when he has passed away.

189. Come now, ask others too, many ascetics and brahmans, if anything is found in this world greater than truth, [self-]control, generosity, and forbearance.'

190. 'How now could I possibly ask many ascetics and brahmans? I now know what my future goal is.

191. Truly for my sake the Buddha came to Ālavi to stay. I now know where [a gift], when given, bears great fruit.

192. I shall wander from village to village, from city to city, revering the fully-awakened one and the essential rightness of the doctrine.'

I.11. Victory

193. <34> If going or standing [still], sitting or lying down, one bends [or] stretches out [the limbs], this is movement of the body.

194. Joined together with bones and sinews, having a plastering of skin and flesh, covered with hide, the body is not seen as it really is —

195. full of intestines, full of stomach, [full] of the lump of the liver, of bladder, of heart, of lungs, of kidneys, and of spleen,
196. of mucus, of saliva, and\(^1\) of sweat, and of lymph, of blood, of synovial fluid, of bile, and of fat,
197. and impurity always flows from its nine apertures; eye excrement [flows] from the eye, ear excrement from the ear,
198. and mucus from the nose; by way of the mouth it vomits now bile, now phlegm; sweat and dirt [flow] from the body,
199. and its hollow head is filled with brain. A fool, overwhelmed by ignorance, thinks of it as beautiful,
200. but when it lies dead, swollen up and discoloured, cast away in a cemetery, relatives have no regard [for it].
201. Dogs devour it, and jackals, and wolves and worms. Crows and vultures devour [it], and whatever other living creatures there are.
202. <35> The bhikkhu possessing knowledge here, having heard the Buddha’s word, indeed understands it, for he sees [the body] as it really is.
203. ‘As is this, so is that; as is that, so is this.’ [Understanding this] one would discard desire for the body, both inside and outside.
204. Having discarded desire and passion, the bhikkhu possessing knowledge here has arrived at the death-free, peace, the unshakable state of quenching.
205. This impure, evil-smelling two-footed [body] is cherished. It is full of various corpses, flowing out from here and there.
206. Who[ever] would think to exalt [himself] because of such a body, or would disparage another — what is this except lack of insight?

1.12. The Sage
207. From acquaintance arises fear; from the house[-life] arises pollution. The houseless state, the state without acquaintance, this indeed is the sage’s view.

\(^1\) Reading sedassa ca.
208. Who[ever] having cut down what has grown, would not plant [any new] growing thing, [and] would not bestow [moisture] upon it, him they call a solitary wandering sage. That great seer has seen the state of peace.

209. <36> Having considered the fields [of activity], having crushed the seed, he would not bestow the moisture [of affection] upon it. That sage indeed, seeing the end of birth and death, leaving speculation behind, is not counted [in any category].

210. Knowing all resting-places [of the mind] [but] not liking any of them, that sage indeed, with greed gone, without greed, performs no action [good or bad], for he has gone to the far shore.

211. Overcoming all, knowing all, very intelligent, unattached to all phenomena, giving up all, completely released in the destruction of craving, him indeed the wise know as a sage.

212. One with the strength of wisdom, [who is] endowed with vows of virtuous conduct, concentrated, delighting in meditation, possessing mindfulness, released from attachment, without [mental] barrenness, without āsāsas, him indeed the wise know as a sage.

213. The sage wandering alone, vigilant, not shaking in the midst of blame and praise, not trembling, as a lion [does not tremble] at sounds, not caught up [with others], as the wind [is not caught up] in a net, not defiled [by passion], as a lotus [is not defiled] by water, a leader of others, not to be led by others, him indeed the wise know as a sage.

214. <37> Who[ever] in the midst of oppression becomes [unmoved] like a pillar, when others make statements about him in an extreme manner, him indeed, with passion gone, with sense faculties well-concentrated, the wise know as a sage.

215. Who[ever] indeed, steadfast, as straight as a shuttle, is disgusted with evil deeds, examining bad and good conduct, him indeed the wise know as a sage.
216. Whoever with fully restrained self does no evil, [being] young or middle-aged or a sage with restrained self, [and] cannot be angered [and] does not anger anyone, him indeed the wise know as a sage.

217. Whoever living or food given by others, would receive alms from the top, or from the middle, or from what is left, [and does] not deign to praise and does not speak disparagingly, him indeed the wise know as a sage.

218. A sage, wandering, abstaining from sexual intercourse, who in his youth was not tied to anything, abstaining from intoxication and negligence, completely released, him indeed the wise know as a sage.

219. Knowing the world, seeing the highest goal, having crossed the flood, the sea, such a one, <38> with his bonds cut, not fettered, without asavas, him indeed the wise know as a sage.

220. The two of them, with far different dwelling place and way of life, are not equal — the householder supporting a wife and the unselfish one of good vows. The householder is not fully restrained in respect of the killing of other living creatures; the sage, being restrained, constantly protects living creatures.

221. As the crested [peacock] with blue neck never attains the speed of the goose [when] going through the sky, so a householder does not equal a bhikkhu, a sage [who is] apart, meditating in the wood.

Summary verse: The Snake, Dhaniya, the Horn, and Ploughing, Cunda, Failure, the Outcast, the Promotion of Loving-Kindness, Sātāgira, Āḷavaka, Victory and the Sage. These twelve discourses are called the Snake Chapter.
II. The Small Chapter

II.1. The Jewel

222. <39> Whatever beings have come together here, earthly ones or those which [live] in the sky, may every one of those beings be happy, and may they pay attention and hear this utterance.

223. Therefore, all you beings, listen; show loving-kindness to the human race who day and night bring their offerings. Therefore protect them carefully.

224. Whatever wealth there is here or elsewhere, or whatever is the outstanding jewel in the heavens, that is indeed not equal to a Tathāgata. This outstanding jewel too is in the Buddha; by this truth may there be well-being.

225. Destruction [of craving], absence of passion, the outstanding [state of the] death-free, which the Sakyan sage attained, when concentrated, there is nothing equal to that doctrine. This outstanding jewel too is in the Doctrine; by this truth may there be well-being.

226. The concentration which the best of Buddhas described as pure, the one which they call immediate, <40> to that concentration no equal is found. This outstanding jewel too is in the Doctrine; by this truth may there be well-being.

227. The eight individuals who are praised by the good form these four pairs. These disciples of the Well-farer are worthy recipients [of offerings]. [Gifts] given to them bear great fruit. This outstanding jewel too is in the Order; by this truth may there be well-being.

228. Those who without sensual pleasures are well intent upon Gotama’s teaching, with firm mind, have gained the [highest] gain, having plunged into the death-free, enjoying quenching, having obtained it for nothing. This outstanding jewel too is in the Order; by this truth may there be well-being.

229. As a locking-post resting [deep] in the earth would be unshakable by the four winds, of such a kind I say is the Good Man, who having
understood the noble truths sees them clearly. This outstanding jewel too is in the Order; by this truth may there be well-being.

230. Those who understand clearly the noble truths [which have been] well taught by the one of deep wisdom, even though they are very negligent will not take an eighth existence. This outstanding jewel too is in the Order; by this truth may there be well-being.

231. At the same time as his attainment of insight, three things become abandoned: <41> the [false] view of individuality, and doubt, and whatever [misapprehension about] rules of virtuous conduct and vows there may be. He is also completely released from the four bad transitions and [is] not capable of committing the six great crimes. This outstanding jewel too is in the Order; by this truth may there be well-being.

232. Although he commits an evil deed, by body, speech, or by mind, he is incapable of hiding it. This incapability is said [to belong] to one who has seen the state [of quenching]. This outstanding jewel too is in the Order; by this truth may there be well-being.

233. As [is] a forest grove with variegated crests, in the heat in the first month of the hot season, of such a kind is the excellent doctrine he taught, leading to quenching, for the highest benefit. This outstanding jewel too is in the Buddha; by this truth may there be well-being.

234. The excellent one, knowing what is excellent, giving what is excellent, bringing what is excellent, beyond compare, taught the excellent doctrine. This outstanding jewel too is in the Buddha; by this truth may there be well-being.

235. 'The old is destroyed, the new is not arising.' Those whose minds are disgusted with future existence, their seeds [of rebirth] have been destroyed [and] they have no desire for growth. <42> The wise are quenched just like this lamp. This outstanding jewel too is in the Order; by this truth may there be well-being.
236. What[ever] beings have come together here, earthly ones or those which [live] in the sky, let us revere the Tathāgata honoured by devas and men, the Buddha. May there be well-being.

237. What[ever] beings have come together here, earthly ones or those which [live] in the sky, let us revere the Tathāgata honoured by devas and men, [and] the Doctrine. May there be well-being.

238. What[ever] beings have come together here, earthly ones or those which [live] in the sky, let us revere the Tathāgata honoured by devas and men, [and] the Order. May there be well-being.

II.2. Tainted fare

239. *[Those] eating millet seed, plants, beans, green leaves, roots and creeper-fruits, obtained in accordance with the doctrine of the good, do not tell lies from desire for sensual pleasure.

240. Eating what is well-made, well-prepared, given by others, pure, outstanding, <43> enjoying food [made] of rice, one partakes, Kassapa, of tainted fare.

241. “Tainted fare does not apply to me”, thus you speak, you relative of Brahmā, [although] enjoying food [made] of rice, together with well-dressed flesh of birds. I ask you this, Kassapa: What form does your tainted fare have?’

242. ‘Hurting living creatures, killing, cutting, and binding, stealing, telling lies, fraud and deceptions, useless studies, intercourse with other men’s wives — this is tainted fare, not the eating of flesh.

243. If any persons here are completely unrestrained in respect of sensual pleasures, are greedy for flavours, associated with impurity, having the view that nothing exists, wrong, hard to fathom — this is tainted fare, not the eating of flesh.

244. If any persons are rough, pitiless, back-biting, harming their friends, heartless, arrogant, ungenerous, and do not give to anyone — this is tainted fare, not the eating of flesh.
II. The Small Chapter

245. <44> Anger, arrogance, obstinacy, and hostility, delusion, envy, and grandiloquence, and pride, and conceit, acquaintance with the bad — this is tainted fare, not the eating of flesh.

246. If any persons are of evil moral conduct, debt-repudiators, informers, cheats in their business dealings here, dissemblers, vile men who commit sin here — this is tainted fare, not the eating of flesh.

247. If any persons here are completely unrestrained in respect of living creatures, taking others' property, intent on injury, of bad moral conduct and cruel, harsh, disrespectful — this is tainted fare, not the eating of flesh.

248. Those beings [who are] very greedy,¹ hostile, hurtful, constantly intent [on evil], who having passed away go to darkness, [and] fall headlong into hell — this is tainted fare, not the eating of flesh.

249. Not the flesh of fish, nor fasting, nor nakedness, nor shaven head, matted hair, dirt, nor rough animal skin, nor observance of the fire ceremony, nor even the many penances there are in the world for [gaining] immortality, nor hymns nor oblations, nor the performance of sacrifices at the proper season, purify a mortal who has not crossed beyond doubt.

250. <45> Guarded in the apertures [of the sense-organs], one should wander with one's sense-faculties conquered, standing firm in the doctrine, delighting in uprightness and mildness. Gone beyond attachment, with all miseries eliminated, a wise man does not cling to things seen or heard.

251. Thus the Blessed One proclaimed this matter again and again, and the [brahman] who had reached the far shore of the [vedic] hymns understood it. With variegated verses the sage without taint, unfettered, hard to fathom, declared it.

¹ Reading ete sugiddha.
252. Having heard the Buddha’s well-spoken word, without taint, thrusting away all miseries, with humble mind he praised the Tathāgata’s [feet]. On that very spot he chose to go forth.

II.3. Modesty

253. Him, flouting and loathing modesty, saying ‘I am a friend’, [but] not undertaking actions [which are] possible [for him to do], one should know to be ‘not my [friend]’.

254. Who[ever] utters a pleasant word among his friends [which is] not followed up, [him] wise men know to be one who speaks [but] does not act.

255. <46> He is not a friend who is always assiduous[ly] suspecting dissension, and looking only for defects. But with whom one rests like a son on [his father’s] breast, he indeed is a friend who cannot be alienated by others.

256. While bearing the human yoke, having the advantage of the fruit [of right effort], he develops the basis which causes joy, the happiness which brings praise.

257. Tasting the flavour of seclusion, and the flavour of quiescence, one becomes without distress, without evil, tasting the flavour of rapture in the doctrine.

II.4. Great Good-fortune

Thus have I heard. Once the Blessed One was staying at Sāvatthi, in the Jetavana in Anāthapiṇḍika’s park. Then, as night was passing away, a deity of surpassing radiance, illuminating the whole Jetavana, came up to the Blessed One and stood on one side after saluting him. Standing there that deity addressed the Blessed One with a verse.

258. ‘Many devas and men have thought about good fortunes, longing for well-being. Tell [me] the good fortune [which is] supreme.’

259. ‘Not associating with fools, but associating with the wise, and honouring those who deserve honour — this is supreme good fortune.'
260. Living in suitable regions, the previous performance of merit, and proper self-application — this is supreme good fortune.

261. <47> Great learning and craft, and a discipline well-instructed, and whatever utterance is well-spoken — this is supreme good fortune.

262. Service to mother and father, support of wife and sons, and straightforward work — this is supreme good fortune.

263. Giving, and living the just life, and support of relatives, [and] blameless deeds — this is supreme good fortune.

264. Aversion to and abstinence from evil, complete restraint from intoxicating drink, and vigilance in respect of mental phenomena — this is supreme good fortune.

265. Reverence, and humility, and contentment, [and] gratefulness, [and] hearing the doctrine at the right time — this is supreme good fortune.

266. Forbearance, and meekness when corrected, and seeing ascetics, and discussion of the doctrine at the right time — this is supreme good fortune.

267. Penance, and living the holy life, and seeing the noble truths, and the realisation of quenching — this is supreme good fortune.

268. Whose mind is not shaken when he is touched by the phenomena of the world, being without grief, unpolluted, secure — this is supreme good fortune.

269. Having done such things, [being] unconquered everywhere, they go everywhere in safety — this is their supreme good fortune.

II.5. Sūciloma

Thus have I heard. Once the Blessed One was staying at Gayā at Tanākitamane, in the haunt of the yakkha Sūciloma. At that time <48> the yakkha Khara and the yakkha Sūciloma passed by not far from the Blessed One. Then the yakkha Khara said to the yakkha Sūciloma: ‘That is an ascetic’. ‘He is not an ascetic, he just looks like an ascetic. I'll soon find out if he is an ascetic or just looks like one’. Then the
yakkha Sūciloma went up to the Blessed One and pressed his body against him. Then the Blessed One drew away from him. Then the yakkha Sūciloma said to the Blessed One: 'You are afraid of me, ascetic'. 'I am not afraid of you, sir, nevertheless your touch is evil'. 'I shall ask you a question, ascetic. If you do not answer me, I shall either strike down your mind, or split your heart, or seize you by the feet and throw you over the Ganges'. 'I do not see anyone, sir, in the world, including the devas, Māra and Brahmā, among beings including ascetics and brahmans, devas and men, who could strike down my mind, or split my heart, or seize me by the feet and throw me over the Ganges. Nevertheless, ask what you wish'. Then the yakkha Sūciloma addressed the Blessed One with a verse.

270. "Whence do passion and hatred have their origin? Whence are aversion and delight and excitement born? Whence arising do thoughts toss up the mind, as young boys toss up a [captive] crow.\(^1\)

271. "From this [body] passion and hatred have their origin. From this [body] aversion and delight and excitement are born. Arising from this [body] thoughts toss up the mind, as young boys toss up a [captive] crow.\(^2\)

272. <49> [They are] born from affection, arisen from oneself, like the trunk-born [shoots] of the banyan tree. [They are] many, attached to sensual pleasures, like a māluvā creeper stretched out in a wood.

273. Those who know whence it has its origin reject it. Hear [me], yakkha. They cross this flood, hard to cross, not crossed before, for the sake of no more renewed existence.'

II.6. The Righteous Life

274. Living the righteous life, living the holy life, this they say is supreme power. If one has gone forth from the house to the houseless state,

\(^1\) Reading dhankam.

\(^2\) Reading dhankam.
275. if he is foul-mouthed by nature, delighting in doing injury, a beast, his life is more evil, he increases his own pollution.

276. A bhikkhu who delights in quarrels, [and] is covered by the nature of delusion, does not know the doctrine even when proclaimed [and] taught by the Buddha.

277. Injuring someone with developed self, overwhelmed by ignorance, he does not know that defilement is the road which leads to hell.

278. Arrived at downfall, [going] from womb to womb, from darkness to darkness, that bhikkhu indeed being of such a kind goes to misery, when he has passed away.

279. Just as a cess-pit used for a number of years, completely full, would be hard to clean, so too would anyone be [hard to clean], who was of such a kind, full of depravity.

280. Whom you know to be of such a kind, bhikkhus, [still] intent upon the house[-holder’s life], having evil desires, having evil thoughts, having evil conduct and sphere of activity,

281. all of you, becoming united, shun him. Blow away the sweepings, throw away the rubbish,

282. then remove the chaff, [that is] those who are not ascetics [although] thinking they are ascetics. Having blown away those with evil desires, of evil conduct and sphere of activity,

283. being pure, make your dwelling with the pure, being mindful. Then, united, zealous, you will make an end of misery.

II.7. Brahmanical Lore

Thus have I heard. Once the Blessed One was staying at Sāvatthī, in the Jetavana in Anāthapindaka’s park. Then many wealthy brahmans of Kosala, aged, old, elderly, advanced in years, in their old age, came to the Blessed One and exchanged the customary friendly greetings with him, and then sat on one side. Seated there those wealthy brahmans said to the Blessed One: ‘Do brahmans now, Gotama, live in conformity with the brahmanical lore of the brahmans of old?’ ‘No,
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brahmans, brahmans now do not live in conformity with the brahmanical lore of the brahmans of old." 'Then let the venerable Gotama tell us about the brahmanical lore of the brahmans of old, if it is not too much trouble for him.' 'Then listen, brahmans, pay careful attention. I shall tell you.' 'Yes, venerable one', replied the wealthy brahmans to the Blessed One.

284. 'The seers of old had fully restrained selves, [and] were austere. Having abandoned the five strands of sensual pleasures, they practised their own welfare.

285. <51> The brahmans had no cattle, no gold, no wealth. They had study as their wealth and grain. They guarded the holy life as their treasure.

286. What was prepared for them, food made ready at the door, prepared in faith, they thought this was to be given to those who sought.

287. Prosperous countries and kingdoms revered those brahmans with multi-coloured clothes, beds and lodgings.

288. Brahmins were inviolable, unconquerable, protected by the law. No one obstructed them at all at the doors of families.

289. For forty-eight years they practised the life of a young brahman; in former times the brahmans practised the search for knowledge and [good] conduct.

290. Brahmins did not go to another [caste for a wife], nor did they buy a wife. Having come together by mutual consent only, they found pleasure in living together.

291. Brahmins did not indulge in sexual intercourse at any other time except at the cessation of the menstrual period.

292. They praised the holy life, and virtuous conduct, uprightness, mildness, and austerity, meekness and non-violence, and forbearance.

293. <52> Whichever of them was the supreme brahman, of firm endeavour, he indeed did not indulge in sexual intercourse even in a dream.
II. The Small Chapter

294. Following his practice, some of wise disposition here praised the holy life, and virtuous conduct, and forbearance too.

295. Having asked for rice, a bed, clothes, and butter and oil, having collected them properly, from that they performed the sacrifice. When the sacrifice occurred, they did not kill cows.

296. “Like a mother, father, brother, or other relative too, cows are our best friends, in which medicines are produced.

297. They give food, strength, [good] complexion, and likewise happiness.” Knowing this fact, they did not kill cows.

298. Tender, with large bodies, with [good] complexion, famous, brahmans were eager in respect of what was to be done and what was not to be done, in accordance with their own lore. As long as [the lore] existed in the world, this race prospered in happiness.

299. [But] there was a change in them. Seeing little by little the splendour of the king, and women adorned,

300. and chariots yoked to thoroughbreds, well-made, with variegated coverings, dwellings and houses evenly proportioned and [well] laid-out,

301. [and] great human wealth, surrounded by herds of cows, combined with groups of excellent women, the brahmans coveted this.

302. Having composed hymns for this purpose, they then went up to Okkāka. <53> “You have much wealth and grain. Sacrifice, [for] your property is much. Sacrifice, [for] your wealth is much.”

303. And then the king, the lord of warriors, induced by the brahmans, having performed these sacrifices, the assamedha, the purisamedha, the sammāpāsa, the vācapeyya, [and] the niraggāla, gave wealth to the brahmans:

304. cows, and a bed, and clothes, and adorned women, and chariots yoked to thoroughbreds, well made, with variegated coverings.

305. Having filled delightful dwellings, evenly proportioned, with various sorts of grain, he gave wealth to the brahmans.
306. And they, receiving wealth there, found pleasure in hoarding it up. Overcome by desire, their craving increased the more. Having composed hymns for this purpose, they went up to Okkāka again.

307. "As are water, earth, gold, wealth, and grain, so are cows to men. For this is a requisite for living creatures. Sacrifice, [for] your property is much. Sacrifice, [for] your wealth is much."

308. And then the king, the lord of warriors, induced by the brahmans, had many hundreds of thousands of cows killed in a sacrifice.

309. Not by their feet, nor by their horns, nor by anything [else] had the cows harmed [anyone]. They were like sheep, meek, giving pails of milk. [Nevertheless] the king, seizing them by the horns, had them killed with a knife.

310. <54> And then the devas, and1 the fathers, Inda, asuras and rakkhasas cried out: "[This is] injustice," when the knife fell on the cows.

311. Formerly there were three diseases: desire, hunger, and old age. But from the killing of cattle ninety-eight [diseases] came.

312. This injustice of using violence has come down [to us] as an ancient practice. Innocent [cows] are killed; the sacrificers fall away from justice.

313. Thus this ancient mean practice is blamed by those who understand. Where people see such a thing [being done], they blame the sacrificer.

314. When justice perished thus; suddas and vessikas were split; khattiyas were split wide apart; a wife despised her husband.

315. Khattiyas and the relatives of Brahmā and the others who were protected by clan, putting aside talk about caste, came under the influence of sensual pleasures.

When this had been said, the wealthy brahmans said to the Blessed One: 'Wonderful, venerable Gotama, wonderful, venerable Gotama.

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1 Reading pitāro ca.
II. The Small Chapter

Just as, venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who had gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. We go to the venerable Gotama as a refuge, and to the Doctrine, <55> and to the Order of bhikkhus. May the venerable Gotama accept us as lay-followers, who have taken refuge from this day forth as long as life lasts.

II.8. The Boat

316. A man should honour one from whom he can learn the doctrine, just as the deities honour Inda. With clear mind, learned, he reveals the doctrine to him when he is honoured.

317. If anyone cultivates such a man carefully, making it his aim and listening attentive[ly], entering upon the doctrine and what conforms with the doctrine, he becomes understanding, intelligent and subtle.

318. But consorting with a poor fool, who has not gained the goal and is envious, one goes to one's death, having failed to understand the doctrine clearly in this world, and not having overcome doubt.

319. How can a man who has gone down into a river, a swift-flowing stream in spate, and is carried along with the current, help others to cross?

320. In the same way, how can one who has failed to understand the doctrine clearly, and has not listened to the explanation given by the learned ones, who is ignorant of it himself and has not overcome doubt, help others to realise it?

321. <56> Just as one embarking upon a strong boat, provided with oar and rudder, could bring many others across there, being skilful, thoughtful, and knowing the means thereof.

322. In the same way, one who has knowledge and has developed himself, who is learned and unshakable, understanding it himself, could make others realise it, if they have the ability to listen attentively.
323. Therefore one should cultivate a good man who is wise and learned. Understanding the meaning, and following [the path], knowing the doctrine, one would attain happiness.

II.9. What moral conduct?

324. Having what moral conduct, having what practice, promoting what deeds, would a man be properly established and gain the supreme goal? 325. He should be one who honours older people, [is] not envious, and he should be one who knows the [right] time for seeing teachers. [Being] one who knows the occasion [for hearing] he should listen attentively to a discourse of the doctrine when it is uttered, [and] the well-spoken [sayings].

326. He should go to the teachers' presence at the right time, putting aside stubbornness, being of meek disposition, <57> and he should remember the goal; and the doctrine, and practise self-restraint and the holy life.

327. Taking delight in the doctrine, delighting in the doctrine, steadfast in the doctrine, knowing the exegesis of the doctrine, he should not make any utterance detrimental to the doctrine. He should pass his time with true, well-spoken [sayings].

328. Having abandoned laughter, mumbling, lamentation, hatred, deception, hypocrisy, greed and pride, impetuosity, roughness, sin and infatuation, he should wander without pride, with steadfast self.

329. [Sayings] of which the essence is understood are well-spoken, and learning [when] understood is the essence of concentration. The wisdom and learning of the man who is hasty and negligent do not increase.

330. But those who delight in the doctrine preached by the noble ones, are unsurpassed in word, thought, and deed. Well-established in peace, meekness, and concentration, they have attained the essence of learning and wisdom.
II. The Small Chapter.

II.10. Arousal

331. Arise! Sit up! What need have you of sleep? For what rest is there for the sick, pierced by the barb, [and] hurt?

332. <58> Arise! Sit up! Train yourselves hard for peace. May the king of death, knowing you to be negligent, not delude you [so that you] come under his influence.

333. Cross over this attachment, tied to which and desiring which devas and men remain [in existence]. Let not the opportunity pass you by, for those who have missed the opportunity grieve when consigned to hell.

334. Negligence is defilement; defilement arises from negligence; by vigilance [and] knowledge one should pluck out one's own barb.

II.11. Rāhula

Introductory verses.

335. 'Do you not despise the wise man because of living with him constantly? Is the one who holds up the torch for men honoured by you?'

336. 'I do not despise the wise man because of living with him constantly. The one who holds up the torch for men is always honoured by me.'

337. 'Having abandoned the five strands of sensual pleasures, delightful in form, pleasing the mind, having gone forth from the house in faith, put an end to misery.

338. Cultivate noble friends, and a solitary lodging [which is] secluded, with little noise. Be moderate in eating.

339. <59> A robe, and alms-food, requisites, a lodging, do not crave for these. Do not come back to the world again.

340. Be restrained in respect of the rules of discipline, and in the five sense-faculties. Be mindful concerning the body. Be full of disgust [with the world].
341. Avoid [any] sign which is pleasant [and] connected with passion. Develop a mind [which is] intent and well-concentrated on the unpleasant.

342. And develop the signless, [and] cast out the latent tendency to conceit. Then by the full understanding of conceit you will wander, stilled.'

In this way with these verses the Blessed One constantly instructed the venerable Rāhula.

II.12. Vaṅgīsa

Thus have I heard. Once the Blessed One was staying at Āḷavī, at the Aggāḷava shrine. At that time the preceptor of the venerable Vaṅgīsa, the therī Nigodhakappa, had gained quenching not long before at the Aggāḷava shrine. Then this thought arose in the mind of the venerable Vaṅgīsa as he meditated in solitude: ‘Has my preceptor gained quenching or not?’ Then the venerable Vaṅgīsa, rising from his meditation in the evening, went to the Blessed One, greeted him and sat on one side. <60> So seated, the venerable Vaṅgīsa said to the Blessed One: ‘This thought arose in my mind as I meditated in solitude: “Has my preceptor gained quenching or not?”’ Then the venerable Vaṅgīsa, rising from his seat and placing his robe over one shoulder, saluted the Blessed One with cupped hands and addressed him with a verse.

343. ‘We ask the teacher who has perfect wisdom, who is the cutter-off of uncertainties in the world of phenomena: A bhikkhu has died at Aggāḷava, well-known, famous, with self completely quenched.

344. The name Nigodhakappa was given to that brahman by you, Blessed One. Longing for release, putting forth energy, he wandered about revering you, seer of what is firm by nature.

345. Sakyan with all-round vision, we too all wish to know of that disciple. Our ears are ready to hear. You are our teacher; you are unsurpassed.
346. Cut away our uncertainty, tell me this: tell [us], one of great wisdom, that he is quenched. Speak in the very midst of us, one with all-round vision, like Sakka the thousand-eyed one in the midst of the devas.

347. Whatever ties are here, ways of delusion, on the side of ignorance, causing uncertainty, they cease to exist when they reach the Tathāgata, for that eye is supreme among men.

348. For if no man were ever to disperse defilements, as the wind disperses a mass of clouds, the whole world, enveloped, would be darkness indeed. Even illustrious men would not shine forth.

349. But wise men are light-makers. Therefore, hero, I think that you are such [a one]. We have come to one who sees by insight and knows. Reveal Kappa's fate to us in the assemblies.

350. Quickly send forth your beautiful voice, beautiful one. Like geese stretching out [their necks], honk gently with rounded voice well-modulated. Every one of us is listening to you, bolt upright.

351. Having constrained the one who has eliminated birth and death, without remainder, being purified, I shall make him speak about the doctrine. Of ordinary individuals there is no one who can indeed act according to his desires, but Tathāgatas can act deliberately.

352. This perfect explanation of you who have upright wisdom is accepted. This last salutation is proffered. Since you know, do not delude [us], one of perfect wisdom.

353. Knowing the noble doctrine from top to bottom, do not delude us, since you know, one of perfect energy. I long for your voice as one burned by heat in summer longs for water. Rain on our ears.

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1 Reading vīra.
2 Reading vāgu vāgum.
354. Sutely the useful virtuous life which Kappa lived was not in vain? Did he gain quenching [without grasping] or did he have some grasping remaining? Let us hear how he was released."

355. "He has cut off craving for name-and-form in this world", said the Blessed One. "He has passed beyond all birth and death, the stream of Kāṇha, which has long been latent [in him]." So spoke the Blessed One, the best of the five.

356. "Hearing your voice, best of seers, I am satisfied. Truly my question was not in vain. The brahman has not deceived me.

357. As the Buddha’s disciple spoke, so he acted. He cut the strong stretched-out net of deceitful death.

358. Kappiya saw the beginning of grasping, Blessed One. Kappāyana has truly passed beyond the realm of death, which is very hard to cross."

II.13. Proper Wandering

359. <63> "I ask the sage of great wisdom, who has crossed, gone to the far shore, is quenched, with steadfast self: having gone forth from the house, having thrust away sensual pleasures, how would that bhikku wander properly in the world?"

360. "For whom omens are rooted out", said the Blessed One, "[and] meteors, dreams and signs, that bhikku, with the blemish of omens completely abandoned, would wander properly in the world.

361. A bhikku should dispel his passion for sensual pleasures, [both] human and divine. Having gone beyond existence, having understood the doctrine, he would wander properly in the world.

362. Having put slanders behind him, a bhikku should abandon anger and meanness. With compliance and opposition completely abandoned, he would wander properly in the world.

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¹ Reading yad anhiyan.
363. Having abandoned the pleasant and the unpleasant, not grasping, not dependent upon anything, completely released from the fetters, he would wander properly in the world.

364. He does not come across any essence in acquisitions. Having dispelled his passion and desire for attachments, independent, not to be led by others, he would wander properly in the world.

365. Unopposed in word, thought, and deed, properly knowing the doctrine, desiring the state of quenching, he would wander properly in the world.

366. If any bhikkhu were not haughty, [think of] “He salutes me”, [and] even when abused were not to reflect upon it, [and] having received food from another were not to be elated, he would wander properly in the world.

367. That bhikkhu [who] having abandoned covetousness and existence, abstaining from cutting and binding [others], has crossed over doubt [and] is without the barb, he would wander properly in the world.

368. And knowing what is suitable for himself, a bhikkhu should not harm anyone in this world, knowing the doctrine as it really is. He would wander properly in the world.

369. In whom there are no latent tendencies, [whose] bad roots are rooted out, [being] without aspirations, not longing, he would wander properly in the world. <65>

370. With åsava destroyed, with conceit abandoned, gone beyond every path of passion, [self-]controlled, quenched, with steadfast self, he would wander properly in the world.

371. The believer, learned, seeing the way [to salvation], not following any faction among the factionalists, wise, having dispelled covetousness, hatred [and] repugnance, he would wander properly in the world.

372. Purified and victorious, with deceit removed, having mastery over mental phenomena, gone to the far shore, without lust, skilled in the knowledge of the cessation of the constituent elements, he would wander properly in the world.
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373. [if he has] gone beyond the figments in respect of things past and future, [then] having gone beyond, with knowledge of purity, completely released from all sense-bases, he would wander properly in the world.

374. Knowing the state [of peace], understanding the doctrine, seeing the abandonment of the āsavas clearly because of the destruction of all acquisitions, he would wander properly in the world.’

375. ‘Assuredly indeed, Blessed One, this is so. Whatever bhikkhu lives thus, [self]-controlled, <66> and having gone beyond all fetters, he would wander properly in the world.’

II.14. Dhammika

Thus have I heard. Once the Blessed One was staying at Sāvatthī, in the Jetavana in Anāthapiṇḍika’s park. Then the lay-follower Dhammika approached the Blessed One with five hundred [other] lay-followers, and having greeted the Blessed One sat on one side. Seated there the lay-follower Dhammika addressed the Blessed One with these verses.

376. ‘I ask you, Gotama of abundant wisdom: How acting does one become a good disciple, either one who goes from the house to the houseless state, or lay-followers with houses? ’

377. You indeed know the transition[s] and the future of the world including the devas. There is no one who sees the subtle goal as well as you do; you indeed they call the excellent Buddha.

378. Understanding all knowledge, you have revealed the doctrine, having sympathy for beings. With deceit removed, you have all-round vision. Stainless you shine in the whole world.

379. <67> The king of elephants, called Erāvana, came into your presence, hearing [the word] “Conqueror”. He too, having consulted you, was glad when he had heard [you], and went away,¹ [saying] “Good”.

¹ Reading maniyayinā jagāma.
380. King Vessavana Kuvera too came to see you, asking about the doctrine. To him too, wise one, you spoke when asked. He too having heard was glad.

381. Whatever argumentative sectarians there are, whether Ajivikas or Jains, not one of them [sur]passes you in wisdom, just as a man standing still does not pass one going quickly.

382. Whatever argumentative brahmans there are, and whatever old brahmaus, they all become beholden to you for the meaning; and also whoever else think they are [good] arguers.

383. For this doctrine, which is well-proclaimed by you, Blessed One, is sublime and pleasant. Tell us when asked, best of Buddhas, that very thing we are all wanting to hear.

384. All these bhikkhus are seated together to hear [you], and similarly the lay-followers. Let them hear the doctrine conceived by the stainless one, as the devas hear the good utterance of Vāsavya.

385. 'Hear me, bhikkhus, I shall declare to you the doctrine [about] shaking off [evil], and remember it, all of you.' Let the one who sees the goal and is thoughtful cultivate the mode of behaviour which is appropriate to those who have gone forth.

386. A bhikkhu should indeed not wander at the wrong time, but should wander for alms into a village at the right time. For attachments attach to the one wandering at the wrong time. For that reason Buddhas do not wander at the wrong time.

387. Forms and sounds and tastes and smells and contacts which drive beings mad, dispelling his desire for these things, he should enter for his morning meal at the right time.

388. And have received alms-food at the right time, having returned alone, a bhikkhu should sit down in solitude. Thinking of internal things, he should not let his mind go outside, having his body well-constrained.
389. If he should converse with a disciple, or with anyone else, or with a bhikkhu, he should utter the outstanding doctrine, not slander or blame of another.

390. For some fight against an argument; we do not praise those of little wisdom. Attachments from here and there attach to them, for they send their mind[s] far away there.

391. Having heard the doctrine taught by the Well-farer, the disciple of excellent wisdom, having reflected, should resort to alms-food, a habitation, and a lodging, and water for removing dirt from his outer robe.

392. Therefore, to alms-food, lodging, or water for removing dirt from his outer robe, <69> to these things a bhikkhu [should] not clinging, as a drop of water does not cling to a lotus.

393. Now on the other hand I shall tell you the way of life of a householder, [and] how acting he becomes a good disciple. For the entire bhikkhu practice cannot be carried out by one who has possessions.

394. Laying aside violence in respect of all beings, both those which are still and those which move, in the world, he should not kill a living creature, nor cause to kill, nor allow others to kill.

395. Then the disciple should avoid [taking] knowingly anything which is not given anywhere. He should not cause to take, nor allow [others] to take. He should avoid [taking] everything not given.

396. The understanding man should avoid the unchaste life, like a burning pit of coals. But if he is incapable of [living] a chaste life, he should not transgress against another's wife.

397. When gone to the audience hall or assembly, he should not speak falsely to a single person, nor cause to speak, nor allow [others] to speak. He should avoid every untruth.

398. Whatever householder approves of this doctrine should not partake of intoxicating drink, nor cause to drink, nor allow [others] to drink, knowing that it has intoxication as its end.
399. For because of intoxication fools commit evil deeds, and make other intoxicated people also commit [them]. One should avoid this basis of demerit, intoxication, folly, beloved of fools.

400. He should not kill a living creature; and he should not take what is not given; he should not speak falsely; and he should not drink intoxicating drink; he should abstain from the unchaste life, from sexual intercourse; he should not eat food at the wrong time, at night; he should not wear a garland, and he should not use perfume; he should sleep on a couch or on the ground on a mat. For this they say is the eight-fold fast day [observance] declared by the Buddha, who has gone to the end of misery.

402. And then with clear mind having kept the fast day with its eight parts, in its complete form, on the 14th, the 15th, and the 8th [day] of the fortnight, and a special day of the fortnight.

403. and then having kept the fast day, the understanding man with clear mind, rejoicing, should in the morning share out food and drink to the Order of bhikkhus, as is fitting.

404. He should dutifully support his mother and father; he should engage in rightful trade. A vigilant householder-living this way of life goes to [rebirth among] the devas who are called Sayampabha.

<71> Summary verse of the chapter: The Jewel, Tainted-fare, Modesty, Supreme Good Fortune, Súciloma, the Righteous Life, Brahanical Lore, and the Boat Discourse, What Moral Conduct, Arousal, and Rāhula, and Kappa, the Wanderer, and then Dhammika. These fourteen discourses are called the Small Chapter.
III. The Great Chapter

III.1. Going-forth

405. <72> I shall praise going-forth, as the one with vision went forth, as he, examining, found pleasure in going-forth.

406. Seeing that this dwelling in a house is a constriction, the sphere of pollution, and that going-forth is an open-air life, he went forth.

407. Having gone forth, he avoided evil deed[s] with the body; having abandoned bad conduct in word, he purified his mode of living.

408. The Buddha went to Rājagaha, he betook himself to Giribbaja of the Magadhans for alms, being endowed with the excellent marks.

409. Standing in his palace Bimbisāra saw him; seeing him endowed with the marks he said this:

410. ‘Look at this one, sirs; he is handsome, large, pure, and endowed with [good] demeanour, and he looks ahead a yoke’s length only.’

411. With down-turned eyes, possessing mindfulness, this one is not as though from a lowly family. Let the royal messengers run out [to find] where the bhikkhu will go.’

412. Those royal messengers, sent out, followed behind him [wondering], ‘Where will the bhikkhu go? Where1 will [his] dwelling be?’

413. Going on an uninterrupted begging round, with sense-doors guarded, well-restrained, he quickly filled his bowl, [being] attentive and mindful.

414. <73> That sage, having wandered on his alms-round, having gone out of the city, betook himself to Paṇḍava, [thinking] ‘Here2 [my] dwelling will be.’

415. Having seen him go to his dwelling, the messengers then sat down, but one messenger came back and informed the king.

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1 Reading kathā vāso.
2 Reading ettha vāso.
416. ‘That bhikkhu, great king, is seated on the Eastern side of Pāṇḍava, like a tiger or bull, like a lion in a mountain cave.’

417. Hearing the messenger’s report, the khattiya [king] went hurrying in the state vehicle out to Mt Pāṇḍava.

418. That khattiya [king] going [by vehicle] as far as the ground was suitable for vehicles, then descended from the vehicle and went up to him on foot. Reaching him, he sat down.

419. Having sat down, the king then exchanged the customary friendly greetings; having exchanged greetings, he said this:

420. ‘You are young and tender, in your first youth, a stripling, endowed with [good] complexion and stature, like a khattiya of good birth,

421. making beautiful the van of the army, at the head of a group of elephants. I shall give you objects of enjoyment; enjoy them. But tell me your birth, when asked.’

422. ‘Straight on [in that direction] there is a people, king, [living] on the flank of Himavat, endowed with wealth and energy, [belonging to] one who is indigenous among the Kosalans.

423. <74> They are Ādiccā by clan, Sākiya by birth. From that family I went forth, king, not desiring sensuous pleasures.

424. Having seen the peril in sensual pleasures; having seen going-forth as safety, I shall go in order to strive. In that my mind delights.’

III.2. Striving

425. While I was meditating for the attainment of rest-from-exertion, with my self intent upon striving, near the river Nerañjarā, having made a great effort,

426. Namuci approached me, uttering compassionate word[s]: ‘You are thin, of bad complexion; death is near you.

427. [There are] one thousand parts of death; [only] one part of you is life. Live, sir, life is better. If you live, you will perform merits.
428. <75> Much merit will be heaped up by you practising the holy life and sacrificing the agghutta [sacrifice]. What do you want with striving?

429. The road to striving is hard to travel, hard to perform, hard to achieve.' Saying these verses Māra stood near the Buddha.

430. The Blessed One said this to that Māra, who had spoken thus: 'Kinsman of the negligent, evil one, you have come here for your own purpose.

431. I do not have even the slightest need of merit, but Māra ought to speak to those who have need of merits.

432. There is faith, and energy, and wisdom is found in me. Why do you ask me about life even though my self is thus intent [upon striving]?

433. This wind would dry up even the streams of the rivers; and why should my blood not be dried up when my self is intent [upon striving]?

434. When my blood is being dried up, [then] the bile and phlegm are dried up. When the flesh wastes away, the mind becomes clearer, and all the more my mindfulness and wisdom and concentration stand [firm].

435. While I dwell thus, having reached the highest sensation, my mind has no regard for sensual pleasures. See a being’s pure state.

436. <76> Sensual pleasures are your first army; discontent is called your second; your third is hunger and thirst; the fourth is called craving.

437. Sloth and torpor are your fifth; the sixth is called fear; your seventh is doubt; hypocrisy and obstinacy are your eighth.

438. Gain, renown, honour, and whatever fame is falsely received, and whoever both extols himself and disparages others,
III. The Great Chapter

439. that is your army, Namuci, [that is] the striking force of Kaṇha. One who is not a hero cannot conquer it, but having conquered it one obtains happiness.

440. Should I wear muṇja grass? Woe upon life here. Death in battle is better for me than that I should be conquered and live.

441. Plunged into this [battle] some ascetics and brahmans are not seen, and they do not know the road by which those with good vows go.

442. Seeing the army arrayed all around, and Māra with his elephant, I shall go forth to battle. May he not move me from my place.

443. That army of yours which the world together with the devas cannot overcome, <77> that [any] of yours I shall break1 with wisdom, as if [breaking] an unfired pot with a stone.

444. Having brought my thought[s] under control, and [making] my mindfulness well-established, I shall wander from kingdom to kingdom, training many disciples.

445. They, vigilant, and with selves intent, performers of my teaching, will go despite you, where having gone they will not grieve.'

446. ‘For seven years I have followed the Blessed One step by step. I have not obtained an opportunity against the fully-awakened one who possesses mindfulness.

447. A bird circled a stone which looked like fat, [thinking] “Perhaps we shall find something soft here; perhaps there may be [something] sweet.”

448. Not obtaining [anything] sweet, the bird went away from there. Like a crow attacking a rock and becoming despondent, we attacking Gotama and becoming despondent, will go away.'

449. <78> The viṇā fell from the armpit of that one overcome by grief. Then that discouraged yakkha disappeared on that very spot.

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1 Reading bhecchāmi.
III.3. The Well-spoken Word

Thus have I heard. Once the Blessed One was staying at Sāvatthī, in the Jetavana ... the Blessed One said: ‘Speech provided with four components, bhikkhus, is well-spoken, not ill-spoken, both faultless and not to be blamed by those who understand. What are the four? A bhikkhu here, bhikkhus, speaks only [what is] well-spoken, not ill-spoken; he speaks only [what is] righteous, not unrighteous; he speaks only [what is] pleasant, not unpleasant, he speaks only [what is] true, not untrue. Speech provided with these four components is well-spoken, not ill-spoken, both faultless and not to be blamed by those who understand.’ This [is what] the Blessed One said, and when the Well-farer had said this, the Teacher went on to say:

450. ‘The good say that the well-spoken [utterance] is best. One should speak what is righteous, not unrighteous; that is the second. One should speak what is pleasant, not unpleasant; that is the third. One should speak what is true, not false; that is the fourth.’

<79> Then the venerable Vaṅgīsa, rising from his seat and placing his robe over one shoulder, saluted the Blessed One with cupped hands and said this: ‘It occurs to me, Well-farer.’ ‘Say what occurs to you, Vaṅgīsa’, said the Blessed One. Then the venerable Vaṅgīsa praised the Blessed One to his face with suitable verses.

451. ‘That word only should one speak by which one would not torment oneself nor harm others. That word indeed is well-spoken.

452. One should speak only the pleasant word, the word which is welcomed. What one speaks without bringing evils to others is pleasant.

453. Truth indeed is the undying word; this is the eternal law. In truth, the good say, the goal and the doctrine are grounded.

454. The sure word which the Buddha speaks for the attainment of quenching, for the putting of an end to misery, is indeed the best of words.’
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III.4. Sundarikabhāradvāja

Thus have I heard. Once the Blessed One was staying among the Kosalans on the bank of the river Sundarikā. At that time the brahman Sundarikabhāradvāja made offerings to the fire and performed the aggihutta sacrifice. Then having done this, the brahman Sundarikabhāradvāja, rising from his seat, looked all around in the four directions, [to see] who might eat the remains of the offering. The brahman Sundarikabhāradvāja saw <80> the Blessed One sitting not very far away at the foot of a tree, with [his cloak over] his head. When he saw him he took the remains of the offering in his left hand and his water-pot in his right hand, and went up to the Blessed One. Then, at the sound of the brahman Sundarikabhāradvāja's footsteps the Blessed One uncovered his head. Then the brahman Sundarikabhāradvāja [thinking], 'The venerable one is shaven, the venerable one is a shaveling', wanted to turn back, but the thought occurred to him: 'Some brahmans here are also shaven; what if I were to approach him and ask about his descent?' Then the brahman Sundarikabhāradvāja went up to the Blessed One and said: 'Of what descent is the venerable one?' Then the Blessed One addressed the brahman Sundarikabhāradvāja with [these] verses.

455. 'I am certainly not a brahman, nor a prince, nor a vessa, nor am I anyone [else]. Knowing [and renouncing] the clan of the common people, I wander in the world, possessing nothing, [being] a thinker.

456. Wearing a robe, houseless, I wander with shaven hair, with self completely quenched, not clinging here to [other] men. You have asked me an unfitting question about my clan, brahman.'

457. <81> 'Truly venerable sir, brahmans [meeting] with brahmans ask, 'Is the venerable one a brahman?'' 'If you call yourself a brahman, but call me a non-brahman, then I ask you about the Sāvittī, with three lines and twenty-four syllables.'

458. 'Aiming at what have seers, men, khattiyas, and brahmans, many of them, offered sacrifice to deities here in the world?' 'If anyone who has gone to the end, [and] has knowledge, should receive an oblation at
the time of sacrifice from any [sacrificer], then his [sacrifice], I say, would be successful.'

459. 'Assuredly my sacrifice would be successful', said the brahman, 'since we have seen one like you who has knowledge. For if I had not seen those like you, another person would eat my sacrificial cake.'

460. 'Therefore, brahman, [as you are] seeking some goal; approach [and] ask. Perhaps you may find one here who is at peace, without anger, without affliction, without desire, with good understanding.'

461. 'I delight in sacrifice, Gotama, sir. I desire to sacrifice. I do not understand; let your honour instruct me. Wherewith an offering is successful, tell me that.' Therefore, brahman, give ear. I shall teach you the doctrine.

462. Do not ask about descent, but ask about conduct. Truly from wood fire is produced. A sage, possessed of firmness, although of lowly birth, becomes a thoroughbred, having modesty as his restraint.

463. One tamed by truth, furnished with [self-]taming, gone to the end of knowledge, having lived the holy life — upon him at the right time one should bestow an offering. [To him] a brahman who is looking for merit should sacrifice.

464. Those who have abandoned sensual pleasures and wander homeless, with well-restrained selves, straight as a shuttle — upon them at the right time one should bestow an offering. [To them] a brahman who is looking for merit should sacrifice.

465. Those who, with passions gone, with sense-faculties well-concentrated, [are] completely released as the moon [is released] from the grasp of Rāhu — upon them at the right time ...

466. They wander in the world unattached, always mindful, having abandoned cherished things — upon them at the right time ...

467. The Tathāgata who having abandoned sensual pleasures wanders victorious, who knows the end of birth and death, [is] quenched, cool as a pool of water, he deserves the sacrificial cake.
468. Equal to [his] equals, far from those [who are] not equal, the Tathāgata is one with endless wisdom. Undefiled here or in the next world, the Tathāgata deserves the sacrificial cake.

469. In whom no delusion dwells, nor conceit, whose lust has gone, who is without selfishness, without desire, who has thrust away anger, whose self is completely quenched, that brahman has abandoned the stain of grief. The Tathāgata deserves the sacrificial cake.

470. The Tathāgata, who has abandoned the resting-places [of the mind], of whom there are no possessions at all, not grasping either here or in the next world, he deserves the sacrificial cake.

471. The Tathāgata, who [is] concentrated [and] has crossed over the flood, and has understood the doctrine, by means of supreme vision, with āsāvas destroyed, bearing his last body, he deserves the sacrificial cake.

472. Of whom the āsāvas of existence and [of whom] harsh speech are destroyed, finished, no longer exist, he has knowledge [and] is released in every respect. The Tathāgata deserves the sacrificial cake.

473. The Tathāgata, [who has] gone beyond attachment, of whom there are no attachments, who among those attached to conceit is not attached to conceit, <84> knowing [and renouncing] misery together with its field [of activity] and its basis, he deserves the sacrificial cake.

474. Not dependent on desire, seeing separation, gone beyond the view which can be known by others, the Tathāgata, of whom there are no bases [for rebirth] at all, he deserves the sacrificial cake.

475. The Tathāgata, for whom mental phenomena from top to bottom are destroyed, finished, no longer exist, since he has understood them, [being] at peace, completely released in the destruction of grasping, he deserves the sacrificial cake.

476. The Tathāgata, who, seeing the end and destruction of fetters and birth, has thrust away the path of passion entirely, is purified, faultless, stainless, clear, he deserves the sacrificial cake.
477. He who does not see the self by means of the self, [is] concentrated, upright, with steadfast self, he indeed [is] without lust, without [mental] barrenness, without doubt. The Tathāgata deserves the sacrificial cake.

478. The Tathāgata, of whom there are no occasions of delusion, but who sees by knowledge in respect of all phenomena, and bears his last body, and has arrived at full-awakening, surpasses bliss — to such an extent is the purity of the yakkha — he deserves the sacrificial cake.

479. <85> 'And let my offering be a true offering, since I have obtained one like you, who has knowledge. For Brahmā is [my] witness. Let the Blessed One take my [sacrificial cake], let the Blessed One enjoy my sacrificial cake.'

480. 'It is not right for me to eat what has been sung over with verses. This, brahman, is not the doctrine of those who see [rightly]. Buddhas reject what has been sung over with verses. As long as the doctrine exists, brahman, this is [their] way of life.

481. But serve with other food [and] drink a fully-accomplished great seer, whose āsavas are destroyed, whose re-norse is calmed; for this is the field for one who is looking for merit.'

482. 'Well is it, Blessed One, that I should thus know [the one] who would enjoy the gift of one like me, [and] whom I should seek at the time of sacrifice, [now that I have] received your advice.'

483. 'Whose impetuousity has departed, whose mind is not turbid, [who is] completely released from sensual pleasures, whose sloth is thrust away,

484. the remover of boundaries and limits, the knower of birth and death, the sage possessed of sagehood, such a one, come to the sacrifice,

485. destroying superciliousness, [to him] do homage with cupped hands, [him] honour with food and drink. In this way gifts are successful.
486. <86> The Buddha, the venerable one, deserves the sacrificial cake. [He is] the unsurpassed field of merit, the recipient of the sacrifice of all the world. [A gift] given to the venerable one has great fruit.'

Then the brahman Sundarikabhāradvāja said to the Blessed One: 'Wonderful, venerable Gotama, wonderful, venerable Gotama. Just as, venerable Gotama, one might set upright what has been overturned, or uncover that which has been covered, or point out the way to one who had gone astray, or bring an oil-lamp into the darkness, so that those with eyes might see shapes, in the same way the doctrine has been declared by the venerable Gotama in manifold ways. I go to the venerable Gotama as a refuge, and to the Doctrine, and to the Order of bhikkhus. May I obtain admission [to the Order] in the presence of the venerable Gotama, may I obtain ordination.' The brahman Sundarikabhāradvāja obtained ... became one of the arahats.

III.5. Māgha

Thus have I heard. Once the Blessed One was staying at Rājagaha, on Mt Gijjhakūṭa. Then the young brahman Māgha came to the Blessed One and exchanged the customary friendly greetings with him, and then sat on one side. Seated there the young brahman Māgha <87> said to the Blessed One: 'I am, venerable Gotama, generous, a lordly giver, munificent, open-handed. I seek wealth rightly, and from the wealth which I seek and obtain rightly and acquire rightly I give to one, two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, one hundred, or even more. So giving, so bestowing, do I produce much merit?' 'Assuredly, young brahman, so giving and so bestowing you produce much merit. If anyone, young brahman, is generous, a lordly giver, munificent, open-handed, and seeks wealth rightly and from the wealth which he seeks and obtains rightly and acquires rightly he gives to one ... or to a hundred or to even more, then he produces much merit.' Then the young brahman Māgha addressed the Blessed One with a verse.
487. 'I ask, sir, the munificent Gotama', said the young brahman Māgha, 'who wears a yellow robe, [and] wanders houseless: If any open-handed householder, a lordly giver, seeking for merit, looking for merit, sacrifices, giving food and drink to others here, wherein would the offering be purified for the one sacrificing?'

488. 'If any open-handed householder, a lordly giver, Māgha', said the Blessed One, 'seeking for merit, looking for merit, sacrifices, giving food and drink to others here, such a one would achieve his aim because of the recipients of the gift.'

489. 'If any open-handed householder, a lordly giver', said the young brahman Māgha, 'seeking for merit, looking for merit, sacrifices, giving food and drink to others here — tell me, Blessed One, about the recipients of the gift.'

490. 'Those who indeed wander unattached in the world, having nothing, fully accomplished, with restrained selves — upon them at the right time one should bestow an offering. [To them] a brahman who is looking for merit should sacrifice.

491. Those who have cut all bonds and fetters, are tamed, completely released, without affliction, without desire — upon them at the right time one should bestow an offering. [To them] a brahman who is looking for merit should sacrifice.

492. Those who are fully released from all fetters, are tamed, completely released, without affliction, without desire — upon them at the right time ...

493. [Those who] have left behind passion, and hatred, and delusion, whose āsavas are destroyed, having lived the holy life — upon them at the right time ...

494. Those in whom no deception dwells, nor conceit, giving food and drink to others here, wherein would the offering be purified for the one sacrificing?...
495. Those who truly are not a prey to cravings, having crossed over the flood, [and] who wander without selfishness — upon them at the right time ...

496. But those in whom there is no craving for anything in the world, for various existences in this world or the next — upon them at the right time ...

497. Those who, having abandoned sensual pleasures, wander houseless, with well-restrained selves, straight as a shuttle — upon them at the right time ...

498. Those who, with passions gone, with sense-faculties well concentrated, [are] completely released as the moon [is released] from the grasp of Rāhu — upon them at the right time ...

499. Those [who are] calmed, with passions gone, without anger, for whom there are no [future] transitions, having completely abandoned [them] here — upon them at the right time ...

500. Those [who] having abandoned birth and death completely, [have] gone beyond all doubt — upon them at the right time ...

501. Those who wander about in the world, having [only] themselves as a refuge, having nothing, completely freed in every respect — upon them at the right time ...

502. Those who indeed know this here as it really is: “This is the last [birth]; there is no more renewed existence” — upon them at the right time ...

503. <90> He who has knowledge, delights in meditation, possesses mindfulness, has arrived at full-awakening, [is] a refuge for many — upon him at the right time ...

504. ‘Truly my question was not in vain. The Blessed One has told me about the recipients of the gift. You indeed know this here as it really is, for thus is this doctrine known to you.

505. If any open-handed householder, a lordly-giver’, said the young brahman Māgha, ‘seeking for merit, looking for merit, sacrifices, giving
food and drink to others here — tell me, Blessed One, about the successful performance of the sacrifice.'

506. 'Sacrifice, and [while] sacrificing, Māgha', said the Blessed One, 'make your mind clear in every respect. For one sacrificing, the sacrifice is the basis. Taking one's stand there, one abandons one's fault[s].

507. He, with passions gone, should dispel completely his fault[s], developing a friendly mind [which is] unbounded. Day and night he is constantly vigilant. He suffuses boundlessness [of mind] in all directions.'

508. 'Who is purified, [who] released, [and who] is bound? With what self does one go to the Brahma-world? Being asked, sage, tell me who does not know. For the Blessed One is my witness that Brahmā has been seen today, <91> for it is true that you are equal to Brahmā for us. How is one reborn in the Brahma-world, brilliant one?'

509. 'Whoever sacrifices the triple successful performance of the sacrifice, Māgha', said the Blessed One, 'such a one would achieve his aim because of the recipients of the gift.' Thus having sacrificed properly an open-handed one is reborn in the Brahma-world, Thus I say.'

When this had been said, the young brahman Māgha said to the Blessed One: 'Wonderful, venerable Gotama ... have taken refuge from this day forth as long as life lasts.'

III.6. Sabhiya

Thus have I heard. Once the Blessed One was staying at Rājagaha, in the Veḷuvana in Kalandanivāpa. At that time certain questions were put to the wanderer Sabhiya by a deity who had formerly been a kinsman of his: 'If any ascetic or brahman can, when asked, answer these questions for you, Sabhiya, then you should live the holy life in his presence.' Then the wanderer Sabhiya, having learned those questions from the deity, approached those ascetics and brahmanas who had orders [of bhikkhus], had groups, were teachers of groups, were well-known,
famous, founders of sects, <92> well-thought of by the general public, such as Pūrana Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāyana, Sañjaya Belatthiputta, and Nigantha Nāgaputta, and asked them the questions. Being asked the questions by the wanderer Sabhiya, they did not succeed in answering them, and not succeeding showed anger, hatred, and ill-will, and moreover asked the wanderer Sabhiya himself questions in return. Then this thought occurred to the wanderer Sabhiya: ‘Those ascetics and brahmans who have orders [of bhikkhus], have groups, are teachers of groups, are well-known, famous, founders of sects, well-thought of by the general public, such as Pūrana Kassapa ... and Nigantha Nāgaputta, being asked questions by me have not succeeded in answering them, and not succeeding show anger, hatred, and ill-will, and moreover ask me questions on this matter in return. What if I were to turn to the lower life and enjoy sensual pleasures?’ Then this thought occurred to the wanderer Sabhiya: ‘This ascetic Gotama has an order [of bhikkhus], has a group, is the teacher of a group, well-known, famous, the founder of a sect, well-thought of by the general public. What if I were to approach the ascetic Gotama and ask him these questions?’ Then this thought occurred to the wanderer Sabhiya: ‘These venerable ascetics and brahmans who are aged, old, elderly, advanced in years, in their old age, elders of long standing, long gone forth, who have orders [of bhikkhus], have groups, are teachers of groups, are well-known, famous, founders of sects, well-thought of by the general public, such as Pūrana Kassapa <93> ... and Nigantha Nāgaputta, were asked these questions by me and did not succeed in answering them, and not succeeding showed anger, hatred, and ill-will, and moreover ask me questions on this matter in return. Will the ascetic Gotama, when asked these questions, answer them for me? For the ascetic Gotama is both young in years and only recently gone forth.’ Then this thought occurred to the wanderer Sabhiya: ‘An ascetic is not to be despised nor to be treated with contempt because he is young. Even if an ascetic is young he has great power and influence. What if I were to approach the
ascetic Gotama and ask him these questions?’ Then the wanderer Sabhiya set out on a wandering tour to Rājagaha, and in due course as he wandered came to Rājagaha, the Veṇuvana, Kalandakānīvāpa and came up to the Blessed One. He exchanged the customary friendly greetings with him, and sat down on one side. Seated there, the wanderer Sabhiya addressed the Blessed One with a verse.

510. ‘Anxious [and] doubtful I have come’, said Sabhiya, ‘desiring to ask questions. Put an end to them for me. Being asked, answer my questions in due order, in accordance with the doctrine.’

511. "You have come from afar, Sabhiya’, said the Blessed One, ‘desiring to ask questions. I shall put an end to them for you. Being asked, I shall answer your questions in due order, in accordance with the doctrine.

512. Ask me a question, Sabhiya, whatever you wish for in your heart. I shall put an end to every question for you.’

Then this thought occurred to the wanderer Sabhiya: ‘It is astonishing; it is marvellous that the opportunity which I did not receive among the other ascetics and brāhmans even to the smallest degree, has been afforded to me by the ascetic Gotama.’ [Then] with elated mind, delighted, glad, full of joy and rapture, he asked the Blessed One a question.

513. ‘When one has obtained what, do they call him “bhikkhu”?’, said Sabhiya. ‘On account of what do they call one “meek”, and why do they call one “tamed”? Why is one called “awakened”? Being asked by me, Blessed One, answer.’

514. "He who has gone to quenching by the path made by himself, Sabhiya’, said the Blessed One, ‘has crossed over doubt, having abandoned both non-existence and existence, has lived the life, whose renewed existence is destroyed, he is a “bhikkhu”.

515. Being disinterested in everything, possessing mindfulness, the ascetic [who] does not harm anyone in the whole world, [who] has
crossed over, [is] not turbid, of whom there is no haughtiness, he is “meek”.

516. Whose sense-faculties are developed, inside and outside, in the whole world, having penetrated this world and the next, [who] being developed awaits his time [of death], he is “tamed”.

517. Having considered all figments, journeying-on, passing away and arising, both, whose pollution has gone away, who is without blemish, purified, arrived at the destruction of birth, him they call “awakened”.

Then the wanderer Sabhiya, welcoming and approving the Blessed One’s word[s], with elated mind, delighted, glad, full c joy and rapture, asked the Blessed One another question.

518. ’When one has obtained what, do they call him “brahman”?’, said Sabhiya, ‘On account of what do they call one “ascetic”? And why is one “washed-clean”? <96> Why is one called “nāga”? Being asked by nie, Blessed One, answer.’

519. ’Having removed all evils, Sabhiya’, said the Blessed One, ‘being stainless, good and concentrated,1 with steadfast self, having gone beyond journeying-on, fully accomplished, not tied, such a one is called “brahman”.

520. Calmed, having abandoned merit and evil, without pollution, knowing this world and the next, gone beyond birth and death, such a one is rightly called “ascetic”.

521. Having washed off all evils, inside and outside in all the world, he comes to no figment among devas and men who are subject to figments. Him they call “washed-clean”.

522. He does not commit any sin at all in the world, having left behind all fetters2 [and] bonds. He is not attached to anything, being completely released. Such a one is rightly called “nāga”.

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1 Reading sādhu samāhita.
2 Reading -samyōga.
Then the wanderer Sabhiya ... asked the Blessed One another question.

523. Whom do the Buddhas call "field-knower"? said Sabhiya, 'On account of what do they call one "good"? And why is one "wise"? <97> Why is one called "sage" by name? Being asked by me, Blessed One, answer.'

524. 'Having considered all fields, Sabhiya', said the Blessed One, 'the divine one, and the human one, [and] the Brahma-field, completely released from the bond, the root of all fields, such a one is rightly called "field-knower".

525. Having considered all treasuries, the divine, and the human one, [and] the Brahma-treasury, completely released from the bond, the root of all treasuries, such a one is rightly called "good".

526. Having considered both sense-fields, inside and outside, having wisdom and purity, gone beyond black and white, such a one is rightly called "wise".

527. Knowing the doctrine of good and bad [people], inside and outside in all the world, to be honoured by devas and men, having gone beyond attachment [and] the net, he is a "sage".

The wanderer Sabhiya ... asked the Blessed One another question.

528. <98> 'When one has obtained what, do they call him "knowledgeable"?', said Sabhiya, 'On account of what do they call one "well-informed"? Why is one "energetic"? Why does one become "thoroughbred" by name? Being asked by me, Blessed One, answer.'

529. 'Having considered all knowledges, Sabhiya', said the Blessed One, 'those belonging to ascetics and those of brahmans, with his passion gone in respect of all sensations, having gone beyond all knowledge, he is "knowledgeable".

530. Having gained information about diversification and name-and-form, inside and outside, the root of disease, completely released from the bond, the root of all disease, such a one is rightly called "well-informed".
531. Abstaining from all evils here, having gone beyond the misery of hell, he is the abode of energy.\(^1\) Being energetic [and] striving, such a one is rightly called “hero”.\(^2\)

532. Of whom the bonds may have been cut, inside and outside, the root of attachment, completely released from the bond, the root of all attachment, such a one is rightly called “thoroughbred”.

Then the wanderer Sabhiya ... asked the Blessed One another question.

533. ‘When one has obtained what, do they call him “versed in sacred knowledge”?’, said Sabhiya. <99> ‘On account of what do they call one “noble”? And why is one “of good conduct”? Why does one become “wanderer” by name? Being asked by me, Blessed One, answer.’

534. ‘Having heard [and] understood every doctrine in the world, Sabhiya’, said the Blessed One, ‘[and] whatever is blamable and blameless, one who overcomes, [is] without doubt, completely released, without affliction in every respect, him they call “versed in sacred knowledge”.

535. Cutting off āsavas and attachments, knowing, he does not come to lie again in a womb. Having thrust away the triple perception, the mud, he does not come to figments. Him they call “noble”.

536. Whoever here has gained the [highest] gain in respect of conduct, [is] always good, has learned the doctrine, is not attached to anything, [but is] completely released, in whom there are no repugnances, he is “of good conduct”.

537. Having avoided whatever action has a miserable result, above and below, and also across [and] in the middle, he has put an end to delusion, conceit, and also lust and anger, [and] name-and-form,

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\(^1\) Reading viriyavāso.

\(^2\) Reading vīra.
wandering with knowledge. Him they call "wanderer", a gainer of the [highest] gain.

Then the wanderer Sabhiya, welcoming and approving the Blessed One's word[s], with elated mind, delighted, glad, \(<100>\) full of joy and rapture, rising from his seat and placing his outer robe over one shoulder, saluted the Blessed One with cupped hands and praised the Blessed One to his face with appropriate verses.

538. 'One of great wisdom, you have gone [over] the darkness\(^1\) of the flood, having dispelled the three and sixty heresies, which are dependent upon the utterances of ascetics, and dependent upon perceptions and the conventions of perceptions.

539. You have gone to the end, gone to the far shore of misery. You are an arahat, a fully-awakened one. I think you have destroyed your āsavas. Brilliant, thoughtful, with abundant wisdom, you have brought me across, end-maker of misery.

540. When you learned of my anxiety, you brought me across my doubt. Homage to you, sage, gainer of the [highest] gain on the paths of sage-hood, without [mental] barrenness. Kinsinan of the sun, you are meek.

541. \(<101>\) The anxiety I formerly had, that you have answered, one with vision. Assuredly you are a fully-awakened sage. There are no hindrances in you.

542. And all your troubles are blown away, brought to an end. You are cool, tamed, possessing firmness, having truth as your strength.

543. While you, the nāga of nāgas, the great hero, are speaking, all devas rejoice, both Nārada and Pabbata [devas].

544. Homage to you, thoroughbred of men. Homage to you, best of men. In the world including the devas there is no rival to you.

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\(^1\) Reading oghatum' agā.
545. You are the Buddha, you are the teacher, you are the sage who overcame Mara. Having cut off the latent tendencies, having crossed over, you bring these people across.

546. Acquisitions [which lead to rebirth] have been by-passed by you. Your ásavas have been torn asunder. Without grasping, you have eliminated fear and dread, [like] a lion.

547. As a beautiful lotus flower does not cling to water, so you do not cling to merit and evil, both. Stretch forth your feet, hero. Sabhiya pays homage to the teacher’s [feet].'

Then the wanderer Sabhiya fell with his head at the feet of the Blessed One and said: ‘Wonderful, venerable [Gotama] ... the Doctrine and the Order of bhikkhus. May I obtain, venerable one, admission [to the Order] in the presence of the Blessed One, may I obtain ordination.’ ‘If anyone, Sabhiya, who was previously a member of another sect, desires admission into this doctrine and discipline, and desires ordination into it, he waits four months, [and] at the end of four months bhikkhus whose minds are satisfied admit him and ordain him as a bhikkhu. Nevertheless in this matter I recognise individual differences.’ ‘If, venerable one, those who were previously members of other sects when desiring admission into this doctrine and discipline and desiring ordination into it wait four months, [and] at the end of four months bhikkhus whose minds are satisfied admit them and ordain them as bhikkhus, [then] I will wait four years, [and] at the end of four years let bhikkhus whose minds are satisfied admit me and ordain me as a bhikkhu.’ The wanderer Sabhiya obtained admission in the presence of the Blessed One, [and] he obtained ordination ... the venerable Sabhiya became one of the arahats.

III.7. Sela

Thus have I heard. Once the Blessed One was on a tour among the people of Aṅguttaraṇa with a large Order of bhikkhus, to the number of 1,250. <103> He came to the town called Āpāna belonging to the people of Aṅguttarāṇa. The matted-hair ascetic Keniya heard: ‘Indeed,
venerable sir, the ascetic Gotama, of the Sakyan clan, having gone forth from the Sakyan family, on tour among the people of Āṅguttarāpa with a large Order of bhikkhus, to the number of 1,250, has arrived at Āpana. About this venerable Gotama, a delightful report has arisen, as follows: “That Blessed One is an arahat, a fully-awakened one, endowed with knowledge and [right] conduct, a Well-farer, knowing the worlds, unsurpassed, controller of those men who have to be tamed, teacher of devas and men, Buddha, Blessed One. Understanding and himself realising this world including the devas, Māra, and Brahmā, beings including ascetics and brahmans, devas and men, he makes it known. He teaches the doctrine which is delightful at the beginning, delightful in the middle, delightful at the end, he proclaims with the spirit and the letter the holy living which is wholly-fulfilled and purified. Good indeed is the sight of arahats of such a kind.” Then the matted-hair ascetic Keniya went up to the Blessed One and having exchanged the customary friendly greetings with him sat down on one side. The Blessed One instructed, roused, excited and gladdened the matted-hair ascetic Keniya, seated there, with a talk about the doctrine. The matted-hair ascetic Keniya, instructed, roused, excited and gladdened by the Blessed One with a talk about the doctrine, said to the Blessed one: ‘May the venerable Gotama accept my invitation to a meal tomorrow, together with the Order of bhikkhus.’ When this was said, the Blessed One said to the matted-hair ascetic Keniya: ‘Large indeed, Keniya, <104> is the Order of bhikkhus, to the number of 1,250, and you are favourably disposed towards the brahmans.’ The matted-hair ascetic Keniya spoke to the Blessed One a second time: ‘Although, venerable Gotama, the Order of bhikkhus is large, to the number of 1,250, and I am favourably disposed to the brahmans, may the Blessed One accept my invitation to a meal tomorrow with the Order of bhikkhus.’ A second time the Blessed One replied to the matted-hair ascetic Keniya: ‘Large indeed is the Order of bhikkhus, to the number of 1,250, and you are favourably disposed towards the brahmans.’ The matted-hair ascetic Keniya spoke to the Blessed One a
third time: ‘Although venerable Gotama, the Order of bhikkhus is large, to the number of 1,250, and I am favourably disposed to the brahmans, may the Blessed One accept my invitation to a meal tomorrow with the Order of bhikkhus.’ The Blessed One assented by remaining silent. Then the matted-hair ascetic Keniya, realising that the Blessed One had assented, rose from his seat and went to his own hermitage, where he addressed his friends and acquaintances, his kinsmen and relations: ‘Let my venerable friends and acquaintances, my kinsmen and relations, hear me. The ascetic Gotama has been invited by me to a meal tomorrow with the Order of bhikkhus, so would you perform the mental duties for me?’ The friends and acquaintances, the kinsmen and relations of the matted-hair ascetic Keniya agreed to do this, and some dug out the ovens, others split wood, others washed the dishes, others put out the large water-pot, [and] others made ready the seats, while in the evening the matted-hair ascetic Keniya prepared a pavilion. At that time the brahman Sela was staying in Āpana. He was thoroughly versed in the three vedas, together with the etymologies, the rituals, the phonology and word analysis, and fifthly the oral tradition. He was a philologist, a grammarian, experienced in the materialistic philosophy and the marks of a great man. He was instructing three hundred young brahmans in the [vedic] mantras. At that time the matted-hair ascetic Keniya was favourably disposed towards the brahman Sela. Then the brahman Sela surrounded by the three hundred young brahmans wandering to and fro on foot and walking up and down, went to the hermitage of the matted-hair ascetic Keniya. The brahman Sela saw some of the matted-hair ascetics who lived in Keniya’s hermitage digging out ovens ... [and] others making ready the seats, while the matted-hair ascetic Keniya was preparing a pavilion in the evening. When he saw Keniya he said: ‘Is there to be a marriage of the venerable Keniya’s son or daughter, or is a great sacrifice prepared, or is Seniya Bimbiśāra, king of Magadha, invited for tomorrow with his army?’ ‘No, Sela, there is to be no marriage of my son or daughter, nor is Seniya Bimbiśāra, king of
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Magadha; invited for tomorrow with his army. I have, however, prepared a great sacrifice. The ascetic Gotama, of the Sakyān clan, having gone forth from the Sakyān family, on tour among the people of Aṅguttaraṇa with a large Order of bhikkhus, to the number of 1,250, has arrived at Āpana. <106> About this venerable Gotama “... Buddha, Blessed One”. He has been invited by me for tomorrow with the Order of bhikkhus. ‘Did you say “Buddha”, Keniya?’ ‘I did say “Buddha”, Sela.’ ‘Did you say “Buddha”, Keniya?’ ‘I did say “Buddha”, Sela.’ Then this thought occurred to the brahman Sela: ‘Even this word “Buddha” is hard to obtain in the world. Thirty-two marks of a great man have, however, come down to us in our mantras. For a great man endowed with these marks two courses are open, and no other: If he inhabits a house, he will become a king, a wheel-turning monarch, righteous, a king of righteousness, a conqueror of the whole world, who has obtained stability in his country, a possessor of the seven jewels. These seven jewels of his are as follows: the wheel-jewel, the elephant-jewel, the horse-jewel, the gem-jewel, the woman-jewel, the householder-jewel, and seventhly the adviser-jewel. He will have more than a thousand sons, valiant, of heroic form, crushing enemy armies. He will dwell conquering this sea-girt land without violence, without a sword, [but] by righteousness. But if he goes forth from the house to the houseless state, he will become an arahat, a fully-awakened one, of wide-spread fame in the world. But where, venerable Keniya, is this venerable Gotama staying now, the arahat, the fully-awakened one?’ When this was said, the matted-hair ascetic Keniya took the brahman Sela by the right arm and said: <107> ‘Where that blue line of forest is, venerable Sela.’ Then the brahman Sela went up to the Blessed One with his three hundred young brahmans. Then the brahman Sela addressed those young brahmans: ‘Come noiseless[ly], sirs, placing one foot down after another, for the Blessed Ones are as hard to approach as lions living alone. So if I should converse with the ascetic Gotama, do not, venerable sirs, interrupt my conversation from time to time, but wait until the end of my conversation.’ Then the brahman
Sela went up to the Blessed One and having exchanged the customary friendly greetings with him, sat on one side. Seated there, the brahman Sela looked for the thirty-two marks of a great man on the Blessed One's body. The brahman Sela saw all the thirty-two marks of a great man on the Blessed One's body except for two. About these two marks of a great man he was doubtful, perplexed, he was not sure, he was not convinced, viz. the male organ being ensheathed and the great length of the tongue. Then this thought occurred to the Blessed One: 'This brahman Sela can see all the thirty-two marks of a great man on my body except for two. About these two marks of a great man he is doubtful, perplexed, he is not sure, he is unconvinced, viz. the male organ being ensheathed and the great length of the tongue.' Then the Blessed One gave such a demonstration of supernormal power that the brahman Sela saw the Blessed One's ensheathed male organ. Then the Blessed One putting out his tongue licked both his ear-apertures backwards and forwards, and licked both his nostrils backwards and forwards, [and] covered the whole of his forehead with his tongue. Then this thought occurred to the brahman Sela: 'The ascetic Gotama is indeed endowed with the thirty-two marks of a great man, in full, not in part, but I do not know whether he is a Buddha or not. But I have heard it said by brahmans who are old, aged, teachers and teachers of teachers: "Those who are arahats, fully-awakened ones, reveal themselves when their own praise is being spoken". What if I were to praise the ascetic Gotama to his face with appropriate verses.' Then the brahman Sela praised the Blessed One to his face with appropriate verses.

548. 'You have a perfect body, you are shining, of an excellent nature, beautiful to look at. You are golden-coloured, Blessed One. You have very white teeth, you are energetic.

549. For whatever the distinguishing marks are of a man of excellent nature, all those marks of a great man are in your body.

550. You have clear eyes, a fair face, you are large, upright, splendid. In the middle of the Order of ascetics you shine like the sun.
551. A bhikkhu with skin like gold is good to look at, but what use is the ascetic’s state to you when you have such an excellent appearance?
552. You ought to be a king, a wheel-turning monarch, a bull among heroes, a conqueror possessing the whole world, the lord of Jambuṣaṇa.

553. <109> Khattiyas and minor kings and kings are your allies. You are the king of kings [and] lord of men. Rule, Gotama.

554. ‘I am a king, Sela’, said the Blessed One, ‘an unsurpassed doctrine-king. By my doctrine I set the wheel turning, the wheel which is not to be rolled back.’

555. ‘You profess to be fully-awakened’, said the brahman Sela, ‘an unsurpassed doctrine-king, Gotama. You say, “By my doctrine I set the wheel rolling”.

556. But who is the venerable one’s captain, who is the disciple who is the successor to the teacher? Who keeps this doctrine-wheel rolling that has been set rolling by you?’

557. ‘Sela’, said the Blessed One, ‘Sāriputta, taking after the Tathāgata, keeps the unsurpassed doctrine-wheel rolling that has been set rolling by me.

558. What is to be known is known [by me]; what is to be developed is developed [by me]; what is to be eliminated is eliminated by me; therefore I am a Buddha, brahman.

559. Dispel your doubt in me. Have faith, brahman. It is difficult to obtain a sight of the fully-awakened ones repeatedly.

560. <110> I am a fully-awakened one, an unsurpassed barb-remover, [one of those] whose appearance in the world is difficult for you to obtain repeatedly.

561. Having become Brahmā, unequalled crusher of Māra’s armies, having subdued all enemies, I rejoice, having no fear from any quarter.’

562. ‘Hear, venerable sirs, what the one with vision says. The barb-remover, the great hero, roars like a lion in a wood.
563. Having seen him, become Brahmā, unequalled crusheer of Māra's armies, who would not have faith, even one who is base-born?

564. Let him who wishes follow me; or let him who does not wish go. I shall go forth here in the presence of the one of excellent wisdom.'

565. 'If this teaching of the fully-awakened one is pleasing to the venerable one, we too shall go forth in the presence of the one of excellent wisdom.'

566. These three hundred brahmans, with cupped hands, ask: 'May we practise the holy life in your presence, Blessed One?'

567. 'The holy life is well-proclaimed, Sela', said the Blessed One. 'It is visible, not concerned with time, wherefore going-forth is not in vain for a vigilant man who trains himself.'

The brahman Sela obtained admission [to the Order], with his company, in the presence of the Blessed One, [and] he obtained ordination. Then the matted-hair ascetic Keṇiya at the end of that night, having prepared outstanding food of various sorts in his own hermitage, <111> had [someone] tell the Blessed One that it was time: 'It is time, venerable Gotama. The food is ready.' Then the Blessed One, dressing in the morning, and taking his bowl and robe, went to the hermitage of the matted-hair ascetic Keṇiya, and sat down on the seat [that had been] prepared, with the Order of bhikkhus. Then the matted-hair ascetic Keṇiya with his own hand satisfied and served the Order of bhikkhus, led by the Buddha, with outstanding food of various sorts. Then, when the Blessed One had eaten and washed his hands and bowl the matted-hair ascetic Keṇiya took a low seat and sat down on one side. The Blessed One gave thanks to the matted-hair ascetic Keṇiya, seated there, with these verses.

568. 'The aggihutta is the foremost among sacrifices; the Sāvittī is the foremost of metre[s]; a king is the foremost of men; the ocean is the foremost of rivers.'
569. The moon is the foremost of lunar mansions; the sun is the foremost of shining things; the Order is indeed the foremost for those who sacrifice looking for merit.

Then the Blessed One, having given thanks to the matted-hair ascetic Keniya with these verses, rose from his seat and went forth. Then the venerable Sela, with his company, dwelling alone, secluded, vigilant, ardent, resolute, after a short time himself learned, realised [and] attained in [this] world of phenomena that unsurpassed goal of the holy life, for the sake of which men of good family rightly go forth from the house to the houseless state. He understood: 'Birth is destroyed, the holy life has been lived, that which has to be done has been done, there is nothing more for this state.' Then the venerable Sela with his company became one of the arahats. Then the venerable Sela went up to the Blessed One, and placing his robe over one shoulder and saluting the Blessed One with cupped hands, addressed him with [these] verses.

570. 'This is the eighth day since we came to you as a refuge, one with vision; for seven days we have been tamed in your teaching, Blessed One.

571. You are the Buddha, you are the teacher, you are the sage who overcame Māra. Having cut off the latent tendencies, having crossed over, you bring these people across.

572. Acquisitions [which lead to rebirth] have been by-passed by you. Your āsavas have been torn asunder. Without grasping, you have eliminated fear and dread, [like] a lion.

573. These three hundred bhikkhus stand with cupped hands. Stretch out your feet, hero. Let the nāgas pay homage to the teacher's [feet].'

III.8. The Barb

574. The life of mortals here is without attribute [and] unknown. [It is] difficult and brief, and it is combined with misery.
575. <113> For there is no means whereby those born do not die. Even [for one] arriving at old age there is death, for of such a nature are living creatures.

576. Just as for ripe fruit there is constantly¹ fear of falling, so for mortals who are born there is constantly fear of death.

577. Just as vessels made of clay by a potter all have breaking as their end, so is the life of mortals.

578. Young and old, those who are foolish and those who are wise, all go into the power of death, all have death as their end.

579. When they are overcome by death, going from here to the next world,² the father does not protect the son, nor the relatives the [other] relatives.

580. See, while the relatives are actually looking on, [and] wailing much, each one of the mortals is led away like a cow to be slaughtered.

581. Thus the world is smitten by death and old age. Therefore wise men do not grieve, knowing the way of the world.

582. Whose path you do not know, whether come or gone, not seeing both ends you lament [him] uselessly.

583. If lamenting [and] harming himself a deluded person should pluck out any advantage [from his action], a wise man would do that too.

584. For not by weeping and grief does one obtain peace of mind. His misery arises all the more, his body is harmed.

585. <114> He becomes thin and discoloured, harming himself by himself. The departed ones do not fare well thereby. Lamentation is useless.

586. Not abandoning grief a person goes all the more to misery. Bewailing the dead man he goes under the influence of grief.

¹ Reading *niecam*.
² Reading *paralok* 'ito.
587. Look at others too going on their way, men going in accordance with their actions, living creatures quivering indeed here, having come into the power of death.

588. For in whatever way they think, it happens other than that. The difference is of such a kind. See the way of the world.

589. Even if a man were to live one hundred years or more, he is [eventually] separated from his group of relatives. He gives up life here.

590. Therefore having heard the arahat, having dispelled lamentation, having seen a departed one dead, [one should think] ‘He cannot be [brought back again] by me.’

591. Just as one might extinguish with water a shelter which is on fire, even so a firm, wise, learned, skilled man would quickly blow away grief when it has arisen, as the wind blows away [a piece of] cotton.

592. Lamentation, desire, and one’s own unhappiness; one seeking happiness for himself should draw out his own barb.

593. With barb drawn out, not dependent, having gained peace of mind, gone beyond all grief, without grief, he becomes quenched.

<115> Thus have I heard. Once the Blessed One was staying at Ichchānaṁkala in the Ichchānaṁkala forest. At that time many distinguished and wealthy brahmans were dwelling at Ichchānaṁkala, such as the brahman Caṅkī, the brahman Tārukkha, the brahman Pokkharasātī, the brahman Jānussoni, the brahman Todēyya and other distinguished and wealthy brahmans. Then as the young brahman Vāsetṭha and Bhāradvāja were wandering to and fro on foot and walking up and down, this conversation arose: ‘How, sir, does one become a brahman?’ The young brahman Bhāradvāja replied: ‘When one is well-born on both the mother’s and the father’s side, and is of pure descent for seven generations, uncriticised and irreproachable with reference to birth, to such an extent one becomes a brahman.’ The young brahman Vāsetṭha spoke thus: ‘When one possesses virtuous conduct and is endowed with [good] vows, to such an extent one becomes a brahman.’
The young brahman Bhāradvāja was not able \(<116>\) to convince the young brahman Vāsetṭha, nor could the young brahman Vāsetṭha convince the young brahman Bhāradvāja. Then the young brahman Vāsetṭha addressed the young brahman Bhāradvāja: ‘This ascetic Gotama, Bhāradvāja, of the Sakyān clan, having gone forth from the Sakyān family, is staying at Icchānāmkala in the Icchānāmkala forest. About this venerable Gotama a delightful report has arisen as follows: “... Buddha, Blessed One.” Let us go, venerable Bhāradvāja, to the ascetic Gotama, and let us ask the ascetic Gotama about this matter. As the ascetic Gotama answers us, so we shall understand it.’ The young brahman Bhāradvāja agreed to the young brahman Vāsetṭha’s suggestion. Then the young brahmans Vāsetṭha and Bhāradvāja went up to the Blessed One, and exchanged the customary friendly greetings with him, and then sat down on one side. Seated there the young brahman Vāsetṭha addressed the Blessed One with these verses.

594. ‘We are both adept in the three Vedas, acknowledged [as such by others] and self-professed. I am the young brahman pupil of Pokkharasātī, and this one is the pupil of Tārukkha.

595. Whatever is proclaimed by those who are adept in the three Vedas, therein we are fully accomplished. We are philologists, grammarians, like our teachers in Vedic recitation.

596. \(<117>\) There is a dispute between us, Gotama, with reference to birth. Bhāradvāja says that one becomes a brahman by birth, but I say it is because of action. Know thus, one with vision.

597. We are both unable to convince one another. We have come to ask the venerable one, [who is] famed as being fully-awakened.

598. Just as people going forward with cupped hands, worshipping, pay homage to the moon when it is beginning to wax, so they pay homage to Gotama in the world.

599. We ask Gotama, [who has] arisen as an eye in the world: Does one become a brahman by birth or by action? Tell us, who do not know, so that we may know [about] a brahman.’
600. 'I shall explain to you, Vāsetṭha', said the Blessed One, 'in due order, in accordance with the truth, the division of species of living creatures; manifold indeed are their species.

601. Consider grass and trees. Although they do not profess [any difference], their distinguishing mark arises from their species; manifold indeed are their species.

602. <118> Then [consider] beetles, moths, [and so on] down to ants and termites; their distinguishing mark ...

603. Consider quadrupeds too, both small [and] large; their ...

604. Consider snakes too, going on their bellies, with long backs; their ...

605. Then consider fish too, living in the water, having water as their range [of activity]; their ...

606. Then consider birds too, going on wings, sky-travellers; their ...

607. Although, in these species, the distinguishing mark[s] arising from their species are numerous, among men the distinguishing mark[s] arising from their species are not similarly numerous.

608. Not by hair, nor head, nor ears, nor eyes, nor mouth, nor nose, nor lips, nor eyebrows,

609. nor neck, nor shoulders, nor belly, nor back, nor buttock[s], nor chest, nor female organs, nor testicles,

610. nor hands, nor feet, nor fingers, nor nails, nor calves, nor thighs, nor colour, nor voice, is there a distinguishing mark arising from their species, as in other species.

611. <119> This [difference] is not found individually among men in respect of their own bodies, but among men difference is spoken of as a matter of designation.

612. Whoever among men makes his living by keeping cows, thus know, Vāsetṭha, he is a farmer, not a brahman.
613. Whoever among men lives by means of various crafts, thus know, Vāsetṭha, he is a craftsman, not a brahman.

614. Whoever among men makes his living by trade, thus know, Vāsetṭha, he is a merchant, not a brahman.

615. Whoever among men lives by means of serving others, thus know, Vāsetṭha, he is a servant, not a brahman.

616. Whoever among men makes his living by [taking] what is not given, thus know, Vāsetṭha, he is a thief, not a brahman.

617. Whoever among men makes his living by archery, thus know, Vāsetṭha, he is a fighting man, not a brahman.

618. Whoever among men lives by means of the priesthood, thus know, Vāsetṭha, he is a sacrificer, not a brahman.

619. Whoever among men enjoys village and kingdom, thus know, Vāsetṭha, he is a king, not a brahman.

620. Nor do I call [him] a brahman [who is] born in a [particular] womb, and has his origin in a [particular] mother. If he has possessions, he becomes one who addresses others disrespectfully. If he has nothing and is without grasping, him I call a brahman.

621. Whoever indeed, having cut every fetter, does not tremble, gone beyond attachment, unfettered, him I call a brahman.

622. <120> Having cut the strap and the thong, the fastening together with its appurtenances, rid of his obstacles, awakened, him I call a brahman.

623. Whoever, without hatred, endures abuse, ill-treatment and imprisonment, [who has] the strength of endurance and [this] strength as his army, him I call a brahman.

624. Without anger, possessing vows and virtuous conduct, free from haughtiness, tamed, having his last body, him I call a brahman.

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1 Reading *puthusippena*.

2 Reading *sa ce*.
625. Whoever does not cling to sensual pleasures, as water does not cling to a lotus leaf, or a mustard seed to the tip of an awl, him I call a brahman.

626. Whoever in this very world understands the end of his own misery, with burden laid aside, unfettered, him I call a brahman.

627. Having deep wisdom, possessing intelligence, the knower of the right road and the wrong road, whoever has attained the supreme goal, him I call a brahman.

628. Not in contact with householders and houseless ones alike, not frequenting houses, having little desire, him I call a brahman.

629. Whoever, having laid aside violence in respect of all beings, moving or still, does not kill or cause to kill, him I call a brahman.

630. Not hostile among those who are hostile, at rest among those who have embraced violence, without grasping among those who are with grasping, him I call a brahman.

631. Whose passions and hatred, and conceit and hypocrisy have been made to fall off, like a mustard seed [falling] from the point of an awl, him I call a brahman.

632. Whoever] may utter speech which is not harsh, informative, true, by which he would offend no one, him I call a brahman.

633. Whoever here¹ does not take what is not given in the world [be it] long or short, small or large, beautiful or ugly, him I call a brahman.

634. In whom no longings are found, for this world or the next, without aspirations, unfettered, him I call a brahman.

635. In whom no attachments are found, [who is] without doubt because of knowledge, arrived at the firm foundation of the death-free, him I call a brahman.

636. Whoever has passed beyond merit and evil here, both attachments, without grief, without pollution, purified, him I call a brahman.

¹ Reading 'dha.
637. Stainless like the moon, purified, clear, not turbid, bereft of joy and existence, him I call a brahman.

638. Whoever has gone beyond this obstacle, the difficult road, journeying-on, delusion, [and has] crossed over, gone to the far shore, meditating without lust, without doubt, quenched without grasping, him I call a brahman.

639. Whoever, having left behind sensual pleasures in this world, should wander about homeless, bereft of sensual pleasures and existence, him I call a brahman.

640. Whoever, having left behind craving in this world, should wander about homeless, bereft of craving and existence, him I call a brahman.

641. [Whoever], having abandoned human connection, has gone beyond connection with the devas, released from all connections, him I call a brahman.

642. Having abandoned pleasure and non-pleasure, become cool, without acquisitions [which lead to rebirth], a hero who has overcome the whole world, him I call a brahman.

643. \(<122>\) Whoever knows the passing away of beings and their uprising [again] in every respect, unattached, a well-farer, an awakened one, him I call a brahman.

644. Whose transition the devas, gandhabbas and men do not know, with āsavas destroyed, an arahat, him I call a brahman.

645. For whom there is nothing before, or after, or in the middle, having nothing, without grasping, him I call a brahman.

646. A bull [among men], an excellent hero, a great seer, a conqueror, without lust, washed clean, awakened, him I call a brahman.

647. Whoever knows that he has lived before, and sees heaven and hell, and has arrived at the destruction of birth, him I call a brahman.

648. For what has been designated name and clan in the world is indeed a [mere] name. What has been designated here and there has arisen by common assent.
649. The [false] view of the ignorant has been latent for a long time. Only the ignorant say that one becomes a brahman by birth.

650. Not by birth does one become a brahman; not by birth does one become a non-brahman. By action one becomes a brahman; by action one becomes a non-brahman.

651. By action one becomes a farmer; by action one becomes a craftsman; by action one becomes a merchant; by action one becomes a servant.

652. By action one becomes a thief too; by action one becomes a fighting-man too; by action one becomes a sacrificer; by action one becomes a king too.

653. <123> Thus the wise, seeing conditional origination, knowing the fruit of action, see this action as it really is.

654. By action the world goes on; by action people go on. Beings have action as their bond, as the linch-pin is the bond of a chariot as it goes along.

655. By austerity, by the holy life, by self-restraint, and self-taming, by this one becomes a brahman. This is the supreme state of being a brahman.

656. [Whoever is] endowed with the three knowledges, at peace, with renewed existence destroyed, thus know, Vāséṣṭha, he is Brahmā [and] Sakka to those who know.'

When this had been said, the young brahmans Vāséṣṭha and Bhāradvāja said this to the Blessed One: ‘Wonderful, venerable Gotama ... we go to the venerable Gotama as a refuge, and to the Doctrine, and to the Order of bhikkhus. May the Venerable Gotama accept us as lay-followers who have taken refuge from this day forth as long as life lasts.’

III.10. Kokāliya

Thus have I heard. Once the Blessed One was staying at Sāvathi, in the Jetavana in Anāthapindika’s park. Then the bhikkhu Kokāliya came up
to the Blessed One, \(<124>\) and having saluted him sat down on one side. Seated there the bhikkhu Kokāliya said this to the Blessed One: ‘Sāriputta and Moggallāna have evil desires, venerable sir; they are under the influence of evil desires.’ When this had been said, the Blessed One said this to the bhikkhu Kokāliya: ‘Do not [speak] thus, Kokāliya; do not [speak] thus, Kokāliya. Put your mind at rest in respect of Sāriputta and Moggallāna, Kokāliya. Sāriputta and Moggallāna are amiable people.’ A second time the bhikkhu Kokāliya spoke to the Blessed One: ‘Although the Blessed One, venerable sir, inspires faith and confidence in me, nevertheless Sāriputta and Moggallāna have evil desires; they are under the influence of evil desires.’ A second time the Blessed One replied to the bhikkhu Kokāliya: ‘Do not [speak] thus, Kokāliya; do not [speak] thus, Kokāliya. Put your mind at rest in respect of Sāriputta and Moggallāna, Kokāliya. Sāriputta and Moggallāna are amiable people.’ A third time the bhikkhu Kokāliya spoke to the Blessed One: ‘Although the Blessed One, venerable sir, inspires faith and confidence in me, nevertheless Sāriputta and Moggallāna have evil desires; they are under the influence of evil desires.’ A third time the Blessed One spoke to the bhikkhu Kokāliya: ‘Do not [speak] thus, Kokāliya; do not [speak] thus, Kokāliya. Put your mind at rest in respect of Sāriputta and Moggallāna, Kokāliya. Sāriputta and Moggallāna are amiable people.’ Then the bhikkhu Kokāliya rose from his seat, saluted the Blessed One, walked respectfully around him, and departed. A short time after he had departed, the bhikkhu Kokāliya’s whole body broke out in boils the size of mustard seeds, and then of chick-peas, and then of jujube stones, \(<125>\) and then of jujube fruits, and then of myrobalans, and then of unripe vilva fruits, and then of [ripe] vilva fruits. After becoming as large as [ripe] vilva fruits they burst, and discharged pus and blood. Then the bhikkhu Kokāliya died of that disease, and was reborn in the Paduma hell for hardening his heart against Sāriputta and Moggallāna.
Then as night was passing away, Brahmā Sahampati, of outstanding radiance, illuminating the whole Jetavana, came up to the Blessed One and stood on one side after saluting him. Standing there Brahmā Sahampati said this to the Blessed One: ‘The bhikkhu Kokāliya, venerable sir, is dead, and after death he has been reborn in the Paduma hell for hardening his heart against Sāriputta and Moggallāna.’ Thus spoke Brahmā Sahampati, and when he had spoken he saluted the Blessed One, walked respectfully around him and disappeared on that very spot.

Then at the end of the night the Blessed One addressed the bhikkhus: ‘During the night, bhikkhus, as night was passing away, Brahmā Sahampati ... Thus spoke Brahmā Sahampati, and when he had spoken he saluted me, walked respectfully around me, and disappeared on that very spot.’ When this had been said, a certain bhikkhu said this to the Blessed One: ‘How long, venerable sir, is the extent of life in the Paduma hell? The extent of life in the Paduma hell, bhikkhu, is indeed long, and it is not easy to reckon it as being so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.’ ‘But can a comparison be made, venerable sir?’ ‘It can, bhikkhu’, said the Blessed One. ‘Suppose, bhikkhu, there were a Kosalan cartload of twenty measures of sesame seed, and from that a man might take a single seed at the end of every century. That Kosalan cartload of twenty measures of sesame seed, bhikkhu, would more quickly be exhausted and used up in that way than a single Abbuda hell. Just as are twenty Abbuda hells, bhikkhu, so is one Nirabbuda hell; just as are twenty Nirabbuda hells, bhikkhu, so is one Ababa hell; just as are twenty Ababa hells, bhikkhu, so is one Ahaha hell; just as are twenty Ahaha hells, bhikkhu, so is one Atata hell; just as are twenty Atata hells, bhikkhu, so is one Kumuda hell; just as are twenty Kumuda hells, bhikkhu, so is one Sogandhika hell; just as are twenty Sogandhika hells, bhikkhu, so is one Uppalaka hell; just as are twenty Uppalaka hells, bhikkhu, so is one Pundarīka hell; just as are twenty Pundarīka hells, bhikkhu, so
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is one Paduma hell. The bhikkhu Kokāliya has been reborn in the Paduma hell, bhikkhu, for hardening his heart against Śāriputta and Moggallāna.' So spoke the Blessed One, and when the Well-farer had said this, the Teacher spoke again:

657. *Surely in the mouth of a man, when born, an axe is born, with which a fool cuts himself, saying a badly-spoken (utterance).*

658. He who praises him who is to be blamed; or blames him who is to be praised, accumulates evil by his mouth. Because of that evil he does not find happiness.

659. That losing throw is of small measure which consists of] the loss of wealth at dice, even all one's property together with oneself. This indeed is a greater evil, which sets one's mind against well-farers.

660. Since he maligns the noble ones, having directed evil speech and mind [against them] he goes to hell for one hundred thousand and thirty-six Nirabbudas and five Abbudas.

661. Speaking of what never happened one goes to hell, or if someone having done something says "I did not do it", [he goes to hell too]. Both of them, passing away, become equal, men of base deeds in the next world.

662. Whoever offends against an unoffending man, a purified man without blemish, the evil rebounds upon that self-same fool, like fine dust thrown against the wind.

663. Whoever is attached to the quality of greed, he reviles others with his voice, *being* ungenerous, mean, niggardly, avaricious, attached to slander.

664. Foul-mouthed, abandoned, ignoble, an abortionist, evil, doer of wicked deeds, lowest of men, wicked, base-born, do not speak much here. You are doomed to hell.

665. You scatter pollution to [your] disadvantage. A doer of wrong, you are maligning the good [people]. Having practised many evil practices, you will indeed go to the pit [of hell] for a long time.
666. For no one's action disappears [completely]; truly it comes back. Its owner assuredly obtains it. The doer of wrong, the fool, sees misery for himself in the next world.

667. He goes to the place of impaling upon iron spikes, to the iron stake with its sharp blade. <129> Then there is food like a ball of heated iron, thus appropriate.

668. [The hell-keepers] when they speak do not speak pleasantly. [The hell-dwellers] do not hasten towards them; they are not arriving at a refuge. They lie on scattered coals; they enter a blazing mass of fire.

669. And tying them up with a net [the hell-keepers] strike them there with hammers made of iron. [The hell-dwellers] come to blind darkness indeed, for it is spread out like mist.

670. Then moreover they enter pot(s) made of copper, a blazing mass of fire. In those they are indeed cooked for a long time, jumping up and down in the masses of fire.

671. Then the doer of wrong is cooked there in a mixture of pus and blood. <130> Whate'er region he inhabits, there he festers, as he is touched.

672. The doer of wrong is cooked there in water which is the abode of worms. There is not even a shore to go to [for refuge], for the cooking pots all around are all the same.

673. Moreover they enter that sharp Asipatta wood, [and] their limbs are cut to pieces. Seizing their tongue[s] with a hook, pulling them backwards and forwards [the hell-keepers] strike [them].

674. Then moreover they approach Vetaranī, difficult to cross, with sharp blades [and] with razors [in it]. Fools fall there-in, evil-doers, having done evil deeds.

675. <131> There black and spotted dogs, and flocks of ravens, [and] greedy jackals indeed devour them, as they are wailing, [and] vultures and crows strike them.

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1 Reading *tatta-ayo-gulasannibham*. 
676. Difficult indeed is this way of life here [in hell], which wrong-doing people see. Therefore in the remainder of his life here [on earth] a man should do his duty and not be careless.

677. These loads of sesame seeds which are compared [in number] to the Paduma hell have been counted by the wise. They come to five myriad crores indeed, and twelve hundred crores besides.

678. 'As many as\(^1\) [these] miserable hells have been said [to be] here, for so long must people dwell there too. Therefore, in the midst of those who are pure, amiable, and have good qualities, one should constantly guard speech and mind.'

III.11. Nālaka
Introductory Verses

679. The seer Asita saw in their daytime resting place the joyful group of the Thirty gods, [who were] glad, having honoured Inda, and [he saw] the devas in their clean clothes, holding up their garments, praising exceedingly.

680. \(<32>\) Having seen the devas [who were] delighted in mind [and] glad, he, having paid his respects, said this there: 'Why is the group of devas exceedingly happy? Why do they hold up their garments and wave them about?

681. Even when there was a battle with the asuras, [and] there was victory for the suras [and] the asuras were defeated, even then there was not such excitement. Having seen what marvel are the gods delighted?

682. They shout, and sing, and play [instruments]; they slap their arms, and dance. I ask you inhabitants of Meru's crest. Dispel my doubt quickly, sirs.'

683. 'That Bodhisatta, excellent jewel, incomparable, has been born in the world of men for [their] benefit and happiness, in the village of the Sakyans, in the Lumbini country. Therefore we are exultant, exceedingly happy.

\(^1\) Reading yāva dukkha.
684. He is the best of all beings, the pre-eminent individual, bull among men, supreme among all people. \(<133>\) Roaring like a lion, possessing strength, overlord of animals, he will cause the wheel to turn in the grove named after the seers.\(^1\)

685. Having heard that utterance, he descended quickly [from heaven]; then he went to Suddhodana’s dwelling. Having sat down there he said this to the Sakyans: ‘Where is the young prince? I too wish to see him.’

686. Then to the one called Asita the Sakyans showed the child, the young prince, [who was] like burning gold burnished by a very skilful [smith] in the very mouth of the furnace, resplendent with glory, with perfect colour.

687. Having seen the young prince blazing like fire, purified like the lord of stars going in the sky, like the gleaming sun released from clouds in autumn, [becoming] joyful he was filled with abundant rapture.

688. And the gods held in the sky an umbrella with many ribs [and] a thousand circles. Yak-tail fans with golden handles fluttered up and down. The holders of the umbrella and the fans were invisible.

689. \(<134>\) The seer called Kapahasiri, with matted locks, having seen [him] like a golden ornament on a pale red blanket, and the white umbrella being carried above his head, with gladdened mind, cheerful, took hold of him.

690. Then having taken hold of the bull among the Sakyans, longingly, being one who had completely mastered marks and [vedic] mantras, with believing mind, he raised his voice: ‘This one, unsurpassed, is supreme among two-legged [men].’

691. Then remembering his own [impending] departure, [being] unhappy, he shed tears. Seeing the seer wailing, the Sakyans said ‘Surely\(^1\) there will not be any obstacle to the young prince?’

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\(^1\) Reading *na ve*.
692. Seeing the Sakyans unhappy, the seer said: 'I do not recall anything harmful [destined] for the prince. Nor will there be any obstacle for him. This one is not inferior. Do not be concerned [about him].

693. This young prince will reach the highest point of awakening. Seeing what is supreme[ly] purified, having sympathy for the benefit of the great majority, he will turn the wheel of the doctrine. His holy living will be widely famed.

694. But not much of my life here remains, and there will be death for me before then. I shall not hear the doctrine of the peerless one, therefore I am afflicted, overwhelmed by disaster, miserable.'

695. Having produced abundant rapture for the Sakyans, the liver of the holy life went out from the harem. He himself taking pity on his nephew, urged him towards the doctrine of the peerless one.

696. 'When you hear from another the word[s] "Buddha" or "Arrived at awakening he wanders along the path of the doctrine", going there, asking about his doctrine, practise the holy life in the presence of that Blessed One.'

697. Instructed by him whose mind was set on benefit, venerable, seeing what is supreme[ly] purified in the future, that Nālaka with a heap of merit accumulated remained waiting for the Conqueror, with guarded sense-faculties.

698. Hearing the word[s] at the [time of the] turning of the wheel by the excellent Conqueror, going, seeing the bull among seers, believing <136> he asked the excellent sage about the best of sage-hoods, when the prognostication of the one called Asita had come to pass.

699. 'This utterance of Asita is known to be true. I ask you this, Gotama, who have gone to the far shore of all phenomena.

700. I have come to houselessness, longing for the alms-round. Tell me, sage, when asked, the supreme state, sage-hood.'
701. "I shall explain sage-hood to you," said the Blessed One, '[which is] hard to perform, hard to endure. Come now, I shall tell you about it. Stand fast; be firm.

702. One should practise equanimity, [for] there is praise and abuse in a village. One should ward off fault[s] of the mind. One should wander calmed, not haughty.

703. <137> Various sorts of things emerge, like the flames of a fire in a forest. Women seduce a sage; may they not seduce you.

704. Abstaining from sexual intercourse, having abandoned different kinds of sensual pleasures, [he is] not opposed [and] not attached to living creatures, both moving and still.

705. "As I [am], so [are] these; as [are] these, so [am] I." Comparing himself [with others], he should not kill or cause to kill.

706. Having abandoned desire and lust, to which the ordinary individual is attached, one with vision should set out [on the path]. He should cross over this hell.

707. He should have an empty stomach, taking food in moderation, with little desire, without covetousness. He indeed, having no hunger arising from desire, being without desire, becomes quenched.

708. When he has been on his alms-round, he should betake himself to a grove. Standing at the foot of a tree, [or] come to a seat, he is a sage.

709. Intent on meditation, firm, he should be delighted in the grove. He should meditate at the foot of a tree, delighting himself.

710. Then at the end of the night, he should betake himself to a village. He should not rejoice at an invitation or a present from the village.

711. Having come to a village, a sage should not pursue his search for food inconsiderately among the families. Cutting off all conversation, he should not utter a word with an ulterior motive.

712. "Since I received [something], that is well; I did not receive [anything], [that too] is good." Being the same on account of both [occurrences], he goes back to the very [same] tree.
713. <138> Wandering about with bowl in hand, not dumb [but] thought to be dumb, he should not despise a small gift, [and] he should not disparage¹ the giver.

714. For high and low are the paths proclaimed by the ascetic. They do not go to the far shore twice; this is not experienced once.

715. In whom there is no craving, in the bhikkhu who has cut across the stream, [and] has given up what is to be done and what is not to be done, no fever is found.

716. I shall explain sage-hood to you⁴, said the Blessed One, ‘[The sage] should be [sharp] as a razor’s edge. Having pressed his tongue against his palate, he should be restrained in respect of his belly.

717. He should neither have an inactive mind, nor think too much. He should be without taints, not dependent, having holy living as his aim.

718. He should train himself in [the practice of] solitude and in the ascetic’s service. The state of being alone is called sage-hood. Solitary, you will certainly be delighted,²

719. and you will shine forth³ in the ten directions. Having heard the fame of the wise, of the meditators, of those who have given up sensual pleasures, then my disciple should develop modesty and faith all the more.

720. <139> Know this by the streams [which flow] in clefts and crevices. [Rivers in] small channels move noisily; the great oceans move⁴ in silence.

721. What is not full makes a noise. What is full is indeed silent. A fool is like a half-filled pot; a wise man is like a full pool.

¹ Reading nāvajāniya.
² Reading eko ve abhiramissasi.
³ Reading bhāhisi.
⁴ Reading yani.
722. When an ascetic speaks much [which is] possessed of and endowed with meaning, he, knowing[ly], teaches the doctrine; he, knowing[ly], speaks much.

723. But he who, knowing[ly], is self-restrained, [and] knowing[ly], does not speak much, that sage deserves sage-hood; that sage has gained sage-hood.

III.12. Consideration of the Pairs

Thus have I heard. Once the Blessed One was staying at Sāvatthi, at Pubbārāma, in the palace of Migāra’s mother. At that time, on the Uposatha day, on the fifteenth day, the day of the full moon, the Blessed One was seated in the evening surrounded by the Order of bhikkhus. <140> Then the Blessed One looking around at the Order of bhikkhus who were quite silent addressed them: ‘If, bhikkhus, there are any who ask, “What point is there, bhikkhus, in your listening to these doctrines which are good, noble, delivering, leading to full awakening?”’, they should be answered thus, “So as to know properly the pairs of doctrines”. “And what pair do you speak of?” “This is misery; this is the origin of misery” ; that is one consideration. “This is the stopping of misery; this is the path leading to the stopping of misery”; that is the second consideration. For a bhikkhu who dwells rightly considering the pairs in this way, bhikkhus, [and is] vigilant, intent, resolute, one of two results is to be expected: knowledge in this world of phenomena, or, if there is a remnant of clinging remaining, the state of a non-returner.’ This [is what] the Blessed One said, and when the Well-farer had said this, the Teacher went on to say:

724. ‘Those who do not know misery and the arising of misery, and where misery without exception is wholly stopped, and do not know the way leading to the quiescence of misery,

725. they, lacking release of mind and [lacking] release through wisdom, are incapable of making an end. They indeed experience birth and old age.
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726. But those who know misery and the arising of misery, and where misery without exception is wholly stopped, <141> and know the way leading to the quiescence of misery,

727. they, being endowed with release of mind and [endowed with] release through wisdom, are capable of making an end. They do not experience birth and old age.

If, bhikkhus, there are any who ask, "May there be right consideration of the pairs in another way?", they should be answered thus: "There may be." "And how may this be?" "Whatever misery arises, all this is because of acquisitions [which leads to rebirth]"; that is one consideration. "Because of the complete ending and stopping of the acquisitions there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ...' ... the Teacher went on to say:

728. 'Whatever miseries having many forms there are in the world, they come into existence with acquisitions [which lead to rebirth] as their cause. Truly whatever fool, unknowing, makes acquisition[s], he comes to misery again and again. Therefore one who knows should not make acquisition[s], considering the birth and arising of misery.

If, bhikkhus, there are any who ask, 'May there be right consideration of the pairs in another way?", they should be answered thus: "There may be." "And how may this be?" "Whatever misery arises, all this is because of ignorance"; that is one consideration. "Because of the complete ending and stopping of ignorance, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly ...' ... the Teacher went on to say:

729. <142> 'Those who travel the journeying-on of [repeated] births and deaths again and again, to existence in this form or existence in that form, this is transition through ignorance alone.

730. For this ignorance is a great delusion whereby this journeying-on goes on for a long time. But whatever beings possess knowledge, they do not come to renewed existence.
If, bhikkhus, there are any... "And how may this be?" "Whatever misery arises, all this is because of the constituent elements"; that is one consideration. "Because of the complete ending and stopping of the constituent elements, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly..."... the Teacher went on to say:

731. 'Whatever misery arises, all [that] is because of the constituent elements. By the stopping of the constituent elements, there is no arising of misery.

732. Knowing this peril, that 'Misery is because of the constituent elements" by the quiescence of all constituent elements, by the stopping of perception, thus there is destruction of misery. Knowing this as it really is,

733. wise men who see rightly, [and] have knowledge, having overcome the fetter of Mara by means of their proper knowledge do not come to renewed existence.

<143> If, bhikkhus, there are any... "And how may this be?" "Whatever misery arises, all this is because of consciousness"; that is one consideration. "Because of the complete ending and stopping of consciousness, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly..."... the Teacher went on to say:

734. 'Whatever misery arises, all [that] is because of consciousness. By the stopping of consciousness, there is no arising of misery.

735. Knowing this peril, that "Misery is because of consciousness", by the quiescence of consciousness a bhikkhu is without craving, quenched.

If, bhikkhus, there are any... "And how may this be?" "Whatever misery arises, all this is because of contact"; that is one consideration. "Because of the complete ending and stopping of contact, there is no arising of misery"; that is the second consideration. For a bhikkhu who dwells rightly..."... the Teacher went on to say:
736. 'For those who are overcome by contact, following the stream of existence, entered upon the wrong road, the destruction of the fetters is far off.

737. But those who, understanding [and renouncing] contact, delight in quiescence because of their knowledge, they indeed because of the full comprehension of contact are without craving, quenched.

If, bhikkhus, there are any ... “And how may this be?” “Whatever misery arises, all this is because of sensation”; that is one consideration. “Because of the complete ending and stopping of sensations, there is no arising of misery”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:

738. <144> ‘Happiness or misery, [or] neither happiness nor misery together, whatever is sensed, both inside and outside,

739. knowing this to be misery, false by nature, destined to break up, realising it again and again, seeing its passing away, thus one is freed from passion for it. Because of the destruction of sensations a bhikkhu is without craving, quenched.

If, bhikkhus, there are any ... “And how may this be?” “Whatever misery arises, all this is because of craving”; that is one consideration. “Because of the complete ending and stopping of craving, there is no arising of misery”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:

740. ‘A man accompanied by craving, journeying-on for a long time to existence in this form or existence in that form, does not pass beyond journeying-on.

741. Knowing this peril, that “The arising of misery is because of craving”, a bhikkhu should wander with craving gone, not grasping, mindful.

If, bhikkhus, there are any ... “And how may this be?” “Whatever misery arises, all this is because of grasping”; that is one consideration. “Because of the complete ending and stopping of grasping, there is no
arising of misery’; that is the second consideration. For a bhikkhu who dwells ... the Teacher went on to say:

742. ‘Existence is because of grasping. An [existent] being goes to misery. [There is] death for one who is born. That is the arising of misery.

743. Therefore because of the destruction of grasping, wise men understanding the destruction of birth by means of their proper knowledge, do not come to renewed existence.

<145> If, bhikkhus, there are any ... “And how may this be?” “Whatever misery arises, all this is because of exertion”; that is one consideration. “Because of the complete ending and stopping of exertion, there is no arising of misery”; that is the second consideration. For a bhikkhu who dwells rightly ...’ ... the Teacher went on to say:

744. “Whatever misery arises, all [that] is because of exertion. By the stopping of exertion, there is no arising of misery.

745. Knowing this peril, that “Misery is because of exertion”, giving up all exertion, for a bhikkhu who is released in non-exertion,

746. whose craving for existence has been cut off, with calmed mind, the journeying-on in [repeated] births has been crossed over. There is no renewed existence for him.

If, bhikkhus, there are any ... “And how may this be?” “Whatever misery arises, all this is because of sustenance”; that is one consideration. “Because of the complete ending and stopping of sustenance, there is no arising of misery”; that is the second consideration. For a bhikkhu who dwells rightly ...’ ... the Teacher went on to say:

747. ‘Whatever misery arises, all [that] is because of sustenance. By the stopping of sustenance, there is no arising of misery.

748. Knowing this peril, that “Misery is because of sustenance”, understanding [and renouncing] all sustenance, independent of all sustenance,
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749. <146> knowing health properly because of the destruction of the āsavas, the practising [bhikkhu], having reflected, standing [firm] in the doctrine, having knowledge, is not counted [in any category].

If, bhikkhus, there are any ... “And how may this be?” “Whatever misery arises, all this is because of [mental] commotions”; that is one consideration. “Because of the complete ending and stopping of commotions, there is no arising of misery”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:

750. ‘Whatever misery arises, all [that] is because of commotions. By the stopping of commotions, there is no arising of misery.

751. Knowing this peril, that “Misery [is] because of commotions”, therefore giving up emotion[s], putting a stop to the constituent elements, a bhikkhu should wander without emotion, not grasping, mindful.

If, bhikkhus, there are any ... “And how may this be?” “There is wavering on the part of one who is dependent”; that is one consideration. “An independent one does not waver”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:

752. ‘The one who is not dependent does not waver, but the dependent one grasping at existence in this form or existence in that form, does not pass beyond journeying-on.

753. Knowing this peril, that “There is great fear in dependences”, a bhikkhu should wander, not dependent nor grasping, mindful.

If, bhikkhus, there are any ... “And how may this be?” “Formless things are calmer, bhikkhus, than forms”; that is one consideration. <147> “Stopping is calmer than formless things”; that is the second consideration. For a bhikkhu who dwells rightly ... ’ ... the Teacher went on to say:
754. ‘Whatever beings are possessed of form, and whatever beings live in the formless realm, not knowing stopping, will come to renewed existence.

755. But those people who understand [and renounce] forms, and do not stand firm in formless things, [and] are completely released in stopping, they leave death behind.

If, bhikkhus, there are any … “And how may this be?” “Whatever, bhikkhus, is regarded as being true by the world including the devas and Mara, and by beings including the ascetics and brahmans, devas and men, that is well seen by the noble ones by their proper knowledge as it really is, i.e. false”­; that is one consideration. “Whatever, bhikkhus, is regarded as being false by the world including the devas … devas and men, that is well seen by the noble ones with their proper knowledge as it really is, i.e. true”; that is the second consideration. For a bhikkhu who dwells rightly …’ … the Teacher went on to say:

756. ‘See the world together with the devas, which thinks that there is self in non-self [and which is] entrenched in name-and-form. It thinks, “This is true”.

757. In whatever way [the world-dwellers] think it, it turns out other than that. For it is false to itself. Whatever is transitory indeed has a false nature.

758. <148> [But] quenching does not have a false nature. That the noble ones know truly. Because of the full comprehension of the truth they indeed are without craving, quenched.

If, bhikkhus, there are any who ask, “May there be right consideration of the pairs in another way?” they should be answered thus: “There may be.” “And how may this be?” “Whatever, bhikkhus, is regarded as being happiness by the world including the devas … devas and men, that is well seen by the noble ones with their proper knowledge as it really is, i.e. misery”; that is one consideration.

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1 Reading *asanthita*. 
III. The Great Chapter

"Whatever, bhikkhus, is regarded as misery by the world including the devas ... devas and men, that is well seen by the noble ones with their proper knowledge as it really is, i.e. happiness"; that is the second consideration. For a bhikkhu who dwells rightly considering the pairs in this way, bhikkhus, [and is] vigilant, intent, resolute, one of two results is to be expected: knowledge in this world of phenomena, or, if there is a remnant of clinging remaining, the state of a non-returner.' This [is what] the Blessed One said, and when the Well-farer had said this, the Teacher went on to say:

759. "Forms, sounds, tastes, smells, contacts, and all mental phenomena are desired, pleasant and lovely as long as it is said, "They exist".

760. These are indeed thought of as happiness by the world including the devas, but the fact that they stop is regarded as misery by them.

761. The stopping of individual personality is seen by the noble ones as happiness. This [view] of those who see [properly] is contrary to [that held] by the whole world.

762. <149> What others speak of as happiness, this the noble ones speak of as misery. What the others speak of as misery, this the noble ones know as happiness. See a doctrine [which is] hard to understand. Herein ignorant people are confused.

763. There is darkness for those who are enveloped [in ignorance]; [there is] blackness for those who do not see. But for the good, who see, it is uncovered like a light. [Although it is] in their presence, those [who are] not proficient in the doctrine do not understand [it], [like] animals.

764. This doctrine is not easily intelligible to those who are overcome by passion for existence, following the stream of existence, come to Māra's domain.

765. Who except the noble ones deserves to understand the state [of quenching]? Knowing this state properly they are quenched, without āsavas.'
Thus spoke the Blessed One. With elated minds those bhikkhus welcomed the Blessed One’s words. While this exposition was being uttered, the minds of sixty bhikkhus were released from the āsavas without clinging.

<150> Summary verse [of the discourse]: Truth, Acquisition, Ignorance, Constituent elements, fifthly Consciousness, Contact, Things to be sensed, Craving, Grasping, Exertion, Sustenance, Commotions, Wavering, Form, with Truth and Misery; sixteen [in all].

Summary verse [of the Chapter]: Going-forth, Striving, the Well-spoken Word, Sundari also, the Māgha discourse, Sābhiya, Sela, the Barb, and Vāsetṭha also, Kokāli, Nālaka, Consideration of the Pairs: these twelve discourses are called the Great Chapter.
IV. The Chapter of Eights

IV.1. Sensual-pleasures

766. <151> If it prospers for a mortal desiring sensual pleasure, assuredly he becomes enraptured in mind, having obtained what he wishes.

767. If those sensual pleasures decrease for that person who is desiring [them] eagerly, he is hurt as though pierced by a barb.

768. Whoever avoids sensual pleasures as if [avoiding] the head of a snake with his foot, he [being] mindful passes beyond this attachment to the world.

769. What[ever] man is greedy for field[s], property, or gold, cows and horses, servants and men, women, relatives, many sensual pleasures.

770. him the weak [= women] overcome indeed; dangers crush him. Then misery enters into him, like water into a broken boat.

771. Therefore a mindful person should always avoid sensual pleasures. Having abandoned them he would cross over the flood, like one who had gone to the far shore after bailing out his boat.

IV.2. The Cave

772. The man [who] remains attached to the cave [of the body], [who is] covered with many [defilements], [and] plunged into confusion, <152> being of such a kind he is indeed far from detachment. For sensual pleasures are indeed not easy to abandon in the world.

773. Having desire as their fetter, bound to the pleasures of existence, [people] are hard to release, [and] indeed cannot be released by others. Desiring [what comes] after or [what went] before, longing for these [present] sensual pleasures or previous ones.

\[1\] Reading sitvā va.
774. greedy for sensual pleasures, intent [on them], deluded, niggardly, they have entered upon the wrong [road]. Led into misery they lament, ‘What shall we become, when we have passed away from here?’

775. Therefore a person should train himself in this very [dispensation]. Whatsoever one might know to be wrong in the world, one should not practise wrong for the sake of that, for the wise say this life is short.

776. I see in the world this race [of mortals] floundering, obsessed with craving for existences. Base men wail in the jaws of death, with craving for various existences unallayed.

777. See them floundering in respect of their cherished possessions, like fish [floundering] in a dried-up stream which has little water. Seeing this too, one should live without selfishness, not forming attachment to existences.

778. Having dispelled longing for both ends, having understood [and renounced] contact, not greedy, not doing that for which he would reproach himself, a wise man does not cling to what is seen and heard.

779. Having understood [and renounced] perception, a sage should cross over the flood, not clinging to possessions. With barb pulled out, living vigilant[ly], he does not long for this world or the next.

IV.3. Evil

780. Some evil-minded ones do indeed dispute; and those whose minds are set on truth do indeed dispute also. But the sage does not get involved in any dispute which has arisen. Therefore the sage has no barrenness of mind in any respect.

781. How could anyone overcome his very own view, [when he is] led on by desire, entrenched in his own inclination, fulfilling those [wrong views] himself? For as he knows, so would he speak.

782. If any person, unasked, tells others of his own virtuous conduct and vows, if anyone of his own accord speaks of himself, the experts say that he has an ignoble nature.
IV. The Chapter of Eight

783. But a bhikkhu, calmed, with self completely quenched, not boasting about his virtuous conduct, [saying], ‘Thus am I [virtuous]’, if he has no haughtiness in respect of anything in the world, the experts say that he has a noble nature.

784. <154> When one who has formed, constructed, [and] preferred [false] doctrines [which are] unclean, sees an advantage for himself [in them], then he is relying upon a peace which is dependent upon [what is] unstable.

785. Clingings to [wrong] views are not easily overcome. [One] has been grasped from among [many] doctrine , after consideration. Therefore a man lays down or takes up a doctrine from among these clingings [to view].

786. A purified man does not indeed form a view anywhere in the world in respect of different existences. Because of what would a purified man go, having abandoned illusion and conceit? He is not involved.

787. An involved person is indeed involved in dispute[s] in respect of doctrines, [but] how, about what, could one dispute with one who is not involved? He has taken up or laid down nothing. He has shaken off all views in this very world.

IV.4. The Purified

788. ‘I see what is purified, highest, diseaseless. Purity comes to a man by means of what he has seen.’ Understanding this, knowing, ‘[It is] the highest’, [and thinking] ‘I am a seer of the purified’, he believes that knowledge [leads to purity].

789. <155> If purity comes to a man through what he has seen, or if he abandons misery by means of knowledge, [then] he who has acquisitions [which lead to rebirth] is purified by something else [than the noble path]. For his view betrays him as he speaks thus.

790. The brahman does not say that purity comes from something else, [or is] in what is seen [and] heard, in virtuous conduct and vows, or in
what is thought. Not clinging to merit or evil, he abandons what has been taken up, and does not fashion [anything more] here.

791. Abandoning the former [thing], they are dependent upon something else. Those under the influence of lust do not cross over attachment. They seize [and] let go like a monkey seizing and releasing a branch.

792. A person undertaking vows himself, being attached to perceptions, goes high and low. But the one who knows, the one of great wisdom, does not go high and low, having understood the doctrine by means of the knowledges [of the way].

793. He is not associated with any mental phenomena, or [with whatever is] seen or heard or thought. How could anyone here in the world have doubts about him, when he has such insight and conducts himself open[ly]?

794. They do not form [views], they do not prefer, they do not say, 'This is the highest purity.' <156> Releasing the knot of grasping which has been tied, they do not form a desire for anything in the world.

795. The brahman has gone beyond boundaries. Knowing or seeing anything, he has not grasped it. He is not empassioned by passion; he is not attached to the passionless. Nothing else is grasped by him here.

IV.5. The Highest

796. When, abiding in his [own] views, [thinking], 'It is the highest', a person esteems it as the best in the world, he says all others are inferior to this. Therefore he has not passed beyond disputes.

797. Whatever advantage he sees for himself in what is seen and heard, in virtuous conduct and vows, or in what is thought, grasping at that very thing there, he sees all the rest as inferior.

798. That very [view] the experts call a tie, dependent upon which he sees the rest as inferior. Therefore a bhikkhu should not depend upon [anything] seen, heard or thought, or virtuous conduct and vows.
IV. The Chapter of Eights

799. <157> Nor should he form a view in the world because of knowledge or virtuous conduct and vows. He should not represent himself as equal, nor should he think of himself as inferior, nor as superior.

800. Abandoning what has been taken up, and not taking it up [again], he should not depend even upon knowledge. He indeed does not follow any faction among those who hold different views.¹ He does not fall back on any view at all.

801: If anyone has made no resolve in respect of both ends here, for the sake of different existences here or in the next world, he has no clingings [to views] grasped from among the doctrines, after consideration.

802. By him not even a minute notion has been formed here in respect of what is seen, heard, or thought. How could anyone here in the world have doubts about that brahman, who does not adopt a view?

803. They do not form [views], they do not prefer. Nor do they adhere to doctrines. <158>. A brahman is not to be inferred by virtuous conduct or vows. Gone to the far shore, such a one does not fall back [on anything].

IV.6. Old Age

804. Truly this life is short; one dies less than one hundred years old. Even if anyone lives beyond [one hundred years], then he dies because of old age.

805. People grieve for their cherished things, for no possessions are permanent. Seeing that this separation truly exists, one should not live the household life.

806. Whatever a man thinks of as ‘mine’, that too disappears with his death. Knowing thus indeed, a wise man, one of my followers, would not incline towards possessiveness.

¹ Reading su ve viyutesa.
807. Just as a man, awakened, does not see whatever he met with in a dream, even so one does not see beloved people when they are dead and gone.

808. Those people are seen and heard of, whose name is ‘so and so’. When he has departed, only a person’s name will remain to be pronounced.

809. Those who are greedy for cherished things do not abandon grief, lamentation, and avarice. Therefore the sages, seeing security, have wandered forth, abandoning possession[s].

810. Of a bhikkhu who lives in a withdrawn manner, resorting to a secluded residence, of him they say it is agreeable that he should not show himself in any dwelling.

811. Not being dependent upon anything, a sage holds nothing as being pleasant or unpleasant. Lamentation and avarice do not cling to him, as water does not cling to a [lotus-]leaf.

812. Just as a drop of water does not cling to a lotus-leaf, as water does not cling to a lotus, so a sage does not cling to what is seen or heard or thought.

813. Therefore a purified one does not think that purity is by means of what is seen, heard, or thought, nor does he wish for purity by anything else; He is neither empassioned nor dispassioned.

IV.7. Tissa Metteyya

814. ‘Tell me, sir, the harm [that befalls] one devoted to sexual intercourse’, said the venerable Tissa Metteyya. ‘Having heard your teaching, we shall train ourselves in detachment.’

815. ‘By one devoted to sexual intercourse, Metteyya’, said the Blessed One, ‘the teaching is actually forgotten, and he enters upon a false way of life. This is an ignoble thing in him.'
816. If someone, having formerly wandered alone, has recourse to sexual intercourse and goes off the track like a carriage which has left the track, in the world they call that individual "inferior".

817. Whatever fame and reputation he formerly had, that assuredly diminishes. Having seen this too, he should train himself in order to abandon sexual intercourse.

818. Overcome by the figments [of his imagination] he broods like a poor man. Hearing the outcry of others, one of such a kind becomes dejected.

819. Then he makes weapons [against himself], urged on by others' words. This indeed is his great entanglement. He plunges into falsehood.

820. Known as "wise", he entered upon the solitary life. Then, becoming attached to sexual intercourse, he is troubled like a fool.

821. Knowing this peril both earlier and later, a sage should make his solitary life firm here. He should not have recourse to sexual intercourse.

822. He should train himself only in detachment. This is supreme for noble ones. He should not think of himself as best because of that. He truly is in the vicinity of quenching.

823. The people enmeshed in sensual pleasures envy the sage who wanders emancipated, having no regard for sensual pleasures, the flood-crosser.

IV.8 Pasūra

824. 'Here alone is purity', they say. They deny that purity is in other doctrines. Saying that the good is there, in what they depend upon, many people are entrenched in their several truths.

825. Desirous of debate, plunging into the assembly, they reciprocally regard one another as fools. Dependent upon other [teachers], they cause a dispute, desirous of praise, saying [they are] experts.
826. Engaged in discussion in the middle of the assembly, wishing for praise, he becomes apprehensive, but [his argument] having been refuted, he becomes dejected. He is angry because of the censure [he receives]; he seeks weak points [in others].

827. <162> If the examiners of the questions say that the one’s argument is inferior [and] refuted, the one whose argument is inferior laments [and] grieves. He wails, ‘He has overcome me.’

828. These disputes have arisen among [other] ascetics. Among them there is the elation [of victory] and the depression [of defeat]. Seeing this too, one should abstain from dispute, for there is no other aim but praise and profit.

829. Or if, on the other hand, he is praised there, having made a [good] speech about the dispute in the middle of the assembly, he laughs on that account and is elated, having attained the goal as was his intention.

830. That elation will be the cause of distress for him, but [nevertheless] he speaks proudly and conceitedly. Seeing this too one should not dispute, for the experts say that purity is not [gained] thereby.

831. Going thundering along, like a hero nourished by royal food, wishing for an adversary, go where that [adversary] is, hero. Already indeed there is nothing [left] to fight against [here].

832. If any have taken up a view and dispute, and say, ‘Only this is true’, <163> say to them, ‘There will be no opponent for you here when a dispute has arisen.’

833. But among those who wander about without association, not pitting one view against other views, what [opponent] would you obtain, Pāṇḍara? Nothing is grasped as the best<sup>1</sup> by them here.

834. And now you have come speculating, thinking over views in your mind. You have come into contact with a purified man. You will not be able to proceed with him.

<sup>1</sup> Reading <i>param</i>.
835. 'Seeing [the daughters of Māra], Taṇhā, Arati, and Ragā there was not even desire for sexual intercourse. What indeed is this, full of urine and excrement? I would not wish to touch her even with my foot.'

836. <164> 'If you do not wish such a jewel, a woman sought by many kings of men, what sort of view, life lived according to virtuous conduct and vows, and rebirth into existence do you profess?'

837. 'Māgandiya', said the Blessed One, 'nothing has been grasped by [me] from among the doctrines, after consideration, [saying], "I profess this". But looking among the doctrines, not grasping, while searching I saw inner peace.'

838. 'Those very decisions which have been formed', said Māgandiya, 'you speak of without grasping, sage. This thing [called] inner peace, how is it proclaimed by the wise?'

839. 'One says that purity is not by view, by learning, by knowledge, or even by virtuous conduct and vows. Māgandiya', said the Blessed One. 'Not by absence of view, of learning, of knowledge, of virtuous conduct, or vows, not by that either. And discarding these, without grasping, calmed, not dependent, one would not long for existence.'

840. 'If one says that purity is not by view, by learning, by knowledge', said Māgandiya, 'or even by virtuous conduct and vows, not by absence of view, of learning, of knowledge, of virtuous conduct, or vows, not by that either, I think [his] doctrine is foolish indeed. Some do believe that purity is by means of view.'

841. 'Dependent upon views, enquiring, Māgandiya', said the Blessed One, 'you have become infatuated in respect of what has been grasped, and hence you have not even the slightest notion [of what I am talking about]. Therefore you regard [it] as foolish.

842. Whoever thinks himself equal, superior, or inferior, he would dispute on that account. [But] one unshaken in the three modes [of self-conceit] — for him there is no "equal" [or] "superior".
843. Why would that brahman say, "It is true"? Or with whom would he dispute [saying], "It is false"? In whom there is no [idea of being] equal or unequal either, with whom would he join in dispute?

844. Leaving his home, wandering homeless, not making acquaintances in a village, free from sensual pleasures, showing no preferences, a sage would not engage in disputatious speech with the people.

845. A nāga would not grasp and dispute about those [views], free from which he should conduct himself in the world. <166> Just as a lotus with a thorny stalk which grows in the water is unsullied by water and mud, so a sage professing peace, not [being] greedy, is unsullied by sensual pleasure and the world.

846. One who has knowledge does not become proud because of view or thought, for he is not like that. He cannot be influenced by action or learning; he is not led into clingings [to views].

847. There are no ties for one who is devoid of perceptions. There are no illusions for one who is released through wisdom. But those who have grasped perception and view wander in the world, causing offence.

IV.10. Before the Dissolution

848. 'Having what vision and what virtuous conduct is one called "calmed"? Tell me this, Gotama, when you are asked about the supreme man.'

849. 'With craving departed [even] before the dissolution of the body', said the Blessed One, 'not dependent upon the past, not to be reckoned in the present, for him there is nothing preferred [in the future].

850. <167> Without anger, without trembling, not boasting, without remorse, speaking in moderation, not arrogant, he indeed is a sage restrained in speech.

851. Having no attachment to the future, he does not grieve over the past. He sees detachment in respect of sense-contacts, and is not led into [wrong] views.
IV. The Chapter of Eight

852. [He is] withdrawn, not deceitful, not covetous, not avaricious, not impudent, not causing disgust, and not given to slander.

853. Without desire for pleasant things, and not given to arrogance, and gently, possessing ready wit, he is not empassioned or dispassioned.

854. It is not because of love of gain that he trains himself, nor is he angry at the lack of gain. He is not opposed to craving, nor is he greedy for flavour[s],

855. [being] indifferent, always mindful. He does not think [of himself] as equal in the world. He is not superior, nor inferior. He has no haughtiness.

856. He for whom there is no stage of dependence, knowing the doctrine, is not dependent. For whom there exists no craving for existence or non-existence,

857. him, indifferent to sensual pleasures, I call “calmed”. In him there are no ties; he has crossed beyond attachment.

858. For him there are no sons or cattle, field[s], [or] property. <168> For him there is nothing taken up or laid down.

859. That on account of which the common people, and ascetics and brahmans, might accuse him, is not preferred by him. Therefore he is not agitated in [the midst of] their accusations.

860. With greed gone, without avarice, a sage does not speak of himself [as being] among the superiors, or equals, or inferiors. He does not submit to figments, being without figments.

861. For whom there is nothing [called] his own in the world, and who does not grieve because of what does not exist, and does not go [astray] among mental phenomena, he truly is called “calmed”.

IV.11. Quarrels and Disputes

862. ‘Whence arise quarrels, disputes, lamentations and grief, together with avarice also, pride and arrogance, together with slander too? Whence do these arise? Tell me this, pray.’
863. 'From [what is] dear arise quarrels, disputes, lamentations and grief, together with avarice also, pride and arrogance, together with slander too. Quarrels [and] disputes are joined with avarice, and there are slanders too, when disputes have arisen.'

864. <169> 'Where do [things which are] dear have their origin in the world, and whatever longings exist in the world? And where do hope and fulfilment [of hope], which a man has for the future, have their origin?'

865. 'Things which are] dear in the world have desire as their origin, and whatever longings exist in the world. And hope and fulfilment [of hope], which a man has for the future, [also] have their origin in this.'

866. 'Where does desire have its origin in the world, and whence do decisions arise, [and] anger, and lie-telling, and doubt, and also whatever mental states are spoken of by the ascetic?'

§67. 'Desire arises from dependence upon what they call “pleasant” [and] “unpleasant” in the world. Seeing non-existence and existence in forms, a person makes his decision in the world.

868. Anger and lie-telling and doubt, and those mental states too [come into existence] when this very pair [pleasant and unpleasant] exist. A doubtful man should train himself in the path of knowledge. The ascetic spoke about mental states from knowledge.'

869. 'Where do the pleasant and the unpleasant have their origin? When what is non-existent do they not come into being? That thing which is “non-existence” and “existence” too, tell me where it has its origin.'

870. 'The pleasant [and] the unpleasant have their origin in contact. When contact does not exist, they do not exist. <170> That thing which is “non-existence” and “existence” too, I tell you that this [also] has its origin in this.'

871. 'Where does contact have its origin in the world, and whence do possessions too arise? When what does not exist does possessiveness not exist? When what has disappeared do contacts not make contact?'
IV. The Chapter of Eights

872. 'Contacts are dependent upon name and form. Possessions have their origin in longing. When longing does not exist, possessiveness does not exist. When form has disappeared, contacts do not make contact.'

873. 'For one attained to what state does form disappear? How does happiness or misery disappear also? Tell me, how it disappears. My intention is that we should know this.'

874. 'He has no [ordinary] perception of perceptions, he has no deranged perception of perceptions; he is not without perception, he has no perception of what has disappeared. For one who has attained to such a state form disappears, for that which is named "diversification" has its origin in perception.'

875. 'You have expounded to us what we asked you. We ask you another thing. Tell us this, pray. Do some wise men here say that the supreme purity of the yakkha is to this extent [only], or do they say that it is something other than this?'

876. 'Some wise men here do say that the supreme purity of the yakkha is to this extent [only], but some of them, who say that they are experts, preach that there is a time for [quenching] with no grasping remaining.

877. And knowing these to be "dependent", the investigating sage, knowing their dependencies, knowing [the true doctrine], is released [and] does not enter into dispute. The wise man does not go to various [renewed] existences.

IV.12. The Small Discourse on Dispositions

878. 'Each abiding by his own view, contending, experts say various things: "Whoever knows thus, knows the doctrine. [Whoever] rejects this, is imperfect."

879. Thus contending they dispute, and they say: "[My] opponent is a fool, no expert." Which of these is the true statement? For indeed all these say they are experts.'
880. <172> 'If, not accepting an opponent's doctrine, one becomes a fool, an animal of inferior intelligence, then all indeed are fools with very inferior intelligence, [for] all these [people] are indeed abiding by their [own] view.

881. But if [people], cleansed by their own views, have purified intelligence, are clever, [and] thoughtful, [then] not one of them has inferior intelligence, for their view also is likewise adopted.

882. I do not say "this is true", which [is what] fools say mutually to each other. They make out their own way to be true, therefore they regard their opponent as a fool.'

883. 'What some say is true, real, others say is empty, false. Thus contending, they dispute. Why do ascetics not say one [and the same] thing?'

884. 'There is only one truth; there is no second, about which an intelligent man might dispute with another intelligent man. Ascetics themselves proclaim various truths, therefore they do not say one [and the same] thing.'

885. <173> 'Why do they proclaim various truths, [these] arguers who say they are experts? Are those truths many [and] various, or do they [merely] follow [their own] speculation?'

886. 'There are not indeed many various truths, [which are] eternal in the world, except by reason of [mistaken] perception. Devising a speculation in respect of their views, they say there are two things, truth and falsehood.

887. [What is] seen, heard, virtuous conduct and vows, [and what is] thought, dependent upon these [someone] shows contempt [to others]. Standing [firm] in his decision, pleased with himself, he says: "My opponent is a fool, no expert".

888. On account of what he considers his opponent to be a fool, on that account he calls himself an expert. Calling himself an expert, he despises the other, [and yet] he speaks in that very same way.
889. Perfect according to his [own] excessive views, intoxicated with conceit, he thinks himself superior. Of his own accord, he himself is gratified in his mind, for that view of his is likewise adopted.

890. If according to the word of his opponent he is inferior, [the utterer] himself is of inferior intelligence with him. But if he himself has knowledge and is wise, [then] no one among ascetics is a fool.

891. <174> If any people preach a doctrine other than this, they have fallen short of purity and are imperfect. Thus indeed severally the sectarians speak, for they are inflamed with passion for their own view.

892. "Here alone is purity," they say. They deny that purity is in other doctrines. Thus too the sectarians, each severally entrenched in their own path, speak firmly about it.

893. And speaking firmly about his own path, what opponent would he regard as a fool in this respect? He himself would invite trouble, if he called his opponent a fool [and] one of impure nature.

894. Standing [firm] in his decision, measuring [others against] himself, he enters into further dispute in the world. [But] the person who has left all decisions behind does not cause trouble in the world.

IV.13. The Large Discourse on Dispositions

895. "If some of these, abiding by their [own] views, dispute, [saying] "Only this is true", do all of them indeed incur [only] blame, or do they gain praise also therein?"

896. <175> "[Yes, but] this [praise] is a little thing indeed, not enough for tranquillity. I say there are two results of dispute. Seeing this too one should not dispute, recognising that security is a state where there is no dispute.

897. Whatever opinions are commonplace, with none of these indeed does a man who knows get involved. Why should a man who is without involvement become involved, when he shows no preference for what is seen [and] heard?
898. Those who consider virtuous conduct to be the highest thing say that purity is by means of self-restraint. Having undertaken a vow they are dedicated to it, [saying] "In this alone we should train ourselves, then there would be purity."\(^1\) Saying they are experts, they are led into [renewed] existence.

899. If he falls away from his virtuous conduct and vows, he trembles because he has failed in his task. He longs for and desires purity in this world, as one who has lost his caravan [and is] far from home [desires his caravan or home].

900. On the other hand, having given up all virtuous conduct and vows, and that action both blamable and blameless, \(<176>\) not desiring purity [or] impurity, he would dwell detached, fostering peace.

901. Dependent upon asceticism, or abstemiousness, or what is seen or heard or thought, they speak of purity by means of continuing further [in the samsāra], with their craving for one existence after another, not gone.

902. One who desires has longings, and [there is] trembling in respect of preconceptions. [But] one for whom there is no passing away and being reborn here [again], why would he tremble, and what would he long for?

903. 'The doctrine which some people call the highest, others call the lowest. Which of these is the true statement? For all these [people] indeed call themselves experts.'

904. 'They say that their own doctrine indeed is superior, but they say another's doctrine is inferior. Thus contending they dispute. They each say their own opinion is true.

905. If a doctrine is inferior because of the reviling of an opponent, then among doctrines none would be outstanding. For many people, speaking firmly about their own [doctrine], speak of another's doctrine as inferior.

\(^1\) Reading suddhi.
906. <177> But the honouring of their own doctrine is exactly the same as their praise of their own paths. Every argument would be true, for purity is indeed exclusive to them.

907. The brahman has nothing which can be derived from another, nothing grasped from among the doctrines, after consideration. Therefore he has passed beyond disputes, for he sees no other doctrine as best.

908. [Saying] “I know, I see, this is exactly so,” some believe that purity is by means of view. [Even] if one has seen [it], what use is it for himself? Having transgressed [the noble path] they say that purity is by means of another [path].

909. A man who sees will see [only] name-and-form; having seen, he will know only these things. Granted that he sees much or little, the experts say that purity is certainly not by that means.

910. A dogmatist is indeed not easy to discipline,¹ since he prefers a preconceived view. Saying that the good is there, in what he depends upon, he speaks of purity, [saying] he saw reality there.

911. The brahman, considering, does not submit to figments. He does not follow views, [and] he has no association with knowledge, <178> and knowing commonplace opinions he is indifferent to them, [saying] “Let others take them up”.

912. Having released knots, a sage here in the world does not follow any faction when disputes arise. Calmed among those who are not calm, indifferent, he does not take up [opinions, saying], “Let others take them up”.

913. Giving up old āsavas, not forming new ones, he does not go according to his wishes, he is not a dogmatist. He is completely released from views, [and] wise. He does not cling to the world, and does not reproach himself.

¹ Reading subbināyo.
914. He is one without association in respect of all mental phenomena, whatever is seen or heard, or thought. That sage with burden laid down, completely freed, is without figments, not abstaining [and] not desiring, said the Blessed One.

IV.14. Speedy

915. <179> 'I ask that kinsman of the sun, the great seer, about detachment and the state of peace. How does a bhikkhu, when he has seen, become quenched, not grasping anything in the world?'

916. 'Being a thinker, he would put a stop to the whole root of what is called “diversification” [i.e. the thought] “I am”, said the Blessed One. Whatever internal cravings there are, he would train himself to dispel them, always being mindful.

917. Whatever doctrine he may understand, in himself or in another, he would not be stubborn about it, for this is not called quenching by the good.

918. He would not on that account think [that he is] better, or inferior, or equal. Affected¹ by various forms, he would not stay forming mental images about himself.

919. Only within himself would he be at peace. A bhikkhu would not seek peace from another. For one who is at peace within himself there is nothing taken up, how much less anything laid down.

920. <180> Just as in the middle of the ocean no wave arises, [but the ocean remains] standing still, so he would stand still, unmoved. A bhikkhu would not show haughtiness about anything.'

921. 'He whose eyes are open has, as an eyewitness, expounded the doctrine, which dispels dangers. Tell [us] the path, venerable one, the binding principles, and moreover concentration.'

¹ Reading phuttho.
922. 'He would not be covetous with his eyes. He would close his ears to common talk. He would not be greedy for flavour[s]. He would not cherish anything in the world.

923. When a bhikkhu is affected by [unpleasant] contact, he would not make lamentation for anything. He would neither long for existence nor tremble amidst terrors.

924. Moreover, having received [something] he would not make a hoard of food and drink, and eatables and clothes. Nor would he be afraid when he does not receive them.

925. A bhikkhu would be a meditator, not foot-loose. He would abstain from remorse. He would not be negligent, but would dwell in lodgings where there is little noise.

926. He would not pay much attention to sleep. Being energetic he would apply himself to wakefulness. He would abandon sloth, deception, laughter, sport, [and] sexual intercourse, together with their appurtenances.

927. He would not practise Atharva charms, or [interpretation of] dreams, or signs, or even astrology. My follower would not devote himself to [the interpretation of animal] cries, or [the art of] impregnation, or healing.

928. A bhikkhu would not tremble at blame; he would not be puffed up when praised. He would thrust aside greed together with avarice, anger and slander.

929. A bhikkhu would not engage in buying or selling; he would not incur blame in any respect. He would not linger in a village; he would not talk boastfully to people from love of gain.

930. A bhikkhu would not be a boaster, and he would not utter a word with an ulterior motive. He would not practise impudence. He would not speak quarrelsome speech.

931. He would not pass his time in falsehood. He would not consciously do treacherous things. Nor would he despise
another because of his way of life, wisdom, or vows and virtuous conduct.

932. [Although] provoked, having heard many a word from ascetics or ordinary individuals,¹ he would not answer them with a harsh word, for the good do not retaliate.

933. And knowing this doctrine, searching, a bhikkhu would train himself [in it], always being mindful. Knowing quenching as "peace", he would not be negligent in Gotama's teaching.

934. For that overcomer, who is not overcome, saw the doctrine as an eye-witness, not by hearsay. Therefore, vigilant² [and] doing hon... ge, one should follow the example of that Blessed One", said the Blessed One.

IV.15. Embraced Violence

935. 'Fear comes from the [one who has] embraced violence. Look at people quarrelling. I shall describe my agitation, how it was experienced by me.

936. <183> Seeing people floundering, like fish [floundering] in little water, seeing them opposed to one another, fear came upon me.

937. The world was without substance all around; all the quarters were tossed about. Wanting a dwelling-place for myself, I did not see [anywhere] unoccupied.

938. But seeing [people] opposed [to one another] at the end, I was dissatisfied. Then I saw a barb here, hard to see, nestling in the heart.

939. Affected by this barb, one runs in all directions. Having pulled that barb out, one does not run, nor sink.³

¹ Reading samanānam vā puthujjanānam vā.
² Omitting sāsane and sadā.
³ Reading na stūdai.
940. At that point the precepts are recited: Whatever setters there are in the world, one should not be intent upon them. Having wholly pierced sensual pleasures one should train oneself for one’s own quenching.

941. One should be truthful, not impudent, without deception, rid of slander, without anger. A sage should cross over the evil of greed, and avarice.

942. He should overcome lethargy, sloth and torpor. He should not live negligently. A man whose mind is set on quenching should not remain arrogant.

943. <184> He should not pass his time in falsehood. He should not bestow affection upon [outward] form, and he should know [and give up] pride. He should live abstaining from rashness.

944. He should not take delight in the old; he should not show a liking for the new. When [something] is diminishing he should not grieve; he should not be attached to [an object of] fascination.

945. I call greed “the great flood”. I call desire “the current”. The objects of sense are the movement¹ [of the tide]. Sensual pleasure is the mud which is hard to cross over.

946. Not deviating from truth, a sage, a brahman, stands on high ground. Having given up everything, he indeed is called “calmed”.

947. He truly knows, he has knowledge. Knowing the doctrine he is not dependent. Behaving properly in the world, he does not envy anyone here.

948. He who has passed beyond sensual pleasures here, the attachment which is hard to cross over in the world, does not grieve, [and] does not worry. He has cut across the stream, he is without bond.

949. Make what [existed] previously wither away. May there be nothing for you afterwards. If you do not grasp anything in between, you will wander calmed.

¹ Reading pakampanam.
950. Of whom there is no cherishing at all in respect of name-and-form, and [who] does not grieve because of what does not exist, he truly does not suffer any loss in the world.

951. Of whom there is no thought of “this is mine” or “[this belongs] to others”, he not feeling [a sense of] possessiveness does not grieve [thinking] “I do not have this”.

952. <185> No: harsh, not greedy, without lust, impartial in every respect; this is what I, when asked, call advantage for unshakable men.

953. For a man who is without lust, who knows, there is no accumulation¹ of merit and demerit. He, abstaining from [accumulative] activity, sees security everywhere.

954. The sage does not speak of himself [as being] among equals, inferiors, or superiors. He, calmed, with avarice gone, neither takes up nor lays down’, said the Blessed One.

IV.16. Sāriputta

955. ‘I have not hitherto seen’, said the venerable Sāriputta, ‘nor heard from anyone of a teacher of such lovely speech, come here from Tusita with a group.

956. As the one with vision is seen by the world including the devas, having dispelled all the darkness [of ignorance], he alone has attained to joy.

957. <186> I have come with a question, on behalf of the many who are fettered here, to that Buddha [who is] not dependent, venerable, not deceitful, come with his group.

958. For a bhikkhu [who is] disgusted, resorting to a lonely seat, the foot of a tree or a cemetery, or in caves in the mountains.

959. [or] on various sorts of beds, how many are the fearful things there, on account of which a bhikkhu should not tremble in his noiseless lodgings?

¹ Reading kāci nisamkhiti.
960. How many dangers are there in the world for one going to the transition-free quarter, which a bhikkhu should overcome in his secluded lodging?

961. What ways of speech should be his? What spheres of activity should be his here? What virtuous conduct and vows should there be for a bhikkhu with intent self?

962. Undertaking what training, [being] attentive, zealous, mindful, would he blow away his own dross, as a smith [blows away the dross] of silver?

963. ‘I shall tell you, as one who knows, Sāriputta’, said the Blessed One, ‘what is pleasant for one who is disgusted [with the world, etc.], if resorting to a lonely lodging, being desirous of awakening in accordance with the doctrine.

964. A wise bhikkhu would not be afraid of the five fears, being mindful, and living in accordance with the restrictions; of gadflies and mosquitoes, snakes, human attacks, quadrupeds."

965. <187> [or] even of those following another’s doctrine, he should not be afraid, even after seeing their many terrors. Moreover he should overcome other dangers, seeking the good.

966. Affected by contact with disease, [and] by hunger, he should endure cold [and] excessive heat. Affected by them in many ways, not having any home, striving he should make a firm effort.

967. He should not steal, he should not tell lies, he should suffuse with loving-kindness [creatures] both moving and still. Whatever turbidness of mind he might know, he should thrust away, [thinking] “It is on Kanha’s side”.

968. He should not fall under the influence of anger or arrogance. Having dug out their root too he should stand [firm]. Then being predominant he should endure the pleasant and unpleasant.

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1 Reading agataṃ.
2 Reading addhābhavanta.
969. Preferring wisdom, enraptured by what is good, he should suppress those dangers. He should endure discontent in his secluded bed; he should endure the four things [which cause] lamentation:

970. "What shall I eat, or where shall I eat? Truly I slept miserably [yesterday]; where shall I sleep tonight?" One under training, wandering homeless, should dispel these lamentable thoughts.

971. <188> Having received food and clothes at the right time, he should know the [right] measure here for satisfaction. Guarded in respect of those things, living in a restrained way in a village, he should not speak a harsh word, even if provoked.

972. With downcast eyes, and not footloose, intent on meditation, he should be very wakeful. Practising indifference, with self concentrated, he should cut off inclination to doubt [and] misconduct.

973. [If] reproved with words, he should rejoice, possessing mindfulness. He should break up barrenness of mind towards fellow livers of the holy life. He should utter a good word which is not untimely. He should not give a thought to that which is liable to be the subject of gossip.

974. Moreover there are five kinds of pollution in the world, for the dispelling of which he should train himself, possessing mindfulness. He should overcome passion for forms, sounds, and tastes, smells and contacts.

975. A bhikkhu who possesses mindfulness, and has a well-released mind, should dispel his desires for these things. <189> Examining the doctrine properly at the right time, being attentive, he should strike down the darkness [of ignorance], said the Blessed One.

Summary verse: Sensual Pleasures, the Cave, Evil, the Purified, the Highest, Old Age, and Metteyya, and Pasūra, Māgandi, Before the Dissolution, the Quarrel, and the two Dispositions, and moreover Speedy, the excellent Discourse on Embraced Violence, with the Elder's Question [are] sixteen. All these discourses belong to the Chapter of Eights.

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1 Reading so tesu.
V. The Chapter on Going to the Far Shore

V. 1. Introductory verses

976. <190> A brahman who had completely mastered the [vedic] mantras, desiring the complete absence of possessions, went from the delightful city of the Kosalans to the Southern country.

977. He dwelt on the bank of the river Godhāvari, in the territory of Assaka, in the neighbourhood of Alaka, [living] on gleanings and fruit.

978. And close to that [bank] there was a large village. With the income which arose from that [village] he performed a great sacrifice.

979. Having performed the great sacrifice, he entered the hermitage again. When he had re-entered, another brahman came along.

980. Foot-sore, thirsty, with dirty teeth, and dust on his head. And going up to Bāvari, he asked for five hundred [pieces of money].

981. Then seeing him Bāvari invited him to sit down, and asked after his comfort [and] welfare. He spoke these word[s]:

982. 'Whatever I had to be given away, all that has been disposed of by me. Forgive me, brahman, I do not have five hundred [pieces].'

983. <191> 'If your honour does not hand [it] over to me when I ask, on the seventh day [from now] may your head split into seven.'

984. Putting on a show, that deceitful [man] expounded this fearful threat. Hearing his word[s], Bāvari was distressed.

985. Taking no food, he became dried up. He was resigned to the barb of grief. And then, when he was in such a mental state, his mind did not delight in meditation.

986. Seeing him terrified and distressed, a deity who desired his welfare going up to Bāvari spoke these words:

987. 'He knows nothing about head[s]. He is a deceitful [man], desiring money. He has no knowledge about head[s] or head-splitting.'

988. 'Your honour surely knows: tell me when asked about head[s] and head-splitting. Let us hear that word of yours.'
989. ‘Even I do not know it. I have no knowledge of this matter. Head[s] and head-splitting, this indeed is the insight of the Conquerors.’

990. ‘Then who, pray, on the circle of this earth, does know about head[s] and head-splitting? Tell me this, deity.’

991. <192> ‘There has gone forth from the city of Kapilavatthu the leader of the world, a descendant of King Okkāka, a member of the Sakyān clan, a light-bringer.

992. He indeed, brahman, is a fully-awakened one, who has gone to the far shore of all phenomena. He has acquired all the supernormal knowledges and the powers. He is one with vision in respect of all phenomena. He has attained the destruction of all phenomena. He is released in the destruction of the acquisitions [which lead to rebirth].

993. That Buddha, the Blessed One in the world, being one with vision, teaches the doctrine. You go and ask him. He will explain it to you.

994. Hearing the word ‘fully-awakened’, Bāvari was glad. His grief was diminished, and he was filled with abundant rapture.

995. That Bāvari, with elated mind, glad, excited, asked that deity: ‘In what village or town, or in what country, is the protector of the world, where we may go and do homage to the fully-awakened one, the best of two-footed [men]?’

996. ‘The Conqueror is in Sāvatthī, a city of the Kosalans. He has much wisdom, and excellent [and] great intelligence. That member of the Sakyān clan is without burden, without āsanas. [That] bull among men has knowledge of head-splitting.’

997. Then he addressed his pupils, brahmans who had completely mastered the [vedic] mantras: ‘Come, young brahmans, I shall tell you. Hear my word[s].

998. <193> He whose appearance is hard to obtain frequently in the world has now arisen in the world. He is famed as “Fully-awakened”. Go quickly to Sāvatthī and see the best of two-footed [men].’
999. 'How, pray, may we know "[He is] the Buddha", when we see him, brahman? Tell us, who do not know, how we may know him.'

1000. 'The marks of a great man have indeed come down to us in the [vedic] mantras, and thirty-two are complete[ly] described in order.

1001. For the one on whose limbs are these thirty-two marks of a great man, only two ways [of life] are [open], for a third does not exist.

1002. If he inhabits a house, having conquered this earth he will rule without violence, without a sword, [but] by righteousness.

1003. But if he goes forth from the house to the houseless state, he will become one with deceit removed, fully-awakened, an incomparable arahat.

1004. Ask [him], in your mind only, about my birth and clan, my mark[s], the [vedic] mantras [I know], and my other pupils, and about head[s] and head-splitting.

1005. If he is a Buddha, seeing without obstructions, he will answer with his voice the questions asked in your mind.'

1006. Hearing Bāvari's word[s], sixteen brahman pupils, Ajita, Tissametteyya, Punnaka, and Mettagi,

1007. <194> Dhotaka, and Upasīva, and Nanda and Hemaka, both Todeyya and Kappa, and wise Jatukaṇṇi,

1008. Bhadrāvudha, and Udaya, and the brahman Posāla too, and intelligent Mogharāja, and the great seer Pīṇiya,

1009. all with their individual groups, famed throughout the world, meditators, delighting in meditation, wise, impregnated with their former [good] impressions,

1010. having saluted Bāvari and having circumambulated him respectfully, wearing matted hair and deer-skins, they all set out towards the North,

1011. firstly to Patiṭṭhāna of Alaka, then to Māhissatī, and to Ujjeni, Gonaddhā, Vedisā, [the place] called Vanasa,

1012. and to Kosambi too, to Sāketa, and Sāvatthi, best of cities, to Setavya, Kapilavatthu, and the city of Kusinārā,
1013. and to Pāvā, the city of the Bhogas, to Vēsāli, the city of the Magadhans, and to the Pāsānaka shrine, delightful and lovely.

1014. <195> Like a thirsty man [going] to cool water, like a merchant [going] to great profit, like one burned by heat [going] to shade, quickly they climbed the mountain.

1015. And the Blessed One was at that time in front of the Order of bhikkhus, [and] was teaching the doctrine to the bhikkhus. He was roaring like a lion in a grove.

1016. Ajita saw the fully-awakened one, like the sun with straight rays, like the moon come to fullness on the fifteenth day.

1017. Then having seen his limbs and the full [set of] mark[s], standing on one side, joyful, he asked the questions in his mind:

1018. ‘Speak with reference to his birth; tell me his clan together with his mark[s]. Tell me of his perfection in respect of [vedic] mantras; how many does the brahman teach?’

1019. ‘His age is one hundred and twenty years; and by clan he is a Bāvari. There are three marks on his body. He has completely mastered the three vedas.

1020. In the mark[s] and in the oral tradition, together with the etymologies and the ritual, he instructs five hundred; in his own doctrine he has reached perfection.’

1021. <196> ‘Give a detailed account of Bāvari’s marks, best of men, cutter of craving, [so that] there may be no doubt in us.’

1022. ‘He can cover his face with his tongue; there is hair between his eyebrows; his male organ is ensheathed. Know thus, young brahman.’

1023. Not hearing any question [asked], but hearing the questions answered, all the people, excited and with cupped hands, thought:

1024. ‘What deva indeed, either Brahmā or Inda Sujampati, asked those questions in his mind? To whom did [the Buddha] address this reply?’

1025. ‘Bāvari asked about head[s] and head-splitting. Explain that, Blessed One. Dispel our doubt, seer.’
1026. ‘Know that ignorance is the head. Knowledge is the head-splitter, joined with faith, mindfulness, and concentration, and with resolution and energy.’

1027. Then with great excitement the young brahman, having taken heart, putting his deer-skin over one shoulder, fell with his head at [the Buddha’s] feet.

1028. ‘Sir, the brahman Bāvari, with his pupils, with gladdened mind, and cheerful, salutes the venerable one’s feet, one with vision.’

1029. ‘May the brahman Bāvari be happy with his pupils, and you too be happy. Live for a long time, young brahman.

1030. All the doubt of Bāvari and of you, of [you] all — now that you have an opportunity, ask whatever you desire in your mind.’

1031. Given an opportunity by the fully-awakened one, having sat down with cupped hands, Ajita there asked the Tathāgata the first question.

V.2. Ajita’s Questions

1032. ‘In what is the world shrouded?’, asked the venerable Ajita. ‘Why does it not shine? What do you say is its [sticky] lime? What is its great fear?’

1033. ‘The world is shrouded in ignorance, Ajita,’ said the Blessed One. ‘Because of avarice and negligence it does not shine. I call longing its [sticky] lime. Misery is its great fear.’

1034. ‘Streams flow everywhere’, said the venerable Ajita. ‘What is the restraint for streams? Tell me the constraint for streams. By what are streams dammed?’

1035. ‘Whatever streams there are in the world, Ajita’, said the Blessed One, ‘their restraint is mindfulness. I will tell you the constraint for streams. They are dammed by wisdom.’

1036. ‘Wisdom and mindfulness’, said the venerable Ajita, ‘and name-and-form, sir; tell me this when asked, wherein is this stopped?’
1037. 'I shall answer this question which you have asked, Ajita, wherein name-and-form is complete[ly] stopped. By the stopping of consciousness, wherein this is stopped.'

1038. 'Those who have considered the doctrine, and the many under training here; [being] zealous, tell me when asked, sir, their way of life.'

1039. 'A bhikkhu would not be greedy for sensual pleasures. He would be undisturbed in mind. Skilled in all mental states, he would wander about, mindfully.'

V.3. Tissa Metteyya’s Questions

1040. <199> 'Who is contented here in the world?', asked the venerable Tissa Metteyya. 'For whom are there no commotions? What thinker, knowing both ends, does not cling to the middle? Whom do you call a great man? Who has gone beyond the seamstress here?'

1041. 'The bhikkhu who lives the holy life amidst sensual pleasures, Metteyya', said the Blessed One, 'with craving gone, always mindful, quenched after consideration, for him there are no commotions.'

1042. That thinker, knowing both ends, does not cling to the middle. Him I call a great man. He has gone beyond the seamstress here.'

V.4. Punnaka’s Questions

1043. 'I have come with the desire [to ask] a question', said the venerable Punnaka, 'to the one who is without desire, who sees the root. <200> Subject to what did many seers, men, khattiyas [and] brahmans offer sacrifices to deities here in the world? I ask you, Blessed One. Tell me this.'

1044. 'These many seers, [and] men, Punnaka', said the Blessed One, 'khattiyas [and] brahmans who offered sacrifices to deities here in the world, offered sacrifices, Punnaka, hoping for existence here, [being] subject to old age.'

1045. 'These many seers, [and] men', said the venerable Punnaka, 'khattiyas [and] brahmans who offered sacrifices to deities here in the
world, did they, Blessed One, [being] vigilant in the way of sacrifice, cross over birth and old age, sir? I ask you, Blessed One. Tell me this.'

1046. 'They hoped, praised, longed for and sacrificed, Puṇṇaka', said the Blessed One. 'They longed for sensual pleasures, dependent upon gain. I say that they, given over to sacrifice and affected by passion for existence, did not cross over birth and old age.'

1047. <201> 'If those given over to sacrifice', said the venerable Puṇṇaka, 'did not cross over birth and old age because of their sacrifices, sir, then who pray in the world of devas and men has crossed over birth and old age, sir? I ask you, Blessed One. Tell me this.'

1048. 'He for whom, having considered what is far and near in the world, Puṇṇaka', said the Blessed One, 'there are no commotions anywhere in the world, he, I say, calmed, without fumes [of passion], without affliction, without desire, has crossed over birth and old age.'

V.5. Mettagū's Questions

1049. 'I ask you, Blessed One. Tell me this', said the venerable Mettagū. 'I think you have knowledge and a developed self. Whence have these miseries arisen, which are of many forms in the world?'

1050. <202> 'If you have asked me about the coming into existence of misery, Mettagū', said the Blessed One, 'I shall tell it to you, as one who knows. Miseries, which are of many forms in the world, come into existence with acquisitions [which lead to rebirth] as their cause.

1051. Truly, whatever fool, unknowing, makes acquisition[s], he comes to misery again and again. Therefore indeed one who knows should not make acquisition[s], considering the birth and coming into existence of misery.'

1052. 'You have expounded to us what we asked, I ask you another thing. Tell us this, pray. How do the wise cross over the flood, birth

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1 Reading ce.
and old age, and grief and affliction? Explain this to me well, sage, for thus is this doctrine known to you.'

1053. 'I shall expound to you the doctrine, Mettagū', said the Blessed One, 'which is not based on hearsay in the world of phenomena. Which knowing, one wandering mindfully would cross over attachment in the world.'

1054. 'And I delight in that supreme doctrine, great seer, which knowing one wandering mindfully would cross over attachment in the world.'

1055. 'Whatever you know, Mettagū', said the Blessed One, 'above, below, across, and also in the middle, having thrust away enjoyment and attachment to these things, [and] consciousness, you would not remain in [this] existence.

1056. Dwelling thus, mindfui, vigilant, wandering as a bhikkhu, having left behind cherished things, knowing, you would abandon birth and old age, and grief and affliction, [and] misery in this very place.'

1057. 'I rejoice in this utterance of the great seer, Gotama; well expounded is that which is without acquisitions [which lead to rebirth]. Assuredly the Blessed One has given up misery, for thus is this doctrine known to you.

1058. And they too certainly would give up misery, whom you, sage, would admonish without stopping. Therefore having come here to you, nāga, I bow down. Perhaps the Blessed One would admonish me without stopping.'

1059. 'Whatever brahman one would recognise as having knowledge, possessing nothing, not attached to sensual pleasures and existence, assuredly that one has crossed over this flood and, crossed over to the far shore, is without [mental] barrenness [and] without doubt.

1060. And whatever man here is knowing and has knowledge, giving up this attachment to various kinds of existence, <204> he, I say, with

1 Reading vidvā ca so yo vedagū naro 'dha.
craving gone, without affliction, and without desire, has crossed over birth and old age.'

V.6. Dhotaka's Questions

1061. 'I ask you, Blessed One. Tell me this', said the venerable Dhotaka. 'I long for your utterance, great seer. Having heard your proclamation, should I train myself for my own quenching?'

1062. 'Therefore exert yourself, Dhotaka', said the Blessed One. 'Being zealous, mindful, in this very place, having heard the proclamation from here, you should train yourself for your own quenching.'

1063. 'I see in the world of devas and men a brahman going about, possessing nothing. Therefore I bow down to you, Sakyan with all-round vision; release me from my doubts.'

1064. 'I am not able to release anyone in the world who has doubts, Dhotaka. But knowing the best doctrine, thus you would cross over this flood.'

1065. 'Having compassion, brahman, teach the doctrine of detachment, which I may learn, \(<205>\) so that unchangeable as space, I may wander in this very place, calmed, not dependent.'

1066. 'I shall expound peace to you, Dhotaka', said the Blessed One, 'which is not based on hearsay in the world of phenomena, which knowing, one wandering mindful[ly] would cross over attachment in the world.'

1067. 'And I delight in that supreme peace, great seer, which knowing, one wandering mindful[ly] would cross over attachment in the world.'

1068. 'Whatever you know, Dhotaka', said the Blessed One, 'above, below, across, and also in the middle, knowing this to be attachment in the world, do not make craving for various kinds of existence.

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1 Reading sahissāmi.
1069. ‘Alone [and] without a support, Sakyan’, said the venerable Upāsīva, ‘I am not able to cross over the great flood. One with all-round vision, tell me an object [of meditation], supported by which I may cross over this flood.’

1070. ‘Having regard for [the state of] nothingness, possessing mindfulness, Upāsīva’, said the Blessed One, ‘supported by [the belief] “it does not exist”, cross over the flood. <266> Abandoning sensual pleasures, abstaining from [wrong] conversations, look for the destruction of craving day and night.’

1071. ‘He whose passion for all sensual pleasures has gone’, said the venerable Upāsīva, ‘supported by [the state of] nothingness, having left the other [states] behind, being released in the highest release from perception, would he stay there not subject [to samsāra]?’

1072. ‘He whose passion for all sensual pleasures has gone, Upāsīva’, said the Blessed One, ‘supported by [the state of] nothingness, having left the other [states] behind, being released in the highest release from perception, would stay there not subject [to samsāra].’

1073. ‘One with all-round vision, if he should remain there not subject [to samsāra], for a vast number of years, [and] being released in that very place were to become cold, would consciousness disappear\(^1\) for him in such a state?’

1074. ‘Just as a flame tossed about by the force of the wind, Upāsīva’, said the Blessed One, ‘goes out and no longer counts [as a flame], <207> so a sage released from his mental body goes out and no longer counts [as a sage].’

1075. ‘He [who] has gone out, does he not exist, or [does he remain] unimpaired for ever? Explain this to me well, sage, for thus is this doctrine known to you.’

\(^1\) Reading *cañetha*. 
1076. 'There is no measuring of one who has gone out, Upasīva', said the Blessed One. 'That no longer exists for him by which they might speak of him. When all phenomena have been removed, then all ways of speaking are also removed.'

V.8. Nanda's Questions

1077. 'People say, “There are sages in the world”', said the venerable Nanda. 'How do they [say] this? Do they say that one possessed of knowledge is a sage, or truly one possessed of a [particular] way of life?'

1078. 'The experts do not say that one is a sage in this world because of view, or learning, or knowledge, Nanda. <208> I call them sages who wander without association, without affliction, without desire.'

1079. 'Whatever ascetics and brahmans', said the venerable Nanda, 'say that purity is by means of what is seen and heard, say that purity is by means of virtuous conduct and vows, say that purity is by means of various [ways], have they, Blessed One, living restrained¹ therein crossed over birth and old age, sir? I ask you, Blessed One. Tell me this.'

1080. 'Whatever ascetics and brahmans, Nanda', said the Blessed One, 'say that purity is by means of what is seen and heard, say that purity is by means of virtuous conduct and vows, say that purity is by means of various [ways], although living restrained² therein, I say that they have not crossed over birth and old age.'

1081. 'Whatever ascetics and brahmans', said the venerable Nanda, 'say that purity is by means of what is seen and heard, say that purity is by means of virtuous conduct and vows, say that purity is by means of various [ways], if, sage, you say they are not flood-crossers, <209> then who, pray, in the world of devas and men has crossed over birth and old age, sir? I ask you, Blessed One. Tell me this.'

¹ Reading yatā.
² Reading yatā.
1082. ‘I do not say, Nanda’, said the Blessed One, ‘that all ascetics and brahmans are shrouded in birth and old age. Whosoever have given up here what is seen, heard or thought and have given up all virtuous conduct and vows, [and] have given up all various [ways], knowing [and giving up] craving, [and] are without āsavas, them indeed I call “flood-crossing men”.’

1083. ‘I rejoice, Gotama, in this utterance of the great seer; well expounded is that which is without acquisitions [which lead to rebirth]. Whosoever have given up here what is seen, heard, or thought, and have given up all virtuous conduct and vows, [and] have given up all various [ways], knowing [and giving up] craving, [and] are without āsavas, I too call them “flood-crossers”.’

V.9. Hemaka’s Questions

1084. ‘If any persons explained to me previously’, said the venerable Hemaka, <210> ‘before [hearing] Gotama’s teaching, [saying] “Thus it was; thus it will be”, all that was hearsay, all that increased my speculation.

1085. I did not delight therein. But you, sage, teach me the doctrine which destroys craving, which knowing one wandering mindful[ly] would cross over attachment in the world.’

1086. ‘Here, Hemaka, in respect of pleasant forms which have been seen, heard, thought, and perceived, the removing of desire and passion is the unshakable state of quenching.

1087. Those who know this and are mindful, [and are] completely quenched in the world of phenomena — and are always calmed — have crossed over attachment in the world.’

V.10. Todeyya’s Questions

1088. ‘In whom no sensual pleasures dwell’, said the venerable Todeyya, ‘and for whom no craving exists, and who has crossed over doubts, of what kind is his release?’
1089. <211> ‘In whom no sensual pleasures dwell, Todeyya’, said the Blessed One, ‘and for whom no craving exists, and who has crossed over doubts, for him there is no other release.’

1090. ‘Is he without aspirations, or is he [still] hoping? Does he possess wisdom, or is he [still] acquiring wisdom? Explain this to me, Sakyan with all-round vision, so that I may recognise a sage.’

1091. ‘He is without aspirations, he is not hoping. He possesses wisdom, he is not [still] acquiring wisdom. In this way, Todeyya, recognise a sage, possessing nothing, not attached to sensual pleasures and existence.’

V.11. Kappa’s Questions

1092. ‘Tell [me] of an island, sir’, said the venerable Kappa, ‘for those who are overcome by old age and death, [like those] standing in the middle of a lake when a very fearful flood has arisen, and proclaim [that] island to me, so that this [misery] may not occur again.’

1093. <212> ‘I will tell you, Kappa’, said the Blessed One, ‘of an island for those who are overcome by old age and death, [like those] standing in the middle of a lake when a very fearful flood has arisen.

1094. This island, without possessions, without grasping, matchless, I call it “quenching”, the complete destruction of old age and death.

1095. Those who know this and are mindful, [and are] quenched in the world of phenomena, do not go into Māra’s power; they are not subservient to Māra.’

V.12. Jatukāṁñi’s Questions

1096. ‘Hearing of a hero who has no desire for sensual pleasures’, said the venerable Jatukāṁñi, ‘I have come to ask the one who has gone beyond the flood [and] is without sensual pleasures. Tell me of the state of peace, omniscient one. Tell me this, Blessed One, as it really is.

1097. The Blessed One indeed dwells having overcome sensual pleasures, as the brilliant sun [overcomes] the earth by its brilliance. One of great wisdom, preach the doctrine to me who am of little
wisdom, so that I may know the abandonment of birth and old age here.'

1098. <213> ‘Dispel greed for sensual pleasures, Jatukaṇṭhi’, said the Blessed One, ‘having seen going-forth as safety. May there be nothing taken up or laid down by you.

1099. Make what [existed] previously wither away. May there be nothing for you afterwards. If you do not grasp anything in between, you will wander calmed.

1100. For one whose greed for name-and-form has completely gone, brahman, there exist no āsavas, by reason of which he would go into the power of death.’

V.13. Bhadravudha’s Questions

1101. ‘I ask the home-leaver, the cutter of craving, the one without desire’, said the venerable Bhadravudha, ‘the joy-leaver, the flood-crosser, the one who is released, the figment-leaver, the very wise one. When they have heard the nāga, [the people] will go away from here.

1102. Various people have come from [various] countries, longing for your utterance, hero. Explain [it] to them well, for thus is this doctrine known to you.’

1103. ‘Dispel all craving for grasping, Bhadravudha’, said the Blessed One, ‘above, below, across, and also in the middle. <214> For whatever they grasp in the world, by that very thing Māra follows a creature.

1104. Therefore knowing [this], seeing in this way this people attached to the realm of death, a mindful bhikkhu would not grasp anything in all the world, which is attached to grasping.’

V.14. Udaya’s Questions

1105. ‘I have come with the desire [to ask] a question’, said the venerable Udaya, ‘to the meditator seated passionless, who has done his duty, without āsavas, who has gone to the far shore of all phenomena. Tell me of the release by knowledge, the breaking of ignorance.’
1106. 'The abandonment of both desires for sensual pleasures and unhappiness, Udaya', said the Blessed One, 'and the thrusting away of sloth, the restraint of remorse,

1107. purified by indifference and mindfulness, preceded by the examination of mental states, I tell [you], is the release by knowledge, the breaking of ignorance.'

1108. <215> 'What fetter does the world have? What is its investigation? By the abandonment of what is it called quenching?'

1109. 'The world has enjoyment as its fetter. Speculation is its investigation. By the abandonment of craving it is called quenching.'

1110. 'How is consciousness stopped for one who wanders mindful[ly]? Having come to ask the Blessed One, let us hear that word of yours.'

1111. 'If a person does not enjoy sensation, internally or externally, in this way consciousness is stopped for him wandering mindful[ly].'

V.15. Posāla’s Questions

1112. 'I have come with the desire [to ask] a question,' said the venerable Posāla, 'to the one [who has] gone to the far shore of all phenomena, who without desire and with doubt cut off, tells the past.

1113. I ask, Sakyan, about the knowledge of one whose perception of forms has disappeared, who has abandoned all corporeality, who sees that nothing exists either internally or externally. How is such a person to be led [further]?'

1114. <216> 'The Tathāgata, knowing all stages of consciousness, Posāla', said the Blessed One, 'knows that [person] standing [in this world], [or] released, [or] destined for that [release].

1115. Knowing the origin of the state of nothingness,¹ [he thinks] “Enjoyment is a fetter.” Knowing this² thus, then he has insight

¹ Reading Ākiṇṇasamabhavan.
² Reading etam.
therein: This is the true knowledge of that brahman who has lived the [perfect] life.'

V.16. Mogharāja's Questions

1116. 'Twice I have asked the Sakyan', said the venerable Mogharāja, 'but the one with vision has not answered me. I have heard that the deva-seer does indeed\(^1\) answer the third time.

1117. [There is] this world, the next world, the Brahma-world together with the devas. I do not know the view of you, the famous Gotama, [about these].

1118. \(217\) I have come with a desire [to ask] a question to the one who has such excellent vision. What view of the world is one to have for the king of death not to see him?'

1119. 'View the world as empty, Mogharāja, always [being] mindful. Destroying the view of one's self, one may thus cross over death. The king of death does not see one who has such a view of the world.'

V.17. Piṅgiya's Questions

1120. 'I am old, weak, with my complexion gone', said the venerable Piṅgiya. 'My eyes are not clear; my hearing is not good. May I not perish meanwhile, [still] ignorant. Teach me the doctrine, so that I may know the abandonment of birth and old age here.'

1121. 'Seeing [people] being smitten in the midst of forms, Piṅgiya', said the Blessed One, '[for] negligent people do suffer in the midst of forms, therefore you, Piṅgiya, [being] vigilant, abandon form for the sake of non-renewed existence.'

1122. 'Four directions, four intermediate directions, above, [and] below, these [are] the ten directions. \(218\) There is nothing in the world which has not been seen [or] heard or thought or perceived by you. Teach me the doctrine, so that I may know the abandonment of birth and old age here.'

\(^1\) Reading va.
1123. ‘Seeing men afflicted by craving, Piṇḍiya’, said the Blessed One, ‘tormented, overcome by old age, therefore, you, Piṇḍiya, [being] vigilant, abandon craving for the sake of non-renewed existence.’

V.18.

This the Blessed One said while staying among the Magadhans at the Pāśānaka shrine. Asked and questioned in turn by the sixteen attendant brahmans, he answered their questions. If, knowing the meaning of each question, [and] knowing the doctrine, anyone were to enter upon the doctrine and what conforms with the doctrine, he would go to the far shore of old age and death. These doctrine go to the far shore, therefore the name of this exposition about the doctrine is “Going to the far shore”.

1124. Ajita, Tissametteyya, Puṇṇaka, and Mettagū, Dhotaka and Upasīva, and Nanda, and Hemaka,

1125. <219> both Todeyya and Kappa, and wise Jatukaññi, Bhadravudha, and Udaya, and the brahman Posāla too, and intelligent Mogharāja, and the great seer Piṇḍiya,

1126. these approached the Buddha, the one of perfect conduct, the seer. They came to the best of Buddhas, asking subtle questions.

1127. Being asked their questions, the Buddha answered them in accordance with the truth. By answering their questions the sage delighted the brahmans.

1128. They, delighted by the Buddha, the one with vision, the kinsman of the sun, practised the holy life in the presence of the one of excellent wisdom.

1129. If anyone were so to enter upon [the doctrine] as was taught by the Buddha [in answer] to each question, he would go to the far shore from the near shore.

1130. He would go from the near shore to the far shore, if he developed the supreme way. This road is for going to the far shore, therefore [it is called] “Going to the far shore”. 
1131. 'I shall recite the going to the far shore', said the venerable Pingiya, 'As he saw it, so the stainless one of great intelligence taught it. For what reason would the nāga, without sensual pleasures [and] without desire, speak falsely?

1132. <220> Well then, I shall expound the beautiful utterance of the one who has left stain and delusion behind, who has given up pride and hypocrisy.

1133. The Buddha, thruster away of darkness, the one of all-round vision, gone to the end of the world, gone beyond all existences, without āsavas, with all misery eliminated, named in accordance with truth, is served by me, brahman.

1134. As a bird leaving a small wood might inhabit a forest with much fruit, so I too leaving those of little vision have arrived [at one of great vision], like a goose [arriving] at a great lake.

1135. If any persons explained to me previously, before [hearing] Gotama's teaching, [saying] "Thus it was; thus it will be", all that was hearsay, all that increased my speculation.

1136. The darkness-thruster is seated, alone, brilliant, that light-maker Gotama of great understanding, of great intelligence.

1137. <221> who taught me the doctrine which is visible, not concerned with time, the destruction of craving, without distress, the likeness of which does not exist anywhere.'

1138. 'Can you stay away from him even for a moment, Pingiya, from Gotama of great understanding, from Gotama of great intelligence, who taught you the doctrine which is visible, not concerned with time, the destruction of craving, without distress, the likeness of which does not exist anywhere?'

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1 Reading nāgo.
2 Reading ajjhapatām.
3 Reading jutimā.
1140. 'I cannot stay away from him even for a moment, brahman, from Gotama of great understanding, from Gotama of great intelligence, who taught me the doctrine which is visible, not concerned with time, the destruction of craving, without distress, the likeness of which does not exist anywhere.

1142. I see him with my mind as if with my eye; being vigilant day and night, brahman. I pass the night revering him. For that very reason I think there is no staying away from him.

1143. My faith and rapture, [and] mind, and mindfulness do not go away from the teaching of Gotama. In whatever direction the one of great wisdom goes, in that very direction I bow down.

1144. <222> I am old and of feeble strength. For that very reason my body does not go away to there. I go constantly on a mental journey, for my mind, brahman, is joined to him.

1145. Lying floundering in the mud, I swam from island to island. Then I saw the fully-awakened one, the flood-croser, without āsavas.

1146. 'As Vakkali has declared his faith, and Bhadravudha and Ālavi-Gotama, in just the same way you too declare your faith. You, Pingiya, will go to the far shore of the realm of death.'

1147. 'Hearing the sage’s word[s], I believe all the more. The fully-awakened one, with deceit removed, without [mental] barrenness, possessing ready wit,

1148. knowing the super-devas, knows everything, high and low. [He is] the teacher who puts an end to the questions of those who are in doubt, [and] admit it.

1149. <223> Assuredly I shall go to the immovable, the unshakable, the likeness of which does not exist anywhere. I have no doubt about this. Thus consider me to be one whose mind is so disposed.'
I. Uragavagga

1-221. For the Uragavagga see Jayawickrama (UCR, VI, 4, p. 249).
1-17. For the Uragasutta see Jayawickrama (UCR, VII, 1, pp. 28-35). Cf. Udāna-v 32.55 foll. and GDhp 81 foll.

The metre of this sutta is Aupacchendasaka, except for 7 where we have a mixed Vaitāliya/Aupacchendasaka stanza (see the note on 7). The metre of pāda d in each verse is defective, and we must either read ivā as Warder (1967, §160) suggested or, more likely, read <t> tacāṁ, with tī- developing < tī-.

For the refrain, cf. Sūyag I.2.2.1:

\[\text{tayā saṁ va jahāi se rayāṁ,} \]
\[\text{iti saṁkhāya muñi na majjaī} \]

"A sage thinks he should leave off sins just as [a snake] leaves off its slough".

1. Pj II 12.20: visatam tī, viṭṭhatam. Pj II 12.23: yathā visatikicchako vejjjo sappena daṇṭho sabbām kāyam phoritvā sīhāma visatam sappavisaṁ mūlākkhandhataca-pataṇuppādānāṁ aññatakehi nānābhesajjehi samyojetvā katehi osadhehi khippam eva vīneyya, evam evam... As Brough states (1962, p. 197), the fact that the author knew that snake-venom spreads through the body does not imply a knowledge of the circulation of the blood. Cf. Socrates' jailer and his knowledge of the action of hemlock.

Since the usual development of the past participles of verbs in -r- in Pāli is -ata, e.g. kata, -uha, -mata, I see no reason to follow Brough's suggestion (1962, p. 197) of reading visāja in the Pāli Dhammapada here. The -d- in G. visada is also unusual, and must have been borrowed from a dialect where the usual development was -ata (see Norman, 1974A, pp. 174-75). PDhp does read visāja (cf. the reading of the B of the Pāli).

It is interesting to note that where Chakrayarty (and Nakatanji) read orapāram (Udāna-v 17.21, etc.), Bernhard reads apāram. I assume that the reference is not to saṁsāra and to the far shore of saṁsāra, but to this world and the next, and the verse was first formulated in a situation where the author was considering this world and the afterlife, rather than the endless stream of saṁsāra. The Buddhists, however, had to make it fit into their system. For the explanations of ora pāra: given in the cities (see Pj II 13.1 foll.) and by modern interpreters see Brough (1962, p. 202).

In pāda a Dhp 222 and Sp 760.19* read yo ve, which would give an even pāda.

2. Pj II 16.25-17: bhisaṇupppham va sarorahan ti, sace virūhan paduma-pupppham viya; vihā ṛṇa, ogayha, paviṣṭvā ti ahu. The city seems to be
taking *sarorūha* as an adjective agreeing with the noun *bhisapuppha*, while I take *sarorūha* as a noun, with *bhisapuppha* as a *bahuviṃśi* adjective. See Norman (1974A, p. 175). I follow Brough in believing that *vīgayha* is < Skt *vīghya* in the sense of “seizing, laying hold of”, which is attested for Skt, but it is noteworthy that the BHS version of this verse (Udāna-v 17.21c and 32.56 foll.) supports the cty with the reading *vīghya*, as does PDhp.

Pj II 16.23–25: *udacchidā ti ucchindati bhaññati vināseti, attakālikānam pi hi chandasi vastamānavacanam akkharaciinākā icchanti*. For *chanda* in the sense of “metre” see the notes on 162–63 455, and cf. 568. Cf. the note on *gāthābandha* in 69.

3. Pj II 17.20–21: *sariṣan ti gataḥ pāvattam, yāva bhavaggā ajjhoththaritvā pihitam ti vuttam hoti.*

Brough (1962, p. 200) has very plausibly suggested that the original reading in pāda b should be *va sosayitvā*, not *visosayitvā*, thus giving a comparison to balance the comparisons in 1–2.4–5. I translate in accordance with Brough’s suggestion. The error (if it is one) is older than the cty, which gives no hint of *va*. It is, however, worthy of note that Udāna-v 32.74b reads *sariṣām śīharavām asosayajñāḥ*. PDhp reads *viśodhayītām*. The fact that these versions read *vi-* shows that the change *va sos-*→*visos-* must have taken place at a very early time when, or in a dialect where, ś was still pronounced. This gives an example of palatalisation by a following palatal sound in another word, which I found difficult to exemplify in my treatment of the palatalisation of vowels in MIA (Norman, 1976A, pp. 339–40 and note 64). For other examples of palatalisation see the notes on 119 208 281 325 366 390 400 463–66 665 688 779 784 785 796 824 830 832 895 904 980 1103 1104.

4. Morris (1887, p. 136) suggested that *udabbadhi* should be understood as *udabbahi*, from the root *vrh*- “to extirpate”, although PED (s.v. *udabbhaddhi* [sic]) prefers a derivation from *ud + vadhi*. The G. version reads *udavahi*, and Brough (1962, p. 199) agrees with Senart that this confirms Morris’ conjecture. Brough points out that *-v-* in the G form indicates *-b-* in the original version, and *-bb-* in the Pāli version may either indicate *ud-abrah-*, or be an analogical formation. In 583 *udabbahe* occurs; this is taken by PED as the optative of *ud-brh-*. This must be related to *udabbadhi*. The form with *-a-* shows that the root must be *ud-ā-brh-*, not *ud-brh-* as PED states. The doubled *-bb-* may show the development of a long vowel and a single consonant to a short vowel and a double consonant (abbreviated as VC/VCC), or it may come from the stronger grade of the root (cf. Pāli *brahant* and Skt *brhat* from the homonymous root *brh*- “to grow strong”), but there is some evidence that *-r-* was sometimes “restored” in the weak
grade forms of these roots, e.g. brūhei < *būhayati (cf. Pkt būhei) < Skt br̥hāhayati. Cf. abbahe 334 592; abhūha 593 779; abbuyha 939.

For other examples of the VC/VCC alternation see -inn/-in- 44; -desi/-dessi 92; nyātihitiyati 580; *timīṣatimissā 669; ādiyati ccalādiyati ca 785, and WD, p. 99 (ad Dhp 148).

5. Pj II 19.29: sārān iti niccabhāvan attabhāvan vā. Pj II 19.30: pupphaṁ iva udumbarasī ti, yathā udumbara-rakkhesu pupphaṁ vicinānto esa brāhmaṇo nājihogamā, evaṃ .... The simile of the fig-flowers to illustrate rarity is common in Indian literature. It occurs elsewhere in Pāli at Vv 50.17 (dullabhāyaṁ dassanāyā pupphaṁ udumbaraṁ yathā; yathā nāma udumbare bhavān pupphaṁ dullabhādassanāṁ kadācid eva bhaveyya, evaṅ ...). Vv-a 213.32, Ap 479.8 (udumbarakaṇḍaṁ va ... dullabhāṁ loke-nāyakaṁ; udumbarakaṇḍaṁ vā ti udumbararukkhe pupphaṁ dullabhāṁ dullabhāppattikam iva. candamahi sasakāhā yathā ti candamandale sasakēkāhā sasarāṇāṁ dullabhāṁ iva, Ap-a 488.26). It is also found in BHS: tadyathā mahārāja udumbararūpamā kadācit kariicit lokē utpadyate, dullabhārdarśanā hi vatsa rathāgata, arhantām samyak-
sambuddhāḥ tadyathā udumbararūpamā (Divy 19.14), udumbarasāya yathā puspaṁ dullabhāṁ kadācid utpadyati loke mānava (Mvu I 233.19), udumbaraṁ iva kusumāṁ na hi sulabhārdarśanāṁ sambuddhāḥ (Mvu I 279.3), puspaṁ iva udumbaraṁ vane bhūdhā (Mvu III 62.3), yo nādiyogamad bhavesu sārāṇ bhuddivā puspaṁ udumbarasya yadvat (Udāna-v 18.21), udumbarāṁ puspaṁ ivātidullabhā (Suv. 247), samyak-sambuddhā loke utpadyante tadyathā udumbararūpamā (CPS 8.6). A comparable phrase is also used by the Jains: udumbara-pupphaṁ iva dullaha (Nāyā I.1.127 = Sutt 1.960; I.1.31 = Sutt 1.966; Bhag 9.33 = Sutt 1.600; Rāy 61 = Sutt II.87). The compound umbara-uppha is quoted (DNM I.119) in the sense of abhūtabhūtayāyaḥ “unreal fortune” (see Norman, 1966, p. 76). A similar comparison is also made in brahmanical Skt, cf. udumbarāṇi puspaṁ svetavarnam ca vījasam matsyapādam jale paśyten na nārihrdayashītām (Bōhlingk. 1870–73. 7490). The point of all these comparisons is the apparent failure of the glomerate fig (Ficus racemosa, Linn., glomerata, Roxb.), and indeed all figs, to produce flowers, a phenomenon recognise by its descriptions as apuspā “not flowering” and apuspaphala(da) “bearing fruit without flowering” (MW, s.vv.). The phenomenon is also referred to in the modern languages, e.g. Bengali tumī dhunur phut haiyachā “you are become a fig flower”, used of friends who have not been seen for a long time (quoted by Mitra, 1881–86, p. 169 note 48) and Marathi umbarācēm phāla (= adbhūta). Mahārāstrāśabdakosā, Poona 1932, s.v. umbara. Professor R.A. Wisbey of King’s College London informs me that R.M. Rilke also refers to this phenomenon in his Duino Elegies (6.2). The use of the simile clearly arises from the fact that, as
Emeneau (1949, p. 345) states, the Indians seem not to have understood that the inflorescence of the genus Ficus is in the form of crowded compact clusters of flowers placed inside a fleshy stalk, i.e. the flowers are inside the fig. They consequently believed that fig trees, unlike other trees, fruited without flowering. See Norman (1913).

6. Pj II 20.23-27: yā esa sampattivipatti-vuddhīhīṇi-sassatauccheda-puñña-pāpavasena iti-unekakkāra bhavabhavata vuccari, cauhi pi maggehi ... tam itibhavabhavataḥ ca viivatto ti evam attho nātabbo. For the rhythmical lengthening in bhavabhava cf. 496 776 736 801 877 901 1060 1068, and see antāha 934 1053 1066 and EV I, p. 220 (ad Th 661).

In pāda b we should read iti- m.c.


Pj II 21.7-8: vidhiṣiptā bhūsam dhīśiptā santāpīta, dadāhī ti attho. For the root dhīp- cf. 472 475 and see EV I, p. 196 (ad Th 448). Pj II 409.28 (ad 472) glosses: vidhiṣiptā ti, dadāhā.

Pj II 21.8-13: suvikappatā ... evam arahattamaggena asesā chinna, chinnaṃ hi kappiteni ti vuccati, yathāha “kappitakesamassā (Ja VI 268.27)” ti evam attho datthhabbo. PED (s.v. vikappita) is reluctant to accept kappita in the sense of “cut”, but it is hard to see why. Skt has the root klp- “to trim, cut” (see MW [s.v.]) and also the equivalent of the phrase quoted by the cty, klpita-keśa-nakha-śmaśru. Skt (lex.) also has kalpani “scissors, shears” (see MW, s.v.); and Pkt has the equivalent kappaṇ, as well as kappio (< kalpita) “sheared” (Utt 19.62). Cf. also among the meanings given at Pj I 116.3: “alakato kappitakesamassā (Ja VI 268.27)” ti evam-ādiṣu chedanaṃ.

Pāda a is Vaitāliya; pādas bcd are Aupacchandasaka. Although mixed Vaitāliya/Aupacchandasaka stanzas are common, it is possible that Brough (1962, p. 205) is correct in his suggestion that we should read vidhiṣiptā<se> here. It must be noted that, if this is a mistake, it is a very old one, for the BHS version (Udāna-v 32.77) also has a Vaitāliya pāda.

For other examples of nominative plural forms in -āse see samihaṭāse 74 369, paccaye 15, upāsakāse 376, cutāse 774, avitatanāse 776 901, sitāse 791, paṭicchidāse 803, paṁha-vimamsakāse 827, paṇḍīṭase 875 876, samkhādhammāse 1038, sammya-brahmanāse 1099-98. There can be no doubt that -āse is derived from Vedic -āsas (Geiger, 1994, §79.4), and -e or -as is an Eastern form, sometimes called a Māgadhism. The same ending may be seen in Asokan viyāpāse, although other explanations have been given of this form (see Bloch, 1950, p. 59 and Alsdorf, 1960, pp. 256-60). The expected non-Eastern form -āso (not quoted by Geiger), is to be found in samuppiḷavāso 670, and a development from this can probably be seen in
the BHS vocative plural ending -aṁho (BHSG, §8.88), Ap. -aṁho and Mg -aṁho (Pischel, 1900, §367), although the particle ho has been seen here by some (Pischel, 1900, §372), and in the Sinh. Pkt -aṁho-ahu (see Geiger, 1938, §95.2). It would seem better to separate the ending -aṁse from the Aṅga nominative plural masculine ending -aṁ, following Pischel (1900, §367), since the latter, found also in the form -aṁyo in BHS (BHSG, §8.82) is borrowed from the nominative plural feminine, where it is formed on the analogy of -aṁyo from -i stems. Pj II 23.13-17 explains the ending -aṁse as follows: samuḥatāse, samuḥatā iṣṭe eva attho, paccattabahuvacanassa hi ‘sa-kārāgamanaṁ icchauti saddalakkhagā-koviḍā’, aṭṭhakathācariyā pana ‘se ti nipāto’ ti vanṇayanti; yaṁ ruccati, taṁ gahetabbaṁ. PDhp 414 reads samuḥatāssa, presumably taking the received se as the pronoun asa or the particle (a)ssa < Skt sma. PPE (s.v. paccatta) states that paccatta means the accusative case. This is an error for the nominative. It is also nominative at Pj II 303.11 where PED again says it is accusative. See the note on 270.

For other Eastern forms see rś. 29, sinṇa 44, accusative plural masculine in -aṁni 45, yoh 100, bhikkhave 280, velvo 333, nominative singular in -e 233 427 43I 453, e mistaken as -o 659, locative/instrumental plural in -ehi 659, bhūnahu 664, visenī 793 833 914 1078, nominative plural masculine in -aṁni 872, and see Lüders (Beob., §1) and WD, p. 69 (ad Dhp 32).

For other features of the Aśoka inscriptions see the notes on 18-19 20-21 45 560 968.

8. Pj II 21.14: yo nāccasāri tī yo nātidihi, na paccasāri tī na ohiyyī. For a discussion of the meaning of pāda a see Brough (1962, pp. 201-4) and Norman (1974A, p. 174). I suggest reading the simplex and the causative forms of the verb, both combined with the prefix atī-. The suffix atī- is found in both verbs in Bernhard’s edition: nātyasaram na cātyaśāyam. If the suggestion is correct that we should read nāccasārī m. c., then there is no need to follow Warde (1967, §224) in seeing the amphibrach - - - in this pāda. Here and in 9-13 I read yo nāccasari na p’ accasārī, which gives the correct metrical length, and I translate accordingly. My suggestion for reading -a- is supported by Bernhard’s reading nātyasaram (Udāna-v 32.55). Nakatani’s reading n’ etyasari (32.46/55), and PDhp 411-12 which reads yo nāccasari na preccasārī. For the third singular ending -i for a causative verb, cf. avedi = avesedi (Ja IV 35.3, glossed jānāpesi, 35.11’) and see BHSG §38.32 and the note on 378.


9. For the use of the locative loke after nātvi, cf. muddhāni muddhāpāte vā nāṇaṁ 987 and see PED (s.v. nāṇa), PTC (s.v. nāṇa), MW (s.v. jñā-), and
14. For the nominative plural ending -āse in samāhārasa see the note on 7. For the development of -āh- < -uddh- see Geiger (1994, §28), Lüders (Beob., §110), and Alsdorf (1975, pp. 110-16). In pāda b we should read a<ś>kusalā m.c.; cf. 369 and PDhp 414 akkuṣalā.

15. Pj II 24.15: yassa daratā ti etihā pana pathamupannā patham- uppamna kilesā pariñāhathena darathā nāma, aparāparuppanā kilesā jātattā darathajā nāma.

For the nominative plural ending -āse in paccayāsee the note on 7.


Pj II 25.4: hetū yeva hetukappā. This explanation is presumably meant to preclude the usual meaning “like, resembling” for kappa. See the notes on 35-75 and p. 18.10.

<3> 17. Pj II 25.7: Ighabhāvato anigho. kilesadukkhasāthassa Ighassa abhāvena anigho akosi. Pj II 590.8 (ad 1048): anigho ti rāgadī-ighavrāhito. Nidd II 65.11: anigho ti rāgā nigho doso nigho mohe nigho ... yass e te nighā paṭinā ... so vuccati anigho. See EV I, p. 236 (ad Th 745) and EV II, p. 172 (ad Thī 91). Here the metre requires anigho; see CPD, s.v. anigha and BHSD, s.vv. nigha and nīgha. The short -i- is probably confirmed by AMG anīha, which occurs at Sūyag I.2.1.13, where it is glossed: tapaṁsamayā pariṣahasahāne vānigūhitabalaviyāḥ; at Sūyag I.2.2.30 where it is glossed: snihyaś ēti snihah na snihah asniḥah, yadi vā, pariṣahasātārṣa niḥanate ēti nihaḥ na niho niḥah, upasargair aparājītaḥ; at Sūyag I.8.18 where it is glossed: niḥanante prātīnāḥ sammāre yayā sā niḥā — sāyā na vidyate sā yasyāśān anīho māyāprapaṇcarahitaḥ; at Sūyag I.6.42 where it is glossed: amāya ētāvā niḥanate ēti niho na niho niḥah, pariṣahas ēpīdītā yadi vā nihaḥ bandhanaih asniḥah ēti niḥārāḥpabandhanahitaḥ; at Ayār I.4.3.135 where the cty gives three explanations: (1) from Vhan- (paṇishehiṁ nihaḥ; karmabhir niḥanate ēti nihaḥ), (2) from Vsnih- (snehabhāvād rāgī), and (3) from Vni-dhā- (appānaṁ samjambhavesu niheii) [see Schubring (p. 87)]; at Dasav. 10.1.17 where it is said to be from Skt *āνिहाः “without fraud”. Andersen (1907, p. 144) draws attention to Skt (lex.) niṣha “sin”, and if this word genuinely exists then it would obviously provide an excellent etymology for anigha “sinless”. Alternatively, we could see a
derivative from विन-हन-, i.e. निग्धा (although MW gives no suitable meaning), parallel in form to पाठ-पाठ, so that अनिघा would have much the same meaning as अपातिघा. Thirdly, we might follow PED in seeing a connection with Skt विधा, i.e. रघा “violence, passion”, *आरघा “without violence, without passion”. Morris (1891–93, p. 41) suggests a derivation < निग्धा “dependent”. This suggestion does not seem very attractive.

Pj II 25.15-18: tathā “कत्मे पाणिका सल्ल: रागसल्लो दोसाल्लो मोतसल्लो दिऀत्तिसल्लो” (= Vbh 377.19-21) ti vuttaṁ pañcannya sallānaṁ vigatattā visallo.

Brough (1962, p. 200) draws attention to the fact that the relative clause in pādas ab has no finite verb. The BHS equivalent (Udāna-v 32.76) agrees in reading prahāya. Alsdorf dealt with a similar problem in AMg (vippajhāya in a relative clause in Sūyag I.4.1.1) by assuming the change yāi, and by restoring vippajhāi. Such a change could only be acceptable here if it could be shown that the Pāli recension is based upon a Pkt which formed its third singular present indicative in -ai.

18-34. For the Dhamiṣyasutta see Jayavickrama (UCR, VIII, 2, pp. 88–92). He calls it a “pastoral ballad”.

The first twelve verses form a dialogue between the Buddha and the farmer Dhaniya. The verses fall into pairs, with Dhaniya first expounding the benefits of the farmer’s life, and the Buddha then replying in a punning way to point out that his own existence is preferable. The fact that 21 does not form a reply to 20 probably indicates that two verses have been lost, one of them the original reply to 20. The present 21 seems to include both speakers’ statements, which probably means that half of the original verse by Dhaniya and half of the verse by the Buddha have been combined to make one verse.

For the refrain आहा चे पाठिहयसि, पवासा देवा see EV 1, p. 135 (ad Th 51–54). The ending -asi (probably a development from patthaya) is m.c. Pj II 28.28: devā ti megham ālapati. The word “rain” is used in a punning way. When Dhaniya refers to rain he is talking about physical rain. When the Buddha uses the word he is speaking metaphorically: rāgādikēsāvassan (Pj II 31.20).

Except for 18-19, the metre of this sutta is Vātāliya or mixed Vātāliya/Aupacchanasaka. A few pādas require slight emendation to make them scan correctly: (a) by shortening syllables: 28a 30b; (b) by lengthening syllables: 24a 31b 32c; (c) by excluding syllables: 28b 29c 31d; (d) by reading *m for *m before vowels: 20c 31b 31c; (e) by disregarding a nasal for scansion purposes: 22b 23b 28c 29c 32b. Other pādas show a syncopated opening: 24b 26b and 27b show syncopation as they stand; 22b 23b and 24a show syncopation after emendation.
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18–29. The words iti Dhamyo gopto, etc., are hyper-metric and are therefore presumably additions to the text. I assume that they are reciter's remarks (see EV I, p. 242 [ad Th 824]). The city makes no such comment here about the phrase, but on iti Māro pāpinā (33) it states (Pj II 44.19): saṅgītikārāṇam etam vacanam. sabbañihāsu ca ādiśāni, which would therefore cover this context too.

Reciter's remarks also occur during or after 33–34 83 84 85 153–63 168 169 355 360 459 487 488–89 505 506 509 510 511 513 514 518 519 523 524 528–29 533 534 554 555 557 567 600 701 716 814 815 837 838 839 840 841 849 914 916 934 954 955 963 975 1032 1033 1034 1035 1036 1040 1041 1043 1044 1045 1046 1047 1048 1049 1050 1053 1055 1061 1062 1066 1068 1069 1070 1071–72 1074 1076 1077 1079–82 1084 1088 1089 1102 1103 1105 1066 1112 1114 1116 1120 1021 1123 1131. On a few of these the city states that the saṅgītikāras are responsible. See the notes on 33–34 153–63 355 459.

18–19. In both of these verses pāda a is Trīṣṭubh, pādas bd Aupacchand-asaka, and pāda c Vaitālīya. In 19a there is resolution of the fifth syllable. For the puns on pakkodonalakkodhano and duddakhīrolvigatakhilo see Lüders (Beob., §85). For puns which disregard the aspirate see EV I, p.218 (ad Th 639). The metre is better if we read vīgata-khīlo, which then gives the required word khila. Doubtless the form developed under the influence of -khiro in 18a, but it would be preferable to read khiro m.c. The pun, which ignores the difference between -i- and -i-, was presumably first made in an Eastern dialect where r- became i-. The word ākkođhana, as applied to the Buddha, is discussed at Mīl 186 foll.

The presence of the word eka-ratti-vāso (“staying for one night”) in 19b makes no sense unless 18b similarly includes something which can be taken as referring to a period of time. I would suggest that an earlier form of the verse had the word samāsa-vāso in place of samāna-vāso. Both words would have the same meaning (“dwelling together”), but samāsa could also be understood as having the meaning “six months”, to which the Buddha’s “living for one night” would make an appropriate response. It is possible that samāsa was replaced by samāna because of the presence of the word samāniyā in 24b. The words perhaps evoked a memory of the compound samānasamvāsa at Dhp 302. The usual Pali word for “six” is cha, but we find sa- in sāham “six days” (Ja VI 80.7 = chaḍivasamattā, 80.21) and in saḷ-āyatana “six spheres of sense”. Cf. Aśokan āsaṃmāsika “up to six months old”, saḍuviṣati “26”, and sopamā “56”, and Gāndhārī 50 (Burrow, 1937, §89). For other Aśokan features see the note on 7.

Pj II 29.8-11: channā kuṭi ti, kāyadukkhāgamapaṭighātaṁ, āhito aggī ti, yasṁā gopālakā parikkhepadhimadāru-aggivasena tayo aggī karonti, te ca tassa gehe sabbe'katā, tasmā sabbadisāsu parikkhepagginā sandhāya āhito aggī ti. This is probably a reference to the householder’s three fires. There is a pun upon the meanings of kuṭi. Pj II 31.4-10: kuṭi ti, attabhāvo, attabhāvo hi tam tam athhavasaṁ paṭicca kāyo ti pi guhā ti pi deho ti pi sahado ti pi nāvā ti pi ratho ti pi dhajo ti pi vammi ko ti kuṭi ti kuṭikā ti pi vuccati, idha pana kaṭṭhādini paṭicca gehanāmiṁ kūti viya atithi-ādini paṭicca samkhaṁ gattatā kuṭi ti vutto. See also EV I, p. 117 (ad Th 1). The word “fire” is also being used in a punning way, for it can also be used of the fires of rāga, dosa and moha. Cf. tayo aggī: rāgaggi dosaggi mohaggi, D III 217,19; apare pi tayo aggī: dhuneyyaggi gahapataggi dakkhineṣu aggī, 217,20-21. Pj II 32.7-11: nibbuto ti, upasanto; gīni ti, aggī, yena hi ekādasavidhena aggīnā sabbān idam ādittam, yathāha: “ādittam rāgaggini” ti viṭṭhā, so aggī Bhagavato Bodhimūle yeva ariyamagga-salilasekena nibbuto, tasmā nibbuto ti gīni ti āha. See Jayawickrama (UCR VIII, 2, p. 91).

20-21. Although no-one seems to have commented upon the fact, it is clear that 21 is not the expected response to 20, and we must assume that the true opposite to 20 has been lost. The lost verse presumably gave some punning reference by the Buddha to insects and cattle in lush pastures. It would seem that 21, as it stands, contains portions of both Dhamiya’s statement and the Buddha’s reply, since pāda c seems to contradict pāda a. It seems likely that pāda a is part of Dhamiya’s statement: he does not worry about the fields being flooded if the rains come, because he has prepared a bhisi (“float”). Pāda b was probably uttered by Dhamiya too, referring to the actual crossing of the river, with vineyya as an absolute (oghām irivā atikkamma, Pj II 35.13-14), doubtless going with a finite verb, now lost, in pāda c. The first line of the Buddha’s reply is lost. It probably said something about hearing the dhamma, and the remainder of the verse tells how a person who had the dhamma as his bhisi would cross to the far shore, and would overcome the flood (of the saṁśāra): oghāṁ kāmoghādi-cattubbidham oghām. The second pāda of the Buddha’s reply was presumably the same as Dhamiya’s, which would help to explain why the two verses became telescoped together. In the Buddha’s version, however, vineyya would be an optative. For the formal identity of the optative and the absolute see the notes on 58 590. Since such a person would cross by means of the dhamma, he has no need of a bhisi. The metaphorical use of the word bhisi is well known to the city:
maggo pajo patho anijasa vatamahana\nnava utaratsetu ca kallo ca bhisi saukamo
addhavanam pabhavo c' eva tatha tatha pakkasito

(Pj II 34.26-28).

Pali makasa shows metathesis of consonants from Skt ma\{aka\} (see CDIAL 14742). For other examples of this phenomenon see bh\{h\}\{h\}\{h\}\{h\}hi\{h\}\{h\}\{h\}\{h\}hi\{h\}is 719. -m\{a\}nasam\{-i\}\{a\}sanam 810, ojaval\{a\}vaja 945. For other examples in Pali see savati (Th-a vasati) Th 316; rase (v.l. sare) Th 738; kasa\{a\}ta (< saka\{a\}ta, see PED s.v.); pava\{u\}\{u\}\{u\}\{u\}\{u\}v\{u\} (see PED s.v. and von Hin\{u\}ber [1972, p. 199]); up\{a\}han\{a\} (< *up\{a\}nah\{a\}, see PED s.v.); the frequent changes of pari\{a\} (> p\{a\}ir\{a\}, and kori\{a\} > k\{a\}y\{a\}r\{a\}; L\{u\}ders (Beob., § 105) quotes niy\{a\}sakam\{a\}m for nissa\{a\}yakam\{a\}m, and parik\{a\}ti for pak\{i\}r\{a\}ti, in his discussion of va sayati < sa sayati < sa vrajati; see Brough (1962, p. 218). See also Geiger (1994, § 47). From the A\{s\}okan inscriptions we can quote pava\{a\}sati at K\{a\}lsi in RE IX(M) where the other versions have prasava\{t\}i, and kam\{a\}cha < *kap\{a\}cha for kachapa in PE V(B). See Norman (1967, p. 28). For other A\{s\}okan features see the note on 7. For Pkt we can quote \{v\}\{a\}n\{a\}ras\{a\} < \{v\}\{a\}r\{a\}n\{a\}st (Pischel, 1900, § 354). Note also ur\{a\}\{r\}\{a\}\{r\}\{a\}dara (Pischel, § 254), kar\{a\}r\{a\}l\{a\}kadara. Ut 18.54 pari\{a\}\{\v\}\{a\}vase (cty pariv\{a\}\{s\}ay\{e\}t; pariv\{a\}\{s\}aye[RFG]); Insler suggests c\{a\}p\{a\}j\{a\} < pacala (1967, p. 258).

In 20c we should read saheyyum m.c. for saheyyum.

<4> 22-23. It is probable that Gopi is here merely the feminine of gopa, not the wife's name. About gopa Pj II 28,18-20 states: yo hi attano gavo p\{a\}le\{i\}ti, so gopo ti vuccati, yo par\{e\}sa\{m\} \{v\}etanena bhato hut\{a\}, so gopalo; aya\{m\} pana attano ye\{v\}a, tena gopo ti vut\{o\}t. The parallelism between Gopi and citta\{m\} is clear. The fact that 23b has a past participle paribh\{a\}vita\{m\} suggests that 22b should also have a past participle, and if this is so, then sanv\{a\}si\{\v\}y\{a\} must stand for sanv\{a\}si\{\v\}ita. It is presumably a trace left over from an earlier version of the sutta in a dialect where not only did -r- and -l- coincide, but also intervocalic -r- became -y-. The cty explains: cirak\{a\}\{l\}am Saddhi\{m\}a vasamana\{\{h\}\{h\}\{h\} kom\{a\}rabh\{a\}vato pabhutti ekato vaddhit\{a\}, tena parapurisa na j\{a\}n\{a\}\{i\} ti dasseei. The presence of the word vaddhit\{a\} suggests that the tradition which the cty was following was taking san\{a\}v\{a\}si\{\v\}ita as a past participle. The word paribh\{a\}vita occurs in Sanskrit in the meaning "enclosed, contained", and the translation "my mind is enclosed within me" would make a suitable parallel to "my wife has dwelt with me".

In 23c pana seems to have the sense of pana "moreover". Cf. 690.

L\{u\}ders quotes san\{a\}v\{a\}si\{\v\}y\{a\} (Beob., § 89) as an example of Eastern ya replacing ka in Pali (for other Eastern features see the note on 7). There are other examples of this: Sabhi\{\{a\}\{\{a\}\{\{a\}k\}a\} for Sabhi\{\{a\}k\}a pp. 91 foll.; Kok\{a\}li\{\{a\}\{\{a\}k\}a for Kok\{a\}li\{\{a\}k\}a pp. 123 foll., sayalsaka 695, M\{a\}g\{a\}ndiyalM\{a\}k\{a\}ndika 835-47, but
since the parallel verse (23) has paribhāvita, i.e. a past participle, it is more likely that samvāṣiya stands for samvāṣita. For the klīly alternation see the notes on 223 420 669 953 and EV I, pp. 136 and 209 (ad Th 57 547), EV II, p. 70 (ad Th 43), and WD, p. 103 (ad Dhp 162). For evidence of a pre-Pāli dialect where -k- and -t- developed > -y- see Norman (1980, p. 177) and Mayrhofer (EWA [s.v. maireya]).

In pāda b of 22 and 23 we can improve the metre by reading dīgharatta(m), as Andersen suggests (1935 p. 129), compounded with the following past participles. The pādas then show a syncopated opening.

24–25. The fact that the whole of the Buddha’s reply in 25 is concerned with Dhaniya’s statement in 24a, and there is no parallel in 25b to Dhaniya’s comment about his sons in 24bc (whereas we might have expected some comment upon the lines of 23bc), suggests that once again a verse has disappeared, and two verses, dealing with sons and wages, have been telescoped together. The Buddha’s reply in 25a is clearly the counterpart of Dhaniya’s statement in 24a, and we should therefore have expected two more pādas in 24 devoted to a statement about being a bhāta(ka) and earning bhitti, to serve as the basis for the Buddha’s reply. The inclusion of the word nibbīthena in 25b suggests that this word, or some other part of the verb nibbisati, was in 24b and a pun was intended upon the two meanings of the verb. The ctv states: yasmā nibbīthena carāmi sabbaloke aham hi Dīpaṃkarato yāva bodhi tāva sabbāññutaṇānassa bhato ahoṣiṣa, sabbāññutaṇatto pana nibbīthika-nibbiso rāja-bhato viya ten’ eva nibbīthena sabbāññuṭhāvena lokuttarasamādhi-sukhena ca jīvāmi (Pj II 38.27–30). I have, however, suggested elsewhere (EV I, p. 141 [ad Th 78]) with reference to the word nibbiṭha that it has the two meanings “earnings” and “expiation”, and the word-play upon these two meanings would make excellent sense in this context.

The ctv explains: samāniyā ti sannihiti avippavutthā (Pj II 38.14–15), which seems to be taking samāniyā as a past participle, but I prefer to follow PED in taking it as the equivalent of Skt samānīyā (“equally, jointly, together”; see MW, s.v.), i.e. as an adverb. The meanings given in PED are not so appropriate.

In 24a we should read attaveṭanābhato for attaveṭanabhato m.c., as suggested by Andersen (1901, p. 128) and accepted in Pj II p. 650. The pāda then shows a syncopated opening. In 24 pāda b shows a syncopated opening.

26–27. These two verses have caused difficulties for translators, since one is merely the direct opposite of the other. The fact that Pj II 39.16–17 gives an explanation for idha in the exegesis of 26: idha mayham gomandale, as well as in 27: idha anāhākaṃ sāsane (Pj II 39.20; for this meaning of idha
see the note-on 775), suggests that we should read the word in both verses. This would give a sharp contrast between “here” in 26c meaning “in my herd” and “here” in 27c meaning “in my sāsana”. This would be very appropriate in the context of the dialogue between Dhaniya and the Buddha, where the Buddha’s replies to Dhaniya are frequently based upon word-plays, using Dhaniya’s words in a Buddhist sense or context. The reading of ca for dha would then be an example of the scribal confusion between the akṣaras ca and dha. For other examples of the cālīda alternation see EV II, p. 57 (ad Thī 7) and WD, p. 126 (ad Dhp 267). If we read ca, then we should assume that i in gavampati is m.e. If we read dha for ca, then we have the sandhi of -i + i- > -i-

In 26 pada b shows a syncopated opening. In 27 pada b shows a syncopated opening (despite Pj II p. 691, s.v. godharāṇiyo, no change is needed).

Dhaniya lists five categories of cattle, and the cty explains: vasā ti, adamiṭṭavuddhavaca, dhenupā ti dhenum pivanta tarunavacchakā khiradāyikā vā gavō, godharāṇiyo ti gabbhānyyo, paveniyo ti vayappatā balivadehi saddhima methunapathanagavo. The cty is undecided about the meaning of dhenupa, but in 28 it is stated that “even the dhenupa cannot break the ropes”, which implies that they are the strongest, except for the bull.

The cty explains the Buddha’s use of the same five categories in his reply as metaphorical: adamiṭṭhena yuddhāṭṭhena ca vaṣāsamkātā pariṣuṭṭhāna vā, tarunavacchake sandhāya vaṣānam, mulaṭṭhena khiradāyinio sandhāya paggharanāṭṭhena vā dhenapāsāmkhaṭā anusaya vā, paṭisandhi gabbhadhāranāṭṭhena godharini-samkhātā puṇṇāpuṇṇā<ṇā>ñābhisamkhāra-cetanā vā, samyoğapathan’-aṭṭhena pavenisamkhaṭā patthanapathanā vā, adhipacc’-aṭṭhena pabbāgam’-aṭṭhena seṭṭh’-aṭṭhena ca gavampati-usabhhasamkhātam abhisamkhāra-vaṣānam vā n’ anthi (Pj II 39.20-28). See also Collins (1982, p. 205).

The solution to the problem is, however, probably simpler than that. In the Kassaka-sutta of the Saṃyutta-nikāya (S I 114.26-116.13), Māra appears in the guise of a ploughman and asks the Buddha if he has seen his oxen. The Buddha asks him what oxen have to do with him, and Māra replies that the organs of sense and their objects belong to him. The Buddha states that where there are no senses and no objects of sense there is no way for Māra. This exchange makes it clear that there was a metaphorical usage of the word “cattle” in the meaning “senses”. The Pāli grammarians recognised this, and Aggavamsa states: gavo vā cakkhaḍīn’ indriyāni (Sadd 241.20-21) and: gavo cakkhaḍīn’ indriyāni caranti ettha ti gocaro (241.18). The word is quoted from later Sanskrit in this meaning (see MW, s.v. go, where the meaning “an organ of sense” is quoted from the Bhāgavata Purāna), and in a medieval Jain text there is reference to the five balidda (= Skt balivarda) as
the senses. See Hiralal Jain (1933, p. 14, verse 44), and the French translation by C. Caillat (1976, p. 73). The five categories of cattle mentioned by Dhaniya are therefore used very appropriately by the Buddha as the equivalents of the five senses.

<5> 28. The contrast between the cowherd making strong fetters to bind his cattle, and the Buddha breaking the bonds which bind him to rebirth is so clear as to require no comment. Pj II 40.6-7: nikhāta tī ākoṭetvā bhūmīṁ pavesīta khuddakā, mahantā khaṇīrā ṭhāpitā.

For the form of sakkhīnti, cf. dakkhīnti p. 15.21, gacchīsi 665, and dakkhīti 999. For such future forms in -i-, whether by the samprasāraṇa of ya to i, or with palatalisation by -y-, see Norman (1958, p. 45 and 1976A, p. 331). Cf. the suggestion of reading bhāhisi in 719. See also Lüders (Beob., § 149 note 2).

In pāda a we should read nikhatā for nikhatā m.c. (cf. Prakrit khaya < *khata). In pāda b we should read su-saṇṭhā for su-saṇṭhānā m.c., as suggested by Andersen (1901, p. 128); cf. Skt saṁsthā, which means “shape, form, quality, property, nature” (see MW, s.v.). In pāda c we should read sakkhīti(n)ti m.c.

29. For the rī alternation in dālayitvā see Lüders (Beob., § 39), EV I, p. 258 (ad Th 967), WD, p. 86 (ad Dhp 91), and cf. sandālayitvā 62 74; palāyati 129; paligunjhita 131; anālambha 173; antalikha 222 688; ākhasā 244; luddha 247; vipallāsa 299; padālita 546 572; paleti 585; paligha 622; palipatha 638; kulala 675; paleti 831 1974 114. The replacement of r by l is an Eastern feature. For other Eastern features see the note on 7. For the thr alternation see ruppatam 331; kira 356; ruppa(n)ti 767 1121; rajassira 980.

Cf. apūtikam bandhanam, M I 450 8.

Pj II 40.24: ra-kāro paddasandhipkaro. For sandhi -r- see Geiger (1994, § 73:3), EV II, p. 54 (ad Th 3), and WD, p. 144 (ad Dhp 338). For examples see vutti-r-esa 81 480; puna-r-eti 152; thumbho-r-iva 214; puna-r-āgami 339; dhi-r-atthi 440; aragge-r-iva 625; sāsappa-r-iva 631; att-r-iva 679 680 683; sarada-r-iva 687; haṃsa-r-iva 1134; Cf. also sikhi-r-iva Ja V 445.25; nadi-r-iva Ja V 445.26.

In pāda a -a in cherva is m.c. In pāda c we should read pun[a] for puna m.c. and upessa(m) m.c.

30. Fausboll does not number this verse in his translation, although he does in his edition. Consequently all his verse-numbers in the translation differ hereafter by one.

Pj II 42.3-4 states that this verse is due to those who held the Council: ten' āhu saṅgītikāra. This implies that the tradition of the bhāṇakas ("reciters") did not believe it was an original part of the sutta. It forms,
however, a logical conclusion to the refrain which is repeated at the end of each verse, inviting the rain to come. The following pair of verses tells how Dhanīya and his wife came to the Buddha as a refuge, which implies that the rain, i.e. the metaphorical rain of which the Buddha spoke, had come. We can deduce that the saŋītiṅkāras thought that it was necessary to insert a verse explaining why this change had come about, and so they stated that the rain, i.e. the physical rain, had fallen. For other references to the holders of the saŋīti, see the notes on 33–34 153–63 251–52 p. 59.9 355 401 429 449 p. 78.6 p. 79.1 pp. 79.17–80.15 459 pp. 86.18–91.10 pp. 139.16–149.19 p. 218.12.

In pāda b we should read mahāmegho for mahāmegho m.c. (as suggested at Pj II p. 746).

31–32. These two verses, telling of the conversion of Dhanīya and his wife, and their hope that they could practise brahmaṇacariya in the Buddha’s presence, were presumably the end of the original sutta.

31. Pj II 42.19: vata iti vimhāy’-atthe nipāto.
In pāda b we should read māyaṁ for mayaṁ m.c. and Bhagavantam for Bhagavantam. In pāda c we should read tam for taṁ m.c. In pāda d we should exclude no.

32. Pj II 43.17–20 gives an explanation of the word Suṅgata: bhagavā hi antadvayaṁ anupagamma suttthu gataitā sobhanena ca ariyamagga-gamanena samannāgatattā sundaraṁ ca nibbānasamkhātam thānaṁ gataitā Suṅgato ti vuccati. See EV I, p. 161 (ad Th 185), and EV II, p. 90 (ad Th 135).

Pj II 43.17–21: Sugata ti, Sugatassa santike, ... samīpatthe c’ ettha bhuma-vacanam, asāsti Suṅgatassa santike ti atha. For the locative of the person with whom one dwells or stays (brahmaṇacariyaṁ Suṅgata ca rāmase) see Speijer (1886, § 137), and cf. Bhagavati brahmaṇacariyaṁ vussati, M I 147.16 (Ps II 155.25: bhagavato santike). The cty gives two explanations for the ending -āmase: ca rāmase ti carāma, yaṁ hi taṁ sakkatena “ca rāmase” ti vuccati, taṁ idha carāmase iti, aṭṭhakathācariyaṁ pana “se iti nipāto” ti bhaṇanti, eten’ eva c’ ettha āyācanathāṁ sandhāya carema se iti pi pāṭhāṁ vikappenti; yaṁ ruccati, taṁ gahetabbaṁ (Pj II 43.21–26). This seems to provide clear evidence that the author of the cty (or the source he was following) was acquainted with Sanskrit. See Norman (1978, pp. 41–42).
The first person plural ending -āmasi seems to represent a blend of the Vedic active ending -āmase with the middle form -āmahe. See Geiger (1994, § 122). Cf. smase 595.

There is a v.l. pāragū for pāragā. Cf. -pāraga 997, and see the note on 167.
In pada b we should read *brahmacariya(m)* m.c. and ignore the svarabhakti vowel in *cariyam*. This would give a syncopated opening ———— instead of ————. In pada c we should read *jati- m.c.

<6> 33–34. For the reciter's remarks see the note on 18–29.

These two verses, which have an independent existence elsewhere, were probably added because they too have a punning exchange of words, based upon the two meanings of *upadhi*. The *upadhis* are objects which one amasses: they are also the love and affection which one has for such things, which form an attachment and lead one back to rebirth. The word is, therefore, very often translated as "substrate (of renewed existence)", and also as "affection". So a man with sons or cattle rejoices because he has sons or cattle, which he loves. He also grieves because he has sons or cattle, which attach him to the world and cause him to be reborn. Pj II 44.11–14: *puttehi ti puttehi pi dhīāhī pi, sahayoge karaṇatthe vā karanavacanam; puttehi saha nandaiti, puttehi karaṇabhātehi nandaiti ti vuttam hoti*. Pj II 44.21–29: *upadhi ti, cattāro upadhiyo kāmo upadhi khandhāpadhi kilesāpadhi abhiśākhārūpadhi ti, kāma hi "yam pāca kāmaguna pātice upajjati sukhāṁ samanassam, ayam kāmoṁ samassam" ti evam vuttassa sukhassa adhīṭhāṁ ābhāvato 'upadhiyo ettha sukhāṁ' ti imin āvān attathena upadhi ti vaccaṁ. Cf. Pj II 436.6–7 (ad 546): *clienti ti khandhākilesa kāmagunābhāsāṁ kāhāraḥ sādā cattāro*.

For a list of ten *upadhis* see Nidd II 73.25 foll. (ad 1050). Cf. M I 162.4 foll. For the pun see BHSD (s.v. *upadhi*) and CPD (s.v. *upadhi*). For *nirupadhi* see Norman (1971B, pp. 334–36) and the note on 642.

Jayawickrama (UCR VIII, 2, p. 88) thinks that these two verses are subsequent interpolations, partly because they occur elsewhere, and partly because the sutta seems complete after 32.

In pada b *gomiko* goes against the metre, but the vv.II. *gomiyo* and *gopiko* are no better. S I 6.9 reads *gomiyo* but has the v.I. *gopiko*. When the verse recurs at S I 107.33 and 108.4 there is a v.I. *goma* which is better metrically, and forms a better parallel with *puttimā*: *go-mālputti-mā*. Mvu III 417.6 and 417.3, however, read *gomiyo*, with a v.I. *gopiko*, and it is clear that this must have been the reading at a very early date.

In pada d–ū- in *nirupadhi* is m.c.

33. Pj II 44.18–20: *pāpimā ti lāmakapussalo pāpasamācāro vā saṅkīrṇānam etam vacanam, sabbagathaṁ ca idisāni*. For the *saṅkīrṇāras* see the note on 30.

For *Māro pāpimā* see the note on 430.

35–75. The Khaggavisāṇasutta also occurs at Ap 8–13 (= II.9–49) and Mvu I 357 foll. Jayawickrama considers this sutta (UCR VII, 2, pp. 119–28). Its
antiquity is shown by its presence in Mvu, and also by the fact that it is commented upon in Nidd II. Mvu I 359,16-17 states: “All the stanzas of the Kh. are to be supplied here in full, namely the stanzas pronounced by each one of the Pratyekabuddhas”. Jones (Mvu-Trsl. I p. 305, note 1) says: “Khaggavisānasutta in the Sn contains only 41 stanzas. But it is implied here that there were 500, i.e. the number of the Pratyekabuddhas”. The metre is Trishtubh.

I usually quote from Nidd II N⁵, since the format of E⁵ is not entirely satisfactory for giving references, and B⁵ is not likely to be widely available to readers.

Nidd II N⁵ 248,6: yathā khaggassa nāma visāṇam ekaṁ hiti adutiyam, evam eva so pacceka-buddho takkappa tassadiso tappaṭibhāgo. Pj II 65,10-11, written some 600 years later, gives a similar explanation: khaggavisānakappo ti, evtha khaggavisānam nāma khaggamagisingam. Ap-a 153,4-5 states: khaggavisānakappo ti, evtha khaggavisānam nāma khaggamagisingam. Sv-pt I 331,18 states: khagga-miga-singa-samo. Pj II 65,11 : kappasaddassā athām viṭṭhārato Mahgalasuttavanaṇṇaśa (= Pj I 115,19 foll.) pakāsāyaṁ, idha panāyam; “sathukappena vata āra bhā sāvakeṇa sādhip midanaṇā” (= M I 150,17) tī evamādisu viya paccaṭibhāgo veditaabbo, khaggavisānakappo ti khaggavisānasadiso tī vuttam hōti. For the meaning “like, resembling” for kappa see the note on 16. For the meaning “almost” in kevala-kappa “(almost) entire” see the note on p. 18, 10.

In view of the unanimity of the critics it is strange that some translators have been reluctant to accept the translation “solitary as a rhinoceros horn”. Fausboll does not mention the possibility of translating in this way. Hare translates “rhinoceros” but adds in a note: “khaggavisāna, here rendered ‘rhinoceros’, is more properly ‘horn of rhinoceros’, its singleness (ekā) being contrasted no doubt with the horns of other animals”. Jones translates: “like a rhinoceros” although he notes (1949, p. 250 note 1) that literally it means “like the horn of the Indian Rhinoceros”. Jayawickrama, although quoting both Nidd II and Pj II, nevertheless insists that the comparison is not with the horn but with the animal (1949, p. 120). Edgerton makes the same point (BHSD, s.v. khadga-visāna). Klappeborg deals with the matter at length (1974, pp. 59-60) and translates “like the horn of a rhinoceros”. She adds, however, “Although all commentators take this comparison with reference to the horn of a rhinoceros, they combine this with the pacceka-buddha’s way of life. In view of the fact that the rhino’s way of life can equally be called solitary, it seems that in the comparison both aspects are emphasized, the one horn as well as the solitary life”. I find this line of argument hard to follow. Jayawickrama bases his argument partly on the fact that khagga by itself in the sense of “rhinoceros” is found in only a few comparatively late passages in Pali. It is, however, found in
the canon at Ja VI 497.12, 538.2, 578.2.4* in this sense, and it is also attested
in Skt with this meaning (see MW, s.v.). The phrase also occurs at Mil 105.3
(ekacarino khaggavisānakappā), where both Rhys Davids and Miss Horner
translate “horn of a rhinoceros”, and at Vism 234.8, where both Pe Maung
Tin and Nēnamoli do the same.

Jayawickrama points out that other references to solitude in Pāli usually
include animals, e.g. gajami iva Ja II 220.13*, nāgo va 53 (cf. M III 154.23*
Dhp 329–30 Ja III 488.33* V 190.2*), but I do not see that this necessarily
precludes a comparison with an inanimate object. He also objects (p. 119
foll.) to a comparison with a part of an animal. When, however, the Pāli can be
so translated, when the earliest interpretation takes it that way, and when
the Indian rhinoceros is unique among animals in India in having only one
horn, it seems certain to me that the reference is to the single horn, and I
think that there is no problem with the phrase if we translate: “Let him
wander all by himself (eko adutiyā) having a resemblance to the rhinoceros
horn, which is also eko adutiyā”. The phrase also exists in Jain literature
(khaggavisānam va egā, Kalpasūtra [Jinacarita § 118]), where its
grammatical form makes it certain that the reference is to the horn.

The word khaḍga is a non-Aryan word. See Kuiper, (PMWS, pp. 136 foll.)
and Mayrhofer (EWA I p. 299). Therefore khaḍgar = “rhinoceros” when first
borrowed into IA. Therefore khaḍgavisāna = “horn of rhinoceros”. It was
then mistakenly taken as “having a sword as a horn”, when confusion arose
with the word khaḍga “sword”. BHSD is wrong about khaḍga.

35. As Lüders (Beob., § 217) points out, the parallel verse in Mvu (I 359.10*)
has the plural sahāyān where Pāli has sahāyān. Lüders accordingly
includes this as an example of Pāli -am as a masculine accusative plural
ending. For other possible examples see piyam 94 (Lüders, Beob., § 205).
paiṇhas 510–11 (v.l. in Ce; see Lüders, Beob., § 210), sabbasamyogasam 522
(v. l.), saṅgah 636 (Lüders, Beob., § 205), toma 658 (Lüders, Beob., § 218), yam
nirayam 660 (Lüders, Beob., § 219), nirayam 661 (Lüders, Beob., § 216),
kāna 766, antam 1040 1042 (Lüders, Beob., § 202), anām 1071–72. For
other examples in Pāli see Norman (1971 C. pp. 214–15), EV I, p. 142 (ad Th
83), EV II, p. 96 (ad Th 183), and WD, p. 77 (ad Dhp 64–65). It is possible
that yamah-m-akappayinsu 458 is also an example of this phenomenon. See
the note on 458. It is possible that nātim 104 and dittim in 787 are
examples of accusative plurals in -im (see the note on 104).

In pada 8b there is resolution of the first syllable.

36. Pj II 71.12 reads bhavati sineho and glosses it with a singular, but the
metre is better if we read bhavanti snehā, although we should then ignore
the lengthening of -i by the following sn-. For the alternation sn/sinh- see
Lüders (Beob., § 186). Cf. snehajā 272 and sneha 943.
37. Pj II 73.6: suhdayabhāvena suhajjā.
Pj II 74.12: tividho santhavo taṇhādiṭṭhimittasanthavavasena. Here the mittasanthaya is ‘meant (Pj II 74.15).

38. Pj II 76.1–3: va-kāro avadhāranatho; eva-kāro vā ayaṃ, sandhivaseṇ’ ettha e-kāro nātho. In pāda c va is glossed as viyā.

For rīl in kaḷīra see Lüders (Beob., §50).

There is a v.l. ca for va in pāda a. For the clv alternation cf. calva 62 310 782 955 1142, calvā 122, -cāranol-vāranolo 162–63, celve 620 691 718 780, citti-mvittim 680, citta-lvittsa 810, cāpilvāpi 661 815 871 893 900 902, ācamamālavamam 945, -cil-vi 953, paricāraka-lparivāraka- p. 218,18. See also EV II, p. 59 (ad Thī 12), Norman (1972, p. 334 [caimālvanma]), and WD, p. 74 (ad Dhp 50). The confusion of ca and va dates from the time of the Aśokan inscriptions (see Norman, 1973, p. 70). A confusion between -cc- and -vv- also occurs, e.g. ucciyāgā for *uvviya (= ubhīya). See CPD, s.v. ucciya.

In pāda a Bc omits yo, but this is merely a normalisation of a nine-syllable line. There is resolution of the sixth syllable.

In pāda c -ā- in vamsā- is m.c. (see Pj II p. 757). Ap 8.23 (= II:12) reads vamsa-kk-; Pj II 76.6 has vamsa-k.

<7> 39. For yen’ icchakam see BHSD (s.v.). Pj II 83.17: seritaṁ ti sacehandavuttanam apārayattabhāvanam.

40. Pj II 85.4–5: idam me suṇa, idam me dehit ti ādīnā nayena tathā tathā amantanā hoti, tasmāham tathi nimbijjitya. Nidd II N6 261.10: aṭṭhahamantanan parathhamantana ubhayaathamantana diṭṭhadhammik’- aṭṭhahamantanan samparāyikanthamantana paramathhamantana.

In pāda c there is resolution of the first syllable.

41. Ap 8.24 (= II:15) reads in pāda b: puttesu pemaṁ vipulaṁ ca hoti. This scans better, but misplaces ca. In the form in which we have the pāda we should read ca m.c.

In pāda c there is resolution of the first syllable.

42. Pj II 88.9–12: cātuḥdiso ti cātuḥ duṣau yathāsukhavihārt, “ekam disamparitvā viharati” ti ādīnā vā nayena brahmavihārabhāvaparitā catasso disā assa santi ti pi cātuḥdiso.

For itaritarena see EV I, p. 147 (ad Th III).

Pj II 88.16 foll.: ettha parisayanti kāya-cittāṇi pārihapenti vā tesam sampattiṃ tāni vā pariccā sayanti ti parissayā, bāhirānaṁ sīhavyaggh’-ādīnaṁ abbaṃanturānaa ca kāmacchandaddonāṃ kāyacittāpi pādāvānañ ētam adhivacanam. Nidd II N6 265.1: dve parissayā, pākakaparissayā, ca paticchannaparissayā ca. Nidd I 12.15–26 (ad 770) gives the same definition. Pj II 513.18 foll. (ad 770): sthādaya ca pākakaparissayā
kāyaduccaritādayo ca apākataparissayā maddanti. In his discussion of 770 Enomoto (1979, p. 33) suggests that parissaya is the equivalent of Pkt parissava and connected with Skt āsravati, and it would therefore be connected with āsava (Skt āsrava) “inflowing, influx”. It must, however, be noted that if this is so, then the meaning of parissaya has diverged somewhat from āsava, since from the contexts in which it occurs it appears to have a meaning closer to “difficulty, danger”. If BHSD is correct in believing that BHS pariśraya is the correct antecedent of parissaya (and not a later back-formation), then the use of parissaya in 770 is probably the result of a deliberate intention to play upon words. See BHSD (s.vv. pariśraya and pariśraya). We should need to assume a development of the meaning of pariśraya from “surroundings” > “circumstances” > “adverse circumstances”.

It seems likely that parisava in the Aśokan inscriptions (RE X(C)(D)) also means “danger”. If this is connected with BHS pariśraya, then -v- will be an Eastern glide consonant. It should be noted that the occurrence of the form parisrava at Shāhbāzgahrī indicates that the scribe there did not recognise the word parisava which he received in his exemplar as being the equivalent of Skt pariśraya, or he would have written Western -y- for Eastern -v-. For other Aśokan features see the note on 7.

In pāda c single -ch- in achambhī is m.c.

43. For aho cf. 724–27 780.
Pj II 90.13–14: dussangahā ... asantsābhībhūtā. PTS translates: “hard to consort with”.

In pāda c Ap 9.9 (= II:17) reads apposukko, where the metre requires apposuko.

44. Sc and Mss B3 read dhīro for viro in pāda c. For other examples of the vi/h dih alternation see viroldhāra 165 349 531 646; vankamdihamkam 270–71; avikhaladhībha 684 (v.l.); vimuitad'hiṇutta 1071–72 1114. See also the note on sudhinavalsubbinaya 910. Cf adhicunadhicunā (PED s.v.). See also EV I, p. 271 (ad Th 1083), EV II, p. 57 (ad Thī 7), and WD, p. 110 (ad Dhp 193).

Kovilāra is the mountain ebony (Bauhinia variegata).

Nidd II Nc 270.6: saśchinnapatto yathā kovilāra ti, yathā kovilārassa pattāṇi chinñāni saśchinnāni pattāṇi paripattāṇi, evam eva tassa pacekakubboḍhaṣa gihivyājanāni chinñāni saśchinnāni pattāṇi ti, saśchinnapatto yathā kovilāro. Pj II 91.21: saṃsīnappatto (v.l. saṃchinnā, which is read by Ap 9.12 (= II:18); cf. saṃchinna in 64.4) ti, patappatto. To this gloss it prefixes a story of a tree which was nilañhanapasaṃchanna, saśchinnappatto, and mutrapupphasaṃchanna at the beginning of summer. It seems clear that we should read saṃsīna- as the lectio difficilior, and
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assume that sañchinna- has entered the text from the gloss. For glosses entering the text see the notes on 214, 244, 527, p. 1118.

By form saṃśīna seems to be from Skt śīna < Syā-. MW quotes saṃśīna (Car.) = saṃśīta “congealed, frozen, cold, cool”, which is not particularly appropriate in the context, although MW does quote saṃśyāna. (Kāś on Pāṇū VI.1.24) “contracted, shrunk or rolled up together, collapsed” which might apply to leaves. Probably PED is correct in seeing a derivation from saṃśīrṇa. Although this is not quoted by MW, it does occur in BHS (see the note on 64). PED gives the same derivation for śīna in śīnapatta (Mil 117.18; Ja II 163.13 [E² sitappatto with vv.II. sinhapatto and sinnapatto, with gloss sukhumappatto]). The expected form from śīṛṇa does, however, exist in Pāli; see PED s.v. visīṇa (Ja I 174.13). If this derivation is correct, then we may assume an alternation -înn/-în- through an Eastern dialect where -n- replaces -ṇ-, and the vowel length is kept. For other Eastern forms see the note on 7. For the VCC/VVC alternation see the note on 4.

In pāda a vy- in vyāṇjanāni does not make position.

45–46. These two verses seem to go together, since 45 lacks the refrain. They occur together at M III 154.17*-21* [and Ja III 488.16*-23*, Vin I 350.4*-11*, Dhp 328–29], but with eko care mūtañg’ araṇī ve nāgo (which, has a redundant fifth and does not scan) as the refrain instead of 46d. It is possible that 48–49 also form a pair; although they do have the refrain (= Ap 9.21 [= II:20]).

In pāda b we should read saddhi[m]caram m.c. For sādhu-vihāri cf. evam-vihāri in 375. Pj II 93.28 reads -vihārin i in the lemma, and Nidd II N° 271.16 includes -vihārin in the explanation, which makes it clear that -i in -vihāri is m.c.

<8> 45. Nidd II N° 271.9: nipakam pāṇḍitaṃ paṇñavantaṃ buddhimantaṃ ṇadnīṃ vibhāvin medhāvin. Pj II 93.27: nipakam tī pakaṭiniṇum paṇḍitaṃ kasiṇaparikamādikusalāṃ. See also EV I.¹, p. 143 (ad Th 85).

In sabbāni parissayāṇi we have the -āni ending as a masculine accusative plural. For other examples of this see atthāni 58, bandhavāni 60, kāmāni 60 771, pāṇāni 117, gāmāni nigaṃāni 118, kappāni 517, vedāni 529, āsavāni ṣālayāni 535, visāvāni 796 907, sanhavāni 844, vinicchayāni 894, gāñthāni 912, parissayāni 965. Perhaps -mītāni in 185 187 is to be taken as a masculine form. Cf. Dhp-a IV 29.5 (ad Dhp 328): parissayāni tī ... sābbe va parissaye abhiḥbhatvā and see WD, p. 83 (ad Dhp 82). For such endings in the Asokan inscriptions see Hultsch (1925, pp. lxii and lxxvi) and for BHS see BHSB, §8.98. See EV II, p. 59 (ad Thī 13). For masculine nominative plural forms in -āni see yāni pakappatāni 838, pariggaḥāni 872. They seem in origin to be Eastern forms, for which see the note on 7.

For parissayā see the note on 42.
There is resolution of the first two syllables of abhibhuyya in pada c.

46. Pj II 94.3: yathā patīrāja “vijitam raṭṭham anattha-āvahan” ti hātvā raḷḷam paḥāya. athavā rājā va raṭṭhan ti yathā Sutasomo rājā vijitaraṭṭham paḥāya eko cari yathā ca Mahājanako. Dhp-a IV 29.11 (ad Dhp 329): raṭṭham hitvā raḷḷato rājisi viya, īsam vuttaṃ hoti: yathā vijitabhūmippadeso rājā “idaṃ raḷḷam nāma mahantaṃ pāmādīthaṃ, kim me raḷḷena kārietena” ti vijitaraṭṭham paḥāya. Sp 1151.25 (ad Vin I 350.10*) gives Mahājanaka and Arindama as examples, so there is no idea of conquest there. Ps IV 206.10 (ad M III 154.23*) agrees with Sp, as does Ja III 489.24 (ad 488.22*). We may assume then that vijitam and raṭṭham are in apposition, with vijitam simply meaning “kingdom”, with no idea of conquest. So the two meanings are “just as a hostile king (who has just conquered a territory) gives it up (because it will do him no good), or like Sutasoma”.

47. Pj II 95.8: addhā pasāṃsāma ekamsen’ eva thomemā ti vuttaṃ hoti. See the note on 968.

Pj II 95.15: kuhānādīmicchājīvam vajjeyva dhāmmena samena uppannam bhojanaṃ bhūṇjanto taptha ca patīghāṇumīgam anuppādena anavajabhoji. Pj II 164.16-19 (ad 88) explains: anumattassa pi vajjassa abhāvato anavajjattā koṭṭhāsabhāvena ca padattrā sattatimasa-bodhapakkhiyadhamma-samkhārāni anavapadāni. CPD (s.v. anavajja) suggests that the Skt equivalent anavadya- is by haplogy for *an-avāvadya. For other possible examples of haplography see the notes on 67 547 915 1146. See also EV I, pp. 215, 230 and 291 (ad Th 602 739 1220) and EV II, p. 168 (ad Thī 476).

Pāda a is Jagati; pādas bcd are Trīṣṭubh.

48. Pj II 95.21 foll. tells the story of a king in whose presence a servant girl was grinding goto-scandana. On one arm she had one bracelet and on the other two. The single bracelet was silent, the pair clashed together (ṣamghattantā). When there were many on one arm, te samghattantā mahāsaddam janayimsu (95.31). There is a similar story at Ja III 377-78, and in the Jain literature (see Erz. p. 48).

Ap 9.39 (= II:22) reads samghattamāṇāni. Nidd II Nc 275.1* reads samghattayantāni, and in the explanation includes the forms samghattenti and samghattentā, presumably reading an -e- class verb, although Ec of Nidd II punctuates as samghatta-yaṇtā and is followed by PED which takes samghatta as “bracelet”. PED does the same for samghatana (which should be -ā) “knocking together”. The -amāna form must be from -ghatti, which is not quoted in PED, although it could be <gatiya, i.e. passive. PED lists -iyati from Vv-a 139.76 and says it is passive, although the Vv-a index suggests an active meaning and queries whether we should expect -eti or
-āyati (which is perhaps a mistake for -ayati). I suggest that -iyati is an example of palatalisation < -ayati. For palatalisation see the note on 3. See Norman (1985A, pp. 30–31).

49. Since this verse begins with evam, it is perhaps to be taken with 48. For the variation -iyati-lya in dutiyaṇa cf. 95 97 436 450 749 884 1001. See Lüders (Beob., §187).

In pāda a we should read dutiyaṇa, with Nidd II N² 276,1*, and sahā m.c. For sahā cf. 738 890. The word also occurs with -ā in inscriptive Pkt. See Mehendale (1948, §164(b))

50–51. It is sometimes said that guṇa has no meaning in kāma-guṇa. It actually means "kinds of ...". The same meaning is found in Skt (see MW, s.v. guṇa). Although it is strictly speaking incorrect, I translate "strands of ...", to give a word-play upon the other meaning "rope".


Pāda a is Jagaṭi; pādas bcd are Triśūḥa.

51. Pj II 100,15: eti iti, āgantukānām akusalabhāgīnāṃ vyasanahetūnām evam adhivacanaṃ. This would seem to class as a folk etymology. For such folk etymologies see the notes on 426 b' 1247 707 793 816 833 p. 218.18. Mayrhofer (EWA I [s.v. īni]) suggests a derivation from ī- "to send, press upon" (present indicative inīti). For anīti see the note on 1137.

No one seems to have questioned the suggestion that Skt upadrava (> Pāli upaddava) is based upon the verb dru- "to run", although there seems to be no trace of the basic meaning in its usages in either Skt or Pāli. Doubt must, however, arise about this derivation in view of the existence of the AMg compound bhaya-ddutal-dduya (Utt 18.9; 22.14), since druta exists in Skt only in the sense of "running" and allied meanings. All difficulties disappear if we recognise here the root dru- "to hurt, injure" (Skt Dhātup xxvii.33), Pāli du pariśape (Dhātup 521; Dhātum 734). See also pariddava 1052. I suggest that we are to see the same root dru- in miita-ddu 244, rather than druhi- as PED proposes. Doubtless druhi- "to hurt, seek to harm" is the same root with an extension...h. For du- "to harm" see Ova. index s.v. uddavāna; Uyās p. 155 note 322; Panh. Introduction p. 53; and Schubring, Ayāp p. 110.

<9> 52. It is probable that khudām shows dissimilation of aspirates < *khudha. Cf. apihātu 852; piheiti 947; puṭhā 918; ughatta- 980, and see WD, p. 87 (ad Dhp 94). In sirim- there is perhaps assimilation of -a- > -i-. For the assimilation of vowels cf. usuyā (< asūyā) 245; usūyaka 318; nīṭhubhūtiṇaṭhubhāti; ikṣu > ucchu; isu > usu; *onij- > onoj-. See also
Geiger (1994, §§16-17); Berger (1955, p. 52); Pischel (1900, §117); and Schwarzschild (1964-65, pp. 25-31).

In pada c we should read etān[j] 'm.c.

53. Pj II 103.14-16: yathā c' esa suṣaṇhitakkhandhatāya saṇjātakkhandho, kudāssu nāmāhaṁ pi evam asesastakkhandhamahantatāya saṇjāta- kkhandho bhaveyyam. For saṇjātakkhandha cf. Ja III 114.8*; Utt 11.19 jāya-khandha; and Erz 38.2 khandha-vasabhka. See PED (s.v. khandha). "To whom has grown bulk = a large back".

I assume that abhiranta is the past participle of abhiram-, on the analogy of kanta, bhanta, etc.

For utāra see Berger (1955, p. 73 note 144).

Nidd II N° 28.15: yathā so hatthināgo padumī, pacceka-buddho pi sattahi bojjhaṅgapuppheehi padumī, sati-+sambojhaṅgapupphena. Pj II 103.17: yathā c' esa padumasadisagattatāya vā Padumakute uppannatatāya vā padumī, kudāssu nāmāhaṁ pi evam padumasadisabojjhaṅgamahantatāya vā ariyajātapadunē uppannatatāya vā padumī bhaveyyam. MW, however, gives padmin "spotted (as an elephant)"; and I follow this translation here. See Vv 5.2, and Horner (1974, p. 8 note 4) quoting Edgerton: "The name really refers to the white spots, called 'lotus', sometimes found on the heads, etc., of elephants".

The single -kh- in -khandho is m.c.

54. Pj II 105.18-20: aṭṭhāna tan ti, aṭṭhānām tam, akāraṇam tan ti vuttaṁ hoti anunāsikassa lopo kato "ariyasaccāna δassanān" ti ādisu viya. The loss of -m is m.c. to avoid the long third syllable (see Pj II p. 639). With saṃgaṇikā-ratassa cf. saṃgaṇike rata at Th 84.

Pj II 105.27 and Ap-a 182.21 state that Ādicca-bandhu is the name of a pacceka-buddha, and tell a story about him (see DPPN, s.v.). The epithet, however, is used so commonly of the Buddha that I find it difficult to believe that it does not apply to him here.

Pj II 105.22-26: sāmayikaṁ vimuttiṁ ti jokiyasamāpattim, sā hi appitappitasamaye eva paccaṅkehi vimuccanato sāmayikā vimutti ti vuccati "tam sāmayikam vimuttim attānāna tam na tam kāraṇam vijjati saṃgaṇikāratassā yena kāraṇena phassaye". PED (s.v. saṃaya) translates saṃaya-vimutta as "finally emancipated", which is incorrect as Hare (1934, p. 131 note 1) states. See CPD, s.v. a-saṃaya-vimutta, defined as "definitely released". At S I 120-21 there is the story of Godhika, who six times attained saṃayikaṁ (so read for Ē saṃādhikam) ceto-vimuttim and fell away again.
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55. Pj II 166.13: diṭṭhisākāri ti dvāsatthi diṭṭhiyāti tāni hi magga-sammādiṭṭhiyā viruddhaṭṭhena vijāmaṭṭhena viλomaṭṭhena ca visūkāni ti diṭṭhisākāri, diṭṭhiyā eva và visūkāni diṭṭhisākāni.

Pj II 106.17: patto niyāman ti avinipātabbhatthatiya sambodhiparāyaṇatāya ca niyatabhāvam adhīgato samattanipiyumamāṣikhaṁ và pāṭhamamaggan ti.

Pj II 106.23-24: anāññaneyyo ti, aññihe “idam saccam, idam saccan” ti anetabbo. Hare (1945, p. 9 note 1) suggests that anāññaneyya means that no brahmanical rite of upanayana is necessary.

In pāda a -i- in diṭṭhi- is m.c. In pāda c single -i- in -ñ tho is m.c.


Pj II 108.4: paragunavināsananalakkhano makkho “hiding, covering up another’s good qualities”.

Pj II 108.18: nirāsayo = nibbaṅgho. See the note on 369.

In pāda b we should read nimmaṅkhi m.c.

57. Pj II 109.20-21: pasuṭān ti pasatān, diṭṭhisākāri tathā tathā laggan ti āṭho. The equation of pasuṭa and pasatā suggests that they are indeed to be taken together as being from prasṛta. Cf. BHSD, s.v. dhyāna-prasṛta “gone forward, advanced in meditation”. Cf. jhāna-pasuṭa in 709, and cf. 774 940 and Dhp 166 and 181.

<10> 58. Skt artha is both masculine and neuter, but examples of the neuter forms seem to be confined to the Older language, and in later Skt it is only masculine (see MW, s.v.). In Pāli it is said to be both masculine and neuter (PED, s.v.), but it is usually masculine, and it is possible that āṭhānī is an example of the accusative plural of a masculine -a stem in -āni. See the note on 45.

Nidd II Nc 295.7: kaṇkham vineyya paśivineyya pajaheyya vinodeyya ... gameyya. Pj II 111.12: vineyya kaṇkham vicikicchāṁ vineteva vināsetvā. Formally vineyya can be either an optative or an absolutive. Here either interpretation is possible. See the note on 20–21.

In pāda c aṁādyā = ṛṭvā (Pj II p. 649).

59. Nidd II Nc 296.2: analañkaritvā anāpekko huvā pajaheyya vinodevā vyānūkārītvā anabhāvam gametvā. Pj II 112.5-7: analañkaritvā “alan” ti akatvā “etan tappakan” ti và “sūrabhiḥṭan” ti và evam ahaheṭvā. For the sense of “content oneself with” (not in PED) for ālaṁkaroti see CPD s.v.
There is resolution of the first syllable in pāda b. The Tristubh metre of pāda c is incorrect, as Smith (Pj II p. 765, s.v. vibhūsanāṭhāna) points out. It can be corrected by reading vibhūsanāṭhāna. Nidd II N° 295,17 reads vibhūsa-ṭhānā, and this is the reading of BE. This gives a long third syllable and a redundant eighth syllable. I translate vibhūsanā.

60. Pj II 112,29-113,1: bandhavānī ti, nātibandhu-goutabandhu-mitta-
bandhu-sippabandhu-vasena catubbhidhabandhave. PED gives kāma as both masculine and neuter. The cty does not gloss here, but in 771 kāmāni is picked up by te, and the cty includes kāme in the explanation. For -āni as an masculine accusative plural ending in bandhavāni and kāmāni see the note on 45.

Pādas ab are Jagatī; cd are Tristubh.

61. Nidd II N° 299,1: gaalo ti vā balisam ti vā amisam ti vā laggaman ti vā
bandhanam ti vā palibodho ti vā pañcann' etam kāmagunānām
adhivacanam. Pj II 114,11-12: gaalo eso ti, assādam dassēvā aṅkapdhana-
asena baliso, eso ti yadidam pañca kāmagund. For gaalo there are the vv.11.
gango and gantho in Sn. Ap 11,13 (= II:35) reads kando and quotes the
vv.11. gango and galo, but BE and N° read gaalo. Ap-a 137,7 reads kando in
the lemma, with gaalo as a v.l.

For the labialisation of -a- > -u- after -m- in mutimā see 321 383 539 881, and
cf. jānemu 76 599 999, phussitaragge 233, upavutta 403, sammucca 648, muta
714, palibuddha 772, muti 846, sammuti 897 904 911, namassenu 995, and
see Norman (1976B and 1983C, p. 279) and WD, p. 89 (ad Dhp 105). See also
the note on 443.

The metre is Tristubh. Pādas abc have a long third syllable. Pāda b has only
ten syllables, but the metre can be corrected if we read dukkhānam for dukkhān
and assume that the short sixth and seventh syllables have contracted to a
single long syllable. Cf. 62 66 74 463-66 490-503 662 800 803 849 846 870
883 906 908 915 1047 1064 1068 1076 1103. See Schubring (1910, p. 54),
Alsdorf (1962, p. 133), and WD, p. 65 (ad Dhp 15-20).

In pāda c -t- in mutimā is m.c.

62. Nidd II N° 299,16: yathā maccho jālam bhindīvā pabhindītvā dālayitvā
+ caratī. This confirms the reading as bhīvā or bhītvā, and shows that va is
for iva. Ap 11,16 (= II:36), however, reads pahītvā, with the vv.ii. va bhītvā
and ca hīvā. For the caḷva alternation see the note on 38. For the pl/v
alternation see supānalsuvāna 201; pipataṃ 398; kupeyya, palapa,
pitāpanatā (see PED [s.vv.]); varisālpāṭīsā (Ja VI 535,11*); and
khajjapanaka. For the last see Norman (1965, p. 115), although Charpentier
rejects it (1932, p. 62). If Skt kālakīṭa is the original form of the word, then
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tālapuṭa is a back-formation from Pkt tālo(v)ula < *tālakūya (with k- > t- by dissimilation). Cf. pāpurapa as a back-formation from pāvuraṇa.

For the rāl alternation in samālayitvā see the note on 29. Ap 11.15 (= II:36) reads samālayināna.

Pāda a has only ten syllables, and doubtless the readings pa- and samālayināna are attempts to correct the metre. Cf. 74. Without -na there is the substitution of a long syllable for the short sixth and seventh syllables. See the note on 61. With -na we have the break — —.


For the form of mānasāno see Burrow (1955, p. 155).

There is resolution of the first syllable in pāda c.

64. Nidd II No 307.3: saṅchannapatto yathā pāricchattako ti, yathā so pāricchattako koviḷāro bahalapattapālāso sandacchāyo, evam eva so pacccekaubuddho paripunapattacīvaradharo ti, saṅchannapatti yathā pāricchattako. Pj II 116.18 foll. does not comment on saṅchannapatto, but it relates a story about a king who plucks flowers from a tree which is patta-saṅchanna and puptphalaṁkataviṭapa. All his followers do likewise, so that the tree becomes nippattapuppho. The king notes that this has happened (cf. the story in Erz, pp. 54-55), but also sees that another tree which is apupphitarukkha and saṅchannapalāsa, has not been ravaged. He deduces that it is because it is apupphita, rasmā, yāva idam pi ayam rukkho viya na viluppati (Ap-a 192.4 reads vilumpati), tāva ayam aṅno saṅchannapatto yathā pāricchattako evam kāsāyaṇa saṅchannena huvā pabbajītaṁ (Ap-a 192.5 reads saṅchanno huvā pabbajeyyam; Ap 9.12 [= II:18] and 11.24 [= II:38] read saṅchinnu-).

It is clear, therefore, that both cīyas are reading saṅchanna, and they are taking saṅchannapatta as though it were the same as patta-saṅchanno, which is questionable. It is also clear that they are taking the simile in pāda b with kāsāyaṇavattho in pāda c, rather than with sādhūta in pāda a, although we should have expected the latter since it is then parallel to the structure of 43. Since Mvu I 358.6* reads saṁśīrapatyro yathā pāripatro, it is clear that the BHS tradition differed from the Pāli tradition about this. Since the cīyas are explaining saṅchanna- it is clear that we should read this with the vv.II. as the lection difficiliar. It seems possible both to read saṅchanna- and to find a meaning which agrees with BHS saṁśīra- if we assume that channa is to be derived from Skt śanna "fallen, decayed, withered, etc." from śad-, with the change of s- > ch-, cf. chakana/chakana <
śakun, chapaka < śvapaka (Alsdorf, 1974, p. 13 note 2), chava < śava; chāpa < śāva, cheppā < śepa; cheka < śeka. See also Geiger (1994, §40.1) and Pischel (1900, §211). For the suggestion that chadda also shows this change, see the note on 372.

The reading saṅchinna- may be a genuine remembrance on the part of the commentarial tradition that saṅchanna- did not mean "covered", but it is more likely to have been influenced by 44. Here too ch- could be < s-. Ap 9,12 (= II:18) and 11,24 (= II:38) read saṅchinna- in E<sup>e</sup>, but B<sup>e</sup> reads saṅchanna- in the second context. The text in Ap-a reads saṅchinna- in both contexts, but records the vv.ll. sansina- for the first, and saṅchanna- for the second.

The compound also occurs in the introductory story of Phaladāyakavimāna = Vv VI.3 (= Vv-a 288,21) where a gardener produces mangoes by forced measures: ambarukkhamālesu pamsum apanetvā tādisaṁ pamsum akiri, tādisaṁ ca udakam uśīci, yathā na ciras eva ambarukkha saṅchinna-pattā alaśeṣu. Since this is the stage before the mangoes fruited, it seems unlikely that this can mean "with leaves fallen off", although one of the vv.ll. (sansisena pattā; sansisina-) would support this. PED suggests that it is the sense of saṅchanna-, although as already mentioned this would be a strange compound.

In pāda a vy- in -vyāñjanāṇi does not make position. In pārichatto single -ch- is m.c.

65. Pj II 118,10-11: anañnaposi ti posetabbkasaddhivāriṅkādivirahito, kāyasandhāraṇagatena santuṭho ti viṭṭam hoti.

Pj II 118,18-20: sapadānacāri ti avokkammacāri anupubbacāri, ghara-patipāṁ acchaddetvā addhakulān ca daliddakulān ca nirantarā pariḍvīya pavimāṇa ti attho. See also Jones (Mvu-Trsl., I p. 250 note 2), EV I, p. 212 (ad Th 579), and BHSD (s.v. sāvadāna). The object of this method of begging would seem to be to ensure that every family had a chance to gain merit, or perhaps to stop monks from going straight to houses where they knew they could get good food. Cf. sapadāna caramāno in 413.

Pj II 118,20: kule kule appatibaddhacitto ti khantiyakulādisu yattho kathaci kilesavaseva alaggacitto, candopamo-niccanavakto huvā ti attho.

66. Pj II 119,3-4: upakkilese ti upagammati ēttam vibādhente akusaladhāmane.

Nidd II B<sup>e</sup> 294,13* reads chetva m.c., which goes well with sin-. Pj II 119,9 reads sūhe-, which would make the final syllable of chetva long, even if there were no -ā. This would give a pāda with a long syllable replacing short sixth and seventh syllables. See the note on 61. Ap 11,33 (= II:40) reads sūhe- in place of sinhe-. For the alternation sin-/sin- see Lüders (Beoh., §186), and cf. 209.
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Pāda a is Jagatī; pādas b-cd are Triśūbha.

In pāda b -kk- in upakilese is m.c.

67. Pj II 119.27–120.1: pubbe va paṭhaṃjajhāṇāpacārabhāmiyaṃ yeva dukkhakhoṃ tatiyajhāṇāpacārabhāmiyaṃ ca sukhakhaṃ ca lippaṃya, puna ādito vuttaṃ ca-kāraṃ parato netvā somanassass-domanassass ca vipiṭhi-karvāna. The metre requires somana-, which E reads, but Ap 12.2 (= II.41) reads somanassam domanassam, omitting ca. CPD (s.v. acchodaka) calls this haplography (see the note on 47), quoting Sadd 632.25.

In pāda a -kh- in dukhaṇ is m.c. In pāda b we should read cā m.c.

68. Pāda a is Jagatī; pādas b-cd are Triśūbha.

There is resolution of the first syllable in pāda c.

<11> 69. It would be possible to take sammasitā as an agent noun in -tar, constructed with a direct object in the accusative, which can be paralleled elsewhere, e.g. kathāṃ kattā hoti, M III 111.15 = A IV 233.35; bhayaṃ apanuditā, D III 148.2; rakkhāvarana-guttim samvidhātā, D III 148.2; vācaṃ bhāsitā, D III 175.7; sakaparisaṃ ubbejetā, A II 109.11; aṇne asse ubbejetā, A IV 189.1. It is, however, perhaps more likely that sammasitā is an example of an absolute in -tā. The ending -tā is probably m.c., see Norpan (1985A, p. 32) and cf. parivajjayitā in 537, and paccuggatā (Ja VI 557.20*), probably m.c., quoted by von Hinüber [Überblick, §498]). For an absolute in -tā after the verbs abhijānāti and sarati, see von Hinüber 1972, pp. 136–37. For the absolute upapajjītā at D I 143.13, see von Hinüber 1994, p. 161.

For anudhammacārin see EV I, p. 187 (ad Th 372 [373 in the index is incorrect]). Pj II 123.15–17: tatthā “dhāmmānaṃ niccaṃ anudhammacāri” ti vattabbe gāthābhandhasukkhatthānau vibhattiyavattayaṃ “dhammesa” ti vuttaṃ siyā. For other examples of features introduced gāthābhandha-sukkhatthānau see the notes on 73 156 181–82 398. Cf. 537.


There is resolution of the first syllable in pāda a.

70. Pj II 124.10–11: anelamuṇo ti alālāṇukha, aha vā anelo ca amūgo ca, panderito vyato ti vuttaṃ hoti. See CPD II, p. 667, s.v. ālāmūga, Lüders (Beob., §47), Mehendale (1955–56A, pp. 58–66), and BHSD, s.vv. ālāmūka, edamūka. Cf. also Skt lex. eda-mūka.

Pj II 124.13–14: samkhāradhammo ti dammūpariparikāya pariṇātadhamma.

Pādas abd are Triśūbha; pāda c is Jagatī.
In pāda a we should read paṭṭhayam for paṭṭhayam m.c. In pāda b r- in satīmā is m.c.

<12> 71. There is a v.l. alimpamāno, which is the reading of Ap 12.19 (=II:45).

There is resolution of the first syllable in pāda c.

72. Pj II 127.18–19: paśayha abhibhuyā tī ubhayam cāri-saddena saha yojetabhām: paśayhacāri abhibhuyyacārī tī. Hendriksen (1944, p. 157) has discussed the formation of this type of compound with an absolute as the first member, and has shown that they should be interpreted as having developed from combinations of absolutes and verb-form, e.g. viceyyā-dānam < viceyya dānam daddīt. For other examples see nipacca-vādi 217, samkheyya-kāro 351, abhibhuyya-cārī 467, paticca-samuppāda- 653, and perhaps aśisaṃdīṭhi 889. See also adhitcāppattika, etc., anāmantacāra "going for alms without asking permission", Vin I 254.9 A 259.1, avacca-pasāda, niggayha-vādin, nipaccā-kāra, nibbidiya-kārin, nisamma-kārin, nisamma-kiriya, sakkacca-kārin, sakkacca-dānī, viceyya-pekkhitā (D III 167.9), vineyya-pekkhitā, vivecca-sayana (Dhp 271, see GDhp 65). The construction is also found in Pkt, e.g. asamikkhīya-kārin (PSM s.v.), and BHS, e.g. pratitiya-samuttāda, samikṣya-kārin (BHS 3 343). It is also found in Classical Skt, e.g. vigrihyā-gomana, -yāna-pāda, -sambhāsā,-ásana (MW s.v.). For a discussion of syntactical compounds, see Norman (1971 A, pp. 3–9) and WD, p. 67 (ad Dhp 24).

In pāda a -a- in -dāṭha- is probably m.c. Cf. dāṭhā in 548, and see Lüders (Beob., §204).

In pāda c I take seveśhā to be the third person single middle optative (see Geiger, 1994, §127).

73. The usual order of the four brahma-vihāras is metta, karunā, muditā and uppekkhā. Pj II 128.10–12 notes: gāthābandhasukhathāṃ pana uppajjyāya mettā vattvā uppekkhā vuttā muditā ca pacchā. For other examples of features introduced gāthābandhasukkhaṭham see the note on 69.

In pāda c we should read loken[ə] m.c.

74. Ap 12.30 (= II:48) reads sanḍālayitrāna. Without -na there is the substitution of a long syllable for the short sixth and seventh syllables. With -na we have the break ---. Cf. 62. See the note on 61.

For the sīl alternation in sanḍālayitrā see the note on 29.

For the ten samyojanāni see A V 17.6.

75. Pj II 130.17: kāranam atta etasa ti kāranatthā, i.e. kāranatthā is being taken as a nominative plural form in agreement with the subject of
bhajani and sevanti “having a motive as their aim”. It could, however, also be taken as a dative of purpose with the truncated ending -ā for -āya. See the notes on 119 and 916.

Pj II 130.25–131.2: *atani thātā etesam paññā, attānam yeva olokenē na aśīna i attāthapaññā; diṭṭhaṭṭhapaññā i ayam pi kira porūṇapātha, sampati diṣṭhe va anhe etesam paññā na āyani pekkhantī ti vuttaṁ hovi. The v.i. would presumably mean “wise as to the advantage they have seen”.

pp. 12.23–16.12. Jayawickrama discusses the Kasibhāradvāja-sutta (UCR VIII, 2, pp. 92–95). He points out that 76–80 are Śloka and 81–82 are Triśūbha, which suggests that originally the two sets of verses were separate. He classes it with the Dhaniya-sutta (18–34) as a pastoral ballad. A large part of the sutta also occurs at Ś I 172.3–173.24.

p. 12.24. For the use of *Magadhā* in the plural in Skt and Pāli in the sense of “the inhabitants of Magadha”, see MW (s.v. *magadha*) and EV I, p. 165 (ad Th 208). Pj II 134.3–12 explains that the words evam me sutaṁ, etc., were uttered by Ānanda paṭhamamahāsāgītikāle. See the note on p. 18.7–115.

p. 13.10. In the phrase *etad avoca*, -d is doubtless a fossilised remnant of the historically correct form. Cf. pp. 15.17 21.12.14 48.3.8 50.19.28 54.17 60.2 78.8 79.3 80.13 86.6 87.1 92.8 93.6 101.22 103.23.26 104.10 108.4 124.5 8.12.19 125.13 140.16 141.11.24 142.11 143.5 143.17 143.26 144.13 144.22 145.5 145.26 146.8 146.19 147.2 147.15 148.16. See also *tad anuttaram* pp. 16.8 112.2, *tad ingha* 83 862 875 1052, *tad amīnā* 137, *yad ākamkhasī* pp. 32.9 48.18, *yad aggato* 217, *yad ajjhagā* 225, *yad aṭhi* 231, *yad aṁhaṁāno* 240, *etad aḷu* 274, *tad amaṇiśsu* 286, *tad upāgaman* 302, *tad ātiṭhikavāna* 317, *yad antīyaṁ* 354, *etad abravi* 430, *etad ahosi* pp. 92.8 93.6 94.11 108.4, *yad ukkhaṭatī* 595, *yad idam* 712 831, *tad ariyā* 758 762bd, *yad icchati* 766, *yad attagaroṇi* 778, *tad akkubbanano* 778, *yad attani* 784 797, *yad uttarikurute* 796, *tad eva* 797, *etad ariyaṇam* 822, *yad avilatām* 967. Although *yad antagā* (158) appears to be a masculine nominative singular in -d, it is rather to be punctuated as *ya-d-antagā* where ya is shortened < yo m.c., and -d- is a sandhi consonant. The form, with final -d is sometimes used for the feminine accusative, e.g. *etad eva ... dhammiṁ kathaṁ karoti*, D II 91.6 = 94.16. It is doublets used as an archaism by Buddhaghosa, e.g. *yad eva*, Vism 192.13; *tad evam*, Vism 243.28. For sandhi -d- see the note on p. 16.7.

p. 13.17. The ety does not gloss pācana here, but Pj II 147.11–12 (ad 77) states: pājeto tena ti pājanaṁ, ānāṁ idha pācanaṁ ti vuccati, patoddass evam adhivaccanam. For the clj alternation see ūcayoga p. 87.2, viceyya 524. ūraccayūraccayā 673, újava 945. Cf. Lüders (Beob., § 140), Norman (1970, p. 134 note 21), and WD, p. 72 (ad Dhp 44–45).
76. For paṭijānāti in the sense of “profess to be, claim to be” with a nominative (not in PED), cf. sambuddho paṭijānāsi 555 (= Thag 825). I should have listed this in EV I index with an asterisk. Cf. 135 555. Cf. For the meaning “lay claim to” with an accusative (not in PED), cf. so pi sabbaṅñutama paccānāsī, Pj II 423, 10, 13, 15.

Geiger (1994, §128) lists the ending -emu only from vasemu and viharemumu besides jānemu. Jayawickrama explains it as -mu (here m.c.) < -mo < -mas, but there are difficulties in this, in that one would not expect the optative to have the primary ending. Geiger does not quote it for the indicative, where one would expect the primary ending. It is therefore possible that we have here an example of labialisation of -a- > -u- after -m- (see Norman, 1976B, p. 45). The same explanation would well suit the only example Geiger quotes (1994, §124) of -mu in the imperative, viz. dālemu, since this not only has the -m- of the suffix, but it also followed by the word maccuno (Thag 1146). For other examples of labialisation see the note on 61. I do not know if it is significant that these forms in -mu seem to occur only after -e- (either optative or causative). Cf. jānemu 599 999, namassnum 995.

77. Pj II 147, 11: pājeti tena ti pājanam, taṁ idha pācana ti vuccati. For the clj alternation in pācana (= pājana < Skt prajana) see the note on p. 13, 17.

Pj II 147, 1-4: yottan ti raju-bandhanam, taṁ tividham: āsāya saha yugassa bandhanam, yugena saha balivaddanam bandhanam, sārathinā saha balivaddanam bandhanam ti.<14>

78. Pj II 148, 14-16: niddānan ti chedanam lunaman uppājanam, karāvavacanatike c’ etam upayogavacanam veditabbam, ayam hi ettha atta: saccena karomi niddānan ti. athavā niddānan ti chedakam lavakam uppaṭakan ti atta, evam sante. yathā tvaṁ dāsaṁ vā kannakaram vā niddānan kāresi “niddhehi tināni” ti tinānam chedakam lavakam uppaṭakan karosi, evam aham saccam karomi ti upayogavacanam’ eva vaṁsu yujjati. CDIAL 7543 quotes a Bengali form derived from *niddāna with the sense of “weeding hook”, and that clearly is the sense required here.

79. Pj II 149, 18-21: viiryam me dhuradhorayham ti ettha viiryam ti “kāyiko cā cetasiko vīriyārambhho” ti adinā nayena yuttapadhamam dhurayam dhurayham, dhuram vaḥa ni attho. Dhp-a II 272, 9 (ad Dhp 208) explains: arahatta-pāpanasamkhātāya dhuravahanatthaya dhurayha-silam. As Brough has pointed out (1962, p. 236), the etymology given in PED (< *dhor-vayha < Skt *dhaurvahya, abstract from dhurvahya) is unlikely. It seems clear that the better reading is the vī. dhoreyya (< Skt [lex.] dhureyya) found in Pj II, with -eya replacing -eyya under the influence of such future passive participles as vayya and sayya, helped by the traditional connection with vaḥ. Cf. AMg dhoreyya-sīla (Utt 14, 35).

For yogakkhema see EV I, p. 128 (ad Th 32).
In pāda a we can either ignore the svarabhakti vowel in viriyaṁ, or assume resolution of the first syllable.

80. Pj II 151.7: amataṁ vuccai nibbānam. Pj II 252.31: maranābhāvena pañjatthena vā amataṁ. I translate amata “death-free”, by which I mean that which is free from death, i.e. the state, where there is no death. Cf. p. 14.12 204 635 960. In 453 amata has a different meaning.

In amata-pphalā the doubling of -pph- is m.c.

p. 14.10. Pj II 151.23: vaddhetvā ti chupitvā ākiritvā ti vuttam hoti. For chupati in the sense of “to drop, to throw” (not in PED), cf. kese va echaṇaṁ chupi Sumedhā (Thī 51.4) and see CDIAL 5055. PED (s.v. vaddhaṇī) gives the meanings “to get ready, arrange, serve in” (with ref. to food), but it seems clear that the meaning must be “to heap up”.


81. Pj II 151.31–32: gāthābhigataṁ ti gāthāhi abhigitaṁ. gāthāyo bhāśitvā laddhan ti vuttam hoti. The verses recur at S I 168.22–29 = 173.7–14*, but Spk makes no comment. It is clear that Pj II is taking the verse to mean “It is not right for me to obtain food as a reward for the teaching I have given”. That this interpretation is old is shown by the fact that at Mil 228–29 Milinda asks Nāgasena to explain how it was that, although the Buddha had said this, his disciples had eaten food given as a result of a dānakathā which the Buddha had preached. This then leads to a discussion about the propriety of bhikkhus making allusions, as opposed to standing silently waiting for alms. CPD (s.v. abhiṣa) suggests that the correct way to take this verse is to assume that abhiṣa really means “spoken over with mantras”. It would seem that this is the correct interpretation, for if we consider the parallel version of this sutta in S, we find that what is offered to the Buddha is not called pāyahsa, but havya-sesa, over which, of course, (Vedic) mantras would have been recited.

For the sandhi -r- in vutti-r-ēsā see the note on 29. There is a v.l. putti-d-esā. For sandhi -d- see the note on p. 16.7. For the dir alternation see vidit-i-v.l. virit-250, paṇuditam/paniritam 483, saṭṭhu-d-anvayolsaṭṭhu-r-ānvayo 556, varaṇīnvadānīṇa 87.2, nidassatelnirassati 785 954, dusitolarusito 932 971, -dassēl.v. rase 1134. Cf. also the numerals in -dasal-rasa, and forms in -disal-risa (< -drśa) (Geiger, §43.1; Pischel, §245). Cf. sārikko in 918. Brough (1962, pp. 255–56) quotes Gāndhāri ramahi (= damahi; see WD, p. 135 [ad Dhp 305]) and praverayati (= praverayati), and refers to Skt rakṣaḥ (= daksāḥ and BHS anavarāgra (cf. Pkt anavadaga). The same alternation may perhaps be seen in Gāndhāri ruyida (cf. Skt rucira). See Brough (1962, p. 266). Bollée (1973, p. 602)
quotes dumāyatrumāya Ja II 383.14 and dumminrumin Ja IV 322.1* VI 194.9*, and suggests that the vv.l. theri tī and te rindā at Thi 265 perhaps hide te rītī (= dītī < dṛtī). From Pāli we may also quote purīṇḍada (= purāṇḍara) D II 260.1*; urāḻhavaṁ (cf. BHS udāḍha) Ja VI 488.5*; parakkanta (= padakkanta) Ja VI 560.13*; uṇāḍana (v.l. uṇārana) A III 91.11,14 92.7; uṇāḍetai (= uṇārēti) D III 128.21; ruttīvā for dussīvā at Pj II 121.13; pasārenti (v.l. dentai, dhenēti) Ja VI 214.30 215.9*; ogha-lārināṁ (v.l. tādānāṁ) Ud 93.25*; vadaṁuv. v.l. varaṇṇu It-a II 57.38. Pischel quotes Pkt urāḷā (Skt udāra), orāliyalaudārika, karalikadali, gaggaral godgada. We may also quote nisāraṇa (< niṣādana) Utt 18.42. It seems clear that there is need to revise Brough’s statement (1962, p. 229) that the appearance of -r- for -d- is extremely rare in MIA.

In pada d-f in safr, which is the locative singular of the present participle of the verb as “to be”, is m.c.

82. Pj II 153.9-10 says: kevalinā tī sabagunaparipunān sabbayaṣaya-visanyuttera vā. Pj II 415.18 (ad 490) states: kevalino tī parinibbhītikiccā. Pj II 427.27 (ad 519) states: parinibbhītikiccatāya kevali. Pj II 463.15 (ad 595) states: kevalino tī niḥthagata. Nidd I 286.8 (ad 878) states: akevali so asamattato aparipunā hino nihino omako lāmakā jatukko paritto. Spk II 278.32 (ad S III 59.34) states: kevalino tī sakalino katāsabhakiccā. Mp III 12.10 (ad A II 9.29): kevali tī sakalaṅgasamattāgato = Ps III 396.16 (ad M II 144.14). Mp V 3.23 (ad A V 16.14): kevalī tī kevalēhi sakalehi gunehi sāmaṅgaṅgato. There is also a usage with the genitive case which seems to differ from this, e.g. Mp III 31.7: brahma-carīyassa kevali tī sakalobrahmacariyo. This presumably means “possessing the whole of …”. The same phrase occurs at Th 679 and is given an alternative explanation at Th-a III 5.10 foll.: aṭṭha vā kevali nāma kilesahi asamissatāya magga-nāṇāṁ phala-nāṇāṁ ca tōṁ imasmin atthī tī, kevalī. yasmā para tad-ubhayaṁ pi magga-brahmacarīyassa vasena hoti na aṇṇatha, tasmā brahma-carīyassa kevalī. This seems to be taking -carīyassa as a genitive (or possibly an old ablative: -assa < *-assā < *-asmā) of cause. It is interesting that the first part of the explanation seems to be explaining kevalin as “possessor of knowledge”, which is very close to the Jain concept of kevalin as “one who possesses kevala knowledge, i.e. omniscient”. In view of the amount of technical vocabulary which the Buddhists and Jains have in common, possibly borrowed from a third, earlier, source, I see no reason to doubt that this was the original meaning of kevalin in Buddhism, and it was later forgotten or changed, just as it occurs with a changed meaning in the later Bhāgavata-purāṇa: “devoted to the doctrine of the absolute unity of spirit”, i.e. a meditative ascetic (see MW, s.v.). For the possible connection between the Buddhist and Jain usages of the word kevalin, see Hajime Nakamura (1983, p. 318).
Nidd I 218.1 (ad 850) = 375.8 (ad 925) = 501.29 (ad 972) and Nidd II N° 166.11 (ad 1166) explain: hattha-kukkucaṃ pi kukkucaṃ, pāda-kukkucaṃ pi kukkucaṃ, hattha-pāda-kukkucaṃ pi kukkucaṃ, kappiya akappiya-saññītā, akappiya kappiya-saññītā, avajje vajja-saññītā, vajje avajja-saññītā, evaramaṃ kukkucaṃ kukkucaçyanā kukkucaçīsattām, cetasā vipaṭīsāro manivileko; idam viçcatti kukkucaṃ. api ca dvīhi kāraññi uppajjati kukkucaṃ cetasā vipaṭīsāro manivileko — katattā ca akattatā ca. The word, then, means both the evil deed and the remorse or worry which the deed causes. Pj II 153.12–13 (ad 82) states: hattha-pādakukkuca-mādiṃ katvā vūpasantasabbakukkucaçtā kukkuca-vūpasantaṃ. Pj II 549.12 (ad 850) states: akukkuco ti hatthakukkuçādi-virahito. Pj II 564.19–20 (ad 925) and 574.8 (ad 972) state: hattha-kukkuçādiṃ kukkuçiyam. It seems clear, therefore, that Pj II prefers the idea of “evil deeds” in all contexts. In BHS only the idea of “remorse” is found, according to Edgerton (BHSD [s.v. kaukṛtya]).

In pāda a we should read ca m.c. In pāda b single -c- in kukkuca- is m.c. Pj II 153.13 reads -cc- in the lemma.

p. 15.1–5. These lines occur at S. I 168.30–169.12, with havya-sesa instead of pūya-sa, and the name Sundarikabhāradvāja instead of Kasibhāradvāja.

p. 15.1. The cty does not comment on dāmmi. The explanation given by PED (s.v. dādāti) is incorrect. The correct derivation is < Skt dādāmi, a weak grade equivalent of dādāmi, quoted from MBh, etc., by MW (s.v. dā-). A comparable weak grade form can be seen in kummi (Ja VI 499.16*) < Skt kurmi (see MW, s.v. kr-).

p. 15.2. There is a v.l. khvāhan for kho 'han, which is also the lemma in Pj II 153.21. For the sandhi of -o + a(CC) > -o-va(CC) or -vā(CC) see Norman (1988, p. 91) and cf. khvāhaṃ pp. 21.16 31.3 32.5 48.9.13; khvāsa 819; svājja 998; and the suggestion of reading y' attānam or yvattānam for yo attānam in 819.

p. 15.5. For aññatra in the sense of “except” see 206.291 776 856.

p. 15.7. For opilāpehi see CPD, Vol. II p. 741, s.v. opilāpeti.

p. 15.7. For historical -d in etad avoca see the note on p. 153.10.

Pj II 155.6–8: abhikkantaṃ bho Gotāna abhikkantaṃ bho Gotamā ti abhhanumodane hi ayam idha abhikkanta-saddo, viṭṭhārato pana Mañgala-sutta-vannanāyam (= Pj I 114.13 foll.; see MRI 124–25) attha-vannanā āvibhavissati yasmā ca abhhanumodanāthe, tasmā sādhu sādhu bho Gotama ti vuttam hoti ti veditabbam.
bhaye kodhe pasamsāyam turite kotūhalacchare
hāse sōke pasāde ca kare āmenditaṃ budho ti
iminā ca lakšaṇena idha pasādavasena pasamsāvasena cāyam
dvikkhatam vutto ti veditabbo. For this definition of āmendita (found also
at Sv 228,12*, Sp 170,25*, Mp II 105,26*) see CPD, s.v. āmendita.


p. 15.21. For the future dakkhiṃti see the note on 28.

p. 15.23. For esa + aham with a first person verb cf. esāham pp. 24,22 86,11 so
yam 190-91 and so aham 192. For other cases cf. tam mam 425; tassa me
435; and cf. Nidd I 182,27: na tassa hoti ti me mayham hoti (ad 837). For the
plural usage cf. te mayam 180 597 ete mayam p. 54,23; tesan no 596. For esa
with a first person verb cf. esa pasidāmi 356. For so with a second person
pronoun and/or verb cf. so vihāhisi, Ja I 298,26*. For the plural cf. tesam vo
600 and perhaps yesam vo 560. See also EV II, p. 63 (ad Th 24) and WD, p. 95
(ad Dhp 134).

dhāraṇu aja-t-agge pāṇupetam saranaṃ gatam (= p. 25,2-3). Pj II 157,5-7:
aja-t-agge ti, aijataṃ adim katvā, aija-d-agge va, da-karo padasandhi-
karo. aija adim katvā ti vuttam hoti. Sv 236,6 gives the same explanation,
and states: aijatan ti aija-bhavaṃ. Since, however, in the v.l. -d- is clearly
a sandhi consonant, it is very likely that -i- is also a sandhi consonant (cf.
tosma-t-iha 460). This view is perhaps supported by the fact that the BHS
equivalents are adyāgre and adyāgrena (BHSD, s.vv.), but adyād-agre also
occurs. This might support the suggestion in CPD (s.v. aijatagge) that
aija-t-agge is for *aijato agge, but Edgerton suggests that *adya-d-agre
might have been secondarily reinterpreted as adyād-. The phrase also
occurs at pp. 25,3 55,2 123,15. For sandhi -d- see Geiger (1994, §73,4). For
other examples see samma-d-eva p. 16,1, dipa-d-uttama 83 (so PED s.v. dvi
B.1.4, but it is better to derive it from dipada + uttama), ya-d-antaṅgā 458,
asrtho-d-anvaya 556, samma-d-eva p. 112,1, samma-d-aṅkāya 733 743 749
765. See also aija-d-agge at Pj II 157,6 (ad p. 16,1). See also EV I, pp. 191 and
278 (ad Th 406 1127) and add Udāna-v 11.10 to the examples given there.
For -d- as a fossilised remnant of an historically correct form see the note
on p. 13,10.

alattham 479.

p. 16,7. For sandhi -d- in samma-d-eva see the note on p. 16,1.

p. 16,8. For the historical -d in tad anuttaram see the note on p. 13,10.
The Group of Discourses


83–90. The metre of the Cunda-sutta is Aupacchandasaka, except for 88a, which is Vatālīya (see the note on 88).

83. For the reciter’s remarks see the note on 18–29.

Pj II 160.22–23: dipaduttamān ti dipadānām uttamaṃ. PED (s.v. dvi B.I.4) prefers to divide dipa-d-uttamaṃ, taking -d- as a sandhi consonant but it is better to follow the cty (see the note on p. 16.7). Pj II 161.14–15: ta-d-imghā ti te imghā. The cty is therefore taking ta as m.c. for te “them”, referring to kati samaṇā, with -d- as a sandhi consonant (see the note on p. 16.7). There seems, however, to be no reason for rejecting the view that tad is a neuter accusative (for the historical -d see the note on p. 13.10), “tell me this”.

Pj II 161.1: sārathinaṃ pāvaran ti sāreṇ ti sārathi, hatthidamakādinām etam adhivacanam. tesāḥ ca Bhagavā pāvaro anuttarena damathēna purisadhamme dametum samathābhāvato. Cf. purisadamasārathi p. 103.

For putta in the sense of “a member of the family of ...” and therefore untranslatable here, since “son of a smith” means “a smith”, see the notes on 137 and 991 and EV I, p. 144 (ad Th 94).

Smith’s instruction (Pj II p. 683, s.v. kāra) to compare kammāra suggests that he believed that kammāra is to be derived < kammayāra < karmakāra, with the contraction of -āya- → -ā-. See the note on p. 50.17. I see, however, no reason to doubt the derivation < Skt karmāra given in PED.

There is resolution of the penultimate syllable in the cadence of pāda c. We should read -sāmi, -uttama and sātahēna m.c. In pāda d br- in brūhi does not make position.

84. For the reciter’s remarks see the note on 18–29.

In pāda a (cf. 85a and 86d), the cty explains: magga jino ti maggenā sabbakilese viññāti ti attho (162.7–8). The explanation given in 86, however, has no mention of “conquering”, but states that the magga jina is lokasā sadevakassa netā. This seems more appropriate as the definition of the saṭṭhavāha, as in Nidd I 446.21 (ad 955) where the Buddha is referred to as netā, and also in I 446.25, where he is called maggaṇī. I accordingly take magga jina as being derived from Skt mārga-jīna, with a svarabhakti vowel (which is needed for scansion purposes), and I translate accordingly. For the development of -jīna to -jina, see the note on samsuddhājina in 372 and khettā-jina in 523. It is possible that odhījina at Ps V 24.8 (ad M III 219.10) is also an example of the derivation of -jina < -jīna (cf. Jain Skt avadhī-
jiḥaṇa). It is, however, noteworthy that this derivation was unknown to the BHŚ redactorś, who back-formed the word as mārga-jīna. See BHSD (s.v. mārga).

The syntax of magge jīvati in pāda d is strange, and although sense can be made of it by understanding yo, this would not seem to be possible in 85. Since the answer verse (88) has magga-jīvim, I would suggest that the original reading was magge-jīvī here and magge-jīvim in 85 (with magga-, i.e. a tatpurusa compound with the first element in the locative case, used m.c.). These two forms were then confused with, and replaced by, magge jīvai from 88, where it is correct and makes perfectly good sense, or from the cty. This suggestion finds support in the (present) irregular metre of 85c.

Pj II 162,12: yo ca maggaḍūṣi ti yo ca dusṣilo micchādiṭhi magga-patilomāya patipattiyā maggassa duśako ti attho. PED's translation "highway robber" seems most inappropriate.

For sakkhiputṭho see 122.

<17> 85. For the reciter’s remarks see the note on 18–29.

For -jīna < -jīna see the note on 84. The reading -jjhāyi in pāda b does not fit in well with -desako in 84, or -desim in 87. The cty does not comment upon it. There is a v.l. -kkhāyi in F S, and this is the reading of B C. In view of the presence of the word akkhāti in the explanatory verse (87) there can be no doubt that -kkhāyi and not -jjhāyi is the correct reading, and I translate this. In support of this is the reference to the Tathāgata as magga-kkhāyi at M III 6,8 (quoted at Nidd I 33,6). The editors of F S probably read -jjhāyi as the lectio difficilius, but even if we derive magga-jjhāyi from mārga + adhyāyin, it would still not have the required meaning "teacher of the path", since MW (s.v.) quotes adhyāyin only with the meaning "student".

The cty recognises the difficulty of the syntax of pāda c and explains: magge jīvati me ti, yo so magge jīvati, tam me brahiḥ puṭhoh. This seems to be pushing Pali syntax to its limits. The fact that the metre is irregular, however, strongly suggests that the pāda is not in its original form. As it stands it is an even pāda, not an odd pāda, and a short syllable is missing before brahiḥ. If, however, we read maggejīvīṃ for magge jīvati as suggested in the note on 84, and read mē m.c., then the pāda becomes regular. The v.l. jīvata (Pj II 162 note 7), if < jīvantam, would make the syntax correct, but would not help the metre. We could also read jīva(m)ti or jīva(m)ta(m).

Pj II 162,5-6: āvi-karomī ti te catoṣa samāne tava pākaṭe karomī.

In pāda b we should read -jjhāyi and atulyo m.c.
86. Pj II 163.11-12: sadevakassa lokassa netā gamayitā tāretā pāram sampāpetā. Since there is nothing in this verse to indicate why the ascetic should be called a “conqueror”, it is possible that he is able to lead others because he is a “knower of the road”.

Pj II 163.13: tādin ti tādisam yathāvuttappakāraṇa lokadhammehi nibbikāraṇa ti attho. For tādin cf. 154 and see EV I, pp. 131 and 271 (ad Th 41 1077) and EV II, p. 109 (ad Th 249-50), Lüders (Beob., § 108), de Jong (1974, p. 69 note 8).

In pāda b -ā- in anānugiddho is m.c.

87-88. For the length of vowel in dutiyaṃ and tatiyaṃ see Lüders (Beob., § 187). We find tatiyaṃ again in 95. In 49 we should read dutiyaṃa m.c. It would be possible to take bhikkhunāṃ as a genitive plural with -u- m.c. in both these verses, but PED takes it as accusative singular here and in 573. The latter is also quoted by Geiger (1994, § 83). Since bhikkhunāṃ is certainly accusative singular in 573, it is probably the same here.

87. Pj II 163.23-26: maggadhammaṃ vibhajati: “ime cattāro satipaṭṭhānā ... pe ... ayaṃ arīyo aṭṭhāṅgiko māggo” ti vipaṭṭitaṅkhūnāṃ viṭṭhāradesanāya vibhajati.

Pj II 164.2-3: ejā-samkhātāya tanhāya abhāvato anejan. See also EV II, p. 98 (ad Thī 205). A comparable explanation is given at Pj II 411.4 (ad 477), 469.19 (ad 638), 508.3 (ad 751). Elsewhere, however, a connection with ini- “to move” is indicated: Pj II 366.4 (ad 372): ānejo ti apagataṁ aññācalana; Pj II 563.16-17 (ad 920) explains: evamānejo kiññāsavā labhādisu hiyo asa avīkāmpamānā; Pj II 598.30 (ad 1101) explains: anejan ti lokadhamesu nikkampan. Nidd I 353.27 (ad 920) gives both explanations: ejā vuccati tanhā, yass’ esā ejā tanhā pahīnā ..., so vuccati anejo ... so labhe pi na iniṣṭi, alāhe pi na iniṣṭi ... dukkhe pi na iniṣṭi na ca lati ... A comparable explanation is given at Nidd II N 156.23 foll. (ad 1101) and 174.18 foll. (ad 1112).

In pāda b we should read vibhajati m.c.

Pj II 163.30 includes kaṇkhācchidaṃ in the lemma. Our text reads kaṇkhā before the geminate -cch-, but we should read -ch- m.c.

88. Pj II 164.11-12: nibbānadhhammasa padattā dhammapade. Pāda a is the only pāda in this sutta which is not wholly in the Aupacchandhasaka metre. If, however, we divide -padesu desire-and supply <su> to desire to agree with -padesu, we should have a regular Aupacchandhasaka odd pāda. This would then include a locative absolute construction.

Pj II 164.18 states: satatimsabadhopakkhiyadhammasamkhātāni anavajjapadānī. For anavajja- see the note on 47.

In pāda b -i- in satimā is m.c.
89. Pj II 164.25-165.4: chadanāṁ katvāṁ karitvā vaśam gehevāṁ dhāreśvāṁ ti attho; pakkhandi ti pakkhandako antopavisoko ti attho ... “ahāṁ pi bhikkhu” ti bhikkhumajjhe pakkhandati. Pj II 165.7-9: pagabhbo ti aṭṭhatṭhānena kāya-pagabhhiyena catutthtānena vacippagabhhiyena anekatthānena manopagabhhiyena ca samannāgato. The cty states that a longer explanation is given in the cty-on the Mettasutta (= Pj I 242.6-243.8).

Pj II 165.12-16: palaṁpasadisattā palāpo. yathā hi palāpo anto taṇḍulānakito pi bahi thusena vihi viya dissati, evam idhē ekacco anto silādignaṁāsarivirahitto pi bahi. subbattacchadanena samanāvesena samanō samanō viya dissati, so evam palaṁpasadisattā palāpo ti vuccati. Pj II 165.18 also quotes the sense of puthujjanakalyāṇaka from the Ānāpānasatisutta (M III 80.6) and parajitaka from the Kapilasutta (282). See EVI, p. 293 (ad Th. 1237).

Pj II 165,5-6: catunnam pi khatiyyādiṇam kulānam uppannaṁ pasāḍāṁ ananurāpapaṭipattiyaṁ dāsēti ti kulādusako. Cf. Sp 626.4 (ad Vin III 185,1): kulān diṣṭe ti kulādusako, diṣṭento ca na asucikaddamādhi diṣṭe, atha kha attano dūpatipattiyaṁ tesam pasāḍāṁ vināsēti, ten ev assa pada-bhājanė pūpphaddānena vā ti vuttam. For the four classes of family see Vin III 184-85; for kulādusaka see Vin III 185,12 and for a discussion of the definitions given in Sp see Horner (BD I p. 325 notes 2-5). For “defiler of the way”, Fausböll compares Ja II 281.7*-10*, where this verse is quoted.

PED (s.v. paṭirūpa) does not quote the meaning “imitation, copy, counterfeit”. Cf. 187.

In pāda c we should read māyāvi m.c.

90. PED quotes -vijha for paṭivijjhī, but this is perhaps a misprint. Pj II 166,6-7: “yādiso ayam pacchā vutto maggadūsi, itare pi sabbe n’ etādisa” ti ānavā, iti disvā evam pāpam karontam pi etam pāpbhikkhum disvā. The cty seems to be taking n’ as na — “knowing that they are not all the same (as the maggadūsi)”. If we follow the punctuation as ne tādisā, then ne is the accusative plural of the pronoun — “knowing them all to be such (as they have just been described)”. In pāda c I punctuate sabbe n’ etādisā, since the cty explanation seems to make it clear that this is how it is to be taken: evam ināya gāthāya tesam avyāmissaṁ, evam dīpēva ... (166,12-13). The reading of E sabbe ne tādisā would take ne as the accusative plural of the pronoun stem na, and mean “knowing them all to be like this”.

PED (s.v. hāpeti) suggests reading hāyati, but this scans no better than hāpeti. The metre requires hāpeti. Althouh in Vol. I I followed the cty and accepted the reading hāpeti in pāda d, which is explained as: na hāpeti na hāyati na nassati (Pj II 166,12), I now believe that Lüders’ suggestion (Beob., p. 113 note 3) of na h’ apeti (“does not go away”) is preferable, since
it avoids the difficulty of having to take the causative hāpeti as an intransitive (it is not so in 37), which seems unlikely, and by separating h' apeti it gives the common na hi (see the note on 28): “his faith does not disappear”. For saddhā apeti see 1143.

An Aupacchandhasaka verse with six pādas is rare, and since the last two pādas do not seem to fit well with the rest, we may well conclude that they were not originally part of the verse. There is a syncopated opening - - (for - - ) in pāda e.

In pāda a we should scan etē m.c. In pāda b we should read āriya- m.c. (see Pj II p. 661). We should read duṭṭhen' m.c. in pāda c, and suddham (i.e. -m > -m) and asuddhenā m.c in pāda f.

<18> p. 18.7–115. Jayawickrama discusses the Parābhavasutta (UCR VII, 4, pp. 249–51) and includes it in the category of suttas of a popular category. The prose introduction is attributed to Ananda, but there is no reference to the pathamamahāsaṅgī. See the note on p. 12.24. The metre is Śloka, but some of the verses (111 113) are hypermetric because of the difficulty of fitting numerals into the metre.

p. 18.10. For the meaning “(almost) entire” for kēvāla-kappa, cf. Skt abhēdyā-kalpa “almost imperishable”, prabhūta-kalpa “nearly become light, approaching dawn”, mṛta-kalpa “almost dead, apparently dead”. See MW (s.v. kalpa). For other meanings of kappa see the notes on 16 35–75.

91. Pj II 167.10: parābhavantam pariḥāyatam vinassantam. Both parābhavantam and parābhavato are forms of the present participle of parābhū- “to perish, disappear, be lost, succumb, yield” (see MW, s.v.). I take it to be the opposite of bhū- (cf. bhavam, the present participle of this in 92) “to thrive, or prosper, turn out well, succeed” (MW, s.v.), and so I translate it “unsuccessful”. I take parābhava to be the noun from this.

There is resolution of the first syllable in pāda c.

92. Since bhavam (present participle) in pāda a is opposed to parābhavo in pāda b, it is probable that the latter is also a present participle. For such forms in -o instead of -am see Geiger (1994, §97.2) and EV I, p. 136 (ad Th 61). Since, however, we have the accusative plural parābhave in 115, which can only be a noun, it is possible that parābhavo here is also a noun.

Pj II 168.11–13: itaro pi dhammadessi parābhavo tam eva dhammam desati na pihe ti na paṭhe ti na suṇāti na-paṭipajjati. Since there is no historical reason for -ss-, we should rather expect desin < Skt dvesin and desati < Skt *dvesati. Since there is no metrical reason for the forms, we must conclude that they are simply variants of the -VC/VCC alternation. See the note on 4. Metrically, there is no reason why we should not read desin with the v.l.
Pj II 168,8–10: dhammakāmo bhavam hoti dasakusalakammmapatha-
dhammaṁ kāmei πiheii suññāī paṭipajjāti.

94. Pj II 169,6–8 states: asanto nāma cha sattāśa, ye vā pan’ aūhe pi
anupassanta kāyacācāmanna samannāgata, te asanto asa piyā
hinti. Pj II 169,9–18 explains: asataṁ dhammō nāma dvāsatdhī dittigatiṁi
dasakusalakammmapathā vā. Pj II 169,11–16: sante na kurute piyam attano
piye iṣṭhe kante manāpe na kurute ti atho, veneyavasena h’ ettha
vacanabheda kato ti veditabbo, aha vā sante na kurute iti sante na sevati
ti atho, yathā “rājānamān sevati” ti etasmān atihe “rājānamān pakurute” ti
saddavidā mantetā (cf. Bhaṭṭikāvyī VIII, 18 [Pāṇini I.3,33]), piyan ti
piyamāno tussamāno modamāno ti atho. This seems to be taking piyam as
a present participle, as PED (s.v. piyāyati) notes. In Sanskrit we find priyam
kurute “gain the affection of, win as a friend”. This would entail taking
piyam with sante, i.e. as an accusative plural. See Lüders (Beob., §205) and
the note on 35. Then kurute would have to be the equivalent of sevati.

95. For -iyal-lya in dutiya see the note on 49.

<19> 96. In pāda d tam seems to refer to the statement in pādas abc, not to
yo. It is probable, therefore, that we should therefore translate yo here as the
equivalent of Latin si quis. See 98 100 104 106 243 244 246 247 1084 I135
and EV II, p. 122 (ad Thī 282).

For anuṭṭhātā cf. utthātā 187. PED has placed paññāna with this reference
under the wrong meaning. See the note on I136.

97. For -iyal-lya in tatiya see the note on 49.

98. For yo = Latin si quis see the note on 96.

If pahu “able” is from prabhū, then we have an example of bh > h
intervocally in the root bhū-. Cf pahūta in 102, and see the note on 124.
For the plt alternation see Lüders (Beob., §§ 144–47 and p. 112 note 1), WD,
p. 99 (ad Dhp 149), and cf. pabbajalabbaja (Ja VI 508,1*) and
padarānīlabdarānī (Ja VI 529,21*).

There is resolution of the sixth syllable in pāda a.

100. There is the v.l. vanibbakam for vanibbakam here and in 129, and the
variation anīn supports the view that we have here an example of the
spontaneous retroflexion of -n-, which also occurs in the related vanij (see
Burrow [1972, p. 545]). BHS has vanipaka, vanipaka and vaniyaka, and AMg
has vanimagga and vanimaya (see BHS, s.v. vanipaka). All the forms in
Pāli, BHS and AMg can be derived from Skt vaniyaka “mendicant, beggar”,
which is derivable from the verb vaniyati “to beg, ask for alms” (Uṇādi-
sūtra, IV, 139) which is in turn to be derived from *van- “to wish, desire”.
These forms are based upon a version of the word with the Eastern glide -v-
instead of -y-, i.e. *vaniyaka. From this the BHS forms are derived by a
hyper-form with -p- replacing -v- (see the note on 201). The AMg forms show the development of -v- > -m-. This alternation is seen also in sammutilsamvriti 648 897, mîmamsakal-vîmamsaka (this may be due to dissimilation of consonants) 827, ājavalācama 945, and possibly AMg emeva < *ev' eva < evam eva (see the note on 1146). See WD, p. 109 (ad Dhp 183). Pāli vaññibbaka shows the development -īv- > -iv- > *-ivv- > -ibb- (cf. pubba "pus" < Skt pūya). There are other examples of hyper-forms in 153 193 201. For other examples of the -y/-v- alternation see pāvacchati (prayacchati) 463–66; dāya (Skt dāva) 703; tathiyaltathiva 882; āvudha (Skt āyudha) 1008. For -ukal-uva in mālava see the note on 272. See also Geiger (1994, §46) and WD, p. 70 (ad Dhp 40). For other Eastern features see the note on 7.

For other examples of spontaneous retroflexion, cf. guṇh- 131; anuithun- 586 827; papalā 665. Burrow has discussed at length (1971, pp. 538–59) the question of the spontaneous retroflexion of consonants in Sanskrit, Pāli and Prakrit. It is worth while noting that a number of the examples of the change -n- > -n- occur after a palatal consonant, and it is probable that this is the cause of the change, e.g. [after j] nāna < jñāna; jaññuka < jānu; [after s] sakūna < sakuna; sanim and saṁikam < śana (cf. sānaih); soṇa (a kind of tree) < śyona; sobhāna < sobhana; sakkun < śakn-; suṇa, supāṇa 201, suvāna, soṇa "dog" < śvāna; < śamana; chakana (and chakana) < ṣakān; lasuna (and lasuna) < ṣaṇa; perhaps Skt śaṇa "hemp" (cf. Pāli saṇa) < *śana; Skt śōṇa "red" < *śona. A different explanation probably underlies sunisā and suṇhā "daughter-in-law" < Skt snusā. Here we must assume a development of snusā > *sunṣā, with metathesis of -n-, which then became retroflex in contact with -s-. With a svarabhakti vowel we get sunisā; with the change of -s- > -h- and metathesis (cf. snāna > nhāṇa) we get suṇhā. For the retroflex -n- in unṇam- and onīṇa see the note on 206.

Charpentier (1932, pp. 54–55) suggests that -n- arises after -o-, quoting loṇa < lavāṇa (although here -n- is already in the Skt form), (danta-)poṇa "tooth-cleaner" < pavana, monaś "basket" < *mavana < *mav- "to bind"; Skt onait < apa-lava-nayati; R̥ṣonī, daṇṣoni; onaṇeti, onata, onam-. It is possible that the forms from nām- may be due to analogy with paṇam- < paṇam-, while -n- in daṇṣoni may be due to the influence of palatal -s-, and onī may have arisen by analogy with this. Mayrhofer (EWA III 93) suggests spontaneous retroflexion for lavāṇa, but it is possible that we have a form dependent upon *ravaṇa, as Charpentier suggests. Wright (in Turner [1966, 10978]) rejects this, and says it is an MIA version of lavāṇa, although the "etymology" of samudda < sama + loṇa given at Mil 85–86 is perhaps more likely to have originally been samudra < sama + *raṇa < *ravaṇa. Pāli leṇa < layana may be due to spontaneous retroflexion, as may be Pāli oni.
Intervocalic -n- becomes retroflex in many dialects of MIA, so it would not be surprising if we found retroflex forms in Pāli, either as spontaneous developments in that dialect, or as borrowings from other dialects.

For yo = Latin si quis see the note on 96.

There is resolution of the sixth syllable in pāda a.

102. Here pahūta seems to stand for prabhūta, so that we have another example of intervocalic -bh- > -h- (see the note on 98). The v.i. bahuta seems to imply either a confusion with bahu or a derivation from bahu, which has become obscured.

104. Pj II 172.1–2: saññātīm atimāṇṇati ti attano nātim pī jātiyā atimāṇṇati. There is a v.i. tamiṣ, but sami (< Skt sva) seems to be confirmed by the gloss attano. We could take sam and nātim as accusative plural, since the gloss includes nātaya. For -im as an accusative plural ending cf. 787. For -ām as an accusative plural ending see the note on 35.

For yo = Latin si quis see the note on 96.

Despite the text's atimāṇṇeti, the cty reads -aṭi in lemma and gloss. According to E² p. 19 note 10 all four Mss read -eti. The ending -eti also occurs in Ja VI 14.10v.

106. Despite the existence of Skt akṣa-dhūtra "dice-rogue, gambler" (see MW, s.v. akṣa), dhutta here and in soudikā-dhutta (M I 228.37 374.34) possibly differs from the dhutta in itithī-o and sūrā-o, and means "shaker".

For yo = Latin si quis see the note on 96.

<20> 108. With sehi dārehī cf. sehi dhammehi in 298.

We should read dārehī' m.c. in pāda a.

110. Pj II 172.22–24: tassā īśa na supati ti: "dahāraya mahallakena saddhiṁ rati ca samvāsa ca amanāpo, mā h' eva kho pana taraṇam pattīyeyā ti īśa yam rakkhanto na supati. For -ā as the oblique case of an -ā stem see Geiger (1994, §81.1) and WD, p.227 (ad Dhp 270). For other examples of -ā as a truncated singular oblique case ending see kamyātā 121, vācā 130 214 232, vyāvāsanā, -saṁā 148, sussmā 186, tanbhā 741, paurīṇā 779, asī⊥a 839 840, lābhakamyā 854 929, tebhā 872, manṭīya 916. For comparable instrumental forms in -ā of -a stems see the note on 119, and for dative forms in -ā see the note on 916.

For posa see Bailey (1960, p. 84) and Brough (1962, §51). PED is not correct is saying that posa is a contraction of purisa. Rather posa and purisa are two different developments < *purṣa. Cf. porisa 769.

111. Pāda c has nine syllables even after assuming resolution of the third syllable.
112. Pj II 172.28–30: sōndī sī maṇchamāmsamajjādisu loḷaṃ gedhajātaṃ; vikirāṇīn tī tesāṃ athāya dhanāṃ paṃsukāṃ vīya vikirīvā nāsanaśīlaṃ. The fact that the cty comments on sōndī alone, and not as part of a compound, suggests that we should read itthīṃ sōndī as two words, with itthī m.c. because with the cadence -ō -ō the opening should be -ī -ī or -ī -ī. See Warder (1967, §242). The statement in PED (s.v. sōnda) that the meaning of itthī-sōndī is better “one who is addicted to women”, since it is explained to that effect by the cty, seems to be incorrect.

113. There are nine syllables in pāda c, but the metre can be corrected by assuming resolution of the second syllable.

114. Pj II 173.8 and v.l. read so ca for so ‘dha. For the cładh alternation see the note on 26.

115. Pj II 173.27–29: sa loκaṃ-bhajate sīvan ti so evarūpo sīvaṃ khemaṃ puttamaṃ anupaddavāni devalokaṃ bhajati aṭṭhāhi ti vuttām hoti. The cty, therefore, explains the wise man’s goal as devaloka, not nibbāna.

Here pārabhave can only be an accusative plural noun, which suggests that pārabhavo in 92 is also a noun.

We should ignore the svarabhakti vowel in ariyo in pāda c, or assume resolution of the first syllable.


p. 21.16. For the sandhi of -o + a- > -vā- in khvāhaṃ see the note on p. 15.2.

116. Hare (1945, p. 218) notes a pun upon outcast and outcaste.

117. The cty reads both pānāṃ vihimsati and pānāni himsati, giving the latter as ti pī pātho. See Ec p. 21 note 11 and cf. Dhpi 270: yena pānāni himsati. For -āni as a masculine accusative plural in pānāni see the note on 45.

<22> 118. Pj II 178.29: uparundhatī ti senāya parivāretvā tiṣṭhatī. Despite this lemma, both F and Ec read parirundhati (not in PED, which prefers to read upa-), presumably on the basis of the gloss: iminā hanana-pari (= pari)-rundhanena. See also Lüders (Beob., §63). We should perhaps read uparundhati, with Pj II 178.29.

Pj II 178.29–30: gāmāni nigamāni cā ti ettha ca-saddena “nagarāni” ti pi vattābbam. For this lexical use of ca see EV I, p. 219 (ad Th 647). For -āni as a masculine accusative plural ending in gāmāni and nigamāni see the note on 45.
119. Pj II 179.3-5 explains: yamparemam mamāyitaṃ yam parasatānam pariggaḥitaṃ apariccataṃ santo vā satkhāro vā. For mamāyita cf. 466 777.

Pj II 179.5-7: theyyā adinnaṃ adiyati iti tehi adinnaṃ ananutānaṃ theyyacchenna adiyati yena kenaci payogena yena kenaci avahārena arāna gahanam sādheti. It is possible to take theyyā as an ablative, but it may be an example of the instrumental singular of an -a stem in -ā. See Geiger (1994, §78.1). For other examples see padā 768, pādā 835, aṇṇāṇā abbata 839 840, vevicchā pamādā 1033. For the suggestion that ṣaṇena in 839 840 1078 should be replaced by ṣaṇā see the notes on 839 840 1078. It seems likely that this instrumental in -ā is a relic of the Vedic instrumental in -ā. The other oblique case forms of -a stems in -ā, however, are more likely to be regarded as truncated forms of -aya. See vinayā (Pj II 562.20: vinayāya) 916, labhā (PED s.v., although this could be nominative plural [see Warder, 1963, p. 408], which avoids an awkward change of construction). For the instrumental of -ā stems in -ā see the note on 110.

The parallelism between adiyati here and ādetti in 121 confirms the suggestion that adiyati is a palatalised form of ādayati (> ādetti). For such palatalisation see the note on 3.

In pāda c we may either assume resolution of the seventh syllable or replace adiyati by ādetti.

120. For the rīl alternation in palāyati see the note on 29. The explanation of cujjamāna is not quite as given in PED s.v. codeti. In pāda a have = Skt ha vai.

121. Pj II 179.17: kīcchikha-kamya tā ti appamattake pi kismiṃcid eva icchāya, i.e. -kamyata is the truncated instrumental of an -ā stem in -ā. See the note on 110.

In pāda b rajataṃ is m.c. for vajanaṃ, which is the v.l.

122. Pj II 179.20-22: attahetu ti attanā jivita-karaṇā tathā parahaṇa; dhanahetu ti sakadhanassa vā parahāna vā karaṇa. In each occurrence, therefore, -hetu is probably ablative and we should read -hetu (for +-heto < -hetoh). Cf. AMg (Utt 11.15) bhikku = *bhikkho < Skt bhikṣau. See also EV II, p. 177 (ad Thī 508) and WD, p. 84 (ad Dhp 84). For other examples of hetu for hetā see tassa hetu 175, kissa hetu 1131. The reading -heto is actually found as a v.l. at Mhv V 282, where the text has -hetu but the metre requires -heti. For the suggestion that Rāhu-gahanā in 465 498 should be read as Rāhu (or Rāho) gahanā, see the note on 465. For the suggestion that raju- might be the equivalent of rajo see the note on 391. Cf. also tadahā at Mhv V 182 205 = *tadahā < Skt tadahār. Cf. the suggestion of muni = munī = mune in 780.
For the *ctv* alternation in *calvā* see the note on 38.
For *sakkhiputta* see the note on 84.
In *pāda* a there is resolution of the sixth syllable.

123. Pj II 179.27: *dāresū ti pariggahetu*. Pj II 179.27–28: *patidissatī ti paṭikkūleṇa dissati, aticaranto dissai iti attho*. This seems to imply that the cty takes *pati*- in the sense of "wrong-doing" which certainly fits the context, but I cannot parallel it. Cf. *(u)*padissatī, *dissati* in 108, with v.l. *pati*.-

Pj II 179.28–31: *sahasā ti balakkāraṇa anicechanā. sampiyena ti tehi teṣam dāreṇhi paṭṭhayamāṇo sayaḥ ca paṭṭhayamāṇo ubhaya-sineha-vaseṇāpi ti vuttam houti.*

124. Pj II 180.1: *pahu santo na bharati atthaṁ gopano upakaraṇa-sampanno pi huvā na poseti*. For *pahu* see the note on 98.
In *pāda* a there is resolution of the sixth syllable.

125. Pj II 180.2: *sasun ti sasam, i.e. it is < Skt *śvasṛṇi*, with *-ss-* > *-s-* m.e. The inclusion of the mother-in-law in this context is rather strange, which probably accounts for the v.v.11. B⁰ *sāmaṁ*, B¹ *sasurām*. The first of these would be unmetrical, but the second would be metrical if we assumed resolution of the fourth syllable of the *pāda*. For *-ss-* in *sasura* see EV II. p. 159 (ad Thī 407). The inclusion of the father-in-law, however, seems no more satisfactory than that of the mother-in-law.

Pj II 180.4: *roseti kedham asa janeti*. Cf. 130.
In *pāda* a there is resolution of the sixth syllable.

127. PED (s.v. *kammanta*) takes *anta* here in the pleonastic sense (see PED, s.v. *anta.4*). For other examples see *oghanta* (v.l.) 538, *vananta* 708, *gāmanta* 710, *supinanta* (see PED, s.v.). *niddanta* (Ja VI 294,3*; E* reads *niddananā*). In 398 *uṃmādanā* is not an example of this usage. See the note on 398.

128. In *pāda* c there is resolution of the fourth syllable. Pj II p. 642 suggests reading *āgatam palipājeti*, but I do not see what this would mean in the context. See Warder (1967, §245).

129. For *vanībbaka* see the note on 100.
In *pāda* a there is resolution of the sixth syllable.

<23> 130. Pj II 180.23: *roseti vācā ... appatirūpena pharusavacanena roseti*, i.e. *vācā* is the instrumental of an *-ā* stem in *-ā*. See the note on 110, and note that in 125 we find *vācāya* in a parallel phrase.
Pj II 180.22-23: bhattachāle upaṭṭhite ti bhajanaṇāle jāte; upaṭṭhitan ti pi pāṭho, bhattachāle āgatan ti attho. We should presumably understand the v.l. upaṭṭhitaṁ as agreeing with samanāṁ.

In pādās a.c there is resolution of the sixth syllable.

131. Pj II 180.29 gives the gloss asajjanāṇaṁ for asatanī in pāda a. If we take asatanī as the genitive plural of the negative of the present participle of the verb as- (“to be”), it could be a partitive genitive (“whichever of the bad speaks”), or a genitive in the sense of a dative (“speaks to the bad”). The cya is probably taking it in the second way, but it is possible that it is understanding the word vacanaṁ with asatanī (“speaks the utterance of the bad”). This does not seem very likely. Pj II 180.39-30 quotes the v.l. asatanī and explains it as abhūtaṁ. This seems to make better sense: “speaks what is not true”, and this is what I translate.

For the present middle participle ending -āna in nijigamāno see Whitney (Gramm., § 1043 f) and Geiger (1994, § 192). Cf. esāna 592; kāmayaṇa 767; vadaṇa 789 888 824 825 876 879 895 892 893 898 903 905; paribhasaṇa 796 878 880 895. For the rāth alternation in pariggahito see the note on 29. For guṇāh- as an example of spontaneous retroflexion see the note on 100.

132. Pj II 181.6-7: paraṁ ca-m-avajanaṁ ti tehi yo paraṁ anvajanaṁ nicaṁ karoti, ma-kāra padasandhi-karo. For sandhi- see Geiger (1994, § 73.2), EV I, pp. 127, 140, 168, 219 and 246 (ad Th 29 74 225 646 863), EV II, p. 71 (ad Th 48), and WD, p. 70 (ad Dhp 34). For other examples see 151 163 249 269 306 311 411 437 458 534 664 692 765 787 796 826 840 868 909 911 912 955 986 1002 1040 1042 1071-72. Cf. also rajjena-m-athiko Ja V 258.5*, tāhi-m-eso Ja V 260.2*, nayanti-m-etam Ja V 445.19*. The pāda occurs again in 438, but without -m-.

For samukkāmaṁ- see Lüders (Beob., § 159) and cf. 438.

133. Pj II 181.16-18: nāssa pāpajigucchaṇalakkhaṇaṁ hirī, na tato uttāsanato abbegalakkhaṇaṁ ottapan ti ahiro anottāpi.

The Śloka metre of pāda a is defective if we ignore the svarabhakti vowel in kadariyo, but can be corrected if we read ca after rosako. The v.l. kadariyo was probably devised to produce the standard pathyā cadence. In pāda c we should read ahiro (with Pj II p. 665) to give the opening — — —, and avoid the short second and third syllables.

135. For paṭijāṇāti with a nominative with the meaning “profess, claim (to be something)”, see the note on 76. In pāda d vasaladhamo does not equal dhammo as PED states (s.v. vasala). It is from adhama (as PED states, s.v. adhamma). The v.l. vasalo adhama is unmetrical. Pj II 182.12 states kho avadhāranatto. Cf. vrṣala (Manu VIII 16).

136. For the sentiment of this verse cf. Ut'ta 25.33.
137–38. For the story of Mātanga see the Mātanga-jātaka (= Jā IV 376–89).
137. For *putta* in the sense of “a member of the family of ...” see the note on 83.
For the historical -d in *tad aminā* see the note on p. 13.10.

<24> 138. For the aorist *āgañchum*, cf. *āgañchi* 379 (where E* reads *āgacchi*) 979; *upagañchum* 1126; *agañchim* Jā IV 331,8*. They depend upon a form with -s- added directly to the stem, i.e. *āgaṃs-uṃ* (cf. the Sanskrit form *āgami* [Whitney, Roots, s.v. *gam-*]). This evolved a dental -r- between the nasal consonant and -s-, and the resultant -mts- developed to -āch-. For the future *gañchisi* see the note on 665.

139. Pj II 184,23–26: *mahantehi buddhādhi paṭipannattā mahāpatihā, brahmālokāsaṃkkhātam devalokāṇaṃ yāpetuṃ samatthattī devalokayāna-saṃkkhātam aṭṭhasamāpattiyānaṃ abhiruyha*. For *yāna* = *maggā* see PED s.v. *yāna*, and EV II, p. 143 (ad Thī 389). Hare (1945, p. 22 note) refers to the “way of the gods” of the Vedānta.

140. Pj II 192,6–7: *mantā bandhāvā etesen ti manta-bandhāvā vedabandhū veda-patisaranā*. Nidd I 11,18–20 (ad 769) gives four *bandhavās*: *nāti-, gotta-, sippa-*, and *manta-*. The same exegesis occurs at Nidd II N* 297,23* (ad 60), but with *mitta-* for *manta-*. Nidd-a I 55,13 gives *manta-*, but states: *mitabandhāvā pi bandhū ti kathācī potthake pātho dissati*. Nidd-a II 139,19 includes *mitta-*. 

Pj II 192,3–6: *tattha ajjhāyakakule ti manta-jjhāyake brāhmanakule, jātā: ajjhāyakā kule jātā ti pi pātho, mantaṇaṃ ajjhāyakā anaupakūṭhe ca brāhmanakule jātā ti attho*. The reading is quoted as a v.l. in E*.

141. Note the v.l.: “B* corr. to duggatyā*” for *duggaccā*. For the five *gañis* see M I 73 foll.

p. 24,22. For *esāhāṃ* see the note on p. 15.23.

<25> p. 25.3. For *ajja-t-agge* see the note on p. 16.1.

143. Pj I 236,11–14: *santu padam ti upayogavacanam, tattha lakkanato santam paitabbato padam, nibbānas* etam adhivacanam; abhisamecca ti abhisamāganivā; sakkoti ti sakko, samatho paṭibalo ti vutam hoti.
a derivation from \textit{piyāru} is suggested, and \textit{paṭṭhayaṭi} < \textit{paṭṭhahati} is compared.

144. Alsdorf reads \textit{kulesv} with Ms B\textsuperscript{1}, for \textit{kulesu} m.c., assuming the sandhi of \textit{-u + a-} > \textit{-va-}. For other examples of sandhi developments involving the change of \textit{-u} > \textit{v} see \textit{kānesv} \textbf{424}; \textit{adhivāserv} p. 104,13; \textit{manussesv} \textbf{611}; \textit{tv} pp. 126,12 141.9 foll. 938. For \textit{su-} > \textit{sv-} see \textit{svākkhāta-} \textbf{567} \textit{svātivattā} \textbf{785}. I suggest that the earlier reading here was \textit{kules'}, with final \textit{-u} elided, and we owe the "historical" sandhi form \textit{-esv} to the scribal tradition. See Norman (1988, p. 93). Where the change is made m.c. (as here) I think we should read \textit{kules'[u']}.  

145. Alsdorf excludes \textit{khudda[m]} and \textit{[sam]ācare} and changes \textit{vā} > \textit{va} m.c. Pāda c is Śloka with resolution of the first syllable, but if we read \textit{va} (with B\textsuperscript{3}) the pāda scans as Old Āryā.

146. Sadd p. 1594 (s.v. \textit{pāṇa}) equates \textit{pāṇa-bhūṭa} with \textit{pāṇa-bhū} < \textit{pṛṇa-bhṛt}. Von Hinüber (Überblick § 330) suggests that \textit{pāṇabhūṭ} is perhaps for \textit{-bhūn} = \textit{-bhūnō}. It seems likely that we have two developments from \textit{bhṛt}, one with the loss of \textit{-t} giving \textit{-bhū} (with \textit{-r} > \textit{-u-}), and the other adding the thematic vowel \textit{-a}, giving \textit{-bhūta} (there is a v.l. \textit{-bhūṭ} here). The first could remain or become \textit{-bhū} m.c. The other should have remained unchanged, but doubtless became \textit{-bhūta} by analogy or m.c. It is possible that the same type of alternation could account for \textit{kāla-kāte} "dead", if it is from \textit{kāla-kṛt} (with a different meaning from Skt \textit{kāla-kṛt}). At Ja IV 498.6 \textit{pāṇa-bhuno} (494.r\textsuperscript{1}) is glossed \textit{pāṇa-bhūtānām}. Here Pj II 245.11 glosses: \textit{pāṇa eva bhūṭa}. Elsewhere we find \textit{-bhū} arising < \textit{-han}, e.g. \textit{vatra-bhū} (SI 47.11\textsuperscript{2}; Ja V 153.2\textsuperscript{2}). It is possible that the two meanings of \textit{gotra-bhū} arose because of what were originally two quite separate and different forms, coming from \textit{-bhṛt} and \textit{-han}. See von Hinüber (1978, pp. 326–32) and Ruegg (1981, pp. 175–77). Cf. Norman (1987A, pp. 37–40). 

Pj I 245.18–20: \textit{tattva tasanti ti tasā, satanāmam sabhayaṃam c etam adhivacanan; titthanti ti thāvarā, pahīnatahāgamanānam arahatam etam adhivacanan.}

Alsdorf reads \textit{v'} for the second \textit{vā} in pāda b. Pāda c is Śloka, but it scans as Old Āryā if we read \textit{va} in place of the first \textit{vā}.


Pāda a is Śloka, and it remains Śloka with Alsdorf’s reading \textit{ye vā}. It becomes Āryā if \textit{vā} is twice changed to \textit{va}. The same is true of pāda c.

In pāda a -\textit{dd-} in \textit{additthā} is m.c.
148. Pj I 247,21 foll.: vyārosanā paṭīghasaṇīṇa ti kāyavacīvikārehi vyārosanāya ca manovikārena paṭīghasaṇīṇāya ca. The cty is therefore explaining vyārosanā (not in PED) and -saṇā (and other forms which it quotes) as feminine nouns with the truncated oblique case ending -ā. For this ending see the note on 110.

For katthaci na[ṃ] m.c. see Alsdorf.

149. For niyathnīja see Lüders (Beob., §102). For the j/y alternation see phiyalsphiha 321; virayalviraja 531; aneyalaneja 953.

150. For averam m.c. in place of averan in pāda d see Alsdorf.

151. For sandhi -m- in idha-m-āhu see the note on 132.

Pj I 250,25 foll.: etam catusu divya-brahma-ariya-iriya-patha-vihāresu niddossattā attano pi paresam pi athakaratā ca idha ariyassa dhhamma-vinayeye brahma-vihāram āhu satthavihāram āhū-iti. It seems, therefore, that the cty is taking brahmam vihāram as a split compound, although it would be possible to translate as "they say this vihāra is brahma". CPD (Epilegomena p. 33*) uses the term tmesis for the separation of a preposition from a verbal stem and also for the insertion of a particle or verb into a compound. I regard the latter as a split compound. For tmesis see the note on 672. For split compounds see EV I, p. 131 (ad Th 42), EV II, p. 91 (ad Th 147); and WD, p. 73 (ad Dpp 49), and cf. amarā tapā 249, maśjaḥ ca pāṇam 398, na ciram idhāvaseso 694, muni n’ auhi khiło 780, janam passaṭha medhakaṃ 935, kim su sanyojano 1108. See the note on 270. Cf. also kim kato, D II 22,1 = 23,5; kim su dha bhūtā Ja IV 110,5* (kim-bhūtā, 110,10*); upahato mano Ja VI 515,25*: catusāṭhiḥ ca khattum Ap 110,30. See also Caillat (1979, p. 160). We should draw a distinction between true split compounds and examples of lengthening with -m- m.c. See the note on 181–82.

Alsdorf excludes va and assa in pāda b, and restores yāvat<d>. In pāda d he reads viḥāram m.c. in place of viḥāram.

152. For sandhi -r- in puna-r-ei see the note on 29.

Pāda a is Śloka but can be made Āryā be reading ca <so> or replacing anupagamā by anupaganivāna. Pāda c is Śloka but can be made Āryā by reading gedham vineyya kāmesu. .

In pāda d we should read jātā and -seyyā m.c.

153–63. Pj II 193.27–28: "iti Sātāgiro' ti ādi sangītikārehi. For such reciter's remarks see the note on 18–29. For the sangītikāras see the note on 30.

153. For the reciter's remarks see the note on 18–29.

Pj II 200.8: tattha anomehi alāmakhehi sabbākāraparipūrehi guṇehe nāmaṁ assā ti anomanāmo.

For handa showing voicing after a nasal cf. 164 701 1132; Lumbineyya 683. For gandha = gantha see 347 and cf. EV I, p. 235 (ad Th 768), and EV II, p. 85 (ad Th 111).

Smith (Pj II p. 643) states that pāda a is Vaitāliya. The opening - - - - would not be regular for this, but we could read a[ḍ]ja. Since, however, the rest of the sutta is Śloka, it would seem preferable to read a[ḍ]ja and assume resolution of the first and third syllables. As it stands, we could assume resolution of the fourth syllable, but we would then have a nine-syllable pāda.

154. For the reciter’s remarks see the note on 18–29.

Pj II 200.32–201.1: sabbabhūtesu tādine ti, tādilakkhaṇappattass' eva sato; pucchā eva vā ayaṁ; so tāva satihā sabbabhūtesu tādi udāhu no ti. kiṁ vuttaṁ hoti? yan ivaṁ satthāraṁ vadasi, tassa te saṁhuno kuccī tādilakkhaṇappattassa sato sabbabhūtesu maṇṇa supanihiio udāhu, yāva calanappaccayaṁ na labhati, tāva supanihiio viya khāyati; so vā te satihā kuccī sabbabhūtesu samacittena tādi udāhu no. I take tādino as genitive singular, but it could be divided as tādi no both here and in 155. For tādi see the note on 86.

There is resolution of the sixth syllable in pāda a.

155. For the reciter’s remarks see the note on 18–29.

For tādino see the note on 154.

There is resolution of the sixth syllable in pāda a.

156–57. For the palatalisation of -a- to -i- in ādiyati see the note on 3. For na riṇcati cf. ariṇcamāno in 69.

156. For the reciter’s remarks see the note on 18–29.

Pj II 203.9: tattha gāthābandhasukhatthāya pathamaṁ adinnādāna-virālin puccati. For other features which have been introduced gāthā-bandhasukhatthāya see the note on 69.

There is resolution of the seventh syllable in pāda a, or we could read nādeti.

157. For the reciter’s remarks see the note on 18–29.

There is resolution of the seventh syllable in pāda a, or we could read ādeti.
158–59. In pāda b in both verses E reads na khīṇavyappatho, and the cty explains this as: na pharusavāco (Pj II 204.4–5). I translated it as “not of rough speech”, although PED gives the meaning “without the way of (evil) speech”. The cty quotes a v.l. nākhīṇa-vyappatho, analysing it as na akhīṇa-vyappatho, and explaining pharusavacanan ī hi paresam hadaye akhyāmānām tithi (204.5–7). I would, however, wish to follow CPD in taking this as na akhīṇavyappatho, and in seeing here a form from *āsīrṇa = -sīrṇa, showing the sūśk alternation. For this see Norman (1979, pp. 324–27).

Pj II 204.2–3 explains: vācāya patho vyappatho. Pj II 206.30 (ad 163A) vuttavyappathena ca — vacikamanā iti vuttha hoti. Pj II 572.19 (ad 961): kīdisāni tassa vacanāni assu. Cf. edisāya vaci-pārisuddhiyo samanngato assā it. kyassa byappathayo (masculine plural, not feminine as PED states), and this is supported by: vācā girā byappatho vacikhēdo (Vin IV 2.15–16) and vācā girā vyappatho udīranaṃ ghosu (Dhs 637). For the cities on these see Norman (1979, p. 326). The Chinese translation too (Bapat. 1951, p. 144) has this interpretation: “The words, good or evil, that his mouth has uttered”, showing that the commentarial tradition which accompanied the version of the Sn which was translated into Chinese also had the idea of “speech”. I therefore analyse the word as: being derived from Skt vāk-patha, and compare Pāli vacana-pātha (M I 251.3) and vāda-pātha. We should have expected *vap-patha, and the restoration of vy- for v- is doubtless a hyper-form. For hyper-forms see the note on 100. The metre shows that we should read -v- in this context and also in avikīṇa-vacana-vyappatha at D III 175.25, where the Upāṭhītappacupita metre confirms it. See Norman (1984B, p. 180). For the meaning of the compound I would compare Pāli vikīṇa-vāca and BHS vyavākāṃa-vacana “of halting, broken speech”.

158. For the reciter’s remarks see the note on 18–29.

Pj II 204.8–41: vibhūti i vināsa, vibhūtim kāyati karoti vā vibhūtem. vibhūtikam eva vebhūtikam, vebhūtiyam iti pi vuccati, pesuṇass’ etam adhibacanām, tam hi satānām aññamaññato bhedanena vināsama karoti. Cf. vibhūta in 664.

If sampha is to be derived from šaspa, we must suppose a development šaspa > *sappha > sampha. The meaning “talk grass”, i.e. “talk nonsense”, could be compared with the word palāpa which, although perhaps to be derived from Skt pralīpa, is taken by the commentators as coming from Skt palāva “chaff”.

<18> 159. For the reciter’s remarks see the note on 18–29.

Pj II 204.21: māntā ti paññā vuccati. tāya paricchinditvā bhāsati. This seems to indicate that the cty believed that there was a noun māntā, of which we have the truncated instrumental in -ā here. For such forms see the
note on 110. This view is supported by Pj II 562.18–19: papañcasamkhāya mūlaṁ "asmi" ti pavattamāṇāṁ ca sabbam māntāya uparundhe (ad 916 "mūlaṁ papañcasamkhāya 'māntā asmi' ti sabbam uparundhe"), and Nidd I 346.9.14 foll.: māntā vucciati paññā ... māntāya sabbam uparudheyya. Pj II 588.21 (ad 1040 "māntā na lippati") glosses: paññāya na lippati, and Nidd II No 44.9: māntāya na lippati. Pj II 402.24, however, (ad 455 "akīñcana manta carāmi loke") explains: mānta jānītvā, and Vv-a 262.22 (on Vv 63.6 "mānta attaṁ ca bhāṣati") seems to combine both explanations in the gloss: jānītvā paññāya paricchinditvā. Besides being a feminine noun and an absolute mānta can also be the nominative of the agent noun mantaṁ. I translate it as the last of these. The example quoted from S I 57.20 (repeated at Mil 66.28) by PED is probably not this word at all. Since later in the context we find manda (which is conformed by bāle.in Utt 5.15), it is probable that we should read mandaṁdhīro "foolish and not wise", instead of mantaṁ dhīro. The fact that Spk I 113 does not comment suggests that, mantaṁ was not in the text at that time. For mantaṁ in mantaṁ-bhāṣin see the note on 850.

In pāda d there is the v.l. su, probably m.c. for so (see Pj II p. 700, s.v. tad). It would seem preferable to read sa.

160. For the reciter’s remarks see the note on 18–29.

In pāda a there is resolution of the second syllable.

161. For the reciter’s remarks see the note on 18–29.

162–63. For the v.l. -vaṇṇo for -cāṇṇo, showing the cl/v alternation, see the note on 38. Pj II 205.25: chandaṁvasena c' eva ṛgham kātvā ca-kāram āha, samsuddhacarano ti attho. For chanda in the sense of metre see the note on 2.

162. For the reciter’s remarks see the note on 18–29.

<29> 163. For the reciter’s remarks see the note on 18–29.

For sandhi -m- in rījāyam-eva see the note on 12.

163 AB. For vyappatha see the note on 158.

164. For the voice of -t- > -d- after a nasal in manda see the note on 153.

165–66. Pj II 207.12 foll. states that these two verses were uttered by Hemavata.

165. In pāda a Pj II 207.21 reads vīram for dhīramaṁ and Smith (Pj II p. 712, s.v. dhīra) suggests the adoption of this reading. I translate vīram. For the vālīha alternation, see the note on 44. For eni-jangha see Bapat (1951, p. 118 note 7).
166. Pj II 208.12–13: nāgan ti punabbhavan u' eva gantāram, aha vā āgum na karoti ti pi nāgo, balavā ti pi nāgo, tam nāgam. The etics would seem to have been unwilling to accept the fact that the Buddha was being called by the name of a minor supernormal being, and they therefore invented fanciful etymologies to explain the word in Buddhist terms. For other explanations of nāga see EV I, p. 177 (ad Th 289). See also the notes on 522; 845 (Nidd I 201.20–22 explains: nāgo 'ti, āgum na karoti ti nāgo; na gacchaiti ti nāgo; nāgacchaiti ti nāgo); 1058; 1131 (Nidd II N 215.5–8 explains: nāgo ti bhagavā āgum na karoti ti nāgo, na gacchaiti ti nāgo, na āgacchaiti ti nāgo ... evam bhagavā na āgacchaiti ti nāgo ti nikkāmo nibbano nāgo). The compound nāganāga occurs in 543, but the cty makes no comment. In 573 the word nāga is applied to bhikkhus, by an extension of its usage. I was inconsistent in Vol. I, sometimes leaving it untranslated, and sometimes translating it as “great beings” or “great one”. I now leave it untranslated everywhere. With this attempt to explain metaphorically the name of a minor divinity applied to the Buddha, cf. the use of yakkha in 478.

167. Pj II 209.10 states that this verse was uttered by Hemavata and Sātāgira.


In pāḍa b dhammāna is m.c.

168. For the reciter’s remarks see the note on 18–29.

Pj II 210.21–211.3: tassādhipāde kismin ti bhāvena bhāvalakkhaṇe bhummavacanām. kismin uppanne loko samuppanno hoti (ti) ayam hi ettha adhippāyo, sausalokasamkhāraleko sandhāya pucchati: kismin kubbati santhavan’-ti ‘ahan’ ti vā ‘maman’ ti vā tanhaḍiṭṭhisanthavān kismin kubbati, adhiranagaṁ bhummavacanāṁ; kissa loko ti upayogathē sāmivacanāṁ, kīṁ upādāya loko ti samkhām gacchaṁ ti ayam hi ettha adhippāyo; kismin loko ti bhāvena bhāvalakkhaṇakāraṇaṁ bhummavacanāṁ, kismin sati kena kāraṇena loko vihaṇṇai ti piliyai baddhiyat ti ayam hi ettha adhippāyo. The explanation of kissa upādāya by kīṁ upādāya would seem to indicate the cty was taking upādāya as an absolutive, irregularly constructed with a genitive, cf. Spk I 96.17 (ad S I 41.3): upādāya ti tāni yeva cha upādāya āgamaṁ paticca pavattati, and etāni yeva cha upādāya, quoted at Pj II 211.9. We could interpret kissa as being < kīṁ sa (where sa = svid, see EV II, p. 153 [ad Thū 17]). For the variation between nasal and consonant versus double consonant (abbreviated as ‘NC/CC) in kussukimsu cf. bhusa-ppamattābhusam pamanā 230; tathāgatasalaṭhāgamaṁ sa 252; sabhaggatolsabhāṅgato 397; the v.l. sakkaṁ ca for sakkaçca 679; dass eva upanissāya 978. See the
note on kisābhilepanam 1032, and WD, p. 65 (ad Dhp 19). In gāthā 108 (Ja VI 459.23*) and the next three gāthās of the Vessantara-jātaka, yassa in pāda a seems to agree with yānṭam in pāda c. I suggested (Norman, 1981, p. 165) that we should read yamṣa for yassa, and divide it as yamṣa, where sa is the equivalent of the Skt particle sva. For other examples see Alsdorf’s suggestion (1957, p. 38) of reading rajjaṃ samanuṣāsitum in place of rajjassa-m-anuṣāsitum at gg. 245-46 (Ja VI 517.5,9*), and note the phrase paṇjalīkā tassa yacanti in g. 745 (Ja VI 587.10*). Alsdorf (1957, p. 59) rightly objected to the use of the genitive after the root yāc-, and proposed to read tām for tassa. This corrects the grammar, but does not explain how the reading originated. I suggested that tassa stands for tām sa. For further examples cf. pakamp- /pakapp- Ap 18.16; mućc- /mućc-; AMg payuñjail paujijai Utt 9.30; nirākrta > nirakkīya Utt 9.56; Pāli niraṇkata; dhammacakkappavattēte = dharmacakkaṃ pavattente Bv 21.3 22.3 23.3 24.3 25.3 (perhaps helped by the occurrence of dhammacakkappavattane Bv 16.2 etc.). Cf. nandi-ppavesināndim pavesi Ja VI 156.31* (but Alsdorf [1968, p. 292] reads nandi ppavesin) = 592.34*. Von Hinüber (Überblick, §268) includes such a change under the heading of a final nasal contracting with an initial vowel (tass eva < tām ssa [< sva] eva), which seems unlikely to be correct. Since, however, the answer chaṇṇam eva upādāya in 169 is similarly constructed with the genitive, we must assume that upādāya was interpreted as the instrumental of a noun upādā, which was extracted in the first place from upādāya (see CPD, s.v. upādā).

<30> 169. For the reciter’s remarks see the note on 18-29.

For chaṇṇam upādāya see the note on 168.

Pj II 211.3 and S I 41.4* read chasu (with v.l. chassu), but Spk I 96.15 reads chassu ti chasu. Pj II 211.3-4: chasu ajjhattikahāhitesu āyatanesu uppannesu, but Pj II 211.36 reads chassu in the lemma, and at 211.6.11 in the exegesis.

The v.l. upādānam in Ms C⁵ for upādāya shows the nīy variation.


171. For kāmagraṇa see the note on 50-51.

173. For ōgha see the note on 21. Pj II 214.4: caturogham. Pj II 214.5-12: avisesena yasmā anūvan it, na viññhāmattāṃ nāpi gambhiramattāṃ api ca pana yam viññhātaḥ ca gambhirātaraṇ ca vuccati, tādiyo samāsrāṇaṃ ca, ayaṃ hi samantato pariṇāmabhāvena viññhāta, heṭṭhā
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patir̥thi-tābhāvena upari ālambanābhāvena ca gambhīro tasmā ko idha tarati anvāvaṁ tasmā ca appatīṭhe anālambe gambhīre anvāve ko na sūdattī ti asekhabhūmiṁ puccati. For the r̥ll alternation in anālambe see the note on 29.

In pāda a there is a v.l. su, but sū is required m.c. to avoid the opening *---*. In tarati-˘ is m.c.

175. Pj II 214.27 foll.: virato kāmasaṅghāya ti yā kāci kāmasaṅgā, sabbato catutthama-aggasampayuttāya samucchedaviratiyā virato; virato ti pi pātho, ādā kāmasaṅgāya ti bhummavaṇcaṁ hōti, Sagāthavagge (S I 53.20) pana kāmasaṅgūsū ti pi pātho. The t̥lt variant reading is most likely due to a misinterpretation of -˘- written at a time when double consonants were not written, since with the pathyā cadence there is no guide as to the length of the second syllable of the opening here. See the notes on 763 and 782 and see EV II, p. 109 (ad Thī 248).

In pāda c -˘- in nandā- is m.c. to avoid the opening *---*.

176-77. The metre is Triṣṭubh.
In pāda c we should read passathā m.c.

176. Pj II 215.22 foll.: dibbe pathe kāmanānaṁ ti aṭṭhasamāpatipāhe dibbe pathe samāpajjanavasena cāntkamananto; tattha, kiñcāpi nā tāya velāya Bhagavā dibbe pathe kamati, api ca kho dibbe kamanāṁ upādāya kamanasattisabhāveṇa tattha laddhavasibhāvatiyā vā evam vuccati, atta vā, ye te visuddhiveda arahanto, tesam pathe chasattavāhare kamanēñci etam vuttam. Since dibbe pathe means “on the way of the devas”, the cty interprets the word dibba as referring to the Buddha as a deva. For visuddhiveda applied to the Buddha see Norman (1981B, p. 154). See also the note on 1148.

177. Pj II 216.6: ariye pathe ti aṭṭhoṇigike magge phalasamāpatiyant vā.
Smith points out (Pj II p. 683) that in pāda b the break *---* is preferable.
We could read kāmālaye m.c.
In pāda d we may assume resolution of the first syllable, or ignore the svarabhakti vowel in ariye.

<31> 178. For the sandhi -h- in su-h-uttītha see the note on 143.
In pāda a -dd- in suddītham is doubtless on the analogy of duddītha.

180. For te mayaṁ see the note on p. 15.23.

p. 31.9–192. For the Ālavaka-sutta see Jayawickrama (UCR VIII, 1, pp. 39–44). This is a yakka-ballad. For yakka see Jayawickrama (p. 44). These events occurred 16 years after the bodhi. See E.J. Thomas (1949, p. 119) and see Jayawickrama (p. 40 note 12). The sutta also occurs at S I 213-15.
p. 31.28. For khvāham see the note on p. 15.2.

<32> p. 32.5. For khvāham see the note on p. 15.2.

p. 32.9. For the historical -d in yad ākāṃkhasi see the note on p. 13.10.

181–82. The metre of these two verses is Tristubh.

Pj II 231.5–7: kathamjīvino jīvitaṃ kathamjīvijīvitaṃ ti, gathābandhāsukh- 
attham para sānunāsakam vuccati. kathamjīvīn ājīvita ti pi pātho, tassa 
jivaniyam kathamjīvin’ ti atho. For other examples of gathābandha- 
sukhathām see the note on 69. This might be regarded as an example of a 
split compound (see the note on 151) but -m- is probably m.c. The first 
reading, which the cty then paraphrases and clearly prefers, has -m- inserted 
m.c. for jīvi-jīvitaṃ. For other examples of -m- m.c., inserted to lengthen a 
syllable see param ‘whitāya 233, sotthiṃ 269, saṃyojanajātikhayanta- 
dassi 476, avamārā 685, parissaya<ṃ>vināya 921, agatam/amatam disaṃ 
960, Pāsānakaṇā ceyiṇey 1013, asutamnutaṃ 1122, and cf. EV I, p. 131 (ad Th- 
42) and EV II, p. 91 (ad Thī 147). Cf. also nidhimnīdhāna Ja IV 280.21*; 
amatam vuttih Āp 52.20 109.21; amatam bherίṇ Āp 5.23 49.26; nekāyatanam 
pavutto Ja IV 110.6* (nekatiṣṭhāyatanavasena paṇḍitehi pavutto devaloka- 
maggo ko katara ti vuttam hoti, 110.14* [= nekāyatanam-pavutto]). We should 
perhaps read jīvitaṃ with the v.l., and take it as the genitive plural of a 
present participle.

I. Uragavagga

181. There is a v.l. sāduḥ- for sādutaram.

In pāda b -ā- in āvahāti is m.c. In pādas bc we should read sū m.c., and in 
pāda d -jīvitaṃ m.c.

182. Sadd 614.5 quotes sādha’ idha as the sandhi form of idha (CPD, s.v. 
idha), with the sandhi -ā + i- > -ī-. S I 214.21 reads sādha’ idha, but the 
metre confirms idha.

For paṇājīvīn cf. paṇājīvita at Pj I 124.24. We should read -jīvitaṃ m.c. In 
pāda b -ā- in āvahāti is m.c.

183. In pāda a -ī in taraṅī is m.c. In pāda b there is resolution of the fourth 
syllable.

<33>184. This verse occurs at S I 214.27*-28*, and is ascribed to S rather than 
to Sn at Mil 36.15 (UCR VIII, 1, p. 40).

In pāda a -ī in taraṅī is m.c. In pāda c there is resolution of the first syllable.

185. In Skt the word mitra is historically neuter, but mitta is usually 
mascine in Pāli, as Jayawickrama points out (UCR VIII, 1, p. 41). Here and 
in 187 it is neuter, unless we have a masculine accusative plural in -āni. For 
this ending see the note on 45. There is a v.l. ganhati for ganthati, but S I 
214.31 reads ganthi.
Although the text reads suṣṭā, the cty includes suṣṭaṃ in the explanation. The same difference of form is found at S I 214.34* where the text reads suṣṭā with suṣṭaṃ as a v.l. Spk I 333.16 reads suṣṭaṃ in the lemma and explains: eitha suṣṭaṇa-paññā-nāmena viṭṭo dama. Nett 146.26* also reads an accusative suṣṭaṃ, although Nāṇamoli (1962, p. 195) translates: “Through wish to hear gains understanding”. In the paraphrase, however, Pj II 235.24-25: explains: suṣṭāya sakkacca paññādhiyam'upāyāṃ sundati, which suggests that we should read suṣṭa and take it as a truncated instrumental form, i.e. -ā = -āya. For such forms see the note on 110.

Jayawickrama says that pāḍa a is an even pāḍa, but this is not so. Cf. 187.

187. For mittāni as neuter or masculine see the note on 185. The word uṭṭhātā is an old form according to Jayawickrama (UCR VIII, 1, p. 41). Cf. anuṭṭhātā 96. For patirūpa see the note on 89.

Jayawickrama says that pāḍa a is an even pāḍa, but this is not so. See the note on 186.

In pāḍa a there is resolution of the first syllable.

188. Pj II 237.1-2: gharamesino <i>gharāvāsam pañca vā kāmagune esantassa gavesantassa kāmabhogino gahāṭṭhassa. It is possible to interpret -m- as a sandhi consonant (see the note on 132), or to take gharamesin as an aluk-samāsa, i.e. a tattpurusa compound with the case ending of the first element retained. Cf. randhamesi 826 and see the note on 233. PED (s.v. randha) quotes virandham-, aparandham-, khālitam-, gaḷitam-, vivaram- and (s.v. esin) dukkham-.

Cf. vedasyopaniṣat satyaṁ satasyopaniṣad daṁah, damasyopaniṣan mokṣa etai survānuṣṭaṇam (MBh XII, 299.13).

189. It is possible that the ending of khantya is due to the omission of a svarabhakti vowel by a scribe who knew Sanskrit. The same reading occurs at S I 215.7*.

In the compound samanabrāhmaṇe -br- does not make position.

190-91. For so 'ham see the note on p. 15.23.

191. For mahapphala, showing a development from mahat- rather than maha-, cf. 227 486 and mahabhāya 753 1032 1033 1092.

192. For so aham see the note on p. 15.13.

<34> 193. For the voicing of -r- > -d- in uḍa see the note on satam in 227 and cf. uppāda 360; papatam 665; sātiyesu 853; virute 927. See also süda (w.r. for süye) Ja VI 483.4*. See Lüders (Beob., §§94-98) and WD, p. 97 (ad Dhp 145). Sometimes by a “hyper-form” an historical -d- becomes -r- in Pāli,
e.g. jannu-taggha (< Žanu-daghna) Ja VI 534.32*. See Lüders (Beob., §§ 141-43). Cf. upapāti. For hyper-forms see the note on 100.

For sammiñjiti “to contract” see Brough (1962, pp. 249-50) and BHSD (s.v. sammiñjayaśi).

194-99. These verses recur at Ja I 146.13*-26*.

194. Von Hinüber (Überblick, §240) suggests reading atthinharühi instead of atthinahāru- in pāda a. This reading corrects the metre by ignoring the svarabhakti vowel in nahāru, whereas the reading of E* appears to be later, intended to normalise the metre by omitting one syllable. For nahāruṇnahāru see Lüders (Beob., §185).

There is resolution of the first syllable in pāda c.

195. Pj II 248.1-2: pūro ti adhikāro, tasā “yakapelassa pūro, vadhino pūro” ti evam yojetabbam, i.e. yakapelāssa, etc., are abbreviated compounds, since we are to understand pūro, extracted from antapūro and udarapūro, with them. For such abbreviated compounds see Gonda (1968), von Hinüber (1977-78), and WD, p. 74 (ad Dhp 54). See also the notes on 722, 725 and 727. Von Hinüber has also pointed out that in Th 640 upādānakkhayassa is an abbreviated compound, since it is an abbreviation for upādānakkhaya-adhimuttassa. The explanation given in EV I, p. 218 (ad Th 640) is therefore incorrect.

For yaka-pela see PED s.v.

There is resolution of the sixth syllable in pāda a. For pa[p]phāsassa m.c. see Pj II p. 724.

196. The Śloka metre of pāda b is defective, but can be corrected by adding ca after sedassa, with the V.I. For the metre of medassa ca see Pj II p. 750. We can read mēdassa or midassa. See Warder (1967, §35).


There is resolution of the fourth syllable in pāda a and of the first syllable in pāda b. The final -i in asuci is m.c. to avoid the opening - - - -.

198. For the double ablative ending ending -āto in nāsāto to give the cadence - - - (pathyā) cf. santhavāto 207; bandhanāto 367; silavaññā 899; pasāsanāto Ja III 367.13*; dāmāto Ja IV 93.21*; rāṭṭhāto Ja IV 135.1* 351.20*. See Caillat (1970, p. 22), EV II, p. 160 (ad Thi 406), and WD, p. 139 (ad Dhp 320).

I take pittam in pāda c with vanarī in pāda b.

Pj II 249.4: tassa savari sabbadā ti iminā saddhiṁ sambandho. I follow the cty in understanding savari, from 197, with sedajallikā. For jallikā see PED, BHSD (s.v. raiojala), CDIAL (which accepts a derivation from *jalya).
199. Ja I 146.25* reads -luṅgena for -luṅgassa. For purakkhata see EV I, p. 129 (ad Th 37).
There is resolution of the first syllable of pāda c.
In pāda c -i in maññati is m.c.

200. In pāda d there is resolution of the first syllable.

201. For the hyper-Pālism supāra for suvāha see Lüders (Beob., § 146) and the note on 100. For the pl/v alternation see the note on 62. For retroflex -n- after historical -s- see the note on 100. In pāda b vaka is < Skt vrka. In pāṇayo, we have the nominative plural of an -in stem in -ayo.

<35> 202. Pj II 251.4 foll.: so kho naṃ parijānatī tī imaṃ kāyaṃ tīhi pariṇānāhi pariṇātī tīhi pariṇānāhi pariṇātī ... tīraṇapariṇānāya pariṇātī ... pahānapariṇānāya pariṇātī. Nidd I 426.32–34 (ad 943): mānaṅ ca pariṇāneyyā tī mānaṃ tīhi pariṇānāhi pariṇāneyya, nāta-pariṇānāya tīraṇapariṇānāya pahānapariṇānāya. For the Jain idea of “give up” in pariṇānāti see EV II, p. 95 (ad Thī 168), and PED s.v. pariṇāṇa. Cf. 254.445 and 943, and mṛśvādham parihares, MBh III 207.4.


204. Pj II 252.31: maraṇābhāvena pariṇātthena vā amaṃtaṃ. For amata see the note on 80.
Pj II 253.2–3: tān̄hāsamkhātavānābhāvato nībbaṇam cavanābhāvato accutan tī samvatpitaṃ padam. This explanation suggests that the text which Pj II was commenting upon read nībbaṇam padam, which is the reading of B⁶. If this is the correct reading, we should take nībbaṇam in apposition to padam accutan: “quenching, the unshakable state”. See, however, the note on 1086.

205. For kunapa see EV II, p. 98 (ad Thī 380). See Warder (1967, § 244).
In pāda c there is resolution of the sixth syllable.

206. The -ṇ- in unnametave is probably by analogy with paṇam-. Cf. unnameyya 366.928; anunṇata 702; unṇamai 829; unṇa 830. Cf. onīta p. 111.8, which is perhaps by analogy with paṇīta. We have onīta at Pj II 456.13. For spontaneous retroflexion see the note on 100.
Pj II 253.27–30: kīṃ aṇīatra adassanā ṭhāpetvā ariyamaggena ariyasa cca-dassanābhāvam kīṃ aṇīan tassā evaṃ unṇamāvājanānaṃ kāraṇaṃ sīyā tī.
Brough (1962, p. 254) translates: “How can this be, except as the result of ignorance?”. For aṇīatra in the sense of “except” see the note on p. 155.

207–21. Munigāthā. It is possible that this is the Muni-gāthā which Aśoka mentions in the Calcutta-Bairāṭ Edict. See the Introduction (§ 15).
The metres are Śloka (207), Triśṭubh (208–11 213 215–17), Jagatī (220–21) and mixed Triśṭubh/Jagatī (212 214 218–19).

207. For the double ablative ending -āto in santhavāto to avoid the opening *-*, see the note on 198.

208–9. For these two verses see Morris (1885, pp. 44–46).

For anuppavecchatī < anu-pra-yacchatī with palatalisation of -a- > -e- after -y- (which is then replaced by a glide -v-) see the note on 3.

In pāda b there is contraction of the sixth and seventh syllables into one long syllable. See the note on 61.

208. Pj II 256,9 foll.: yo jātam ucchijjā ti yo kismiṇcid eva vatthusmiṁ jātam bhūtam nibbatam kilesam, yathā uppannākusalappahānaṁ hoti, tathā vāyamanto tasmāṁ vatthusmiṁ puna anī. attanavasena ucchinditvā, yo anāgato pi kileso tathārūpa-paccaya-samodhāne nibbatitum abhimukhi-bhūtattā vattamānasamāpe vattamānalakkhāṇena jāyanto ti vuccanti, tān ca na ropayeyya jāyantam, yathā anuppanṇākusalānuppondo hoti, tathā vāyamanto na nibbatteyyā ti attho. I supply a comma after jāyantam, which I take to be the object of ropayeyya. Esq (p. 35 note 12) says jāyantam seems to be an old error (-nt- may represent -nt- or -nn-), but makes no suggestion about the correct reading.

Pj II 256,39: ekantarikkilesatāya ekāṁ setthatthena vā ekāṁ; muninaṁ ti munim munisu vā ekāṁ, i.e. munināṁ is being explained as either the accusative singular of munī or as the genitive plural (= munināṁ) to be taken with ekāṁ “a wandering one of the sages”.


Pj II 257,19–21: so evarūpo buddhamuni nibbānasacchikiriyāya jātiyā maraṇassa ca antabhūtassa nibbāna sa dīśhatā jārikhayantatassī.

For the alternation sin-/sna- see the note on 66. For the phrase upeti sankhāṁ cf. 749 911 1074.

In pāda c -i in munī is m.c. In pāda c -kh- in -khaya- is m.c. See Pj II p. 696.


There is resolution of the first syllable in pāda b.

In pāda c -i in munī and in pāda d -i in nāyūhatī are m.c.

211. Pj II 261,9–10: vibhavannathatto hi ettha vā-saddo.

In pāda b -ā- in anupālittam is m.c. For -a in taṅha- [k]khye m.c. in pāda c see Pj II p. 699.
212. For *akhila see 477 540 1059 1147. Nidd II N° 237.18: *akhilo ṭi, ῥάγο khilo doso khilo moho khilo kodho khilo upanāho ... pe ... sabbākusalābhisanākāra khilā. te khilā buddhassa bhagavato pahīnā uccinnanāmālā tālāvatthukātā anabhāvanākātā āyatān anuppādadhammā. tasmā buddhi akhilo.

Pādas abd are Triṣṭubh; pāda c is Jagati.

213. This verse has seven pādas. Pādas c–e do not seem original, but appear to have been inserted to explain avedhamānaṃ. They are identical with 71a–c, mutatis mutandis.

<37> 214. Pj II 265.1: ogahane manussānām naḥānatitthe. The word ogahana also occurs at Pj II 434.25, in a context with osaraṇa and tittha, but PE does not list the word avagāhana to which it refers s.v. ogahana. CPD lists avagāhana from Sadd 569.11 as the meaning of the root pil-. I therefore take it here in the sense of “oppression”, when it is referring to a man. I do not understand why a post “in a bathing place” should be singled out for mention in the simile, but if there is any point in this, then I assume that a pun is intended upon two meanings of ogāhana: “A man should stand firm in the midst of oppression as a post (in a bathing place) stands firm”.

Pj II 265.6 foll.: yasmiṃ vattusmiṃ pare titthiyā vā dāṅke vā vaṇṇavasena uparimāṃ vā avanāvasena hetθhimāṃ vā vācaṃ pariyaṃ pariyaṃ vadanti, tasmiṃ paraṃskriṃ anunāyaṃ vā paθgiṃ vā anāppajjāmā tādibhāvena yo ogahane thambho-r-iva bhavati ī. MW lists paryantikā (lex.) “loss of all good qualities, depravity”, but I think the meaning here is “limit, end, extremity”: “they speak an extreme thing with the voice”. For pariyaṃta cf. 537 p. 106.17 577 and see the note on 96.4.

For sandhi -r- in thambho-r-iva see the note on 29.

Pādas ac are Jagati; pādas bd are Triṣṭubh.

Pāda a does not scan correctly, since it gives the opening - - - - for a Jagati pāda with a redundant fifth syllable. We should perhaps read: y’ ogahane, and assume the sandhi of -o o > -o-. Cf. sabbas’ occhiṭṭa at Mhv LX 54, and sabbo tam tano ojinaṭṭato (in a Vaitāliya verse at Ja VI 4.19*) which would scan better if we read jan’.

Pāda b does not scan correctly. We should perhaps delete vāca, assuming that it is a gloss which has entered the text. If genuine, vāca is perhaps a truncated form. For √ā = -āya see the note on 110. There is a v.l. vācaṃ.

215. In pāda a there is a v.l. uju for ujjju, but the metre assures ujjju. It is possible that we are to see here the development of r > ur, i.e. rju > *urju > ujjju; cf. irubbeda < *irgveda < ṛgveda. With thitatta cf. AMg thiyappa (Āyār I.6 5).
In pāda b we should read jīgucchati m.c. We could read kammēhi or kammahi m.c. See Pj II p. 681.

216. There is resolution of the first syllable in pāda b. In pāda c we can either omit so or assume a redundant fifth syllable.

217. For the syntactical compound nipacca-vādī with an absolutive as the first element see the note on 72. For the historical -d in yad aggato see the note on p. 1310.

In pāda b there is a redundant fifth syllable, which we could avoid by reading labhe[tha].

218. Pādas acd are Tristūbh; pāda b is Jagāṭī.

In pādas abc there is a redundant fifth syllable, although we could avoid it in pāda b by reading nōpa-.

219. Pj II 275.19-21: catunnaṁ gantānaṁ chinmatā chinnagantānaṁ; diṭṭhiya taṇhāya vā katthaci anissitātā asitam, catunnaṁ āsavanaṁ abhāvena anāsavan iti vuttam hoti. For the four ganthas, see D III 230.18.

Pādas abd are Tristūbh; pāda c is Jagāṭī.

In pāda b there is resolution of the eighth syllable, or we could ignore the svarabhakti vowel in attiariya.

<38> 220. For pānine as the masculine accusative plural of an -in stem, cf. -mānine 282 (= Mil 414.2*); gamine 587; -vāsine 682; -dassāvine, M I 169.22; māladhārine Ja VI 543.17*. See Geiger (1994, §95.22) and EV II, p. 83 (ad Thī 101).

For anama cf. Skt nirmama (Bh.G. 3.630; 18.53; MBh XII.149.3).

In pādas abc there is resolution of the first syllable.

221. In pāda d there is resolution of the first syllable.
II. Cūḷavagga

<39> 222–404. For the Cūḷavagga see Jayawickrama (UCR VI, 4, p. 251).

222–38. For the Ratana sutta = Khp VI = Mvu I 290 foli. see Jayawickrama (UCR VII, 4, pp. 262–68). See also Divy 340. The sutta is in Triṣṭubh or mixed Triṣṭubh/Jagati metre. In 234 the refrain īdam pi ... suvatthi hoti is added after two pādas, giving a four-pāda verse. In 224 225 226 it is added after three pādas, giving five-pāda verses. In 227 228 229 230 232 233 235 it is added after four pādas, giving six-pāda verses. In 231 it is added after six pādas, giving an eight-pāda verse.

222. For the rll alternation in antalikkha < antarikṣa see Lüders (Beob., § 42) and the note on 29.

Pādas abc are Triṣṭubh; pāda d is Jagati.

In pāda b va is m.c.

223. Pj I 168.2–5: yāyaṁ tihi upaddavehi upaddutā māṇusī pajjā, tassā māṇusīya pajjya mitabhāvaṁ hitaśāsayataṁ paccupaṭṭhāpethā ti. keci pana māṇusīyaṁ ti paṭhanthi. tam bhumaṭṭhāsamabhavā na yuṣatī. See Naṇamoli (MIR, p. 182 note 10). Ee p. 39 note 3 quotes māṇusikan with -k-. This must be a mistake for -y-, although Mvu I 294.13* has māṇusyakā praṇī and 295.2* has māṇusīkapraṇīye. For the kly alternation see the note on 22–23.

Pādas abd are Triṣṭubh; pāda e is Jagati.

In pāda b there is a redundant fifth syllable.

224. For hurāṃ see Jayawickrama (UCR VII, 4, p. 265 note 2.1) and EV I, p. 121 (ad Th 10).

The metre is Triṣṭubh.

225. Note the sandhi of -am + aCC- -> -aCC- in pāda c, and see the note on 693. For historical -d in yad aṭṭhagā see the note on p. 13.10.

Pādas acde are Triṣṭubh; pāda b is Jagati.

In pāda b -fin -munī is m.c.

226. Pj I 180.31–181.3: tattha bujjhitā kaccānī ti ādinā nayena buddho, uttamo pasamsāniyo cā ti seṭṭho, buddho ca so seṭṭho ca buddhaseṭṭho anubuddhapaccekabuddhasankhāresu vā buddhesu seṭṭho ti buddhaseṭṭho. We are therefore being given an alternative: “Buddha and best” or “best of Buddhas”. I follow the latter in my translation. See also de Jong
II. Cūḷavagga


In pāda b ṇām = yam after -m, via -aṁ ṇām.

Pādas bde are Triṣṭubh; pāda ac are Jagāti.

In pāda a -i in parivaṇṇayi is m.c.

<40> 227. Pj I 182.10 foll.: aṭṭha ti tesam gaṇanapariṣchedho, te hi cattāro ca paṭipannā cattāro ca phale ṭhīta ti aṭṭha honī. For the eight puggalas see Pp 73.5-9.

Pj I 182.12-14: satam pasatthā ti sappurisehi buddhapacekkabuddha-sāvakehi aṇīche ca manussehi pasatthā. Here satam cannot mean "whom those at peace .... " as ṁañgamoli translates. For a comment on the alternative explanation, taking aṭṭhasataṁ as "108", see ṃañgamoli (MIR, p. 198 note 32). As Lüders (Beob., p. 81 note 1) points out, Mvu I 291.16* reads sadā praśastā, showing a development through a dialect where -t- > -d- or where both -t- and -d- > -y-. For other examples of the -t/-d- alternation see the note on 193.

For mahappahalāṇī, showing a development from mahat- rather than mahā-, see the note on 191.

Pādas abde are Triṣṭubh; pāda c is Jagāti.


The metre is Triṣṭubh.

229. Pj I 185.21-24: indakhilo ti nagaradvāraṇinivāraṇatthām ummār-abbhantare aṭṭha vā dasa vā hathē paṭhavim khaṇitvā ākoṭitassa sāra-dārumayatthambhass etam adhivacanam. Pj II 185.28: avecca ... paṭīyāya ajjogahetvā. Pj II 368.16 (ad 378): avecca paṭīvijjhitvā. For avecca cf. Skt a veci "to understand".

Pādas cef are Triṣṭubh; pāda abd are Jagāti.

In pāda d we should ignore the svarabhakti vowel in ariya-.

230. Pj I 187.18 foll.: na aṭṭhamo bhavam ādiyanti, sattamabhavence vīpana vipassanaṃ ārabhivita arahattaṃ pāpuṇanti ti, i.e. they are satta-kkhattuparamas. See Pp 15.32 foll.
For the v.l. bhusam pamattā for bhusappamattā, showing the -pp-i/-mp-(CC/NC) alternation, see the note on 168.

The metre is Tristubh.

In pāda a we should ignore the svarabhakti vowel in ariya-.

In pāda d the metre is improved if we read āṣhamam in place of āṣhamaṇi.

231. This verse is quoted at Kv 179,8* foll.


For ca ... ca ..., “as soon as”, see EV II, p. 94 (ad Thī 165).

For the historical -d in yād āṭthi in pāda d see the note on p. 13.10.

Pj I 188,1: sañā vā ti saddhiṁ yeva. The metre of pāda a is defective. In sañā -ā is presumably m.c. See Lüders (Beob., § 221 note 1 [p. 154]), who compares sañā pi. If y for eva, we might have expected sañā eva, which would improve the metre by giving a redundant fifth syllable. The same result can be obtained by reading sañā v<α>.

The metre is Tristubh.

In pāda b tayas su is presumably m.c. In pāda f -ṭh- in abhiṭṭhāṇāni is m.c.

232. In pāda b vācā may be a truncated form for vācāya (see the note on 110), or a genuine historical instrumental of vāc-.

Pādas b cdef are Tristubh; pāda a is Jagatī.

In pāda c we should read abhābbā m.c.

In pāda c Khp reads patichādāya. In E C-a- in -cchadāya is m.c.

233. Pj I 192,22-25: paramamhitāya adesayī tī, paramamhitāya ti ettha ca gathābandha-sukhattham anunāsiko, ayaṁ pan’ atto: paramahitāya nībbāṇāya adesayī tī. For the insertion of -m- m.c. see the note on 181-82. Jayawickrama calls this an aluk-samāsa (UCR VII, 4, p. 265). See the note on 188. Pj I 192,1-4: vane pagumbo vanappagumbho, svayaṁ vanappagumbhe ti vutto, evam pi hi vuttam labbhati “attih savitakkavicāre attih avitiṣṭattacīvare matte” (≠ Kv 413,24 foll., but the endings there are in -o in E C) “sukhe dukhe jīve” (= M I 517,23-24 ≠ D I 56,16) ti ādisu viya. The cya is therefore taking vanappagumbho as a masculine nominative singular of an -a stem in -e, i.e. an Eastern form, a so-called Māgadhisn, and giving other examples from the canon. For other possible nominative singular forms in -e see the notes on 427 431 453, and WD, p. 152 (ad Dhp 375). For
other Eastern features see the note on 7. The -ss- in phussitagge is m.c. It may stand for phasstatte, with labialisation of -a- > -u- after -ph-, or it may have arisen by analogy with phusati. See de Jong (1971, p. 300). See the note on 61.

Pādas abdef are Triṣṭubh; pāda c is Jagati.

In pāda b we should read pathamasmi m.c. with the v.l. and F. Von Hinüber (Überblick, § 309) suggests reading pathamamhi, which would also bemetrical.

234. Pādas ed are Triṣṭubh; pādas ab are Jagatī.

235. Pj I 195,15–16: navan ti sampati vattamānaṁ, natthisambhavān ti avijjamānapātubhāvaṁ. It would appear that the cty. is explaining natthisambhavān as a compound in agreement with navam. I punctuate n’ atthi sambhavān, and assume that sambhavān is a present participle in agreement with navam: “there is nothing new coming into existence”.

Pādas beedef are Triṣṭubh; pāda a is Jagati.

There is a redundant fifth syllable in pāda b. In pāda c -ch- in -chandā is m.c.

<42> 236. Pādas abd are Triṣṭubh; pāda c is Jagati.

In pāda b ve is m.c.

237–38. I assume that tathāgata does not refer to dhamma and saṅgha, but the pattern of these two verses has been based upon 236. I therefore understand “and”.

Pādas abd are Triṣṭubh; pāda c is Jagati.

239–52. Āmagandhasutta. According to Pj II 293.23 foll. three verses are by Tissa, nine by Kassapa, and two by the recensionists. For a brahman called Āmagandha see DPPN (s.v.). The metres are Triṣṭubh, Jagati, mixed Triṣṭubh/Jagati, and possibly (see the note on 249) mixed Triṣṭubh/Jagati/Sloka.

239–41. These three verses were uttered by the brahman to the Buddha Kassapa.

239. PED (s.v. *asati) lists asamāna with this reference and states (s.v. aṅhamāna) that it is the reading of all Mss. This does not seem to be correct. It is listed as a v.l. in Eχ and in the lemma at Pj II 284.4. It would not bemetrical either here or in 240. PED calls aṅhamāna “spurious”, but I do not know why. For aṅhamāna cf. 240 and for the derivation < aṣnamāna see Lüders (Beob., § 178). For the scansion see Warder (1967, § 278).
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Pj II 284.3-4: satam ti santo ariyā. I do not believe that satam can be nominative plural. I translate it as genitive plural with dhammena.

For dingālaka- m.c. see Pj II p. 699. Pj II 283.35 and F read cingālaka-. For mūla-[p]phalam m.c. see Pj II p. 749. The double consonant -pph- is required in pattapphalam and gavippalam m.c. in a Jāgati pāda. Pādas acd are Triṣṭubh.

240. For aṇhāmaṇo see the note on 239. In pāda b payata means “given, offered”, not “pure” with PED. For sālīnaṃ as a genitive plural see Alsdorf (1974, p. 13).

Pj II 284.14: yad aṇhāmaṇo ti tatiha da-kāro pādasandhikuro, ayaṃ pan' attho: yaṃ kīñcid eva ... sukaṭam. For -d- as a sandhi consonant see the note on p. 16.7. I prefer to interpret -d in yad as historical. See the note on p. 13.10.

Pāda a is Jāgati; pādas bcd are Triṣṭubh.

In pāda d -i in bhunjatī is m.c.

<43> 241. All six pādas are Triṣṭubh. In pāda b rv- does not make position in tvam.

242. Pj II 286.2 states: ajjhenakujjan ti nīratahakānaathajanakagāthapariyāpnanam. The metre of this verse is Jāgati. In pāda a -ch- in -cheda- is m.c. In pāda b there are redundant fifth and sixth syllables, but the metre can be repaired by excluding [-vado] m.c. For nikatī m.c. in pāda b see Pj II p. 749.

243. In pāda d esa seems to refer to the statement in pādas abc, not to ye. It is probable, therefore, that we should therefore translate ye here as the equivalent of Latin si quis. See the note on 91.

Pj II 286.26: nattikaditti ti “n’ atthi dinnan” ti ādi-dasavatthukamicchā-dīṭhisamannāgaṭṭa.


The metre of this verse is Jāgati. According to Pj II 286.26 foll. -diṭthi is nominative plural. For the nominative plural in -i see Geiger (1994, §95.1) and cf. jhāyī 1009. For the accusative plural in -i see the note on 606.

In pāda a we should read ādha m.c. Cf. 247. In pāda b -i- in asucīka- is m.c. In pāda c we should read diṭṭhi m.c.
244. In pāda d esa seems to refer to the statement in pādas abc, not to ye in pāda a. It is, therefore, probable that we should translate ye here as the equivalent of Latin si quis. See the note on 91.

Pj II 287.9: ye lūkhasā ti ye lākhā nīrasā attakilamathānuyuttā. For the rīl alternation in lūkhasā see Lüders (Beob., §38.1), and the note on 29. The v.l. lūkharasā is unmetrical and is probably a gloss or “etymology” which has replaced rūkhasā. For glosses entering the text see the note on 44.

For the suggestion that mittaddu contains the root dru- rather than dru-, see the note on 51.

The cty quotes a v.l. ādāna- for adāna-.

The metre of this verse is Jagatī.

<44> 245. For the assimilation of vowels in usuyā (< asūyā), see the note on 52.

Pj II 288.3–9: mado ti jātimado gottamado ārogyamado, quoting Vibh 345.4–6. It also quotes from Vibh 357.32 for māyā, and from Vibh 355.21 for mānātimāna.

Pādas ab are Triṣṭubh; pādas cd are Jagatī. In pādas a and b there is a redundant fifth syllable.

246. In pāda d esa seems to refer to the statement in pādas abc, not to ye in pāda a. It is, therefore, probable that we should translate ye here as the equivalent of Latin si quis. See the note on 91.

Pj II 289.1: iṇāghātasūcakā ti ... iṇaṁ gakerta tassa appadānena iṇa-ghāṭa pesuṇēna sūcakā ca.

Pj II 289.5: dhanumaṭṭhaṇaṭirūpakaṭtā pāṭirūpika; atha vā idhā ti sāsane, paṭirūpika ti duṣṭilā, te hi, yasā ti nesaṁ iriyāpāthasaṃpadadāi sīlabbātam paṭirūpam atti, tasam paṭirūpikā, paṭirūpikā eva pāṭirūpikā. Jayawickrama takes vohāra as “trade”, against PED.

The metre of this verse is Jagatī.

247. In pāda d esa seems to refer to the statement in pādas abc, not to ye in pāda a. It is, therefore, probable that we should translate ye here as the equivalent of Latin si quis. See the note on 91.

For paresam ādāya the cty suggests also dividing the words as pare samādāya. We might also think of pare sam ādāya. See my suggestion of reading pare sam abhijigisati at Th 743. Cf. EV I, p. 231 (ad Th 743). For the rīl alternation in ludda < rudra see Lüders (Beob., §77 and 77 note 1) and the note on 29. Pj II 289.24–26: duṣṭilaluddā ti duṣṭilā durācārattā, luddā
ca kurūrakammantā lohitapaññita, macchaghāra-kamigandhaka-sūkṣmikādaya idha adhippetā.

The metre of this verse is Jagati. In pāda a we should read idha m.c. See the note on 243.

248. Although E² and Pj II 290.10 divide etesu giddhā, we should probably read ete sugiddhā, since there is no clear indication of who the persons or things referred to as etesu might be. I translate ete sugiddhā.

The metre of this verse is Jagati. In pāda a we should read virūḍha m.c.


For sandhi -m- in yaśna-m-utāpasevanā see the note on 132. See CPD (s.v. uti²).

In pāda d amara bahū tapā is a split compound, as CPD states. For split compounds see the note on 151.

In pāda a there is contraction of the short sixth and seventh syllables into one long syllable. See the note on 61. Pāda b can scan as two Ślokā pādas (with the cadence - - - x in both pādas) if we omit the svarabhakti vowel in nāggiyam, or it will scan as a Jagati in a mixed triṣṭubh/Jagati verse if we omit mundiyam jaṭā with F. These words were doubtless added because of nāggiyam, etc., being present. In pāda c we should scan na aggi- to get a jagati pāda.

<45> 250. Pj II 292.25: dhitisampadāya dhiro, i.e. dhira is being explained in the sense of "firm". I assume that it is the homonym dhira "wise", and translate accordingly.

E² reads vijitindriyo, but Pj II 292.12-13 clearly reads vidit:- viditindriyo care ti nāta-parivāriya chaṭ indriyāni viditvā pākṣāni katvā careyya. For the dīj alternation see Lüders (Beob., § 118), but some of the examples he gives may well be due to dissimilation. Cf. saṃvitiṣṭam/v.l. saṃviditaṃ 935. Pj II 566.18 reads saṃvitiṣṭam with v.l. saṃviditaṃ. Since all -j- sounds become -d- in Sinhalese, this change may be a Sinhalesism (see Sadd, Index, s.v. udu), but it could equally well be a wrong back-formation from a dialect or dialects where both -j- and -d- became -y-. Cf. AMg purisāddaniya with Pāli purisājāniya (< purusa + añāneyu).

There is a v.l. virīt- for vidit-. For the dīr alternation see the note on 81.

Cf. na lippai chaṇa-paṇa vīre, Āyār I.2.65; aṭṭhaviṣṭam maddaviṣṭam, I.6.5.3 (cf. Utt 29.48).
II. Cūlavagga

Pādas ab are Jagati; pādas cd are Triśūthbh.
In pāda c the metre is improved if we read -dukha- for -dukkha-. In pāda d we should read lippati m.c.

251–252. These verses are ascribed to the saṅgītikāras by Pj II 292.30. See the note on 30.

251. For durannaya see the note on 243.
For nirāmagandho see PED and BHSD. See also 717.
The metre of this verse is Jagati.
In pāda c pp- in ppakāsayi is m.c.

252. Pj II 293.9: suvāna buddhassa subhāsitaṁ padaṁ sukathitaṁ dhammadesanam sutvā. For subhāsita cf. 325. Pj II 333.5 (ad 325): aṅgā ī
pi buddhagunapatisamanyutādini subhāsāhini.
For the genitive Tathāgatassā with the verb vandi in pāda c, cf. Saṭṭhuno in 547f and 573d, although in both these verses the word pāde occurs in the previous pāda. Here the cty understands pāde. In 366 and 1028 vandati is constructed with an accusative. We could perhaps see the -ms/-ss-alternation here and understand Tathāgatam sa. For the NC/CC alternation see the note on 168.
Pādas ab are Jagati; pādas cd are Triśūthbh.

In pāda b there is a redundant fifth syllable.
In pāda b we should read -dukha- m.c. For nicd- m.c. see Pj II 718.


253. Ja has tavāhami for sakāhami in pāda b and seyyāni for sayhāni in pāda c.
The metre is Triśūthbh.

254. For pariñjāñi see the note on 202.
The metre is Śloka. Ja has different pādas ab.

<46> 255. The metre is Triśūthbh. Pādas ab and d have the opening ∗——∗.
In pāda c we should read seti m.c. Ja has abhejjo parehi in pāda d and also at 193.2* where the verse recurs. The order of words in Sn requires parehi m.c. CPD (s.v. anupassin) calls this tmesis. For tmesis see the note on 53.
256–57. The metre is Śloka.

256. The etymology given for ānisamsa in PED is incorrect. It is < Skt ānṛsamsa, which is a vṛddhi formation noun from anṛsamsa = a + nr + sams- from sams- “to hurt, injure” (Skt Dhātupātha; see MW, s.v.) “not injuring men, not cruel”. Cf. 784.

257. This verse = Dhp 205. For niddara see Brough (1962, p. 183). For pīti see ibid. p. 244 (ad GĐhp 224).

p. 46,11–269. The Mahāmaṅgalasutta is also found at Khp V. See Jayawickrama (UCR VII, 4, p. 25). It is translated by E.J. Thomas (1935, pp. 164–65).

258–69. The metre is Śloka.

259. Khp reads pūjaneyyānam.

260. There is resolution of the first syllable in pāda a.

263. Here and in 267 Mss B ai omit ca at the end of pāda a, presumably not realising that in dhamma-cariyā we have either a svarabhakti vowel which we can ignore, or resolution of the sixth syllable. See Warder (1967, p. 74 note 2), who states that such readings “are not likely to have been based on any ancient tradition”.

264. For (ap)pamūḍa with the locative see Lüders (Behh., § 193 note 2), and cf. 933.

In pāda a the long -i- in viretti is m.c. to give the pathyā cadence.

265. In pāda b there is no metrical reason for -i in santutthi, since the opening - - - is tolerated.


In pāda a the long -i- in khanti is m.c. to avoid the opening - - -.

267. For the omission of ca in pādas a and c in some Mss, because of the scribes’ failure to ignore the svarabhakti vowels in -cariyā and -kiriyā, see the note on 263.

In pāda d there is resolution of the first syllable, and the loss of -m in saccāna is m.c.

269. Pj I 154.14–155.4: sabbattha-m-aparājitā ti ... ma-kūro c’ etha pada-sandhikaranamatto ti viññātabbo. For the sandhi -m- in sabbattha-m-
aparājitā see the note on 132. Pj I 155.4–11: sabbattha sottiṃ gacchanti ti
...sabbattha idhalokaparalokesu thānasāṅkamanādisu ca sothim gacchanti, bālasevanādhi ye uppajjeyyaṁ āsavāvighātaparīḷāha, tesam abhāvā sothim gacchanti anupaddati khemino appajībhayaṁ gacchanti. iti vuttaṁ hoti, anunāsiko c' ettha gāthābandhasukkhartham vutto ti veditabbā. For the insertion of -m- m.c. see the note on 181–82. It is, however, not clear to me what the cty is referring to here. Nāṇamōli (MRI, p. 169 note 105) says that the statement refers to the final nasal in sothim, making an adverbial formation which replaces the normal nominative plural adjective sothi. There are two objections to this view: (1) there is no evidence that an adjective sothi exists, since the word is quoted only as a noun in PED, and the same holds true for Skt svasti; (2) there is no difference metrically between sothim and sothi. It seems clear that the alternation must be between sothim and sothi (which is quoted as a v.l. from Ms B²). Both these forms must be adverbial accusatives, one from the feminine and the other from the neuter (svasti is quoted by MW (s.v.) as both feminine and neuter). The neuter form also occurs at D I 96.28: sothi kunāro pallomo bhavissati (with no v.l.). It may be that the cty was thinking of this passage, and thought that the anuvāra in Sn had to be explained, although forms with a nasal do occur elsewhere in the canon, e.g. sothim āgataṁ Dhp 219 (glossed anupāddāvena, Dhp-a III 293.10); sothim kātuṁ, Pv IV 6.4 (= sothim nirupaddavan kātuṁ, Pv-a 262.23); sothim āgata, Ja VI 586.8* (no gloss). The statement that -m- is m.c. is, however, not very helpful, since both - - - (pathyā) and - - - - are equally metrical here.

In pāda d there are nine syllables. The metre could be corrected by deleting taṁ or by reading uttam'.

p. 47.24–273. Sūcilomasutta. This sutta is also found at S I 207.1–208.4. The name means "needle-hair", with reference to the hairs of the yakkhas which were like needles, so the reading must be sūci-. See Jayawickrama (UCR VII, 1, pp. 39–44).

<48> p. 48.3.8. For the historical -d in etad avoca see the note on p. 13.10.

p. 48.3. Pj II 302.21: Kharo samanākappan ḍīva āha, Sūcilomo pana "yo bhāyati, na so samanā samanapatirūpakattā pana samanako hoti" ti evamaddhikho, tasmā īdisan ḍhagavantaṁ maniṁamāno "n' eso samanā, samanako eso" ti sahasā va vaiva phaṁ viñamsiukkāmo āha: "yāva jānāmi" ti.

p. 48.8.9. bhāyasi maṁ, na tam bhāyāmi. These are either examples of bhī- with the accusative, or maṁ and tam could be ablatives in -am. See Lüders
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(Bob., § 195). In 576 bhaya occurs with the ablative, and in 964 bhī- occurs with the genitive. For other examples of the ablative in -uni see the notes on 448 828 925, and WD, p. 73 (ad Dhp 49).

p. 48, 9.13. For the sandhi of -o + a- > -vā- in khvāhan see the note on p. 15.1.

p. 48, 18. For the historical -d in yad ākāṃkhāsi see the note on p. 13, 10.

270-71. Pj II 303.21 foll.: kumārakā dhāṃkāṃ iv' oṣsaṇanti ti yathā gāmā-dārakā kīkāṃ suttenā pāde bandhītvā oṣsaṇanti khipanti, evaṃ kussalamanāṃ akusalavitkā kuto samuṣṭhāya oṣsaṇanti ti pucchatī. Spk 1 304.6 foll. (ad S I 207, 29*): kumārakā dhāṃkām iv' oṣsaṇanti ti yathā kumārakā kākāṃ gahetyā oṣsaṇanti khipanti, evaṃ pāpavītke kūto samuṣṭhāya cīttaṇ oṣsaṇanti ti pucchatī. In both verses I follow Pj in reading dhāṃkāṃ, which also occurs as a v.l. in Eπ, instead of varaṃkam. It should be noted that despite Eπ (p. 48 note 11) Smith preferred to read dhāṃkāṃ in Pj II. I derive dhāṃka from Skt dhvāṅkaya, as befits the cty's gloss: kākāṃ. It is clear that the reading dhāṃkāṃ was in the text available to both cities. For the vadhāha alteration see the note on 44 and cf. the alternation dhāṅka/vaṅka at Vv-a 334.3. Jayawickrama (UCR VIII, 1, p. 41) suggests reading dhāṃkā, but this must be a mistake. Wayman (1982, pp. 515-16) suggests that dhāṅkam-is a mistake for Skt dhātri (“wet-nurse”), a reading which was subsequently confirmed by Enomoto’s examination of canonical verses in the Yogācārabhūmi (1989, p. 27), where the verb is āśrayante: “whence arising do thoughts rely on the mind, as young children rely on a nurse”. Wayman suggests that the Pāli reading is somehow connected with the word āṅka “curve of hip”, in which case the preceding v’ is perhaps < va < eva “very young boys”. He very rightly points out the need to add a component from the Northern Buddhist tradition to get a more complete picture of early Buddhism. This, however, is not my aim here. I have set out to translate the text of the Sn as we have inherited it, making only the minimum amount of change I think necessary for this purpose. The establishment of an “early Buddhist” form of the text is a task for elsewhere. See also Levitt, 1993.

The German translation and Eπ of S take mano and vitakkā as a compound. I take the two words separately.

These verses are Trīṣṭubh. There is resolution of the first syllable in pāda b in both verses.

270. Pj II 303.10-13: kuṇidīdānā ti kuṇidīdānā kimhetukā, paccattāvacanassa to-ādeso veditabbā, samāse c’ assa lopābhāvo; aha vā nīdānā ti jātā, uppāṇā ti atiho. PED (s.v. paccatta) states that it is the
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accusative case. This is a mistake for the nominative, because the Indian tradition analysed kim in compounds such as kīminidāna as nominative. See the note on 7. These are, of course, bahuvrihi compounds: “having what as a cause?”. Sometimes these compounds occur as split compounds, e.g. kim su samyojano loko (“having what bond is the world?” = “what bond does the world have?”), S I 39,18; kim ime katā ... manussā (“having what done/deed are these men?” = “what have these men done?”), Thi-a 60,25: ime Rājagahamanyam kim-katā). Cf. ayan puriso kim kata, D II 22,1 = 23,5 = 28,16; kim sū ’dha bhūtā Ja IV 110,5*. For split compounds see the note on 151.


For mālūvā/mālūtā (<*māluka) see Lüders (Beob., §91), and for -ukal-ua with the -v- glide see the note on 160. For the sn-/sin- alternation see the note on 36.

The metre is Śloka. In pāda c we should read putha m.c., with S, to avoid the opening - - - - - . We could make pāda d scan by ignoring -u- in mālūva, but this should probably not be done, as it is not a svarabhakti vowel. See Pj II p. 748. It is probably better to assume resolution of the fourth syllable.


The metre is Tristubh.

274–83. Dhammacaryasutta. Pj II 305,26 calls this sutta Kapila-sutta.

The metre is Śloka.

274. Pj II 309,12–17: dhammacaryin ti kāyasucaritātiddhammacaryyan, brahmacariyan ti maggabrahmacariyan; etad āhu vasuttaman ti etan ubhayam pi lokiyalokuttaram sucaritam saggamokkhasampāpakata vasuttaman ti āhu ariyā — vasuttamanām nāma uttamaratanaṁ, anugāmikam attādhināṁ rājādināṁ asādhāraṇāṁ ti adhippāyo. Saddhatissa (1985, p. 32 note 1) analyses the compound as vasu + uttamaṁ, and translates vasu as “wealth, jewel”. I take it to be vasa + uttama, and take vasa (Skt vaśa) to be “control, power”.

For the historical -d in etad āhu see the note on p. 13,10.
In pāda a we should twice ignore the svarabhakati vowel in -cariyām. There are nine syllables in pāda d. We could correct the metre by reading āgarasānagāriyām.

275. Pj II 309.25: mukharajātiko ... pharuvacana. For maga “beast” used of human beings, cf. Utt 8.7. For pāda d cf. veraṇī vāgedhāi appano, Āyār I.2.5.5.

276. For -f in āvata, cf. visāta i.

277. Pj II 310.6-13: tathā so evarūpo vihesābhīratattā vihesaṃ bhāvitattānaṃ bhāvitatte khīṇasavabhikkhi Sodhanatherappabhūtikā “na tumhe Vinayaṃ jānāthā na Suttaṃ na Abhidhammaṃ buddha-pabbajitā” ti ādinā nayena vihesanto, upayogappattiyān hi idaṃ sāmi-vacanam; atha vā yathāyuttam eva nayena vihesaṃ bhāvita-tattānaṃ “karonto” ti pāṭhāsanno veditabbo, evan nippariyāyam eva sāmi-vacanam sijjhāti. The cty is therefore explaining vihesaṃ as either equal to vihesanto, with bhāvita-tattānaṃ as a genitive plural in the sense of an accusative plural, or as a noun, with the verb karonto understood. In this case the genitive plural is correct. I take vihesaṃ as a present participle, but understand bhāvita-tattānaṃ as an accusative singular. Cf. Pj II 330.28 (ad 322): bhāvittato ti tāy’ eva maggabhāyanāya bhāvaitacitto.


Pāda c has only seven syllables. We could read yo <ca> with Mss B₃ and F. The cadence is ----, which is not generally acceptable.

280. Pj II 311.17-19: kāyikavitikkamādinā veṇudānūdi bhedena ca pāpācāreṇa samannāgatai pārācārem, vesiyādiṇiṇā pagocaratā pāpā-gocaratā. See BHSD (s.v. gocara). The vocative here is bhikkhavo, not the usual Māgadhī bhikkhave. For Eastern forms see the note on 7.

<50> 281. Pj II 311.19-20: abhinibbajayāthi ti vivajjeyyāthā mā bhajayāthā. There are variant readings for this verb: B₃-nibbajjiyāthā; B₄-nibbajjīyāthā; B⁵-nibbajjīyāthā; C⁵-nibbajjāyāthā; A IV 172.26 abhinibbajjayāthā. There are therefore two variants: -bbajj-ī-bbīj- and -ayāthal-īyāthā. I take the verb to be from abhi-nir-varjayati, with two palatalisations. Probably nir-vṛj is a variant of ni-vṛj. See Geiger (1994, p. 206 note 1). For palatalisation see the note on 3.

Abhinibbajjayāthā could be a subjunctive in -aiha, but is more likely to be an imperative in -atha, with lengthening m.c. See Caillat (1970, p. 26) and Norman, 1998, p. 104. Cf. dharātha 385, bhavātha 692.
282. For the quotation of this verse, split between two verses, at Mil 414.2–3, see the note on 281.

For the masculine accusative plural in -ine see the note on 220. For -mānine see MW (s.v. mānin) and Bollé (1973, p. 602). Cf. 889 and UIt 17.6: asaṁjae samja-yamamanānaṁ.

In pāda b there is resolution of the second and fourth syllables.

283. Pādas ab are quoted with pādas cd of 282 at Mil 414.4. For nipaka see EV I, p. 143 (ad Th 85). For the second plural middle imperative ending -ahvo (< Skt dharm) see Geiger (1994, § 136), and cf. 998 1039.

pp. 50.10–55.3: Brāhmaṇadahammikasutta. The verses are in Śloka metre, but see the note on 289.

p. 50.14. Pj II 313.2: brāhmaṇaṁmahāśāla ti jātiyā brāhmaṇā mahāśāratāya mahāśāla, yesam kirā nidahitvā ślapitaṁ yeva asāttakaṁsaṁkhām dhanam āthiti, te [brāhmaṇa] mahāśāla ti vuccanti. This explanation depends upon a dialect where r and l coincide, i.e. an Eastern dialect. For such Eastern forms see the note on 7.

p. 50.17. For sārāṇiya < samrāgaṇiya, with g > y and the contraction of -āya- > -ā-, see Lüders (Beob., § 101) and Edgerton (BHSD, s.v. sārāyaniya). Cf. sārāṇiya 419.

p. 50.19.28. For the historical -d in etad avoca see the note on p. 13.10.

284. For -d- in atta-d-atta see CPD (s.v. atta-d-atta), and the note on p. 16.7.

<51> 285. Pj II 314.29 fll.: na hiraṇṇāṁ na dhāniyaṁ ti hiraṁñān ca brāhmaṇāṇāṁ antamaso catumasako pi nāhosi tathā vihāśīlaya-vagdhūmādisu pubbaṇṇoparaṁśābhedo dhāniyaṁ pi tesam nāhosi. Pj II 315.4–8: ti hi nikkhintajātararaṇapajjochanādikāraṁ va hīravā kevalāṁ sajjhāyadhanadhāṅṇāṁ attano mantajjhenasamkhāten eva dhanena dhāṁṇa ca samanāgataṁ ahesu, yo cāyam metaddhikārānāt uṇghāmikattā ca brahmahādiṁ ti vuccati, taṁ ca brahmaṁ nidhim apālayoṁ sadā tassa bhāvanānuyogena. For brahmaṁ nidhim as a split compound see the note on 188. Ms B read brahma-.

286. Pj II 315.13–15: esānaṁ ti, esantu ti esā, tesam esānaṁ esamānānaṁ, pariyesamānaṇānaṁ ti vuttam hoti. This seems to be taking esānaṁ as a
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genitive plural of a word esa "seeking", and I follow this in my translation. Cf. Ja V 252.21 = SJ 236.18*, which read esānā.

For the double meaning of pakata see Pe Maung Tin (1923–31, p. 641 note 1).

Pj II 315.15: dātave ti dāṭabbāṁ.

For the historical -d in tad amaṇṇisāṁ see the note on p. 13.10.

287. Here phīta is not in the stock list.

There is resolution of the first syllable in pāda b. In pāda d br- in brāhmaṇe does not make position.

288. Pj II 316.2: dvāresu sabbasa, bāhiresu ca abbhantiyāresu ca sabbākāresu. Both Geiger (1994, §191.3) and Pischel (1900, 435) quote the adverbial suffix -so (-Śk, -sā; see Whitney [Gram., §1106]) only in its numerical distributive sense: Pāli ekasa, Pkt sahassasa, negasa. The suffix is, however, much more common than would be expected from these few references. See: bhāgasa 300 305; abhināhoso 559 560 998; puthuso 891 892; sabbasa 643 940 950; anupubbaso 1000. See also the following (where no references are given they may be found in PED, where they are frequently described [wrongly] as ablative forms): aṭṭhānaso (Ja III 441.16*); akkharaso anuvyaṇājaso anḍhiso āṭṭhaso anṭamaso anekaso āyonoṣo upāyaso odhiso oḍhaso bahunso bhaṅgaso rayasa yoniso lahuso vyāṇatāsosu tattāsosu hetuso (Sadd 650.19–23); kāraṇaso (Mp III 149.12); khandaso (Thi 391); chandaśo (Vin II 139.8); dhānaso dighāsosu dhamaso padoso paṅcaso seyyaso; pahūtaso (Ja III 484.16*); kahāpaṇaso (Pj I 214.29). See also Sadd 804.3–7; 894.1.

289. Pāda b is Jagatī as printed (with br- not making position), but it is Śloka if we exclude [komāra] with F, and ignore the svarabhakti vowel in -cariyam. In pāda c there is either svarabhakti in -parīṭham or resolution of the sixth syllable. É² p. 51 note 12 states that Pj II 316.8 reads komāraṇa, and compares A III 224.31.

Pāda a has nine syllables. We could correct the metre by reading -[cat]-ṛṭṣaṃ (see PTC, and CPD [s.v. aṭṭhacatṭṛṭṣaṇa]).

290. There is resolution of the sixth syllable in pāda a. We should ignore the svarabhakti vowel in bhāriyam in pāda b.

291. Pj II 317.10–23: yo so utusanayo, yamhi samaye brāhmaṇi brāhmaṇena upaganiṇabbā, aṁnārā tamhā samayā ṭhaperivā tam samayaṇa ututo viratam utuveramansātī pati bhāriyam, yāva puna so samayo nāgacchati, tāva aṭṭhavā antarā yeva.
II. Cūlavagga

Pj II 317.24-26: methunam dhanman ti methunāya dhāmmāya, sampadānavacanappattiya kir etam upayogavacanam. nāsu gacchanī ti n' eva gacchānī. It would seem that assu is < Skt sma, which can be linked with a present tense to give a past sense. Note the v.l. nāsu. Cf. 295 297 309. See Pj II p. 665. For the sandhi of -a + aCC- > -āCC- see Norman (1988, p. 90).

For aṇṇatra in the sense of “except” see the note on p. 15.5.


There is a v.l. sorajjam for soraccam.

In pāda a we should ignore the svarabhakti vowel in -cariyaṁ.

<52> 293. Pj II 318.8-12: yo etesam brahmāṇanāṁ paramo brahmā ahosi brahmāsamo nāma uttamo brahmāno ahosi, daḷhena parakkamena samannāgatatī dahlaparakkamo; sa vā ti vibhāvane vā-saddo, tena “so evarūpo brahmāno” ti tam eva vibhāveti. Pj II 318.13: supīnantaṇa ... supīnena. For the pleonastic anta in supīnanta see the note on 127.

294. There is resolution of the fourth syllable in pāda a. We should ignore the svarabhakti vowel in -cariya in pāda c.

295. For nāsu see the note on 291. There is a v.l. nāsu.

296. Pj II 319.6-7: yāsu jāyanti osadhā ti yāsu pittādīnaṁ bhesajabhūtā pāca gorasa jāyanti.

297. For nāsu see the note on 291. There is a v.l. nāsu.

298. Pj II 319.16: sehi dharmehī ti sākehi cārīttehi. For sehi see the note on 108.

For sukhām edh- see EV I, p. 169 (ad Th 236) and Brough (1962, p. 234). There is resolution of the first syllable in pāda f.

299. Pj II 319.25 foll.: tattha vipallāso ti viparītasānā ... viyākāran ti sampattiṁ. According to Jayawickrama (UCR VIII, 3, p. 183) this verse is late because of the occurrence of vipallāso and viyākāran in it.

For the rll alternation in vipallāsa see the note on 29.

There is resolution of the first syllable in pāda d.


With vibhatte bhāgaso mite cf. Mil 34.3-5: nagaratthānām ... vihi ... paricchedena vibhajīvā nagaram māpeti. Cf. Vv 78.6: vibhattā bhāgaso mitā. For bhāgaso cf. 305. For the -so suffix see the note on 288.
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301. Pj II 320,10–11: gomāndala-paribhūṭhan ti goyūthehi parikṣiṇāt. See EV I, p. 281 (ad Th 1143).
   In pāda d br- in brāhmaṇe does not make position.

   For the historical -d in tad upāgamum see the note on p. 13,10.
   There are five pādas in this verse.

   For sammaṇpāso see BHSD (s.v. sammyāryāsa) and D.D. Kosambi (1951, pp. 53–55).

Pj II 322,1–8: vājam ettha pivanti ti vājapeyyo, ekena pariyaṁheṇa suttarasahi pāṣuhi yajitabbassa beḷuvayapassa sattarasasattarasaka-dakkhiṇassa yaṁnas' etam adhivacanam; n' atthi ettha aggalo ti nīraggalo, navahi pariyaṁheṇhi yajitabbassa saddhiṁ bhūmiṇ ca purisehi ca assamedhe vuttabhavaddakkhiṇassa sabbamedhāpariyāya-nāmaṃ assamedhavikappas' eva etam adhivacanam.
   For nīraggalo as the name of a specific brahmanical sacrifice (not in PED) see BHSD (s.v. nīragadda). For the sacrifices see GĀhp 196.

For rathesabha see EV I, p. 241 (ad Th 822).
   F excludes sammaṇpāsam m.c. This then gives a six-pāda verse with resolution of the sixth syllable in pāda c (purisa-), but the list of sacrifices is so common in this form that the exclusion seems unlikely. With it included, however, the metre is incorrect.

304. For ājuṇa see the note on 300.
   There is resolution of the third syllable in pāda a, and of the first syllable in pāda b.

305. For bhāgaso see the note on 300. For the -so suffix see the note on 288.
II. Cālavaṅga

306. For the sandhi -m- in puna-m-āgamum see the note on 132.
There is resolution of the fourth syllable in pāda f.

307. Horner discusses hiraṇa at BD I p. 28 note 1. Cf. 769. A number of parallels can be given for hi occurring as other than second word.
There is resolution of the sixth syllable in pāda a and of the first syllable in pāda d. For pari[k]hāro m.c. see Pj II p. 726.

309. For nāsu (so all Mss here) see the note on 291. For pādā as an instrumental see the note on 119. According to PED visāna is neuter.
Therefore the ending -e here cannot be accusative plural, and must be locative singular.

There are eight syllables in pāda a, but the addition of ca (cf. the v.l. va in Mss Bai; for the cal/va alternation see the note on 38) after the word pitaro improves the Śloka metre by allowing the resolution of the sixth syllable, which gives the pathyā cadence. See Pj II p. 642. The word gave must be locative singular.

In pāda d -i in nipati is m.c.

311. For the sandhi -m- in atthāna-vattī-m-āgamam see the note on 132.

312. Pj II 324.9-10: so ca kho tato pabhuti pavatattā purāno, showing that the reading purāno in place of the more metrical pūrano is older than Pj II, as pointed out at Pj II p. 642 (where the wrong reference is given for this verse).

313. Pj II 324.12: evam eso anudhammo ti eso lāmakadhammo hīnadhammo adhammo ti vuttam hoti; yasmā vā ettha dānadhammo pi appako atti, tasmā tam sandhāyāha anudhammo ti.

Pj II p. 730 queries the metre of passaii in pāda c, but the metre is correct if we assume resolution of the fourth syllable. We should ignore the svarabhakti vowel in -garaḥiti in the cadence of pāda b and in garahatti in pāda d.

In pāda d -i in garahati is m.c.

314. In pāda d there is resolution of the first syllable. We should ignore the svarabhakti vowel in bhariyā.

315. For nirāmakatvā cf. 326. It also occurs in the form nirākaivyā. For the alternation between a short nasalised vowel before a single consonant versus a long vowel before a single consonant (abbreviated as VNCVC) see vasīṃkaritvā 444 and vasīkaivyā in 561; cittiṃkaritvā/citti-kr 680;
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jigimtisanto jilisanto 690; diithi sulpilithisu 841. See also WD, p. 90 (ad Dhp 106).
There is resolution of the fourth syllable in pada d.

p. 54.17. For the historical -d in etad avocum see the note on p. 13.10.

p. 54.23. For ete mayam see the note on p. 15.23.

<55> p. 55.2. For -i- in ajja-t-agge see the note on p. 16.1.

316-23. Pj II 325.14, calls the Nāvasutta the Dhammasutta. See the Introduction (§7).
The metre is Triṣṭubh.

316. The metre is better if we read the v.l. tasmi in pada c.

317. For the historical -d in tād atthikatvāna see the note on p. 13.10.
The metre would be better if we read bhajati in pada d.

318. For the assimilation of vowels in usīyaka (< asīyaka) see the note on 52.
In pada d there is resolution of the first syllable.

319. For the v.l. āpakamī with the klg alternation see Lüders (Beob., § 126).
Cf. 322 458 739 835-47 880 894 935 959. See also WD, p. 63 (ad Dhp 6).
Pj II 330.10: kim sakkati pāran netuṇī, sakkhati ti pi pātho. For sakkhati see Lüders (Beob., § 119 note 2). Cf. 320.
In pada d -etum in tārayetum must be m.c. for -itum. The ending is a cross between -etum and -ayitum according to Geiger (1994, §206).
The metre would be better if we read āpagam for āpagamī in pada a.

320. Pj II 330.13 includes ajānanto in the exegesis, and there is no reason to doubt that ajānam is the nominative singular of the present participle with a negative prefix, in agreement with sakkhati. For jānati in agreement with a plural verb see the note on 349.
For sakkhati see 319.
For nījhapetum see BHSD (s.v. nīdhyāpayati). For -a- m.c. cf. 322.

<56> 321. For phiya “oar” see BHSD (s.v. spīja). For the jīy alternation see the note on 149.
For the change of -ūṇa > -ūṇ in upayaūṇa see the note on 167. For the labialisation of -a- > -u- in mutūma see the note on 61.
In tatrūpayāṇa -a- is m.c. See Pj II p. 639. In mutūma -ī- is m.c.

Pj II 330.27: vedagū ti. vedasāmikkātehi catuhi maggaṇāṇehi gato, i.e. taking -gu as coming from the root gam-. I take vedagū as the equivalent of vedaka (see BHSD, s.v. vedaka), and therefore translate it as "one who has knowledge". For the kīg alternation, see the note on 319. For the transference to the -u class see the note on 167. For bhāvitatto see the note on 277.

For -a- in najjhaye cf. 320.

324–30. Ānūsilasutta. This sutta is in the Triṣṭubh and mixed Triṣṭubh/Jagati metres, with a mixed Triṣṭubh/Sloka verse (327) and a Sloka introduction (324).


The metre is Sloka.

325. For subhāṣita cf. 252.

As E^e p. 56 note 15 states, we should have expected erayatam, i.e. a genitive plural of the present participle, in place of erayitam: "he should listen to those uttering a discourse on the dhamma". Pj II 333.3, however, takes it as a past participle, and glosses it as vuttam. It must be an example of the palatalisation of -a- after -y-. See the note on 3.

Pādas bed are Triṣṭubh; pāda a is Jagati.

In pāda b there is a redundant fifth syllable. Ms C^b reads 'ssa for c' assa to correct the metre. Pj II 332 note 8 has gara- as a v.l., which also corrects the metre.

326. For niruṃkatvā cf. 315.

The metre is Triṣṭubh.

In pāda a -u- in garuṇam is m.c., to give the break -u-. Pj II reads garuṇam in the lemma. In pāda c we should ignore the svarabhakti vowel in -cariyan and read dhiṇojīmaṁ m.c.

<57> 327. Pj II 334.10: niyyetha dayeyya kālam khepeyya.

Pāda a is Sloka; pādas bed are Triṣṭubh. See Pj II p. 643.
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328. Pj II 334.14-17: hāsan i ti pi pātho. Vipassakena hi bhikkhuṇā hasanīyasimā vatthusimā mihitamattā eva kātābbaṁ, nirattā-kathājappo na bhāsitabbo. For jappā = taṅhā see the note on 592.

The metre is Triśūbh.

In pada a we should read ja[p]paṇi m.c.

329. Pādas abd are Triśūbh; pada c is Jagati.

330. In pada c PDhp 330 has khānti for santi, and Pj II 335.30 includes khānti in the gloss. This may be an example of a vocabulary replacement by near-synonyms, but it may be an early example of the sīkha alternation. See Edgerton (BHSG, §2.26), Schneider (1954, p. 580), and the note on 702.

Pāda b is Triśūbh; pādas abd are Jagati.

In pada a -p- in -pavedite is m.c. In pada b we should perhaps exclude [te vacasā] m.c.

331-34. Uṭṭhānasutta. The metre is Śloka.

331. In pada b supīta is a past participle used as an action noun. See EV I, p. 129 (ad Th 36), EV II p. 115 (ad Thī 261), WD, p. 89 (ad Dhp 104), and Hendrikse (1944, pp. 152–53). See also jīvita mata 440, yuddha 442 831, kañkhita 540, samahata 667, akkuṭṭhavandita 702, diṭṭha 788 789, samvedhitā 902, vambhayita 905, gata 960, kañkhāyita 1021. Cf. kandita-rudita Ja III 57.23*; rodita Ja III 214.11*; abhikkanta paṭikkanta ālokitā vilokita sam(m)injita pasārita asita pīta khāyita sāyita gata āhita nissīna sutta jāgarita bhāsīa D I 79.26 foll. = M I 57.5 foll.; atīkhāta Ja II 296.15*; atitābhiṣita Ja I 185.7; Mīl 135.18; BHSD dhāvita laṅghīta javita pluvita; viddha “throwing”; pucchita viyānita kātha ruṇḍa utivassita.

For the rll alternation in ruppatam see the note on 29. For nisidathana see EV I, p. 195 (ad Thī 441) and cf. 332.

In pada d the loss of -m in -viddhāna is m.c.

<58> 332. For nisidathana cf. 331.

F excludes [maccuraṇa] m.c., although this leaves a nine-syllable pada; E prefers to exclude [-ṭṭha vasānuge]. Smith takes this as an example of “Śloka rhythm-continued” (Pj II p. 642, where the reference is incorrect. See E p. 58 note 3).

333. For ve = vo (< Skt vas) see Lüders (Beob., §22) and E p. 58 note 6. For such Easternisms see the note on 7.

Pj II 338.33-339.1: nānappārāṇa visayesa visāṭavīthinnavisātalattā visattikam bhavabhoga-taṅhā. Cf. Pj II 513.6-7 (ad 768): sabbaṁ lokam
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visaritvā thitattā loke visattikā-saṃkhāram tanham, and Pj II 550.9 (ad 857): imam visatadibhāvena visattikā-saṃkhāram mahātanham. For visattikā see EV I, p. 189 (ad Th 400).

334. Pj II 339.31 explains abbahe as uddhare. See the note on 592. The double -bb-, and the consequenial shortening of a- > a-, may arise from the stronger grade -brah- being used in Pāli instead of the weak grade brh- as in Skt, or from the "restoration" of the -r- sound even in the weak grade. This latter explanation is supported by the existence of the past participle abbūlha < Skt abhrēha, and also the present form abbuhati, as well as the absolutive abbuhyā < Skt abhrhyā. For the VCNCC alternation see the note on 4.

The metre of pāda a is defective. We could perhaps correct it by adding <sabbadā>. See Th 404 and EV I, p. 190 (ad Th 404).

In pāda b there is resolution of the fourth syllable.

335–42. Rāhula-sutta. Jayawickrama (UCR VI, 4, p. 231) considers whether this can be the Lāghulovāde musāvādāni adhigicēya to which Asoka refers, and concludes that there is no conclusive proof of this. The metre is Śloka.

335–36. Jayawickrama, following Katre, calls these two verses vatthu-gāthā. See UCR VI, 4, p. 231.

335. There is a v.l. abhināham for abhināha-. See the note on 1058.

337. Cf. Th 195.

<59>339. For -pāna see the note on 987.

For sandhi -r- in puna-rāgami see the note on 29.

340. For the sandhi of -e + aCC- > -yaCC- in tyatthu < te arthu, see Norman (1988, p. 91) and the v.l. ty for te before appamattā in 445, which implies the same sandhi.

For pāṭimokkhasmiṃ as locative/instrumental see Lüders (Beob., § 224).

In pāda c -i in sati is m.c.


In pāda c there is resolution of the first syllable.

342. Pj II 343.27–29: animittam ca bhāvēti ti evam nibbedhabhāgivena samādhinā samāhita-citto vipassanaṃ bhāvehi ti vutam hori. Hare translates animitta "no sign". Pj II 344.8: abhīsamayā = khayā vayā pahāna pāṣinissaggā.

There is resolution of the first syllable in pāda c.

p. 59.12–358. The Vaṅgīsasutta = Th 1263–78, except for the prose. The cty gives it an alternative name: Nigrodhakappasutta. The udeśāna calls it Kappasutta. See the Introduction (§§ 6–7). The metre of the verses is Triṣṭubh, except for 352 and 355 which are mixed Triṣṭubh/Jaṅgata, and 356–58, which are Stoka.

p. 60.3. For the historical -d in etad avoca see the note on p. 13.10.

343. In pāda b Th reads chetvā and this is a v.l. in E². For the -ttāl-tvā variation see EV I, p. 297 (ad Th 1263).

In pāda a the metre is improved if we read satthāram (with Th). Pāda b has redundant fifth and tenth syllables. We should read vicikicchā-chettā m.c. (cf. 347b). Th 1263 reads pucchāmi for -āma.


Pj II 347.27–28: daḷhadhammadassī ti Bhagavā puti. daḷhadhamman ti nibbānam abhijjanathena, taṇ ca. Bhagavā daseti, tasmaṃ daḷhadhammadassī ti āha, i.e. the cty takes daḷhadhammadassī as vocative. We should presumably read -dassī with Mss B². The reading with -i is doubtful due to the cty, where the vowel is long because the word is followed by ti.

For mutyapekho < *muti'-apekho < *muti-apekho see Norman (1988, p. 92). The sandhi of -i + a- > -ya-, producing a conjunct with -y-, is doubtful due to a medieval scribe with some knowledge of Skt grammar, who “restored” a quasi-historical spelling. Cf. 710.

In pāda c there is a redundant syllable, either the fifth or the eighth, if we read acari. We could read namassam instead of namassam, and assume resolution of the fifth syllable. In pāda d we should ignore the svarabhakti vowel in -viriyo.

345–46. Note the pun on Sakkha in these two verses.

345. Pj II 347.29 foll.: Sakkā ti pi Bhagavān eva kulanāmena ālapati ... sumantacakkha ti pi Bhagavān eva sahaṇuṇāṇaññe ālapati.

There is resolution of the first syllable in pāda c. Th reads nu in pāda d.

346. There is a pun upon samantacakkha and sahassanetta here.

Pj II 348.8: bhūripañña = mahāpañña, i.e. bhūri means “abundant”. For its use in the sense of “earth” see the note on 792, and in the sense of “wisdom” see the note on 1136.
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Pj II 348.12 foll.: yathā Sakko sahassanetto devānaṃ majjhе tehi sakkaçaṃ sampāṭicchitavacano bhāsati, evam amhākaṃ majjhе amhehi sakkaçaṃ sampāṭicchitavacano bhāsā ti.

In pāda a there is resolution of the fifth syllable and in pāda b resolution of the first syllable.

In pāda d Th reads devāna m.c.

347. See EV I, p. 297 (ad Th 1267). Th 1267 reads gandhā instead of ganthā in pāda a. For the voicing of -nḥ- to -ndh- see the note on 153.

In pāda b the short -ā and single th- in vicikiccha-thānā are m.c.

<61> 348. Pj II 348.26: puriso ti Bhāgavantam sandhāyā aha. For pādas cd see EV I, p. 297 (ad Th 1268). In pāda c Th has nibbuto. Th has different words in pāda d.

Pāda d has the opening \-\-\-\-. We could read tamo v<\o> assa, and assume a redundant fifth syllable.

In pāda a we should read jātī m.c. For -ā- in vihāne m.c. in pāda b see 394.

349. For pāda b Pj II 349.7 reads vīra in the lemma, and glosses: padhāna-viriya-samannāgata, which seems a clear indication that vīra is the correct reading. The reading dhīra probably arose because of dhīrā in pāda a. I did not read vīra when making my translation, but I do now in the revised version. For the valdiha alternation see the note on 44.

In pāda c EŚ has jānam; Mss Ĉkb have jhānam; Pj II 349.10: jānontā, i.e. plural. This explanation is followed by Pj II p. 698. If jānam agrees with the subject of the verb, then we could take it as a namul absolutive. See the note on 773. It could be an incorrect form of the present participle, with a singular ending instead of the expected plural. It is, however, better to take it as jāna = jānamāna, so that jānam = jānāntam, i.e. the accusative singular “we approached the one who knows”. Cf. jāno Ja III 21.2* (glossed jānamāno, 24.5’) and jānam upāgaminha, Th 1269 (glossed jānantam, Th-a III 200.26). Th reads upāgaminha for -amha and parisāya for -āsu.

The ending -imha is the expected development < -isma. Doubtless -amha was formed by analogy with this. See Geiger (1994. § 159).

In pāda d there is resolution of the first syllable.

350. In pāda a Pj II 349.13-15 explains: khippamō giram etraya lahan acirāyamāno vacanan bhāsa vaggum manoramanam Bhagavā. The failure to gloss vaggum suggests that we have here to deal with vaggu and vaggum as separate words. I accordingly take vaggum as a vocative.
With ujjus-gato cf. vagga-gata in 371. Th reads hamsa for hamsa, and sanikaṁ nikūja for sanīṁ nikūja.

351. Pj II 349.24-25: niggayhā ti suṣṭha yācitvā nibandhitvā; dhonā ti dhutasabbapāpaṁ. For dhona cf. 786 813 834. Nidd I 77.22-78.27 (ad 786): dhonā vuccati paññā, yā paññā paññanahā ... sammūdiṭṭhi. kinkāraṇā dhonā vuccati paññā? tāya paññāya kāyaduccaritaṁ dhutaṁ ca dhōtaṁ ca sandhotaṁ ca niddhotān ca ..., sabbākusalābhisaṁkhārā dhutā ca dhōta ca sandhōta ca niddhotā ca, arahā imehi dhoneyyehi dhammehi upeto samupeto upagato samupagato upapanno samupapanno samannāgato; tasmā arahā dhōno, so dhutarāgo dhutapāpo dhutakileso dhutaparijāho ti dhōna. Pj II 522.22-25 (ad 786): sabbadiṭṭhitagātādīnosa dhunāṇāya paññāya samannāgatattā dhōno ... dhonādhammaṁ samannāgamaṁ dhōnassa dhutasabbapāpaṁ arahato. The cty tradition therefore connects dhuta with dhōna. See also EV I, p. 298 (ad Th 1271).

Th 1271 reads va for ca in pāda d. For the cvt alternation see the note on 38.

For the compound saṃkheyya-kāro see the note on 72.

In pāda a we should read -jāti- m.c.

352. For the sandhi -y- in tava-y-idam, cf. sambhāti-y-aggam 693, nā-y-idam (v.l.) 714, na-y-idha 790, mama-y-idam 801, ta-y-idam 1077, yathā-y-idam 1092. Since in each case the preceding or following vowel is -i-, it is clear that -y- has been evolved for phonetic reasons. Warder (1967, p. 43 note 2) suggests that tava-y-idam here and na-y-idha in 790 should be pronounced as tavedaṁ and nedha respectively (Th 1272 reads tavedaṁ). In 790 the form can easily be explained by assuming resolution of the fifth syllable. I see no reason to doubt that we have resolution of the tenth syllable in this verse.

Th reads samujja- for samujju-. See EV I, p. 298 (ad Th 1272).

Pādas abd are Trīṣṭuḥ; pāda c is Jagati.

There is resolution of the first syllable in pāda e.

In pāda c -i in aijati is m.c. In pāda d we should read mohayi m.c.


Pj II 350.17-20: sutaṁ pavassā ti sutasamkhātam suddāyatunam pavassa pagghara mūca pavattehi; sutasā vassā ti pi pātiho, vuttuppakāraṁ suddāyatunassa vuṭṭhitam vassā ti attho. For the CC/NC alternation see the note on 168. For the pfs alternation see EV I, p. 134 (ad Th 49), and cf. 418
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774 782. For the explanation in Th-a see EV I, p. 298 (ad Th 1273). Hare translates: "Rain down thy lore", reading the v.l. See Bollée (1973, p. 602).

For the sandhi of -am + a- > -ā- in pāda d cf. 365 788 896 1033 1057 1061 1083.

In pāda a we should ignore the svarabhakti vowel in ariya-. In pāda b we should read mohayi m.c. and ignore the svarabhakti vowel in -virīyā.

<62> 354. Pj II 350.23: yathā vimutto ti kim anupādisesāya nibbānadhātuyā yathā asekha, udāhu saupādisesāya yathā sekhā ti pucchati. For anupādisesa and saupādisesa see EV I, p. 119 (ad Th 5). Note that here saupādisesa is applied to Kappāyana, not to nibbānadhātu.

I presume that E² reads yadaṭṭhīyam as one word in pāda in the belief that the form of yad- shows that it is part of a compound. There are, however, many examples of -d appearing in a fossilised sandhi position, e.g. etad avoca (see the note on p. 13, 16), although by the normal rules of MIA it should have become -ṇ. I therefore separate the two words yad and attīya, and assume that yad is accusative singular, in agreement with -cariyaṃ. I assume that attīya means "proper, fit, useful", and derive it from Skt arthī, although PED derives it from asthaṃa.

Pj II 350.22: Kappāyano ti Kappam eva pūjāvasena bhaṇati.

I have changed the translation I gave in EV I.

Th reads suṇoma for suṇāma.

In pāda a -ā- in acāri is m.c. We should ignore the svarabhakti vowel in -cariyaṃ. For kacci "[s]a m.c. in pāda b see Pj II p. 670. There is a redundant fourth syllable in pāda c.

355. For the reciter's remarks see the note on 18-29.

Pj II 351.2 ascribes the words iti Bhagavā to the saṅgītikāras, and also pāda d. See the note on 30.

Pj II 351.5-8: pañcasetīho ... pañcannām pathamasissānam pañcavaggiyānam setīho pañcahi vá saddhūdihi indriyehi śīlādihi vá dhamma-kkhandhehi aṭṭisāthihe ca cakkhūhi ca setīho ti.


Pādas acc are Triṣṭubhi; pāda b is Jagati.

There is a redundant fifth syllable in pāda b. In pāda c we should read -jāti-m.c.

356. For esa with the first person verb pasīdāmi see the note on p. 15, 23.
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Pj II 351.11: īsisattamā ti Bhagavā īsi ca sattamo ca uttamaṭṭhena, Vipassi-Sikhi-Vessabhū-Kākusandha-Koṇīgamana-Kassapanāmake cha īsayo attanā saha satta karonto pūtabhūto ti pi īsisattamo. For the alternative interpretations of īsi-sattama see EV I, p. 293 (ad Th 1240). For the tīt alternation in kīra see Lüders (Beob., §31) and the note on 29.

357. Th reads acchedi for acchidā.

358. For Kappāyano see Pj II p. 681. Hare translates: “Kappa, the capable (Kappiyo); Kappa, the way-farer (Kappayana)”. There is resolution of the fourth syllable in pāda c.

<63> 359–75. Sammāparībājaniyasutta. Pj II 352.1 gives it the alternative title Mahāsamyasutta, and quotes a v.l. Munisutta from Ms B², but this reading is not found in B².

The metre is Aupacchandasaṅk with some Vaiṭāliya pādas in 360 and 374.

In pāda b we should probably exclude [tiṇṇam]. In pāda d we should probably follow F in excluding [bhikkhu] m.c., and we should also read katha[m] and exclude [so] (which has come in from 361 foll.).

360. For the reciter’s remarks see the note on 18–29.

Pj II 362.16: mngalā ti Maṅgala-sutte vuttānām diṭṭhamāṅgalānām etam adhivacanaṃ. For the tīt alternation in uppaṭṭahīpāda see the note on 193.

Pāda a is Vaiṭāliya. In pāda c Ms B² reads so for sa m.c. See Pj II p. 700. In pāda d we should probably exclude [bhikkhu] m.c., so that the pāda resembles the following verses.

361. In pāda b we should read dibbesū m.c. In pāda c we should read att[āk]kamma m.c.

362. Pāda a does not scan. Pj II p. 76.4 wants to scan -- -- -- --, presumably by reading vīpiṭṭhikatva, but if we read vīpiṭṭhi-kaṭvā<na> with the v.l. and 67a, then we have a syncopated opening.

In pāda a we should scan kādariyam, which would be a vyuddhi formation noun.


Pāda a does not scan. We could either read no for na, or insert hi after na. It is possible that na so is to be derived < na sva, in which case we might read c> so. Cf. 515.
365. In pada b we should scan *vidīrṇa* m.c. See 368. For the sandhi of
*-an + a- > ā- in pada c see the note on 353.

366. Pj II 364.4: *na sandhiyətā ti na upanayiketha na kuppeyya.* A similar meaning of *sandhiyat̄i* is to be seen at Ja VI 570.13*, where it is glossed: *n' ena manku ahosi (570.25*). I assume that *sandhiyət̄i* is to be derived < *sandhayat̄a*, with palatalisation of *-a- > -i- before *-y* (see the note on 3). The meaning would be "reflect upon" and then "resent". Skt has *sandhayatī*, but with a different meaning (see MW, s.v.).

For *-an- in unga meyya* see the note on 206.

In pada a we should read *n[a]* m.c.

367. For the double ablative ending *-āto in bandhanāto* see the note on 198. We should read *-āto m.c.; cf. BHS -ātu (BHSG §8.56), Pkt -ātu (Pischel, §355) and Cailliat (1970, p. 22). We could also repair the metre by reading *bandhanā ca with the v.l. For the c/v alternation see the note on 38.

368. Pj II 364.26–365.2: *yathātathiyana ti yathātathāṃ yathābhūtaṃ; dhamman ti khandhāyanadibhedaṃ yathābhūtānena, catusaccadhammanāḥ vā maggena vidīrṇā.*

In pada a we should read either *sārūpiyam* (cf. *rūpiya and ruppa*) or *sāruppaṃ*. In pada b we should read *bhikkhu* m.c. "We should read *yathā- and vidīrṇa m.c. in pada c. See 365. EY(3) reads *-iv<na>* here but not in 365. It does not scan in either place. See Pj II p. 751.

369. Pj II 365.4–6: *so nirāso nittanho hoti, tato āsāya abhāvena kaucī rūpādiddhamaṃ nāsiṃsati, tenāha nirāsaya anāsayaṃ ti.* Cf. the note on 36. F reads *nirāsasato here, but CPD (s.v. *āsasa*) gives no references for the existence of *āsasa* in Pāli, and takes *nirāsasa* as a v.l. for *nirāsaya*, due to the misreading of *ya as sa* in the Sinhalese script. The same explanation, in reverse, would apply to *anāsasāno*, since CPD quotes the verb *āsavyāti "to wish" only from Maniś, where it looks like a commentarial invention. For the *s/y alternation, cf. yenalsena 430, yel se 827 and see EV II, p. 80 (ad Thī 84). In Volume I I translated *nirāsaya* as "without any inclination (to evil)", but in view of the cty's explanation by *āsa and āsimṣati* here, the pun on *āsa and nirāsaya* in 634, and the contrast between *nirāsaya* and *anāsasāno* in 1090–91, I think that the idea of "hope, aspiration" is preferable. Cf. Jain *nirāsamsa* "without desire (for this world)".

For the nominative plural ending *-āse in samuḥatāše* see the note on 7.
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For anośasānao Pj II 365.3 reads anośayāno and E (3) reads this. This is another example of the sīy alternation. For the -āna ending see the note on 131.

In pāda b we should read a<k>kuśalā m.c.

<65> 370. Pj II 365.4: āsavakhiṅo ti klīnotāruśavo. For the suggestion of another reversed compound see the note on 639. Lüders (Beob., §179) objects to the metre, although it can be paralleled elsewhere. See EV I §29(a)(i). The more usual klīnośavo would be metrically irregular, and Lüders suggests that in an Eastern Pkt it would have had the form klīnośinave pahīnamāne.

Pj II 365.11: parinibbuto ti, kilesaggivūpasamena sthūhūto.


In pāda c there is resolution in the cadence. Cf. 372.

372. Pj II 365.27: saṃsuddhajino ti saṃsuddhena arahattamaggena vijitakilesa, i.e. “victorious by the purified thing (= the road to arahat-ship”). I prefer to translate it as a dvandva compound, although if we saw another example of -jina < -jiṇa here (see the note on 8.3), we could translate “knowing the purified thing = knowing the pure”. Horner and Rahula took it as a karmadhāraya compound “purified conqueror”, which is also possible.

Pj II 365.28: vivattachaddo ti vivatāraṅgadosamohachadano. In Vol. I here (and in 378 e 1003a and 1147c) I translated vivattā-cchaddo as “of widespread fame”. This was because I believed that there was a relationship between vivattacchadda and vighuṣṭaśabdā, which occurs in BHS texts in contexts where Pāli has vivatta-cchudda. See Norman (1979A, p. 323). I deduced that the Pāli form was to be derived from the Skt one. When I did this, I had overlooked the existence of Pkt vivattacchama in a list of epithets describing the Jina. The existence of the Pkt word in this form has persuaded me that although I was correct to see a connection between the Pāli and Skt words, the direction of the development was in the reverse order, and vighuṣṭaśabdā must represent a hyper-Sanskritisisation from vivattacchadda. See von Hinüber (1983B, p. 33).
II. Cūlāvagga

My translation must therefore be incorrect, but it is not easy to see what the correct translation should be. The fact that Pj II gives alternative interpretations, of which that translated as “with veil rolled back” is perhaps the most common in English, suggests that the Pāli city tradition was not certain about the meaning. The BHS form suggests that the original meaning had been completely lost in that tradition. The explanation given by the Jain tradition differs from that given in Pāli. Referring to the genitive/dative form in -ānaṁ, it states: vyāvṛttiachadmbhyah, ghāti-karmāṇi sansāro vā chadma tad vyāvṛttiṁ kṣīṇaṁ yebhyas te. The word is translated by Jacobi (1884A, p. 225) as “who have got rid of all unrighteousness”, and by Williams (1963, p. 194) as “who have thrown off all travesties”. In kt, according to MW (s.v.), chadma has the meaning “deceit, disguise”, and I should now wish to adopt this meaning for the compound, and translate as “with deceit removed”.

Pj II 366.4: anējō ti apagatatanahācalano.

There is resolution in the cadence in pāda c. Cf. 371. In pāda a we should read -chaddo m.c.

373. Pj II 366.11–13: aiccā suddhipaṇiho ti, aippa suddhipaṇho atikkamītvā vā suddhipaṇho, kīṁ atikkamītvā: addhättayam. PED (s.v.) takes this as an adverbial use = “exceedingly”, but CPD takes it after kappātiḥ, as an example of the common use of an absolute after a finite verb, e.g. upasākami, upasākamītvā .... Pj II 533.31–32 (ad 804) explains: aiccā ti, vassasaṁtāṁ atikkamītvā, and Nidd I 120,22 on the same verse: aiccā jīvati ti ... atikkamītvā. Here again PED takes it as adverbial, but I think that we should rather follow the goods in understanding vassa-satāṁ from pāda b.

In pāda a we should read aitītesu or aitīṭsu (giving a syncopated opening) m.c., and in pāda b kappātīd m.c.

374. In pāda b we should read disvā for disvāna (see Pj II p. 643). This might be an example of the Sanskritisation of an older reading *disṣa < drṣya. In pāda c we should read -inām m.c. with the v.l. (see Pj II p. 777), although S I 107.24 also has -t-. F adds <no> to pāda c, giving an Aupacchhandasaka pāda, but a mixture of a Vaitāliya odd pāda with an Aupacchhandasa even pāda is not unusual.

375. In pāda a we should omit hi m.c. In pāda b we should read eva[m]-vīhāri and daniṁ m.c. Cf. 985 1056 and see Pj II p. 678. In pāda c we should omit sabbha-. This has perhaps entered the text because of Pj II 367.11–12: sabbāṁ ca dasa pi samyojanāni cauto ca yoge vīhavato hoti.
For the nominative plural -āse in upāsakāse see the note on 7. Pādas ab = Pj I 125.14-15.

377. In pāda c B8 and Pj II 363.13 read c' aṭṭhi in place of t' aṭṭhi. The gloss tayā suggests that t' (= te) is the correct aṭṭhi. This would be an example of the sandhi of -e + aCC→ -aCC-. It is possible that the scribal tradition did not recognise t' and assumed it was an error for c'. An alternative suggestion is that te + aṭṭhi > tyatthi, and ty was then palatalised > c. I cannot, however, quote a parallel for such a secondary palatalisation of a sandhi form.

378. For avecca see the note on 229.

For the sandhi of -o + a > -a- in vivutta[c]chaddāsi (so read m.c.), see Norman (1988, p. 90), and cf. ratāhān 46x, anuttarāyaṃ 690, orakāyaṃ 692.

In pāda b there is the opening - - - - with a redundant fourth syllable. We could correct the opening by reading pakāsāyī or pakāsēsi, and we could remove the redundant fourth by reading pakāsi. For -i as the third singular aorist ending of causative verbs see the note on 8. In pāda d we should read viśeṣast m.c.

379. The Triṣṭubh metre of the cadence of pāda c is incorrect, since we need a long penultimate syllable. The suggestion by von Hinüber (1982-83, pp. 30-32) that we read an historically correct perfect form jagāma (cf. Ja VI 203.2*) here not only corrects the metre, but also gives a better sense, since we need the translation "went away", which a form from adhigam- would not give. The cty tries to solve the problem by assuming that adhigam- could have the correct meaning: ajjhagamā ti adhi-agamā, gato ti rūtaḥ hoi (Pj II 369.16).

In pāda a we should read āgaṇchi (< *āgaṃsi) for āgačchi. See the note on 138. This is the reading of Ef(3). See Trenckner (1908, pp. 71 foll.). In pāda c we should read so pi or so pī kṛṣṇayā m.c.

380. We should read ṛṣyām m.c. in pāda c.

382. In pāda b we should read ca pi m.c., since it is unlikely that br- makes position here, but not elsewhere. In pāda c we should read tayī m.c. In pāda d there is a redundant fifth syllable.

383. Pj II 373.9: sussūsamanā ti sotukām' amhā ti attho, i.e. sussūs- here is a genuine desiderative "wishing to hear". We might have expected the participle to be in the genitive case, in agreement with no, but it seems to
be an example of a nominative absolute construction. See Norman (1975, pp. 23–24).

Pj II 373.10-12: \textit{tan no vadd̄ī ti tam dhāmman̄m amhākaṃ vadd̄a; tvaṃ no ti pi pātho, tvam amhākaṃ vadd̄a ti aṭṭho.}

For Buddhaseṭṭha see the note on 226.

In pāda c the sixth and seventh syllables are contracted into a single long syllable. See the note on 61. In pāda d we should read \textit{vadd̄a} m.c.

384. For Vāsava see DPPN, s.v.

In pāda c we could read \textit{vimalānubuddhaṃ} m.c., to avoid a redundant eighth syllable.

185. Pj II 373.18-21: \textit{kilese dhunātī ti dhuto, evarūpam kilesadhumnam bhagampadādhammaṃ sāvayāmi vo, tañ ca mayā sāvitaṃ sabbhe dharatha paṭipajjatha, mā paṇādithā ti vuttam hoti.} This seems to be taking \textit{dhutam} as an active form, i.e. as an adjective to \textit{dhamma} “the shaking doctrine”. Alternatively, we might see \textit{dhuta} as an action noun, in apposition to \textit{dhamma}: “the doctrine, the shaking off”. For \textit{dhuta} as an active form see EV I, p. 271 (ad Th 1087).

For the labialisation of \textit{-a-} \textit{-u-} after \textit{m-} in \textit{mutimā} see the note on 61. For \textit{bhikkhavo} as a vocative see the note on 280. In pāda b there is a v.l. \textit{carātha} for \textit{dharātha}. In the imperative ending \textit{-ūtha -ā} may be m.c., or rhythmical to avoid the sequence of three short vowels, or it may be the remains of an historic subjunctive. See the note on 281.

For the \textit{cldh} alternation see the note on 26. For \textit{atthadassī} see Warder (1967, §201).

Pādas ac are Jagati; pādas bd are Triṣṭubh. There is resolution of the first syllable in pāda c.

In pāda d -ī- in \textit{mutimā} is m.c.

<68> 386. Pj II 373.29-31: \textit{akālačāriṃ hi sajanti saṅgā akālačāriṃ puggalāṃ rāgasāngadayo aneke saṅgā sajanti parissajanti upagāhantī allīyantī.} The double -ss- in \textit{parissajanti} suggests that \textit{saj-} is < \textit{sva}-, but the single -s- elsewhere may imply that -ss- is analogical, and the derivation may be < \textit{saṅj}. Cf. \textit{pasajanti} 390, \textit{abhisaje} 632. For \textit{akālačāriṃ} see Mvu III 328.14*.

387. Pj II 374.8: \textit{ye te rōpādayo nānappakāram madaṃ janenti satte sammadayaṃ.}


390. For the verb pasaj-, see the note on 386.

Pj II 375.7: vādām paṭisāṇyanti viruṭjhanti yujjhitukāmā huțvā senāya paṭimukham gacchantā viya honti. If paṭisāṇyati is a denominative verb from pratisseni, then it is an example of the palatalisation of -ayati > -iyati. See the note on 3. At A II 214.35 foll. paṭisseneti is in contrast to usseneti, Mp III 209.3 foll.: n' ev' usseneti ti diṭṭhivasena na ukkhipati, na paṭisāneti ti paṭiviruddho huṭvā kalahabhaṇḍanavasena na ukkhipai. It is, however, possible that it is from pratissīri-pratissṛṇi.

391. Pj II 375.27 foll.: paccavekkhirov seve varapāṇisasāvako sevitum sakkuṇeyyaa varapāṇassā Tathāgatassā sāvako sekho vā puthujjano vā nippariyāyena vā arohā. I take varapāṇa as an adjective describing the sāvaka, rather than as a quasi-genitive element of a tatpurusa compound “the disciple of the one of excellent wisdom”.

PBD states that upavāhana is found only here. We should perhaps read pavāhana. This would entail taking rajā- as the equivalent of rajo-. For -i- = -o- see the note on 122.

Pāda a is Triṣṭubb; pādas bcd are Jagatī.

392. Pādas acd are Triṣṭubb; pāda b is Jagatī.

In pāda c -i- in anāpaliito is m.c. In pāda d we should read bhikkhu m.c.


In pāda c we should read sō and in pāda d phassitū[m] m.c.

394. In pāda b hanatam is the genitive plural of the present participle of the root han-, in agreement with paresam. For the verb anujānāti with a genitive in the sense of “grant, allow” see the notes on 880 982.

For tasa and ‘hāvare see the note on 704.

In pāda a we should read hāne m.c. Cf. 400 and vihāne 348. Cf. hāne in the same pāda at A I 214.34* and Thī-a 38.15*, but hanē at A IV 254.17* and 257.27*, although the vv.ll. include hāne and hāne.

In pāda b we should read either kvaçī (with ꞑ) or <s>sāvako m.c.

396. In pādas ac we should ignore the svarabhakti vowel in -cariyam. In pāda d there is contraction of the sixth and seventh syllables into one long syllable. See the note on 61.

397. Pj II 377,1-2: sabhaggato ti santhārādīgato, parisaggato ti pāgumajjhagato. Double -gg- may be m.c., or may be a development from -mg- < sabhaṃgato and parisamgato. For the -mg-/-gg- (NC/CC) alternation see the note on 168. For the v'lc' alternation in pāda b see the note on 38.

398. In the compound ummādanantam the word antaṃ is not pleonastic (see the note on 127), but means “having ummād ‘na as its end”. In pāda c pipatam is the genitive plural of the present participle of pipati = pivati. For the phy alternation see the note on 62.

Pj II 377,5-7: tattha majjā na pānā ti gāthābandhasukhatthāni evam vuttaṃ, ayam pan’ attho: majjapanaṃ ca na samācareyya ti. The c[y] is therefore taking pajjā na pānām as a split compound, replacing majjapānaṃ ca m.c. For such compounds see the note on 151. For other examples of gāthābandhasukhatthāni see the note on 69.

399. Pādas abd are Trīṣṭubh; pāda c is Jagati.

<70> 400–401. Pj II 377,20-21: ettañṇā azāriyasāvakassa niccaslamı̄ dassera idāni uposathaṅgāni dassento pānaṃ na hane ti gāthādvayam āha. These two verses recur at A I 214.35*-215.6* IV 254.17*-24* 257.27*-258.3*.


For viram- with the ablative see Lüders (Beob. §192), but cf. the usage with forms in -an in 829 925.

For the palatalisation of *ādaye > ādiye see the note on 3.

The metre of this verse is Jagati. In pāda c we should ignore the svarabhakti vowel in -cariyā.

For -ā- in hāne m.c. see the note on 394.

401. Pj II 377,31 ascribes pādas cd to the saṅgātikāras (see the note on 30).

The metre of this verse is Jagati. In pāda a there is a redundant sixth syllable. We could repair the metre by reading dhāre for dhāreye. For the optative of causative verbs cf. phasse 967. Cf. payjotam dhāreyya at Pj II 156.12. See BHSG §29.4.

In pāda d -gunaḥ is the instrumental of -gu.
In pāda b va is m.c. for vā. Mī II 328,17 (ad A I 215,4*) includes vā sayetha in the explanation. E of A IV 254,23* and 258,1* prints vasayetha as one word.

402. As in my translation of Thī 31, I assume that pāṭihāriyapakkha is to be taken in the same way as the Pkt compounds chaṭṭhi-pakkheṇam “on the sixth day of the fortnight”, etc., and I therefore translate it as “a special day of the fortnight”. See EV II, p. 67 (ad Thī 31).

Pj II 378,13: susamattarūpam suparipuṇṇarūpam ekam pi divasaṃ apariccajanto. It would be possible to derive samatta from samāpta (with Pj II 778, s.v. 2samatta), or samasta (with PED) or samāta (with BHSD). I follow Smith and take it as from samāpta and translate “in its complete form”. Cf. 781 889 1000. For samatta < samāta see the note on 881.

Pādas abc are Jagatī; pāda d is Triṣṭubh. In pāda c we should read paṭī- to give resolution of the first syllable, and we should ignore the svarabhakti vowel in -hāriya-.

403. Pj II 378,20 comments: upavuttuposatho ti upavusita-uposatho. For the labialisation of -a->-u- after -v- in upavutta- see the note on 61. We can deduce that it is labialised < *vattha < *vasta, since the form from the weak grade of vas- would contain retroflex -ṭh-, i.e. *vutha < *(v)uṣṭa.

Pāda a is Jagatī; pādas bcd are Triṣṭubh.


In pāda c vattayati is the present participle of vatteti. We should understand imanath vattam with the cty.

<71> p. 71,5: There is tmesis in the uddāna (cf. Sadd 8.9.5 [p. 1172]), since Nāva-suttaṃ is divided by ca. For tmesis see the note on 53.
III. Mahāvagga

405–406. Pabbajjāsutta. See Jayawickrama (UCR VIII, p. 181–84). He describes it as a "narrative ballad". The metre is Śloka, except for 423d. See the note on 423. There is a BHS parallel at Mvy II 198 foll.

407. PED takes sambādha as an adjective here (cf. D I 63.2 [Sv 180.13]; 250.11; S II 219.25; V 350.23), but there seems to be no reason for denying that it is a noun.

408. Pj II 383.2–6: ākinnavaranakkhano ti sarire ākiri vā viha ṣhapitavaranakkhano vā, vipulaman pi hi ākinṇan ti vuccati, yathāha "ākinnaluuddo puriso dhātičélaṃ va makkhito" (= S I 205.4 = Ja III 309.3* = 539.9*) ti, vipulaluuddo ti attho. PED notes the fact that ākinnaluuddo is glossed differently at Spk I 298.15–16 (= bahupāpo gālhapāpo). This arises from the fact that ākinnā can stand for ākinnā (see the note on 158–59 and Norman [1979A, p. 327]).


There is resolution of the first syllable in pada a.

409. There is resolution of the first syllable in pada c.

410. Pj II 383.30: ma-kāro padasundhikaro. For sandhi -m- in nīcakulā-mṁva see the note on 132.

412. The way of printing kathavāso in pada d of Ee can only make sense if we take this as a bahuvrīhi compound: "he will be a having-a-dwelling-where person". Even if this is possible, it is very clumsy, and it seems far simpler to divide the two words, as in B and C, and translate: "where will his dwelling be?" Cf. 414.

413. For sapadānam see the note on 65. For sampajāna, a present participle without -nr-, see Lüders (Beob., § 226) and cf. 931.

414. Exactly the same argument that has been given for taking kathavāso as two words in 412 can be put forward for taking ethavāso as two words with B and C, and the lemma in the city (Pj II 384.3).
416. For purathato cf. BHS purastatah (see BHSD, s.v.) “to the East, on the Eastern side”, with Fausbøll’s translation against that in PED.

417. There is resolution of the first syllable in pāda c.

418. Pj II 384.9: āsajjā ti patvā. It is perhaps more likely that we should read āpajja, since āsajja would rather mean “attacking”. For a similar ambiguity about āsajjanam at Th 1304 see EV I, p. 287 (ad Th 1204). For the p/s alternation see the note on 353.

419. For sāraṇīya see the note on p. 50.17.

420. MW quotes āroha in the sense of “heap or mountain”, and probably “heap, mass” is what is intended here. There is, however, evidence for the sense “pride” (also in MW [RFG]), although it is not quoted in PED or CPD with this meaning, e.g. Ja.V 299.9* fol.

Pāda b occurs elsewhere, but with pathamuppattito, at Ja III 218.9* and VI 25.23*. See also Pj II 384.11 and the v.l. in Eª. The ending -ikō seems preferable. For the tlk alternation see the note on 22–23.

421. Pādas ab must go with 420, although Fausbøll takes them with cd in his translation. Pj II 384.15 agrees that there is a connection: anikaggo ti balakāyaṃ senāmikhāṃ “the head-of, yan of, the army”. PED (s.v. anika) wrongly takes anikagga as “a splendid army”. Fausbøll translates it as “the army house”, wrongly taking agga as “house”.

422. Pj II 384.18 reads ujjā in the lemma, instead of ujum, and also in the exegesis. I presume that -u and -um are alternative ways of lengthening -u m.c., to avoid the opening “-”. For the adverbial use of īju “straight on”, see MW (s.v.).

Caillat (1974, p. 48 note 43) states that this verse implies resentment of a vassal/dependent status. Pj II 385.3–9: Kosalesu niketino ti bhāṇanto navakarāja-bhāvaṃ paṭikkhipati, navakarāja hi niketi na vuccati, yassa pana ādikālato pabhuti anvayavasena so eva janapado nivāso, so niketi ti vuccati, tathārūpo ca rājā Saddhodano, yam sandhāy’ āha: Kosalesu niketino ti, tena anvayagataṃ pi bhogasampatthi ṅaṃpeti.

Pj II 384.24 has bāham uccāretvā, cf. 370.4. Pj II 384 note 8 states that in Ms Sª the reading is corrected from uddhāretvā, with the v.l. vācaṃ for bāham. For the c/dh alternation see the note on 26.

In pāda c we should either ignore the svarabhakti vowel in -vīryena or assume resolution of the third syllable.

<74> 423. For ādicca see EV I, p. 127 (ad Th 26), and Brough (1953, p. xv).
III. Mahāvagga

Pāda c is Triśūbh as it stands, but becomes Śloka if we exclude [‘mhi rāja] with F.

424. Note the sandhi of -u + a- > -vā- in pāda a. For other sandhi developments involving the change of -u > -v see the note on 144.
I assume that daṭṭhu is < daṭṭhum < Skt draṣṭum, i.e. an infinitive being used as an absolutive, with the loss of -m m.c. It could, however, be an example of an absolutive in -u, i.e. < *draṣṭu. Cf. 681 1098.
In pāda d -ṛ in raṇjaṭṭi is m.c.

425–49. For comments on the Padhāna-sutta see Jayawickrama (UCR VIII, 3, pp. 185–90). It has a BHS parallel at Mvu II 238 foll. See also Lal 260,17 foll. It is translated by E.J. Thomas (1949, pp. 72–73). The metre is Śloka.

425. Pj II 386.23: yogakkhemassa pattiyaḥ ti catuhi yogehī khemassa nibbānassā adhigamananathāṁ. For yogakkhema see EV I, p. 128 (ad Th 32).
Jayawickrama says: “Correctly pointed out by Katre that mam is error for nam”. He also quotes (UCR VIII, 3, p. 186) Neumann (1924, p. 469) as taking it = tām imām on the lines of so ‘haṁ, “though the same idiom is not met with elsewhere”. Enomoto in conversation with me on 24/7/1986 also suggested tām (imām), but I cannot give another example of the change of imām > mam after an anusvāra. Pj II 386.16 states: dvīhi pi vacanehi attānam eva niddisati. From this it is clear that we should read tām mam and take it as the accusative of so ahaṁ. See the note on p. 15.23.

For the nīl > r alternation in Neraṇjarā (< Nairāṇjanā) see Geiger (1994, §43.2) and Lüders (Beob., §44 note 4). For the nīl alternation see the note on 29, and for the nīl alternation see Geiger (1994, §43.2), and cf. nelāṭika BHS lāṭikā. For Chinese translations dependent upon the nīl alternation see Brough (1970, p. 85).

For padhāna cf. Skt pṛṇidhāna “exertion, profound religious meditation”.

Andersen (1935, p. 103) corrects the metre of pāḍa a by excluding [imāṁ], but the metre is correct as it stands if we assume resolution of the sixth syllable.

For such folk etymologies see the note on 51. For the designation of Māra as Namuci see Thomas (1951, p. 146). Cf. 439.
In pāḍa a -ṛ in Namucī is m.c. to avoid the opening - - - -.
427. For sahassabhāgo and ekamśo, possibly based upon Eastern forms in -e, see Lüders (Beob., §19). For nominative singular forms in -e see the note on 233, and for such Māgadhisms see the note on 7. See also Lal 261.11 where we find: sahassabhāge māraṇam ekabhāge ca jīvitam. A more idiomatic translation would be: “The odds on death are one thousand to one”.

The cty includes bho in the gloss, so we should probably read jīva bho.

Pj II 387.7 uses sādhento in the sense of “clarifying”. For puṇṇāṇi in the plural, cf. the suggestion of reading puṇṇehi in 431. See Lüders (Beob., §14 (p. 20) note 1).

I- pada a there is resolution of the sixth syllable. See Warder (1967, §244).

<75> 428. In pada a there is resolution of the first syllable. We should either ignore the svarabhakti vowel in -cariyam or assume resolution of the seventh syllable. In pada b -ū- in jūhato is m.c., cf. Pj II 387.18: jūhato ti juhantassa.

429. Pj II 387.20–23: appānakajhānādigahanattā dukkhena gantabbo ti duggo ... santikamaranena tādiseṇāpi pāpuṇñitum asakkuneyyatā dur-abhīṣambhavo.

In pada a padhāṇāya would seem to be a dative of goal of motion. See Norman (1971C, p. 218). For other examples, cf. yo mana gahetvāna dākāya neti, Ja I 296.21; appo saggāya gacchati, Dhp 174 (see WD, p. 106); āvatto bāhullēya, M I 171.23. Lal 261.14 has āvānasaya.

Pj II 387.24–28: imā gāthā bhaṇam Māro atta Buddhaśa antike ti ayam addhagāthā saṅgitiśikārehi vuttā, “sakalagāthā pi” ti pi eke, “Bhagavatā eva pana parāṇi viya attānaṃ niḍāsantena sabbām ettah evamjītiṇam vuttan” ti ayam amhākaṃ khami. For khami used in this way see the Introduction (§33) and Nāṇamoli (1960, p. 161 note 92). For the saṅgitiśikāras see the note on 30.

In pada b we can either read du[k]karo (with Pj II p. 708) and assume resolution of the first syllable, or assume resolution of the fourth syllable.

430. Pj II 387.29–30: yen’ aṭṭhena ti ettha paresam antarāyakaranena attano aṭṭhena ivam pāpimā aguto ti. Although the cty and all editions I have consulted read yen’ aṭṭhena, the gloss seems to be explaining sen’ aṭṭhena, as Enomoto suggested to me in conversation on 24/7/1986. Lal 261.11 has svenārthena. The error would seem to be based upon a confusion between s and y in an early form of the Brāhmi script. For this sfy confusion
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see the note on 369. I should therefore now wish to read sen’ athena and translate: "You have come for your own purpose".

In pāda c Mvu has kṛṣṇabandhu pāpīmaṃ and Lal has pramattabandho pāpīyaṃ. Von Hinüber has raised the question of whether Pāli pāpīma is to be derived from pāpman (1981, p. 70), and concludes that it is not because, if it were, the svarabhakti vowel should be -u-. He assumes that pāpīma is a new construction, based upon pāpa with the suffix -ima, which is the explanation given at Sadd 149.31 foll. If this explanation is correct, the Pāli phrase Māra pāpīma is not connected in any way with the Skt mṛtyu pāpman, as Thomas (1951, p. 146) suggested, and the juxtaposition of words is quite fortuitous. We should, therefore, have to accept that the expected derivation from mṛtyu pāpman was completely lost in MIA, but was replaced by the new formation which merely happened to be coincide with a possible development from pāpman. I suggest that the explanation in Sadd is not correct, but the expected *pāpuma < pāpman (cf. paduma < padma) became pāpīma by analogy with other -ima forms. Smith has already shown that Sadd is probably wrong about candimā (see Sadd, Indēx, s.v. candimā) and puttimā (see Sadd, İndex, s.v. puttimai). The svarabhakti vowel between a dental and a labial is not always -u-. Cf. Skt pṛthivi < pṛthvi, and Pāli pathavi, as well as puthavi.

For the historical -d in etad abravi see the note on p. 13,10.

In abravi -br- makes position, and is presumably a back-formation < *abbavi.

431. Mvu II 238,17* reads anumattrañ and Lal 261,18* anumatram. This suggests an Eastern anumatte as the original form of the word. For such Māgadhisms see the note on 7. There is a v.1. anumatte, which suggests that the postulated form anumatte did exist and was correctly interpreted as a nominative singular. For the nominative singular in -e see the note on 233. It would appear that the Mvu redactor took anumatte hi as anumattehi, i.e. an instrumental plural agreeing with puññehi, and replaced it by anumattrañ. It seems likely that we should read puññehi here, as both Mvu and Lal have punyaih in pāda a, and puññānaṃ occurs in pāda c. The correct translation should therefore be: "I do not have the slightest need of merits".

In pāda a there is resolution of the first syllable. In pāda d we should ignore the svarabhakti vowel in arahati.

432. In pāda a we should either ignore the svarabhakti vowel in viriyam, or assume resolution of the seventh syllable.
434. In pāda d tiṭṭhati is a misprint for tiṭṭhati.

435. For sattassa suddhatām, cf. Lal 262,7: sativasya suddhatām; cf. sativasuddhi (Chand Up VII, 26, p. 2); jñānaprasūdena viśuddhisatvas (Munḍ Up III.2.8).

For tassa me see the note on p. 15.23.

Pāda c has nine syllables. We could read kāme[si] with F, but Smith (Pj II p. 642) suggests kāmes' āp-, presumably in a positive version of the pāda.

<76> 436–39. These verses occur at Nidd I 96,1-10* with variants.


For the endings -iyal-lya in dutiyā see the note on 49.

There is resolution of the first syllable in pāda b. We should probably read catu[their] in pāda d and assume resolution of the first syllable.

437. In pāda b we should divide chaṭṭhā bhīru (with E² p. xi). For the analysis of thīnamiddha as thīna-m-iddha see BHSD (s.v. stīṇa-middha).

For sandhi -m- see the note on 132.

In pāda d we should scanṭe as iṭe m.e.

438. For sakkāra see BHSD, s.v. saṃskāra. Lal 262,8 has saṃskāro.

For samuttakamse see the note on 132. Note that in pāda b yas is masculine.


440. Pj II 390,23-26: esa muñjām pariharesu iñ saṅgaṃvāvacarā anivattino purisā attano anivattanakabhāvan ānapanatham sīse va dhage va āyuṭhe va muñjaiaṇaṇi bandhanti, 'tama yam pi pariharesu' cc eva maṃ dhāryehi. Pischel disagreed with this explanation, and explained that taking grass or reed in one's mouth was an appeal to an enemy to spare one's life. To make this explanation fit the circumstances he had to translate the phrase as “Ich verschmähe das Schilfrohr” “I refuse to take the reed” (1908, p. 461). Oldenberg (1908, pp. 593–94) rejected Pischel's view by pointing to the use of pariharesu with muñjamekhalā, etc., in the sense of “wear”. Schrader (1930, pp. 107–9) also rejected Pischel's view, pointing out that pariharesu nowhere has the sense of “to reject, to disdain”, although we could quote mṛgavādaṃ pariharesu (MBh III 207.4). He preferred to take mṛgavād parihares as meaning much the same as vṛataṃ bādhānāmi “I take the vow to conquer or die”. Hare (1945, p. 64, note 1) accepted this explanation. See Jayawickrama (UCR VIII, 3, p. 188) for a summary of these views.
All these explanations agree with PED in taking parihare as the first person singular middle although Pj II 390.23 explains it as parihareyyam. I would accept Pischel's view that carrying muñja grass is a sign of surrender, but I would differ from him in the interpretation of parihare. I follow Pj II in taking it as a first person singular optative and I assume that it is a rhetorical question: "Should I be the one to wear muñja grass (= a sign of surrender), i.e. should I surrender?", implying the answer "No, certainly not". Winternitz quotes (English edition III.2, p. 605; German edition III, p. 531) from the Laghvarthanī of Hemacandra; "He should not kill one who holds grass in his mouth between his teeth" (mukhadantatīrṇam bālam), i.e. one who has surrendered.

For the past participles jīvita and mata used as action nouns see the note on 331.

For sandhi -r- in dhi-r-atthu see the note on 29. For yaṁce cf. Skt sa cet.

441. Pj II 390.31—391.5: ettha kāmadikāya attukkamisanaparambhana-pariyosāṇāya tava pagāhā nimuggā anuppavīṭhā eke sāmanabrāhmaṇā na dissanti silādihi guṇehi na ṭhakārām paviṭhā viya honti; ete evam pagāhā samāṇa, sace pi kadāci karahacī ummujjirṇā nimujjanapīrisa viya "sāhu saddhā" ti ṣādā nājena ummujjantī, tādhā pi tāya senāya ajjhoṭhanātātā ... Mvu II 240.9 reads: pragāḥā atra dṛṣṇante eke śramanabrāhmaṇā. Lal 262.21 has: atrāvagādha dṛṣṇante eke śramanabrāhmaṇā. In neither version does na appear. These versions scan, while E⁵ has nine syllables, suggesting that na is an addition to the text. It is, however, clear that na was in the form of the text which Pj II is explaining.


Pj II 392.5-7: mā maṁ śāhā acāvayi maṁ etasmā śāhā aparajita-pallāṁkā Ṣāro mā calesi ti vuttram hoti.

For the past participle yuddha used as an action noun see the note on 331. Mvu II 240.13 reads yuddhāya praiyāṣyāmi.

In pāda c E⁵ reads paccugacchāmi, but notes that all Mss have single -g- with the metre. We should read pacceugacchāmi m.c.

443. E⁵ p. 77 note 2 suggests reading bhuijāmi instead of gacchāmi. Dhp 148 has bhijjati; GDhp 142 has bhetṣidi; Udāna-v 1.34 has bhetṣyati. Lal 263.1 and Mvu II 240.11 have bhetsyāmi. Brough (1962, p. 217) says:
“futures such as bhecchati are sufficiently rare to invite alteration”. The vv.l. make it clear that the reading should be bhecchāmi, and this is what I translate. The word bhecchati occurs at A I 8.4, with the v.l. bhijissati. Dissimilation of the aspirates gives beccchāmi = vecchāmi (< vyadh-according to E² footnote), which probably underlies the vv.l. vecchāpi and vejjāmi. For the hhlg alternation see EV I, p. 157 (ad Th 164) and EV II p. 64 (ad Thī 25). Cf. ganissāmi for bavissāmi at Ja VI 496.4* (see Alsdorf [1957, p. 29]); agatam for ābhatam at Ja VI 563.23*; and the v.l. na giyjhati for nābhijjhati at Pj II 568.20. See the note on 948.

Pj II 392.8–9: asmanā ti pāsāpena. Mvu II 240.11 and Lal 263.1 read ambunā. There is a v.l. ambhanā and Jones (Mvu-Trsl. II, p. 227 note 5) states that this perhaps suggests that, since water is more natural as a destroyer of unbaked pots, ambunā is the original reading. It is true that there are references in Indian literature to water destroying unbaked pots. Cf. Hitopadeśa IX, v. 66: pratikṣaṇam ayaṁ kāyaḥ kṣīryānāv na lañyate, āmakumbha ivāmbhaḥ-siho viṣṭṝnaḥ san vibhāvyate. This, however, being a slow dissolving process, would scarcely be appropriate as a simile for the breaking of an army. The Sanskritised form asmanā presumably depends upon an underlying amhanā. The evolution of -b- between -m- and -h- would explain the v.l. ambhanā. A form*ambunā with -a- labialised > -u- after -bh- might well have been “corrected” into ambunā. For the labialisation of vowels see the note on 61.

In pāda a *-pp- in pparahati is doubtless to produce a long fourth syllable to give the opening -- - with the cadence -----.

<77> 444. With vasīṅkarītvā cf. vaṣṭīkarīvā in 561. For the VNCV alternative see the note on 315.

445. There is a v.l. iy for te in pāda a, which is followed by E²(3). This is doubtless to avoid the nine-syllable pāda, which can, however, be avoided by assuming resolution of the sixth syllable. For the sandhi of -e + aCC- > -yaCC- see the note on 340.

There is resolution of the sixth syllable in pāda-c if we read gam [5]sani.

446. Pj II 393.9: nādhyagchissan ti nādhyagamīm, i.e. we are dealing with an aorist ending with -ss-, not a future. See Geiger (1994, §159), Pischel (1900, §516), and EV I, p. 141 (ad Th 78). The doubling of -s- here is undoubtedly m.c. to give the cadence ---- (pathyā). Cf. apuechissum 1116, explained as puechi, in the same position in the pāda. For other examples see hasissimsu (glossed hasimsu) Ja VI 581.20*, and udapajjissum Ja VI 578.34*. 
although the latter is probably a wrong reading, since the metre requires -s-, which the lemma reads.
In pāda a there is resolution of the sixth syllable.
In pāda d -F in satimato is m.c.

447. We should ignore the svarabhakti vowel in anupariyāga in the cadence of pāda b. See Pj II p. 655.

448. Pj II 393.12: vāyas' etto ti vāyasotetto, i.e. we have the sandhi of -o + e>-e-.
S I 124.8 and 127.17 (and F) read Gotamā, which looks like an ablative after nibbiţa. This suggests that Gotamaṁ is an ablative in-ām. See Lüders (Beo., §194). Pj II 393.25-27: kāko va selam āsajja nibbijjāpema, Gotamāṁ āsajja [tato Gotamaṁ] nibbiţa apema ti. This seems to be explaining Gotamaṁ as the object of āsajja < āsadd-“to attack”, although the Mss are not in agreement, and add or omit tato Gotamaṁ before nibbiţa. Spk I 186,16 has: so kāko viya selam, Gotamaṁ āsajja assādām vā santhavam vā atabhanto Gotamaṁ nibbinditvā apagacchāna, which seems to be taking Gotamaṁ as the object of both āsajja and nibbiţa. For ablatives in -ām see the note on p. 48.89.
S I 124.7 reads apakkame where Sn has apakkami. Spk I 186.14–15 explains it as apagaccheyya, and Pj II 393.20 as pakkameyya. It is clear that both cities are explaining an optative form, which must have been edited out of Sn, perhaps because the use of an optative (or a form identical with an optative) as an aorist was no longer current in Pāli. Cf. paṭiggahe 689. Unfortunately there is no parallel to this pāda in Mvu. For such forms see von Hünber (1977, pp. 39–48, and Überblick, §445) and Norman (1981A, pp. 168–69).

<78> 449. Pj II 394.5: saṅgītikāra āhamsi ti eke, amhākam pan’ etam na kkhamati ti. See the note on 30. For this use of kkhamati see the Introduction (§33).
PED states that antaradhaṭṭaya is third singular middle, without making it clear that it is a past tense formation.

p. 78.5–454. Subhāsita-sutta = S I 188.25–189.25.

p. 78.6. The words evam me sutam are ascribed to the saṅgītikāras. See the note on 30.

p. 78.8. For the historical -d in etad avoca see the note on p. 13.10.

p. 78.9–10. Pj II 396.8: anavajjā ti vajjasamkhātarāgādīdosaivarahita, ten’ assā kārana-suddhīṁ vattu dosābhavaṁ dipeti; ananuvajjā cā ti anuvāduvimutta, ten’ assa sabbākārasampatti dipeti.
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p. 78, 17. Pj II 398, 17: tattha aparān ti gāthābandhavacanaṃ sandhāya vuccati. For other examples of gāthābandhavacana see the notes on p. 126, 27 p. 140, 16.

450. For subhāsa ita see 252.
The metre is Triśūbha. In pāda c we should read duṭṭiyaṃ and in pāda c taṭṭiyaṃ m.c. For the endings -iyal-lya in duṭṭya see the note on 49.

<79> p. 79, 1. The cty ascribes this prose to the sangitikāras. See the note on 30.

p. 79, 3. For the historical -d in etad avoca see the note on p. 13, 10.

451–54: These verses = Th 1227–30. They are in Śloka metre.

452. There is resolution of the first syllable in pāda a. In pāda b E6 and Pj II read pati-, with v.l. paṭi-. Th reads paṭi-.

453. Pj II 399, 12: amatā ti amatasaḍīsaḥ sādubhāvena, vuttaḥ c’t evam: “saccaḥ have sāduvaram rasānaṁ” ti, nibbhānamatappaccayattā vā amatā. It is therefore giving the choice of taking amatā in the sense of “ambrosial”, and therefore “sweet”, or “death-free” in the sense implied by nibbhāna. See the note on 80. I take amatā here in the sense of “undying, i.e. immortal”.

I punctuate pāda d as āhu santo, patiṭhitā, and compare 450. For the nominative singular forms in -e see the notes on 7 and 233, and cf. EV I, p. 208 (ad Th 546). See Liu. (Beob., § 17). Udāna-v 8.14 reads: sātyam arthe ca dharme ca vācay ahuḥ paṭiṭhitaṁ, which can be translated “They say, ‘Speech founded on artha and dhamma is true’”. This cannot be correct for the Pāli, but we could translate pāda a as: “Truly, indeed, speech is immortal”.

454. In pāda a -l in bhāsatī is m.c. In pāda c we should either ignore the svarabhakti vowel in -kiriṭyāya, or assume resolution of the sixth syllable.


pp. 79, 17–80, 13. This prose passage = Sl 167, 18–168, 3. The prose is ascribed to the sangitikāras. See the note on 30.

<30> p. 80, 13. For the historical -d in etad avoca see the note on p. 13, 10.

455–56. The metre of these two verses is Trisūbha.
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455. Pj II 402.11: na brāhmaṇo no ‘mhi ti eva na-kāro paṭisedhe, no-kāro āvādāhāraṇe.

Pj II 402.14: na vessāyano ti vesso pi n’ amhi.

Pj II 402.26-28: mantā jānitvā ... mantā vuccati paññā, tāya c’ esa cārati, ten’ ev’ āha: mantā carāmi loke ti, chandavasena rassam katvā. For chanda in the sense of metre see the note on 2. The cty is therefore giving two explanations; one based upon mantā < *mantri, and the other upon mantā as a feminine noun, of which mantā would be the truncated instrumental form < mantāya (= paññāya). See the note on 159. In either case we should assume shortening of final -ā m.c. For such shortening see the note on 2. Morris (1885, p. 21), however, takes mantā as < *mantrīya, cf. āmantā < āmantrya (= āmantevā, Ja III 209.19 [ad 209.17*]). I take it as a shortened form of mantā < mantar.

For the meaning of pariñāyā see the note on 202.

In pāda b the metre requires vesiyāno, as F p. 80 note 8 states. The asterisk before vesiyāno should be deleted, as the word occurs at Ja VI 328.31* (as noted on p. xi). See Alsdorf (1957, p. 23), Lüders (1940, p. 283 note 3), and Pj II p. 769.

456. Pj II 403.4: nivittakeso ti apagatakeso, ohārītakesamassū ti vutta hoti. For the prothetic v- in the past participle vutta (< Skt upta) from the root vap- “to shear” see Geiger (1994, §66.1).

Pj II 403.7-8: mānavehī ti ... manussehi.

In pāda d akalla is m.c. The pāda has thirteen syllables, but the metre can be repaired by reading pucchasi and excluding [brāhmaṇa] (with F) or, perhaps more likely, by reading gottam for gottapañham. Smith (Pj II p. 639) calls it “Tristubh metre continued”.

<81> 457-61. The metre of these verses is strange, and Smith and Bollée are not agreed in the way to divide the pādas. Perhaps the extraneous portions are prose, although they can sometimes be made to scan.

457. Smith takes the “prose” as pādas abc and the verse as pādas def (Śloka metre), and pāda g (Vaitāliya metre). Pāda g may, however, be better as Śloka with resolution of the first and third syllables. See Pj II p. 704.

It is to be noted that -br- in a-brāhmaṇam does not make position, and we can assume that an earlier version of the verse probably had a-bumbhaṇam.

In pāda d we should read 1<u>vaya m.c.

458. Pj II 404.11-12: yañña-m-akappayimsū ti ma-kāro padasandhikaro. For sandhi -m- see the note on 132. The cty is therefore taking yañña as an
accusative plural form, shortened from yaññē: For other examples of -e > -a m.c. cf. sarada 687, dvaya 868, uggahaṇanta 911 912. It may well be, however, that we should divide the words yaññam akappayimsu, and assume that yaññam is an example of an accusative plural in -am (> -a before a). See the note on 35.

Pj II 404.13-14: puthī ti bahu anā-pāṇa-dānādinā bhedena anekappakāre, puthī vā isayo manujā khatiyā brähmanā ca, i.e. it may be an accusative agreeing with yañña, or a nominative agreeing with isayo, etc.

Pj II 404.19-21: ya-d-antagū ti yo antagū. o-kārassa a-kāro, da-kāro ca padasandhikaro “asādhāraṇa-m-aññesan” ti ādisu ma-kāro viya. We are, therefore, dealing here not with the survival of a historical -d (see the note on p. 1310), but with yo shortened > ya m.c., with a sandhi -d- inserted. For sandhi -d- see the note on p. 167. For sandhi -m- see the note on 132. For another example of the shortening of -o > -a m.c. see the note on 1134.

Pj II 404.22: vaññassa iti pariññāhi ania-gata-tī añtagū. The cry is therefore taking -gu as coming from the root gam-. For Skt antaga see MW (s.v. antaga). For the change of -ga > -gu see the note on 167. When, however, antagū is used as an epithet of Māra, e.g. antagū Namuci (Nyōd I 489.6 = Nidd II 227.11) it is more likely that it is < antaka. See CPD s.v. 'antagu. For the k/g alternation see the note on 319. We should probably assume that vedagu also shows the same development, and stands for vedaka. See the note on 322.


Smith takes the “prose” as pādas ab. and the verse as pādas cd (Triṣṭubh metre). In pāda d there is a redundant fifth syllable, and br- in brūmi does not make position. Cf. 1043-45.

459. For the reciter’s remarks see the note on 18-29.

Pj II 405.3: ittha iti brāhmaṇo ti sangītikārānam vacanam. See the note on 30.

Pj II 405.7: tādisuṁ bhavantarūpaṁ, i.e. it is to be derived < Skt tvādṛś-. I take tassa as referring to the speaker of the verse, i.e. it agrees with an unexpressed me. See the note on p. 15.21.

For vedagu = vedaka see the note on 322.

Pāda a is Śloka and pādas bcd are Triṣṭubh. There is resolution of the sixth syllable in pāda a (see Pj II p. 642). It also scans as an Old Āryā pāda (see Pj II p. 643).
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In pāda b we should read vedagum m.c.

460. Pj II 405.16: tasmā pana iha tvam brāhmaṇa upasaṅkamma puccha, i.e. it divides not as tasmā tī ha, but as tasmā-t-iha (see CPD, s.v. iha). In the absence of any reference to a padasandhitāra sound, the presence of pana possibly indicates that -t- was taken for tu, but we may have here an example of sandhi -t-. See the note on p. 16.1. Geiger (1994, §73.5) prefers to divide tasmā tī ha.

Pj II 405.20: kodhadhūmanavigamena vidhūmanī. Pāda c recurs (in the nominative) at S I 144.26*, where Spk I 207.22 glosses: kodhadhūmanavigamā vidhuma.

Smith takes the words printed as prose as pādas ab. He says (Pj II p. 639 [§ III]) that pādas ad are ————, but I cannot see that this is correct for either pāda.

In pāda d we should read idhā m.c.

461. For the sandhi of -o + a→ -ā- in ratāhaṃ see the note on 378.

Smith takes the “prose” as pādas ab. Pāda a has a redundant fifth syllable. Faushall excludes [bho Gotama]. Smith points out that by reading yaññe ratāhaṃ [bho] Gotama [yaññaññ] yaṭṭhukāmol nāham pājanāmi we could get one and a half Tristubh pādas. If we read nāhaṃ pājanām[ī] anusāsata mām [bhavam] we have two complete Tristubh pādas. Pādas cd are Tristubh; pāda e is Śloka but has only seven syllables. We could correct the metre by reading desayissāmi, as Eṛ p. 82 note 3 suggests. Cf. Ja V 222.12*: dhānmaṃ te desayissāmi. See Pj II p. 710. In pāda c yatthā and in pāda d tenā are m.c. In pāda c n– in tvam does not make position, and we should perhaps read [tv]am. In pāda d we should exclude (sotam).

<82> 462–82. These verses are Tristubh, with some Jagatī and Śloka pādas, and some prose insertions. See the note on 478.

462. Pj II 406.20–21: dhiṭimā hiri-nisedho ajāṇīyo hoti imāya dhiṭi-hiri-pamukkhāya guṇa-sampattiyā jātimā uttamā-dakkhineyyo. See the note on djaṇa 544. The same explanation, linking ajāṇīya with jātimā, is given at Spk I 234.27 foll., but there an alternative explanation is given: ajāṇīyo ti karaṇākaraṇa-jānanako. For another example of the (incorrect) connection between ajāṇīya and the root jnā- see the note on 532.

For cu in the disjunctive sense in pāda a see EV I, p. 131 (ad Th 41), and EV II, p. 73 (ad Thi 55).

In pāda a we should read jāṭim[ṇ] m.c. In pāda c -i in munī and -i- in dhiṭimā are m.c.
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463–66. Pj II 407.11–12: pavecche paveseyya paṭipādeyya. Trenckner (1908, p. 111 note 14) pointed out that pavecchati looks like a derivative from avikṣat, but that neither viṣ- nor viṣ- makes good sense. PED (s.v.) rejects the development from praviṣ-, and also rejects Merriam's suggestion of pravrś- (1885, 43). Nor does Geiger's suggestion (1994, §152 note 3) that pavecchati is based upon a future (of an unstated verb), just as sakkha- is to be derived < ṣaksy-, meet favour. The suggestion made by Barnett (1925, p. 186) that pavecchati is to be explained as being derived < pra-vrścatali (cf. vrścaṭi dānakarmā, Nigh. III.20) is attractive, since this would meet the needs of both form and meaning, but as the root is so inadequately attested in this meaning (MW s.v. quotes pravrśc- only in the sense of "cut"), I hesitate to accept it. Von Hinüber (Überblick, §214) draws attention to the suggestion in Sadd 453.16: vesū dāne. vecchati pavecchati, pavacakam pavacakanto. and Sadd Index (s.v.) where Smith suggests prayacchati > pecchati (with -aya- > -e-) which was then influenced by paveseti. I prefer the explanation given in PED, that payacchati > *payacamati (with palatalisation of the vowel after -y-, see Norman [1976A]) > pavacchati, with the change of the glide consonant -y- > -v-. See the note on 100. This explanation is accepted by Berger (1955, p. 54). For other examples of the palatalisation of vowels see the note on 3r.

In these verses pāda c has only ten syllables. It can be regularised by reading hav<i>yam or by assuming that the short sixth and seventh syllables have been replaced by one long syllable. See the note on 61.


In pāda b -ū in -gu is m.c. We should ignore the svarabhakti vowel in -brahmacariyo, and note that -br- probably makes position.

464. In pāda a we should read kāmē m.c.

465. Pāda a is Jagati; pādās bed are Trisṭubh. In pāda b the break is ---, with caesuras after the fifth and eighth syllables. The metre is improved, with the break ---, if we read either Rāhu-ggaṇā or Rāhu-gaṇā. If we read the latter, but divide Rāhu gaṇā, then we have the genitive of a stem in -u, i.e. -u < -o < -oh, and also a caesura after the fifth syllable. For such forms see the note on 122.


467–78. In pāda d in these verses we should ignore the svarabhakti vowel in arahati.
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467. For tathāgata see EV I, p. 118 (ad Th 3).
For the compound abhi bhuyya-cāri see the note on 72.
In pāda c there is resolution of the first and fifth syllables. We should ignore the svarabhakti vowel in "rahadoz".
In pāda a we should read kāmē m.c. In pāda b we should read jāṛi- m.c.

<3> 468. Pj II 407.27: samo ti tulyo, samehi ti Vipassi-ādihi buddhehi, te hi paṭivedhasamattā samā ti vaccaṁti. Pj II 468.29 foll.: visamehi dūre ti na samā visāmā paccakabuddhādayo ... ko pana vādo sāvakādisu.
For idha vā huram vā cf. 470 496 and see EV I, p. 121 (ad Th 10).
In pāda c -ū in anūpalitto is m.c.

469. The retroflexion of -mn- > -mn- in panunna- would seem to be spontaneous, since there is no historic reason for it. For spontaneous retroflexion see the notes on 100 131.
In pāda a -i in yamhi and vasati is m.c. Cf. 494.

470. For the palatalisation of -a- > -i- in anakadeyano see the note on 3.
For idha vā huram vā see the note on 468.
Pj II 409.17-19: nivesanam ti taṭhādiṭhisevanam, tena hi mano tīsu bhavesu nivisati, tena tam nivesanam manasa ti vaccaṭi.
In pāda c there is resolution of the first syllable.

471. For udatāri as an aorist see Geiger (1994, §166) and cf. udapādi (Pj II 346.24; 462.23).
Pj II 409.24-25: dhammañ ca aṇāsī ti sabbāñ ca ṅeyyadhammaṁ aṇāsi.
Ud-a 138.23 foll. gives five ṅeyyadhammas: abhiññeyya-, pariññeyya-, pahāṭtabba-, sacchikāṭabba-, and bhāvetabba- [IBH].
Pj II 409.25-26: paramāya diṭṭhiyā ti sabbaññutaññena.
Pādas acd are Triṣṭubbh; pāda b is Jagati.
Smith suggests (Pj II p. 649) that we read c' aṇāsī. We should then read a[n]āsī m.c.

For vedagu = vedaka see the note on 322.
In pāda c -ū in vedagū is m.c.


In pāda b there is resolution of the first syllable.

475. For vidhūpitā cf. 472 and see the note on 7.

Pj II 410.7–6: sameccā ti ṅāṇena paṭivijjhitā; dhammā ti khandhā-āyatanādāya dhammā.

In pāda c -kh- in -khaye is m.c.

476. Pj II 410.8–15: sanyojanāndāti jātikkhayantadassī ti sanyojanakkhayanta-dassī jātikkhayantadassī ca ... anundāsikalo po c' etha “viveka jampiti-sukham” ti ādīsū viya na kato. The cty quotes D I 373; A I 53.13; M I 24.35; Sv and Mp (on these) refer to Vism; cf. Vv-a 275.4. For sanyojanam- with -m- m.c. see the note on 181–82.

Pj II 410.14: yo 'panudi', ti yo apanudi. This is taking the form from āpā-nudī; not from pran-nudī. Es(3) prints it thus.

We should read pānudi m.c. in pāda b. In pāda c we should read nī[d]doso m.c.

477. With pāda a Hare (1945, p. 70.2) compares the Vedāntic view: ātmanam ātmanā paśya “see the self by the self”, quoted by Max Müller (Collected Works, XV.81). Cf. dhīvātmanam nirātmanam (MBh III.213.27).

Pj II 411.2–5: lokadhammehi akampaniyato thitatto; taṇhā-samkhātāya ejāya pañcannamaṁ cetokhilanāṁ aṭṭhatihānāya ca kaṇkhāya abhāvā anejo akhilo akamkho.

Pāda a is Jagati; pādas bcd are Triṣṭubh.

478. Pj II 411.12: yakkhasā ti purissassa. Cf. Nidd I 281.22–24 (ad 875): yakkhasā ti sattasa narassa mānavassa posassā puggalassa jivassa jagussa jantussa indagossā maniţassa. Cf. 875 876. For the use of yakkha = yakṣa, i.e., a pre-Buddhist term, with reference to the Buddha see Nakamura (1983, p. 318) and compare the use of nāga (see the note on 166) and deva (see Norman [1981B, p. 154]). I translated yakṣha as “individual” in Vol. I, but now prefer to leave it untranslated, as I leave nāga untranslated.
For *sambodhi(m)* in pāda d see E* note 16. Pj II 411.10: *sambodhin ti arahattam.* It is an accusative after *patto.* The omission of *-m* is strange, since its presence would not have affected the metre. E°(3) omits *ca,* but it is needed m.c. Pj II 411.5-6: *mohantarā ti mohakarṇāTI mohappaccayā, sabbakilesānaṃ etat adhivacanam.*

Pāda d is Jagāī; pādas abf are Trīṣṭubha. I cannot identify any metre in pādas c and e. From the way in which E° prints them it would appear that the editors similarly had difficulties. Bollé omits them from his index of pādas of the Sn, implying that he does not regard them as metrical pādas. I assume that they are prose insertions. See the note on 457-61.

<85> 479. K. *vedagu* as the equivalent of *vedaka* see the note on 322; *vedagunām* is the accusative singular.

For *-nā* in *alattānaṃ (= first person singular), cf. alattha p. 163 and settha 970.*

Pādas ab are Trīṣṭubha, but I am uncertain about the metre of the rest of the verse. Bollé lists *patiganāātu me Bhagavā* (which can be taken as an odd Śloka pāda with resolution of the seventh syllable), as pāda c and *bhujijātu me Bhagavā pāraḷāsam* as pāda d, in which we should need to read *bhujījātu m.c.* He is presumably taking *Brahmā hi sakkhi* as prose. Smith includes this phrase in pāda e.

480-81. These verses are identical with 81-82.

480. See the note on 81.

481. See the note on 82.

482. Pj II 412.1-2: *sādhū ti āyācanathe nipāto.* It appears that *sādhāhaṃ* is < *sādhū+ahām.* For the sandhi of *-o+o- > -ā-* cf. 1032 and see Norman (1988, p. 91). Pj II 412.3: *pappityā ti parisā.* We could take *pappitya* as the first person singular optative, if we wished. Cf. the v.l. *pappityaṃ* in Ms B². Pj II 412.4: *upāṭhaheyyan ti pādhāsasa.* Clearly the cty felt the lack of a finite verb.

Pj II 412.3: *vijāṭa ti jāneyaṃ.*

Pādas abc are Trīṣṭubha; pāda d is Śloka. Pāda a has eleven syllables, with the opening ---, and the break ---. We could read *sādhū ahām,* giving the opening ---, and resolution of the fifth syllable, with the break ---.

483-86. These verses are Śloka, apart from 486, which has one Trīṣṭubha pāda.

483. The v.l. *panurītan* shows the *rd* alternation. See the note on 81.
484. Pj II 412.13-17: sīmā ti marīyādā sādhujanavatti, tassā antā pariyoṣāṇā aparabhāgā ti katvā sīmānta vuccati kilesā, tesāṃ vinetārān ti attho. sīmānta ti buddhaveneyyā sekkhā ca puthujjanā ca, tesāṃ vinetārān ti pi-ke. The alternatives arise from the fact that vinetāram can mean "destroyer" or "discipliner". In Volume I I followed the first of these interpretations, and translated "the destroyer of defilements". In Skt sīmā can mean "bounds of decency", and that seems to be the way the city takes it in the first explanation. Cf. bhīmāsīmā as the epithet of a bad woman (Mil 122.20). To get a bad sense, sīmanta has to be taken as a tatpurusha compound "the ends, limits of the bounds of decency", giving the idea of "transgression, sin". In the compound sīmātīga in 795, however, sīmā itself seems to have a bad sense. Nīdā 99.14 foll. (ad 795): sīmā ti catasso sīmāyo: sakkāyādiṭṭhi vicikīcchā ... tadekaṭṭhā ca kilesā, ayaṃ paṭhamā sīmā; olārikam kāmarāgasamyojanam ... tadekaṭṭhā ca kilesā, ayaṃ dutiya sīmā; aṇusahagataṃ kāmarāgasamyojanam ... tadekaṭṭhā ca kilesā, ayaṃ taīiyā sīmā; rūpārgho arūpārgho ... tadekaṭṭhā ca kilesā, ayaṃ catuṭṭhā sīmā. Pj II 528.20 (ad 795): catuumāṃ kilesasimānām atiṭattā sīmātīga. It would be possible to see a pleonastic use of anta (see the note on 127), so that there was no difference in meaning between sīma and sīmanta, but I now prefer to take sīmanta as a dvandva compound "boundaries and limits" (of life in the saṁsāra).

Pj II 412.18: moneyya = paññā.
In pāda b we should read jāti- m.e. to avoid the opening ——

485. In pāda b we should read paññajātikā m.e. to avoid the opening ——

<86> 486. For mahapphala, showing a development from mahat- rather than mahā-, see the note on 198.
Pāda a is Trīṣṭubh; bcd are Śloka. In pāda a we should ignore the svarabhakti vowel in arahati.

p. 86.6. For the historical -d in etad avoca see the note on p. 13.10.

p. 86.11. For esāham see the note on p. 15.23.

pp. 86.18-91.10. Māgha-sutta. The prose is ascribed to the saṅgītikāra at Pj II 413.8. See the note on 30. The verses are mostly Trīṣṭubh, with some Jagati pādas.

<87> p. 87.1. For the historical -d in etad avoca see the note on p. 13.10.

p. 87.2. Pj II 414.4: vutānā ti yācakānaṃ vacanaṃ jānāmi, vuttamaṇte yeva "ayaṃ idam arahati, ayaṃ idam" ti purisavisesavadhāraṇena
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bahāpakārabhāvaghaṇena vā. The cty is taking the word as being for vada + jīna. The ending -ṇū is possibly due to the belief that we have -jīna here. Cf. vadaṇṇu tī vacana-vidūṃ sabbākārena sattānāṃ vutta-vacana-adhipīyaṇam tī vuttam hoti (Pj II 415.1. [ad 487]). It-a II 57.23-29, gives similar explanations, and gives padaṇṇu as a pāṭhāntara. It also quotes a reading varaṇṇu from “the old text” (p. 57 note 1). For the dlr alternation see the note on 81. The word is, however, from Skt vadāṇya, as the variant vadāṇya shows. See Mayrhofer (EWA [s.v. vadāṇyaḥ]). The reference in PED to Skt vadāṇya is perhaps an error. See also avadaṇṇa 663 avadāṇya 774. The Chinese version of the latter translates as “ignorant”.

Pj II 414.6-9: yācayogottī yācitum yutto, yo hi yācaka disva bhakujīn karvā pharusa-vacananādini bhanta, so na yācayogo hoti, aham pana na lūdāso iti dipeti. The word yajati has two meanings, as PED points out: yajayogottī “intent upon sacrifice” of brahmans (see 1046–47; Ja VI 199 204–5) and yājyogottī “intent upon giving” of Buddhists. Because of the idea of giving to yācanaṇkas, we get a mixture of yāj- and yāc-. For the cjl alternation see the note on p. 13.17. See also Kern (Toey. II.136). Spk I 347.25 (ad S I 228.21): parehi yācitabbārūho; yācayogottī ti vā yācayogenn ēva yutto. Spk III 280.25 (ad S V 351.31): yācitabbā-yutto. Ja VI 482.27*: puttaṃ varaṇam yācayogam. There is no gloss on the last, but 483.31 hās yācita-yācittassa varaṇaṃlassa dayakam. Ja VI 544.3*: na hi etā yācayogī: yācanāya anucchaviṃ na honti. Mp II 246.2 (ad A I 150.26): yācayogottī ti, yācitum yutto yācakēhi vā yogo assā ti pi yācayogottī.

p. 87,4 foll. Note the use of pi after numerals to imply exactness or completeness. Cf. 661 504 1073, and see MW (s.v. api).

487. For the reciter’s remarks see the note on 18–29.

For vadaṇṇu and yācayogottī see the note on p. 87,2.

In pāda a Gātānam is against the metre according to Pj II p. 691, although the break - - - is not so unusual. In pāda c there is a redundant fifth syllable.

In pāda c -t in -pattī is m.c. In pāda d we should read yaṭṭī m.c. In pāda f we should read katha m.c.

<88> 488–89. For the reciter’s remarks see the note on 18–29.

In pāda a there is a redundant fifth syllable.

In pāda a -t in -pattī is m.c. In pāda b we should read yaṭṭī m.c.

490–503. For bhavam and parecche in pāda c see the note on 463–66.
In these verses pada c has only ten syllables. It can be regularised by reading hav<i>yam or by assuming that the short sixth and seventh syllables have been replaced by one long syllable. See the note on 61.

491. Pāda a is Jagatī; pādas bcd are Tristubh.

493. In pada b intervocalic -br- probably makes position. We should disregard the āvarabhakti vowel in -cariya.

494. In pada a we should read yesū m.c., and -ī in rasatī is m.c. Cf. 469.

<89> 495. Pj I 415: vitareyyā ti taritvā, i.e. taking -eyya as an absolute ending.

here is resolution of the first syllable in pada b.

496. Pj II 416: bhavābhavāyā ti sussatāya vā uccchedāya vā, atha vā bhavassa abhavāya bhavābhavāya punabhavābhavābhihitāyā ti vunāṃ hoti. In the first alternative the cty is taking bhavābhava < bhava (“eternal existence”) + abhava (= vibhava “annihilation”). I prefer to take bhavābhava as rhythmical lengthening for bhavabhava = repeated existence, various existences. See the note on 6.

For īdhā vā hyraṃ vā see the note on 468.

There is a redundant fifth syllable in pada a.

497. For -jj- in ujju see the note on 215.

In pada a we should read kāme m.c.

498. Pj II 416 5-8: samitāvino ti samitavanta kilesavāpasamakārino ti attaḥ, samitāvitaḥ ca viṭārāgā akopā idha vippahāya ti idha loke vattamānā khandhe vihitā. The cty states that some authorities have another verse after this one: ito param ye kāme hitvā aghih ca rājan susanyavitā taṣāraṃ va ujjā ti īmam pi gāthāṃ keci paṭhante. This is identical with 497ab.

For the possibilities of reading either Rāhu-ggahāṇā, or Rāhu-gaṅgaṇā, or Rāhu ṣaṅgaṇā (-a = -o' < -ōh genitive) m.c. in pada b see the note on 465.

Pāda a is Jagatī; pādas bcd are Tristubh.

There is resolution of the first syllable in pada a. There is a redundant fourth syllable in pada b, and -ī in gātī is m.c.

499. There is resolution of the first syllable in pada a. There is a redundant fourth syllable in pada b. In pada b -ī in gātī is m.c.

500. In pada a we should read jahitvā and jāti- m.c.
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Pj II 416.16 foll.: yathā idaṁ khandhāyatanādi, tathā jānanti, yam- sahbhāvanti tamassabhāvante yeva tam jānanti aniccādvivasena jānāta ... ti evaḥ ca ye jānanti ti, i.e. it is taking yathātathā as two separate words but reversing their order, which cannot be correct. Pj II 416.16 foll. (ad 504) explains it slightly differently: tvam hi etha loke idaṁ sabbam pi āśeṣam yathā-tathā jānasi yathāvato jānasi, yādison tam tādisam eva jānasi ti vā vattam hoti. In Skt yathā tathā has an indefinite meaning, but I follow PED (s.v. yathā) in believing that the meaning here is “correctly, truly, in reality”, i.e. it is the equivalent of, and perhaps an error for, yathātathām.

Pāda a is Jagati; pādas bd are Triṣṭubh.

In pāda b there is resolution of the first syllable.

<98> 503. For vedagu as the equivalent of vedaka see the note on 322.

In pāda a -u in vedagū and -r- in satimā are m.c.

504. For yathātathā see the note on 502.

Pādas ac are Jagati; pādas bd are Triṣṭubh.

In pāda b -n- in dakkhineyye is presumably a misprint for -n-.

505. For the reciter’s remarks see the note on 18-29.

Pādas abc are Triṣṭubh; pāda d is Jagati.

There is a redundant fifth syllable in pāda a.

In pāda a -r- in -pati is m.c. In pāda b we should read yaṭati m.c.

506. For the reciter’s remarks see the note on 18-29.

Pj II 417.21: so etha yaṇṇe ārammanavasena pavatīya pavatīya deyya- dharmaracayaṃ lobbha paṭiṣṭhahakapaccayaṃ kodhama sudhaya- nidānāṃ moham ti evam tivistham pi jahāti dosam. Here dosa is being taken as threefold: lobbha, kodha and moха. It is, therefore, the equivalent of Skt dosa. In 507, however, the juxtaposition with rāga would support a belief that it is the equivalent of Skt dvesa there.

E(3) reads yaṇṇo for yaṇṇam, but I do not know what this could mean.

Pādas bd are Triṣṭubh. Pāda a is a Śloka pāda with only seven syllables. The v.l. (see E p. 90 note 11 and p. xii) and F add ca after yaṭamāno. This makes good sense and restores the metre. It is also in the explanation given at Pj II 417.11, and this is what I translate. In pāda b there is contraction of
the sixth and seventh syllables into one long syllable. See the note on 61.
In pāda d we should read either etā or <p>patiṭṭhāya m.c.

507. Pj II 417.25: so evam bhogesu viṭarāge sattasu pativineyya dosaṁ. For
dosā juxtaposed with rūga see the note on 506.
Pj II 417.30-31: appamatto hutvā tami eva mettajjhānasamkhātan sabbā
disā pharate appamaññan it. For the explanation of appamañña see CPD.
In pāda b we can correct the metre by reading ci[s]tam and bhāvayam m.c.

508. Hare translates "awol en", presumably reading bujjhati for bajjhati.
Although E† (p. 90 note 18) states that Pj II reads bujjhati, it is in fact only
a v.l. there.
The presence of evam in 509 seems to imply the existence of kathā in this
verse.
Pj II 418.10: jutimā ti Bhagavanāṃ ālapati. The word is in the vocative
case.
In pāda a we should read sujjhati m.c. The long -i in bajjhati is m.c. In pāda
c br- in brūhi probably does not make position. In pāda d there is
resolution of the first syllable. In pāda e we should read i<n>vaṁ m.c. (see
Pj II p. 704 and the note on 457). In pāda f we should either exclude
[kathā] and read upapajjati m.c., assuming resolution of the first
syllable, or read upāpajjati m.c. and exclude [jutimā]. In jutimā -i- is m.c.

<91> 509. For the reciter's remarks see the note on 18-29.
Pāda a is Jagati; pādas bcd are Tristubh.
In pāda a we should read yājati m.c. In pāda d there is resolution of the first
syllable. We should read upapajjati m.c.

p. 91.12–p. 102.16. The Sabhiyasutta has a parallel in the Sabhikasūtra of the
Mahāvastu (Mvii,III 389.13–401.18). For a discussion of some of the

p. 91.16. Pj II 420.22: Sabhiyassa paribbājakassā ti Sabhiyo ti tassa
nāmaṁ. paribbājakı ti bāhirapabbajjam upādāya vuccati, i.e. he had
received ordination in some sect other than Buddhism.

<92> p. 92.5. Pj II 423.17: n’ eva sampāyanti ti na sampādenti. If sampāyati
is < sampād̄ayati, then we should assume an intermediate stage
*sampā́yati which developed > sampāyati with the contraction of -āya->
-ā-. For the dhy alternation see Lüders (Beob., §107) and cf. anuvīdita 528.

p. 92.8. For the historical -d in etad ahoṣi see the note on p. 13.10.
p. 92. 22. Pj II 423.32-424.1: rattanaṃ ti. ratanaṃ "nibbānaratanam jēnāma mayan" ti evaṃ sakāya paṭiṇāṇāya lokenāpi sammatā, bahu-ratti-vidā vā. See also D II 77.8 (-t), Th-a 141.28, Sv 143.11. See Index to Skt MPS (s.v. rātrijīna [2.10]). See Norman (1987A, pp. 40-41).

p. 93. 6. For the historical -d in etad ahosi see the note on p. 13.10.

510-40. The verses are mainly Aupacchandasaṅka, with some mixed Vaiṭāliya/Aupacchandasaṅka, and some Śloka additions. Warder (1967, § 149) talks of inserted Jagatī pādas, but pāda in the Sābbhiya-sutta in its present form is a Jagatī pāda. Any irregular pāda which can be turned into a Jagatī by emendation can equally well be corrected into a Vaiṭāliya or Aupacchandasaṅka pāda.

510-11. As printed in F, these two verses are both three-pāda verses, with three Vaiṭāliya/Aupacchandasaṅka pādas and a portion printed as prose, which can be made to scan as two Śloka pādas. C reads paṭhāmaṃ for paṇēhe, and this is probably an accusative plural in -am. See Lüders (Beob., § 240) and the note on 35.

510. For the reciter’s remarks see the note on 18-29.

Pāda a is Vaiṭāliya; pāda b is Aupacchandasaṅka; pāda c is Vaiṭāliya, but becomes Aupacchandasaṅka if we read puttho instead of me. The remainder is printed as prose but can be taken as Śloka, with resolution of the sixth syllable in pāda d and of the first syllable in pāda c. F’s emendations give Aupacchandasaṅka pādas c and d: iv-s’ antakaro bhavāhi puttho anupubbham anudhamma[ti] v[lākarohi n c.

In pāda a we should scan vēcikicchi m.c. (see Pj II p. 768). In pāda b we should read puccchitum abhi- m.c. (see Pj II p. 659).

<94> 511. For the reciter’s remarks see the note on 18-29.

The first pāda does not seem to be in any metre. F adds Sābbhiya, from the reciter’s remarks, because Mvu III 395.1 reads dūrā Sābbhiyā tuvarn agato ‘si, which scans as an Aupacchandasaṅka pāda if we ignore the svarabhakti vowel in tuvarn. F’s pāda does not scan, but we could read dūrā (or dūrati) Sābbhiyā tuvarn agato ‘si, with iv- making position, or Sābbhiyā with pluti (cf. 540).

Pāda b is Aupacchandasaṅka and pāda c is Vaiṭāliya. Pāda c and the prose (= two Śloka pādas when emended) can be treated in the same way as 510.

512. This verse is in Śloka metre.

p. 94. 11. For the historical -d in etad ahosi see the note on p. 13.10.

513. For the reciter’s remarks see the note on 18-29.
Pj II 425.4-5: *soratan ti suvāpasantuṁ, sūratan ti pi pātha, suṭṭhu uparatan ti attho.*

For the construction of the accusative followed by the nominative with *ti* see Lüders (Beob., §182). Cf. 521 523 528 533 535.

Pādas ac are Vaitāliya; pādas bd are Auppacakhandasaka.

In pāda b the loss of *-m* in *sōrata* is m.c. In pāda d we should scan *v<di>yakarohipi* m.c. Cf. 518 523 528 533.

<95> 514. For the reciter’s remarks see the note on 18-29.

Pj II 425.14-18: *parinibbānagato kilesanibbānapatto, parinibbānagatattā eva na viṭṭhakaṅkha, vipassīsampantri-hāniyuddhi-ucchadasassata-apuṇṇapuṇṇappabhedam vibhavaṁ ca bhavaṁ ca vippahāya maggavāsaṁ vusitavā. This appears to be an attempt to give an etymology for the word *bhikkhu* based upon *bhava* and *khīṇa.*

Pāda a is Vaitāliya; pādas bd are Auppacakhandasaka.

In pāda d we should read *vusitava m.c.* For the labialisation of *-a* > *-i* after *v* see the note on 61.


The fact that the list of seven is old, however, is shown by the fact that it occurs at Nidd I 72.11 (ad 783) where *kammī* replaces *duccarīta-ussada.* The same replacement is found at Nidd I 244.21 (ad 855) and 354.7 (ad 920). Bapat (1951, p. 124, note 17) points out that the Chinese which he translates “protuberances” seems to correspond to *ussada.* This presumably shows a confusion with the *satta ussaddā* of the Mahāpurisa (see D III 151.15).

Pj II 425.38: *samitappattā samaṇo. The pun on samita- and samaṇa only works in a dialect where ś- and śr- have both, as here, become s-. It does not work for Śkt. Cf. 520.*

With pāda b cf. *na hammāi kancaṇaṁ savvāne* (Āyār 1.3.3.3).

Pāda c is Vaitāliya; pādas abd are Auppacakhandasaka.

In pāda a *-r* in *satīmā* is m.c. In pāda b we should read *na <ca> so m.c.* with the Śkt version, or read *nā or no,* or even *<s>so* if we believe that *na so is* *na sma.* Cf. 364. In pāda d we should read *ussada m.c.*

516. Pj II 426.10: *nibbiṣṭha nātva paṭivijjhitaṁ. There are also vv.11. nibbiṣṭha and nippajja. Cf. the variation nibbiṣṭhatanibbiṣṭha in 9.40.*
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In pāda a we should read indriyāni and in pāda b bahīḍjdhā m.c.


Here Mvu III 396.4* has vikīrya for viceyya. Elsewhere there is samyam<y>a (398.19* = 524; this is perhaps a gloss on *vijeyya), or vicārya (399.3* = 525; 399.7* = 526; 397.17* = 529). Probably the BHS redactor had ety material available to him which led him to make these back-formations, while the Pāli redactor did not, so the latter wrote viceyya each time. The original version probably had *vijeyya or vijīyya, which could have developed from vikīrya, vijeyya or vicārya.

For -āni as a masculine accusative plural ending in kappāni see the note on 45. For the opening ——— of pāda c see Pj II p. 644.

Pāda d is Aupacchandasaka without including ti.

In pāda d we should read -[k]khayām m.c. See Pj II p. 696 (s.v. jātikkhayām).

518. For the reciter’s remarks see the note on 18–29.

In pāda b ṇh- does not make position in nhātako (< snātaka) and we should perhaps read nātako. See the note on 521. For the loss of aspiration cf. Skt nāpita (= *snāpita) and AMg nimahe (Uit 14.19) and see EV II, p. 109 (ad Thī 251). For nhātako cf. 521 646 and see Lüders (Beob., § 182) and von Hübner (Überblick, § 239).

Pādas ac are Vaitāliya; pādas bd are Aupacchandasaka.

In pāda a we should read kīṃpatinām m.c. in place of spatinām, as in 513.

In pāda d we should read v<y>aḥarohi m.c.

<96> 519. For the reciter’s remarks see the note on 18–29.

For such etymologies as we find in this verse see Schneider (1954, pp. 575–83). Vism 419.5–6 (amhākaṃ chandam āṇaṃ viya utpito, nimā chando hotā ti chando tv ev' assa nānāṃ karonti), and Mette (1973, p. 29 note 96, p. 32 note 113, p. 33 note 115).

Pj II 427.16 prints sādhiu and samāhito separately in the lemma, and this reading should perhaps be followed.

For kevalin see the note on 82. For tādi cf. 520, and see the note on 86. Nidd I 87 has nissita for asito. For asito see GDhp 7.

The pun on bāhervā and brāhmaṇī only works in a dialect where br- has become b-. That this was the original situation in this verse is shown by the fact that br- does not make position here.
Pj II 427.29: so brahmā so brāhmaṇa. For Skt brahman = brāhmaṇa, see MW (s.v. brahman).

The metre requires (sa) in pāda d. E²(3) omits it.

520. For the pun on samitavi and samaya see the note on 515.

For tādi cf. 519, and see the note on 86.

In pāda a -i in samitāvi is m.c. In pāda b we should read niṭṭva and in pāda c jāṭi- m.c.

521. In pāda d nh- in nhātako does not make position; and we should perhaps read nātako with Mss B₂m. See the note on 518.

In pāda a we should read nīhāyā and in pāda b bahi[d]dā m.c.

522. The verse is quoted at Spk I,77,11* foll., where E₂ also reads -samypože in pāda b. Spk-pj, however, comments: sabba-samyoğa ti, vibhatti-lopena nibbdo; sabba-samyože ti atttho [LSC]. It is clear from this that Spk-pj had a text of Spk which read -samyoğa (cf. the v.l. in Mss C²b). This must be for -samyoğaṁ, with -m removed m.c., i.e. it is an example of a masculine accusative plural in -am (see the note on 35), and we should probably read the v.l. -samyoğa and assume that it stands for -samyoğaṁ. If we retain samyože, then we should scan the final vowel as -ē m.c.

Pj II 428.16-18: āgum na karoti kiicī loke ti yo appamattakam pi pāpasamkhātām āgum na karoti, nāgo pavuccati. For the use of nāga with reference to the Buddha, see the note on 166.

Pāda d is Apacechandasaka without including ti.

In pāda c we should read sajitā m.c.

523. For the reciter’s remarks see the note on 18–29.

Pāda a of 524 explains khetta-jina as meaning khetāni viceyya kevalāni, and Pj II 428.27–29 explains viceyya as both viceyya and vijeyya: tāni vijeyya jettā abhibhavitā viceyya vā anicca-dibhāvena vicīrīvā upaparikkhitū. The double explanation is repeated: etesāṁ khetānam vijitattā vicitttā vā khetājino (429.6). This doubtless goes back to an earlier version of the sutta where, in a dialect where both -c- and -j- became -y-, the word appeared in the ambiguous form vijeyya.

The BHS equivalent of the Sabhiya-sutta, however, has kṣetra-jīna at this point, and the explanation given there is:

kṣetraṁ samyoğa kevalaṁ
divyaṁ mānasāṁ yam ca brāhmaṁ kṣetraṁ
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sa sarvamulakṣetrabandhanāt pramukto
kṣetrajño tāyi pravuccati tathatvāt (Mvu III 398.19*-399.2*).

In view of this equivalence, and of the existence in Pāli of the words khetta-nā and khetta-ṇa, and of the words kṣetra-vid and kṣetra-vidyā in Skt (see MW, s.v. kṣetra), I think that the BHS reading is the correct one. I therefore take khetta-jīna as being derived from kṣetra-jiṇa, with a svarabhakti vowel, and in pāda a (and 524d) I translate it as “field-knower”. For -jīna see the note on 84.

It seems that the Sn tradition was aware of this derivation, for despite the inclusion of both vicitvā and vijeyya in the cty tradition, I know of no edition of Sn which reads vicitvā in 524a. The word kṣetra-jīna is presumably a brahmanical technical term (see MW [s.v. kṣetra], and cf. Manu XII.12 foll.), taken over by the Buddha and used in a specifically Buddhist sense.

For the syntax see 513.

Pāda c is Vaitāliya; pādas abd are Aupacchandasaka.

We should read v<iti>yākarohi in pāda d m.c.

<97> 524. For the reciter’s remarks see the note on 18-29.

Pj II 428.27 foll.: tāni vijeyya jetvā abhibhavītvā vicyeyya vā aniccādi
bhāvena vicīritvā upaparikkhetvā. Pj II 429.4: evam etesam khettānam
vijītattā vicitattā vā khetajino. The alternative explanations suggest that
at one time the verse contained the word *vijeyya, which could be derived
from either vicyeyya or vijeyya. For the ctyj alternation see the note on p. 13.17.
Cf. vicīrya at GDhp 196 where the Pāli equivalent (A IV 151.5 = Pj I 168.10)
has vijetvā < *vijeyya. Mvu III 398.19* reads kṣetrāni samyama kevalāni,
where samyama is perhaps for samyam<ē>a or an earlier samyam<ē>a, i.e.
the MIA development of samyamya. This would seem to be a gloss upon an
absolutive of some compound of ji- which has entered into the text, which
would show that the verse already read -jina (i.e. the dialect had a
svarabhakti vowel) before the etymology was devised.

Pj II 429.4: yād ete sabbesam khettānam mūlabandhanām avijābhava-
taṅkādi, tasmā sabbahetumūlabandhanā pamutto.

Pj II 429.9: kammāni khettāni.

For tādi see the note on 520.

In pāda c we should exclude [sabba-] m.c. with F. The pāda then has a
syncopated opening. Mvu III 399.1* reads sa sarvamulakṣetrabandhanāt
pramukto, reversing the order of the components of the compound. Cf. 525
530 532. Pādā d is unmetrical. Pādās d in 526 530 532 are also unmetrical.

525. Pj II 429.23: kosānāṃ lunaṇā kusala, i.e. kusala is explained as being
derived from kosa and lu-. Burrow (1972B, p. 55) quotes a different
etymology for kusala, viz. kusānāṃ lātī-. The presence of the word lunaṇā
in the cty implies that it was commenting upon a text which had the
absolutive of the root lu-, i.e. *lunitvā or *lavitvā. We might have expected
the text to contain a phrase such as yassa kosāṇī lutāni. Since lutaṇi does
occur in 532, we may suppose that some pādās have been re-arranged.
Doubtless viceyyālicārya replaced the original *lunitvā/*lavitvā by
analogy with all the other verses.
For tudi see the note on 520.

In pādā c we should exclude [sabba-] with F m.c. The pādā then has a
syncopated opening.

526. Pj II 429.27 foll.: yasā ma na kevalaṃ panaṇṭi ti imaṇā va panaṇṭito ti
vuccati, api ca kho pana panaṇṭarāni iito upagato pavicayapatīṇāya alīno
ti pāṇḍilo ti vuccati, tasmā tam attaṃ domento dubbhāyāni ti gāthāya
tatiyapaṇṭaṃ vijāti ... panaṇṭarāni ti vijātānāni. There is a pun on
panḍara and panaṇṭita. See GDhp pp. 252–53.
For tudi see the note on 520.

PTC III 112 reads dubbhāyāni, but this is not metrical. In pādā c -ā- in
kunhā- is m.c. In pādā b we should read bahij[tdhā and in pādā d panaṇṭito
m.c.

527. The explanation given in this verse for the use of the word muni is not
very appropriate. Pj II 430.8–10 explains: yasā ma paṇa "monek vuccati
naṇṇa yā paṇṇa pajaṇānā ... p e ... sammādiṭṭhi, tena naṇṇa
samannāgato muni" ti viṭṭam. (quoting Nidd I 334.36 foll.). So tena mona-
saṃkhātena pacivayaṇṇena samannāgatanaṇa muni. The explanation
would, however, make better sense if the verb "to know" were related
etymologically to muni, and I suggest that the original version of this
verse had an absolutive form from the verb munātī, cf. yo munātī ubho loke
muni tena paṇvuccati (Dhp 269). Such an absolutive, probably *mutvā,
would by very reason of its rareness require glossing, and I suggest that
nātvā is the gloss which has replaced it in the text. For other examples of
glosses replacing the original reading in a text see the note on 44.

The metre of this verse is Aupacchandasaka if we assume that ti in pādā d is
part of the verse. See Alsdorf (1962, p. 115 note 9). Without ti the last pādā
is Vaitāliya. Warde (1967, §146) states that in mixed Vaitāliya/Aupacchandasaka verses the Vaitāliya pāda always takes the prior position and the Aupacchandasaka the posterior. If this is correct, then pāda d must be Aupacchandasaka.

In pāda a we should read ṇaṅvā and in pāda b bohi[d]dhā m.c.

<98> 528. For the reciter’s remarks see the note on 18–29.

For the syntax cf. 513. See Mvu III 397.12.*

For anuvidita < anuvi-y-ita (with glide -y-, see the note on 100) < anuvīta (cf. Āsokan upayita) see the note on anuvicca in 530. For the hyper-form, with -d- < -y- see the note on p. 92.5. Mvu III 398.1* also reads anuvidito.

Pāda a is Vaitāliya and pādas bcd are Aupacchandasaka. In the cadence of pāda b we should ignore the svarabhakti vowel in viriyavā. In pāda c we should read ājāniyō m.c. In pāda b we should read v<d>yaṅkarohī m.c.

529. For the reciter’s remarks see the note on 18–29.

Pj II 430.26–27: sabbāṃ vedanā aticca, yā vedapaccayā aṁnathā vā upajjantī vedanā. For -āni as a masculine accusative plural ending in vedāni see the note on 45. Mvu III 397.20* reads sārvedaṇāmi aṭṭiyā vedako ti. For vedagū = vedaka see the note on 322.

In pāda b we should read sanaṅgāna[m] and assume syncopation. In pāda c the opening is syncopated. In pāda d -ū in vedagū is m.c.

530. Pj II 431.11: so ca anuvicca papaṇcanāmarūpam ajjhattam attano sanāne tanhāditthimānahedām papaṇcaṁ tappaccayā nāmarūpam ca aniccānapassanādhi anuvicca anuviditā. We may assume that papaṇca is m.c. for -aṇu, or we can take it as a compound with nāmarūpaḥ, as it is at Mvu III 398.1*.

For anuvicca < anuvi-ītta, cf. the suggestion of *anuvi-y-īta in 528. For anuvicca see Schubring (Āyār Index, s.v. ci-) and Norman (1987A, pp. 35–37). Mvu III 398.1* reads abhāvetva, which is perhaps based on abhīvīta.

For tādi see the note on 520.

In pāda b we should read bohi[d]dhā m.c. In pāda c we should exclude [sabbā-] m.c. with F. Pāda d is unmetrical.

531. Although EC of Sn divides viriyavā so in pāda b, Pj II 431.33 explains: viriyavāso viriyaniketo, where the presence of niketo shows that the sīy tradition was reading -vāso. I accept this division of words, and have translated accordingly, although Pj II does not make a comparable explanation for caranavā so in 536.
The connection between virato in pāda a and viriyavāso in pāda b is not obvious. Lüders (Beob., § 104) saw a play upon viraya and viraja. For the yāl alternation see the note on 149. It would, however, make better sense if we thought that in an earlier version of this sutta the word virato had occurred in the form viraya, allowing a pun between viraya and viriya. This would then be a yāl alternation. See 535 and WD, p. 117 (ad Dhp 227). For virato -ehi (= ablative). see Lüders (Beob., § 84 note 3).

Pj II 431.27 follows E* of Sn in reading dhīro in the lemma, and it also includes it in the explanation: dhīro kilesārividdhānsanasamaññatāya. The explanation in the verse, however, with viriyavāso and viriyavā, makes it clear that the correct reading should be viro. I have translated accordingly. For the u.tva alternation see the note on 44.

In pāda b we should ignore the svarabhakti vowel in viriya-. In pāda c we should scan viriyavā m.c. In pāda b we should read nirayā- or -<d>dukkham m.c. Pj II p. 717 (s.v. niraya-) suggests reading -du[k]kham, but this gives a prior pāda.

532. Although E*3(3) reads lātāni, we need lutāni m.c. The pun with lu-seems to fit kusela in 525. See the note on 525.

For jān-jñā- see the note on 462. For the pun we seem to need ajāni from 536.

For tādi see the note on 520.

In pāda b we should read bahi[d]dha m.c. In pāda c we should exclude [subha-] with F. In pāda d we could exclude tādi and assume a syncopated opening.

533. For the reciter’s remarks see the note on 18–29.

For the construction of the accusative followed by the nominative with ti see the note on 513.

Pāda a is Vaiśaliya; pādas bed urre Aupacchandasaka.

In pāda b there is resolution in caranavā in the cadence of an Aupacchandasaka pāda. Cf. 536 538. This is one of the very few examples known to me of the resolution of a long syllable into two short syllables in the cadence of an Aupacchandasaka pāda (cf. 536 538). Cf. damsa-masanga in the cadence of an Aupacchandasaka pāda in Utt 15.4.

In pāda c we should read pari[b]bjakā m.c. In pāda d we should read v<kJakarohi m.c.

<99> 534. For the reciter’s remarks see the note on 18–29.
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For sandhi -m- in sabbadhī-māhu see the note on 132. As Es p. 99 note 3 states, the metre-disturbing sabb- and -dī- in abhiṇāya in pāda a are in Mvh III 399,21* also. There is a pun on surīṇa and sottiyā. Cf. Mvh III 400,2*. For anigha see BHSD, s.v.

In pāda a we should exclude [sabbe-] and read abhiṇa m.c. In pāda b we should read either -anavajjām- (with Pj II p. 783) or -anavajjām m.c.

535. Pj II 433,4: vidvā viṁśa vibhāvi catumaggañāni.

Pj II 433,8: tanhādiṭṭhikappānaṁ añ iataram pi kappam na eti.

Lüders (Beob., §84) saw a pun between ālayāṁ and *āliya (= āriya). For the 1st alternation see the note on 259. I cannot see this pun, except perhaps as a paradox. It is better to see one on ariya (better āriya) and ārata (better āraya) as in the Sanskrit version. For the 3rd alternation see the note on 531*. There is three-fold saṁāña here. See PED s.v. and cf. 842 according to Hare. Cf. 635. See Bapat (1951, p. 42 note 3). For the two ālayas (kāma- and tanhā-) see the references in CPD.

For -āni as a masculine accusative plural ending in āsavāni and ālayāni see the note on 45.

For chetvā see Mendale (1955-56A, pp. 70-71). Mvh III 400,3* reads hitvā.

For sulsin see Lüders (Beob., §§84 179 182) and the note on 236. For the syntax see 513.

In pāda a we should read chetvā and assume syncopation. In pāda d we should read āriyo m.c. (see Pj II p. 61 t).

536. Pj II 433,24: pattipattō ti pottabbavhati; yo carānamittam caranathetu caranappaccayā pattahatam patto ti vinunī hoti.

Pj II 433,26 does not give the same explanation for caranavā so as it does for viriyavā so in 531. For the resolution in caranavā in the cadence of an Aupacchandasaṇa pāda, see the note on 533.

In pāda b we should read sabbādā or sabbha<d>da m.c. In pāda e we should read sajjati m.c.

537. Pj II 434,8: uddhan ti uṭṭaṁ adho ti anāgataṁ tiryagāṁ va pi majhhe ti paccekkhapamāṇaṁ.

Pj II 434,11: paribbajayi[ν]ā ti nikkhame[ν]ā niddhamere[ν]ā. I assume that -tā in parivājāyitā is an absolutive ending. Cf. summasitā in 69, and see von Hinüber (Überblick, §498). Es(3) reads parivājāyitvā, doubtless influenced by -t[ν]ā in Pj II, but this is not metrical. The pun between
parivajj- and pari[b]bōjakā only works in a dialect where -bh- > -ṿ-. For the etymology see Dhp 388 GDhp 16.
Pāj 434.19: pariyanant akāsi nāmarūpam nāmarūpassa ca pariyanant akāsi.

In pāda c pariña-cāri is m.c. for -ā-. It is a compound with an absolutive as the first element. For such compounds see the note on 72.

In pāda a we should read du[k]kha- m.c. In pāda b we should ignore the svaprabhakti vowel in tiriyāṇ and read tiriya m.c. In pāda f we should read pari[b]bōjakā m.c.

<100> 538. Pāj 434.25–28: osaraṇāni ti ogahānāni tiśthāni, diṭṭhiyo ti attaḥ, tānā yasna sakkāyadiśīyāḥ saha Brahmajāle vuttadvāsaḥdiśīyā
gatāna gahetvā tesaṭṭhi honti. For osaraṇa see CPD (s.v.). Mnv III 401.1 has osaraṇāni tīrṇa osaresi mārgā which does not scan. Pāj 435.5–6 gives the lemma in the form oghatam’ aga, and explains it as: ogha-tanam oghandhakārac aga atikkanto. This makes it clear that oghatam is the elided form of oghatamaṇ, and I translate accordingly. There is a ‘v.l. oghatamaṇ, with a pleonastic anta. See the note on 127. For metrical reasons we should regard -tam’ and a- as being the equivalent of a long syllable in the cadence. See the note on 533.

Pāda a is Vegavati; pādas bed are Aupacchandasaka. In pāda a we should exclude [ca] m.c. In pāda b we should read -[p]pavāda- with Pāj II p. 779.

539. For the lalalisation of -a- > -a- after m- in marumā see the note on 61.

In pāda a -ā in antagā and pāraga is m.c. We should read du[k]khassu m.c. with Pāj II p. 703. In pāda b we should read arahāśī and tā[m] m.c., and exclude sammisambuddho m.c. (but note the Skt equivalent in Mnv). In pāda d we should read antakara (with pluti) m.c. and atārēsi m.c. (or atārayī with F). Cf. 540. Cf. Pāj II p. 649.

E’t(3) adds si after pāraga, against the metre.

540. For kankhita as a past participle used as an action noun, see the note on 331.

Pāda a is Śloka; pādas bed are Aupacchandasaka. In pāda b we should read mam and atārayi or atārēsi m.c. Cf. 539. In pāda d we should read akhilā (with pluti; see the note on 541) and ādi[c]a- m.c., or assume that the metre is very syncopated.

<101> 541-47. These verses are in Śloka metre.

541. In pāda c- in muni is not required m.c. with the cadence - - - .
III. Mahāvagga

542. PED, s.v. sacca, misspells -kkhama.

543. In pāda e we should read 'numodanti m.c. Von Hinüber (Überblick, §288) says Nārada-Pabbatā is dual, perhaps because of ubho, although the compound lacks the -o ending which we should expect in the remnant of the historical dual. Mhv III 401,9* reads Nārada-Parvātā, not -Parvatau as von Hinüber states, with an incorrect line reference. The BHS version also has nāganāga. For nāga as applied to the Buddha see the note on 166.

544. Pj II 436.2: purisājaṅkā ti purisesu jātisampannā. For ājānīka see the note on 300.

545. Pj II 436.5: Mārābhībhū catumārābhībhavena. For the four Mārās see DPPN (s.v. Māra).

546. For the rīl alternation in padālīta see the note on 29. There is resolution of the first syllable in pāda a.

547. Here and in 573 it would be possible to understand the word pāde in pāda e with satihunā in pāda f, but at Bhārhat the inscription Ajātasatru bhagavato vandaye occurs, suggesting that the root vand- can be constructed with the genitive (perhaps in the sense of the dative). In 366 and 1028 vandati takes an accusative.

Von Hinüber (Überblick, §316) suggests that toye is an instrumental plural in -e (< Skt -ais), but since the parallel words purīte, jāpe and ubhaye appear to be locative singular forms, we should probably take toye as locative singular also. Where the line occurs at A II 39.8*, it is parallel to lokena, and CPD (s.v. upalippati) suggests reading toyenā upalippati. The second me was presumably lost by haplography. See the note on 47. In this passage it would be possible to take toye as an instrumental plural, but the other examples of the word quoted in PTC seem to indicate that toya is normally used in the singular. For other suggestions that -e may be an instrumental plural ending (< -ais), see the notes on 609 669. See also WD, p. 76 (ad Dhp 61).

There is resolution of the first syllable in pāda f.

p. 101,22. For the historical -d in etud avoca see the note on p. 13,10.

<102> p. 102,18–573. Sela-sutta = Śailagāthā of Divy 10,23; 35,1. See Jayawickrama (UCR VI, 4, p. 230). For an analysis see L.P.N. Perera (UCR VIII, 3, pp. 198–202). The prose is by the saṅgītikāras according to Pj II 456,11. See the note on 30. The verses = Th 818–41 and are in Śloka metre. Cf. AvŚ II,19 (BHS has padaśo where Pāli has padako).
p. 103.6. Pj II 441.2-3: itthambhātākhyanatthe upayogavacanaṃ, tassa kho phaṃ bhūto Gotamassesā ti aṭṭho (ad: tam bhavantam Gotamaṃ ... kuttisaddo abhuggato). It is an “accusative of specification of state” according to Warder (1963, p. 17), or an accusative of respect: “A report has arisen in respect of Gotama, about Gotama”.

p. 103.9. Pj II 443.39-41: vicirehi vinayanūpāyehi purisadammaṃ sāreti ti purisadammaṃsarathi. MW (s.v. purusa-) translates “A driver or guide of men (compared with young draught oxen)”, i.e. “One who is to men as a charioteer is to animals”. For the comparison between men and animals, cf. the usage of purisajāna, and see PED (s.v. purisa).

p. 103.21-22. For the short -a- in samādapeti, as opposed to Skt dāpayati, cf. īnapeti < Skt īdāpayati.

p. 103.23-26. For the historical -d in etad avoca see the note on p. 13.10.


<104> p. 104.10. For the historical -d in etad avoca see the note on p. 13.10.

p. 104.13. For the sandhi of -u + e> -ve> in -vāṣeṣeva, cf. manussesev etau 611 tv eva pp. 126.12 141.9 foll. For other sandhi developments involving the change of -u> -v see the note on 144.

p. 104.13-19. For svātanāya as a dative of time see the note on p. 103.24.

p. 104.17. Pj II 447.7: mittāmacce ti mitte ca kammakare ca, nātisālohitā ti samānalohitā ekayontisambandhe puttudhītādayo avasesabandhave ca.


p. 105.15-18. For svātanāya as a dative of time see the note on p. 103.24.

<106> p. 106.2. For svātanāya as a dative of time see the note on p. 103.24.

p. 106.20. For vinattiacchadda see the note on 372.

<107> p. 107.5. Note the occurrence of va in prose. PED (s.v. va) states that va = iva is found only in poetry.

<108> p. 108.4. For the historical -d in etad ahosi see the note on p. 13.19.

548. For sujāto see BHSD (s.v. sujātājāta).
There is resolution of the first syllable in pāda a and of the sixth syllable in pāda c. See Pj II p. 765.

In pāda d we should exclude [su-] m.c. and ignore the svarabhakti vowel in viriyavā.

552. E* separates cakkavatti and rathesabho where Th 822 has a dyandva compound. Pj II 453.20: Jambusanadassā iti Jambudīpassa.

There are nine syllables in pāda a. We could either ignore the svarabhakti vowel in arahasti, although the opening is not usual with the cadence , or assume resolution of the seventh syllable.

<109> 553. E* reads anuyuttā in pāda b, where the v.i. and Th 823 read anuyanti. See CPD (s.v. anuyutta).

There is resolution of the sixth syllable in pāda c.

554. For the reciter’s remarks see the note on 18–29.

In pāda a the words Selā iti are required m.c.

555. For the reciter’s remarks see the note on 18–29.

For paṭijānati with a nominative in the sense of “profess, claim (to be something)”, see the note on 76.

556. For the sandhi -d- in satthu-d-anvayo see the note on p. 16.7. Th 826 has -r-. For the dir alternation see the note on 81.

In pāda a the -i in senāpati is m.c. to give the pathyā cadence. Pāda c has nine syllables. We could either omit te, with Th, or write t'. See EV I, p. 243 (ad Th 826).

557. For the reciter’s remarks see the note on 18–29.

Pj II 454.21: tathā anujāto Tathāgatān ti Tathāgathahetu anujāto.

Pāda c has nine syllables. Th reads 'nvavattei.

558. This is quoted at Sp 115.21* foll.

In pāda d br- in brāhmaṇa does not make position.

559. For the -so suffix in abhinīhaso see the note on 283.

In pāda a -i in mayi is m.c., to give the pathyā cadence. In pāda b br- in brāhmaṇa does not make position.

<110> 560. E* (p. 110 note 11) suggests that yesam vo in pāda a corresponds to yesam no, cf. tesam no 596 and see the note on p. 15.23. If this is so, then vo = Skt vas. On the other hand, vo may be a particle, equivalent to ve < Skt vai. For the comparable particle in the Aśokan inscriptions see Norman.
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(1967B, pp. 161–63): For other Aṣokan features see the note on 7. Th 830 reads ve, which is also the reading of Mss M¹ and B⁴. See Lüders (Beob., § 23 notes 1 and 2). Cf. 760. Th reads buddhā smi for sambuddho. Pj II 455.6: sallakatto ti rāgasattādītisasallakatano. See EV I, p. 243 (ad Th 830).

For the -so suffix in abhinhaso see the note on 288.

561. Pj II 455.7: Brahmabhūto ti setthahhūto.
With vasīkatvā cf. vasīṇkatvā in 444. For the VNC/VＣ alternation see the note on 315.

562. In pāda d-i in vadattī is m.c.

563. In pāda c pp- in na ppasideyya is not required m.c. It is probably an example of the proclitic-use of na. Cf. 724 955 1032 1033 and see WD, p. 63 (ad Dhp 8). See also Brough (1962, § 72 and p. 178) and CDIAL 6931 (na jāṇūti) and 6932.

565. In pāda a-i in ruccati is m.c. to give the pathyā cadence.

566. For the suggestion of reading yacāti in pāda b to avoid the opening =-=--. see EV I, p. 244 (ad Th 836) and Warder (1967, § 241), and cf. 573. In pāda c we should ignore the svārahakti vowel in brahmacariyaṃ.

567. For the reciter’s remarks see the note on 18–29.

Pj II 456.3–4: tatthā sandīthhikāṃ ti paccakkhaṃ, akālikān ti maggāṇaññaram phaluppattiyo na kālastare pattabbaphalam. Nidd II 226.3 (ad 1137): sandīthhikam akālikan ti ehipassikam opaneyyikam paccattaṃ veditaṃbhabhāviṇīhī ti evam sandīthhikam. aha vā yo diyhe va dhamme ariyam anāṅgikam maggam bhāveti, tassa maggassa anantarā samantrā: adhiṃgacchatı eva phalam vindattī paṭitāhakati ti evam pi sandīthhikam akālikam. Pj II 605.24–26 (ad 1137): sandīthhikam akālikan ti sāman passiṭabbaphalaṃ na ca kālastare pattabba-phalam. See also EV I, p. 244 (ad Th 837) and Vism 216.1–15, I follow BHSD (s.v. sandīṭhika) in believing that sandīṭhika means “visible”. I also believe that, when used of nibbāna (e.g. at A I 153.37), akālikā means “timeless”, i.e. “out of time, not concerned with time”, and it is possible that this was also the original meaning of the word when used of brahmacariyaṃ and dhamma.

For the internal sandhi of -u + ACC- > -v ACC- in svikkhatam see Norman (1988, p. 92). For other sandhi developments involving the change of -a > -v see the note on 144.
The opening — is not usual with the cadence — , so in pada a we should probably ignore the svarabhakti vowel in brahmacariyam, and insert -u- in s<du-va-ukh<atam m.c. See Pj II p. 789.

<TYI> p. 1118. Pj II 456.13-16: bhuttavīn ti bhuttavantam, onittapattapanīn ti pattato onittapattam apanīthetdhana ti vuttam htri — tathā “upagantvā” ti pāṭhaseso daṇṭhabbo, itarathā hi “Bhagavantam ekamantaṃ nisīti” ti na yujjati. The cty's uncasiness about the lack of a verb to govern the accusatives is shared by Fausdell who inserted in his text "(add: upagantvā?)". The phrase is common in the canon, but in only two of the references quoted in PTC (s.v. onittapattapanī) could it be the object of a verb (acchādesi Vin III 11.10; abhivadettvā Vin IV 19.7). We have here an example of the accusative absolute construction. See Trenckner (1908, p. 118 note 28), and Norman (1975, p. 22). That the cities did not understand this construction is shown by their belief that a verb must be understood. See SV 277.17-18 (ad D I 109.36) where the cty includes the word hantvā in the explanation, as does Ps II 283.10-11 (ad M I 236.31). The explanation of onittapattapanī given by the cty is unlikely, since it involves taking the compound in an irregular way. This difficulty undoubtedly accounts for the appearance of the vv.II. which are recorded by the cities: onittapattapanīn ti pāṭha. tass' atha onittam nānābhūtam vinābhūtam pattam pāṇīto asā ti onittapattapanī (SV 277.18-22). SV-pI I 495.9-10 explains: onittam ti vā, umisāpadyanena sucikatam. Ps II 283.11-14 states: ohiptapattapanīn ti pāṭha. tass' atha: ohiptam nānābhūtam pattam pāṇīto assā ti ohiptapattapanī. Ud-a 242.27-28 states: dhotapattapanīn ti pāṭha. dhotapattahathan ti atha. The comparable phrase in BHS is bhagavāṁ bhukkāvī dhautahastā upanītātrō (MvI I 142.4), which supports the view of the cty that o- is <ava- = apa-. The form of the compound, however, demands that the past participle onitth- should be equally appropriate for both the hands and the bowl. Since two of the vv.II. mean "washed", I should wish to adopt a suggestion that onita- is to be derived from Skt aya=iti- "to put or bring into (water)" (see MW [s.v.]), and the compound means "having put hands and bowl into water", i.e. having washed them. See Norman (1979B. pp. 45-46). The vv.II. with onitth- and dhota- are, therefore, probably glosses which have entered into some versions of the text, but are now preserved for us only by the cities. For glosses entering the text see the note on 44.

For another example of the accusative absolute construction see the note on 805.
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Trenckner (1908, p. 117; note 24) points out that the best Sinhalese MSS have -n- in onita-, not -r-, and -n- is written on the basis of Burmese MSS. It seems likely that the -n/-n- alternation is the result of analogy (see the note on 206) rather than spontaneous retroflexion (see the note on 100), perhaps on the basis of pañita (< Skt. prañita).

568–69. These verses also occur at Vin I 246.33* foll. Cf. Mva III 426.7* foll. For mukha = "best" cf. Utt 25.16.

568. Pj II 456.18 foll.: tattha aggiparicariyan vinā brāhmaṇānaṁ yaṁ abhāva to aggihuttamukhā yaṁ tī vuttāṁ, aṅgaihottasēṣṭhā aggihottapadhānāṁ tī aṅko: vede sajjhayante hi pañham an ajahe tabsbo Sāvittī chandaso tī vuttā. For chanda in the sense of "metre" see the note on 2.

<112> p. 112.1. For sandhi -d- in samma-d-evā see the note on p. 16.7.

p. 112.2. For the historical -d in tad anuttaram see the note on p. 13.10.

570. Pj II 456.31: yam tam saraṇan tī aṇiṁāṁ vyaśakaṇa-gātham āha.
Th reads āgamma in place of āgamha. See EV I, p. 244 (ad Th 838). Note the v.l. cakkhumā.
In pāda b -i in aṭṭhami is m.c.

571. For Mārābhībhū see the note on 545.*

572. For the rīl alternation in padālīta see the note on 29. In pāda c Th 8.40 has va where Sn has si. Note the v.l. va quoted from Ms Mā.
In pāda a there is a resolution of the first syllable.

573. Note that the word nāga (see the note on 166) is here applied to bhikkhus. The cty makes no comment on this usage.
In pāda d we should perhaps understand pāde from pāda c, to go with the genitive Satthuno. See the note on 547.
In pāda b we should read itithanti m.c., with Th. See the note on 566.

574–93. Sallasutta. The metre is Śloka.

<113> 575. There is resolution of the first syllable in pāda a.

576–81. These verses are quoted, with variations, at Nidd I 121.4*–15*.

576. In pāda b pāto is a mistake for nīccaṁ, which occurs as a v.l. The mistake undoubtedly arose from a context such as Jā IV 127.3*, where the verse occurs with the reading nīccaṁ, but next to a verse which has pāto at the beginning of the second pāda, so that pāto was written by dictography. The version of the verse found in the Gāḍhp (147) has nice, and Udāna-v (1.11) reads nīyām. Pj II 459.32 states: tena tāni phalāni pāto pāto nīcca-
kālam patanti, which seems to be an explanation of both readings. I translate nīcçaṃ.

Rāmāyaṇa II.105.17 (quoted by Lüders [1940, p. 39]) has nānyatra patanād bhayam. For the ablative with bhayam see Lüders (Beob., §195). For papatanā see Lüders (Beob., §195 note 1). Cf. 964 and see p. 48.8.9 where bhāyati is constructed with maṃ and taṃ, which may be accusatives, or examples of the ablative in -am. E2(3) reads papatato with Pj II 459.33. We should read patanato with the v.l. according to Brough (1962, p. 222).

577. In pāda c we should ignore the svarabhakti vowel in pariyanī. In pāda d the loss of -m in maccāna is m.c.

579. In pāda b paralokato (“from the next world”) makes no sense, and I read paralokito with the v.l., but divide it as paralok’ (= paralokan-, ito (“from this place to the next world”).

580. Pj II 460.9: yathā go vajjho evam nīyati. For the VCVNCC alternation in nīyatiniyayati see the note on 4.

For yeva see Norman (1967B, p. 162).

581. Lüders (Beob., §20 note 6) suggests that loko, etc., here with nominative singular endings (cf. Ja VI 26.11*15*- are wrong translations of locative absolutes in -e.

For the cadence of pāda d see Pj II p. 757, and cf. 588. We could read -pariyayaṃ m.c. and either ignore the svarabhakti vowel or assume resolution of the sixth syllable; cf. ceto-pariya-ñāna = -pariyāya- (D II 82.31).

582. For ubhio ante see Lüders (Beob., §202 note 2).

583. Pj II 460.22: udabbaha ti, ubbaheyya dhāreyya. Although PED (s.vv. udabbaha and ubbahati) takes udabbaha as the optative of ubbahati, this cannot be correct unless we assume the existence of a present stem formed from the aorist including an augment (see the note on addhābhavanto 968). It is more likely that ubbahe is the optative of *udabbahati < Skt *udābrh-. Cf. abbahe 592. For the VCVNCC alternation see the note on 4.

For the historical -d in kaṇcid see the note on p. 13.10.

In pāda d we should ignore the svarabhakti vowel in kayira.

584. For runna as a past participle used as an action noun see the note on 331. For upahan- see Lüders (Beob., §110).
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<114> 585. Ja IV 127,9* reads attano, which is the v.l. here, and glosses (128,16' foll.): attānam attano ti attabhāyan sokaparidevadukkhena hiṃsanto (“hurting his own self”).

Pj II 460,30–31: na pālenti na yāpeni na tan tesaṁ upakārāya hoti. It would seem that there are two verbs pāleti in Pāli. One is < pālayati “to protect”, i.e. the denominative verb from pāla. The other is < pārayati, i.e. the causative of pr- “to overcome, withstand, be capable of”. See MW (s.v. 1.pr-). For the Eastern -l- instead of -r- see the note on 29.

586. Pj II 461,1 foll.: tattha anuvahonanto ti anusocanto, vasam anvagā ti vasai gato, i.e. it is taking the participle and verb as singular, probably because of the singular forms in pādas a-b, although the endings -anto and -ā are historically plural. The verse is presumably made up from two parts which were originally separate. I translate the second line as singular because the jump from singular to plural makes awkward reading. For anuvaha: cf. anusvaro Gdhp 130b, anucintāḥ Udāna-v 17.4. Here and in 827 E reads -n-, although there seems to be no historical reason for it. We should presumably classify it as spontaneous retroflexion. See the note on 199.

For the suggestion that kālakara is to be derived from Skt kālakṛt, see the note on 146.

There is resolution of the seventh syllable in pāda c. See Warder (1967, §2.45).

587. Pj II 461,5: tattha gamine ti gamite, paralokagamanasajje ihihe ti vuttim hoti. It is interesting that the cty echoes the meaning of Skt gamin “intending to go”. For gamine and pānine as masculine accusative plural forms from -in stems see the note on 220.

588. For the cadence of pāda d see Pj II p. 728, and see the note on 581. We could read -pārīyayam m.c.

589. In pāda a there is resolution of the first syllable.

590. Pj II 461,13–15: na so labbā mayā iti ti so peto idāni mayā puna jīvatā ti na labbā iti pariñānanto. We should understand an infinitive with labbā. Cf. labbā phassetum 393.

I understand a verb “one should think” in pāda d, and take vineyya as an absorutive, although it could be an optative. See the note on 20–21.

For the past participle paridevita being used as an action noun, see the note on 331.

For the present middle participle ending -ãna in esãno see the note on 131.

Pj II 461.22: abhahe ti, uddhare. See the note on 334. For the VCI/VCC alternation see the note on 4.

593. Pj II 461.27: pappuyyã ti pãpuññivã.

For the VCI/VCC alternation in abbãlha- see the note on 4.

<115> pp. 115.1-123.18. The Vãsatthasutta is also found at M suutta 98 (omitted in E° [M II 196]).

<116> p. 116.6. For tanã kho pana bhavam Gotamã ... kittisaddo abbhuggato see the note on p. 103.6.

594–656. These verses are in Ñloka metre.

594. In pãda d we should read -ãya[ñ] m.c.


The cty quotes smase in the form asmase: asmase iti amha bhavãma (Pj II 463.15). For the ending -mase see the note on 32.

For the historical -d in yad akkhãtam see the note on p. 13.10. For padaka see PED and BHSD.

In pãda e there is resolution of the first syllable. In pãda d we should ignore the svarabhakti vowel in ácariya.

<117> 596. For tesan no see the note on p. 15.23.

There are nine syllables in pãda d. We could correct the metre by reading 'ti instead of iti m.c.

597. In pãda a saãñattum is the infinitive of suã-jã- (< suãñjãptum). Note the vv.II. saãñãpetum and nãpetum.

For te mayam see the note on p. 15.23.

598. Pj II 463.23–24: khãyãritam iti ãnabhãvam aãtãm, paripuññam iti attho. Cf. Utt 25.17 (jahã candãm gahãyã cithãnti panjaliudã) and see Alsdorf (1962, p. 135). The meaning is “Gone beyond waning = waxing again”, according to Alsdorf. Pj II 463.24 (= Ps III 432.23): peccã iti upagamivã. There is a v.l. paccã.

In pãda d we should read lokasmi[ñ] m.c.
599. For the labialisation of -a > -u in the ending -êmu in jânemu see the note on 61.
In pāda d there is resolution of the fourth syllable. In pāda f br- in brāhmaṇam does not make position.

600. For the reciter's remarks see the note on 18-29.
For tesam vo (< Skt vas) see the note on p. 15.23.
In pāda a we should read v<i>yā- m.c. Cf. viyācikkhāti and vyākhya- in Pj II pp. 765 and 770 (s.vv.). In pāda d we should read jāit- m.c. with Pj II p. 697, to avoid the opening = -ê-.


605. Pj II 465.7-8: odake ti uḍakamhi jāte, maccā pi anekappakārā rohitamacchādibhedena. For odake cf. Th 345. For the pāda cf. udae udayacarā (Āyār I.6.1.2 [= Schubring, 1910, p. 70]).

606. In pāda a pakkhi is the masculine accusative plural of an -in stem. For the nominative plural of an -in stem see the note on 243.

608-10. A close parallel to these verses is found in Divy 626.18-23.

609. Divy 626.22 reads methunaïh, which supports the view that, as the other words in the verse are instrumentals, methuna and sambādhe are instrumental plural forms of -a stem nouns in -e (< -ais). For this ending see the note on 547. According to a footnote to Abh 61, methuna is the sign of the zodiac called "twins". I assume that "twins" is used here in the sense of "testicles". Since, however, PED (s.v. sambādhea) states that the word is used of both male and female sexual organs, we could take methuna in the sense of sexual intercourse and translate "by sexual organs and (ways of) sexual intercourse". The main objection to this would be that all the other words in the verse refer to parts of the body.

In pāda b there is resolution of the first syllable. We could correct the metre, if it were thought necessary, by reading n[a]' or nod-.

610. In pāda b there are nine syllables. We could correct the metre by reading n[a]' .

<119> 611. For the sandhi of -u + e- > -ve- in pāda b, see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.
There are nine syllables in pāda b. Neither of the vv.II. repairs the metre.

612-19. In pāda d br- in brāhmaṇa does not make position.
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612–17. For upajivati with an accusative “to live upon, to make a living from” see CPD (s.v. upajivati).


620–47. These verses also occur at Dhp 396–423.
In 620f and in päda d of the other verses br- in brāhmaṇaṁ does not make position.


620. Pj II 466.24 foll.: yvāyaṁ catusu yonisu yatha kathaci jāto tatrāpi vā visesena yo brāhmaṇassā samvaṁñāṇya mātari sambhūta, taṁ yonimant matisamabhavaṁ. The cty includes the word matisampatti in the explanation, which supports PED’s suggestion that matti- is < māṭi- < māṭr-. Udāna-v 33.15 reads mātrsambhavaṁ. With matisambhava cf. petikasambhava in Jā VI 485.20* and see Brough (1962, p. 183).

This verse occurs at Dhp 396 with the reading sa ce, but Dhp-a reads sa ve in both the repetition of the verse (IV 158.13*) and the explanation (IV 159.19). For the c/v alternation see the note on 38. The version of this verse in the GĐhp (17), however, which is written in the Kharoṣṭhī script where the akṣaras ca and va are not confused, reads saī. This might be thought to support the reading sace, since intervocalic -v- would not be elided, but it is not impossible that yi = ye, i.e. an emphatic particle with the same meaning as ve. Udāna-v 33.15, however, reads sa ced and this is supported by the Tibetan Udāna-v reading gal-te. See Brough (1962, p. 183).

Pj II 467.1–6: yasmā “bho bho” ti vacanamattena aĩnehi sakiñcanehi vishāṭhā bho vādi nāma so hoti, sace hoti sakiñcana, yo panīyaṁ yatha kathaci kule jāto pi rāgadiśiñcunābhaṁva akiñcana ... taṁ ahaṁ brūmi brāhmaṇaṁ, kasmā: yasmā bāhiitapāpo ti.

621. With paritassati cf. paritasse in 924.

<120> 622. Pj II 467.11–16: nandhin ti nayhanabhāvena pavattam kodham varattan ti bandhanabhāvena pavattam tañhan, sañdānam sahanukkannan ti anusayānukkamasahitaṁ dvāṣaṭhitihidiṁśthinānaṁ ... avijjāpalihassa vikhittattā ukkhita-paligham, catunnaṁ saccānaṁ buddhātā buddham. For polikhthaligha see Lüders (Beob., §130), and for the -r/-l- alternation see the note on 29.

623. In päda c -f- in khaṭtī- is m.c. to avoid the opening - - - . Pj II 467.20, 21 reads khantī- in the lemma.
Pj II 467.23: *vattavatānti dhutavatena samammāgatānti*. For the *dhutāṅgas* see EV I, p. 245 (ad Th 844-56).  
In *pāda* c -*ā* - *sātāram* is m.c. to give the *pathyā* cadence.

625. For sandhi - *r*- in *āragge-r-iva* see the note on 29. With *pāda* c cf. UUtt 7.27 and BĀU IV.4.28: na *karmanā* *lipyate* *pāpakaṇa*.


628. Pj II 468.9-10: *anokāśārin ti anālayacārāṁ*. Cf. 966 and see S I 127.5 and Spk I 188.5.  
In *pāda* b *anāgārehi* should historically be *anagārehi*. Cf. 639-40.

629. Pj II 468.11-12: *tasesu thāvaresu cā ti taññhātiṁ saṁ tasesu taññhābhāvena thirātaya thāvaresu*. Cf. *niḥaya* *doṇḍant pānehiṁ*, Āyār 1.8.3.1.

631. For sandhi - *r*- in *sāsopo-r-iva* see the note on 29.

<121> 632. For *abhiṣaje* see CPD, and cf. 386. In *pāda* b *sacca* is < *śātya*.  
See GDhp 22 (= Dhp 408), Chānd Up. IV.4.1-5.

633. I read and translated ‘*dha*’ in place of *ca* in *pāda* a, following Bc and seeing a parallelism with 636 639 and 640, all of which begin with yo ‘*dha*.  
The verse is the same as Dhp 409, which also reads ‘*dha*, as does Dhp-a in its repetition of the verse (IV 184.1*). For the *catdhā* alternation see the note on 26. Udāna-v 33.25, however, reads *n* and the GDhp (19) reads *du*, which suggests that in the exemplars followed by the redactors of those two texts there was a reading ca which they interpreted in the meaning “but”. I am, therefore, not now so certain that I should have suggested any change in the reading.

For the nasal in *anum*- see CPD (s.v. *anum-thāla*).

For the palatalisation of - *a* - > - *i* - in *ādiyati* see the note on 3.

In *pāda* c there is resolution of the seventh syllable.

634. Pj II 469.1: *nirāsayaṁ ti nittanhaṁ*. For the pun on *āśā* and *nirāsaya*, and for the change in my translation of the latter, see the note on 369.

635. Pj II 469.5: *amatagādham anuppattan ti amaṭaiṁ nibbānaṁ ogahetvā anuppattam*. I take *ogaḍha* to be a by-form of *ogaḍha*, and therefore translate it “firm basis, foundation”. For *amaṭai* see the note on 80.
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I assume that yassālaya is a misprint. We should read yassālaya with Dhp 411. For ālaya see the note on 535. In pāda c there is resolution of the first syllable.

There is resolution of the first syllable of pāda e.

636. Pj II 469.8 seems to be taking saṅgam in apposition to ubho, rather than in agreement, but Udāna-v 33.29 has ubhau saṅgāv upatyagāt. We should probably take saṅgam as a masculine accusative plural. For -am as an accusative plural ending see the note on 35, and cf. Dhp 412 and GDhp 46.


In pāda e -i in nandi- is m.c. to avoid the opening *-i-.*

638. Pj II 469.16-17: sāṃśūraṇattā ca caturṇaṃ saccānaṃ appatiyijhaṃ-mohaṇ ca aito. Udāna-v 33.41 has sāṃśūraṇaṃ upatyagāt, and Bernhard’s note (ad loc.) suggests the reading sāṃśūraṇaṃ oham accāga for Dhp 414. A different punctuation would give the compound sāṃśūra-m-oham (< oghaṃ), with the meaning “the flood of sāṃśūra”. The nasalisation of -a before -m- would result in sāṃśūraṇa-m-oham, which was interpreted as sāṃśūraṇa mohaṇ.

For the rll alternation in patipatha see the note on 29 and cf. Lüders (Beob., §61).

In pāda a there is resolution of the fourth syllable.

639-40. Ec has yo ʻdha. GDhp 20 (33) has du < in, so we should probably read ca in the sense of “but”. For the cldh alternation see the note on 26. For anāgāra see the note on 628.

639. Pj II 469.23 (= Dhp-a IV 198.15) explains: taṃ parikkhīṇakāmaṃ c’ eva parikkhīṇabhavaṇ ca, i.e. it takes kāmabhava as a dvandva compound. Radhakrishnan takes it as a reversed tatpurusa compound (for reversed compounds see the note on 370), and translates Dhp 415 “in whom all craving for existence is extinguished” (1950, p. 185), but I do not think that this is possible.

642. In pāda a there is resolution of the sixth syllable. In pāda b -u- in niripadhim is m.c.

<122> 643. Pj II 470.6: caturṇaṃ saccānaṃ buddhatāya. For an explanation of the word Buddha see the note on 622. For the suffix -so in sabbaso see the note on 288.
644. Pj II 470.8-9: āsāvānaḥ kīṁñatāya kīṁāśavāṇ, kilesehi ārakata arahantam.


646. There is a v.l. dhīrā for viṅg. For the vīḍh- alternation see the note on 44. In pāda c we should ignore the svarabhakti vowel in nāhātaka. For the nh-ṭīḥah- alternation see the note on 518. We should perhaps read nātakaṁ with the v.l.

647. Pj II 470.20: ill.: ya puhbenivasaṁ pākaṁatā katvā jānati, chabbisati-devakabhedam-saggam caṭṭhibham apīyān ca dibbacakkunā passaṁ, atho jātikhaṣaṁkhañām ārāhantam patto, tam aham brāhmaṁn vadaṁti ti atho. These three items are the three vedas of Buddhism.

648. For the labialisation of -a- > -u- after -m- in sammuccē (v.l. sammaccē) see the note on 51. The BHS equivalent of sammuci is sammṛti, which shows the m/n alternation. See Brough (1962, p. 181) and the note on 100. For sammudāgamati cf. 1049.

649. Pj II 471.9-10: ajānantā no pabruṇti ?.. ajānantā yeva evam vadaṁti. In the first edition of my translation I translated no twice. Since the cty takes it as yeva, I now omit “us”.

In pāda a there is resolution of the fourth syllable. In pāda b we should read ṭityī- m.c. (see Pj II p. 707). In pāda c there are nine syllables. The large number of vv.11. for pabruṇanti shows the problems this has caused for scribes. We should perhaps read pabruṇti with the lemma in Pj II.

650. In pādas b and d -br- in abhraṁano does not make position, which suggests that an earlier version of this verse had abhamhaṇo or abambhaṇo. In pādas b and d we should perhaps read hot' m.c.

<123> 653. For the compound paṇiça-samuppāda see the note on 72. In pāda c there is resolution of the third syllable.

654. In pādas a and b -i in rattati is m.c.

655. For brāhmaṇa as an abstract noun (= brāhmaṇa) in pāda d, see EV I, p. 217 (ad Th 631).

In pāda a we should ignore the svarabhakti vowel in -curiyaṇa.

656. Pj II 472.2: santo ti santakilesa, i.e. = Skt śānta. Cf. GĐhp 7 ādū. Pj II 472.23: Brahma Sukko ti Brahmā ca Sakko ca, yo evarūpo, so na kevalam brahmaṇo api ca kho Brahmā ca Sakko ca so vijñanatam
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panditānam. Pj II p. 771 (s.v. (1)Sakka) suggests a śleṣa, which leads Hare to translate (p. 97 note 1): "best possible of knowers".

p. 123.15. For -t in aṭṭha-t-agge see the note on p. 16.1.

p. 123.18-678. Kokāliya-sutta. For parallel versions see E (p. 123 note 13). Pj II 473.2 has Kokālika, as has S I 149.32. For the kṣ/ya alternation see the note on 22.

<124> p. 124.5:8,12.19. For the historical -d in etad avoca see the note on p. 13.10.

p. 124.5:12,13.19.20. Pj II 475.6: ma h' evam ti mā evam āha, mā evam bhāṇī ti a. a. o. The absence of any reference to h' (< hi) suggests that here h' evam = hevam, i.e. an emphatic form of the word. Cf. Aśokan hevam. The word is common in the phrase na hevam vattabbe in Kv, where the Eastern ending -e may well be appropriate in company with this non-Pāli word hevam. If we are not dealing with hevam, then this is an example of the sandhi of -t + e-> -e-. See the note on p. 218.18.

p. 124.7. Pj II 475.6-7: pesalā ti piyasīta. This explanation can be classed as a folk etymology. See the note on 51.

<125> p. 125.5. For paggharinsu (< Skt pra-kṣar-), showing the development of -kṣ- > -ggh-, see PED (s.v. paggharati).

p. 125.13. For the historical -d in etad see the note on p. 13.10.

<126> p. 126.10: viśatikārio ti Māgadhakena patthena cattāro pathā Kosalaratih ekapattho hoti tena patthena cattāro pathā ajhakam, cattāri ajhakāni doṇam, catudonaṁ mānikā, catumāṇikoṁ khāri, tāya khāriyā viśatikārio.

p. 126.12. For the sandhi of -u + e -> -ve- in tveva see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.

p. 126.17. Pj II 477:10: athūparan ti tatadhavisesatthadīpakaṁ gāthā-bandhanam sandhāya vuttaṁ. For gāthabandhavacana and gāthā-bandhana see the note on p. 78.17.

<127> 657-61. These verses have parallels in Udāna-v 8.1-5, although the order is different.

657. The metre is Śloka.

658-59. The metre is Vaitāliya.
658. For _kali_ and _vinicāti_ see Lüders (1940, p. 149). For the suggestion that _iṇaṁ_ in pāda b is a masculine accusative plural see Lüders (Beob., §218) and the note on 35.

In pāda a we should read _nindiyāṁ_ m.c.

659. Pj II 477.25: _mananāṃ padosaye iti, yo mananāṃ padoseyya, tassāyaṁ manopadoso eva._

To get the _pun_ on the word _kali_ in the meanings “losing throw at dice” and “calamity”, which is not stressed in PED (s.v.), we must take _dhanaparājaya_ both as an adjective agreeing with _kali_ “the losing throw which possesses (= causes) the loss o. wealth” and as a noun “the loss of wealth”. See BHSD (s.v. _kali_), and EV II, p. 163 (ad Thī 458). For _kali_ = “wicked” see 664. The BHS version (Udāna-v) shows how the verse began: _yo akṣena dhananāṃ parājayaet_, i.e. “the losing throw which would lose wealth at dice”. This would give the same construction in pāda b as in pāda e. In MIA this would appear as _dhananāṃ parājaye_. It would appear that the verb was mistaken for a nominative singular in -e (for such Eastern forms see the note on 7) and the final -ni of _dhananāṃ_ was dropped, so that the two words could be taken together as a cōmpound _dhanaparājaye_. The metre (Vaitāliya) shows that we should restore -ni. The difference of construction between BHS _akṣena_ and Pāli _akkhāsu_ must arise from an Eastern form _akkhehi_, which could be either instrumental or locative. See Lüders (Beob., §221 note 5), and for other Eastern forms see the note on 7. See Mehendule (1968, p. 44).

This is the only Vaitāliya stanza which I can quote which has five pādas. The structure of the verse makes it clear that pāda e should be omitted as in the BHS version. Pādas ab and pādas de are then completely parallel. In pāda e _sabbassāpi_ must = _sabbassam api_, i.e. an accusative after the optative form _parājaye_. For the sandhi of -am + a > -ā- see the note on 365.

In pāda a we should read _appāmatto_ m.c. For _mahattaro_ (= Skt) cf. _piyattara_ (see EV II, p. 138 [ad Thī 375]).

660–62. These verses are mainly in the Trīṣṭubh metre, with some Jagati pādas.

660. For the suggestion that _yam niraṇyoṁ_ are masculine accusative plural forms in _-am_ see the note on 35. Udāna-v has _yān naraṁkīn_. The names are not names of hells, but of numerals.

Pādas abc are Trīṣṭubh; pāda d is Jagati.
In pāda a we should read sahassāna[ṇ]i m.c., and in pāda b cā. In pāda c we should ignore both the svarabhakti vowels in ariyagarahī m.c.

661. For the suggestion that nirayāni is a masculine accusative plural form in -aṁ see the note on 35. For pi used after a numeral to emphasise the completeness of the number see the note on p. 87.4 foll., and see MW (s.v. api).

The metre is Triśṭubh, but the metre of pāda b is defective. It seems clear that both tī and c- in cāha are the remnants of itī, and it is likely that c- is m.c. for cc- < tv < tī. See Brough (1962, p. 258 [ad GDhp 269]) for possible reconstructions of this pāda. Dhp 306 reads: yo vāpi varvā na karomi cāha, where GDhp reads yo ya vi (< cāpi). For the vle alternation see the note on 38.

Pj II 478.7–8: pecca samā bhavantu tī, ito paṭigantvā nirayāśpapaṭtiiyā samā bhavanti.

662. In pāda a appaduṭṭha is < Skt apraduṣta (Udāna-v 28.9 reads this).

PED (s.v. posa) regards posa as being contracted from purisa, but it is more likely that posa, purisa and puruṣa are all independent developments from the root par- “to nourish”. See Brough (1962, p. 250, quoting Bailey, 1960, pp. 85–86).

PED (s.v. rajo) lists rajo as masculine only here. It is doubtless a scribal error arising from the ending -o.

Pāda a is Jagati; pādas bcd are Triśṭubh. Pāda c has only ten syllables, and Pj II 720 suggests reading paṭiyeti for pacceṭi. Udāna-v 28.9 reads pratiyāṭi. The metre, however, is regular if we assume contraction of the short sixth and seventh syllables to make one long syllable. See the note on 61. In pāda d there is resolution of the first syllable.


The metre of these verses is Vēghāvati.

663. Pj II 478.21: avadaṇṇu ti, avacaṇṇaṇṇu buddhānaṃ pi avādaṃ agahaṇena. See the note on vadaṇṇu p. 87.2. Pj II 478.22–23: mañcaḥāri tī, pañcaśuddhamaccharityena, pesumjjasmi anuyutto aggasāvakānām bhedakāmatiyo. For the five types of mañcaḥāriya see PED (s.v.).

PED does not recognise the meaning given for Pāli saddha by Köhler (1973, p. 60): “one who gives in the hope of acquiring merit”. The negative of this would make good sense here, in combination with kudariya. It is
likely that the same meaning is to be seen in na saddha in 853, rather than PED's “credulous”. See Norman (1979D, p. 329).

For the reflex -n- in guṇa see Burrow (1971, pp. 555–56) and see the note on 100.

The metre of pāda c is not correct but if we scan asaddho as assaddhō we have a posterior pāda, in place of a prior one. In pāda d -i in machari is m.c., and we should read pesuniyasm[i] m.c.


Pj II 479.4: kalī alakkhipurisa. See EV II, p. 163 (ad Thī 458) and Th 321. Pj II 479.4-5: avajāta buddhassa avajātaputta. For kalī = “losing throw at dice” see 659.

For the sandhi -m- in vibhūta-m-anariya see the note on 132.

In pāda a we should ignore the svarabhakti vowel in -anariya. In pāda c we should read kalī m.c.

665. Trenckner (1908, p. 125) recognised gaṅchisi as a future, and gave other examples. e.g. upagāṅchisi S I 186,3* (v.l. for upagacchasi); abhughgaṅchati M I 392.17 (E* gaṅchiti) The correct explanation of -ich- is undoubtedly that given by Bloch (1934, p. 88), quoting H. Smith. We have here an anit form of the future, i.e. *gamsyati, in which -i- has been evolved between -m- and -s-, i.e. *gamsyati. See Brough (1962, pp. 73–74).

The group -mṣy- has developed > -ich-, cf. -isy- > -cch- in bhecchati < Skt bhetsyati. The same explanation accounts for haṅch- which is found as a future of han-, e.g. āhaṅchha M I 171.12*; haṅcchama Ja II 418.11* (future optative. glossed hanissūma, 418.16*) haṅchati Ja IV 102.9* (glossed: hanissati, 102.25*). Presumably forms such as haṅkh- and haṅh- are merely by-forms of haṅch-.

The anit form hamsyati is found in Skt. See Whitney (1885, s.v. han-). BHS has a future middle form of gam-, i.e. abhigamsye, and also a form gamsati which also shows some simplification of the -mṣy- group (BHS, p. 258). Smith quotes gamse as an optative. From han- BHS
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has hansye and vihatsyase (= vihantsyase). See BHSG, p. 238. For the aorist āgāñchun, see the note on 138.

For the future endings -isi, -iti and -initi see the note on 28. They may be explained in two ways. We may be dealing with the palatalisation of the vowel -a- after -y-, i.e. -syati > -syliti (for palatalisation see the note on 3), with subsequent simplification of the consonant group > -ss- > -s- > -h-. Cf. bhāhisi 719 and see WD, p. 119 (ad Dhp 236). Alternatively, we may have an old variation between -s-ya- and -s-i- in the future ending (see Smith [1952, p. 182]), which does not require simplification, since -s- can develop > -h-.

For the most part, forms in -i- are restricted in Pāli to anit futures: from the canon I can quote only kirihiti “it will be done” Th 424, for a set future. The secondary ending -im to parallel secondary -ani may possibly occur in āhānihi (for āhāhinī) Vin I 8.36*. It occurs in AMg pāhīṃ “I shall drink”, Ut 19.59.

Pj II 479.6-7: papataṃ ti sabbhāṃ, papataṃ ti pi pātho, so ev aththo; papadatī ti pātho, mahānirayan ti athho. In note 1 Smith records Trenckner’s suggestion of papataṃ for papataṃ, but this would be unmetrical. PED does not list papatā, but there seems to be no reason to doubt the existence of the word < pra + pata. The reading papatā would then show spontaneous reflexion (see the note on 100), while papadā would be either a borrowing from a dialect which voiced -t- > -d- (see the note on 193), or a formation from the root pad-, which also means “to fall”.

In pāda a we should read ōkirati m.c. In pāda b we should ignore the svarabhakti vowel in garahasi. In pāda c we should read bahu[ni ca] m.c., as E² (p. 128 note 13) states.

666. Pj II 479.8-10: eti ha tan ti, ettha ha iti nipāto, tan ti tam kusalakusalakammam; atha vā hatan ti gataṃ paṭipannam, upacitaṃ ti athho. E² (p. 128 note 16) refers to Pj II reading iti ha tam, but Smith does not adopt this reading in his text of Pj II. It would therefore seem that he no longer favoured the suggestion that the tcy was taking eti as a metrical form of iti. In 6 we should read iti- as the metrical form of iti- (see the note on 6).

667. It does not seem possible to translate tatta ayo guḷasannibham as three separate words as they are printed in E², although the tcy glosses ayo and guḷa-sannibham separately (Pj II 479.27-28). Smith (Pj II p. 699) lists tatta in the form tattam, which suggests that he thought that the word should be taken separately, with the anusvāra lost, presumably m.c. There
is, however, no problem if we read the three words as one compound, with F, and I translate accordingly.

I now prefer to translate ayosanaksamāhatajāthāna "the place of impaling upon iron spikes". For the use of the past participle -samāhata- in pāda a as an action noun equivalent in meaning to samāhanana "the act of striking upon, i.e. impaling", see the note on 331.

Pj II 480.1: patirūpaṃ ti katakammānurūpaṃ.
For aya- or ayā- and -[t]hānanāti m.c. in pāda a see Pj II p. 661. In pāda c we should read -su[n]ubham m.c. and assume that there is the resolution of a long syllable into two short syllables in the cadence. Cf. 670c.

<299> 668. Pj II 480.3-6 explains that vadanti and nābhijavanti refer to the narakapālā. It continues: nā-tāmam upenti ti, tāmam leṣaṃ patisaraṇaṃ hutvā na upagacchanti, ganhantā hanantā eva upenti ti vutam hoti, which makes it clear that the narakapālā are also being taken as the subject of upenti: they do not approach as a refuge. The phrase saraṇam upeti, however, is so common that it would be more natural to take tāmam here as the goal of motion, and understand the hell-dwellers as the subject of upenti. Pj II 480.10-11: aggiṇi samaṇḍ jālitam ti samantaḥ jālitam sabbadisāsā vā sannōṇ jālitam aggiṇi.

In pāda c we should read samahatē m.c. The copy of Sn in the CPD office in Copenhagen has a note suggesting the reading -nisama[m]-jālitam in pāda d, but aggiṇi- m.c. is better (we can explain aggiṇi as a conflation of aggi × aggiṇi). Cf. 670.

669. The form onahiyānā can only be the nominative plural of the passive present participle (see Geiger [1994, §192]) of onah- "they, being bound", which does not fit the syntax of the sentence. Since the final syllable of the pāda is ancesp, -a is not m.c. here. Pj II 480.14 glosses the word as palivethetvā, so it would seem that the writer of the cty read onahiyāna, and this is probably the correct reading. The reading -iyānā perhaps entered the text from the cty, where it occurs as onahiyānā ti. See also the note on paripucchiyāna 696.

Pj II 480.20-22: tam viśutam hi yathā mahikāyo ti, taṁ ca anudhatimisaṁ mahikāyo viya vīthutaṁ hotī ti atho, vikatam ti pi pātho. For the klī alternation see the note on 22-23. PED suggests mahikā = "fog", and is followed by Hare.

It is probable that timisa is a conflation of tamas × timissā, although we should note that both tam- and tim- exist in Skt, and are probably forms of the same root. Pali has timissā (Ja III 433.10) < tamisrā, and we can also
deduce the existence of *timisa (showing the VCV>VCC alternation [see the note on 4]), since timisikā exists (Ja IV.98.15*).

In pāda b we should read -kūte[hi] m.c., and take -e as an instrumental plural form < -ais (see the note on 5.47). In pāda c we should read either timisam or timissam m.c. We should read ayanti m.c.

670. Pj II 480.23-25: atha lohamayan ti uyaṃ pana Lohakumbhi pathava-pariyantikā catunahutādhikāni dve vojanasatasahassāni gambhirā samaittikā tattalohapūrā hoti. The singular kumbhim in pāda a refers therefore to the name of the hell, while the word tāsu in pāda c refers to the pots in that hell. For pana in the sense of pana as a connecting particle see PED (s.v. pana), Brough (1962, pp. 109-10), and the note on 23.

Pj II 481.1-3: samuppilavāso ti, samuppilavantā, sakim pi iddhām sakim pi adho gacchamānā pheṇuddehakaṃ pacconī ti vuttaṃ hoti. There is no v.l. in the cty, but F reads samuppilavāsā, Ms B° samuppilavāte, and Ms B° samuppilavāse. The last seems to be an attempt to change the reading into the more common nominative plural ending -āse (see the note on 7), and there seems to be no reason to doubt that we have here the non-Eastern form of this, viz. -āso. This is recognised by Pj II p. 779 and PED (s.v.). See Geiger, §79.4.

For ag[ligini- m.c. in pādas bd see the note on 668. Pāda c is unmetrical. We could either read cira-ra[ntam m.c. and then assume the resolution of the penultimate long syllable into two shorts (cf. 567c), or read cīrāya for cira-ratam.

671-72. In both verses kim paccati causes difficulty, since it is not clear what kim is. Pj II 481.4-5 states: tattha kin it, tattha, as though kim is some sort of particle to be taken with tattha, perhaps meaning nothing more than "well?"

We should read ki[mi] m.c.

671. Pj II 481.5-7: adhisetī ti, gacchati, abhiseti ti pi pātho, tattha yam yaṃ disam aliyati apassayati ti autho. For the confusion of adhi and abhi (and ati) see adhamasālabhimanasa 692: ajañhabhatilabhahavati 968; adhidevalandive 1148; and see EV I, p. 196 (ad Th 447). Cf. atiyakha Ja VI 502.26* (= Skt adhyakṣa). See von Hinüber (1974, p. 72 note 23).

Pj II 481.7-8: kilissati ti, bādhīyatī, kilijjatī ti pi pātho, pūti-hotī ti autho. E° has kilissati as a v.l. Pj II 481.8-9: samphussamāno ti, tena pubbalohitena phuytho samāno. This interpretation shows that we should take the participle as passive, and read samphussamāno with -ss-, as the metre requires.
In pāda a we should read pubbā- or pubbāṃ-. m.c.

<130> 672. Pj II 481.13: gantum na hi tīram ap' athī ti, apa-gantum na hi tīram athī; tīravam anhit ti pi pātho, so yev' atho. tīram eva etīha tīravam ti vutam. This v.l. must presumably be taken as tīra(ṇ) va-m-athī.

For -m- see the note on 132. It would seem possible that we have tmesis of gantum and apa. Tmesis does occur in MIA: see CPD (s.vv. apa, ajjha, antara-dhāyatī, anto and apa gantum) and Sadd 527.12-17. Cf. By (Introd. p. xvi): yuddhiyo par; ajjha so vasi; ajjha 'ham vasi; cf. anv-aham pījhayanto, Samantak 64. In AMG (see Upadhye [1933, pp. 987-88]): ai bhumim na gacchejā, Dasav 5.24; taya sam ti jahā ti sāya. Śūya 1.2.2.1: abhi nāmakođihi mućc. te, 1.2.1.7; asantim karissūmi pāmu, 1.13.1.

Cf. BHSG §23.16: na tāvad ut te lekhā lañghayitā for uññaigh-, Av I 223.11; anu hy enam jarā hanti. Udāna-v 1.30. Despite these examples, I think that it is more likely that we have here an abbreviated form of api. For tmesis in the sense of split compound, see the note on 151.

I assume samanta is m.c. for samantam, i.e. an adverbial accusative. Pj II 481.15-18: sabbasamā hi samantakapallā ti, yasmā tassā kumbhiyā upari-bhāge pi nikkujjitatā sabbattha samā samantat-tāṭhā, taśmā apagantum ērān n’ anhit ti vutam hōtī.

673. The Asippatavana hell is also described in Jain texts, e.g. Utt 19.60. The punishments described are also very similar. With balisena in Pāli, cf. galehin in Utt 19.64. Pj II 481.22-25: tān pavissanti samacchedagattā ti, tān pavissanti, tato sutha chinnagattā honti. I assume that samacchedagatta is the same type of compound as Skt. chidra-karma, with -cchīda m.c. for -cchīda. The v.l. samacchinnā-, however, gives the possibility that -cchīda has replaced -cchīna, which was m.c. for -cchīna. Presumably the word is from the verb samaccchīd-.

Pj II 481.23-482.3: ārajaivārajaivā vihananti ti, yathā manussā allacanmanā bhūmiyo pathariyā khilehi ākoṇenti, evam ākoṇetvā pharasūhi phāleiva ekam ekam koṭim chinditvā vihananti, chinna-chinnakoṭi punappuna samuṭṭhati; āraçaevāraçaayā ti pi pātho, āvinjīva āvinjīva ti attho; etam pi Devadāte avuttakamkāraṇām. For the clj alternation see the note on p. 13.17. E² (p. 130 note 13) points out that the first explanation seems to agree with the second reading, and refers to Wackernagel H.t. §124b, where compounds made up from two imperatives are listed. The origin of such compounds is perhaps to be seen in such forms as asṇāha-pivātha-
khādatā ti dasamena saddena (D II 147.11). If we accept the reading āraja-, then the idea is presumably “arranging and re-arranging”, i.e. pulling this
way and that. If we read āraja, then we have the idea of “scoring, slashing” (cf. ārajita, M I 178.28). Wackernagel states that such compounds are feminine, and this seems to be true of the examples given in illustration of Pāṇini 2.1.72, e.g. uddharotsrā, uddhamavidhamā, utpacavipacā, utpaanipatā, although the Kāśikā explains them as adjectives in agreement with kriyā. If they are feminine, then -ā here is presumably a truncated instrumental. See CPD (s.v.), which takes it as a re-iterated absolutive, with -ā m.c. Such absolutes in -aya are rare, e.g. āmantaya at Ja VI 271.9* (glossed -aya ti -etvā, 271.17), although Alsdorf (1971, p. 35) suggests reading -yā.

For pana see 670 and the note on 23.

674. The Jains also refer to the River Vetaraṇī as having khura-dhārā. See Utt 19.59. For pana = puna see the note on 23.

In pāda c we should read latthā m.c.

<131> 675. Pj II 482.13-15: sāmā sabalā ti etam parato sonā ti iminā yojetabbam, sāmavanāṁ kammāsavānāṁ ca sonā khadantī ti vuttaṁ hoti. The words sāma and sabalā are also found in the Jān descriptions of hell, e.g. Utt 19.54. Charpentier (1922, p. 350) points out that these words are reminiscents of RV X.14.10.

Pj II 482.15-16: kākolaganā ti kanhakakaganā. paṭigiddhā ti suṭṭha sañjātagedhā huvvā, mahāgiijhā ti eke. The cty seems not to know of the reading paṭigijhā in Ep.

Pāda b is unmetrical. We could correct the metre by reading kāk[of]agana, which would give the meaning “groups of crows”. Utt 19.54, however, includes the compound kola-sunāeheṁ, which suggests that we should rather read [kā]kolaganā. In Vv 52:16, however, the metre guarantees the correctness of kākolaganā.

For -n- in sonā see the note on 100. For -l- in place of -r- in kulala (= Skt kurara) see Lüders (Beob., § 52) and the note on 29.

In pāda c we can either read sigalā m.c. or adopt the v.l. sonā-sigalā, which is also metrical. In pāda d vayasa is m.c. We should read cā m.c.

676. The cty glosses idha in pāda a as narake, and idha in pāda c as loke.

In pāda a we should read kiccha m.c., and in pāda b janā m.c. Pāda d is unmetrical but the metre could be corrected by reading ‘ssa (= assa) for siyā.

677-78. Pj II 477.13-14: avasāne guñhādvayām eva pana Mahā-ayha- kathāyaṃ vinicchitapāṣhe n’ athi. Adikaram (1946, p. 11) interprets this to
mean that these two verses were not in the original form of this sutta. Although this may have been so, it is more likely that it means nothing more than the fact that the verses were not in the Mahāvihāra recension. Even this is not necessarily the case, since their absence from the attākālāha may simply mean that no cty on the verses was brought from India by the early missionaries. It seems unlikely that the two verses were added in Ceylon, for their metre seems to be unique and old. Since the verses give the answer to the question asked in the prose introduction, it is likely that they were composed at the same time as the introduction. It is interesting that the author of the cty did not compose his own cty upon the verses. The Gaṇacchandas metre is an extended form of Vegavati = Dodhaka [according to CPD I 23*]. Pāda a is in the form of a posterior, no' a prior. pāda. Pāda c is a posterior pāda, but extended with - or - at the beginning.

677. PED does not give the meaning “compared (in number)” for upanita, but it is found in this sense in Thī 498–99. This verse gives the answer to the question asked on p. 126.1–2: kivadigham ... Padūme niraye ayyappamānam? If nahuta is to be derived from Skt nayuta, then we have an example of glide -h- replacing -y-. For -h- as a glide consonant see the note on 143, and see WD, p. 112 (ad Dhp 201).
In pāda a we should read viduhī and in pāda c kotiyo m.c.

678. I do not see how we can take yāva-dukkha and āva-cīram as being in parallel, and I accordingly separate yāva from dukkhā (with E and C), and translate accordingly. It is possible to take sucipesalasādūgunesu as a descriptive compound and to take pādas cd to mean “one should keep one’s voice and mind safe amidst the virtues”, or as a possessive compound: “one should restrain one’s voice and mind in the midst of those who have virtues”. I prefer the second interpretation, since this seems to refer to Kokālika’s original offence of speaking abusively to Sāriputta and Moggallāna.
In pāda a we should read du[k]khā m.c. In pāda d we should read vāca[m] m.c.

679–723. Nālaka-sutta. See Jayāwickrama (UCR VI, 4, pp. 230 foll.; VIII, 3, pp. 190–97). The parallel version at Mvu III 386–89 is called Nālakapraṣna. It is also called Moneyya-sutta by Chalmers (1932, p. xi), which suggests that it may be the Moneyasūte mentioned in Aśoka’s Calcutta-Bairāṭ Edict. I do not know his authority for using this name, although 701 contains the words moneyyan te upaṇiṣassam. Jayāwickrama (UCR VIII, 3, p. 197) calls the Mvu version Mauneya, but I do not know his reason for doing so. See the Introduction (§ 15).
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679–98. These twenty verses are called vatthu-gāthā at Pj II 483,18. See Jayawickrama (UCR VI, 2, p. 81). They are ascribed to Ānanda at the time of the saṅgīti, as are the vatthugāthā at the beginning of the Pārāyanavagga (see Pj II 580,29). See the note on 18–29.

Warder (1967, p. 213, note 2) suggests the name Ānandajāta for the metre of this section because that is the first word of the first verse. It is mainly an extended form of Triṣṭubh (occasionally mixed with extended Jagati), which is the equivalent of having a redundant fifth syllable, with the second fifth syllable resolved, giving an actual break of - , - - - .

Otherwise the Jagati verses are normal: 681–82 684 689–90; 688 is a normal mixed Triṣṭubh/ Jagati. When the caesura comes after the fourth syllable, there is no redundant fifth, and we have a normal Triṣṭubh (or Jagati), with resolution of the fifth: 691a (Triṣṭubh); 697bc (Jagati); 698d (Jagati). In 679d there seems to be a redundant seventh syllable. In 680b 685c 691c 692c we have avoc- where we require - - . We should perhaps read avoc- or avac-. In 691d 692c 693ad 694b we have -issati where we require - - - . We should perhaps read -isṣati. Two pādas (693c and 696c) have another redundant syllable. By reading āya[ṃ] in 693c we would have a resolved fifth syllable in both, as well as a resolved redundant fifth.

679. Pj II 483,20–22: ānandajāte ti; samidhipatte, patīte ti, tuthe; athava ānandajāte ti, paṁudite, patīte ti, somanassajātāte. For the use of -jāta after nouns at the end of compounds in the sense of “become characterised by, full of” see BHSD (s.v. -jāta) and the notes on 995 and 1123. For -jāta after adjectives at the end of compounds with the meaning “become, being”, and often almost untranslatable, see PED (s.v. jāta). For -jāta in the sense of “class” (= jāti) see the note on 863.

Pj II 483,22: sucivasane ti akilīyhavasane, devānaṃ hi kapparukkha-nibbattāni vasanāni rajaṃ vā malaṃ vā na gānhati.

There is a v.l. sakkañ ca for sakkacca. For the alternation of nasal + consonant versus double consonant (NC/CC) see the note on 168. For the sandhi -r- in ati-r-iva see the note on 29. It is of interest that the two components of Skt ativa were still pronounced separately, and could have a sandhi consonant between them. For iva in the sense of an emphatic particle (= eva) see MW (s.v.).

The metre is extended Triṣṭubh.

In pāda d there is resolution of the first syllable, and we should read isi m.c. The metre of the pāda is defective, since a short syllable is missing before divā-. As it stands it is a normal Triṣṭubh with a redundant seventh syllable. If we read addassa with the v.l., then we should have a redundant
fifth syllable, but it would not be resolved. If we read a[d]dasa we have a normal Triṣṭubh with a resolved fifth syllable.

<132> 680. Pj II 484.18–19: u dagge ti, abhunnatakāye; cittiṅkarivā ti, ādaram katvā; kallarāpo ti, tuṣṭharūpo. The v.l. vittiṃ arises from the cl/v alternation (see the note on 38). See MW (s.v. citti), and BHSD (s.v. citti). For the VNC/Vc alternation in -imk/-ik- see the note on 315.

For the sandhi -r- in ati-r-iva cf. 679 and see the note on 29.

The metre is extended Triṣṭubh.

In pāda b we should read avocāsi (or avacāsi) m.c.


Pj II 485.23: kim abhhuṭam. daṭṭhu maru pamoḍita ti ajja kim pana abhhuṭam disvā evam devā pamoḍita ti, i.e. maru (< Skt maru) is used of the devas as a whole.

For daṭṭhu see the note on 424.

The metre is Jamatī.

In pāda a -d- in saṅgāmo is m.c. The metre would be improved by reading āst m.c. In pāda d the loss of -m in daṭṭhu is m.c.

682. Pj II 485.25–26: selaniṭ ti, mukherṇa usṣelenasaddān muṇicanti. Pj II 485.27: poṭhenti appoṭhenti. PED does not list appoṭhenti, but only appoṭeti. The forms poṭh- and poṭh- are much confused, and although it would be possible to derive both from Skt sphu-, and assume metathesis of the aspirate in poṭh-, Kuiper suggests a Proto-Munda etymology (1948, p. 146 note 35).

Pj II p. 750 comments on the metre of Merumuddhavāsine but the break -- is not so unusual. The Jagatī metre can in any case be normalised by reading Mēru-. For -vāsine as the masculine accusative plural of an -in stem, see the note on 220.

In pāda d the metre is improved if we read saṁsaya[ṇ], and khippa is m.c.

683. Pj II 486.6–7: bodhisatto ti, bujjhanakasatto saṃmāsambodhiṃ gantum araho satto. For the etymology of bodhisatta see Bollée (1974, p. 36 note 27). For Lumbineyya see Charpentier (1914, p. 18). Ms B² reads Lumpuneyye and Ms B¹ Lámputuneyye. For the -mp/-mb- alternation, showing voicing after a nasal, see the note on 153. For the sandhi -r- in ati-r-iva cf. 679 and see the note on 29.

The metre is extended Triṣṭubh.

In pāda c we should read Sakyāna[ṇ] m.c.
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684. Pji II 486.25: naresu usabhasadisattā narāśabho. The cty is therefore taking the compound as a tatpurusa, not a karmadhāraya compound. For the etymology of Isi-patana see Caillat (1968, p. 181).

There is a v.l. migāvihā for migādhibhā. For the dh/v. alternation see the note on 44.

The metre is Jagati.

In pāda c we should read vattessati m.c.

<133> 685. Pji II 486.28: avamsarī ti otari. The cty explains that Asita had the power of going up to heaven, which is where he had this conversation with the devas. When he had finished he descended from heaven. The idea of heaven doubtless accounts for the v.vl. tustam and upitam which lead F to adopt the reading Tustā “from the Tustā heaven”.

For the insertion of a nasal in avamsarī m.c. see the note on 181–82. Cf. samavassari in Thī 210. We could, however, divide avam sarī, and assume avam < avāklavān, as PED does (s.v. avam), but this is the only example of avam used absolutely. For aham api see Lüders (Beob., §221 [p. 154] note 2).

The metre of pādas acd is extended Triśūbha; pāda b is extended Jagati.

In pāda a -m- in avamsarī and in b tāda are m.c. In pāda a we should read sadda[m] m.c., in pāda b Saddhodanassā, and in pāda c ratiḥ and avacāsi (or avacāsi).

686. Pji II 486.30: ukkāmukhe vā ti, mūsāmukhe: PED does not list mūsā. Cf. Skt mūsā, mūsī “crucible”, and see CDIAL 10262. Pji II 486.31–487.2: sukusalasampahāritan i, kusāla svādākārenasamghaṭītan, samghaṭentena rāpitam ti adhipāyo. Pji II 487.2: daddallāmanam ti, vijjotamānām. This verb is normally taken as being the equivalent of Skt jājvalyati. See Geiger (1994, §41.2). Lüders (Beob., §100 note 4) and Brough (1962, p. 186). There are examples of -j- being depalatalised to -d-, as in the later Sinhalese Prakrit, or -dy- becoming assimilated rather than palatalised, e.g. Pāli dāta and jūta < dyūta; Pāli dosinā and junāhā < *dyotsnāljyotsnā, although von Hinüber rejects these examples (Überblick, §248), but the existence of the v.l. daddalha- suggests that we are dealing with a root containing -j-l-ḥ-, -d-l-ḥ-, not jval-. For the dlj alternation see the note on 968.

The metre is extended Triśūbha.

In pāda d the loss of -m in dassesa is m.c. In pāda b we should read vā and in pāda c siriya m.c. For -vh- not making position in Asitāvahayassa see Pj
II p. 664, see and contrast 689, and see the notes on 686 710. Cf. vihval- > Prakrit vihal- (Pischel, 1900, §332).

687. Pj II 487.4-5: tārāsabham vā ti, tārānam usabhasadisaṃ, candan ti adhippāyo. PED, however, (s.v. tārā) states that it is the sun. Pj II 487.6: sarada-r-ivā ti, sarade iva. For the sandhi -r- see the note on 29. If this explanation is correct, then sarad has been transferred to the short -a declension in Pāli. For other examples of -a replacing -e m.c. see the notes on 458 688 911. For the shortening of -o > -a m.c. see the note on 458.

The metre is extended Triṣṭubh.

In pāda c we should ignore the svarabhakti vowel in suriya-. In pāda b we should read vā m.c.

688. Pj II 487.9-11: anekasākhan ti, anekasalākām, sahassamanḍalan ti, rattasuvannamayasahasamanḍalayuttaṃ. Vin IV 338.11 speaks of two sub-divisions of umbrellas: maṇḍalabaddha and salākabaddha. Sp 894.27-29 explains: idam pana tiṇṇam pi chattānam pañjaraśaśanaṇtham vuttaṃ, tāni hi maṇḍalabaddhāni c' eva honi salākabaddhāni ca. From this it would appear that some umbrellas had their handle attached to the ribs, in the middle, i.e. as in a modern umbrella, while others had their handle attached to the rim or circumference (see Vinaya Texts III, p. 133 note 1). The use of the words maṇḍala and sākhā here possibly suggests that we are dealing with an umbrella which had thousands of ribs or circumferences, one above the other, like a pagoda. It would, however, perhaps seem more likely that the circles were painted, or sewn, or attached all the way around the rim, as a decoration. See the illustration of an umbrella with a similar type of decoration in a Jain Ms reproduced by W. Norman Brown (1941, Plate 22 Fig. 67). Pj II does not comment on na dissare. It presumably means that those doing the fanning were not seen, were invisible, i.e. could not be seen.

For the rīl alternation in antalikkhe see the note on 29. For the palatalisation of -a- > -i- in vīti- (< vīyitī- < viyati-) see the note on 3.

Pādas acd are Jagati; pāda b is Triṣṭubh. There is a redundant fifth syllable in pāda c.

In pāda d -ch- in -chatta- is m.c.

III. Mahāvagga

Pj II 487.15–16: *pandukambale ti, rattakambale*. Pj II 488.1: *patiggahe iti ubhohi hatthehi patiggahehi*. For an apparent optative being used as an aorist see the note on 448.

For the -l/-l- alternation in *nikkha/nekkha*, cf. *upanissam 701* and *visalam vesman* Dhp 266, EV I, p. 274 (ad Th 1104), and cf. *-u-/ő- in sussam/sossam 694; *kussubhalkussobbha 720; uassesu* (Nidd I 250,12 reads *assesu*) 860. Cf. WD, p. 157 (ad Dhp 392).

The metre is Jagañī. In pada a -vh- makes position in *siri-vhayo*. Contrast the note on 686.

In pada c the loss of -m in *dharivanta* is māc.

690. Pj II 488.6–7: *jigimsako ti, jigimsanto magganto, ariyesanto upaparikkhanto*. It also includes *sesalakhanāni jigimsanto* in the exegesis. This makes it seem that the word means “examining, searching, investigating”, but I do not understand how the desiderative of *ji-* could have this meaning. The present participle *jigimsanto* occurs in 700, where the cty glosses *pariyesamāna*. I think “desiring, longing for” makes good sense in both contexts. There is a v.l. *jigisanto*. For the VNC/VC alternation in *-im/-i*- see the note on 315.

Pj II 488.8–9: *anuttarāyan ti anuttaro ayam*. For the sandhi of -o + a- > -ā- see the note on 378.

For *pana* in the sense of *puna “then”* see the note on 22–23. Pj II 488.7–8: *lakkanamantapāragā ti, lakkanānaḥ ca vedānaḥ ca pāragato*.

The metre is Jagañī.

691. Pj II 488.29–489.1 states: *no ce kumāro bhavissati antarāyo ti bhavissati nu kho inasmiṃ kumāre antarāyo*, i.e. it is taking *no* as the equivalent of *nu*, the interrogative particle, although its position as first word would be unusual. Smith (Pj II p. 718) takes it as the negative. This would make better sense if we read *ve* for *ce*. I translate *no ve*. For the v/c alternation see the note on 38. Referring to the same incident Bv-a 2773 states: *kun nu kho amhākam ayyaputtassa koci antarāyo bhavissati*, which gives the possibility of taking *no* as the plural of the first person pronoun. Since, however, this is the enclitic form, it would not normally come at the beginning of a sentence. Pj II 488.12–13: *athī attano gamanani ti, patisandhivasena āruppagamanam*. Pj II 488.17: *assūni pāteti galayati, garayañī ti pi pāho*. For the -r/-l/- alternation in this v.l. cf. *paretilpaleti 1144* and the note on 29.
The metre is extended Triṣṭubh, except in pāda c, where we have a normal Triṣṭubh with a resolved fifth syllable.

We should read avācum (or avacum) in pāda c m.c. In pāda d we should read bhavis[s]ati m.c. Cf. bhavisṣati 692 693 694, phusissati 693, sikkhiṣāmase 814.

692. PED does not give the meaning "unconcerned" for adhimanas, but states (s.v. adhimana) that the word is a neuter noun here, presumably taking -manasā as the instrumental singular of -manas, but it is difficult to see how this can be so. Smith (Pj II p. 652) takes it as an adjective, and this must be correct. Sanskrit has only abhimanas. For the adhi-labhi-lati-alternation see the note on 671.

For the sandhi -o + a- > -ā- in orākāyam see the note on 378.

For the ending -āha in bhavātha see the note on 281.

For the sandhi -m- in isi-m-avoca and na cāpi-m-assa see the note on 132. In pāda a it seems to result from the occurrence of isim avocum in 691, as Smith points out (Pj II p. 743). He also refers to 955 957, Ja V 375.14* and VI 206.5*.6* (presumably a mistake for 206.15*.17*) for comparable instances.

The metre is extended Triṣṭubh.

For the scansion of bhavis[s]ati in pāda c see the note on 691. In pāda a we should read avācā and in pāda c assa m.c.

693. Pj II 489.6-7: paramavisuddhadassī ti, nibbānadassā, tām hi ekanta-visuddhanā paramavisuddham. Pj II 489.8: brahmacariyan ti sāsanām.

In pādas a and c note the sandhi of -i + a- > -ā-. For the sandhi of -ān + aCC- > -aCC- in pāda d see the note on 225.

For the sandhi -y- in sambodhi-y-aggam, see the note on 352.

The metre is extended Triṣṭubh.

In pāda c there is a redundant syllable in the break. See also 696. For the scansion of phusis[s]ati in pāda a and bhavis[s]ati in pāda d see the note on 691. In pāda a we should read ayam and in pāda d assa m.c. and we should ignore the svarabhakti vowel in -caɾiyan.

694. It would appear that na ciram idhāvaseso is a split compound for na idha’cira-m-avaseso “not having-a-long-remainder here”. CPD (s.v. lavasesa) lists the whole phrase as a compound. For split compounds see the note on 151.

Pj II 489.9-13: ath’ antarā ti, antarā yeva, assa sambodhipattitto orajo eva tva vuttam hoī ... aghāvī ti, dukkhītto, sabbam domanassa-uppādam eva sandhāya āha. PED lists aghāvin under the form aghavin, but it is an
example of the suffix -āvin, cf. dassāvin, medhāvin. For its use with past participles see Geiger (1994, §198). See also Whitney (Gram., §1232b), BHSG (§22.51) and BHSD (s.v. aghāvin). For so 'haṃ see the note on p. 15.23.

For the -u/-ā- alternation in sussaṃ/sossaṃ see the note on 689.

The metre is extended Tristubh.

For the scansion of bhaviṣṭāti in pāda b see the note on 691. In pāda a we should read dyā m.c. and we should ignore the svarabhakti vowel in -kiriya in pāda b.


The metre is extended Tristubh.

In pāda a janetvā is m.c. and in pāda b niragama is m.c. In pāda b br- does not make position in brahma-. In pāda a we should read vipula[m] m.c. (with Pj II 489.16 lemma). In pāda d we should read samādūpesī m.c.

696. It is possible that paripucchīyāno is (1) a middle present participle in -āna from a verb *pari-pucchayati (see Geiger, 1994, §192), with palatalisation > -iyāti, although a present participle cannot be fitted into the syntax; or (2) an absolute in -iyānā, as Smith (Pj II p. 727) suggests, with -āṁ > -o, as a scribal “correction” of a “mistake” in gender (see the note on anahīyāna in 669). Bc reads a middle present participle paripucchhamāno (cf. 380). PED (s.v. paripucchati) seems to read -iyāna.

Pj II 489.27–29: dhammamaggaṁ ti, paramadhammassa nibbānassa maggaṁ, dhammaṁ vā aggaṁ saka paṭisambhidāya nibbānam. We may divide dhamma-maggaṁ or dhamma aggaṁ. For the comparable ambiguity at Mil 21.29, see Horner (1963, p. 29 note 5).

Pj II 489.29: tasmin ti, tassa satike.

The metre is extended Tristubh.

As pāda c stands we seem to have a resolved fifth syllable as well as a redundant resolved fifth syllable. Since the other pādas, however, have a single long fifth syllable, we should perhaps read tatthā m.c. and recognise that there is a redundant syllable in the break.

In pāda a final -a in yada is m.c. Besides tatthā we should read samaya[m] m.c. In pāda d br- does not make position in brahma-, and we should ignore the svarabhakti vowel in -cariyaṁ.
697. Pj II 490.7: patikkhaṃ ti āgamayamāno.
For rādīn see the note on 86.
Pādas ac are extended Jagatī, exactly parallel to the extended Triṣṭubh pādas earlier in this sutta. Pādas bc are Jagatī, with resolved fifth syllables.

Pāda a is extended Jagatī; pādas bc are extended Triṣṭubh; pāda d is Jagatī with resolution of the fifth syllable. In pāda d -wh- probably does not make position in -vhayassa. See the note on 686.

<136> 699–723. The metre of these verses is Ślokā.

In pāda d the loss of -ḥ in -dhammāna is m.c. In pāda c there is a v.l. puṭṭhāmi. Cf. Mvu III 386.19: puṭṭhāmi.

700. Pj II 491.9: moneyyam ti, mumānaṃ santakaṃ. I assume that moneyya has the same meaning here as in 696. For jigimsato see the note on 690.
Mvu III 387.1 reads: cikṛṣaṭa.
We should ignore the swarabhakta vowel in -cariyāṃ. I assume that -br- makes position in pabrūhi, to avoid the opening *--*

701. For the reciter's remarks see the note on 18–29.

Pj II 491.12–14: upaṇiṣissan ti, upaṇiṣeyyam vivareyyam, paṇiṣeyyam ti attho. The city therefore seems to be taking the form as the optative of the causative, i.e. upaṇiṣeyyam, although upaṇiṣeyya could be a future passive participle "it is to be known as ...". Where the word recurs in 716, Pj II 498.17–18 explains: upaṇiṣassan (sic) ti, upaṇiṣeyissan, kathayissan ti vuttam hoti, i.e. as the future of the causative, and it is possible that Eo (p. 138 note 7.2) is referring to this when it states: upaṇiṣassan (= upaṇiṣissan), i.e. -s- written in error for -y-. It is possible that F and Pj II 498.17 read upaṇiṣassam as a future because of āssati which occurs as the future at D I 165.19. It would be possible to take upaṇiṣassan as = upaṇiyasyāmi with the secondary ending -āmi in the present tense (see Alsdorf [1936, pp. 321–22]). It seems likely that upaṇiṣissam is merely an
orthographical variant of upaṇiṇiṣṣati, with -i- for -ē- (<-āya-) before the doubled consonant. For the -i/-ē- alternation see the note on 689.
Pj II 491.24-25: handa ti, vyavasthāthe nipāto. For handa < hanta, showing the voicing of a consonant after a nasal, see the note on 153.
There is resolution of the fourth syllable in pāda b.

702. Pj II 492.8-9: samānabhāgān (sic) ti, samabhāgam ekasadisam ninnānākarani. The same replacement of -v- by -g- is found at Mvu III 387.6* (bhāga). It is also common in Prakrit (see Pischel [1900, § 231]).
Pj II 492.9: akkuṭhya-vanditan ti, akkosai ca vandanaï ca. For the past participles akkuṭha and vandita used as action nouns see the note on 331. Senart suggested changing vanditam > vanditah, and he is followed by Jones (Mvu-Trsl. III, p. 385 note 1), but this is unnecessary. Pj II 492.12 foll.: akkuṭhya manopadosam rakkheyya, vandita santo anumānato (Mvu reads anumato) care raññā pi vandito samāno “mām vandati” i uddhaccam nāpajjeyya. This makes it appear that the city is taking santo as the present participle of the verb “to be”, but I do not think that this can possibly be so. Smith (Pj II p. 775) takes it as being front Skt sānta (Mvu has ksānto; for the sikh alternation see the note on 330). Mvu III 387.7* reads rakṣesi for rakkheyya. For this type of optative see the note on 1064.
For -mū- in anumānato see the note on 206.
In pāda d Ms Ck adds va after santo. It is not required m.c. Mvu reads ca.

<137> 703. Pj II 492.17-21: uccāvacā nānappakārā ārammanā niccharanti cakkhdānaṃ apāthaṃ āgcchaṇi, te ca kho aggisikhāpana pariḥājanaṅkāthena yathā vā dhīyamāne vane aggisikhā nānappakāratāya uccāvacā niccharanti saddhāmā pi nilā pi pitā pi .... Pj II 492.30-31: tā su tam mā palobhayam tā nāriyo ram mā tu palobhayam. For su mā = mā su < Skt mā sma see EV I, p. 178 (ad Th 295). For palohayati in the sense of “attempt to seduce” see EV II, p. 142 (ad Th 387). For the -y-/-v- glide alternation in Pāli dhāya/Skt dāva see the note on 100.
There is resolution of the first syllable in pāda e.

704. Pj II 493.10-19: parapakkhiyasa pāñesu aviruddho, antapakkhiyesa asārato, sabbe pi sathāhassitaḥhatāyya tasathāvare pāne ... pānese ye keci tase vā thāvare vā pāne na haneyya sāhatthikādihi payogehi na ghātayeañattikādihi ti. Since tasathāvare seems always to be plural, the form in -e can only be accusative plural, which is difficult to fit into the syntax of 704. and should rather be taken with na haneyya na ghātaye in 705. Mvu III 387.11* has: ye satvā trasasthāvarāḥ, with which ṭesu should be understood. The original version of 704 probably had tasesu thāvaresu
ca (as in 639) which had to be changed when pānesu was introduced into the pāda, perhaps from a gloss.

705. Cf. na hanti na vi ghāyae, Āyār 1.5.5.4.

706. Pj II 493.28-30: yattha satto puthujjano yasmin āvāḍidippaccaye tehi icchāloabbhehi puthujjano satto laggo paṭibaddho tiṭṭhati. Pj II 494.3-5: tareyya nañcana imaṁ, duppuraṭṭhena nañcanaññitam micchājīvaheṇu-bhūtāmi imaṁ paccayataññam tareyya imāya vā paṭipadāya tareyya ti vutthān hoti. Mvu III 387.16* reads pratipajjeyya but the Mss have prativarj.-

707. Pj II 494.16 foll.: uñūdaro hontu pi ca mitāhāro assa bhojane nu. tānānā ... paccaya-dhutāṅga-pariyatti-adhhigamavasena catubbihāya appicchatāya appiccho assa. For the sandhi of -o + aCC- > -aCC- in appicchā′ assa see the note on 324. Pj II 495.2-6: sa ve icchāya nicchāto aniccho hoti nibbuto, yāya icchāya chātā hontu sattā khuppipāsāturā viya aśītā, tāya icchāya aniccho hoti anicchattā ca nicchāto hoti anāturo paramatittipatto, evam nicchātattā nibbuto hoti vīpasantikaḷes-parilāho. Cf. Pj II 506.6 (ad 735): nicchāto ti nittānho. With such a folk etymology for nicchāta cf. the note on 51.

Mvu III 387.14* reads hitā-m-īha alpicchām pi aniccho bhojhi nivṛttō. For the c/v alternation in the v.l. sace see the note on 38.

708. Pj II 495.13-14: vanantam abhīhāraye ti apapañcito gihipapañcena vanam eva gaccheyya. For the pleonastic -anta in vananta see the note on 127.

The metre of pāda c is defective, but can be normalised by reading upa[r]tithito and then assuming resolution of the first syllable.

709. Pj II 495.30: dhiro ti dhitisampanno. Mvu III 388.9* reads nātiṣṭaṣaye. For the attābhitadhi alternation see the note on 671.

710. Pj II 496.19: ratyā vivasane ti ratisamatikkame, dutiyadivase. It would appear likely that the original reading of the word ratyā was *rattā < rātrīyās. See von Hinüber (1982, p. 138). The conjunct with -y- is doubleless due to a medieval scribe with some knowledge of Skt grammar, who "restored" a quasi-historical spelling. Cf. 344.

For the pleonastic -anta in gāmanau see the note on 127.

Pj II 496.23-27: avhānāṁ nābhinnandeyyā ti "bhante ambhākam ghare bhujjiṭṭabban" ti nimantanaṁ, "deti nu kho, no deti, sundaran nu kho deti, asundaran nu kho deti" ti evarūpaṁ vitakkaṁ, bhojanaṁ ca paṭipādā-pūrako bhikkhu nābhinnandeyya — na paṭiggaheyya.
III. Mahāvagga

Pj II 496.30–497.3: abhihāraṁ ca gāmato ti, sace gāmāṁ paviṭṭhassa pātisatehi pi bhavaṁ abhiharaṇī, taṁ pi nābhindaṛeya tato ekasītham pi na patiggaṁheyya, aṁnatthu gharapaṭipāṭīyaṁ pinḍapātām eva careyya. Cf. avhānānabhinandananā at Vism 68.21.

The shortening of -ā > -a- in avhāna shows that -vh- makes position. See the note on 686.

711. Pj II 497.6–9: ghāsesanaṁ chinnakatho na vācaṁ payutam bhaṅge ti chinnakatho viya huvā obhiṣṇaparīkathānīmitthariṇīnattipayuttaṁ ghās’-esanavācaṁ na bhaṅge. The cty seems to be taking ghāsesanaṁ as an adjective agreeing with vācaṁ, whereas it might seem preferable to take it as a noun with care. Mvu III 388.1* reads ghāsesī na ... prepsutāṁ. In pāda a -i in munī is m.c.to avoid the opening

712. Pj II 497.16–17: ubhayen’ eva labhālabhēna so tādi nibbikāro huvā.

For the historical -d in yad idam see the note on p. 13.10.

For the change of -am > -ām m.c. in kusalaṁ īti, see EV II, p. 145 (ad Thī 392) and WD, p. 97 (ad Dhp 143 A). Cf. passaṁ iva 763; tārācitām iva 1b VI 529.34*; Sundarīkām api M I 39.13*. A comparable change is also found in Pkt. See Pischel (1900, §68).

In pāda d there is resolution of the fourth syllable.

<138> 713. For mūga-sammata cf. sukha-sammata 760.

Mvu III 388.3* reads nāvājaniyā, and an optative is certainly better stylistically. We should therefore adopt the v.l. and read nāvājaniyā.

In pāda a there is resolution of the sixth syllable.

714. Pj II 497.36–498.3: sa căyaṁ magga-paṭipadā uttamanihiṇaḥbhedaṁ uccaʿvacā buddhasaṁjñena pakāśita — sukaḥ paṭipadā hi khippaḥbhinnā ucca, dakkha paṭipadā dandhaḥbhinnā avacā, itarā dvē eken āigena ucca ekena avacā, paṭhamā eva vā ucca, itarā tiśso pi avacā — tāya c etāya uccāya avacāya vā paṭippadāya na pāraṁ digunam yanti ... ekamaggena dvikkhattum nibbanam na yanī ti astho, kasmā: yena maggena ye kilesā pahinā, tesam puna appahāṭabbato, etena parihiṇadhammaḥbhavam dipeti. This is a reference to the four modes of progress. See Dhs §§176–80 (pp. 56–37). In a private communication Miss Horner suggested that those who follow the high and low paths do not go to nibbāna twice, because the defilements have been destroyed by the path they have gone on, and cannot be annihilated again (quoting Ps I 230.11 foll. and Sv 744.7 foll.). As a kind of paradox, nibbāna is not experienced only once, but possible four times, by the practiser as sotāpanna sakidāgāmin anāgāmin and arahat.
the defilements cannot be annihilated again, he does not have to tread the same part of the path again, but treads it in stages, so that every time he gains nibbāna it gives him an experience not to be repeated, so he does not go to the far shore twice. In the language of tradition the movement of the spirit is non-repetitive. A slightly different earlier (and perhaps easier) explanation by Horner is quoted by Jones (Mvu-Trsl. III, p. 388 note 1). Mvu III 389.3 reads śrañanyena for samāñena.

An alternative way of explaining this difficult verse would be to say that if one takes samāña as "an ascetic" — any ascetic, not the Buddha — then it would be possible to understand this verse as meaning "there are two extreme paths [= the two antā rejected by the Buddha], but these (two paths) do not constitute two ways of getting to nibbāna — in fact neither works, so one cannot even get there once". Pj II 498.3 foll.: na-y-idam ekagaṇam mutan ti tañ ca idam pāram ekakkhattum yeva phusanārahām pi na hoti. For the sandhi -y- in the v.l. na-y-idam see the note on 352. For the labialisation of -a- in muta see the note on 61. For muta applied to all senses except seeing and hearing see PEd, and cf. muti 846. I prefer "experienced" or "felt", in the broad sense of the word, to "sensed" since the latter would include seeing and hearing.

The metre of pāda a is incorrect, but can be corrected by assuming resolution of the sixth or seventh syllables. Sadd 637.2, however, quotes this pāda in the form uccāvacā hi paṭipā, i.e. with an alternative development < Skt pratiṣṭā, with the loss of -d and the lengthening of the resultant -a to make a feminine noun; cf. upanīṣā and pariṣā < -sā. Cf. 921. Pāda d has nine syllables, but the metre can be corrected by reading n[a]'.

715. Pj II 498.9-10: aṭṭhasatatāṇaḥvasīcaritabhaṇava visatato visatā tanhā n' athi. The word occurs (with -t-) at Nidd I 8.17 in a list of synonyms of visattikā and at Dhs 1059 in a list of synonyms of lobha, and (with -t-) at Nidd II 152.24 in a list of synonyms of jappā. It is defined as visattikā at As 364.1 and explained: rāpādisu viharanāṇāhena visaṭā at As 364.10, which supports Smith's suggestion (Pj II p. 766) that we should see a connection between this word and visaṭa in 1. The -f- variation also supports a derivation < Skt visaṭa. We must therefore assume that it is a feminine adjective, comparable to jālinī, dutiya, etc., which also occur in the lists, in agreement with an unspecified noun, perhaps tanhā, "the diffused (thing)". I translated visatā as "clinging" in GD I, in the belief that it was m.c. for visattā and connected with the word visattikā (see the note on 333). The
variant spelling with unsupported by context. I now translate it “craving”.


716. For the reciter’s remarks see the note on 18–29.

For upaññissāni see the note on 701.

Pj II 498.26–29: jivhāya tūlum āhare udare sañjīvati siyā ti, jivhāya tūlum uppitevā pi rasataṇjanā vinodento kiliṭṭhena manena uppanne paccaye asevanare udare sañjīvati siyā.

717. Pj II 499.4: nirāmagandho ti nikkileso. See the note on 251.

In pada 4 we should either ignore the svarabhakti vowel in -cariya- or assume resolution of the third syllable.

718. Pj II 499.7–9–10: ekāsānassā ti vivittāsanassa ... ekāsānassā ti ca sampadānavacananā (i.e. genitive = dative). For the cases used with the verb sīkha- see the note on 916. Cf. Th 239 = Sī 146.13. The v.l. ekāyanassa shows the yl’s alternation. See the note on 369.

Pj II 499.10–17: samanāpāsanassa ca ti samanēhi upāsitabbassa athātāṁ sārammanābhisammatānayogassā samanānaṃ vā upāsanabhūtissā aṭṭhatāṁ sārammaṇabhēdass’ eva, idam pi sampadānavacanam eva, upāsan’āthin ti vuttām hoti; ettha ca ekāsanena kāyavīveko samanāpāsanena cittavīveko vutto hoti ti veditabbo. Ekattaṃ monan akkhātān ti, evam idam kāyacittavīvekavasena ekattaṃ monan ti akkhātān.

Pj II 499.17–19 reads: eko ce abhiramissasi ti idam pana uttaramgātha pekkhaṇḍam (see CPD [s.v. uttara-gāthā]). “atha bhāsihi dasa disa” ti iminā- asa sambandho. We need the second person verb to go with bhāsihi in 719a, and I therefore accept the v.l. abhiramissasi. This is supported by the BHS equivalent: eko va abhiramisyasi (Mv u III 388.19). The word va in the BHS version presumably stands for eva, and would support reading the v.l. ve instead of ce. I translate eko va abhiramissasi. For the yatca alternation see the note on 38.

For pada 7 see the note on 719. There is resolution of the fourth syllable in pada 4.

719. Pj II 499.19 explains: bhāsihi ti bhāsissasi pakāsissasi. It seems unlikely that the future ending issasi could have become -ihī at this early
stage of the development of MIA. It seems advisable to read bhūhisi, with the v.l., and to assume that we have here the future, not of the verb bhā-, but bhā-, with the change of -s- > -h-. For the metathesis of consonants see the note on 20–21. For futures in -h- see the note on 663. For the ending -isi see the note on 28. Mvy III 388.13 has evam gamisyati diśo dasa.

Pj II 499.37: māmaka ti, evam hi sante mamaś vako hoti ti.

The cty explains nigghosa as kītighosa. The word has a slightly different meaning at 818 and 1061. For the meaning “soundless” see 959.

This verse has five pādas. It seems essential to take pāda a with 718d, and the two equivalent pādas form a half verse together in Mvy III 388.13*. It would seem that 718c is an intruder.

There is resolution of the first syllable in pāda a.

<139> 720–21. For the alternation nā in saṇṭa and the v.l. saṇṭa see Geiger (1994, §42.5) and the note on 106.

720. Pj II 499.31–505.5: sobbhesā ti mātikāsu, padaresā ti, darīsu, kathā: saṇṭa yanti kussubbhā, tuṇhī yanti mahodadhī ti, kussubbhā hi sobbhapadarūdbhedā sabbā pi kunnadiyo saṇṭa sattaṃ karontā uddhataḥ hurvā yanti. Gaṅgādibhedā pana mahānadiyo tuṇhī yanti. It is clear that the cty is reading the v.l. yanti, and it seems likely that yāti is the “correction” of a scribe who thought that mahodadhī must be singular. See MW (s.v. mahodadhī) where they are said to be four in number. I read and translate yanti.

There is a v.l. kussubbhā. For the alternation udā see the note on 689.

721. Mvy III 389.7* has āna-kumbhopomo instead of utdha-.

In pāda d we should either ignore the svarabhakti vowel in rahado (metathesised from hrada) or assume resolution of the first syllable.

722. Pj II 500.12–14: yāni buddhasamāno bahum bhāsati upetaṁ athisa- samhiτaṁ athishepetam dharmāśhepetāḥ ca hitena ca saṃpiḥtaṁ, na uddhacce. This makes it clear that we are to understand athisa- with upeta, extracted from athisa-saṃpiḥta. For such abbreviated compounds see the note on 195.

There is resolution of the second syllable in pāda a.

723. Pāda a has only seven syllables. We could correct the metre by reading <tam>yatatto with F. In pāda c we should ignore the svarabhakti vowel in arahati. In pādas cd -t in munī is m.c. to avoid the opening * - - -.
III. Mahāvagga

pp. 139.16–140.19. The Dvayatānupassānāsutta. The prose is by the saṅgīti-kāras according to Pj II 504.8. See the note on 30. The verses are in Śloka metre, except for 728 which is in the Tristubh metre. The suttas deals with a series of pairs (dvayatā), of which dukkha is always the second, and explains how the pairs are causally linked, with the second element always arising from the first. La Vallée Poussin (1907, p. 453) suggested that the paticcasamuppāda system is only a recast of this “primitive fragment of Abhidhamma”.

<140> p. 140.5. For upanisā see the note on 322.

p. 140.6. For this use of pucchitāro cf. S III 6.16.

p. 140.16. Pj II 504.8: tathā idan āye te bhikkhave” ti ādi-vutta-nidassanaṃ, etan ti idāni “ye dukkhan” ti evamādi-vattabbagāthābandha-nidassanaṃ. For gāthābandha see the note on p. 78.17.

For the historical -d in etad avoca see the note on p. 13.10.

724–27. These verses recur at It 106.1–20 and S V 433.5–14*. For atho cf. 43.

724. Pj II 504.18–19: yathā cā ti. nibbānam dasseti.

There is no metrical reason for the initial pp- in ppejānanti in pāda a. It is possibly to be regarded as an example of the proclitic use of na. See the note on 563.

725. Pj II 504.22–25: cetovimuttihiṇā te atho paññāvimuttiyā ti, ettha arahattaphala-samādhi rāgavirāgā cetovimutti, arahattaphalapaniṇī avijjāvirāgā paññāvimutti ti veditabbā. The construction of pāda b is not clear, and we should probably assume that -vimuttiyā goes with an understood hiṇā extracted from the compound in pāda a. For such abbreviated compounds see the note on 195.

In pāda c we should either ignore the svarabhakti vowel in -kiriyāya, or assume resolution of the sixth syllable. Pāda c has nine syllables, probably because it is the opposite of 727c.

<141> 727. The construction of pāda b is not clear and we should probably assume that -vimuttiyā goes with -sampannā, which has been extracted from the compound in pāda a. For such abbreviated compounds see the note on 195.

In pāda c we should either ignore the svarabhakti vowel in -kiriyāya, or assume resolution of the sixth syllable.
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p. 141.9. For the sandhi of -u + e- > -ve- in świeva see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.

p. 141.11. For the historical -d in etad avoca see the note on p. 13.10.

728. There is the same pun upon the two meanings of upadhi as in 33-34. See the note on 33-34.

The metre is Triśūbh. There is resolution of the first syllable in pāda a.

In pāda a -r- in upadhi- is m.c. In pāda b we should read lokasmim in place of lokasmim m.c. In pāda c we should ignore the svarabhattki vowel in kāyira (ś *karyā, with metathesis of -r- and -y-).

p. 142.22. For the sandhi of -u + e- > -ve- in śveva see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.

p. 142.24. For the historical -d in etad avoca see the note on p. 13.10.


In pāda a we should read jātt- m.c., to avoid the opening *-

730. Pj II 505.23: avijja h' ayan ti avijja hi ayan.

For the y/e alternation shown in the v.l. ca for va in pāda c see the note on 38.

Pāda a has nine syllables. In pāda b sansita must be the past participle of sansaraić (ś Skt sansārać).

p. 142.9. For the sandhi of -u + e- > -ve- in śveva see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.

p. 142.11. For the historical -d in etad avoca see the note on p. 13.10.

732. Pj II 505.31: saññānan ti kāmasaññādināṁ maggen' eva uparodhanā. Mss C<sup>k</sup>b also read saññānaṁ for saññā. For saññā see EV II, p. 55 (ad Thi 6).

In pāda c the opening is *-

733. Pj II 506.2-3: summā-d-aññāya ti samkhataṁ unicedādaṅcita ṇaṅvā. I have translated aññāya as though it were the instrumental singular of the noun aññā. For sandhi -d- see the note on p. 16.7.

Pj II 506.3: Mārasamyogam ti tebhūnavayam.
III. Mahāvagga

For *vedagu* = *vedaka* see the note on 322.
There is resolution of the first syllable in pāda c.

\(<143>\) p. 143.2. viññānapaccaya ti kammahajātābhīsāmthāraviññānapaccaya. See Collins (1982, pp. 205 foll.).

p. 143.3. For the sandhi of \(-u + e > -ve\) in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of \(-u > -v\) see the note on 144.

p. 143.5. For the historical \(-d\) in *etad avoca* see the note on p. 13.10.

735. Pj II 506.6: *nicchato ti nittanha*. See the note on 707.
Pj II 506.6-7: *parinibbuto ti kilesaparinibbānena parinibbuto*. For the two forms of *parinibbāna* see EV I, p. 119 (ad Th 5).

p. 143.17. For the historical \(-d\) in *etad avoca* see the note on p. 13.10.

737. Pj II 506.15: *pariṇāyā ti tihi pariṇāhi pariṇānīvā*. The three *pariṇā* are *nāta-, tīraṇa-*, and *pahānā-pariṇā*. It is clear that the third type is very similar to the Jain use of *pariṇāya* in the sense of “knowing and renouncing”. See also 1082 where *pahāya* and *pariṇāyaya* are used in parallel constructions, and cf. *pariṇāneyam pariṇānīvā pahūtabbāṃ pahāya* at Dhp-a IV 233.17. See also EV II, p. 95 (ad Thī 168).
Pj II 506.16: *aṇṇāyā ti arahattamaggapāṇīyā nātā*. As in 733 I translate it as a noun. Pj II 506.17-18: *phassābhīsamayā ti phassanirodhā*.
There is resolution of the fourth syllable in pāda b.

p. 143.24. For the sandhi of \(-u + e > -ve\) in *tveva* see the note on p. 104.13. For other sandhi developments involving the change of \(-u > -v\) see the note on 144.

p. 143.26. For the historical \(-d\) in *etad avoca* see the note on p. 13.10.

\(<144>\) 738. Pj II 506.20-21: *adukkham asukham sahā ti adukkham asukhena sahā*. We should presumably punctuate pāda b as *adukkham asukham sahā*, and take *sahā* as an adverb “simultaneously”. For *sahā* see the note on 49, although \(-d\) is not m.c. here.

739. Pj II 506.24: *palokinon tijarāmaranehi palujjanadhammāmin. For the kīrg alternation see the note on 319, Lüders (Beob., §131) and EV II, p. 83 (ad Thī 101). Pj II 506.25-26: *phussa phussā ti udayavyaṇāṇena phusitvā phusitvā. vayaṃ passan ti, ante bhāṅgam eva passanto. For vaya see Lüders (Beob., §173).
For the sandhi of -u + e- > -ve- in tveva see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.

For the historical -d in etad avoca see the note on p. 13.10.

For -i- in -dusīyo m.c. in pāda a to give the opening - - - with the cadence - - - - , see Pj II p. 699. For the -iyal-īya alternation see the note on 49. In pāda b the loss of -m in addhāna is m.c. to give the cadence - - - - - - .

In pāda b the v.l. tanhām probably arose from the inability of the scribes to fit the seeming nominative tanhā into the structure of the sentence. This problem disappears when we realise that tanhā is a truncate instrumental = tanhāya (see the note on 110). Pj II 507.2-3: etam dukkhassa sambhavam tanhāya udānavam nātavā.

For the sandhi of -u + e- > -ve- in tveva see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.

For the historical -d in etad avoca see the note on p. 13.10.

Pj II 507.4-6: upādānapaccaya-ti kammasaṁbhārā-upādānapaccayā. bhavo ti vipakkabhavo khandhapāturūvido. bhūto dukkhan ti, bhūto sambhūto vappadhikkham nigacchatii. Since bhūta is the past participle of the root bhū- which underlies bhava, it means “someone who has come to bhava, existence”.

There are nine syllables in pāda a, because of the need to fit a long technical term into a pāda which is not really long enough to hold it.

For the sandhi -d- in samma-d-aññāya see the note on p. 16.3.

p. 145.3. For the sandhi of -u + e- > -ve- in tveva see the note on p. 104.13. For other sandhi developments involving the change of -u > -v see the note on 144.

For the historical -d in etad avoca see the note on p. 13.10.

Pj II 507.12-13: ārambhappaccaya-ti, kummasampayuttaviriyappaccayā. This verse is quoted at As 145.31+ foll.

745. Pj II 507.13-14: anārambe vimutthino ti, anārambe nībbāne vimuttassa. PED seems to be taking the wrong meaning of ārambhā in giving the meaning “unsupported, independent” for this passage.

There are nine syllables in pāda c, but the metre can be corrected by reading patinīsāsajja with the v.l., and then assuming resolution of the sixth syllable.
III. Mahāvagga

p. 145. For the sandhi of \(-u + e > -ve\) in iteva see the note on p. 104.13. For other sandhi developments involving the change of \(-u > -v\) see the note on 144.

p. 145.20. For the historical \(-d\) in etad avoca see the note on p. 13.10.

747. Pj II 507.15-16: āhārapaccayā ti, kammassampayuttāhārapaccayā. The cty then proceeds to give an alternative explanation based upon the four-fold nature of āhāra: kabalimkārāhāra, phassāhāra, saññābhiniibbatte-manosañcetanāhāra and saññhārābhiniibbattaviññānāhāra. See also MJ I 48.1 foll.; Ps I 209.16 foll.; Nett I 114.27 foll.; and PED (s.v. āhāra).

748. For pariññāya see the note on 737.


For vedagū = vedaka see the note on 322.

There are nine syllables in pāda d. We can normalise the metre by assuming resolution of the third syllable or by reading n[ā]’ upeti.

p. 146.6. For the sandhi of \(-u + e > -ve\) in iteva see the note on p. 104.13. For other sandhi developments involving the change of \(-u > -v\) see the note on 144.

p. 146.8. For the historical \(-d\) in etad avoca see the note on p. 13.10.

750-51. Pj II 508.1-3: iñjitapaccayā ti, tanhāmānadiyyhi kammakilesa-iñjitesu yato kutoci kammassambhāriñjitapaccayā. ejam ossajjā ti, tanhām cajivā. Vbh 390 lists nine iñjitas. They seem to be mental worries, or agitations, shaking (calana) to the mind, or turmoil, or fluster. The translations “com-motions” and e-motions are an attempt to get the word-play on the two forms from the same root: iñj- and ej-. See Rhys Davids (1910, p. 317 note 1). For (an-)eja see Lüders (Beob., § 103).

751. Pj II 508.3: ejam ossajjā ti tanhām cajivā. Note that the lemma has ossajja for the text’s vossajja. Nidd I 191.23-26 (ad 791): ejā vuccati tañhā, yo rāgo sārāgo pe ... abhijjhā lobho akusalamulaṃ. ejānu gā ti ejānu gā ejānu gā ejānu sājā, ejāva panna paññā abhijjhā pariyaṭṭha."nacitā.

Smith (Pj II p. 769) draws attention to the metre of pāda c, which has only seven syllables. Bē adds hi after tasma. We might think of reading v<ti>ossajja.
p. 146.19. For the historical -d in etad avoca see the note on p. 13.10.

752. In pada b upādiyam is the present participle of upādiyati. The v.l. upādiya is the absolutive. For the palatalisation of -a-> -i- in upādiyati see the note on 3.

753. For mahabbhaya see the note on 192.

p. 146.24. Pj II 508.9-10: rūpehi ti, rūpabhavethi rūpasamāpattihi vā. Aruppā ti, arūpabhavā arūpasamāpattiyo vā, i.e. those living in the rūpāvacara and the arūpāvacara regions.

<147> p. 147.1. Pj II 508.11: nirodhō ti, nibbānām.

p. 147.2. For the historical -d in etad avoca see the note on p. 13.10.

754. The ms does not comment upon āgantu. It seems to be an example of an agent noun being used as a periphrastic future, as CPD (s.v. āganta(r)) states. See also CPD (s.vv. aganta(r) and anāganta(r)). For other examples of this usage see: ganiā, Ja V 267.19 (= gacchati, 273.12), 270.12* (ganiā te gantāro te (= pl), 276.11). Such forms are also found in Pkt, e.g. laddhā, Isibh 6.5 (explained as laptvate); ganiā (= *gamiā), Śattasai 149 (explained as āgamiyati).

The v.l. āruppaṭṭhāyino suggests a connection with arüppaṭṭhāyino found at It 62.5* where It-a II 42.16 explains: āruppaṭṭhāyino ti arūpāvacarā.

755. Pāda b seems to make no sense, since the idea appears to be that those who are rid of both the rūpa- and the arūpa-avacara are liberated in nibbāna. We should therefore adopt the v.l. asaṇhītā for su-, as in It 45.12* and 62.9* where these verses recur. I translate asaṇhītā. It-a II 4.1 and 42.19 explain: ārupesa/ūrupesu asaṇhītā ti, arūparūgaṇa arūpabhavesu appatīṭhahantā te pi parājantā iti atiho. It-a II 42.21 (but not 4.19) explains: ye hi nipātāmatām. See EV II, p. 154 (ad Thī 418).

Pj II 508.11-13: maccuhāyino ti, maraṇamaccu-kilesa-maccu-devaputta-maccuhāyino, tīvidham pi taṃ maccu hitvā gāmino ti vuttaṃ hoti. See also EV I, p. 151 (ad Thī 129).

For pariṇāya see the note on 737.

For rūpe as an accusative plural neuter, see EV I, p. 273 (ad Thī 1099) and cf. Prakrit rūve at Ult 16.10.

p. 147.10.13. Pj II 508.16.21: tadam ariyānam ti, taṃ idam ariyānam. Cf. p. 148.6.10. PED does not list tadām or yadam (which occurs at Nidd I 54.12 [ad 778]).

p. 147.15. For the historical -d in etad avoca see the note on p. 13.10.
III. Mahāvagga

756. Pj II 508,25-26: ānattāni attamānaṁ ti, ānattāni nāmarūpe attamāṇīm. For this type of construction see EV I, p. 256 (ad Th 953).

757. Pj II 509,2-4: mosadhhammaṁ hi ittaraṁ, yaṁ ittaraṁ paritta-paccupajñānaṁ, tam mosadhhammaṁ nassanadhammaṁ hoti, tathārūpaṁ ca nāmarūpaṁ ti.

<148> 758. For the historical -d in tad ariyā see the note on p. 13,10. We should ignore the svarabhakti vowel in ariyā in pāda b.

p. 148,6,10. For tacaṁ see the note on p. 147,10,13.

p. 148,16. For the historical -d in etad avoca see the note on p. 13,10.

759. Pj II 500,17-19: yāvat' athī ti vuccati ti, yāvatā ēte cha ārammanā "athī" ti vuccanti, vacanavayatto vedīabbo. The use of athī with a plural subject is so common as to make the cty's remark about change of number unnecessary. I follow EV I, p. 273 (ad Th 1099) in my translation of dhammā.

760. Pj II 509,19-20: ēte vo ti, ēte nippāṭaṁ attam h' ettha vo-kāro. For the alternation of vo and ve (< vai) as an emphatic particle see Lüders (Beob., § 23) and the note on 560. For ve as an Eastern form see the note on 7. For sukha-samatta cf. mūgasammatā 713.

761. Pj II 509,22-23 paccanīkām idam hoti ti, paṭilomam idam dassanaṁ hoti. We have to assume that paccanīka is constructed with the instrumental. We should ignore the svarabhakti vowel in ariyēhi in pāda a.

<149> 762. For the historical -d in tad ariyā in pādas b and d see the note on p. 13,10.

In pādas b and d we should ignore the svarabhakti vowel in ariyā.

Pāda f has nine syllables. The metre can be normalised by reading etth[a]'.

763. Pj II 510,5-10: santike na vijānanti magā dhammass' akovidā ti, yaṁ attano sarire tacapaṅcakamatthaṁ paricchinditvā anaṁtaram eva adhigantabbato attano khandhānaṁ vā nirodhamattato santike nibbānam, tam evaṁ santike santam pi na vijānanti magabhūtā janā maggāmaggadhikānassa sabbadhammassa vā akovidā. For the idea of ignorant animals, cf. miyā ayānanti, Utt 8.7. The alternative explanation given by the cty is interesting in that it seems to depend upon the -g-/-gg-alternation which is only possible in the initial (anceps) position in the pāda, and is most likely due to a misinterpretation of -g- written at a time when double consonants were not written. See the note on 175.
For the long -ā in passatām m.c. see the note on 712.


765. Pj II 510.14-15: ṭhapatvā ariye'ko nu añño nibbānapadāni jānītpadāni sambuddham. The presence of jānītum in the ctv confirms the reading sambuddhum. The v.l. sambuddhaṃ doubtless arose from a belief that we have here an adjective agreeing with padām, just as there is the adjective susambudho (with v.l. -buddho) agreeing with dhammo in 764.

For añṇata in the sense of “except” see the note on p. 155.

For the sandhi -m- in añṇatra-m-ariyehi see the note on 132. For sandhi -d- in samma-d-añṇāya see the note on p. 167.

We should ignore the svarabhakti vowels in ariyehi and arahati. There is resolution of the first syllable in pāda d.
IV. Atthakavagga

<151> 766–975. The meaning of *aṭṭhaka* in Atthakavagga is not certain. Jayawickrama (UCR VI, 4, pp. 232 foll.) quotes the Sanskrit equivalents, and shows that only the Chinese version of the Vinaya of the Mahāsāṅghikas gives the idea of “eight” (= Skt Aṣṭa-varga). The other versions call it Artha-vargiya or Arthapada. The Chinese version translated by Bapat also confirms the name Arthapada. For other *aṭṭhakas* see Bapat (1951, pp. 19–20).

Since the four suttas which have aṭṭhakasutta in their names all have eight verses, in the Trṣubh metre, which is generally speaking an old metre in Pāli, we might reasonably suppose that these four suttas are the core of the Atthakavagga, to which other suttas have been added. The name *Aṭṭhaka* actually occurs in the canon at Vin I 196.36, and the version of the same episode at Ud 59.23 mentions the number of suttas (i.e. 16), implying that the additions to the vagga had already been made.

Levi (1915, p. 414) pointed out that the Arthavargiya is quoted or referred to in the Abhidhammakośa and the Bodhisattvabhumi. Hoernle published (1916A, pp. 709–32) an edition of fragments of a Sanskrit version of the Atthakavagga from Chinese Turkestan. It comprised portions of suttas 7–10 (= 814–61), to which were prefixed prose narrative introductions, which differ from those supplied in Pj II. Hoernle also noted that there are other more or less serious differences of wording from the Pāli version, suggesting that the vernacular text underlying the Sanskrit version must in some places have differed considerably from the existing Pāli text.

766–71. Kāmasutta. These verses also occur at Nett 5–6. The metre is Śloka. A Sanskrit version is quoted from the Arthavargiya in the Yogācārabhumi, with a verse which has no complete Pāli parallel replacing 771. See Enomoto (1989, p. 35).

766. The singular *kāmāṇi* in pāda a is surprising in view of *kumā* 767, *kāme* 768 and 769, and *kāmāṇi* 771. It is possible that this is an example of a masculine accusative plural in -am (see the note on 35). The apparently singular verb *samijjhati* could be taken as *samijjha(n)ti* m.c., but it would be difficult to explain *tām* in pāda b.

For the historical -d in *yad icchati* see the note on p. 13.10.

Nett 5.23 has *saddhā* as a v.l. for *addhā*, but no v.l. is quoted for the same verse when it recurs at Nett 69.1–2, nor at Ja IV 172.8. The reading *addhā* is
supported by *atha* in MBh XIII.93.47, quoted by Bapat (1951, p. 13 note). Both Nidd I 2.25 and Pj II 512.29 explain it as an emphatic particle.

767. Although the ending *-āna* (see the note on 131) is correct for present participles of middle verbs in Sanskrit (Whitney, Gramm., § 1043.1) and is found in Pāli (Geiger, 1994, § 192), it is clear that by the time of Nidd I it was already going out of use and was not fully understood. Nidd I 4.3-7: *kāmayānassā... ti kāmayamānassa... icchamānassa... sādiyamānassa... patthayamānassa... pihayamānassa... abhijappamānassa... athavā kāmataṁhāya yāyati niyayati viyayati samharayati*. Pj II 512.31-32: *tassa ce kāmayānassā ti tassa puggalassā kāme icchamānassa... kāmena viyāyamānassa... CPD (s.v. *āyāmāna*) states that this is a doubtful reading (it is not in PED), and quotes Trenckner’s suggestion of reading *āsāyamānassa*, but does not deal with this suggestion (s.v. *āsāyati*). In view of the occurrence of *yāyati* in Nidd I 4.10, it seems likely that the correct reading is *yāyamānassa*. B² reads *kāmayamānassa*, although this gives a nine-syllable pāda, but Nett 6.1 and Vism 576.30 read *kāmayānassa* and the Abhidharmakośa (quoted by Bapat) reads *kāmayānaga*. Surprisingly, Bapat (1951, p. 13 note) states that the Chinese version supports *kāmayamānassa*, which suggests that he did not realise that *kāmayānassa* can be a present participle. Pe Maung Tin (1971, p. 694) translates *yāna* as “vehicle”.

Nidd I 4.12-17: *chando ti yo kāmesu kāma-cchando kāmarūga ... ; tassa so kāmacchando jāto hoti, saṁjñāto nibbatto abhinibbatto pūrabhūto*. Pj II 513.1: *chandojñatassā ti jātatanhassa*. For chanda see EV I, p. 265 (ad Th 1029) and EV II, p. 58 (ad Th 12).

For the *rīl* alternation in *rup*- see the note on 29.

768. Pj II 513.6 includes *padena* in its explanation, showing that *padā* is the truncated instrumental of an -a stem in -ā. For other examples of this see the note on 119. For the idea of treading on a snake’s head see Th 457.

For *visattikā* see the note on 333.

Pāda c has nine syllables. The metre can be improved by reading so *ṭam* with the v.l. from Ms B². This is also the reading of B², Th 457, Nett 6.7 and Nidd I 16.3.

769. For the sentiment of this verse see the verses quoted by Lüders (Beob., § 235). Nidd I 11.8-10: *dāsā ti catāro dāsā... uettojātaka dāso... dhana-kkītaka dāso... sāmam vā dāsavisayam upeti... akāmako vā dāsavisayam upeti*. It then quotes Ja VI 285.4*-7*.
Nidd I 11.15: *porisan ti ravo purisa, bhatvak kammakara upajivino ti*. The form *porisa* is presumably used here m.c. For the form see Berger (1957, pp. 3–7). Cf. Th 1166.

Nidd I 11.17–18: *thiyo ti ithipariggaho vuccati*. Pj II 513.12: *itthisa añika thiyo*. For other occurrences of *ihī* see PTC (s.v.).

For the sandhi of *-a + aCC-* > *-āCC-* in *gavassa* see Geiger (1994, §7) and Norman (1988, p. 90).

Pj II 513.13 (lemma) and Nidd I 10.3* and 11.20 (text and lemma) read *puthū* for *puthu*. The quotation at Ud-a 120.28* also has *puthū*. Nidd I 11.26–21: *puthū kāme ti bahū kāme*. This reading, giving the cadence *- - -* (*pathyā*), would seem to be preferable.

770. Both Nidd I 12.13 and Pj II 513.14.16 explain *abalā* as *kilesā*, but it is difficult to see how this meaning could have arisen, since *kilesā* are likely to be strong rather than weak. There would rather seem to be an intentional word play upon *abalā* and *baliyanti*: “the weak actually overcome a man who is greedy”. There seems to be no good reason for rejecting the explanation given by CPD that the word means “women”. Presumably this meaning of *abalā* was not known to the cities. The Chinese version has “weak”. Both Nidd I 12.18 and Pj II 513.15 give an alternative explanation, adopting the reading *abalām*, although there seems to be no authority for this reading in the text. This is then taken as agreeing with *nam*. Nidd I 12.20–21: *yassa n’ atthi saddhābalam ... te kilesā tam puggalam sahanti*. Pj II 513.15–16: *saddhābalādī-virahena va abalām tam puggalam abalā kilesā baliyanti*, which seems to be an attempt to read both *abalā* and *abalām*. Nevertheless the word-play would seem to be better with the reading *abalā*.

For a discussion of this verse see Enomoto (1979, p. 33), and cf. AV 5.19.8b.

For *parissaya* see the note on 42.

Pāda e occurs elsewhere (Dhp 1 = Gāthā 202 = Udāna-v 31.23) in a context where “follows” makes good sense for *anveti* (cf. kriyam anveti kariyam purākarma, MBh III 207.23). Here, however, CPD’s suggestion of “enters” would seem preferable, as also in Dhp 124: *nābhānam visam anveti* “poison does not enter (scil. pāṇim: a hand) which does not have a wound”.

Note that the correlative of *yo* in 769 is three times *nam*.

Nidd I 12.9* omits *va* in pāda a, and there is no gloss on *va* in Nidd I or Pj II.

If we keep the reading then “like women” would be a satisfactory rendering.

BØ, CØ and Nett 6.15 also omit *va*, but this is probably normalisation of a
nine-syllable pāda. The metre is correct if we assume resolution of the first syllable.


For the idea of Bailing out a boat cf. Dhp 369 = Gdhp 76 = Udāna-v 26.12 = Mvu III 421.10 foll. Jones’ doubts (Mvu-Trsl. III, p. 422 note 6) about the meaning “Bail” seem unnecessary. I assume that there are three roots sic- in Indo-Aryan, just as there are said to be three roots haik- in Iranian (Bailey, 1958, p. 531): 1) “to pour”; 2) “to dry”; 3) “to satiate”. See BHSD (s.v. uṣṭiṣcātī), CPD (s.vv. uṣṭiṣcātī and osīcātī), and Norman (1980a, pp. 108-9).

For -āni as a masculine plural accusative ending in kāmānī see the note on 45.

The cadence --- of pāda d is unusual for a Śloka pāda, and one of the vv.11. avoids the problem by reading siṁcītvā. B², Nidd I 18.19-20, Netti 6.21 and F, however, all read sitvā va. The presence of yathā in both Nidd, I 20.1 and Pj II 513.26 seems to confirm va as the correct reading, and if we read va we should also read sitvā for metrical reasons. I read and translate sitvā va.

772-79. Guhaṭṭhakasutta. The metre of these verses is Tristūbh.

772. Nidd I 23.5-10: guhā vuuccati kāyo: ... deho ... sandeho ... nāvā ... ratho ... dhaço ... vammiko ... nidadm ... nagaram ... kuśi ... gando ... kummo ... nāgo ... ti vā kāyass' etam adhivacanam. Pj II 515.30: guhāyan ti kāye. Pādas ab are quoted at Th-a I 28.33*-34*.


Nidd I 24.4.12-13: bahunābhicchanno ti bahukehi kilisehi channo, ucchanno avuṇo nivuṇo ovuṇo pihito paṭicchanno paṭikujjito. Pj II 515.32: bahunā rāgadikilesajātena abhicchanno. Mss B²m read -chando for -channo, which looks like a back-formation made by a redactor who was aware of the development of nd > nn, as happens, for example, in Gāndhārī, and so does Ms S in Nidd I. Bapat (1951, p. 18 note* & Introd. p. 12) points out that the Chinese version, translated “many things he cravings for”,...
supports the reading -chando. He believes (1951, p. 14) that -chando is the better reading. If this is so, then -channo has developed as a result of the change nd > nn. Cf. Channa (Lüders, Beob., § 166), and for other examples of this type of development in Pāli see Norman (1989, p. 371).

Nidd 1 26.33 states that there are three vivekas: kāya-, citta-, and upadhi-. They are therefore detachments, not exclusions.

For the second hi in pāda d as an emphatic particle see the note on 90.

In pāda a -ch- in -channo is m.c.

<152> 773. Nidd I 35.2-4: purime va jappan ti astie pāica kāmagunā jappantu pajappantu abhijappantu ti ime va kāme purime va jappam. Pj II 516.17-19: ime va kāme purime va jappan ti ime va pacchappam kāme purime vā duve pi astīnāgata balava-tan̄hāya pathayamānā. Both cities, therefore, take jappam as the nominative plural of the present participle (as does Smith [Pj II p. 695]). For the etymology of japp- see CDIAL 5122, where the basic meaning is taken to be “to squeeze, press”, and *japp- is compared to *capp- “to press”, rather than *cappayatai “to chew” as PED (s.v.) had suggested. The form is clearly singular, and the most likely explanation is that the verse represents a patchwork, put together without any attempt being made to remove incongruent forms. It is not impossible, however, that we have here an example of a namul absolute (see EV I, p. 125 (ad Th 22), EV II, p. 65 (ad Thī 26), and WD, p. 101 (ad Dhp 156). For the suggestion that jānam in 349 might be another example of this type of absolute see the note on 349. To the examples of an absolute in -ām we can add karama-gāhān gahetvā (Jai I 355.12; III 361.27), odana-pākaṃ sayati (Mogg V 64), kucchi-pūram (see PED [s.v.]), asannidhi-kāram (see CPD [s.v.]), and to that in -ākaṃ we can add pariippahosakaṃ pariippahosakam sanneyya (D I 74.3; M I 276.25; II 15.13; III 92.30) glossed sinīcīvā sinīcīvā (Sv 218.1; Ps II 322.2), kāyappacālakaṃ bāhappacālakaṃ sisappacālakaṃ gacchati (Vin II 213.22-23; IV 188.1 foll.), dantulehakam khādani (M III 167.22) glossed ullahtvā (Ps IV 213.13), khalukhulakaṃ kārakaṃ (M II 138.13), samparivattakam (M II 138.14), samparivattakam samparivattakam (Vin I 50.10) glossed samparivatettvā samparivatettvā (Sp 981.20). Edgerton (BHSG, § 35.6) quotes udaka-hārim and states that he has found no parallel. One exists in Pāli in ura-ṭālim “beating the breast”, which was recognised by Trencker (1908, p. 134) as an absolute.

The Chinese version interprets apēkhamānā as though it were a-pekhamānā (Bapat, 1951, p. 18 note 9).

In pāda d va ... va is m.c. for vā ... vā. Cf. 1024.
774. Nidd I 36,29–37,1: avadāniya ti avadāniya. maccharino pi vacchanti avadāniya. buddhānaṁ buddhasāvakānaṁ vacanaṁ vyappathāṁ desanam anusīṭhīṁ nādiyanti ti avadāniya. Pj II 516,28–30: avangamanatāya maccharitāya buddhādhīnam vacanaṁ anādiyanatāya ca avadāniya. Nidd I 37,15–16 includes the word avadāniyutta in the exegesis. For avadāniyu see the note on 487.

Nidd I 37,26-28: visame ti visame kāyakamme, vacikamme, manokamme, paṇātipate ... niviṭṭhā. Pj II 516,30: kāyavisamādinhī visame niviṭṭhā.

For the nominative plural ending -āse in cutāse see the note on 7.

Ms S of Nidd I 35,9* reads samuilhā for pamulhā. Ms Ḅ of Pj II reads the same; Nidd I 36,26 reads sammiulhā, and Mss Ṣḳn of Pj II read the same. The gl. sammoham āpannattā (Nidd I 38,29) supports this. For the slp alternation see the note on 353.

There is resolution of the first syllable in pāda b. In pāda d we should read sū m.c.

775. It seems clear that there is some sort of pun upon different meanings of visama in pādas b and c. The Chinese version appears to support this view, and Bapat translates: “The world that is amiss is hard to lean on; leaving the right, no thought of attachments would I cherish”. I assume that visamam careyya is the equivalent of a-sāma-cāriṇi “living wickedly”. If visama in pāda b could be the equivalent of asama in the sense of “without an equal, having no equal”, then the meaning would be: “knowing what (or who) is without equal in the world, one should not practise wickedness for the sake of that (= to obtain it?)”.

Pj II 517,1: idh’ evā ti imasmiṁ yeva’ sāsane. For this meaning of idha see the note on 26-27.

For hetā m.c. in pāda c (= *heto < hetoh) see the note on 122. In pāda d we should read jīvitaṁ m.c. in place of jīvitaṁ.


For the nominative plural -āse in avātānāphāse see the note on 7.

In pāda b the metre is better if we read tanhā- (with Ms Ḅ and Nidd I 45,13*). See Pj II p. 699.

777. Pj II 517,16–17: mamāyite ti tanhādiṣṭhimamattehi “mamān” ti pariggahite vattusmiṁ. It seems likely, therefore, that appadake and khīnasote are also locatives, although they could theoretically be
accusative plural bahuvrīhi adjectives agreeing with macche. Cf., however, appodake va macchānaṁ, Ja VI 26,10. For mamāyīta see 119.

778. Nidd I 52,1-6: antā ti phasso eko anto, phassasamudayo dutiyu anto. atito eko anto, anāgato dutiyo anto. sukhā vedanā ... dukkhā vedanā. nāmaṁ ... rūpaṁ. cha ajjhatikāṇi āyatanāṇi ... cha bāhirāṇi āyatanāṇi. sakkāyo ... sakkāyasamudayo. Pj II 517,24-25: phassaphassasamudayādīsu dvīṣu paricchedesu. Bapat (1951, p. 120 note 14) suggests that the two extremes may be the extremes of the heresies of eternity and annihilation, and quotes Samādhīrājasūtra 9.27 (= Gilgit Mss, II, 1, p. 103,12-15). For ubhayante see the note on 801. I see no reason to doubt that the two antā are those described in the Dhammacakkapavattana-sutta.

For the translation of pariṇāṇa see the note on 455. Nidd I 54,12-14: attagarahī ti dvīhi kāraṇe hi attānaṁ garahati, katattā ca akatattā ca.

For the historical -d in yad attagarahī and tad akubbamāno see the note on p. 13,10. Nidd I 54,12: yadav ti yam. This presumably means that Nidd I was taking yad as yad', i.e. yadam with -aṁ elided before atta-, possibly because the commentator did not recognise a word ending in -d. PED does not list yadam or tadam. See the note on p. 147,10,13. Cf. 798.

In pāda b -ā in anānugiddho is m.c. In pāda c we should ignore the svarabhakti vowel in -garahī. In pāda d 'ī in lipattī is m.c.

<153> 779. Nidd I 56,10-11: saññam pariṇāṁ ti saññam tīhi pariṇāhi pariṣṭhitīyā niṣṭhapariṇāyā tiṣṭhapariṇāyā pahānarpaiṇīnāyā, i.e. pariṇā is for pariṇāṇa, either as the truncated instrumental singular of pariṇā (see the note on 110), or as the absolutive of pariṣṭhitī. For pariṇāṇa see the note on 202.

Nidd I 57,4-5: pariggahā ti dve pariggahā, taṇhāpariggaho ca diṭṭhipariggaho ca. Pj II 518,4-5: taṇhādiṭṭhipariggahesu taṇhādiṭṭhipaggha paṭṭhānena anupalito. Cf. 393.

Nidd I 60,26-27: nāsiṁsati, na icchati na śādiyati na putheti na piheti nābhiṣappatī. For the palatalisation of -a > -i- after -ś- in -sams- see the note on 3.

For the VC/VC alternation in abbūlha- see the note on 4.

In pāda d we should read āsiṁsati m.c.

780-87. Duṭṭhaṭṭhakasutta. The metre is Triśṭubh.

780. In pādas ab there is Ms authority for the reading ce in place of ve. For the cl/v alternation see the note on 38. There is a v.l. ete for eke in both Sn
and P. I, but the gloss ekacce “some” would seem to confirm eke. Nidd I 62.4 reads aĩñe for a ho in pāda b. For aho cf. 43.

Nidd I 63.16-13: munino āhara-(Ea ahara)-cīnātā khilajātaā pi nō asthi; pañca pi cetokhilā nō asthi; tayo pi khilā nō asthi. P. II 520.3-4: ayaṃ muni rāgadikhilehi nō asthi kihilo kukiñci ti veditabbo. Although it is possible to take khilo as a noun and translate “the sage is not a fallow field”, this seems strange. The simplest way of taking khilo would be as an adjective, but this would be the only example of the usage in the canon known to me. In Sanskrit, use as an adjective is quoted (see MW [s.v.]) only from the late Bhāgavata-pūrāṇa. Alternatively we might see a split compound here, i.e. muni-khilo (see the note on 151), or perhaps more probably muni (in which -i must otherwise be taken as m.c.) is for *mune < Skt muneḥ. For the development of -i <-i <-e, cf. the note on hetu (< hetā < heto) in 122.

I take vadanti here in the sense of “dispute”. Cf. 787 832 843 845.

In pāda a there is a v.l. ce for ve. For the vlc alternation see the note on 38.

781. Nidd I 65.9-11: sayaṃ samattānī pakubbamāno ti sayaṃ samattān karoti, parippunām anomām aggam setṭham visetṭham pāmokkham uttaḥam pavaram karoti. P. II 520.36: aṭṭānā va parippunāni tāni diṭṭhi-gatāni karonto. At Nidd I 298.10 (ad 889) the gloss is reversed: parippunāmānī tī samattamānī anomamānī. Smith (P. II 778 [s.v. 1 samatta]) takes samatta as from samātta, but I now follow the city’s explanation, derive it from samāpta, and translate “filling”, with Horner and Rahula, rather than “perfecting”. See the note on 402.

782. Nidd I 68.10: pāvā ti attano, sīlaṃ vā vattam vā silavattam vā pavaḍati. P. II 521.3: pāvā ti vadati. It is not clear how pāvā can be from pravadati. L. Vallée Poussin and Thomas (Nidd I vii-viii) state that the Sinhalese reading pavaḍa (giving a Jagati pāda) shows that pāvā is the imperfect of pavaḍati, corresponding to Skt prāvadati, and the city is presumably wrong in establishing a present form prāvadati. Sadd 323.1-2 (quoted by CPD [s.v. 2 avati]) explains pāvā as being from pra + u. PED does not list the form under either pavaḍati or pavaḍati. Geiger (1994, § 160.4) suggests that we are perhaps dealing with a root aorist (not attested in Sanskrit) of pra + vac-. It would probably be best to take it as the imperfect of pra + vac, which would be prāvak(t) [RFG]. Nidd I has the v.l. sāvā for pāvā. For the pls alternation see the note on 353.

Nidd I 66.5-9 reads -vatāni in both text and lemma, but explains it as -vatāni (I 66.13). Such alternations probably go back to a form written in a script which did not write double consonants (see the note on 175).
although the confusion between -\textit{\textit{vrata}} and -\textit{\textit{vrata}} is found in Skt (see MW [s.vv.]). See 898.

Pj II 521,10-11: \textit{yo evaṃ attānaṃ sayam eva vadati, tassa tam vādaṃ “anariyadhammo eso” ti kusalā evam kathēti.}

In Nidd I 66,6* there is a v.l. \textit{va} for \textit{ca} in pāda b. This perhaps makes better sense in the context. For the \textit{cfv} alternation see the note on 38.

In pāda c we should ignore the svarabhakti vowel in -\textit{\textit{ariya}}.

In pāda b -\textit{ā}- in \textit{anānupuṭṭho} and the loss of -\textit{m} in \textit{paresa} are m.c.

783. Nidd I 71,15-17: \textit{iti ‘han ti padasadhi padasamsaggo padapāripūri akkhara-samavāyo vyājanasitiṃhata padānupubbatā-m-etam, iti ‘han ti.}

Pj II 521,13-15: \textit{iti ‘han ti silesu akathhamāno ti “ahaṃ asmi silasmānno” ti ādinā nayena iti sil-su akathhamāno, silanimittaṃ attāpanāyikāṃ vācaṃ abhasamāno.}

Note the sandhi of -\textit{i} + \textit{a} > -\textit{i} in iti ‘han.

Pj II 521,16-18: \textit{tam ariyadhammanam kusalā vadantī ti tassa tam akathhanam “ariyadhammo eso” ti buddhādayo khandhādikusalā vadantī.}

For the seven uśsadā see the note on 515.

There is resolution of the first syllable in pāda b. In pāda c we should ignore the svarabhakti vowel in -\textit{\textit{ariya}}.


Pj II 521,30–522,6: \textit{yasmā attani tassā diṭṭhiyā diṭṭhidharmikañ ca sokkārādīm samparāyikañ ca gativisesādīm; ānisansaṃ passati, tasmā tañ ca ānisansaṃ tañ ca kupparāya ca pāṭicasamappannatāya ca sammutisantatāya ca kupp-pāṭica-santisamkharāṃ diṭṭhīṃ nissīta ca hotī, so tannissitasat attānaṃ va ukkāsaseyya pare va vambheyya abhūtehi pi guṇadosahi. There is Ms authority for the reading kupp+i, and I}
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presume that kuppa is m.c. for this. I take kuppa to be the opposite of akuppa (= nibbāna), i.e. he is dependent upon a peace which is conditional upon that which is not unshakable.

Pj II 521.17: avivadātā ti avodātā. For vivadātā < Skt vyavaddāta via *vīyīva- < vyayava-, cf. vītī- < vyati-, i.e. vyati- > vīyati- > *vīyiti- > vītī-. For the palatalisation of -a- > -i- after -y- see the note on 3.

For anisaṃsa see the note on 256.

For the historical -d- in yād attani see the note on p. 13.10.

In pāda e -i in attani is m.c.

785. Nidd I 76.4-6: nīccheyyā ti nīcchinitvā vinicchinitvā vicinitvā pavicinitvā tulavānā tīrayīnā vibhāvayīnā vibhūtena kathā. Pj II 522.11 explains nīccheyya as nīcchinitvā. It is hard to see why PED rejects this explanation, and takes it as a potential (= optative), which, of course, it could formally be. The word recurs in 801, where Nidd I 110.11-13 again explains it as an absolutive. Cf. the note on vineyya 20-21, which can also be taken in two ways.

For the pair of words nirassati and ādiyati, cf. attaṃ and niratam in 787. Pj II 522.17-18: tām tām dhāmman nirassati ca ādiyati ca jahātī ca gānḥātī ca, vanamakṣaṇo viyā tām tām sākhan ti vuttam hoti. Cf. 954 where Nidd I 444.9-15 explains: nādeti ti rūpam nādeti nādiyati na upādiyati na gānḥātī na parāmasati nābhinivisati ... na nirassati ti rūpam na pajarāti na vinodeti na byantīkaroṇi na anabhāvaṃ gameti. Pj II 569.16-17: nādeti na nirassati ti rūpādiśu kīci dhāmman na gānḥātī na nissajjati.

Nidd I 76.17-19: nīdassati ti dvihi kāraṇehi nīdassati, paraviccihindanāya vā nīdassati, anābhīsambhunanto vā nīdassati. The reading nīdassati shows the dīr alternation. See the note on 81.

For the palatalisation of -a- > -i- in ādiyati see the note on 3.

Note the internal sandhi of -u- + -a- > -vā- in svātīvattā. For other sandhi developments involving the change of -u- > -v see the note on 144.

In pāda a -i- in diṭṭhi- and -ā- in svātīvattā are m.c. In pāda d cca is m.c. Cf. 829. Ms Bm corrects the metre by reading ādiyati ca. For the VCVNCC alternation see the note on 4. In pāda d we should read nirassati m.c.

786. For dhona see the note on 351.

Nidd I 80.3-81.3: upaṇo ti dvī upaṇā, tanhāpaya ca diṭṭhāpaya ca, tassa tanhāpaya pahīno, diṭṭhāpaya paṭinissattaḥ ... anūpaya so. Pj II 522.32: so hi tanhādiṭṭhi upaṇānam dvinnām abhāvena anūpaya. Cf. 787.
IV. Atthakavagga

Nidd I 81.13: so hetu n' atthi paccayo n' atthi kāraṇaṁ n’ atthi yena gagcheeyā ti, sa kena gagcheeyya. Pj II 522.29: rāgādinaṁ dosānaṁ kena gagcheeyya diṭṭhadhamme samparāye vā nirayādisu gatīvisesu kena sankhām gagcheeyya.

For the rhythmical lengthening in bhavabhavesu see the note on 6.

In päda a-ī in hī and in päda d-ū- in antipayo are m.c.

787. Pj II 523.9-11 explains: tassa hi attadiṭṭhi vā ucchedadiṭṭhi vā n’ atthi, gahaṇāmaṁśicaṇaṁ vā attanirattasaṁhitam n’ atthi. The same two alternative explanations are found in Nidd I 82.24-29: attā (lemma sic, although E of Sn reads attaṁ, as does Nidd I 351.25 and 352.17 [ad 919]) ti sassaṭadiṭṭhi n’ atthi, nirattā (sic) ti ucchedadiṭṭhi n’ atthi, attā ti gahaṭṭaṁ n’ atthi, nirattā ti muñciṭṭhabbaṁ n’ atthi ... gahaṇāmaṁśicaṇaṁ samatikkanto muni. Since the particle vā is usually used to signify a preferable alternative, this does not seem to justify the statement in PED (s.v. niratta) that the cty prefers the explanation from nirattān for niratta. Pj II 598.16-17 (ad 1098): nirattāṁ vā iti nirasitabbaṁ va muñciṭṭhabbaṁ ti yuttam hoti. Miss Horner and Dr Rahula translate here as though the derivations were from āṭṭam and nīrattān, although they do not do so in the comparable contexts in 858c 919d and 1098c. It seems to me that the use of attaṁ and nīrattāṁ here is a direct reflection of the statement nirassati ādiyati eca dhamaṁ in 785d, where a man is said to “lay down or take up a doctrine”. There is a contrast made with a man who is not involved. How can one dispute with him when he has taken up or laid down nothing? This makes it clear that atta here is to be taken as derived from āṭṭa and nīratta as from nīrasta. For a discussion of the fact that nīrasta develops > niratta, whereas apāsta develops > apatīha see Brough (1962, p. 225).

Pj II 523.3-3: upayya ti tanhādiṭṭhīnissito. PED does not suggest that upayya can be an adjective. Perhaps it has been extracted from anupayā 786, as its opposite.

Nidd I 83.3-6: so sabbaṁ diṭṭhigataṁ idh’ eva adhosī dhuni niddhuni pajāhi vino desi vyānti-akāsi anabhāvam̄ gamaṁ hi adhosī so diṭṭhīm idh’ eva sabbaṁ. The inclusion of adhosī seems to show the connection, in the cty’s eyes, of dhona with dhū- “to shake”, although Nidd I in the exegesis (see above), uses dhūta and dhona together.

For vadeyya in the sense of “dispute” see the note on 780.

Nidd I 81.23* reads diṭṭhi ... sabbaṁ and explains it as sabbaṁ diṭṭhi-gataṁ (83.4), as does Pj II 523.12-13. Presumably we should read diṭṭhi ...
sabbā as the lectio difficilior. For the sandhi -m- in ditthi-m-idha see the note on 132.

There is resolution of the first syllable in pāda a.
In pāda b -ā- in antipayām is m.c. In pāda d -i in ditthi (= ditthi [accusative plural]) is m.c., although we might punctuate ditthim idha and assume that ditthim < ditthim was an accusative plural form in -im. See the note on 104.

788-95. Sudhāṣṭhakasutta. The metre is Triṣṭubh.

788. Nidd I 84.12: ditthena ... ti cakkhuviññāṇena riṣipassanena. Pj II 526.14-15: tena ca ditthisanākhātena (Smith queries ditth-). dassanena. In the gloss on 789 Pj II 526.20 explains riṣipassanasaṃkāthena ditthena. We seem to have ditthā as a past participle in the sense of an action noun (see the note on 331) = ditthi. Nidd I 84.4* reads evābhījānanam and Sn has this as a v.l. Both Nidd I and Pj II include evam in the explanation, and it seems clear that this is the correct reading.

Nidd I 85.1-3: yo ‘suddham passati so suddhānapassati pacceti ūnan ti cakkhuviññāṇena riṣipassanam ūnan ti pacceti, maggo ti pacceti, patho ti pacceti niyyānan ti pacceti ti suddhānapassati ti pacceti ūnaṁ. Pj II 526.16-18: so evam abhījānananto tam dassanam “paraman” ti āvatā tasmām dassanena suddhānapassati tam dassanam “maggaṇāṇin” ti pacceti. It seems as if both cities are taking pāda d as though it were suddhānapassati pacceti ūnan ti (“seeing the pure he comes [to the view] ‘it is the way’”).

For the sandhi of -aṁ + a- > -ā- in evābhījānam see the note on 353.


Nidd I 86.4-6: ditthi hi naṁ pāva tathā vadānaṁ ti sā va ditthi tam puggalām pāvadati: iti vāyaṁ puggalo micchāditthiko viparītādassano ti. Pj II 526.25-27: sā naṁ ditthi yeva “micchāditthiko ayan” ti kutheti ditthi-anurūpaṁ “sassato loko” ti ādinā nayena tathā tathā vadanti. For vadāna see Jones (Mvu-Trsl. III, p. 445 note 1), and for the present middle participle ending -āna see the note on 131.

For the use of ditthā as an action noun cf. 783 and see the note on 331. For pāva see the note on 782.
In pada c -i- in sopadhiiko is m.c.

790. Nidd I 86.17–87.3: brāhmaṇo ti sattannāma dhāmmānaṁ bāhitattā brāhmaṇo; sakkāyaṁtiḥi bāhito ... vicikicchā ... silabbataparāmāso ... rāgo ... doso ... moḥo ... māno ... bāhiṣ assa honti pāpakā akusalā dhammā. It goes on to quote 519. Pj II 526.28–29: bāhitapāpattā brāhmaṇo hoti.

For pada c cf. puññapāpakābhīnasassā = arahant (Dhp 39) [IBH].

Both etics include aṇṇena instead of aṇṇato in their explanations of pada a.

Nidd I 87.18–90.6 seems to be understanding diṭṭhe sute, etc., as though they were the means of purity, etc., i.e. as though they were instrumental forms: sant' eke samāṇa-brāhmaṇa diṭṭhasuddhiḥ ... sutasuddhiḥ ... sila- suddhiḥ ... vattasuddhiḥ (sic) ... mutasuddhiḥ. Pj II 526.30–527.4, however, seems to be taking them as locative of the field of activity: ariyamaggadhānaṁ aṇṇena abhimaṅgalasammatarūpasamkhāte diṭṭhe taṇhāvidhasaddasankhāte sute avitiṇkamasamkhāte sile hathivaṁ-sic)-ādibhede vate pathavi-ādibhede mute ca uppaniṁena micchāññena suddham na āha.

For muta applied to all senses except seeing and hearing see the note on 714.

Nidd I 90.24–91.2: attañjaho ti attadiṭṭhi-jah iho; attañjaho ti gāhaṁ-jaho; attañjaho ti taṇhāvasena diṭṭhisvesena gahitaṁ parāmaṭṭham abhinivijjhaṁ ajhosaṁ adhimuttaṁ, sabbam tām cattām hoti vantaṁ muttaṁ pahīnaṁ paṭinissaṭṭham. Pj II 527.6–7: attadiṭṭhi-yā yassa kassaci vā gahaṁ-sa pahanatā attañjaho. I do not believe it refers to "self".

Nidd I 91.2–5: na-y-idha pakubbaṁno ti puññabhisaṁkhāraṁ vā apuññabhisaṁkhāraṁ vā anenaṁjābhisaṁkhāraṁ vā akubbaṁno ajanayamāna asaṇjayamāno anibbattayamāno anabhiniṁbattayamāno ti. Pj II 527.7–10: puññabhisaṁkhāram iti akaraṇato na idha pakubbaṁno ti vuccati, tasmā nam evam pasamsanto āha; sabbass eva c' assa purimapadena sambodho veditabbo.

For the sandhi -y- in na-y-idha see the note on 352.

There is resolution of the fifth syllable in pada d. In pada c -u- in anāpaliito is m.c.

791. For ejā see the note on 751. For panna, the past participle of pad- in the sense of "to fall", see MW (s.v.) and Norman (1979C, pp. 47–48). The explanation given in PED should be corrected.
Smith suggests (Pj II p. 717) that *nirassajati* represents a confusion between *nirassati* and *nissajati*, but CPD (s.v. *a*., Rem. b) suggests that perhaps we have *nir-a-ssajati*, i.e. the augment added to a part of the verb where it is not appropriate. Cf. *addhābhavati* 968.

For the nominative plural ending -adse in *sitāse* see the note on 7.

There is resolution of the first syllable in pāda a.

792. Nidd I 93.7-9: saññasatto ti kāmasaññāya vyāpādasanāññāya vihinsā-
saññāya diṭṭhisanāññāya satto visatto āsatto laggo laggitā pañibuddho.

Nidd I 95.7-11: na uccāvacan gacchati ... na satthārato satthāraṇī ... na
dhāmakkāhānato dhāmakkāhānaṁ ... na ganato ganāṁ ... na diṭṭhiyā
dīṭṭhīṁ ... na paṭīpadāya paṭīpadāṁ ... na maggā maggaṁ gacchati. Pj
II 527.26: saññasatto ti kāmasaññādīsa laggo.

Nidd I 95.11-14: bhūripāññī ti mahāpaññī puthupaññī hāsapaññī
dayanapāññī tikkhapāññī nibbeshipaññī. bhūri vuccati paṭavī; tāya
paṭavīsāmāya paññāya vipulāya vīthakāya saṃannāgato. This seems to
be an attempt to see the meanings "extensive" and "earth" simultaneously
for *bhūri*. See the note on 316.

Pj II 527.28: catuhi maggañāvededehī catuśaccadhammaṇī abhisameccā ti.
Nidd I 93.30-31 quotes 529.

There are twelve syllables in pāda d. The metre can be corrected by reading
n[a] for nā.

In pāda b saññā- is m.c.

793. Nidd I 95.26-30: senā vuccati Mārasena; kāya-duccaritam ...
Mārasena. It then quotes 436-39, and continues (96.11-13): yato catuhi
maggehi sabbā ca Mārasena sabbe ca paṭisenikārā kilesā jītā ca parājītā
cā bhaggā vippaluggā paramukkhā, so vuccati visenibhūto. Pj II 528.1-4:
tesu sabbadhammesu Māra-senaṁ vi-nāsetvā ṭhitabhāvena visenibhūto.
This clearly intends a folk-etymology based upon vi- and senā. See the
note on 51. Nidd I 174.16-175.4 gives the same explanation when the word
recurs at 833 (where it quotes 436-39) and at 333.15-21 (ad 914). So does
Nidd II 120.28 (ad 1078). Pj II 542.18-19 (ad 833) states: visenikatvā ti
kilesasenām viñāserivā. Spk I 207.29 (ad S I 141.29) states: visenibhūto ti
kilesa-senāya viñeso (which is not in PED) jātō. The related verb viseneti (S
III 89.31) is explained (Spk II 296.12): viseneti na usseneti ti vikirati na
sampinḍeti. The BHS form, however, is *viśrenicyā*, and the absolutive of
the verb is *viśrenayītvā*, implying a denominaive verb from *viśreni* (see
BHSD [s.v.]). The meaning of *viśreni* would presumably be "without
association, not associating”. If this is the correct interpretation, then the writing of -ṇ- for -ṇ- in Pāli would be an Eastern feature. For such Eastern features, see the note on 7. The Jain tradition also explains the word as being derived from viśṛṇi. At Āyār I.6.32 (ed. Schubring, p. 30.1) we find viśṛṇikāṭṭu. Jacob (1884, p. 58) translates “He who discontinues (to sin)”. Schubring (Index, s.v.) equates it with viśrayaṇī and quotes (p. 101) the jīkā: ārohaṇī odaranī vā pasatthā appasatthā ya ... ; appasatthe ahīgāra; and Śilāṅka’s ety (p. 164): saṁsāraśrenī saṁsāravataraṇī rāga-dveṣakaśāyasantaṅī tāṁ kṣaṇyādīna viśrenīṁ kṣitvā. He explains: “den Kausal nexus” or “die Reihe der Existenzen unterbrechend”.

Nidd I 96.17–18: tam evadassīṁ vivaṭṭarā carantan ti tam eva saddhassām. Ne divides tam eva dassīṁ. Pj II 528.4 has tam evadassīṁ in the lemma, but explains: tam evaṁ visuddhassām. It would seem preferable to take evadassīṁ as a compound, meaning evaṁdassīṁ. For eva- = evaṁ-, cf. evarūpo in 279–80.

Nidd I 97.1–17: kappā ti dve kappā taṇhākappo ca diṭṭhikappo ca. tassa taṇhākappo pahino ... taṇhākappassā pahinnattā ... kena rāgena kappeyya ... kāraṇam n’āthi yena kappeyya vikappeyya vikappaṁ āpajjeyya. Pj II 528.6–8: kena idha loke taṇhākappena vā diṭṭhikappena vā koci vikappeyya.

794. Note that purekkharonti < puras-kr shows Eastern -e for -o < -as, but also the development of -sk- > -khh-. Cf. Pkt namokkāra (Erz 35.20) < namaskāra.

<156> 795. For simāṭiga see the note on 484.

In pāda b va ... va are m.c. for vā ... vā. In pāda d -i in atti is m.c.

796–803. Paramattihakasutta. The metre is Triṣṭubh.

796. Nidd I 102.19–103.1: uttarimkurate ti uttarimkaroti, aṭṭhaṁ seṭṭham viṣeṣham pāmokkham uttamam pavaṇam karoti. Pj II 529.22–23: yad uttarimkurate ti yaṁ attano satthārādīṁ setṭhaṁ karoti. For the use of uttari as an adjective (not in PED) see CPD (s.v.).

Pj II 529.24–25: tam attano satthārādīṁ ṭhaṇṇeva tato aññe sabbe “hinā ime” ti āha. In pāda c sabba is m.c. For the sandhi -m- in sabba-m-āha see the note on 132. It is, however, possible that we should divide the words as sabbaṁ āha and take sabbaṁ = sabbaṁ as an accusative plural in -am (see the notes on 35 and 687).

For -āṇi as a masculine accusative plural ending in viṇādi see the note on 45.
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For historical -d- in yad utārīṅkurute see the note on p. 13.10. Nidd I 102.19 again glosses yadan ti yam, as in 778.

For the palatalisation of -a- > -i- in a-vitvattō see the note on 3.

In pāda a there is resolution of the first syllable.

In pāda a it is probable that -bb- in paribbaśāno is m.c. for -v-. Cf. 878 880 895. For the present middle participle in -āna see the note on 131.


For the historical -d in yad attanī and tad eva see the note on p. 13.10.

In pāda a -i in attanī is m.c.

798. Nidd I 106.16-17: na nissayeyya na gahheyya na parāmaśeyya nābhinniveyya.

In pāda c va is m.c. for vā.

<157> 799. Nidd I 107.6-13: samo ti attānāṁ anūpaneyyā ti sadiso 'haṁ asmi ti attānāṁ na upaneyya. hino na maññetha vīsesi vā pṛ ti hino 'haṁ asmi ti attānāṁ na upaneyya. It is clear from this that Nidd is taking both anūpaneyya and maññetha as comparable forms, i.e. as optatives. CPD mentions this possibility (s.v. ananupaneyya), but prefers to take it as an absolutive. If it is an optative, then it is a negative finite verb; see EV I, p. 190 (ad Th 405) and CPD (s.v. 3a-).

In pāda c -i- in anūpaneyya and in pāda d -i- in vīsesi are m.c.

800. Nidd I 107.26-29: attāṁ pahāyā ti atādīṇhiḥ pahāya; attāṁ pahāyā ti attagahāṛ (read as -gahāṛ by Thomas [1951, p. 99]) pahāya; attāṁ pahāyā ti ṛ̥ṇhāvāsenā dīthiḥvasena gahitaṁ parāmaṭhathām abhinivişṭham aṭṭhositaṁ adhīmūttaṁ pahāya. Pj II 530.16-18 explains: attāṁ vā pahāya anupādiyanto, idha vā yam pubbe gahitaṁ tām pahāya aparām aṅghanta. For these two comments see Thomas (1951, p. 99 note 1).

Nidd I 108.9-10 explains viyattasu by: vavattihēṣu bhinnēṣu dvejhiḥ-āpannesu dvejha-ājugesu -nānādīṭṭhinikesu. Pj II 530.19, despite the statement in Eδ of Sn, also reads viyattasu in the lemma and explains it: nānādīṭṭhivāsena bhinnēṣu sattesa. There is a v.l. viyuttēṣu listed in the cty, and I earlier suggested the adoption of this reading. I now think that this is unnecessary. I would prefer to keep the Eδ reading viyattasu and to derive it from Skt vyakṣa, translating it as “set apart, separate, distinguished”.


The word *sa* must be a misprint for *sa* (see Pj II p. 700 [s.v. *tad*]). Nidd I 107.14, Pj II 530.19 and F read *sa*.

Nidd I 108.25 and Pj II 530.22: *na pacceti na paccāgacchati*. For the scansion of *pacceti* (with the short sixth and seventh syllables contracted to a long syllable) see the note on 61.

801. Nidd I 109.4* and 110.10 (verse and lemma) and Mss B1 read *samuggahitān* as in 785.

Nidd I 109.6-8: *antā ti phasso eko anto, phassasamudayo dutiyao anto; atītam eko anto, anāgataṃ eko anto*. It then continues with the same comment as on 778. See the note on 778. Pj II 530.25: *ubhayante ti pubbe vuttaphassūdibhede*.

Note the sandhi of *-a + u- > -ā* in yassūbhyanate. Cf. nūparato 914.

Nidd I 109.12 and Pj II 530.16 gloss *panidhi* as *tanāhā*.

For the rhythmical lengthening in bhavābhāvaya see the note on 6.

Nidd I 109.20 foll.: *idhā ti sakattabhāvo, hurā ti parabhāvo; idhā ti sakaratūpavedaṇā - saññasamkhāraviṇāṇāṇam, hurā ti pararūpavedaṇāsaññasamkhāraviṇāṇāṇam*, etc. Pj II 530.27-28: *idhā vā hurāṃ vāti, sakattabhāvādibhede idha vā parabhāvādibhede parānītha vā. For hurāṃ see EV I, p. 121 (ad Th 10).

802. Nidd I 111.14-24: *kappā ti dhe kappā, tanhākappo ca diṭṭhikappo ca, tanhākapassa pahinnattā diṭṭhikappassa pātiṇissāṭṭhatā, kena rāgena ... dosena ... mohena ... etc. ... kappeyya? kehi anusayehi kappeyya rato ti vā diṭṭho ti vā ... aniṭṭhāṅgato ti vā thāmogato ti vā?* 

In pāda a va for vā and in pāda b -u in antā arc m.c.


Pj II 531.1: *dhammā ... dvāsaṭṭhidiṭṭhīgatādhammā.*

Nidd I 114.10: *na pacceṭi ti satāpatimaggena ye kilesā pahinā, te kilese na puna pacceṭi na paccāgacchati ... arahattamaggena ye kilesā pahinā te kilese na puna pacceṭi na paccāgacchati ti pāraṅgato na pacceṭi.* Pj II 531.3: *pāraṅgato na pacceṭi tādī ti nibbānāpāram gato tena tena maggena pahinē kilese puna nāgacchati.*

For tādīn see the note on 86. For the nominative plural ending *-āse* in pātičcītāse see the note on 7.
For the scansion of *piacceti* see the note on 662. For the replacement of the short sixth and seventh syllables by one long syllable see the note on 61:


<158> 804. Nidd I 121.2 and Pj II 533.32: *jarasā ... ti ... jarāyā*. Nidd II 205.3 gives the same gloss on 1123. These are the only examples of *jaras* as a neuter -as stem in the canon, if PTC is to be believed.

Nidd I 120.21: *aticca, atikkammītā*. Pj II 533.31–32: *aticcā ti vassasatam atikkammītā*. See the note on 373.

I, assume that *pi* after *vassasatā* in pāda b is an example of its use after numerals to imply exactness or completeness. See the note on p. 84.1 foll.

805. Pj II 533.33 foll.: *māmāyite ti mamāvīta vattakārayātā*. Nidd I 122.26–27: *vinābhāvasantam ev idan ti; nānābhāve vinābhāve aṅnānthābhāve sante samvijjandāne upalabhīyamāne*. Pj II 533.33 foll.: *vinābhāvasantam ev idan ti santavinābhāvam vijjānavinābhāvam eva idan, na sakā vinābhāvena na bhavitun it vutthi hoti*. The explanation in Nidd as a locative absolute suggests that we have here an example of an accusative absolute construction. See the note on p. 111.8. I therefore assume that *vinābhāva* is m.c. for -bhāvan. This occurs as a v.l. in Nidd.

Nidd I 122.10 explains *pariggahā as tānghāpariggaha ca dijjhipariggaha ca*. I presume that the word has the sense of “possessions” here. Cf. 393.

In pāda b we should read *santi* m.c. In pāda c we should read vinābhāva- m.c. MW quotes vinābhava- for Sanskrit.


For sandhi -y- in pāda b see the note on 352.

The metre of pāda b is defective. We could correct it by reading *mam[a-y]* idan. In pāda c we should read vidīrīvā m.c.


<159> 808. Nidd I 127.20–21: *akkheyyan ti akkhātum kathetuṁ bhāṣituṁ dipayitum voharituṁ*. Pj II 534.8: *akkhātum kathetuṁ*. This seems to be taking akkhēyya as being derived < ākhīyya. S.M. Katre, however, prefers (IHQ XI, p. 199) the meaning “indestructable” < Skt akṣeyalakṣayya, which he quotes from Pāṇini, although it is not listed in MW.
In pada c we should read nāmaṁ m.c. in place of nāmaṁ.


In pada a we should read soka<ya>, or soka<ya>pa- or soka- m.c. In pada b we should read jaḥantī m.c. In pada d we should read acarī[ṃ]su or acarum m.c. (with Pj II p. 647).

810. Nidd I 130.13 reads vivittam āsanaṁ (instead of vivitta-mānasam) in pada b in the repetition of the verse and explains (131.16-17): bhujamānassa vivittam āsanaṁ ti. āsanaṁ vuccati yathā nisidanti. Pj II makes no comment. Although E5 quotes no vv. II., B5 and S5 follow the reading of Nidd. The Chinese translation is said to support this. See Bapat (1951, pp. 14 and 52 note 4). Vism 666.22* agrees with E5, but the version in Nidd is supported by the Jain equivalent of this pada: bhayamānassa vivikkam āsanaṁ (Sūyag I.2.2.17 = Sutt I.106). It is clear that we are dealing with the metathesis of consonants, i.e. with sana alternating with naso. For metathesis of consonants see the note on 20-21. I translate vivittam āsanaṁ.


Nidd I 131.27-28: sāmaggīyā ti tissā sāmaggīyo, gaṇasāmaggi dhamma- sāmaggi anabhinnibbittasāmaggi. CPD (s.v.) translates the last of these as “completeness or unanimity as to the not coming into existence (again)”. Nidd I 132.19-23: tass' esā sāmaggī, etam channam, etam patirūpaṇī, etam anucchavikam, etam anulomam, yo evam patipanno nīraye ... artānaṁ na dasseyya. Pj II 534.15-17: tass' etam patirūpaṇī āhu, yo evam patipanno nīraydibhede bhavane artānaṁ na dasseyya. PED does not list “pleasant” as a meaning for sāmaggīya, although it does give “unpleasant” for asāmaggīya. CPD, however, gives “want of concord, disharmony” for the latter.

Nidd I 132.14-17: bhavane ti nerayikānaṁ nīrayo bhavanaṁ, tiracchāna- yonikānaṁ tiracchānapari bhavanaṁ, pittivisayikānaṁ pittivisayo bhavanaṁ, manussānaṁ manussaloko bhavanaṁ, devānaṁ devaloko bhavanaṁ. Pj II 534.16 follows this interpretation: nirayūdibhede bhavane.

Hare points out (1945, p. 121 note 2) that both Nidd and Pj II seem to be taking bhavana in the sense of bhava.
The v.l. citta- for vivīta- shows the clv alternation. See the note on 38.

The metre of pāda d is incorrect, but can be corrected by reading y' attānam instead of yo attānam. It is likely that the scribes would have (incorrectly) written yātānam, yavattānam, or even yavattānam, in such circumstances. See the note on p. 152.

811. Nidd I 133.5-6 sabbatthā muni anissito ti sabbaṁ suvcati dvādas- āyatanāṇī. Pj II 534.20: sabbatthā ti dvādasasam āyatanesa. Nidd I 134.13-17: na piyāṁ kubbati no pi appiyan ti ayaṁ me satto piyo, ime ca me samkhārā manāpā ti bhavagavasena piyāṁ na karoti. ayaṁ me satto appiyo, ime ca me samkhārā amanāpā ti paṭighavasena appiyan na karoti, na jāne ti na saññaneti na nibbateti nābhavinibbatteti.

In pāda a we should read munī m.c.

812. In pāda d we must assume that idam has been attracted into the relative clause in the same case as the subject of the clause, so that yad idam really stands for imasmin īdya. For the historical -d- in yad see the note on p. 13.10. See the note on 813.

Nidd I 135.22: udābindā ti suvcati udakathavo; pokkharaṁ suvcati pādumapattām. There seems, however, to be no good reason for seeing anything other than the usual sense of pokkhara “(blue) lotus” here.

<160> 813. It is difficult to make out the syntax of pāda b, and it looks as though it has been taken over, perhaps from 812, without proper adaptation. Pj II 534.24-27 tries to make sense of it: tattāpi “yad idam diṭhasutam, tena vattihunā na maññati, mutesu vā dhammacesa na maññati” ti evaṁ evaṁ sambandho veditabbo. This interpretation requires us to believe that maññati is constructed with the instrumental tena to which the relative yad refers (with idam attracted into the relative clause as before) and also the locative mutesa.

Nidd I 138.16-19: na hi so rajjati no virajjati ti sabbe bālapuṭhujjanā rajjanti: kalyānapuṭhujjanāṁ upādāya sattā sekhā virajjanti: arahā n' eva rajjati, no virajjati, virato so, khayā rāgassa viṭṭagattā .... There is a v.l. viratto for virato. Pj II 534.29 has only viratto. See also 795.

For dhona see the note on 351.

814-23. Tissamettyyasutta. The metre is Śloka.

814. Nidd I 139.26-140.1: iccā ti padasandhi padasaṁsaggo padapārīpāri akkharasamāvayo vyāñjanasālīṣṭā paḷānupubbati-m-eti iccā ti. Pj II 536.4: iti ti evam āha. The metre shows that the words iccā āyasma Tissa Metteyyo are not original, and we can deduce that these are the reciter's
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remarks (see the note on 18–29). The fact that they are commented upon in Nidda shows, however, that they were added to the text very early on.


Pāda d has the cadence —-. This can be normalised by reading -i(s)āmase m.c. with the v.l. and Nidda I 139.6. For this scansion see the note on 691. For the -āmase ending see the note on 32.

815. Nidda I 142.25: Metteyyā ti Bhagavā ti tam iheraṁ gottena ālapati. This shows that the reciter’s remarks had already been added to the text by the time of Nidda I (see the notes on 18–29 554).

Nidda I 144.7–8; tam pi mussati parimussati, paribāhiro hoti ti evam pi mussati evāpi sāsanaṁ. Pj II 536.13–14: mussate cāpi sāsanaṁ ti pariyatti- paṭipattito duvidham pi sāsanaṁ nassati: pi ti padapūrāṇamattam. For the c/l alternation see the note on 38.

Note anāriyaṁ (with -ā- probably m.c.) in the cadence of pāda d.

816. Nidda I 144.25–26: ekā pubbe caritvānā ti dvīhi kāraṇehi ekā pubbe caritvāna; pabbajjaṁ kāriyena va gāṇavavassaggathena và. Pj II 536.17 has gāṇavavassaggathena (perhaps read -voss- with B5) instead of gāṇavavassaggathena.

Nidda I 146.18: putu kilise jāentī ti putthijjanā. For such folk etymologies see the note on 51.


818. Nidda I 149.27: kāpaṁ viya mondo viya mamoḥo viya. Nidda I 149.24–27: kāmasamkappena vyāpādasamkappena vihiṁsāsamkappena diṭṭhisamkappena phuttho pāreto samohito samannāgato pihito. Nidda I 149.31: jhāyati pajjhāyati nijjhāyati avajjhāyati. The BHS version (Hoernle, 1916A, p. 711) has dhāyato, which shows that the BHS reductor did not realise that MIA jh could develop < ks.

Nidda I 150.23–24: glosses nigghosaṁ as vacanaṁ vyapatham desanaṁ anusasanaṁ anusitisīhin. Pj II 537.3: nindāvacanaṁ. See the note on 719.

Nidda I 150.25–26: maṅku hoti, pīṭho ghatito vyathito domanassito hoti. Pj II 537.2–3: maṅku hoti ti dummano hoti. The BHS version has maṅkur bhavati. See BHSD (s.v. maṅku).

819. Nidda I 151.12–16: satthānī ti tipi satthāni, kāya- vocē- mano-satthān; tividham kāya-duccarītaṁ kāyasatthāṁ, catubbhidham vociduccarītaṁ vacē-
sattan, tividan manoduccaritam manosatthan. Pj II 537.4-6: saithani ti, kāyaduccaritadini, tani hi attano paresāna ca chedanaṭhena sathani ti vuccanti.

Nidd I 151.29-152.3: mahāgedho mahāvan mahāgahan mahākāntarō mahāvisamo mahākutilo mahāpanko mahāpalipo mahāpalibodho mahābandhanāṃ, yaddaṃ sampajānanaṃsavādo. Pj II 537.10: mahāgedho ti mahābandhanāṃ. In Asoka’s Fifth Rock Edict we find apalibodha (< budh- “to bind”) alternating with apaligodha (< gudh- “to bind” [see MW, s.v.]) The similarity of meaning between “attachment” and “greed” may have led to a confusion between *godha and gedha, leading to the replacement of the former by the latter. See BHSD (s.v. godha).

For the sandhi of -o+ aCC- > -vaCC- in kharasa see the note on p. 15.2.


In pada b we should ignore the svarabhakti vowel in -cariyam.

<161> 821. Nidd I 156.9-12: etan ti pubbe samanabhav yaso ca kiti ca, aparabhage Buddhām dhammaṃ saṅghaṃ sikkhaṃ paccakkhaṇa hinaśyavattass ayaso ca akits ca, etam sampattivipattiṃ ānavaṃ. Pj II 537.16-19: etam “yaso kiti ca yā pubbe hāyaṃvāpī tassa sā” ti ito pabhutti vutte pubbapare idha imasmiṃ sāsaneubbato apare samanabhavā vibbhantakahāve ādīnavāṃ muni ānavaṃ.

In pada c we should ignore the svarabhakti vowels in -cariyam and kārya (by metathesis < *kariyā < *karyā).

822. Pj II 537.21-23: na tena settho maññethā ti tena ca vivekena na attānaṃ “settho ahan” ti maññeyya, tena thaddho na bhaveyya.

For the historical -d in etad ariyānaṃ see the note on p. 13.10.

In pada b we should ignore the svarabhakti vowel in ariyānaṃ.


In pada a there is resolution of the seventh syllable, and in pada c resolution of the sixth syllable.

824-34. Pasūrasutta. The metre of 824-33 is Triṣṭubh, with a Jagatī pada in 829. Pādas acc of 834 are Vaitāliya; pada b is Aupacchandasaka.

824. Pj II 540.31-32; ime dīthiṅgatā attano dīthiṃ sandhāya “idh’eva suddhi” ti vadanti. Nidd I 161.2 and 162.25 reads suddhim.
Nidd I 162,10–13; yanī satthāram dhammakkhaṇaṁ gaṇaṁ dīṭṭhims paṭipadaṁ maggaṁ nissitā. tathā ti sakāya dīṭṭhīya sakāya khaniya sakāya ruciya sakāya laddhiya. Pj II 540.33–541.2: evam śante attaṁ satthārādīni nissitā tathā eva “esa vado subho” ti evam subhāvāda huvā.

Nidd I 161.4 reads subhā vadānā for subhami vadānā, explaining: subhāvādaḥ sobhanavādaḥ, etc. Elsewhere in Sn vadānā is used with a nominative in the sense of “saying oneself to be something” (see the note on 825), which is inappropriate here, and it seems likely that the construction has been modelled upon 825 in error. For the present middle participle ending -āna in vadāna see the note on 131.

Nidd I 162.17–18: puthā samaṇabrāhmaṇā puthupekkhasaccesu nivīṭhā. Note the palatalisation of -a- > -i- in vādiyati. Cf. Skt vivādayati = vivadati. For palatalisation see the note on 3.

825. Nidd I 163.9: vigayha ogayha ajjhogahetvā pavisitvā.

Nidd I 163.14–16: te aṇnamaṇīnaṁ bālato hīnato nihīnato omakato lāmakato jatukkato purittato dahanī passantī dakkhandi oloketi nijjñayanti (with B5 and v.l.; E5 'ggh') upaparikkhanti. Pj II 541.5–6: “ayaṁ bālo” ti evam dvē pi janā aṇnamaṇṇam bālam dahanī bālato passantī.

Pj II 541.6–8: vadanti te aṇnasitā kathojjan ti te aṇnamaṇṇasatthārādīṇi nissitā kalaham vadanti. For ujja (< Skt udyā) in kathojja, Smith (Pj II p. 672) compares Pāṇini III,1.106.

Nidd I 163.29 takes kusalā vadānā to mean much the same as subhā vadānā in 824, but Pj II 541.9–10 explains: “ubho pi mayaṁ kusala-paṇḍita-vāda” ti evansanānaṁ huvā, which I take to mean not “saying a skilled thing”, but “saying that they say skilled things”, i.e. claiming to be experts. For the present middle participle ending -āna in vadāna see the note on 131.

In pada d the final -a- in pasomsa- is m.c.

826. Nidd I 164.19–21; vinighāti hoti ti pubb’ eva sallāpā kathamkathī vinighāti hoti: jayo nu khe me bhavissati, parājayo nu kho me bhavissati? The meaning would therefore seem to be “apprehensive”. MW does list “afflicted, distressed (as the mind)” for vinihata, but the association with pasomsa- icchān suggests that it ought to have a more active sense, perhaps “provocative, attacking”, to which pada c would then provide the contrast, when his arguments are defeated.
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Pj II 541.14-17: apāhatasmin ti. paññāvīmānsakehi "atthāpagatam te bhāṇītam, vyañjanāpagaṇatam te bhāṇītan" ti ṣāṭinā nayena apasūdite vāde.

For randhamesin see the note on 188.

In pāda b -i in vinighāti (the nominative singular masculine of vinighātin) is m.c.

<162> 827. In pāda a I take yam to equal si quem (see the note on 782). For the nominative plural ending -āse see the note on 7. The reading ye, which is found in Nidd I 164.29 and also as a v.l., arises from the y/s confusion (see the note on 369).

For the -m/-v- alternation in vīmānsaka (< mīmāṃsaka) see the note on 100.

For anuttuhṇāti see the note on 586.

There is resolution of the first syllable in pāda c.

In pāda b the metre is better if we read -vi- (see Pj II p. 721). In pāda c’ we should read paridevati m.c. In pāda d -ā- in anuttuhṇāti is m.c.

828. Nidd I 168.3-4: jayena ... cititam ughātiitam hoti, parājayena ... cititam nighātiitam hoti. Pj II 541.27-29: etesu ughāti-nighāti hoti ti. etesu vādesu jayapāṭāuyādīvasanā citassa ughātaṃ nighātāna ca pāpāṇaṃ ughāti-nighātinā na hoti. From this it seems that ughāti and nighāti (or merely the latter if we have a compound) are m.c. for -i, i.e. they are adjectives, not nouns (pace PED).

For kathojām as an ablative in -ām after virame cf. kukkuccaṃ 925, and see the note on p. 48.8.9 and cf. Lüders (Beob., § 192).

Nidd I 168.27-28: pasamsalabhā añño attho n’ atthi. Pj II 541.31-32: na h’ añṇadaath’ atthi pasamsalabhā ti na hi etiha pasamsalabhata añṇaatho atthi. Fausboll (Glossary) therefore seems to be wrong in assuming that -atthi is for -atthu. For the sandhi of -o + aCC- > -aCC- see the note on 324.

For sandhi -d- see the note on p. 16.7.

In pāda d final -a- in pasamsa- is m.c.


Nidd I 169.25-27: so tena jayathena tatho hoti hattho pahātho attamāno parippunnaṃsakappo: atihāvā dantavidamsakaṃ hasamāna ti so hassati. Theoretically a form with -ss- should be from harṣ-, not has-, but as the two roots are confused in Pāli, this distinction is not maintained. Cf. 887.
Nidd I 170.5-6: yathāmano, yathācitto yathāsankappo yathāviññāno. The last two words should not, therefore, be separate as in E. The explanation takes yathāmano as though it were a masculine nominative singular, but it must be an indeclinable adverbial phrase “according to his intention”. For this meaning of mano see 873.

For -ṇṇ- in upṇamatī see the note on 206.

Pādas abc are Triśūbh; pāda d is Jagatī. In pāda c we should read hassatī m.c. In pāda e cca is m.c. Cf. 785. In pāda d we should read taṁ m.c. in place of iam.

830. Nidd I 170.18-19; vighātabhūmi, ugghātabhūmi. It is hard to reconcile this sense of ugghāta with the meaning of ugghāti given for 828.

For -ṇṇ- in upṇati see the note on 206.

Note the sandhi of -ā + aCC- > -āCC- in sāssa and cf. āsāvāssa 1100.

The optative vivādayetha shows that the verb is vivādayati, and supports the belief that vivādiyati is merely a palatalised version of this (see the note on 3). It is the causative of vivad-, not a denominative as PED states.

There is resolution of the first syllable in pāda d.

In pāda a we should read upṇati m.c.

831. Nidd I 171.30; rājakadhāya puṭṭho ti rājakahādanīyena rājabhājanīyena puṭṭha. For Kern’s suggestion of reading rajakkhatīya see PED (s.v. rāja).

Nidd I 172.8-10; yen’ eva so diṭṭhigatiko tena palehi ... so tuccham paṭisūro ... Pj II 542.12-13: yena so tuccham paṭisūro, tena gaccha.

Pj II 542.13-16: pubbe va n’ atthi yadidam yuddhāya ti yan’ pan’ idam kilesjkātam yuddhāya siya, taṁ etam pubbe va n’ atthi. bodhimūle yeva pohīnaṇ ti dasseti. PED (s.v. yuddha) takes yuddhāya as the dative of an archaic yudh, but it is more likely to be m.c. for yuddhāya (i.e. the past participle used as an action noun. See the note on 331).

For paleti cf. 1144 and for the r/l alternation see the note on 29. For the historical -d in yad idam see the note on p. 13.10.

There is resolution of the first syllable in pāda b.

In pāda a the metre is better if we read -khadāya m.c. with Nidd I.

832. For vaddassu in the sense of “dispute” see the note on 780.

Nidd I 173.28-174.4; ye paṭisenikattā paṭilomakattā paṭikanṭakattā paṭipakkhakattā kalakaham kareyyum bhandaṇam kareyyum viggaham kareyyum vivādaṁ kareyyum medhagaṁ kareyyum, te n’ atthi na santi na
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samvijjanti n' upalabbbhanti. See the note on paṭisenikaronti in 932. Pj II 542.18 however, takes paṭisenikattā as singular (= paṭilomakārako). If this is so; then the second te in pāda c must equal tushān.

The v.l. ca for 'dha in pāda c shows the cldh alternation. See the note on 26.

For the palatalisation of -a- -> -i- in vivādiyanti and vādiyanti see the note on 3.

In pāda b there is resolution of the first syllable.

<163> 833. For visenikatvā see the note on 793. For the folk etymology given in Pj II see the note on 51.

Nidd I 175.5-9; yesam dvāṣṭhi diṭṭhigatānī pahihānī samucchinnānī vipasantānī patipassaddhānī abhubbappattikānī īṇāgginā dādhhānī, te diṭṭhihi diṭṭhim avirujjhamaṇā aṣṭhaṭṭyamānā aparāṭhaṃṇhamānā aparāṭhathatamānā ti diṭṭhihi diṭṭhim avirujjhamaṇā. MW (s.v. virudh-) lists the use of the verb in the passive with the instrumental, but I cannot explain the use of diṭṭhim.


Nidd 1175.13-15; yes' idha n' atti paraṃ 'uggahan ti yesam arahantanam khaṇsavanam idam paraṇaṃ aggaṃ seṭṭham vaśeṭṭham pāmokkham utamaṇaṃ pavaraṇ ti gahitam. I assume therefore that param should rather be written as paraṃ = paraṇaṃ, and I have changed my translation accordingly. Note the sandhi of -aṃ + i- -> -i-

Pāda c has only ten syllables. We should read t<ui>vam (with Pj II p. 704), and tesī m.c. In pāda d we should read attī m.c. with Nidd I 175.23.

834. Nidd I 176.3-5: pavitakkam āgamā ti takkento vitakkento samākappento; jayo nu kho me bhavissati, parājayo nu kho me bhavissati?

Nidd I 177.4-15: Paśūro paribbājako na ppaṭibalo dhonena Buddhena bhagavaṇaḥ saddhiṃ yugam samāgamā samāgantvā yogaggāham gaṇhitum sākacchetum sallapitum sākacchaṃ samāpajjitoṃ. tann kissa hetu? Pasūro paribbājako hino nihino omakā jatukko paritto. so hi Buddho aggo ca setṭho ca vissṛṭho ca pāmokkho ca pavaro ca, yathā saso na ppaṭibalo matena mūtangaṃ saddhiṃ yugam samāgamā samāgantvā yogaggāham gaṇhitum, yathā koṭṭhako ... sīhena ..., yathā vacchako ... usabhena ... . Pj II 542.12-14; dhonena yugam samāgamā ti dhutakilesena buddhena saddhiṃ yogaggāham samāpanno. For dhona see the note on 351. For yugam see BHSD.
IV. Aṭṭhakavagga

Pj II 542.24-27: na hi tvāŋ saṅghasi sampahātaye ti kkuṭhu-ādayo viya sīhādihi dhōnena yugāṃ gahevā ekapadām pi sampayātum yugagāhan eva vā sampādetum na sakkhissati.

For the alternation sakkhi-saggh- see Lüders (Beob., § 149) and CDIAL 13080. Nidd I 175.27 reads sakkhasi.

Pādas acd are Vaiśālīya; pāda b is Aupacchandasaṃ. In pādas a and d r- does not make position.

835-47. Māgandiya-sutta. Cf. Divy 519 foll., where Māgandiya is called Mākandika. For the -k/-y- alternation see the note on 22-23. In the Skt version from Chinese Turkestan he is called Māgandika. See Hocnle (1916A, p. 714). For the -k/-g- alternation see the note on 319.

The metre is mainly Tristubh, with a Jagati pāda in 845. Verse 836 is all Jagati.

835. Nidd I 181.7-8: Tanhaḥ ca Aratiḥ ca Rāgāḥ ca Māradhītaro disvā passitvā. Pj II 544.22-25: kim ev' idam imissā dárikāya muktakārīsapūṇām rūpam disvā bhavissati, saddā pādā pi nam samphusitum na icche, kuto nena samvasitum. PED does not list nena (s.v. na), of nāsa (Ja V 203.21*).

For pādā as an instrumental singulār in -ā, see the note on 119.

There is a v.l. Aratiḥ ca Rāgam, which is supported by Nidd I 182.10. This avoids the necessity of assuming the shortening of -ā- > -a- in Rāgam m.c.

Dhp-a I 202.3 reads as Sn; Ud-a 383.1 reads Aratiḥ Rāgāḥ ca.

<164> 836. Pj II 544.31-545.1: diṭṭhigatāṃ silavatānuyāvān ti diṭṭhiḥ ca silaḥ ca varaḥ ca jīvitaḥ ca. Nidd I 182.14*-17* includes this verse, but does not comment on it.

The metre is Jagati.

In pāda c we should read diṭṭhi- m.c. See Pj II p. 707.

837. For the reciter’s remarks see the note on 18-29.

Nidd I 182.27: na tassa hoti ti na mayham hoti. For examples of first and third person pronouns together, see the note on p. 15.23.

Nidd I 183.4 foll.: dhammesā ti dvāsaṭṭhiyā diṭṭhigatasm. niccheyyā ti nicchiminā vinicchīrinā, etc.

Nidd I 183.15-17: passāni ca diṭṭhisu anuggahayā ti diṭṭhisu ödinaṃ passantō diṭṭhiyo na gaṇhāmi na parāmasāmi na abhinīsāmi. Pj II 545.9-11: sačāni paviciṇāṇā ajjhattānaṃ rāgādīnaṃ santibhāvena ajjhattāsanāntisankhātoṃ nibbānam eva addasaṃ.

838. For the reciter’s remarks see the note on 18-29.
Nidd I 186.1-3: vinicchayā vaccanti dvāsatthi dhīthigatāni ḍīṭhi-
vinicchayā. pakappitāni ti kappita abhisaṃkhatā samatihapita ti pi
pakappitā, athaya aniccā samkhatā paṭiccasamuppādana khayadhammā
vayadhhammā virāgadhhammā nirodhadhammā viparināmahammmā ti pi
pakappitā. Pj II 545.11-14: yān' imdī diṭhigatāni tehi tehi sattehi
vinicchinitvā gahitattā vinicchayā ti ca attano paccayehi
abhisaṃkhatabhāvādīnā nayena pakappitānī cā ti vaccanti.

It seems that attanī is neuter here.

For -ānī as masculine nominative plural endings in yānī pakappitāni, in
agreement with vinicchayā, see the note on 43.

839. For the reciter’s remarks see the note on 18-29.

The metre of pāḍa a is is irregular. It can be regularised by reading ŋānā for
ṇāṇena, and assuming that this is an instrumental singular in -ā (see the
note on 119). It is likely that ŋāṇena entered the text from the gloss in Nidd
I 187.15. In pāḍa c aṇṇāṇā, which is also an instrumental, remained because
it is not glossed by aṇṇāṇena. In pāḍa d abbattā is an instrumental
singular.

For asilatā as the instrumental singular of an -ā stem noun see the note on
100.

In pāḍa a we should read <s>sutiya m.c. In pāḍa c we should read a[n]ṇāṇā
m.c. with Nidd I 187.11.

840. For the reciter’s remarks see the note on 18-29.

Nidd I does not gloss paccenti here. Pj II 546.10: paccenti ti jānanti.
Although Nidd I 85,1 (ad 788) does not gloss pacceti, in I 108.25 (ad 800)
and I 114.11 (ad 803) it glosses: paccēgacchati. Here, however, I think the
meaning is that given in Spk I 266.11 (ad S I 182.39): pacceti ti icchati
parthe ("believe in").

For the sandhi -m- in maṅñe-m-ahān see the note on 132.

For kiraṅkīla see the note on 356.

For aṇṇāṇā and abbattā as instrumental singular forms of -a stem nouns
see the note on 119.

For asilatā as the instrumental singular of an -ā stem noun see the note on
100.

Pāḍa f has only ten syllables. We could correct the metre by reading
patiyantī, but the metre is acceptable if we assume that a single long
syllable has replaced the short sixth and seventh syllables (see the note on
61).
In pāda a we should exclude [ce kira] m.c. In pāda f we should read diṭṭhiya m.c. For ṇaṅga in place of ṇaṅena see the note on 839. For other changes m.c. in pādas abcd see the note on 839.

<165> 841. For the reciter’s remarks see the note on 18–29.

Nidd I 193.6 reads diṭṭhisu for diṭṭhiṅ ca, but includes diṭṭhim in the explanation. We should probably assume that diṭṭhisu is for diṭṭhiṁ su, with -īps- being replaced by -īs-. For the VNC/VC alternation, see the note on 315.

Nidd I 193.9–10: anupucchamāno ti punappunan paṭucchati.

Nidd I 193.21–25: ito ajjhatasantito vā pāṭipattito vā dhammadasanato vā, yuttasaṅñaṁ vā pāṭasaṅñaṁ vā lakṣaṇasaṅñaṁ vā kāraṇasaṅñaṁ vā jñānaṁ vā na paṭilabhasti: kuto ṇaṅgaṁ?

Although dahati is derived from Skt dadhāti, it does not normally have -ā- in Pāli. We should therefore assume that dahāsi is m.c. in pāda d.

There is a redundant sixth syllable in pāda a, but the metre can be corrected by reading nissāya[a].


There is antithesis between pādas ab and cd, and there should be a full stop at the end of pāda b.

In pāda b -i in maññati is m.c. The original reading was perhaps maññate. In pāda c we should read rishā m.c.

843. Nidd I 195.18–19: brāhmaṇo ti sattanāṁ dhammadhamā bāhiyattā brāhmaṇo. Pj II 546.27–28: so evarūpa pāḥiṇanāṇadiṭṭhiko mādiso bāhiyapāpādinā nayena brāhmaṇo, i.e. we are referring to a brāhmaṇa in the Buddhist sense of the word. See EV I, p. 167 (ad Th 221). This is perhaps always true except in the compound sāmaṇabrāhmaṇa.

For vadeyya in the sense of “dispute” see the note on 780.

844. Nidd I 197–200 does not comment on this verse, but quotes S III 9–12 verbatim, where this verse is discussed, and is said to come from the Māgandiya-pañha in the Āthakavagga.

Pj II 547.8–7: apurekkharāno ti ayātim attabhāvam anabhiniḥbattento. Spk II 260.27 (ad S III 9.27): purekkharāno, vattaṁ purato kurumāno. The idea is presumably “not preferring future existence to nibbāna”.

Pj II 547.7–8 explains: kathāṁ na viggyeyha janena kayirā ti janena saddhim viggyāhakakathāṁ na kathēyya. The phrase is, therefore, the
equivalent of Skt vīghya-vāda. For such compounds see the note on 72. Cf. kathāṃ viggāhikāṃ na kathayeyya 930.

For -āni as a masculine accusative plural ending in santhavāni see the note on 45.

In pāda d -gg- in viggayha is m.c. In pāda d we should ignore the svarabhakti vowel in kayirā.

8.15. Nīdd I 201,13: yehi ti yehi diṭṭhigatehi. viviṭṭo ti kāyauduccaritena ... sabbakusalābhisankhārehi viṭṭo viviṭṭo paviviṭṭo. vicareyyā ti căreyya vihareyya ... yāpeyya. Pj II 547,9-10: viviṭṭo vicareyyā ti rito careyya.

Nīdd I 201,20-22: nāgo ti āgum na karoti ti nāgo; na gaccha ti nāgo; nāgaccha ti nāgo. For nāga as applied to the Buddha see the note on 166.

For vadeyya in the sense of “dispute” see the note on 780.

Nīdd. I 202,29-203,1: elaṃ vuuccati udakaṃ. ambu vuuccati udakaṃ. ambuṣam vuuccati padumaṃ. kaṇṭakko vuuccati kharadando. If ela = udaka, then there is tautology: ela = ambu. PjII 547,12-13: elambujan ti elasāṇīnake ambumhi jātaṃ kaṇṭakanālāṃ vārijaṃ. I do not know the source of the reading elambiya quoted in PED.

Nīdd I 203,11-12: santivādo ti santivāda muni tāṇavādo lenāvādo saroṇavādo accutavādo amatavādo nibbānāvādo.

For the root lip- constructed with the instrumental in pāda d and the locative in pāda e see EV I, pp. 271 and 285 (ad Th 1089 and 1180).

Pādas abdef are Trisūbh; pāda e is Jagati.

In pāda a we should read yehi m.c. In pāda e -i in muni and in pāda f -i- in anupālito are m.c. In pāda e we should read -vādo m.c. (with Nīdd I 201,11).

<166> 8.46. Pj II 547,27-29 expalins: na kammanā po suteaneyyo ti puññābhisaṃkhāraḍikammanā vā sutasuddhi-ādinā sutea vā, so netabba na hoti.

Nīdd I 205,21-26: na diṭṭhiyā ti ... so diṭṭhiyā na yāvati, na nīyyati, na vuyhati, na samhāriyati; na pi tam diṭṭhigaṭtam sārato pacceti, na paccagcchati ti na vedagū diṭṭhiyā. It is not entirely clear that this explanation is taking diṭṭhiyā as a compound, but this is clearly so in Pj II 547,19-24: na vedagū diṭṭhiyā ti catumaggavedagū mādiso diṭṭhiyāyiko na hoti diṭṭhiyā gacchanto vā tam sārato pacceto vā na hoti; - tattha vacanatho: yāti ti, yā, tato karaṇavacanena diṭṭhiyā yā(ī) ti pi diṭṭhiyā, upayogathena sāmivacanena diṭṭhim yāt ti pi diṭṭhi-yā.

Pj II 547,19-31: so dvinnam pi upayānaṃ pahinattā sabbesu tathādiṭṭhi-nivesanesu anupanito.
Nidd I 205.8: vedānam ... antam gato ti vedagu. For vedagu as the equivalent of Skt vedaka see the note on 322.

For muti (< mati) in the sense of “feeling (by the senses other than seeing and hearing)” see the note on muta in 714. The etymology “mudati ti muti” quoted from Vibha-ga 412.8 in PED shows the tld alternation (see the note on 227). For the labialisation of -a- > -u- after -m- in mutiyā and in kammunā in Nidd I 206.10 see the note on 61.

The metre is Tristubh, but pāda a is defective. We should read dīthiyā m.c., and assume that a single long syllable has replaced the short sixth and seventh syllables. See the note on 61. In pāda a we should ignore the svarabhākti vowel in mutiyā. In pāda d -a- in anūpanito is m.c.

848–61. Pūrabheda-sutta. The metre is Śloka.

849–56. All these verses are a description of the uttara nara, and are to be constructed with sa ve santo ti vuccati in 861.

849. For the reciter’s remarks see the note on 18–29.

Nidd I 211.14–15: purā bhedā ti prā kāyassa bhedā, purā attabhāvassa bhedā, etc.


Nidd I 213.19–21: vemajjhe vuccati paccuppanno addhā; paccuppanno addhānaṁ ārabhha taṅhā pahīnā hoti. For purekkhatam, referring to the future, see the note on 844.

Pj II 549.3–5: vemajjhe nūpasamkheyyo ti paccuppanno pi addhāni “ratto” ti ādinā noyaṇa na upasamkhaṭabbo. Although PED derives upasamkheyya from upasaṃkharoti, it must be from upasaṃkhya- “to reckon”.

<167> 850. Pj II 549.12: akukkuco ti haṭṭhakukkuccādivirahito. Nidd I 218.22 gives also the interpretation “remorse” (cetaso vippasāra) and manovilekho. For mantabhāṣin see EV I, p. 117 (ad Th 2) and EV II, p. 122 (ad Thī 281).

Pj II 549.13: anuddhato ti uddhaccaranahito. For uddhacca see EV I, p. 140 (ad Th 74).

Udāna-26.28b reads na vikaṇhī na kaukṛṭiḥ.

In pāda b -c- in akukkuco is m.c.
851. Nidd I 221,12* reads nirāsattī for -sattī. PED must be wrong in taking this as an in formation from āsatta. It is nir+āsattī < Skt āsakti.

Pj II 549,16-17: vivekadasi phassesū ti pacchuppamnesu cakkhu-samphassādisu attādibhāvavivekām passati. This is one of the explanations given in Nidd I 222-23, where three are given in all. This is unnecessarily complicated, and there seems to be no reason to take the passage at anything other than its face value as referring to present time: "seeing seclusion (even) in the midst of (all) the sense-impressions (of his present life).

The cties seem unable to differentiate between niyati < niyate (the passive of nī- "to lead") and niyati < nīyati "to go out". Nidd I 223,29-30: so diṭṭhiyā na yāyai na niyyati na vuyhati na samhāriyati. By taking it as a passive here, the locative diṭṭhisu makes less sense than an instrumental. So Pj II 549,18 explains: dvāśaṭṭhi-diṭṭhisu kāyacī diṭṭhiyā na niyyati. It is, however, possible that the confusion arose from an Eastern form diṭṭhihi which could be both locative and instrumental. See Lüders (Beob., §225).

See the note on 29.

852. Nidd I 224,16-18: akuhako, ti. tiṇu kuḥanavattthiṇī, paḍcaya-paṭisevanasamkhātām kuḥanavattthi, iriyāpatha-samkhātām kuḥanavattthi, sāmantajappanasaṃkhātām kuhanavatthu. This with the exegesis is quoted at Vism 24-26.

Nidd I 227,9-22: pihā vuccati taṇhā ... yassa esa pihā pahīṇa ... so vuccati apihālu, so rūpe ... dhamme na piheti, na icchati, na sādiyati, na pattiṭhi, nābhijappati ti apihālu. This is, therefore, following the etymology from s Ver (the expected *phiḥ- becoming piḥ- by dissimilation of aspirates). For the dissimilation of aspirates see the note on 52. Pj II 549,10-21: apihālī ti apihanasiṇo, pathanātaṇhāyya rahiyo. I take apihana as being from aspṛhana, and I do not understand why PED (s.v. apihalu) suggests that it may be from a + pi + dhā-. Elsewhere (s.v. pihana) PED suggests a derivation from piheti. PED (s.v. pihālu) suggests a derivation < piyāru, but the example of y > h quoted there (paṭṭhaya ti > pathahai) is not an example of that change.

Nidd I 228,1-231,15: appagabbhowo ajeguccho ti pūgabbhiyan ti tiṇi pūgabbhiyāmi kāyikām pūgabbhiyām vācāsikām pūgabbhiyām cetasikām pūgabbhiyām ... yassa imāni tiṇi pūgabbhiyāni pahīṇāni ... so vuccati appagabbho ti. Pj II 549,22: appagabbho ti kāyapūgabbhiyādirahiyo, Cf. 941.

Nidd I 231,2-232,1: katamo ca puggalo ajeguccho? idha bhikkhu sīlavā heti, pātimokkhasamvarasamvuto viharatī cācāragocarasampanno, ānu-
mattena vajjhesu bhayadassāvī samādāya sikkhasi sikkhāpadesu. Pj II 549.23-24: ajeguccho ti sampannasilāditāya ajegucchanayo ascetanako manāpo. See also EV I, p. 258 (ad Th 961).

853. Nidd I 233.16-26: satīyā vuccantī pañca kāmaguṇā ... yesam' esā satīyā tanhā pahinā ... tesam' cakkhuto rūpatanāh ... na savati, na pasavati, na sandati, na pavattati ti satīyesu anassāvī. Pj II 549.25-26: satīyesu anassāvī ti sātavatthhusu kāmaguṇesu tanhāsanthavavirahito. I assume that satīya is from Skt *sātiya (< sāta), and is not an example of the *ld alternation. See the note on 193.


Nidd I 235.9-11: na saddho ti sāmaṇā sayam abhiññātam attapaccakkhaṃ dhammaṃ na kassaci saddahati. Pj II 549.29: sāmaṇā adhigatam dhammaṃ na kassaci saddahati. In the context, however, na saddho na virajjati ought to mean the same as na rajjati na virajjati in 813. It is likely, then, that saddha here reflects the alternative sense of śraddhā “desire” (see Köhler [1973, p. 60] and Norman [1979D, p. 329]), and would therefore mean “desiring”. See the note on 663.


For -kamya, a truncated form in -ā = -iya, see the note on 110. Cf. “na me dē” na kuppejja, Āyār I.2.44.

855. Nidd I 244.11-15: sadiso 'ham asmi ti mānaṃ, ... seyyo 'ham asmi ti atimānaṃ ... hino 'ham asmi ti omānaṃ (Bś so; Eś mānaṃ).

For ussada see the note on 515.

856. The v.l. nissayanā (found also in the lemma of Pj II) arises from the scribal confusion of na and ta in Sinhalese script. It would be a verbal noun made from the verb nissayati, while nissayati is an abstract noun made by adding -tā to nissya.

Nidd I 245.31-32: bhāvāya ti sassaṭidīṭhiyā: vibhāvāya ti uccheda-dīṭhiyā.
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857. For visattika see EV I, p. 189 (ad Th 400).

858. Nidd I 248,13-18: attā ti sassatadīthi n’ athi, nirattā ti uccchedadiṭhi n’ athi; attā ti gohiṭṭa n’ athi, nirattā ti muñcitabbaṃ n’ athi. gahana-muñčanaṃ samatikkanto arahā vuddhinī parihānīm vītivatto.

For pasavo see Lüders (Beob., §213). PED lists the word (s.v. pasu) as occurring at S 169,39, but elsewhere (s.v. pasavo) gives a different meaning. Spk I 134,13: gomahisa[kku]kutasikārādaya pasavo.

In pāda a there is resolution of the sixth syllable.


Nidd I 249,13-14: vajjūṃ = vadeyyuṃ.

Nidd I 250,3-9: tassa taṇhāpurekkhāro pahino, diṭṭhipurekkhāro pahino; na taṇhām vā diṭṭhām vā purato kava carati; na taṇhāya vā diṭṭhiyā vā parivīrīto carati ti taṇhā aṣṭupurekkhatam.

Nidd I 250,12-14: n’ ejati, na ejati, na calati, na vedhati, na ppavedhati, na sampavedhati. PED does not list ejati.

Pāda a has nine syllables, but we could read puthu[j]janā and assume resolution of the sixth or seventh syllable. The loss of -m in vajju is presumably m.c.

In pāda b br- in ṛṇmanā does not make position.

860. Pj II 550,19-21: na ussesu vadam ti visiṣṭhesu attānāṃ antokatvā “aham visiṣṭho” ti atimānavaśena na vadam — esa nayo itaresu dvīṣu. Nidd I 250 reads ussesu for ussesu. For the ḍhū alternation see the note on 689

Nidd I 251,25-27: taṇhākappam vā diṭṭhkappam vā kappeti na janeśī na saṇjaneti na nibbatti niḥbhinnabbatti ti kappam n’ eti akappiyō. Pj II

If we adopt the reading vadati in the lemma of Pj II, we should have to read vadati m.c., but the middle form vadate is not only more metrical, but also suits the grammar better: “speaks of himself” (cf. the middle participle vadana).

Pāda b has nine syllables. We should either read ṇ[a] m.c. or assume resolution of the fourth syllable.

861. Nidd I 252.8-253.12: asatā ca na socati ti viparītaṁ vā vathum na socati; ... athavā asatāya (Bṛ asantāya) dukkhāya vedaṁya phuṣṭho na socati; ... athavā asante asantvijjamāne anupalabbhiyamāne na socati. Pj II 550.25 gives only the last of these: avijjamāṇīna ca asatā na socati. Dhp-a IV 100.13 foll. (ad Dhp 367): asatā ca na socati ti tasmiṁ ca nāmarūpe khyavyaṁ patte “namarūpaṁ khiṇāṁ ... pe ... mama viṁśatīriṇaṁ khiṇan” ti na socati ni vihaṇnaṭi. Since asatā is an instrumental, it would seem that the meaning is “he does not grieve on account of that which does not exist” (cf. asati aparitassanā, M I 136.23 foll.), but it is clear that the phrase has caused difficulty in the various traditions. BHS (Udāna-v 32.17) reads asantam; GDhp (79) reads asata, and -t- in Gāndhārī can only stand for -tt-, although it may be a scribal error for asada, which could then be the equivalent of either reading, since both -t- and -nt- appear to become -d-, as the anusvāra of -md- is not written. The phrase occurs again in 950, where Nidd I 435-36 gives the same explanations, except for asatāya in place of asatāya (Bṛ reads asatāya), but Pj II 568.31 glosses: avijjamānakaṁaṁ asati-kāraṇaṁ na socati (Bṛ reads asanta-).


862-77. Kalahavīvidasutta. The metre is Tristubh, except for pāda d in 873 which is Jagati. There are five pādas in 863.

862. Nidd I 256.1-3: kuto pahūta kuto jāta kuto saṁjñatā kuto nibbattā kuto abhimibbanā kuto pāṭubhūta, Pj II 551.10: kuto pahūta ... kuto jāta. PED does not give the meaning “arisen” for pahūta. Cf. pahoti 867.

Pj II 551.15: yācanaṁhi hi imghāti ti nipāto. For the historical -d in tad imgha see the note on p. 13.10.
There is resolution of the first syllable of pāda b. In pāda d br- in brūhi does not make position.

863. Nidd I 258.17* reads piyappahātā for piyā pahātā, i.e. taking it as a tatpurṣa compound. Pj II 551.15-16: piyā pahātā ti piyavatthuto jāta, yuttī paṇ’ ettha. Niddese vuttā. PED does not give the meaning “compound” for yuttī.

I take -jāta in compound with vivāda- in the sense of “a collection, class”, “anything included under the name vivāda”. See MW (s.v. jāta). For -jāta after adjectives at the end of compounds with the meaning “become, being”, see the note on 679. Such an interpretation would give the meaning “among the disputatious” here.

There is resolution of the first syllable in pāda b. In pāda d we should ignore the svarabhakti vowel in macchāriya-.

<169> 864. Nidd I 261.26-28: ye samparāyāya narassa honitī ti ye narassa parāyanā, dīpā, tāṇā, lenā, saranā honiti; naro nīthoparāyano hoti. Pj II 551.28-29: ye samparāyāya narassa honitī samparāyaṇāya honiti, parāyanam honitī ti vuttaṃ hotī. Hare (1945, p. 127 note 1) suggests that samparāyāya perhaps means “going with others to the next world”, as opposed to the sage’s ekatta “lone state”.

Nidd I 261.11-13: ye vā pī ti khattiyā ca brāhmaṇā ca vassā ca suddā ca gahaṭṭhā ca pabbajjātā ca deva ca manussā ca. Pj II 551.24-27: ye vā api khattiyādayo lobhā vicarantī lobhahetū lobhenābhibhūta vicarantī, tesam so lobho ca kutoṇidāno ti dvē atīhe ekāya pucchhaya pucchhita. It would, however, seem better to take lobhā not as an ablative but as a nominative, in agreement with ye. MW lists “eager desire for or longing after” as a meaning for lobha, and this would make good sense in the context with āsā and nīthā.

In pāda a we should read lokasmi[ṇ] m.c.

866. Nidd I 265.7-12: ye vā pī ti ye kodhena ca mosavajjena ca kathamkathāya ca sahagatā sahajātā saṃsaṭṭhā sampayuttā ekuppādā ekanirodhā ekavatthukā ekāranmanā; ime vuccati ye vā pī dhammā. athavā ye vā pī ti kilesā aṅñajātikā aṅñavihītā; ime vuccanti ye vā pī dhammā. Pj II 552.2-4: ye vā aṭṭhe pī kodhādihi sampayuttā tathārūpā vā akusalā dhammā buddhasannaṃ vuttā.

In pada a we should read lokasmi[ṃ] m.c. The metre of pada c is defective. Smith points out that we need the scansion r- krodho mṛṣavāda kathamkathā ca, so we should perhaps read musavāda[ṃ ca]. See also 868.

867. Pj II 552.4 foll.: tam upanissāya pahoti chando ti tama sukhadukkhavedanātadubhayavathusamkhātaṁ sātāsātaṁ upanissāya sāmyogavīyopathanāvasenā chando pahoti.
In pada b -u- in upa- is m.c.

868. Nidd I 269.25: dvaya-m-eva sante ti sātāsāte sante. Pj II 552.16-17: sātāsātadvaye sante eva pahonti uppajjanti. For -e > -a m.c. see the note on 687. For sandhi -m- see the note on 132.
For the dative (of purpose) with sikkha- cf. vinayā in 916 and vinayāya in 974.
For the metre of pada a see the note on 866.

869. The syntax and grammar of this verse are rather loose. We can accept that kutoṇidāna is neuter plural, agreeing in theory with sātam asārāna ca, but ete in pada b is a masculine form, although still agreeing with sātam asāta na ca. In pada c, however, vibhavaṁ bhavañ ca can only be masculine, since the words are masculine. The cty postulates a change of gender. Pj II 552.31-33: sātāsātaṁ vibhavaṁ bhavañ ca etam pi yaṁ attham, lingavatayo ettaṁ kato; idam pana vuttam hoti: "sātāsārānaṁ vibhavo bhavo ca" ti yo esa attho. Cf. WD, p. 89 (ad Dhp 104).
In pada c there is resolution of the first syllable. In pada d we should scan me m.c. In pabrūhi -br- makes position.

870. Pada a has only ten syllables. We can assume that a long syllable has replaced the short sixth and seventh syllables. For this see the note on 61.
There is resolution of the first syllable in pada c.
In pada a we should read phassā- m.c., but there is a v.l. phassam-. In pada d we should scan te m.c. In pabrūhi -br- makes position.

<170> 871. Pj II 553.4-6: kismin vibhūte na phusanti phassā ti kismin vitivatte cakkhusamphassadayo pañca phassā na phusanti.
For the alternation clv in the v.l. cāpi for vā pi see the note on 38.

872. Nidd I 275.32* reads icchāy asantyā instead of icchā na santyā. Nidd I 277.3-4: icchāya asantyā asamvijjāmate anupalabbhijanāna. If we follow the reading of Sīn, then icchā must be a truncated locative ending (= -āya). See the note on 110. For the change of santiyā > santyā see Geiger
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(1994, §86.2). It is possible that the variation between na- and -y'a- is the result of a confusion of na and ya in the Brāhmī script.

For -āni as a masculine plural nominative ending in -nidānāni pariggahāni see the note on 45. For such eastern forms see the note on 7. For the sandhi -m- in dvaya-m-eva see the note on 132.

873. Nidd I 279.16-18: taṃ jāneyyāma ājāneyyāma vijāneyyāma paṭivijāneyyāma paṭivijāneyyāma ti taṃ jāniyāni. This seems to be an optative formed by adding -yā to the root, with a svarabhakti vowel. Cf. jāṇā without the svarabhakti vowel, and kāyirā <*kariyā with a svarabhakti vowel.

For mano in the sense of “intention” see the note on 329.

Pādas abc are Trīṣubhū; pāḍā d is Jagāni. In pāḍa c we should scan mē mē. In pabrūhi -br- makes position.

874. Nidd I 279.29—280.3: saṅhasañānino vuccanti ye pakatisaṅñāya jhitā; na pi so pakatisaṅñāya jhitā. visaṅhasañānino vuccanti uṃmattakā, ye ca ukhittacittā; na pi so uṃmattako, no pi khittacitto ti na saṅhasañāni na visaṅhasañāni. asaṅñino vuccanti nirodhasamāpanno, ye ca asaṅhāsāni; na pi so nirodhasamāpanno, no pi asaṅhāsatto. vibhūhasañānino vuccanti ye catunnaṃ arūpasamāpattinām labhino; na pi so catunnaṃ arūpasamāpattinām labhī ti no pi asaṅhī na vibhūtasañāni.

Pj II 553.12-18: na saṅhañañāni ti ... so pakatisaṅñāya sañāni pi na hoti; na visaṅhañañāni ti visaṅñāya pi virūpāya sañāya sañāni na hoti uṃmattako vā khittacitto vā; no pi asaṅhī ti saṅñāvīralito pi na hoti nirodhasamāpanno vā asaṅhāsatto vā; na vibhūtasañāni ti “sabbaso rūpasaññānan” (= A I 184.21) ti ādinā nayena samatikkantasañāni pi na hoti arūpajjhānalābhī.

Nidd I 280.9-19: idha bhikkhu sukhassa ca pahānā ... pe ... catunnaṃ jhānam upasampajjā viharati. so evaṃsaṃbhāte citte ... ākāsānāṅcāyatanasamāpattitaṇībhāthāhīya cittaṃ abhinharati. evaṃsametasssa evaṃpaṣipannassa vibhotti rūpaṃ.

Pj II 553.19-31: etasmin saṅhañañānītāddhibhāve athavā, yad etoṃ vuttaṃ “so evaṃ saṃbhāte citte ... pe ... ākāsānāṅcāyatanasamāpattitaṇībhāthāhīya cittaṃ abhinharati” ti evaṃsaṃmetasssa arūpamaggasamāṅgino vibhotti rūpaṃ.

Pāda a seems clear: he is not of ordinary or non-ordinary (i.e. deranged) perception. Pāda b seems to mean: he is not without perception, i.e. has not reached nirodha (= nībbāna) nor become an asaṅhāsatta (see CPD [s.v.]).
Nir has his perception ceased, i.e. he has not reached any of the four immaterial spheres. He is, then, in the fourth jhāna, and is at the stage where, having overcome perceptions of form completely, he is about to enter the sphere of unbounded space.

With papañca in pāda d cf. avijjādayo kilesā mūlaṁ tam papañcasamkhāya mūlaṁ (Pj II 562,17-18).

In pāda a “a” in sañña- and vissana- is m.c. In pāda b we should read pi m.c.

875. Pj II 553,18: udāhu aham pi etto arūpasamāpattito adhikam vadanti.
Pj II 553,25 and Nidd I 281,19 and 282,16 explain ettāvara’ aggam as ettāvatā + aggam. It is perhaps a compound of ettavat(a) + āgga. Cf. BHSD (s.v. ettavat-pāra).

For yakkhassa suddhi see the note on 478.

For the historical -d in tad imgha see the note on p. 13,19.
Pj II 553,27 explains no as nu, and this occurs as a v.l. For the nominative plural ending -āse in paniṭāse see the note on 7.

This verse has 5 pādas. In pāda a “i” in akittayār is m.c. In pāda b we should read ta[ṃ] m.c.


Pj II 553,32-34: tesaṃ yeva eke ucchedavādā samayaṁ ucchedaṁ vadanti; anupādisesō kusalā vadānā ti anupādisesakusalaṁ ucchedā samāṇa. For the present middle participle ending -āna in vadānā see the note on 131.

It is not easy to see how samaya can mean “annihilation”. It looks as though Nidd is suggesting a derivation from ṛma-, but unless we have a borrowing from a Pkt form (*samayā < *sāma-tā) I cannot identify the form. PED supports the meanings “end, conclusion, annihilation” by quoting samaya-vimutta “finally emancipated”, but this compound really means “temporarily emancipated” (see BHSD [s.v. samaya-vimukta]). Although CPD follows Pj II in taking anupādisesō with kusalā “those who pretend to be expert in the absolute nibbāna”, there is no reason why we should not take it with samaya. If we accept the meaning “doctrine” here, then we could translate “they preach a doctrine in respect of ...”. I would prefer to take samaya in the sense of “time, opportunity” and translate
"they preach that there is a time for (passing away) with no grasping remaining". For anupādisesa see EV I, p. 299 (ad Th 1274).

For yakkhassa' suddhi see the note on 478.

For the nominative plural ending -āse in panditāse see the note on 7.

There is resolution of the first syllable in pāda d.

877. Nidd I 283.13-15: upanissitā ti sassaśaddhiniśsitā ucchedadīthi-
nissitā sassaucchedadīthiniśsitā.

Nidd I 283.23: so vimāṇaṃ ti pandito pannāvā buddhimā nānī vihbāvi
medhāvi. Pj II 554.2-3: vimāṇitaṃ pandito buddhamuni.

Pj II 554.4: bhavābhavāya na sameśi ti punappuna-uppattiya na
samāgacchati ti arahattanikātena desanam nīthapesi.

For the rhythmic lengthening in bhavābhavāya see the note on 6.

In pāda b -in munī and -i- in vimāṇa are m.c.

878-94. Cūlaviyūhasutta. The metre is Trisṭubh. Pj II explains that 878-79
883 and 885 are questions, and 880-82 884 and 886-94 are the answers.

878. Nidd I 285.19-20: nānā vadanti ti vividhaṃ vadanti aṇṇoṇaṃ vādanti
puṭhe vādanti na ekam vādanti.

For akevalī see the note on 82.

In pāda a the loss of -m in diṭṭhi is m.c. For -bb- in parībarasāno m.c. for -v-
see the note on 796. For the present middle participle in -āna see the note
on 131. In pāda c we should read eva[m] m.c.

879. For the present middle participle ending -āna in vadaṇa see the note
on 131.

In pāda a -gg- in viggyaḥa is m.c. In pāda b we should read eva<k> kusalo m.c.
and in pāda d hūme m.c. with F. Cf. 993.

<172> 880. For the verb anujāṇāti “accept, allow” see the note on 394.

Nidd I 287.16 reads nako for mago. For the kīḷg alternation see the note on
319. For maga in the sense of “stupid” see the note on 763. PED lists both
these contexts under the meaning “animal”.

Nidd I 287.18 reads diṭṭhiparībarasāna as a compound. Nidd I 288.12-13:
sakāya sakāya diṭṭhiyā vasanti saṃvasanti avāsanti parivasanti, sabb
ev' ime diṭṭhiparībarasāṇā. For -bb- in parībarasāna m.c. for -v-
see the note on 796. For the present middle participle in -āna see the note on 131.

Despite the cty there seems to be no reason to doubt that diṭṭhi is m.c. for
diṭṭhim as in 878.

In pāda a -a- in anānujāṇaṃ is m.c.
IV. Aṭṭhakavagga

881. Pj II 554.33 and Nidd I 288.23 explain sandisshtiyā as sakāya dīthiyā. If this is meant as an etymology, then it is not clear how sa- > saṃ-. It is perhaps generalised from an accusative form saṃ dīthim. PED does not list the meaning “one’s own view”. This is probably a variant of *sad-idihi < sa-idihi. Cf. saṃghare “in his own house” (Ja V 222.16). Pj II 554.33-555.3 gives an explanation including na vīvadātā na vodātā, explaining the v.l. ceva na and then states: athavā sandisshtiyā ce paṇā ti pātho. Cf. 891.

Nidd I 289.16-18 states: tesāṃ samanabrāhmaṇanāṃ dīthi tathā samattā samādinnā gahitā parāmaṇīhā abhinibbittā ajjhosita adhimitā. Pj II 555.6-7: tathā samattā, yathā itaresaṃ. I now follow Smith in deriving samattā from samattā (see Pj I 778 [s.v. 1samattā]), and translate “adopted”, rather than “perfect”. Cf. 889.

Nidd I 288.20 reads mutimā for mutimā. For the labialisation of -a- > -u- after -m- see the note on 61.

In pāda b -i- in mutimā is m.c. In pāda d we should read dīthi m.c. with F. In pāda c we should read tesam[ṇ] m.c.

882. Nidd I 289.24 reads tatihvan for tatihvā. For the y/v alternation see the note on 100. Sn reads tatihvā in 906.

883. In pāda b the short sixth and seventh syllables are replaced by a single long syllable. See the note on 61.

In pāda d na ekam vadanti is the equivalent of nānā vadanti in 878.

In pāda c -gg- in viggayaḥ is m.c.

884. Nidd I 292.18-22: yasmim pājā no vivade pājānān ti. yasmin ti yamhi sacce. pājā ti sattādhivacanan. pājā<nan ti> yam saccaṃ pājānantā ājānantā ... na kalaham, na bhanānantam ... kareyya. Pj II 555.15-17: yasmin pājāno vivade pājānān ti yamhi sacce pājānanto pājāno vivadeyya. (The locative is after vivade). To follow Nidd I we must divide pājāno into pājā no and take the latter as a negative particle. We must then assume that pājānantā (masculine) is an old error for pājānantā (feminine).

Although cases of non-agreement do occur in Pāli, they usually arise through the combination of pādas which were originally separate, and not, as here, in the same pāda. The explanation in Pj II does not include a negative, and so it is not dependent upon pājā no. It seems that Pj II is merely explaining pājānantā as pājānantā. The Chinese translation supports Nidd (Bap [1951, Introduction p. 14 and p. 100 note 10]).
In pada a -i- in duṣṭyan is probably m.c., although it could show a trace of the historic -i- found in Skt dvītya. For the -iyal-iya alternation see the note on 49. In pada c we should read tē m.c.

<173> 885. Nidd I 293.25: pavādiyāse ti vippavadanti. Pj II 555.18: pavādiyāse ti vādino. For the nominative plural in -āse see the note on 7.

Nidd I 293.18 reads sutānī for su tānī, but Nū reads sutānī. Nothing in the explanation helps to decide the correct reading, nor does Pj II 555.17. CPD makes any comment. Probably we have su < svid.

Nidd I 294.7-12: udāhu takkena vitakkena ... yāyantī niyyantī ..., evam pi udāhu te takkam anussaranti? athavā tākkapariyāhatam vimāṇasānucaritaṃ sayam pāṭibhāṇam vadanti katheti ..., evam pi udāhu te takkam anussaranti. Pj II 555.19 explains: udāhu attano takkamattam anugacchanti. Presumably anussar- is m.c. for anusar-. CPD explains in this way (s.v. anusarati).

For the present middle participle ending -āna in vadāna see the note on 131.

In pada c we should read sīl m.c.


For ainiyata in the sense of “except” see the note on p. 153.

887. Nidd I 295.20 foll. explains diṭṭhe sute, etc., as accusative singular forms, as does Pj II 555.13-19: diṭṭhe ti diṭṭham, diṭṭhasuddhin ti adhippayo. These forms cannot be accusative singular, since -e = -am can only be nominative singular in an Eastern Prakrit. Alternatively, they could be accusative plural masculine, or locative singular, which is how Smith takes them, although the syntax is then difficult: “in respect of what is seen, heard, etc.” I take them as nominative singular.

Nidd I 295.25-26: vimānadassī ti na sammāneti ti pi vimānadassī, athavā domanassam janeti ti pi vimānadassī. Pj II 555.29-31: ete ca nissāya vimānadassī ti ete diṭṭhidhamme nissayitvā suddhibhāvasaṃkhātām vimānām asammānām passaṇa pi ... 

Nidd I 296.3-5: pahassamāno ti tuṭṭho hoti, haṭṭho pahaṭṭho attamano paripūṇṇasamkappo. athavā dantavidāṃśakam hassamāno. Pj II 555.33: tuṭṭhijāto hāsajāto. See the note on 829.

In pada e -a in ihaṭva is m.c. In pada d we should read a<k>kusalo m.c.
888. For the present middle participle ending -āna in vadāna see the note on 131.

For pāvā see the note on 782.

In pāda c there is resolution of the first syllable. In pāda a -ā- in dahāti is m.c. Cf. dahāṣi 841.

889. Nidd I 297.21–22: atisāradiṭhiyo vuccanti dvāsaṭṭhi diṭṭhigatāni. The reading atisāra- is also found in the Mss Baim. If this is the original form of the word, then -a- and -m- are m.c., but CPD (s.v. atisaram-diṭṭhi) suggests dividing atisarama diṭṭhiyā and taking atisarama as the (nominative singular) masculine participle of atisaratī “transgressing by view”. It would, however, be possible to take atisarama-diṭṭhi as m.c. for atisāramdiṭṭhi, i.e. a compound of which the first element is a (yamul) absolutive “a having-transgressed view”. For compounds in which the first element is an absolutive see the note on 72.

Nidd I 298.6: samatto paripuṇṇo anomo. Pj II 556.5: samatto punno uddhumāto. For samatta < samāpta see the note on 402.

For the seven kinds of māṇā see Vibh 383.22. AtMp IV 31.10 and Spk I 27.5 it is said to be nine-fold.

Nidd I 298.10: paripuṇṇamāṇi ti samattamāṇi anamāṇāni. Pj II 556.6–7: “paripuṇṇo aham kevali” ti evam paripuṇṇamāṇi. For -mānin see the note on 282.

Nidd I 298.12–15: sayam eva attānāṃ cittena abhissāci: aham asmi kusalo pāṇḍito ..., sayam eva sāmaṇ ṇ manaśābhissiyo. It is possible that the root here is the root siṅc- which underlies aseconaka (see EV II, p. 73 [ad Thī 55]). Cf. hadayam abhisācatho (Ja VI 546.17*) where “gratify my heart” might be better than “consecrate my heart”.

Nidd I 298.16 foll.: diṭṭhi hi satassā tathā samattā ti tassa sā diṭṭhi tathā samattā samādiṇṇa gahitā parāmaṭṭhi abhinibbiṣṭhā ajjhositā adhimuttā. I now follow Smith in deriving samatta in pāda d from samattā (see Pj II 778 [s.v. 'samatta]), and translate “adopted”, rather than “perfect”. Cf. 881.

In pāda a -i- in atisaram- is m.c.

890. Nidd I 299.5–6: tumo saha hoti nihiṇapatiño ti so pi ten’ eva saha hoti hiṇapatiño. For vedagī = vedaka see the note on 322.

In pāda c there is resolution of the first syllable.

The metre of pāda a is better if we read hi m.c. In pāda b -ā in saha is m.c. See the note on 49.
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891. Nidd I 299.25-300.6: yābhivadanti, ye abhivadanti, akevali asamattā aparipūnā hūṇā ... For the sandhi of -e + a- -ā- see Norman (1988, p. 90). In pada d Nidd I 299.24 reads tyābhirattā. For the sandhi of -e + a- -yā- see the note on 340.

For sandīṭṭhi see the note on 881. For the suffix -so in puthusō see the note on 288.

In pada b there is resolution of the first syllable.

In pada b we should read aparadadāhā m.c. In that pada -i- in akevalīna is m.c. In pada c tīthyā is m.c. for tīthiyā. Note the v.l. tīthiyā and cf. 892.

892. For the present middle participle ending -āna in vādāna see the note on 131.

For the palatalisation of -a- -i- in vādiyanti see the note on 3.

For the suffix -so in puthuso see the note on 288.

For tīthiyā m.c. see the note on 891.

893. Pj II 557.2 foll.: sayam eva so medhakaṁ āvaheyya ... so pi ... attanā va kalahaṁ āvaheyya. Here medhaka is being used as a noun. For its use as an adjective see the note on 935.

For the present middle participle ending -āna in vādāna see the note on 131.

For the alternation clv in the v.l. vā pi see the note on 38.

In pada c there is resolution of the first syllable.

894. Nidd I 303.4-5: sayam pamāya ti sayam pamāya paminītvā. Nidd I 303.10-13: uddham uvacati anūgatam; attanā vādam uddham ṭhapiṭvā sayam eva kalahaṁ bhāndanam ... medhagaṁ eti upeti ... . For the klg alternation see the note on 319. Pj II 557.8: diṭṭhiyaṁ thavā sayanā ca satthārādiṁ nimminītvā so bhīyyo vivādam eti.

For -āṇī as a masculine accusative plural ending in vinicchayāṇi see the note on 45.

In pada b we should read sa instead of so (with v.l.) m.c. and lokasmi[ṃ] m.c.

895-914. Mahāvijyāhasutta. The metre is Triṣṭubh, with one Jagatī pada in 914. Pj II states that 896 foll. are an answer to 895, and calls 903 a puccchāgāthā.

895. The editors of Nidd I separate diṭṭhi and parabbasāṇā in 878, presumably because diṭṭhi has sakam sakam in agreement with it, and it probably stands for diṭṭhīṁ. In 880, however, and in this verse, they print
diṭṭhiparabbasāṇā as a compound, presumably understanding diṭṭhi- as the equivalent of diṭṭhiyā. The gloss given here is the same as for 880, and I see no reason to doubt that diṭṭhi is here, as there, m.c. for diṭṭhim.

Pj II 557.16-19: idam pi tasmiṃ yeva Mahāsamaye “kin nu kho ime diṭṭhi parabbasāṇā viññāṇaṃ sanskritā nindam eva labhanti udāhu pasamsam pi” tī. Nidd I 306.3.4.6. gives three synonyms for nindam, with eva after each.


For the present middle participle in -āna see the note on 131.

For the palatalisation of -a- > -i- in vivādiyanti see the note on 3.

In pāda b there is resolution of the first syllable. For -bb- in parabbasāṇā m.c. for -v- see the note on 796.


Nidd I 307.7-13: jayaparakayo hoti, lābhālōbhho hoti, yasāyaso hoti, nindāpasāmso ... ubhiḥvinigghihāti, anurodhavirodho, athāvā tam kammasa niraya- tiracchānayoni- pitiviṣayika-saṃvattanikām. These are the two results. It is not clear whether praise and blame are both appa.

For the sandhi of -an + a- > -ā- in khemāḥhipassām see the note on 353.

For -bhūmim Nidd I 306.20 reads -bhumman and Pj II 558.1 (lemma) -bhūmaṃ.

For the palatalisation of -a- > -i- in vivādiyetha see the note on 3. Note the v.l. -ayetha.

In pāda b br- in brūmi does not make position.

897. Nidd I 308.24-26: sabbā va etā diṭṭhisammutiyā n’ eti na upeti na upagacchati na ganhāti na parāmasati nābhinnivasati. This refers to the arahat. Nidd I 309.6-9: diṭṭhe vā diṭṭhasuddhiyā vā ... khantim chandaṃ pemaṃ rāgam akubbāmāno. Pj II 558.5: diṭṭhe sute khantim akubbāmāno ti diṭṭhasutasuddhiṣu pemaṃ akaronto. For this meaning of khanti see Nāgamoli (MRI Index, p. 315) and BHSD (s.v. ksānti). See also Nidd I 428.7 foll. (ad 944). Probably unfamiliarity with this meaning led other versions to replace it by kāntiṃ, e.g. Bodhisattvabhūmi 48.24. See Bapat (1951, p. 116 note 3) and Jayawickrama (UCR VI, 4, p. 234).
Pj II 558.3 = 561.10 (ad 911): puthujjā ti puthujjanasambhavā. There is no reason to believe that puthujjā is m.c. for puthujjanā, as the v.l. puthujjanā from Ms B¹ might suggest, since a Jāgati pāda in a Tristubh verse is acceptable, and occurs in 914. I assume that it is to be derived < prthag + ja.

For the labialisation of -a- > -u- after -m- in sammutiyo see the note on 61. For the BHS form samyrti see the note on 648, and for the mły alternation see the note on 106.

For upāya and anupaya see the note on 787.

In pāda c -a- in anupayo is m.c.

898. On pāda c Nidd I 310.24–29 comments: idhā ti sakāya diṭhiyā ... khantiyā ... ruciyā ... laddhiyā sikkhema ācārema. ath' assa suddhīn ti ahamās aska suddhīn visuddhīn ... parimuttīn ti. Pj II 558.10–11 explains: idh' eva diṭhiyām assa satthuno suddhīn ti. It is clear from this that the reading suddhīm was well-established as early as the time of the composition of Nidd, which was presumably taking suddhīm, with vatam, as the object of sikkhema. I prefer, however, to read the v.l. suddhi, and to take it as the subject of assa, which I interpret as the optative of the verb as- (“to be”), rather than the genitive of the pronoun. I therefore translate “then there would be purity”. I assume that the reading suddhīm arose by homoiooteleuton, because of the occurrence of suddhīm at the end of 898a and 899c.

Nidd I 309.21–25: santi' eke sameshrāhmanā sīluttamavādā. te sīlambattana samyamamaṭena ... suddhīm āhu vadanti. Pj II 558.8: sīlān yeva uttamam maññamāna sīluttamā.

Nidd I 309.18* reads vatam for vatam: vatam ti hatthi- assa- go- ... disāvatam. Pj II 558.9: hatthivāṭādi ca vatam. For the confusion of vata and vatta see the note on 782.

For -āse as a nominative plural ending see the note on 7.

For the present middle participle ending -āna in vadāna see the note on 131.

899. Nidd I 312.22–26: satthā va hīna pavaṃ saṃ gharamhā ti yathā puriso gharato nikkhanto, sathena sāha vasanto, satthā ohīna, tām vā satthaṃ anubundhati sakaṃ vā gharam paccāgacchati, evam so diṭhi-gatiko tām vā satthāram gāṇhāti anūnaṃ vā satthāram gāṇhāti. It is possible that there is a pun on suddhi, since it can also mean “securing (from danger), rendering secure” (see MW [s.v.]). See Bapat (1951, p. 108 note f).
For the double ablative ending -āto in silavatāto see the note on 198.
In pāda b we should read vedhaṁ and in pāda c jappati m.c (with Nidd I 311,10-11). In pāda b we should read kamma[m] m.c. (with Nidd I 311,10). In pāda a we should read -ātō m.c.

900. Nidd I 314.13-15: santim anuggahāyā ti santiyo vaccanitī dyāsaṭṭхи diṭṭhisantiyo aghananto. Pj II 558.26-27: santim anuggahāyā ti diṭṭhim aghanavā. For santi see the note on 784 and Nidd I 74.10 foll. (ad 784). This verse refers to the arahat. I do not see why the arahat should not foster santi (cf. santi 933 and santi-pāda 915), so I divide the word as anuggahāyā, although elsewhere I take it as an-uggahāyā. By taking it as a negative word, the cities have to give a bad meaning to santi.

For the alternation clv in the v.l. vāpi see the note on 38.

There is resolution of the first syllable in pāda d.

In pāda c -t in suddhi is m.c. Nidd I 313.22 and Pj II 558.23 (lemma) read suddhiṁ asuddhiṁ ti. In pāda b sāvājānavajjam is m.c. Pj II 558.22 (lemma) reads sāvājānavajjam.

<176> 901. Nidd I 315.1-3: sant' eke samanabrāhmaṇā tapojigucchavādā tapojigucchasārā tapojigucchaṁ nissiṭṭā. Pj II 558.31-33: te jigucchitaṁ amaratapaṁ vā diṭṭhasuddhi-ādisu vā aṁnataraṁ vā upanissāya. As Nidd I 314 note 9 states, the explanation points to tapu-, i.e. the reading of Sn, but the verse and the lemma read tanu-. For jigucchita, a past participle used as an action noun, see the note on 331. PED seems to be incorrect in taking tapo-jigucchā as a tatpurusa compound meaning “detesting asceticism” (s.v. jigucchā) or “disgust for asceticism” (s.v. tapa). It must be a dvandva. See D I 174.19 foll.; Sv 359.15: tattha tapati ti tapo, kilesasānāpaviriyass’ etam nāma. tad eva kilesa jīgucchaiti jīgucchā.

Nidd I 315.9-17: sant' eke samanabrāhmaṇā uddhamsarāvādā, ye te samanabrāhmaṇā accaniasuddhiḥ samsārasuddhiḥ akīrīyadiṭṭhiḥ sassatavādā, ime te uddhamsarāvādā, te samsārena suddhiṁ ... anuttananti vaddanti .... Pj II 558.33: akīrīyadiṭṭhiyā uddhamsarā hūtva. As Alsdorf states (1975, p. 109), Pj II seems to be incorrect in taking uddhamsarā as an adjective. We should print uddhamsarāsuddhiṁ as a compound. The verse therefore refers to those who have the deterministic doctrine of automatic cessation of samsāra uninfluenced by karma (as Alsdorf states [p. 110]).

For the rhythmical lengthening in bhavabhava see the note on 6. For the nominative plural ending -āse in avātamatthāse see the note on 7.
On the assumption that tapāpanissāya is for tapanī upanissāya (cf. 292b), we have the sandhi of -am + -u > -u-. Cf. the note on 972.

There is resolution of the first syllable in pāda b.

In pāda b vā is m.c.


Nidd I 316.19-20: vatthu-acchedasānkino pi vedhenti, acchinne pi vedhenti, acchinne pi vedhenti ... Pj II 559.7-8: taṁhā dīghā c'assā pakappitesu vatthusu samvedhitaṁ pi hoti. For the past participle samvedhita used as an action noun see the note on 331.

Nidd I 316.24-26: yassā ti arahāto ... cuti ca uppatti ca. See EV I, p. 251 (ad Th 909). This refers to the arahat.

There is a v.l. vāpi for cāpi and this is the reading of Nidd I 316.6 and 316.16 (verse and lemma). For the clv alternation see the note on 38. Nidd I 316.8 and 317.3 (verse and lemma) reads pajappe for ca jappe, although the vyl. vā jaappeyya and va jappe in the lemma suggest the reading ca jappe, showing the clv alternation.

In pāda a we should read pathayamānassa m.c.

903. For the present middle participle ending -āna in vadāna see the note on 131.

For hīme in pāda d cf. 879.

904. There is a v.l. vivādayanti for rivādiyanti at Nidd I 318.24*, which shows a form without palatalisation of -u- > -i- after -y-. For palatalisation see the note on 3. For the labialisation of -a- > -u- after -m- in sammutil see the note on 61.

In pāda c -gg- in viggayha is m.c.

905. Nidd I 319.25-26: parassa ce vambhayitena hīno ti parassa ce vambhayitakāraṇā ninditakāraṇā ... For the past participle vambhayita used as an action noun see the note on 331. Nidd I 320.12-14: samhi dalhaṁ vadānaṁ ti dhammo + sakāyaṁ; sakāyane dalhuvadā ... For the present middle participle ending -āna in vadāna see the note on 131.

In pāda b -i in visesi is m.c.
<177> 906. Pj II 559.29-31: suddhi hi nesaṃ paccattam eva na sā annatra sijjhati na pi paramathato, attani diṭṭhigāhamattam eva hi tan tesam parappaccaneeyabuddhinan.

There is a v.l. pavādā which is read by Nidd I 320.22* and 322.8 (verse and lemma).

With taṭhiva contrast taṭhyā in 883. For the vfy alternation see the note on 100. For sakāyana see the note on 892.

In pāda d the short sixth and seventh syllables are replaced by a single long syllable. See the note on 61.

In pāda a -ā in panā and in pāda d -ī in suddhi are m.c.


In Skt vivāda is exceptionally neuter (see MW [s.v.]) but the ending -āni here is doubtless an Eastern form. See the note on 7. For -āni as a masculine accusative plural ending in vivādāni see the note on 45. Cf. 796.

There is resolution of the first syllable in pāda d.

908. Nidd I 323.27-324.4: addakkhi ti paracittiṇāṇena vā addakkhi, pubbenivāsānussatiṇāṇena vā addakkhi; mamsaśakkhunā vā addakkhi, dibbena vā cakkhusa addakkhi ti addakkhi ce. kim hi tumassa tenā ti tassa tena dossanena kim katham dukkhapariṇāṇa atthi. na samudayaṃsa pahānam atthi ... na samāraṇavatassa ucchedo atthi.

Nidd I 324.6-9: suddhimaggam ... arisitvā atikkamitvā samatikkamitvā vitvattivā. Pj II 560.15 reads ariyamaggam.

For the meaning and scansion of paucenti see the note on 840. For the replacement of the short sixth and seventh syllables by one long syllable see the note on 61.

In pāda b we should read diṭṭhiva m.c. For the ending -iya see Alsdorf (1936, p. 328).

In pāda d there is resolution of the first syllable. We should read atisitvā m.c.

909. There is a v.l. dakkhāti for dakkhiṭṭhi, and this is also read by Nidd I 324.29* and 325.1 (text and lemma). From the point of view of style a future seems to be required, to match aṭṭhassati, and dakkhiṭṭhi is perhaps preferable to dakkhāti, although the latter can also be a future form. For dakkhiṭṭhi see the note on 28.
Nidd I 325.4.11 understands नेवा after नामारुपम्, and interprets वा after दिस्वा as नेवा. I agree with this, and take it in the restrictive sense of "only". For कामम् with an imperative, meaning "let it be that ...", "granted that ...", see PED (s.v.).

For the sandhi -m- in तात्म-म-ेवा see the note on 132.

There is resolution of the first syllable in pāda d.

910. Nidd I 326.1* and 326.6 (verse and lemma) read सुभिनयो in pāda a, and explains: ना हि सुभिनयो तै दुब्बिनयो दुःखापयो ... दुप्पसादयो (I 326.9-11). Pj II 560.28 reads सुभिनयो in the lemma, with a v.l. suddhinayyo. Since the v.l. subbināyo is also recorded for Sn, it seems probable that this is the correct reading, and this is what I translate. The form is probably dependent upon an earlier *suvvināyo, with unhistoric doubling of -vv-. The reading suddhinayyo developed from this. For the vādha alternation see the note on 44.

Nidd I 326.13-15: दीठि पुरुष्करो नै दीठिं पुरुषक्तो पुराटो कावा चरति. Nidd I 327.5-6: तात्म' अद्गासा so तै तत्मकम् तत्ता भुताम् या वहाम् आवरितनम् तै अद्गासा .... Pj II 561.2: तत्त्वा तात्म' अद्गासा so तै तत्त्वा-सकया दीठियो आवरितनम् एवै so अद्गासा, या तै दीठि परवाति, तात्म' एवै ना अद्गासा, एनाताद्वारा पासितम् ना श्रुतिते तै अद्गपयो.

For nivissavādīna, a compound with an absolutive as the first member, see the note on 72. For other forms in Pāli from the root nivis-, cf. nivīṭha, nivesa and nivesuna.

In pāda a -ā- in suddhinayyo is m.c. In pāda b the loss of -n in diṭhi is m.c. In pāda d suddhim- and -vādo are m.c. In pāda d -ā in addasa is m.c.

911. For puthujja see the note on 897.

Nidd I 327.16* and 328.14 (verse and lemma) read उग्गाहान्ति-म-ायने, and include this in the explanation. Pj II 561.11 reads उग्गाहान्ति-म-ायने, which it glosses as उग्गाहान्ति अयने and explains as ugganhati. Elsewhere the ending -a has been m.c. for -e (see the note on 687), but if we read -antam aynē we have a middle imperative, which makes very good sense in the context: "let others take up". The gloss proves that Pj II was not reading -antii, or there would have been no need to gloss it. For sandhi -m- see the note on 132. For other examples of sandhi consonants after -ati, etc., see Norman (1974A, p. 172).

Nidd I 327.24-25 explains: समख्ययुज्युतिवतुत्तयिव तिरयिविवहारयिविवहितान्तम काव्या, i.e. समख्ययुज्युतिवतुत्तयिव तिरयिविवहारयिविवहितान्तम काव्या, i.e. samkhaṃ is the present participle of samkhati,
explained as an absolute, although it possible that saṁkhām is an error for saṁkhā, which would be a truncated absolute.

Nidd 1327.29-328.2 explains: tānṭhākapāṇaṁ vā diṭṭhikapāṇaṁ vā na upeti na upagacchati na ganthāti na parāmasati, nābhīnivisati.

Nidd 1 328.9-11 explains: na piñāṇabandhūti atthasamāpattiñāṇena vā pañcābhiñāṇena vā micchāpañāṇena vā tānṭhābandhānī vā diṭṭhibandhīnī vā na karo, i.e. taking bandhu as though it were bandho. Pj II 561.8 reads -bandha in the explanation but, according to note 2, Trenckner conjectured -bandho. The idea seems to be that they have knowledge by iddhi power but not by vipassana ṅāṇa. Pj II 561.8-10: samāpattiñāṇadānā akatataṇṭhādiṭṭhibandhū, tattha viggahā; nāpi assa ṅāṇena kato bandhu athā ti na piñāṇabandhū.

For diṭṭhisārī see Brough (1962, p. 203).

For the labialisation of -a- > -u- after -m- in sammutiyō see the note on 61.

In pada d we should read upekhaṭi m.c.

<178> 912. Nidd 1 329.5-8: ganthā ti caturō ganthā: abhijjā ... vyūpādo ... stilabhataparāṇāso ... idamācchābhiñiveso kāyagantho. For the masculine accusative plural ending -āni in ganthāni see the note on 45.

Nidd 1 330.7-8: na vaggehi dharmāhi yāyatī niyati vuyhati saṃhāriyati ti na vaggasārī.

For sandhi -m- see the note on 132. For uggahaṇanta see the note on 911.

913. Pj II 561.19-20: anattagaraḥ ti katākatavasena attanāṃ agaraha. Nidd 1 331.11-17: na chandagā ti na chandāgatiḥ gacchati ... na anusaya-vasena gacchati. Pj II 561.19: na chandādivasena gacchati. For the four agatiḥ see Vibh 376.1-2: chandāgatiḥ gacchati dosāgatiḥ gacchati mohāgatiḥ gacchati bhayāgatiḥ gacchati. For the change of -ga > -gu in chandagā, see the note on 167.

For nivisaśvādo see the note on nivissavādin in 910. Nidd 1 330.30* and 331.11 (verse and lemma) read -vādo.

In pada b -ā in chandagā is m.c. In pada d we should ignore the svarabhakti vowel in -garahī. In pada a we should read hita m.c. In pada d we should read limpati m.c. with Nidd 1 330.32*. There is a redundant fifth syllable in pada c.

914. For the reciter’s remarks see the note on 18–29.

For visenibhūta see the note on 793.
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Pj II 561.24–26: nūparato ti pathujjanakalyanakasekhā viya uparati-samaṅgi pi na hoti. According to Nidd I 337.2 uparato means “enjoying inner peace, no longer subject to passions”. For the sandhi of -a + u- > -ū- in nūparato see the note on 801.

The v.l. vippamutto is supported by Nidd I 333.6* and 333.11 (verse and lemma). For višeni- see the note on 793. For pannabhāra see the note on 626.

Pādas abc are Trisṭubh; pāda d is Jagati.

In pāda b va is m.c. for vā.

<179> 915–34. Tuvaṭakasutta. The metre (except for 915) is Old Āryā, with some Śloka pādas. See Alsdorf (1968, pp. 258–60).

915. Nidd II 342.23–26: santi ti ekana ākārenā santi pi, santipadaṃ pi taññeva amaṭam, nibbnāṇaṁ yo so sabbasamkhārasamatho sabbāpādhipaṭinissaggo tanhakkhaya virāgo nirodho nibbānan ti.

For the three vivekas see the note on 772.

Pj II 562.9–10: kathāṁ disvā ti kena kāraṇena disvā, kathāṁ pavatta-dassano hutvā.

The metre of this verse seems to be Trisṭubh. Pj II p. 6.10 takes pāda b as Trisṭubh, but wants to change pāda d. In pādas acd a long syllable replaces the short sixth and seventh syllables (see the note on 61). In pāda a the fifth syllable is missing, and we should probably read <e> tam or <tam> & tam (and assume that tam has dropped out by haplography — see the note on 47) and -bandhu (= vocative). Adopting the v.v.II. Adiccabandhu and mahesi would involve taking these words as vocative, and necessitate translating the restored <tam> as “you”. For tam tam cf. 699. The third syllable is missing in pāda e, and we should probably read kathāṁ <su> or <nu> m.c.

There is resolution of the first syllable in pāda d.

In pāda b we should read viveka[mi], santi- and cū m.c. In pāda d we should read lokasmī[ma] m.c.

916. For the reciter’s remarks see the note on 18–29.

For mantā see the note on 159. I punctuate mantā “asMI”.
For *asmi* ti as *papaṇca* see S IV 203.11.

Pj II 562.17: *tassa avijjādayo kilesā mūlaṃ.*

Nidd I 348.30 and Pj II 562.20 explain *vinayā* as *vinayāya,* i.e. a truncated dative of purpose. See the note on 75. For other truncated forms see the notes on 110 119. The untruncated form appears in 974, which seems to show that *sikkh-* can be constructed with the dative (of purpose). Cf. *nāṇapathāya* in 868 and WD, p. 104 (ad Dhp 164) The construction is with the genitive (-assa) in 718, although the city calls it *sampadāṇavacanaṃ.*

Pāda c is Śloka as it stands, but Alsdorf points out that it is Old Āryā if we read *tanha.*


Nidd I 350.10-14: *na tena thāman kubbethā ti thāman ... thambham ... mānām ... uṇṇatim ... uṇṇaman, na tena thaddho āsra parthaddho paggahītan iti.* Pj II 562.27 gives only the gloss with *mānaṃ,* which doubtless accounts for the v.l. *mānaṃ* for *thāman.* The Chinese version (Bapat, 1951, p. 122) translates *dhammanāṃ* as “whatever is in consonance with the Law.” Although Bapat says the Chinese version supports the reading *thāman* with the translation “he is strenuous and diligent,” I cannot believe that the two versions are in agreement here.

Pāda c is Śloka as it stands, but Alsdorf pointed out that it becomes Old Āryā if we read *thāma[m]* (and *nā*, although he does not state this). In pāda b we should read *ajjhattam* for *ajjhattam* (with Nidd I 349.16) m.c. In pāda d we should read *nibbuti* m.c.

918. Nidd I 350.27 reads *phutthho* in the repetition of the verse, and explains: *phutthho anekarūpehi ti anekavidhehi ākārehi phutthho pareto samohito samannāgato* (I 351.13-14). Pj II 563.1 also reads *phutthho* in the lemma, and there can be no doubt that the correct derivation is from Skt *sprṣṭa,* not *prṣṭa,* and I therefore translate *phutthho.* The verb *phass-* is attested in the sense of “afflict.” It could, however, be suggested that *putthho* is to be regarded as a form of *phutthho* showing dissimilation of aspirates. For the dissimilation of aspirates see the note on 52.

Nidd I 351.15-17: *nāṭumānaṃ vikappayam itthe ti āṭumāna vuccarī attā; attānaṃ kappento vikappento vikappam āpaṭjanto na tiṇtheyya.* Pj II 563.3-
4: “ahaṃ uccākulā pabbajito" ti ādinā nayena attānaṁ vikappento na itītheyya.

For the dlr alternation in sarikkha < Skt sadyka, see the note on 81.

919. Nidd I 351.16-18: ajjhattam rāgaṁ ... dosaṁ ... moham sameyya upasameyya. Pj II 563.6-7: ajjhattam eva upasame ti attani eva rāgādī- sabbakilese upasameyya. Both cities are therefore taking upasame as transitive, but Alsdorf (1968, p. 258) has shown that the metre requires upasa in me, i.e. it is intransitive.

Although E reads attā, not attaṁ, and B reads attā and nirattā, Nidd I 352.17 gives the same explanation of attaṁ and nirattaṁ as in 787. Chalmers (1932, p. 221) reads attaṁ and nirattaṁ, but translates “Self” and “non-Self”. I read attaṁ and nirattaṁ and translate accordingly.

<180> 920. Nidd I 353.16-354.1: anej’ assañ ti ejā vuccati tāṇhā ... yass’ esā ejā tāṇhā pahinā samucchinnā ... , so vuccati anejjo, ejāya pahinattā anejjo, so lābbe pi ... dukkhe pi na ānātī. Pj II 563.16-17: evam anejjo khīnasavo lābhādisu fhitu assañ avikampanāno, i.e. ejā is being derived from the root āñj-. In pāda b -ī in jayati is m.c. In pāda d we should read kāyira for kāreyya m.c., with Alsdorf. Cf. 932 929.

921. Nidd I 365.1-3: parissaya-vinayan tī parissayavinayanam -pahānaṁ -vippasamaṁ -pañcinnassakam -paṭipassadham amatan nibbānan ti. Pj II 563.23-24: parissayavinayanam tī parissayavinayanam. We may read parissaya in m.c. with Alsdorf, or parissaya- or parissaya-bhānayam. For the insertion of -m- m.c. see the note on 181-82.


Pāda a is Śloka as it stands (with akītayī) with a resolved sixth syllable, but it becomes Old Ārya if we read a<k>kitayī. In pāda c we could read paṭipada[m] m.c., but this pāda is quoted at Sadd 388.31 and 637.2 in the form paṭipam vadehi bhaddan te, i.e. with an alternative development <Śkt pratipad, with the loss of -d and the lengthening of the resultant -a to make a feminine noun. See the note on 714.
922. Nidd I 367.27–368.4: gāmakathā vuccanti battimśa tiracchānakathā, seyyathiham rāja- cora- mahāmatta- senā... bhavābhavakathā.

For rase with anugījhyeyya see the note on 854.

For the sandhi of -o + aCC-> -aCC- in pāda a see the note on 324.

Pāda c is Śloka, but it becomes Old Āryā if we read ra<s>se or ras<i>y>e (< rasya).

In pāda b we should read āvar[ay]e m.c. This gives an optative form which is more appropriate to āyurati.

923. Nidd I 370.1–16: phasso ti rogaphassena phuṭṭho pareto samohito samannāgato- assa, cakkhu-rogena sota- ghāna-... damṣamaka- savatātaspasirmpasamphassessi phuṭṭho. For phuṭṭho instead of phuṭtha, as in 918, see the v.l. puṭṭh’ in Ms B¹ (E² p. 180 note 10).

Pj II 564.7–8: bhavaī ca nābhijappeyyā ti tassa phassassa vinodan'-atthāya kamabhavādibhavaī ca na pattheyya. For abbijappati see the note on jappati in 773.

For the sandhi of -o + aCC-> -aCC- in pāda a see the note on 324.

Pāda e is Śloka as it stands, but becomes Old Āryā if we read bhāvaī m.c.

We should read kāyira for kareyya in pāda b with Alsdorf as in 920.


PED has no entry for parittasati. See PED s.v. parittasati.

For the reading tāni parittase in place of parittase tāni in pāda d see Alsdorf (1968, p. 259 note 10d).

925. For viramati constructed with an ablative in -am cf. kathojjam 828 and see the note on p. 48.8.9 and Lüders (Beob., § 192).

For kikkucca see the note on 82.

For the sandhi of -o + aCC-> -aCC- in pāda a see the note on 324.

For kikkucca[an] m.c. see Alsdorf (1968, p. 259 note 11b). In pāda b pp- in ppamajjeyya is m.c.

The scansion of pāḍa a is unusual. Alsdorf reads bahūti-kayirā (for -kareyya), which gives a Śloka. The v.l. bahulaṁ na kareyya, however, which is quoted from MS B in, gives an Old Aryan. Pāḍa c is Śloka, but would be Old Aryan if we read nāyam ha[x]sāṁ. In pāḍa d the sixth ṣaṇa is - - - but it could be changed to - - - if we read pājjaheyya for vippajjahe. The v.l. vippajjahe from MS B suggests that we could read a form with -jī-.


For the t/d alternation in virute see Lüders (Beob., §98) and the note on 193.

We should read supina[m] and la[k]khaṇaṁ m.c. in pāḍa a. In pāḍa c we should read gabbhakaranaṁ <ca> m.c.

928. For -ṇṇ- in utanaheyya see the note on 206.

Pj II p. 72.4 suggests reading paṇūdeyya (which is the reading at Nidd I 384.4*), but -a- is not required by the metre. In pāḍa a pp- in ppapvedheyya is m.c. In pāḍa b we should read <p>pasamsito and in pāḍa d pesam[fy]aṁ m.c. See PED s.v. pesama.

929. Pj II 564.31: gāme ca nābhisaįjeyeyya ti gāme ca gihisamsaggādihi nābhisaįjeyeyya. PED does not give the meaning “to linger in” for abhisajjati. See CPD (s.v.).

PED (s.v. lapati) states that lāpeti is m.c., but as Alsdorf has shown, the correct reading is lapayeya. BHSD (s.v. lapayati) states that the word is wrongly defined in PED, and gives “boast (of one’s own religious qualities to extract gifts from patrons)” as the correct meaning. For the definition of lapanā, with which this usage of lapayati is presumably connected, see Vibh 352.27, which is quoted at Vism 23.10 and explained at Vism 26.32-27.10.

For -kamyā as a truncated oblique case form from kamyā (<Skt kāmyā) see the note on 110, and cf. 854.

We should read kāyira in pāḍa b for kareyya with Alsdorf, as in 920 923.
IV. Atthakavagga

930. Pj II 564.13-565.1: payutāṁ ti cīvaraṇāḥi sampayutāṁ tadaṁ thāṁ vā payojitāṁ. With viggahikāṁ kathāṁ cf. kathāṁ na viggayha kayirā 844. (see the note on 844). In pada b Nidd I 389.13, 31 reads payuttām for payutām, and the metre confirms -nt-. Cf. 711d, where the metre confirms -nt-.

In pada b we should read payuttaṁ[m] m.c.


Pj II 565.2: jīvitenā ti jīvikāya. For past participles used as action nouns see the note on 331.

For sampajāno, a present participle without -nt- see the note on 413.

Pāda a is Śloka (= 943a). In pada b we should read kareyya for kayirā with Alsdorf.

<182> 932. Nidd I 397.4-12: puthuvacanānaṁ ti khattiyā ca bṛāhmaṇā ca vṛṣaṁ ca suḍḍa ca gahaṭṭhā ca pabbajita ca devā ca manussā ca. te bahukāhi vācāhī anithāhī ... upaghātaṁ kareyyaṁ. tesam bahuṁ vācaṁ anithaṁ ... sutvā, dūsito bahuṁ vācaṁ samanānaṁ vā puthuvacanānaṁ.

Pj II 565.3-6: samanānaṁ vā puthuvacanānaṁ (ii) ... tesam samanānaṁ vā khattiyādibhedaṁ vā aññesaṁ puthuvacanānaṁ bahuṁ pi anittha-vācaṁ sutvā.

Nidd I 396.26 reads dūsito for rusito, but the metre confirms -nt-. For the dlr alternation see the note on 81. Cf. Suyag I.14.21. Nidd I 397.2-3: dūsito ti dūsito khumsīto ghaṭṭito vombhiṁ garahito upavadito. Pj II 565.4: rusito ghaṭṭito parehi. These glosses seem to support the reading dūsito.

Nidd I 397.29-30: paṭiṣenikaroti ti santo paṭiṣenim paṭimallaṁ paṭikanāṁ paṭipakkaṁ na karoti. See also the note on paṭiṣenikattā in 832.

Pāda a is Śloka, with resolution of the third syllable, but becomes Old Āryā if we read bahu[m]-vācaṁ. In pada d the sixth gana is -nt-. We could perhaps read paṭiṣeni.

The metre of pada b is defective. The presence of vā in the lemma at Pj II 563.3 and the v.l. puthuvjananāṁ in Nidd I 396 note 9 support Alsdorf’s suggestion of reading samanānaṁ vā puthuvjananāṁ vā. This gives a better contrast, i.e. that between samana and puthujana, and I accept and translate this. Nidd I 397.4-6 explains: puthuvacanānaṁ ti khattiyā ca bṛāmaṇā ca vṛṣaṁ ca suḍḍa ca gahaṭṭhā ca pabbajita ca devā ca manussā ca. This seems to be a gloss upon -jjanānaṁ rather than upon
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-vacanāṇā. The incorrect reading doubtless arose because of the phrase bahukāhi Yaśā in Nidd I 397.6.

933. For pamaṇjjatti with the locative see the note on 264.
Pj II p. 691 (s.v. Gotama) says against this reference “(Metre!)”, but with Alsdorf’s emendations the metre is Old Āryā.

In pāda b we should read bhikkhū and in pāda d [p]pamaṇjjaye m.c.

934. For the reciter’s remarks see the note on 18–29.

Nidd I 400.12–14: na ivaḥihāna itikiriyāya na paramparāya na pitaḥ-sampadāya na takkeheta na nayaheta na akāraparivitakkena na diṭṭhini jhānakhandiyā. For the rhythmic lengthening in anūth (iṭṭh) see the note on 6.

Pādas ab refer to the Buddha, and cd to the disciple who must train himself in the three sikkhas (Nidd I 400.1–5). With the pāda abhihīna hi so anabhīhūto, cf. abhibhāya addakkhā anabhīhūne (Āyār I 5.6.1).

Pāda c is Śloka with resolution of either the sixth or the seventh syllable as it stands. Alsdorf deletes hi, which makes it a simple Śloka, but he does not comment on this. If we leave hi and read bhagavato or bhagava<η> to we have an Old Āryā pāda. The metre of pāda d is defective. Alsdorf suggested correcting the metre by excluding sāsane and sadā. The insertions must be very old, as they are commented upon in Nidd I 400.19–24. Pādas cd also occur at S I 193.26–27* and Thag 1245. In EV I, p. 295 (ad Thag 1245) I accepted Alsdorf’s (earlier) suggestion of reading sāsane [appamattvo] sadā namassam anusikkhe in pāda d and I translated it: “Therefore one should receive training in the blessed one’s teaching, always revering”. I am now doubtful about excluding appamatto, because it seems necessary as an echo of na ppaṇamjeyya in 933. The tradition probably forgot that anusikkhāto took the genitive case, and it seems likely that because bhagavato in 934 seemed to be the equivalent of Gotamassa, sāsane was introduced to extend the parallelism with 933 even further (“he would not be negligent in Gotama’s teaching; vigilant [in the teaching] of the Blessed one”). I therefore now accept Alsdorf’s later suggestion of excluding sāsane and sadā.

935–54. Attadaṇḍasutta. The metre is Śloka.

aviratattā attadaṃdesu janesa nibbutā nikkhitta-dandaṃ, which the context shows is clearly correct. Spk I 354.4 (ad SI 236.21) explains the same context: atta-dandaṃ nibbuta ti para-vihethanatham gahita-dandaśu sattesa nibbutā vissattha-danda. Spk II 398.22 (ad SI 117.23) glosses: puthu-atta-danda ti puthu-atta-danda etehi ti: puthu-atta-danda gahitianānadaṃḍa ti attha. Dhp-a IV 180.7 (on Dhp 406) is identical with Pj II 468.17, except that virujjhamāṇe replaces avijjāmāṇe.

The same idea of “violent action” as the meaning of danḍa is seen in the phrase sabbesu bhūtesu nidhāya danḍaṃ 35 394 and nidhāya danḍaṃ bhūtesu tasesu thāvaresu ca 629. It is also found in Jain texts, e.g. tao se danḍaṃ samārabhai tasesu thāvaresu ya (Utt 5.8). For the explanation of danḍa in 35 given by Nidd II and Pj II see the note on 35. In the Upālīsutta (= M I 371-87), however, the Jain Dīghatapassin states that his master uses the term danḍa “violence” for what is commonly called kamma “act, deed”.

He goes on to say that there are three danḍas: kāya-, vacr-, and mano- (M I 372.15 foll.). This agrees with the Jain doctrine expressed in Ṭhān III.1.171: tao danḍā paṇṇattā tamjahir manadanda ye vaidamde kāyadandam. It is possible that the correct translation here is “one’s own bad conduct” as both Nidd I and Pj II state, but since attadaṃḍa elsewhere has the meaning “uplifted stick” or “one with an uplifted stick”, it is probable that that is the meaning here, especially as the verse goes on to say “look at people quarrelling”, which implies violence.

Nidd I 406.9-11: medhagān ti medhagān janam kalakahī janaṃ viruddham janaṃ paṭiviruddham janaṃ ahatajanam paccāhatajanam aghāhitajanam paccāghāhitajanam. Pj II 566.10: imam Sākiyādiyajanaṃ passatha aṇṇamaṇiṃ medhakāṃ himsakāṃ bādhakāṃ. PED does not list medhaka as an adjective, and does not list himsaka at all. It is possible that we have a split compound janaṃ medhakāṃ for jana-medhakaṃ. For split compounds see the note on 151. For the kīḷa alternation see the note on 319. For the thāḷ alternation in medhaka cf. gadhita 940, pitiyyare 1034, and see EV I, p. 175 (ad Th 275) and WD, p. 63 (ad Dhp 6). For medhaka as a noun see the note on 893.

Nidd I 406.19-20: yathā samvijitaṃ mayā ti yathā mayā attā yeva samvejito ubbejito samvegāṃ āpādito. In Sn and Pj II, but not, apparently, in Nidd I, there is a v.l. samviditaṃ for samvijitaṃ. For the jīḷ alternation see the note on 250.

<183> 936. Nidd I 408.20-21: aṇṇamaṇiṃ viyuddhe ti aṇṇamaṇiṃ sattā viruddhā paṭiviruddhā āhata paccāhata aghāinga paccāghātita; rājano ... pi rājahi ... vivadanti. Pj II 566.20-21: nānāsatte ca aṇṇamaṇiṃ
saddhīṃ viruddhe disvā. Cf. Thī 344: aṇāmaṇīena vyāruddhā putu kubbanī medhakam, which Thī-a 241.9 glosses: aṇāmaṇīnamhi [sic] vyāruddhā ... ti antamaso mātā pi putena putto, pi mātātā ti evam aṇāmaṇīnam paṭiviruddhā huvā.

Nidd I 411,10-18: iccham bhavanam attavo ti attavo bhavam tānaṃ lenaṃ saranaṃ gatim parāyanam: icchanto ... nāddasāsiṃ anositaṃ ti anajjhositam na addasaṃ, ajjhositā nīva addasaṇ; sabbam yobbaṇṇam jārīya ositaṃ. sabbam ārogyam vyādhinā ositaṃ, sabbam jīvitaṃ maraṇena ositaṃ, sabbam lābhāṃ alābhena ositaṃ, sabbam yasaṃ ayasena ositaṃ, sabbam pasāmaṇi nīnḍaya ositaṃ. Pj II 566,26: kiici ṭhānaṃ jārīthi anajjhi vuttham: nāddakkhiṃ. Skt avasīta can mean “inhabited” and “ended” and the cities seem to be giving both meanings to osita here. Nidd states that “I saw no dwelling place uninhabited, because youth is ended by old age, life by death, etc.” Pj II states that “I saw no place uninhabited by old age, etc.”

In pāda a-ā in asaro is m.c. to avoid the cadence...

938. Nidd I 412,5 foll.: osāne tv Eva ti sabbam yobbaṇṇam jārā osūpēti sabbam ārogyam vyādhī osūpēti ... sabbam sukham dukkan osūpēti ti osāne tveva. vyāruddhe ti yobbaṇṇakāmā sattā jārāyā paṭiviruddhā ārogyakāmā sattā vyādhīna paṭiviruddhā ... sukhaṇām sattā dukkhaṇa viruddhā paṭiviruddhā āhaṭā ... paccāghāṭitā ti, osāne tveva vyāruddhe. Pj II 566,26-29: osāne tva vyāruddhe disvā me aruti ahi ti yobbaṇṇ-ādinaṃ osāne eva antagamake eva vināsake eva jārīdimhi vyāruddhe āhacitte satte disvā arati me ahosi. The cities seem to be taking osāna as referring back to osita in 937.

For the change of tu > tva see the note on 144.
There is resolution of the fourth syllable in pāda d.
In pāda b-t in arati is m.c.

939. In pāda d E reads nisīdāti, but the other editions read na sidati, and this is the reading in the repetition of the verse in Nidd (I 413,8) and in the explanation (420,1-4), and also in Pj II 567,5-6. I follow this in my translation. For the nāhīn alternation see EV I, p. 211 (ad Th 568). According to Bapat (1951, p. 174 note 18) there is nothing in the Chinese version that supports the reading na sidati.

For the Vedic alternation in abbuṣya see the note on 4.
940. Nidd I 420.12-18: sikkhā ti hathisikkhā assasikkhā rathasikkhā dhanusikkhā sālākiyām sakkakatiyām kāyatikicchām bhūtiyām komārā tikicchām. giyanti ti giyanti kahiyyanti bhāniyanti dipliyanti vohariyanti. aṭhavā giyanti gaṅgiyanti uggahiyanti dhāriyanti upadhāriyanti upalakkiyanti gadhita paṭṭilābhāya. Pj II 567.11-12: hathisikkhādikā anekasikkhā kathiyyanti uggayhanti. E codes v. II.; B3 -kriyanti, B4 -griyanti, Bm -griyanti. Sadd 923.22 reads tatha sikkhā na griyanti, and the form is said to be Māgadhikā bhāsā, as is also (tape idha) krubbati (S I 181.10 where E codes has kubbasi), although writing -r- is hardly a Māgadhism. The reading pakrubbamāno is also recorded for Ja IV 47.12 where E codes has pakubbamāno. The fact that the cītes give two explanations, and Sadd records the reading na griyanti for anugriyanti, seems to indicate that the pāda was not fully understood. Since the pāda (whatever meaning is adopted) seems irrelevant, I would suggest that this is an instruction to the reciter which has become embedded in the text. The fact that the verse has five pādas lends support to the view that pāda a is an interpolation, although clearly it is a very old one. I misunderstood what von Hinüber wrote about these -r- forms (1983A, p. 72), but I disagree with his suggestions and believe that the scribes thought that the original giy- was < the root gr-, not gā-, and so they “restored” -r-. See Norman (1987A, pp. 34-35).

Nidd I 420.18-23: gadhitā vuccanti paṅcakāmagunā ... kimkāraṇā gadhitā vuccanti paṅcakāmagunā? ye bhūyyena devamanussā paṅcakāmagunā icchanti sādiyanti pihayanti abhijappanti; tanmkāraṇā gadhitā vuccanti paṅcakāmagunā. Pj II 567.9-11: ye loke paṅca kāmagunā “paṭṭilābhāya gathiyyanti” ti kaivā gathitāni ti vuccanti, cirakālāsevitatā vā gaititāni. For the thīdh alternation see the note on 935.

For the -so suffix in sabbaso see the note on 288.

941. Nidd I 421.23 reads -pāpakam for -pāpam, and this is found as a v.l. in Sn, giving a nine-syllable pāda. Pj II 567.18-19: sacco ti vācāsaccena niṇṇasaccena maggasaccena ca samannāgato. For appagabbho Nidd I 421.28 gives three pāgabbhiyāni. See the note on 852. Cf. 930 and Nidd I 390.21.


944. Nidd I 428.27-34: ākāsaṃ vuccati taṇhā ... kūmkāraṇa ākāsaṃ vuccati taṇhā? yāya taṇhāya rūpaṃ ākassati samākassati ganhāti parāmasati abhinivesati ... taṇkāraṇa ākāsaṃ vuccati taṇhā. Pj II 567.27: taṇhā hi rūpāṇanā akāsanta ākāsa ti vuccati. PED does not list ākāsa in this sense, nor does it list ākāsana. Nidd I 427.31 has ākāsam as a v.l., and there seems no doubt that ākāsa and ākassa are derived from Skt ākṛṣa in the sense of “attraction, fascination or an object used for it” (see MW [v.v.]). Cf. ākāsa < hārsa and okāsa as a v.l. for okassa (see CPD [v.v.]).

For khati see the note on 897.

Pj II 567.24-25: purāṇam nābhīnandeyyā ti aśtam nābhīnandeyya; ngve ti paccuppanne.

945. Nidd I 429.18-24: ācāmaṃ vuccati taṇhā ... jappāṇaṃ vuccati taṇhā ... ācāmaṃ jappāṇaṃ ti brūmi. Pj II 567.32-33: ājavanaṭṭhena ājavana ti "idam mayham, idam mayhaṇ” ti jappakāraṇalo jappanaṇa ti ca. CPD (s.v. ājava) takes ājava as the correct reading, and assumes that ācāmaṃ belongs to the Burmese tradition and arises because of phonetic and graphic confusion. For the clj alternation see the note on p. 13.17. For the vlm alternation see the note on 100. The v.l. avamaṃ (which is perhaps a wrong reading for āvamaṃ) shows the clj alternation (see the note on 38). The v.l. āvājan shows metathesis of consonants (see the note on 20-21).

It is clear that in the context with reference to mahogha, ājavam and pako, we need a meaning for pakappanaṃ which will fit in with this series of sea and water metaphors. Pj II 567.33-568.1: dummuṇcanāṭṭheno ārammaṇaṇo ti ca kampakaraṇeno kampanan ti ca brūmi. This seems to indicate that the cty was reading (pa-)kampanam for pakappanaṃ. Nidd I 429.25-27: ārammaṇaṃ vuccati taṇhā ... pakappanaṃ pi vuccati taṇhā, yo rāgo sārāgo ... abhijñhā lobho, which gives no hint of the root kamp-. The obvious translation for kampa(na) would be “earthquake”, but as that is not entirely appropriate here, I translate it as “tide”. Johnston (1931, p. 569) suggests reading pakampanaṃ, but gives it the meaning “quaking” (of quicksands) or “wind”. If pakampanaṃ is the correct reading, then pakappanaṃ may
have replaced it because of a memory of such statements as: yāṁ ca kho ... ceteti yāṁ ca pakappeti yāṁ ca anuseiti ārammaṇaṁ etam hoti viññāṇassa phītyā, S II 65.15-16.

946. Nidd I 430.16-19: thale titthati brāhmaṇo ti brāhmaṇo thale ... dipe ... tāne ... lene ... saraṇe ... abhaye ... accute ... amate ... nībbāne titthati.

947. Nidd I 431.12-13: vidvā ti vidvā vijjāgato nāṇë buddhimā vibhāvi medhāvi. For vidvā (= Skt vidvān) see Geiger (1994, § 100.2). Nidd I 431.13-15: vedagā ti vedā vuccati catāsu maggesu nāṇaṁ ... pe ... sabbavedanāsu vitarāgo sabbavedaṁ aticca vedagā so. For the suggestion that vedagā is < Skt vedaka see the note on 322.

For the dissimilation of aspirates in piheti see the note on 52.
In pāda c we should ignore the svarabhāṅga vowel in iriyāno.

948. Nidd I 433.11-13: nājjhe ti nājjheti na ajjheti na upaniḍhāya na nījṭhāya na pājṭhāya; athavā na jāyatī na jīyatī na māyati na cāvati na upapajjati. Pj II 568.10: nājjhe ti nābhījjhati. There is a v.l. na gījhati.
For the ghīth alternation see the note on 443.
For chinnasoto see the note on 715.
There is a v.l. ca for 'dha in pāda a. For the cīdh alternation see the note on 26.


950. Pj II 568.31-32: na jīyatī ti jāniṁ nādhi伽cchati.
For the suffix -so in sabbaso see the note on 288.
With yassa n' atti mamāyitaṁ in pāda b, cf. jassa n' atti mamāyitaṁ (Āyār I.2.6.2).
For asatā in pāda c see the note on 861.

<185> 952. Nidd I 440.23: katamaṁ niṣṭhūriyaṁ? idh' ekacco niṣṭhūri hoti paralābhasakāragarukāramānavaavadanaṇapūjanāsu issati upasuyyati issaṁ bandhati; yaṁ evaṃ niṣṭhūriyaṁ, niṣṭhūriyakammaṁ issā issayanā issayitattaṁ uṣsuṣyā uṣsuṣyā uṣsuṣyitattaṁ; idaṁ vuccati niṣṭhūriyaṁ. This definition is the same as that given for issā at Vībh 357.22 which makes it seem that niṣṭhūriya and issā are synonymous. In Aśoka's SepE I and PE III, however, niṣṭhūliya and isāliṣyā occur side by side. Pj II 569.3 reads anuddhāri, which is glossed anissukī, but anittūri is given as a v.l.
Nidd I 441,26-27: avikampinam ti avikampinam puggalānam. Pj II 569,5-6, however, takes it as a singular: avikampinam puggalām. The first explanation takes avikampinam as a possessive genitive plural with ānisamṣam. The second takes it as an accusative, with pucchito. There is a v.l. avikampinam, which can only be an accusative with pucchito.

In pāda a there is resolution of the sixth syllable. It is not clear why the editors preferred the reading anijjhuri, since -i is not required m.e. In pāda b -i in sahhadbhi is m.e.

953. According to Bapat (1951, p. 180 note 22) the Chinese version favours reading anekassa, not anejassa. This variation presumably arises from a dialect where both -k- and -j- became -y-. For the j/y alternation see the note on 149. For the k/y alternation see the note on 22-23.

Nidd I 442,19-20 explains: n't athi kāci nisamkhiti ti nisamkhitiyo vuccanti puṇṇābhisamkhāro apaṇṇābhisamkhāro āṇējiābhisamkhāro. For the three samkhāras see D III 217.25. Pj II 569,9-11: tathā nisamkhiti ti puṇṇābhisamkhārādisu yo koci samkhāro, so hi, yasma nisamkhariyati nisamkharioti va, tasmā nisamkhiti ti vuccati. Since E° notes (p. 185 note 5) that Pj II reads nisamkhiti, it is hard to see why the editors read kācini samkhiti. The indefinite suffix -cini is not quoted in PED and seems to occur only in the lemmata at Mp II 321,16.19 (ad A I 206.19, where E° twice reads kvaci) and at 321,26, and A III 170,16-18 (and Mp III 290,16 ad hoc). There is a v.l. kānī vi. For the c/v alternation see the note on 38.

Nidd I 442,17-28 gives the same explanation for viyārambhā as for nisamkhiti. Pj II 569,11-12: viyārambhā ti vividhā puṇṇābhisamkhārādikā ārambhā.

954. For the reciter's remarks see the note on 18-29.

In Nidd I 443,16* there is a v.l. carate for vadate. This presumably shows the c/v alternation (see the note on 38) and the d/lr alternation (see the note on 81). The v.l. nidassati for nirassati also shows the d/lr alternation.

For the pair nādeti and na nirassati see the note on 785. Here Nidd I 443,16* reads ussesu. See the note on 860.

There is resolution of the fourth syllable in pāda b.

955-75. Sāriputtasutta. Pj II 569,26 states that this sutta is also known as Therapañhasutta. Dharmānanda Kosambi (1912, p. 40) identified this sutta with the text named Upatisasapine in Aśoka's Calcutta-Bairāti Edict. Without, it seems, knowing of this alternative name, which would appear to give strong support to his suggestion. See the Introduction (§§7 & 15).
955–62. The metre of this section of the sutta is Śloka.

955. For the reciter’s remarks see the note on 18–29.


Nidd I 457.7–9: raiṁ ti nekkhammaratim pavīvekaratin upasamaratim sambodhiratim ajjhaṅgā samajjhagā adhigacchi phusesi sacchikāsi. Pj II 572.2–3: raiṁ ti nekkhammarati-ādīm. In view of these explanations it is difficult to see why F reads eko carati majjhagā. Nidd I 447.23 reads ca for va. For the clv alternation see the note on 38.

For the sandhi -m- in gaṇi-m-āgato, which has doubtless been extracted from 957b where gaṇim is grammatically correct, as has been pointed out by Smith (Pj II p. 743 [s.v. -m-]), see the note on 132. Cf. Isim avocum 691 and isi-m-avoca 692.

There is no metrical reason for -ss- in na-ssuto in pada b. It is possible that na is being treated as a proclitic. See the note on 563.

In pada c -a- in -vado is m.c. to avoid the cadence - - x. In pada d -i in gaṇi is m.c.

956. There are five kinds of vision listed at Nidd I 448.27–30, and also at By-a 33.17 foll. in some detail.

<186> 957. Pj II 572.5–6: atthi paññhena āgaman ti aththiko paññhena āgato 'mhi. This seems to show that atthi is for atthi < atthin < arthin, but it is not clear why the final -i should have been shortened, since a short syllable is not required m.c. It would be possible to assume that atthi is the equivalent of Skt asī, which is used almost like a particle with finite verbs. See MW (s.v. at锡). The phrase atthi paññhena also occurs in 1043 1105 1112 1118. Hare (1945, p. 161 note 2) notes (ad 1112, but not here) that CPD, Pj II and Nidd connect atthi with attha, but he wonders whether it might "possibly be a question about 'is', 'what is'".

The etymology given for asīta² in PED does not seem entirely satisfactory. Where it 97.21 has asītam, GDhp 7 has asīdo, which is not the expected development of asīta in the dialect. The GDhp scribe must have been taking it as the negative of sīta³ (= the past participle of sītāi “to bind”).

For tādin see the note on 86.
959. Nidd I 466.25 reads "givanto" for "kivanto" and glosses (I 467.5-7): givanto ti givanto kujanto nadanto saddam karonto. athavā kivanto kati kittakā kivatakkā kivabahuḥ. Pj II 572.12-14: kivanto tathā bheravā ti kuttakā tathā bhajakāranā; khivanto ti pi piyho, kujanto ti c' asa atthe, na panā pubbenāparami sandhiyati. I do not understand the interpretation as an indefinite proposed in PED. Since the monk is said not to tremble, it seems incongruous to say that he cries out, and I therefore accept the reading "kivanto" with the meaning "how many?". For the k/g alternation in kiv-giv- see the note on 319.


There is resolution of the sixth syllable in pāda a.

960. Nidd I 467.22 (verse) and 471.14 (lemma) read agatāṃ for amatāṃ: agatadisā vuccati amataniibbānaṃ, yo so sabbasaṅkhārasamatho sabbupadhipatīnissaggo tanākkaḥkho virāgo nirodho nibbānum. agatapubbā na disā gatapubbā iminā dhigena addhumā. samatittekāna anavasesaṃ telapattām yathā pariḥareyya, evam sacittaṃ anurakkeyya parihayamāno disām agatapubbām. agatapubbām disām vajato gacchato abhikkamato ti gacchato agatatā disāṃ. This explanation seems to be based on the idea of nibbāna being somewhere where one has not been before, and perhaps ovess something to phrases such as yan nānāhaṃ agatapubbā ᵇ c' eva disām gaccheyya (A IV 418.9). Cf. Dhp-a IV 6,7 foli. (ad Dhp 323: na hi ... koci puggalo supinientena pi agatapubbattā agatan ti saṅkhātaṃ nibbānasadisam tathā gaccheyya. It is, however, more likely that gata is a past participle being used as an action noun, in the sense of gati, so that agata means "where there are no gatis, i.e. no transitions", just as ajīta, when used of nibbāna, means "where there is no jāti, i.e. no rebirth". For past participles used as action nouns see the note on 331. If Nidd I is correct in-glossing agatam disam as a compound agatadisā, then we can either take agatam disam as a split compound, or assume that -m- has been inserted ac. See the notes on 151 and 181-82.

Pj II 572.15: amatāṃ disan ti nibbānaṃ, tam hi amatam ti tathā niddisītábbato disā cā ti, tena vutam: amatāṃ disan ti. I now prefer to read agatam because of the word play with gacchato, and we must suppose that, if this was the original reading, then it was replaced by amatam in the text and in Pj II because of the gloss amataniibbānaṃ in Nidd I. For amatā
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see the note on 80. The explanation of amatāṃ disaṃ would be the same as that for agatāṃ disaṃ.

961. Nidd I 472.7–9: kyāssa vyappathayo assū ti kīdisena vyappathena samannāgato assa kīsānāthitena kīmpakārenā kīmpatībhāgenā ti vacīpa-suddhiṃ pucchāti. Pj II 572.19: kīdisāni tassa vacanāni assu. For the development of vyappatha < vāk-patha see the note on 158.

Nidd I 477.13–18: pahītattassā ti āraddhaviṇyassa thāmavato daḷha-parakkaṃmassa anikkhittachandassā anikkhitaadharassā kusalesu dhāmme su. athavā pesītassā yassa' attā pesito attāthe ca nāye ca lakkhage ca kāraṇe ca thānāṭhane ca: sabbe samkārā duxkhā ti + pesītassā. For the confusion between pahita < padahati and) pahita < pahiratī see EV II, p. 93 (ad Th 161) and PED (s.v. pahita1).

For kyāssa (v.l. kyassa) < ke assa in pādas ab, showing the sandhi -e + aCC- > -yaCC-, see Norman (1988, p. 92).

962. The position of so after kīṃ suggests that it is the development of the particle svād (see EV I, p. 130 [ad Th 37]), which usually appears as su.

Nidd I 478.13–21: ekodī ti ekaggacitto avikkharacitto avisākāmanaso ti ekodī. nipako ti nipako paṁdito paṁtāvā buddhīnā nāhi vihindhi medhiṃ ... ekodī ti adhisākkaṃ pucchāti. nipako ti adhi-paṁnāṃ pucchāti. Pj II 572.30: ekodī nipako ti ekaggacitto paṁdito. The BHS equivalent of ekodi is ekoti. See BHSD (s.v.). For the tīd alternation see the note on 227. MW (s.v. ek) translates bhāva as “state of concentration”, but later (s.v. bhāva) as “continuity of the thread of existence through successive births”. For nipako see EV I, p. 143 (ad Th 85).

For kammāra see the note on 83.

963–75. The metre of this section of the sutta is Triśūbh.

963. For the reciter’s remarks see the note on 18–29.


See Bapat (1951, p. 144 notes 24–25).

There is resolution of the first syllable in pāda a. In pāda a we should read ida[ṇ]i m.c.

the compound to mean "living within the limits (of self-restraint, etc.)." See also the note on 214.


For the five fears see Vibh 379.4-5: ājīvakabhayaṁ āsilokabhayaṁ parisa-rājyabhayaṁ maranabhayaṁ duggati bhayaṁ: imāṁ paṁca bhayaṁ.

For the construction of bhi- with the genitive see Lüders (Beob., § 195), and see the notes on 576 and p. 438.9.

The punctuation of E² implies that the genitives in pāda cd are not in apposition to bhayaṁ in pāda a, but are to be taken with para-dhammikānāṁ in 965, and are to be constructed with santaseyya. I follow CPD in taking daṁsādhipatānāṁ as a dvandva compound.

In pāda a we should read paṁcanna[m] (with Nidd I 482.22*) m.c., and also -patāna[m] and -phassāna[m]. In pāda b we should read bhikkhū m.c. In the same pāda the metre requires sa, or better still so.


PED does not note that santasaṭi is constructed with the genitive, but this is the usual construction for trasa- in Sanskrit.

For -āni as a masculine accusative plural ending in parissayāṇi see the note on 45.

There is resolution of the first syllable in pāda a. PED does not notice the spelling anu-est for anvesī.

966. Nidd I 487.11-14: anoko ti abhisāṅkharasahagataviṇṇāṇassa okāsāṁ na karoti ti pi anoko. athava kāyadduccaritassa vaci duccaritassa mano duccaritassa okāsāṁ karoti ti. Pj II 573.6-7: anoko ti abhisāṅkharaviṇṇāṇādīnaṁ anokāsabhūta. Spk I 187.21 (ad S I 126.16) glosses: anoko ti anālayo, and similarly Spk I 188.5 (ad S I 127.5). In okā anokām āgamma (Dhp 87, etc.) the meaning "going from the house to the houseless (state)" seems obvious, but Dhp-a II 162.10 glosses: okāṁ vuccati ālayo, anokāṁ vuccati anālayo, ālayato nikkhamitvā anālayasanākhātāṁ nibbānāṁ. It
seems that the meaning is "houseless", but the alternative "free from worldliness (attachment)" is possible. For anoka-sāri see the note on 628.

In pada b we should either read a[c]eunham, or read sitam accunham and accept --- as an opening for a Triṣṭubh. An earlier reading was perhaps *āti-ṛpha < *ati-ṛpha. In pada d we should ignore the svarabhakti vowel in viriyaṃ.

967. Nidd I 488.13-19: kimkāraṇā vuccanti tasā appahinā? te tasanti uuttasanti paritasanti bhāyanti santāsam āpajjanti. ... kimkāraṇā vuccanti śāvarā? te na tasanti ....

For the historical -d in yad āvilattam see the note on p. 13.10.

Pada a does not scan. We should probably read kaiṛā (in which we should ignore the svarabhakti vowel) for kareyya. Otherwise the opening is ---, with a redundant sixth syllable. In pada b phasse stands for phassaye. See the note on 401.

968. Both Nidd I 489.24 in the repetition of the verse and Pj II 573.15 in the lemma punctuate addhā bhavanto as two words, as does E² of Sn. Pj II 573.16-17 explains: evam piyāpiyam abhibhavanto ekamsen' eva abhibhaveyya, where ekamsen' eva could be interpreted as a gloss upon addhā. See the note on 47. For the interchange of adhi> and abhi- see the note on 671. Nidd I 491.2 explains: abhisambhavanto abhibhaveyya abhibhavanto abhisambhavanto, which perhaps implies that addhā bhavanto was being taken as abhibhavanto. There is, at least, no gloss there upon addhā as such. CPD sees an example of the word addhābhavati here, and I accept that suggestion. Sadd (79.10) states that addha- has the same meaning as adhi-. CPD (s.v. addhābhavati) suggests that addha- is an old error for ajjha- and compares the Sinhalese change of -j- > -d-. The present tense form will have been extracted from a past tense with an augment, and the lengthening of -a > -ā- would presumably be by analogy with words beginning with adhy-ā-. If the form is genuine there can be no doubt that we have an example of the depalatalisation of -jhh- > -ddh-, or rather non-palatalisation, where -dhy- has been assimilated to -ddh- instead of palatalisation to -jjh-. A few comparable examples can be given (see Norman, 1978, p. 32 and 1983B, p. 95), which show that the development also occurred in mainland India, and there is therefore no need to assume Sinhalese influence. Von Hinüber (Überblick, § 248) disagrees with this view. Lüders (Beob., §§ 116-21) quotes Aṣokan politijītu (where the other versions have politijītu, although -d- may simply be a scribal error; for other Aṣokan features see the note on 7), Pāli Pasenadi (Skt Prasenajit).
vijitindriya, viditindriya 250, sanvijitindriya, sanviditam 935, palissadissati (< *parīṣvaj-), dighacchā (< jighacchā) and diguccchā (< jiguccchā) where dissimilation of palatals cannot be ruled out, just as we find Pāli tikicchā and AMg tigicchā < Skt cikitsā, dighaññā < jaghanya). AMg has digimechā “hunger” (< jighatsā) and dugamchā “disgust” (< jugupsā), showing clearly that any Sinhalese influence upon these words can be ruled out [although these may well be examples of the dissimilation of palatals]. Brough has suggested (1962, p. 186) that Gāndhari dvāra “suffering” is a genuine development of jvara in a dialect showing, as least sporadically, the change j > d. He also pointed out (1962, p. 234) that Pkt ādāniya (= Pāli ājāniya) could also be an example of the rare dialectal depalatalisation of j, although it could be a false restoration of the intervocalic consonant through an intermediate Pkt form āṇia. Pāli daddallati (< Skt jājvalyale) may also be an example of this change. See the note on 686.

The explanation of addhabhavati lies probably not in the change j > d, but in a different development of -d(h)j̄r-, i.e. by assimilation to -ddh-, not palatalisation to -j̄h-. Pāli dosinā is not to be derived directly from Skt jyoṭsnā, but from its antecedent *dyoṭsnā, showing d̄ < dd- < dy- and the resolution of the group tsn- > sin-, cf. kasina < kṛṣṇa. The same type of development is also found of -ty- > -ti- not -cc-, cf. vyattaya < vyatayya 1073; Pkt patteya < Skt pratyeka (see Pischel, 1900, §281). Cf. also Pkt satīha < Skt svāsīṣya (Jacobi, 1886, p. 35 line 37). Pāli sotthāna < svastayyana (see PED and Lüders). Pāli pattiya < pratyaya. Cf. Pāli duṭṭaljitā < dyātā. For such non-palatalisation see Norman (1983A, p. 95).

It would seem likely that the starting point for the forms in addhā- was the aorist addhabhavi = ajjhabhavi < *adhya-bhavi. Once the origin of addha- was no longer recognised, the verb was assumed to be addhabhavati, and a causative addha-bhāvati and a past participle addha-bhāṭa were formed. The form addhā- here is doubtless m.c., but it may well have been influenced by Skt addhā-purusa as CPD (s.v.) suggests.

Pj II 573.14-15: palikhañña = palikhanitvā, i.e. it is the absolutive < *parikhanya. For the Eastern pali- for pari- see the note on 29.

With pāda a cf. kohāmañgam haniya ya vire, Āyār I.3.22. See Schubring (Āyār Glossary, p. 75).

In pāda c pp- in ppiyam is m.c.

IV. Āṭṭhakavagga

Nidd I 492.11-12: arati ti yā arati arati anabhñirati anabhñiramana ukkaṇṭhikā parittasikā.

There is resolution of the first syllable in pādas cd.

970. If settha is for settham, then there is loss of -m m.c. For the form cf. alattahā in 479. The vv.l. with cettha and vetthā presumably represent an attempt to avoid a form which was not recognised as a verb, or at least not as a first person verb, although both Nidd I 493.8 and Pj II 573.24 include sāyī(m) in the explanation.

For su < svīd see EV I, p. 130 (ad Th 37). Pāda a has twelve syllables, but we could correct the metre by excluding [vā]. It doubtless arose by dittography of (ku-)vaṁ. We should read su in pāda a and vata in pāda b m.c. There is resolution of the first syllable in pāda d.

<188> 971. Nidd I 498.1-4: so tesu gutto ti cīvare piṇḍapāte senāsane gilānapaccaya-bhesajjapatikkhāre gutto gopito rakkhito samvuto. aiḥavā āyatanesu gutto. The second explanation seems to be based upon the reading sotesu gutto, which occurs in Eh of Sn. Pj II 573.32-33, however, follows the first explanation in Nidd: so tesu gutto, so bhikkhu tesu paccayesu, and I follow this explanation in my translation. The words sotesu gutto also occur in 250a, but in company with vijiṭṭhindriyo, which probably inhibited any other interpretation than the one given by the cty: sotesā ti chasu indriyesu, gutto ti indriyasamvaragutiyyā samannāgato (292.9-11). Bapat (1951, p. 146 note 29) notes that the Chinese version supports the reading sotesu.


Nidd I 498.5: gane yato yato paṭiyato. Pj II 573.31-574.2: yatacārī ti samyatavihāro rakkhiritirīyāpatho rakkhiritakāyavaci manodvāro vā ti vutram hoti. yatacārī ti pi pāṭho, so yev' atiho. For yatacārī and the v.l. yathācārī see EV I, p. 260 (ad Th 981).

Nidd I 498.7-8: rusito khumsito vambhito ghaṭṭito garahito upavādito. Pj II 574.2-3: rusito ti rosīto ghaṭṭito ti vutram hoti. See the note on 932. There is a v.l. dussto in Eh. For the dlt alternative see the note on 8t.

We should read sa in place of so in pāda b m.c. There is resolution of the first syllable in pāda d.

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tābhāsakārasīlokapaṭisamayo patitvā anavāḥattipatisamyutto
vitakko. Pj II 574.1-9: takkāsayā pañcakāciyapacchinde ti kāmavitakk-
ādiṁ) takkañ ca kāmasaññādīṁ tassā takkassa āsayañ ca hatha-
kukkuccādiṁ kukkucciyā ca upacchindeyya, i.e. kukkucciyapacchinde
shows the sandhi of -anī + u - > -ā-. See the note on 901.

For kukkucciyā see the note on 925.

For the sandhi of -o + aCC - > aCC - in pāda b see the note on 324.

973. Nidd I 503.18-504.3: sabrahmacāritaś āhatacittatam 
hilajātataṁ pabhindeyya pañcacetokhilam tayo pi cetokhile rāga-
dosa-moha-khilam bhindeyya.

Nidd I 504.6-8: nāha<sa>muṭṭhitam vācaṁ muṇceyya, atthanasamhitam
dharmārasamhitam kalena sāpadesaṁ pariyantavatāṁ atthansaṁhitam
vācaṁ muṇceyya. Pj II 574.11-13: nānasamuṭṭhitam vācaṁ pamuṇceyya. For
pamūñceti in the sense of “utter, declare”, see Morris (1885, p. 47) and cf.
1146.

Nidd I 503.3-5: na cetayeyya, cetanaṁ na uppādeyya cittasankappam na
uppādeyya manasikāram na uppādeyya.

Nidd I 503.7 reads vacibhi in the verse, but -ihi in the lemma.

In pāda a there is the sandhi of -ā + a" > -ā- in satimābhinande.

There is resolution of the first syllable in pādas ad. There is a redundant
fifth syllable in pāda c.

974. Nidd I 505.17-18: pañca rajāni ti rūpa-rāgo saddha-
gandha-rasa-
phoṭhabba-rāgo. Pj II 574.16: rūparāgādīni pañca rajāni.

For vinayāja with sikkha-, cf. vinayā in 916.

In pāda b -i- in satimā is m.c.

975. For the reciter’s remarks see the note on 18-29.

Nidd I 509.7: ekodi ti ekaggacitto avikkhittacitto ahihatamānaso. Pj II
574.25: ekodibhāto vihane tamaṁ so ti so ekaggacitto sabbam mohādi-
tamaṁ vihaneyya, n’ athi ettha sambayo.

In pāda b we should read bhikkhu m.c. In pāda b -i- in satimā is m.c. In pāda
c we should exclude [summa dhammaṁ] m.c.
V. Pārīyānavagga

<190> 976-1149. Pārīyānavagga. Jayawickrama (UCR, VI, 4, p. 242) quotes references to the Pārīyāna in Sanskrit texts, and Aneški (1906-1907, p. 51) states that it is mentioned or quoted at least thirteen times in various Chinese texts. The Ajitapraṇā is quoted from the Pārīyāna in the Yogācārabhūmi. See Fumio (1989, p. 35). Fragments of portions of the Pārīyānasūtra from Chinese Turkestan have been published in SHT, IV, 1980, pp. 236-38, and VI, 1989, pp. 198-200. These fragments are not extensive enough to enable us to say that the whole of the Pārīyāna existed in Sanskrit, as opposed to portions of it included in anthologies. See the notes on 976-1031 and 1032-39.

976-1031. Pji II 575.1 calls these verses itthugāthā, and says they were uttered by Ānanda sangiṅikāle (580.29): See Jayawickrama (UCR VI, 4, p. 243). They are not commented upon in Nidd II, which possibly means that they did not exist at the time of the compilation of Nidd II, or were perhaps not regarded as being an authentic part of the text at that time. Turfan fragment No. 1582 (SHT, VI, pp. 199-200) includes the names Bāvari and Kapilavastu, and the words mūrdhānī pātaṃ, which makes it clear that the subject matter coincides with that of viṭṭhugāthā, but there are no exact verbal parallels. The fragment seems also to include a list of the thirty-two marks of a mahāpurisa, and it is possible that the Sanskrit version of the story elaborated the statement in 1000.

The metre of these verses is Śloka, except for 995 (mixed Triṣṭubhl/ Jagati/Śloka) and 996 (Jagati).


For pāragū see the note on 167.

977. For visaya see Jayawickrama (UCR VI, 4, p. 246). For Aḷaka cf. the Burmese vv.l. mula- and mala-, and the v.l. mula- in Pji II 581 note 1.

When there is a v.l. vasi, it is not clear to me why the editors read vasi, since there is no metrical reason for having a long second syllable in the pāda.

978. Pji II 581.19-20: upayogatthe c' etamūcivacanaṃ, tam upanissāya ti attho. The construction of upanissāya with the genitive, in place of the accusative, seems strange. This perhaps supports the suggestion that there is a noun upanissā meaning “vicinity” (see CPD [s.v.]), of which upanissāya would be the locative: “In the vicinity of it (tassa)”. I would, however, suggest that tassa stands for tam sa, so that we could take
uponissāya in the usual way as an absolutive with the expected accusative. For the alternation -ṇs-l-ss- (NC/CC) see the note on 168.

979. For āgāṇchi < *āgam-t-si see the note on 138.

980. Pj II 582.6-9: ugghaṭṭapādo ti, maggakkamanena ghaṭṭapādatato, panhikāya va panhikam gopphakena va gopphakam januyukena va januyukam āgantvā pi ghaṭṭapādō. The verb ghaṭṭ- “to rub” occurs in Skt, and is presumably a Prakritism there, if CPD is correct in seeing a derivation from Skt ghrṣṭa. We must then assume a denominative verb formed from the past participle ghaṭṭha, which doubtless developed to ghaṭṭa by the dissimilation of aspirates. See the note on 52.

I assume that rajassira is to be derived < rajasvāra < rajasvāla with r-for -l. For the rll alternation see the note on 29. See Charpentier (Ind. Ling. II, pp. 57-60), MW (s.v. rajasvāla), BHSD (s.v. rajasvāra), and Ailsdorf (1957, p. 21). It is likely that rajissara at Dhp-a III 231.21* and 233.3* is a palatalised version of *rajjassara < rajasvāra. See the note on 3. Perhaps rajassira shows metathesis of vowels from this.

981. In pāda a -r in Bāvāri is m.e. to give the pathyā cadence. In pāda d -br- in abravi makes position.

982. For anu-jān- in the sense of “excuse, forgive” in Sanskrit see MW (s.v. anu-vjñā). PED states that me can be accusative, but Geiger (1994, §104.A) says that me is instrumental, dative and genitive. In 394 anujān- occurs with the genitive, and in 380 with the accusative of the thing and the genitive of the person. It is, therefore, probable that me is genitive here. For brahme as the vocative of brahmā see Caillat (1970, p. 18). Cf. 1065 1133. Cf. ise as the vocative of isi in 1025. Here brahmā = brāhmaṇa.

<191> 983. PED follows Whitney (Gram., §456) in believing that bhavān is a contraction from bhagavant. Mayrhofer (EWA [s.v. bhavān]) rejects the suggestion that it is the present participle from bhā-, because the latter would have a nominative singular in -ān rather than -ān in Sanskrit. This could, however, be explained as being by analogy with, say, āyuṣmān. It is hard to believe that the contraction of *bhavas > bhos is a further secondary contraction.

For the phrase mudhā phalau sattadhā see Insler (1989-90, pp. 116-18).

984. Pj II 582.12-18: abhisamkhariivā ti gomayavanapupphakusaimūḍānī ādāya sīghanim sīgam Bāvarissa assimadhvāram gantvā gomayena bhūmin upalimpivā pupphāni viṅkiritva tināni santharivā vāmapadakaṃ kamandalūdakena dhovīvā sattapādamattam gantvā attano pādatale
I translate *mandira* here and in 1012 as "city". Jayawickrama (UCR VI, 4, p. 246) points out that such a meaning could be taken as evidence for the late date of the *vattthagāthās*.

The metre is Jagāṭi.

997. PED says *atkhissam* is conditional. It seems rather to be future with the secondary ending -ām in place of the primary -āmi.

Pj II 583.4-5: *manta- = veda-.* Note the occurrence of *pārage*, not *pāragā*. See the note on 32.

See Hare's note on māṇavas (1945, p. 144 note 2) and their number (16). There are 16 places named in 1011-14.

In pāda a -i in āmanṭayī is m.e. to give the pathyā cadence.

<193> 998. Note that -ṇh- makes position in abhīṅhaso. For the -so suffix see the note on 288.

For the sandhi of -o + aCC > -vāCC- in so affa > svājjja see the note on p. 15.2.

For the second plural middle imperative ending -avho see the note on 283.

999. For jānemu see the note on 76. For the labialisation of -a > -u after -m- in -emū see the note on 61. In pāda d br- does not make position in brāhmaṇa.


PED wrongly says (s.v.) that anupabbaso is ablative. For the adverbial suffix -so < Skt -sas see the note on 288.

Pāda c has only seven syllables but the metre can be corrected by reading v<i>-yākhyaṭā.

In pāda c -br- in pabrūhi probably makes position, because the opening *---* is appropriate for the cadence *---*.

1001. For the -iyāl-iya ending in tatiya see the note on 49.

Pāda c has only seven syllables, but the metre can be corrected by reading d<u>ve.

1002. For the sandhi -m- in dhammena-m-anusāsati see the note on 132.

Pāda a has ten syllables. We could correct it by reading sac' for sacė, and dvāsati for ajjhfāsati (with Mss B'ai and F).

1003. For vivattaccaddo see the note on 372.

In pāda c we should read vivatta-[c]chaddo to give the opening *---* which is appropriate for the cadence *---*. 
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In pada d we should ignore the svarabhakti vowel in arahā m.c. In pada d there is resolution of the third syllable, or we could correct the metre by reading hoi for bhavati.

1004. Since lakkhaṇa is plural in 1019 and 1021, it is possible that lakkhaṇaṃ is plural here. If that is so, then we have an example of -an = -āni.

Pj II 583.11-12: mante sisse cā tī mayā paśītavede ca mama sisse ca.

1006. In pada b br- does not make position in brāhmaṇa.


1008. For vīya alternation in -āvedha < Skt āyudha, see the note on 100. The root vṛdh- then becomes a root in its own right, cf. nibbujhati, nibbuddha. In pada b br- does not make position in brāhmaṇa.

1009. For sabbalokasā vissutā see von Hinüber (Überblick, § 309).

For the nominative plural of jhāyin in -i see the note on 243. Cf. the accusative plural of pakkhin in -i in 606.

For pubbavāranavāsita "by a former impression" cf. Mil 10,21.
Jayanwickrama (UCR VI, 4, p. 247) states that this idea is alien to early Buddhism, which confirms a belief that the vathugāhā are later than the rest of the Pāśāyanavagga. For vāsana see Lamotte (1974).

In pada b there is resolution of the first syllable. In pada d -vha- makes position in Vanasavhayaṃ.

1012. Note -vy- in Setavya. For mandira see the note on 996.

1013. It is possible that Pāśānikaṇa ceyyaṃ ca is m.c. to fit the cadence. See the note on 181-82.

<195> 1014. There is resolution of the first syllable in pada d.

1015. There is resolution of the first syllable in pada a. In pada d -t in nadati is m.c.

1016. Pj II makes no comment upon the word vitaramṣi. The editors of E⁵ suggest that it represents the locative in -asmi(?) from a word (presumably vītara) synonymous with viddha. Nidd II E⁵ note 7 has a v.l. piṭaramṣiṃ, which E⁵ of Sn states was a suggestion also made by Trenckner. PED states that vītara- means "excessive" (which meaning is said to be common in,Ap). Smith (Pj II p. 767 [s.v. vitaramṣi]) suggests a connection with the obscure
words viña-rāsi and clīya-rāsi found at Ova 26,3,13. The word bhāṇumāṁ is presumably accusative, and if viña-ramsi is an adjective in agreement with it, it must be read as -ramsiṁ, as Fausboll proposed. I propose to take viña-in the sense of "straight", and I translate the word as "with straight rays", which seems very appropriate as an epithet of the sun. See MW (s.v. 1vīta), and Burrow (1972B, p. 53).

There is resolution of the first syllable in pāda a.

1017. There is resolution of the first syllable in pāda b. We should read v<ś>yañjanam m.c. (cf. the v.l and v<ś>yakaroḥi, etc.).

1018. Note that jāmmāna has been changed to the -a declension by the addition of thematic -a to *jammāna, as opposed to the usual development to jamma by the dropping of -n.

In pāda d br- does not make position in brāhmaṇo.

1019. For vedāna pāragā cf. vedapāraga at MBh XII.243.8.

There seems to be no particular reason for -m- in viṣamvassasāman in pāda a. It is not required m.c.

In pāda d the loss of -m in vedāna is m.c.

1020. Pj II 584,30: lakṣhane ti mahāpurisalakṣhane. CPD suggests (s.v. itihāsa) that we should take the pādas in the order cbad. This does not seem to be necessary. Pj II 584,30-585,4 comments upon them in the order of E6. There is a v.l. sad-dhamme, but Pj II 585,3 has sake in the gloss.

<196> 1021. For the post participle kaṁkẖāyita used as an action noun see the note on 331.

1023. For vedajāto see the note on 995.

There is resolution of the sixth syllable in pāda a.

1024. It is not clear why E6 reads va in place of vā in pāda a. It is possible that it is in order to give the pathyā cadence, since the opening - - - - is not usual with the cadence - - - - . Cf. 773. We must assume that Br- in Brahmad does not make position.

1025. For ise as the vocative of isi in -e see Caillat (1970, p. 18). Cf. brahma as the vocative of brahmā in 982.

In pāda b -ī in Bāvarī is m.c. to avoid the opening - - - - . Cf. 1028-29.

There is resolution of the seventh syllable in pāda c, and we should therefore read v<ś>yakaroḥi (see Pj II p. 770).
1026. In pāda a therē are nine syllables. In pāda d we should disregard the svarabhakti vowel in -vīryena.

1027. Pj II 585.17-21: iato vedena mahatā ti atha imam paññaveyyākaraṇaṃ sutvā uppannāya mahāpitiya sanshabhītvā — allīnabhāvaṃ kāya-cittānaṃ odāgyaṃ pavaḥ iti atha — paśīṇa ca “Bāvari” iti imam gātham āha. For veda = pīti see the note on 995.

1028. In pāda a -ī in Bāvari is m.c., to avoid the opening ---. Cf. 1025. This shows that br- in brāhmaṇa does not make position.

<197> 1029. In pāda a -ī in Bāvari is m.c., to give the pathyā cadence.

1030. Note katāvakāsa here, but katokāsa in 1031. The latter is a Vinaya expression, which means that the one of lesser standing has to ask the one of higher standing if he can ask him a question. Permission being granted, he goes ahead with his question [IBH].

For the second plural middle imperative in -avho see the note on 283.

This verse is quoted at Sv 155.7-8, which reads: Bāvari yasse (one word or two) for Bāvarissā ca (cf. Sv 275.3).

1031. Note katokāsa here, but katāvakāsa in 1030. For brāhmaṇaṃ going to consult khattiyaṃ see Hare (1945, p. 147 note 1).

1032-1149. Nidd II comments on these verses. I usually quote from N², since the format of E² is not entirely satisfactory for giving references, and B² is not likely to be widely available to readers. Note that Pj II 588.3 foll. calls the pucchās suttas.

1032-39. Ajitamānavapucchā. The Yogācārabhūmi quotes from the Pāraśāna a Sanskrit version of this pucchā, which it calls Ajitapraśāna. It inserts the equivalent of 1110-11 between 1037 and 1038. Turfan fragment No. 1581 includes the Ajitapraśāna, and also inserts verses. Traces of 1110 are legible between 1036 and 1038, and since the numeral 11 (perhaps a mistake for 10) appears after the equivalent of 1039, there would appear to have been more than one verse inserted. There are also traces of an introduction to the praśāna, and either another verse after 1039 or a longer ending than the ajitamānavapucchā niśthīṣā of the Pāli version. It is not clear whether this fragment is a portion of the entire Pāraśānasūtra, or is part of an anthology. The second possibility is perhaps supported by the fact that the words which follow immediately after the Ajitapraśāna do not coincide with the Tissameteyyamānavapucchā, although the words granbhāh kasya na vidyante are clearly part of a pucchā/praśāna, and the existence of the word mahāpuruṣa is reminiscent of 1040. The next portion,
however, seems to be a parallel to 544, but the words which occur after that resemble the phrase which occurs at the beginning of 1043-45. If this is a part of the Pārāyanasūtra, then there were considerable differences between the Sanskrit and Pāli versions.

The verses are in Śloka metre.

1032. For the reciter’s remarks see the note on 18–29. Note that Nidd II No. 26,9 foll. comments on them.

This verse is quoted at Nett 10,26*-29*.

Pj II 586,1-2: ki ’ssābhilepanam brūsi iī kiṃ assa lokassa abhilepanam vadesi. It is more probable that here ki ’ssābhī- is < kissu abhi- < kiṃ su abhi-, and we should punctuate kissābhilepanam. For the sandhi of -u + a- > -ā- see the note on 482. For sssu < svid see EV I, p. 130 (ad Th 37). For -ms- > -ss-, showing the NC/CC alternation, see the note on 168. For -bbh- in mahabhaya, cf. 1033 and see the note on 753.

The double pp- in ppakāsatī is not required m.c., and was probably retained because na ppakāsati was thought of as being a single word, so that -pp- was not regarded as being in initial position. For the proclitic use of na see the note on 563. Cf. 1033.

1033. For the reciter’s remarks see the note on 18–29.

This verse is quoted at Nett 11,8*-11* with the spelling vivicchā in pāda a.

For -bbh- in mahabhaya cf. 1032 and see the note on 753.

For the sandhi of -am + a- > -ā- in jappābhilepanam see the note on 353.

For pp- in ppakāsati cf. 1032 and for the proclitic use of na see the note on 563.

For vevicchā see 941. For jappā (= tanhā) see 328.

In pāda a there is resolution of the fourth syllable.

The metre of pāda b is incorrect. We could omit pamādā with F, although the reading is very old, since Nidd II No. 29,8 glosses: pamādena. i.e. like vevicchā it is an instrumental of an -a stem in -ā. See the note on 119.

<198> 1034. For the reciter’s remarks see the note on 18–29.

For the root pih- see EV I, p. 247 (ad Th 872). It is to be derived from api-dhā-. For the alternation ihīdh see the note on 935.

In pāda a -f in sabbadhī is m.c. to give the cadence - - - (pathyā).

1035. For the reciter’s remarks see the note on 18–29.

1036. For the reciter’s remarks see the note on 18–29.
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Pāda a has only seven syllables. The metre can be corrected by reading c' eva for ca (with F), but Nidd II N e 34,15 * reads cāpi. Cf. Dhp 340.

It is unclear whether -br- in pabṛhi makes position. The opening "---" is unusual with the cadence "---".

In pāda a t in sati is m.c.

1037. For viññāṇassa nirodhenā cf. 734. See also D I 223,17.

1038. For the nominative plural ending -āse in samkhātadhammāse see the note on 7. Pj II 587,12-15: tattha samkhātadhammā ti aniccādivasenā parivīmānsitadhammā. arahatam etam adhivacanam sekha ti silādīni sikkhamānā avasesā ariyapuggalā, pathā ti bahū sattajanā. I have translated sekha and pathu as going together, against the tcy and Nidd II N e 36,18*. See Brough (1962, p. 269).

It is possible that dhamma is not "doctrine" here. Cf. samkhāya in 1041 1048.

In pāda e we should ignore the svarabhakti vowel in iriyam. In pāda d it is likely that -br- in pabṛhi makes position, to avoid the opening "---".

1039. Note the use of kusala with the genitive.

1040-42. Tissametteyyāmānaṃvayeṣu. The verses are in Śloka metre.

<199> 1040. For the reciter's remarks see the note on 18-29.

Pj II 588,20-21: ubhanīm abhiññāya ti ubho ante abhijānītvā. For sandhi -m- in ubhanta-m-abhiññāya see the note on 132, but this is probably a masculine accusative plural in -am (< -am). Cf. 1042 and see the note on 35. See also Trenchner (1908, p. 137 note 1) (quoted in E E p. 199 note 3). Cf. dohim antehim adissamāne taṁ parinnāya mehāvi viittā logañ, Ayār 1.2.65 (ed. Schubring 14.4-6).

For the sandhi of -o + aNC- > -aNC- in ubh' anta-m-abhiññāya cf. 1042.

For mantā see the note on 159.

For sibbanī see EV I, p. 221 (ad Th 663), Hare (1945, p. 149,3), and GS III p. 28,4 note 4. Nidd II E E 276,3: sibbanī vuccati taññā.

There is resolution of the third syllable in pāda e. There are nine syllables in pāda f, but we could avoid this by reading ko 'dha. Cf. 1042.

1041. For the reciter's remarks see the note on 18-29.

Pj II 589,1-1: samkhāya nibbuto ti aniccādivasena dhamme vinamsītvā raģādinibbānena nibbuto, i.e. taking samkhāya as an absolutive. Nidd II N e 46,6: saṅkha vuccati nāṇam. It is therefore taking saṅkha as an instrumental.
In pāda a we should either ignore the svarabhakti vowel in -cariyavā or assume resolution of the sixth syllable. We cannot tell whether br- makes position, because in Thī (see EV II, p. lxvi) the openings with the cadence - ... are * - ... and * ... , so the pāda would scan whether the final vowel of kāmesu was long or short.

1042. This verse is quoted (as from the Metteyyapaṇha) at A III 399.23-24 = 401.25-27, with variations: yo ubh' ante viditvāna ... na limpati ... so 'dha ...

For sandhi -m- in ubh' anta-m-abhiināya see the note on 132, but this is probably a masculine accusative plural in -am (<-am). Cf. 1040 and see the note on 35.

For the sandhi of -o + aNC- > -aNC- in ubh' anta-m-abhiināya cf. 1040.


1043-45. For the “prose” cf. 458. It can be made to scan as two Triśūbh pādas if we exclude isayo manujā khatiyā and yaññam, but Nidd II comments on all these words.

We should read idha m.c.

1043. For the reciter’s remarks see the note on 18-29.

For atti see the note on 957.

Pādas ab are Śloka; for the scansion of pādas cd see the note on 1043-45; pāda e is Triśūbh.

<200> 1044. For the reciter’s remarks see the note on 18-29.

Nidd II N° 56.23-26: jaraṃ sitā yaññam akappayimsū ti jarānissita vyādhinissita maranassupāyāsa-

nissita; yad eva te jāthinissitā tad eva te jarānissitā. Pj II 589.16-18: jaraṃ

sitā ti jaraṃ nissitā, jarāmukhena c’ ettha sabbavatadukkhom vuttaṃ, tato

nissito tato aparimuccanā eva kappayimsū ti dipetī.

For the scansion of pādas ab see the note on 1043-45. Pādas cd are Triśūbh.

In pāda e there is a redundant fifth syllable. Nidd II N° 55.14* reads itthattam which does not scan. The exegesis in Nidd II N° 56.18 includes ettha, so ittha is presumably for *i-tra or *e-tra, while Pj II 589.14-15 explains: itthabhaṇa it itthambhaṇa, i.e. as an adverb of manner. If this is so, then ittha is m.c. for itthā.

1045. For the reciter’s remarks see the note on 18-29.

Nidd II N° 57.18: kaccisū ti sansayapucchā vimatipucchā dvelhakapucchā anekāṃsapucchā.
For the scansion of pādas ab see the note on 1043-45. Pādas ce are Tristūbh. Pāda d is Jagati. In pāda c we should exclude [bhāgavā] and punctuate 'ppamātā m.c. In pāda c kaccinsu is presumably for kaccisu < kaccid su (< syad). Nidd II N° 57,14* reads kaccisu here, but -isu in 1079, with -isu in the exegesis. In either case, -ms- or -ss- is required m.c., to give a long second syllable in a Tristūbh pāda.

For -ā- and the loss of -m m.c. in atāru see the note on 1079.

1046. For the reciter’s remarks see the note on 18-29.


Nidd II N° 60,16: yājayogā ti yājayogesu yuttā payuttā. Pj II 590,1: yājayogā ti yāgadhimutta. It could be an ablative.

Pādas ab are Śloka; pādas cde are Tristūbh.

In pāda b the metre requires jihā[n]tī. F reads jahanti. In pāda e we should perhaps read nātārī[ṃ]sum or nātārī[ṃ]sā m.c. Cf. 1080.

<201> 1047. For the reciter’s remarks see the note on 18-29.

Pādas abc are Tristūbh; pādas bd are Jagati.

In pāda a we could read n1 atārisum, with the sixth and seventh syllables replaced by a single long syllable. See the note on 61. For atāri cf. atāru 1045. In pāda c there is resolution of the first and fourth syllables. For carahi see the note on 988.

1048. For the reciter’s remarks see the note on 18-29.

Pj II 590,6-7: paravarānī ti parānī ca orānī ca, parattabhāva-sakattabhāvādīnī parānī ca orānī cā ti vuttam hoti. The cty is therefore interpreting this as meaning the existences of others and one’s own existence.

For iniṣita as an action noun see the note on 331. For anigha see the note on 17. For atāri cf. atāru 1045.

The metre is Tristūbh.

In pāda a we should read lokasimitṛī m.c. In pāda d br- in brūmi does not make position.

1049-60. Mettagūmāṇavapucchā. The majority of the verses are in Tristūbh or mixed Tristūbh/Jagati metre: 1053-54 are Śloka; 1055 is mixed Śloka/Tristūbh.

1049. For the reciter’s remarks see the note on 18-29.

For vedagu = vedaka see the note on 322.
For bhāvitatta see the note on 277.

For samudāgatā cf. 648.

Pādas abd are Triṣṭubh; pāda c is Jagatī.

In pāda d we should read lokasmīm for lokasmiṁ m.c.

<202> 1050. For the reciter's remarks see the note on 18–29.

There is a v.l. ce for ve, and since the sentence seems to run better with "if", I have adopted this reading. For the calva alternation see the note on 38.

Nīdd II Nc 73.5 reads apucchasi in the lemma, but has pucchasi in the explanation (II 73.8). Pj II 590.19–20 states: apucchasi ti ethā a iti pada-pūrāṇamātte nipāto, pucchasi cc eva atho. The prefix a- would seem to be the augment added to the present form, and Geiger (1994, §161) takes apucchasi as the imperfect (with primary ending). CPD (s.v. 2a-) takes a- to be a prothetic vowel. The reading apucchisi is given as a v.l. for apucchasi in the lemma at Pj II 590.19, and we could perhaps take this as a development from an aorist form *apucchesi, with the shortening of -esi > -si m.c. We could also explain apucchasi as a development from an aorist form *apucchāsi, with the shortening of -āsi > -asi m.c.

For upadhi see the note on 33.

Pāda a is Jagatī; pādas bcd are Triṣṭubhī.

In pāda c there is resolution of the first syllable. In pāda c -i in upadhi- is m.c. In pāda d we should read lokasmiṁ for lokasmiṁ m.c.

1051. The metre is Triṣṭubh.

In pāda c we should ignore the svarabhakti vowel in kayirā.

1052. Both text and Pj II 590.27,28 have parideva as a v.l. for pariddava. Trenchner (1888, p. 532 [ad M I 56.1]) thought that pariddava was used m.c. for parideva in verse texts, from which its use spread to prose. MW does not list any occurrence of paridrava, and the verb paridru- is attested only in the Rgveda in the sense of "to run around". BHS has paridrava (see BHSD [s.v.]), but this is probably only a back-formation from MIA. In view of the existence of the root du parāpe (see the note on 51) there seems to be no reason to doubt the reading pariddava, in the sense of "suffering, affliction", which would fit into the stock phrase with soka dukkha domanassa and upāyāsa perfectly well.

For the historical -d in tad imegha see the note on p. 13.19.

The metre is Triṣṭubh.
In pāda a -i in okṣitrayi and in pāda c -i in munī are m.c. In pāda b we should read ta[m] and in pāda d jāti- m.c. In pāda b br- in brūhi does not make position.

1053–54. The metre is Śloka.

1053. For the reciter’s remarks see the note on 18–29.


For the rhythmical lengthening in antitha (< itiha) see the note on 6. Cf. 1066.

1055. For the reciter’s remarks see the note on 18–29.

Pj II 591.8–13: uddhaṃ ādho tiriyāṃ cāpi majjhe ti ettha uddhaṃ ti anāgataddhā vucaiti, adho ti aṣṭaddhā, tiriyāṃ cāpi majjhe ti paccuppannaddhā; etesu nandā ca nivesanaṃ ca panujja viññāṇan ti etesu uddhādisu tañhaṃ ca diṭṭhinivesanaṃ ca abhisamkhāraṇaṃ ca panudehi.

Nidd II N° 84.14: nujja panujja nuda panuda jaha pajha, etc., i.e. it takes it as an imperative. From the form we should have expected an absolutive.


Nidd II N° 84.17: dvā bhavā: kammabhavo ca paṭisandhiko ca punabbhavo. Pāda a is Śloka; pādas bed are Trīṣṭubh.

<203> 1056. For anāyāta see 119 777.

The metre is Trīṣṭubh.

In pāda a evamvihaṛti is metrically correct. Cf. 375 985. In pāda b we should read bhikkhū and in pāda c jāti- m.c.


For the sandhi of -am + a- > -ā- in etābhīnandāmi see the note on 353.

Pāda a is Jagati; pādas bed are Trīṣṭubh.

In pāda b -ū- and -ī- in anūpadhiṅkaṃ are m.c. In pāda c we should read bhagavā m.c.
1058. Nidd I No. 88.7 foll.: attitaṃ ... sakkaccāṃ ... abhiṅkaṃ: punappunaṃ. Pj II 591.25-26: attihaṃ ti sakkaccaṃ sadā vā. For the derivation < Skt a-sthita “without stopping, uninterrupted”, see CPD (s.v. 1-atiha). PED (s.v. atthika) states that atthita is a mistake for atthika.

For nāga applied to the Buddha see the note on 166.

The metre is Tristubh.

In pāda b we should read munī m.c., and in pāda d we should exclude [Bhāgavā] m.c. (with F).

1059. This verse is quoted at Ps I 173.27-28.

For vedagu = vedaka see the note on 322.

Pj II 592.5: jañā jāneyyā, i.e. it is the second person singular optative. Nidd II No. 90.6: abhijnayya ājāneyya, etc. Some eds read -aṃ, which would be the first person singular.

For akhita see the note on 212.

The metre is Tristubh.

For ā- in abhijnāna m.c. see Pj II p. 659. In pāda c -ā- in atāri is probably m.c. Cf. 1060.

1060. For vedagu = vedaka see the note on 322.

For visajja = visajja see PED. Pj II 592.9: vossajjītvā.

In pāda b bhavabhāve is an example of rhythmical lengthening. See the note on 6 and EV I, p. 220 (ad Th 661).

The metre is Tristubh.

In pāda a Bc reads yo for so, and as there is a v.l. yo in Ec, and since the sense clearly requires a relative pronoun, I suggested in the List of preferred readings (GD Vol. I, p. 190) adopting yo in place of so. This, however, leaves the scansion incorrect. I would now wish to propose that the pāda should be read as: vidvā ca so yo vedagū (with v.l.) naro 'dha, which scans correctly.

In pāda d -a- in atāri is probably m.c. See the note on 1059. In brūmi br does not make position.

1061-68. Dhotakamānapuccā. The metres are Śloka (1062 1066-67), Tristubh (1063-65), and mixed Śloka/Tristubh (1061 1068).

<204> 1061. For the reciter’s remarks see the note on 18-29.

For the sandhi of -aṃ + a > -ā in vācābhikānkhami see the note on 353.

For nighghosa see the note on 719.
Pādas ab are Triṣṭubh and pāḍaś cd are Śloka.

1062. For the reciter’s remarks see the note on 18–29.
The metre is Śloka.

1063. For various etymologies of Sakka see Nidd II N⁰ 99,19 foll.
The metre is Triṣṭubh.

In pāḍa b the metre is better if we read brāhmaṇam for brāhmaṇaṁ. We should ignore the svarabhakti vowel in iriyamāṇaṁ.

1064. Pj II 592,28: taresi ti tareyyāsi, i.e. it takes it as an optative. Nidd II N⁰ 102,1–2 agrees. For such an optative see Caillat (1970, p. 25) and von Hinüber (1977, p. 5), and cf. vajjesi (see PED [s.v. vaddai]), and see BHSG (§29.21). Cf. rakṣesi Mvu 141 387,7* (see the note on 702). It is, however, possible that taresi is a future participle in -esin. See the note on 147.

Pj II 592,25–27: nāham gamissāmi it aham na gamissāmi, na sikkhāmi (v.l. sakkomi) na vāyaṁissāmi ti vuttaṁ hoti. Nidd II E⁰ 269,4–8 reads samihāmi (= v.l. in E⁰ of Sn) in the repetition of the verse and in the lemma, and explains: na sakkomi maṇicitum ... evam pi nāham samihāmi. “I will never be able to release anyone” is in accordance with the teaching that the Tathāgata can point out the way, but cannot do more—“no one can purify another (Dhp 165)”. There is also an alternative explanation: ahavā na ithāṁ na samihāmi (Nidd II N⁰ 100,20 [= E⁰ 269,9]). This is, however, strange as an explanation of samihāmi, and since B⁰ (followed by N⁰) has sahiṣṭāmi in the verse, lemma, and first explanation, it is probable that this is the correct reading. S⁰ of Nidd II has samissāmi, which looks like a cross between gam- and sah-. E⁰ of Sn has the v.l. sahiṣṭāmi, and I adopt and translate this.

The metre is Triṣṭubh.

In pāḍa c the short sixth and seventh syllables have been replaced by one long syllable. See the note on 61.

1065. Pj II 593,3: santo = samāno. I take it as < Skt śānta.

For the vocative ending -e in brahma see the note on 982.

Pj II 593,2–3: avyāpajjamāno ti māṇīppakāraṇam anāpajjamāno. Nidd II N⁰ 102,21 foll. states: yathā ākāsa na pujjati na gahati na baijhati na palibaijhati. evam apajjamāno ... apalibaijjamāno ti, evam pi ākāsa va avyāpajjamāno. yathā ākāsa na rujjati lākhāya vā halidhīya vā niliyā vā manīttriḥāya vā evam arajjamāno ... akilissamāno ti, evam pi ākāsa va avyāpajjamāno. yathā ākāsa na kuppati na vyāpajjati na patilīyati na
pāñjhaññati, evaṁ akupparāno ... appaṇhaññamāno ... ti, evaṁ pi ākāso vā avyāpajjāmāno.

In pāda b vijaññam is the first person singular optative of vijañāti. Cf. 1090 1097 1120 1122.

The metre is Triṣṭubh.

There is resolution of the first syllable in pāda a. In pāda c we should read yathāhan for yathāhaṃ m.c. The pāda has thirteen syllables, and although we could remove one by reading vi[a], there seems to be no obvious way of avoiding the redundant sixth syllable.

<205> 1066. For the reciter’s remarks see the note on 18–29.

The metre is Śloka.

For the rhythmical lengthening in anitiha (< itiha) see the note on 6. Cf. 1053.

1067. The metre is Śloka.

1068. For the reciter’s remarks see the note on 18–29.

For the rhythmical lengthening in bhavābhava see the note on 6.

Pāda a is Śloka; pādas bc d are Triṣṭubh. In pādas cd there is the replacement of the short sixth and seventh syllables by one long syllable.

See the note on 61.

1069–76. Upasīvamāṇavapucchā. The Buddha tells the enquirer about akīcchānāyatanā, which leads to the question of what happens to the arahat after dying. The metre is Triṣṭubh, except for 1069 which is mixed Triṣṭubh/Jagati.

1069. For the reciter’s remarks see the note on 18–29.

Nidd II No. 108,21 foll.: anissito ti puggalam vā anissito dhamman vā anissito. Pj II 593,14–15: anissito ti puggalam vā dhamman vā anallino. Nidd II No. 109,11 foll. (= Pj II 593,16–17): yaṁ nissito ti yaṁ puggalam vā nissito dhamman vā nissito. It is clear that in this pucchā, unlike elsewhere, nissita is being used with a good connotation, and I accordingly translate it “supported by” instead of “dependent on”, and anissita “without support” instead of “independent”.

Pādas abc are Triṣṭubh; pāda b is Jagati.

1070. For the reciter’s remarks see the note on 18–29.

Nidd II No. 111,1: kathāḥ ti kathāṃkathā vuccati vicikicchā. Pj II 593,26: kathāḥ ti kathāṃkathāḥi. I see no reason to suspect that kathā means anything other than “conversation” here.
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Nidd II No 111.10: tanhakkhayaṃ nattamahāhipassā ti ... nattam vuccati ratti, aho ti divaso. Pj II 593.27: rattiindivaṃ. See PED (s.vv. ratta and natta). It is not clear whether we are dealing with ahaṃ or aho as the second element in the compound. For the sandhi of -aṃ + a->-ā- see the note on 353. For the sandhi of -o + a->-ā- see the note on 378.

In pāda a -r- in saññā is m.c. In pāda a we should read ākiñcaṇā[ḥ]aṃ m.c.

<066> 1071–73. Nidd II No 112.19 states: anānuyāyī ti aviccamāno avigacchamāno anantarā-dhāyamāno aparīthāyamāno, athavā araijamāno adussamāno amuyhamāno akilissamāno ti. Pj II 594.3-4: anānuyāyī ti so puggalo tattha ākiñcaṇāṇāyatanabrahmaloke avigaccha-māno tīṭhe nā ti pucchati. CPD (s.v.) explains the form as rhythmical lengthening (see the note on 6), but it could equally well be described as m.c.

1071–72. For the reciter’s remarks see the note on 18–29.

In both pādas c there is a v.l. ‘dhimutto for vimutto. This reading is also found in Nidd II E[c] 23.23* and 24.8* and explained (83.9-10): saññāvimo ḵkhe parame ‘dhimutto ... pavare adhimuttavimokkhena adhimūta tatradhimutto tadadhimutto taccārjo. CPD (s.v. adhimutta) states that adhimūta is a wrong reading. For the vīḍā alteration see the note on 44.

For the sandhi -m- in hita-m-aṇṇaṃ see the note on 132. It is possible that we should take aṇṇaṃ as an accusative plural form. See the note on 35.

In pāda b -a in hitra is m.c. We should read ākiñcaṇā[ṇ]aṃ m.c.

1071. Nidd II No 112.10: tāsaṃ saññāsamaṇḍattiṇaṃ ākiñcaṇāṇāyatanasamaṇḍattiṇikko ago ca seṭho ca. Pj II 593.31–594.1: hita-m-aṇṇaṃ ti aṇṇaṃ tato hetthā chabbidham pi saṁapattiṁ hitvā, i.e. he is now in the seventh of eight samāpattis.

1073. Pj II 594.13–16: taṭṭh’ eva so sīti-siyā vimutto ti so puggalo taṭṭh’ ev ākiñcaṇāṇāyate nānādakkhehi vimutto sītiḥbhāvaṃ patto bhaveyya, nibbhānappatto sassaśa hitaṁ tīṭheyya ti adhippayo. Note that sīti-siyā is the optative of sīti-bhā. See the note on 1037.

There is a v.l. cavetha for bhavetha, and it is cavetha which is explained in both Nidd II No 114.24 and Pj II 594.16. Nidd: caṇeyya ucchijjeyya nasseyya vinassseyya na bhaveyya ti. It looks as though bhaveyya has crept into the text from this cry passage. Pj II: cavetha viṁṇaṃ tathāvidhassā ti udāhu tathāvidhassā viṁṇaṃ anupādāya parimabbāyeyā ti ucchedaṃ pucchati, paṭissandhigahamathāṃ vā pi viṁbhavayā ti paṭisandhin p’issa pucchati. Hare (1945, p. 155 note 2) refers to the v.l. cavetha, and it is clear
that I should have read and translated cavetha. I therefore do so in the revised translation. The discussion is whether viññāṇa persists.

Nidd II N° 114,12: tattha ti akīnaññāyatane.

Pj II 594.8-13: pūgam pi vassānana ti anekasamkhām pi vassānām, gaṇa-ṛśin ti attho. pūgam pi vassāni ti pi pātho, tatha vibhotiyattayena sāṁvacanassā paccattavacanan kattabbām, pūgam ti va pi etassa bahūnī ti attho vattabbo; pūgāni ti pi pāthanti. purimapātho yeva sabbasundaro. I assume that here pi does not have its concessive meaning, but rather emphasizes the completeness of the (quasi-)number pūga. See the note on p. 87,4 foll.

In vyattaya < vyatyaya we see the development of -ty- > -ṭ-. For such non-patalisation see the note on 968.

In pāda a we should read cē m.c.

1074. For the reciter’s remarks see the note on 18–29.

This verse is quoted at Pp-a 190,18–22 with variants: accī ... khitti ... paleti ... samikhyam ... paleti ... samikhyam. For the rll alternation on paleti see the note on 29. For upeti samikham see the note on 209. Pj II 594.28: nānakāyā pi vimutto dhahabhabhavimutto.

In pāda a -ṭ in accī and in pāda c -ṭi in muni are m.c.

<207> 1075–76. See Ṛṇamolī (1960, p. 214 note 50). This is sa-upādisesa versus an-upādisesa.


In pāda a we should read sō m.c. In pāda c -ṭi in muni is m.c.

1076. For the reciter’s remarks see the note on 18–29.

This verse is quoted at Pet 11,14 foll., but there are considerable differences. See Ṛṇamolī (1964, p. 11 note 43/3).

Pj II 595.8–9: athañi garastā ti anupādā parinibbutassa. Pj II 595.10–11: sabbesu dhassesā ti sabbesu khandhādidhammesu. Nidd II N° 118,18 foll.: khandhesu ... āyatanesu ... dhātūsu, etc. Pj II 595.8: pamaṇam = rūpādi-pamaṇam.

In pāda b the short sixth and seventh syllables are replaced by one long syllable. See the note on 61.

1077–83. Nandamāṇavapuccha. The metre is mainly Tṛṣṭubh, with a Šloka pāda in 1077 and Jagati pādas in 1079 1081 1083.

1077. For the reciter’s remarks see the note on 18–29.
Pāda a is Śloka; pādas bed are Tristubh.

In pāda b ta must be m.c. for te. Pj II 595.20: kīn nu kho te. If this is so, then -y- in ta-y-idām is a sandhi consonant. See the note on 352.

In pāda c no = nu.

Pāda a has only seven syllables. We could perhaps read munayo <iti> m.c.

1078. For visenikatvā see the note on 793.

Nidd II N 120.19: munidha Nanda kusalā vadanti iti ... munim na vadanī. i.e. munidha shows the sandhi -im + i- > -i-. For this type of sandhi see Norman (1988, p. 93).

The metre of pāda a is irregular. See the note on 839. The pāda can be regularised by reading ṅāṇā for ṇāṇena, and assuming that this is an instrumental singular in -ā (see the note on 119). In pāda a we should read <s>sutiya m.c. In pāda d brī does not make position in brīmi.

<208> 1079–82. For the reciter’s remarks see the note on 18–29.

For the nominative plural ending -āse in sāmaṇabrāhmaṇāse see the note on 7.

1079–81. Nidd II N 122.21 foll.: diṭṭhasutena pi vadanī saddhiṃ ti diṭṭhena pi saddhiṃ visuddhiṃ ... vadanī ... sutena pi saddhiṃ visuddhiṃ ... vadanī. Pj II 595.25 includes diṭṭhadhi saddhi in the exegesis. It does not seem possible for diṭṭhe to be instrumental singular, although F and Mś B1 read diṭṭhena. We should probably read diṭṭhasutenā as a dvandva with B6 and Nidd II:

1079–80. In pāda e Smith suggests (Pj II p. 751 [s.v. yathā]) reading yatā for yathā, and this is the reading of B6. A comparison with yatacāri in 971c shows that this suggestion is correct. The same error is found in Pj II 595.17-18, which reads yathā in the lemma and explains: tathā sakāya diṭṭhiyā guttā viharanā. The phrase sakāya diṭṭhiyā guttā is very appropriate as a gloss upon yatā, which I therefore read and translate. The explanation in Pj II is based upon Nidd II N 123.8: yatā ti yatā patiyattā (B6 = E6, but S6 reads yatā paṭiyatā) guttā gopeṭā rakkhita samvita.

<208> 1079. For kaccim su see the note on 1045.

Pādas abcd/e are Tristubh; pāda f is Jagati.

In pāda e we should exclude [bhaṇavā] m.c. In pāda f the loss of -ni in utāru is m.c.

1080. We should read nati[rm]sū or nati[rm]sū in pāda f m.c. Cf. 1046.

In pāda f brī in brīmi does not make position.

1081. Pādas abcd/efh are Tristubh; pāda g is Jagati.
It is possible that in pāda e br- in brūṣi makes position, but since br- in initial position does not usually do so, we should probably read munī m.c. There is resolution of the first syllable and the fourth syllable in pāda f.

<209> 1082–83. Pj II 596.2–3: ye s' īḍha ti ye su īḍha etīha ca su īṭi nipātamattam. This shows that the v.l. pi is not correct. For the p/s alternation see the note on 418. PED suggests (s.v. -ś-) that this may be a hiatus -ś- and compares s-aḥaṁ 1134, although it suggests that it may be an abbreviated su, presumably < Skt sma. The alternative suggestion that it may be a mis-spelling for p is refuted by the cty’s explanation. The sandhi -u+ i- > -ī- in su + īḍha > sīḍha is analogous to -u+ a- > -ā-. For this type of sandhi see Norman (1988, p. 93).

1082. Nidd II N 128.6: nivūṭā āvūṭā ovūṭā pīṭicchannā pāṭikujjītā. Pj II 596.2: ovaṭā pariyoṇaddhā. For pariṇāya see the note on 455.

In pāda a we could read sa[b]be m.c. to give the opening ----. In pāda b we should read jān- m.c. In pādas by br- in brūmi does not make position.

1083. For the sandhi of -aṃ + a- > -ā- in etābhīnandāmi see the note on 353. For anūpadhikaṃ see the note on 1057.

Pāda a is Jagati; pādas bedefg are Triṣṭubh.

In pāda b -ū- and -i- in anūpadhikaṃ are m.c. In pāda g br- in brūmi does not make position.

1084–87. Hemakamāṇavapucchā. The metre is Śloka.

1084. For the reciter’s remarks see the note on 18–29. This verse recurs at 1135, without the reciter’s remarks.

There is no correlative to ye, and we are probably to see it as the the plural of yo = si quīs. See the note on 96. For huraṁ see the note on 468.

There are five pādas in this verse.

It is not clear whether pāda e should be taken as an odd or an even pāda. We could take iti as giving resolution of the fourth syllable, and take it as an even pāda, although the opening ---- is not usual in an even pāda. Alternatively we could take it as an odd pāda, by reading bhaviṣ[s]atī (with Pj II p. 740) and assuming resolution of the sixth syllable or seventh syllable. We should then have the opening ---- with the cadence ---- or ----.

<210> 1085. There are five pādas in this verse. In pāda a Smith suggests reading abhiramīṃ m.c. See Pj II p. 660. He is presumably taking it as an even pāda, perhaps because the opening ---- is unusual with the cadence ----.
1086. Nidd II No 136.1: nibbānapadām accutan ti nibbānapadām tānapadām lekapadām saranapadām abhayapadām. There is no authority for reading nibbānam padam here as there is in 204. See the note on 204.

In pada a there is resolution of the first syllable. We should exclude [-aviṇṇāt-] m.c. It probably entered the text because it is the fourth sense object/faculty at references such as BĀU III.8.11 (etad aṅkaram ... adṛṣṭam draṣṭr aśrutam śrotr amatam mantr avijñātam viñjātām).

1087. For the historical -d in etad see the note on p. 13.10.

Pj II 596.22-23: diṭṭhadhammādhinibbutā tī viditadhammattā diṭṭhadhammattā rāgādhinibbānena ca abhinibbutā.

1088-91. Todyyamāṇavigavacchā. The metres are Śloka (1088-89) and Trisūṭhā (1090-91).

1088. For the reciter’s remarks see the note on 18-29.

<211> 1089. For the reciter’s remarks see the note on 18-29.

1090-91. Nidd II No 139.21-28: nirāsasā so uḍa āsasāno ti nītānha so uḍānu satānha rūpe ... dhamme āsīsaṭi sādīyaṭi pattheti piheṭi abhiyappati ti. The contrast between nirāsaya and āsasāno makes it clear that one is the negative of the other in meaning. For nirāsaya/nirāsāsa see the note on 369. Nidd II No 140.2: uḍa paññākapppi ti uḍānu aṭṭhasamāpattiṇānena vā pañcābhiṇāṇānena vā micchābhāṇānena vā taṇhākappam vā diṭṭhippaṭṭam vā kappeti. Pj II 597.5-7: paññākapppi ti uḍānu samāpattiṇānādā nānena taṇhākappam vā diṭṭhippaṭṭam vā kappayati.

In pada b -a- in paṭṭha- is m.c.

1090. For vijāyīṇam as a first person singular optative see the note on 1065.

1092-95. Kappamāṇavigavacchā. The metre is Śloka.

1092-93. In pada c -br- in pabhā hi makes position, to avoid the opening * - - - . It is doubtless a learned restoration from pabhātī. Cf. 1107.

1092. For the reciter’s remarks see the note on 18-29.


In pada a note the use of majjhe with the locative sarasmim, and cf. EV I. p. 221 (ad Th 665).

For the sandhi -y- in yatha-y-idam see the note on 352.
In pāda e -a in yathā- is m.c. This allows resolution of the first syllable in pāda f.

<212> 1093. For the reciter’s remarks see the note on 18–29.
For -bbh- in mahābbhaya see the note on 753.

1094. Nidd II N° 147.12 foll.: kiñcanan ti rāgakiñcananā ... duccarita-
kiñcanan; kiñcanappahānaṃ kiñcanavīpasamaṃ ... amatāṃ nimbānaṃ ti ... anādānaṃ ti ādānaṃ vuccati taṁhā; yo rāgo ... lobho akusalamālaṃ;
ādānaprahānaṃ ādānavīpasamaṃ ... amatāṃ nibbānaṃ ti ... etam dipam anāparan ti etam dipam tāṇam ... anāparan ti tamhā paro aṁno dīpo nā
aṭthi; aha kho so evaṃ dipō ago ca seṭṭho ca ... pavaro ca ti. Pj II 597.21foll.: akiñcanan ti kiñcanapatiṣakkhāṃ anādānaṃ ti ādānapatiṣakkhāṃ kiñcanadānavīpasamaṃ ti vuttaṃ hoti; anāparan ti aparapatiṣībhā
gadīpavirahaṃ seṭṭhan ti vuttaṃ hoti.
In pāda b -ā- in anāparanā is m.c.

1095. Nidd II N° 149.5: paddhā paddhacarā paricārika. Pj II 597.24–25: te Mārassa paddhacarā paricārika sissā na honti. For paddhagu see PED
(s.vv. patha and paddhagu). Cf. Skt prādhva “journey”.
For the historical -d in etad see the note on p. 13.10.

1096–1100. Jatukāñjīnīnavapucehā. The metres are mixed Triśūbha/ jagati
(1096–97) and Śloka (1098–1100).

1096. For the reciter’s remarks see the note on 18–29.
Pj II 598.5–6: sahājanetā ti sahajātastabbaññuttaññacakkhu. Nidd II N°
151.8: netam vuccati sabbaññuttaññānaṃ. The translation would therefore
be: “One with simultaneously born eye” = “one with eye (of
omniscience)” = “omniscient”, which explains my translation. This is not
the same as the Buddha’s co-natalis, for which see Horner (1979, pp. 115–20).
Sahāja is probably m.c. for sahaja = sahajāta. See PED.
Pādas a-c are Triśūbha; pada b is Jagati.
In pāda c -i- in santi- is m.c. (see Pj II p. 775). In pāda d we should read
-tac[č]ham m.c.

1097. For yām in pāda d meaning “therefore, so that, for the reason that” see
Abh 1145, and see MW (s.v. yad). Pj II 598.12: vijaññāṃ = jāneyyam,
following Nidd II N° 152.21. For vijaññāṃ as a first person singular optative
see the note on 1065.
Pādas ab are Jagati; pādas cde are Triśūbha.
There is resolution of the first syllable in pāda a. We should ignore the svarabhakti vowel in irdya-. In pāda b -i in irdj is m.c. and we should read ādīcē m.c. In pāda c we should read jāṭi- m.c.

<213> 1108. For the reciter’s remarks see the note on 18–29.

Pj II 598.16-17: uggahitaṃ ti tanhādiśīthivasena gahitaṃ; niruttam vā ti nirasitabbaṃ vā muñcitabbaṃ ti vuttam hoit. Here -i- in uggahitaṃ might be m.c. or the historical remnant of Skt gṛhitā.

For daṭṭhū see the note on 424.

In pāda b the loss of -m in daṭṭhū is m.c.

1109. For the sandhi of -a + aCC- > -aCC- in āsavāsa see the note on 830.

In pāda b br- does not make position in brāhmaṇa.

1101-4. Bhadravuddhamāṇavapucchā. The metre is Trīṣṭubh, except for 1102 (mixed Trīṣṭubh/Jagaṭi).

1101. For the reciter’s remarks see the note on 18-29.

Pj II 599.1-2: kappamjāhan ti duvidhakappajaham. Nidd II N° 157.19 gives the usual two kappas. See the note on 535. For kappamjāha see PED.

Pj II 599.3-5: apanamissanti ito ti ... ito Pāśañakacetiyyato bahū’janā pakkaṃissanti ti adhippāyo.

The metre of pāda d is the extended Trīṣṭubh, i.e. with a redundant fifth syllable (see the note on 679 foll.), if we read nāgass’ and assume apanami[s]santi it<o> (or etio).

In pāda a we should read -[e]hidam m.c. (see Pj II p. 699).

1102. Pj II 599.3-5: janapadehi samgata ti Aṅgadiḥi janapadehi idha samgataḥ. Nidd II N° 158.18 foll. gives a full list.

Pāda a is Jagaṭi; pādas bed are Trīṣṭubh.

There is resolution of the first syllable in pāda b.

1103. For the reciter’s remarks see the note on 18-29.

For the palatalisation of -a- > -i- in upādiyanti see the note on 3.

In pāda d there is either the replacement of the short sixth and seventh syllables by one long syllable (see the note on 61), or we could insert a svarabhakti vowel into anu<e>reti, enabling us to scan it as four syllables. See Pj II p. 657.

<214> 1104. Pj II 599.17-21: ādātthavathena ādānesu rūpadisu satte sabbaloke imam pajaṃ maccudhreyye laggam pakkhamāna, adānasaṭte vā ādānabhinivīthe puggale ādānasangahetu[ā] ca imam pajaṃ
maccudheyeye laggam tato vitthakuisse asamattham iti pekkhamano. Nidd II 161.23: adanasattac vuccanti ye rupam adiyanti upadiyanti gaghanti paramasanti abhinivisanti. This implies that satte is accusative plural < sattva, but I prefer to take it as being locative singular of the past participle of the root sañj-, in agreement with -loke.

For the palatalisation of -a- > -i- in adiyetha see the note on 3.

In pada b we should read bhikkhā m.c.

1105–11. Udayamāñavapuccha. The metre is Śloka.

1105. For the reciter's remarks see the note on 18–29.

For athi in pada d see the note on 957.

1106–7. These two verses are quoted at A I 134.10–13 and are ascribed to the Udayapañha in the Pārīyāna. For a discussion of them see Brough (1962, pp. 207–8).

1106. For the reciter's remarks see the note on 18–29.

For kukkuccha see the note on 82.

In pada a we should read -[c]handānam m.c. In pada b domanassāna is m.c.

1107. Here -takka = -vitakka according to J. Brough (1962, pp. 207–8).

Pj II 600.4–5: upekhāsatisamsuddhan ti catuṭṭhajhāna-upaṭṭhā-satihi samsuddham.

For -br- making position in pabrūmi in pada c see the note on 1092–93.

<215> 1108–9. These two verses occur at S I 39.18–21.

1108. Pj II 600.15: kimsu samyojano ti kimsamyojano. According to Pj II p. 785, su is an example of tmesis. I regard it as a split compound. See the note on 151. The cty's explanation that the phrase equals loko kimsamyojano, where su = svid, is confirmed by the compound nandi-samyojano with loko in 1109. Cf. kimsu bhūtā at S I 37.12 with vutthi-bhūtā at S I 37.14, and kimsu sambandhano at S I 39.23 with nandisambandhano at S I 40.1.

In pada c we should read kissa ssa, where ssa = su = svid.

1109. There seems to be no reason for -i- in nandi-. Bc reads nandi-. Cf. 1115.

1110. There is resolution of the first syllable in pada c.

1111. Nidd II N 172.6 = Pj II 600.24: evam satassā ti evam satassa sampajānasa.
For a comment on this verse see Brough (1962, pp. 207–8).

1112–15. Posālamāṇavapucchā. The metre is Śloka.

1112. For the reciter’s remarks see the note on 18–29.

For atti see the note on 957.

1113. Pj II 601.1–7: n’ atthi kiṁci ti passato ti viṁśānābhāva-vipassananena “n’ atthi kiṁci” ti passato, akiṁcāṇāyatanalabhino ti vuttam hoti; nānaṁ Sakkānapucchāṁ ti Sakkā ti Bhāgavantaṁ ālapanto āha: tassa puggalassa nānaṁ pucchāmi, kidisaṁ icchitabban ti; kathām neyyo ti kathā ca so netabbo katham asa uttarini nānaṁ uppādetabban ti.

<216> 1114. For the reciter’s remarks see the note on 18–29.

In pāda d E⁴ has vimuttam, but Nidd II N⁶ 180.2 reads ‘dhimuttam’ and explains: ‘dhimuttan ti vinokkhaṁa ’dhimuttam. Pj II 601.15–16: vimuttan ti akiṁcāṇāyatanādhamuttam; tamparāyaṇan ti tammayaṁ (= Nidd-a II 59.1–2). Cf. 1072. For the vīdh alternation see the note on 44. I translate vimuttam; Horner and Rahula translate adhimuttam.

For the stages of consciousness see Collins (1982, pp. 213–18) and the references he gives.

1115. Pj II 601.34: vusīmato ti vusitavāsassa. Cf. It 32.16 which reads vasimaṁ with v.l. vasīmapi. Nidd II N⁶ 181.25 foll.: arahā vusitavā ... vutthavāso ... vusīmato. It-a I 150.1: vasimaṁ ti jhānādisu pakankhā- paññibaddha paramo avajjanādi-vasibhavo ariyidhisaṅkhūto anāṅga- sādhārano cītta-vasibhavo ca assa atti ti vasimaṁ. tam vasimaṁ vasimaṁ ti atto. Cf. Mp IV 159.3: vusimattā ti brahma-cariyā-vāsaṁ vutthena. PED states that vusimanti has the same meaning as vusittavant and suggests that it may be derived from vasimant. Smith (Pj II p. 768) compares AMg busimanta. Schubring (Āyār Index [s.v. busimanta, which occurs as a v.l. for vasumanta]) quotes samjamo busī. Pischel (1900, §602) suggests vusima < vaśīya-. Caillat (1991, p. 89) follows Schubring and assumes that vusimant is a possessive adjective derived from vusī/a-busī < Skt brṣī, which originally meant “a layer of grass”. It was then presumably applied to monastic discipline as a whole.

In pāda b B⁴ agrees with E⁴ in reading nandi. Cf. 1109.

Smith includes the word Akiṁcāṇāyatanāsambhavag in his Index (Pj II p. 665). Although E⁴ states (p. 216 note 3) that the reading -a- is found in the cey and in the Nidd, as well as in various manuscripts, Pj II 601.16 actually reads -a-. It would seem that the spelling with -a- arose from the gloss Akiṁcāṇāyatanajanakam (601.17), where -a- was thought to belong to
V. Pārīyanavagga

Ākiṃcaṇṇa-. Pāda a has nine syllables, irrespective of whether we read -a- or -ū-.

In pāda c we should read etam instead of the second evam with the v.l. I translate Ākiṃcanasambhavam and etam.

1116-19. Mogharājamāṇavapucchā. The metre is Śloka.

1116. For the reciter’s remarks see the note on 18-29.

Pj II 602.2: yāvatatiyaṃ ca devīṣi vyākaroti ti me sutan tī “yāvatatiyaṇi ca sahādhammikam puṭṭho visuddhidevabhūto isi Bhagavā sammāsambuddhō vyākaroti” ti evam me sutam.

In pāda c I translate va instead of ca, with the v.l. For the cal/va alternation see the note on 38.

Pj II 601.31: dvāhan ti dvē vāre aham. Smith (Pj II 710) suggests that dvāhan contains dvi < dvih “twice”, but it may include dvē “twice” which occurs at Th 753. See EV I, p. 233 (ad Th 753). For the sandhi of -e + a- > -ū- see the note on 891.

In pāda a -ss- in apuccissam is m.c., to give the pathyā cadence. The form is not a conditional, i.e. a future with an augment, but an aorist. See the note on 446.

In pāda c there is a v.l. devīṣi, and Pj II 602.3 reads devīṣi in the lemma, as does Nidd II Nc 182.10* in the verse and 188.13 in the lemma. It would seem preferable to adopt this reading, in place of devīṣi, to give the pathyā cadence. In pāda c we can either assume the resolution of the third syllable or ignore the (presumed) svarabhakti vowel in -tatiyaṇi, which is then to be compared with AMg raccā < *rāya. See Pj II p. 699.

1117. Nidd II Nc 189.13* (verse) and 189.19 (lemma) read nābhijānāti for nābhijānāmi; tuḥham diṭṭhim khaṇṭiḥ ... adhippayam loko na jānāti “ayam evamdiṭṭihko evaṃkhaṇṭiko ... evaṃadhippayo” ti; na jānāti na passati na dakkhaṇi ... na paṭilabhati. Pj II and Nidd-a II do not comment. Although it is clear that the text available to Nidd included the reading nābhijānāti, which is quoted as a v.l. from Mss Baim, I cannot see the relevance of a statement which included this form of the verb. It seems to make better sense if Pīṇgīya comes to ask about the view of the world which one should have, and says he does not know Gotama’s view of the world. We should, moreover, read abhijānāmi as the lectio difficilior. The change of abhijānāti > abhijānāmi would be hard to explain. The change of abhijānāmi > abhijānāti is easily explained as a “correction” made when loko was thought to need a verb.

<217> 1118. For anhi see the note on 957.
Pāda a has nine syllables. It can be made to scan either by reading ev' for evam or by reading abhi[k]anta- and assuming resolution of the third syllable.

1119. This verse is quoted at Kv 64.7-12. For suñña see E.J. Thomas (1951, p. 218).

Pāda a has nine syllables. We could make it regular by reading lok[am] m.c.

1120-23. Pingiyāmāṇaṇāvapuccā. The metre is Triṣṭubh.

1120. For the reciter's remarks see the note on 18-29.

For phāsu see the note on 963.

Nidd II N° 199.5* (verse) and 199.22 (lemma) read antarā. va. This is glossed antarāyeva, doubtless to be divided antarā yeva (cf. manasā yeva 1004), but perhaps taken as antarā' eva. Pj II 603.1-2: māhaṁ nassam monuho antarāyā ti māhaṁ tuyaṁ dhamaṁ asacchakatva antarā eva avidvā hitty anassim. The presence of (y)eva in both explanations makes it clear that the correct reading is antarā va.

Nidd II N° 199.22: māhaṁ nassam māhaṁ vinassam māhaṁ panassam. This is an example of mā being used with an augmentless past tense, based upon the old imperfect, i.e. a negative injunctive. Cf. WD, p. 94 (ad Dhp 133).

For vijaññam as a first person singular optative see the note on 1065.

In pāda a there is a redundant fifth syllable. The metre can be corrected by reading asm[ī].

There is a long third syllable in pāda c, but the metre can be corrected by reading nas[va]m m.c. In pāda e we should read jati- m.c.

1121. For the reciter's remarks see the note on 18-29.

For the rill alternation in rup- see the note on 29.

1122. For vijaññam as a first person singular optative see the note on 1065.
For \textit{-m-} m.c. in \textit{asutam-mutam} see the note on 181-82. Nidd II E\textsuperscript{e} 45.3\textsuperscript{*} reads \textit{asutam amutam} and Nidd II N\textsuperscript{e} 203,11\textsuperscript{*} reads \textit{assutam amutam}. Neither of these readings scans. S\textsuperscript{e} reads \textit{asutāmam vā}, which scans correctly.

In pāda b there is resolution of the fifth syllable. In pāda c we should read \textit{tuy[ā] m.c.} In pāda d we should read \textit{'viṅ[ī]āta m.c.} There is a redundant fifth syllable in that pāda. F makes the line scan by excluding \textit{[kiṅcanam]} and either assuming the replacement of the short sixth and seventh syllables by one long syllable (see the note on 61), or excluding \textit{[atho]}. In pāda e we should read \textit{jāit-} m.c.

<218> 1123. For the reciter’s remarks see the note on 18-29.

For the use of \textit{-jāta} after nouns at the end of compounds in the sense of “become characterised by, full of” see the note on 679.

For the instrumental singular form \textit{jarasā} see the note on 804.

There is a redundant fifth syllable in pāda a.

p. 218,12: Nidd II N\textsuperscript{e} 206,5 foll. comments upon this prose passage without stating that it is the work of the \textit{sangitikāras}, but Pj II 603,28-29 states: \textit{ito paraṃ sangitikārā desanam thomeni idam avoca Bhagavā ti ādim āhamsu}. See the note on 30.

p. 218,18: Nidd II N\textsuperscript{e} 208,4: \textit{pārāyanu m t' eva adhivacanan ti pāram vuccati amataṃ nibbānaṃ \ldots, ayaṇam vuccati maggo}. Mp IV 35,11-12: \textit{pārāyanam ti nibbānasankhāram pāram ayanato pārāyanan ti laddhavohāram dhammaṃ}. The meaning, according to tradition, is therefore “going to the far shore, i.e. nibbāna”. See Jayawickrama (UCR, VI, 4, pp. 239-41). PED (s.v. \textit{pārāyaṇa}) does not, however, follow this, perhaps regarding it as a folk etymology (see the note on 51) akin to the analysis of \textit{pāramitā} as = \textit{pāram-itā} “gone to the far shore” (MW [s.v. \textit{pāramitā}]), but prefers a derivation from a “late Sanskrit” \textit{pārāyaṇa} which is said to be a metrical form of \textit{parāyaṇa} “the highest (farthest) point, final aim, chief object, ideal”. MW does not, however, quote such a metrical form of \textit{parāyaṇa}, but gives only \textit{pārāyaṇa} “going over, reading through, perusing, studying; the whole, totality, (esp.) complete text, complete collection of texts”. This would not be inappropriate as a title of the \textit{vagga}: “the complete collection (of questions)”.

E\textsuperscript{e} quotes a v.l. \textit{parivāraka}- for \textit{paricāraka}-. For the \textit{clv} alternation see the note on 38.

Note that \textit{t' eva} contracts to \textit{t' eva} here. For the sandhi of \textit{-i + e- > -e-} see Norman (1988, p. 92) and the note on p. 124,5,17,13,19,20.
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1124-49. The metres of this final section are śloka (1124-32 1135-41 1147-48), Tristubh (1133-34 1142-44 1146) and mixed śloka/tristubh (1145 1149).

<219> 1125. For the name Bhadravudha see the note on 1008. For dubhayo see the note on 1007.

For upāgañchum see the note on 138. For Buddha-setthha see the note on 226.

1127. Pāda a has only seven syllables. We can correct the metre by reading v<y>ākāsī with Smith (Pj II p. 170). B5 and Nidd II N6 210,1* read pabyākāsī. Pāda c has nine syllables. We could read veyyākareṇa[n]a with F, but the opening *--- is unusual with the cadence ---*. We should probably read paṅha-veyyākaranena, giving the opening --- with the cadence *-*.

1128. For adicca-bandhu see the note on 423.
In pāda c we should either ignore the svarabhakti vowel in -cariyaṁ or assume resolution of the third syllable.

1129. The syntax of this verse is not easy to understand. We should understand from the prose something like athaṁ aññyaṁ for ekamekassa paṅhassa to depend upon. The phrase gacche pāram aparato in pāda d would support the meaning “going to the far shore” for pārāyana.

1130. There are nine syllables in pāda c, and F corrects the metre by omitting so, with Ms Ck. The metre is, however, acceptable if we assume resolution of the sixth syllable, and separate pāram and gamanāya to give the caesura after the fifth syllable which is necessary for the cadence *- -* . Since the opening for this cadence is usually ---*, we should probably read sa for so.

1131. For the reciter’s remarks see the note on 18-29.
There is a v.l. nāgo for nātho in pāda d, and this is the reading of Be and Se. Nidd II N6 215,5: nāgo ti bhagavā āgum na karoti ti nāgo, na gacchati ti nāgo, na āgacchati ti nāgo. Cf. the note on 166. This makes it quite clear that nāgo was in the text when Nidd was being composed. I translated nātho, but would now wish to adopt and translate the reading nāgo, as Horner and Rahula did.

For nikkāmo see the note on 228.
V. Pārāyanavagga 425


For hetu < hetu < + hetu < hetoh, see the note on 122.

The verse has five pādas and F omits pāda b, possibly because it has ten syllables. We should probably read yathāddakhi tahākkhāsi with the v.l. and B8.

<220> 1132. For handa < hanta, showing the voicing of a consonant after a nasal, see the note on 153.

1133-34. The metre of these verses is Triṣṭubh.

1133. Pj II 605.3-17: sacca-vhayo ti “buddho” ti saccen’ eva avhānena nāmena yutto. For the similar compound sacca-nāma see EV I, p. 207 (ad Th 533). For brahme as a vocative see the note on 982.

In pāda b-ū in -ū is m.c. In pāda c we should read -du[k]kha- m.c. In pāda d -vha- makes position.


Pj II makes no comment upon aijhapatto, but the vv.11 in Ec of Śn show that the tradition found the form difficult. Nidd II N5 221.6 includes the word adhigacchim in the explanation, and Sc of Nidd expands this to adhigacchim vindi patilabhim. This possibly indicates that aijhapatto was being taken as the equivalent of an aorist. PED and CPD both take it as a past participle. Kern (Toev. 1.67; 2.96) explained the related form udāpatvā as a reduplicated aorist, and PED (s.v. udāpatvā) mentions the possibility of reading udāpatta instead of udāpatvā, and of taking it as the development of the reduplicated aorist *udopaptat. This possibility is not however, mentioned in PED for either udapatta or aijhapatta. In Sadd p. 360 note 8 Smith explains pāpatt(h)a as = Skt prāpattat (see Sadd Index [s.v. pa-patatt]). In recent years two scholars have independently put forward the same idea of the reduplicated aorist, viz. von Hinüber (1974, pp. 65-72) and Alsdorf (see CPD [s.v. ud-apattā]). There can be no doubt that this is the correct explanation here. The reading should be aijhapattam, which I should have accepted as my preferred reading. It was probably misunderstood by the tradition as being an accusative, and was therefore “corrected” into the nominative form aijhapatto.
Pj II 605.20-21: appa-dasse ti Bāvariya-ppabhuike paritta-panne. The v.l. -rase shows the dhl alternation. See the note on 81.

PED suggests (s.v. -s-) that the reading in pāda c is s-aḥam and that s- is a hiatus consonant. This suggested reading is said to be the v.l., but it does not occur as a v.l. in F or in E*, and it seems in any case unnecessary to have a sandhi consonant after evam. See the note on 1082.

In pāda d -a in hamsa-r- is m.c. For -o > -a m.c. see the note on 458. B* reads hamsa-r-. For sandhi -r- see the note on 29. In pāda b -pph- in bahuppalam is m.c. We should read kāraṇam m.c.

1135. This verse = 1084, without the reciter's remarks found there. See the note on 1084.

1136. In pāda b E* reads jātimā, with a v.l. jutimā, and E* of Nidd II also reads jātimā. Pj II makes no comment, but Nidd II N* 224.25 states: jutimā ti matimā paṇḍito paññavā buddhimā ṇānī vibhāvi medhavā. B* of Sn and B* of Nidd read jutimā, and I accept and translate this reading, as being appropriate with tamanudo and pabhāmkaro. The word jutimā is used of the Buddha in 508f, but Pj II is silent about the word there.

Pj II 605.22-23: tamonuda asino ti tamonudo asino, i.e. we have the sandhi of -o + ā > -ā-. Pj II 605.23: bhūri-paññaḥ ti ṇāna-ddhajo, bhūrimehando ti viplapa-pañño. The first explanation seems to be taking paññānta in its sense of "sign, mark, token" (see the note on 96) and bhūri as "wisdom", whereas the second is taking bhūri in the sense of "abundant". See the note on 346. For the development in meaning from "abundant" to "wisdom" see Renou (1939, p. 384, note 1), who compares the similar development of puramdhī.

<221>1137. For sandiśṭhika and akālika see the note on 567.


Pj II 605.26: anūlikan ti kilesa-iti-virahitam. See the note on iti in 51.

In pāda d there are nine syllables. We may either assume resolution of the fourth syllable or read ath[i]' Skt. 1139 1141 1149.

1138. For bhūripaññaḥ and bhūrimehandhā see the note on 1136.

In pāda athere is resolution of the sixth syllable.

1139. For sandiśṭhika and akālika see the note on 567. For anūlika see the note on 1137.

In pāda d there are nine syllables. We may either assume resolution of the fourth syllable or read ath[i]' See the note on 1137.
1140. In pāda a we should read vi(p)pavāsāmi m.c., and assume resolution of the sixth syllable, to give the pathyā cadence. In pāda b br- in brāhmaṇa does not make position.

1141. For sandiśthika and akālika see the note on 567.
In pāda a there are nine syllables. We may either assume resolution of the fourth syllable, or read ath[ī]’. See the note on 1137.

1142–44. The metre of these verses is Triśūbh.

1142. Nidd II 230.21 stands: passāmi nam manasā cakkhunā vā ti yathā cakkhunā puriso ākhe rūpagatāṁ passeyya ..., evam ev’ aham Buddhaṁ bhagavantaṁ manasā passāmi. Pj II 605.30-606.1: tam Buddhaṁ aham cakkhunā viya manasā passāmi. There is a v.l. ca (for the c/-valid alternation see the note on 38) but these two explanations show that the tradition read va in the sense of iva.

Pj II 606.1: namassamāno vivasemi rattin ti namassamāno ca rattin atināmemi.

Nidd II 231.6: ten’ eva maṁnaṁ avippavāsan ti tayo buddhānusatiyā bhāveno avippavāso ti tam maṁnaṁ, avippavatiho ti tam maṁnaṁ. The explanation seems to be taking avippavāsa as a bhuvāli compound “not possessing absence” = “not being absent”. The phrase must mean “I think there is (or I regard it as) non-absence”.

1143. Nidd II 232.1: nāpentī ime (E² divides nāpenti me) Gotamasāsanamāti ti ime cattāro dharmā Gotamasasānā ... n’apenti na gagchanti na vijahanti na vināsenti. The edition of Nidd II used by CPD reads: nāpogagchanti vijahanti vinā honthi (see CPD [s.v. apeti]). It is clear that the meaning of nāpentī (= na apenti) is “not go away from”. Cf. the suggestion of na h’apeti in 90. Probably F’s reading namenti arose because of nato in pada d. See PED (s.v. namati).

In pada a -īṁ pūṁ and satī are m.c. In pada c we should read vajati m.c. to give the break — after a caesura after the fourth syllable.

<222> 1144. Pj II 606.6-8: ten’ eva kāyo na pareti ti ten’ eva dubbala-thāmakattena kāyo na gacchati, yena vā buddho tena na gacchati; na paletī ti pi paṭho, so ev’ aṭṭha. For paletī cf. 831 and for the rīl alternation see the note on 29.

Pj II 606.9-10: samkappa-yattāyā ti samkappagamanena. PED does not list yattā (=<Skt yātrā) “journey”. B² and Nidd II 232.20* agree with the v.l. in reading -yaṇṭāya.
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1145. Pj II 606.11-13: pārake sayāno ti kāmakādāme sayamāno; dīpā dipāṃ upaplāvīṃ ti satthārādio satthārādiṃ abhigaṃchīṃ. The word -ūdi presumably refers to Nidd II No 234.24: satthūrato satthāram dhammakkāhanato dhammakkāhanām ganato ganāṃ. dīṭhiyā dīṭhiṃ paṭipadāya paṭipadāṃ māgato māggen.

E° gives upaplāvīṃ, upaplāvīṃ and upaplāvī(m) as vv.ll. Pj II has upaplāvīṃ and upaplāvīṃ as vv.ll. Nidd II No 233.12° reads upaplāvīṃ, glossed as: pālāvīṃ sampālāvīṃ, with S° reading samupaplāvīṃ for the latter. The forms with -iī- would seem to belong to a tradition where -pl- assimilated to -il- instead of to -pp-. The forms with -pal- would seem to be a variant for the usual -pil-, i.e. with a svarabhakti vowel -a- arising in the conjunct -pl- instead of the usual -i-.

Pāda a is Īṭāṭhā; pādas bcd are Śūkha.

1146. Pj II 606.25-607.2: yathā Vakkali-thero sādhāḍhimutto ahośi sādhāḍhārene ca araḥattam pāpuṇi... evam eva ivan pi (pa)mucchassu sādham; tato sādhyā adhimuccanto “sabbe samkhāra anicca” ti ādinā nayena vipassanāṃ ārabbhā maccudheyyassa pāram nibbānaṃ gamissati ti. Nidd II No 235.22: yathā Vakkali-thero sādho sādhaṇāgāra dhā-pantha-puṇavagāmī sādhaḥ sādhiḥ nibbānikeyyo araṇaṭṭa-ppatto. I doubt very much that mutta-saddha can have the same meaning as sādhaḥ sādirūta, although PED seems to accept this, or be translated “given up to faith”, or as “freed themselves by the power of confidence” as Saddhatissa takes it (1985, p. 132). I think the compound can only be a bahuvrīhi. It could mean “with faith mutta”. Clearly “given up” is inappropriate in a context with faith. We might assume that mutta-saddha stands for pamutta-saddha and translate “with faith proclaimed, having proclaimed his faith”, since Morris suggested (1885, pp. 46-48) that pamañca means “utter, declare” (cf. vāca pamañca 973). See also BHSD (s.v. pramañca). On the other hand, we might see here the meaning “desire” for sādha. If this is so, then the compound would have the same meaning as assaddha in Dhp 97: “with desire got rid of, without desire”. See Norman (1979D, p. 329). In support of this suggestion is the fact that we read that Vakkali was unable to gain insight because of saddhābalavabhāva (Th-a II 148.8). In the parallel accounts of Vakkali in Mp I 248 foll. and Dhp-a IV 117 foll. this is not mentioned, which suggests that some of the commentators found it difficult to understand how someone could be prevented from gaining insight by his strong faith. The Buddha commanded Bhadravudha to dispel craving, and we might suppose
that when he had done this he could be described as muttasaddha. If CPD and DPPN are to be relied on, there is no mention of Ālavi-Gotama elsewhere, so that we cannot tell which meaning of saddha would be more appropriate for him. There is the same ambiguity about the phrase pamuṇcantu saddham (Vin I 7.4 = D II 39.21), glossed sabbe attano saddham pamuṇcantu vissajjatu (Sp 963.19 = Sv 471.10), which might mean “proclaim their faith” or “give up their (old) faith, i.e. wrong beliefs” or “give up their desire”. For saddha “desiring” see the note on 663.

The metre is Triśūbh.

Pāda c has twelve syllables. We can correct the metre by reading ev[am]’eva, or emeva as Smith (Pj II p. 678) suggests. Cf. Pkt emeva and see Pischel (1900, §149). Smith suggests that emeva arose by haplography from e-va-me-va. For such haplography see the note on 47. We might also think of dissimilation from ev’eva, or the change of -v to -m. See the note on 100.

In pāda d we should read gamissati m.c. and exclude [Piṅgliya]. In pāda c tv-in tvam does not make position. In pāda d Bh and Se read maccudheyyassa pāram, which is unmetrical.

II.47–48. The metre of these verses is Śloka.

II.47. For esa with a first person singular verb see the note on p. 15.23. For akhila see the note on 212. For patibhānavat see the note on 58.

In pāda c we should read -[c]chaddo m.c., to give the opening *---* with the cadence *---* . See the note on 372.

II.48. Nidd II N 238.20: adhideve abhiṇṇāyā ti devā ti tayo devā — sammutidevā upapattidevā visuddhdevā; bhagavā sammutideve adhidevā ti abhiṇṇāya upapattideve adhidevā ti abhiṇṇāya visuddhdevie adhidevā ti abhiṇṇāya — adhideve abhiṇṇāya. Pj II 607.8–9: adhideve abhiṇṇāyā ti adhidevakare dhamme ṇātvā. CPD (s.v. adhi-deve) takes the word as an indeclinable phrase made from adhi + locative singular or accusative plural of deva = “concerning the gods”. For the form cf. adhi-jegucche (D I 176.1) and see CPD (s.v.); PED (s.v. adhideva) takes it in the sense of atideva “a superior god”. For the interchange of atiladhitabhi see the note on 671. The translation of Horner and Rahula “(qualities which make) the supreme devas” seems to be taking adhi- in both senses simultaneously.

Pj II 607.11–12: kaṁkhīnāṁ paṭijānato n kaṁkhīnāṁ yeva satam “nīkkamkh’ amha” ti paṭijānanānam.

In pāda b Bh reads varovaram in place of parovaram.
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Pādas ab are Śloka; pādas cd are Triṣṭubh.

Pāda b has nine syllables. We could either assume resolution of the fourth syllable or read ath[i]. Cf. 1137. In pāda d we should read ma[m] m.c. In pāda d there is a redundant sixth syllable. We could repair the metre by reading dhāre[h][i].
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LIST OF PREFERRED READINGS

3 b  read va sosayitvā for visosayitvā  354 a  punctuate yad atthiyam
7 a  read vidhūpitāse for vidhūpitā  379 c  read mantayitvā jagāma
8–13 a  read.naccasari na p’ accasāri for nāccasāri na paccasāri  412 d  punctuate kathā vāso
      414 d  punctuate ethha vāso
      430 d  read sen’ for yen’
      443 c  read bhecchāmi for gacchāmi
26 c  read gavampatihā for gavampati ca  506 a  add ca after yajamāno
      519 b  punctuate sādhu
      85 b  read maggakkhiyī for maggajjhāyi  522 b  read -sanyoga for
             -samyoga
      90 c  punctuate ‘sabbe n’  531 b  punctuate viriyavāso
      90 d  read na h’ apeti for na hāpeti  531 d  read viro for dhūro
      538 d  punctuate oghatām’ agā
131 a  read asantal for asatām  576 b  read niccam for pāto
133 a  read ca after rosako  579 b  read paralok’ ito for paralokato
158 b  read nākhīnavyappatho for na khīnavyappatho  613 b  punctuate puthusippena
      620 d  read ce for ve
      159 b  read nākhīnavyappatho for na khīnavyappatho  633 a  read ‘dha for ca
      165 a  read virām for dhīram  667 c  punctuate tatta-ayo-gulasannibham
      196 b  read ca after sedassa  678 a  punctuate yāva dukkhā
248 a  punctuate; ete sugiddhā  691 d  read ve for ce
270 d  read dhaṅkam for vāṅkam  713 d  read nāvajāniyā for nāvajāniyā
271 d  read dhaṅkām for vāṅkam  718 d  read ve abhiramissasi for ce abhiramissati
      719 a  read bhāhisi for bhāsihi
310 a  read ca after pitaro  720 d  read yanti for yāti
349 b  read vīra for dhīra
350 a  punctuate vaggu vaggum
755 b  read asaṅhitā for susaṅhitā
968 d  punctuate addhābhavanto
771 d  read sitvā va for sinīcītvā
971 e  punctuate so tesu
800 c  read sa for sā
1050 a  read ce for ve
810 b  read vivitam āsanan for vivittamānasam
1060 a  read vidvā ca so yo
833 d  punctuate param for param
vedagū naro dhā for
1064 a  read sahissāmi for
vidvā ca so vedagu naro
gamissāmi
910 a  read subbināyo for suddhināyo
1073 d  read cavedha for bhavetha
918 c  read puṭhā for puṭho
1079 e  read yatā for yathā
932 b  read vā putuvjanāgam vā for putuvvacanānam
1080 e  read yatā for yathā
934 d  omit sāsane and sadā
1115 a  read
939 d  read na sīdatī for nisīdati
Ākiṅcanasambhavām for
1115 c  read etam for evam
945 c  read pakampanam for pakappanam
Ākiṅcanāsambhavam
1116 c  read va for ca
953 b  punctuate kāci
1131 d  read nāgo for nāthor
nisaṃkhiti for kācini
1134 d  read ajjhatattām for ajjhapattō
samkhiti
1136 b  read jutimā for jatimā
960 b  read agatām for amatām