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REPORT OF THE PALI TEXT SOCIETY FOR THE YEAR 1909

THE work of the Society has gone steadily on during the past year. We have brought out the remainder of vol i. of the Dhammapada Commentary by Professor Norman, including his introduction to that interesting work. I am glad to see that he practically endorses the opinion I expressed long ago that it is not by Buddhaghosa. An absolutely final decision can only be given when we are able to answer the question: 'Is the vocabulary of its author different, and if so, how far different from that of Buddhaghosa?' And to answer that question we want more texts and a better dictionary.

The greater part of this Journal, the other issue for the year, is occupied, it will be seen, with work preparatory to the Society's dictionary. Next year's issues will be the third volume of the Dīgha, and an index to the five volumes of the Anguttara. Similar indices to the Dīgha and Majjhima are already being arranged for, and it is hoped to publish, in succession, indices of a similar kind to all the canonical texts. Such indices are really indispensable as preliminary work for the complete dictionary we hope eventually to have, and they will be a constant help to the much needed critical study of the texts themselves.

Of course we want other indices. We ought to have, not only indices to all important words in each text, but to each important subject in all the texts. But we cannot keep the dictionary waiting for all or any of these valuable

indices. That would mean postponing it to the Greek Kalends. NOW A DICTIONARY IS URGENTLY WANTED AT ONCE. We have sufficient funds in hand to pay for one twice the length (and probably about ten times as good) as Childers's. The only sensible thing to do is to face the facts of this particular case, and to set to work to do what we can.

And the position we have to face, so far from being beset with difficulties, is really full of hope, and affords no excuse at all for delay. The St. Petersburg dictionary was started in 1850. With no trouble at all about money, with two distinguished scholars able to devote their lives to the work, and others ready and able to help, it was 1875 before the last of its stately folios saw the light. We have reasonable expectation of being able to do not only as well, but better than that—that is to say, that in less than twenty-five years we shall have published not only a working dictionary at once, but also, after that, a second enlarged dictionary, as good in every respect for canonical and later Pali as Böthlingk-Roth is for Vedic and Sanskrit.

The first steps are conditioned by the finance. There are not sufficient funds to pay anyone to devote his whole time to the work, and each of the Pali scholars in Europe has to give the main part of his time to other work. It is impossible therefore to follow the method of the St. Petersburg lexicon, which we should otherwise have wished to do. This difficulty has, however, been overcome by a sufficient number of competent scholars having undertaken to write the dictionary articles for all words beginning with a certain letter or letters. The names of these co-workers are ample guarantee for the scholarship of the work, and sufficient uniformity for all practical purposes is insured by the co-workers having agreed to the observance of certain simple rules.

The size of the work is again determined by the finance. We have enough to pay for twice as much matter as is contained in Childers's. And in this connection I have the pleasure of announcing that the Bavarian Academy has set

aside this year, from the Hardy fund, the sum of £37 10s. for the dictionary, in which the donor of the fund took so much interest. Professor Hardy had undertaken, when he died, to do the vowels and to act as sub-editor. I am very glad to say that Professor Ernst Kuhn has stepped into the breach created by the lamented death of Hardy. Had Hardy lived, the first instalment of the dictionary would have been out by now; and we may hope that Professor Kuhn will soon put an end to the delay that has resulted from the unexpected and irreparable loss that we sustained.

The dictionary will appear in four volumes of about 250 pages each, the authorship of each being as follows:

Vol. I.: Vowels. Professor Kuhn.

Vol. II.: K—N. Professor Windisch with Professor Duroiselle (K—GH) and Dr. Rouse (C—JH) as co-workers.

Vol. III.: P—M. Professor Geiger with Dr. Bode. (B—M) as co-worker.

Vol. IV.: Y—H. Professor Andersen with Dr. Sten Konow (S and H) as co-worker.

The produce of the sales will be placed on deposit in the bank. The necessary *corarbeiten* for a Second Edition, at least twice as large as the working dictionary, to be published at once, will be pushed forward as fast as the funds of the Society allow. By the time that these preliminary studies are sufficiently advanced to render the preparation of this Second Edition advisable, there will be enough funds in hand, if not to pay the whole cost, still enough to make it comparatively easy to raise the rest of the amount required. By that time we shall have the *Visuddhi Magga* and other works of Buddhaghosa before us, and probably the rest of *Dhammapāla*; we shall have learnt to distinguish somewhat between the gradual changes in the connotation of words; and shall perhaps have got to know something about the history of the language and of the ideas expressed in it.

Meanwhile we shall have had, for ten years or so, a good working dictionary to use. Nine-tenths of the texts now accessible to scholars have been published since Childers's,

and it is quite unnecessary to discuss the probability of the particular degree of improvement that we reasonably hope to show, even in this First Edition. The plan, therefore, imposed upon us by the necessities of finance has, in point of fact, great advantages. To attempt a perfect dictionary would, in any case, be quite foolish in the present state of our studies. The plan adopted is not only the only feasible one, but it will at the same time provide us with the help we want for the next ten years, and also the funds for a better and more complete dictionary just at the time when it would be wise to undertake it. The important point is to get the First Edition out quickly, so that those funds may begin to accumulate as soon as possible.

Finally—besides this new edition of Childers's, which is to be preparatory to a really satisfactory Pali dictionary—it is contemplated also, before very long, to publish a short dictionary, without references, for the use of students. The Society hopes in this undertaking to have the assistance of Professor Duroiselle of Rangoon.

T. W. RHYS DAVIDS.

LEXICOGRAPHY

WORDS BEGINNING WITH S

By DR. STEN KONOW

REVISED AND ENLARGED

By PROFESSOR DINES ANDERSON*

Sa 1. The letter s (*sa-kāra*, m. Kacc. 37).

2. A prefix used as first part of compound adjectives and adverbs, in the sense of with, common to, same as *sadevaka*, V. i. 8 (with the devas); *sadhammā* (having similar faith); *sajāti*, J. A. ii, 108²³ (having the same origin). Often opposed to *a-* and other negative prefixes, sometimes nearly pleonastical; *sa-kūbbato* (opp. to *a-kubbato*), Dh. v. 52 (51); cf. *sace* (opp. *noce*), see *sa* 4, below.

3. The numeral one in *sakim*, *sadā*, etc.

4. The base of a demonstrative pronoun, that, he, she. The nominative sing. masc. is *sa*. Dh. 142, S. N. 89; or *so*, V. i. 5; nom. sing. fem. *sā*, V. i. 5. The final *o* of *so* is often changed into *v* before a vowel, and a short vowel is lengthened after this *v*; thus *svājja*, S. N. 998, instead of *so ajja*; *svāham*, J. A. i. 167⁹ instead of *so aham*; *svāssa* instead of *so assa*; *svāyam*, V. i. 2; Sum. i. 37 instead of *so ayaṃ*; *sveva* instead of *so eva*. The following vowel is dropped in *so mam*: It. 57 for *so imaṃ*. The base *sa* also occurs in *sace*, *seyyathā*, which see. It is used as affirmative particle (indecl.); *sa kho so bhikkhu*, M. i. 37; D. i. 63.

Other cases are formed from the base *ta*, which see.

The base in compounds is *tad*, e.g. *tadabhimukha*, Dh. A. 88 (before him), or sometimes *taṃ*, e.g. *taṃkhaṇe*, Dāṭh. iv. 31 (at that time).

Taṃ, *tad* is used as an adverb meaning there, then,

* Some words of philosophical or psychological import have been treated by Mrs. Rhys Davids.

therefore ; thus, *yena Uruvelā tad avasari*, V. i. 27 ; *taṃ suṇātha*, D. ii. 76 (listen then) ; *yathā taṃ*, It. 99 ; Sum. i. 37 (as, like) ; *taṃ yathā*, as follows, namely.

Some case-forms are used as adverbs ; thus, *tasmā* and *tasmā hi*, therefore ; *tasmā ti ha*, therefore ; *tena* and *tena hi*, therefore, then.

The base *ta* is often replaced by *na* ; thus, *naṃ*, V. i. 25 ; J. A. iv. 171¹² ; *namhā* ; *ne*, V. i. 21 ; *nesaṃ*, V. i. 19 ; *nehi*, J. A. iv. 22²⁵, etc.

5. According to Buddhaghosa on M. i. 9²⁸ abbreviated from *assa*. At S. N. 1111. Trenckner reads : *evam 'sa tassa carato*, *sa* used pleonastically (see § 4 at the end).

6. (*sva*) own M. i. 366, D. ii. 209 ; S. N. 905 ; J. ii. 7²⁷, iii. 164¹⁴ ; V. V. lxxiv. 52. Frequently used in composition ; thus, *sadesa*, Dāth. i. 10 (own country) ; *sanāmena* in his own name. By confusion with *sa* 1 (= *saha*) we have instr. *sa-ñātihi* (together with my relatives), B. v. 16 ; *sa* refers also to the 1st and 2nd person.

7. = *cha* (sa. *ṣaṣ*, *ṣaḍ*) only in compounds, by sandhi also *so-*, *sa-*, see *sāha* (J. A. i. 168¹⁵ ; Ai. 80⁷), *soḷasa*, *saḷāyatana*.

sa-Inda (*sendra*), together with Indra, D. ii. 261, 274.

sa-uttara, having something beyond ; inferior, D. i. 80⁹ ; ii. 299 = M. i. 59 ; Dh. S. 1292, 1596 ; Asl. 50.

sa-uttaracchada, n., a carpet with awnings above it, D. i. 7¹², etc. ; A. i. 181²⁴ ; V. i. 192¹⁰ ; ii. 163²⁵.

sa-uttaracchadana, n., the same as the foregoing, D. ii. 187 ; Sum. i. 87.

sa-uttaribhaṅga, together with dainty bits, J. A. i. 186¹⁰.

sa-udaka, with water, wet, V. i. 46.

sa-udariya (*sodariya*), born from the same womb, uterine brother, J. iv. 417¹⁹ (cf. *sodariya*).

sa-uddesa (*soddesa*), with explanation, It. 99.

sa-upavajja, having a helper, M. iii. 266³⁰.

sa-upādāna, with attachment, M. ii. 265⁴.

sa-upādisesa, having the skandhas remaining, S. N. 354 ; It. 38⁶ ; Nett. 92²³ ; Abh. S. vi. 14.

sa-ummi and *sa-ūmi* (*sormi*), together with the waves, It. 57¹²; 114⁴.

saṃ (*saṃ*), prefix implying 'conjunction, completeness,' etc., Abhidhānap. 1170, Payogasiddhi ii.

saṃyata and *saññata* (*saṃyata*), tied, fastened; restrained, self-controlled, D. ii. 88; S. i. 79¹⁸; S. N. 88, 156, 716; Dh. 24, 362; J. i. 188¹¹; Mil. 213⁶.

saṃyatatta (*-ātman*), having one's self restrained, S. N. 723; 216; 284 (*saññat*^o).

saṃyatacārīn, living in self-control, Dh. 104 (*saññata*^o).

saṃyatapakkhuma (*-pakṣman*), having the eyelashes close together, V. V. A. 162²⁷.

saṃyatūru (*-oru*), having the thighs pressed together, having firm thighs. J. v. 89²¹; 155¹⁹ (*saññat*^o).

saṃyattika, m. (*sāmyātrika*), a sea-trader.

saṃyam, I., to practise self-control, S. i. 209²⁷; *saññame* (*caus.*), to restrain, Dh. 37; *saññāme*^o (*caus.*), do., Dh. 380 (imper. *saññāmaya*).

I. *saṃyama* and *saññama*, m. (*saṃ*^o), restraint, self-control, abstinence, S. i. 21²⁵; 169³²; D. i. 53¹; V. i. 3²⁸; It. 15²¹ (*saññama*); S. N. 264; 655; Sum. i. 160.

II. *Saṃyama*, name of a king in Benares, J. A. v. 354 (various reading), 374²⁴.

saṃyamana, n., fastening, J. v. 202²³.

saṃyamanī, f., a kind of ornament, J. v. 202²⁴ (*saññamanī*).

saṃyācikā, f., the begging together of materials, Pāt. Sangh. 6 = V. iii. 149 ff., J. A. ii. 282¹⁷, 283¹ (read *saṃyācikāya* instead of *saṃyācikāyo* or *saññācikāyo*).

saṃyuga, n. (1) Union; harness, Thag. 659. (2) Strife.

saṃyuj, to unite. *saṃyujjanti* (pr. pass.), S. iii. 70¹¹; *saṃyoje* (*caus.*), to put together, endow with, D. ii. 355; S. v. 354²; *caus.*, J. A. i. 277²⁵; *saṃyojita* (p.p.), J. A. i. 269²⁴; to wed one to (*instr.*), J. A. iii. 512²⁵; iv. 7¹⁵.

saṃyuta, connected, combined, S. N. 574 (*saññuta*), 1026.

I. *saṃyutta* (*-yukta*), joined, connected, tied, S. iv. 163; S. N. 194 (*saññutta*), 300, 304; It. 8¹⁸; Saddham-mopāyana 211.

II. *saṃyutta* (*yukta*), a section of the scriptures, V. ii. 306³⁵;

especially the groups of suttas contained in the Saṃyutta Nikāya, S. i. 1, etc.; J. A. ii. 58²⁵.

saṃyuttatthakathā, f., the Commentary (Sāratthapakāsinī) on the S., J. A. v. 38⁴.

saṃyuttanikāya, m., one of the divisions of the Sutta Pitaka, Mil. 137¹⁷; Sum. i. 15⁸; G. V. 56; Sās. 73⁵; 148²²; Mahābodhiv. 94 f.

saṃyutta-bhāṇaka, m., a repeater of the S., Mil. 342¹.

saṃyūḷha and *saññūḷha* (*saṃūḍha*), uttered, recited, D. ii. 267¹⁹; M. i. 386³³ (*saññūḷha*); *saṃvūḷha*, Sum. i. 38.

saṃyoga, m., union, association; conjunction; intercourse; bond, fetter, V. ii. 258³²; M. i. 498¹⁵; S. i. 226⁴; iii. 70¹¹, 143¹⁰; iv. 36⁷; S. N. 522, 733; J. A. iii. 12⁵ (*saññoga*).

saṃyojana, n., bond, fetter, S. iv. 163, etc.; especially the fetters that bind man to the wheel of rebirth, A. i. 264; M. i. 483; S. i. 23; V. i. 183; It. 8, 18; S. N. 62, 74, 621; Nett. 49; Dh. 31, 221, 342; J. i. 275¹⁸; ii. 22²⁶.

The ten fetters are (1) *sakkāyadiṭṭhi*; (2) *vicikicchā*; (3) *śīlabbataparāmāso*; (4) *kāmacchando*; (5) *byāpādo*; (6) *rūparāgo*; (7) *arūparāgo*; (8) *māno*; (9) *uddhaccaṃ*; (10) *avijjā*. The first three ones are the *tīṇi saṃyojanāni*—e.g., M. i. 9; A. i. 231, 233; D. i. 156; ii. 92 f., 252; S. v. 357; 376; 406; P. P. 12, 15; Nett. 14; Dh. S. 1002; Sum. i. 312. The seven last are the *satta saṃyojanāni*, Nett. 14. The first five ones are called *orambhāgiyāni*—e.g., A. i. 232 f.; ii. 5, 133; v. 17; D. i. 156; ii. 92, 252; M. i. 432; S. v. 61, 69; Thig. 165. The last five are called *uddhambhāgiyāni*—e.g., A. v. 17; S. v. 61, 69; Thig. 167; Thig. A. 159; Dh. A. 421.

A different enumeration of the ten saṃyojanas, Dh. S. 1113, 1463 (*kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā*, *śīlabbataparāmāsa*, *bhavarāga*, *issā*, *macchariyā*, *avijjā*); compare, however, Dh. S. 1002. Both lists are given in Abh. S. vii. 1, the first as belonging to the Suttantas, the second as belonging to the

Abhidhamma. Issā and macchariyā are, however, called *saṃyojanas* in D. ii. 276.

Different enumerations of seven *saṃyojanas*, A. iv. 7 and 8, cf. i. 223.

A list of eight *saṃyojanas*, M. i. 361 ff.

Compare also *ajjhattasaṃyojano* and *bahiddhāsaṃyojano puggalo*, A. i. 63 f.; P. P. 22; *kiṃ-su-saṃyojano*, S. i. 39 = S. N. 1108.

saṃyojaniya (*saññojaniya*), connected with the *saṃyojanas*, favourable to the *saṃyojanas*, A. i. 50; S. ii. 86; iii. 166 f.; iv. 89, 107; Dh. S. 584, 1125, 1462; Asl. 49. Used as a noun, with *dhammā* understood, S. N. 363, 375.

saṃrakkh (-*rakṣ*), to guard, to ward off, Saddhammopāy. 364.

saṃrakkhaṇa (-*rakṣaṇa*), n., preservation.

saṃrambha, m., impetuosity, rage, Dāṭh. iv. 34; compare *sārambha*.

saṃrahitā, devoid of, Dh. A. 111.

saṃrāga, m., passion, J. A. iv. 22²⁴; cf. *sārāga* (opp. *virāga*).

saṃrāva, m., uproar.

saṃruc 10, to find pleasure in, S. N. 290; 306; 405; *samarocayi* (aor.) J. A. iv. 471²⁸.

saṃrūh 1, to grow, to cause to prosper, J. A. iv. 429³⁰; p.p.p. *saṃrūḥa*, grown together, healed, J. A. v. 344¹⁴; iii. 216¹³ (*saṃrūḥa-vaṇa*, mfn.).

saṃvacana, sentence, Asl. 52.

saṃvacchara (-*vatsara*), m. and n., a year, D. ii. 327; Dh. 108; J. A. ii. 80¹; Saddhammopāy. 239; n. pl., *saṃvaccharāṇi*, J. A. ii. 128¹⁰.

saṃvacchara (*sāṃvatsara*), m., an astrologer, Sen. Kacc. 191 (393).

saṃvatt (-*vart*) 1, to be dissolved, to pass away, A. ii. 142; D. i. 17; Sum. i. 110; It. 15; instead of *saṃvattāmaṇo*, J. A. i. 189¹⁴, read *saṃvaddhamāno*.

saṃvatta (*saṃvarta*), m., the rolling up, or destruction, of a kappa, It. 99; P. P. 60; Saddhammopāy. 484, 485; °*vatta*, n., rolling up and rolling out, a period

- within which dissolution and evolution of the world takes place, D. i. 14; A. ii. 142; It. 15, 99; P. P. 60.
- saṁvattanika*, turning to, being reborn, D. i. 17.
- saṁvaddh* (*saṁvrdh*) 1, to grow up; *saṁvaddha*, grown up, V. i. 6; *saṁvaddha*, grown up, brought up, D. i. 75; ii. 38; *saṁvaddhamāna*, subsisting, J. A. i. 189¹⁴ (thus read instead of *saṁvattamāna*); *saṁvaddheti* (caus.), to rear, nourish, bring up; to enlarge; *saṁvaddhiyamāno* (pr. part. pass.), J. A. i. 231²⁷; *saṁvaddhito* (p.p.p.).
- saṁvaṇṇ* (*saṁvaṇṇ*) 10, to describe, explain; to praise, V. iii. 73; *saṁvaṇṇayam* (aor. 3 pl.), J. A. v. 292⁸; *saṁvaṇṇito*, M. i. 110⁵.
- saṁvaṇṇana* (-*vaṇṇana*), n., description, praise, J. A. i. 234¹.
- saṁvaṇṇanā*, f. id., Papañcasūdanī on M., No. iii.
- saṁvatt* (*saṁvrt*), to lead, conduce, be subject to, A. ii. 54; V. i. 10 = S. v. 421; It. 71 f.; J. A. i. 97²¹; *saṁvatteyya* (opt.), V. i. 13.
- saṁvattanika*, conducive to, A. ii. 54, 65; It. 82; K. V. 618; J. A. i. 275⁵; Nett. 134 = S. v. 371.
- saṁvad*, 1, to agree, M. i. 500.
- saṁvadana*, n., a certain magic act performed in order to procure harmony, D. i. 11; Sum. i. 96; 'Dialogues of the Buddha,' by Rhys Davids, i. 23.
- saṁvaddha*, see *saṁvaddh*.
- saṁvaddhana*, n., increasing, causing to grow; J. A. iv. 16²³.
- saṁvar*, 1, to restrain, hold, Mil. 152; to restrain oneself, V. ii. 102; pres. *saṁvraṇoti* and *saṁvraṇāti*, Kacc.; p.p.p. *saṁvuta*, which see.
- I. *saṁvara*, m., closing, restraint, one of the padhānas, A. ii. 16; S. iv. 189 f.; It. 28, 96, 118; P. P. 59; S. N. 1034; V. ii. 126; Dh. 185; Nett. 192; Saddhammopāy, 371.
- II. *Saṁvara*, m., name of the youngest of a hundred sons of King Brahmadatta, J. A. iv. 131 ff. 2. Name of an Ājīvika, J. v. 87²⁴. 3. Name of a demon, J. v. 452⁸¹.
- Saṁvarajātaka*, n., the 462d Jātaka, J. A. i. 136¹²; ii. 17²⁶; Sās. 99.

saṁvarana, n., covering.

saṁvarī (*śarvarī*), f., night, J. A. iv. 441⁶; vi. 243¹³.

saṁvas, 1, to live; to associate, A. ii. 57; V. ii. 237; P. P. 65; Dh. 167; caus., see *saṁvāse*.

saṁvasatha, m., a village.

saṁvā, 2, to blow, to be fragrant, J. A. v. 206¹⁵ (compare the various readings, J. v. 203¹⁴).

saṁvāse (*saṁvāsaya*), to live together with, V. iv. 137.

saṁvāsa, m., living with, co-residence, A. ii. 57 ff., 187; P. P. 65; V. i. 97; ii. 237; iii. 28, etc.; S. N. 283, 290, 335; Dh. 207, 302; Saddhammopāyana, 435; J. A. i. 236³¹; intimacy, J. A. ii. 39⁹; cohabitation, J. A. i. 134¹⁴; ii. 108¹⁷.

saṁvāsaka, living together, V. iii. 173, etc.

saṁvāsiya, who lives with, S. N. 22; *asaṁvāsiyabhāva*, impossibility to co-reside, Mil. 249.

saṁvij, 4, to be agitated, A. ii. 114; It. 30; Dh. A. 120; *saṁviggā* (-vigna), agitated; excited; grieved, D. ii. 240; A. ii. 115; S. iv. 290; v. 270: S. N. p. 14; J. A. i. 59¹⁰; Mil. 236; *saṁvej* (caus.), to agitate, to cause emotion or alarm; *saṁvejetum* (fut.), *saṁvejetu-kāma* (adj.), S. i. 19⁷; *saṁvejeyyam* (opt.), M. i. 253; S. i. 141 ff.; V. i. 32; *saṁvejehi* (imper.), S. v. 270; *saṁvejesi* (aor.), Mil. 236; *saṁvejita* (p.p.p.), S. i. 197; *saṁvejetvā* (ger.), J. A. i. 327²⁸; *saṁvejanīya*, which should be approached with awe; the *saṁvejanīyāni thānāni*, places of pilgrimage, D. ii. 140 = A. ii. 120; It. 30.

saṁvijj, pass., see next.

I. *saṁvid*, to know; *saṁviditrā* (ger.), J. A. iii. 114¹²; v. 172¹; *saṁvidita* (p.p.p.), which see; cf. *saṁvedita*.

II. *saṁvid*, 6, to find; *asaṁvindam*, not finding, Thag. 717; *saṁvijjati* (pass.), to be found, to exist, D. i. 3; V. ii. 122; *saṁvijjamāna* (pr. part.), J. A. i. 214⁴.

saṁvidahana (*saṁvidhāna*), n., arrangement, appointment, Sum. i. 148; Asl. 111.

saṁvidita, known, S. N. 935.

saṁvidhā, to do, to dispose, to arrange, to appoint; *saṁ-*

vidahanta (pr. part.), Dhp. A. 372; *sañvidaheyyāma* (opt.), D. i. 61; *sañvidahi* (aor.), Dph. A. 89; *sañvidhātum* (inf.), A. ii. 35; *sañvidahitum* (inf.), V. i. 287; *sañvidhāya* (ger.), V. iv. 133; Mah. xvii. 37; *sañvidahitvā* (ger.), V. i. 287; iii. 53, 64; J. A. i. 59²; *susañvihita*, well arranged, fully provided, D. ii. 75; M. ii. 75; Sum. i. 147; *sañvihitārakkha*, protected, J. A. i. 133⁸.

sañvidhāna, n., arranging, arrangement, D. i. 135; J. A. i. 140¹⁰.

sañvidhāyikā, f. adj., ruling, managing, J. A. i. 155²¹ (comm. on *pariñāyikā*).

sañvidhāvahāra, m., taking away by appointment, theft committed in agreement with others, V. iii. 53.

sañvibhaj, 1, to divide, to share, to communicate, D. ii. 233; Mil. 94, 344; *-itum* (inf.), Mil. 295; Dāṭh. v. 54; *-vibhatta* (p.p.p.), Thag. 9; *sañvibhāj*, 10 (caus.), to cause to share, to bestow on, It. 65.

sañvibhāga, m., distribution, giving, A. i. 92, 150; It. 18 f., 98, 102; Mil. 94.

sañvibhāgin, generous, open-handed, S. i. 43 = J. iv. 110¹⁹; Mil. 207.

sañvirūh, 1, to grow up, to sprout, Mil. 99, 375; *sañvirūḷha*, fully grown, healed up, J. A. ii. 117¹⁵; *sañvirūheti* (caus.), causes to grow, nourishes, educates, J. A. iv. 429⁸.

sañvilāpa, m., noisy talk, thundering, S. iv. 289.

sañvis (*sañviś*), to enter (not traced). *sañves* (caus.), to lead, conduct; *sañvesitvā* (ger.), A. i. 141; *sañvesiya-māna* (pr. p. p.), M. i. 88; iii. 181; D. ii. 24.

sañvissajjetar, one who appoints, assigns, Sum. i. 112.

sañvissand (-syand), 1, to overflow, M. ii. 117; Mil. 36.

sañvihita, see *sañvidhā*.

sañvijita, fanned, Dāṭh, v. 18.

sañvuta (p.p.p. of *sañvar*), closed, D. i. 81; tied up, J. iv. 361²⁴; restrained, controlled, D. i. 250; S. ii. 231; iv. 351 ff.; It. 96, 118; Dhp. 225; S. N. 340; Sum. 181; *asañvuta*, S. iv. 70; P. P. 20, 24; *susañvuta*, S.

iv. 70; V. iv. 186; Dh. 8; S. N. 413; *saṁvutatta* (*saṁvrtātma*), self-controlled, S. i. 66; *saṁvutindriya* (*saṁvrtendriya*), having the senses under control, It. 91; P. P. 35.

saṁvūlha, see *saṁyūlha*.

saṁvega, m., agitation, anxiety, anguish, dread, emotion, grief, A. i. 43; ii. 33, 114; S. i. 197; iii. 85; v. 130, 133; It. 30; Dh. S. 1366; S. N. 935; J. A. i. 138⁸ Sās. 2.

saṁvegin, agitated, lively, Dh. 143^b.

saṁvej, caus. of *saṁvij*, which see.

saṁvejana, n., agitating, moving, It. 30.

saṁveth (*saṁvest*), to wrap, to stuff, tuck in; *saṁvethetvā* (= *saṁvellitvā*), Minayeff, Prātimoksha-Sūtra, p. 86¹⁶.

saṁvedita, admonished, Dh. A. 125.

saṁvedhita, trembling, S. N. 902.

saṁvell, 10, the same as *saṁveth*, Min. Prātim., p. 86.

saṁvelli, f., a kind of dress, the ordinary undress, J. v. 306⁶; *saṁvelliya*, the same, V. ii. 137, 271 (S. B. E. xx. 348).

saṁves. See *saṁvis*.

saṁvesanā, f. (*saṁveśa*, m., *saṁveśana*, n.), lying down, sleeping, J. A. vi. 551²⁹, 552¹⁰, 557¹⁶.

saṁvohār, to trade with (denom. from next); *saṁvohāra-māna*, A. ii. 188.

saṁvohāra (*saṁvyavahāra*), m., business, traffic, A. ii. 187 = S. i. 78; V. iii. 239.

saṁs (*śaṁs*), 1, to proclaim, point out, J. v. 77¹⁵; vi. 533¹⁸; *saṁse* (opt.), J. vi. 181⁵; *asaṁsi* (aor.), J. iv. 395⁸.

saṁsagga (*saṁsarga*), m., contact, connexion, association, It. 70; V. iii. 120; Mil. 386; J. A. i. 376⁵; *asaṁsagga*, S. ii. 202; Mil. 344; *saṁsaggajāta*, who has come into contact, S. N. 36.

saṁsattha (*saṁsṛṣṭa*), mixed; joined, associated; contiguous; living in long society, V. i. 200; ii. 4; iv. 239, 294; D. ii. 214; M. i. 480; Dh. S. 1193; K. V. 337 = Asl. 42; Asl. 49, 72; J. A. ii. 105¹⁸; Dh. 291; *asaṁsattha*, not given to society, M. i. 214; S. i. 63; Mil. 244.

saṁsatta (*saṁsakta*), adhering, clinging, D. i. 239.

saṁsad, 1, to sink down, to lose heart; *saṁsīdati* (pres.),

- D. i. 248 ; A. iii. 89 = P. P. 65 ; Thag. 681 ; J. ii. 330⁹ ;
saṁsād (caus.), to drop, M. i. 214 ; to place, Sum. i. 49.
saṁsad, f., session, assembly, loc. *saṁsati* (from the base
saṁsad, f.), J. A. iii. 493¹ (= *parisamajjhe*, comm.),
 495¹⁵.
- saṁsand* (*saṁsyand*), 1, to run together, to associate, D. i.
 248 ; ii. 223 ; S. ii. 158 (= It. 70) ; iv. 379 ; P. P. 32 ;
saṁsandeti (caus.), puts together, J. A. i. 403¹⁹.
- saṁsandana*, n. (?), comparison. *Dittha-s^o-pucchā*, a question
 that leads to comparison of effects observed, Asl. 55.
- saṁsanna*, depressed, Dh. 280.
- saṁsapp* (*saṁsrp*), 1, to creep along, to move, A. v. 289 ;
 V. V. A. 278.
- saṁsappa* (*saṁsarpa*), creeping, A. v. 289 ; *saṁsappin*, adj.,
 A. iv. 172⁵ (nom. m. ~ ī).
- saṁsappaniyapariyāya*, m., the creeping exposition, a dis-
 cussion of the consequences of certain kinds of kamma,
 A. v. 288 ff.
- saṁsaya* (*saṁśaya*), m., doubt, A. ii. 24 ; Dh. S. 425 ;
 Mil. 94.
- saṁsayita* (*saṁśayita*), n., doubt, Dāṭh. i. 50.
- saṁsar*, 1, to come continually, J. A. i. 335²² ; to go through
 continually, to transmigrate, D. i. 14 ; Sum. i. 105 ;
saṁsaraṇ (pr. p.), It. 109 ; *saṁsaraṇtā* (plur.), S. iv.
 439 ; *saṁsarataṇ* (gen. plur.), S. iii. 149 ; *saṁsara-*
mānāṇaṇ (the same), V. V. xix. 7 ; *saṁsaritvā* (ger.),
 S. iii. 212 ; P. P. 16 ; *saṁsarita* (p.p.p.), Thig. 496 ;
 D. ii. 90 ; *saṁsita* (the same), D. ii. 91 ; S. N. 730.
- saṁsarana*, n., a curtain or blind that can be drawn aside,
 V. ii. 153.
- saṁsava* (*saṁsrava*), m., flowing, V. V. A. 227.
- saṁsavaka*, m., name of a hell, V. V. lii. 12 ff.
- saṁsaha*, able.
- saṁsāda*, m., see *saṁsīda*.
- saṁsādiyā*, a kind of rice, J. vi. 530¹⁴ (comm. says *sayam-*
jātakhuddikasālī yaṇ sūkarasālī pi vuccati).
- saṁsām* (*saṁśam*), 10, to tidy up, to put to rights, S. iv.
 288.

saṃsāra, m., transmigration, A. ii. 10; S. ii. 178 ff.; Dh. 60; J. A. i. 115¹⁸; *vacīsaṃsāra*, A. ii. 79; n., transmigration, existence, D. ii. 206.

I. *saṃsita*, see *saṃsar*.

II. *saṃsita* (*saṃśrita*), dependent, Saddhammop. 306.

saṃsidh, 4, to be fulfilled, Saddhammop. 451 (*saṃsijjhanti*).

saṃsibb (*saṃsiv*), to entwine, Dh. A. 343, 409.

saṃsibbana, n., entwining, Dh. A. 410.

saṃsīd, see *saṃsad*.

saṃsīda, m. (*saṃsīdana*, n.), sinking down, S. iv. 180^{6.13} (var. lect. *saṃsāda*).

saṃsīna (*saṃśīna*), withered, S. N. 44.

saṃsuddha (*saṃśuddha*), pure, D. i. 113; S. N. 372, 1107; J. A. i. 2¹⁵.

saṃsuddhagahaṇika (*saṃsuddhagrahaṇika*), of pure conception, of pure descent, D. i. 113; S. N., p. 112; Sum. i. 281.

saṃsuddhi (*saṃśuddhi*), f., purification, S. N. 788.

saṃsumbh, 1, to beat, J. A., vi. 53⁹ (from the base, *śumbha*, *himsāyām*); *saṃsumbhamāna* (pr. part.), J. A. vi. 88²⁸, 89¹; *saṃsumbhitrā* (ger.), J. A. vi. 53⁹.

saṃsūc, 10, to indicate, Dāth. v. 50; Sum. i. 311.

saṃsūcaka, indicating, Burnouf, Lotus, p. 330.

saṃseda (*saṃsveda*), m., sweat, moisture, M. i. 73; Thig. A. 185.

saṃsedaja, born or arisen from moisture, Mil. 128.

saṃseva, m., associating, A. ii. 245; Mil. 93.

saṃsevanā, f., associating, Dh. S. 1326 = P. P. 20.

saṃsevā, f., worshipping, attending, Mil. 93²⁴ (*sneha*-°).

saṃsevita, frequented, inhabited, J. A. vi. 539²⁵.

saṃsevin, associating with, J. i. 488²¹.

saṃhata, firm, compact, Saddhammop. 388.

saṃhati, f., assemblage, mass.

saṃhan, to join together, reach to; *saṃhacca* (ger.), J. A. v. 372¹⁷; *hanū s*°, holding one's tongue, J. A. 373¹¹.

saṃhanana, n., joining together, closing, D. i. 11.

saṃhar, 1, to collect, fold up, V. i. 46; ii. 117, 150; Dāth. iv. 12; J. A. i. 422⁹; *asaṃhāriya*, that cannot be destroyed, S. v. 219; *saṃharāp* (caus.), 10, to cause

to collect, Dh. A. 324; *saṃhīrati* (pass.), is curbed, attached, M. iii. 188 f.; Asl. 420.

saṃharaṇa, n., removing, Dāṭh. v. 33.

saṃhāni, f., shrinking, subsidence, D. ii. 305 = M. i. 49 = S. ii. 2 = Dh. S. 644; Asl. 328.

saṃhāra, m., abridgment, compilation.

saṃhāraka, m., drawing together, mixing, S. ii. 185 = It. 17; *sabba*°, m., a kind of mixed perfume, J. A. vi. 336.

saṃhita, see *saṃdhā*.

saṃhīra (*saṃhārya*), that can be restrained, conquerable, J. v. 81¹⁷; *asaṃhīra*, immovable, unconquerable, irrefutable, S. i. 193; V. ii. 96; Thag. 649; S. N. 1149; J. A. iv. 283⁸.

sak (*śak*), to be able; *sakkoti* (pres.), D. i. 246; V. i. 31; Mil. 4; *sakkate* (pr. pass.), Nett. 23; *sakkuṇāti* (pres.), Dh. A. 101; *sakkuṇeyya* (opt.), J. A. i. 361⁶; *asakkhī* (aor.), D. i. 96; 236; *sakkhī* (aor.), Mil. 5; *sakkuṇi* (aor.), Mah. vii. 13; *sakkhati* (fut.), S. N. 319; *sakkhinti* (fut., 3 pl.), S. N. 28; *sagghasi* (fut., 2 sg.), S. N. 834; *sakkhissanti* (fut., 3 pl.), Dh. A. 84; *asakkhissa* (cond.), Dh. A. 292; *sakkonto* (pres. p.), Mil. 27.

sakkuṇitrā (ger.); *sakka* (p.p.p.), able, *s.v.*; *asakkuṇeyya*, impossible, J. A. i. 55³.

I. *Saka* (*śaka*), m., name of a people, Mil. 327, 331.

II. *saka* (*svaka*), own, M. i. 79; V. i. 3; It. 76; S. N. 861; *kamassaka*, possessing one's own kamma, A. v. 288; M. iii. 203 ff.; Mil. 65; Dh. S. 1366.

sakagavacanda, fierce, violent, towards one's own cows, harassing one's own, P. P. 47.

I. *sakaṭa* (*śakaṭa*), m. and n., a cart, a cartload, D. ii. 100; V. iii. 144; P. V. 20; P. V. A. 102; Mil. 238; J. A. i. 191²².

II. *sakaṭa*, see *kasata*; cf. *sakasata*.

sakaṭamukha, adj., used at D. ii. 234, of the earth—that is, India as then known—and at D. ii. 235 (comp. Mahāvastu iii. 208), of six kingdoms in Northern India. On the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does

not fit the other passage. Could *sakaṭa* there be used of the constellation Rohini, which in mediæval times was called the Cart?

sakaṭavyūha (*śakaṭavyūha*), m., the waggon array, a wedge-shaped phalanx, J. A. ii. 404¹¹; iv. 343¹⁷.

Sakaṭasaddattha, m., name of a book, G. V. 71.

sakaṇṭaka, thorny, dangerous, D. i. 135; Thig. 352; Sum. i. 296.

sakaṇṇajappaka (*sakaṇṇajalpaka*), whispering in the ear, a kind of taking votes, V. ii. 98 f.

sakattha (*svakārtha*), m., own object, advantage.

sakadāgāmin (*sakṛdāgāmin*), returning once, who will not be reborn on earth more than once, one who has attained the second grade of wisdom, A. iv. 380; S. iii. 168; V. i. 293; -*tā*, f., the state of a sakadāgamin, D. ii. 206.

sakanika, having a mole on it, D. i. 80; Sum. i. 223.

sakabala, containing a mouthful, full, V. iv. 195.

sakamana (*svakamana*), Sum. i. 129 (used to explain *attamana*).

sakaraṇīya, who has still something to do (in order to attain perfection), D. ii. 143.

sakala, all, whole, V. ii. 109.

sakala (*śakala*), m., a portion, a potsherd.

sakalikā, f. (from last), a splinter, bit, D. ii. 341; A. ii. 199 = S. iv. 197; S. i. 27 = Mil. 179; Nett. 23; Asl. 319.

sakasāṭa (*sakaṣṭa*), wrong, Mil. 119.

sakāsa (*sakāśa*), near; *sakāsaṁ*, to, towards, S. N. 326; J. v. 480⁴; P. V. A. 237; *sakāse*, before, J. v. 394²⁷; vi. 282²⁰.

saki and *sakiṁ* (*sakṛt*), once, D. ii. 188; J. A. i. 397²¹; once more, Mil. 238; once for all, always, Thig. 466; Thig. A. 283; *sakid eva*, once only, A. iv. 380; P. P. 16; at once, V. i. 31.

sakiccaya (*svakṛtya*), n., what one has to do, own duty, Mil. 42; °*pasuto*, intent on one's business, Asl. 196.

sakiñcana, having something, wealthy, S. N. 620; Dh. 396.

sakiñcanakārin, acting with *kiñcana*, passionate, Thig. A. 198.

sakiya (*svakīya*), own, J. A. ii. 177⁷; iii. 48¹⁵, 49¹⁹.

Sakuḷa, name of a country and its king, J. A. v. 337 ff.

sakuṇa (*śakuna*), m., a bird, S. i. 197; V. iii. 147; J. A. ii. 111²⁴; fem. *sakuṇī*, S. i. 44; *sakuṇa*, adj., J. A. v. 503²⁵ (~*aṇṇa marisaṇṇa*).

sakuṇagghi, f., a kind of hawk, S. v. 146; J. A. ii. 59¹⁰; sanskrit would be **śakunaghnī*; cf. Fr. Müller, *Beitr.*, 1867, p. 13 (in *Wiener Sitzungsberichte*).

sakuṇagghijātaka, n., the 168th Jātaka.

sakuṇajātaka, n., the 36th Jātaka.

sakuṇavatta, n. (?), the being free like a bird, J. A. v. 254⁴.

sakuṇavijjā (*śakunavijjā*), f., bird-craft, understanding the language of birds, D. i. 9; Sum. i. 93.

sakuṇikā (*śakunikā*), f., a hen bird, D. i. 91; J. A. i. 171⁶.

sakuṇita, distorted, P. V. A. 123 (perhaps sansk. *saṃkūṇita*).

sakuṇovūdasutta, n., name of the sixth Sutta of the Sati-paṭṭhāna Saṃyutta (S. iv. 146 ff.), J. A. ii. 58²³.

sakunta (*śakunta*), m., a bird; a kind of vulture, S. N. 241; Dh. 92, 174; *sakuntaka*, V. i. 137.

sakumāra, m., of the same age, a playmate, J. A. v. 360¹³⁻²⁰.

Sakuḷā, f., name of a bhikkhunī, A. i. 25; M. ii. 125; Thig. 101; Thig. A. 95 ff. (with extracts from Ap.; various reading, *Pakuḷā*).

Sakuludāyin, name of a paribbājaka, A. ii. 29; M. ii. i. ff. (Mahāsakuludāyisutta and Cūlasakuludāyisutta).

I. *sakk* see *sak*.

II. *sakk* (*śvaśk*), 1, to go; see *ussakk*. Differently Trenckner, P. M. 60 (from *sarpati*).

sakka (*śakya*), able, S. N. 143; possible, Dh. A. 81; compare *sakkā*.

Sakka (*śakra*), one of the gods, often called *devānaṃ indo*, resides in the Tāvatisa heaven, A. i. 143; iv. 89; D. i. 216; ii. 260; S. i. 216 ff.; iv. 269 ff.; V. i. 26 ff.; P. V. 24 (*Purindada*); P. V. A. 118 f.; S. N. 346 (*sahassanetto*); Mil. 7, 239 (*so yeva eko*); J. A. *passim*—e.g., i. 199 ff.; is called *Vāsava*, D. ii. 260, 274; also a *yakkha*, M. i. 251 f.; cf. S. i. 206; has some characteristics in common with Indra.

Sakka (*śākya*), name of the race to which the Buddha belonged, A. i. 219, etc.; D. ii. 253, etc.; M. i. 91, etc. S. i. 26, etc.; V. i. 82 ff.; J. A. i. 133²⁴, etc.

sakkacca (*satkṛtya*), respectfully, carefully, zealously, thoroughly, V. V. xii. 5; usually in the form *sakkaccaṃ*—e.g., D. ii. 356 f.; A. ii. 147; S. iv. 314; Thag. 1054; Dh. 392; V. iv. 190; J. A. i. 480¹⁸.

sakkaccakārin, zealous, S. iii. 267; Mil. 94.

sakkaccakiriyatā, f., persevering performance, Dh. S. 1367.

sakkata and *sakkata* (*saṃskṛta*), the Samskrit language; Trenckner quotes D'Alwis xxv. (a vutti to Kacc.), Payogasiddhi i. 28 and 63, Paramatthajotikā on S. N. ii. 15 (*sakkatena*, in Samskrit). Compare *sakkar*.

sakkatta (*śakratva*), n., Śakraship, the position as Śakra, J. A. i. 315¹³, etc.; *-rajjā*, n., a kingdom rivalling Sakka's, J. A. i. 315¹³.

Sakkapaṇha, the questions of Sakka; giving its title to the 21st Suttanta of the Dīgha Nikāya, S. iii. 13; Mil. 350; G. V. 57.

sakkapabba, a portion of the Vessantarajātaka, J. A. vi. 573²³.

sakkar; ger. *sakkaritvā* is not found; *sakkatvā* is found, J. A. vi. 14¹⁹, etc. *sakkāturiṃ* not traced, *sakkātabba* not traced, *sakkateyya* (f.p.p.), S. i. 175⁵ (var. lect.).

sakkar (*sakṛ*), to honour, to receive hospitably; *sakkaronti* (pr., 3 pl.), D. i. 91; *sakkaronto* (pr. p.), D. ii. 159; *sakkareyya* (opt.), It. 110; *sakkatvā* (ger.), P. P. 35; J. A. vi. 14¹¹; *sakkaritvā* (ger.), and *sakkāturiṃ* (inf.), and *sakkātabba* (f.p.p.), not traced; *sakkata* (p.p.p.), D. ii. 167; J. A. i. 334²¹; *sakkār*, 10 (caus.), Mah. xxxii. 44. Cf. *sakkacca*.

Sakkara, n., a township among the Sākyas, S. i. 87 = v. 2.

Sakkasaṃyutta, the 11th Saṃyutta of the Sāgātha Vagga of the Saṃyutta Nikāya (S. i. 216 ff.).

sakkā (*śakyāt*), originally the third person singular of the optative of *sak*, to be able—e.g., *na so sakkā na hetuye*; it could not be, it must necessarily be, J. i. 4¹; *sakkā sāmaññaphalaṃ paññāpeturiṃ*, would one be able to

point out a result of samāṇaship, D. i. 51; *khāditum na sakkā*, one could not eat, J. A. ii. 16²². The last instance shows how *sakkā* has become an indeclinable word, meaning impossible, unable. It is then often combined with an infinitive with a passive meaning, and a verb substantive can be added; *na sakkā maggo akkhātum*, the way cannot be shown, Mil. 269; *sakkā etaṃ mayā ñātum?* can I ascertain this? D. i. 187; *na sakkā puññaṃ saṃkhātum im' ettam api kenaci*, the merit cannot be measured by anybody, Dh. 196; *sakkā honti imāni attā sukhāni vinditum*, these eight advantages are able to be enjoyed, J. A. i. 8¹; *sakkā etaṃ abhavissa kātum*, this would be possible to do, D. i. 168. (The above explanation follows Pischel, 'Grammatik der Prakrit-Sprachen,' § 465; but see *contra* Andersen, 'Pali Reader,' p. 248.)

sakkāya, m. (*svakāya*), lit. one's own body; as a technical term of B¹ psychology nearly equal to individuality; identified with the five khandhas, M. i. 299; S. iii. 159; iv. 259; Thig. A. 170, 239; Asl. 348; usually found in the compound *s°ditthi*, speculation as to the eternity or otherwise of one's own individuality, M. i. 300 = iii. 17 = Dh. S. 1003, S. iii. 16 foll. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an *attā*. The same explanation, at greater length, in the *Diṭṭhigata Sutta* (Paṭi. i. 143-151). As delusions about the soul or ghost can arise out of four sorts of bias (see *abhiniveso*) concerning each of the five khandhas, we have twenty kinds of *s°ditthi*: fifteen of these are kinds of *sakkāya-vatthukā sassata-ditthi*, and five are kinds of *s°vatthukā uccheda-ditthi* (*ibid.* 149, 150). Gods as well as men are *s°pariyāpannā*, S. iii. 85; and so is the eye, Asl. 308. When the word *ditthi* is not expressed it is often implied, Th. ii. 199, 339; S. N. 231. *S°ditthi* is the first Bond to be broken on entering the Path (see *samyojana*); it is identical with the fourth kind of Grasping (see *upādāna*); it is

opposed to Nibbāna, S. iv. 175; is extinguished by the Path, M. i. 299; S. iii. 159; iv. 260; and is to be put away by insight, Asl. 346. *Sakkāya* is defined M. i. 300; iii. 17; and the derivation is discussed by Buddhaghosa in Asl. 348; Childers, *s.v.*, Ed. Müller, P. G. 19; Senart in 'Mélanges Harlez,' 291 f. (*satkārya*).

sakkāra (*satkāra*), m., hospitality, honour, worship, A. ii. 203; Dh. S. 1121; J. A. i. 63²⁷, ii. 9²²; 104²⁵; Dh. 75; V. i. 27, 183.

sakkuneyya, see *sak*.

Sakkhara, n., name of a township near Rājagaha, J. A. i. 345²⁰.

sakkhara, in *capala*°, J. A. i. 295, has been corrected in Andersen's 'Pali Reader,' p. 51³⁴; it is *lapa-sakkhara*, sweet in talk (see the comm., *ib.*, p. 52⁶⁻⁷).

sakkharā (*śarkarā*), f., gravel, A. i. 9; 253; D. i. 84; V. iii. 147 = J. ii. 284²³; J. A. i. 192¹; sugar, J. A. i. 50²⁷.

sakkharākkhipanasippa, n., the art of throwing stones, J. A. i. 418⁵.

sakkharikā, f., a lancet, V. i. 206; ii. 134.

sakkharilla, containing gravel, stony, A. iv. 237 (this suffix *illa* is common in Māhārāṣṭrī Prākṛit (Burmese reading *sakkharika*)).

sakkhali and *sakkhalikā*, f. (sa. *śaskulī*; sometimes confounded with *saṅkhali* = sa. *śṛṅkhalā*, a chain) = (1) the orifice of the ear (or earlap [?]); *kaṇṇa*°, Dh. A., p. 148²⁵; J. A. v. 438²⁷, Asl. 334 (in these two last passages it can hardly mean 'a box on the ear.' This explanation is very seductive, but can *kaṇṇa-sakkhaliyaṃ* (loc.) or °*ikaṇi* (acc.) *paharati* mean 'to give a box on the ear.' If the phrase had this signification, we should expect the verb *deti* and not *paharati*, which is literally 'to hand, or to hand a blow = to strike' (with acc. or loc.), and how should it be understood that the wind (*vāta*) gives a box on the ear? Asl. 334; (2) a sort of cake or sweetmeat, A. iii. 76 (var. lect. *sakkhalikā* and *saṅkulikā*); *pūva*°, J. A. ii. 281²³, V. iii. 59.

sakkhi (*sākṣin*), an eyewitness, D. ii. 237; S. N. 479, 921, 934; J. A. i. 74¹⁴; *sakkhiṃ kar*, to see with one's own eyes, S. ii. 255; *kāyasakkhī*, one who has experienced in his body the eight vimokhas; *sakkhidittṭha*, seen face to face, D. i. 238; *sakkhiputtṭha*, asked as a witness, S. N. 84, 122; P. P. 29; *sakkhibhabbatā*, f., the state of becoming an eyewitness, of experiencing, M. i. 494; Asl. 141; *sakkhisāvaka*, m., a disciple converted by the Buddha himself, D. ii. 153.

sakkhī (*sākhya*), f., or *sakkhi*, n., friendship, S. i. 123; J. iv. 478¹⁹; J. A. iii. 493¹; cf. *sakhya*, n., below.

sakkhissati, see *sak*.

Sakya (*sākya*). (1) Name of the clan to which the Buddha belonged, D. i. 93; A. iii. 30; V. i. 35, etc.; compare *sakka* and *sākiya*; *sakyakula*, n., the Sākya family, V. i. 35; A. iv. 340, etc.; *sakyakumāra*, m., a young man of the Sākya clan; *sakyadhītā*, f., daughter of the Sākya, a Buddhist nun, V. iv. 235; *sakyanigama*, m., a Sākya township, S. iii. 91; *sakyarājā*, a Sākya rāja, V. ii. 181; J. A. iv. 146²⁶; (2) connected with the *sāka*-grove, in the etymology of the word *sakya*, D. i. 93.

sakyapungava (*sākyapungava*), m., the bull of the Sākya family, an epithet of the Buddha, S. N. 690.

Sakyaputta (*sākyaputra*), m., a son of the Sākya clan, a Sākya, used as an epithet of Upananda, V. i. 79, etc.; J. A. ii. 441¹⁵; iii. 332⁵; of Hatthaka, V. iv. 1; commonly, however, of the Buddha—e.g., A. iv. 340; D. i. 87; S. v. 352; V. i. 22.

sakyaputtiya (*sākyaputtriya*), m., belonging to the Sākya son, a follower of the Buddha, A. iv. 202; Ud. 44 f.; Vin. i. 44, etc.

sakyamuni (*sākyamuni*), m., the sage of the Sākya family, an epithet of the Buddha, D. ii. 274; B. xxvi. 9; S. ii. 10.

sakyaśiṭha (*sākyasiṭha*), m., the lion of the Sākya race, an epithet of the Buddha.

sakhi, m., a companion, friend; *sakhā* (nom.), J. ii. 29¹⁶;

348²⁰; *sakhāraṇ* (acc.), J. ii. 348²⁰; V. 509²⁰; *sakhaṇ* (acc.), J. A. ii. 299¹³; *sakhinā* (instr.), J. A. iv. 41²⁹; *sakhārasmā* (abl.), J. A. iii. 534³; *sakhino* (gen.), J. A. vi. 478¹; *sakhissa* (gen.), *sakhe* (loc.), Kacc. iii. 32-34; *sakhā* (voc.), J. A. iii. 295²⁰; *sakhā* (nom. pl.), J. A. iii. 323¹⁰; *sakhāro* (do.), J. A. iii. 492¹⁴; *sakhāno*, *sakhāyo*, *sakhino* (do.), Kacc. iii. 30, 31; *sakhārehi*, *sakhehi* (instr. pl., etc.), Kacc. iii. 34, 35; *sakhīnari* (gen. pl.), J. A. iii. 492¹⁴; iv. 42⁸; *sakhānari* (do.), J. A. ii. 228²⁰; *sakhārānari* (do.), Kacc. iii. 36; *sakhāresu*, *sakhesu* (loc. pl.), Kacc. iii. 36.

sakhitā, f., friendship, Thag. 1018, 1019.

sakhila, kindly in speech, congenial, D. i. 116; V. ii. 11; Mil. 207; J. i. 202⁴; 376³⁰; *sakhilavācatā*, f., use of friendly speech, Dh. S. 1343.

sakhi, f., a female friend, J. A. ii. 27¹³; 348²⁰; *sakhikā*, f., id., J. A. iii. 533⁵.

sakhībhāva, m., friendship, J. A. iii. 493⁶; *sakhībhāva*, ib., vi. 424²⁰.

sakhura, with the hoofs, J. A. i. 9¹⁴; Buddhaghosa on M. i. 78 (see i. 536).

sakhya, n., friendship, J. A. ii. 409¹³⁻¹⁸, vi. 353²⁹, 354⁶.

sagandhaka, fragrant, Dhp. 52.

sagabbha (*sagarbha*). (1) m., a brother; (2) pregnant, Mah. xxxiii. 46; (3) together with the unborn child.

Sagara, m., name of king of the Solar race, Mahābodhiv. 13.

sagaha (*sagraha*), containing crocodiles, It. 114.

sagāthaka, containing gāthās, G. V. 57.

Sagāthapuññābhisandavagga, m., the fifth chapter of the 'Sotāpatti Saṃyutta,' S. v. 399 ff.

Sagāthavagga, m., the first part of the Saṃyutta Nikāya and the first chapter of the 'Vidānā Saṃyutta,' S. i. iv. 204 ff.; G. V. 56.

sagāmeyya, hailing from the same village, S. i. 36, 60.

sagārava (*sagaurava*), respectful, It. 10; V. i. 45.

saguṇari *kar*, to put together, upon each other, V. i. 46.

sagula (*saguda*), n. a cake with sugar, J. vi. 524¹⁷.

sagocara, m., companion, mate, J. ii. 31²⁵.

sagotta (*sagotra*), n., a kinsman, J. A. v. 411¹⁰ (cf. vi. 500²⁴).

sagga (*svarga*), m. (1) Heaven, usually the kāmāvacāradevaloka, sometimes also the 26 heavens (Thig. A. 74), S. i. 12; It. 14; Dh. 126; N. N. 224; V. i. 223; *sagga loka*, the heaven world, M. i. 73; It. 14; *saggāpāya*, heaven and hell, Thig. 63; S. N. 647.

(2) (= sa. *sarga*), name of a Gandhabba, J. A. iii. 188 ff., cf. Pischel, Deutsche Litt. Zeit., 1908, p. 1564.

(3) Name of a certain bird, J. A. vi. 538¹³ (= *vānaka-sakuṇa*, ib. 539 Comm.).

saggakathā, f., a discourse about heaven, V. i. 16.

saggakāya, m., the gods, J. A. vi. 573²².

saggapatha, m., J. A. i. 256²².

saggapada (*svargapada*), n., heavenly place, heaven, J. A. ii. 5⁵.

saggamagga (*svargamārga*), m., the way to heaven, J. A. vi. 287¹⁶.

sagguṇa (*sadguṇa*), m., good quality, virtue, Payogasiddhi 1. *saggh*, see *sak*.

saghaccā, f., an impartial sentence (see *ghaccā*), J. A. i. 177⁴.

saṅk (*śaṅk*), 1, to doubt, to hesitate; to mistrust; *saṅke* (pr. 1 sg.), S. i. 111; *saṅketha* (opt.), J. ii. 53²² = v. 85⁷; *saṅkīyati* (pass.), A. iv. 246; S. iii. 71 = K. V. 141.

saṅkacca, a kind of ornament (the commentary has *ekaccā-laṅkāra*), J. v. 96¹¹.

saṅkacchika (*saṅkacchikā*), n., a kind of cloth, bodice, vest, V. ii. 272; iv. 345.

saṅkaṭa, narrow.

saṅkaṭṭra, n., a dust heap, D. ii. 160; M. i. 334.

saṅkadḍhi (*saṅkṛṣ*), 1, to collect, J. A. i. 254¹⁰; Sum. i. 49; to think out, J. A. vi. 351¹⁶ (*cintetvā saṅkadḍhitam*).

saṅkath, to name, to explain; *saṅkathīyati* (pass.), Asl. 390.

saṅkathā, f., conversation.

saṅkanti (*saṅkrānti*), f., transition, passage, K. V. 569.

saṅkantika, m., a school of thought, a subdivision of the

- Sabbatthivādins, *Dīp.* v. 48; *Mah.* v. 6; *S. V.* 14; *K. V. A.* 3 f.; *Mahābodhiv.* 97.
- saṃkapp* (*saṃkalp*) (1), to imagine; to wish, *A.* ii. 36; *M. i.* 402; *P. P.* 19; (2) to strive after; to think about, *J. A.* iii. 449²⁷; 450¹⁻⁴.
- saṃkappa* (*saṃkalpa*), m., thought, fancy; disposition; intention, aspiration, hope, *A.* ii. 36; *S.* ii. 143 ff.; *Dh. S.* 21; *S. N.* 154, etc.; *Dhp.* 74; an equivalent of *vitakko*, *Dh. S.* 7; defined in *Asl.* 124, as (*cetaso*) *abhiniropanā*, setting-down-on-to of the mind. *Cf.* *P.* i. 16; ii. 82; *sarasaṃkappa*, memories and hopes, *M. i.* 453; *S.* iv. 76, etc.; *saññā-samutthāna*, *M.* ii. 27; three immoral and three moral, *M.* ii. 27, 28; *sammā*^o, one of the *angas* of the Ariyan Eightfold Path, *Vin.* i. 10; *D.* ii. 312; *paripunṇa-sankappo*, *M.* i. 192; iii. 276, 277, having one's aspirations fulfilled.
- Samkappajātaka*, name of the 251st *Jātaka* (*J. A.* ii. 271 ff.), *J. A.* v. 117²⁸.
- Samkappavagga*, m., the first part of the *Tikanipāṭa* of the *Jātaka*, *J. A.* ii. 271 ff.
- saṃkam* (*saṃkram*), 1, to go, to pass over, to join; to trans-migrate, *D.* i. 55; *V.* i. 54; ii. 138; *K. V.* 565 ff.; *Mil.* 71 f.; *saṃkamanīya*, that should be transferred, *V.* i. 190; *cīvarasaṃkamanīya*, a dress that must be handed over, that does not belong to one, *V.* iv. 282; *saṃkanta* (p.p.p.), *V.* i. 60; *saṃkām* (caus.), 10, to pass over; to cause to go, to move, to put together with; to appropriate, *V.* iii. 49, 58, 59; to come in together (sensations to the heart), *Asl.* 264.
- saṃkama* (*saṃkrama*), m., a passage, bridge, *M.* i. 439; *Mil.* 229; *Vin.* iii. 127.
- saṃkamana* (*saṃkramaṇa*), n., a passage, path, *S.* i. 100; *V. V.* lii. 22; avenue, *V. V.* lxxvii. 5 (various reading).
- saṃkamp*, 1, to tremble, to shake, *J. A.* i. 25²⁶; *V.* i. 12; *D.* ii. 12; 108; *saṃkampeti* (caus.), *D.* ii. 108.
- saṃkara*, m., confusion; wrongly instead of *saṃgara*, *Nett.* 149, in the quotation from *M.* iii. 187; and *C.* 100 (*cf.* *J.* v. 479¹⁴).

saṃkalana, n., addition, Sum. i. 95.

saṃkalaha, m., inciting words, J. v. 393¹⁹ (the commentary says *nānāgāhā kalahavaddhanākathā*).

saṃkasāyati, to accommodate oneself to circumstances, arrange oneself according to them, be resigned, A. i. 69; S. i. 202; iv. 178. (Perhaps from *kasāya*, astringent; hence to contract oneself, to crouch; see *saṃkāpayati*.)

Saṃkassa (*sāṅkāśya*), n., name of a village, V. ii. 299; J. A. i. 193²⁵, etc.

saṃkassara (compare Skr., *saṃkasuka*), doubtful, wicked, A. ii. 239; S. i. 49=Dhp. 312; S. i. 66; iv. 180; P. P. 27; Vin. ii. 236. (Derivation discussed by Weber, Ind. Str., i. 167; Kern, Bijdr. 57; Morris, A. i.-ix.; Rhys Davids and Oldenberg, Vinaya Texts, iii. 300.)

saṅkā (*śaṅkā*), f., doubt, uncertainty, fear, J. A. vi. 158¹⁰; *saṅkāy*, to be uncertain about, V. ii. 274.

saṃkāp, 10, to live in seclusion, V. i. 137; S. iv. 312 (the commentary explains *apposukkā nibaddhavāsaṃ vasati*; there is a various reading *saṃkhāpayissanti*, compare the Sanskrit base *kṣi*, to reside; see *saṃkasāyati*).

saṃkāra, m., rubbish, V. i. 48; iv. 265; J. A. i. 315²⁰.

saṃkāra-kūṭa, n., a rubbish heap, a dust heap, P. P. 33; Mil. 365.

saṃkāra-cola, n., a rag from a dung-hill, J. A. iv. 380³⁻⁷ (= *saṃkāratthāne laddhapilotikaṃ*).

saṃkāratthāna, n., a dust heap, J. A. i. 244¹³.

saṃkāradhāna, n., a dust heap, Dhp. 58.

saṃkāra-bhūta, like sweepings, Dhp. 59.

saṃkāra-yakkha-sadisa, like a rubbish heap demon, J. A. iv. 379²⁵ (cf. *paṃsu-pisācaka*, J. A. iv. 380² = *saṃkāra-tthāne-pisāco*).

saṃkāsa (*saṃkāśa*), appearance, at the end of compounds, having the appearance of, like, similar, B. xvii. 21; J. v. 155¹⁸; Mil. 2.

saṃkāsanā (from *saṃ* + *kāsa*), f., explanation, illustration, S. v. 430; Nett. 5, 8, 9, 38.

saṅkāsāy, S. ii. 277 (read *saṅkasāyati*).

Samkicca, m. (1) Name of a thera, Thag. 607; P. V. A. 53 ff.; Sum. i. 162; (2) name of a Bodhisatta, J. A. v. 261 ff. (*Samkiccejātaka*, No. 530); *Samkiccasāmaṇera-vatthu*, the story of the Sāmaṇera Saṅkicca, J. A. vi. 14²⁸; (3) = *Kisa Saṅkicca* (an Acela), M. i. 238.

saṅkiṇṇa (*saṅkīrṇa*), mixed, impure, A. iv. 246; S. iii. 71.

saṅkiṇṇaparikha (*saṅkīrṇaparikha*), having the trenches filled, said of him who is free from saṁsāra, A. iii. 84; M. i. 139.

saṅkita (*śaṅkita*), anxious, Mah. vii. 15.

saṅkitti, f., D. i. 166; M. i. 77; A. ii. 206; P. P. 55. Papanāsudānī ad M. i. 77: *na saṅkittisū 'ti saṅkittetrā katabhattesu, dubbhikkha-samaye kira acela-sāvakānaṃ atthāya tato tato taṇḍulādāni samādapetrā [i.e., saṁpādetvā?] bhattaṃ pacanti, ukkatthācelako tato na paṭigāṇhāti*. It seems to denote food mixed together from different seeds (hodge-podge).

saṅkin (*śaṅkin*), anxious, Mah. xxxv. 101.

saṅkiya (*śaṅkiya*), (1) apt to be suspected, It. 67; (2) anxious, J. A. i. 334¹¹; *a-saṅkiya*, without fear, *ibid.*, 334⁹.

saṁ-kir^o (*saṁ-kr*). To pour out, fill, mix, make impure or confused, Ps. on M., ch. 22; caus. *saṅkireti*, *ibid.*; pass. *saṅkiyati*, S. iii. 71; A. iv. 246 (what is the exact meaning of the passive form?), cf. *saṅkiṇṇa*, *saṅkīraṇa*, *saṅkitti*.

saṅkīraṇa, n., an astrological technical term, denoting the act of or time for collecting or calling in of debts, D. i. 11; Sum. i. 96 [Rh. D., 'Dial.,' i. 23].

saṅkilis (*saṅkliś*), 4, to become impure, D. i. 53; S. iii. 70; Dh. 165; J. A. ii. 33¹⁰; 271¹⁸; *saṅkiliṭṭha* (p.p.p.), impure, foul, tarnished, D. i. 247; S. ii. 271; Dh. S. 993, 1243; Dh. 244; Asl. 319 (rancid); *saṅkiles* (caus.), 10, to tarnish, Tel. 60.

saṅkilissana, n., injuring, damaging, V. V. A. 329.

saṅkilesa (*saṅkleśa*), m., dimness, impurity, corruption, sinfulness, D. i. 10 (Sum. i. 95 explains *avisuddhatā*);

S. iii. 69; Dh. S. 993, 1229; Nett. 100; J. A. i. 302²⁹;
V. i. 15.

saṃkileśika (from the foregoing), baneful, sinful, D. i. 195;

A. ii. 172; Dh. S. 1241.

saṃkūḷ (*saṃkriḍ*), 1, to joke together, D. i. 91; Sum. i. 256.

saṅku (*śaṅku*), m., a stake, a spike, M. i. 337; S. iv. 168;

saṅkupatha, n., a path full of stakes and sticks, V. V.

lxxxiv. 11; J. iii. 541¹⁹; Mil. 280; *saṅkusamāhata*, set

with iron spikes, name of a hell, M. i. 337; J. A. vi.

453¹⁰⁻¹⁵.

saṅkuka (*śaṅkuka*), m., a stake, V. V. A. 338.

saṅkuc, 1 and 6, to become contracted, to shrink, Asl. 376;

saṅkucita (p.p.p.), shrunk, crouching, J. A. i. 275¹⁰;

Sum. i. 287; *saṅkoc* (caus.), 10, to contract, J. A. i.

228⁸; Asl. 324.

saṅkuṭika, doubled up, cowering, J. A. ii. 68²⁵; cf. J. P. T. S.,

1884, p. 102.

saṅkutita, doubled up, J. A. ii. 225²⁵; Asl. 376; Mil. 362.

saṅkuṭiḷa, curved, winding, Mil. 297.

saṅkuṇḍita, contorted, distorted, P. V. A. 123 (various

reading) instead of *sakuṇita*; cf. J. P. T. S., 1891,

p. 14.

saṅkuddha (*saṅkruddha*), angry, D. ii. 262.

saṅkupita, enraged, S. i. 222³¹.

saṅkuppa, that can be shaken; *asaṅkuppa*, immovable,

Thag. 649; S. N. 1149.

saṅkula, crowded, full, Saddhammop. 603.

saṅkuli, a kind of cake, J. A. vi. 580²¹.

saṅkulya, n., a kind of cake, J. vi. 524¹⁷.

saṅkusaka (cf. *sa. saṅkasuka*, splitting, crumbling up, etc.);

a-saṅkusaka-vattin, adj., not contrary, J. A. vi. 297³²

(comm. *appaṭilomarattī*, cf. Jāt. Transl., vi., p. 143).

saṅkusumita, full of flowers, in blossom, Mil. 319.

saṅketa, m., intimation, perception, mutual agreement,

engagement, appointed place, rendezvous, Nett. 15, 18;

V. i. 298, etc.; Mil. 212; *saṅketanī gam*, to keep an

appointment, to repair to the appointed place, V. ii.

265; *asaṅketena*, without appointing a place, V. i. 107;

vassikasāṅketa, the appointed time for keeping the rainy season, V. i. 298; *saṅketakamma*, n., agreement, V. iii. 47; 53; 78.

saṅkoca, m., contraction, P. V. A. 103; 124.

saṅkocana, n., contraction, contortion, J. A. iii. 57⁵.

saṅkopo, see *saṅkhepa*.

saṅkha (śaṅkha). (1) m. and n., a shell, a chank; commonly used as a trumpet, A. ii. 117; D. i. 79; ii. 297 = M. i. 58; V. V. lxxxi. 10; J. A. i. 72⁷; ii. 110⁷; °*paṇavā*, J. A. vi. 21; °*serāla-paṇaka*, Mil. 35; °*paṇa-vādisadda*, Dh. A. 87²⁵; *saṅkhūpama*, like a shell, i.e., white, J. A. v. 396²⁴ (cf. vi. 572³); *saṅkha-mutta*, shells and pearls (? mother-of-pearl), J. A. v. 380¹; vi. 211¹⁸; 230²⁹; *saṅkha-vanna*, pearl-white, J. A. iii. 477⁶; *saṅkha-silā* (or *saṅkho silā*), J. A. iv. 85¹⁷; Mil. 380; Ud. 54¹⁶ = 56⁸.

(2) m., name of a brāhmin who lived at Molini—i.e., Benares—at the time of King Brahmadatta, J. A. iv. 15 ff.

(3) Name of a Setṭhi in Rājagaha, J. A. i. 466 ff.

saṅkhakutṭhin (°*kusṭhin*), m., a kind of leper whose body becomes as white as mother-of-pearl, Dh. A. 159.

Saṅkhajātaka, n., name of the 442nd Jātaka, J. A. iv. 15 ff.

saṅkhata (p.p.p. of *saṅkharoti*), put together, compound, created, produced from conditions—i.e., by the influence of actions in former births—S. ii. 26; iii. 56; Dh. S. 1085; It. 37; 88; Nett. 14; V. ii. 284; J. A. ii. 38⁷; Asl. 47; cooked, dressed, Mah. xxxii. 39; embellished, Mah. xxii. 29; *saṅkhata*, n., that which is produced from a cause, the Saṅkhāras, A. i. 83; 152; S. i. 112; Nett. 22; *asaṅkhata*, not put together, uncompounded, not proceeding from a cause, Dh. S. 1086; epithet of Nibbāna, Dh. S. 583; 1439; Mil. 270; A. i. 152; S. iv. 359 ff. (*Asaṅkhata-samyutta*), K. V. 317 ff.; discernment of higher Jhāna states as Saṅkhata a preliminary to the detachment of Arahatship, M. iii. 244.

saṅkhatalakkhaṇa (*saṃskṛtalakṣaṇa*), n., properties of the *saṅkhata*—viz., production, decay, and change, A. i. 152.

saṅkhati (*saṃskṛti*), f., cookery, M. i. 448.

saṅkhadhama (*śaṅkha*°), m., a trumpeter, D. i. 259 = M. ii. 19; 207 = S. iv. 322.

saṅkhadhamaka (*śaṅkha*°), m., a conch blower, trumpeter, J. A. i. 284¹⁵.

saṅkhadhamanajātaka, n., the 60th Jātaka, J. A. i. 284 ff.

saṅkhanakha (*śaṅkha*°), m., a kind of small shell.

saṅkhanābhi (*śaṅkha*°), f., a kind of shell, V. i. 203; ii. 117.

saṅkhapatta, n., mother-of-pearl, Dh. A. 232.

Saṅkhapāla (*śaṅkha*°), m., (1) name of a Nāga, C. 91; J. A. v. 162 ff.; (2) name of a king, J. A. vi. 390²⁴; (3) name of a therā, G. V. 69.

Saṅkhapālajātaka, n., name of the 524th Jātaka (J. A. v. 161 ff., compare C. 91), J. A. i. 45²³; Mahābodhiv. 11.

saṅkhamuṇḍikā, f., the shell-tonsure, a kind of torture, A. ii. 122; M. i. 87.

saṅkhaya (*saṃkṣaya*), m., destruction, consumption, loss, end, D. ii. 283; M. i. 152; S. i. 2; 124; iv. 391; It. 38; Dh. 331; J. ii. 52⁶; v. 465⁵; V. i. 42; Mil. 205; 304.

saṅkharoti (*saṃskṛ*), to prepare, P. V. A. 287; *a-saṅkharāna*, S. i. 126²⁶ (see *saṅkhata*).

saṅkhalā (*śṛṅkhalā*), f. a chain, Thig. 509.

saṅkhalikā (from *śṛṅkhalā*), f., a chain, S. i. 76; J. A. ii. 128¹⁴; iii. 168²⁹; Mil. 149; 279; *aṭṭhi*°, a chain of bones, a bony skeleton, D. ii. 296 = M. i. 58; V. iii. 105; J. A. i. 433¹⁷; compare J. P. T. S., 1885, p. 76; sometimes we have *saṅkhalika*° (n. ?)—e.g., J. A. vi. 3²³; Mil. 279¹; Dh. A. 411 (l. 1 fr. b.).

saṅkhalikhita (*śaṅkha*°), bright, perfect, A. v. 204; D. i. 63; 250; S. ii. 219; P. P. 57; V. i. 181; Sum. i. 181 (*likhita-saṅkhasadisa*, *dhotasaṅkhasappaṭṭibhāga*); cf. Franke, W. Z. K. M., 1893, p. 357.

saṅkhasadda (*śaṅkhaśabda*), m., the sound of a chank-shell, A. ii. 186; Dh. S. 621.

saṁkhā (*saṁkhyā*), 2, to appear, J. v. 203¹⁴; to calculate, S. N., p. 123; Dh. 196; *saṁkhāya* (ger.), having considered, deliberately, discriminately, D. ii. 227; S. i. 182; S. N. 209; 391; 749; 1048; Dh. 267; It. 54; *saṁkhā pi*, deliberately, M. i. 105 and ff.

saṁkhā and *saṁkhyā* (*saṁkhyā*), f., (1) enumeration, calculation, estimating, D. ii. 277; M. i. 109; Mil. 58; number, Dāth. i. 25; (2) numeral, Kacc. 404; (3) denomination, name, S. iii. 71 ff.; iv. 376 f.; Dh. S. 1306; Mil. 25; *saṁkharāṁ gacchati*, to be styled, called, A. i. 68; M. i. 487; P. P. 42; Nett. 66 f.; Asl., 11 (*saṁkhyāṁ*); *saṁkharāṁ nopeti*, does not count, is not reckoned as one living, It. 54; S. N. 209; 749; 911; 1074.

saṁkhāta and *saṁkhyāta* (*saṁkhyāta*), reckoned, called, named, V. iii. 46 (*theyyasamkhāta*, what is called theft); Dh. A. 117 (*saṁkhyāta*); Sum. i. 313 (the *sambodhi*, by which is meant that of the three higher stages).

saṁkhātadhamma (*saṁkhyātadharma*), who has examined the law, S. iv. 210; S. N. 70; 1038; Dh. 70 (the text has *saṁkhata*^o, but the commentator reads *saṁkhāta*^o).

saṁkhādāti, to masticate, V. ii. 201; J. A. i. 507⁷.

I. *saṁkhāna* (*saṁkhyāna*), n., calculation, counting, D. i. 11; M. i. 85; Sum. i. 95.

II. *saṁkhāna*, n., a strong leash, Thig. A. 292 f. (Thig. 509 has *saṅkhalā*).

saṁkhāyaka, m., a calculator, S. iv. 376.

saṅkhāra (*saṁskāra*), m., confection, composition, compound, combination, complex, synthesis, aggregate, -ion:

(1) All things which have been brought together, made up, by pre-existing causes, forms, the world of phenomena, S. ii. 193; Dh. 255, 278.

(2) Aggregate of the conditions or essential properties for a given process or result—e.g. (i.) the sum of the conditions or properties making up or resulting in life or existence: *āyusaṅkhāra*, D. ii. 106; S. ii. 266; *bhavaṣaṅkhāra*, *jīvitasaṅkhāra*, D. ii. 99, 107. (ii.) Essential conditions, antecedents or synergy (co-ordinated activity), requisite for act, speech, thought: *kāyas*,

vacīs, *cittas*, or *manos*, described respectively as 'respiration,' 'attention and consideration,' 'percepts and feelings,' 'because *these* are (respectively) bound up with,' or 'precede' *those*, M. i. 301 (*cf.* 56); S. iv. 293.

(3) One of the five *khandhas*, or aggregates of the constituents of organic life (see *khandha*), comprising all the *citta-sampayutta-cetasikā dhammā*—i.e., the mental concomitants, or adjuncts, which come, or tend to come, into consciousness at the uprising of a *citta*, or unit of cognition, Dh. 1 (*cf.* M. iii. 25); Abh. S. ch. ii. As thus classified, the *saṅkhāra*'s form the mental factor corresponding to the bodily aggregate, or *rūpakkhanda*, and are in contrast to the three *khandhas* representing a single mental function only. But just as *kāya* stands for both *body* and *action*, so do the concrete mental syntheses called *saṅkhārā* tend to take on the implication of *synergies*, of purposive intellection, connoted by the term *abhisāṅkhāra*, *q.v.*—e.g., M. iii. 99 f., where *saṅkhārā* are a purposive, aspiring state of mind to induce a specific rebirth; S. ii. 82, where *puññaṃ*, *apuññaṃ*, *āneñjaṃ s. abhisāṅkharoti*, is, in Vibh. 135, catalogued as the three classes of *abhisāṅkhāra*; S. ii. 39, 360; A. ii. 157, where *s.* is tantamount to *sañcetanā*; Mil. 61, where *s.*, as *khandha*, is replaced by *cetanā* (purposive conception). Thus, too, the *ss.* in the Paṭiccasamuppāda formula are considered as the aggregate of mental conditions which, under the law of *kamma*, bring about the inception of the *paṭi-sandhivinnāna*, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite *saṅkhārakkhandha*, with constants and variants, are given for each class of *citta* in Dh. S. 62, etc. (N.B.—Read *cetanā* for *vedanā*, § 338.) *Phassa* and *cetanā* are the two constant factors in the *s-kkhandha*. These lists may be compared with the later elaboration of the *saṅkhāra*-elements given in Vis. Mag., ch. xiv. (J. P. T. S., 1891-93, 131).

Saṅkhārabhājanīyasutta, n., name of a Sutta included in the Vedalla, G. V. 57.

saṅkhāravat, having saṅkhāras, A. ii. 214 = Dh. S. 1003.

saṅkhārilla, adj., depending on or connected with the saṅkhāras, Payogasiddhi, lib. v. (for the suffix *-illa*, *-lla*, cf. *sakkarilla*, *vedalla*).

Saṅkhārappattisutta, n., name of the 120th Sutta of the Majjhima Nikāya, M. iii. 99 ff.

saṅkhip (*saṅkṣip*), 6, to collect, heap together, Mah. i. 31; to abridge, shorten, Dh. A. 87; to withdraw, put off, Dāṭh. iv. 35; to concentrate, J. A. i. 82¹; *saṅkhitta* (p.p.p.), (1) concise, brief, Mil. 227; *saṅkhittena*, in short, D. ii. 305; S. v. 421; P. P. 41; V. i. 10; (2) concentrated, attentive, D. i. 80; ii. 299 = M. i. 59; S. ii. 122; v. 263, etc.

saṅkhiyā-dhamma, m., form of talk, the trend of talk, D. i. 2; Sum. i. 43 (comp. *saṅkiya* and *saṅkhyā*).

saṅkhubh (*saṅkṣubh*), 6, to be shaken, to be agitated, J. iii. 443²⁴; J. A. i. 446⁷; *saṅkhobh*, 10 (caus.), to shake, stir up, agitate, J. A. i. 119⁶; 350²²; ii. 119⁷.

saṅkhepa (*saṅkṣepa*), abridgment, abstract, Sum. i. 125; Dh. A. 139; the sum of, the quintessence of; *rāja-saṅkhepena*, in the position of a king, as if he were king, Sum. i. 246; *bhummattharaṇasaṅkhepena*, by way of carpet, Dh. A. 250; *bhūmiḡharasaṅkhepena*, in the shape of an earth house, Sum. i. 260; compare *pabbata-saṅkhepe*, on the top of a mountain, D. i. 84; heaping up, amassing; *bhava-saṅkhepagatattā*, on account of the amassing of existences, J. A. i. 165⁹; 166¹⁵; 366¹⁶; 463²¹; ii. 137¹⁷; *atavi-saṅkhepo*, A. i. 178; iii. 66, is probably a wrong reading for *a°—saṅkopo*, 'inroad of savage tribes.'

Saṅkhepavaṇṇanā (*saṅkṣepavaṇṇanā*), f., a commentary on the Abhidhammatthasaṅgaha, by Saddhammajotipāla, G. V. 64, 74; S. V. 74.

I. *saṅkheyya* (*saṅkhyeya*), calculable, S. v. 400 (*asaṅ°*); *saṅkheyyakāra*, m., acting with a set purpose, S. N. 351.

II. *saṅkheyya*, n., a hermitage, the residence of the Thera Āyupāla, Mil. 19, 22, etc.

Saṅkheyyaka, name of a mountain, A. iv. 162 f.

saṅkhobha (*saṅkṣobha*), m., commotion, upsetting, disturbance, J. A. i. 64⁴; Saddhammop. 471.

saṅkhyā, etc., see *saṅkhā*, etc.

Saṅkhyāpakāsaka, name of a work by the Thera Ñānavilāsa, Sās. V. 51.

saṅga, m., cleaving, clinging, attachment, bond, S. i. 25, 117 f.; Dh. 170, 342, etc.; S. N. 61, 212, 386, 390, 475, etc.; Dh. S. 1059; Asl. 363; J. iii. 201¹³; the five saṅgas are *rāga*, *dosa*, *moha*, *māna*, and *ditṭhi*, Thag. 633 = Dh. 370; Dh. A. 421; seven saṅgas, It. 94.

saṅgaṇa (*sāṅgaṇa*), sinful, S. N. 279.

saṅgaṇikā, f., communication, association, society, delighting in society, V. i. 45; J. A. i. 106²⁹; *-rata*, fond of society, D. ii. 78; M. iii. 110; S. N. 54; compare *saṅgaṇike rata*, Thag. 84; *-ārāma*, delighting in society, D. ii. 78; M. iii. 110; *-ārāmatā*, f., delight in society, D. ii. 78; M. iii. 110; *saṅgaṇikavihāra*, living in society, A. iv. 342.

saṅgati, f., meeting, intercourse, J. iv. 98; v. 78⁶; 483¹¹; union, combination, M. i. 111; S. ii. 72; iv. 32 ff., 68 ff.; accidental occurrence, D. i. 53; Sum. i. 161.

saṅgam, to come together, meet with; *saṅgamma* (ger.), It. 123; *saṅgantvā* (ger.), S. N. 290; *saṅgata* (p.p.p.), S. N. 807, 1102; *saṅgataṃ*, n., association, Dh. 207.

saṅgama, m., meeting, intercourse, association, S. N. 681; J. ii. 42¹⁵; v. 483¹¹; sexual intercourse, J. iv. 106¹⁹.

saṅgara, m., a promise, agreement, J. iv. 111⁷; v. 25⁶; *saṅgaraṃ kar*, to make a compact, V. i. 247; J. A. iv. 105¹⁸; 473²⁵; a fight (also n.), M. iii. 187; J. v. 109¹¹. Cf. *saṅkara*. *Saṅgara* may also be n., J. A. v. 25¹⁴, etc.; M., chap. 131.

saṅgah (*saṅgrah*), 9, to seize, collect, Mah. x. 24; to compile, abridge, Mah. xxxvii. 244; to restrain, S. N. 388; to contain, Mil. 40; to treat kindly, favour, conciliate,

help, protect, V. i. 50; Mil. 234; J. A. ii. 6²²; iv. 132⁶; v. 426²⁰; 438¹; 501⁵; *saṃgaṇhāti* (pres.), Mil. 391; *saṃgaṇhāhi* (imper.), J. A. ii. 6²²; *saṃgaṇki* (aor.), J. A. v. 426²⁰; *saṃgahesi* (aor.), Mah. xxxviii. 31; *saṃgahetvā* (ger.), Mah. xxxvii. 244; *saṃgaṇhitvā* (ger.), J. A. v. 438¹; *saṃgayha* (ger.), Dāṭh. ii. 35; *saṃgahita* (p.p.), S. N. 388; Mil. 40; Mah. x. 24; *saṃgahetabba* (f. p. p.), V. i. 50; *saṃgaṇhe* (pot.), J. A. v. 116²⁴ (*sūto rā rathan s-*); *saṃgahissāma* (fut.), J. A. vi. 392²; *saṃgayhamāna* (pass. part.), Asl. 18¹⁵.

saṃgaha (*saṃgraha*), m., (1) collecting, gathering, accumulation, V. i. 253; Mah. xxxv. 28; (2) recension, collection of the Scriptures, Mah. iv. 61; v. 95; xxxviii. 44; (3) compendium, summary, Sad. S. 23; Abh. S. *passim*; keeping together, protection, help, S. N. 262; Sum. i. 318; kindness, favour, favouring, A. i. 92; ii. 32; J. A. i. 86³³; 87¹⁰; S. N. 263; Dh. A. 219; the four *saṃgahas* or *saṃgahavatthus*, elements of popularity, are *dāna*, *peyyavajja*, *atthacariyā*, and *saṃānattatā*, A. ii. 32; 248; J. v. 330³⁰; conjunction, phase, Mil. 40. *saṃgaha* (*saṃgraha*), n., restraining, hinderance, bond, It. 73.

saṃgahaṇa, firm, well supported, J. A. v. 484⁴.

saṃgātiga, free from attachment, an Arhat, M. i. 386; S. i. 3, 23; iv. 158 = It. 58; S. N. 250; 473; 621.

saṃgāma (*saṃgrāma*), m. (1) Fight, battle, D. ii. 285; M. i. 86; 253; S. i. 98 f.; iv. 309 f.; A. i. 106; ii. 116; It. 75; P. P. 68; S. N. 440; J. A. i. 358²³; ii. 11²; V. i. 6; Mil. 332. (2) Name of a king of Magadha, G. V. 66.

saṃgāma- (*saṃgrāma-*), 10, to fight, It. 75; J. A. ii. 11⁴; V. ii. 195; *saṃgāmesi* (aor.), J. A. v. 417¹⁷; 420²⁹ (the commentary says *saṃgāmi*, compare *saṃgam*).

saṃgāmaji (*saṃgrāmajit*). (1) Victorious in battle, Dh. 103; (2) m., name of a man, Ud. 5 f.; Nett. 150.

saṃgāmajita (*saṃgrāmajit*), victorious in battle, Dh. A. 286. *saṃgāmayodha* (*saṃgrāmayodha*), m., a warrior, J. A. i. 358²⁹.

saṅgāmāvacara (*saṅgrāmāvacara*), whose proper sphere is the battlefield, quite at home in the battlefield, J. ii. 95³; J. A. ii. 94³⁰; V. v. 163; 166; 183.

saṅgāmāvacara-jātaka, n., name of the 182nd Jātaka, J. A. ii. 92 ff.

saṅgāy (*saṅgai*), 1, to chant, rehearse, to make a reduction of a text, V. ii. 285; *saṅgīta* (p.p.p.), J. i. 1¹²; V. ii. 290; n., chant, chorus, D. ii. 138.

Saṅgārava (*Śaṅgarava*), m., name of a Brāhman, A. i. 168 f.; iii. 230; v. 232; 252; M. ii. 210 ff.; S. i. 182 f.; v. 121.

Saṅgārasutta, n., the 100th Sutta of the Majjhima Nikāya, M. ii. 209 ff.

saṅgāha (*saṅgrāha*), m., collecting, Mah. x. 24; restraining, self-restraint, A. ii. 142.

saṅgāhaka (*saṅgrāhaka*). (1) Compiling, making a recension, J. i. 1¹²; Mil. 369; Smp. 242. (2) Treating kindly, kind, compassionate, A. iv. 90; J. iii. 262²¹. (3) M., a charioteer, D. ii. 268; J. A. i. 203²⁰; ii. 257⁴; iv. 63⁷.

saṅgāhika, comprising, including, J. A. i. 160⁶; Sum. i. 94; comprehensive, in short, J. ii. 236¹⁹; holding together, M. i. 322 (l. 2 fr. b.).

saṅgīta, see *saṅgāy*.

saṅgīti, f., chanting together, a choir, J. A. i. 32²⁴; rehearsal, general convocation of the Buddhist clergy in order to settle on questions of doctrine and to fix the text of the Scriptures. The first Council was held at Rājagaha, V. ii. 284 ff.; Dīp. iv.; Mah. iii.; Sum. i. 2 ff.; Smp. 283 ff. The second Council was held at Vesāli, Vin. ii. 294 ff.; Dīp. iv. 27 ff.; Mah. iv.; Smp. 293 ff. The third at Pāṭaliputta, Dīp. vii. 34 ff.; Mah. v. 268 ff.; Smp. 306 ff.; a Council of heretics, the so-called Mahāsaṅgīti, is mentioned, Dīp. v. 31 ff.; text rehearsed, recension, Vin. ii. 290; Sum. i. 17; text, formula, Vin. i. 95; ii. 274, 278.

saṅgītikāra, m., editor of a redaction of the Holy Scriptures, J. A. i. 345¹⁴.

saṃgīṭisuttanta, name of the 33rd Suttanta of the Dīgha Nikāya.

saṃgulikā, f., a cake, Vin. ii. 17; *tila-saṃgulikā*, Dh. (1855), p. 263¹⁹, cf. the var. read. *saṃkulikā*, A. iii. 78, quoted under *sakkhali* (2).

saṅgha, m. (1) Multitude, assemblage, Mil. 403 (*kākas.*); J. A. i. 52¹⁸ (*sakuṇas.*); S. N. 589 (*ñātis.*); 680 (*devas.*); *bhikkhus.*, an assembly of Buddhist priests, A. i. 56, etc.; D. i. 1, etc.; S. i. 236; Sum. i. 230; 280; Vin. i. 16; ii. 147; *bhikkhunīs.*, an assembly of nuns, S. v. 360; Vin. i. 140; *sāvakas.*, an assembly of disciples, A. i. 208; D. ii. 93; S. i. 220, etc.; *samaṇas.*, an assembly of ascetics, S. N. 550; (2) the priesthood, the clergy, the Buddhist church, A. i. 68; 123, etc.; D. i. 2, etc.; S. iv. 270 ff.; S. N. 227, etc.; J. A. ii. 147³, etc.; Dh. S. 1004; It. 11; 12; 88; Vin. i. 102; 326; ii. 164, etc.; (3) a larger assemblage, a community, A. ii. 55 = S. v. 400; M. i. 231 (compare *gana*).

saṅghakamma (^o*karma*), n., an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave, J. A. i. 341⁹; Vin. i. 123⁶ (cf. i. 53³ and 143¹⁰ and the explanation S. B. E. xxii., p. 7), Vin. iii. 38 foll.

saṅghams (*saṅghr̥ṣ*), 1, to rub together, to rub against, Vin. ii. 315 (Buddhaghosa).

saṅghatīta, sounding, made resonant, Mil. 2; pieced together, pegged together, constructed (*nāvā nānādāru*^o), Mil., p. 161.

saṅghattī, (1) to knock against, to sound, to ring, Mah. xxi. 29; (2) to knock together, to rub against each other, J. iv. 98¹⁸; Mil. 326; Dāth. iii. 87; (3) to provoke by scoffing; *saṅghattiyati* (pres. pass.), V. V. A. 139; caus. *saṅghatteti*, J. A. vi. 295²⁹ (*param a-saṅghattento*, comm. on *a-saṅghatṭa*, mfn.); aor. *saṃ-a-ghattayimha*, J. A. iv. 98¹⁶ (*aṃsam aṃsena*).

saṅghattana, n., rubbing together, close contact, impact, S. iv. 215; v. 212.

Saṅghatissa, m., name of a king of Ceylon (242-246), Dip. xxii. 48 ff.; Mah. xxxvi. 58 ff.

saṅghathera, m., elder of the congregation, the eldest therā,
Vin. ii. 303.

Saṅghadāyikā, f., name of a therī, Ap. 18; 104.

Saṅghadāṣī, f., name of the youngest daughter of King Kiki,
J. vi. 481¹³; Dhṛp. A. 238; 252.

Saṅghanandin, author of the vutti to the grammar of
Kaccāyana, De Alwis, Introd., p. 104.

Saṅghapāla, m., name of a therā, G. V. 68; Sās. 30; 31.

Saṅghabodhi, m., name of a king of Ceylon (246-248),
Dīp. xxii. 53; Mah. xxxvi. 58 ff.

saṅghabhadda (^o*bhadda*), n., food given to the community of
monks, Vin. i. 58, etc.

saṅghabhinnā, m., a schismatic, Vin. v. 216.

saṅghabheda, m., causing division among the priesthood,
A. ii. 239 f.; It. 11; Vin. i. 150, etc.

saṅghabhedaka, that causes divisions in the Saṅgha, schis-
matic, It. 11; Vin. i. 89; 136; 168; -*jātaka*, name of
a Jātaka, J. A. iii. 211¹¹.

saṅghabhedakkhandhaka and *saṅghabhedakakhandhaka*, n.,
name of a chapter in the Cullavagga (Vin. ii. 180-206),
J. A. vi. 129²⁰.

Saṅghamitta (-*mitra*), m. (1) Name of a native of Cola,
Mah. xxxvi. 113; xxxvii. 15, 26; (2) name of Bhaṇḍa-
gāraka Saṅghamitta, Asl., p. 77.

Saṅghamittā, f., a daughter of King Asoka, Smp. 305,
333 ff.; Dīp. vi. 17; vii. 18 ff.; Mah. v. 167, etc.;
Sās. 55; Mahābodhiv. 82, etc.

saṅghar (*saṁhr*), 1, to bring together, to collect, accumu-
late, J. iii. 261¹¹; iv. 371²⁵; J. A. v. 383²⁵; to crush,
to pound, J. A. i. 493⁵ (cf. *saṁ-har*^o, which is the
same, both forms being frequent).

Saṅgharakkhita (-*rakṣita*), m. (1) Name of a therā, Thag.
109; Vin. iii. 169; iv. 8; Dhṛp. A. 198; Asl. 200;
(2) name of an author, Sās. 34; G. V. 61; 66.

saṅgharāji, f., a row, contention in the Saṅgha, Vin. i.
339, etc.

Saṅghā, f., name of a therī, Thig. 18; Thig. A. 24.

saṅghāṭa, m. (1) a raft, J. A. ii. 20⁶ f.; 332²³ (*nāvā-*^o); Mil.

- 376; (2) junction, union, V. V. A. 233; (3) collection, aggregate, multitude (= *saṃghāta*), M. i. 271; 383; Thag. 519; J. A. iv. 15⁹; Mil. 390; *piṭṭhasaṃghāta*, a door-post, lintel, Vin. ii. 120; *dāru-saṃghāta* = *nāvā-saṃghāta*, J. A. v. 194³⁰, 195³⁻⁶; *nāva-*^o is also found, J. A. iii. 362⁶, 371⁴.
- saṃghāṭi*, f., one of the three robes of a Buddhist monk, a waist-cloth, D. ii. 65; M. i. 281; ii. 45; S. i. 175; Vin. i. 46; *saṃghāṭipallatthikāya nisīd*, to sit squatting against one's waist-cloth, Vin. ii. 78; 135.
- saṃghāṭika*, wearing a *saṃghāṭi*, M. i. 281.
- saṃghāṭicāra*, m., wandering about in a *saṃghāṭi*, having deposited one robe, Vin. iv. 281.
- saṃghāṭicāsin*, dressed in a *saṃghāṭi*, S. N. 456.
- saṃghāṇi*, f., a loin-cloth, Vin. iv. 339 f.
- saṃghāta*, m., striking, killing, M. i. 78; A. ii. 42 f.; D. ii. 354; Vin. i. 137; knocking together, snapping of the fingers, A. i. 34; 38; aggregate, assemblage, multitude, Nett. 28; name of one of the eight principal hells, J. v. 266¹³; J. A. v. 270²⁹.
- saṃghātanika* (~iya), lit., holding or binding together (synon., *aggasaṃgāhika*), M. i. 332 (l. 1 fr. b.); Vin. i. 70-71 (the decisive moment, S. B. E. xiii, p. 190).
- saṃghādisesa*, requiring suspension from the brotherhood, a class of offences which can be decided only by a formal *Saṃghakamma*, Vin. ii. 38 ff.; iii. 112, 186; Vin. Texts, i. 7; iv. 110 ff.; A. ii. 242.
- saṃghānussati*, f., meditation on the Order, a *kammaṭṭhāna*, A. i. 30; J. A. i. 97¹⁴. See *kammaṭṭhāna* and *anussati*.
- saṃghārāma*, m., a residence for members of the Order, consisting of huts in a wood, J. A. i. 94.
- saṃghika*, belonging to, connected with the Order, Vin. i. 250, etc.
- saṃghin*, having a crowd of disciples, the head of an order, D. i. 47; 116; S. i. 68; Mil. 4; Sum. i. 143; *saṃghā saṃghī gaṇi-bhūta*, disciples and teachers together, D. i. 112; 128; ii. 317; Sum. i. 280.
- saṃghuṭṭha* (°ghuṣṭa), resounding, made resonant, Saddham-

mopāy. 298; Mah. xv. 196; J. A. vi. 60²³; 277⁶
(*turiya-tālita*-°).

sacāca, if indeed, Vin. i. 88; see *sace*.

sacitta (*sva*°), n., one's own mind, heart, D. ii. 120; Dh. 183.

sacittaka, endowed with mind, intelligent, Asl. 295.

saciva, m., a minister, Sās. 143.

sace (*tat cet*), if, D. i. 8; 51; Dh. 134; Vin. i. 7; J. A. i. 311⁴.

sacetana, animate, conscious, rational, Jāt. i. 74; Mah. xxxviii. 97.

sacc (*saśc*), to accompany, to wait upon, A. iv. 343; a mistake for *ghaṭṭessati*, as at iii. 343².

sacca (*satya*), real, true, D. i. 182; M. ii. 169; iii. 207; Dh. 408; *saccam*, truly, verily, certainly; *saccam kira*, is it really true? D. i. 113; Vin. i. 45; J. A. i. 107⁵; *saccato*, truly, S. iii. 112; *saccam*, n., (1) truth, (2) truthfulness, (3) a solemn asseveration, a declaration on oath, (4) pl., the four truths, *cattāri saccāni*, Dh. 273, M. ii. 199; A. ii. 41; 176; Dh. 393; S. N. 883-886; Dh. S. 358; Mil. 120; *iminā saccena*, in consequence of this truth, if this be true, J. A. i. 294²⁴; *saccapativedha*, penetration of truth, Pts. ii. 57; *saccavivatta*, revelation of truth, Pts. i. 11; *saccavajjam*, veracity. S. iv. 349; *saccavādin*, truthful, S. i. 66; *saccasammattā*, maxim, popular truth, S. iv. 230; so also *sammutisaccam*, *paramatthasaccam*; *sacca-pariyo-sāna*, Jāt. *passim*. Compare *ariyasacca*.

Saccaka, m., name of a Niggaṇṭha in Vesālī, J. A. iii. 1^{15, 20}; cf. J. vi. 478¹⁸; M. i. 227 foll., addressed as *Aggivessana*.

Saccakasutta, n., name of the 35th and 36th sutta of the Majjhimanikāya, M. i. 227 and ff. (*Cūlasaccakasutta*, 237 and ff. (*Mahāsaccakasutta*)).

saccakāra, m., ratification, pledge, payment in advance as an earnest for the performance of a contract, J. A. i. 121²⁷.

saccakālā, m., time to speak the truth, Kamm. 4.

saccakiriyā (°*kriyā*), f., a solemn asseveration, J. i. 214¹⁰; J. A. i. 135⁶; 294¹⁵; iv. 31²¹; 142¹¹; v. 94²⁷; Mil. 120.

Saccam̐kirajātaka, n., name of 73rd Jātaka, J. A. i. 322 and ff.

Saccatapāṇī, f., name of a Sapaṇī, J. A. v. 424²⁴; 427.

saccanāma (*satyanāman*), doing justice to one's name, an epithet of the Buddha, A. iii. 346; iv. 285; 289; P. V. 50; P. V. A. 231.

Saccanāmā, f., one of the chief female disciples of the Buddha Dhammadassi, B. xvi. 19; J. A. i. 39²⁷ reads *Sabbanāmā*.

saccanikkama, truthful, S. N. 542.

Saccabandha, m. (1) Name of a mountain, Sās. 54; (2) name of an isi, Sās. 54 and f. The reading is doubtful. The same name occurs (in both meanings) in the 'Comm. on M.,' chap. 145, and in *Sārasaṃgaha*, chap. v.; the reading *saccabaddha* is quite clear according to Trenckner (only once we have °-*bhaṇḍa*). At Sp. Hardy, 'Manual,' p. 210 (2nd edit., p. 215) the spelling is *sachabadha*.

saccamana (*satyamanas*), of truthful mind, S. N. 780.

saccavaṃka, m., name of a certain kind of fish, J. A. v. 405³². The Cop. MS. has [sa]*sacca-vaṃka*, which has been given by Fausboll as *sata-vaṃka*.

saccavacana (*satya*°), n., veracity, Sum. i. 160; M. i. 403 (var. reading *saccam vacanam*); (2) = *saccakiriya*, 'Comm. on M.,' chap. 86.

saccavajja (*satyavādyā*), n., truthfulness, veracity, D. i. 53; S. iv. 349.

saccavācā (*satyavāc*), f., true words, truthfulness, A. ii. 228; J. A. i. 201²⁹.

saccavādin (*satyavādin*), truthful, speaking the truth, D. i. 4; A. ii. 209; S. i. 66; S. N. 59; Dh. 217; Mil. 120.

Saccavibhaṅgasutta, n., name of the 141st Sutta of the Majjhimanikāya, M. iii. 248 and ff.

saccavhaya (*satyāvaya*), deserving his name, an epithet of the Buddha, S. N. 1133.

Saccasaṃyutta, n., name of the 56th Saṃyutta of the Saṃyuttanikāya (S. iv. 414 and ff.), Mahābodhiv. 122; Mil. 377; Mah. xiv. 58.

Saccasaṃkhepa (*satyasamkhepa*), m., name of a work by Culladhammapāla; G. V. 60; 70; Sās. 34; a commentary on the same by Vācissara Mahāsāmi Thera, Sās. 34; G. V. 65; 75.

saccasandha (*satya*°), truthful, reliable, D. i. 4; A. ii. 209; Sum. 73.

saccasammata (*satya*°), considered as true, recognized, S. iv. 230.

Saccā, f., name of a paribbājikā among the Licchavis, J. A. iii. 1¹⁴.

saccāpeti, to make true, verify, fulfil, Vin. ii. 19.

saccābhinivesa (*satyābhiniveśa*), m., inclination to dogmatize, one of the Kāyaganthas, S. v. 59; Dh. S. 1139; Asl. 377.

saccābhisamaya (*satyā*°), m., comprehension, realization of truth, S. N. 758; Thig. 338; Thig. A. 239.

sacchanda (*sva*°), self-willed, J. A. i. 421²⁴.

sacchandin (*sva*°), self-willed, headstrong, J. i. 421²².

saccika, mfn., real, true, Mil. 226; *saccikattha*, m., truth, reality, the highest truth, K. V. i. 20; Asl. 4 (nearly = *paramattha*).

sacchi-kar (*sākṣāt-kṛ*), 8, to see with one's own eyes, to realize, to experience, *-karoti* (pres.), S. iv. 337; v. 11; 49; *-karissati* (fut.), S. v. 10; *sacchākāsi* (aor.), S. iv. 63; *sacchi-kata* (p.p.p.), D. i. 250; S. v. 422 = Vin. i. 11; *-katvā* (ger.), D. i. 12; S. ii. 15; V. i. 9; *-karaṇīya* (f. p. p.), A. ii. 182; S. iii. 232 ff.; *-kātabba* (f. p. p.), S. v. 422; Vin. i. 11; by tmesis also *sacchi* (or *sacchim*), *vā karissati*, M. ii. 201 (cf. *sakkhī*, *sakkhim kar*°).

sacchikaraṇa (*sākṣāt*°), n., seeing face to face, realizing, Dh. A. 277.

sacchikiriya (*sākṣātkriyā*), f., realization, seeing face to face, experiencing, D. i. 100; A. ii. 148; S. iv. 254; Dh. S. 296; S. N. 267.

I. *saj*, only in the pass., to cling, to be attached; to hesitate; *sajjate* and *sajjati* (pr. p.), S. i. 38; S. N. 522; 536; *asajjittho* (aor. 2 sg.), J. i. 376³¹; *sajjittho* (the same), S. i. 111; *satta* (p.p.p.), D. ii. 246; Dh. A.

342; Vin. i. 185; J. A. i. 376²⁸; *a-sajjivā*, without hesitating, J. i. 376²⁸; *asajjamāna*, unattached, S. N. 38; 466.

II. *saj* (*svaj*), 1, to embrace, D. ii. 266.

III. *saj* (*srj*), to let loose, to dismiss, S. N. 386, 390; J. A. i. 359², vi. 185¹⁴, 205¹.

sajjana (*sva*^o), m., a kinsman, J. A. iv. 11²⁵ (read: *sajjana-parijanam*).

sajjāti, of the same caste or class, J. A. ii. 108²³.

sajjitar (var. lect.), see *sañjitar*.

sajjiva, endowed with life, Mah. xi. 13.

II. *sajjiva*, m. (wrongly instead of *saciva* [?]), a minister; Abhidh. 340; J. A. vi. 307⁶, 318⁶ (Comm. = *amacca*).

sajotibhūta (*sadyoti*^o), flaming, ablaze, aglow, D. i. 95; Sum. i. 264; J. A. i. 232¹⁷; Vin. i. 25.

sajj, 10, to prepare, equip, fit up, to decorate; *dānaṃ*, to prepare donations, Dh. A. 263; *pātheyyaṃ*, to prepare provisions, J. A. iii. 343⁶; *gehe*, to construct houses, J. A. i. 18⁹; *nāṭakāni*, to arrange ballets, J. A. i. 59¹⁴; *yaññaṃ*, to set up a sacrifice, J. A. i. 336³; *dhammasabhaṃ*, to equip a hall for a religious meeting, J. A. iii. 342⁶; *nagaraṃ*, to decorate the town, J. A. v. 212²⁸; *sajjita* (p.p.p.), S. ii. 186; Dh. A. 263; Mah. xvii. 7; xxvii. 16; prepared, etc.; in the sense of 'happy,' Vin. iii. 137 (synon., *sukhita*, *sukahmedha*); *sajjāpeti*, to cause to be prepared, J. A. i. 446¹⁴.

I. *sajja*, prepared, ready, J. A. i. 98¹⁵; iii. 271¹⁴; Mil. 351; P. V. 31; P. V. A. 156; 256; of a bow furnished with a bow-string, A. iii. 75.

II. *sajja* (*sarja*), m., the sal-tree.

sajjaka = *sajja*, J. A. iv. 45²¹ (*gamana*).

sajjana, n., decking, equipping.

sajjana, m., a good man, Mil. 321; Tel. 44.

Sajjanela, n., name of a town of the Koliyas, A. ii. 62.

Sajjā, f., name of a woman, V. xxxii. i; V. V. A. 131; 132; 134.

sajju (*sadyas*), instantly, quickly, suddenly, Dh. 71; Dāṭh iii. 37; *sajjukam*, the same, Mah. vii. 6; xiv. 62.

sajjulasā (*sarjarasā*), m., resin, Vin. i. 202.

Sajjha, m., name of a paribbājaka, A. iv. 371 and f.

sajjha, n. (sa. *sādhyā*), silver, Abhidh. 489; D. ii. 351 (var. lect.); S. v. 92 (do.); cf. *sajjhu*.

sajjhakāra, m., a silversmith, Mil. 331.

sajjhāy (*svādhyāy*), to rehearse, read aloud, to study, Mil. 10; J. A. i. 435²³; J. A. ii. 273¹². Also to 'repeat silently,' J. A. iii. 216¹⁹; iv. 64¹⁶; *sajjāpayati* (opp. to *adhīyati*, said of a teacher and a pupil resp.), J. A. iii. 28²¹; 29⁶ (*sajjhāpeti*); *sajjhāyāpeti* (caus.), to teach, Mil. 10.

sajjhāya (*svādhyāya*), m., repetition, rehearsal, study, A. v. 136; S. v. 121; Vin. i. 133; ii. 194³; J. A. i. 116¹⁹; 436¹³; ii. 48⁵.

sajjhu, n., silver, D. ii. 351; Mah. xix. 4; xxvii. 26; xxviii. 33; S. v. 92; °*kāra*, Mil. 331.

saṁcaya, m., accumulation, quantity, S. N. 697; It. 17.

saṁcar, 1, to go about, to wander, D. i. 83; to meet, unite, to spring together, J. A. ii. 36¹⁴ (of the noose of a bird snare); to move, rock to and fro, J. A. i. 265¹³; to pass, *ib.*, 491³⁰; *saṁcarāpeti*, to cause to go, to emit, J. A. i. 164¹¹; caus. *saṁcārayati*, Mil. 377¹² (grd. *saṁcārayitabbam*).

saṁcara, m., passage, way, medium, Sum. i. 289.

saṁcaraṇa, n., wandering about, meeting, meeting-place, Mil. 359; *asaṁcaraṇa*, impassable, Mil. 217.

saṁcaritta, n., going backwards and forwards, acting as go-between, Vin. iii. 137; Mil. 266.

saṁcāra, m., going, movement, passing through, Saddhammop. 244; passage, road, entrance, J. A. i. 409¹⁶; ii. 70¹⁵; 122²⁴; *atisaṁcārena*, by wandering about too much, Mil. 277.

saṁcārikā, f., a female messenger.

saṁ-cal°, to be unsteady, agitated, Mil. 117⁷ (pres. *sañcalanti*); *a-sañcalita*, unshaken, Mil. 224⁶.

saṁcāl, 10, to shake, Vin. iii. 127; J. A. v. 434⁴.

saṁcay, to accumulate; *saṁcayanto* (pr. part. caus.), Mah. xxi. 4; *saṁcita* (p.p.p.), filled with, J. A. vi. 249⁵; Tel. 40; Saddhammop. 319.

saṁcicca (ger.), discriminately, designedly, purposely, Vin. ii. 76; iii. 71; iv. 149; Mil. 380; K. V. 593; *as*°, Vin. iii. 79.

saṁcint, 10, to think; *samacintesuṁ* (aor.), D. ii. 180; 245; opt. *saṁcintaye*, Thag. 1103.

saṁcunna (°*cūrṇa*), crushed, shattered, B. ii. 170 = J. i. 26¹⁸.
saṁcunnay°, 10, to crush; part. pr. ~*ento*, J. A. ii. 210²¹;
opt. ~*eyyan*, J. A. iii. 175²⁷; aor. ~*esi*, J. A. ii. 387³;
ger. ~*etrā*, J. A. iii. 176¹.

saṁcunṇita (°*cūrṇita*), crushed, J. A. ii. 41⁷.

saṁcumbita, kissed, Pajj. 4.

saṁcet, to find out means, devise means, J. A. iii. 438¹¹ (aor. *samacetayi*).

saṁcetanā, f., thought, cogitation, intention, perception, A. ii. 159; S. ii. 11; 40; 99 (*mano*°); ii. 39 and f.; 247; 251; iii. 60; 227; 230; 233; Dh. S. 70; 126; sixfold, D. ii. 309; Pts. i. 136.

saṁcetanika, intentional, M. iii. 207; Vin. iii. 112; K. V. A. 163; *a-saṁcetanika*, mfn., unconscious, Dh. A. 177²⁰.

saṁcetaṇitatta, n., reflection, Dh. S. 5; 72.

saṁcodita, instigated, Thig. A. 207.

saṁcop°, 1, to move, be about to go, start, S. iii. 120² and 125⁴; *samacopi*, aor. sic legendum instead of *samadhosi*, (an impossible form?), J. A. v. 340¹³; *saṁcopa* var. lect. is certainly the true reading instead of *saṁcesuṁ*; it is an old impf. 3 sg. from *saṁ-copati* (1), the, subject is *ubhaya*, which is singular. The different var. readings may be explained from the likeness of the Singhalese letters ñc, cc, ḍ, dh.

saṁcopanā, f., touching, stroking, handling, Vin. iii. 121; *saṁcopana*, n., Vin. iv. 214²¹ (= *parāmasanan nāma ito c' ito ca*).

saṁchād, 10, to cover, hide; *saṁchanna* (p.p.p.), M. i. 124; J. A. i. 201²⁷; Thag. 13.

saṁchid, to cut; *saṁchindeyya*, M. iii. 275; *saṁchinditvā* (ger.), A. ii. 33 = S. iii. 85; *saṁchinna* (p.p.p.), S. N. 64; Vin. i. 255.

saṁjaggh, 1, to joke, to jest, D. i. 91; A. iv. 55; 343; Sum. i. 256.

saṁjan, to be born, produced, to arise; *saṁjāyati* (pres.), D. i. 220; J. ii. 97⁸; *saṁjāyi* (aor.), D. ii. 209; Vin. i. 32; *saṁjāyamāna* (pr. part. p.), J. A. v. 384¹³; *saṁjāta* (p.p.p.), S. N. 53; Dh. S., 1035; *saṁjaneti*, to cause, to produce; to realize, P. P. 16 and f.; *saṁjanayitvāna* (ger.), Saddhammop. 564.

saṁjanana, producing; *saṁjananī*, f., progenetrix, identical with lust, Dh. S. 1059; Asl. 363.

saṁjanetar, m., one who produces, S. i. 191; iii. 66.

saṁjambharin kar, to tease, to abuse, D. i. 189 (^o*riyam*); A. i. 187; S. ii. 282; see J. P. T. S., 1889, 211; probably a form from the root *bhṛ*, of which intens. redupl. forms like *jarbhari* and *jarbhṛta* occur in RV; the first of these would in Pali become exactly *jambhari*. The development of signification I don't venture to explain exactly, but I think that *saṁjambharin karoti* (with a second acc.) would mean 'to overwhelm with [harsh and bitter talk].' *Jambhari* is probably adj. (and subst.) = overloaded (and beast of burden?), and this would agree with Nirukta, quoted by Sāyana, Ed. of M. Müller, RV 10, 106 v. 6 (vol. vi., p. 350).

I. *Sañjaya*, m. (1) Name of a gardener to King Brahmadatta, J. A. i. 157 and ff.; (2) name of a young Brāhmaṇa, J. A. v. 61 and ff.; (3) name of the son of King Sivi, J. A. vi. 480 and ff.; (4) *S. Ākāśagotta*, name of a Brāhmaṇa, M. ii. 127; (5) *S. Belatthaputta*, name of a wandering ascetic, D. i. 48; 58; 59; ii. 150; M. i. 198; 250; ii. 2; S. i. 68; iv. 398; J. A. i. 85²⁰; 509¹⁴; Thag. 48; Vin. i. 39 and ff.; ii. 111; Mil. 4.

II. *Samjaya* (*sāmjaya*), belonging to Sañjaya, Vin. i. 43.

saṁjāta, see *saṁjan*.

saṁjāti, f., birth, origin; produce, D. i. 227.

saṁjādiya, a grove, wood, J. A. v. 417²⁵; 421⁸ (uncertain form. Trenckner reads *saṁchādiya*).

saṁjānana, n., knowing, perceiving, recognition, Sum. i.

211; Mil. 61; characteristic, that by which one is distinguished, Asl. 321.

saṃjānanā, f., perceiving, Dh. S. 4.

saṃjānāti, see I. *saññā*.

saṃjānitatta, n., the state of having perceived, Dh. S. 4.

saṃjānetar, S. iii. 66; read *saṃjanetā*.

Saṃjikāputta, m., name of an attendant of Prince Bodhi M. ii. 91; Vin. ii. 127 and ff.; Dh. A. 323.

saṃjijṇa (°jirṇa), decayed, J. A. i. 503¹² (various reading).

saṃjītar, m., a supreme one, who assigns to each his station, D. i. 18, 221; Sum. i. 111.

saṃjīva, ? read *sajīva*. (1) alive, Dh. A. 171; (2) m., one of the eight; principal hells, Pg. 5 and ff.; J. A. v. 266¹³ and ff.; (3) m., a disciple of Kakusandha Buddha, M. i. 133; S. ii. 191; J. A. i. 42²⁶; (4) m., name of a Brāhmaṇa J. A. i. 510 and f.

Samjīvajātaka, n., name of the 150th Jātaka, J. A. i. 508 and ff.

saṃjīvana, reviving, Ap. (Thig. A. 181).

Samjīvika, revived, name of a tiger in the *Samjīvajātaka*, J. i. 511².

saṃjhambhari, see *saṃjambhari*.

saṃjhā (*sandhyā*), f., evening; -*ghana*, m., an evening cloud, Ap. in Thig. A. 146; Dāṭh. v. 60; *saṃjhātapa*, m., evening sun, V. V. A. 4.

saññata, see *saṃyata*.

saññatta (*saññātra*), n., the state of being a *saññā*, perceptibility, cognoscibility, S. iii. 87.

saññatti (*saṃjñapti*), f., informing, convincing, appeasing, A. i. 75; S. i. 199; Vin. ii. 98; 199; 307.

saññam, see *saṃyam*.

saññama, see *saṃyama*.

saññamana, see *saṃyamana*; at J. A. v. 370²⁵ we ought perhaps instead of *saññamāno* to read (with several MS.) *saññamano rājā*, in the sense of *Samyamano rājā*, cf. Jat. Transl. v., p. 196.

I. *saññā* (*saṃjñā*). (1) To recognize, perceive, be aware of, D. ii. 12; M. i. 111; S. iii. 87; Thig. A. 110; J. A. i. 135⁵;

to think, suppose, J. A. ii. 98.¹² (2) To call, name, nick-name, D. i. 93; J. A. i. 148²⁶; *sañjānāti* (pres.), D. i. 93; ii. 12; S. iii. 87; *sañjāni* (aor.), Sum. i. 261; *sañjānanto* (pr. p.), knowingly, purposedly, Vin. iii. 112; *saññāya* (ger.), J. A. i. 187¹³; ii. 98¹²; *saññatvā* (ger.), M. i. 1; *sañjānitvā* (ger.), J. A. i. 352³; *saññāyati* and *saññāyate* (pr. pass.), Dh. A. 210; *sannāta* (p.p.p.), M. i. 396 (skilled); caus. *saññāpeti*, to make known, to teach, J. A. i. 344²; Mil. 45; to remonstrate with, gain over, convince, D. i. 236; M. i. 397; A. i. 75; S. iv. 313; Vin. i. 10; ii. 197; Mil. 316; to appease, conciliate, J. A. i. 479⁴; to urge, induce, Dh. A. 141; to order, command, Dh. A. 145; caus. also *saññāpeti*, J. A. i. 26²³, etc. At J. A. i. 408¹⁰, read: *saññāpāpetvā* (instead of *saññāṃ pāpetvā*) or simply *saññāpetvā*, like the parallel text in Ud., p. 17¹⁷; *saññatta* (p.p.p.), S. N. 303; 308; *saññattum* (inf.), S. N. 597.

- II. *saññā* (*sañjñā*), f. (pl. *saññāyo* and *saññā*—e.g., M. i. 108), sense, consciousness, perception, being the third khandha, Vin. i. 13; M. i. 300; S. iii. 3 and ff.; Dh. S. 40; 58; 61; 113; sense, perception, discernment, recognition, assimilation of sensations, M. i. 293; S. iii. 87; Mil. 61; Dh. S. 4; Asl. 110; Sam. Vin. on Vibh. 5; consciousness, D. i. 180 and ff.; M. i. 108; Mil. 159; J. A. iv. 391⁴; is previous to *nāṇa*, D. i. 185; conception, idea, D. i. 28; M. iii. 104; S. i. 107; S. N. 802; 841; Dh. A. 127; a constituent part of *nāma*, S. ii. 3, cf. S. N. 779; differs from *viññāṇa* and *paññā* only in involution of intellect, Vis. Mag. xiv., Bud. Psych. 7, n. 2; 17, n. 2; apart from *s.* no eternal truths, S. N. 886; *s. kar*, to imagine, to think, J. A. ii. 71¹³; to take notice, to mind, J. A. i. 117²⁷; Dh. A. 207; 242; to make, to give a sign, to put in an appearance, Dh. A. 213; *s. dadāti*, J. vi. 302; sign, gesture, token, mark, J. A. i. 287¹⁷; ii. 18¹⁰; Dh. A. 153; *rajjusaññā*, a rope used as a mark, a guiding rope, J. A. i. 287¹⁹; *rukka-saññāṃ pabbata-saññāṃ karonto*, using trees and hills as guiding marks, J. A. iv. 91¹⁰

name, Kacc. 317; *saññā* is twofold, *rūpa-saññā* and *dhamma-saññā*, S. ii. 143 and f.; again, *paṭighasamphassajā* and *adhivacanasamphassajā* Vibh. 6; threefold, *rūpasaññā*, *paṭighasaññā*, and *nānattasaññā*, A. ii. 184; S. ii. 211; cf. S. N. 535; there are six perceptions of *rūpa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba*, and *dhamma*, D. ii. 309; S. iii. 60; the sevenfold perception, *anicca*-, *anatta*-, *asubha*-, *ādinava*-, *pahāna*-, *virāga*-, and *nirodha-saññā*, D. ii. 79; cf. A. iii. 79; the tenfold perception, *asubha*-, *maraṇa*-, *āhāre paṭikkūla*-, *sabbaloke anabhirata*-, *anicca*-, *anicce dukkha*-, *dukkhe anatta*-, *pahāna*-, *virāga*-, *nirodha-saññā*, A. v. 105; the one perception, *āhāre paṭikkulasaññā*, Abh. S. ix. 2; pain ceases as a consequence of the cessation of *saññā*, S. N. 732; *saññāvedayitanirodha*, cessation of consciousness and sensation, M. i. 160; 301; iii. 45; A. i. 41; S. ii. 212; *saññāviratta*, free from consciousness, an arahant, S. N. 847; *saññāvimokkha*, emancipation from consciousness, S. N. 1071 and f.; Mil. 159 = Vin. v. 116.

saññāgata, perceptible, the world of senses, M. i. 38.

saññācika, see *saṃyācika*.

saññāṇa (*saṃjñāṇa*), n., perception, knowledge, Dh. A. 134; token, mark, Sum. i. 46; monument, Mah. xix. 35.

saññāpana (*saṃjñāpana*), n., remonstrating, J. A. v. 462¹⁵.

saññāmaya, mfn. = *arūpin*, M. i. 410 (opp. *manomaya* = *rūpin*).

saññāvat (*saṃjñāvat*), having perception, A. ii. 215 = Dh. S. 1003.

saññigabbha (*saṃjñigarbha*), m., animate production, D. i. 54; Sum. i. 163.

saññita (*saṃjñita*), called, named, Mah. vii. 45; Saddham. mop. 461 and f.

saññin (*saṃjñin*), fem. *saññinī*, conscious, perceiving, having perception, D. i. 31; 180; M. ii. 228; A. ii. 34; 48; 50; S. i. 62; Dh. 253; thinking, imagining, Dh. A.

141; *ālokasaññin*, having a clear perception, D. i. 71; Sum. i. 211; *paṭhavisaññin*, conscious of the earth (*kaṣiṇa*), in *samādhi*, A. v. 8 f.; *paṭhavisaññīniyo* (fem. plur.), having a worldly mind, D. ii. 139; *asubhasaññin*, perceiving the corruption of the world, It. 93; *vihiṃsasaññin*, conscious of the trouble, Vin. i. 7.

saññivāda, m., name of a sect maintaining conscious existence after death, D. i. 31; Sum. i. 119; Mahābodhiv. 110; Smp. 312; K. V. A. 6.

saññuta, see *saṃyuta*.

saññutta, see *saṃyutta*.

saññūlha, see *saṃyūlha*.

saññoga, see *saṃyoga*.

saññojana, see *saṃyojana*.

saṭa, m. or n. (*śada*, cf. *saṭa*, *saṭā*, or *śaṭā*), a heap of things fallen, removed, or left, only in the comp. *paṇṇa*°, a heap of fallen leaves (cf. sa. *paṇṇa-śada*), J. A. ii. 271²⁰; M. i. 21¹ (Comm. = *paṇṇa-kacavara*).

I. *saṭṭha* (*saṭṭa*), sixtieth, Kacc. 200.

II. *saṭṭha*, S. iv. 298 and f.; read *saṭha*.

saṭṭhi (*saṭṭi*), sixty, D. i. 45; ii. 261; S. N. 538; -*matta* (*mātra*), numbering sixty, S. N., p. 145; J. A. i. 87¹.

Saṭṭhinipāta, n., name of the chapter of the Jātaka comprising Jāt. 529-30; J. A. v. 247-77.

Saṭṭhipeyyāla, n., name of the second chapter of the 'Saḷāyatana Saṃyutta,' S. iv. 148 and ff.

saṭṭhihāyana, mfn., sixty years old (said of an elephant), M. i. 229¹¹; J. A. ii. 343¹⁸.

saṭha (*śaṭha*). crafty, treacherous, fraudulent, D. ii. 258; M. i. 32; 153; S. iv. 299 (*saṭṭha*); Dh. 252; Vin. ii. 89; Mil. 250; Dāṭh. ii. 88. Various reading *satha*.

saṭhata (*śaṭha*°), f., craft, wickedness, P. P. 19.

saṭhila (*śṛṭhila*, *śiṭhila*), loose, inattentive, Dh. 312. Compare Thag. 277 and Prākṛit, *saḍhila*, *siḍhila* (see *sithila*).

saṭhesanā, f., foolish wishes; *samavayasatṭhesana*, who has abandoned all desire, A. ii. 41.

saṇ (*svan*), 1, to sound, to make a noise; *saṇati*, S. N.

721 (text *sanati*) = Mil. 414; *sanate*, S. i. 7=i. 203; *saṇanta* (text *sananta*), sounding, making a noise, S. N. 720.

saṇa, n. (*śana*), a kind of hemp, D. ii. 350 (var. lect.); S. i. 115 (do.); Dh. A. 412² (*saṇharāka* ?), cf. *sāṇa* and *sāṇī*. *saṇadhovika*, n., M. i. 229; or -*kā*, f., name of a particular sort of gambol of an elephant in water.

saṇikaṇi (*śanaṇis*), slowly, gently, softly, gradually, D. ii. 333; M. i. 120; J. A. i. 9⁵; 292³⁰; ii. 103⁷; Mil. 117; Sum. i. 197; Dh. A. 107.

saṇim (*śanaṇis*), softly, gradually, S. N. 350; Mah. xxv. 84.

saṇṭha, a reed (used for bow-strings), M. i. 429.

saṇṭhapanā, f., fixing, settling, P. P. 18.

saṁthā (*saṁsthā*), to stand, to remain, to continue, P. P. 31; 32; Dh. A. 429; to stick to, to be fixed, settled, D. ii. 206; S. v. 321; It. 43; Vin. i. 9; 15; to be established, to be put into order, Vin. ii. 11; to stand still, restrain oneself, J. A. i. 438⁸; to subsist, Dh. A. 356; *saṁthāti* (pres.), P. P. 31; 32; J. A. iv. 469⁴; *saṁthahati* (pr.), J. A. vi. 160⁸; *saṁtittṭhati* (pr.), D. ii. 206; S. iii. 133; It. 43; *saṁthahēyya* (opt.), Vin. ii. 11; S. v. 321; *saṁthāsi* (aor.), Vin. i. 15; *saṁthahimsu* (aor.), S. ii. 224; *saṁthātum* (inf.), J. A. i. 438⁸; *saṁthahanta* (pr. part.), Vin. i. 9; *saṁthita* (p.p.p.), S. N. 330; Saddhammop. 458; Dh. A. 312; *susaṁthita*, firmly established, S. N. 755; Mil. 383; in good position, well situated, Asl. 65; *saṁthapeti* (caus.), to settle, A. ii. 94; S. iv. 263; J. A. i. 225¹¹; to adjust, fold up, J. A. i. 304³; *saṁthāp* (the same), to arrange, pacify, Dh. A. 221; to call to order, D. i. 179; to put together, hoard up, Dh. A. 258.

saṁthāna (*saṁsthāna*), n., configuration, position, figure, shape, form, A. i. 50; iv. 190 (comm. *osakkana*); Vin. ii. 76; Mil. 270; 316; 405; J. A. i. 71²¹; 291⁹; 368¹⁰; ii. 108¹⁸; Asl. 321; *vaṇṇasaṁthāna*, outward semblance, Nett. 27; J. A. i. 271⁷; *charisaṁthāna*, appearance of the skin, J. A. i. 489²⁹; base, fuel, J. ii. 236¹⁶; *susaṁthāna*, well formed, S. N. 28; cf. *santhāna*.

saññhāpana (*sañsthāpana*), n., arranging, fixing.

saññhita, see *saññhā*.

saññhiti (*sañsthiti*), f., stability, firmness, S. v. 228; Dh. S. 11; Asl. 143; Saddhammop. 460; fixing, settling, Mil. 144. According to Trenckner also: way, manner, method, rule, Sārasaṅgaha (*kathika*-°), § 11.

saṇḍa (*saṇḍa*), m., a heap, multitude, a grove, D. i. 87; S. iii. 108; S. N., p. 112; Vin. i. 23; J. A. i. 134¹³ (*vana*-); D. i. 92 (*sāka*-); S. N. 552 (*jambu*-); *saṇḍa-saṇḍacārin*, swarming, D. i. 166 = M. i. 77 = A. ii. 206; *sattasaṇḍa*, teeming with beings, It. 21.

saṇḍāsa, m., a long pincers, A. i. 210; J. A. i. 223⁴; used to pull out hairs, Vin. ii. 134.

saṇha (*ślakṣṇa*), smooth, soft, Dh. S. 648; Vin. i. 202; ii. 151; gentle, mild, D. ii. 259; J. i. 202⁴; 376³⁰; S. N. 853; delicate, exquisite, Thig. 258; 262; 264; 268; subtle, abstruse, Dhp. A. 80; 366; *saṇhavācatā*, friendly speech, Dh. S. 1343; cf. *osaṇheti*.

saṇha-kariṇī, f., 'a wooden instrument for smoothing the ground, or a sort of trowel,' Abhidh. 1007; J. A. iv. 250¹⁰ (loc. *~iyaṃ pimsito*); iv. 4⁵ (*~ī viya tilāni pimsamānā*); V. 271² ± VI. 114²⁰ (*asani viya viravanto ~iyaṃ viya pimsanto*); thus it seems to mean also a sort of instrument for oil-pressing, or a mortar.

saṇhaka, the same as *saṇha*, n., (*sa. ślakṣṇaka*), betelnut [see Andersen's Pali Glossary], J. A. iii. 394²³.

sat, being, existing, D. i. 61; 152; It. 62 ff.; S. N. 98; 124; good, D. i. 61; 152; S. i. 17; Dhp. 151; *santo* (nom. sg.), S. N. 98; 124; Mil. 32; *santaṃ* (acc.), D. ii. 65; *satā* (instr.), D. ii. 55; *sati* (loc.), D. ii. 32; S. N. 81; Dhp. 146; It. 85; *sante* (loc.), D. i. 61; *santo* (nom. pl.), M. i. 24; S. i. 71; Dhp. 151; S. N. 450; It. 62; *samtāni* (pl. n.), D. i. 152; *sante* (acc. pl.), S. N. 94; 665; *sataṃ* (gen. pl.), M. i. 24; S. i. 17; S. N. 227; Dhp. 54; *sabbhi* (instr. pl.), S. i. 17, 56; 71; Dhp. 151; D. ii. 246; *santesu* (loc. pl.), Dhp. A. 253; *santato*, Nett. 88; Asl. 206 and f.; *santatara*, It. 62; cf. *sattama* (superl.).

- sata* (*śata*), hundred, D. i. 13; Dh. 102; Vin. i. 24.
- sata* (*smṛta*), remembering, mindful, conscious, D. i. 37; ii. 94; M. i. 520 (*sussata* and *dussata*), S. iv. 211; Dh. S. 163; S. N. 741; Sum. i. 211; *satokāri*, cultivator of sati, Pts. i. 175.
- sataka* (*śataka*), n., a hundred, J. A. i. 74²².
- satakkaku* (*śatakakud*), having a hundred corners, epithet of a cloud, A. iii. 34 = S. i. 100 (various reading, *satakkatu*), see J. P. T. S., 1891-93, p. 5.
- satakkhattuṃ* (*śatakr̥tas*), a hundred times, Dh. A. 291.
- satata*, continual; *satataṃ*, continually, It. 116 ff.; S. N. 507; Mil. 70; *satatarihāra*, m., peaceful state of life, A. ii. 198, read *santavihāra*.
- Satadhamma*, m., name of a young Brāhmaṇa, J. A. ii. 82¹⁸ and ff.
- Satadhammajātaka*, n., name of the 179th Jātaka, J. A. ii. 82 and ff.
- satadhā* (*śatadhā*), in hundred ways, into hundred pieces, D. ii. 341.
- satapatta* (*śatapattra*), m., the Indian crane, J. A. ii. 153⁴; 388¹⁸; Mil. 404.
- Satapattajātaka*, n., name of the 279th Jātaka (J. A. ii. 387 and ff.), J. A. v. 147²⁶.
- Satapa*, m., name of a Yakkha, Dh. A. ad v. 416.
- satapadī* (*śata°*), f., a centipede, A. v. 290; Vin. ii. 148; Mil. 272.
- satapupphā* (*śata-puṣpā*), f., 'Anethum Sowa, a sort of dill, or fennel,' J. A., vi. 537²¹.
- sataporisa* (*śatapauruṣa*), of the height of hundred men, extremely high, attribute of a hell, V. V. lii. 12 and ff.; name of a hell, J. v. 269⁷.
- satabhisaja* (*śatabhiṣaj*), m., name of a Nakkhatta, Abhidh. v. 60.
- satamūlī* (*śata°*), f., Asparagus Racemosus; Abhidh. v. 585.
- sataraṃsi* (*śataraṣmi*), m., the sun, Saddhammop. 590; J. A. i. 44¹².
- satavaṃka*, m. (sa. **śata-vakra*), a kind of fish, Abhidh. v. 672.

sataṭṭhā, f., an under garment arranged like a row of jewelry, Vin. ii. 137.

satasahassa, n., one hundred thousand, J. A. ii. 20¹⁷; Mil. 136⁸; 88³; mfn. (*kappe sataṭṭhāsamhā*), in a passage from Apadāna quoted in Paramatthadīpānī (Trenckner).

sataṭṭhā, mfn., S. ii. 133; Ps. on M. chap., 129.

satādhīpateyya (*smṛtyādhīpatya*), mastering recollection, A. ii. 243 and f.; It. 40.

satāvarī, f. (*ṣatāvarī*), asparagus racemosus, Abhidh, 585.

sati (*smṛti*), f., memory, recognition, consciousness, D. i. 180; ii. 292; Mil. 77-80; intentness of mind, wakefulness of mind, mindfulness, contemplative faculty, self-control, conscience, self-consciousness, D. i. 19; A. i. 95; Dh. S. 14; Asl. 121; Mil. 37; *upatṭhitā sati*, presence of mind, A. ii. 6; It. 120; *parimukhaṃ satinī upatṭhāpetum*, to surround oneself with watchfulness of mind, M. iii. 89; Vin. i. 24; *satiṃ paccupatṭhāpetum*, to preserve one's consciousness, J. A. i. 112²⁸; iv. 215²⁶; *kāyagatā sati*, intentness of mind on the body, realization of the impermanency of all things, M. iii. 89; A. i. 43; S. i. 188; Mil. 248; 336; *maṇasati*, intentness of mind with regard to death, A. iv. 317 and ff.; J. A. iv. 216¹; *a-sati*, f., not thinking of, forgetfulness; instr. *asatiyā*, through forgetfulness, without thinking of it, not intentionally, Vin. ii. 289²; Dh. A. p. 103¹⁵ (= *a-sañcicca*).

satika (*śatika*), consisting of a hundred, belonging to a hundred; *yojanasatika*, extending one hundred yojanas, Vin. ii. 238; *viśaṃvassasatika*, of hundred and twenty years' standing, Vin. ii. 303.

satindriya (*smṛtīndriya*), n., the sense, faculty, of mindfulness, A. ii. 149; Dh. S. 14.

satipatṭhāna (*smṛtyupasthāna*), n., intent contemplation and mindfulness, application of mindfulness; there are four *satipatṭhānas*, referring to the body, the sensations, the mind, and phenomena, respectively, D. ii. 83; 290 and ff.; M. i. 56; 339; ii. 11, etc.; A. ii. 218; S. iii. 96; 153; v. 9; Dh. S. 358.

Satipaṭṭhānasāmyutta, n., name of the 47th Sāmyutta, S. v. 141 and ff.

Satipaṭṭhānasutta, n., name of the 22nd Sutta of the Dīgha Nikāya (D. ii. 290 and ff.), and of the 10th Sutta of the Majjhima Nikāya (M. i. 55 and ff.).

satima, mfn., the 100th, S. ii. 133; J. A. 167¹¹ (*pañca-*°)

satimat (*smṛtimat*), thoughtful, contemplative; *satimā* (nom.), D. i. 37; A. ii. 35; S. N. 174; Dh. S. 163; *satimā* (nom.), S. N. 45, etc.; *satimam* (nom. neut.), S. N. 211; *satimato* (gen.), S. i. 208; *satimato* (gen.), S. i. 81; Dh. 24; *satimanto* (nom. pl.), D. ii. 120; Dh. 91; *satimataṃ* (gen. pl.), Dh. 181; It. 35; *satimantānam* (gen. pl.), A. i. 24.

Sativa, m., name of a king in Ratanapura, Sās. V. 90; 92, etc.

sativinaya (*smṛtivinaya*), m., disciplinary proceeding under appeal to the accused monk's own conscience, Vin. i. 325; ii. 79, etc.; M. ii. 247; A. i. 99.

sativepullappatta (*smṛtivaipalyaprāpta*), having attained a clear conscience, Vin. ii. 79.

satisampajañña, n., mindfulness and self-possession, D. i. 70; A. ii. 210; Sum. i. 183 and ff.

satisambhojjaṅga, e.g., S. v. 90; see (*sam*)*bojjhaṅga*.

satisammosa (*smṛtisammosa*), m., loss of self-control, D. i. 19; Sum. i. 113; P. P. 32.

satī, f. (from *sat*, q.v.) (1) being, J. A. iii. 251¹²; (2) a good or chaste woman, Abhidh. 237; *a-satī*, an unchaste woman, Mil. 122 ± J. A. v. 418² (cf. 419⁷); vi. 310² and ²⁴; iii. 350¹⁶.

satuppāda (*smṛtyutpāda*), m., arising, production of recollection, J. A. i. 98⁶; A. ii. 185; M. i. 124.

satullapakāyika, a class of gods, S. i. 16 and ff.

Satullapakāyikavagga, m., the fourth chapter of the Devatā Sāmyutta, S. i. 16 and ff. (v.l. *satūlapa*-).

Satūlakāyā, f., name of the wife of Joṭika in Uttarakuru; the story is found in Dh. A. ad v. 416 (not in Fausböll's text).

satekiccha, curable, pardonable, Mil. 192; 221; see *tekiccha*.

sateratā, f., lightning, J. v. 203²; *sateritā*, the same, V. V. xxxv. 3; lxiv. 4: V. V. A. 161, 277.

sato, see *sar*.

I. *satta*, see *saj*.

II. *satta* (*sattva*), m., a living entity, an animate being, a person, a rational being, D. i. 17; 53; ii. 68; A. i. 35 and ff.; S. i. 135; v. 41; Vin. i. 5; Mil. 273; Sum. i. 161; Nett. 161; *sattavarijjā*, slave-trade, A. iii. 208 (Āy. = *manussavikāya*); n., substance, Vin. i. 287; -*tta*, n., the state of having existence, D. i. 29; *nissatta*, non-substantial, phenomenal only, Asl. 38.

III. *satta* (*sapta*), seven, D. i. 54; Vin. i. 18; S. N. 446; *sattahi* (instr. abl.), D. i. 34; *sattannam* (gen.), D. i. 56; *sattasu* (loc.), D. ii. 303 = M. i. 61.

sattaka (*saptaka*), n., a collection of seven.

sattakkhattum (*saptakṛtvā*), seven times, Vin. i. 3; It. 18; *sattakkhattuparamam*, seven times at the utmost; -*paramo*, who will not be reborn more than seven times, A. i. 233; 235; iv. 381; P. P. 15 and f.; Nett. 189.

sattagūṇa (*sapta*°), sevenfold, Mah. xxv. 36.

sattariga, m., a couch with seven members (viz., four legs, head support, foot support, side), Vin. ii. 149.

sattatiṭṭha (*saptāṣṭan*), seven or eight, J. A. ii. 101²⁵.

sattati (*saptati*), f. seventy, D. ii. 256.

sattatinipāta, m., the twentieth Nipāta of the Jātaka, J. A. v. 278 and ff.

sattadina (*saptadina*), n., a week, Mah. xi. 23.

sattadhā (*saptadhā*), in seven pieces, D. i. 94; S. N. 783; J. v. 33²; 493⁸.

Sattanipāta, m., the seventh Nipāta of the Jātaka, J. A. iii. 316 and ff.

sattapaṇṇiguhā, f., name of a cave at Rājagaha, D. ii. 110; Vin. ii. 76; iii. 159; Sās. 4; Mahābodhiv. 89; Dip. iv. 14; v. 5; Mah. iii. 19.

sattapaṇṇirukkha, m., name of a tree, Mah. xxx. 47.

sattapada (*saktapada*), m., way, manner, of being attached to the objects of sense, M. iii. 217.

sattappakaraṇika, mastering the seven books of the Abhidhamma Piṭaka, J. A. i. 312³.

sattappatitṭha (*saptapratistha*), sevenfold firm, D. ii. 174; Mil. 282 (*sattapatitṭhita*).

Sattabhu, m., name of one of the seven Bhāratas, D. ii. 236.

sattabhūmaka (*sapta*°), seven-storied, Mah. xxxvii. 11.

I. *sattama*, best, excellent, J. A. i. 233²⁰; S. N. 356.

II. *sattama* (*saptama*), seventh, D. i. 89; S. N. 103; fem. -mī, S. N. 437; *sattamī*, f., the locative case, Kacc. 34; the optative mood, Kacc. 228.

Sattamatejasāmin, m., name of a Thera, Sās. 45.

Sattambaka (*saptāmraka*), n., name of a Cetiya at Vesālī, D. ii. 102 and ff.; *Sattamba*, the same, A. iv. 309; S. v. 260; Ud. 62.

sattaratana (*saptaratna*), n., the seven royal treasures, D. i. 88 and f.; S. N., p. 102; It. 15.

satta-ratta (n.) (*sapta-rātra*), a week, J. A. vi. 230²⁷ (*dve-sattarattassa*, Comm. = *cuddasame divase*, ib. 230³³).

sattarasa (*saptadaśan*), seventeen, Dh. K. xiv. 56; Vin. i. 77.; *sattari*, the same as *sattati*, D. ii. 256 (var. lect.); S. ii. 59-60; Payogasiddhi, lib. ii.; *sattarasama*, mfn., Dh. 234.

Sattarājadhammavattthu, n., name of a work, Sās. 105.

sattalā (*saptalā*), f., a kind of jasmine.

sattali, J. A. iv. 440⁸ (= *kandala-puppha*, Comm., p. 442⁵).

sattaloka (*sattvaloka*), m., the world of sentient beings.

sattava, m. (= II. *satta* [*sattva*]), J. A. v. 351^{10.25} (see Lal. Vist., p. 520).

sattavassika (*saptavarṣika*), seven years old, Mil. 9.

sattavidha, mfn., sevenfold, of seven classes, Dh. A. 209¹⁶; J. A. i. 91³²; Mil. 102¹³.

sattasatī, f. ('consisting of 700'), name of the second council (*vinaya-saṃgūṭi*), Vin. ii. 307 (cf. *sattasatā*, Vin. iii. 294); *sattasati-kkhandhaka*, n., a name of the twelfth chapter of Cullavagga, Vin. ii. 307.

Sattasirīsaka, name of a hill near Benares, Dh. A. 344.

Sattasuriyasutta, n., name of a Sutta, J. A. iv. 498⁴.

sattāgārika, m., a seven-houser, one who turns back from

his round as soon as he has received alms at seven houses, D. i. 166.

sattālopika, m., a seven-mouthful man, who does not eat more than seven mouthfuls, D. i. 166.

attāha (*saptāha*), n., a week, D. ii. 248; J. A. ii. 85⁹; Vin. i. 1; *attāhabhantare*, within a week, J. v. 472.

sattāhika, belonging to a week.

I. *satti* (*śakti*), f., ability, power; *yathāsattim*, according to one's ability, D. i. 102.

II. *satti* (*śakti*), f., a spear, a javelin, A. ii. 117; S. i. 13; J. A. i. 150¹⁰; *sattipañjara*, a lattice-work of spears, D. ii. 164; knife, dagger, J. A. ii. 153²⁰; *mukhasatti*, piercing words, J. A. i. 341³⁴.

sattimlanghanasippa, n., javelin dance, J. A. 430¹⁸.

Sattigumbajātaka, n., name of the 503rd Jātaka (J. A. iv. 430 and ff.), J. A. vi. 86¹.

Sattivagga, m., the third chapter of the Devatā Saṃyutta, S. N. i. 13 and ff.

Sattisūla, name of a hell, J. v. 143²⁷; J. A. v. 145¹⁶; compare, S. i. 128.

I. *sattu* (*śatru*), m., an enemy, J. v. 94¹⁰; 95²⁶ (acc. pl. *sattavo*).

II. *sattu* (*śaktu*), m., flour, barley-meal, Dh. S. 646, J. vi. 365²¹; J. A. iii. 343⁷ and ff.; Vin. ii. 116 (*satthu*).

sattuka (*śatruka*), m. (1) An enemy, Mah. xxxii. 18; J. A. iii. 154⁸ (if not here also nom. propr.); (2) name of a thief in Benares, J. A. iii. 435 and ff.; see *Satthuka*.

Sattubhastajātaka, n., name of the 402nd Jātaka (J. A. iii. 341 and ff.), J. A. i. 46⁷; v. 122⁶; 147⁶; Mahābodhiv. 11.

I. *sattussada*, teeming with life, filled with living beings, D. i. 87 111; 131.

II. *sattussada* (*saptotsada*), having seven protruding members, D. ii. 18.

I. *sattha* (*śastra*), n., a weapon, sword, D. i. 4; 56; J. A. i. 72²⁷; 504³¹; S. N. 309; 310; *sattham āhar*, to stab

III. *sattha* (*sārtha*), m., a caravan, D. ii. 130; 339; Vin. i. 152; 292; Mil. 351.

IV. *sattha*, see *sās*.

V. *sattha*, mfn., able, J. A. iii. 173⁷ (= *samattha*, Comm. *ib.* 173¹²). [Is this the Pali equivalent to *Sa. çakta*, or *sa + artha*?]

satthaka (*śastraka*), n., scissors, Vin. ii. 115; Mil. 282; *ayasatthaka*, J. A. v. 338⁹, read *ayapattaka*.

satthakavāta, m., a cutting pain, J. A. iii. 445²⁶; Dh. A. 307; 336.

satthakamma (*śastrakarman*), n., lancet-work, the use of a lancet, Vin. i. 205.

satthakāraka (*śāstra*°), m., an assassin, Vin. iii. 73.

satthar (*śāstr*), m., a teacher, master, D. i. 230; A. i. 277; Thig. 387; Vin. i. 8; *tayo s.*, D. i. 230; A. i. 277; *pañcas.*, A. iii. 123; the master *par excellence* is the Buddha, D. i. 110; ii. 128; S. N. 153; 545; *satthā* (nom.), D. i. 49; S. N. 179; *satthāraṇ* (acc.), D. i. 163; S. N. 153; 343; *satthārā* (inst.), D. i. 163; *satthunā* (inst.), Mah. xxxii. 19; *satthu* (gen.), D. i. 110; It. 79; Vin. i. 12; *satthuno* (gen.), D. ii. 128; S. N. 547; 573; *satthari* (loc.), Dh. S. 1004; *satthāro* (nom. and acc. pl.), D. i. 230; A. i. 277; Mil. 4; *satthārānaṃ* (gen. pl.), J. A. i. 509³; *gaṇasatthar*, leader of a company, J. A. ii. 41¹¹; 72¹².

satthavāsa, m., encampment, D. ii. 340; 344.

satthavāsika, m., caravan people, J. A. i. 333²⁴; *satthavāsin*, m., the same, J. A. i. 333²⁸.

satthavāha (*sārthavāha*), m., the leader of a caravan, a merchant, D. ii. 342; leader of a band, teacher, used as an epithet of the Buddha, S. i. 192; It. 80; 108; Vin. i. 6.

satthahāraka (*śāstra*°), m., an assassin, Vin. iii. 73.

I. *satthi* (*sakthi*), n. and f., the thigh; J. iii. 83¹²; vi. 528¹⁴; J. A. i. 218²⁸ = Vin. ii. 161; *antarāsatti*, between the thighs, A. ii. 245.

II. *satthi*, various reading instead of *satti* I-II.

satthika (*sārthika*), belonging to a caravan, D. ii. 344.

satthu, see *sattu* III.

I. *satthuka* (*śāstrīka*), belonging to, hailing from, the teacher ;
atītasatthuka, whose teacher is dead, D. ii. 154.

II. *Satthuka*, m., name of a thief, Thig. A., p. 184-5. (This
 is certainly identical with *Sattuka*, J. A. iii. 435 (v.
 above); cf. the parallel verses, J. A. iii. 438, and Thig.
 A., p. 185.)

satthu-d-anvaya, m., successor of the master, S. N. 556.

satthuna, m., a friend, J. i. 365¹⁶.

satthuvanna (*śāstrvarṇa*), m., gold, Vin. iii. 238 ; 240.

sathera, including the Theras, A. ii. 169.

sad, 1, to subside, sink ; to yield, give way, *sidati* (pres.),
 S. i. 53 ; It. 71 ; Mah. xxxv. 35 ; *sīdare* (3 pl.), J. ii.
 393 ; *sīde* (opt.), It. 71 ; *sanna*, sunk, Dh. 327 ; *sādeti*,
 to throw down, Dh. A. 111 ; *sīdāpeti*, to cause to sink,
 Saddhamop. 43.

sadattha (*sva + artha*), m., one's own weal, welfare, D. ii.
 141 ; M. i. 4 ; Dh. 166 ; Mah. iii. 24.

sadatthuta, mfn., always praised, J. A. iv. 101¹³ (= *sadā*
thuto, *nīccapasattho*, Comm.).

sadara, fearful, unhappy, A. ii. 11 ; 172 ; M. i. 280, 465.

sadasa, n., a seat, Vin. iv. 171.

sadassa, m., a horse of good breed, A. i. 289 (*assa*°, cf.
khaluṅka and *ājānīya*).

sadā, always, Dh. 79.

sadācāra, m., good behaviour, Att. 85.

sadātana, eternal, perpetual, Abhidh. 709.

sadāḍara, always reverential.

sadāmatta, m., 'always revelling,' name of a palace, J. i.
 363¹¹ cf. (Divyāvad., p. 603) ; a class of gods, D.
 ii. 260.

sadisa (*sadṛśa*), similar, like, equal, D. ii. 261 ; S. iii. 48
 and f. ; Dh. S. 116 ; A. i. 125 = P. P. 85 ; J. A. i. 191²⁶ ;
 Vin. i. 8. Compare *sādisa*.

sadisatā (*sadrsatā*), f., similarity, Dh. A. 390 ; *sadisatta*, n.,
 the same.

saduma (*sadman*), n., house, Abhidh. 207.

sadevaka, together with the Devas, with the Deva world,
 D. i. 62 ; Sum. i. 174 ; Dh. 44 ; S. N. 86 ; Vin. i. 8 ;

- 11; m., the world of men and gods, J. i. 14⁹; 11; men and gods, J. i. 14¹⁵.
- sadevamanussa* (°*śya*), together with gods and men, D. i. 62; S. v. 423 = Vin. i. 11; Sum. i. 174.
- saderika*, together with his queen, Mah. xxxiii. 70.
- sadeha* (*sva*°), m., one's own body, Alwis. Intr. x.
- sadosa* (*sadoṣa*), sinful, P. P. 61.
- sadda* (*śabda*), m., sound, noise, D. i. 79; 152; M. iii. 56; 267; S. N. 71; J. i. 3³; voice, J. A. ii. 108¹⁹; word, 1t. 114; Vin. i. 11; *kittisadda*, fame, D. i. 49; 87.
- saddaggaha* (*śabdagraha*), m., ear, Abh. 150.
- saddattha* (*śabdārtha*), m., the meaning of a word; name of a work by Vācissara, G. V. 62.
- Saddatthabhedacintā*, f., name of a work by Saddhammasiri, G. V. 63; 72; commentaries on the same, G. V. 36; 73; 75.
- saddadhātu* (*śabdadhātu*), m., the element of sound, Dh. S. 707.
- saddana* (*śabdana*), n., making a noise, Abh. 117.
- Saddanīti*, f., name of a commentary by Aggavaṁsa, G. V. 63; 72; cf. D'Alwis, Introd. vi.; Franke, Gesch. u. Kritik, p. 45 ff.
- Saddanetti* (f.), name of a book (?), Sās, p. 121.
- Saddabindu*, m., name of a commentary, G. V. 63; 73.
- saddala* (*śāḍvāla*), grassy, J. i. 87⁶; Mil. 286.
- Saddalakkhaṇa*, n., name of a Pali grammar by Moggallāna; Franke, Gesch. u. Krit., p. 31.
- Saddavutti*, f., name of a Pakaraṇa, G. V. 75.
- Saddavuttinaraṭṭikā*, f., name of a commentary, G. V. 65; 75.
- Saddavuttiṭṭipakāsaṇa*, n., name of a Pakaraṇa by Saddhammaguru, G. V. 64; 73.
- Saddavuttivivaraṇa*, n., name of a commentary, G. V. 75.
- saddavedhin* (*śabda*°), shooting by sound, Mah. xxiii. 85.
- Saddasāratthajālīnī*, f., a Pakaraṇa by Nāgītācariya, G. V. 64; 74.
- saddahati*, see *saddhā*.
- saddahanā*, f., believing, trusting, Dh. S. 12; 25; Nett. 15; 19.

saddāyatana (*śabdāyatana*), n., the āyatana of sounds, the sphere of sounds, Dh. S. 621.

saddāy^o, 10, to make a sound, Mil. 258; to call, summon (with acc. pers.), J. A. iii. 288².

saddāyamāna (*śabdāyamāna*), sounding, noisy, Ud. 61.

saddita (*śabdita*), sounded, called, Saddhammop. 100.

saddūla (*śārdūla*), m., a leopard, Mil. 23.

saddha (*śrāddha*), believing, faithful, D. i. 171; S. i. 43; ii. 159 and ff.; S. N. 188; 371; Dh. 8; credulous, S. N. 853; Dh. 97; *saddha-citta*, Dhpd. A., p. 290 (3 fr. b), opp. to *macchera* (-*citta*).

saddha (*śrāddha*), a funeral rite in honour of departed relatives, and offerings at the same, D. i. 97; A. i. 166; v. 269; 273 Sum. i. 267; *saddham* *pamuñc*, to give up offerings, to abandon Brahmanism, Vin. i. 7; S. N. 1146. The word is n. according to Abhidh. and A. v. 269-273, loc. ~e, D. i. 97; J. A. ii. 360²; *kaṃ saddham* (acc. in; a gāthā), seems to be f.; Comm. ib. 360⁹ has *saddhā-bhattam*, a funeral repast (var. lect. *saddha*-^o). Thus it seems to be confounded with *saddhā*.

saddham (*śārdham*), together with, Abh. 1147.

saddhamma (*saddharma*), m., true religion, good condition, M. i. 46; S. v. 172 and ff.; S. N. 1020; Dh. 38; J. A. v. 483²⁹; *satta saddhammā*, M. i. 354; 356; *aṭṭha asaddhammā*, Vin. ii. 202; *cattāro asaddhammā*, A. ii. 47.

Saddhammakitti, m., name of a Thera, Sās. 76, etc.

Saddhammaguru, name of an author, Sās. 90; G. V. 64; 67.

Saddhammacakkasāmin, m., name of a Thera, Sās. 51.

Saddhammacāra, m., name of an ācariya in Ceylon, G. V. 67.

Saddhammacārin, m., name of a Thera, Sās. 119.

Saddhammajotipāla, m., name of a Thera, the author of several commentaries, G. V. 64; 74; Sās. 74.

Saddhammañāna, m., name of a Thera, Sās. 75.

Saddhammatthiti, m., name of a Thera, Sās. 160.

Saddhammatthitikā, f., a commentary on the Mahāniddeśa by Upasena, G. V. 61.

Saddhammatthitikāmin, m., name of a Bhikkhu, Sās. 169.

Saddhammapakāsānī, f., commentary on the Paṭisambhidā-magga by Mahānāma, G. V. 61.

Saddhammapajjotikā, f., commentary on the Mahāniddeśa by Upasena (probably identical with the Saddham-matṭhitikā), G. V. 70; Sās. 148.

Saddhammapāla, m., name of an Ācariya, G. V. 67.

Saddhammapālīnī (or °pālana), f., name of a commentary, G. V. 65; 75.

Saddhammavilāsīnī, f., a commentary on the Paṭisambhidā-magga, Sās. 148.

Saddhammasaṅgaha, m., a historical work (edited J. P. T. S., 1890, pp. 21 and ff.).

Saddhammasiri, m., name of a Thera, Sās. 75; G. V. 63 (cf. 72).

Saddhammalaṅkāra, m., name of a Thera, Sās. 48.

Saddhammopāyana, n., a commentary, G. V. 75.

- I. *saddhā* (śrad-dha), to believe, have faith; *saddahati* (pres.), D. ii. 115; 244; S. iii. 225; *saddheyyum* (opt. 3 pl.), S. ii. 255; *saddahi* (aor.), Dh. A. 169; *sadda-hanta* (pr. part), Dh. A. 157; Sum. i. 81; *saddahāna* (pr. part.), S. i. 20; 214; S. N. 186; It. 112; *sadda-hitvā* (ger.), Dh. A. 123; *saddhātabba* (f. p. p.), J. A. ii. 37²⁵; *saddahātabba* (the same), D. ii. 346; *saddheyya* (the same), Vin. iii. 188; *saddheyya* (opt.), J. A. ii. 446¹⁴ (= *saddaheyya*, Comm.); *saddahetha*, J. A. iii. 192²⁶ (opt. 2 pl.); *saddahissāmi* (fut.), Mil. 148 (1 fr. b.); *saddahesi* (mā . . ., aor. 2 sg. caus. = simplex), J. A. vi. 136²⁹; 140¹ (with gen. personæ); *saddhātūm* (inf.), J. A. v. 445⁴; *saddhāya* (ger.), J. A. v. 176⁸ (= *sadda-hitva*, Comm.); *saddahitabba* (grd.), Mil. 310²; caus., to make believe, convince; *saddahāpeyya* (opt.), J. A. vi. 575⁵; *saddahāpessāmi* (fut.), J. A. i. 294¹⁶. At J. A. vi. 575² *saddahe* (opt.) seems to be used as an exclamation in the sense of 'I wonder' (comp. maññe); *dussaddhāpaya*, difficult to convince, Vin. iii. 188; 191.
- II. *saddhā* (śradhā), f., faith, D. i. 63; S. i. 172 = S. N. 76; S. v. 196; Dh. A. 144; Dh. S. 12; Mil. 34 and ff.; *saddhā*, indecl. = *saddhāya* (instr. abl.), in faith, M. i. 123, or

=: *saddhāya* (ger.), J. A. v. 176⁸ (in both places ~ā (~āya) *pabbajito*). We find it composed in *saddhā-pabbajita*, Dh. A. 229 (7 fr. b.), J. A. i. 130²¹, but *saddhāya pabbajita*, ib. 130³⁰, At. Vin. ii. 289⁴ we have instr. ~āya (*āyasmantānaṃ*) *desemi* (i.e., out of my faith in you).

III. *Saddhā*, f. (1) Name of an Upāsikā at Sāvatti, Vin. iii. 39; (2) name of a daughter of Sakka, J. A. v. 392 and ff.

saddhātara (*śraddhātr*), m., believer, believing, *Saddham-mop*. 39.

Saddhātissa, m., name of a king in Ceylon, see *Tissa*.

saddhādeyya, n., a gift of faith, provided by the faithful, D. i. 5; Vin. i. 298; Sum. i. 81.

saddhānusārin (*śraddhānusārin*), walking according to faith, M. i. 479; P. P. 15; A. i. 74; Nett. 112; 189.

saddhāyika, trustworthy, D. ii. 320; S. N., p. 122; Thig. 43.

saddhālu, believing, Abh. 733.

saddhāvimutta (*śraddhā + vimukta*), emancipated through faith, M. i. 478; A. i. 74; 118 and ff.; P. P. 15; Nett. 190.

saddhāvimutti (*śraddhā + vimukti*), f., emancipation through faith, P. P. 15.

saddhim (*sadhrim*), with, together with; usually with instr., D. i. 1; J. A. i. 189²⁴; Vin. i. 32; Sum. i. 35; with loc., Sum. i. 15; with gen. Vin. ii. 154 (2 fr. b.); J. A. i. 420¹, as adv. *saddhim agamāsi*, J. A. i. 154¹⁴; cf. *saddhim-kīṭa*°, J. A. ii. 20¹⁹.

saddhimcara, companion, Dh. A. 328; S. N. 45; 46.

saddhindriya (*śraddhā + indriya*), n., the faculty, moral sense, of faith, A. ii. 149; S. v. 193; 377; Dh. S. 12; 62; 75.

saddhivihārika, co-resident, fellow-priest; pupil, Vin. i. 45 and ff.; J. A. i. 182¹⁸; 224¹⁵.

saddhivihārin, the same, A. ii. 239; J. A. i. 1¹⁵; -*vihārinī*, fem., Vin. iv. 291.

sadhana, wealthy, rich, D. i. 73; J. A. i. 334⁵.

saddhamma (*svadharma*), m., one's own religion, faith, M. i. 523; S. N. 1020; J. A. i. 3¹⁸ = B. ii. 6 (text *saddhamma*).

sadhammika (*sadharmika*), co-religionist, D. ii. 273.

san (*śvan*), m., a dog; *sā* (nom.), D i. 166 = M. i. 77; K. V. 336; S. iii. 150; Tel. 69; *sāno* (nom. pl.).

Sanāṃkumāra (*Sanatkumāra*), m., the eternal youth, a name of Brahmā, D. i. 99; ii. 210; M. i. 358; S. i. 153.

sanacca (*°nṛtya*), n., dancing, Vin. ii. 267.

sanantana (*sanātana*), eternal, primeval, D. ii. 240; 244; S. i. 189; Dh. 5.

sanābhika, having a navel, D. ii. 17; 172; A. ii. 37.

sanāmaka, having a name, called, B ii. 194 = J. A. i. 28²⁵.

sanita (*svanita*), sounding: thus Abhidh. in both editions, instead of *sanita* (see *saṇ*^o, above).

sanidassana (*sanidarśana*), visible, Dh. S. 1087.

sanemika, having a felly, D. ii. 17; 172; A. ii. 37.

I. *santa* (*śānta*), tranquillizing, pure, peaceful, D. i. 12; S. i. 5; Vin. i. 4; Mil. 323; 409; n., peace, bliss, Nirvāṇa, S. iv. 370; *santindriya*, whose senses are tranquil, J. A. i. 506²; Vin. i. 195; *santadhamma*, m., the being peaceful or tranquil, quietude, J. A. i. 506⁴ ± ii. 273¹⁴; *santabhāva*, m., the same, Mil. 265¹⁰; *santa-mānasa*, of tranquil mind, J. A. i. 506²; Vin. i. 195.

II. *santa* (*śrānta*), tired, wearied, Dh. 60; J. i. 498²¹.

III. *santa*, see *sat*.

IV. *Santa*, m., the Aggasāvaka of the Buddha Atthadassin, B. xv. 19; J. A. i. 39¹⁵.

I. *santaka*, belonging to, J. i. 122^{8; 15}; n., property, J. A. i. 91²⁴; 494²¹; due to (gen.), J. A. iii. 408¹¹; iv. 37⁸; being in the power of, J. A. iv. 260⁵ (*bhaga*-^o).

II. *santaka*, limited (opp. *anantika*), S. v. 272-273.

santakāya (*śāntakāya*), whose body is quieted, Dh. 378

santacā, f., bark, J. v. 202²⁹ (read *sa-ttacā*?).

saṃtappi (*saṃtari*), 10, to frighten, menace, J. A. i. 479¹⁶; v. 94¹⁶; Thig. A. 65.

santataṃ, continually; *santata-vutti*, showing consistency in behaviour, A. ii. 187; M. i. 339; *santata-sila*, showing consistency in morality, M. i. 339.

santatakārin, consistent, A. ii. 187.

santatara, see *sat*.

santatā, f., goodness, M. i. 339.

I. *santati*, f., continuity, duration, subsistence, Dh. S. 643 ;
Nett. 79 ; Mil. 40 ; 72 ; 185 ; V. V. A., 25 ; K. V. 458 ;
lineage, Mil. 160 ; *cittasantati*, Abh. S. ix. 12.

II. *Santati*, m., name of a minister, Sum. i. 291 ; Dhp. A.
307 and ff. ; Asl. 426.

santatta, see *saṃtap*^o and *saṃ-tas*^o.

saṃtan, 10, to continue, A. iii. 96 and ff. ; S. iv. 104 ;
P. P. 66 and f. (caus.), *santāneti*, etc., but an aor.
samatani (*sa-samātānī*), from simplex with an intrans.
meaning 'to spread, extend,' is found D. ch. xxvii.

saṃtap, to heat, warm ; *saṃtappati* (pr. pass.), it is heated,
M. i. 188 ; to grieve, sorrow, J. A. iii. 153¹⁵ ; *saṃtatta*
(p.p.p.), heated, glowing, D. ii. 335 ; M. i. 453 ; S. N.,
p. 14 ; J. iv. 118²¹ ; Mil. 325 ; *saṃtāpeti* (caus.), to burn,
scorch, torment, M. i. 128 ; S. iv. 56 and f. ; *saṃtā-*
piyamāna (pr. part. pass.), Dhp. A. 197 ; *saṃtāpita*
(p.p.p.), Thig. 504.

saṃtapp (*saṃtrp*), 10, to satisfy, D. i. 109 ; S. N., p. 107 ;
Vin. i. 18 ; J. A. i. 50³⁰ ; 272²⁶ ; *-ita* (p.p.p.), J. ii. 44¹⁰.

saṃtar (*saṃtvar*), 1, to be in haste, to be agitated ; *santara-*
māna (pres. part. med.), J. A. iii. 156¹⁰, 172⁷ (*°-rūpa*),
vi. 12¹⁹ ± 451⁷.

santarabāhira, within and without, D. i. 74 ; Dhp. 315 ;
J. A. i. 125²¹ ; Sum. i. 218.

santaruttara, inner and outer, Vin. iii. 214 ; iv. 281 ; with
an inner and outer garment. Thig. A. 171.

santavat (*śānta + vat*), tranquil, Dhp. 378.

santavutti (*śāntavṛtti*), living a peaceful life, It. 30 ; 121.

saṃtas *santasati* (pres.), to fear, to be disturbed, Mil. 92³ ;
santasam (pr. part.), J. A. vi. 306²² (*a-°*) ; *a-santasanto*
(do.), J. A. iv. 101²⁰ ; *santase* (opt. 1-3 sg.), J. A. iii.
147² ; (do. opt. 2 sg.), J. A. v. 378¹² ; *santasitrā* (ger.),
J. A. ii. 398⁶ ; *santasita* (p.p.p.), Mil. 92³ ; *santatta*
(do.), J. A. iii. 77²⁵ (= *santrasta*, ib. 78⁵) ; caus., to
terrify ; *saṃtāsaniya*, terrific, inspiring terror, Mil. 387.

saṃtān, 10, see *saṃtan*.

saṃtāna, n., continuity, succession, concatenation, lineage,

- class, S. iii. 143; Sum. i. 46; Asl. 63; 217; 297; *ajjhattika-santāna*, the individual life-continuum, Abh. S. vi. 6.
- santānaka*, m. (1) Offspring, S. i. 8; (2) one of the five celestial trees, V. V. A. 12; n., a cobweb, Vin. i. 48; ii. 209; *mūlasantānaka*, a root cobweb, a spreading root, S. iii. 155; J. A. i. 277²⁰.
- saṁtāp*, 10, see *saṁtap*.
- saṁtāpa*, m., burning, heat, fire, torment, S. N. 1123; J. A. i. 502³²; Dh. A. 178; Saddhammop. 9; 572; Mil. 97; 324.
- saṁtāraṇa*, f. *ṇī*, conveying to the other shore, M. i. 134; S. iv. 174.
- saṁtās*, 10, see *saṁtas*.
- santāsa* (*saṁtrāsa*), m., trembling, fear, A. ii. 33; S. iii. 85; J. A. i. 274¹²; Mil. 207.
- saṁtāsīn* (*saṁtrāsīn*), trembling, fearful, Dh. 351.
- santi* (*śānti*), f., tranquillity, peace, D. ii. 157; A. ii. 24; S. N. 204; Dh. 202.
- santika*, n., vicinity, presence; *santikaṁ*, to the presence of, towards, J. A. i. 91²⁴; 185¹³; *santikā*, from the presence of, from, J. A. i. 43²⁰; 83²; 189¹⁵; *santike*, in the presence of, before, with, D. i. 79; 114; Dh. 32 = Mil. 408; S. N. 379; Vin. i. 12; S. i. 33; with acc., S. iv. 74; with abl., Mah. 205; *nibbānasantike*, Dh. 372; instr. *santikena* = by, along with, J. A. ii. 301¹⁹ (if not a mistake instead of *santikaṁ* or *santike*?).
- santikatṭha*, adjoining, Abh. 706; 770.
- santikamma* (*śāntikarman*), n., a vow to the gods in order to obtain something, D. i. 12; Sum. i. 97.
- santikā*, f., a kind of play, Spellicans, D. i. 6; Vin. ii. 10; Sum. i. 85.
- santikāvacara*, keeping near, D. i. 206; ii. 139; J. A. i. 67⁸.
- Santikenidāna*, n., a part of the Nidānakathā, J. A. i. 77 and ff.
- santindriya* (*śāntendriya*), whose senses are calmed, A. ii. 38; S. N. 144.
- saṁtiraṇa*, n., decision, Sum. i. 194; Asl. 264; 269; 272; °*ṇā*, f., the same, Nett. 82; 191; a stage in a full act

of sense-cognition, judging an impression, Asl. 264 ;
Abh. S. iv. 2 ff. ; Bud. Psych. lxxvii.

I. *santutṭha*, see *saṁtus*.

II. *Santutṭha*, m., an Upāsaka who died at Nātika, D. ii. 92 ;
S. v. 358 and f.

santutṭhi (*saṁtutṭhi*), f., satisfaction, contentment, D. i. 71 ;
M. i. 13 ; S. N. 265 ; Dh. 204 ; -*tā*, f., the state of
contentment, contentment, A. i. 12 ; P. P. 25 ; *asan-*
tutṭhitā, f., discontent, A. i. 12 ; Dh. S. 1367.

santuleyya, commensurable, comparable ; *a-*, J. vi. 283²³.

saṁtus, 4, to be pleased, content, happy ; *saṁtussati* (pr.),
Dhp. A. 418 ; *saṁtussamāna* (pr. part.), S. N. 42 ;
saṁtutṭha (p.p.p.), D. i. 60 ; 71 ; M. ii. 6 ; *saṁtusita*
(p.p.p.), (1) contented, S. N. 1040 ; Dh. 362 ; (2) m., a
Devaputta, D. i. 218 ; A. iv. 243 ; S. iv. 280 ; J. A. i.
48¹⁶ ; 81¹¹ ; Mil. 23 ; *santussita*, the same, S. iii. 45
and f. ; Mahābodhiv. 31.

santussaka, content, S. N. 144.

saṁtosa (*saṁtoṣa*), m., contentment, Sum. i. 204.

saṁthata, see *saṁthar*.

santhatika, sleeping on a rug, Mil. 342 ; 359.

santhana (*sāntvana*), n., appeasing, Dh. 275 ; satisfaction,
V. V. xviii. 6.

saṁtham (read *saṁdham*), 1, to blow, to fan, J. i. 122²².

saṁthambh (*saṁsthambh*), 1, to restrain oneself, to take
heart, P. P. 65 ; J. A. i. 255²⁴ ; iii. 95⁷ ; *saṁthambheti*
(caus.), to make stiff, to numb ; to fix, J. A.
i. 10¹⁵.

saṁthambhanā (*saṁstambhanā*), f., fixing, intentness, Dh. S.
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saṁthambhitatta, state of tension or rigidity, Dh. S. 636.

saṁthar (*saṁstr*), 1, to spread, strew, D. ii. 84 ; *santhata*
(p.p.p.), D. ii. 160 ; S. N. 401 ; 668 ; *dhamanisanthata-*
gatta, having the body strewn with veins, emaciated,
J. A. i. 346⁵ ; 350⁵ ; ii. 283²⁵ = Vin. iii. 146 ; *santhata*,
n., a rug, Vin. iii. 224 ; *santharāpeti* (caus.), to cause
to be spread, Vin. iv. 39 ; Mah. xxix. 9.

saṁthara (*saṁstara*), m., a couch, A. i. 277 ; Vin. ii. 162 ;

- tiṇasantharaka*, a couch of grass, M. i. 501; Vin. i. 24; J. A. i. 360¹⁴; Vin. ii. 113; 116 (-*santhāraka*).
- santharim* in *sabbasantharim*, so that all is spread, prepared, D. ii. 84; cf. Vin. i. 227, cf. 384.
- saṁthava* (*saṁstava*), m., acquaintance, intimacy, cohabitation, S. i. 17; Dh. 27; S. N. 37; 168; 207; 245; J. i. 158²¹; ii. 42⁸; J. A. i. 154⁹; ii. 27²³; 180¹²; Dh. S. 1059; Asl. 364; n. pl. *santhavāni*, S. N. 844 = S. iii. 9; J. iv. 98²³.
- Santhavajātaka*, n., the 162nd Jātaka, J. A. ii. 43 and ff.
- saṁthavana* (*saṁstavana*), n., acquaintance, Asl. 364.
- Santhavavagga*, m., the second Vagga of the Dukanipāta, J. A. ii. 41 and ff.
- santhāgāra* (*saṁsthāgāra*), m., a council hall, a mote hall, D. i. 91; ii. 147; M. i. 228; 353; 457; Sum. i. 256; J. A. iv. 72¹¹; 147⁶; Vin. i. 233; V. V. A. 298.
- saṁthāna* (*saṁsthāna*), n., configuration, nature, M. i. 120; cf. *saṁthāna*. At. M. i. 481⁷ = S. ii. 28 (2 fr. b.), it seems to be used in the sense of 'end, stopping, cessation' (cf. *sansk.*) = A. iv. 190 (the editions of S. and A. have *saṁthāna*). At J. A. vi. 113⁹ it is translated by 'market-place,' the comp. *saṁthāna-gata* being explained by the Comm. by *saṁthāna mariyādāṁ gatā*, but at J. A. vi. 360⁸ *saṁthāna-gata* is by the English translator translated 'a wealthy man' (*vinicchaye thito*, Comm.). In both places there is also the var. lect. *santhāna*°. Would it mean a man of high position or rank? and would *saṁthāna* then mean 'position'?
- saṁthāra* (*saṁstāra*), m., spreading, covering, flooring, J. A. i. 92²²; Vin. ii. 120; 122; S. i. 170; Pts. i. 176; A. i. 93 (sacrifice?).
- saṁthuta* (*saṁstuta*), acquainted, familiar, Saddhammop. 31; a-santhuta, J. A. vi. 310¹¹; iii. 63⁸ = 221²⁵; cira°, J. A. i. 365¹⁶; iii. 63⁸.
- sand* (*syand*), 1, to flow, D. ii. 128; J. i. 18¹; pres. *sandati*, J. A. vi. 534^{11.22} (v. l. *sikandati*, from *siyandati* [?]); *sandittha* (aor. 3 sg.), D. ii. 129; *sandāpeti* (caus.), to

cause to flow, Mil. 122; p.p.p. *sanna*, J. A. vi. 203¹² (*dadhi-*°).

I. *sanda* (*sāndra*), thick, coarse; *sandacchāya*, giving dense shade, S. iv. 194; J. A. i. 57²⁹; 249²⁷; Sum. i. 209.

II. *sanda* (*sāndra*), n., wood, forest; *sandavihāra*, dwelling in the wood, life as a hermit, Thag. 688.

Sandaka, m., name of a Paribbājaka, M. i. 513.

Sandakasutta, n., the 76th Sutta of the Majjhima Nikāya, M. i. 513 and ff.

saṁdatṭha (*saṁdaṣṭa*), bitten, compressed.

I. *sandana* n., trappings, D. ii. 188 (read *sandāna* ?).

II. *sandana* (*syandana*), m., a chariot, Mah. xxi. 25; Dip. xiv. 56, V. V. lxiv. 1; J. iv. 103¹².

sandamānikā, f., a chariot, Vin. iii. 49; iv. 339; Sum. i. 82.

saṁdass (*saṁdrś*), 10, see *saṁdis*.

saṁdassaka (**saṁdarśaka*), instructing, M. i. 145; A. ii. 97; S. v. 162; It. 107; Mil. 373.

saṁdassana (*saṁdarśana*), n., showing, J. A. i. 67².

sandahana (*saṁdhāna*), n., applying, placing on the string, Mil. 352.

sandāna, n., a cord, tether, fetter, D. ii. 274; Thag. 290; Dh. 398; S. N. 622; J. ii. 32¹; Ud. 77 (text, *sandhāna*).

saṁdāl, 10, to break; *sandālayitrāna* (ger.), S. N. v. 62.

saṁdiṭṭha, see *saṁdis*.

saṁdiṭṭhi (*saṁdrṣṭi*), f., the visible world, worldly gain, M. i. 43; S. N. 891; Vin. ii. 89; °*parāmāsin*, infected with worldliness, M. i. 97.

saṁdiṭṭhika (*sāṁdrṣṭika*), visible; belonging to, of advantage to, this life, actual, D. i. 51; ii. 93; 217; M. i. 85; 474; A. i. 156 and ff.; ii. 56; 198; S. i. 9; 117; iv. 41; 339; S. N. 567; 1137.

saṁdita, bound, tied, Thag. 290.

saṁdiddha (*saṁdigdha*), smeared, undistinct, husky, Vin. ii. 202; Sum. i. 282.

saṁdiyy or *saṁdiy* (from √ *dṛ*., pass.), S. ii. 200-201. See *saṁdhīyati*, *saṁdhiyyati*, pass. of *saṁ-dhā*, which in some instances seems to have the same signification

(to resent), and is perhaps confounded with *saṁdiyyati*. It is curious that *sandhiyyati*, J. A. ii. 114, is synon. with *na kodhassa vasaṁ gacchati*; but J. A. vi. 570¹³ we have *na sandhiyati na rodati*, explained by the Comm. ib. 570²⁵ by *maṁku hoti* (to be dejected).

saṁdis (*saṁ-dṛś*), pass., to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e.g., *dhamme*); *saṁdissati* (pres. pass.), D. i. 102; ii. 75; S. v. 177; S. N., p. 50; D. ii. 127; Nett. 23; *a-saṁdissamāna* (pr. part. pass.), invisible, Dāṭh. iv. 30; *saṁdiṭṭha* (p.p.p.), seen together, a friend, J. A. i. 106²⁷; 442¹⁴; Vin. iii. 42; *yathā-sandiṭṭham*, where one's friends live, D. ii. 98; S. v. 152; *saṁdass*, 10 (caus.), to teach, instruct, D. i. 126; ii. 95; Vin. i. 18; S. N., p. 100; to compare, verify, D. ii. 124; *saṁdassiyamāna* (pr. part. pass.), D. ii. 124. J. A. vi. 217¹⁶ (*sunakhesu sandissanti*—i.e., they are of no more value).

saṁdīp, 10, to kindle, J. v. 32¹⁹.

saṁdesa (*saṁdeśa*), m., a news, message, Mah. xviii. 13.

I. *sandeha*, m. (1) accumulation; the human body, Dhṛp. 148; (2) doubt, Mil. 295.

II. *Sandeha*, m., name of a teacher, Asl. 32 (var. lect. *Sandeva*).

saṁdosa, m., pollution, defilement, M. i. 17; A. iii. 106; 358; v. 292; S. N. 327.

Sandha, m., name of a Thera, A. v. 323 and ff.

sandhana, n., property, belongings, M. ii. 180.

saṁdham°, see above under *saṁtham*°.

saṁdhā, to put together, to connect, to fit, to arrange, J. A. iv. 336²⁴; Mah. vii. 18; *saṁdahamāna* (pr. part. m.) Asl. 113; *saṁdahitvā* (ger.), J. A. iv. 336²⁴; *samdhāya* (ger.), with reference to, concerning, J. A. i. 203³⁰; ii. 177²³; towards, J. A. i. 491²³; *saṁdhiyate* (pr. pass.), to be put together, to be self-contained, P. P. 32; *saṁdhiyyate* (pr. pass.), to be fitted, put aright, J. ii. 114²²; to reflect upon, to resent, S. N. 366; to be reconciled, J. ii. 114²³; *saṁhita* (p.p.p.), connected,

- equipped with, possessed of, D. i. 5; M. ii. 202; S. i. 103; Dh. 101; S. N. 722.
- sandhātar*, m., one who puts together, D. i. 4; M. i. 345; A. ii. 209; P. P. 57.
- I. *saṁdhāna*, n., uniting, friendship, combination, Sum. i. 74; Asl. 113; bond, fetter, Ud. 77 (read *sandāna*).
- II. *Sandhāna*, m., name of a householder at Rājagaha, A. iii. 451; Sum. i. 45.
- saṁdhār*, 10, to hold, bear, carry, J. A. iii. 184¹⁶; Dh. A. 199; to hold up, support, J. A. iv. 167²⁵; to curb, restrain, check, J. A. ii. 26¹⁵; 59²⁴; Vin. ii. 212; Dh. A. 359; 364; to resist, Dh. A. 246.
- sandhārana*, n., checking, restraining, Mil. 352.
- saṁdhāv*, 1, to run through, to transmigrate, D. i. 14; A. ii. 1; S. iii. 149; J. A. i. 503⁴; *saṁdhāvissam* (aor. 1 sg.), Dh. 153 = J. i. 76²⁴.
- sandhi*, m. and f., union, junction, place where two roads meet, Mil. 330; agreement, Mah. ix. 16; joint of the body, Asl. 324; a joint, piece, J. A. ii. 88^{18; 21}; Mah. xxxiii. 11; xxxiv. 47; breach, hole, chasm, D. ii. 83 = A. v. 195; Thag. 786; J. A. v. 459¹⁹; *ālokasandhi*, a window, Vin. ii. 172; *sandhim chind*, to break into a house, D. i. 52; Sum. i. 159; euphony, euphonic junction, Kacc. 11.
- sandhiccheda*, m. (1) housebreaking, J. A. i. 187⁴ f.; ii. 388²; (2) one who has brought rebirths to an end, Dh. 97.
- Sandhita*, m., name of a Thera, Thag. 218.
- sandhibheda(ka)*, mfn., causing discord or discussion, J. A. iii. 151^{3.20}.
- Sandhibhedajātaka*, n., the 349th Jātaka, J. A. iii. 149 and ff.
- sandhisamala*, m., a dustbin, D. ii. 160; M. i. 334; S. ii. 270.
- saṁdhu*, 9, to shake; *saṁdhunanti* (pr. 3 pl.), D. ii. 336 *saṁdhunātha* (imper.), D. ii. 336.
- saṁdhūp*, 10, denom. from *dhūpa*, smoke, perfume, S. iii. 89; Pts. ii. 167 [cf. *vidhūpitā* (scil. *gandhā*), S. i. 14; *vidhūpitā* (scil. *vitakka*), S. N. 7, i.e., evaporated, blown

away = vanquished, conquered]. Probably = *dhūpeti* A. ii. 214, 215, to prepare, concoct [e.g., *bhattam dhūpeti*, ? to spice or prepare food, quoted by Trenckner from Dh. A.]. Hemacandra (iv. 59) derives it from *saṁdhu*.

sanna, see *sad* and *sand*.

sannakaddu (°*dru*), m., the tree *Buchanania latifolia*.

sannata, bent, prepared, J. v. 215¹⁶ (comm. *suphassita*); bent down, low, J. A. vi. 58¹³ (opp. *unnata*).

sannaddha, see *sannah*.

saṁnah, 4, to tie, bind, fasten, to arm oneself, J. A. i. 129² = Dh. A. 304; to array, arm, D. ii. 175; Vin. i. 342; to arrange, fit, D. i. 96; J. A. i. 273²³; *saṁnayhi* (aor.), D. i. 96; *saṁnayhitum* (inf.), J. A. i. 179¹⁸; *saṁnayhitvā* (ger.), D. ii. 175; J. A. ii. 77¹⁸; *saṁnahitvā* (ger.), J. A. i. 273²³; *saṁnaddha*, fastened, bound, D. ii. 350 (*susaṁnaddha*), Mil. 339; armed, accoutred, S. ii. 284; J. A. i. 179⁹.

sannām (caus.), to bend, M. i. 365; 439; 450; 507 = S. iv. 188 (*kāyaṁ sannāmeyya*, i.e., to writhe, resist?)

sannāha, m., armour, mail, S. v. 6; J. ii. 443¹⁶; Thag. 543; J. A. i. 179⁹.

sannikāsa (°*śa*), resembling, J. A. v. 87² = vi. 306²⁵; v. 167⁹ (comm. *sadassana*); vi. 240³⁷; 279¹¹.

saṁniggah (°*grah*), 9, to restrain; *sanniggaṇhāmi* (pr.), S. i. 238.

sannighāta, m., concussion, knocking against each other, Dh. S. 621.

saṁnicaya, m., accumulation, hoarding, A. i. 94; ii. 23; Dh. 92; Vin. ii. 95; iv. 243.

saṁnicita, accumulated, hoarded, Mil. 120.

saṁniṭṭhāna (**saṁniṣṭhāna*), n., conclusion, consummation, J. A. ii. 166²⁰; resolve, J. A. i. 19³²; 69⁷; 187²²; iv. 167²⁰; Vin. i. 255 and ff.; ascertainment, conviction, J. A. vi. 324²⁴.

saṁnitāl, 10, to strike, J. v. 71⁹.

sannitodaka, n., instigating, jeering, D. i. 189; A. i. 187; S. ii. 282.

sannidhāna, n., proximity, Dāṭh. v. 39.

sannidhi, m., putting together, storing up, D. i. 6; S. N. 306; 924; -*kāra*, m., storing, store, D. i. 6; -*kāraka*, n., storing up, store, M. i. 523; Vin. i. 209; iv. 87; -*kata*, stored up, Vin. ii. 270; put by, postponed, Vin. i. 254.

sanninna, bent, inclined.

saṁnipat, 1, to assemble, come together, J. A. i. 167²⁸; -*ita* (p.p.p.), D. i. 2; ii. 76; *saṁnipāpeti* (caus.), to bring together, convoke, D. ii. 76; Mil. 6; *saṁnipāṭepeti*, to cause to be convoked, J. A. i. 58²⁸; 153⁴; Vin. i. 44.

sannipāta, m., union, coincidence, S. iv. 68 and f.; Mil. 60; 123 and ff.; Nett. 28; assemblage, assembly, congregation, D. ii. 5; Mil. 7; union of the humours of the body, Mil. 303; collocation, Dhp. 352.

sannipātika, resulting from the union of the humours of the body, A. ii. 87; S. iv. 230; Mil. 135; 137; 304.

sannibha, resembling, D. ii. 17; S. N. 551; J. A. i. 319²⁴.

saṁniyoj, 10, to appoint, command, Mah. v. 34.

sanniyyātana, n., handing over, resignation, Sum. i. 232.

saṁnirudh, to restrain, block, impede; *saṁnirumhitvā* (ger.), J. A. i. 109³; 164¹²; ii. 6²⁷; *saṁnirumbhitvā* (ger.), J. A. i. 62³¹; ii. 341¹⁰. Instead of *sannirumhitvā* and the foll. *sannirumhana* (below), we ought, according to Trenckner Pāl. Misc., p. 59 n. 9, to read *rumbh-always*; *sannirundheyya*, M. i. 115, must be optative, but not from the causative.

saṁnirumhana, n., restraining, checking, J. A. i. 163²²; Sum. i. 193.

sannivaṭṭa (**saṁnivarta*), m., returning, Vin. i. 139 and ff.

saṁnivas, 1, to live together, to associate, A. i. 78; *sanniruttha* (p.p.p.) A. iv. 303-304.

saṁnivāsa, m., association, living with; community, A. i. 78; ii. 57; Dhp. 206; J. A. iv. 403⁹; *loka-sannivāsa*, the society of men, all the world, Dhp. A. 312; J. A. ii. 205⁷; i. 366⁸.

sāmnivār, 10, to restrain, check; to keep together, M. i. 115; Thig. 366.

sāmnivesa (°śa), m., preparation, Thig. A. 257; station, encampment.

sāmnivesana, position, settlement; *paṭiekkā*-°, mfn., private, separate, J. A. i. 92²⁴.

sānnisajjā, f., meeting-place, Vin. i. 188; ii. 174 = iii. 66; *sānnisajja-tthāna*, n., the same, Vin. iii. 287.

sāmnisad, 1, to subside, to become quiet; *sāmnisīdati* (pr.), M. i. 121; S. iv. 196; to sit down together; *sāmnisinna*, (p.p.), D. i. 2; ii. 109; J. A. i. 120¹; *sāmnisinna-gabbhā*, pregnant, Vin. ii. 278; (caus.) *sāmnisād*, to make quiet, to calm, A. ii. 94; M. i. 116; *sānnisīdāpeti*, to cause to halt, J. A. iv. 258¹.

sānnissaya, m., the being fit or qualified, Papañcasūdanī on M. ch. 10.

sānnissayatā, f., dependency, connexion, Nett. 80.

sānnissita (*sānnisīrita*), based on, connected with, attached to, Dh. A. 306; 422.

sāmnihita, put down, placed, Mil. 326; stored up, Thig. 409; Thig. A. 267; near, ready, Papañcasūdanī on M. ch. 48 and 135.

sāmnī, 2, to mix, knead, D. i. 74; Vin. i. 47; ii. 220; J. A. vi. 432²; pres. *sanneti*, S. ii. 58⁵; 59¹² (*na sanneti*, Trenckner, instead of the reading of the printed text: *nayam neti*); opt. *sanneyya*, D. i. 74; grd. *sannetabba*, Vin. i. 47.

sap, 1, to swear, curse, J. v. 104²¹; 397²⁷; V. V. A. 336; Mah. xxv. 113; *sapassu* (imper.), S. i. 225; p.p. *satta*, J. A. iii. 460¹ (see *saj* and *sap*).

sapajāpatika (*sa + prajāpati*). (1) Together with Pajāpati, D. ii. 274; (2) accompanied by one's wife, J. A. i. 345²⁷; Vin. i. 23.

sapañña (*saprajña*), wise, see *sappañña*.

sapatika, having a husband, whose husband is alive, J. A. vi. 158¹⁶.

sapatī (*sapati*), f., having the same husband; a rival wife, a co-wife, P. V. 6.

sapatta (*sapatna*), 1, hostile, rival, Thig. 347; Thig. A. 242; *sapattarājā*, m., a rival king, J. A. i. 358¹⁷; ii. 94¹⁶; iii. 416¹⁴; *asapatta*, without enmity, S. N. 150; *sapatta*, m., a rival, foe, It. 83; J. A. i. 297¹⁹.

sapattaka (*sapatnaka*), hostile, full of enmity, D. i. 227.

sapattabhāra (**sapattrabhāra*), with the weight of the wings, carrying one's wings with oneself, D. i. 71; M. i. 180; 268; A. ii. 210; P. P. 58.

sapattika, n., the state of a co-wife, Thig. 216; Thig. A. 178.

sapattī (*sapatnī*), f., a co-wife, D. ii. 330; J. A. i. 398¹⁶; iv. 316¹⁷; 491¹⁴; Thig. 224; *asapattī*, without any co-wife, S. iv. 249.

sapatha (*śapatha*), m., an oath, J. A. i. 180¹⁴; 267²; iii. 188¹⁰.

sapadānam, taking alms, straight on from house to house, S. iii. 238; S. N. 413; p. 21; Vin. iv. 191; J. A. i. 66²; *sapadānacārin*, begging from house to house, M. i. 30; S. N. 65; *sapadānacārika*, the same, Vin. iii. 15; *sapadānacārikā*, f., wandering from house to house. J. A. i. 89⁹. [Derivation uncertain. Used only of the method followed by the Bhikkhus when passing for alms through a village. It is used of a bird (J. A. v. 358¹²), and of a lion (Mil. 400¹⁹); but as the context shows that the animals are acting like *samaṇas*, these instances only follow the usage of the canon law, and are not independent of it. The word is not used of non-Buddhists, though their methods are described in great detail (D. i. 165 ff.). Buddhaghosa (Vis. M., quoted by Childers) derives it from *sa*+*apadāna*, and explains it in the passages quoted at *Vinaya Texts*, i. 68. Weber (Ind. Str. iii. 398) suggests *sapadā*+*nam*, *sapadā* being an instr. by-form of *sapadā*, and *nam* an enclitic. Trenckner (Mil., p. 428) says *sapadi*+*ayana*. Both these are impossible, as *sapadi* itself is not traced till many centuries after *sapadāna* was in common use. The same objection rules out *sa*+*pradāna*, though, as Windisch (M. und B., 247) shows, that can be made to fit the meaning.]

sapadi, instantly, Dāth. i. 62.

sapariggaha (*saparigraha*), provided with family and wealth,

D. i. 247; S. N. 393; married, J. A. vi. 369¹⁷.

sapariyutthāna, that which arises concomitantly, Pts. i. 72.

saparivāra, surrounded by attendants, Dh. A. 158.

saparisa (*sa + pariśad*), together with one's attendants, D. i.

110; S. N., p. 107 and f.

sapallavita, sprouting, V. V. A. 288.

sapāka (*śvapāka*), m., an outcast, Caṇḍāla, J. iv. 380¹⁵.

saputta (*saputra*), together with one's son, D. i. 110.

sappa (*sarpa*), m., a snake, M. i. 130; S. N. 768; J. A. i.

46¹¹; 259²⁵; 310²⁶; 372¹⁷; Sum. i. 197.

Sappaka, m., name of a Thera, Thag. 310.

sappaccaya (*sapratyaya*), correlated, having a cause, conditioned, D. i. 180; A. i. 82; Dh. S. 1083.

sappañña (*saprajña*), wise, M. i. 225; S. N. 591; often also

sapañña, It. 36; S. N. 90; J. ii. 65³; It. 36.

Sappaññavagga, m., the sixth chapter of the 55th Saṃyutta, S. v. 404 and ff.

sappaṭigha (*sa + pratigha*), producing reaction, reacting,

Dh. S. 597; 617; 648; 1089; Asl. 317.

sappaṭipuggala, m., having an equal, comparable, a friend,

M. i. 27.

sappaṭibhaya, beset with fear, dangerous, D. i. 73; J. A. i. 154¹³.

sappaṭibhāga, resembling, like, D. ii. 215; J. A. i. 303⁶;

P. P. 30 and f.; Mil. 37.

sappaṭisārana (*sa + pratisārana*), safe-guarded, retrievable, restorable, reparable, A. ii. 148.

sappaṭissa, reverential, deferential, It. 10; Vin. i. 45.

sappaṭissava, deferential, respectful, Asl. 125, 127 = J. A. i.

129²⁷; 131¹⁵; -*tā*, f., deference, reverence, Dh. S. 1327 = P. P. 24.

Sappadāsa, m., name of a Thera, Thag. 410.

sappadesa (*sapradeśa*), in all places, all round, M. i. 153.

sappana (*sarpana*), n., gliding on, Asl. 133.

sappabha (*saprabha*), brilliant.

sappabhāsa (*saprabhāsa*), shining, brilliant, A. ii. 45 = Nett. 16.

Sappasonḍikapabbhāra, m., name of a cave at Rājagaha in the Sītavana, D. ii. 116; S. iv. 40; Vin. ii. 76.

sappātihāriya, accompanied by wonders, D. i. 198; S. v. 261; Ud. 63.

sappāṭihīrakata, made with wonders, substantiated by wonders, substantiated, well founded, D. i. 198.

sappāṇaka (*sapraṇaka*), containing animate beings, Vin. iii. 125; J. A. i. 198²⁴.

sappāya (sa. *sapāya*, cf. *evamprāya*), likely, beneficial, suitable, A. i. 120; S. iii. 268; iv. 23 ff.; 133 ff.; J. A. i. 182¹⁴; 195²⁵; ii. 436²² (*kiñci sappāyam*, something that did him good, a remedy); Vin. i. 292; 302; Mil. 215 (*sappāyakiriyā*, giving a drug); *sappāyāsappāyam*, what is suitable, and what not, J. A. i. 215³⁰; 471²¹; used as the last part of a compound, meaning what is suitable with reference to; thus, *senāsanasappāya*, n., suitable lodgings, J. A. 215²⁸.

sappi (*sarpis*), n., clarified butter, ghee, D. i. 9; 141; 201; A. i. 278; Dh. S. 646; J. A. i. 184²⁷; ii. 43²⁶; Vin. i. 58, etc.

I. *Sappinī*, f., a river flowing past Rājagaha, A. ii. 29; 176; S. i. 153; also *Sappinikā*, A. i. 185; Vin. iii. 109.

II. *sappinī*, f., a female serpent, J. A. vi. 339³⁵.

sappimaṇḍa, m., the scum, froth, of clarified butter, D. i. 201; A. ii. 95; P. P. 70; its *tayo guṇā*, Mil. 322.

sappitika (**sapritika*), accompanied by the feeling of joy, joyful, A. i. 81; J. A. i. 10¹⁷.

sappurisa (*satpuruṣa*), m., a good, worthy man, M. iii. 21; 37; A. ii. 217 and ff.; 239; Dh. S. 259=1003; Vin. i. 56; Dh. S. 54; J. i. 202⁶; *sappurisatara*, a better man, S. v. 20.

Sappurisasutta, n., the 113th Sutta of the Majjhima Nikāya, M. iii. 37 and ff.

sapha (*śapha*), n., a horse's hoof.

sapharī (*śapharī*), f., the fish Cyprius Sophore.

saphala, bearing fruit, having its reward, Dh. S. 52.

saphalaka, together with his shield, Mah. xxv. 63.

sabala (sa. *śabala*=*κερβερος*, Ind. Stud. ii. 297), spotted,

variegated, S. N. 675; V. V. A. 253; *asabala*, unspotted, D. ii. 80.

Sabala, m., a dog in the Lokantara hell, J. vi. 247¹⁶.

sabalakārin, acting inconsistently, A. ii. 187.

sabāṇa, with arrows.

sabba (*sarva*), whole, entire; all, every, D. i. 4; S. iv. 15; It. 3 f.; Vin. i. 5; the world of sense-experience, S. iv. 15, cf. M. i. 3; *sabbenā sabbam*, *sabbathā sabbam*, altogether, D. ii. 57; *sabbabāla sabbamūḷha*, the greatest fool of all, D. i. 59; *sabbe* (nom. pl.), S. N. 66; *sabbesaṃ* (gen. pl.), S. N. 1030.

sabbaka (*sarvaka*), all, every.

Sabbakāma, m., the chief disciple of the Buddha Sumedha, B. xii. 23; J. A. i. 38⁵; Thag. 452 and ff.

Sabbakāmin, m., name of a Bhikkhu, Vin. ii. 303 and ff.; Smp. 294; Dīp. iv. 49; v. 22; Mah. iv. 47 and ff.; Sās. 6 and f.; Mahābodhiv. 96.

sabbaghasa (*sarva + ghasa*), all-devouring, J. i. 288¹³.

sabbaṅgapaccāṅgin (**sarvāṅgapratyaṅgin*), provided with all members and smaller members, complete, D. i. 34.

sabbaji (*sarvajit*), all-conquering, S. iv. 83.

sabbañjaha, abandoning everything, S. ii. 284; S. N. 211: Dhp. 353 = Vin. i. 8.

sabbaññu (*sarvajña*), omniscient, M. ii. 126; J. A. i. 214²; 335³¹; -*tā*, f., omniscience, P. P. 61; 103; J. A. i. 2⁸; 14⁹; Nett. 61; 103; also written *sabbaññūtā*; thus, Dhp. A. 118; *sabbaññūtā-ñāṇa*, n., omniscience, Nett. 103; Sum. i. 99; also written *sabbaññū*^o; thus, J. A. i. 75³⁰; Dhp. A. 320.

sabbatthaka (**sarvārthaka*), a do-all, a general minister, Mil. 291; see *sabbatthaka*.

sabbato (sa. *sarvatas*), from all sides, entirely, in every respect, J. A. 141¹⁴ (*°bhāgena*); vi. 76²² (*sabbatopabha*, mfn., in every way glorious).

sabbattatā, see *sabbatthatā*.

sabbattha (*sarvatra*), everywhere, under all circumstances, S. i. 134; Dhp. 83; S. N. 269; -*kaṃ*, everywhere, J. A. i. 51¹⁹; 170⁶; 172¹; Dāth. v. 57.

- sabbatthaka* (**sarvārthaka*), concerned with everything, a do-all, J. A. ii. 30²⁶; 74²⁰; see *sabbatthaka*.
- sabbatthatā* (**sarvatratā*), f., the state of being everywhere; *sabbatthatāya*, on the whole, D. i. 251; ii. 187 (text *sabbatta*^o); M. i. 38; S. iv. 296.
- sabbatthika*, always useful, Mil. 133²¹.
- sabbatthivāla*, m., a secondary division of the Mahimsāsakas, Dīp. v. 47; Mah. v. 6; K. V. A. 2; 4, etc.; Sās. 14.
- sabbhattā*, in every way, Kacc. 213.
- sabbathā* (*sarvathā*), in every way; *sabbathā sabbam*, completely, D. ii. 57; S. iv. 167.
- Sabbadatta*, m., name of a king in Rammanagara, J. A. iv. 119²⁶ and ff.
- sabbadassāvin*, that has seen everything, M. i. 92.
- Sabbadassin*, m., the chief disciple of the Buddha Piyadassi, B. xiv. 20; J. A. i. 39⁴.
- sabbadā* (*sarvadā*), always, S. N. 174; 197; 536; Dh. 202; *sabbadā-cana*, always, It. 36.
- Sabbadātha*, m., name of a jackal in the *Sabbadāṭṭhajāṭaka* (the 241st Jātaka, J. A. ii. 242 and ff.), J. A. ii. 244¹, etc.
- Sabbadānavayṇanā*, name of certain gāthās, G. V. 66.
- Sabbadinnā*, m., an attendant on King Milinda, Mil. 29.
- sabbadhi*, (from sa. **sarvadhā* = *viçvadha*, Weber, Ind. Str. iii. 392), everywhere, in every respect, D. i. 251; ii. 186; S. N. 176; Dh. 90; also *sabbadhī*, S. N. 952; 1034; Vin. i. 38.
- Sabbananda*, m., a sāvaka at the time of the Buddha Kassapa, Mahābodhiv. 130.
- Sabbanāmā*, f., one of the chief female disciples of the Buddha Dhammadassi, J. A. i. 39²⁷; see *Saccanāmā*.
- sabbahumma* (**sārvabhaumya*), m., universal monarch, J. A. vi. 45¹⁵.
- Sabbamitta*, m. (1) The chief attendant of the Buddha Kassapa, B. xxv. 39; D. ii. 6; J. A. i. 43²³; (2) one of the teachers of the Buddha, Mil. 236; Thag. 149 and f.; (3) name of a king in Sāvatti, J. A. v. 13¹⁸ and ff.

Sabbavagga, m., the third chapter of the Saḷāyatana Saṃyutta, S. iv. 15 and ff.

sabbavidū (*sarvarid*), all wise, S. N. 177; 211; Vin. i. 8.

Sabbasaṃhāraḥkapaṇha, m., name of the 110th Jātaka, J. A. i. 424.

sabbasādhāraṇa (*sarva*°), common to all, J. A. i. 301²⁸ and f.

sabbaso (*sarvaśas*), altogether, throughout, D. i. 34; S. N. 288; Dh. 265; 367, etc.

sabbassa, n. (*sarvasa*), the whole of one's property, J. A. iii. 105¹⁴; v. 100²⁹ (read: *sabbasaṃ vā pan'assa haranti*); °-*harana*, n., confiscation of one's property, J. A. iii. 105¹²; v. 246³ (var lect.); *sabbassaharaṇadanda*, m., the same, J. A. iv. 204²¹ (so read instead of *sabbappaharaṇa*). At some passages, *sabba*, n., all, seems to be used in the same sense, esp. gen. *sabbassa*—e.g., J. A. iii. 50²² (?), iv. 19²⁸; v. 324⁵, cf. *parassa*.

sabbābhihū (*sarvābhi*°), conquering all, S. N. 211; Vin. i. 8.

sabbāvat (*sarvāvat*), all, entire, D. i. 73; 251.

Sabbāsavaṣutta, n., name of the second Sutta of the Majjhima Nikāya, M. i. 6 and ff.

sabbotuka (*sarvartuka*), corresponding to all the seasons, D. ii. 179.

sabbyohāra, m., business, intercourse, Ud. 65; see *saṃvohāra*.

sabbha (*sabhya*), polite, honourable, only with the negative *a-*: impolite, vile, of base extraction or character, Mil. 221³ fr. b. (°-*āhi vācāhi*); Dh. v. 77 = J. iii. 367²⁸ = Th. 994; J. A. iii. 527⁶ (°-*o mātuḡāmo*), cf. next.

I. *sabbhi*, see *sat*.

II. *sabbhi*, only comp. *a-sabbhi*, vile, low, mean, J. A. i. 494²⁸; *asabbhi-kāraṇa*, n., an act of a wrong doer, Mil. 280¹; *asabbhi-rūpa*, mfn. J. A. vi. 386³⁰ (= *asādhujātika*, *lāma*, ib. 387³); vi. 387²³ (= *asabbhi-jātika*, ib. 387²⁸); vi. 414¹⁴ (= *apaṇḍitajātika*, ib. 414¹⁶); cf. prec.

sabrahmaka, including the Brahma world, D. i. 62; A. ii. 70; S. v. 423; Vin. i. 11; Sum. i. 174.

sābrahmacārin, m., a fellow student, D. ii. 77; M. i. 96; 101; A. ii. 97; S. N. 973.

sābrahmacāriya, including abstinence, a moral life, S. i. 119, *sabhaggata*, who has gone to the hall of assembly, A. i. 128; S. N. 397; P. P. 29.

sabhatta, who has been provided with a meal, Vin. iv. 98

sabhariya (*sabhārya*), with his wife, D. i. 110.

sabhā, f., a hall, assembly-room, D. ii. 274; A. i. 143; S. i. 176; J. A. i. 119¹¹; 157¹³; 204²⁵; a public rest-house, hostelry, J. i. 302³; *sabhāgata*, S. v. 394; M. i. 286²⁵.

sabhāga, common, being of the same division, Vin. ii. 75; like, equal, similar, Mil. 79¹¹; *s. āpatti*, a common offence, shared by all, Vin. i. 126 ff.; *vīthisabhāgena*, in street company, the whole street in common, J. A. ii. 45¹⁵; *visabhāga*, unusual, J. A. i. 303¹⁶; different, Mil. 79.

sabhāgaṭṭhāna, n., a common room, a suitable or convenient place, J. A. i. 426²⁷; iii. 49¹⁴; v. 235².

sabhāgavuttin (*°vrttin*), living in mutual courtesy, properly, suitably, Vin. i. 45; J. A. i. 219¹⁶; *a-sabhāgavuttin*, J. A. i. 218²⁰; *sabhāgavuttika*, Vin. ii. 162; *a-sabhāgavuttika*, ib. ii. 161.

sabhājana, n., honouring, salutation, Mil. 2.

sabhāva (*svabhāva*), m., own state, nature, Mil. 90; 212; 360; truth, reality, sincerity, Mil. 184; J. A. v. 459⁸; v. 198¹⁵ (opp. *musāvāda*); J. A. vi. 469⁸; *-dhamma*, m., principle of nature, J. A. i. 214⁴; *sabhāva-bhūta*, true, J. A. iii. 20⁹.

sabhāraṇ, sincerely, devotedly, J. vi. 486²³; J. A. vi. 486¹¹; C. 79¹⁴.

Sabhiya, m. (1) Name of a Paribbājaka who had a discourse with the Buddha called the *Sabhiyasutta* (S. N., p. 90 and ff.), Thag. 278; S. N., p. 90 and ff.; J. A. vi. 329 and ff.; Sum. i. 155; (2) an attendant on the Buddha Phussa, J. A. i. 41⁴ (B. xix. 19 reads *Sam-bhiya*).

sabhoga, wealth, D. i. 73.

sabhojana, sharing food (?), Vin. iv. 95; S. N. 102.

I. *sam* (*śam*), 4, to be appeased, calmed; to cease; *sammati* (pr.), Dh. 5; *sammeyyūṇ* (opt. 3 pl.), S. i. 24; to dwell; *sammati* (pr.), D. i. 92; S. i. 226; J. v. 396⁴; Sum. i. 262; *santa* (p.p.p.), Dh. 96, etc., see separately; *sam*, 10 (caus.), to appease, suppress, stop, A. ii. 24; It. 82; 83; 117; 183; Dh. 265.

II. *sam* (pass.), to be satisfactory, to work, Vin. ii. 119; 278.

I. *sama* (*śama*), m., tranquillity, mental quietness, S. N. 896; *samaṇ car*, to become calm, quiescent, J. iv. 172¹⁵.

II. *sama* (*śrama*), m., toil, fatigue, J. A. vi. 565⁶.

III. *sama*, even, level, J. iii. 172¹⁵; J. A. i. 315²; Mah. xxiii. 51; *samaṇ paṭhaviyā kar*, to level with the ground, Dh. 178; equal, like, the same, S. i. 12; S. N. 90; 226; 799; 842; 843; It. 17; 64 ff.; Dh. 306; Mil. 4 (the compared noun is put in the instrumental, thus Mil. 4, or precedes as the first part of a compound); always the same, impartial, upright, just, A. i. 74; 293 f.; S. N. 215; 468; 952; *sama-* followed by numerals means 'altogether'; thus, *samatimsa*, thirty altogether, B. xviii. 18; *samaṇ*, equally, D. ii. 166; together with, at, D. ii. 288; Mah. xi. 12; *samena*, with justice, impartially, Dh. 257; J. A. i. 180¹⁸; *samavisama*, smooth and rough, M. iii. 291; *samavatto*, rounded, D. ii. 18; *samavāhita*, evenly borne along, of equanimity, Asl. 133; cf. *samasama* and *samāsama*.

samaka, equal, like, same, Mil. 122; 410; *samakarṇ* (adv.), equally, Mil. 82^{2 fr. b.}

samakkhāta (*samākhyāta*), counted, known, Saddhammop, 70; 458.

samagga (*samagra*), being in unity, harmonious, M. ii. 239; plur. = all unitedly, in common, Vin. i. 105; J. A. vi. 273¹. A. i. 70 = 243; S. N. 281; 283; Dh. 194; Thig. 161; Thig. A. 143; J. A. i. 198²²; 209¹⁰; *samaggakaraṇa*, f. 7, making for peace, D. i. 4 = A. ii. 209 = P. P. 57; Sum. i. 74; *samagganandin*, *samaggarata*, and *samag-*

gārāma, rejoicing in peace, delighting in peace, impassioned for peace, D. i. 4 = A. ii. 209 = P. P. 57; Sum. i. 74; *samaggavāsa*, m., dwelling in concord, J. A. i. 362¹⁸; ii. 27²¹.

Samāṅga, m., name of an Upatthāka of the Buddha Tissa, B. xviii. 21 (J. A. i. 40²⁴ has *Sambhava*).

samaṅgin, endowed with, possessing, P. P. 13; 14; J. A. i. 303²⁵; Mil. 342; *samaṅgibhūta*, possessed of, provided with, D. i. 36; A. ii. 125; S. N. 321; Vin. i. 15; Sum. i. 121; *samaṅgi-karoti*, to provide with, J. A. vi. 289²⁹; 290³; 266¹⁸ (cf. vi. 323⁸: *akarī samaṅgin*).

samacariyā (**śamacaryā*), f., living in spiritual calm, quietism, A. i. 55; S. i. 96; 101 and f.; It. 16; 52; Dh. 388; Mil. 19.

samacāga (**śamatyāga*), equally liberal, A. ii. 62.

samacārin (*śama-*), living in peace, M. i. 289; Dh. A. 419.

samacitta, mfn., possessed of equanimity, A. i. 65; iv. 215.

Samacittapariyāyasuttanta, m., name of a Suttanta, perhaps, A. ii., iv. 5; Mil. 20; *samacittasūttanta*, m., Vin. iii. 325².

Samacittavagga, m., the fourth chapter of the Eka-Nipāta of the Aṅguttara Nikāya, A. i. 61 and ff.

samacch, 1, to sit down; *samacchare* (pr. 3 pl.), J. ii. 67¹⁹.

samacchidagatta (*samāchid + gātra*), with mangled limbs, S. N. 673.

samacchinna (*samāchinna*), cut off, Dh. A. 410.

samajana, m., an ordinary man, common people, M. iii. 154 = Vin. i. 349.

samajātika, of the same caste, J. i. 68⁸.

samajivita, f., regular life, living economically, A. iv. 281 ff.

samajja, m., a festive gathering, a festival, fair, D. No. 31 (ed. Grimblot, p. 300); Vin. ii. 107; 150; iv. 85; 267; 360; J. vi. 277¹³; 559³⁰; n., J. A. ii. 13¹⁰; S. v. 170.

-*tthāna*, n., the place of the festival, the arena, Vin. ii. 150; J. A. i. 394²⁸; -*dāna*, n., giving festivals, Mil. 278; -*majjhe*, on the arena, S. iv. 306 and ff.; J. iii. 541²¹; -*maṇḍala*, n., the circle of the assembly, J. A.

- i. 283¹⁴ f.; *samajjan* *kāreti*, holds high revel, J. A. vi. 383¹⁸ (see next).
- samajjā*, f. (*samajjā*) assembly [see E. Hardy, 'Album Kern,' 61-66; Rhys Davids, 'Dial.' i. 7], Sum. i. 84; Asl. 255.
- samajjhagan* (B °-*gūn*), aor. from *sam-adhi-gā*. (See *samadhigam*.)
- samañc*, 1, to bend together, Vin. iv. 171; 363.
- samañcara* (*sama* + *cara*), pacified, calm, S. i. 236.
- samañcint*, to think, S. i. 124; see *sañcint*.
- samañcop*. See *sañcop*.
- samaññā* (*samāññā*), f., designation, name, D. i. 202; ii. 20; M. iii. 68; S. ii. 191; S. N. 611; 648; J. ii. 65^{2, 5}; Dhs. § 1306; *loka*°, a common appellation, a popular expression, D. i. 202.
- samaññāta* (*samāññāta*), designated, known, S. i. 65; S. N. 118; 820; Vin. ii. 203; Abh. S. vi. 6.
- samaṇa* (*śramaṇa*), m., a wanderer, recluse, religieux, A. i. 67; S. i. 45; Dh. 184; of a non-Buddhist (*tāpasa*), J. A. iii. 390²; an etymology of the word, Dh. 265; four grades mentioned, D. ii. 151; M. i. 63; compare S. N. 84 ff.; the state of a Samana is attended by eight *sukhas*, J. A. i. 7³¹; the Buddha is often mentioned and addressed by non-Buddhists as Samana; thus, D. i. 4; 87; S. N., p. 91; 99; Vin. i. 8; 350; Samanas often opposed to *Brāhmaṇas*; thus, D. i. 13; It. 58; 60; S. N., p. 90; Vin. i. 12; ii. 110; *samaṇa-brāhmaṇā*, Samanas and Brāhmaṇas, D. i. 5; ii. 150; It. 64; S. N. 189; Vin. ii. 295; *samanadhammaṃ kar*, to perform the duties of a samaṇa, J. A. i. 106²⁸; 107⁴; 138¹⁸; *pure-samaṇa* m., a junior who walks, before a Bhikkhu, Vin. ii. 32; *pacchāsamaṇa*, m., one who walks behind, Vin. i. 186; ii. 32; *samaṇī*, f., a female recluse, S. i. 333; Ap. in Thig. A. 18; J. A. v. 424²⁴; 427²³; Vin. iv. 235; *assamaṇa*, not a true samaṇa, Vin. i. 96.
- samanaka* (*śramaṇaka*), m., a contemptible ascetic, D. i. 90; M. ii. 47; 210; S. N., p. 21; Mil. 222; Sum. i. 254. At A. ii. 48 *samanaka* is a slip for *sasanaka*.

samaṇakuttaka, m., who wears the dress of a Samaṇa, Vin. iii. 68 and ff. (= *samaṇa-vesa-dhārako*, Buddhag., ib. p. 271).

Samaṇakolañña, m., a king of Kāṇḍiyya, Mil. 256.

Samaṇaguttaka, m., a thief, J. A. v. 126⁵.

Samaṇaguttā, f., the second daughter of King Kiki, Ap. in Thig. A. 18; 104; 114; 131; 181; 192; J. vi. 491¹².

samaṇapaduma, m., a kind of puggala, A. ii. 87; P. P. 63.

samaṇapunḍarika, m., a kind of puggala, A. ii. 87; P. P. 63.

Samaṇabrāhmaṇavagga, m., the eighth chapter of the Nidāna Saṃyutta, S. ii. 129 and ff.

samaṇamacala, m., a Samaṇa-Rock, a kind of Puggala, A. ii. 86; P. P. 63.

Samaṇamaṇḍikāsutta, n., the 78th Sutta of the Majjhima Nikāya, M. ii. 22 and ff.

samaṇinda (*śramaṇa + indra*), m., the Lord of Samaṇas, the Buddha, Mah. xv. 22.

samaṇī, f. (1) A female Samaṇa, see *samaṇa*; (2) the eldest daughter of King Kiki, Ap. in Thig. A. 18; 104; 114; 131; 181; 192; J. vi. 481¹².

samaṇuddesa, m., a novice, a sāmaṇera, D. i. 151; M. iii. 128; S. v. 161; Vin. iv. 139.

samatala, level, J. A. i. 7¹⁸.

samatā, f., equality, evenness, normal state, Mil. 351.

sammatikkam (*samatikram*), 1, to cross over, to transcend, D. i. 35; Dh. A. 412; to elapse, Mah. xiii. 5; *samatikkamma* (ger.), D. i. 35; M. 41; *samatikkanta* (p.p.), that has crossed over, or escaped from, S. iii. 80; Dh. 195.

samatikkama (*samatikrama*), mfn., passing beyond, overcoming, D. i. 34; ii. 290; M. i. 41; Vin. i. 3; J. A. 454⁵⁻⁹.

samatiggah (*samati + grah*), 9, to stretch over, to reach beyond, J. iv. 411⁶ (*samatiggayha*, ger.).

samatittika, brimful, overflowing, D. i. 244; ii. 89; M. i. 435; ii. 7 = Mil. 213; S. ii. 134; v. 170; J. i. 400¹; J. A. i. 235²³; Vin. i. 230; iv. 190; often written *samatitthika* and *samatittiya*, J. A. i. 393²⁵. [The form is probably connected with *samaicchia*—i.e.,

samaitthia (**samatisthita*), in the *Deśināmamālā* viii. 20 (Konow). Compare, however, Rhys Davids' *Buddhist Suttas*, p. 178¹; °*am buñjāmi*, Mil. 213; 'I eat (only just) to the full' (opp. to *bhiggo bhuñjāmi*) suggests the etymology: *sama-titti + ka*.]

samatiman, 4, to despise; *samatimaññi* (aor.), Thig. 72.

samativijjh (*samativyadh*), to penetrate, Dh. 13 = Thag. 133.

I. *samatta* (*samatva*), n., equality, A. iii. 359; Mah. iii. 7; equanimity, justice, A. i. 75.

II. *samatta* (*samāpta*), accomplished, completed, A. ii. 193; S. N. 781; complete, entire, perfect, Mil. 349; S. N. 881; 1000; *samattam*, completely, S. v. 175; accomplished, full, S. N. 889.

samattha (*samartha*), able, strong, J. A. i. 179²⁵; 187⁸.

samatthita (*samarthita*), unravelling, Mil. 1.

samatthiya (*samartha*), able, Saddhammop. 619.

samatha (*śamatha*), m., calm, quietude of heart, M. i. 33; A. i. 61; 95; ii. 140; S. iv. 362; Dh. S. 11; 15; 54; cessation of the Saṃkhāras, S. i. 136; iii. 133; S. N. 732; Vin. i. 5; settlement of legal questions (*adhikaraṇa*), Vin. ii. 93; iv. 207; compare Asl. 144, *s. paṭivijjhati*, Pts. i. 180.

samathayānika, who makes quietude his vehicle, devoted to quietude, a kind of Arhat.

samadhigam, 1, to attain; *samdhigacchati* (pres.), Thag. 4; *samajjhagā* (aor.), It. 83; *samajjhagam* (aor. 3 pl.), S. i. 103.

samadhiggah (*samadhi + grah*), 9, to reach, to get, obtain; *samadhiggayha* (ger.), M. i. 506; ii. 25; S. i. 86 = It. 16; to exceed, surpass, to overcome, to master, J. A. vi. 261¹² (*pañham samadhiggahetvā*). See *samatiggah*. These two verbs are often confounded.

samadhura, carrying an equal burden, equal, J. A. i. 191¹⁸; *asamadhura*, incomparable, S. N. 694 and f.; J. A. i. 193²⁷.

samadhosi, various reading, S. iii. 120 ff.; iv. 46; the form is aor. of *saṃdhu*.

samana (*śamana*), n., suppression, Mah. iv. 35.

samanaka, endowed with mind, A. ii. 48 (text, *samaṇaka*); S. i. 62.

samanantarā, immediately, D. ii. 156; immediately after, P. P. 13; Vin. i. 56; *rattibhāga-samanantare*, at midnight, J. A. i. 101¹⁹.

samanugāh, 1, to ask for reasons, to question closely, D. i. 26; M. i. 130; A. v. 156 and ff.; *samanuggāhiyamāna* (pr. part. pass.), being pressed, M. i. 130; A. v. 156; Vin. iii. 91.

samanuñña (**samanujña*), approving, A. ii. 253; iii. 359; v. 305; S. i. 1; 153; iv. 187; J. A. iv. 117¹⁵.

samanuññā (°*jñā*), 9, to approve; *samanujānissanti* (fut. 3 pl.), M. i. 398; S. iv. 225; *samanuññāta*, approved, allowed, Mah. viii. 11; *samanuññāsiṃ* (aor. 1 sg.), J. A. iv. 117¹ (= *samanuñño āsiṃ*, Comm. ib. 117¹⁵).

samanupas (°*pas*), 4, to see, perceive, regard; °*passati* (pres.), D. i. 69; 73; ii. 198; M. i. 435 and f.; ii. 205; Vin. ii. 89 (opt.); °*passanto* (pr. part.), J. A. i. 140¹³; °*passamāno* (pr. part. med.), D. ii. 66; °*passitum* (inf.), Vin. i. 14; *rūpaṃ attato samanupas*, to regard form as self, S. iii. 42.

samanupassanā, f., considering, S. iii. 44; Nett. 27.

samanubandh, 1, to pursue, Mah. x. 5.

samanubhās, 1, to remonstrate with, to admonish, D. i. 26; 163; M. i. 130; A. v. 156; Vin. iii. 173 and ff.; iv. 236 and ff.; Sum. i. 117.

samanubhāsanā, f., admonishing, Vin. iii. 174 ff.; iv. 236 and ff.

samanuman, 4, to approve; °*maññissanti* (fut. 3 pl.), M. i. 398; S. iv. 225; °*maññiṃsu* (aor. 3 pl.), J. iv. 134⁴.

samanumodati, to rejoice at, to approve, M. i. 398; S. iv. 225; Mil. 89.

samanuyuñjati, to question, to admonish, D. i. 26; 163; M. i. 130; A. v. 156; Sum. i. 117.

samanussar (°*smr*), 1, to recollect, call to mind, S. iv. 196; Vin. ii. 183.

samanta, all, entire, S. N. 672; Mil. 3; *samantaṃ*, completely, S. N. 442; *samantā* (D. i. 222; J. A. ii. 106¹³;

Vin. i. 32), *samantato* (M. i. 168 = Vin. i. 5; Mah. i. 29), and *samantena* (Thig. 487), on all sides, everywhere, anywhere; also used as prepositions; thus, *samantā Vesālīm*, everywhere in Vesālī, D. ii. 98; *samantato nagarassa*, all round the city, Mah. xxxiv. 39; *samā-samantato*, everywhere, Sum. i. 61.

Samantakūṭa, m., the Adam's Peak; see *Sumanakūṭa*.

samantacakkhu (^o*cakṣus*), all-seeing, an epithet of the Buddha, M. i. 168 = Vin. i. 5; S. N. 345, etc.; Mil. 111.

samantatta (^o*ṭva*), n., entirety.

samantapāsādikā (^o*prāsādika*), all-pleasing, quite serene, A. i. 24; ^o*kā*, f., Buddhaghosa's commentary on the Vinaya Piṭaka, Sum. i. 84; G. V. 59; 68; Sās. 14; 15; 157; a commentary on the same, G. V. 65; 75.

Samantā, f., a daughter of King Kākavaṇṇa, Dip. xviii. 20.

samandhakāra (ts.), m., the dark of night, Vin. iv. 54.

samannāgata (*samanvāgata*), followed by, endowed with, D. i. 50; 88; Vin. i. 54; S. N., p. 78; 102; 104.

samannānī (*samanvā + nī*), to lead, conduct properly; pres. *sam-anv-āneti*, M. iii. 188; ^o*nayamāna* (pr. part.), M. i. 477.

samannāhata (*samanvāhata*), played upon, D. ii. 171.

samannāhar (*samanvāhar*), 1, to concentrate the mind on, to consider, reflect, D. ii. 204; M. i. 445; A. iii. 162 and f.; 402 and f.; S. i. 114; to pay respect to, to honour, M. ii. 169; Vin. i. 180.

samannāhāra, m., concentration, bringing together, M. i. 190 and f.; Sum. i. 123; Mil. 189.

samannes (*samanu + iṣ*), 1, to seek, to look out for, to examine, D. i. 105; S. iii. 124; iv. 197; Mil. 37; Sum. i. 274; *samanvesati* (pres.), S. i. 122.

samannesanā, f., search, examination, M. i. 317.

samapekkh (^o*ekṣ*), 1, to consider, ^o*ekkhiya* (ger.), Saddham-mop. 536; cf. *samavekkh*^o.

samapekkhana, n., considering; a^o, S. iii. 261.

samapp (*samarp*), 10, to hand over, give, put, Mah. vii. 72; xxi. 21; xxxiv. 21; *samappetrā* (ger.), Mah. xix. 30; *samappayitvā* (ger.), Dāṭh. ii. 64; *samappita*, made over, con-

signed, Dh. 315; S. N. 333; Thig. 451; Thig. A. 281; *yasabhoga-samappita*, possessed of fame and wealth, Dh. 303; *dukkhena s.*, afflicted with pain, V. V. lii. 3; *pañcehi kāmāgunehi s.*, possessed of the five pleasures of sense, D. i. 36; 60; Vin. i. 15; Sum. i. 121.

samabhivaddh (°*vrddh*), 10, to encourage.

samabhisāta, joyful, Thig. 461.

samabhisīc, 1, to inaugurate as a king, Mah. iv. 6; v. 14.

samaya, m., coming together, gathering, multitude, D. ii. 254 ff.; J. A. i. 393²⁶; Mil. 257; consorting with, intercourse, Mil. 163; *sabbasamaya*, consorting with everybody, J. A. iv. 317²⁰; time, season, D. i. 1; 2, etc.; S. N. 291; 1015; p. 12, etc.; Vin. i. 15; *samayā samayan* *upādāya*, from time to time, It. 75; proper time, due season, B. ii. 181; S. N. 388; Mah. xxii. 59; *aññatra samayā*, except at the due season, Vin. iii. 212; coincidence, circumstance, M. i. 438; doctrine, view, Sum. i. 291; Dh. A. 121; *samayantara*, various views, Dāth. vi. 4; end, conclusion, annihilation, S. N. 876; *samayavimutta*, finally emancipated, a *Khīṇāsava*, N. v. 336; P. P. 11; cf. Asl. 57; *mahā-samaya-suttanta*, twentieth in Dīgha Nikāya.

samara, m., battle, Dāth. iv. 1.

samala, impure, contaminated, Vin. i. 5.

*samalan*kar, 8, to decorate, adorn, Mah. vii. 56; °*kata* (p.p.), Dāth. v. 36: °*karitrā*, J. vi. 577³⁰.

*samavatt*hita (°*sthita*), ready, S. N. 345 (°*-ā savanāya sotā*).

samarattakkhandha (*sasamv*rttaskandha), having the shoulders round, one of the lakkhaṇas of a Buddha, D. ii. 18.

samarattasamvāsa, m., living together with the same duties, on terms of equality, J. A. i. 236³¹.

samaradhāna, n., concurrence, co-existence, Nett. 79.

samaraya, m., annihilation, termination, A. ii. 41.

samarasarati, of a goad or spur, Thig. 210. See *samosar*.

samarāpaka, n., a store-room, M. i. 451.

samavāya, m., coming together, combination, S. iv. 68; Mil. 376; Asl. 196; *samavāyena*, in common, V. V. A. 336; *khaṇa-s*°, a momentary meeting, J. A. i. 381⁶.

samaribhatta, in equal shares, J. A. i. 266¹².

samavekkh (*samavekṣ*), 1, to consider, examine, M. i. 225 ;
A. ii. 32 ; It. 30.

samavekkhitar, m., one who considers, It. 120.

samavepākin, promoting a good digestion, D. ii. 177 ; M.
ii. 67.

samavossajj (*samava + utsrj*), 1, to transfer, entrust, D. ii. 231.
[Perhaps we ought to read *saṁvossajjivā*, instead of
samavossajjivā.]

samarhaya (*samāhvaya*), m., a name, Dāṭh. v. 67.

samasama, exactly the same, D. i. 123 ; ii. 136 ; P. P. 64 ;
Mil. 410 ; Sum. i. 290.

samasāyisum (aor.), J. iii. 201⁶, (text, *samāsāsisum*, cf.
J.P.T.S. 1885, 60 ; read : *taṁ asāyisum*).

samasāsin, a kind of puggala, P. P. 13 ; Nett. 190.

samasūpaka, with equal curry (when the curry is in quantity
one-fourth of the rice), Vin. iv. 190.

samassas (*samāśvas*), 1, to be refreshed, J. A. i. 176⁹ ;
samassattha (p.p.), J. A. iii. 189⁴ ; *samassāseti* (caus.),
to relieve, refresh, J. A. i. 175²⁷.

samassāsa, m., refreshing, relief, Asl. 150.

samassita (*samāśrita*), leaning towards, Thag. 525.

samā, f. (1) A year, Dh. 106 ; Mah. vii. 78 ; (2) in *aggini-*
samā, a pyre, S. N. 668 ; 670.

samākaddh (^o*karṣ*), 1, to pull along ; to entice ; ^o*iya* (ger.),
Mah. xxxvii. 145 ; ^o*ita* (p.p.), Dh. A. 315.

samākiṇṇa (^o*kīrṇa*), covered, filled, J. A. i. 6¹⁷ ; Mil.
342.

samākula, filled, crowded, B. ii. 4 = J. i. 3¹³ ; Mil. 331 ; 342 ;
Tel. 71 ; crowded together, Vin. ii. 117.

samāgam, 1, to meet together, to assemble, B. ii. 171 ;
S. N. 222 ; to associate with, to enter with, to meet,
D. ii. 354 ; S. N. 834 ; J. A. ii. 82²⁸ ; to go to see,
Vin. i. 308 ; to arrive, come, S. N. 698 ; ^o*gañchim*
(aor. 1 sg.), D. ii. 354 ; ^o*gacchi* (aor.), Dh. 210 ;
J. A. ii. 82²⁸ ; ^o*gamā* (aor. 2 sg.), S. N. 834 ; ^o*gamma*
(ger.), B. ii. 171 = J. i. 26³⁰ ; ^o*gantvā* (ger.), Vin. i. 308 ;
^o*gata* (p.p.), Dh. 337 ; S. N. 222.

samāgama, m., meeting, meeting with, intercourse, A. ii. 51 ;
Mil. 204 ; cohabitation, D. ii. 268 ; meeting, assembly,
J. A. ii. 107⁴ ; Mil. 349.

samācar, 1, to behave, act, practise, M. ii. 113 ; Dhp. A.
230 ; *samāciṇṇa* (p.p.p.), practised.

samācāra, m., conduct, behaviour, D. ii. 279 ; M. ii. 113 ;
A. ii. 200 ; S. N. 279 ; Vin. ii. 248 ; iii. 184.

samātapa, m., ardour, zeal. A. iii. 346.

samādapaka, instructing, arousing, M. i. 145 ; A. ii. 97 ;
S. v. 162 ; Mil. 373 ; It. 107.

samādapana, n., instructing, instigating, M. iii. 132.

samādapetar, m., adviser, instigator, M. i. 16.

samādā, to take with oneself, to take upon oneself, to
undertake ; *samādiyati* (pres.), D. i. 146 ; Dhp. A. 308 ;
samādiya (imper.), B. ii. 118 = J. i. 20¹⁴ ; *samādiyassu*
(imper.), Dhp. A. 97 ; *samādiyi* (aor.), S. i. 232 ; J. A.
i. 219¹⁴ ; *samādiyitrā* (ger.), S. i. 232 ; *samādāya* (ger.),
having taken with oneself, with, D. i. 71 ; P. P. 58 ;
Sum. i. 207 ; Mah. i. 47 ; having taken upon himself,
conforming to, D. i. 163 ; ii. 74 ; Dhp. 266 ; S. N. 792 ;
898 ; 962 ; *samādāya sikkhati sikkhāpadesu*, he adopts
and trains himself in the precepts, D. i. 63 ; S. v. 187 ;
It. 118 ; *samādinna* (p.p.p.), A. ii. 193 ; *samādapeti*
(caus.), to cause to take, to incite, rouse, P. P. 39 ; 55 ;
Vin. i. 250 ; iii. 73 ; Sum. i. 293 ; 300 ; °*dapesi* (aor.),
D. ii. 42 ; 95 ; 206 ; Mil. 195 ; S. N. 695 ; °*dapetrā*
(ger.), D. i. 126 ; Vin. i. 18 ; *samādetvā* (sic. ger.),
Mah. xxxvii. 201 ; °*dapiyamāna* (pr. part. pass.), D.
ii. 42.

samādāna, n., taking, bringing ; *asamādānacāra*, m., going
for alms without taking with one (the usual set of
three robes), Vin. i. 254 ; taking upon oneself, under-
taking, acquiring, M. i. 305 and ff. ; A. i. 229 and f. ;
ii. 52 ; J. A. i. 157⁹ ; 219¹⁸ ; Vin. iv. 319 ; *kamma-*
samādāna, acquiring for oneself of Karma, D. i. 82 ;
S. v. 266 ; 304 ; It. 58 and ff. ; 99 and f. ; resolution,
J. A. i. 233¹⁷ ; Mil. 352 ; C. 79¹⁹.

samādāya, see *samādā*.

samādinna, n., the fact of having been undertaken, Dh. A. 185; 399.

samādis (°dis), 6, to indicate, to command, D. i. 211; Mah. xxxviii. 59.

samādhā, to put together, S. i. 169; *jotim* s., to kindle a fire, Vin. iv. 115; *cittam* s., to compose the mind; *samādahāmi* (pres.), M. i. 116; *samādhēmi* (pres.), Thig. 50; *samādahan* (pr. part.), S. v. 312; *samādahāna* (pr. part. med.), S. i. 169; *samādahaṃsu* (aor. 3 pl.), D. ii. 254; *samādhiyati* (pr. pass.), is stayed, composed, D. i. 73; M. i. 37; Mil. 289; *samāhita* (p.p.p.), put down, fitted, J. iv. 337¹³; composed, firm, attentive, D. i. 13; S. i. 169; S. N. 212; 225; 972, etc.; Dh. 362; It. 119; P. P. 35; Vin. iii. 4; Mil. 300; *samādahāpeti* (caus.), causes to kindle, Vin. iv. 115.

samādhi, m., concentration, D. ii. 123 (*ariyo*); It. 51; Vin. i. 97; 104; Mil. 337; Visu., ch. iii.; a generic name for the state and exercise of absorbed ecstatic meditation; defined as *cittassa ekaggatā*, M. i. 301; Dh. S. 15; Asl. 118; and as *kusalacittakaggatā*, Visu., ch. iii.; further identified with *avikkhepa*, *ibid.*; Dh. S., § 57; and with *samatha*, Dh. S. 54; its four *nimittas* or signs are the four *satipatthānas*, M. i. 301; six conditions and six hindrances, A. iii. 427; other hindrances, M. iii. 158; four *parikkhāras* or requisites—viz., the four *sammappadhānas*, M. i. 301; seven *pari-parikkhāras*, D. ii. 216; A. iv. 40; *samādhībhāvanā* (practice of concentration), M. i. 301; fourfold, A. ii. 44 ff.; fivefold, A. iii. 25 ff.; the second *jhāna* is born from *samādhi*, D. ii. 186; it is a condition for attaining *kusalā dhammā*, A. i. 115; Mil. 38; conducive to insight, A. iii. 19; 24 ff.; 200; S. iv. 80; to seeing heavenly sights, etc., D. i. 153; to removing mountains, etc., A. iii. 311; removes the delusions of self, A. i. 132 ff.; leads to Arhatship, A. ii. 45; the *ānantarika* s., S. N. 226; *cetosamādhi* (rapture of mind), D. i. 13; A. ii. 54; S. iv. 297; *dhammasamādhi*, almost identical with *samatha*, S. iv. 350 ff.; two grades of

samādhi distinguished—viz., *upacāra-s.* (preparatory concentration), and *appanā-s.* (attainment concentration), Sum. i. 217; Visu., ch. iv.; Abh. S. ix. 4; only the latter results in *jhāna*; three kinds of *s.* are distinguished, *suññata* or empty, *appaṇihita* or aimless, and *animitta* or signless, A. i. 299; S. iv. 360; cf. iv. 296; Vin. iii. 93; Mil. 337; cf. 333 f.; Asl. 179 f.; 222 f.; 290 f.; see the 'Yogāvacara's Manual,' p. xxvii.; *samādhi* is *savitakka savicāra*, *avitakka vicāramatta*, or *avitakka avicāra*, K. V. 570; cf. 413; Mil. 337; Asl. 179 f.; it is fourfold, *chanda-*, *viriya-*, *citta-*, and *vimāṇsā-samādhi*, D. ii. 213.

samādhika (*sama+adhika*). (1) Excessive, abundant, D. ii. 251; J. ii. 383⁶; iv. 31¹²; (2) instead of *sāmādhika*, Dh. A. 254; see S. i. 120.

samādhija, produced by concentration, D. i. 74, etc.

samādhindriya (*samādhī°*), n., the faculty of concentration, A. ii. 149; Dh. S. 15.

samādhiparikkhāra (*°pariṣkāra*), m., requisite to the attainment of *Samādhi*, D. ii. 216.

samādhibala, n., the force of concentration, A. i. 94; Dh. S. 28.

samādhibhāvanā, f., cultivating, attainment of *Samādhi*, A. ii. 44 f. (four different kinds mentioned).

samādhiiyati, see *samādhā*.

Samādhivagga, m., the first chapter of the *Sacca Saṃyutta*, S. v. 414 and ff.

Samādhisaṃyutta, n., the same as *Jhānasamāyutta*, S. iii. 263 and ff.

samādhisaṃvattanika, conducive to concentration, A. ii. 57; S. iv. 272 and ff.

I. *samāna* (ts.), similar, equal, same, S. N. 18; 309; J. A. ii. 108²³.

II. *samāna*. (1) being, D. i. 18; 60; J. A. i. 218³²; (2) a kind of gods, D. ii. 260.

samānajaṭika, of equal birth, of the same caste, Dh. A. 233.

samānatta (*samānātman*), equanimous, of pacified mind, A. iv. 364.

samānattatā (*samānātmatā*), f., equanimity, impartiality,
A. ii. 32 = 248; iv. 219.

samānabhāva, m., equanimity, S. N. 702.

samānavassika (°*varṣika*), having spent the rainy season
together, Vin. i. 168 and ff.

samānasarivāsaka, belonging to the same communion,
Vin. i. 321.

samānasīmā, f., the same boundary, parish; Vin. i. 321;
°*ma*, belonging to the same parish, Vin. ii. 300.

samānāsānika, entitled to a seat of the same height, Vin. ii.
169.

samāniyā (*samānyā*), all equally, S. N. 24.

samānī, 1, to bring together, C. 82 (stanza 13); J. A. i. 68²⁷;
to bring, produce, J. A. i. 433²⁴; to put together, com-
pare, J. A. i. 120¹⁶; 148¹⁴; Dh. A. 328; to collect,
enumerate, J. A. i. 429²²; to calculate (the time), J. A.
i. 148¹⁴; 120¹⁶; *samānaya* (aor.), Sum. i. 275; *samānīta*
(p.p.p.), brought home, settled, Mil. 349.

samāp, 10, to complete, conclude, Mah. v. 273, xxx. 55;
Sum. i. 307. See II. *samatta*.

samāpajjana, n., entering upon, passing through (?), Mil.
176²⁰.

samāpatipatti, misprint for *sammā*°, A. i. 69.

samāpatti, f., attainment, A. iii. 5; S. ii. 150 f.; Dh. S. 30
= 101; a stage of meditation, A. i. 94; Dh. S. 1331;
J. i. 473¹⁴; J. A. i. 343¹¹; K. V. A. 57; Buddha
acquired *anekakoṭisata-sahassā* s., J. A. i. 77¹⁶; the
eight attainments comprise the four Jhānas, the realm
of the infinity of space, realm of the infinity of
consciousness, realm of nothingness, realm of neither
consciousness nor yet unconsciousness, Pts. i. 8, 20 ff.;
B. V. 192 = J. i. 28²¹; J. A. i. 54¹⁵; necessary for
becoming a Buddha, J. A. i. 14²⁸; acquired by the
Buddha, J. A. i. 66³⁵; result in rebirth in various
heavens, cf. Abh. S. v. 10; the nine attainments, the
preceding and the trance of cessation of perception and
sensation, S. ii. 216; 222; described, M. i. 159 f. etc.;
in collocation with *jhāna*, *vimokkha*, and *samādhi*,

Vin. i. 97; -*bhāvanā*, realizing of the attainments, J. A. i. 67¹; °*kusalatā*, Dh. S. 1331 ff.

samāpattīla, that has acquired, J. A. i. 406²⁵.

samāpattesiya, that longs for attainment, K. V. 502 f.

samāpad, 4, to come into, enter upon, attain; *samāpattivā s.*, J. A. i. 77¹⁶; *samādhivā s.*, D. i. 215; *arahattamaggavā s.*, A. ii. 42 f.; Vin. i. 32; *saññāvedayitanirodham s.*, to attain the trance of cessation, S. iv. 293; *kayavikkayaṃ s.*, to engage in buying and selling, Vin. iii. 241; *sāka-cham s.*, to engage in conversation, D. ii. 109; *tejo-dhātuvā s.*, to convert one's body into fire, Vin. i. 25; ii. 76; *hassa-khiddā-rati-dhammasamāpanna*, absorbed in mirth, sport, and sensual lust; *icchā-lobhasamāpanna*, given to desire and lust, Dh. 264; to become, S. iii. 86; *samāpanna*, that has attained the Samāpattis, K. V. 572 f.; *samāpajjami* (pres.), -*pajjissam* (fut.), -*pajjanta* (pr. p.), -*panna* (p.p.p.), S. iv. 293; -*pajji* (aor.), D. i. 215; -*pādum* (aor. 3 pl.), S. iii. 86; -*pajjeyya* (opt.), Vin. iii. 241; -*pajjita* (p.p.p.), D. ii. 109; -*pajjitvā* (ger.), Vin. i. 25.

samāpannaka, possessed of the Samāpattis, Sum. i. 119.

samāyā, 2, to come together, be united, J. iii. 38⁸.

samāyoga, m., combination, conjunction, Sum. i. 95; *Saddhammopāyana*, 45; 469.

samāraka, including Māra, Vin. i. 11 = S. v. 423; D. i. 250, etc.

samārabh, 1, to begin, undertake, Mah. v. 79; *samāradḍha* (p.p.p.), Dh. 293; S. iv. 197; J. A. ii. 61¹.

samārambha, m., undertaking, Vin. iv. 67; injuring, S. N. 311; D. i. 5; Sum. i. 77; A. ii. 197; S. v. 470; P. P. 58; *appasamārambha* (written °*rabbha*), easy, D. i. 143.

samāruḥ, 1, to ascend, enter; pres *samārohati*, J. A. vi. 209¹⁸ (cf. *samorohatī*, p. 206¹⁶, read *samārohatī*), *samārūhi* (aor.), Mah. xiv. 38; *samārūḥa* (p.p.p.), M. i. 74; *samāropeti* (caus.), to raise, cause to enter, Mil. 85; to put down, enter, Nett. 4; 206.

samāropana, m., one of the Hāras, Nett. 1; 2; 4; 108; 205 and f.; 256 and f.

samālap, 1, to speak to, address, J. A. i. 478¹⁸. At J. A. i. 51⁸ it seems to mean 'to recover the power of speech.'

Samālā, f., one of the chief female disciples of the Buddha Vessabhu, B. xxii. 24; J. A. i. 42¹³.

samās, to sit together, associate; *samāsetha* (opt. 3 sg.), S. i. 17; 56 and f.; J. ii. 112⁴; v. 483¹²; 494⁵.

samāsa, m., a compound, Asl. 145; an abridgment, Mah. xxxvii. 244.

samāsad, 1, to obtain, get; *samāsajja* (ger.), J. iii. 218¹⁰.

samāsana, n., sitting together with, company, S. N. 977.

samāsanna, near.

samāsama, exactly the same, Ud. 85 (=D. ii. 135 and f., where the text has *samasama*).

samāsisin, one who has simultaneously attained an end of human passion and of life, P. P. 13 (cf. J. P. T. S., 1891, p. 5).

samāhata, hit, struck, Mil. 181; 254; 304; *Saṅkusamāhata*, name of a hell, M. i. 337.

samāhar, 1, to collect, Dhp. A. 113; *samāharāpeti* (caus.), Dhp. A. 113.

samāhāra, m., collection.

samāhita. See *samādhā*.

sami, 2 (*sam + i* and *sam + ā + i*), to come together, to meet, to assemble, B. ii. 199 = J. i. 29⁴; to associate with, to go to, D. ii. 273; J. iv. 93²⁰; to correspond to, to agree, D. i. 162; 247; J. A. i. 358²⁹; iii. 278⁹; to know, consider, S. i. 186; *sameti* (pr.), D. i. 162; S. ii. 158 = It. 70; *sametu* (imper.), J. iv. 93²⁰; *samessati* (fut.), S. iv. 379; It. 70; *samiṃsu* (aor.), B. ii. 199; S. ii. 158 = It. 70; *samesuṃ* (aor.), J. A. ii. 30¹⁶; *samecca* (ger.), D. ii. 273; S. i. 186; *samita* (p.p.), assembled, V. V. lxiv. 10; V. V. A. 277; *samitaṃ*, continuously, M. i. 93; It. 116; Mil. 70.

samijjh (*samrdh*), to succeed, prosper, take effect, D. i. 71; B. ii. 59 = J. i. 14¹⁹; *samijjhati* (pres.), B. ii. 59; J. A. i. 267¹⁸; *samijjheyyaṃ* (opt.), D. i. 71; *samijjhi* (aor.),

- J. A. i. 68¹⁰; *samijjhissati* (fut.), J. A. i. 15¹⁹; *samiddha* (p.p.p.), Vin. i. 37; B. ii. 4 = J. i. 3¹⁴; Mil. 331.
- samijjhana*, n., success, Dhp. A. 135.
- samiñj* (sa. *sa* + *ing*), to be moved, Dhp. 81; Weber, Ind. Str. iii. 397, Oldenberg, K. Z. xxv. (1881), p. 327.
- samita*, like, equal, S. i. 6; ⁽²⁾ quiet, appeased, Dhp. A. 234¹⁷ (^o-*gamana*); ⁽³⁾ arranged, put into order, J. A. v. 201²³ (= *saṃvidahita*, Comm.), cf. II. *sa*m.
- samitaṃ*, indecl. continually (?), Dhp. A. 110¹¹; Mil. 116²⁶ (*satataṃ samitaṃ*).
- samitatta* (*śamitatva*), n., state of being quieted, Dhp. 265.
- samitāvī* (*śamita* + *vin*), he who has quieted himself, calm, S. N. 499; 520; S. i. 62; 188; A. ii. 49; 50.
- samiti*, f., assembly, D. ii. 256; Dhp. 321; J. A. iv. 351²⁰.
- Samitigutta*, m., name of a Thera, Thag. 81.
- I. *Samiddha*, m., name of a king of Ceylon at the time of the Buddha Koṇāgamana, Dip. xv. 48; xvii. 7; Mah. xv. 93 and ff.; Mahābodhiv. 128; 131; Smp. 330.
- II. *samiddha*, mfn., rich, magnificent, J. A. vi. 393⁷; J. iii. 14³; *samiddhena*, adv., with the object of one's mission accomplished, J. A. vi. 314^{11 13}.
- I. *samiddhi*, f., success, prosperity, Dhp. 84; S. i. 200.
- II. *Samiddhi*, m., name of a Bhikkhu, M. iii. 192; 207; A. iv. 385 f.; S. i. 8 ff.; 119 f.; iv. 38 ff.; Thag. 46; J. A. ii. 56²¹ ff.; 314⁷; Asl. 88.
- samiddhika*, rich in, abounding in, Saddhammop. 421.
- Samiddhijātaka*, n., the 167th Jātaka, J. A. ii. 56 and ff.
- samiddhin*, richly endowed with, Ap. in Thig. A. 18; fem. -*inī*, J. v. 90²⁸.
- Samivanagāma*, n., name of a village, Sās. 162.
- samihita* (*saṃhita*), composed, Vin. i. 245 = D. i. 104 = 238; A. iii. 224 = 229 = Sum. i. 273.
- samī* (*śamī*), f., the tree *Acacia Sirissa*.
- samīcī*, D. ii. 94; see *sāmīcī*.
- samītar*, m., one who meets, assembles; *samītāro* (n. pl.), J. v. 324²⁴.
- Samīti*, m., name of a carriage maker, M. i. 32.
- samīpa*, near, recent, Kacc. 226; *samīpa*, n., proximity,

D. i. 118 ; acc. °am, near to, Dhp. A. 266¹² ; instr. °-ena, passing near by, Dhp. A. 328¹³ ; loc. °-e, near, Dhp. A. 315¹².

samīpaka, being near, Mah. xxxiii. 52.

samīpaga, approaching, Mah. iv. 27 ; xxv. 74.

samīpacara, mfn., being near, Asl. 193.

samīpacārin, being near, D. i. 206 ; ii. 139.

samīpatṭha (°sṭha), standing near, Mah. xxxvii. 164.

samīr, 1, to be moved, Vin. i. 185 ; Dhp. 81 ; *samīrita* (p.p.p.), J. A. i. 393³.

samīra, m., air, wind, Dāṭh. iv. 40.

samīraṇa, m., wind, Tel. 16.

I. *samīh* (*sam* + *īkh*), 1, to move along, V. V. v. 1 ; V. V. A. 35.

II. *samīh*, to long, strive, J. v. 388⁶.

samukkaṇṇs (*samutkṛṣ*), to extol, S. N. 132 ; 438 ; M. i. 498 ; *samukkattṭha* (p.p.p.), exalted, A. iv. 293 ; Thag. 632.

samugga (*samudga*), m., a box, basket, J. A. i. 265²⁸ ; 372³ ; 383²⁹ ; Mil. 153 ; 247 ; Saddhammop. 360 (read *samuggābham*) ; *samugga-jātaka*, n., the 436th Jātaka, J. A. iii. 527 ff. (called *Karaṇḍaka-Jātaka*, ibid. v. 455²).

samuggata (*samudgata*), arisen, V. V. A. 280 ; J. A. iv. 403⁸ (text *samuggagata*).

samuggah (*samudgrah*), to seize, grasp, embrace ; *samuggahāya* (ger.), S. N. 797 ; *samuggahīta* (p.p.p.), S. N. 352 ; 785 ; 795 ; 801 ; 837 ; 841 ; 907.

samuggir (*samudgīr*), 6, to throw out, eject, V. V. A. 199 ; to cry aloud, Dāṭh. v. 29.

samugghāt, see *samūhan*.

samugghāta (*samudghāta*), m., uprooting, abolishing, removal, D. i. 135 ; M. i. 136 ; A. ii. 34 ; S. ii. 263 ; iv. 31 ; Vin. i. 107 ; 110.

samugghātaka, removing, Mil. 278.

samucita, suitable, Vin. iv. 147 ; Dāṭh. v. 55.

samuccaya, m., collection, accumulation, J. A. ii. 235¹⁹ (the signification of the particle *rā*), Comm. or S. N. xii. v. 9 (do.) ; Comm. on Dhp. v. 244 (var. read. *samussaya*) ;

cf. *samussaya*; *samuccaya-kkhandhaka*, n., the third section of Cullavagga, Vin. ii. 38-72.

samucchaka, see *samuñchaka*.

samucch (*sammūr̥ch*), to be consolidated, to arise; *samucchis-satha* (conditional), D. ii. 63. [Derivation and meaning uncertain. See Windisch, Buddha's Geburt, p. 39, n. 1.]

samucchita, infatuated, S. i. 187; iv. 71.

samucchid, to extirpate, abolish, spoil, give up, D. i. 34; ii. 74; M. i. 101 f.; 360; J. A. iv. 63²⁴; *samucchin-danti* (pres.), D. ii. 74; *samucchinna* (p.p.p.), D. i. 34, etc.

samuccheda, m., abolishing, giving up, M. i. 360; *sammā s.*, Pts. i. 101; *s. visuddhi*, Pts. ii. 3; *s. suññani*, Pts. ii. 180.

samuḍḍala (*samuḍḍala*), resplendent, J. A. i. 89¹⁹; 92³³.

samuḍḍalita (*samuḍḍalita*), resplendent.

samuḍḍu (*sam + ṛju*), straightforward, perfect, S. N. 352; S. iv. 196 (text *sarimuju*).

samuñchaka (*sam + uñcha*), n., gleaning, living by gleaning, S. i. 19; J. iv. 66⁶.

samutṭhā (*samud + sthā*), to rise up, to originate; *samutṭhāti* (pres.), Vin. v. 1; *samutṭhahi* (aor.), Mah. xxviii. 16; *samutṭhāya* (ger.), Dh. A. 106; *samutṭhita* (p.p.p.), Dh. S. 1035; *samutṭhāpeti* (caus.), to raise, to originate, set on foot, J. A. i. 144¹⁸; 191²⁴; 318³⁰.

samutṭhāna (*samutṭhāna*), n., rising, origination, commonly at the end of a compound, A. ii. 87; Dh. S. 766 ff.; 981; 1175; Mil. 134; 302; 304; J. A. i. 207¹⁷; iv. 171¹⁷.

samutṭhānika, originating, Asl. 263.

samutṭhāpaka, fem. °*pikā*, occasioning, causing, Asl. 344; V. V. A. 72.

samuttar, 1, to pass over, Mil. 372.

samuttij, 10, to excite, gladden, Vin. i. 18; D. i. 126; S. N., p. 100.

samuttejaka, instigating, inciting, gladdening, M. i. 146; A. ii. 97; S. v. 162; It. 107.

- samutthāṭa*, struck, Saddhammop. 144 ; *samāṭṭhāṭa*, or better, *samotthāṭa* is probably the true reading.
- samudaya*, m., rise, origin, D. i. 17 ; ii. 33 ; 308 ; Vin. i. 10 ; S. N., p. 135 ; It. 16 (*samuddaya*, metri causa), etc. ; emanation, multitude, J. A. i. 83⁴ ; produce, revenue, D. i. 227.
- samudāgam*, 1, to come out, result, rise ; *samudāgacchati* (pres.), D. i. 116 ; M. i. 104 ; *samudāgata* (p.p.p.), S. ii. 24 ; S. N. 648.
- samudāgama*, m., beginning, J. A. i. 2³.
- samudācar*, 1, to turn up, originate, M. i. 40 ; to occur to, to befall, M. i. 109 ; 453 ; S. ii. 273 ; It. 31 ; to behave towards, to address, Vin. i. 9 ; D. ii. 154 ; 192 ; J. A. i. 192⁷ ; to practice, J. A. ii. 33^{9;10} ; to lay claim to, to vindicate for oneself, Vin. iii. 91 ; *samudācarati* (pres.), Vin. i. 9, etc. ; *samudācarimṣu* (aor.), J. A. ii. 33¹⁰ ; *samudāciṇṇa* (p.p.p.), J. A. ii. 33⁹.
- samudācāra*, m., behaviour, practice, J. A. iv. 22²³ ; Asl. 392.
- samudānī*, to bring out, M. i. 104.
- samudāya*, m., multitude, quantity, V. V. A. 175 ; the whole, V. V. A. 276.
- samudāvata* (*samudā + vrta*), restrained, Asl. 75.
- samudāhaṭa* ([°]*hṛta*), brought forward, Mah. xxxvii. 247 (probably misread for *samupā°*).
- samudāhāra*, m., talk, conversation, Mil. 344 ; *piya°*, Thig. A. 226.
- samudi*, to arise ; pres. *samudayati* (var. lect. *samudīyati*) S. ii. 78¹⁴ ; *samudeti*, A. iii. 338 ; *samudita* (p.p.p.), Dāth. v. 4 ; united, come together, V. V. A. 321.
- samudikkh* (*samudīkṣ*), to behold, Ap. in Thig. A. 147.
- samudīr*, 10, *samudīreti* (pres.) J. v. 78⁶ ; var. read. *samudīrita* (p.p.p.), J. vi. 17⁶.
- samudīraṇa*, n., moving, Asl. 307.
- I. *samudda* (*samudra*), m., quantity of water, deep, J. A. i. 230¹¹ ; iv. 167²³ ; the sea, the ocean, D. i. 222 ; M. i. 493 ; S. i. 6 ; 32 ; 67 ; J. iv. 172^{18 ; 19 ; 26} ; Dh. 127, etc. ; explained by adding *sāgara*, S. ii. 32 ; four oceans, S. ii. 180 ; 187 ; Thig. A. 111 ; eight qualities, A. iv.

198; 206; etymology, Mil. 85 f.; the eye an ocean, S. iv. 157.

II. *Samudda*, m., name of an isi, J. vi. 99²⁸.

samuddakkhāyikā, f., tales about the origin of the sea, chiromancy, Vin. i. 188; M. i. 513 ff; D. i. 8; Sum. i. 91.

Samuddajā, f., name of a daughter of Prince Brahmadata and a Nāga-wife, J. A. vi. 160 ff.

Samuddajāataka, n., name of the 296th Jātaka, J. A. ii. 441 and ff.

Samuddadatta, m., name of a Bhikkhu, Vin. ii. 196; iii. 171; 174; iv. 66; 335.

Samuddamajja, n., name of a village, Sās. 85.

samuddaya, metri causā instead of *samudaya*, It. 16; 52.

Samuddavagga, m., the third chapter of the fourth Paññāsa of the Saḷāyatana-samyutta, S. iv. 142.

Samuddavāṇijāataka, n., the 466th Jātaka (J. A. iv. 158 and ff.), J. A. i. 142²⁰.

Samuddaviṇyā, f., the queen of King Bharata of Sovira, J. A. iii. 470¹⁰; 474¹⁸.

Samuddā, f., one of the first female disciples of the Buddha Koṇāgamana, B. xxiv. 23; J. A. i. 43⁹.

samuddiṭṭha (*samuddiṣṭa*), pointed out.

amuddesa, summary, statement (see *Uddesa*), Abh. S. vi. 3.

samuddhata (*samuddhṛta*), pulled out, eradicated, Saddham-mop. 143; Mah. lix. 15; J. A. vi. 309¹⁹.

samuddhata (=sa.), filled with, abounding in, Thig. 371 (*dumā kusumarajena*).

samuddhar, 1, to take out, away; to lift up, carry away, save from; *samuddhari* (aor.), J. vi. 271⁵; *samuddhāsi* (aor., thus read instead of *samutthāsi*), J. v. 70²⁹ (cf. 70²⁶).

samuddharana, n., pulling out, salvation, Mil. 232.

samunna (ts.), moistened, wet, S. iv. 158.

samunnad, 1, to utter loud cries.

samunnam, 10, to raise, elevate, Thag. 29.

samupagam, 1, to approach, Mil. 209.

samupajan, to produce; °*janiyamāna* (pr. p. p.), Nett. 195.

samupatthā (*samupasthā*), to serve, help; *samupatthāti* (pres.), Saddhammop. 283; *samupatthahi* (aor.), Mah. xxxiii. 95.

samupadhāv, 1, to run towards, Tel. 62.

samupabbūha (*samupavyūḍha*), joined, M. i. 253; D. ii. 285; S. i. 98; Mil. 292; J. A. i. 89²⁰.

samupama, resembling, Mah. xxxvii. 68; also *samūpama*, J. A. i. 146²⁷; vi. 534⁶; v. 155²².

samupayā, 2, to approach, attain, Tel. 49; (*samupayāti*, pres.).

samuparuh, 1, to ascend; *samuparūḥa* (p.p.p.), Dāṭh. iv. 42.

samupasobhita (°*sobhita*), adorned, Mil. 2.

samupāgam, 1, to come to; *samupāgami* (aor.), Mah. xxxvi. 91; *samupāgata* (p.p.p.), Mah. xxxvii. 115; xxxviii. 12; Saddhammop. 324; J. A. vi. 282²⁵.

samupādika, being on a level with the water, Mil. 237 (Trenckner conjectures *samupodika*).

samupeta, endowed with, Mil. 352.

samuppatti (*samutpatti*), f., origin, arising, S. iv. 218.

samuppad (*samutpad*), 4, to arise, be produced; *samuppajjati* (pres.), S. iv. 218; *samuppanna* (p.p.p.), S. N. 168; 599; Dh. S. 1035.

samuppāda (*samutpāda*), m., origin, arising, production, Vin. ii. 96; S. iii. 16 ff.; It. 17; J. A. vi. 223¹⁵ (*anilūpana-samuppāda*, var. read. °-*samuppāta*, 'swift as the wind').

samupphosita (*samud + prus*), sprinkled, J. A. vi. 481¹⁹.

samubbah (*samudvah*), 1, to carry, Dāṭh. iii. 3; v. 35; *samubbahanta* (pr. part.), J. A. vi. 21¹¹ (making display of).

samubbhava (*samudbhava*), m. production.

samubbhūta, borne from, produced from, Dāṭh. ii. 25.

samuyyuta (*samudyuta*), energetic, devoted, V. V. lxiii. 33 V. V. A. 269.

samullap (*samudlap*), 1, to talk, converse, Vin. iii. 187 P. V. A. 237; *samullapanta* (p. part.), J. A. iii. 49¹⁵ *samullapesi* (aor.), 'Prātimokshasūtra,' p. 13.

samullapana, n., talking with, conversation, Dh. A. 430.

samullāpa, m., conversation, talk, Mil. 351.

samuṣṣaya (*samucchraya*), m., accumulation, complex, A. ii. 42 = It. 48 ; It. 34 ; *bhassasamuccaya*, grandiloquence, S. N. 245 ; especially, the complex form, the body, D. ii. 157 = S. i. 148 ; Dh. 351 ; Thig. 22 ; 270 ; Thig. A. 98 ; 212 ; *rūpasamuṣṣaya*, the same, Thig. 102 ; cf. *samuccaya*.

samuṣṣāhita (*samuṣṣāhita*), instigated, V. V. A. 105.

samuṣṣi (*samucchrī*), 1, to raise, lift up ; *samuṣṣita* (p.p.p.), elevated, erected, J. A. iii. 497²⁰ ; Dh. 147 (arrogant [?]) ; A. i. 199¹ ; *samuṣṣāpita* (caus. p.p.p.), the same, J. A. iii. 408¹ ; *samuṣṣeyya* (opt.), A. i. 199¹⁵.

samūlaka, including the root, Thig. 385 ; Thig. A. 256.

samūh, 10, to gather, collect, Mah. xxxvii. 245.

samūha, m., multitude, mass, aggregation, Nett. 195.

samūpabbūha, v. *samu*-^o.

samūpama, v. *samū*-^o.

samūhan (*samud-han*), to remove, to abolish, D. i. 135 f. ; ii. 91 = S. v. 432 ; M. i. 47 ; S. iii. 131 ; v. 76 ; J. i. 374³ = S. N. 360 ; S. N. 14 ; 369 ; 1076 ; *sikkhāpadaṃ*, Vin. iii. 23 ; D. ii. 154 ; *uposathāgāraṃ*, to discontinue using a Vihāra as an Uposathāgāra, Vin. i. 107 ; *sīmari*, to remove the boundary, Vin. i. 110 ; *samūhanti* (pres.), S. iii. 156 ; *samūhanati* (pres.), Vin. i. 110 ; *samūhaneyya* (opt.), Vin. i. 110 ; *samūhantu* (imper.), D. ii. 154 ; *samūhanissāmi* (fut.), D. i. 135 ; *samūhananta* (pres. part.), Vin. i. 110 ; *samūhanitvā* (ger.), M. i. 47 ; Vin. i. 107 ; *a*^o, M. iii. 285 ; *samugghatūṃ* (inf.), Mah. xxxvii. 32 ; *samūhata* (p.p.p.), D. i. 136 ; Dh. 250 ; S. N. 14 ; 360, etc. ; *samūhantabba* (fut. part. pass.), Vin. i. 107 ; *samugghātāpeti* (caus.), to cause to put to death, Mil. 193 ; *samugghāteti* (caus.), Comm. on M. ch. 44 ; *samhugghātita* (caus. p.p.p.), *ibid.*, on M. ch. 63, Mil. 101⁶ (*samugghātītatta*, n.) ; *samūhanāpeti* (caus.), Mil. 142 (l. 5 fr. b.)

samūhatatta, n., abolition, M. iii. 151.

samūhanana, n., removal.

samekkh (*samēkṣ*), to consider ; *samekkhe* (opt.), J. iv. 5¹ ;

samekkham (pr. part.), J. ii. 65⁷; *samekkhiya* (ger.), Mah. xxxvii. 237.

sameta, associating with, Mil. 396; connected with, provided with, Mah. xix. 69; combined, constituted, S. N. 873; 874.

sameti, see *sami*.

sametikā, S. N. 285; read *samāhitā*.

samokir (*samarakir*), 6, to sprinkle, B. ii. 178 = J. i. 27¹⁹; *samokiṇṇa* (p.p.p.), J. A. i. 233²².

samotata (*samava + tata*), strewn all over, spread, V. V. lxxxi. 6 (various readings, *samogata* and *samohata*); J. i. 183²⁶.

samotar (*samavatar*), 1, to descend, Mah. x. 57.

samodakam, at the water's edge, Vin. i. 6 = M. i. 169 = D. ii. 38.

samodita, united, V. V. A. 320; comp. *samudita*.

samodhā (*samavadhā*), to draw back, to put together, S. i. 7; iv. 178 f.; to fix, Nett. 165; *samodahati* (pres.), Nett. 178; *samodahan* (pres. part.), S. i. 7 = iv. 179; *samodahitvā* (ger.), S. iv. 178; *samodhāya* (ger.), Sad-dhammop. 588; *susamohita* (p.p.p.), J. vi. 261¹.

samodhāna (*samavadhāna*), n., collocation, combination, B. ii. 59 = J. i. 14¹⁹; S. iv. 215 = v. 212; *samodhānam gam*, to come together, to combine, to be contained in, Vin. i. 62; M. i. 184 = S. i. 86; v. 43; 231 = A. v. 21 (Comm. *odhānapakkhepaṃ gam*); *samodhānagata*, wrapped together, Mil. 362; *samodhānaparivāsa*, a combined, inclusive probation, Vin. ii. 48 ff.

samodhāna-, 10 (denominative from foregoing), to combine, connect, J. A. i. 9³⁶; 14⁴; Sum. i. 18; especially *jātakam s.*, to apply a Jātaka to the incident, J. A. i. 106⁷, etc.

samoruh (*samavaruh*), to descend; *samoruyha* (ger.), Mah. x. 35.

samorodha, m., barricading, torpor, Dh. S. 1157; Asl. 379.

samosar (*samava + sr*), to flow down together, Mil. 349; to come together, gather, J. A. i. 178²⁴.

samosaraṇa (*samavasaraṇa*), coming together, meeting, uniting, D. i. 237; ii. 61; S. iii. 156; v. 42 ff.; 91; Mil. 38.

samoha, infatuated, P. P. 61.

sampakamp (*samprakamp*), 1, to tremble, be shaken, Vin. i. 12; D. ii. 12; 108; M. i. 227; iii. 120; *sampakampeti* (caus.), to shake, D. ii. 108.

sampakāsita (*samprakāsita*), displayed.

sampakopa (**samprakopa*), m., indignation, Dh. S. 1060.

sampakkhanda, 1, to aspire to, to enter into, Mil. 35.

sampakkhandana, n., aspiration, Mil. 34 f.

sampaggah (*sampra + grah*), to seize, grasp; *sampagganḥāti* (pres.), Asl. 372; *sampaggahīta*, established, Mil. 309.

sampaggaha, m., support, patronage, Mah. iv. 44.

sampaggāha, m., assumption, arrogance, Dh. S. 1116.

sampaṇhosa (*sampra + ghoṣa*), m., sound, noise, M. B. V. 45.

sampacura (*sam + pracura*), very many, A. ii. 59; 61; S. i. 110.

sampajañña, n., consciousness, intelligence, D. i. 63; A. i. 13; S. iii. 169; Dh. S. 53; P. P. 25; Sum. i. 183 ff.

sampajāna, thoughtful, mindful, conscious, D. i. 37; ii. 94 f.; S. N. 413; 931; It. 10; 42; P. P. 25; *sampajānakārin*, acting with thoughtful intelligence, perfectly conscious of what is going on, D. i. 70; ii. 95; 292; P. P. 59; Sum. i. 184 ff.; *sampajānamusāvāda*, m., deliberate lie, Vin. iv. 2; It. 18; J. A. i. 23⁹.

sampajjalita (*samprajjalita*), blazing, burning, Vin. i. 25; D. i. 95; ii. 335; J. A. i. 232¹⁷; Mil. 84.

sampaññā (*samprajñā*), to know; *sampajānāti* (pres.), S. v. 154; S. N. 1055; *sampajānissati* (fut.), S. v. 155.

sampaṭike, adv., now, J. A. iv. 432⁸ (= *sampati*, *idāni*, *ibid.* 432¹⁸).

sampaṭicch (*sampratīṣ*), to receive, accept, J. A. i. 69³²; Mah. vi. 34; *ovādaṃ s.*, to comply with an admonition, J. A. iii. 52⁴; *sādhū ti s.*, to say 'well' and agree, J. A. ii. 31⁸; Mil. 8.

sampaṭicchana, n., accepting, Asl. 332; Saddhammop. 59; 62.

sampativijjh (*samprati* + *vyadh*), to penetrate; *sampativijhiyati* (pass.), Nett. 220.

sampativedha, m., penetration, Nett. 27; 41; 42; 220.

sampatisarikkhā, deliberately, S. ii. 111; contracted from °*sarikkhāya* (ger.).

sampat, 1, to go away, M. i. 79 (various reading); pres. *sampatati*, to fly along or about, J. A. vi. 528³¹ (*dumā dumā*); imper. *sampatantu*, *ibid.* vi. 448²⁹ (*itaritaram*); *sampatanta* (pr. part.), flying to, J. A. iii. 491²²; *sampatita* (p.p.p.), J. A. vi. 507¹¹.

sampati (*samprati*), now, Mil. 87; *sampatijāta*, just born, D. ii. 15 = M. iii. 123. See *sampatike*.

sampatinipajjā, f., sitting down, Thig. A. 111.

ṣampatta (*saṃprāpta*), reached, Saddhammop. 56; reached, arrived, come to, present, J. A. iv. 142²; P. V. A. 124.

sampattakajāta, merged in, given to, Ud. 75 [read *sammattaka* (?)].

sampatti, f., success, Dh. A. 157; Sum. i. 126; attainment, three attainments, J. A. i. 105²⁸; Mil. 96; Dh. A. 341; Nett. 126; six, J. A. i. 105²⁹; nine, Mil. 341; excellency, magnificence, Dh. A. 117; *rūpasampatti*, beauty, J. A. iv. 333¹⁷; honour, Mah. xxii. 48; prosperity, Mah. xxxviii. 92; *s. bhavaloko*, Pts. i. 122.

sampatthanā (°*prārthanā*), f., entreating, imploring, Dh. S. 1059.

sampad, 4, to come to, to fall to; to succeed, prosper, Dh. A. 130; J. A. i. 7¹⁸; ii. 105³; to turn out, to happen, to become, D. i. 91; 101; 193; 239; *sampajjati* (pres.), D. i. 101; *sampādi* (aor.), D. ii. 266; 269; *sampanna* (p.p.p.), successful, complete, perfect, Vin. ii. 256; *sampannavēyyākaraṇa*, n., a full explanation, S. N. 352; endowed with, possessed of, abounding in, Vin. i. 17; S. N. 152; J. A. i. 421⁸; *vijjācaraṇa-sampanna*, full of wisdom and goodness, D. i. 49; S. N. 164; often used as first part of a compound, *sampannavijjācaraṇa*, Dh. A. 144; *sampannasīla*, virtuous, It. 118; Dh. 57; *sampannodaka*, abounding in water,

J. A. iv. 125⁶; sweet, well cooked, Vin. ii. 196; Mil. 395; *sampādeti* (caus.), to procure, obtain, Vin. i. 217; ii. 214; *ekavacanam s.*, to be able to utter a single word, J. A. ii. 164¹⁸; *katham s.*, to be able to talk, J. A. ii. 165¹⁶; *dohale s.*, to satisfy the longing, Mah. xxii. 51; *ratham s.*, to bring out, to establish the existence of a carriage; to strive, to try to accomplish one's aim, D. ii. 120; S. ii. 29.

sampadā (*sampad*), f., successful attainment, possession, perfection, A. i. 38; *sīla-*, *citta-*, *paññā-s.*, blissful attainment in conduct, in heart, in intellect, D. i. 167; *sīla-*, *samādhi-*, *paññā-*, *vimutti-*, *vimuttiñānadassana-s.*, M. i. 145; P. P. 54; *dassana-s.*, attainment of right views, S. N. 231; *pitāka-s.*, M. i. 520; *yañña-s.*, successful performance of a sacrifice, D. i. 128; S. N. 505; 509; *vijjācaraṇa-s.*, successful attainment in wisdom and goodness, D. i. 99; eight attainments, A. iv. 322 and ff.; *evaṃsampadam*, thus D. i. 224; A. v. 256; Dh. A. 125¹⁸; J. iv. 358³ = vi. 127³³; *pitāka-sampadāya*, M. i. 520, basket-wise (see Trenckner's 'Pali Misc.,' p. 68).

sampadāna (*sampradāna*), n., the dative relation, Kacc. 184; J. A. v. 214²³ (*upayogatthe s-*^o); v. 237²¹ (*karaṇatthe s-*^o).

Sampadānīyasuttanta, m., the 28th Sutta of the Dīgha Nikāya.

sampadāl, 10 (*sampradālaya-*), to tear, to cut, M. i. 450; A. ii. 33 = S. iii. 85; S. iii. 155; Mah. xxiii. 10; *sampadālati*, to burst, J. A. vi. 559²⁷ (= *phalati*, 560²¹).

sampaditta (*sampradīpta*), kindled, Saddhammop. 33.

sampadus (*sampraduṣ*), 4, to be corrupted, to trespass, Vin. iv. 260; J. A. ii. 193²; *sampaduṭṭha* (p.p.p.), Saddhammop. 70; *a-sampaduṭṭha*, who has not committed sin, J. A. vi. 317²³ = vi. 321¹².

samadosa, m., hate, abhorrence, Dh. S. 1060; *a-sampadosa*, m., innocence, J. A. vi. 317²⁴ = vi. 321¹³.

sampaddu (*sampradru*), to run away; *sampaddavī* (aor.), J. vi. 53²²; *sampadduta* (p.p.p.), J. A. vi. 53²⁰.

- sampadhūpāy* (*sampra + dhūpāya*), to send forth smoke, to fill with smoke or incense, S. i. 169; Mil. 333.
- Sampapañcasatti*, f., name of a commentary by Dīpaṃkara, G. V. 70.
- sampaphulla* (*sampraphulla*), blooming, blossoming, Saddhammop. 245.
- sampabhās* (*sampra + bhās*), to shine, Mil. 338.
- sampabhāsa*, m., frivolous talk, S. v. 355.
- sampamadd* (*sampra + mard*), to crush out, Mil. 403.
- sampamilāp* (*sampra + mlā*), 10, to make feeble, to starve, emaciate, C. 100.
- sampamud* (*sampramud*), 1, to rejoice; *sampamodāmi* (pres.), V. V. xxxvi. 8; *sampamodita* (p.p.p.), Saddhammop. 301.
- sampamūlha* (*sampramūḍha*), confounded, S. N. 762.
- sampayā* (*samprayā*), 2, to proceed, to go away; *sampayā-tave* (inf.), S. N. 834; *samprayāta* (p.p.p.), Dh. 237; *sampāyissanti* (fut.), M. ii. 157.
- sampayuj* (*samprayuj*), 10, to associate, to keep company, Vin. ii. 5; M. ii. 5; S. i. 239; *sampayutta* (p.p.p.), associated with, connected, Dh. S. 1; K. V. 337; Asl. 42.
- sampayoga* (*samprayoga*), m., union, association, Vin. i. 10; S. v. 421; Sum. i. 96; 260; Tel. 36.
- samparāya*, m., future state, the next world, Vin. ii. 162; D. ii. 240; S. i. 108; S. N. 141; 864; J. i. 219²⁹; iii. 195¹⁴; Mil. 357.
- samparāyika*, belonging to the next world, Vin. i. 179; iii. 21; D. ii. 240; M. i. 87; It. 17; 39; J. A. ii. 74⁹.
- samparikaḍḍh* (*sampari + kṛṣ*), 1, to pull, drag along, M. i. 228.
- samparikantati*, to cut all round, M. iii. 275. (Trenckner reads *sampakantati*.)
- samparikiṇṇa* (*°kiṛṇa*), surrounded, Mil. 155.
- samparitaṭap*, 10, to make warm, heat, to scourge, M. i. 128; 244 = S. iv. 57.

- samparivajj* (*sampari + vṛj*), 1, to avoid, shun, Saddham-mop. 52 ; 208.
- samparivatt* (*sampari + vrt*), to turn, to roll about ; *sampari-vattamāna* (pr. part.), J. A. i. 140¹¹ ; *samparivatta* (p.p.p.), rolling himself about, Dh. 325 ; *sampari-vatteti* (caus.), to turn over in the mind, to revolve, S. v. 89.
- samparivattaka*, rolling about, grovelling, J. A. ii. 142²⁸ ; Mil. 253 ; 357 ; *samparivattakam - samparivattakam*, continually turning it, Vin. i. 50.
- samparivār*, 10, to surround, wait upon, attend on, J. A. i. 61¹⁶ ; pres. *samparivārayanti*, D. chap. xxix. ; *samparivāresuṇ* (aor. 3 pl.), J. A. i. 164¹³ ; *samparivārayitvā* (ger.), J. A. i. 61⁶¹ ; *~etvā* (do.), vi. 108¹³ ; vi. 43¹. See *samparāreti*.
- sampareta*, surrounded, beset with, J. ii. 317¹⁶ ; iii. 360²⁸ = S. i. 143.
- sampalibodha*, m., awakening, continuation, Nett. 79.
- sampalibhañj* (*sampari*°), 1, to break, to crack, M. i. 234 ; S. i. 123 ; *sampalibhagga* (p.p.p.), S. i. 123.
- sampalimattha* (*samparimṛṣṭa*), touched, handled, S. iv. 168 ff. = J. A. iii. 532¹¹.
- sampaliveth*, 10 (*sampariveṣṭ*), to wrap up, envelop ; *~eyya* (opt.), A. iv. 131 (*kāyaṇi*).
- sampalivethita*, wrapped up, enveloped, M. i. 281.
- sampavaṇka*, intimate, friend, D. ii. 78 ; S. i. 83 ; 87 ; P. P. 36.
- sampavaṇkatā*, f., entanglement, connexion, intimacy, S. i. 87 ; Dh. S. 1326 ; P. P. 20 ; 24 ; Asl. 394.
- sampavannita*, described, praised, J. A. vi. 398¹³.
- sampavatt* (*sampravṛt*), 10, to produce, set going, Mah. xxiii. 75 ; pres. *sampavattenti*, A. iii. 222 (*samvāsam*).
- sampavattar*, m., an instigator, A. iii. 133.
- sampavā* (*sampra-vā*), 2, to blow, to be fragrant, M. i. 212 ; J. A. vi. 534³³ ; V. V. A. 343 (= V. V. lxxxiv. 32) ; *sampavāyati*, to make fragrant, V. V. lxxxi. 6 ; lxxxiv. 32 ; V. V. A. 344.
- sampavāyana*, n., making fragrant, V. V. A. 344.

- sampavār* (*saṃpravār*), 10, to cause to accept, to offer, to regale, serve with; *sampavāretvā* (ger.), Vin. i. 18; ii. 128; D. i. 109; *sampavāresi* (aor.), D. ii. 97.
- sampavedh*, 1, to be shaken violently, to be highly affected, Vin. i. 12; D. ii. 12; 108; M. i. 227; Thig. 231; J. A. i. 25²⁶; S. iv. 71; *sampavedheti* (caus.), to shake violently, D. ii. 108; M. i. 253. (From **saṃ-pra-vyath*, although *vedhati* occurs in Buddhist Sanskrit.)
- sampavedhin*, that can be shaken, S. N. 28; Mil. 386.
- sampas* (*sampas*), 4, to see, behold; to look to, to consider; *sampassanta* (pres. part.), Vin. i. 42; D. ii. 285; *sampassaṃ* (pres. part.), Dh. 290.
- sampasad* (*saṃprasād*), 1, to be tranquillized, reassured; *sampasīdati* (pres.), D. i. 106; M. i. 101; Sum. i. 275.
- sampasar* (*saṃprasār*), 10, to distract; *sampasārīyati* (pass.), A. iv. 47; Mil. 297; Asl. 376.
- sampasāda* (*saṃprasāda*), m., serenity, pleasure, D. ii. 211; 222; A. ii. 199; M. ii. 262.
- sampasādana* (*saṃprasādana*), n., tranquillizing, D. i. 37; Dh. S. 161; Mil. 34; Asl. 170 (in the description of the second Jhāna); happiness, joy, B. i. 35.
- sampasīdana*, n., becoming tranquillized, Nett. 28.
- sampahaṃs* (*saṃprahṛṣ*), to be glad; *sampahaṭṭha* (p.p.), Saddhammop. 301; *sampahaṃseti* (caus.), to gladden, delight, Vin. i. 18; D. i. 126; S. N., p. 100.
- sampahaṃsaka*, gladdening, M. i. 146; A. ii. 97; It. 107; Mil. 373.
- sampahaṃsana*, n., being glad, pleasure, approval, Saddhammop. 568; Pts. i. 167.
- sampahaṭṭha*, joined, made, S. N. 686 (comm. *saṃghaṭṭitaṃ*).
- sampahāra* (*saṃprahāra*), m., striking, battle, strife, D. ii. 166; P. P. 66 f.; Sum.-i. 150; Mil. 224.
- sarpāka*, m., food prepared from barley, V. V. xliii. 5; V. V. A. 186.
- sarpāta*, m., falling together, collision, It. 68; falling,

descent; *kukkuṭasampāta*, neighbouring, closely adjoining (*yasmā gāmā nikkhamitvā kukkuṭo padasā va aññaṃ gāmaṃ gacchati, ayaṃ kukkuṭasampāto ti vucati*), Vin. iv. 63; 358; *kukkuṭasampātaka*, lying close together; *kukkuṭa-sampāta(ka)*, litt. (like a flock of poultry), A. i. 159; *hāra-sampāta*, linking together of the necklace (of truth), title of part of Netti. Abhidhānapp. says that *sampāta* means 'a heavy shower.'

sampād, see *sampad*.

sampādaka, m., one who obtains, Mil. 349.

sampādana, n., effecting, accomplishment, Nett. 44; preparing, obtaining, J. A. i. 80¹⁹.

sampādanīya, that should be effected, Mah. lix. 2.

sampāp (*samprāp*), 8, to reach, attain, J. A. ii. 20⁸; to come to, meet with, J. A. i. 67⁵; *sampāpuṇi* (aor.), J. A. ii. 20⁸; *sampatta* (p.p.p.), who has reached, Mil. 9; come, arrived, Mil. 66; met with, Ap. in Thig. A. 82; *sampāpeti* (caus.), to bring, Dh. A. 161.

sampāpaka, causing to obtain, leading to, Dh. A. 421.

sampāy, 1, to be able to explain (Sum. i. 117, *sampādetvā kathetum sakkunoti*), D. i. 26; ii. 284; M. i. 85; 96; 472; A. v. 50; S. iv. 15; 67; v. 109; Vin. ii. 249 (see p. 364); S. N., p. 100; pres. *sampāyati* (var. read., *sampāyāti*), M. i. 472; *sampāyāsi*, *ibid.* i. 239. See *sampayā*.

sampāl, 10, to protect, J. iv. 127²¹.

sampiṇḍ, 10, to knead together, combine; *sampiṇḍeti*, Asl. 171; *sampiṇḍita* (p.p.p.), brought together, restored, J. A. i. 230²⁵; compact, firm, J. A. v. 89²⁸.

sampiṇḍana, n., kneading together, combining, Asl. 171.

sampiya (*sampriya*), friendly; *sampiyena*, by mutual consent, in mutual love, S. N. 123; 290.

sampiyāyati (denom. from *sam+priya*), to receive with joy, to treat kindly, address with love, etc.; pres. *sampiyāyati*, J. A. iii. 482⁶; part. *sampiyāyanta*, J. A. iv. 135⁸; *sampiyāyamāna* (do.), fondling, being fond of, D. ii. 223; J. A. i. 191¹⁵; 297¹⁶; 361²⁰; ii. 85²⁴; aor. *sampiyāyinsu*, J. A. vi. 127²⁸.

sampiyāyana, n., friendly reception, etc., J. A. iii. 492²⁶.

sampī (*sampri*), to satisfy, please; *sampesi* (pres. 2nd pers.), J. iii. 253¹¹; *sampīnayitvā* (ger.), Dāth. iv. 11.

sampīl (*sampīḍ*), 10, to press, to pinch, to worry, Vin. iii. 126; *sampīḷita*, n., trouble, worry, Mil. 368.

sampīḷa, n., trouble, pain; *asampīḷan*, free from trouble, Mil. 351.

sampucch (*samprach*), 1, to ask, D. i. 116; *sampuccha* (ger.), having made an appointment with, S. i. 176 (var. read., *sampucchā*, adv. [?]).

samputa, m., a casket, cavity, Mah. xxxvii. 200.

samputita, shrunk, shrivelled, M. i. 80.

samputṭṭha (*sampūrṇa*), filled, full, S. N. 279; B. ii. 119 = J. i. 20¹⁶; Mah. xxii. 60.

sampurakkhar (*sampuras + kr*), 8, to honour, M. ii. 169.

sampūj, 10, to venerate, Mah. xxx. 100.

sampūr (*sam-pṛ*), pass., to be filled, ended; aor. *sampūri* (*māso*, 'it was a full month since . . .'), J. A. iv. 458²⁹.

sampūrita, filled, full.

samposita, nourished, Tel. 47.

sampha, nonsense, S. N. 158; A. ii. 23; Saddhammop. 55; 68 (comp. *śāśpa* and *mukha-śāpha*).

samphappalāpa, m., useless, frivolous talk, D. i. 4; A. i. 298; P. P. 58; Sum. i. 76, etc.

samphappalāpin, talking foolishly or frivolously, D. i. 138; A. i. 298; P. P. 39; 58.

I. *samphala*, abounding in fruits, S. i. 70; 98 = It. 45.

II. *Samphala*, m., one of the first disciples of the Buddha Siddhattha, B. xvii. 18 (J. A. i. 40⁹ has *Sambala*).

samphassa (*saṁsparśa*), m., contact, Vin. i. 3; A. ii. 117; M. i. 85; J. A. i. 502³¹; *kāya-s.*, the touch of the skin, D. ii. 175; *cakkh-*, *sota-*, *ghāna-*, *jīvā-*, *kāya-*, and *mano-s.*, D. ii. 58; 308; S. iv. 68 f.

samphulla, mfn., full-blown, J. A. vi. 188¹⁴.

samphus (*samsprś*), 6, to touch, to come in contact with;

samphussaṇ (pres. part.), It. 68; *samphusamāna* (pres. part., m.), S. N. 671; *samphusi* (aor.), D. ii. 128; *samphusituruṇ* (inf.), S. N. 835; D. ii. 355; *samphutṭha* (p.p.p.), It. 68; S. iv. 97.

samphusanā, f., touch, contact, Thig. 367; Dh. S. 2; 71.

samphusitatta, n., the state of having been brought into touch with, Dh. S. 2; 71.

sambandh 1, to bind together, to unite, Vin. ii. 116; *sambaddha* (p.p.p.), Saddhammop. 81; *sambajjhati* (pass.), is united, attached to, J. A. iii. 7²; *sambandhitvā* (ger.), Vin. i. 274; ii. 116.

sambandha, m., connexion, tie, D. ii. 296 = M. i. 58; °-*kula*, n., related family, J. A. iii. 362⁸; *a-sambandha*, mfn., incompatible (Comm. on *asaññuta*, J. A. iii. 266²).

Sambandhacintana, n., name of a work by Saṅgharakkhi-tatṭhara, Sās. 34.

Sambandhacintā, f., name of a commentary on the Khudda-sikkhā, G. V. 61; 62; 71.

sambandhana, n., binding together, connexion, J. A. i. 328²⁸.

Sambara (*śambara*), m., a king of the Asuras, S. i. 227; 239.

sambarimāyā (*śambarī māyā*), f., the art of Sambari, jugglery, S. i. 239.

I. *sambala* (*śambala*), n., provision, Kacc. 335; J. vi. 531³².

II. *Sambala*, m. (1) One of the first disciples of the Buddha Siddhattha, J. A. i. 40⁹ (B. xvii. 18 reads *Samphala*). (2) One of the Theras who accompanied Mahinda to Ceylon, Vin. v. 3; Asl. 32; Dīp. xii. 38; Mah. xii. 7; Smp. 313; Sās. 16; Mahābodhiv. 116.

sambakula, many, Vin. i. 32; D. i. 2; J. i. 329⁵; J. A. i. 126²⁹; *sambakulaṇ kar*, to take a plurality vote, J. A. ii. 45²²; *sambakulikaṇ kar*, the same, J. A. ii. 197³; *sambakulatā*, f., a plurality vote, J. A. ii. 45²².

sambādha, m., crowding, pressure, inconvenience from

crowding, *janasambādharahita*, free from crowding, Mil. 409; *yassa sambādho bhavissati*, he who finds it too crowded, Vin. iv. 43; *asambādha*, unobstructed, S. N. 150; *atisambādhatā*, f., the state of being too narrow, J. A. i. 7¹⁵; *puttadārasambādhasayana*, a bed encumbered with child and wife, Mil. 243; compare S. i. 78; difficulty, trouble, S. i. 7; 48; J. A. iv. 488¹; *sambādhapatipanna*, of the eclipsed moon, S. i. 50; *kitthasambādha*, crowding of corn, the time when the corn is growing thick, M. i. 115; J. A. i. 143¹⁷; 388⁹. As adjective, *sambādho gharāvaso*, life in the family is a narrow life, full of hindrances, D. i. 63; 250; S. ii. 219; v. 350; Sum. i. 180; *sambādhatara* (compar.), S. v. 350; *asambādham*, comfortably, J. A. i. 80⁴. Pudendum masculinum, Vin. i. 216; ii. 134; iv. 260; pudendum muliebre, S. N. 609; *sambādhatthāna*, n., pudendum muliebre, J. A. i. 61²⁵.

sambādhāy, 1, to be crowded, D. ii. 269.

sambāh (*samvāh*), 1, to rub, shampoo, J. A. i. 293⁷; ii. 16²; to cause, also *sambāheti*, Mil. 241; *sambāhāpeti* (caus.), to cause to shampoo, Vin. iv. 342; *sambāhanta* (pr. part.), J. A. vi. 77²⁰; *sambāhi* (aor.), J. A. i. 293⁷.

sambāhana, n., rubbing; shampooing, D. i. 7 (as a kind of exercise for wrestlers, Sum. i. 88); A. i. 62; Mil. 241; J. A. i. 286²¹.

sambuka (*śambuka*), m., a shell, D. i. 84 = A. i. 9; J. ii. 100²².

sambuddha (1) well understood, S. N. 765 (various reading, *sambuddhum* = to know); *susambuddha*, easily understood, S. N. 764; (2) one who has thoroughly understood, enlightened, a Buddha, S. N. 178, etc.; 559; Dh. 181; S. i. 4; It. 35, etc.

sambuddhi, f., understanding; *sambuddhi-vat*, mfn., J. A. iii. 361¹¹ (= *buddhisampanno*, Comm., *ibid.* 362¹⁹).

sambudh, to understand, achieve, know; *sambuddhum* (inf.), S. N. 765 (various reading, *sambuddham*); *sambodheti* (caus.), to teach, instruct, J. A. i. 142²³; *sambujjhanti*,

Asl. 218¹; *sambuddham* (and *a-sambuddham*), part. pres., J. A. v. 77¹⁹.

Sambulakaccāna, m., name of a Thera, the author of Thag. 189-190.

Sambulajātaka, n., the 519th Jātaka, J. A. v. 88 and ff.; J. A. iv. 77²⁸.

Sambulā, f., the queen of King Sotthisena, J. A. v. 88 ff.

sambojjhaṅga (*sambodhyaṅga*), m., constituent of the Sambodhi (enlightenment), of which there are seven: *sati*, self-possession; *dhammavicaya*, investigation of doctrine; *virīya*, energy; *pīti*, joy; *passaddhi*, tranquillity; *saṃādhi*, concentration; *upekkhā*, equanimity, D. ii. 79; 303 f.; M. i. 61 f.; A. iv. 23; S. v. 110 f.; Mil. 340.

sambodha, m., enlightenment, highest wisdom, awakening; (technically) the insight belonging to the three higher stages of the Path, Vin. i. 10; S. ii. 223; v. 214; M. i. 16; 241; A. ii. 200; It. 27; *pubbe sambodhā*, before attaining insight, M. i. 17; 163; ii. 211; iii. 157; S. ii. 5, 10; iv. 6, 8, 97, 233; v. 281; A. i. 258; iii. 82, 240; *sambodhagāmin*, leading to enlightenment, S. N., p. 135; *sambodhapakkhika*, belonging to enlightenment, A. iv. 357; *sambodhasukha*, the bliss of enlightenment, A. iv. 341 ff.; *abhabbo sambodhāya*, incapable of insight, M. i. 200, 241 = A. ii. 200. (Compare Rhys Davids, 'Dialogues,' i. 190-192.)

sambodhana, n., the Vocative, V. V. A. 12; 18.

sambodhi, f., the same as *sambodha*, the highest enlightenment, S. N. 478; S. i. 68; 181; A. ii. 14; It. 28; 42; 117, etc.; *sambodhipatta*, having attained enlightenment, an Arhat, S. N. 503; 696; *sambodhiyagga*, the summit of enlightenment, S. N. 693; *sambodhisukha*, the bliss of enlightenment, K. V. 209; *sambodhiḡāmin*, leading to enlightenment, S. v. 234; *sambodhiparāyana*, that has enlightenment as his aim, proceeding towards enlightenment, frequently of the Sotāpanna, D. i. 156; A. ii. 238; S. v. 343; 346; Sum. i. 313.

sambodhiyaṅga, m., the same as *sambojjhaṅga*, S. v. 24.

sambhaj, 1, to consort with, love, be attached, devoted; *sambhajanti* (pres.), J. A. iii. 495¹³; *sambhajanta* (part. pr.), J. A. iii. 108¹⁹; *sambhajeyya* (opt.), *ibid.*, comm. = *samāgaccheyya*, iii. 109²; cf. *sambhajana*, *sambhajamāna*, *sambhajitrā*, Dh. A. 331 (thus read instead of *sambhajj*-° [?]).

sambhajanā, f., consorting with, Dh. S. 1326; P. P. 20.

sambhañj, 1, to split, J. v. 32¹²; *sambhagga* (p.p.p.), broken, M. i. 237; S. i. 123; *sambhañjeti* (caus.), to break, M. i. 237; S. i. 123; pass. aor. *samabhajjisari*, J. A. v. 70¹³.

sambhata (*sambhṛta*), brought together, stored up, M. i. 116; S. i. 35; ii. 185 = It. 17; J. A. i. 338²⁹; Thig. A. 11.

sambhatta (*sambhakta*), devoted, a friend, J. A. i. 106²⁷; 221¹; *yathāsambhattam*, each where his close companions live, D. ii. 98; S. v. 152.

sambhatti (*sambhakti*), f., joining, consorting with, Dh. S. 1926; P. P. 20.

sambham (*sambhram*), 1, to revolve, Asl. 307.

sambhama (*sambhrama*), m., confusion, excitement; °*patta*, overwhelmed with excitement, J. A. iv. 433¹⁷.

sambhava, m. (1) Origin, birth, production, D. ii. 107; S. iii. 86; A. ii. 10; 18; S. N. 724; 741, etc.; Dh. 161; J. i. 168⁶; *mātāpettikas*°, born from father and mother, D. i. 34; Asl. 306; *natthi sambhavam*, has not arisen, S. N. 235; (2) semen virile, J. A. v. 152¹²; Mil. 124; (3) name of a disciple of the Buddha Revata, B. vi. 21; J. A. i. 35⁹; (4) name of a disciple of the Buddha Tissa, J. A. i. 40²⁴ (B. xviii. 21 has *Samaṅga*); (5) name of one of the first disciples of the Buddha Sikhin, S. i. 155; B. xxi. 20; J. A. i. 41³⁰; (6) name of a son of the Brāhmaṇa Vidhura, J. v. 62³ ff.; (7) name of a barber, V. V. lxxxiv. 46; V. V. A. 349; 352.

Sambhavajāta, n., the 515th Jātaka, J. A. v. 57 and ff.; v. 122⁷.

sambhavana, n., coming into existence, Nett. 28.

- sambhavesin*, seeking birth, S. N. 147; M. i. 48; S. ii. 11.
- sambhāra*, m., preparation; *sambhāraseda*, bringing on sweating by artificial means, Vin. i. 205; materials, requisite ingredients (of food), Mil. 258; J. A. i. 481; v. 13²⁰; 506¹⁷; J. A. i. 9³⁶; ii. 18⁸; iv. 492⁸; *bodhis*°, the necessary conditions for obtaining enlightening, J. i. 1¹⁰; *vimokkhas*°, Thig. A. 214; constituent part, element, S. iv. 197; Asl. 306; *aṅga*°, Mil. 28 = S. i. 135; bringing together, collocation, S. i. 135; Mil. 28.
- sambhāvana*, n., supposition, assumption, the meaning of the particle *sace*, Vin. i. 372¹⁹, cf. J. A. ii. 29¹⁸.
- sambhāvanā*, f., honour, reverence, Mah. xxix. 55; Saddhammop. 224.
- sambhāsā*, f., conversation, talk; *sakhīlasambhāsā*, speaking friendlily, Dhpa. A. 186; *sukha*°, J. A. vi. 296⁴ (var. read.); *mudu*°, J. A. ii. 326¹³ = iv. 471²¹ = v. 451¹.
- sambhid*, to mix; *sambhinditrā*, Sum. i. 134; *sambhinna* broken, exhausted, J. A. i. 503¹²; mixed, Vin. i. 210; J. A. i. 55³²; Vin. ii. 67, 68, cf. Vinaya Texts, ii. 431; *a-sambhinna*, clear, distinct (of the voice), Mil. 360; of a woman, Vin. ii. 271.
- Sambhiya*, m., name of a disciple of the Buddha Phussa, B. xix. 19; see *Sabhiya*.
- sambhīta*, terrified, Mil. 339; *a-sambhīta*, fearless, Mil. 105; J. A. iv. 92¹⁰; vi. 302⁶.
- sambhuñj*, 1, to eat together with, Vin. iv. 137; to associate with, S. i. 162.
- sambhū*, to be produced, to arise, D. i. 45; 96; S. i. 135; iv. 67; S. N. 734; Dāṭh. v. 6; to be adequate, competent, D. ii. 287; to come together with, to meet with, J. A. i. 56²¹; *sambhavati* (pres.), Mil. 210⁴ (is made manifest); also, to come to a conclusion, Mil. 152; to be present, witness of, J. A. i. 56²¹; be together with, J. A. ii. 205²² (Comm. on *sambhaj*-°); pres. forms °-*bhunati* or °-*bhunāti*, also occur (like *abhi-sam-bhunāti*) in the sense of 'to be able to,' capable of, Vin. i. 256 (°-*bhunāti*); S. N. 396 (part. *a-sambhunanto* = *asakkonto*, Comm.); *sambhoti* (pres.), S. N. 734; D. ii.

287; *sambhavanti* (pres.), D. i. 45; *sambhossāma* (fut.), Mah. v. 99; *sambhavi* (aor.), D. i. 96; *samabharuṇ* (aor.), Dāṭh. v. 6; *sambhūta* (p.p.p.), S. N. 272; S. i. 134; *sambhuyya* (ger.), having come together with, V. V. A. 232; *sambhāveti* (caus.), to produce, effect, Mil. 49; to consider, J. A. iii. 220¹⁷; to honour, esteem, M. i. 110; 145; Thig. A. 200.

Sambhūta, m. (1) Name of a Paṇḍita, J. A. iv. 390 ff.; (2) *S. Sāṇavāsīn*, a Thera, Ānanda's pupil, who played a prominent rôle at the second council, the author of Thag. 291-294; Vin. ii. 298 and ff.; Dip. iv. 50; v. 22; Mah. iv. 18 and ff.; Smp. 294.

sambhūsita, adorned, embellished, Tel. 75.

sambhejja (compare *sambheda*), belonging to the confluence (said of the water of the ocean), S. ii. 135; v. 461 (various reading *sambhojja*).

sambheda, m., breaking, splitting, confusion, contamination, A. i. 51 = It. 36; Sum. i. 260; confluence of two rivers.

sambhoga, m., eating, living together with, Vin. i. 97; ii. 21; iv. 137; A. i. 92; Saddhammop. 435.

I. *samma*, a term of familiar address, D. i. 49; 225; Sum. i. 151; Vin. ii. 161; J. A. i. 59⁷; *sammā* (plur.), Vin. ii. 161. For etymology and literary references, see Andersen's Glossary.

II. *samma* (*samyak*), see *sammā*.

III. *samma*, m., a cymbal, Mil. 60; Dh. S. 621; J. A. i. 3⁵; Asl. 319.

sammagata (*samyaggata*), who has wandered rightly, perfect, M. i. 66; who has attained the highest point, an Arahāt, D. i. 55; S. i. 76; J. iii. 305¹⁶; It. 87. Also *sammāgata*, Vin. ii. 203¹⁷.

sammajj (*sammrj*), 1, to sweep, Vin. i. 46; ii. 209; J. A. ii. 25¹³; *sammatttha* (p.p.p.), J. A. i. 10¹²; *sammajāpeti* (caus.), Vin. i. 240; to rub, polish, J. A. i. 338¹⁴.

sammajjana (*sammārjana*), n., sweeping, J. A. i. 67⁷; Sās 96; V. V. A. 319 (text, *sammajja*).

sammajjanī (*sammārjanī*), f., a broom, Vin. ii. 129; cf. *sam-mujjanī*.

sammata, see *samman*.

sammataḷa, m., a kind of cymbal, Thag. 893; 911; V. V. xxxv. 3; V. V. A. 161; J. A. vi. 60²³; vi. 277⁵ (-l-); compare *samma*, III.

I. *sammatta*, intoxicated, maddened, delighted, D. ii. 266; Dh. 287; J. A. iii. 188²⁴; doting on, J. A. v. 443²⁹; *rogasammatta*, tormented by illness, J. v. 90⁹ (?).

II. *sammatta* (*samyaktva*), n., correctness, righteousness, A. i. 121; iii. 441; P. P. 13; Dh. S. 1029; Nett. 44; 96; 112; K. V. 609; Asl. 45; K. V. A. 141; °-*kārin*, attained to proficiency in, Mil. 191; *sammatta-kāritā*, f., *ibid*.

sammad, see *sammā*.

sammada, m., drowsiness after a meal, D. ii. 195; A. i. 3; J. A. ii. 63¹⁴; *bhatta*-°, S. i. 7; Dh. A. 355 = J. A. vi. 57²⁵.

sammadakkhāta (*samyagākhyāta*), well preached, Dh. 86.

sammadaññā (*samyagājñā*), f., perfect knowledge, Vin. i. 183; S. i. 4; iv. 128; Dh. 57; It. 38; 79; 93; 95; 108.

sammadd (*sammrd*), 1, to trample down, Vin. i. 137; pres. *sammaddanti*, Vin. i. 286 (*cīvaran*, to soak, steep), part. pr. *sammaddanta*, Vin. i. 137 (to crush)

sammaddasa (*samyagdrśa*), that has a right view, A. ii. 18; S. iv. 205; 207; S. N. 733; It. 47; 61; 81; K. V. 339.

samman, 4, to assent, to consent to, Mah. iii. 10; Sum. i. 11; to agree to, to authorize, select, Vin. iii. 150; 158; 238; iv. 50; Mah. iii. 9; *siman* s., to determine, to fix the boundary, Vin. i. 106 ff.; to esteem, honour; *sammannati* (pres.), Vin. iii. 150; *sammannitum* (inf.), Vin. iv. 50; *sammata* (p.p.p.), considered as, M. i. 39; S. ii. 15; iv. 127; Vin. iv. 161; 295; honoured, revered, M. ii. 213; J. v. 79²⁹; J. A. i. 49²²; 24; *sādkhu-sammata*, considered, revered, as good, D. i. 47; S. iv. 398; authorized, selected, Vin. iii. 150; *sammāneti* (caus.), to honour with, to present with, Dh. A. 324; 341; *sammānesi*, D. i. 105; misprint for *samānesi*.

sammant (*sammantraya*), 10, to consult together, D. i. 142; J. A. i. 269¹⁷; 399¹⁷; Sum. i. 135.

sammappajāna, having right knowledge, Dh. 20; It. 115.

sammappaññā (*samyakprajñā*), f., right knowledge, true wisdom, Vin. i. 14; Dh. 57, 190; S. N., p. 143; It. 17; Mil. 39.

sammappadhāna (*samyakpradhāna*), n., right exertion, Vin. i. 22; Dh. S. 358; Dīp. xviii. 5; they are four, D. ii. 120; M. iii. 296; explained, M. ii. 11 (*anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya; uppannānaṃ pahānāya; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya; uppannānaṃ ṭhitiyā*).

Sammappadhānaśāmyutta, the fifth book of the Mahāvagga of the Saṃyuttanikāya, S. v. 244-248.

sammas (*sammṛś*), 1, to touch, seize, grasp, know thoroughly, master, S. ii. 107; Dh. 374; Mil. 325; to think, meditate on (acc.), J. A. vi. 379²⁴; Dh. A. 197²; *sammasaṃ* (pres. part.), S. ii. 107; *sammasanta* (pres. part.), Mil. 379; J. A. i. 74²⁹; 75²⁸; *sammasantī* (fem.), Thig. A. 62; *sammasamāna* (pres. part. m.), Mil. 219; 325; 398; *sammasita* (p.p.p.), J. A. i. 78⁷.

sammasana, n., grasping, mastering, Mil. 178.

sammasitar, m., one who grasps, clearly sees, S. N. 69.

I. *sammā* (*śamyā*), a pin of the yoke, Abhidh.; a kind of sacrificial instrument, Comm. on S. N. xix., v. 20; cf. *Weber*, 'Ind. Str.', i. 36, and *sammāpāsa*, below.

II. *sammā* (*samyak*), thoroughly, rightly, properly, D. i. 12; Vin. i. 12; Dh. 89; 373; S. N. 359, etc. Before *eva* in the form *sammad*, D. i. 110; Vin. i. 9; S. N., p. 15, etc.

sammā-ājīva, m., right living, right means of livelihood, right occupation, the fifth stage of the noble eightfold path, Vin. i. 10; S. v. 421, etc.; formula, D. ii. 312; *sammāājīva*, living in the right way, M. i. 42; A. ii. 89.

sammākammanta, m., right conduct, right behaviour, the fourth stage on the path, Vin. i. 10; S. v. 421, etc.; definition, D. ii. 312; Dh. S. 300; *adj.*, behaving in the right way, M. i. 42; A. ii. 89.

sammāñāna (*samyagjñāna*), n., right knowledge, enlightenment, results from right concentration, D. ii. 217; A. i. 292; *adj.*, M. i. 42.

- sammāñānin*, possessing the right insight, A. ii. 89 ; 222.
- sammāḍassana* (*samyagdarśana*), n., right views, Dh. A. 137.
- sammāditṭhi* (*samyagdr̥ṣṭi*), f., right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths, D. ii. 311 ; its essence is knowledge, Dh. S. 20 ; 297 ; 317 ; comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming, S. ii. 17 ; iii. 135 ; and of the impermanence of the 5 Khandhas, S. iii. 51 = iv. 142 ; and of Sila, of causation and of the destruction of the Āsavas, M. i. 46-55 ; how obtained, M. i. 294 ; two degrees of, M. iii. 72 ; supremely important, A. i. 30-2, 292 ; *adj.*, Mil. i. 47.
- sammāditṭhika*, having the right belief, D. i. 139 ; A. ii. 89 ; 220 ff. ; S. iv. 322.
- Sammāditṭhisutta*, n., the ninth Sutta of the Majjhimani-kāya, M. i. 46 and ff. ; G. V. 57.
- sammādvayatānupassin*, duly considering both—i.e., misery with its origin, the destruction of misery with the path, respectively, S. N., p. 135.
- sammādhārā*, f., a heavy shower, S. v. 379.
- sammāna*, n., honour, J. A. i. 182³ ; vi. 390¹² ; Saddhammop. 355 ; *sakkāra-s*^o, Dh. A. 196.
- sammānanā*, f., honouring, veneration, Mil. 162 ; 375.
- sammāpaṭipatti*, f., right mental disposition, A. i. 69 ; Nett. 27 ; Mil. 97 ; *sammāpaṭipadā*, f., P. P. 49 ff. ; *sammāpaṭipanna*, rightly disposed, having the right view, D. i. 8 ; 55 ; P. P. 49 f.
- sammāpassaṇi* (*samyak paśyat*), viewing the matter in the right way, S. iii. 51 ; iv. 142.
- sammāpāsa* (*samyakprāśa*), m., a kind of sacrifice, S. N. 303 ; A. ii. 42 ; S. i. 76 ; It. 21 ; J. A. iv. 302¹⁰ ; Comm. on S. N. xix., v. 20 (*cf.* I. *Sammā*).
- sammāmanasikāra*, m., right, careful, thought, D. i. 13 ; Sum. i. 104.
- sammāvattanā*, f., strict, proper, conduct, Vin. i. 46 ; 50 ; ii. 5.
- sammāvācā* (*samyagvāc*), f., right speech, the third stage of the noble eightfold path, Vin. i. 10 ; Sum. i. 314 ;

- definition, D. ii. 312; Dh. S. 299; *sammāvāca*, speaking properly, M. i. 42; A. ii. 89.
- sammāvāyāma* (*samyagvyāyāma*), m., right effort, the sixth stage of the noble eightfold path, Vin. i. 10; Dh. S. 13; 22; 302; definition, D. ii. 312; *adj.*, M. i. 42; A. ii. 89.
- sammāvimutta* (*samyagvimukta*), n., right emancipation, A. i. 292; *sammāvimutti*, f., the same, D. ii. 217; A. ii. 196; 222; *adj.*, M. i. 42; A. ii. 89.
- sammāsaṅkappa* (*samyaksaṅkalpa*), m., right resolve, right aspiration, the second stage of the noble eightfold path, Dh. 12; Vin. i. 10; Dh. S. 21; 298; definition, D. ii. 312; *adj.*, M. i. 42; A. ii. 89.
- sammāsati* (*samyaksmṛti*), f., right memory, right mindfulness, self-possession, the seventh stage of the noble eightfold path, Vin. i. 10; Dh. S. 23; 303; definition, D. ii. 313; *adj.*, M. i. 42; A. ii. 89.
- sammāsamādhi*, m., right concentration, the last stage of the noble eightfold path, Vin. i. 10; Dh. S. 24; 304; definition, D. ii. 313; *adj.*, M. i. 42; A. ii. 89.
- sammāsampassaṇ* (*samyak sampaśyat*), having the right view, S. iv. 142.
- sammāsambuddha* (*samyaksambuddha*), m., perfectly enlightened, a universal Buddha, Vin. i. 5; D. i. 49; Dh. 187; J. A. i. 44¹⁷, etc.
- sammāsambodhi* (*samyaksambodhi*), f., perfect enlightenment, supreme Buddhahood, Vin. i. 11; D. ii. 83; S. i. 68, etc.
- sammiñj*, 10, to bend back, to double up, Vin. i. 5; M. i. 57; 168; D. i. 70; Sum. i. 196; J. A. i. 321¹¹; see Leumann, 'Album Kern,' p. 393. Trenckner takes this = *sa-miñj* [*sa-iñg*], see *sa-miñj*^o above, and the literary references given there.
- sammiñjana*, n., bending, Sum. i. 196.
- Sammita* (sa. $\sqrt{mā}$), measured—i.e., just so much, no more or less; °*bhānin*, Thag. 209.
- Sammiti*, m., a Buddhist sect, belonging to the Vajjiputtakas, Dīp. v. 46; Sās. 14; K. V. A. 2 has *Sammitiya*.
- sammiya*, m. (abstr. from I. *samma*), a false friend (lit. one who uses the word *samma*), D., chap. xxxi. (= Grimblot,

p. 301: *hoti pānasakhā nāma, hoti sammiya-sammiyo, yo ca atthesu jātesu hoti so sakhā*).

sammilāta (*sam + mlā*), withered, shrunk, M. i. 80.

sammillabhāsini, gently smiling, J. iv. 24¹; name of a girl in Benares, J. A. iii. 93²⁴ ff.

sammissa (*sammisra*), mixed, Dh. A. 191; *sammissatā*, f., the state of being mixed, confusion, Asl. 311.

sammukha, face to face with; *sammukhaciṇṇa*, n., a deed done in a person's presence, J. iii. 27¹; *sammukhā* (abl.), face to face, before, from before, D. ii. 155; S. N., p. 79; J. A. i. 115¹³; with the accusative, B. ii. 73 = J. i. 17⁹; with the genitive, D. i. 222; ii. 220; M. i. 146; in a full assembly of qualified persons, Vin. ii. 3; *sammukhe* (loc.), D. ii. 206; J. v. 461^{2:6}; *sammukhatā*, f., presence, confrontation; Vin. ii. 93 (*sariṅgha-sammukhatā*, presence of saṅgha); *sammukha-bhāva*, m., the same (= *sammukhi-bhāva*), Mil. 126.

sammukhāvinaya, m., proceeding in presence, requiring the presence of a chapter of priests and of the party accused, Vin. ii. 74; 93 ff.; iv. 207; A. i. 99; Asl. 144.

sammukhībhāva, m., being face to face with, coming into one's presence, D. i. 103; M. i. 438; A. i. 150; Dh. A. 314.

sammukhībhūta, being face to face with, confronted, D. ii. 155; S. iv. 94; Vin. ii. 73; one who has realized the Saṃyojanas, K. V. 483; K. V. A. 144.

sammuccā, see *sammuti*.

saṃmuḍḍu, see *samuḍḍu*.

sammujjanī (*sammārjanī*), f., a broom, J. A. i. 161²¹; *sammunjanī*, the same, Mil. 2; cf. *sammajjanī*.

sammutttha (*sammusta*), confused, M. i. 21; S. iv. 125; v. 331; one who has forgotten, Vin. iv. 4⁵ (= *na ssarati*); iii. 165¹³.

I. *sammuti*, f. (1) Consent, permission, Vin. iii. 199; (2) choice, selection, delegation, Vin. iii. 159; (3) fixing, determination (of boundary), Vin. i. 106; (4) common consent, K. V. A. 33; *sammutideva*, m., a Deva by common consent, persons styled Deva by the world,

J. A. i. 132⁴; Sum. i. 174; (5) opinion, doctrine, S. N. 897; 904; 911; (6) especially the general opinion, that which is generally received as truth, provisory truth, as opposed to *paramattha*, the absolute truth, K. V. A. 34; Mil. 160; (7) traditional lore, Mil. 3; *sammuccā* (instr.), by common consent, S. N. 648; (8) a popular expression, a mere name or word, Dh. A. 381; Mil. 28.

II. *Sammuti*, m., name of a king, Sās. 55.

sammud. (1) To rejoice, delight; *sammudita* (p.p.p.), delighting in, Vin. i. 4; M. i. 503; S. iv. 390; (2) to agree with, to exchange friendly greeting with, Vin. i. 2; D. i. 52; S. N. 419; p. 50, etc.; *sammodayanti* (pres. pl.), J. A. v. 428¹²; *sammodayamāna* (pres. part. m.), in agreement, on friendly terms, J. A. i. 209¹²; ii. 6²¹; *sammodayitvā* (ger.), J. A. ii. 107¹⁴; *sammodayānīya*, pleasant, friendly, A. v. 193, cf. S. N. 419; Vin. i. 2; D. i. 52; *sammodayita*, united, joined, mixed, V. V. A. 186 (read *samodayita*).

sammuyhana, n., bewilderment, Sum. i. 193.

sammusā, M. ii. 202, read *sammuccā* (from *sammuti*).

sammussanātā, f., obliviousness, Dh. S. 14; 1349; P. P. 21.

sammuh, 4, to be bewildered, infatuated, muddle-headed, J. iv. 385²⁴; Mil. 42; *sammuyhati* (pres.), J. iv. 385²⁴; *sammūlha* (p.p.p.), D. ii. 85; M. i. 250; A. i. 165; S. N. 583; *sammoheti* (caus.), to befool, Mil. 224.

sammeḡha, m. (= sa.), rainy or cloudy weather, J. A. vi. 51⁸; 52¹³.

sammodaya, m. (= sa.), odour, fragrance; *ekagandha*°, mfn., filled with fragrance, J. A. vi. 9¹³.

sammodayaka, polite, D. i. 116; Sum. i. 287; *a-sammodayaka* (f. °-ikā), Vin. i. 341¹⁴.

Sammodayamānajakāṭaka, n., the 33rd Jātaka, J. A. i. 208 ff., called *Vatṭakajātaka*, J. A. v. 414²⁷.

sammodaya, m., corruption, confusion, D. i. 19; A. i. 58; ii. 147; S. ii. 224; iv. 190; Vin. ii. 114; Mil. 266; 289.

sammoha, m., bewilderment, infatuation, despair, M. i. 86; 136; S. i. 24; iv. 206; Dh. S. 390.

Sammohavinodanī, f., name of the commentary on the Vibhanga, Sās. 116.

I. *saya* (*śaya*), lying in, residing in, M. i. 188; 338; J. A. i. 297²⁶.

II. *saya* = *saka* (?), one's own, J. A. vi. 414²⁷⁻³⁰ (= *saka-ratṭha*, Comm.).

sayam (*svayam*), self, by oneself, Vin. i. 8; D. i. 12; Sum. i. 175; S. N. 57; 320, etc.; p. 57; 100, etc.

sayamvasin (*svayamvāsa*), self-controlled, independent, B. ii. 20 = J. i. 5²⁵; Dāṭh. i. 22.

sayamsijjha, accomplished by oneself, Kacc. 338.

sayamkata (*svayamkrta*), made by oneself, Ud. 69 f.

sayamjāta (*svayamjāta*), born from oneself, sprung up spontaneously, J. A. i. 325²⁰; ii. 129¹¹.

sayamvara, n. (*svayamvara*, m.), self-choice, J. A. v. 426⁵.

sayatatta (*sa + yata + tva*), n., the state of being thoroughly restrained, S. i. 14.

sayana (*śayana*), n., lying, sleeping, bed, couch, Vin. i. 57; 72; ii. 123; D. i. 5; 7; A. i. 132; J. A. ii. 88⁴; Mil. 243; 348; *sayanakalaha*, m., a quarrel in the bedroom, a curtain-lecture, J. A. iii. 20¹⁸; *sayanattḥāna*, n., a sleeping-place, Dh. A. 82; *sayanāsana*, It. 112; Dh. 185, etc.; see *senāsana*.

sayanighara, n., a sleeping-room, Vin. i. 140 f.; iv. 160; J. A. i. 433¹¹; iii. 275¹⁹; 276⁶.

sayampabha (*svayamprabha*), radiating light from oneself, a kind of Gods, D. i. 17; S. N. 404; Sum. i. 110.

sayambhū (*svayambhū*), self-dependent, an epithet of a Buddha, B. xiv. 1 = J. i. 39⁷; Mil. 214; 236.

sayāna, see *sī*.

I. *sayha*, see *sah*.

II. *Sayha*, m., name of a minister of the King of Benares, J. A. iii. 31 and ff.

Sayhajātaka, n., the 310th Jātaka, J. A. iii. 30 and ff.

I. *sar* (*sr*), to go; *sarati* (pres.), J. A. iii. 95¹⁸ (= *parihāyati*, *nassati*, Comm.); *sare* (opt.), J. A. iv. 284¹⁵; *asarā* (aor.), J. A. vi. 199⁷; *sarita* (p.p.p.), Dh. v. 341; *sarāpeti* (caus.), Dh. A. 291 (*sarāpeyyathā*); *sāreti* (caus.), to

- make to go, A. i. 141; iii. 28 = M. i. 124 = S. iv. 176; Mil. 378; to rub, mix, Vin. ii. 116.
- II. *sar* (*smr*), to remember, Vin. i. 28; 55; ii. 79; D. ii. 234; J. A. ii. 29⁶; *sarati* (pres.), D. ii. 234; *saremhase* (1 pl.), Thig. 383 (var. read. *sarāmase*, *saremase*, *saramhase*); *saraṇi* (pres. part.), Mah. iii. 6; *saritvā* (ger.), J. i. 214¹¹; *sumariya* (ger.), Mah. iv. 65; *sarita* (p.p.p.), Vin. ii. 85; *sāreti* (caus.), to remind, Vin. ii. 3 ff.; 276; iii. 221; *sārayamāna*, reminding, J. A. i. 50¹; *sāriyamāna* (pres. part. pass.), Vin. iii. 221; w. acc., D. ii. 234; w. gen., Dhp. 324; J. A. vi. 496¹²; with foll. fut. II. (in ~tā), Vin. ii. 125, 4; iii. 44, 9, etc.; *sumarati* (pres.), Dhp. 324; *sare* (1 sg. med.), J. A. vi. 227⁷; *saramāna* (part. med.), Vin. i. 103⁷; *sarāhi* (imper. 2 sg.); Mil. 79; *sara* (do.), Thag. 445; *saratu* (imper. 3 sg.), Vin. i. 273¹⁵; *sari* (aor. 3 sg.), J. A. 330²⁷; *sarimha* (aor. 1 pl.), Dhp. A. 188²⁰; *sarissasi* (fut.), J. A. vi. 496¹²; *sata* (p.p.p.), *q.v.*; caus. II. *sarāpeti*, Mil. 79; Vin. iii. 44⁸; nom. act. *sarāpana*, Mil. 79.
- III. *sar* (*śr*), to crush; *sāreti* (pres.), Vin. ii. 116; *madhusitthakena s°*, to pound up with, mix with, beeswax. See *saritaka*.
- I. *sara* (*śara*), m., the reed *Saccharum Sara*, Mil. 342; an arrow, D. i. 9; Dhp. 304; Mil. 396.
- II. *sara*, going, following, S. N. 3; 901.
- III. *sara* (*saras*), m. and n., a lake, J. A. ii. 10¹⁴; there are seven great lakes, D. i. 54; J. A. ii. 92²⁷; Sum. i. 164; *aṇṇavas°*, the ocean, D. ii. 89; *cf.* A. ii. 55, *sare* (loc.), J. A. ii. 80³; *sarasmiṇ* (loc.), S. N. 1092; *sarasi* (loc.), Mah. x. 7; *jātassara*, a natural lake, J. A. i. 472² ff.
- IV. *sara* (*smara*), remembering, Sum. i. 106.
- V. *sara* (*svara*), m., sound, voice, Vin. ii. 108; D. ii. 24 f.; J. ii. 109⁹; S. N. 610; Asl. 17; eight qualities, D. ii. 211; 227; *gītāssara*, song, Vin. ii. 108; *bindussara*, a sweet voice, S. N. 350; *adj.*, J. ii. 439⁶; a vowel, Mil. 340; Kacc. 9; *sīhassara*, mfn., with a voice like a lion's, J. A. v. 296²⁵; 311¹⁸ (said of a prince).

saraka, n., a vessel, a drinking vessel, J. A. i. 157²; 266⁴; iv. 384²⁷; Sum. i. 134; 136; Mah. xxxii. 32.

Sarakāni, m., name of a Sākya, S. v. 375 and ff. (various reading, *Saraṇāni*).

sarakutti, f., intonation, resonance, Vin. ii. 108 = A. iii. 251; Asl. 16.

saraja, dusty, Vin. i. 48; A. ii. 54.

Saraṇjita, m., a kind of Devas, S. iv. 308 and ff.; see *Sarājita*.

I. *saraṇa* (*śaraṇa*), n., shelter, house, S. N. 591; refuge, protection, S. N. 503; J. ii. 28¹³; Sum. i. 229; especially the three refuges—Buddha, the Law, and the Brotherhood—J. A. i. 28¹⁰; usually combined with verbs such as *upe*, S. N. 31; *gam*, Vin. i. 4; Dh. 190; S. N., p. 15; 25; It. 63; or *yā*, S. N. 179; Dh. 188; *asarāṇa*, *asarāṇibhūta*, without help and refuge, Mil. 148.

II. *saraṇa* (*sa + raṇa*), concomitant with war, Dh. S. 1294; Asl. 50 (*cf.* Bud. Psych., 336, n. 3).

III. *Saraṇa*, m., one of the first disciples of the Buddha Sumana, B. v. 26; J. A. i. 34²⁶.

IV. *Saraṇa*, m., one of the first disciples of the Buddha Sumedha, B. xii. 23; J. A. i. 38⁵.

V. *Saraṇa*, m., name of the father of the Buddha Piyadassi, J. A. i. 39²⁶; his native town is also called so, J. A. i. 39²⁵; B. xiv. 15 has *Sudatta* and *Sudhañña* respectively.

VI. *saraṇa* (*smaraṇa*), n., remembrance; -*tā*, f., remembering, Dh. S. 14; 23; P. P.

saraṇagamana, n., taking refuge in the three *Saraṇas*, Vin. iii. 24; S. iv. 270.

Saraṇaṅkara, m. (1) Name of a Buddha, B. xxvii. 1; J. i. 44³; (2) name of a Bhikkhu, Sās. 169.

saraṇāgamana, n., the same as *saraṇagamana*, D. i. 146.

Saraṇāni, m., name of a Sākya, S. v. 375 ff. (various reading, *Sarakāni*).

Saraṇānivagga, m., the third chapter of the Sotāpatti Saṁyutta, S. v. 369 and ff.

I. *sarada* (*śarad*), m., autumn, the season following on the

rains, S. N. 687; -*samaya*, m., D. ii. 183; M. i. 115; It. 20; see *sāraḍa*.

II. *Sarada*, m., Śāriputta's name in one of his former births, Dh. A. 130.

sarabū, f., a lizard, Vin. ii. 110 = J. A. ii. 147¹¹.

I. *sarabha* (śa°), m., a sort of deer, J. A. vi. 537³¹ (*rohic-casarabhā migā* = *rohitā sarabhamigā*, Comm., *ibid.*, 538¹⁵); *Sarabhamigajātaka*, n., the 483rd Jātaka, J. A. iv. 263 ff.; J. A. i. 193²³; 406¹ (text *Sarabhaṅga*).

II. *Sarabha*, m., name of a Paribbājaka, A. i. 185.

Sarabhaṅga, m., name of a Bodhisatta, J. A. iii. 464⁹ ff.; v. 135⁵ ff.; Sum. i. 155; Mahābodhiv. 50; -*jātaka*, n., the 522nd Jātaka, J. A. v. 125 ff.; J. A. i. 58²⁹; v. 101⁶; 114⁸; 122⁷; 272³; name of a Thera, the author of Thag. 487-493.

sarabhañña, n., intoning, a particular mode of reciting, Vin. i. 196; ii. 108; 316; J. A. ii. 109¹⁸.

sarabhapādaka, having legs as those of a gazelle, J. A. i. 267¹².

sarabhasam, eagerly, quickly, Dāth. iv. 22; 34 f.; 43.

sarabhāṇaka, m., an intoner, one who intones, recites, the sacred texts in the *Sarabhañña* manner, Vin. ii. 300.

Sarabhū (*Sarayu*), f., name of a river, Vin. ii. 237; A. iv. 101; S. ii. 135; Ud. 55; Mil. 380.

sarala, m., the tree *Pinus longifolia*, J. A. v. 420² (thus read with B. instead of *salala* [?]).

sarava, with noise, noisy, Mah. xxv. 38.

sarasa, with its essential properties (see *rasa*), Abh. S. ix. 10; *sarasabhāvo*, a method of exposition, Asl. 71.

sarasāṅkappa, m., and aspiration, M. i. 453; iii. 132; S. iv. 76, 137, 190; Nett. 16.

sarasara, an imitative word; *sarasaram kātum*, to make the noise *sarasara*, M. i. 128.

sarasi, f., a large pond, Vin. ii. 201 = S. ii. 269; J. A. v. 46¹⁵.

Sarassati (*sarascati*), f., name of a river, Thag. 1104; Mil. 114.

sarāga, passionate, D. i. 79; ii. 299; M. i. 59.

sarājaka, including the king, J. A. i. 126²; fem. -*ikā*, S. i. 162; J. A. ii. 113¹⁶; 114¹⁵ (*sarājika* at J. A. iii. 453⁶).

sarājīta, m., denomination of a hell and its inhabitants,

S. iv. 309 ff. Various readings *Parājīta* and *Sarañjīta*.

Sarāmādhīpati, m., Sās. 168.

sarāra (śa°), m., a cup, saucer, A. i. 161; J. A. i. 8¹⁴;

Mil. 282; Sum. i. 298; P. V. A. 244; 251; -ka, m.,

the same, Vin. i. 203; ii. 142; 153; 222.

sarāsana (śa°), n., a bow.

sari, according to Payogasiddhi = *sarisa* (*sadisa*), cf. *sarī-*
vaṇṇa, J. A. ii. 439¹⁴ (= *samāna-vaṇṇa*, Com.).

sarikkha (*sadrkṣa*), like, resembling, S. i. 66; J. i. 443¹⁰;

iii. 262²⁵; -ka, the same, J. A. iv. 215⁵; -tā, f., re-

semblance, Dhp. A. 229; *sarikkhatta*, n., Asl. 63⁹;

sarikkhakatta, n., Asl. 347; *tāmsarikkha*, mfn., like that,

J. A. iii. 241¹⁴ (°tā, f.).

sarita, flowing, running, Dhp. 341.

saritaka, n., powdered stone (*pāsāna-cuṇṇa*), Vin. ii. 116;

saritasipātika, n., powder mixed with gum, Vin. ii. 116.

See III. *sar*.

saritar (*smṛ + tṛ*), m., one who remembers, Kacc. 268;

A. ii. 35; S. v. 197; 225.

saritā (*sarit*), f., a river, Dh. S. 1059; *saritam* (acc.), S. N. 3;

(gen. pl.), J. ii. 442⁸; *saritodaka*, mfn., with fresh

water, D., chap. xxxii. (Grimblot, p. 323).

sarisa (*sadrśa*), like, resembling, J. v. 159²⁹.

sarisapa, various reading of *sirimsapa*, M. i. 10, etc.

sarīra, n., body, D. i. 157; M. i. 157; S. iv. 286; A. i. 50;

S. N. 478; 584; Dhp. 151; J. A. ii. 31¹⁸; a dead body,

a corpse, D. ii. 141; 164; M. iii. 91; the bones, D. ii.

164; relics, V. V. lxiii. 32; V. V. A. 269; six faults,

J. A. i. 394⁷ ff.; a body, collection of books, K. V. A. 2;

antimasarīra, one who wears his last body, an Anāgā-

min, S. N. 624; S. i. 210.

sarīrakicca, n., funeral ceremonies, J. A. i. 180²⁰.

sarīratthaka, n., the bony framework of the body, Asl.

338.

sarīradhātu, corporeal relic, V. V. A. 269; Mah. xiii. 167.

sarīramamśa, n., the flesh of the body, J. A. iii. 53⁸.

sarīravant, having a body, S. ii. 279.

sarīrin (śa°), having a body, an animal, a man.

sarīvaṇṇa, resembling, J. ii. 439¹⁴.

I. *sarūpa*, of the same form, A. i. 162; P. P. 56; having a body, A. i. 83.

II. *sarūpa* (*svarūpa*), n., own form, Dh. A. 193.

saroja, n., a lotus, Dāth. iii. 13.

sarojayoni, m., a Brahmā, an archangel, Dāth. i. 34.

saroruha, n., a lotus, Comm. on M., Sutta 116.

sal (śal), to cause to shake; *salayanti* (pres.), Asl. 39.

Salakanṭha, m., name of a Bhikkhu, Thig. A. 222.

salakkhaṇa (*salakṣaṇa*), together with the characteristics, S. N. 1018.

salakkhaṇa (*sva*°), n., own characteristic, that which is consistent with one's own nature, Mil. 405; Nett. 20.

salana, n., moving, shaking, V. V. A. 169.

salabha (śa°), m., a moth, Tel. 19; J. A. v. 401²⁷.

Salalavatī, f., name of a river, J. A. i. 49¹⁰; Sum. i. 173; Vin. i. 197 (text *Sallavatī*). See *Salilavatī*.

salala, m., a kind of sweet-scented tree, B. ii. 51 = J. i. 13²⁵; V. V. xxxv. 5; V. V. A. 162; Mil. 338.

Salalāgāra, m., name of a place of residence at Sāvatti, S. v. 300; -ka, m., the same, D. ii. 270.

salāka (śa°), n., an arrow, a dart, A. iv. 107; *salākā*, f., a small stick, peg, thin bar, S. iv. 168; Dāth. iv. 51; blade of a grass, M. i. 79; J. A. i. 439¹⁹; ribs of an umbrella, Vin. iv. 338; Mil. 226; a pencil, small stick (used in painting the eyes with collyrium), Vin. i. 204; a kind of needle, Vin. ii. 116; a kind of surgical instrument, a stick of caustic, Mil. 112; 149; a ticket consisting of slips of wood used in voting and distributing food, Vin. ii. 99; 176; 306; J. A. i. 123^{16 ff.}; *salākam gah*, to take tickets (in order to vote or to be counted), Vin. i. 117; ii. 199; *paṭhamam salākam ganhanta*, taking the first vote, first rate, A. i. 24; *salākam gāheti*, to issue tickets, to take a vote, Vin. ii. 205; *salākam dā*, to issue tickets, J. A. i. 123¹⁶; *salākam vāreti*, to throw lots, J. A. i. 239²⁸.

salākagāha, m., taking of votes, voting, Vin. ii. 85; 98.

- salākagāhāpaka*, m., ticket-issuer, taker of voting tickets, Vin. ii. 84.
- salākagga*, n., room for distributing food by tickets, J. A. i. 123¹⁶.
- salākavātāpana*, n., a window made with slips of wood, Vin. ii. 148.
- salākabhatta*, n., food to be distributed by tickets, Vin. i. 58; 96; ii. 175; J. A. i. 123¹⁴.
- salākahattha*, m., brush-hand, a kind of play, whereby the hand is dipped in lac or dye and used as a brush, D. i. 85; Sum. i. 85.
- salākāvutta* (*śalākāvṛtta*), subsisting by means of pegs, a kind of famine when scraps of food are scraped together with Salākās and cooked (Divyāvad. 131), Vin. iii. 6; 67; A. i. 160; S. iv. 323.
- salākodhāniya*, n., a case for the ointment-stick, Vin. i. 204.
- salāṭuka* (*śa°*), unripe, S. i. 150 = S. N., p. 122; Mil. 334; V. V. A. 288.
- salābha* (*sva°*), m., own advantage, Dh. 365.
- salila*, n., water, S. N. 62; 319; 672; J. A. i. 8¹⁰; Mil. 132 written *salila*, Saddhammop. 168; *salila-dhārā*, the waves of the sea, Mil. 117. It is also adj., *salilam āpo*, J. A. vi. 534¹¹, flowing water.
- Salilaratī*, f., name of a river = Salalavati, Mahābodhiv. 12.
- salla* (*śalya*), n., an arrow, M. ii. 216; S. iv. 208; J. i. 180¹; S. N. 331; 767; Mil. 112; often metaphorically of pain, evil, D. ii. 283; S. N. 51; 334; 938 f.; J. i. 155¹⁰; iii. 157⁹; *sokas.*, S. N. 985; *taṇhās.*, S. i. 40; M. ii. 256; *antodosas.*, Mil. 323; *bhavas.*, Dh. 351.
- sallaka* (*śalyaka*), m., a porcupine, J. A. v. 489³².
- sallakatta* (*śalyakartṛ*), m., a surgeon, M. i. 429; ii. 216; S. N. 560; 562; It. 101; Mil. 110.
- sallakattiya*, n., surgery, D. i. 12 (text, *-kaṁ*); Sum. i. 98.
- sallakī* (*śa°*), f., the tree *Boswellia thurifera*, J. iv. 92⁴; pl. °-iyo, J. A. vi. 535¹⁹; *bahu-kutaja-sallakika*, mfn., Thag. 115 (= *indasālarukkha* [?]).
- sallakkh* (*saṁlakṣ*), 10, to observe, consider, Vin. i. 48; J. A. i. 123²²; ii. 8¹³; to discover, Dh. A. 372; to examine,

- J. A. v. 13¹¹; to bear in mind, Asl. 110; J. A. vi. 566²²; to determine, Dh. A. 198; *asallakkhetvā*, without de-liberation, Vin. ii. 215; inadvertently, J. A. i. 209²³; *sallakkhāpeti* (caus.), to cause to be noted, Mah. ix. 24; Asl. 121; to persuade, bring to reason, J. A. vi. 393²⁶.
- sallakkhaṇā*, f., discernment, testing, Dh. S. 16; 292; 555; P. P. 25; Asl. 147; *asallakkaṇa*, n., non-discernment, S. iii. 261.
- sallap* (*samlap*), 1, to talk with, D. i. 90; ii. 109; Mil. 4; *sallapeti*, the same, Vin. iv. 1⁴.
- sallabandhana*, binding, fixing the arrow, preserving the evil, Thig. 347; Thig. A. 242.
- sallalīkata*, pierced, perforated, J. i. 180¹. Trenckner suggests that this form may have arisen from **sallakīkata* (from *sallaka*, porcupine).
- Sallavati*, various reading instead of *Salalavati*, which see.
- sallavejja* (*śalyavaidya*), m., a surgeon.
- Sallasutta*, n., the eighth Sutta of the Mahāvagga of the Suttanipāta, S. N., p. 109 ff.
- sallahuka*, light, J. A. i. 277²⁷; ii. 26¹¹; *sallahukena nak-khattena*, on lucky nights, J. A. ii. 278¹⁷; *sallahukavuttin*, whose wants are easily met, frugal, S. N. 144; Dh. A. 80; Sum. i. 207.
- sallāpa* (*samlāpa*), m., conversation, D. i. 89; A. ii. 182; J. A. i. 112⁸; 189⁴; Mil. 94.
- Sallāvati*, f., name of a river, Sās. 118; see *Salalavati*, *Salilavati*.
- sallīna* (*samlīna*), bent together, cowering, D. ii. 255; *as.*, unshaken, D. ii. 157; S. iv. 125; v. 68.
- sallīyanā*, f., cohering, stolidity, Dh. S. 1156; 1236.
- sallekha*, m., austere penance, the higher life, M. i. 13; 40; Vin. i. 305; Pts. i. 102; 103; P. P. 69 f.; Sum. i. 82; Mil. 380; *adj.*, Vin. i. 45; *sallekhitācāra*, practising austere penance, Mil. 230; 244; 348 f.; ° *vutti*, mfn., Vin. ii. 197; see *dhuta*.
- Sallekhasutta*, n., the eighth Sutta of the Majjhimanikāya, M. i. 40 ff.

sallekhiya, n., the same as *sallekha* (Childers).

savamka, m., a sort of fish, J. A. v. 405³².

savacanīya, n., a command issued by a Bhikkhu to a junior, inhibiting him from going beyond the bounds, or summoning him to come before the elders, Vin. ii. 5; 32; 276.

savati, see *su*.

I. *savana* (*śravaṇa*), n., ear, S. N. 1120; Mil. 258; hearing, D. i. 153; 179; A. i. 121; S. i. 24; Vin. i. 26; S. N. 265; 345; Dh. 182; J. A. i. 160²²; 250⁶; Mil. 257; *sussavanam sāvesi*, she made me hear a good hearing, she taught me a good thing, J. A. i. 61⁷; *savanatthāne*, within hearing, J. A. iv. 378¹³.

II. *savana* (*śravaṇa*), m., name of a Nakkhatta, Kacc. 322.

III. *savana* (*śravaṇa*), n., flowing, Dh. 339; J. A. iv. 288¹⁹; *savana-gandha*, of the body, having a tainted odour, Thig. 466.

savanīya (*śravaṇīya*), pleasant to hear, D. ii. 211; J. A. i. 96² (-n-); J. A. vi. 120⁴ = 122²⁹ (*savaneyya*).

savanti (*śravanti*), f., a river, Vin. ii. 238; B. ii. 86 = J. i. 181; J. vi. 485²⁰; Mil. 319.

savara (*śabara*), m., an aboriginal tribe, a savage, Vin. i. 168; Mil. 191.

savali, wrinkled.

savighāta, bringing vexation, Thig. 352; Thig. A. 242.

savicāra, accompanied by investigation, D. i. 37, etc., in the description of the first Jhāna.

saviṇṇaka (*sa + vidyut*), accompanied by lightning, D. ii. 262.

saviññāna (*saviññāna*), possessed of consciousness, conscious, A. i. 83; -ka, the same, A. i. 132.

Saviṭṭha, m., name of a Thera, A. i. 118; S. ii. 115. See *Parivṭṭha*, a therā, Thag. 87.

Saviṭṭhaka, m., a family name, Vin. iv. 8; 13; Dh. A. 146; Vin. iv. 6¹⁵; J. A. iv. 44³¹ (all MSS. text *Vasiṭṭhaka*, cf. 47²⁷); name of a crow, J. A. ii. 149⁷ ff.

savitakka (*°rka*), accompanied by reasoning, D. i. 37, etc., in the formula of the first Jhāna.

savidha, n., neighbourhood, Dāṭh. iv. 32; v. 9.

savedana, having sensation, accompanied by sensation,
A. i. 83.

savera (*savaira*), angry, D. i. 247.

savyañjana, with the letters, Vin. i. 21; D. i. 62; Sum. i.
176; S. N., p. 100.

savhaya (*sāhvaya*), called, named, Dīp. iv. 7.

sas (*śas*), to slay, slaughter; *sassamāna* (pres. part. pass.),
J. v. 24²; inf. *sasitum*, J. A. vi. 291⁸ (read *sāsītum*,
from *sās*^o [?]); *sattha* (p.p.p.), *q.v.*

sasa (*śasa*), m., a hare, [rabbit, Dh. p. 342; J. iv. 85⁹; of the
hare in the moon, J. A. iv. 84¹⁷ ff.; *sasōlūkā* (= *sasā ca*
ulūkā ca), J. A. vi. 564²⁰; -*ka*, m., the same, J. iv. 85¹⁹;
J. A. ii. 26¹¹; C. 82.

sasa-lakkhaṇa, n., the sign of a hare, J. A. i. 172⁹; iii. 55²⁵;
°*patimaṇḍita*, the moon, Comm. on M., xxxii.

Sasakapasāna, m., name of a mountain, Mahābodhiv. 135.

sasakkaṃ, certainly, M. i. 415; 514 f.

sasaṅka (*śasāṅka*), m., moon.

Sasajātaka, n., the 316th Jātaka, J. A. iii. 51 and ff.;
Mahābodhiv. 11; compare the *Sasapaṇḍitacariya*, C.
82 f.; quoted as the *Sasapaṇḍitajātaka*, J. A. i. 45¹⁶.

sasañña, accompanied by consciousness, A. i. 83.

sasattha (*saśastra*), with swords, J. iv. 222²⁷; Asl. 62.

sasana (*śa*^o), n., slaughter.

Sasapāna, n., name of a place, Mahābodhiv. 136.

sasa-visāṇa, n. (°*viṣāṇa*), a hare's horn (an impossibility),
J. A. iii. 477²⁰.

sasambhama (°*bhrama*), with great confusion, Mah. v. 139.

sasin (*śaśin*), m., the moon, Dāṭh. iv. 29; J. A. iii. 141⁵;
v. 33²⁵.

sasīsa (*saśīrṣa*), together with the head; *sasīsaraṃ*, up to the
head, D. i. 76; 246; J. A. i. 298¹⁵; *sasīsaka*, head and
all, D. ii. 324; S. N., p. 80.

sasura (*śvaśura*), m., father-in-law, Vin. iii. 137; M. i. 186;
Thig. 407 (*sassura*); J. A. i. 337¹⁶; *sassu-sasure* (acc. pl.
or dual), father- and mother-in-law, J. A. vi. 510²⁰;
the form *sassura*, Thig. 407, has probably arisen through
analogy with *sassu*.

sasenaka, accompanied by an army, Mah. xix. 27.

sassa (*śasya*), n., corn, crop, M. i. 116; J. A. i. 86³¹; ii. 135²; Mil. 2; *sassasamaya*, crop time, J. A. i. 143¹⁷; *susassa*, abounding in corn, Vin. i. 238; *sassā* (pl. m.), J. A. i. 340¹⁵; °-*kamma*, n., agriculture, J. A. vi. 101³⁴; °-*ttlhāna*, n. = °-*khetta*, J. A. vi. 297¹⁸; *dussassa*, mfn., having bad crops, Vin. i. 238¹⁴.

sassaghāta, destroying property, S. ii. 218 f.

sassata (*śāsvata*), eternal, perpetual, D. i. 13; M. i. 8; 426; A. i. 41; Dh. 255; Dh. S. 1099; J. i. 468²; Mil. 413; Sum. i. 112; *dhuvassata*, sure and certain, B. ii. 111 ff. = J. i. 19²³ ff.; *sassatiyā*, for ever, S. N. 1075; *a-sassata*, mfn., J. A. v. 176⁶; vi. 315²⁰; *sassatāyaṃ*, adv. (dat.), for ever (?), J. A. i. 468²; v. 172¹²; Fausböll takes it = *sassatū ayam* (following the Comm.), and writes *sassat'āyaṃ*.

sassatadit̐hi, f., eternalism, the doctrine that soul and world are eternal, Dh. S. 1315; S. iii. 98; Nett. 40; 127.

sassatamūla, m., eternalist, Dip. vi. 25.

sassatavāda, m., an eternalist, D. i. 13; S. ii. 20; iii. 99, 182; iv. 400; P. P. 38; Sum. i. 104 ff.; eternalism, Nett. 111.

sassatavādīn, eternalist, Smp. 312; K. V. A. 6; Nett. 111; Mahābodhiv. 110.

sassatika, eternalist, D. i. 17; K. V. A. 6; Mahābodhiv. 110 (*ekaccas*°, partial eternalist); Vin. iii. 312; °-*ika*, mfn., J. A. v. 18¹¹; 19²⁵.

sassatisamaṃ (*śāśvatīḥ samāḥ*), for ever and ever, D. i. 14; M. i. 8; S. iii. 143; also *sassatī samā*, J. iii. 255²²; V. V. lxiii. 14, explained by *sassatīhi samam*, like the eternal things—viz., earth, sun, moon, etc., J. A. iii. 256⁴; V. V. A. 265; Sum. i. 105.

sassamanabrahmaṇa (*saśra*°), fem. -ī, together with samāṇas and brahmins, Vin. i. 11; D. i. 62; S. v. 423; S. N., p. 100; Sum. i. 174.

sassara, imitative of the sound *sarasara*; *chinnasassara*, giving out a broken or irregular sound of *sarasara*, M. i. 128; see J. P. T. S., 1889, p. 209.

sassāmika (*saśvāmika*), having a master, belonging to some-

- body, D. ii. 176; having a husband, married, J. A. i. 177¹¹; 397²⁹; iv. 190²⁴.
- sassirika* (*saśrīka*), glorious, resplendent, J. A. i. 95¹⁵; ii. 1⁸; iv. 189¹⁶.
- sassū* and *sassu* (*śvaśru*), f., mother-in-law, Vin. iii. 137; Thig. 407; S. N. 125; J. A. i. 337¹⁶; *sassū* (nom.), J. A. v. 286²¹; °-ayā (gen.), J. A. v. 286²²; *sassu-sasure*, see *sasura*; *sassudeva*, worshipping one's mother-in-law as a god, S. i. 86; J. A. iv. 322¹⁵.
- sah*, 1, to conquer, defeat, overcome, M. i. 33; S. iv. 157; S. N. 942; Dh. 335; It. 84; J. A. i. 74²; to bear, endure, S. N. 20; P. P. 68; to be able, D. ii. 342; *sahati* (pres.), P. P. 68; *sahate* (pres.), It. 84; *sayhāmi* (pres.), D. ii. 342; *sahe* (opt.), S. N. 942; *saheyya* (opt.), M. i. 33; *saha* (imper. excuse, forgive, beg your pardon!), J. A. iii. 109⁸; *sayha*, that can be endured, that can be done, S. N. 253; Dāth. ii. 29; *a-sayha*, Mil. 1148.
- I. *saha*, with, together with, Vin. i. 38; S. N. 49; 928; Thig. 414 = 425; *sahā*, S. N. 231.
- II. *saha*, enduring, M. i. 33; *sabbasaha*, mfn., J. A. v. 425⁵; 431³.
- III. *saha* (*sahas*), n., power, see *sahasā*.
- Sahaka*, m., name of a Bhikkhu, who is now the god Brahmā, S. v. 233.
- sahakāra*, m., a sort of fragrant mango.
- sahagata*, accompanying, connected with, concomitant, Vin. i. 10; D. ii. 186; S. v. 421; K. V. 337.
- sahagāmin*, accompanying, Dh. A. 81.
- sahaggana*, together with his companions, Dip. xiv. 58.
- sahacetiya*, containing a Cetiya, Mah. xxxiii. 10.
- sahaja*, inborn, natural; *sahājanetta*, having an inborn eye (of wisdom), S. N. 1016; (2) born at the same time, V. V. lxxxi. 15.
- sahajāta*, born at the same time, connate, J. A. i. 54⁹; K. V. 337.
- Sahajāti*, f., name of a village among the Cetis, Vin. ii. 300 f.; A. iii. 355; v. 41; 157; Mah. iv. 27 ff.; S. v. 436 reads *Sahañcanike* instead.

sahajivin, fem. -ī, living with, Vin. iv. 291 ; 325 f.

sahattha (*svahasta*), m., one's own hand, J. A. i. 68²¹ ; usually *sahatthā* (abl.), with one's own hand, Vin. i. 18 ; D. i. 109 ; S. N., p. 107 ; J. A. i. 286⁵ ; *sahatthēna* (instr.), the same, J. A. vi. 305³.

sahatthin (*sahastin*), together with the elephant, Mah. xxv. 70.

Sahadera, m. (1) Name of a Thera, Dīp. viii. 10 ; Smp. 317 ; (2) one of the five Pāṇḍavas, J. v. 424²¹ ; J. A. v. 426¹¹.

Sahadhamma, m., a class of god, D. ii. 260.

sahadhammika (*saha + dharmika*), having the same Dharma, co-religionist, M. i. 64 ; regarding the Dharma, D. i. 94 ; 161 ; M. i. 368 ; Vin. i. 234 ; Nett. 52 ; Sum. i. 263 (= *sahetuka*, *sakāraṇa*) ; that which is in accordance with the Dhamma, Dh. S. 1327 ; -*m*, adv., in accordance with the Dhamma, Vin. i. 60 ; 69 ; iii. 178 ; iv. 141.

sahadhammiya, m., co-religionist, Nett. 169.

sahadhenuka, accompanied by a cow, Mah. xxi. 18.

sahana, n., endurance, Dhp. A. 170.

sahanandin, rejoicing with, It. 73.

sahanukkama = *sahānukkama*, Dhp. 398.

sahapāṇisukīlita, m., who has played with dust, together with one, a playfellow, A. ii. 186 : J. A. i. 364⁴ ; iv. 77⁸.

sahapesana, together with slander, S. N. 862 f.

sahabhāvin, mfn., being at one's service, J. A. iii. 181⁷ (*amacca*).

sahabhū, arising together with, Dh. S. 1197 ; Nett. 16 ; a class of gods, D. ii. 260.

sahamacchara, mfn., together with envy, S. N. 862.

Sahampati, m., a name of the God Brahmā, Vin. i. 5 ; D. ii. 157 ; S. v. 233 ; Mahābodhiv. 31 ; J. A. iv. 245⁹ ; 266³.
See Vinaya Texts, i. 86.

Sahalin, m., a Devaputta, S. i. 65 f.

sahavatthu, n., living together with, Thig. 414 = 425 ; Thig. A. 269.

sahavāsa, m., living together, associating, It. 68.

- sahārāsin*, mfn., living together, J. A. v. 352²¹.
- saharyatā*, f., companionship, D. i. 18 ; 235 ; ii. 206 ; M. ii. 195 ; iii. 99 ; S. iv. 306 ; Dhp. A. 96.
- saharyūpaga*, coming into union with, D. i. 245.
- sahasāṅgha*, together with the order, Mah. i. 71.
- sahasā*, forcibly, hastily, suddenly, S. N. 123 ; J. A. i. 173²⁶ ; inconsiderately, J. A. i. 173²⁶ ; iii. 441²⁷.
- sahasākāra*, m., violence, D. i. 5 ; A. ii. 209 ; P. P. 58 ; Sum. i. 80.
- sahaseyyā*, f., sleeping with, Vin. iv. 16.
- sahasevaka*, together with the servants, Mah. xxxvi. 43.
- sahasokin*, mfn., sorrowful (?), S. iv. 180.
- sahassa* (^o*sra*), thousand, used as a singular with a noun in the plural, *sahassam vācā*, Dhp. 100 ; *satasahassam rassāni*, J. i. 29²⁷ ; also in the plural after other numerals, *cattāri satasahassāni chalabhiññā*, B. ii. 204 = J. i. 29¹³ ; also with the thing counted in the genitive, *accharānam sahassam*, Mah. xxvii. 13 ; A. i. 227. In combination with other numerals, *sahassa* is sometimes inflected like an adjective, *satthisahassā amaccā*, sixty thousand ministers, J. A. vi. 484²⁵ ; *satasahassīyo gāvo*, 100,000 cows, S. N. 308 ; the thing counted then precedes in a compound, *jāti-sahassam*, 1,000 births, D. i. 13 ; It. 99 ; *ghaṭṭa-sahassam pi udakam*, Mil. 189 ; *sindhava-sahasso ratho*, J. A. vi. 103¹⁵ ; *sahassam sahas-sena*, thousand times thousand, Dhp. 103 ; *sahassass'eva*, in thousands, D. ii. 87 ; *sahassam*, n., 1,000 gold pieces, J. A. vi. 484²⁵ ; Mil. 10 ; *satasahassam*, hundred thousand, J. i. 28³⁰ ; compare *dasasahassī* ; *sahassa*, fem. ī, worth a thousand, J. v. 484²⁷ ; 485¹⁴ ; epithet of Brahmā, the B^o of a thousand world systems, M. iii. 101.
- Sahassakavagga*, m, the second chapter of the Sotāpattisaṃyutta, S. v. 360 ff.
- Sahassakkha* (*sahasrākṣa*), m., thousand-eyed, the god Sakka, S. i. 229 ; *sahassacakkhu*, m., the same, J. v. 394²⁷.
- sahassaggha*, mfn., worth a thousand, Mil. 284.

- sahassadhā* (*sahasradhā*), in a thousand ways, A. 227 f.
- Sahassanetta* (*sahasranetra*), m., thousand-eyed, the god Sakka, S. i. 226; S. N. 346; J. iii. 426⁷; vi. 174³; J. A. vi. 174²⁷.
- sahassabāhu*, m., having a thousand arms, said of *Ajjuna*, J. A. v. 119¹⁵; 135²⁴; 145⁷ (°-*rājā*); 267⁶; 273¹; vi. 201²⁹.
- sahassa-rāṃsi*, m., the sun, Abhidh.; J. A. i. 183²⁹.
- sahassāra* (*sahasrāra*), having a thousand spokes, D. ii. 172.
- sahassika* (*sahasrika*), thousandfold, J. i. 17²⁴.
- sahassī-lokadhātu*, f., a thousandfold world, a world system, D. i. 46; A. i. 228; Sum. i. 130; *dasasahassī-lokadhātu*, ten world systems, J. A. i. 51²⁵; 63²²; compare *dasa-sahassī* and *lokadhātu*.
- Sahassorodha*, n., name of a village, Sās. 112.
- sahā*, see *saha*, I.
- sahājanetta*, see *sahajanetta*.
- sahānukkama*, with what follows it, Dh. 398; see *sahanukkama*.
- sahāmacca* (*sahāmātya*), together with the ministers, Mah. v. 182.
- sahāya*, m., companion, friend, D. ii. 78; M. i. 86; S. iv. 288; P. P. 36; S. N. 35; 45 ff.; J. A. ii. 29¹¹; °-*kicca*, n., assistance (?), J. A. v. 339¹¹; °-*matta*, m., companion, J. A. iv. 76⁸; °-*sampadā*, f., the good luck of having companions, S. N. 47; *a-sahāya*, Mil. 225; *adittha*-°, a friend who has not yet been seen personally, J. A. i. 377¹⁶; iii. 364¹²; *bahu*-°, having many friends, Vin. ii. 158¹⁷; *nāhaṃ ettha sahāyo bhavissāmi*, I am not a party to that, J. A. iii. 46¹.
- sahāyaka*, fem. °*yikā*, companion, ally, friend, Vin. i. 18; D. ii. 155; A. ii. 186; J. A. i. 165¹²; ii. 29¹³; J. A. vi. 256⁴ (*gihī sahāyakā*, read *gihisahāyakā* [?]).
- sahāyatā*, f., companionship, Dh. 61; *sahāyatta* (°*tva*), n., the same, Mah. xxx. 21.
- Sahāyavara*, m., name of a Devaputta, V. V. A. 260.
- sahārudha*, together with one's weapons, J. A. iv. 416²⁵.
- Sahāli*, m., a class of gods, D. ii. 259.

sahita, accompanied with, Mah. vii. 27; united, keeping together, D. i. 4; P. P. 57; consistent, sensible, to the point, D. i. 8; A. ii. 138; S. iii. 12; Dh. 19; P. P. 42; *araṇisahita*, n., tinder and appurtenances, Vin. ii. 217; D. ii. 340 f.; J. A. i. 212¹⁵.

sahitar, m., one who endures, S. N. 42.

sahindaka, together with Indra, D. ii. 208; 221.

sahirañña, possessing gold, S. N. 102.

sahirika (*sahrīka*), modest, Dh. A. 398.

sahūdaka, together with water, J. A. v. 407⁹ (see *sahodaka*).

sahetu, having a cause, together with the cause, Vin. i. 2; D. i. 180; Sum. i. 263.

sahetuka, having a cause, accompanied by a cause (especially of good or bad karma), A. i. 82; Dh. S. 1973.

sahoḍha, together with the stolen goods; *coraṃ* °-*aṃ gahetrā*, Thig., p. 184; Comm. on Anguttara, passim (cf. Manu ix. 270).

sahodaka, containing water, Mah. iv. 13.

sahorodha, with his harem, Mah. v. 182; G. iii. 1, 4.

sāka (*śāka*), n., vegetable, potherb, D. i. 166; M. i. 78; 156; A. i. 241; 295; ii. 206; P. P. 55; J. iii. 225¹⁴; J. A. iv. 445³⁰; v. 103¹⁷; m., name of a tree (*Tectona grandis*), D. i. 92; Sum. i. 259; °-*ratthu*, ground for cultivation of vegetables, J. A. iv. 446⁵; *sāka-paṇṇa-vaṇṇa* (said of teeth), J. A. v. 206²¹ (cf. 203²⁶).

sākacchā (*sāmkathya*), f., conversation, talking over, discussing, D. i. 103; ii. 109; M. i. 72; S. i. 79; A. ii. 140; 187 ff.; S. N. 266; *sākaccheti*, to converse with, talk over with, discuss, D. ii. 237; *sākacchanta* (pres. part.), Vin. i. 169; *sākacchissanti* (fut.), Vin. ii. 75; iii. 159; *sākacchātabba* (f.p.p.), Vin. v. 123; 196; *sākacchāyamāna* (pr. part. med.), A. ii. 189.

Sākatāna and *Sākatāyana*, m., name of a man, Kacc. 185.

sākatika (*śā°*), m., a carter, S. i. 57; Thig. 443 (Thig. A. 271 = *senika*); J. A. iii. 104²²; Mil. 66; 164.

sākalya, n., totality; *sākhalya*, A. i. 94, is misprint for *sākhalya*.

sākāra, with its characteristics, D. i. 13; M. i. 35; P. P. 60.

Sākiya (*śākya*), name of the Buddhas clan, Vin. i. 71; ii. 128; Sum. i. 262; Dh. A. 142; 223; V. V. lxxxi. 15; J. A. i. 88⁴, etc.; sometimes also used as appellation of a member of the Buddhist order, a Buddhist or bhikkhu, J. A. iv. 219⁶; 423¹⁹; 430⁸; °*Koliyā*, pl., J. A. v. 412¹⁵ foll. (the quarrel between the two tribes); the destruction of the Sākiyas, see Dh. A. 223 and J. A. iv. 152; *sākiyānī*, f., a woman of the Śākya clan, A. iv. 274 = Vin. ii. 253, cf. J. A. ii. 392¹⁴; Ud. 22; Mahābodhiv. 116; compare *Sakka*, *Sākya*.

sākunika (*śā°*), m., a fowler, S. ii. 256; P. P. 56; J. A. i. 208²³.

sākuntika (*śā°*), m., a fowler, bird-catcher, Thig. 299; Thig. A. 227; Sum. i. 162.

Sāketa, n., name of a town in the Kosala kingdom, Vin. i. 88; D. ii. 146; M. i. 149; S. i. 54; Thig. 147; J. A. i. 308²⁴; Dh. A. 232; cf. Weber, 'Ind. Stud.', v. 154 and Rh. D., 'Budt. India,' 39; *Sāketā*, f., the same; J. vi. 228⁷; *adj.*, hailing from Sāketa, J. A. ii. 234²⁵; *sāketaka*, the same, Mil. 331.

Sāketajātaka, n., the 68th (J. A. i. 308 and ff.) and 237th (J. A. ii. 234 ff.) Jātaka, J. A. ii. 82⁶.

Sākha, m., name of Devadatta in anterior births: (1) *Sākha*, Mil. i. 203 = *Sākha miga* (lit. 'branch-deer'—i.e., a monkey—nom. prop. of an antelope), J. A. i. 149 ff.; (2) *Sākhakumāra*, nom. prop. of a boy, J. A. iv. 38 ff. = *Sākho senāpati*, Mil. 203⁴.

sākkharappabheda (*sa + akṣara + prabheda*), together with the distinction of letters, with the phonology, D. i. 88; A. i. 163; S. N., p. 101; Mil. 10; Sum. i. 247 (*akkharappabhedo ti sikkhā ca nirutti ca*).

Sākya, m., the same as Sākiya, which see, Mahābodhiv. 22.

sākhalya, or *sakhalla* (abstr. from *sakhila*, q.v.), n., friendship, M. i. 446; A. i. 94; Dh. S. 1343; Sum. i. 287; Asl. 396; J. A. iv. 57⁵; 58³ (= *maṭṭhavaracana*, 'smooth words').

sākhā (*śākhā*), f., a branch, Vin. i. 28; M. i. 135; A. i. 152; ii. 165; 200 f.; S. N. 791; J. v. 393⁵; J. A. ii. 44¹⁹;

- a spur of a hill, A. i. 243; ii. 140; Mil. 36; also *sākha*, n., Mah. i. 55; J. A. i. 52¹⁶; iv. 350²⁷; J. A. i. 164¹⁷ (? *yāva aggāsākhā*); *sākha-rat*, having branches, J. A. iii. 493¹⁵⁻²⁴; *sīla-sākha-pasākha*, adj., whose branches and boughs are like the virtues, J. A. vi. 324¹³; *sākhassita* (**sākhāśrita*), living upon branches, J. A. v. 233¹⁹; °*bhaṅga*, m., faggots, J. A. i. 158⁸; iii. 407⁷; °*patta-phalapeta*, with branches, leaves, and fruits, A. iii. 43; °*patta-palāsa*, n., branches and foliage, A. iii. 44; °*palāsa*, n. (the same), M. i. 489.
- sākhānagaraka*, n., a suburb, a small town, D. ii. 146; J. A. i. 391²⁷.
- sākhāmiga* (*śākhāmṛga*), m., a monkey, J. ii. 73⁵; compare *sākhāmiga*.
- I. *sāgataṁ* (*svāgata*), ind., welcome, salutation, D. i. 179 = M. i. 481 (*sāgataṁ bhante Bhagavato*); M. i. 514 (~*am bhoto Ānandassa*).
- II. *Sāgata*, m. (1) Name of a Thera, an attendant of the Buddha, Vin. i. 179 ff.; A. i. 25; J. A. i. 360⁴ ff.; (2) an attendant of the Buddha Dīpaṁkara, B. ii. 213 = J. i. 29²².
- sāgara*, m. (1) The ocean, D. i. 89; A. i. 56; Vin. i. 246; S. N. 568, etc.; *sāgara-ūmi*, f., a wave of the ocean, a flood, J. A. iv. 165¹³; °*vāri*, n., the ocean, J. A. iv. 165¹⁹; *sāgaranta* or *sāgarapariyanta*, bounded or surrounded by the ocean (said of the earth), J. A. vi. 203⁷⁻¹⁵; °*kuṇḍala*, the same, J. A. iii. 32⁶; (2) an attendant of the Buddha Sumedha, B. xii. 23; J. A. i. 38⁵; a king, J. vi. 99⁹, 203⁷; Mahābodhiv. 13; a king, the father of the Buddha Atthadassin, B. xv. 14; J. A. i. 39¹⁴; an ancient king, the son of Mahāsāgara, J. A. iv. 79²²; a Thera, Sās. 76; *Sāgara-Brahmadatta*, the son of Prince Brahmadatta, J. A. vi. 159³¹ ff.
- Sāgala*, m., an attendant of the Buddha, J. A. iv. 95¹⁴; Mahābodhiv. 50.
- Sāgalā* (*śākala*), f., the capital of the Maddīs, Vin. iii. 67; Ap. in Thig. A. 73; 131; Mil. 1; also *Sāgala*, n., Mil. 1; and *Sāgalanagara*, J. A. iv. 230²¹; v. 283²⁶ ff.; vi.

- 471²¹ ff.; a town in the Magadha country, Thig. A. 127.
- Sāgaliya*, m., name of a sect in Ceylon, Mah. v. 10; Sās. 24; Mahābodhiv. 97; compare J. P. T. S., 1882, p. 114.
- sāgāra*, living in a house, It. 111; n., sleeping under the same roof, Vin. ii. 279.
- sāṅga*, together with the Aṅgas.
- sāṅgaṇa*, full of lust, impure, M. i. 24 (var. read *saṅgaṇa*; this is also the reading at S. N. 279, see above).
- sācakka*, n., name of a science ('the interpretation of omens to be drawn from dogs'), Mil. 178.
- Sā-ca-ū*, name of a village, Sās. 88.
- sācariyaka*, together with one's teacher, D. i. 102.
- sāciyoga* (*sāci* + *yoga*), m., crooked ways, insincerity, D. i. 5; A. ii. 209; v. 206; P. P. 58; Sum. i. 80.
- sājīva*, n., rule of life, precept governing the monastic life of the Buddhist bhikkhus, Vin. iii. 24¹⁶; °-*samāpanna*, adj., *ibid.*; °-*kara*, adj., one who supports, J. A. iv. 42⁸ (= *sa-ājīvakara*, Comm.).
- sāṭa* (*śāṭa*), m., a garment, cloth, Thig. 245; *sāṭi*, f., the same, S. i. 115; Dh. 394; J. i. 481²⁸; *sāṭaka*, m., an outer garment, cloak; cloth, Thig. 246; J. A. i. 89²⁹; 138¹¹; 195¹⁴; 373²; 426²; *sāṭikā*, f., the same, Vin. i. 292 ff.; ii. 31; 272; J. A. i. 330³²; *sāṭiya*, the same, Vin. ii. 177.
- sāṭakalakkhaṇa*, n., prognostication drawn from pieces of cloth, J. A. i. 371²⁸.
- Sāṭimattiya*, m., name of a Thera, the author of Thag. 246-248.
- sāṭiyagāhāpaka*, m., receiver of undergarments, Vin. ii. 177.
- sāṭetar*, m. (*śaṭ*), one who dispels, drives away, M. i. 220; A. v. 347 f.; 351; 359.
- sāṭheyya*, n., craft, treachery, M. i. 15; 36; 340; A. i. 95; 100; P. P. 19; 23; Mil. 289.
- I. *sāṇa*, n., hemp, D. ii. 350; Mil. 267; a coarse hempen cloth, Vin. i. 58; D. i. 166; M. i. 78; A. i. 240; S. ii. 202; 221; P. P. 55; *sāṇavāka*, the same, J. A. iii. 394²³ (var. read.); cf. *saṇa*.

II. *sāṇa* (*sa + ṇa*), indebted, subjected to the Kilesas, M. iii. 127; S. ii. 221; Thig. A. 8; cf. *anaṇa*.

III. *Sāṇa*, a country in India, the home of the Thera Sambhūta, Vin. i. 300; ii. 298; 303; Dīp. iv. 50; v. 22; Mah. iv. 18 ff.; Smp. 294.

sāṇadhovana, n., a kind of play, Sum. i. 84 = *sāṇadhovikā*.

sāṇī, f., hemp-cloth, D. ii. 350; Vin. iii. 17; a screen, curtain, tent, J. A. i. 148¹² f.; 178²³; 419¹⁷; *-pākāra*, m., a screen-wall, J. A. ii. 88³; Mah. vii. 27; *sāṇi-pasibbaka*, m., a sack or bag of hemp-cloth, Vin. iii. 17¹⁰.

sāṇikā, f., a curtain, J. A. iii. 462¹³.

sāta (*śāta*), pleasant, agreeable, It. 114; Nett. 27; *sātodaka* (fem. °*dakā* and °*dikā*), having pleasant water, D. ii. 129; M. i. 76; *sāta*, n., pleasure, joy, M. i. 508; A. i. 81 f.; S. ii. 220; J. i. 410⁶; Dh. 341; S. N. 867 ff.; *-tā*, f., happiness, S. i. 17; *-tta*, n., tastiness, sweetness, A. i. 32; *asāta*, disagreeable, Dh. S. 1343; J. i. 410⁶; J. A. i. 288¹; ii. 105¹⁹; S. N. 867 ff.; *sāta-bhakkha*, P. P. 55, read *haṭabhakkha*.

sātāputta, m., a sweet son, J. A. vi. 238².

sātakumbha (*śāta*°), n., gold, V. V. A. 13.

sātaka, m., name of a kind of bird, J. A. vi. 539⁹ (*koṭṭha-pokkhara*-°, cf. 540⁴).

sātacca (*sātātaya*), n., perseverance, M. i. 101; S. ii. 132; A. iii. 249 f.; *-kārin*, persevering, S. iii. 268; 271; 277 f.; Dh. 293; *-kiriyaṭā*, f., persevering performance, Dh. S. 1367.

sātataṇi, adv. (from *satata*, q.v.), continually, S. i. 17²⁷ = 57⁵.

sātātika, persevering, Dh. 23; S. ii. 232; It. 74.

sātava, n., sweet result (of good words), (*Kalyāṇakamma*, Comm.), J. A. vi. 235⁴; 237³.

Sātavāhana, m., name of a king, Sum. i. 303.

Sātāgira, m., name of a kind of Yakkhas, D. ii. 256; S. N. 153; J. iv. 314²²; J. A. vi. 440⁸.

Sāti, m., name of a Bhikkhu, M. i. 256.

sātiya, pleasant, S. N. 853.

sātireka, having something in excess, D. ii. 93.

sātisāra, trespassing, Vin. i. 55.

Sātodikā, f., name of a river, J. A. iii. 463¹²; v. 133²⁰.

sāttha (*sārtha*), with the meaning, in spirit, D. i. 62; ii. 48;

It. 79; 111; S. N., p. 100; Vin. i. 21; Sum. i. 176.

sāthhaka (*sārthaka*), fem. -ikā, useful, Dh. A. 91; 116; 364; 389.

sāthalika (base *śrath*), lethargic, lax, M. i. 14; 200 f.; iii. 6;

A. i. 71; ii. 148; iii. 108; 179 f.; see *sathila* and *sithila*.

sādana, n., place, house, J. iv. 405¹²; *Yama-sādanam sampatto*, come to Yama's abode: dead, J. A. v. 267¹³; 304¹⁴; vi. 457²⁵; 505¹⁵ (do., the MSS. read always °-sādhana).

sādara, reverential, Mah. v. 239; xv. 2; xxviii. 25; xxxiii.

82; *sādariya*, n., and *sādariyatā*, f., showing regard and consideration, P. P. 24; cf. Dh. S. 1327.

sāḷāna, attached to the world, passionate, Dh. 406 = S. N. 630.

sāḷikkha (*sāḍṛksa*), like, similar, Kacc. 323.

sāḍiy (perhaps from *svād*), to accept, permit; *sāḍiyati*

(pres.), D. i. 166; S. iv. 226 f.; P. P. 55; Mil. 95 ff.;

sāḍiyanta (pres. part.), S. i. 78; Mil. 95; *sāḍitar*, m., one who accepts, appropriates, M. iii. 126.

sāḍiyanā, f., appropriating, accepting, Mil. 95.

sāḍisa (*sāḍṛśa*), fem. -sī, like, similar, D. ii. 239; S. N. 595; J. iv. 97²⁸; Kacc. 323.

sāḍu (*svāḍu*), sweet, nice, Vin. ii. 196; M. i. 114; Thig.

273; S. N. 102; J. A. iv. 168³⁰; Dh. S. 629; *asāḍu*

(*ka*), J. A. iii. 145⁷; vi. 509² (text, *asāḍhuka*, comm.

on *kaṭuka*); *sāḍu-karoti*, makes sweet, J. A. iii. 319¹⁷;

a-sāḍu-kiyirā (opt.), makes bitter, *ibid.*, 319¹⁸; *sāḍu*, n.,

sweet things, Vin. ii. 196¹⁴; *sāḍu-phala*, see *sāḍhu-*

phala; -*tara*, sweeter, S. N. 181; -*tā*, f., sweetness,

Dāth. i. 40.

sāḍh, 10, to arrange, prepare, Mah. vii. 24; to settle up a

debt, J. A. ii. 341⁵; to recover, J. A. i. 230⁹; to perform,

Mah. xxxvi. 62; Sum. i. 194; to prove, J. A. ii. 306⁵;

sāḍhayemase (opt.), J. A. ii. 236¹⁹.

sāḍhaka, accomplishing, effecting, J. A. i. 86¹³; Saddham-

- mop. 161 ; 41 ; -*tā*, f., the state of effecting, Saddham-mop. 329 ; *inasāḍaka*, m., debt-collector, Mil. 365 ; *balisādhaka*, m., tax-gatherer, J. A. v. 103³ ; 105⁵ ; 106³.
- sādhana*, n., enforcing, proving, J. A. i. 307¹² ; settling up, J. A. ii. 341⁴ ; see *sādana* ; *laṇḍa-sādhana*, adj., A. iii. 156 ; see *laṇḍa*.
- sādhāraṇa*, general, common, joint, Vin. ii. 258 ; iii. 35 ; Thig. 505 ; J. A. i. 202¹⁰ ; 302¹ ; Nett. 49 f. ; *as.*, J. A. i. 78²¹ ; Sum. i. 71.
- sādhika*, having something beyond, D. ii. 93 ; -*porisa*, exceeding a man's height, M. i. 74 ; 365 ; A. iii. 403.
- sādhīya* (*sādhya*), that can be accomplished, Saddhammop. 258, etc.
- Sādhīna*, m., name of a king in Mithilā (Dīp. Madhurā), J. A. iv. 355 ff. ; Mil. 115 ; 291 ; Dīp. iii. 21.
- Sādhīnajātaka*, n., the 494th Jātaka, J. A. iv. 355 ff.
- sādhū*, good, virtuous, S. N. 376 ; 393 ; J. i. 1²² ; Mah. xxxvii. 119 ; good, profitable, meritorious, Dh. 35 ; 206 ; D. i. 88 ; S. N., p. 100 ; adv. well, thoroughly, Dh. 67 ; J. i. 1²² ; Mah. xxxvi. 97 ; xxxvii. 73 ; 110 ; commonly used as an interjection in order to denote request, J. A. i. 92³ ; Dh. A. 107 ; assent, Mah. xxxvi. 89 ; approval, Vin. i. 56, etc. ; compare Sum. i. 171.
- Sādhuka* (n.), name of a town, S. v. 348.
- sādhukani*, well, thoroughly, Vin. i. 46 ; D. i. 62.
- sādhukāra*, m., saying 'well,' approval, cheering, J. A. i. 223²⁴.
- sādhukīlana*, n., a festive play, a sacred festivity, Mah. iii. 11 ; *sādhukīlita*, n., the same, Mah. xx. 36 ; °-*divasa*, m., Vin. iii. 285 ; *sādhū-kīlā*, f., the same, J. A. iii. 434¹⁶ ; v. 127³ ; *sādhū-kīlikā*, f., the same, J. A. iii. 433²³.
- sādhujīvin*, leading a virtuous life, It. 71.
- Sādhujjana*, m., name of a Thera, Sās. 100 f.
- Sādhujanavilāsini*, f., a sub-commentary on the Dīgha-Nikāya, Sās. 134.
- sādhuphala*, having wholesome fruits, J. i. 272² (read *sādu*°).
- sādhurūpa*, good, respectable, Dh. 262.

Sādhuvādin, m., name of a celestial musician, V. V. xviii. 9; I. 24.

sādhusammata, highly honoured, D. i. 48; S. iv. 398; S. N., p. 90 f.: Mil. 4; Sum. i. 143.

Sādhusīlajātaka, n., the 200th Jātaka, J. A. ii. 137 f.

sādhusīliya, n., good character, J. ii. 137²⁷.

I. *sānu*, m. and n., ridge, V. V. xxxii. 10; J. iii. 172¹⁶. The commentary of the former passage (V. V. A. 136), translates *vana*, wood, that of the latter, *paṇṇupabbata*; *sānu-pabbata*, a forest-hill, J. A. vi. 415²³; vi. 540²¹; *pabbatasānu*-°, J. A. iii. 175¹³; *girisānu*-°, J. A. iii. 301²⁵; iv. 195⁷.

II. *Sānu*, m., name of a sāmaṇera, the author of Thag. 44; S. i. 208; Dh. A. 402¹⁸; *yakkhena gahito*, S. i. 208²¹.

sānucara, together with followers, Dh. 294.

sānuvajja, blameable, A. ii. 3.

Sānuvāsin, m., various reading instead of *Sānavāsin*, P. V. iii. 2; A. 177 ff.

sāpa (*śāpa*), m., a curse, V. V. A. 336.

sāpateyya (*svāpateyya*), n., property, wealth, D. i. 142; ii. 180; Vin. i. 72; 274; J. A. i. 439¹⁴; 466⁶; Thig. 340; Thig. A. 240; J. A. v. 117²¹ (*sāpateyya*, var. read. *sāpatiyya*).

sāpattika, one who has committed a sin (see *āpatti*), Vin. i. 125³².

sāpada (*śrāpada*), n., a beast of prey, J. ii. 126¹⁷; vi. 79⁴.

sāpadesa, illustrated by figures of speech, D. i. 4; A. ii. 22; P. P. 58; Sum. i. 76.

sāpānadoṇi, M. ii. 183 = 152 (Comm. = *sunakhānaṃ pivana-doṇi*, a dog's trough).

Sāpūga, n., name of a Koliya village, A. ii. 194.

Sāpūgiya, m., a villager from Sāpūga, A. ii. 194.

sāpekha (*sa* + *apekṣā*), longing for, D. ii. 77.

I. *sāma* (*śyāma*), (1) black, dark, Vin. iv. 120 (*kālasāma*, dark blue [?]); M. i. 246 (different from *kāla*); J. A. vi. 187¹² (*~aṇṇaṃ mukhaṇṇaṃ*, dark—i.e., on account of bad spirits); (2) yellow, of a golden colour, beautiful, J. A. ii. 44²⁰; 45² (*nigī*); v. 215¹² (*surāṇṇa-sāmā*); 366¹⁰ (*surāṇṇa-raṇṇa*); *sāmā*, f., q.v.

- II. *Sāma*, m. (1) Name of a youth, the son of Dukūla, Mil. 123 ff.; 198 ff. (2) Name of a Nesāda, J. A. v 75 ff. (3) Name of a king of Benares, J. A. ii. 98⁷ ff. (4) Name of a dog in the Lokantara Hell, J. vi. 247¹⁶.

III. *sāma* (*śāman*), n., conciliation, D. ii. 288.

sāmañ, self, of oneself, Vin. i. 16; 33; iv. 121; D. i. 165; M. i. 383; ii. 211; S. ii. 40; iv. 230 f.; v. 390; S. N. 889; J. A. i. 150¹⁸; *sāmaññeva*—i.e., *sāmañ yeva*, S. N., p. 101. On the etymology, see Pāli Gloss., p. 268 (contracted from *sayamañ* (Trenckner), cf. Michelson, 'Indog. Forsch.', vol. xxiii., p. 235, N. 3 (= avest., *hāmō*; slav., *samz*).

Sāmagāma and *°maka*, n., a village among the Sakyas, A. iii. 309; M. ii. 243.

Sāmagāmasutta, n., the 104th Sutta of the Majjhimanikāya, M. ii. 243 ff.

sāmaggī (*°grī*), f., completeness, a quorum, Vin. i. 105; 106; meeting, communion, Vin. i. 132 f.; ii. 243; unanimity, concord, Vin. i. 97; 136; 357; ii. 204; J. A. i. 328²; It. 12.

sāmaggiya, completeness, S. N. 810; *sāmaggiya-rasa*, m., J. A. iii. 21² ('the sweets of concord'); *asāmaggiya*, adj., unpleasant, J. A. vi. 517²¹ (Comm. on *asammodiya*).

sāmacca (*sāmātya*), accompanied by councillors and attendants, D. i. 110.

Sāmajātaka, n., 540th Jātaka, J. A. vi. 68 and ff.; ii. 50¹³; iii. 324²⁶; iv. 90³; 276⁴; v. 21³; 312¹⁶.

Sāmañcakāni, m., name of a Paribbājaka, A. v. 120; 121; S. iv. 261; Thag. 35; various readings, *Sāmaññakāni* and *Sāmañḍakāni*. The *Sāmañcakāni-saṃyutta* is the fifth book of the Saḷāyatanavagga of the Saṃyutta Nikāya, S. iv. 261 f.

I. *sāmañña* (*sāmānya*), general, universal; n., unity, company, Mil. 163; *°gata*, united, D. ii. 80; *-nāma*, n., a name given by general assent, Asl. 390.

II. *sāmañña* (*śramaṇa + ya*), n., Sramanaship, D. i. 51 ff.; M. i. 281 ff.; S. v. 25; A. ii. 27 = It. 103; Dh. 19 f.; 311; Sum. i. 158; adj., in accordance with true

Samaṇaship, A. i. 142; -tā, f., the same, Dh. 332; -ttha (-artha), m., the aim of Samaṇaship, D. i. 230; M. i. 271; S. ii. 15; iii. 93; J. A. i. 482²³; -phala, n., advantage resulting from Samaṇaship, fruit of the life of the recluse, D. i. 51 ff.; more especially the fruition of the four stages of the path *sotāpatti*-, *sakadāgāmi*-, *anāgāmi*-, and *arahatta-phala*, S. v. 25; Dh. S. 1016; Asl. 423; Mil. 344; 358; Sum. i. 158; three *sāmañña-phalas*, K. V. 112.

Sāmaññakāni, see *Sāmañcakāni*.

Sāmaññaphalasutta, n., the second Sutta of the Dīgha Nikāya, D. i. 47 and ff.; *suttanta*, m., the same, J. A. i. 509³².

sāmaññeva, see *sāmañ*.

sāmaṇaka, worthy of a Samaṇa, Mah. xxx. 37; *assāmaṇaka*, unworthy of a Samaṇa, Vin. i. 45.

sāmaṇera, m., fem. -rī (*śrāmaṇera*), a novice, Vin. i. 62 ff.; iv. 121; S. ii. 261; Mil. 2; are not present at the recital of the Pātimokkha, Vin. i. 135; *sāmaṇerapēsaka*, m., superintendent of Sāmaṇeras, Vin. ii. 177; f., also ~ā, A. iii. 276.

Sāmaṇḍakāni, see *Sāmañcakāni*.

sāmattha (*samartha*), able, J. A. ii. 29¹².

sāmatthiya (*sāmarthyā*), n., ability, Mah. xxxvii. 243.

sāmanta, neighbouring, bordering, D. i. 101; J. A. ii. 21⁹; iv. 124²⁸; connected with, M. i. 95; abl. *sāmanta*, in the neighbourhood of, D. ii. 339; loc. *sāmante*, the same, J. A. iv. 152¹⁵ = Dh. A. 222²⁹ (*Kapila-vatthu*-°).

sāmayika (ts.), temporary, S. N. 54; see *sāmāyika*.

sāmalatā (*śyāma*°), f., the creeper *Ichnocarpus*, J. A. i. 60¹⁴.

Sāmaratī, f., see *Sāmāratī*.

Sāmaveda, m., name of a Veda, Sum. i. 247.

sāmā, f. (see *sāma*, *sāmalatā*, and *sāmāka*), J. A. iv. 92⁵ (*bhisa-sāmā*, Comm. *bhisaṇi ca sāmāka ca*); the Priyangu creeper, J. A. i. 500¹⁹.

Sāmā, f. (1) One of the principal female disciples of the Buddha Kakusandha, J. A. i. 42²⁸ (B. xxiii. 21 has *Samā*); (2) a Therī, the author of Thig. 37 and ff.;

Ap. in Thig. A. 45; (3) a gaṇikā in Benares, J. A. iii. 59 ff.

sāmāka (*śyāmāka*), m., a kind of millet (*Panicum frumentaceum*), D. i. 166; M. i. 78; 156; A. ii. 206; P. P. 55; J. iii. 144²⁵; 371²⁴; Nett. 141.

sāmājika, m., a member of an assembly, Dāth. iii. 27.

sāmādhika, consisting in concentration, S. i. 120.

sāmāmiḡi, f., a black hind, J. A. ii. 44²¹.

sāmāyika (ts.), (1) on a friendly footing, in agreement, M. iii. 110; Mil. 22; (2) occurring in due season, timely, Mil. 302 f.; 305; (3) temporary, A. iii. 349 ff.; cf. *sāmayika*.

Sāmāvatī, f., one of the wives of King Udena of Kosambi, A. i. 26; iv. 348; Ud. 79; Thig. A. 44 f.; Dh. A. 153; 167; 173; 175; 177 ff.

sāmi, J. A. v. 489³², read *sāri*.

sāmika (*svāmika*), m., lord, owner, M. i. 27; J. A. i. 194⁷; husband, Vin. iii. 137; J. A. i. 307⁸; ii. 128⁹; A. ii. 58 f.; *assāmikam karoti*, Sum. on D. xiv. 1, 37; *sa-sāmika*, having a master, Dh. A. 364⁹.

Sāmidatta, m., name of a Thera, the author of Thag. 90.

sāmidhikara, causing opulence, Saddhammop. 442.

sāmin (*svāmin*), m., lord, master, husband, S. N. 83; Mah. xxxvii. 241; Sum. i. 261; cf. *surāmin*; *sāminī*, f., wife, Mah. v. 43; *assāmin*, not mastering, Mil. 253; voc. *sāmi*, J. A. ii. 159², etc.; nom. *sāmī*, Vin. i. 303, 307 (owner); f. *sāminī*, J. A. v. 297⁹.

sāmiya, m., husband, J. A. i. 352²⁹; see *sāmika*.

sāmīvacana, n., the genitive case, J. A. i. 185⁶; v. 42³ (*karaṇatthe*); iii. 98¹⁸ (*upayogatthe*).

sāmisa (°ṣa), carnal, D. ii. 298 = M. i. 59; A. i. 81. Opp. to *nirāmisa*, spiritual.

sāmīcī, f., right, proper course, Vin. iii. 246; D. ii. 104; A. ii. 56; 65; S. v. 261; 343; -*kamma*, n., proper act, homage, Vin. ii. 22; 162; 255; A. i. 123; ii. 180; J. A. i. 218⁵; 219¹¹; Mil. 8.

sāmukkaṃsika (*sāmutkaṃsika*), principal, best, Vin. i. 16; 18; D. i. 110; M. i. 380; A. v. 194; Sum. i. 277; Asl. 9; Thig. A. 137.

sāmuḍḍa, n., sea salt, Abhidh.; Vin. i. 202⁶.

sāmuḍḍika (*sāmuḍḍika*), seafaring, D. i. 222; S. iii. 155; A. iv. 127.

sāy (*svad*), to taste, eat; *sāyati* (pres.), Vin. ii. 121; *sāyita* (p.p.), tasting, D. i. 70; ii. 95; 292; Mil. 378; *sāyanīya*, savoury, Vin. i. 44; *sāyitvā* (ger.), S. iv. 176.

sāya, m., evening; *sāyaṃ*, at night, Vin. iii. 147; J. A. ii. 83¹⁰; *sāya-pātaṃ*, evening and morning, late and early, D. ii. 188; Mil. 419; J. A. i. 432⁵; Vin. ii. 185 (*sāyaṃ-pātaṃ*); *sāya-tatīyaka*, i.e., evening-third, thrice a day, the third time at night, D. i. 167; A. v. 263; 266; 268; *sāyamāsa*, m., supper, J. A. i. 297²⁶; v. 461¹⁶; *sāyaṃ*, quasi-nominative; *sāyaṃ ahosi*, J. A. vi. 505⁶; *atisāyaṃ*, too late, J. A. ii. 362¹²; v. 94³; *sāyataraṃ*, later in the evening (compar.), J. A. vi. 366²⁴.

sāyaṇha (*sāyāhna*), m., evening, J. A. i. 144⁴; -*samayaṃ*, at evening time, D. ii. 205; M. i. 147; S. N., p. 61; Vin. i. 21; *sāyaṇhe* (cor.), J. A. i. 144⁴, 237¹¹; *atisāyaṇho* (nom.), late evening, J. A. vi. 540¹⁷; *sāyaṇha-samaye*, J. A. i. 279⁵; °-*kāle*, the same, J. A. iv. 120⁹.

I. *sāyana*, n., taste, Abh. S. iii. 6.

II. *sāyana*, m., the Na tree, J. A. vi. 535¹⁰ (*vāraṇā sāyanā* = *nāgarukkha*, Comm., *ibid.*, 535²⁴, var. read. *vāyana*).

sāyikā (*śā°*), f., lying, sleeping, Dh. 141; Thag. 501 = Mil. 367.

sāyin (*śāyin*), lying, Dh. 325.

sār, 10, see *sar*.

sāra, essential, most excellent, strong, A. ii. 110; Vin. iv. 214; J. A. iii. 368¹⁸; P. P. 53; m., the innermost, hardest part of anything, the heart or pith of a tree, M. i. 111; J. A. i. 381²⁰; Mil. 413; most excellent kind of wood, Vin. ii. 110; D. ii. 182; 187; *sattasārā*, the elect, the salt of the earth, M. iii. 69; substance, essence, choicest part (generally at the end of comp.), Vin. i. 184; A. ii. 141; S. iii. 83; 140; S. N. 5; 330; 364; Dh. 11 f.; *sāre patitthito*, established, based, on what is essential, M. i. 31; A. ii. 183; value, Mil. 10; *appasāra*, of small value, D. ii. 346; *asāra*, worthless, S. N. 937;

nissāra, the same, Dh. A. 136²⁶ (°-bhāva, m.); J. A. ii. 163⁵ (pithless); *mahāsāra*, of high value, J. A. i. 384²⁰.

I. *sāraka*, mfn. (at the end of comp.), having anything for the most essential, Mil. 133; *a-sāraka*, rotten (said of wood), J. A. ii. 163²³ = Dh. A. 146.

II. *sāraka*, m., a messenger, Dh. A. 434¹⁶.

III. *sāraka*, in the comp. *kaṭa-sāraka* (m. [?]), a mat, Dh. A. 187²⁵; J. A. 248²⁵ (var. read.); iv. 474²; v. 97¹⁵ (cf. *osāraka*).

sāragandha, m., the odour of the heart of a tree, Dh. S. 625; Dh. A. 253.

sāragabbha, m., a treasury, J. A. iii. 408⁹; v. 331²⁶.

sāragavesin, mfn., searching for hard wood, M. i. 111, 233; *sārapariyesana*, n., the same, *ibid*.

Sāragga, m., an Upāsaka, A. iii. 451.

sārajj (*sam + raj*), 1, to be pleased with, to be attached to; *sārajjati* (pres.), A. i. 260; S. ii. 172; iii. 69 f.; iv. 10 ff.

sārajjā, n., timidity, Mil. 24; 72; 196; J. A. i. 334³; ii. 66¹⁶; *nissārajjā*, undaunted, J. A. i. 274¹⁰.

sārajjanā, f., infatuation, feeling infatuated, Dh. S. 389; J. A. v. 446.

sārajjāyati (denom. of *sārajjā*), embarrassed, perplexed, ashamed, S. iii. 92; A. iv. 359.

sārajjitatta, n., infatuation, the state of being infatuated, Dh. S. 389.

sāraṇā, f., reminding, remonstrating with, Vin. v. 158; 164.

sāraṇīya, see *sārāṇīya*.

sāratta, impassioned, enamoured, passionately devoted, Vin. iii. 118; M. ii. 160; 223; S. i. 74; 77; Dh. 345; J. i. 288¹³; ii. 140¹⁷; *asāratta*, unattached, S. N. 704.

sārattha, m. (*sārārtha*), the quintessence or the meaning of the essential points of anything (as a book), see foll.

Sāratthadīpanī, f., name of a commentary on the Vinaya Piṭaka, ascribed to Sāriputta, G. V. 61; 65; 71; 75; S. V. 17.

Sāratthappakāsinī, f., name of Buddhaghosa's commentary on the Saṃyutta Nikāya, G. V. 59; 68.

Sāratthamañjūsā, f., a name of a Tikā on the Anguttaratthakathā by Sāriputta, G. V. 61; 71.

Sāratthasaṅgaha, m., name of a commentary by Buddha-piya, G. V. 72; Sās. 23.

sāratthika, mfn., wishing hard wood, M. i. 111 = i. 233.

sārathi, m., charioteer, coachman, D. ii. 178; 254; S. i. 33; v. 6; S. N. 83; J. i. 180²; J. A. i. 59⁶; *assadamma-sārathi*, a coachman by whom horses are driven, M. i. 124; S. iv. 176; *purisadammasārathi*, a coachman of the driving animal called man, Vin. i. 35; D. i. 49; S. N., p. 100; It. 79.

sārada, autumnal—i.e., originating from last autumn (=year)=a year old, still new or fresh, said of seed that will ripen or is able to sprout; hence *a-sārada*, that is not able to sprout=too old, and *vi-sārada* (q.v.), who has far surpassed the age of a year, metaph. of persons who have surpassed childhood=wise, skilful; hence again *vesārāja* and *sārāja* (uncertainty, timidity, etc.), cf. sa. *śārada*, modest, shy, deficient [Lexicogr.]; *a-sārada* is found D. ii. 353⁵ and S. v. 379 (text, *asārāni*), cf. *vīta-sārada* (said of the Buddha), D., chap. xxxii.; A. ii. 24; A. i. 135; D. ii. 354; S. iii. 54 (text, *sārada*); v. 380 (text, *sārāni*); Mil. 255.

sārada (śā°), m., the autumn, Dh. 149.

Sāradassin, m., name of a Thera, Sās. 160.

sāradāru, n., strong, durable wood, J. A. ii. 68¹⁶.

sāradika (śā°), autumnal, Vin. ii. 41; Dh. 285 = J. i. 183¹⁷; V. V. lxiv. 17.

sāraddha (*saṃrabdha*), violent, angry, A. i. 148; 282; S. iv. 125; M. i. 21.

sārana, going, Asl. 133.

Sārandada, n., name of a shrine at Vesālī, D. ii. 75; 102; 118; A. iii. 167 f.; iv. 16; 20; 309; S. v. 259 f.; Ud. 62.

sārabhaṇḍa(ka), n., a bundle of one's best things, J. A. ii. 225⁵⁻¹⁹.

sārabhūmi, f., good soil, J. A. ii. 188⁵.

sāramañjūsā, f., a box made of choice wood, J. A. iv. 335¹⁹.

sāramaya, being of hard or solid wood, J. A. iii. 318¹¹
(Comm. *sāramkkhamaya*, 'of *sāra* wood'—Transl.).

sārameya, m., a dog, Mahābodhiv. 111.

I. *sārambha*, m., (1) impetuosity, anger, A. i. 190; 299; ii. 193; M. i. 16; Dh. 133; S. N. 483; J. iv. 26¹⁹; Mil. 289; (*sa-saṁrambha*) (2) quarrel, J. A. ii. 223⁴; v. 141³².
Name of an ox in the Sārambhajāṭaka, J. A. i. 375².

II. *sārambha* (*sa-ārambha*), involving killing or danger to living creatures, Vin. iii. 149; A. ii. 42 f.

Sārambhajāṭaka, n., the 88th Jāṭaka, J. A. i. 374 f.

sārambhin, impetuous, J. iii. 259²³.

Sāravamsin, m., the name of a Thera, Sās. 163.

sāravat, mfn., valuable, having kernel or pith (said of grain or trees), A. iv. 170 (synom. *dalha*, opp. *palāpa*); S. v. 163; M. i. 111 = 233.

sārasa, m., a crane, V. V. A. 57; 163.

sārasūci, f., a needle made of hard wood, J. A. i. 9¹⁵.

sārāga, m., affection, infatuation, Vin. ii. 258; M. i. 17; 498; A. i. 264, S. iii. 69 f.; 93; Dh. S. 1059; 1230;
cf. *saṁrāga*.

sārāgin, attached to, M. i. 239 (*sukha*-°); *sukha-sārāgita*, f.,
ibid., impassioned.

sārāṇīya, courteous, polite, friendly; *sammodanīyaṁ katham*
sārāṇīyaṁ vītisar, to exchange compliments of greeting and courtesy, D. i. 52; M. i. 16; *sārāṇīya dhamma*, a friendly state which advances unity and conciliation, M. i. 322; ii. 250; Asl. 294. For derivation, see Trenckner, 'Pāl. Misc.,' p. 75.

sārāda, read *sārada*, S. iii. 54.

sārādāyin, acquiring what is essential, S. iv. 250.

sāri, m., chessman, Sum. i. 85.

sārikkha (*sādrkṣa*), similar, Kacc. 324.

sārīn, wandering, J. A. v. 15²⁷; *aniketāsārīn*, wandering about houseless, S. N. 844; 970; *anokasārīn*, wandering homeless, Dh. 404; S. N. 628; *ditṭhisārīn*, a partisan of certain views, S. N. 911; *vaggasārīn*, joining a party, a partisan, S. N. 371; 800; 912.

Sāriputta, m., (1) one of the chief disciples of the Buddha,

often mentioned together with *Moggallāna*; the reputed author of *Thag.* 981–1017, originally a follower of *Saṅjaya*, but converted by *Assaji*, *Vin.* i. 39 ff.; 82 f.; 214; 289; 308; 354 ff.; ii. 15; 140; 160; 212, etc.; *D.* ii. 81 f.; *M.* i. 13 ff.; *A.* i. 23; iii. 149, etc.; *S.* i. 34, etc.; *S. N.* 557; p. 121; 176; *Ud.* 3, etc.; *K.* V. 257, etc., *J. A.* i. 391²¹, etc.; *Mil.* 95, 231, etc.; *Sum.* i. 15, etc.; *Asl.* 9, etc.; *V. V. A.* 33, etc.; *Sāriputta-Moggallānā*, *D.* ii. 5, 52; *A.* i. 88; ii. 164, etc.; *J. A.* i. 406; ii. 107⁶, etc.; (2) name of a *thera*, author of *Linatthapakāsinī*, *Westerg. Cat.* 25.

Sāriputtasariṇyutta, n., the seventh book of the *Khandha Vagga* of the *Saṃyutta Nikāya*, *S.* iii. 235 and ff.

sārīrika (*sā°*), connected with the body, bodily, *M.* i. 10; *A.* ii. 153; n., bodily relics, *Mil.* 341.

sāruṇṇa, fit, suitable, proper, *Vin.* i. 39; 287; *D.* ii. 277; *S.* iv. 21 ff.; *J. A.* i. 65¹¹; 362⁹; *Asl.* 294; *S. N.* 368; p. 79; 97; 104. *a-sāruṇṇa*, mfn., *J. A.* iv. 404¹⁷; n., *Dhp.* A. 271 (opp. *khalita*); *paribbājaka-s°*, as befits a Wanderer, *J. A.* v. 228.

Sāropamasutta, n., two *Suttas* of the *Majjhima Nikāya*, the 29th and 30th of the whole collection, the former, the *Mahāsāropamas.*, *M.* i. 192 and ff.; the latter, the *Cūlasāropamas.*, *M.* i. 198 and ff.

sāropin, mfn., healing, curative, *M.* ii. 257 (*raṇa°*).

I. *sāla*, m., a *Sal* tree (*Shorea Robusta*), *M.* i. 488; *D.* ii. 134; *A.* i. 202; *Dhp.* 162; *-vana*, m., a *Sal* grove, *D.* ii. 134; *M.* i. 124; *S.* i. 157.

II. *Sāla*, m., one of the first disciples of the *Buddha* *Paduma*, *B.* ix. 21; *J. A.* i. 36²⁵.

sālaka (*śyā°*), m., a brother-in-law, used as a term of abuse, *J.* ii. 268¹.

sālakakimi, m., a kind of worm, *Mil.* 312.

Sālakajātaka, n., the 249th *Jātaka*, *J. A.* ii. 266 and ff.; iii. 197²³.

Sālakalyāṇi, f., the *Bodhi* tree of the *Buddha* *Kondañña*, *J. A.* i. 30¹⁵; *-ṇikā*, f., the same, *B.* iii. 31.

sālamāḷaka, m., an enclosure of *Sal* trees, *J. A.* i. 316⁸.

Sālarukkha, m., the Bodhi trees of the Buddhas Padumuttara (B. xi. 25 *Salalo*) and Vessabhu (B. xxii. 24 *Mahāsāla*) respectively, J. A. i. 37²², 42¹⁴.

Sālaratikā, f., a village in the Kosala country, D. i. 224; 227.

Sālaratī, f., a courtesan, mother of Jīvaka Komārabhacca, Vin. i. 268 ff.

sālā, f., a hall, large room, house, hospice, J. A. i. 187²; 199¹⁶; 466²⁵; ii. 15²⁷; *aggi-s*, a fire-room, Vin. i. 25; *udapāna-s*, a shed over the well, Vin. i. 139; ii. 122; *upatthāna-s*, a service hall, Vin. i. 49; 139; ii. 153; 208; 210; S. v. 321; J. A. i. 160²⁷; *kaṭhina-s*, a hall for the Kaṭhina, Vin. ii. 117; *gilāna-s*, a sick-room, S. iv. 210; *jantāghara-s*, a hall in the bath-room, Vin. i. 140; ii. 122; 220; *pāniya-s*, a water-room, Vin. ii. 153; *hatthi-s*, an elephant stable, Vin. i. 345; ii. 194; J. A. i. 187²³.

Salā, f., a Brāhmaṇa village in Kosala, M. i. 285; S. v. 144. *sālākīya* (*śālākya*), n., ophthalmology, D. i. 12; 69; Sum. i. 98.

sāli (*śāli*), m., rice, D. i. 105; ii. 293; M. i. 57; A. i. 32; 145; S. v. 10; 48; J. A. i. 66¹⁹; 178²²; v. 37²³; Mil. 251; S. N. 240 f.; pl. °-iyo, J. A. i. 325⁵; gen. pl. °-inaṃ, J. A. vi. 510².

sālīka, belonging to rice, Dh. A. 126.

sālīkā (*sārikā*), f., a kind of bird, S. i. 190 = Thag. 1232; J. A. v. 110¹²; compare *sālīkā*.

Sālikedārajātaka, n., the 484th Jātaka, J. A. iv. 276 and ff.

sālīkhetta (*śālīkṣetra*), n., a rice-field, A. i. 241; Dh. A. 126.

sālittaka, n., slinging stones, throwing potsherds, etc., P. V. 68; P. V. A. 285; J. A. i. 418⁴.

Sālittakajātaka, n., the 107th Jātaka, J. A. i. 418 and ff.

sālin (*śālin*), having, possessing, Dāṭh. i. 9.

Sālinḍiya, m. and n., a Brāhmaṇa village to the east of Rājagaha, J. A. iii. 293¹⁷; 298¹⁷; iv. 276¹²; 276¹⁴; 279¹⁵.

sālībhojana, n., rice food, J. A. i. 178²².

sāliya or *sāliyā*. (1) The maina bird (= *sālīkā*), J. A. iii. 203¹⁷; *sāliya-chāpo* (a young bird of that kind), and iii. 202²³; *sāliya-cchāpo* (i.e., *sāliyā*, f., which is probably

the right form); *madhu-sāliyā*, J. A. v. 8¹⁹; (= *suvaṇṇa-sālika-sakunā*, Comm., p. 9¹¹); J. A. vi. 199¹⁰. (*suva-sāliya*-°); J. A. vi. 425²⁵⁻²⁶. (*Sāliya-vacana*, the story of the maina bird, var. read. *suva-khaṇḍa*, a section of the 546th Jātaka, but *sāliyā*, *sālikā*, *sāliyā* is not a parrot.)

(2) Name of a bull, J. v. 104¹⁶; 105²; J. A. v. 104¹³.

Sāliyajātaka, n., the 367th Jātaka, J. A. iii. 202 and f.

Sālissara, m., name of an Isi, J. v. 151²⁸; J. A. iii. 463 ff. v. 133¹⁰; 13.

sālūka (*śā*°), n. (1) The edible root of the water-lily, Vin. i. 246 (text wrongly *sāluka*, J. A. vi. 563⁷ and Abhidhānapp. 688 have the same spelling; but Subhūti, in the Abh. Sūci i., has *sālūka*).

(2) m., name of a pig, J. A. ii. 419¹⁵ f.

Sālūkajātaka, n., the 286th Jātaka, J. A. ii. 419 f.

sālūra, m., a dog, J. A. iv. 438¹⁶ (°-*saṃgha* = *sunakhagana*, Comm.).

Sāleyyaka, m., inhabitant of Sālā, M. i. 285; 400.

sālōka, m., light; *sālōke thā*, to expose oneself for view in an opened door, Vin. ii. 267.

sālohita, m., a kinsman, a blood relation, usually together with *ñāti*, Vin. i. 4; D. ii. 26; 345; A. i. 139; 222; ii. 115; S. N., p. 90; p. 101.

sāv (*śrār*), 10, see *su* (*śru*), J. vi. 486²².

sāva (*srāva*), m., juice, V. V. A. 186.

sāvaka (*śrāvaka*), m., a hearer, disciple (never an Arhant), D. i. 164; ii. 104; A. i. 88; M. i. 234; S. ii. 26; It. 75 f.; 79; J. A. i. 229⁵; fem. *sārikā*, D. ii. 105; S. iv. 379; A. i. 25; 88. (Cf. *ariya*-°, *agga*-°, *mahā*-°.)

sāvakatta (*śrāvakatva*), n., the state of a disciple, M. i. 379 f.

sāvakaśaṅgha, m., the congregation of the eight Aryas, M. ii. 120; S. i. 220 (*cattāri purisayugāni atṭha purisapuggata*); ii. 79 f.; It. 88.

sāvajja (*°dya*), blameable, faulty, D. i. 163; ii. 215; M. i. 119; P. P. 30; 41; n., what is censurable, sin, J. A. i. 130²⁴; Mil. 392.

sāvajjātā, f., guilt, Mil. 293¹⁷.

sāvaṭa, n., name of a certain throw in playing with dice,
J. A. vi. 281¹² (var. read. *sāvaṭṭa*).

sāvaṭṭa (*sa* + *āvarta*), containing whirlpools, It. 114.

Sāvattthi (*Śrāvastī*), f., the capital of the Kosala kingdom,
Vin. i. 83; 88 f.; D. i. 178, etc.; M. iii. 271; A. i. 1,
etc.; S. i. 1, etc.; S. N., p. 17, etc.; Ud. 3, etc.; J. A.
i. 77⁴, etc.

sāvana (*śrāvana*), n., hearing, Saddhammop. 67.

sāvasesa (*śesa*), wherewith there is a remainder, incom-
plete, of an offence which can be done away, Vin. i.
354; ii. 88; v. 153; A. i. 88.

sāvi (*śvāvidh*), m., a porcupine, J. A. v. 489³² (MSS. *sāmi*
and *sāsi*, compare Manu v. 18).

sāvittī, f., the Vedic verse Sāvitrī, S. N. 457; 568 = Vin. i.
246 (*Sāvittī*).

sāvetar (*śrāvayitr*), m., one who makes others hear, who
tells, D. i. 56.

sās (*śās*), to teach, to command; to tell; *sattham* (p.p.p.),
it has been told, J. ii. 298²³ (various reading *siṭṭham*);
pres. *sāsati*, J. A. vi. 472²² (*dūtāni s.*, sends messages
= *dute pesesi*, Comm.); inf. *sasitum* (with *ā*), J. A. vi.
291⁸ (= *anusāsitum*, Comm.).

sāsa (*śvāsa*), m., asthma, A. v. 110; J. vi. 295¹⁹.

sāsāṅka (*sās°*), dangerous, Thig. 343; Thig. A. 241; J. A. i.
154¹²; Mil. 351.

sāsana (*śā°*), n., order, message, J. A. i. 60²²; 328¹⁵; ii. 21¹¹;
Dhp. A. 107; 157; the doctrine of the Buddha, Vin. i.
12; D. i. 110; ii. 206; S. N. 482, etc.; J. A. i. 116²³;
-*kara*, complying with one's order and teaching, M. i.
129; -*kāraka*, the same, S. N. 445; -*kārin*, the same,
A. ii. 26; *susāsanaṃ dussānaṃ*, J. A. i. 239¹⁴ (English
transl.: 'true and false doctrine,' 'good and bad
news').

Sāsanapaveṇī, f., name of a work, Sās. 56; 60.

Sāsanuddīpikā, f., name of a work, Sās. 130.

sāsapa (*sarsapa*), m., a mustard seed, S. ii. 137; v. 464;
S. N. 625; 631; p. 122; Dhp. 401; Sum. i. 93; -*kuṭṭa*,
n., mustard powder, Vin. i. 205; ii. 151.

- sāsava*, connected with *Āsava*, co-intoxicant, Dh. S. 990; 1103; A. i. 81; Nett. 80.
- sāha*, m., six days (cf. *chāha*), J. A. vi. 80⁷ (= *chadivasa*, Comm.).
- sāhatthika*, mfn., J. A. i. 168¹⁵; Asl. 97, with one's own hand.
- sāhaṃ*, abbreviation of *so ahaṃ*.
- sāhasa*, violent, hasty, S. N. 329; n., violence, acts of violence, S. N. 943; Mah. vi. 39; *asāhasena*, without violence, not arbitrarily, Dh. 257; J. vi. 280¹².
- sāhasaṃ*, adv., J. A. vi. 358²⁹ (= *sāhasena sāhasikaṃ kammaṃ katrā*, *ibid.* 359³); *asāhasaṃ*, adv. = *asāhasena*, J. A. iii. 319²⁰ (Comm. *sāhasiyataṇhāya*, *ibid.* 320², if we have not to read here *sāhasiyā taṇhāya*, from *sāhasī*, f.).
- sāhasa-kiriyā*, f., violence, J. A. iii. 321³.
- sāhasika*, brutal, violent, J. A. i. 187⁹; 504¹⁸; ii. 11⁸.
- sāhasiyakamma*, n., a brutal act, J. A. i. 412¹⁵.
- sāhāra*, together with the subject territory, D. ii. 96.
- sāhin*, enduring, It. 32.
- sāhu* (*sādhū*), good, well, Vin. i. 45; S. i. 8; P. P. 71 f.
- sāhulācīvara*, n., a coarse cloth, M. i. 509 (compare Deśī-nāmamālā viii. 52; J. P. T. S., 1891, 5, and Prakrit *sāhulī*, Z. D. M. G., xxviii., p. 415).
- sāhuneyyaka* (*sa + āhu*^o), worshipped, A. ii. 70; It. 110.
- sāhunna*, a strip of ragged cloth, P. V. 34; P. V. A. 173; J. P. T. S., 1891, 5; various reading, *sāhunda*.
- sālara* (*śāḍara*), m., sweets, taste, Asl. 320.
- sālīka*, m., a bird, J. vi. 421³; *sālīkā*, f., the Maina bird, J. i. 429²⁸; vi. 421³; *sālīyā*, the same, J. vi. 425²⁵; compare *sālīkā*.
- Sālha*, m. (1) Name of one of the principal Bhikkhus at the second Council, Vin. ii. 302 ff.; A. i. 193; ii. 200; Smp. 294 ff.; Dīp. iv. 49; v. 22; Mah. iv. 28 ff.; (2) a Bhikkhu who died at Nādikā, D. ii. 91; V. v. 356 f.; (3) *S. Migāranattā*, a Bhikkhu, Vin. iv. 211 ff.
- I. *si* (*śrī*), 1, to go to, to take refuge to; *sayāmi* (pres.), Mah. vii. 63; *sita* (p.p.), reclining, resting, depending on, attached, clinging to, D. i. 45; 76; ii. 255; M. i. 364; C. 100; J. v. 453²; S. N. 229; 333; 791; 944; 1044.

II, *si*, to bind; pres. *sinoti*, Asl. 219²³; p.p.p. *sita* (con-founded with *sita* = sa. *śrita*, see I. *si*).

Siṃsaka, a tree, red sandal wood, J. A. vi. 536² (sevāla-°).

siṃsapā (*śiṃśapā*), f., the tree *Dalbergia Sisu*, S. v. 437; *Siṃsapā*-groves are mentioned near Āḷavi, A. i. 136; near *Setavyā*, D. ii. 316 ff.; and near *Kosambi*, S. v. 437.

Siṃsapāvanavagga, m., the fourth chapter of the twelfth book of the *Mahāvagga* of the *Saṃyutta Nikāya*, S. v. 437 and ff.

siṃsare, see *sar*.

sikatā, f., sand; *suvannas.*, gold dust, A. i. 253.

sikandati, see *sand*.

sikkāyasa-maya, mfn., made of tempered steel (said of swords), J. A. vi. 449¹² (cf. Note of the Trans., p. 546).

sikkā (*śikyā*), f., string, string of a balance, Vin. ii. 110; 131; J. A. i. 9¹⁶; ii. 399²²; iii. 13¹⁸ (text, *sikkhā*); K. V. 336 f.

sikkh (*śikṣ*). (1) To learn, to train oneself; usually combined with the locative, thus *sikkhā-padesu s.*, to train oneself in the *Sikkhāpadas*, D. i. 63; 250; It. 96; 118; also with the dative, indicating the purpose; thus, *vinayāya s.*, to train oneself to subject, S. N. 974; the thing acquired by training is also put in the accusative; thus, *nibbānaṃ s.*, to learn, to train oneself towards *Nibbāna*, S. N. 940; Mil. 10; *sikkhati* (pres.), D. i. 63; It. 96; S. iv. 176; *sikkheyyāsi* (opt.), Mil. 10; *sikkheyyāma* (opt.), D. ii. 245; *sikkhema* (opt.), S. N. 898; *sikkhe* (opt.), S. N. 974; *sikkheyya* (opt.), S. N. 930; *sikkhissāmi* (fut.), Vin. iv. 141; *sikkhissāmase* (fut.), S. N. 814; *sikkhato* (pres. part. gen.), S. N. 567; *sikkhamāna* (pres. part. m.), training oneself, Vin. iv. 141; D. ii. 241; It. 104; 121; *sikkhamānā*, f., a young woman undergoing a probationary course of training in order to become a nun, Vin. i. 135; 139; 145; 147; 167; iv. 121; S. ii. 261; *sikkhitabba* (fut. part. pass.), M. i. 123; D. ii. 138; Mil. 10; *sikkha*, that ought to be learnt, Mil. 10; (2) to want to overcome, to try,

tempt, D. ii. 245; *sikkhitum* (inf.), Vin. i. 270³; *sikkhitvā* (ger.), Mil. 219⁴; *sikkhita* (p.p.), Mil. 40¹⁰; *sikkhāpeti* (caus.), to teach, to train, J. A. i. 162²⁶; 187¹³; Sum. i. 261; Mil. 32.

sikkhana, n. training, study, J. A. i. 58²⁵.

sikkhā (*sikṣā*), f., study, training, discipline, Vin. iii. 23 D. i. 181; A. i. 238; S. ii. 50; 131; v. 378; Dh. S. 1004; *sikkham paccakkhātaka*, m., one who has abandoned the precepts, Vin. i. 135; 167, etc.; (compare *sikkhā-paccakkhāna*, n., Vin. ii. 279, and *sikkham apaccakkhāya*, Vin. iii. 24; *sikkhā apaccakkhātā*, ibid.); *tisso sikkhā*, S. iii. 83; Pts. i. 46 ff.; Mil. 133; 237; explained as *adhisīla*-, *adhicitta*-, and *adhipaññā-sikkhā*, A. i. 234 ff.; Nett. 126.

sikkhākāma, anxious for training, Vin. i. 44; D. ii. 101; S. v. 154; 163; A. i. 24; 238; -*tā*, f., anxiety for training, J. A. i. 161⁷.

sikkhānisamsa, whose virtue is training, thoroughly in accordance with the discipline, A. ii. 243; It. 40.

sikkhānusantatarutti, whose behaviour is thoroughly in accordance with the discipline, Nett. 112.

sikkhāpaka, teaching, P. V. A. 252; Mil. 164.

sikkhāpada, n., a precept, D. i. 63; 146; 250; M. i. 33; A. i. 63; ii. 14; 195; S. ii. 224; v. 187; It. 96; 118; Vin. i. 102; ii. 95; 258; iii. 177; iv. 141; *pañca*, S. ii. 167; *cha*, Vin. iv. 342; *dasā*, Vin. i. 83; *dasasikkhāpadikā*, adopting herself to the ten precepts of a nun, Vin. iv. 343; *diyaḍḍha-sikkhāpadasata*, the Pātimokkha, A. i. 230; 234; Mil. 243.

sikkhāpana, n., teaching, Mil. 163.

sikkhāpanaka, teaching, J. A. i. 432².

sikkhāsamādāna, n., the taking upon oneself of the precepts, Vin. i. 146; Mil. 162.

sikkhāsājīva, n., system of training, Vin. iii. 23 f.; P. P. 57

Sikha Moggallāna, m., name of a Brāhmaṇa, A. ii. 232.

sikkhaṇḍa, m., a lock of hair; a peacock's tail.

sikkhaṇḍin (*śi°*), m. (1) A peacock, J. v. 406³; V. V. A. 163; also adj. (a) tufted, crested (as birds); J. A. v. 406³;

vi. 539⁸; Thag. 1103 (*mayūra*); (b) with tonsured hair (as ascetics), J. A. iii. 311¹⁸. (2) Name of a brother of the Buddha Sikhin, Nett. 142. (3) A son of Mātali, D. ii. 268 (text, *Sikhaddhi*).

sikhara (śi°), m., the top, summit of a mountain, J. A. vi. 519²⁴; Tel. 42; 95; Mil. 2; the point or edge of a sword, M. i. 243; S. iv. 56; crest, tuft, J. ii. 99¹; (this is a very difficult reading; it is explained by the Comm. by *sundara* (elegant); Trenckner suggests *singāra*, cf. ii. 98²³); a bud, Thig. 382.

sikharinī (śi°), f., a kind of woman, probably with bristling hairs on the pudendum, Vin. ii. 271; iii. 129 (text, °*aṇī*).

sikhā (śi°), f., point, edge, M. i. 104; crest, top-knot, Sum. i. 89; J. A. v. 406; of flame, Dhṛp. 308; Asl. 124; of a ray of light, J. A. i. 88³⁰; in the corn trade, the pyramid of corn at the top of the measuring vessel, Sum. i. 79; -*bandha*, m., top-knot, D. i. 7; *vatasikhā* (*tikkhā*, a raging blast), J. iii. 484²⁸; *susikha*, mfn., with a beautiful crest, Thag. 211 (*mora*); 1136.

sikkhitar, m., a master, adept, proficient, professional, J. vi. 449¹⁸; J. A. vi. 450¹³.

sikhin (śi°), m. (1) Fire, J. i. 215¹; 288¹³. (2) N., peacock, S. N. 221; 687. (3) Name of a Buddha, B. xxi. 1 ff.; S. i. 155 ff.; ii. 9; A. i. 227; Vin. iii. 7; K. V; 203; J. A. i. 41²² ff.; 94¹¹; Sum. i. 60; Nett. 142. Mahābodhiv. 11.

sikhin, adj., mfn., crested, tufted, Thag. 22 (*mora*); J. A. ii. 363¹⁷ (f., °*inī*).

sigāla (śr°), m., a jackal, D. ii. 295; S. ii. 230; 271; iv. 177 f. (text *siṅgāla*); iv. 199; J. A. i. 502¹⁴; *sigālī*, f., a female jackal, J. i. 336¹²; J. A. ii. 108¹⁶; Mil. 365.

Sigālaṇḍaka, n., the 113th (J. A. i. 424 and ff.), 142nd (J. A. i. 489 and ff.), 148th (J. A. i. 501 and ff.), and 152nd (J. A. ii. 5 and ff.) Jātaka. At J. A. ii. 314²¹ it denotes the Guṇajātaka.

Sigālavagga, m., the tenth part of the Dukanipāṭa of the Jātaka, J. A. ii. 242 and ff.

Sigālamātā, f., name of a Bhikkhunī, A. i. 25.

sigālika, belonging to a jackal, J. A. ii. 108²¹; J. A. iii. 113²² (*°am nādam*, cf. *segalikam*, A. i. 187, where the Copenhagen MS. has *sigālakam* corrected to *segālakam*); Trenckner quotes also *siṅgālaka*, n., the roar of a jackal, from D., chap. xxiv.

Siggava, m., name of the son of a minister from Pātali-putta, Vin. v. 2; 49; Dīp. iv. 46; v. 57 ff.; 80 ff.; Mah. v. 119 ff.; Asl. 32; Smp. 292; 298; 313; Sās. 13, etc.; Mahābodhiv. 104.

siggu, n. (*śigru*), name of a tree (Moringa), Abhidh.; J. A. iii. 161¹⁷; v. 406¹⁵.

I. *siṅga* (*śrṅga*), n., a horn, J. A. i. 57²⁶; 149¹⁹; 194¹²; *°dhamaka*, blowing a horn, Mil. 31.

II. *siṅga*, m., the young of an animal, calf, J. v. 92²¹; cf. *Deśināmamālā* viii. 31.

siṅgāra (*śr°*), m., love; *attano siṅgaratā*, f., the sense of its own daintiness, J. A. i. 184²⁵; an elegant dress, finery, Mil. 2; mfn., elegant, graceful (thus read J. A. ii. 99¹; *siṅgāra-bhāva*, m., the being elegant or graceful (said of a horse), J. A. ii. 98²³.

siṅgāla, m., various reading instead of *sigāla*, S. ii. 231, etc.; name of a householder, J. vi. 135⁵.

Siṅgālapitā, m., the author of Thag. 18; *Siṅgālapitika*, the same, Thag., p. 4.

siṅgika, mfn., having horns, J. A. vi. 354³ (*āvelita-°*, having twisted horns).

siṅgin (*śrṅgin*), having a horn, Vin. ii. 300; clever, sharp-witted, false, Thag. 959; A. ii. 26; It. 112; cf. J. P. T. S., 1885, 58.

siṅginada (*śrṅgi + nada*), m., gold, V. V. lxiv. 28; V. V. A. 284.

Siṅgiya, various reading instead of *Piṅgiya*, S. i. 35; 60.

siṅgila, m., a kind of horned bird, J. A. iii. 73¹⁰.

siṅgilonakappa, m., the horn-salt license (possibly license as to ginger and salt), Vin. ii. 300; 306.

siṅgivaṇṇa (*śrṅgivaṇṇa*), gold coloured, D. ii. 133.

siṅgivera (*śrṅga°*), n., ginger, Vin. i. 201; J. A. i. 244¹; Mil. 63; J. A. iii. 225²³ (*alla-°*); i. 244¹ (*adda-°*); *siṅgiveraka*, the same, J. A. iii. 86².

- singī* (śrṅgī), f., gold, Vin. i. 38; S. ii. 234; J. i. 84¹⁸.
- siṅgu*, f. (?), a kind of fish, J. v. 406³²; plur. *siṅgū*, J. A. vi. 537. According to Abhidh., *siṅgū* is *m*, and Payoga-siddhi gives it as *n*.
- siṅgh*, to get scent of, S. i. 204 = J. iii. 308.
- siṅghātaka* (śrṅgā°), m., a plant, the *Trapa bispinosa*, J. vi. 530¹⁴; m. and n., a square, a place where four roads meet, Vin. i. 237; 287; 344; iv. 271; D. i. 83; A. ii. 241; S. i. 212; ii. 128; iv. 194; Mil. 62; 330; 365; aya-s°, M. i. 393; J. A. v. 45²⁵; perhaps an iron chain or iron ring (in the shape of a square or triangle).
- siṅghāṇikā* (śi°), f., snot, D. ii. 293; M. i. 187; S. N. 196-198 = J. i. 148 (all MSS. of both books -n- instead of -ṇ-); Mil. 154; 382.
- sic*, to sprinkle, J. A. iii. 144¹; Mah. xxxvii. 203; to bale out a ship, S. N. 771; Dh. 369; *siṅcasi* (pres.), J. A. v. 26¹²; *siṅciturū* (inf.), J. A. vi. 583²⁷; pass. *siccati*, Thag. 50 (all MSS. *siṅcati*); *siṅca* (imper.), Dh. 369; *siṅcamāna* (pres. part. m.), Mah. xxxvii. 203; *siṅvā* (ger.), S. N. 771 = Nett. 6; *sitta* (p.p.p.), Dh. 369; J. A. iii. 144¹; *seceti* (caus.), to cause to sprinkle, Mah. xxxiv. 45; *siṅcāpeti* (caus.), to cause to sprinkle, J. A. ii. 20³; 104²⁴.
- siṅgamāna* (svidyamāna), boiling, J. A. i. 503⁷ (cf. *sīd*).
- I. *sita* (śita), sharp, Dāth. i. 32.
- II. *sita* (śrita), see *si*.
- III. *sita* (ts.), bound; *asita*, free, S. i. 134 (confounded with II. *sita*); *sātu*-°, Dh. 341 (bound to pleasure); *taṇhā*-°, Mil. 248¹⁰.
- IV. *sita* (ts.), white, Dāth. iii. 4.
- V. *sita* (smīta), n., a smile, Vin. iii. 105; iv. 159; S. i. 24; ii. 254; Thag. 630.
- sitākāra* (smīta), m., smiling, smile, J. A. i. 351¹⁰.
- sitta*, see *sic* and *sinna*.
- sittha* (siktha), n., a lump of boiled rice, Vin. ii. 165; J. A. i. 189¹⁴; 235⁹; v. 387⁸; beeswax, *sitthatelaka*, n., oil of beeswax, Vin. ii. 107; 151; *madhusitthaka*, n., beeswax, Vin. ii. 116.

sithāvakārakaṃ, adv., scattering the lumps of boiled rice,
Vin. iv. 196.

sithila (*śi*^o), loose, lax, bending, yielding, S. i. 49; 77 =

Dhp. 346 = J. ii. 140²⁰; J. A. i. 179¹⁸; ii. 249¹⁰; cf. *sathila*.

sithilahanu, m., a kind of bird, M. i. 429.

siddha, see *sidh*.

I. *siddhattha*, mfn., one who has completed his task, Mil. 214²⁸; m., name of a Buddha, B. xvii. 1 ff.; J. A. i. 40²; 7; Thig. A. 35; Mahābodhiv. 11; Gotama Buddha's name while a prince, J. A. i. 56 ff.; iv. 50¹¹; 328¹⁸; vi. 479¹⁵; Dīp. iii. 47; Mahābodhiv. 27; 31 f.

II. *siddhattha*, m., mustard seed (= ^o*ka*), Abhidh. and Comm. on Dhp. 114.

siddhatthaka (*siddhārthaka*), m., white mustard, Ap. in Thig. A. 181.

Siddhatthika, m., name of a Buddhist sect, K. V. A. 5; 52; 94 ff.; 163 f.; Dīp. v. 54; Mah. v. 9; Mahābodhiv. 97.

siddhi, f., accomplishment, success, prosperity, Mah. xxix. 70; Saddhammop. 14; 17; 325; 469; *padasiddhi*, substantiation of the meaning of the word, Sum. i. 66; *nāmasiddhika*, who thinks luck goes by names, J. A. i. 401²⁸; *appasiddhika*, unprofitable, fatal, etc., J. A. iv. 4²¹; 5¹¹ (*sāgara*); vi. 34¹² (*samudda*).

sid (*svid*), to boil (intr.); *sida pāke*, *sijjati*, etc. (Gramm.); part. *sijjamāna*, boiling, J. A. i. 503⁷; caus. *sedeti* (which see).

sidh, to be accomplished; *siddha* (p.p.p.), ended, accomplished, Mah. xxiii. 45; 78; successful, Mil. 247; cooked together (as drugs), Mil. 272; dressed, prepared (as food): *a-siddha-bhojana*, mfn., J. A. v. 201²⁷, cf. *siddha*, synon. to *pakka*, J. A. ii. 435²¹; m., a kind of semi-divine beings possessed of supernatural faculties, a magician, Mil. 120; 267.

sinā (*snā*), to bathe; *sināhi* (imper.), M. i. 39; *sināyitvā* (inf.), M. i. 39; *sināta* (p.p.p.), M. i. 39; S. i. 169; 183; J. v. 330³ (see *nahāyati*).

sināna (*snāna*), n., bathing, M. i. 39; S. i. 38; 43; iv. 118.

sinānī, f., bath-powder (?), M. ii. 46 ; 151 ; 182.

Sinisūra, m., son of the third Okkāka, Sum. i. 258.

siniḥ (*sniḥ*), 4, to feel love, to be attached ; *siniyhati* (pres.), Asl. 192 ; *siniddha* (p.p.), oily, greasy, J. A. i. 481¹ ; smooth, glossy, J. i. 89²³ ; resplendent, charming, Thig. A. 139 ; softened, affectionate, J. A. i. 10²³ ; Mil. 229 ; 361 ; *sinehayati sineheti* (caus.), to soften, make tender, Mil. 172 ; *sinehaniya*, softening, pleasant, Mil. 172 ; *siniddha* (p.p.), made soft, Vin. i. 279.

Sineru, m., the Mount Meru, A. iv. 100 ; 102 f. ; v. 59 ; S. ii. 139 ; iii. 149 ; v. 457 f. ; J. A. i. 48¹, etc. ; P. V. A. 138 ; V. V. A. 125 ; Sum. i. 37 ; Asl. 298 ; K. V. 46 ; 49 ff. ; 620 ; Mil. 101 ; 118 ; 224 ; Mah. xxxi. 53 ; cf. *Neru* and *Meru*.

sineha (*sneha*), m., viscosity, unctuous moisture, sap, D. i. 74 ; S. i. 134 ; A. 223 f. ; J. A. i. 108¹⁸ ; Dh. S. 652 ; oil, Tel. 74 ; *bahusineha*, oily, fat, J. A. ii. 44³ ; affection, love, desire, S. N. 36 ; 209 ; 943 ; J. i. 190⁶ ; J. A. ii. 27²⁴.

sinehaka, m., a friend, Mah. xxxvi. 44.

sinehana, n., oiling, softening, Mil. 229.

sinehita, lustful, covetous, Dh. 341.

sinduvāra (ts.), m., the tree *Vitex negundo*, Sum. i. 252 ; Asl. 14¹³ ; see *sindhavāra* ; *sindhuvāritā*, f. (i.e., *sinduvārikā* ?), J. A. vi. 550²³ = 553¹⁶ ; *sinduvāritā*, J. A. iv. 440¹² ; 442⁷ (var. read. °*vārakā*).

sindūra (ts.), n., red lead.

Sindhaka, m., name of a young brahmin, P. V. 26 ; P. V. A. 127 f. ; 130.

sindhava, m., belonging to the Sindh, a Sindh horse, J. v. 259³ ; J. A. i. 175⁸ ; ii. 96¹⁷ ; iii. 278³ ; n., rock salt, Vin. i. 202 ; *Sindhavarattha*, n., the Sindh country, Dh. 399 ; Thig. A. 270 ; J. A. v. 260²².

sindhavāra (*sindhu*°), m., the tree *Vitex negundo*, V. V. A. 177 ; see *sinduvāra*.

Sindhavārañña, n., the Sindh forest, Thig. 438 ; Thig. A. 270.

Sindhu, m., name of a river, J. A. v. 260²² ; Mil. 114 ;

the Sindh country ; *Sindhu-Sovīra*, the Sindh and Sauvīra country, V. V. lxxxiv. 7 ; V. V. A. 332 ; 337.

sinna (*svinna*), wet with perspiration, Vin. i. 46 ; 51 ; ii. 223 ; 'boiled,' esp. in the comp., *udaka-sinna-paṇṇa* ; it occurs in a series of passages, J. A. iv. 142²⁵ ; 144^{1.21} ; 236²⁷ ; 238¹⁷⁻²², where Fausböll reads *sitta*, although the var. readings give also *sinna*. The English translation, p. 149, says 'sprinkled with water,' but the text, 238²⁵, speaks of leaves which are 'sodden' (*sedetvā*).

Sinninagara, n., name of a town, Sās. 103.

sipātikā (*sr°*), f. (1) Pericarp, M. i. 306 ; V. V. lxxxiv. 33 ; V. V. A. 344 ; *Hingus°*, a *s°* yielding gum, Vin. i. 201. Also written *sipātikā* ; thus, *ādiṇṇasipātikā*, with burst pod or fruit skin, S. iv. 193. Hence (2) a small case, receptacle ; *khuras°*, a razor case, Vin. ii. 134. On *s°* at P. V. 37 the comm. has *ekapaṭalā upānahā*, P. V. A. 186.

sippa (*śilpa*), n., art, branch of knowledge, craft, S. N. 261 ; J. A. i. 239⁴ ; 478⁶ ; Mil. 315 ; excludes the Vedas, Mil. 10 ; *sabbasippāni*, J. A. i. 356¹⁴ ; 463²⁵ ; ii. 53¹ ; eight various kinds enumerated, M. i. 85 ; twelve crafts, Ud. 31, cf. *dvādasavidha s.*, J. A. i. 58²⁹ ; eighteen sippas mentioned, J. A. ii. 243¹⁰ ; some sippas are *hīna*, others *ukkaṭṭha*, Vin. iv. 6 f. ; *sippaka*, n., the same, J. i. 420⁷ ; *sippatṭhāna*, n., craft, M. i. 85 ; *sippaphala*, n., fruit, result, of one's craft, D. i. 51 ; *sippāyatana*, n., an art, craft, D. i. 51 ; Mil. 78 ; *asippa*, mfn., untaught, unqualified, J. A. iv. 177²⁴ = *asippin*, Mil. 250.

sippika (*śilpika*), m., an artisan, S. N. 613 ; 651 ; Mil. 78 ; also *sippiya*, J. A. vi. 396³⁰ ; 397²³.

sippi (Prākṛit *sippi*), f., a pearl oyster, J. ii. 100²⁷ ; *sippi-sambuka*, n., oysters and shells, D. i. 84 ; M. i. 279 ; A. i. 9 ; iii. 395 ; *sippikā* f., a pearl oyster, J. i. 426⁹ ; ii. 100²².

sibb (*siv*), to sew ; *sibbeti* (pres.), Vin. ii. 116 ; iv. 61 ; *sibbetvā* (ger.), J. A. i. 316¹⁹ ; *sibbitabba* (fut. part. pass.), J. A. i. 9⁶ ; *sibbāpeti* (caus.), Vin. iv. 61 ; *sibbati* (pres.), *sibbam*, *sibbanto* (part.), J. A. iv. 25^{10.12} ; *sibbi* (aor.),

- J. A. iv. 25⁴; *sibbesi* (aor.), Vin. ii. 289; *sibbetuni* (inf.), Vin. i. 203; *sibbita* (p.p.p.), J. A. iv. 20²⁷ (*su-sibbita*); caus. *sibbāpetvā* (ger.), J. A. ii. 197⁶.
- sibba*, n., a suture of the skull; plur. °*āni*, J. A. vi. 339³²; *sibbinī*, f., the same, Vin. i. 274.
- Sibba*, m., a king in Dvāravatī, = Sivi, J. v. 219¹⁸; 220^{21, 30}; J. A. v. 224¹⁸.
- sibbana*, n., sewing, S. N. 304 = J. iv. 395¹⁶; J. A. i. 220¹⁸.
- sibbanī*, f., 'seamstress,' = greed, lust, Dh. S. 1059; Asl. 363; S. N. 1040 (see *lobha*).
- sibbāpana*, n., causing to be sewn, Vin. iv. 280.
- Sibbi*, m., a king in Dvāravatī, = Sivi, J. vi. 421¹⁹; see Lüders, Z. D. M. G. lviii. 688.
- sibbitar*, m., one who sews, M. iii. 126.
- sibbinī*, Dh. S. 1059, read *sibbanī*.
- simbali*, f., the silk-cotton tree *Bombax heptaphyllum*, J. i. 203⁸; -*vana*, n., a forest of simbali trees, J. A. i. 202²⁵; Dh. A. 194; Tel. 38; *sattisimbaliavana*, n., the sword forest, in purgatory, J. v. 453²⁸.
- Simbalaniraya*, m., name of a purgatory, J. A. v. 275¹².
- sira* (*śiras*), n. and m., head, nom. *siraṃ*, Thig. 255, acc. *siraṃ*, A. i. 141; *siro*, S. N. 768; *sirasam*, J. A. v. 434⁸; instr. *sirasā*, Vin. i. 4; D. i. 126, S. N. 1027; loc. *sirasmim*, M. i. 32; *sire*, Sum. i. 97; in compounds *siro-*, A. i. 138; *sirasā paṭiggah*, to accept with reverence, J. i. 65⁸; *pādesu sirasā nipat*, to bow one's head to another's feet, to salute respectfully, Vin. i. 4; S. N., p. 14; p. 98; *s. muñc*, to loosen the hair, J. A. v. 434⁸; cf. i. 47²⁵; *adhosiraṃ*, A. iv. 133.
- Sirarhāyana*, n., invoking the goddess of luck, D. i. 11.
- sirā* (*śirā*), f., a bloodvessel, Mah. xxxvii. 136; nerve, tendon, gut, Abhidh. and J. A. v. 344¹³; 364⁶⁻⁷; °*jāla*, m., the network of veins, J. A. v. 69²¹.
- siri*, see *sirī*.
- sirīmsapa* (*sarīsrpa*), m., a serpent, a reptile, Vin. i. 3; D. ii. 57; M. i. 10; S. i. 154; S. N. 52; 964; J. i. 93¹⁹; -*tta* (°*tva*), n., the state of being a creeping thing, D. ii. 57.

- Sirikālakanniṇṇajāta*, n., the 192nd and the 382nd Jātakas, J. A. ii. 115 ; iii. 257 ff.
- Sirikālakanniṇṇa*, m., part of the Mahāummaggajāta, J. A. vi. 349 ; cf. v. 122^e.
- Sirikhetta*, n., name of a town, Sās. 7, etc.
- sirigabbha* (*śrīgarbha*), m., bedroom, J. A. i. 228²⁷ ; 266¹⁷.
- siricorabrāhmaṇa*, m., 'a brahmin who stole good luck,' J. A. ii. 409²⁸ (cf. *sirilakkhaṇa*-^o).
- Sirijāta*, n., the 284th Jāta, J. A. ii. 409 ff.
- Sirītribhavanādityanarapati*, m., name of a king, Sās. 99.
- Sirītribhavanādityapavara*, n., name of a king, Sās. 142.
- Sirīdantadhātusāmin*, m., name of a Thera, Sās. 45.
- Sirīdevatā*, f., the goddess Sirī, Mil. 191 ; Mahābodhiv. 122 ; J. A. iii. 264¹⁹. Also *Sirīdevī*, *ibid*.
- Sirinandadhammarājā Pararādhipati*, m., name of a king, Sās. 110.
- Sirināga*, m., a king of Ceylon, Dīp. xxii. 34 ff. ; Mah. xxxvi. 21 ; 54 ff.
- Siripavesana*, mfn., lucky, bringing luck, J. A. vi. 383²².
- Sirimaṇḍa*, m., name of a Thera, the author of Thag. 447-452.
- sirimat* (*śrīmat*), glorious, D. ii. 240 ; m., name of a Thera, the author of Thag. 159-160.
- Sirimandajāta*, n., the 500th Jāta, J. A. iv. 412.
- Sirimandapaṇḍa*, m., part of the Mahāummaggajāta, J. A. vi. 355-363 ; cf. iv. 412²⁶.
- Sirimā*, f. (1) The mother of the Buddha Phussa, B. xix. 14 ; J. A. i. 41³ ; (2) the mother of the Buddha Sumana, B. v. 21 ; J. A. i. 34²⁶ ; (3) name of a gaṇikā who was converted by the Buddha, A. iv. 347 ; V. V. xvi. ; V. V. A. 67 and ff. ; 74 ; 76 and ff. ; -*vimānaṇi*, the sixteenth chapter of the Vimānavatthu.
- Sirimitta*, m., name of a Thera, the author of Thag. 502-509.
- sirilakkhaṇa*, lucky mark, J. A. ii. 410⁷.
- Sirivaddha*, m. (1) Moggallāna's name in a former existence, Dh. A. 130 ; (2) a merchant at the time of the Buddha Sikhin, J. A. i. 94¹² ; (3) a minister of King Pasenadi, M. ii. 112 ; (4) a Thera, the author of Thag.

41; (5) a householder in Rājagaha, S. v. 176 and f.; (6) *S.* or *-ka*, a merchant in Mithilā, J. A. vi. 331 and ff.; cf. Asl. 51.

Siri-vivāda, m., a bedchamber quarrel, J. A. iii. 20¹⁸ (*sayana-kalaho ti pi vadanti yeva*, Comm.).

sirisayana (*śrīśa*^o), n., a state couch, J. A. i. 398¹⁰; iii. 264²⁰.

sirī (*srī*), f., splendour, beauty, S. N. 686; luck, glory, prosperity, majesty, S. i. 44; J. A. ii. 410⁹; 466⁷; Sum. i. 148; the goddess of luck, D. i. 11 (see Rh. D., 'Buddhist India,' 216-222); Sum. i. 97; J. v. 112³⁰; the daughter of Dhataratṭha, J. A. iii. 257 ff.; the daughter of Sakka, J. A. v. 392 and ff.; *sassirīka*, mfn., resplendent, Dhp. A. 315¹²; *sassirika*, J. A. v. 177¹⁴ (*puṇṇa cauda*^c); *nissirika*, mfn., having lost its splendour, J. A. vi. 456¹.

sirīdhara (*śrī*^o), glorious, Mah. v. 13.

sirīsa, m., the tree *Acacia Sirissa*, D. ii. 4; S. iv. 193; V. V. lxxxiv. 32; V. V. A. 331; 344; *-puppha*, n., a kind of gem, Mil. 118.

Sirīsavatthu, n., an ancient town in Ceylon, J. A. ii. 127²³; Mahābodhiv. 112.

siroruha (*śi*^o), m., hair, Mah. i. 34; Saddhammop. 286.

silatthambha (*śilast*^o), m., a stone pillar, Mah. xv. 173.

silā (*śilā*), f., a stone, rock, Vin. i. 28; S. iv. 312 f.; V. 445; Sum. i. 154; Dhp. A. 144; a precious stone, quartz, Vin. ii. 238; Mil. 267; 380; *pada-silā*, f., a flag-stone, Vin. ii. 154¹; *silāpaṭimā*, f., a stone image, J. A. iv. 95³; *silāpākāra*, m., a stone wall, Vin. ii. 153²⁷; *silāmaya*, J. A. vi. 269¹⁹; 270²².

silāguḷa, m., a ball of stone, a round stone, M. iii. 94.

silāgh (*ślāgh*), to praise, *silāghate* (pres.), Kacc. 135.

Silācetiya, n., name of a shrine, Mahābodhiv. 132.

silāpatta (*śi*^o), m., a slab of stone, a stone bench, J. A. i. 59³³.

silābhu, n., a whip snake, J. A. vi. 194¹⁶ (= *nilapaṇṇavaṇṇa-sappa*).

silāmaya (*śi*^o), made of stone, Mah. xxxiii. 22; xxxvi. 104.

silāyūpa (*śi*^o), m., a stone column, S. v. 445; Mah. xxviii. 2.

Silāvati, f., name of a town in the Sākya country, S. i. 117 and ff.

silāsana (śī°), n., a stone seat, Dhṛp. A. 87.

siliṭṭha (śliṣṭha), adhering, connected, Sum. i. 91; Jāt. iii. 154.

siluccaya (śilo°), m., a mountain, Thag. 692; J. i. 29⁶; vi. 272⁶; 278²¹.

silutta, m., a rat snake, Abhidh.; J. A. 194¹⁶ (= *gharasappa*).

silesa (śleṣa), m., J. v. 445²⁵ (*silesūpamā*, said of women, = *purisānaṃ cittabandhanena silesasadisā*, *ibid.* 447³—i.e., sa. *śleshopamā*, a pun, riddle, puzzle).

Silesaloma, m., name of a Yakkha, J. A. i. 273¹⁰.

siloka (śloka), m., fame, D. ii. 223; 255; M. i. 192; A. ii. 26; 143; S. N. 438; Vin. i. 183; Mil. 325; *pāpasiloka*, having a bad reputation, Vin. iv. 239; *asiloka*, m., blame, J. vi. 491⁹; *silokarat*, mfn., famous, M. i. 200; (2) a verse, Mil. 71; J. A. v. 387¹⁷.

siva (śiva), auspicious, happy, fortunate, blest, S. i. 181; J. ii. 126⁶; Mil. 248; m., the god Siva, S. i. 56; a worshipper of the god Siva, Mil. 191; the same as Sivi, J. iii. 468⁴; n., happiness, bliss, Nirvāṇa, S. N. 115; 478; S. iv. 370.

Sivaka, m., name of a Thera, the author of Thag. 183 and f.

sivaviñjā (śiva + vidyā), f., knowledge of auspicious charms, D. i. 9; Sum. i. 93 (alternatively explained as knowledge of the cries of jackals).

sivā (śivā), f., a jackal, Sum. i. 93.

sivāṭikā, various reading instead of *sipāṭikā*, which see.

Sivi, m. (1) A king in Aritṭhapura, J. A. iv. 401²⁷; v. 210¹⁸; (2) the son of the foregoing, J. A. i. 45¹⁵; iv. 401 ff.; v. 210 ff.; Mil. 119; (3) a king in Jetuttaranagara, J. A. vi. 480⁷; 484⁹; (4) a king in Dvāravati, J. A. vi. 421²⁸ = Sibbi; (5) name of a people, C. 79; J. iv. 405¹, etc.

sivikā (sibikā), f., a palanquin, litter, B. xvii. 16 (text *savakā*); J. A. i. 52¹³; 89¹⁷; Vin. i. 192; -*gabbha*, m., a room in shape like a palanquin, an alcove, Vin. ii. 152; *mañca*-°, J. A. v. 135⁶; 262² (a throne palanquin?).

Sivijātaka, n., the 499th Jātaka, J. A. iv. 401 ff.

Sivirattha, n., name of a kingdom, J. A. iii. 467²⁴; iv. 401²⁷; 411^{18; 22}; v. 210¹⁸; vi. 419¹¹, etc.

siveyyaka, hailing from the Sivi country, a kind of cloth, Vin. i. 278; 280, J. A. iv. 401^{17; 20} and Sum. i. 133 reads *sīveyyaka*.

sis (*śiṣ*), 10, to leave; *seseṣi* (aor.), D. ii. 344; *sesenta* (part. pr.), J. A. v. 107⁶; *scsetvā*, J. A. i. 399³; *sissati* (pass.), to be left, remain, V. V. A. 344.

sisira (*śiśira*), cool, cold, Dāṭh. v. 33; m., cold, cold season, Vin. ii. 47 = J. i. 93²⁰.

sissa (*śiṣya*), m., a pupil; *sissānusissā*, m. pl., Asl. 32.

sī (*śī*), (a) to lie down; *seti* (pres.), S. i. 41; 47; J. i. 141²⁵; Dh. 79; 168; S. N. 200; *sayati* (pres.), Vin. i. 57; J. ii. 53¹⁶; Sum. i. 261; *saye* (opt.), It. 120; *sayetha* (opt.), Thag. 501; Mil. 367; S. N. 401; *sayam* (pres. part.), It. 82; 117; S. N. 193; *sayāna* (pres. part. m.), D. i. 90; ii. 292; M. i. 57; It. 117; 120; S. N. 151; 1145; *semāna* (pres. part. m.), D. ii. 24; M. i. 88; S. i. 121; J. i. 180¹; *sayamāna* (pres. part. m.), Thag. 95; *sessam* (fut.), S. N. 970; *sessati* (fut.), S. i. 83; *asayittha* (aor.), J. A. i. 335⁴; *settha* (aor.), S. N. 970; *sayitvā* (ger.), J. A. ii. 77¹⁴; *sayāpeti* (caus.), to lay down, to put down, J. A. i. 245¹²; v. 461¹¹; *sayita* (p.p.p.), J. A. v. 438⁸; i. 338²⁷; *sukhasayita*, Mil. 255¹⁶; *sukhasayitabhāva*, m., J. A. v. 127¹⁹. (b) To dwell, live at, *sayāmi* (pres.), Dh. 169. See *si*.

sīkara (*sīṣ*), m., drizzling rain.

sīgha (*śighra*), quick, rapid, swift, M. i. 120; A. i. 45; Dh. 29; P. P. 42; *-gāmin*, walking quickly, S. N. 381; *sīghasota*, swiftly running, D. ii. 132; A. ii. 199; S. N. 319; °*vāhana*, mfn., swift (as horses), J. A. vi. 22¹⁰; *sīghani*, adv., Mil. 147; *atisighani*, adv., Mil. 82; compar. *sīghatarani*, adv., Mil. 82; *sīghasighani*, adv., J. A. i. 103¹⁶, etc.

sīta (*śīta*), cold, cool, D. i. 74; 148; ii. 129; S. N. 467; 1014; Vin. i. 31; n., coldness, Vin. i. 3; J. i. 165¹⁹; J. A. i. 165¹⁵; Mah. i. 28; S. N. 52; 966; *sīti-kata*, made cool, Vin. ii. 122; *sīti-bhū*, to become cooled,

tranquillized; -*bharissanti* (fut.), S. ii. 83; iii. 126; iv. 213; v. 319; It. 38; -*bhūta*, tranquillized, Vin. i. 8; ii. 156; S. i. 141; 178; S. N. 542; 642.

sīta, n., sail (?), J. A. iv. 21⁶.

sītaka = *sīta*, S. iv. 289 (*vāta*).

sītabhīruka, mfn., being a chilly fellow, Vin. i. 288¹⁶ (cf. *sītāluka*).

sītala (*śī°*), cold, cool, J. A. ii. 128²⁶; Sum. i. 1; Mil. 246; tranquil, J. A. i. 3²⁴; n., coolness, Mil. 76; 323; *sītālībhāra*, m., becoming cool, Saddhammap. 33.

Sītavana, n., name of a grove at Rājagaha, Vin. i. 182 ff.; ii. 76; 156; iii. 159; D. ii. 116; A. iii. 374; S. i. 210 ff.; iv. 40; Thag. 6; J. A. i. 92¹³; Mahābodhiv. 44.

Sītavaniya, m., a Thera, the author of Thag. 6.

Sītavalāhaka, residing in cold clouds, a kind of devas, S. iii. 254; 256.

sītasamaya (*śīta°*), m., the cold weather, Dh. A. 186.

I. *sītā*, f. a furrow, Vin. i. 240¹⁹ (*satta sītāyo*); *gambhīra-sīta*, mfn., with deep mould (*khetta*), A. iv. 237⁸; 238¹ (text, °-*sita*); cf. *sītālōṭi*.

II. *Sītā*, f., the daughter of King Dasaratha, J. iv. 126⁶; vi. 557³⁰; J. A. iv. 124 and ff.

sītālū, chilled, Kacc. 194.

sītāluka, mfn., susceptible of cold, Vin. i. 288¹⁶ (synon. *sītabhīruka*).

sītālōṭi, f., mud or loam from the furrow adhering to the plough, Vin. i. 206.

Sītāharaṇa n., name of a poem, Sum. i. 76; perhaps an early form of the Rāmāyaṇa.

sīti (from *sīta*), tranquillized; used in frequent compounds with verbs: *sīti-bhu*, etc.; *īti-siyā* = *sīti-bhavyeyya*. The word *sītisiyāvimokkha*, Pts. ii. 43, must be artificial, arisen from the pāda *sīti-siyā vimutto*, S. N. 1073.

sītībhāra, m., tranquillization, Thig. 360; Thig. A. 244; Pts. ii. 43.

sītuṇha (*śītoṣṇa*), n., cold and heat, J. A. i. 10³; Abh. S. vi. 6.

sītodaka, mfn., with cool water (*pokkharanī*), M. i. 76;
sītodika (°-iya), the same, J. A. iv. 438²⁹.

sīd, see *sad*.

sīdana, n., sinking, Mah. xxx. 54.

Sīdā, f. (1) Name of a river, J. vi. 100³; so called because its water is so fine and light that everything thrown into it sinks down; this agrees with the words of Megasthenes, quoted by Lassen, I. A. ii. 657 [first edit., pp. 632-663], but he calls it *Silas*.* Trenckner quotes also *Sīda*, n., from J. A. ii. 326¹⁴ = 330¹¹ = iv. 451¹⁻³, where the edited text reads *sīdanti* instead of *sīdan ti nam viditvāna ārakā parivajjaye*. (2) An ocean round Mount Meru, J. A. vi. 125^{8, 10}; *Sīdantare*, within the Sīdā sea, J. vi. 125^{5: 15}; J. A. vi. 125^{8: 20}.

sīna (*śīna*), cold, frosty, M. i. 79; *sīnapatta*, having congealed leaves, or, rooted in the ground, Mil. 117; °-*patta*, so read J. A. ii. 163¹³ (instead of *sīta-patta*).

sīpada (*śī-*), n., the Beri disease, morbid enlargement of the legs, Abhidh.; hence *sīpadin* and *sīpadika*, mfn., suffering from that disease, Vin. i. 91¹³, 322²⁴.

sīmattha (°*stha*), dwelling within the boundary, Vin. i. 255.

sīmānta, m., a boundary, Mah. xxv. 87; sin, S. N. 484; J. A. iv. 311¹⁷.

sīmantarikā, f., the interval between, J. A. i. 265¹⁸.

sīmantinī, f., a woman, J. A. iv. 310⁷; vi. 142³⁰.

sīmā, f., boundary, limit, parish, Vin. i. 106 ff.; 309; 340;
anto-sīmaṃ, within the boundary, Vin. i. 132; 167;
ekasīmāya, within one boundary, in the same parish, J. A. i. 425⁴; *nissīmaṃ*, outside the boundary, Vin. i. 122; 132; *bahisīmagata*, gone outside the boundary, Vin. i. 255.

sīmātiga, transgressing the limits of sin, conquering sin, S. N. 795.

Sīmālaṅkāra, m., name of a work by Vāciṣṣara, G. V. 62; 71; Sās. 43; 74; a commentary on the same, G. V. 64; 74.

Sīmāvinicchaya, m., name of a work, Sās. 43.

Sīmāsaṅgaha, m., name of a work, Sās. 43.

sīmāsamugghāta, m., removal, abolishing, of a boundary, Mah. xxxvii. 33.

sīra (ts.), m., a plough.

sīla (*śīla*), n., nature, character; *adānasīla*, illiberal, S. N. 244; *pāpasīla*, of sinful character, S. N. 246; *vādasīla*, disputatious, quarrelsome, S. N. 381 and f.; moral practice, morality, D. i. 3 ff.; 63 ff.; A. i. 152; S. i. 34; Dh. 144; 303; S. N. 292; 294; Sum. i. 69 ff.; *pāpaka* and *bhaddaka s.*, It. 26 and f.; *sekha* and *asekha s.*, A. i. 219 f.; *ariya s.*, D. ii. 112; A. ii. 1; *sīla*, *samādhi*, *paññā*, D. ii. 81; 84; It. 51; Sum. i. 57; *saddhā*, *s.*, *cāga*, *paññā*, M. iii. 99; *s.* is a condition for realizing the Path, S. v. 30; Sum. i. 176; *sīlāni*, moral duties, moral precepts, D. ii. 80; 94; A. i. 231; Thig. 459; Thig. A. 282; Nett. 29; three tracts on morality in the Suttas, called 'Cūḷa,' 'Majjhima,' and 'Mahā-sīla' respectively, D. i. 3 ff.; 63 ff., etc.; four sīlas, Mil. 243; Asl. 168; *pañcasīlāni*, the five precepts, Vin. ii. 162; B. ii. 120; J. i. 28¹⁸ (enumerated, S. ii. 68, etc., Pts. i. 42 ff.; *dasasīlāni*, the ten precepts, Mah. xviii. 10; B. ii. 190; J. i. 28¹⁸ (enumerated, S. iv. 342 f.); *aṭṭhaṅga-sīlāni*, Mil. 333, the first eight precepts of the *dasasīla*; cf. also Mil. 336; *bhinnasīla*, mfn., Mil. 257; *dussīla*, mfn., *ibid.*, *sīla-samādhi-paññā-vimutti-ñāṇa-dassana*, n. = the five Dhammakhandhas, Dh. A. 256; Mil. 98, etc.; *sīla* is *ekavidha*, *duvidha*, *tividha*, or *catubbidha*, J. A. iii. 195^{4,6}.

sīlakathā (*śī*), f., exposition of the duties of morality, Vin. i. 15; A. i. 125; J. A. i. 188¹; name of a Gandha, Sās. 157.

sīlakkhandha, m., all that belongs to moral practices, body of morality, Vin. i. 62 ff.; iii. 164; A. i. 124; 291; ii. 20; S. i. 99 f.; It. 51; 107; Nett. 90 f.; 128; Mil. 243.

Sīlakkhandharagga, m., the first part of the Dīgha Nikāya, G. V. 55 f.

Sīlakhaṇḍa, n., part of the Bhūridattajātaka, J. A. vi. 177-184.

sīlagandha, m., the fragrance of good works, Dh. 55.

sīlacarāṇa, n., moral life, J. A. iv. 328²⁹; 332¹⁴.

Sīlatthitiragga, m., the third chapter of the Satipatṭhāna Saṃyutta of the Mahāvagga of the Saṃyutta Nikāya, S. v. 171 and ff.

sīlatittha (*sīlatirtha*), the tithas of which consist of morality, S. i. 169 ; 183.

sīlana, Vis. Mag., ch. vii.

Sīlabuddhi, m., name of a Thera, Sās. 57 ; 61 ; 69 ff.

sīlabbata (*sīla + vrata*), n., good works and ceremonial observances, Dh. 271 ; A. i. 225 ; S. iv. 118 ; Ud. 71 ; S. N. 231, etc. ; *sīlavata*, the same, S. N. 212 ; 782 ; 790 ; 797 ; 803 ; 899 ; It. 79 f. ; *-parāmāsa*, m., the infatuation of good works, the delusion that they suffice, Vin. i. 184 ; M. i. 433 ; Dh. S. 1005 ; *sīlabbatu-pādāna*, n., grasping after works and rites, D. ii. 58 ; Dh. S. 1005 ; 1216. The old form *sīlavata* is also found, J. vi. 491⁸ (*ariya-sīlavata*, mfn.).

sīlabheda, m., a breach of morality, J. A. i. 296²⁰.

sīlamattaka, n., a matter of mere morality, D. i. 3 ; Sum. i. 55.

sīlamaya, consisting in morality, It. 51.

Sīlavamsa, m., name of a Thera, Sās. 98 f.

Sīlavagga, m., the second Vagga of the Ekanipāta of the Jātaka, J. A. i. 142 and ff.

sīlavat (*sī^o*), virtuous, observing the moral precepts ; Sum. i. 286 ; *sīlavā* (nom. sg.), D. i. 114 ; S. i. 166 ; It. 63 ; P. P. 26 ; 53 ; J. A. i. 187¹ ; *-vantam* (acc.), Vin. iii. 133 ; S. N. 624 ; *-vatā* (instr.), S. iii. 167 ; *-vato* (gen.), S. iv. 303 ; *-vanto* (nom. pl.), P. P. 13 ; Dh. S. 1328 ; Nett. 191 ; *-vante* (acc. pl.), J. A. i. 187²⁸ ; *-vantehi* (instr.), D. ii. 80 ; *-vantānam* (gen. pl.), M. i. 334 ; *-vatan* (gen. pl.), Dh. 56 ; J. i. 144¹⁹ ; *-vatī* (fem.), D. ii. 12 ; *-vantatara* (compar.), J. A. ii. 3²¹ ; m., name of several persons : (1) *Sīlavakumāra*, a son of King Brahmadatta, J. A. i. 262 and ff. ; (2) *Sīlavatthera*, the author of Thag. 608-619 ; (3) *Sīlavanāgarājā*, an elephant, the Buddha in a former existence, J. A. i. 45²⁰ ; 320⁴ ; 322²³ ; *Sīlavatī*, f., the queen of King Okkāka, J. A. v. 279¹ ff.

sīlavata, see *sīlabbata*.

sīlavatta, n., morality, virtue, S. i. 143; cf. J. iii. 360¹⁸.

Sīlavanāgajātaka, n., the 72nd Jātaka, J. A. i. 319 ff.

sīlavināsa, m., loss of morality, Dh. A. 156¹⁰.

sīlaripatti (*śī°*)' f., moral transgression, Vin. i. 171 f.; D. ii. 85; A. i. 95; 268 ff.; P. P. 21; *sīlaripanna*, trespassing, D. ii. 85; P. P. 21; Vin. i. 227.

sīlarīmaṇṣaka, testing one's reputation, J. A. i. 369⁷; ii. 429¹⁷; iii. 100⁶; 193²².

Sīlarīmaṇṣajātaka, n., the 290th, 330th, and 362nd Jātakas, J. A. ii. 429 and ff.; iii. 100 and ff.; 193 and ff. respectively.

Sīlarīmaṇṣanajātaka, n., the 86th and 305th Jātakas, J. A. i. 369 and ff. (see also ii. 429¹⁸); iii. 18 and ff. respectively.

sīlasaṃvara (*sī°*), m., self-restraint in conduct, D. i. 69; Dh. S. 1342; Sum. i. 182.

sīlasaṃvuta (*śīlasaṃvṛta*), living under moral self-restraint, Dh. 281.

sīlasatthar (*śīla + sāstr*), m., the master of moral conduct, an epithet of the Buddha, G. V. 66.

sīlasampadā (*sīlasampad*), f., practice of morality, Vin. i. 227; D. ii. 86; M. i. 194; 201 f.; A. i. 95; 269 f.; ii. 66; P. P. 25; 54.

sīlasampanna, practising morality, virtuous, Vin. i. 228; D. i. 63; ii. 86; M. i. 354; Thig. 196; Thig. A. 168; Sum. i. 182.

sīlācāra (*śī°*), m., practice of morality, J. A. i. 187⁹; ii. 3²²; name of a Thera, Sās. 143.

Sīlānisamsajātaka, n., the 190th Jātaka, J. A. ii. 111 and ff.

sīlin (*śīlin*), having a disposition or character; *ariyasīlin*, having the virtue of an Ārya, D. i. 115; *niddāsīlin*, drowsy, S. N. 96; *vuddhasīlin*, increased in virtue, D. i. 114; *sabhāsīlin*, fond of society, S. N. 96.

sīliya, n. (cf. sa. *śaili* and *śailiya*), wrong conduct, J. iii. 74¹ = iv. 71²² (Comm. = *dussīlabhāva*); cf. *sīlāni* = *anācāra*, J. A. iii. 118¹⁰⁻¹³; *sādhū-sīliya*, n., J. ii. 137²⁷ (= *suṇḍara-sīlabhāva*, *sīlasampāda*, Comm. ib. 138⁴).

Siva, m., a Thera, Vin. v. 3; Sās. 20.

Sivaka, m. (1) Name of a yakkha, S. i. 241 = Vin. ii. 156; (2) name of a paribbājaka, usually called Moliya Sīvaka, A. iii. 356; S. iv. 230; Mil. 137; Thag. 14; (3) a physician with King Sivi, J. iv. 406²¹; J. A. iv. 404¹⁸; 406²⁰ ff.

sivathikā, f., a cemetery, place where dead bodies are thrown to rot away, Vin. iii. 36; D. ii. 295 and ff.; A. iii. 268; J. A. i. 146¹³; (cf. sa. *śivālaya*, At. S. i. 211, read *sitavana*).

Sivala, m., the son of the Buddha Maṅgala, B. iv. 20.

Sivalā, f., one of the principal female disciples of the Buddha Maṅgala, B. iv. 24; one of the principal female disciples of the Buddha Siddhattha, B. xvii. 19; J. A. i. 34⁹; 40⁹, respectively, read *Sivalī*.

Sivalī, m., name of a Thera, A. i. 24; J. A. i. 408¹² and ff.; Sās. 40.

Sivalī, f. (1) One of the principal female disciples of the Buddhas Maṅgala and Siddhattha, see *Sivalā*; (2) the daughter of Polajanaka, J. vi. 38⁵; 63²⁶; 65¹¹; 67^{8; 24}; J. A. vi. 37 ff.; (3) the daughter of King Āmaṇḍagāmini, Dip. xix. 8; xxi. 40 f.; Mah. xxxv. 15. (No. 2 is called *Sitalidevī* in the Barhut inscriptions.)

siveyyaka, see *siveyyaka*.

I. *sīsa* (ts.), n., lead, D. ii. 351; S. v. 92; Mil. 331; a leaden coin, J. A. i. 7³³; °-*kāra*, m., a worker in lead, Mil. 331; °-*maya*, mfn., leaden, Vin. i. 190.

II. *sīsa* (*śirṣa*), n., head, Vin. i. 8; A. i. 207; S. N. 199; 608; p. 80; J. A. i. 74¹⁰; ii. 103²⁵; *sīsaṃ nahāta*, who has performed ablution of the head, D. ii. 172; *āditṭa-sīsa*, whose turban has caught fire, S. i. 108; iv. 440; A. ii. 93; *sīsato*, towards the head, Mah. xxv. 93; highest part, *bhūmisīsa*, highest part of the soil, hill, place of vantage, Dip. xv. 26; J. A. ii. 406²; front part, *saṅgāmasīsa*, the front battle, the thick of the battle, P. P. 69; J. A. i. 387¹; *meghasīsa*, the head of a cloud, J. A. i. 103⁴; point, chief point, Pts. i. 102; panicle, ear (of rice or crops), A. iv. 169; Sum. i.

- 118; head, heading, *paribhogasīsenā*, under the head of use, J. A. ii. 24¹⁸; cf. *saññasīsenā*, Asl. 200; *kammatt-hāna-sīsenā*, Dh. A. 333; contrasted with *sama*, as hill to plain, Pts. i. 101, 102.
- sīsaka*, n., head, *uttarasīsaka*, head northwards, D. ii. 137; *hetthāsīsaka*, head downwards, J. A. iii. 13¹⁹; *dharmasīsaka*, who has made righteousness his aim, Mil. 47.
- sīsakaṭṭha*, n., a skull, D. ii. 297 = M. i. 58.
- sīsakalanda*, m., Mil. 292⁷. (Signification unknown; cf. *kalanda*, a squirrel, and *kalandaka*, J. A. vi. 227⁶; a blanket [cushion?] or kerchief; cf. Latin *calantica*.)
- sīsacchavi*, m., the skin of the head, Vin. i. 277.
- sīsacola* (*śīrṣa*°), m., a head-cloth, turban, Mah. xxxv. 53.
- sīsacchejja* (*śīrṣa* + *chedya*), resulting in decapitation, A. ii. 241.
- sīsaccheda* (*śīrṣaccheda*), m., decapitation, death, J. A. i. 167¹⁰; Mil. 358.
- sīsappacālakaṁ*, swaying the head about, Vin. iv. 188
- sīsavirecana*, n., purging to relieve the head, D. i. 12; Sum. i. 98.
- sīsavethana* (*śīrṣa-veṣṭana*), n., head-cloth, turban, M. ii. 193; *sīsavetha*, m. = next word, M. i. 244.
- sīsavedanā* (*śīrṣa*°), f., headache, M. ii. 193; plur. M. i. 244.
- sīsānulokin*, M. i. 147 (= regarding attentively, not losing the sight of one's aim [?]. The Commentary says: *yo unnatattthane piṭṭhiṁ passanto ninnattthāne sīsāṁ passanto gacchati ayaṁ sīsānulokīti*).
- sīsābādha*, m., disease of the head, Vin. i. 270 f.
- sīsābhitāpa* (*śīrṣa*°), m., heat in the head, headache, Vin. i. 204.
- sīsika*, m., one who carries something on his head, Kacc. 188.
- Sīsūpacālā*, f., name of a Therī, the sister of Sāriputta, the author of Thig. 196-203; S. i. 133 f.; Thig. A. 162; 168 and ff.
- sīha* (*simha*), m. (1) A lion, D. ii. 255; S. i. 16; A. ii. 33; 245; iii. 121; S. N. 71; J. A. i. 165¹¹; Mil. 400; often used as an epithet of the Buddha, A. ii. 24; iii. 122; S. i. 28; It. 123; fem. *sihī*, lioness, J. A. ii. 27¹¹;

(2) name of a general of the Licchavis, the nephew of Nāgita, who became a Thera, the author of Thag. 81-83; Vin. i. 233 ff.; D. i. 151; A. iii. 38 ff.; iv. 79 ff., 180 ff.; Sum. i. 310 f.; J. A. ii. 262⁸.

Sīhakoṭṭhukajāṭaka, n., the 188th Jātaka, J. A. ii. 108 and f.

Sīhacammajāṭaka, n., the 189th Jātaka, J. A. ii. 109 f.

Sīhajātaka, n., the same as Guṇajāṭaka, J. A. ii. 23 f.

sīhanāda (*siṃha*°), m., a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation, A. ii. 33; D. i. 161; 175; S. ii. 27; 55; J. A. 119⁵.

Sīhanādasutta, n., the 11th and 12th Suttas of the Majjhima Nikāya, the former, the *Cūḷa-S.*, M. i. 63 and ff.; the latter, the *Mahā-S.*, M. i. 68 and ff.; they form the two first Suttas of the *Sīhanādavagga*, M. i. 63-112.

sīhanādika, m., one who utters a lion's roar, a song of ecstasy, A. i. 23.

sīhapañjara, n., a window, J. A. i. 304²¹; ii. 31¹⁵.

Sihapura, n. (1) A town founded by the third son of King Upacara, J. A. iii. 460²⁶; (2) a town in the Lāla kingdom, Dip. ix. 4; 5; 43; Mah. vi. 35; viii. 6 f.; Mahābodhiv. 111.

sīhapotaka, m., a young lion, J. A. iii. 149²⁷.

Sihappapāta, m., name of a lake in the Himālaya, A. iv. 101; Sum. i. 164; J. A. v. 415²⁴.

Sīhabāhu, m., the father of Vijaya, Dip. ix. 3; 21; Mah. vi. 10 and ff.; vii. 44 ff.; Mahābodhiv. 111.

sīharatha, m., a chariot drawn by lions, Mil. 121.

Sīharāja, m., name of a Thera, Sās. 36 f.

Sīhala (*siṃhala*), Sinhalese, Mah. xxxvii. 183; m., Ceylon, Dip. ix. 1; Mah. vii. 44 ff.; xxxvii. 60; Mahābodhiv. 111 f.

Sīhaladīpa (*siṃhaladvīpa*), m., Ceylon, J. A. vi. 30³; Asl. 103; Sum. i. 1 (*Sīhala*-).

Sīhalabhāsā (*siṃhalabhāsā*), f., Ceylonese language, Mahābodhiv. 1; Sum. i. 1 (*Sīhala*-).

Sīhālamahāsāmin, m., name of a Thera, Sās. 90.

Sīhalavatthu, n., name of a commentary, G. V. 62; 72.

Sīhasinānatīttha, n., name of a Tīttha, Mahābodhiv. 135 f.

Sihasiṇālī, f., name of Vijaya's mother, Dīp. ix. 3; Mah. vi. 34.

Sihāsāra, m., name of a king, G. V. 73; Sās. 82 ff.

sīhavikkīlita (*simhavikrīḍita*), n., the lion's play, the attitude of the Buddhas and Arhats, Nett. 2; 4; 7; 124.

sīhaseyyā (*simhaśayyā*), f., lying like a lion, on the right side, D. ii. 134; A. i. 114; ii. 40; 244; J. A. i. 119¹¹; 330²⁸.

sīhassara, mfn., having a voice like a lion, J. A. v. 284²³; 296²⁵, etc. (said of a prince).

sīhahanu, having a jaw like a lion, of a Buddha, B. xiii. 1 = J. i. 38²⁵; m., Suddhodana's father, Dīp. iii. 44; 45; 51; Mah. ii. 15; 17; 19.

Sihā, f., name of a Therī, the daughter of General Sīha's sister, the author of Thig. 77-81; Thig. A. 78 ff.

sīhāsana (*simh°*), n., a throne, Mah. v. 62; xxv. 98.

sīhinī, f., a female lion, Mil. 67 (pl. °-iyo).

sīhī, the same, J. A. ii. 29²¹; iii. 149²⁵⁻²⁷.

su (interj.), shoo! generally repeated; *su su*, Thig. A. 110. (used in order to scare away), J. A. ii. 250¹; J. A. vi. 165²⁷⁻³² (said of the hissing sound of a snake); denominative verb: *susumāyati* (q.v.), cf. *sūkara*.

I. *su* (*śru*), to hear; *suṇomi* (pres.), J. iv. 443²³; *suṇāti* D. i. 62; 152; S. v. 265; S. N. 696; It. 98; Mil. 5; *suṇeyya* (opt.), Vin. i. 7; D. i. 79; *suṇe*, J. iv. 240²⁹; *sunā* (imper.), S. iii. 121; *sunāhi* (imper.) S. N., p. 21; *suṇohi* (imper.), D. i. 62; S. N. 997; *sunātu* (imper. 3 sg.), Vin. i. 56; *sunāma* (imper. 1 pl.), S. N. 354; *suṇoma* (imper. 1 pl.), S. N. 350; 988; 1110; *suṇātha* (imper. 2 pl.), D. i. 131; ii. 76; It. 41; S. N. 385; *suṇotha* (imper. 2 pl.), S. N. 997; Mil. 1; *suṇantu* (imper. 3 pl.), Vin. i. 5; *suṇanta* (pres. part.), S. N. 1023; Sum. i. 261; *savaṇ*, J. iii. 277²²; *soturi* (inf.), D. ii. 2; S. N. 384; *sotare* (inf.), Kacc. 283; *sussam* (fut. 1 sg.), S. N. 694; *suṇitum* (inf.), Mil. 91; *sossati* (fut.), D. ii. 131; 265; J. ii. 107¹⁹; J. A. ii. 63¹¹; *sussāmi* and *saṇissāmi* (fut. 1 sg.); S. iii. 220; *sossi* (fut. 2 sg.), J. vi. 423⁸; *assurū* (aor. 1 sg.), J. iii. 572¹;

assu (aor. 2 sg.), J. iii. 541¹⁰; *suṇi* (aor. 3 sg.), J. A. iv. 336⁶; *assosi* (aor. 3 sg.), D. i. 87; 152; S. N., p. 99; *assumha* (aor. 1 pl.), J. A. ii. 79¹⁹; *assuttha* (aor. 2 pl.), S. ii. 230; *assosun* (aor. 3 pl.), Vin. i. 18; D. i. 111; *sutrā* (ger.), Vin. i. 12; D. i. 4; S. N. 30; *sutrāna* (ger.), Vin. i. 19; D. ii. 30; S. N. 202; *suṇitvā* (ger.), J. v. 96⁹; Mah. xxiii. 80; *suṇiya* (ger.), Mah. xxiii. 101; *sūyati* (pres. pass.), M. i. 30; J. A. i. 72¹; 86⁵; Mil. 152; *suyyati* (pres. pass.), J. iv. 141²⁰; J. A. iv. 160¹⁶; v. 459²³; *sūyare* (pres. pass. 3 pl.), J. vi. 528³⁰; *savanīya* (fut. part. pass.), that should be heard, agreeable to the ear, D. ii. 211; *sotabba* (fut. part. pass.), that should be heard, D. i. 175; ii. 346; *suta* (p.p.), D. i. 1; M. i. 1; S. N. 793; p. 12; see separately; *sāreti* (caus.), to cause to hear, to tell, J. A. i. 344¹⁴; *nāmam s.*, to shout out one's name, Vin. i. 36; Sum. i. 262; to declare, *maṇi dāsī ti sāvaya*, announce me to be your slave, J. iii. 437¹³; cf. J. A. iv. 402²²; to cause to be heard, to play, D. ii. 265; *sunāpeti*, to cause to hear, Dh. A. 166; *sussūsati* (desiderative, often written *sussūyati*), M. iii. 133 (text *sussūsanti*), A. iv. 393 (do.); *sussusarī* (part.) S. N. 189 (var. read., text *sussussā*); *sussūsamāna* (part. med.), S. N. 383; *sussūsiṃsu* (aor.), Vin. i. 10; *sussūsissanti* (fut.), Vin. i. 150; S. ii. 267 (text *sussu-*).

- II. *su* (ts.), well, good; beautiful; perfectly, properly; easily; exceedingly, used as the first part of various compounds.
- III. *su* (*sru*), 1, to flow, *savati* (pres.), S. N. 197; 1034; J. vi. 278²; Dh. 370; *savanti* (part. fem.); Thig. A. 109.
- IV. *su* (*svīd* and *sma*, cf. *sa*, *assa*), a particle of interrogation, often added to the interrogative pronouns; thus, *ko su*, S. N. 173; 181; *kiṃ su*, S. N. 1108; *katharī su*, S. N. 183; 185; 1077; it is often also used as a pleonastic particle in narration; thus, *tadā su*, then, D. ii. 212; *hatthe su satī*, when the hand is there, S. iv. 171. It often takes the forms *ssu* and *assu*; thus, *tyassu = te assu*, D. ii. 287; *yassāharī = yeassu aharī*, D. ii. 284,

- note 5; *api ssu*, Vin. i. 5; ii. 7; 76; *tad-assu* = *tadā su*, then, J. i. 196²; *tay'assu*, three, S. N. 231; *āditt'assu*, kindled, D. ii. 264; *nāssu*, not, S. N. 291; 295; 297; 309; *sv-assu* = *so su*, J. i. 196². Euphonic *m* is sometimes added, *yehi-m-su*, J. vi. 564¹⁶, note 3; *kaccim-su*, S. N. 1045, 1079. A still fuller form adds *am* with euphonic *d*; M. i. 77; *ittham sudam*, thus, S. N., p. 60; *tatra sudam*, there, Vin. i. 4; 34; D. i. 87; ii. 91; It. 15; *api ssudam*, D. ii. 264; S. i. 119; *api sudam*, S. i. 113; *sā ssudam*, S. ii. 255.
- sumsumāra* (śīśu^o), m., a crocodile, S. iv. 198; Thig. 241; Thig. A. 204; J. A. ii. 158²⁷ ff.; -*rī*, f., a female crocodile, J. A. ii. 159⁷; *sumsamārīni*, f., Mil. 67; *sumsumārapatitena vandetum*, to fall down in salutation, Sum. i. 291.
- Sumsumāragiri*, m., a place in the Bhagga country, J. A. iii. 157²³; usually in the locative form -*gire*, Vin. ii. 127; iv. 115; 198; M. i. 95; ii. 91; A. ii. 61; iii. 295 ff.; S. iii. 1; iv. 116; J. A. iii. 157²⁵; Abhidh. takes this as n.; the 2 ed. reads °-*giram*.
- Sumsumārajātaka*, n., the 208th Jātaka, J. A. ii. 158 and ff.
- suka* (śuka), m., a parrot, J. A. i. 458²¹; ii. 132²⁴; instead of *suka* read *sūka*, S. v. 10. See *suva*.
- Sukajātaka*, n., the 255th Jātaka, J. A. ii. 291 and ff.
- sukaṭa* (sukṛta), well done, good virtuous, D. i. 55; Mil. 5; *sukata*, the same, D. i. 27; n., a good deed, virtue, Dh. 314.
- sukatin* (sukṛtin), fortunate.
- sukara*, feasible, easy, D. i. 250; Dh. 163; S. N., p. 123; *na sukarō so Bhagara amhehi upasamkamitam*, S. i. 9.
- sukiccha* (sukṛccha), n., great trouble, pain, J. iv. 451²³.
- sukittita* (sukṛtita), well expounded, S. N. 1057.
- sukumāra*, delicate, lovely, Mah. lix. 29; see *sukhumāla*.
- sukumālatta* (°ratra), n., loveliness, Sum. i. 282.
- sukusala* (°śala), very skilful, J. A. i. 220¹⁸.
- I. *sukka* (śukra), m., planet, star, Ud. 9 = Nett. 150; n., semen, *sukkavisatthi*, f., emission of semen, Vin. ii. 38; iii. 112; K. V. 163.

II. *sukka* (*śukla*), white, bright; bright, pure, good, S. ii. 240; v. 66; 104; Dh. 87; Dh. S. 1303; It. 36; J. i. 129²¹; Mil. 200; *sukkadhamma*, J. i. 129²¹; *kaṇhāsukkaṃ*, evil and good, S. N. 526; Sikkā, a class of gods, D. ii. 260.

sukkaṇṇa (*śuklāṇṇa*), m., bright lot, fortune, Dh. 72.

sukkapakkha (*śuklapakṣa*), m., the bright fortnight of a month, A. ii. 19; Mil. 388; the bright half, the good opportunity, Thig. 358; Thig. A. 244.

sukkavāra (*śukra*°), m., Friday.

Sukkā, f., name of a Therī, the author of Thig. 54-56; S. i. 212 f.; Ap. in Thig. A. 58 ff.

sukkh (*śuṣka*-), to be dried up, Mil. 152; J. A. v. 472²⁴; *sukkhanta* (pres. part.), getting dry, J. A. i. 498¹⁶; *sukkhamāna* (pres. part. m.), wasting away, J. A. i. 304²⁸; *sukkhissati* (fut.), Dh. A. 234; *sukkhāpeti* (caus.), Vin. iv. 86; Dh. A. 188; J. A. i. 201⁶; 380²; ii. 56²⁵; Sum. i. 262; *sukkhita* (p.p.p.), Mil. 303. See *sus*.

sukkhā (*śuṣka*), dry, dried up, D. ii. 347; J. i. 228¹⁶; J. A. i. 326¹¹; iii. 435¹¹; v. 106²⁷; Mil. 261; 407.

sukkhana, n., drying up, J. A. iii. 390¹⁵ (*assu*-°).

sukkhakaddama (*śuṣkakardama*), m., dried mud, Mah. xvii. 35.

sukkhavipassaka, m., a barely contemplative philosopher, a kind of Arhat.

sukkhāpana, n., drying, making dry, J. A. vi. 420¹³.

sukh, 10, to make happy; *sukheti* (pres.), D. i. 51; S. iv. 331; Sum. i. 157; *sukhayati* (pres.), Asl. 117; *sukkhāpeti*, the same, D. ii. 202; Mil. 79.

sukha (ts.), agreeable, pleasant, blest, Vin. i. 3; Dh. 118; 194; 331; S. N. 383; *paṭipadā*, pleasant path, easy progress, A. ii. 149 f.; Dh. S. 178; *kaṇṇa-s.*, pleasant to the ear, D. i. 4; happy, pleased, D. ii. 233; n., well-being, happiness, ease, Vin. i. 294; D. i. 73 ff.; M. i. 37; S. i. 5; It. 47; Dh. 2; S. N. 67; Dh. S. 10; Asl. 117; two kinds of, Pts. i. 188; another pair, A. i. 80; three, It. 67; four, A. ii. 69; *sukham*, in happiness, comfortably, *s. seti*, rests in ease, S. i. 41; Dh. 79; 201; J. i. 141²⁵; *s. edhati*, thrives, prospers,

- S. i. 217; Dh. 193; S. N. 298; *s. viharati*, lives happily, Dh. 379; see *sikkitu* (p.p.p.) and *sukhāyati*.
sukhakāma, longing for happiness, M. i. 341; S. iv. 172; 188.
sukhakārin, causing happiness, Kacc. 217.
sukhatthhin (*sukhārthin*), fem. -*nī*, longing for happiness, Mah. vi. 4.
sukhada, giving pleasure, S. N. 297.
sukhadhamma (-*rma*), m., a good state, M. i. 447.
sukhanisinna, comfortably seated, J. A. iv. 125²³.
sukhapatisamvedin (-*prati*-), experiencing happiness, P. P. 61.
sukhappatta (°*prāpta*), come to well-being, happy, J. A. iii. 112⁷.
sukhapharaṇatā, f., diffusion of well-being, ease, Nett. 89 (among the constituents of Samādhi).
sukhabhāgiya, participating in happiness, Nett. 120 f.; 125 f.; 239 (the four *s. dhammā* are *indriyasamvaro*, *tapasaṅkhāto puññadhammo*, *bojjhaṅgabhāvanā*, and *sabbūpadhipaṭinissaggasaṅkhātaraṇaṃ nibbānaṃ*).
sukhabhūmi, f., a soil of ease, source of ease, Dh. S. 984; Asl. 346.
sukhallikānuyoga, m., luxurious living, Vin. i. 10¹² (*kāma*-°); *cattāro s.*, D. xxix.
sukharinicchaya (-*niścaya*), m., discernment of happiness, M. iii. 230 and ff.
sukharipāka, resulting in happiness, ease, D. i. 51; A. i. 98; Sum. i. 158.
sukhavihāra, m., dwelling at ease, S. v. 326.
Sukhavihārijātaka, n., the tenth Jātaka, J. A. i. 140 and ff.
sukhavihārin, dwelling at ease, well at ease, D. i. 75; Dh. S. 163; J. A. i. 140³.
sukhasamvāsa, pleasant to associate with, Dh. 207.
sukhasaññin (-*saññin*), conceiving happiness, considering as happiness, A. ii. 52.
sukhasamuddaya (-*udaya*), m., origin of bliss, It. 16; 52.
sukhasamphassa (°*saṃsparśa*), pleasant to touch, Dh. S. 648.
sukhasammata, deemed a pleasure, S. N. 760.
sukhāy, 1, to be pleased, J. A. ii. 31⁴; *asukhāyamāna*, being displeased with.

sukkhāvaha, bringing happiness, conducive to ease, S. i. 2 f.; 55; Dh. 35; J. ii. 42¹⁵.

sukkhita, happy, blest, glad, S. i. 52; iii. 11; iv. 180; S. N. 1029; healthy, Mah. xxxvii. 128; *-atta* (*-ātman*), happy, easy, S. N. 972; m., one of the chief disciples of the Buddha Phussa, B. xix. 19 = *Surakkhita*, J. A. i. 41⁴.

sukkhin, happy, at ease, D. i. 31; 73; 108; A. ii. 185; S. i. 20; 170; iii. 83; Dh. 177; S. N. 145; being well, unhurt, J. iii. 541⁵; fem. *-nī*, D. ii. 13; M. ii. 126.

sukhindriya, n., the faculty of ease, S. v. 209 f.; Dh. S. 452; It. 15; 52.

Sukhindriyavagga, m., the fourth chapter of the Indriya Saṃyutta of the Mahāvagga of the Saṃyutta Nikāya, S. N. v. 207 and ff.

sukhudraya, having a happy result, A. i. 97; Pts. i. 80; Tel. 89.

sukhuma (*sūkṣma*), subtle, minute, Vin. i. 14; D. i. 182; S. iv. 202; A. ii. 171; Dh. S. 676; Thig. 266; Dh. 125 = S. N. 662; fine, exquisite, D. ii. 17; 188; Mil. 313; *-tta* (*tra*), n., fineness, delicacy, D. ii. 17 f.; *-ka* (dim.), Pts. i. 185; *susukhuma*, very subtle, Thag. 71 = 210 (*°-nipunattha-dassin*); cf. *sokhumma*; *khoma-°*, *kappāsa-°*, *kambala-°* (n.), the finest sorts of linen, cotton stuff, woolwork (resp.), Mil. 105.

sukhumakamma (*sūkṣmakarman*), n., fine, delicate work, Dh. A. 324.

sukhumacchika, fine-meshed, D. i. 45; Sum. i. 127.

sukhumaditthi (*sūkṣma + drṣṭi*), f., subtle view, It. 75.

sukhuma-dhāra, with fine edge, Mil. 105.

sukhumāla (*sukumāra*), tender, delicate, refined, delicately nurtured, A. i. 145; Vin. i. 15; 179; ii. 180; A. i. 145; beautifully young, graceful, J. A. i. 397¹⁵; S. N. 298; *samaṇa-s.*, a soft, graceful Samāṇa, A. ii. 87; fem. *sukhumālinī*, Thig. 217; Mil. 68; *sukhumāli*, f., J. vi. 514²³; *sukhumālatā*, f., the being delicately nurtured, J. A. v. 295⁸.

- sukhūpaharaṇa*, n., happy offering, luxury, J. A. i. 231²⁷.
- sukhetta* (*sukṣetra*), n., a good field, D. ii. 353; A. i. 135; S. i. 21.
- sukhedhita* (*sukha*+*edhita*), grown up in comfort, delicate, S. v. 351.
- sukhesin* (*sukhaṣin*), looking for pleasure, Dh. 341.
- sugata*, faring well, happy, D. i. 83; P. P. 60; especially of spiritual welfare, happy, blessed, S. iv. 253; Dh. 419; a common epithet of the Buddha, Vin. i. 35; iii. 1; D. i. 49; A. ii. 147; It. 78; almost used as a name of the Buddhas, Vin. i. 5; iii. 9; A. ii. 113 (*s.-hata*, killed by the Buddha, var. read. *suhato*); 147; It. 98; 112; J. i. 84²⁷; iii. 472¹⁸; J. A. ii. 15⁶; *s.-mahācīvara*, the Buddha-robe, J. A. i. 119²²; 330²³; cf. Vin., iv. 173⁵.
- sugataṅgula*, n., a Buddha-inch, an inch according to the standard accepted by Buddhists, Vin. iv. 168.
- sugatavidatthi*, f., a Buddha-span, a span of the accepted length, Vin. iii. 149; iv. 173.
- sugatavinaya*, m., the law of the Buddha, A. ii. 147.
- sugatālaya*, m., imitation of the Buddha, J. A. i. 490²⁴; 491^{2;3}; ii. 38²²; 148²²; 162¹³; iii. 112¹⁷.
- sugati*, f., happiness, bliss, Vin. ii. 162; 195; D. i. 143; ii. 141; P. P. 60; It. 24; 77; 112; *suggati* (in verses), Dh. 18; D. ii. 202 (printed as prose).
- sugatin*, righteous, Dh. 126; J. i. 219²⁹ (*suggati*).
- sugatorāda*, m., a discourse of the Blessed one, J. A. i. 119⁹; 349³; ii. 9¹⁴; 13¹; 46²; iii. 368¹⁹.
- sugandha*, fragrant, J. A. ii. 20³; m., pleasant odour, Dh. S. 625; name of a Thera, the author of Thag. 24.
- sugandhi*, the same as *sugandha* (= *sa.*), Abhidh; J. A. 100¹⁹.
- sugandhika*, fragrant, Mah. vii. 27; J. A. i. 266⁷ (*pañca-sugandhika-parivāra*).
- sugahana* (*sugra*°), n., a good, tight, seizing, J. A. i. 223¹.
- sugahita* and *suggahita*, grasped tightly, attentively, A. ii. 148; 169; J. A. i. 163¹; 222²⁶.
- suggava*, virtuous, J. iv. 53²³.
- suṅka* (*śulka*), m. and n., toll, tax, customs, Vin. iii. 52; iv. 131; A. i. 54 f.; J. A. iv. 132¹²; vi. 347⁴; gain, profit,

- Thig. 25 ; Thig. A. 32 : purchase-price of a wife, Thig. 420 ; Mil. 47 f. ; *odhisuñka*, stake, J. vi. 279²¹ ; °-*gahana*, J. A. v. 254¹¹ ; *a-suñkâraha*, J. A. v. 254¹².
- suñkaghāta*, n., customs' frontier, Vin. iii. 47 ; 52.
- suñkatthāna* (*sulkasthāna*), n., taxing place, customs' house, Vin. iii. 62 ; Mil. 359.
- suñkika*, m., a receiver of customs, J. A. v. 254¹².
- suñkiya*, n., price paid for a wife, J. vi. 266¹⁶.
- suc* (*śuc*), 1, to mourn, grieve ; *socati* (pres.), S. N. 34 ; Dh. 15 ; J. i. 168⁷ ; *socare* (pres. 3 pl.), S. N. 445 ; Dh. 225 ; *socamāna* (pres. part.), J. A. ii. 75³ ; *asocaṇ* (pres. part.), not grieving, S. i. 116 ; *mā soci*, do not wail, D. ii. 144 ; *mā socayittha* (plur.), do not wail, D. ii. 158 ; *socayati* (caus.), to cause to grieve, D. i. 52 ; S. i. 116 ; Mil. 226 ; *soceti*, J. A. ii. 8⁸ ; *socāpayati*, the same, S. i. 116.
- Sucandaka*, n., Rāma's palace, J. A. iv. 130⁸.
- sucarita*, well conducted, right, good, Dh. 168 and f. ; n., good conduct, virtue, merit, A. i. 49 f. ; 57 ; 102 ; Dh. 231 ; It. 55 ; 59 f. ; Pts. i. 115.
- suci* (*śuci*), pure clean, white, D. i. 4 ; A. i. 293 ; S. N. 226 ; 410 ; n., purity, pure things, J. A. i. 22²⁶ ; goodness, merit, Dh. 245 ; a tree used for making foot-boards, V. V. A. 8.
- sucikamma* (*śucikarman*), whose actions are pure, Dh. 24.
- sucigandha* (*śuci*-), having a sweet perfume, Dh. 58.
- sucigavesin* (*śucigaveśin*), longing for purity, S. i. 205.
- sucighatika*, see *sūcighatikā*.
- sucighara*, Vin. ii. 301 f. ; see *sūcighara*.
- suciṇṇatika* (*śuci*°), of clean descent, J. A. ii. 11¹³.
- sucitta* (°*tra*), much variegated, Dh. 151.
- Sucitti*, m., name of an Upāsaka, D. ii. 259.
- Suciparivāra*, m., name of a merchant in Benares, J. A. iii. 257¹⁴ ff. ; 264²⁴ ; 444¹⁹ ; v. 114²².
- sucibhojana* (*śuci*°), n., pure food, S. N. 128.
- sucimat*, pure, an epithet of the Buddha, A. iv. 340.
- Sucimukhī*, f., name of a Paribbājikā, S. iii. 238 and ff.
- sucimhita* (*śucismita*), having a pleasant, serene smile, V. V.

- xviii. 10; l. 25; lxiv. 12; V. V. A. 96; 280 (also explained as a name); J. iv. 107²¹.
- Sucirajāataka*, n., J. A. iv. 360²⁴, probably = Sovirajāataka.
- Sucirata*, m., name of a Brāhman, Sum. i. 155; J. A. v. 57 ff.
- Suciloma*, m., name of a Yakkha at Rājagaha, S. i. 207; see *Sūciloma*.
- sucirasana* (*suci*-), wearing clean, bright clothes, S. N. 679.
- Sucīmātī*, f., name of the mother of Kapila, Ap. in Thig. A. 73.
- Succajātaka*, n., the 320th Jātaka, J. A. iii. 66 and ff.
- succhanna*, well covered, Dh. 14.
- sujana*, m., a good man, Mah. i. 85.
- Sujampati*, m., the husband of Sujā, a name of Sakka, S. i. 225; 230; 234 and ff.; 239; S. N. 1024; J. iii. 146³⁰; iv. 9²⁰; 403²⁷; 409⁴; v. 137²⁶; 139¹⁷; vi. 102¹⁷; 484¹; 573²¹; J. A. v. 139²⁷; Dh. A. 186.
- I. *sujā* (*sruc*), f., a sacrificial ladle, D. i. 120; 138; S. i. 169; Sum. i. 289; 299.
- II. *Sujā*, f., the name of Sakka's wife, S. i. 230; J. A. iii. 277²⁷; 491¹⁸; 494²; v. 139²⁷; vi. 157⁴; Dh. A. 194; cf. *Sujātā*.
- sujāta* (ts.), well born, of noble birth, D. i. 93; S. N. 548 f.; p. 112; m., name of several persons; (1) one of the principal disciples of the Buddha Padumuttara, B. xi. 24; Ap. in Thig. A. 16; (2) a Buddha, B. xiii. 1 ff.; J. i. 38²⁴; 39⁷; 44⁷; J. A. i. 37²⁷; 38¹⁰; Sās. 145; Mahābodhiv. 10; (3) a Khattiya in the time of the Buddha Tissa, J. A. i. 40¹⁸; (4) a householder in Benares, J. v. 465⁴; 468¹⁶; J. A. v. 465⁸ and ff.; (5) son of a householder in Benares, P. V. 7 = J. iii. 157¹⁴; J. A. iii. 157¹⁷ and ff.; P. V. A. 39 and ff.; (6) son of King Assaka, V. V. lxiii. 2; 32; V. V. A. 259 and ff.; (7) a Brāhmaṇa at Benares, the father of the Theri Sundarī, Thig. 322 and ff.; Thig. A. 229 and ff.; (8) a Bhikkhu at Sāvattī, S. ii. 278 and f.; (9) a Thera at Sahassorodhagāma, Sās. 112; (10) a

Thera in Palenagāma, Sās. 124 ; (11) S. Pippalāyana, a Pabbajita, Ap. in Thig. A. 73.

Sujātajātaka, n., the 269th, 306th, and 352nd Jātaka, J. A.

ii. 347 and ff. ; iii. 20 and ff. ; 155 and ff. respectively.

Sujātā, f., name of several women ; (1) the wife of Sakka, Ud. 29 ; J. A. i. 201³ ; 28 ; 205²³ ; 206² ; 4 ; 7 ; iii. 499¹⁰ ; Dh. A. 185 ; 188 ; 191 ; compare *Sujā* ; (2) mother of the Buddha Koṇḍañña, B. iii. 25 ; J. A. i. 30¹³ ; (3) one of the chief female disciples of the Buddha Sobhita, B. vii. 22 ; J. A. i. 35²² ; (4) the mother of the Buddha Padumuttara, B. xi. 19 ; J. A. i. 37²⁰ ; Dh. A. 251 ; one of the chief female disciples of the Buddha Piyadassin, B. xiv. 21 ; J. A. i. 39⁵ ; (5) the queen of King Brahmadatta, J. iii. 22¹⁸ ; J. A. iii. 21¹⁹ ; 22²⁷ ; (6) the wife of the Bodhisatta in Benares, J. A. ii. 121²³ and ff. ; (7) a Bhikkhūṇī, died at Nalīkā, D. ii. 92 ; S. v. 356 and f. ; (8) a Therī in Sāketa, author of Thig. 145-150, Thig. A. 136 and ff. ; (9) the daughter of Dhanañjaya, sister of Visākhā, daughter-in-law of Anāthapiṇḍika, A. iv. 91 and ff. ; J. A. ii. 347⁷ and ff. ; (10) daughter of Senānī at Uruvelā, A. i. 26 ; J. A. i. 68⁷ and ff. ; Thig. A. 2 ; Dh. A. 118 ; Sum. i. 58 ; 173 ; Asl. 34 ; Mahābodhiv. 28 ; Sās. 2.

sujāti, of noble family, Mah. xxix. 50.

sujīva, easy to live, Dh. 244.

sujjhati, see *sudh*.

suñña (*śūnya*), empty, uninhabited, D. i. 17 ; ii. 202 ; S. i. 180 ; iv. 173 ; Sum. i. 110 ; Mil. 5 ; *s. gāma*, a deserted village, simile for the eye, where no 'soul' dwells, Dh. S. 597 ; Asl. 309 ; empty, devoid of reality, M. i. 435 ; S. iii. 167 ; iv. 54 ; 296 ; S. N. 1119 ; absent, abolished, Mil. 96 ; useless, M. i. 483 ; empty, devoid of, S. iv. 54 ; 297 ; Dāth. v. 17 ; Mil. 96 ; *suññakappa*, m., a Kappa in which there are no Buddhas ; *suñña-suñña*, empty of permanent substance, Pts. ii. 178 ; *asuñña*, not empty, Mil. 130.

suññata, empty, devoid of lusts, evil dispositions, and Karma, but especially of soul, ego, Thig. 46 ; Thig. A.

50; Dh. S. 344; *ñibbānaṃ*, Asl. 221; *phassa*, S. iv. 295; *vimokkha*, Dh. 92; Dh. A. 282; Mil. 413; *vimokkha*, *samādhi*, and *samāpatti*, Vin. iii. 92 and ff.; iv. 25 and ff.; *samādhi*, S. iv. 360; 363; Mil. 337; *anupassanā*, Pte. ii. 43 ff.

Suññataragga, m., the third chapter of the Uparipannaṇāsa of the Majjhima Nikāya, M. iii. 104-187.

Suññatasutta, n., two Suttas of the Majjhima Nikāya, the former, the Cūḷa S., the 121st, M. iii. 104 and ff.; the latter, the Mahā S., the 122nd, M. iii. 109 and ff.

suññatā (*śūnyatā*), f., emptiness; freedom from lust, ill-will, and dullness, Nibbāna, M. iii. 111; K. V. 232; Asl. 221; Nett. 118 and f.; 123 and f.; 126; of two kinds, K. V. A. 64; 177; *-pakāsana*, n., the gospel of emptiness, Sum. i. 99; 123; *-paṭisaṃyutta*, relating to the Void, connected with Nibbāna, A. i. 72 = iii. 107 = S. ii. 267; Sum. i. 100 and ff.; Mil. 16; *-vihāra*, m., dwelling in the sense of emptiness, Vin. ii. 304; M. iii. 104; 294.

suññatta (*śūnyatra*), n., emptiness, the state of being devoid, Asl. 221.

suññāgāra (*śūnyāgāra*), n., an uninhabited spot, solitude, Vin. i. 97; 228; ii. 158; 183; iii. 70; 91 and ff.; D. i. 175; ii. 86; 291; M. i. 33; S. iv. 133; 359 and ff.; It. 39; J. A. iii. 191⁵; Mil. 344.

sutthu (*suṭṭhu*), well, *s. tāta*, well, father, J. A. i. 170²⁴; *s. kataṃ*, you have done well, J. A. i. 287¹¹; Sum. i. 297; *sutthutaram*, still more, J. A. i. 229³¹; *sutthutā*, f., excellence, A. i. 98 and f.; Nett. 50.

sutthita (*susthita*), well established, Dh. A. 115.

suṇa (*śvan*), m., a day, Kacc. 327.

Suṇanta, m., name of a Thera, Sās. 118.

suṇisā (*snuṣā*), f., a daughter-in-law, Vin. i. 240; iii. 136; D. ii. 148; M. i. 186; 253; J. vi. 498¹⁷; *suṇhā*, the same, Vin. ii. 10; A. iv. 91; Thig. 406; J. A. ii. 347¹⁵; vi. 506¹⁸.

I. *suta* (*śruta*), heard, see *su*; heard, taught, A. ii. 97 f.; renowned, J. ii. 442⁷; n., sacred lore, learning, M. iii.

- 99; A. i. 210 f.; ii. 7; S. iv. 250; J. ii. 42¹³; Mil. 248; *appa-ssuta*, who has little learning, *bahu-ssuta*, who has much learning, A. ii. 6 f.; S. ii. 159; *sutadhara*, remembering what is heard, A. ii. 23; *sutasannicaya*, hoarding up what is heard, A. ii. 23; *suta-dhamma*, mfn., having heard the law, Vin. i. 3²⁵ = Ud. 10¹⁸; *a-suta*, not heard, Vin. i. 238⁹; J. A. iii. 233²⁷; *assuta*, the same, J. iii. 233²⁶; *dussuta*, M. i. 228; *sussuta*, M. iii. 104;—n., learning, religious instruction, J. v. 450¹⁵; 485¹⁸; J. A. v. 485¹⁷.
- II. *suta* (ts.), m., son, Mah. i. 49; fem., *sutā*, daughter, Thig. 384.
- sutakavi* (*śruta*°), m., a poet of religious learning, a Vedic poet, A. ii. 230.
- Sutanā*, f., name of a deer, J. iv. 419²⁹; J. A. iv. 413¹³; 417¹; 421¹⁶.
- Sutanu*, m., name of a boy, J. iii. 329⁸; J. A. iii. 325²; 329¹²; 28; various reading, *Sutana*; at river at Sāvatti, S. v. 297.
- Sutanojātaka*, n., the 398th Jātaka, J. A. iii. 324 and ff.
- sutappaya*, easily contented, P. P. 26.
- sutamaya* (*śrutamaya*), fem. °yī, consisting in learning, *sutamayī paññā*, wisdom obtained by learning, Pts. i. 4, 22 ff.; Nett. 8; 50; 60.
- sutavat* (*śrutavat*), who has heard, learned, Vin. i. 14; A. ii. 178; S. N. 70; 90; 371; *sutavanta-nimmita*, founded by learned, pious men, Mil. 1; m., name of a Paribbājaka and Paccekabuddha, A. iv. 369 and ff.; M. iii. 69; *assutavat*, unlearned, M. i. 1 (~ *vā puthujjano*, laymen).
- Sutasoma*, m. (1) The son of King Koravya in Indapattana, J. v. 479¹; 483¹⁰; 485¹³; 494³; 499⁴; 507²⁵; J. A. v. 457 and ff.; Mahābodhiv. 50; (2) son of King Brahmadatta in Benares, J. v. 179⁴; 8; 19; 181¹²; 16; 183¹²; 184¹³; 185²³; 186⁸; 190²⁰; J. A. v. 177 and ff.
- Sutasomajātaka*, n., the 525th and 537th Jātaka, the former, the Culla-S., J. A. v. 177 and ff.; the latter, the Mahā-S., J. A. v. 456 and ff.
- sutassava*, m. (*śrutaśravas*), the far-renowned one, an epithet

of Buddha, S. N. 353 (gen. *sutassavassa*, thus read instead of *sutassa vassa*).

Sutā, f., daughter of an Upāsaka in Sāvatthi, V. V. xxxii. 1 ; 2 ; 8 ; V. V. A. 131.

suti (*śruti*), f., hearing, tradition, S. N. 839 ; 1078 ; Mil. 3 ; Mah. i. 3 ; also: rumour ; *sutivasena*, by rumour, J. A. iv. 285²⁴ ; 476²³.

sutihīna (*śruti*°), deprived of hearing, deaf.

I. *sutta*, see *sup.*

II. *sutta* (*sūtra*), n., a thread, string, Vin. ii. 150 ; D. i. 76 ; ii. 13 ; J. A. i. 52¹ ; used as a denomination of lust, Dh. S. 1059 ; Asl. 364 ; *kālas*, a carpenter's measuring line, J. A. ii. 405⁶ ; Mil. 413 ; a portion of the Buddhist Scriptures, the old Suttapiṭaka, D. ii. 124 ; one of the divisions of the Scriptures, A. ii. 103 ; 178 ; 185 ; G. V. 57 ; Mahābodhiv. 95 ; a rule, a clause (of the Pātimokkha), Vin. i. 65 ; 68 ; ii. 68 ; 95 ; iii. 327 ; a chapter, division, of a text, S. iii. 253 ; v. 46 ; S. N., p. 3 ; Nett. 118 ; an ancient verse, a quotation, J. A. i. 288¹⁷ ; 307¹⁵ ; 314¹³ ; used as a masculine noun, S. iii. 221 ; *suttaso*, Sutta by Sutta, Kacc. 212 ; *gosutta*, n., the lore of cows, J. A. i. 194²² ; *hatthisutta*, n., the lore of elephants, an elephant trainer's handbook, J. A. ii. 46²⁴.

suttaka (*sūtraka*), n., a string, Vin. ii. 271 ; a string of jewels or beads, Vin. ii. 106 ; iii. 48 ; Asl. 321 ; a denomination of lust, Asl. 364.

suttakāra (*sūtra*-), m., a cotton-spinner, Mil. 331.

suttagūla (*sūtra*-), m., a ball of string, D. i. 54 ; M. iii. 95.

suttajāla (*sūtra*-), n., a web of thread, a spider's web, Dh. A. 412.

suttadhara, m., 'one of the principal officers who maintained the rules or axioms,' D'Alwis, 'Introd. to Kacc.,' pp. 99-100.

Suttaniddesa, m., a book by Saddhamma Jotipāla, G. V. 64 ; 74 ; Sās. 74.

Suttanipāta, m., the fifth division of the Khuddakanikāya, G. V. 57 ; Sās. 94 ; a commentary on the same was written by Buddhaghosa, G. V. 68.

suttanta, m., a chapter of the Scriptures, a discourse, dialogue, Vin. i. 140 f.; 169; ii. 75; iii. 159; iv. 344; A. i. 60; 69; 72; ii. 147; S. ii. 267.

Suttantapīṭaka, n., the second division of the Buddhist Scriptures, G. V. 55; Sās. 27; 150.

suttantika, versed in the Suttantas, Vin. i. 169; ii. 75; 161; iii. 159; J. A. i. 218²; Mil. 341; -*duka*, n., the Suttanta pairs, the pairs of terms occurring in the Suttantas, Dh. S. 1296 and ff.; -*vatthūni*, the physical bases of spiritual exercise in the Suttantas, Pts. i. 186.

Suttapīṭaka, n., the same as Suttantapīṭaka, Mahābodhiv. 95.

suttalūkha, roughly sewn together, Vin. i. 287; 297.

suttavāda, m., a division of the Sabbatthavādins, Dip. v. 48; Mah. v. 6; K. V. A. 3 f.; Sās. 14; Mahābodhiv. 97.

Suttavibhaṅga, m., a portion of the Vinaya Pīṭaka, Vin. ii. 96; 306; iii.-iv.

Suttasaṃgaha, m., name of a work, Sās. 130.

I. *sutti* (*śukti*), in *kuruvindakasutti*, an appurtenance filled with chunam for rubbing the body, Vin. ii. 107; see *sotti*.

II. *sutti* (*sūkti*), f., a good saying, Saddhammop. 340; 617.

suttika, connected with a thread, bound with a thread, Kacc. 189.

suthita (?), beaten out, Mil. 415.

sudam, see *su*, IV.

Sudatta, m., name of various persons; (1) the father of the Buddha Sumana, B. v. 21; J. A. i. 34²⁶; (2) the father of the Buddha Sumedha, B. xii. 18; J. A. i. 38⁴; (3) the father of the Buddha Piyadassin, B. xiv. 15 = Sudinna, J. A. i. 39³; (4) one of the eight Brāhmaṇs who recognized the signs on the Buddha's body, J. i. 56⁴; Mil. 236; (5) an Upāsaka who died at Nāḍikā, D. ii. 92; S. v. 356 and f.; (6) a Devaputta, S. i. 53; (7) Anāthapiṇḍika's family name, Vin. ii. 156; S. i. 212; A. i. 26; iii. 451; Dip. ii. 1.

Sudattā, f., name of various women; (1) the mother of the Buddha Sumedha, B. xii. 18; J. A. i. 38⁵; (2) one of the first disciples of the Buddha Tissa, B. xviii. 22; J. A. i. 40²⁵.

sudanta (*sudānta*), well subdued, tamed, D. ii. 254; Dh. 94.

sudassa (*°rśa*), easily seen, Dh. 252; m., a kind of gods, found in the fourteenth Rūpabrahmaloka, D. ii. 52; P. P. 17; K. V. 207.

sudassana (*sudarśana*), well-looking; m., name of various persons: (1) One of the chief disciples of the Buddha Sujāta, B. xiii. 25; J. A. i. 38¹⁹; (2) the Bodhisatta in the time of the Buddha Vessabhu, B. xxii. 11; J. A. i. 42⁷; Mahābodhiv. 11; (3) a cousin of King Pasenadi, S. i. 82; Dh. A. 356; (4) a Paccekabuddha, M. iii. 69; (5) a convert, died at Nāḍikā, D. ii. 92; S. v. 356 f.; (6) a King of the Nāgas, J. vi. 171²¹; 188³; 190⁴; 192⁵; J. A. iv. 182²⁰; vi. 167²⁹; (7) a king, usually called Mahāsudassana, J. A. i. 391³⁰; Sās. 152; (8) name of a mountain, B. ii. 200; J. i. 29⁵; vi. 125¹³; 126⁷; J. A. ii. 214^{12; 14}; vi. 125¹⁷; 126¹⁷ (= Sineru); Asl. 298; (9) name of a monastery in the town of Ramma, J. A. i. 11¹⁰; 12⁵; Mahābodhiv. 5; 129; n., name of various towns: (10) a town of the gods, J. A. ii. 214¹³; V. V. A. 161; 285; (11) the birthplace of the Buddha Sumedha, B. xiii. 18; J. A. i. 37²⁹; 38⁴; the present Benares, J. v. 191¹⁸; J. A. iv. 119²⁸; v. 177¹²; 186².

Sudassanā (*sudarśanā*), f., the mother of the Buddha Atthadassin, B. xv. 14; J. A. i. 39¹⁴.

Sudassī, f., name of a heaven, P. P. 17; it is inhabited by the gods called *Sudassins*, M. iii. 103; K. V. 207.

Sudāṭha, m., having good teeth, name of a deer, J. iii. 192^{16; 23}; J. A. iii. 192^{20; 21}.

suditṭha (*sudṛṣṭa*), well seen, S. N. 178; p. 143.

Sudinna m. (1) The father of the Buddha Piyadassin, J. A. i. 39³ = Sudatta, B. xiv. 15; (2) a Bhikkhu of the Kalanda clan, Vin. ii. 286; iii. 11 and ff.; Mil. 170; Mahābodhiv. 92.

sudujjaya (*sudurjaya*), difficult to win, Mah. xxvi. 3.

suduttara (*sudustara*), very difficult to escape from, Dh. 86; S. N. 358.

sududdasa (*sudurdr̥sa*), very difficult to see, Vin. i. 5 ;

Dhp. 36 ; used as an epithet of the Nibbāna, S. iv. 369.

sudubbala (*sudurbala*), very weak, S. N. 4.

sudullabha (*sudurlabha*), very difficult to obtain, S. N. 138.

Sudeva, m. (1) The father of the Buddha Dipaṅkara, Mahābodhiv. 4 = Sumedha, B. ii. 207 ; (2) one of the chief disciples of the Buddha Maṅgala, B. iv. 23 ; J. A. i. 34⁸ ; (3) one of the chief disciples of the Buddha Sujāta, B. xiii. 25 = Deva, J. A. i. 38¹⁹.

sudesika (*°śika*), m., a good guide, Mil. 354 ; Asl. 123.

sudesita (*°śita*), well preached, Dhp. 44 ; S. N. 88 ; 230.

sudda (*śūdra*), m., a Śūdra, Vin. ii. 239 ; D. i. 104 ; M. i. 384 ; A. i. 162 ; ii. 194 ; S. i. 102 ; P. P. 60 ; S. N. 314 ; fem. *suddī*, D. i. 241.

suddiṭṭha, the same as *sudiṭṭha* (after the analogy with *duddiṭṭha*) Vin. i. 129¹⁵ ; J. iv. 192¹³, etc.

suddha, see *sudh*.

suddhaka, n., a minor offence, less than a Saṅghādisesa, Vin. ii. 67.

Suddhatṭhakasutta, n., the fourth Sutta of the Aṭṭhakavagga of the Sutta Nipāta, S. N., p. 149 f.

suddhanta (*śuddhānta*), m., women's apartment.

suddhanta (*sudhānta*), well blown, M. iii. 243 ; Asl. 326 ; = *saṁdhanta*, A. i. 253 ; Vin. ii. 59⁴ (*°parivāsa*, see below).

suddhantaparivāsa, m., a probation of complete purification, Vin. ii. 59 and ff.

suddhapīti (*śuddhaprīti*), whose joy is pure, Mah. xxix. 49.

suddhabuddhi (*śuddha°*), of pure intellect, J. i. 1¹⁸.

suddhavaṁsatā (*śuddha + vaṁśa + tā*), f., purity of lineage, Mah. lix. 25.

suddhavasaua (*śuddha°*), wearing pure clothes, Thig. 338 ; Thig. A. 239.

suddhavālukā (*śuddha°*), f., white sand, Mah. xix. 37.

suddhasaṅkhārapuṇja (*śudha + saṁskāra°*), m., a mere heap of Saṁkhāras, S. i. 135.

suddhājīvin (*śu-*), living a pure life, Dhp. 366.

suddhānupassin, seeing what is pure, S. N. 788.

suddhāvāsa (śu°), m., pure abode, name of a heaven and of the gods inhabiting it, D. ii. 50; Dh. A. 369; name of a Pāccekabrahmā, S. i. 146 and ff.

suddhāvāsakāyika, belonging to the pure abode, epithet of the Suddhāvāsa gods, Vin. ii. 302; D. ii. 253; S. i. 26.

suddhi (śuddhi), f., purity, purification, D. i. 54; M. i. 80; ii. 132; 147; S. i. 166; 169; 182; iv. 372; Thig. 293; Dh. S. 1005; S. N. 478; *suddhimvada*, stating purity, S. N. 910; *suddhināya*, leading to purity, S. N. 910.

suddhika (śu°), connected with purification, Dh. S. 519-522; *udaka-s.*, pure by use of water, S. i. 182; Vin. i. 196; *udakasuddhikā*, f., cleaning by water, Vin. iv. 362; *susāna-s.*, fastidious in the matter of cemeteries, J. A. ii. 54¹⁰.

suddhikagāthā, f., the last Vagga of the Sutta Nipāta, G. V. 57.

Suddhikabhāradvāja, m., name of a Brāhmaṇ, S. i. 166.

Suddhikavagga, m., the first chapter of the Indriya Saṃyutta of the Mahāvagga of the Saṃyutta Nikāya, S. v. 193 and ff.

suddhimagga (śuddhimārga), m., the path leading to purification, S. i. 103.

Suddhodana, m., name of the father of the Buddha, a nobleman among the Sakyas of Kapilavatthu, Vin. i. 82; D. ii. 7; 52; S. N. 685; B. ii. 66 = J. i. 16¹⁰; B. xxvi. 13; Ap. in Thig. A. 26; 83; Thig. A. 1; J. A. i. 15²³ and ff.; Dh. A. 135; 334; Mil. 236; Dīp. iii. 45 and ff.; Mah. ii. 20 and ff.; Mahābodhiv. 7; 14; Sās. 2.

Suddhodan̄, m., son of Suddhodana, the Buddha.

sudh (śudh), 4, to become pure; *sujjhati* (pres.), M. i. 39; S. i. 34; 166; *suddha* (p.p.p.), clean, pure, Vin. i. 16; D. i. 110; S. N. 476; purified, pure of heart, M. i. 39; Dh. 125; S. N. 90; simple, mere, unmixed, S. i. 135; Asl. 72; *suddhatta* (°tva), n., purity, D. ii. 14; *suddhatā*, f., the same, S. N. 435; *sodheti* (caus.), to make clean, to purify, Vin. i. 47; M. i. 39; Dh. 141; Sum. i. 261; 13⁵; to examine, search, J. A. i. 200⁶;

291¹; ii. 123¹; to search for, to seek, J. A. ii. 135¹²; to clean away, to remove, J. A. iv. 404¹⁹; to correct, J. A. ii. 48⁷; *sodhāpeti* (caus.), to cause to clean, to clean, J. A. i. 305³; ii. 19²⁷; *sodhīyati* (pass.), is cleansed, adorned, B. ii. 40 f. = J. i. 12².

Sudhaññaka, n., the birthplace of the Buddha Revata, B. vi. 16; = *Sudhaññarati*, J. A. i. 35⁷.

Sudhanā, f., name of a female adherent of the Buddha, A. iv. 347.

Sudhamma, m. (1) The father of the Buddha Sobhita, B. vii. 16; J. A. i. 35²⁰; (2) a Bhikkhu, Vin. ii. 19 and ff.; Dh. A. 262; (3) a kind of gods, V. V. lxii. 3; V. V. A. 258.

Sudhamma, n. (1) The birthplace of the Buddha Sobhita, B. vii. 16; J. A. i. 35¹⁹; (2) a town in Burma, the modern Thaton, Sās. 10, etc.

sudhammatā (*sudharmatā*), f., good nature, J. A. ii. 159¹⁹; vi. 527⁸.

Sudhammahāsāmin, m., name of a Thera, Sās. 83 and f.

Sudhammā (*°rmā*), f. (1) The council hall of the gods, D. ii. 207 and ff.; 220 and f.; 268; 274; M. ii. 79; S. i. 221; V. V. lxxiv. 1; V. V. A. 298; J. A. i. 204²⁴; 205⁴; (2) the mother of the Buddha Sobhita, B. vii. 16; J. A. i. 35²⁰; (3) one of the chief female disciples of the Buddha Atthadassi, B. xv. 20; J. A. i. 39¹⁶; (4) a Therī in the time of the Buddha Kassapa, Dip. xvii. 19 ff.; Mah. xv. 147; Mahābodhi. 129 and f.; (5) the daughter of King Kiki, J. vi. 481¹³; J. A. vi. 481¹⁷; Ap. in Thig. A. 17 f.; 104; 114; 131; 181; 192; (6) the queen of King Reṇu, J. iv. 452¹⁵; 29; J. A. iv. 445¹⁹; 448⁴; (7) the wife of Sakka, J. A. i. 201² and ff.; Dh. A. 188; 191.

Sudhammālankāra, m., name of a Thera, Sās. 83.

sudhā (ts.), f., the beverage of the gods, nectar, J. v. 396⁷; Tel. 39; whitewash, cement, Vin. ii. 154; -*kamma*, n., whitewashing, coating of cement, J. A. vi. 432⁶; Mah. xxxviii. 74.

sudhī, wise.

sudhota, well washed, thoroughly clean, J. A. i. 331²⁰.

sunā (*śūna*), swollen, Vin. ii. 253; A. iv. 275; 470.

sunā (*śuna*), m., a dog, also written *sunā*, J. vi. 353²⁰; 357⁶ (cf. *sunakha*).

Sunakkhatta, m., a Licchavi prince at Vesālī, D. i. 152; 155; M. i. 68; ii. 252; Nett. 99; J. vi. 255⁸; J. A. i. 389 f.; iv. 75¹⁴; vi. 219²⁶.

Sunakkhattasutta, n., the 105th Sutta of the Majjhima Nikāya, M. ii. 252.

sunakha (*śunaka*), m. (1) A dog, A. i. 48; Thig. 509; J. A. i. 175¹²; 189²⁷; ii. 128²; 246⁹; fem. *sunakhī*, a bitch, J. A. iv. 400²⁴; (2) name of a hell, J. A. v. 145².

Sunakhajātaka, n., the 242nd Jātaka, J. A. ii. 246 and ff.

Sunanda, m. (1) The father of the Buddha Koṇḍañña, B. iii. 25; J. A. i. 30¹²; (2) the charioteer of the King of Benares, J. A. vi. 10²⁶ and ff.; (3) the charioteer of King Sivi, J. v. 213^{19; 23}; J. A. v. 214²⁸; 227¹⁷; (4) a Bhikkhu, Sās. 146 and f.

Sunandā, f. (1) One of the chief female disciples of the Buddha Dīparikara, B. ii. 214 = J. i. 29²³; Mahābodhiv. 5; (2) the mother of the Buddha Dhammadassi, B. xvi. 13; J. A. i. 39²⁶; (3) an Accharā, V. V. xviii. 10; l. 25; (4) a queen of Benares, J. vi. 134³¹; (5) the daughter of a garland-maker in Rājagaha, V. V. xxxvii. 5; V. V. A. 170; (6) name of a Therī, Mahābodhiv. 169.

sunaya, easily deducted, clearly understood, A. iii. 179 = *sunnaya*, A. ii. 148.

sunahāta (*susnāta*), well bathed, well groomed, D. i. 104; see *sunhāta*.

Sunāga, m., a Thera, the author of Thag. 85.

Sunāparanta (*Sroṇāparānta*), m., name of a country, M. iii. 268; S. iv. 61; identified with Burma, Sās. 11; 47; 54; 56; -ka, living in S., M. iii. 268; S. iv. 61.

Sunāma, m., a minister of King Aṅgati, J. vi. 221¹⁶; 222^{4, 10}; 230¹⁴; 255⁶; J. A. vi. 221³, etc.

Suniddā, f., name of an Upāsikā, V. V. xxv. 5; V. V. A. 117 and f.

sunimmadaya, easily overcome, D. 243 and f.

Sunimmita, m., name of a god, D. i. 219; A. iv. 243; S. iv. 280; V. V. xl. 18; V. V. A. 189; 192; J. A. i. 81¹¹.

sunisita (*sunisīta*), well whetted or sharpened, J. iv. 118¹⁸.

Sunita, m., name of a Thera, the author of Thag. 620-631.

Sunidha, m., a minister in Magadha, Vin. i. 228 and ff. = D. ii. 86 and ff.; Ud. 87 and ff.

Sunetta, m. (1) A Paccekabuddha, P. V. 64; 68; P. V. A. 177; 265; 283; *cfr.* A. iii. 371; 373; iv. 103 f.; 135; (2) one of the chief disciples of the Buddha Sobhita, B. vii. 21; J. A. i. 35²¹; (3) an Upatthāka of the Buddha Dhammadassi, B. xvi. 18; J. A. i. 39²⁷.

Suneru, Dhp. A. 190 = *Sineru*.

sundara (ts.), beautiful, good, J. A. ii. 11¹⁷; 98²⁸; m., name of a Bhikkhu from Rājagaha, Vin. iii. 36.

Sundarasamudda, m., name of a Thera, the author of Thag. 459-465.

Sundarā, f., one of the Aggasāvikās of the Buddha Anomadassi, Dhp. A. 131 = *Sundarī*, B. viii. 23; J. A. i. 36⁶.

Sundarikabhāradvāja, m., name of a Brāhmaṇ, M. i. 39; S. i. 167; S. N., p. 79; -*sutta*, n., the fourth Sutta of the Mahāvagga of the Sutta Nipāta, S. N., p. 79.

Sundarikā, f., a river in the Kosala country, M. i. 39; S. i. 167; S. N., p. 79.

Sundarī, f. (1) One of the chief female disciples of the Buddha Anomadassi, B. viii. 23; J. A. i. 36⁶ = *Sundarā*, Dhp. A. 131; (2) a Therī at Benares who was murdered by the Tittthiyas at Jetavana, the author of Thig. 312-337; Thig. A. 228 and ff.; Ud. 43 and ff.; J. A. ii. 415 and ff.; Dhp. A. 394.

Sundarīnandā, f., name of a Bhikkhunī, the author of Thig. 82-86, Vin. iv. 211 and ff.; 232; 234; Thig. A. 80 and ff.

sunṇaya, easily understood, A. ii. 148 = *sunaya*, A. iii. 179.

sunhāta (*susnāta*), well washed, well groomed, S. i. 79; see *sunahāta*.

sup (*svap*), to sleep; *supati* (pres.), S. N. 110; J. v. 215²⁹; *suppati* (pres.), S. i. 107; *soppati* (pres.), S. i. 107; 110;

- supe* (opt.), S. i. 111; *supanta* (pres. part.), Vin. i. 15; *suppamāna* (part. med.), J. iii. 404¹⁶; *supi* (aor.), Mil. 89⁴; *supimsu* (aor. 3 pl.), Vin. ii. 78; *sottum* (inf.), S. i. 111; *supita* (p.p.), sleeping, sleep, S. N. 331; *sutta* (p.p.), asleep, D. ii. 130; Dh. 47; It. 41; sleeping, sleep, D. i. 70; ii. 95; M. i. 448; S. iv. 169; It. 41.
- supakka* (°kva), thoroughly ripe, Mah. xv. 38.
- supaṭipanna* (suprati-), see *suppaṭipanna*.
- supaṇṇa* (suparna), m. Fairwing, a kind of bird, D. ii. 259; S. i. 148; J. ii. 107²⁶; J. A. i. 202²⁷; ii. 13¹¹; iii. 91^{2;4}; 187²¹; 188²; vi. 256^{14;19}; 257⁶, etc.; four kinds, S. iii. 246.
- Supaṇṇasaṃyutta*, n., the ninth book of the Khandhavagga of the Saṃyutta Nikāya, S. iii. 246 and ff.
- supaṇṇasālā* (su + parṇasālā), f., a beautiful hut, J. A. i. 77.
- Supatittha*, n., name of a shrine near Rājagaha, Vin. i. 35.
- supatittha* (sūpatirtha), easy to get down to, D. ii. 129; Ud. 83 = *sūpatittha*, M. i. 76.
- Supatta*, m., name of a crow, J. ii. 435¹⁵; J. A. ii. 433¹⁹ and ff.; name of a vulture, J. A. iii. 484⁵.
- Supattajātaka*, n., the 292nd Jātaka, J. A. ii. 433 and ff.
- Supabhā*, f., name of an Upāsikā, Vin. iii. 39.
- suparikammakata*, well prepared, well polished, D. i. 76; A. ii. 201; Sum. i. 221.
- suparimaṇḍala*, well rounded, complete, Mah. xxxvii. 225.
- suparihiṇa*, thoroughly bereft, quite done for, It. 35.
- Supassa*, m., a king of the Nāgas, Vin. i. 219; a former name of Mount Vepulla, S. ii. 192.
- supāṇa* (śvan), m., dog, D. ii. 295 = M. i. 58; 88; S. N. 201; Mil. 147; various reading *surāṇa* (which see).
- supāṇa*, m. = foregoing, J. iv. 400¹⁰.
- supāpika*, very sinful, wicked, A. ii. 203.
- supāyika* (?), J. iv. 118¹⁸ (read: *supāsita* ?).
- supina* (svapna), m. and n., a dream, D. i. 9; 54; S. N. 360; 807; 927; J. i. 374⁴; J. A. i. 334²⁸; 335¹; Sum. i. 92; 164; *supinante*, at the end of a dream, Thig. 394; *supinantena*, in one's dreams, Vin. ii. 125; iii. 112; Thig. A. 258; the five dreams of the Buddha, A. iii.

- 240; J. A. i. 69⁶; *dussupisa*, m., an unpleasant dream, J. A. i. 335²⁶; *Mahāsupina-jātaka*, J. A. i. 337 ff.
- supinaka*, m., a dream, Vin. ii. 25; D. ii. 333; M. i. 365; Sum. i. 92.
- supubbaṇha* (*su + pūrvāṇa*), m., a good morning, A. i. 294.
- suposatā*, f., good nature, Vin. i. 45.
- suppa* (*śūrpa*), m., a winnowing basket, Ud. 68; J. A. i. 502¹⁹; ii. 428¹³; Mil. 282; *-ka*, m., a toy basket, Asl. 321.
- suppaṭṭikāra* (*su + pratikāra*, m., easy requital, A. i. 123.
- suppaṭṭipanna* (*suprati-*), well conducted, A. ii. 56; P. P. 48; *-tā*, f., good conduct, Nett. 50.
- suppaṭṭippatālita*, well played on, D. ii. 171; A. iv. 263.
- suppaṭṭiriddha* (*su + prati-*), thoroughly understood, A. ii. 185.
- suppatā*, f., in *mugga-s.*, pea-soup talk, sugared words, Mil. 370.
- suppatitṭhita* (*supratisthita*), firmly established, It. 77; S. N. 444.
- suppatitṭhitatittha*, n., name of a Tittha on the Nerañjarā, J. A. i. 70⁶.
- suppatita* (*supra*^o), well pleased, Mah. xxix. 64; m., name of the father of the Buddha Vessabhu, D. ii. 7; B. xxii. 18; J. A. i. 42¹².
- suppadhamisiya*, very liable to be molested, S. ii. 264.
- suppadhota*, thoroughly cleansed, D. ii. 324.
- suppabuddha* (*supra*^o), well awake, Dh. 296; m. (1) A Sākya, the father-in-law of the Buddha, Mil. 101; Mah. ii. 19; Dh. A. 296; (2) a leper at Rājagaha, Ud. 48.
- suppabhāta* (*supra*^o), well dawned, a good daybreak, S. N. 178.
- suppameyya*, easily fathomed, A. i. 266; P. P. 35.
- supparattin*, thoroughly mastered, A. iv. 140.
- supparāyita*, well woven forth, evenly woven, Vin. iii. 259.
- Supparāsā*, f., an Upāsikā of the Koliya tribe, A. i. 26; ii. 62; iv. 348; Ud. 15; J. A. i. 407 and ff.; Dh. A. 212.
- suppavedita* (*supravedita*), well preached, It. 78; Thig. 341; Thig. A. 240.
- suppasanna* (*suprasanna*), thoroughly full of faith, Mah. xxxiv. 74.

suppahāra (*suprahāra*), m., a good blow, J. iii. 83^e.

Subrahman, m. (1) Name of a god, D. ii. 261; S. i. 53; 146 and ff.; (2) the father of the future Buddha Metteya, Asl. 415.

subh (*śubh*), 1, to shine, be splendid, look beautiful; *sobhati* (pres.), J. A. i. 89¹⁸; ii. 93⁸; *sobhetha*, let your light shine, Vin. i. 349 = ii. 162 = J.A. iii. 487²³ = S. i. 217; *sobhi* (aor.), J. A. i. 143⁵; *sobheti*, to make resplendent, adorn, grace, A. ii. 7; S. N. 421; J. A. i. 43²⁰; Mil. 1; to make clear, D. i. 105.

subha (*śubha*), shining, bright, beautiful, D. i. 76 = ii. 13 = M. iii. 102; Dh. S. 250; Sum. i. 221; auspicious, lucky, pleasant, S. N. 341; It. 80; good, S. N. 824, 910; *subhato man*, to consider as a good thing, S. N. 199; J. i. 146²⁶; cf. S. iv. 111; n., welfare, good, pleasure, *-vasena*, for pleasure's sake, J. A. i. 303³; 304²²; *asubha*, S. v. 320; *subhāsubha*, pleasant and unpleasant, Mil. 136; J. iii. 243¹⁸ (*niraya* = *subhānaṁ asubhaṁ*, unpleasant for the good, Comm.); cf. below *subhāsubha*.

Subha, m. (1) The son of Todeyya, a young man at Sāvattī, D. i. 204 and f.; M. ii. 196; iii. 202; Sum. i. 7; 27; Nett. 182; (2) the son of Datta, usurped the kingdom of Ceylon, Dip. xxi. 45; Mah. xxxv. 51 and ff.

subhakinṇa (*śubhakīrṇa*), m., the lustrous gods, a class of gods, D. ii. 69; M. i. 2; 329; 390; iii. 102; A. i. 122; J. A. iii. 358²⁴; K. V. 207; also written *°kinṇha* (*-kīrtsna*), A. ii. 231; 233; iv. 40; 401.

Subhakūṭa, m., name of the Cetiyapabbata at the time of the Buddha Kassapa, Smp. 331; Mahābodhiv. 129.

subhaga (ts.), happy, beloved, charming; m., a son of the Nāga king Dhataratṭha, J. vi. 189²⁷; 198¹¹; J. A. vi. 168¹; 189²² and ff.

subhagakaraṇa, n., making happy, or beloved (by charms), D. i. 11; Sum. i. 96.

subhagati (*śubha°*), f., going to bliss, to heaven, Mah. xxv. 115
Subhagavana, n., a forest at Ukkatṭhā, D. ii. 50; M. i. 1; J. A. ii. 259¹⁴; K. V. 559.

subhaṅgana, with beautiful courts, J. vi. 272³.

subhatthāyin (*subhasthāyin*), remaining, continuing, in glory,
D. i. 17; Sum. i. 110.

Subhadda, m., name of various persons. (1) One of the chief disciples of the Buddha Koṇḍañña, B. iii. 30; J. A. i. 30¹³; (2) a convert, died at Nāḍika, D. ii. 92; S. v. 358 and ff.; (3) Buddha's last convert, D. ii. 148 ff.; Sum. i. 45; K. V. 601; Mil. 130; (4) a monk who tried to stir up a schism among the monks immediately after the Buddha's death, Vin. ii. 284; Smp. 283; D. ii. 162; Sum. i. 2; 6; Mahābodhiv. 85 and f.; Sās. 3 and f.; (5) a son of Upaka and a hunter's daughter, Thig. A. 221.

Subhaddā, f. name of various women. (1) An accharā, V. V. xviii. 11; l. 26; (2) one of the chief disciples of the Buddha Revata, B. vi. 22; J. A. i. 35⁹; (3) the queen of Mahāsudassana, D. ii. 187; 189; 194; S. iii. 145; J. A. i. 392⁷; ²¹; 393⁴; ¹³; (4) the daughter of the Madda king, the queen of the king of Benares, J. v. 51¹⁶; J. A. v. 39²⁵ and ff.; in a former existence she was an elephant, *Cullasubhaddā* by name, J. A. v. 37¹⁰ and ff.; (5) a daughter of Anāthapiṇḍika, called *Cullasubhaddā*, Mil. 383; 387; (6) the daughter of a householder in Sāvatthi, V. V. xxxiv. 3; V. V. A. 149 and ff.; 192.

subhadhātu (*śubha-*), f., the element of splendour, S. ii. 150.

subhanimitta (*śubha-*), n., auspicious sign, auspiciousness as an object of one's thought, M. i. 26; A. i. 3; 87; 200; S. v. 64; 103.

subhara, easily supported, frugal; -tā, f., frugality, Vin. i. 45; ii. 2; M. i. 13.

subhasaññā (*śubhasaññā*), f., notion of beauty, Nett. 27.

subhasaññin (*śubhasaññin*), considering as beautiful, A. ii. 52.

Subhasutta, n. (1) The tenth Sutta of the Dīgha Nikāya, D. i. 204 and ff.; Sum. i. 7; (2) the 99th Sutta of the Majjhima Nikāya, M. ii. 196 and ff.

Subhā, f., name of two Theris. (1) The daughter of a smith, the author of Thig. 338-365; Thig. A. 236

- and ff. ; (2) the daughter of a Brāhmaṇ at Rājagaha, the author of Thig. 366-399 ; Thig. A. 245 and ff.
- subhānupassin*, looking for pleasure, Dh. 7 ; a-, It. 80.
- subhāvita*, well reflecting, Dh. 14 ; It. 21.
- subhāsita* (^o*ṣita*), well spoken, D. i. 3 ; 143 ; ii. 273 ; Dh. 51 ; S. N. 252 ; 325, etc.
- Subhāsitasutta*, n., the third Sutta of the Mahāvagga of the Sutta Nipāta, S. N., p. 78 and f.
- subhāsubha* (*subhāśubha*), good and bad, Dh. 409 = S. N. 633.
- subhikkha* (^o*kṣa*), having plenty of food, Dh. A. 417 ; n., plenty, D. i. 11 ; -*vāca*, called plenty, renowned for great liberality, It. 66.
- Subhinna*, n., name of a town in Burma, Sās. 35.
- Subhūta*, m., name of a Thera, the author of Thag. 320-324.
- Subhūtacandana*, m., the author of the Liṅgattavivaraṇa, G. V., 63 ; 67.
- Subhūti*, m., name of a Thera, the author of Thag. 1 ; A. i. 24 ; v. 337 and ff. ; Ud. 71 ; Mil. 386 ; 391.
- subhūmi*, f., a good soil, M. i. 124.
- Subhoja*, m., one of the eight Brāhmaṇs who took note of the marks on the Buddha's body just after his birth, Mil. 236 = *Bhoja*, J. i. 56⁴.
- suma*, m., the moon, Kacc. 321.
- Sumaṅgala*, m. (1) One of the chief disciples of the Buddha Dipaṃkara, B. ii. 213 = J. i. 29²¹ ; Mahābodhiv. 5 ; (2) a Brāhmaṇ at the time of the Buddha Siddhattha, Mahābodhiv. 11 ; (3) a merchant at the time of the Buddha Kassapa, B. xxv. 41 ; J. A. i. 94²¹ ; (4) a gardener in Benares, J. A. iii. 439 and ff. ; (5) a Thera, the author of Thag. 43 ; Thig. A. 28 ; (6) an Ācariya, G. V. 67 ; 71 ; Sās. 169 ; n., the birthplace of the Buddha Sujāta, B. xiii. 20 ; J. A. i. 38¹⁸.
- Sumaṅgalajātaka*, n., the 420th Jātaka, J. A. iii. 439 and ff.
- Sumaṅgalapasādanī*, f., a commentary on the Khuddasikkhā by Vācissara, G. V. 62 ; 71.
- Sumaṅgalamātā*, f., the mother of the Thera Sumaṅgala, the author of Thig. 23, 24, Thig. A. 28 and ff.

Sumaṅgalavilāsinī, f., Buddhaghosa's commentary on the Dīgha Nikāya, G. V. 59; 68.

Sumaṅgalasāmin, m., name of a Thera, Sās. 34.

sumajjhantika, m., a good noon, A. i. 294.

sumati (ts.), wise, Mah. xv. 233; m., name of a Thera, G. V. 69.

sumatikata (*sumatikṛta*), well harrowed, A. i. 239 (*khetta*).

sumana (*sumanas*), (1) glad, happy, D. i. 3; A. ii. 198; S. N. 222; 1028; Dh. 68; (2) kind, friendly, J. iv. 217⁹ (opp. *disa*); m., name of various persons; (3) A Buddha, B. v. 1 ff.; J. i. 34³⁰; 35¹²; 44⁵; J. A. i. 30¹⁸; 34¹⁷; Dh. A. 117; Mah. i. 6; Mahābodhiv. 10; (4) an Upatthāka of the Buddha Padumuttara, B. xi. 24; J. A. i. 37²¹; (5) the eldest son of King Bindusāra, murdered by Asoka, Mah. v. 37; Smp. 301; Mahābodhiv. 99; (6) a pupil of Anuruddha, took part at the second council, the author of Thag. 330-334; Vin. ii. 305; A. iii. 358 and ff.; Smp. 294 and ff.; Dīp. iv. 51; v. 22; 24; Mah. iv. 49 and ff.; (7) the son of Saṅghamittā, accompanied Mahinda to Ceylon, the author of Thag. 429-434, Smp. 319 and ff.; Dīp. xii. 13; 26; 39; xv. 6; 28; 93; Mah. v. 168, etc.; Sās. 17; 32; Mahābodhiv. 116, etc.; (8) a garland maker, Asl. 426; Mil. 115; 291; (9) a Thera, Sās. 19 and f.

Sumanakūṭa, m., the Adam's Peak on Ceylon, Dīp. xv. 48; xvii. 14; Mah. i. 77, etc.; Mahābodhiv. 128; 131 and f.; -*vaṇṇanā*, f., a commentary by Deva, G. V. 63; -*vaṇṇana*, n., a commentary by Vācissara, G. V. 72.

Sumanadeva, m., name of a Thera, Asl. 31⁸.

sumanā, f., the great-flowered jasmine, J. A. i. 62¹⁵; iv. 455⁹; *sumanapuppha*, n., a jasmine flower, Mil. 291; *sumanapatta*, n., a cloth with a jasmine pattern on it, J. A. i. 62⁴.

Sumanā, f., name of various women. (1) One of the Aggasāvikās of the Buddha Anomadassin, B. viii. 23; J. A. i. 36⁶; Dh. A. 131; (2) an Accharā, V. V. xlv. 46; V. V. A. 197; (3) the wife of Sirivaḍḍhaka, the

mother of Osadha, J. A. vi. 331^{1; 6}; (4) a female Nāga, the queen of the Nāga king Campeyya, J. A. iv. 455¹⁴ and ff.; (5) Prince Sumana's wife, the author of Thig. 16, A. iii. 32 and f.; Thig. A. 22 and f.; Smp. 301; (6) a Therī, the author of Thig. 14, A. iv. 347; Thig. A. 20 f.; (7) the mother of Sujāta Pippalāyana, Ap. in Thig. A. 73; (8) the wife of Sumitta, the mother of Kassapa and Saṅghamitta, Mahābodhiv. 169; (9) the wife of Dhanañjaya, the mother of Visākhā, Dhpa. A. 230 and f.

sumanoratha, having pious wishes, Mah. xiv. 43.

sumanohara, very charming, Mah. xxvi. 17.

sumar, see *sar*.

sumahā, very great, D. ii. 107.

Sumahāvātāra, m., name of a Gandha, G. V. 62; 72.

Sumāgadhā, f., a lotus pond near Rājagaha, S. v. 447.

sumānasa, joyful, Vin. i. 25; Mah. i. 76.

sumāpita, well built, J. i. 7¹¹.

Sumitta, m. (1) One of the Aggasāvakas of the Buddha Siddhatta, B. xvii. 18; J. A. i. 40⁹; (2) an inhabitant of Kāsī, Ap. in Thig. A. 72; (3) the brother of Vijaya, the father of Kassapa and Saṅghamitta, Mahābodhiv. 112; 154 and f.; 164 and f.; 167; 169.

Sumukha, m. (1) A general of the crow king Supatta, J. A. ii. 433²⁰ and ff.; (2) a general of the king of swans, J. iv. 424^{17; 21}, etc.; J. A. iv. 424¹⁰, etc.; v. 337 and ff.

Sumucalinda, n., name of a tank, J. A. vi. 582⁵; see *Mucalinda*.

sumutta (°*ta*), happily released, D. ii. 162.

sumedha (°*medhas*), wise, Vin. i. 5; M. i. 142; A. ii. 49 and f.; Dhpa. 208; S. N. 117; 211, etc.; It. 33; m., name of various persons; (1) a Buddha, B. xii. 1 and ff.; V. V. lxxxii. 7; V. V. A. 319 and ff.; J. i. 38⁸; 447; J. A. i. 37^{27; 28}; Dhpa. A. 117; (2) the father of the Buddha Dipamkara, B. ii. 207 = J. i. 29¹⁰; (3) a Brāhmaṇ at Amaranvatī at the time of the Buddha Dipamkara, J. A. i. 2¹⁴ and ff.; Mahābodhiv. 2; 5; 8; 10; (4) the father of the Buddha Nārada, J. A. i. 37⁶ =

- Sudeva, B. x. 18; (5) a Thera, G. V. 71; Sās. 69; 72.
- Sumedhakathā*, f. (1) The story of Sumedhā, J. A. i. 2²⁸ and ff.; (2) a work on rhetorics by Mahāsīlavamsa, Sās. 98.
- sumedhasa* (*sumedhas*), wise, D. ii. 267; A. ii. 70; Dh. 29.
- Sumedhā*, f., name of various women. (1) the mother of the Buddha Dipamkara, B. ii. 207 = J. i. 29²⁰; Mahābodhiv. 4; (2) the daughter of King Brahmadatta, J. A. iv. 316 and ff.; (3) a Therī, the author of Thig. 448-522, Ap. in Thig. A. 130; Thig. A. 272 and ff.
- Sumeru*, m., Mount Meru.
- Sumbha*, m., the inhabitants of the Sumbha country, S. v. 89; 168 and f.; *-rattha*, n., the Sumbha kingdom, J. A. i. 393¹⁷.
- sumh* and *sumbh* (*sumbh*), to strike, hurt; *sumhāmi* (pres.), J. iii. 185²; *sumbhati*, vi. 549.
- Suyāma*, m. (1) Name of a god, D. i. 217; S. iv. 280; A. iv. 242; J. A. i. 48¹⁶; 53¹⁷; 81¹⁰; iv. 266³; Mil. 23; Mahābodhiv. 16; 31; (2) one of the eight Brāhmanas who took note of the marks on the Buddha's body shortly after birth, J. i. 56⁴; Mil. 236.
- Suyāmana*, m., name of a Thera, the author of Thag. 74.
- suyittha* (*su-iṣṭa*), well sacrificed, A. ii. 44.
- suyutta* (*°kta*), well suited, suitable, J. A. i. 296²⁸.
- sura* (ts.), m., god, S. N. 681; name of a Bodhisatta, J. A. v. 12¹; 13¹; *surakaññā*, f., a goddess, a heavenly maid, J. v. 407²⁰ (= *devadhītā*, Comm.).
- surakkhita* (*°kṣita*), well guarded, m., one of the chief disciples of the Buddha Phussa, J. A. i. 41⁴ = *Sukhita*, B. xix. 19.
- suragaja*, m., an elephant of the gods, Mahābodhiv. 41.
- Surattha* (*surāṣṭra*), n., name of a country, Surat, P. V. A. 244 and f.; J. A. iii. 463¹¹; v. 133²⁰; Mil. 331; 359; m., an inhabitant of Surat, P. V. A. 245; 250.
- surata* (ts.), n., sexual intercourse.
- suratta*, very red, J. A. i. 119²⁰.

- Suraparicara*, m., name of a king of the Cetis (= Devadatta in an anterior birth), Mil. 202.
- surabhi* (ts.), fragrant, S. iv. 71; V. V. lxxxiv. 32; J. A. i. 119²²; Dāth. iv. 40; Mil. 358; -*karaṇḍaka*, m., fragrance box, a fragrant box, Thig. 253; Thig. A. 209.
- suramma* (°mya), very delightful; m., name of a king, Sās. 120.
- Surāṃmukha*, m., name of a mule, J. vi. 135²⁸.
- Surasena*, m., name of a people and their country, A. i. 213.
- surā*, f., spirituous liquor, Vin. ii. 295; 301; iv. 110; D. i. 146; A. i. 212; 295; It. 63; J. A. i. 199²⁸; 252⁹; Dh. 247; n. (?), J. vi. 23⁷⁻⁹; J. A. vi. 23²⁸⁻²⁹ (read *sura-m-appiyā* [?]); -*ghaṭa*, m., a pitcher of strong drink, J. iii. 477²⁴; -*ghara*, n., a drinking house, J. v. 367⁴.
- Surājamaggadīpanī*, f., name of a gandha, Sās. 154.
- Surādha*, m., name of a Thera, the author of Thag. 135-136, S. iii. 80 and f.
- surādhatta* (-*dhūrta*), m., a drunkard, S. N. 106; J. A. i. 268¹⁹.
- surānakkhatta* (-*nakṣatra*), n., a drinking festival, J. A. 362³.
- I. *surāpāna*, n., a liquor shop, Dh. A. 299.
- II. *surāpāna*, n., drinking strong liquor, J. A. i. 50⁶.
- Surāpānajātaka*, n., the 81st Jātaka, J. A. i. 360 and ff.
- surāpita*, who has drunk liquor, J. i. 426⁸.
- surāmada*, m., tipsiness, J. A. i. 352¹¹; 362⁵⁻⁷.
- Surāmā*, f. (1) One of the aggasāvikās of the Buddha Sumedha, B. xii. 24; J. A. i. 38⁶; (2) one of the aggasāvikās of the Buddha Siddhattha, B. xvii. 19; J. A. i. 40¹⁰.
- Surāvinicchaya*, m., name of a gandha by Nānavara, Sās. 81; 121.
- surinda* (°dra), m., the king of the gods, Mahābodhiv. 28.
- suriya* (sūrya), m. (1) The sun, Vin. i. 2; D. ii. 319; A. i. 227; S. v. 29 and ff.; J. A. ii. 73¹; Mil. 299; size of the sun, Asl. 318; *suriyaṃ utthāpetuṃ*, to go on

- till sunrise, J. A. i. 318¹⁹; (2) the sun as a god, D. ii. 259; S. i. 51; J. vi. 89¹¹; 90¹⁰; 201²⁵; 247⁴; 263¹², etc.; J. A. iv. 63⁶, etc.; (3) the son of the King of Benares, J. vi. 137³; ²⁰, etc.; J. A. vi. 134 and ff.; (4) the son of Brahmadatta, J. A. i. 127²⁴, etc.; Dh. A. 303 f.
- suriyakanta* (*sūryakānta*), m., the sun-gem, a kind of gem, Mil. 118.
- Suriyagutta* (*sūryagutta*), m., name of a Thera, Mahābodhiv. 166.
- suriyaggāha* (*sūryagrāha*), m., eclipse of the sun, D. i. 10; J. A. i. 374¹⁰.
- Suriyadeva*, m., one of the sons of Devagabbhā, J. A. iv. 81⁶; P. V. A. 93; 111.
- Suriyapassa*, m., a mountain in the Himālaya, J. A. v. 38⁹.
- suriyamaṇḍala* (*sūrya-*), n., the orb of the sun, A. i. 283; Dh. S. 617.
- suriyarasmī* (*sūryaraśmī*), m., a sunbeam, J. A. i. 502³².
- Suriyavaṁsa*, m., name of a Thera, Sās. 146; 163.
- suriyavaccasā* (*sūrya + varcas*), f., having the splendour of the sun, a name of the daughter of the Gandhabba king Timbaru, D. ii. 258; 265; 267 and f.; 288.
- Suriyassa-peyyāla*, m., part of the fourth chapter of the Magga Saṃyutta of the Mahāvagga of the Saṃyutta Nikāya, S. v. 29 and ff.
- suriyuggamana* (*sūryodgamana*), n., sunrise, Mah. xxiii. 22; J. A. i. 107²⁵.
- suruci* (ts.), resplendent, S. N. 548; m. (1), the Bodhisattva at the time of the Buddha Maṅgala, B. iv. 10; J. A. i. 32²; ¹⁴; Mahābodhiv. 10; (2) a king of Mithilā, J. A. iv. 315²⁸; (3) son of the foregoing, J. A. ii. 333²²; iv. 315²⁹; 316¹; ⁹; (4) son of the foregoing, J. iv. 319²⁵; ²⁸, etc.; J. A. ii. 333²³; iv. 316⁹ and ff.
- Suruciṇṭātaka*, n., the 489th Jātaka, J. A. iv. 314 and ff.; ii. 333²⁸.
- surucira*, very resplendent, Mah. xxx. 73.
- suruṇḍa* (ts.), f., a subterranean passage, Mah. vii. 14.
- Surundhana*, n., name of a town in the Kāśī country, J. A. iv. 104¹⁴; ¹⁸ and ff.

- surusurukāraṇṇam*, making the sound *surusuru*, making a hissing sound (when eating hastily), Vin. iv. 197.
- surūpa* (ts.), handsome.
- Surūpasārī*, f., name of a Brāhmaṇī, Thig. A. 162.
- surūpin*, fem. -nī, handsome, Mah. xxii. 20.
- Sulakkhaṇā*, f., the wife of Añjanasakka in Devadaha, Ap. in Thig. A. 152.
- suladdha* (°bdha), well taken; n., a good gain, bliss. Vin. i. 17; It. 77.
- sulabha* (ts.), easy to be obtained, It. 102; J. A. i. 66¹⁸; iv. 125⁷.
- Sulasā*, f., name of a courtesan, P. V. A. 4 and ff.; J. iii. 438¹²; 16; J. A. iii. 435 and ff.; -*jātaka*, n., the 419th Jātaka, J. A. iii. 435 and ff.
- sulasī*, f., a medicinal plant, Vin. i. 201; compare Deśinā-mamālā viii. 40.
- sulopī*, f., a kind of small deer, J. vi. 437³²; J. A. vi. 438¹⁶.
- surā* (śuka), m., a parrot, J. vi. 421³; J. A. i. 324³; fem. *surī*, J. vi. 421³.
- Surakkhaṇḍa*, n., part of the Mahāummaggajātaka, J. A. vi. 425²⁶, critical note.
- suvaca* (suvasas), of soft speech, compliant, M. i. 43; 126; S. N. 143; J. A. i. 224¹⁶.
- suvanna* (°rṇa), of good colour, good favoured, beautiful, D. i. 82; Dh. S. 223; It. 99; P. P. 60; J. A. i. 226⁴; -*tā*, f., beauty of colour or complexion, P. P. 34; *suvanna*, n., gold, S. iv. 325 and f.; S. N. 48; 686; often together with *hiraṇṇa*, Vin. iii. 16; 48; D. ii. 179; the dictionaries give *suvanna*, m. = good colour, beauty; a Garuḍa; a certain weight; °-*āni*, pl., precious things, J. A. i. 206⁴.
- Suvannakakkatākajātaka*, n., the 389th Jātaka, J. A. iii. 293 and ff.
- suvannakāra* (surarṇa-), m., a goldsmith, D. i. 78; M. ii. 18; iii. 243; A. i. 253 and f.; J. A. i. 182¹⁰.
- Suvannakukkūṭa*, m., name of a mountain, Sās. 120.
- Suvannakūṭa*, m., name of the Cetiya mountain at the time of the Buddha Konāgamana, Smp. 330.

Suvannagiritāla, m., name of a mountain, J. A. vi. 514¹.

Suvannaguhā, f., name of a cave in the Himālaya, J. A. iii. 208¹³; v. 337²⁸; 469²⁶; vi. 56¹²; other caves, Sās. 103; 115.

Suvannapabbata, m., name of a mountain in the Himālaya, J. A. i. 50¹⁹; 55²⁸; ii. 92²⁷.

Suvannapassa, m., a mountain in the Himālaya, J. v. 42²³; 47²⁴; J. A. v. 38¹⁰ and ff.

suvannapādukā, f., golden slippers, Vin. i. 15.

suvannapālī, f., the queen of King Paṇḍukābhaya, Mahā-bodhiv. 112.

Suvannabhūmi, f., name of a country, J. A. iii. 188¹⁴; iv. 15²⁷; vi. 34⁸, etc.; P. V. A. 47; 271 and f.; Mil. 359; Smp. 314; Dīp. viii. 12; Mah. xii. 6; 44; Mahā-bodhiv. 113; 115; Sās. 1, etc.

suvannamaya (*suvarṇa*-), made of gold, J. A. i. 146⁷.

Suvannamigajātika, n., the 359th Jātaka, J. A. iii. 182 and ff.

Suvannayānalokana, n., name of a village, Sās. 120.

suvannarājahaṁsa, m., a golden royal mallard, J. A. i. 342⁵.

suvannavarṇa (*suvarṇavarṇa*), gold-coloured, brilliant, J. A. ii. 104²¹; iv. 333¹⁰.

Suvannavahāra, m., name of a monastery, Sās. 106.

suvannarīthi, f., a street in Indras town, J. A. v. 386¹.

Suvannasāma, m., name of a Nesāda, J. A. vi. 74² and ff.

suvannahaṁsa, m., the golden mallard, the king of the haṁsas, J. A. i. 207²; ii. 353²⁴.

Suvannahaṁsajātaka, n., the 136th Jātaka, J. A. i. 474 and ff.

suratthi (*srasti*), hail, well-being, C. 100 = J. iv. 31¹⁴; compare *sotthi*.

surammita (*-varmita*), well harnessed, J. A. i. 179⁸.

suravatthāpita (*su + avasthāpita*), well known, ascertained, J. A. i. 279¹⁸; Mil. 10 (*°tthāpita*).

surāṇa (*śran*), m., dog, M. iii. 91 = *supāṇa*, M. i. 58; *surāṇa*, the same, J. vi. 247¹⁶; *surā*-, Saddhammop. 379; 408.

surāṇaya, easily brought, easy to catch, S. i. 124; 238; J. A. i. 80¹.

surāmin (*srāmin*), m., a master, S. N. 666.

suwigga (^o*graha*), of a fine figure, handsome, Mah. xix. 28.
suwijāna, easily known, S. N. 92.

suviññāpayā (*su* + *viññā*), easy to instruct, Vin. i. 6.

suwidūravīdūra, very far off, A. ii. 50.

Suvideha, m., name of a country and its inhabitants, M. i. 225.

suvinīta, well played on, D. ii. 171.

suviḥhatta (^o*kta*), well divided and arranged, S. N. 305.

sucimutta (^o*kta*), well emancipated, S. N. 975.

suḍilitta (^o*pta*), well perfumed, D. i. 104.

suwisama, very uneven, dangerous, Thig. 352; Thig. A. 242.

suvisuddha (^o*suddha*), perfectly pure, Vin. i. 11 = S. v. 422.

suḍiḥina, thoroughly bereft of, J. i. 144²¹.

Suṭṭra, m., name of a god, the messenger of Sakka, S. i. 216.

suṭṭhikā (*suṭṭi*), f., abundance of rain, J. A. ii. 80¹;
 Sum. i. 95; see *subbūṭṭhikā*.

suve, see *sve*.

sus (*śuṣ*), to be dried, to wither; *sussati* (pres.), S. N. 434;
sussanta (pres. part. act.), J. A. i. 503³; ii. 424¹⁵;
 being thirsty, J. A. vi. 5⁸; *sussamāna* (pres. part. med.),
 J. A. i. 498¹⁵; S. N. 434; *sussissati* (fut.), J. A. i. 48¹;
sussitrā (ger.), J. A. ii. 5²⁸; 339¹⁰; *soseti* (caus.) Mah.
 xxi. 28; compare *sukkh*.

susamvuta (^o*vṛta*), having the senses controlled, Dh. 8;
 S. N. 413.

susamkhata (^o*skṛta*), well prepared, A. ii. 63.

susañña (*-sañjña*), having a good understanding, J. vi. 49¹⁰;
 J. A. vi. 52⁹.

susaññata (*-sañyata*), thoroughly restrained, J. i. 188¹¹.

susañthāna (*-sañsthāna*), having a good consistence, well
 made, S. N. 28.

susañhita (^o*sañsthita*), firmly standing, S. N. 755.

susamāraddha (^o*bdha*), thoroughly undertaken, D. ii. 103;
 S. ii. 264 and ff.; Dh. 293.

susamāhita, well grounded, steadfast, D. ii. 120; Dh. 10;
 It. 113; *-atta*, of steadfast mind, S. i. 4; 29.

susamucchinna, thoroughly eradicated, M. i. 102.

susamutthāpaya (-*utthāpaya*), easily raised, S. v. 113.

susambudha, easy to understand, Vin. i. 5; S. N. 764.

susarī (°*śarī*), f., the plant *Mormordica charantia*.

susāna (*śmaśāna*), n., a cemetery, Vin. i. 15; 50; ii. 146;

A. i. 241; ii. 210; P. P. 59; J. A. i. 175⁷; *āmaka-s.*,
a place where the corpses are left to rot, J. A. i. 61²⁸;
372⁸; vi. 10²⁸.

susānaka, employed in a cemetery, Mah. x. 91.

susānavadḍhana (*śmaśāna + vaddhana*), augmenting the cemetery, fit to be thrown into the cemetery, Thig. 380.

susāyaṇha, m., a good, blissful evening, A. i. 294.

susikkhāpita, well taught, trained, J. A. i. 444²⁹.

susikkhita, well learnt, thoroughly acquired, S. N. 261;
easily trained, docile, J. A. i. 444³⁰; ii. 43¹.

susippika (-*śilpika*), m., a skilful workman, Mah. xxxiv. 72.

Susima, various reading instead of *Susīma*, which see.

susira (*śusira*), full of holes, hollow, J. i. 146²⁵; S. N. 199;
J. A. i. 172¹; 442²³; Sum. i. 261; Mil. 112; n., a hole;
a wind instrument, Comm. on M., chap. xxxvii.

Susīma, m., name of various persons. (1) A god, S. i. 64; 217; (2) an ascetic at the time of the Buddha Atthadassin, B. xv. 9; J. A. i. 39¹¹; Mahābodhiv. 11; (3) a king of Benares, J. A. ii. 46¹³ and ff.; (4) the son of the Purohita of the King of Benares, J. A. iii. 391²¹ and ff.; (5) a Paribbājaka at Rājagaha who was ordained as monk, S. ii. 119 and ff.

Susīmajātaka, n., the 163rd and 411th Jātaka, J. A. ii. 45 and ff.; iii. 391 and ff. respectively.

susīla (-*śīla*), moral, virtuous, S. i. 141.

susīlin (*śusīlin*), moral, J. ii. 69¹⁶.

susīlya, n., morality, S. i. 209.

I. *susu* (*śīśu*), m., a boy, lad, Vin. iii. 147 = J. ii. 284²³; D. i. 115; M. i. 82; A. ii. 22; J. A. ii. 57³; (Sum. i. 284 explains *susu* as a doubled *su* = well, thoroughly, and this is probably right); *ājānṭya-susūpama*, M. i. 445, read *ājānṭy-ass-ūpama* (cf. Thag. 72).

II. *susu*, the sound *susu*, hissing, J. A. iii. 347¹³ (cf. *su* and *susumāyati*).

III. *susu*, m., the name of a sort of water animal (alligator [?]), J. vi. 537¹⁹ (plur. *susū*) = V. 255²¹ (*kumbhīlā makasā susū*).

susuka, m., an alligator, an infant, a porpoise, a sort of fish (see *susukā*, f.), Abhidh. 1003, see 672.

susukā, f., an alligator, Vin. i. 200; A. ii. 123; M. i. 459; Mil. 196.

susukka (-*śukla*), very white, resplendent, D. ii. 18; S. N. 548.

susukham, very happily, Dh. 197.

susuddha (-*suddha*), very pure, brilliant, Mah. i. 1; xxx. 64.

susunāga (*śīśu-*), m., a young elephant, D. ii. 254; the father of King Kālāsoka, Dip. v. 25; 980 f.; Mah. iv. 6; Smp. 320; Sās. 6 and f.; Mahābodhiv. 96; Vin. iii. 293²⁸.

susumāyati, to make the sound *su-su*.

sussata (*susmrta*), well remembered, M. i. 520.

sussaratā (*susvaratā*), f., melodiousness of voice, Kh. P. 14.

sussavana (-*śravaṇa*), n., a good hearing, good news, J. A. i. 61⁷.

sussūs (*śuśrūṣ*), to wish to hear, to listen, attend; *susūsanti* (pres.), D. i. 230; A. i. 72; *sussūsimsu* (aor.), Vin. i. 10; *sussūsamāna* (pres. part. m.), S. N. 383.

sussūsa, adj., wishing to hear or learn, obedient, S. i. 6; J. iv. 134²¹.

sussūsā (*śuśrūṣā*), f., wish to hear, obedience, attendance, Thag. 588; S. N. 186; J. A. iii. 526⁷; Mil. 115.

sussūsīn, obedient, J. iii. 525²⁰.

sussonī (-*śronī*), having beautiful hips, J. iv. 19²⁹; J. A. iv. 20⁴.

Sussondī, f., the principal queen of King Tamba in Benares, J. A. iii. 187¹⁸ and ff.; various reading, *Sussonī*.

Sussondijātaka, n., the 360th Jātaka, J. A. iii. 187 and ff.

suhajja (*suhrd*), m., friend, S. iv. 59; Dh. 219; S. N. 37; J. A. i. 274²⁸.

suhatā (*sukha + tā*), f., happiness, J. iii. 158²⁴.

Suhattha, m., name of a Thera, Sās. 120.

- suhada* (-hr̥da), friendly, m., a friend, J. A. iv. 76²²; vi. 382⁵;
suhadā, f., a woman with child, J. v. 330⁴.
suhadaya (-hr̥daya), friendly, Dh. A. 362.
Suhamu, m., 'Strongjaw,' name of a horse, J. ii. 31²⁴ and f.;
 J. A. ii. 31¹¹ and ff.
Suhanujātaka, n., the 158th Jātaka, J. A. ii. 30 and ff.
suhanna, n., modesty (?), J. i. 421²³.
suhita, satiated, M. i. 30; J. A. i. 266¹⁴; 361²⁸; v. 384¹²;
 Mil. 249.
suhuju (*su* + *r̥ju*), very upright, Kh. P. 15, 30 (cf. *sūju*).
suhutthita (*su* + *utthita*), well risen, S. N. 178.
suhuta, well offered, burnt as a sacrificial offering, A. ii. 44.
Suhemanta, m., name of a Thera, the author of Thag. 106.
Suhemā, f., name of the wife of the hamsa King Dhatarattha,
 J. v. 366¹².
sūka (*śūka*), m., the awn of barley, etc., S. v. 10; 48;
 A. i. 8.
sūkara (ts.), m., a hog, pig, Vin. i. 200; D. i. 5; A. ii. 42;
 209; It. 36; J. A. i. 197²; ii. 10¹⁴; Mil. 118; 267;
sukarī, f., J. A. ii. 406⁵.
Sūkarakhata, f., a cave on the Gijjhakūṭa at Rājagaha,
 M. i. 497; S. v. 233; Dh. A. 125 (where misread as
Sūkarabata).
Sūkarajātaka, n., the 153rd Jātaka, J. A. ii. 9 and ff.
sūkarantaka, n., a kind of girdle, Vin. ii. 136.
sūkaramaddava, n., a plant or tuber, called 'pig-tender,'
 perhaps truffles, D. ii. 127; Ud. 81 and f.; Mil. 175.
sūkarasāli, f., a kind of rice, J. A. vi. 531¹⁴; (var. read.
sukasāli).
sūkarika, m., a boar-hunter, S. ii. 257; P. P. 56; Thig. 242;
 Thig. A. 204.
sūc, 10, to point out, show, indicate.
sūcaka (ts.), m., an informer, slanderer, S. ii. 257; S. N.
 246.
sūcana (ts.), n., indicating, exhibiting.
sūci (ts.), f., a needle, Vin. ii. 115; 117; 177; S. ii. 215
 and f.; 257; J. A. i. 111²⁵; 248¹⁵; a hairpin, Thig.
 254; J. A. i. 9¹⁵; a small door-bolt, a pin to secure

- the bolt, M. i. 126 ; Thig. 116 ; Thig. A. 117 ; cross-bar of a rail, railing, D. ii. 179.
- sūcikaṭṭha*, whose bones are like needles, P. V. 35 ; P. V. A. 180 (*sūcigātā ti rā pāṭho. Vījhanatthena sūcikā ti laddhanāmāya khuppipāsāya ajjhāpilitā. Sūcikaṭṭhā ti keci paṭhanti. Sūcicchiddasadisā mukhadvārā ti attho*).
- sūcikamma*, n., needlework.
- sūcikā*, f., a needle ; hunger, P. V. 22 ; P. V. A. 107 ; a small bolt to a door, Vin. ii. 120 ; 148.
- sūcikāra*, m., a needle-maker, S. ii. 216.
- sūcighaṭikā*, f., a small bolt to a door, Vin. ii. 237 ; Ud. 52 ; J. A. i. 346³¹.
- sūcighara* (-*grha*), n., a needle case, Vin. ii. 301 and f. ; iv. 123 ; 167 ; S. ii. 231 ; J. A. i. 170⁵.
- Sūcijātaka*, n., the 387th Jātaka, J. A. iii. 281 and ff.
- sūcinālīkā*, f., a needle-case made of bamboo, Vin. ii. 116.
- sūcimukha*, 'needle-faced,' a mosquito, Abhidh. 646 ; a sort of intestinal worm, Sāra-sangaha, 218 ; ~ā *pāṇā* (in hell), M. iii. 185² ; °*mukhī*, f., name of a Paribbājikā, so Trenckner reads S. iii. 238 instead of *sucimukhī* (which see).
- sūciloma*, needle-haired, whose hair consists of needles, S. ii. 257 ; m., name of a Yakkha at Gayā, S. i. 207 ; S. N., p. 47.
- sūcivatta* (-*vaktra*), needle-faced, having a face like a needle, Pg. 55.
- sūcivāṇijaka*, m., a needle-seller, S. ii. 215.
- sūcivījjhana*, n., an awl, Abhidh. 528.
- sūju* (*su + rju*), upright, S. N. 143.
- sūṇā* (*sūnā*), f., a slaughter-house, J. A. vi. 62²⁵ ; see *sūnā*.
- sūta* (ts.), m., a charioteer, J. iv. 408²⁸ ; a bard, panegyrist, J. A. i. 60¹⁸ ; J. v. 258⁴.
- sūtighara* (-*grha*), n., a lying-in-chamber, Dh. A. 340 = J. A. iv. 188¹⁸ ; J. A. vi. 485⁹.
- sūda* (ts.), m., a cook, D. i. 51 ; S. v. 149 and ff. ; J. A. v. 292²⁷ ; Sum. i. 157 ; *sūdaka*, m., the same (said with contempt), J. v. 507²¹.
- sūdāna*, n., destruction, Kacc. 322.

- sūna* (*śūna*), swollen, Mil. 357¹⁹; often wrongly spelt *sunā*, Vin. ii. 253 = A. iv. 275⁶ (cf. Leumann, 'Gött. Anz.', 1899, p. 595); Asl. 197 (*sunā-bhāva*).
- sūnā* (ts.), f., a slaughter-house, Vin. i. 202; ii. 267; *asīsūnā*, the same, Vin. ii. 26; M. i. 130; 143; also *sūna*, m. (?), J. vi. 111¹⁴; *sūnāpaṇa*, J. A. vi. 111²²; *sūnaghara*, Vin. iii. 59; *sūna-nissita*, Vin. iii. 151.
- sūnu* (ts.), m., a son, child, Mah. xxxvii. 80; xxxviii. 87.
- sūpa* (ts.), m., broth, soup, curry, Vin. ii. 77; 214 and ff.; iv. 192; D. i. 105; S. v. 149 and ff.; J. A. ii. 66¹¹; *samasūpaka*, with equal curry, Vin. iv. 192. Also n., Vin. i. 239²¹ (*-āni*), and f., *sūpi*, J. iv. 352² (*bidala-sūpiyo*); *sūparyaṇjanaka*, n. (?), a vessel for curry and sauce, Vin. i. 240¹⁰; *sūpakāra*, m., a cook.
- sūpatṭhita* (*°sthita*), firmly established, It. 80.
- sūpatittha* (*supātūrtha*), easy of access, M. i. 76 = *supatittha*, D. ii. 129; Ud. 83.
- sūparyaṇjana*, n., curry, J. A. i. 197¹³.
- sūpika*, m., a cook, Sum. i. 157; J. A. vi. 62²⁵ (var. read.); 277¹.
- sūpin*, having curry, together with the curry, J. iii. 328⁵.
- sūpeyya*, n., curry, D. ii. 198; *-paṇṇa*, n., curry leaf, curry stuff, J. A. i. 98²⁶; 99⁵; *-sāka*, m., a potherb for making curry, J. A. iv. 445²⁹.
- sūyati*, see *su*, I.
- I. *sūra* (*śūra*), valiant, courageous, S. i. 21; J. A. i. 262³⁰; 320¹⁶; ii. 119²²; m., a hero, a valiant man, D. i. 51; 89; S. N. 831; p. 102; Sum. 157; 250; n., valour, S. v. 227, read *sūriya*.
- II. *sūra* (ts.), m., the sun, Ap. in Thig. A. 150; *S. Ambatṭha*, name of a man, A. i. 26; iii. 451; *S. Vāmagotta*, the son of a king of Benares, J. vi. 134⁷; J. A. vi. 134¹⁰; 157²¹.
- sūrakathā* (*śū°*), f., a tale about heroes, D. i. 8; Sum. i. 90.
- Sūrakitti*, m., name of a king, Sās. 105; 106; 115.
- sūragajjita* (*śūra + garjita*), an heroic utterance, a shout of defiance, Dh. A. 159.
- sūrata* (ts.), kindly disposed, S. iv. 305.

Sūradaddara, m., a king of the Nāgas, J. A. iii. 16⁶.

sūrabhāva (*śū°*), m., strength, valour, J. A. i. 130⁸.

Sūrasena, m., name of a people, A. iv. 252; 256; 260; J. vi. 280²³; J. A. vi. 281².

sūrin (ts.), wise, Mah. xxvi. 23.

sūriya (*śaurya*), n., valour, S. v. 227 (text, *sūra*); J. i. 282¹⁷; Mil. 3.

I. *sūla* (*śūla*), m. and n. (1) A sharp-pointed instrument, a stake, Vin. ii. 26 = M. i. 130 = Thig. 488; S. v. 441; Thig. A. 288; J. A. i. 143¹⁹; 326²; Tel. 54; *sūle uttās*, to impale, A. i. 48; J. A. i. 326²; ii. 443⁶; iv. 29³; *ayasūla*, an iron stake, J. A. iv. 29⁵; S. N. 667; (2) a spit, J. A. i. 211²; roasted on a spit, roasted meat, J. A. iii. 220¹⁶; *maṁsas*., the same, or perhaps a spit with roasted meat, J. A. iii. 52²²; 220¹³; 15; (3) an acute, sharp pain, Asl. 397; *sālā*, f., the same, A. v. 110⁵.

sūlin (*śūlin*), m., a name of Siva.

Sūleyyarucira, m., a kind of god, D. ii. 260.

sūlāra (*su + udāra*), magnificent, Mah. xxviii. 1.

se (indecl.), an enclitic particle added to certain plural forms: (1) to the 1st person plur. of verbs—e.g., *labhāma-se*, *ahuramha-se*, J. iii. 26¹⁸⁻¹⁹ = Dh. A. 147; *yamāma-se*, Dh. 6; *sikkhissāma-se*, S. N. 814; (2) to nom. plur. of nouns—e.g., *samūhatā-se*, S. N. 14; *pavādiyā-se*, S. N. 885; *rukkhā-se*, J. iii. 399¹; cf. the Vedic termination *-āsas*; Oldenberg, K. Z. xxv. 315 (Trenckner).

seka (ts.), m., sprinkling, J. A. i. 93⁸.

sekata (*sai°*), n., a sandbank, Dāṭh. i. 32.

sekadhārī, f. (?), J. vi. 536¹⁰ (*nīlapupphi-°*, Comm. *nīlapupphīti ādikā puppharallīyo*).

sekkha, various reading instead of *sekha*, which see.

sekha (*śaikṣa*), belonging to training, in want of training, imperfect, Vin. i. 17; 248; iii. 24; Dh. S. 1016; who has still to learn, denotes one who has not yet attained Arhatship, D. ii. 143; M. i. 4; 144; A. i. 63; P. P. 14; It. 9 f.; 53; 71; S. N. 970; 1038 = S. ii. 47; definition,

A. i. 231; S. v. 14; 145; 175; 229 and ff.; 298; 327; *s. pāṭipada*, the path of the student, M. i. 354; iii. 76; 300; *s. sīla*, the moral practice of the student, A. i. 219 f.; ii. 6; 86 and f.; *asekha*, not to be trained, adept, perfect, Vin. i. 62 and ff.; iii. 24; P. P. 14 (= *arhat*).

sekhabala, n., the strength of the disciple, of five kinds, A. ii. 150.

sekhara (śe°), m., a crest, chaplet.

sekhasammata, esteemed to be under discipline, educated, Vin. iv. 179.

Sekhasutta, n., the 53rd Sutta of the Majjhima Nikāya, M. i. 353 and ff.

sekhiya, connected with training; *s. dhamma*, rule of good breeding, Vin. iv. 185 and ff.

segālaka, n., a jackal's cry, A. i. 187 and f.

Seggū, f., name of the daughter of an Upāsaka, J. ii. 180⁴.

Seggujātaka, n., the 217th Jātaka, J. A. ii. 179 and f.

sec, 10, see *sic*.

secanaka (ts.), n., sprinkling, J. A. vi. 69¹⁹; *asecanaka*, delicious, M. i. 114; Mil. 405.

settha (śreṣṭha), best, excellent, D. i. 18; 98; S. iii. 13; S. N. 47; 181; 822; 907; Dh. 1; 26; J. i. 443¹⁰; J. A. i. 88⁵; compar. *setthatara*, J. v. 148⁸.

setthakamma, n., excellent, pious deeds, Mah. lix. 9.

setthasammata, considered the best, J. iii. 111²⁴.

I. *setthi* (śreṣṭhin), m., foreman of a guild, treasurer, wealthy merchant, Vin. i. 15 and f.; 271 and ff.; ii. 110 and ff.; 157; S. i. 89; J. ii. 367⁹; J. A. i. 122¹¹, etc.; *Rājagaha -s.*, the treasurer of Rājagaha, Vin. ii. 154; J. A. iv. 37¹⁵; *Bārāṇasi -s.*, the treasurer of Benares, J. A. i. 242⁷; 269¹⁶; *janapada-setthi*, a treasurer of the country, J. A. iv. 37¹⁵; *setthi gahapati*, Vin. i. 273; S. i. 92; there were families of *setthis*, Vin. i. 18; J. A. iv. 62²⁶; *-tthana*, n., the position as a treasurer, J. A. ii. 122¹⁷; 231²⁹; hereditary, J. A. i. 231²⁹; 243²⁶; ii. 64¹³; iii. 475⁷, etc.; *setthānusetthī*, treasurers and under-treasurers, Vin. i. 18; see 'Vinaya Texts,' i. 102.

- II. *setthi*, f., ashes, Abhidh. 35; D. chap. xxvii.
- Setthitala*, n., name of a vihāra, Sās. 119.
- setthitta* (*śreṣṭhatva*), n., the office as treasurer, S. i. 92.
- seni* (*śreṇi*), f., a guild, Vin. iv. 226; J. A. i. 267⁴; 314²⁰; iv. 43⁸; Dāth. ii. 124; their number was eighteen, J. A. vi. 22²¹; 427¹¹; -*pamukha*, m., the head of a guild, J. A. ii. 12⁹ (text *seni*-); (2) a division of an army, J. vi. 583²⁷; *ratha*-°, J. vi. 48¹; 49²¹; *senimokkha*, m., the chief of an army, J. vi. 371¹⁹ (cf. *senā* and *seniya*).
- seta* (*śveta*), white, D. ii. 297 = M. i. 58; S. N. 689; J. A. i. 175⁸; m., name of a mountain in the Himālayas, S. i. 67 = Mil. 242; an elephant of King Pasenadi, A. iii. 345.
- setaka* (*śvetaka*), white, transparent, D. ii. 129; M. i. 76; 167; 283; n., a village in the Sumbha country, S. v. 89; 168 and ff. (various reading *Sedaka*, cfr. *Desaka*).
- Setakannika*, n., name of a village in the south, Vin. i. 197; Sum. i. 173; J. A. i. 49¹¹; Mahābodhiv. 12.
- Setaketu*, m., name of the son of a brahmin in Benares, J. i. 401¹⁷; iii. 234¹⁵; J. A. iii. 232²⁴ and ff.; -*jātaka*, n., the 377th Jātaka, J. A. iii. 232 and ff.
- setageru* (m. [?]), name of a tree, J. vi. 535²⁰.
- setaṅga* (*śvetāṅga*), white bodied, Mah. x. 54.
- setaccha*, m. (*śvetākṣa*), a tree, J. A. vi. 535²⁶; *setacchakūṭa*, adj., J. vi. 539⁶ (*sakuṇa*).
- setacchatta* (*śvetachattrā*), n., a white umbrella, an emblem of royalty, D. ii. 19; A. i. 145; J. A. i. 177²⁷; 267¹¹.
- setatthika* (*śvetāsthi + ka*), suffering from famine, Vin. iii. 6; S. iv. 323; A. i. 160; f., mildew, Vin. ii. 256; J. A. v. 401²⁷.
- setapacchāda* (*śvetapra*°), with white covering, S. iv. 292.
- setapaṇṇi* (f. [?]), a tree, J. vi. 335¹⁷.
- setamba*, m., a sort of mango, Abhidh. 558 (traced also by Trenckner in Dhṛp. A. and Papañcasūdanī).
- Setavyā*, f., a town in the Kosala country, D. ii. 316 and ff.; A. ii. 37; S. N. 1012; V. V. A. 229, etc.; *Setavyaka*, adj., D. ii. 317 ff.
- Setavyārāma*, m., the place where the Buddha Kassapa died, B. xxv. 52.

seti, see *sī*.

Setibhinda, m., name of a king, Sās. 42; 120; 128.

setu (ts.), m. (1) A causeway, bridge, Vin. i. 230 = D. ii. 89; J. A. i. 199²⁴; *uttara-s.*, a bridge for crossing over, M. i. 134; Mil. 194; *naḷa-s.*, a bamboo bridge, Thag. 7; (2) name of a young Brāhmaṇ, K. V. 268.

setukāraka, m., a bridge-maker, one who paves the way, S. i. 33; K. V. 345.

setughāta, m., pulling down of the bridge leading to something, Vin. i. 59; iii. 6; A. i. 220; 261; ii. 145 and f.; Dh. S. 299; Asl. 219; Sum. i. 305.

Setuccha, m., name of a Thera, Thag. 103.

sed (*svid*), 10, to cause to transpire, to heat, to steam; *sedeti* (pres.), J. A. v. 271¹⁰; *sedesum* (aor.), Vin. iii. 82; *sedetvā* (ger.), J. A. i. 324¹⁹; ii. 74²⁴; *sedita* (p.p.p.), J. A. i. 52²³; *sedāpeti* (caus.), J. A. iii. 122¹.

śeda (*śveda*), m., sweat, transpiration, D. ii. 293; A. ii. 67 and f.; It. 76; S. N. 196; J. i. 146¹⁹; J. A. i. 118⁸; 138¹¹; 243¹⁹; sweating for medical purposes, *mahā-s.*, a great steam-bath; *sambhāra-s.*, bringing about sweating by the use of herbs, etc.; *śeda-kamma*, n., sweating, Vin. i. 205.

śedaka, sweating, transpiring, D. ii. 265; n., a village in the Sumbha country, S. v. 168 = *Setaka*.

śedaja (*śveda-*), sprung from moisture, insects, worms, etc.

śedārakkhitta (*śveda* + *araksipta*), earned in the sweat of the brow, A. ii. 67 and ff.

I. *śena* (*śayana*), see *sayana* and *śenāsana*.

II. *śena* (*śyēna*), m., a hawk, J. ii. 60⁹; J. A. i. 273¹³; ii. 51⁷.

śenaka, m., a carter, Thig. A. 271; a name of various persons. (1) A Thera, the author of Thag. 287-290; (2) a learned man in Mithilā, the spiritual adviser of the Vedeḥa king, J. vi. 356¹¹, etc.; J. A. vi. 330⁴ and ff.; (3) the minister of King Janaka of Benares, J. iii. 345⁶; J. A. i. 46⁸; iii. 341²⁴ and ff.; (4) a minister of King Maddava of Benares, J. iii. 340¹⁰; 13; 341⁹; J. A. iii. 337² and ff.; (5) a King in Benares, J. iii. 278²⁰;

- 279⁷; J. A. iii. 275¹⁰ and ff.; (6) a monkey, J. A. ii. 78¹⁸ and ff.
- Senakavagga*, m., the second chapter of the Chanipāta of the Jātakatthakathā, J. A. iii. 275-316.
- senagutta*, m., a minister of war, only in the comp., *mahā-*°, J. A. vi. 22⁸; 54⁶; *mahāsenaguttatthāna*, n., the position of a generalissimo, J. A. v. 115²⁸.
- senā* (ts.), f., an army, Vin. i. 241; iv. 104 and ff.; 160; S. i. 112; J. A. ii. 94¹⁹; Mil. 4.
- senānāyaka*, m., a general, Vin. i. 73.
- senānī* (ts.), m., a general; the father of Sujātā, A. i. 26; J. A. i. 68⁶; *senānikuṭimbika*, m., the head of the Senānī family, the father of Sujātā, J. A. i. 26⁶; Mahābodhiv. 28; *Senāninigama*, m., a village at Uruvelā, the home of Sujātā, Vin. i. 21; Asl. 34.
- senānikuṭilatā*, f., strategy, Asl. 151.
- senāpacca* (°*tya*), n., the position as general, Mah. xxxviii. 81.
- senāpati*, m., a general, Vin. i. 233 and ff.; S. N. 556; J. A. i. 133¹¹; iv. 43⁶; *dhamma-s.*, a general of the law, Mil. 343.
- senāpatika*, m., a general, A. iii. 76; 78; 300.
- senābyūha* (-°*vyūha*), m., a review, Vin. iv. 107; D. i. 6; Pts. ii. 213; Sum. i. 85 (-*vyūha*).
- senāsana* (*śayanāsana*), n., sleeping and sitting, dwelling, Vin. i. 196; 294; 356; ii. 146; iii. 88, etc.; D. ii. 77; A. i. 60; It. 103; 109; Sum. i. 208; J. A. i. 217¹¹.
- senāsanagāha*, m., allotment of lodging-places, Vin. ii. 167.
- senāsanagāhāpaka*, m., apportioner of lodging-places, house-steward, Vin. ii. 167.
- senāsanacārikā*, f., a wandering from lodging-place to lodging-place, Vin. i. 203; iii. 21; J. A. 126²³.
- senāsanapaññāpaka*, m., regulator of the lodging-places, Vin. ii. 75; 176; iii. 158 and f.; iv. 38.
- senāsanapaṭibāhana*, n., keeping out of the lodging, J. A. i. 217⁷.
- senāsanapaviveka*, n., seclusion in respect of lodging, A. i. 240 and f.

senāsanavatta, n., rule of conduct in respect of lodging-places, Vin. ii. 220.

seni, see *seṇi*.

seniya (*sainya*), m., (1) belonging to an army, soldier, J. A. i. 314²⁰; Dh. A. 203² (*seṇiyo*); (2) surname of King Bimbisāra, D. i. 111; M. i. 94; Ud. 11; Vin. i. 37; 72 and ff.; (3) name of a dog-keeper in the Koliya country, M. i. 387 and ff.

senūpiyā, f., a bed-fellow, J. v. 96¹³.

senesika, greasy, Vin. i. 200.

sepannī (*śrīparṇī*), f., name of a tree, *Gmelina arborea*, J. i. 174⁹; J. A. i. 173¹⁷.

semānaka, lying, Thag. 14; cfr. *sī*.

semha (*śleṣman*), n., phlegm, Vin. ii. 137; D. ii. 14; 293; A. ii. 87; iii. 101; S. N. 198; 434; Mil. 112; 303.

semhāra, m., a monkey (explained by *makkāṭa*), M. i. 429.

semhika (*ślaiṣmika*), m., a man of phlegmatic humour, Mil. 298.

seyy, to drop, let fall, discharge, J. i. 174⁹.

seyya (*śreyas*), better, excellent; *seyyo* (nom. masc.), S. iii. 48 and f.; S. N. 918; Dh. 308; Dh. S. 1116; J. i. 180²; *seyyasi* (nom. fem.), J. v. 393²¹; *seyyo* (nom. neut.), often used as a noun, meaning good, happiness, well-being, Vin. i. 33; D. i. 184; ii. 330; S. N. 427; 440; Dh. 76; 100; J. ii. 44²⁴; cf. *seyyaso*; *seyyā* (nom. fem.), J. v. 94²⁶; *seyyam* (nom. acc. neutr.), J. A. iii. 237¹³; ii. 402⁶.

Seyya, m., a king of Benares, J. A. v. 354⁹, read *Samnyama*.

seyyaka, lying, M. i. 433, see *uttānaseyyaka* and *agabbhaseyyaka*.

seyyaṃsa, m., the better part, J. ii. 402⁶.

seyyagga, n., the number of beds (?), Vin. ii. 167.

Seyyajātaka, n., the 282nd Jātaka, J. A. ii. 400 and ff.; iii. 13¹¹ (text, *Seyyaṃsajātaka*).

seyyathā as, just as, *s. pi*, Vin. i. 5; D. i. 45; It. 90; 113; J. A. i. 339³³; *seyyathidam*, as follows, namely, Vin. i. 10; D. i. 89; ii. 91; S. v. 421; It. 99 (= **sed-yathā* [?], Pischel, Gr. 3423, but cf. Trenckner, P. M. 75).

Seyyasaka, m., name of a trespassing Bhikkhu, Vin. ii. 7 and ff.; iii. 110 and ff.

seyyaso, indecl., still better, Dh. 43; J. ii. 402⁶.

seyyā (*śayyā*), f., a bed, couch, D. i. 112; M. i. 502; S. N. 29; 152; 535; Dh. 305; 309; four kinds, A. ii. 224.

serin (*svairin*), self-willed, independent, self-possessed, M. i. 506; J. i. 5²⁵; m., a god, formerly a king, S. i. 57 and f.

seritā (*svairitā*), f. independence, emancipation of will, S. N. 39 and f.

Seriñi, f., name of a courtesan in Hattinipura, P. V. A. 201.

Seriva, m., name of a trader in the Seriva country, J. A. i. 111⁵; n., name of a country, J. A. i. 111⁵.

Serivat, m., name of a trader in the Seriva country, J. A. i. 111⁶.

Serivāñijātaka, n., the third Jātaka, J. A. i. 110 and ff.

serivihāra, m. (*svaira*-°), lodging privately (not in a vihāra), M. i. 469 ff.

serissa, *serissaka*, various reading instead of *serisa*, *serisaka*, which see.

serisaka, made of Sirisa wood, name of a hall, D. ii. 356 and f.; V. V. lxxxiv. 53; V. V. A. 331; 351; m., name of a god, V. V. lxxxiv. 21; 37 and f.; V. V. A. 332 and ff.; P. V. A. 244.

serisamaha, m., a festival in honour of the Serisaka Vimāna, V. V. lxxxiv. 37; 53.

Seruma, m., name of an island, J. A. iii. 187²⁰; J. iii. 189²⁴.

sereyaka, m. (*sai*°), name of a tree (*Barleria cristata*), J. iii. 253¹².

sel, 10, to shout, B. i. 36; S. N. 682 (text, *selenti*); see J. P. T. S., 1885, p. 54.

I. *sela* (*śaila*), rocky, Dh. 8; m., rock, stone, crystal, gem, S. i. 127; D. ii. 39; Dh. 81; J. ii. 14²; Vin. i. 4 f.; iii. 147⁵=J. ii. 284²⁴.

II. *Sela*, m., (1) name of a brahmin at Āpaṇa, the author of Thag. 818-841; S. N., p. 99 and ff.; Sum. i. 276; Mil. 167 and f.; 183; (2) name of a king, J. vi. 99°.

selagula, m., a rocky ball, J. A. i. 147²².

Selasutta, n., the seventh Sutta of the Mahāvagga of the Sutta Nipāta, and the 92nd Sutta of the Majjhima Nikāya, S. N., p. 99 and ff.; M. i. 146.

Selā, f., name of a Therī, the author of Thig. 57-59; Thig. A. 61 and ff.; S. i. 134; the youngest sister of Candakumāra, J. vi. 143⁸; J. A. vi. 143⁶; 157²¹.

selissaka, n., noise, row, mad pranks, S. iv. 117 (compare *śailūṣa* [?]).

I. *sev* (ts.). (1) To serve, associate with, resort to, Vin. ii. 203; A. i. 124 and ff.; S. N. 57; 75; P. P. 33; It. 107; to practice, embrace, make use of, Vin. i. 10 = S. v. 421; M. iii. 45; Dh. 167; 293; 310; S. N. 72; 391; 927; J. i. 361²⁴; J. A. i. 152¹⁷; aor. *asevissam*, J. iv. 178⁴.

II. *sev*, 10, to cause to fall, to throw down, J. iii. 198²³.

sevaka, serving, following; m., a servant, dependent, J. ii. 420³; J. A. ii. 12⁹; 125¹⁹.

sevanā, f., following, associating with, S. N. 259; Dh. S. 1326; P. P. 20; cohabiting, Vin. iii. 29; Dh. A. 395.

sevā, f., service, resorting to, S. i. 110; Thig. A. 179.

sevāla (*śai°*), m., the plant *Blyxa octandra*, moss, J. iv. 71²; J. A. ii. 149²⁶; iii. 520²¹; v. 462¹⁹; Mil. 35; m. and n., J. A. v. 37¹³; -*mālaka* (or -*mālīka*), m., who makes garlands of *Blyxa octandra*, A. v. 263; S. iv. 312.

Sevitabbāsevitabbasutta, n., the 114th Sutta of the Majjhima Nikāya, M. iii. 45 and ff.

sevin, serving, practising, S. N. 749; It. 54.

sesa (*śeṣa*), remaining, left, D. ii. 48; S. N. 217; 354; J. A. ii. 128²¹; -*ka*, the same, Mah. x. 36; xxii. 42; xxv. 19.

soka (*śoka*), m., sorrow, grief, Vin. i. 6; D. i. 36; ii. 305; A. i. 51; S. i. 110; S. N. 584; 586; J. A. i. 189²⁵.

sokajjhāyikā, f., a woman who plays the fool, a comedian, Vin. iv. 285; J. A. vi. 580²⁶.

Sokatinna, f., name of an Accharā, V. V. A. 93; 211 = *Soṇa-dinnā*, V. V. xviii. 10; l. 25.

sokara (*saukara*), belonging to a swine, s. *maṁsa*, pork, Kacc. 190.

sokavat (*śo°*), sorrowful, Mah. xix. 15.

- sokika*, sorrowful, *a-s.*, free from sorrow, Thig. A. 229.
- sokin* (*śokin*), fem. *nī*, sorrowful, Dh. 28.
- Sokkataya*, n., name of a town in Siam, Sās. 50; 61.
- sokhya* (*saukhya*), n., happiness, S. N. 61; J. v. 205¹.
- sokhumma* (*saukṣmya*), n., fineness, minuteness, A. ii. 17.
- sogata*, belonging to the Buddha, Buddhist.
- sogandhika* (*sau^o*), m., a purgatory, S. i. 152; S. N., p. 124; n., the white water-lily (*Nymphaeo lotus*), Abhidh. 475; 689; J. v. 419²⁵; J. vi. 518²⁰; 537²⁹ (*seta-sogandhi-yehi*).
- socana*, n., sorrow, mourning, Dh. A. 138; -*nā*, f., the same, D. ii. 306; S. i. 108 = S. N. 34.
- socitatta*, n., sorrowfulness, D. ii. 306; Pts. i. 38.
- sociya* (*śocya*), deplorable, Saddhammop. 262.
- soceyya* (*śauca*), n., purity, S. i. 78; A. i. 94; ii. 188; v. 263; J. i. 214⁹; Mil. 115; 207; is threefold, A. i. 271; It. 55; further subdivided, A. v. 264; 266 and ff.
- sojacca* (**saujātya*), n., nobility, high birth, J. ii. 137²⁷.
- Soṭṭhika*, m., one of the chief attendants of the Buddha Vessabhu, B. xxii. 25.
- Soṭṭhija*, see *Soṭṭhija*.
- I. *sona* (*śona*), red, crimson; m., name of various persons.
- (1) One of the chief disciples of the Buddha Vessabhu, D. ii. 4; B. xxii. 23; J. A. i. 42¹²; (2) a horse belonging to the King of Benares, J. ii. 31²⁴ and f.; J. A. ii. 32² and ff.; (3) son of a gahapati at Rājagaha, S. iii. 48 and ff.; iv. 113; (4) *S. Kuṭikanna*, a disciple of Mahākaccāyana, the author of Thag. 365-369, Vin. i. 194; A. i. 24; Ud. 57; (5) *S. Kuraragharika*, a Thera, J. A. vi. 15¹²; (6) *S. Kolivisa*, a Thera, the author of Thag. 632-634, Vin. i. 179 and ff.; A. i. 24, and probably also iii. 374 and ff.; (7) *S. Poṭṭiriyaputta*, a Thera, the author of Thag. 193-194; (8) one of the apostles of Savaṇṇabhūmi, Sās. 10, etc.; Mahābodhiv. 113; 115; see *Sona*; (9) a minister to King Mahāsena of Ceylon, Dip. xxii. 70 and f.; Mah. xxxvii. 10 and ff.
- II. *sona*, m., a dog, J. i. 146³⁰; S. N. 675; *sonī*, f., a bitch, Mah. vii. 8 = *sona*, It. 36.

III. *soṇa* (cfr. *śyonāka*), m., a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada, B. ix. 22; x. 24; J. A. i. 36²⁶; 37⁸.

Soṇaka, see *Sonaka*.

Soṇākayana, m., name of a young man, A. ii. 232.

Soṇadaṇḍa, m., name of a Brāhmaṇ at Campā, D. i. 111 and ff.; Sum. i. 279 and ff.; -*sutta*, n., the fourth Sutta of the Dīgha Nikāya, D. i. 111 and ff.

Soṇadinna, m., name of a god, who was a householder in the Kāsi kingdom in the time of the Buddha Kassapa, J. vi. 118¹⁷; J. A. vi. 118⁴ and ff.

Soṇadinnā, f. (1) Name of an Accharā, V. V. xviii. 10; l. 25 = *Sokatiṇṇā*, V. V. A. 93; 211; (2) name of an Upāsikā, V. V. xxiii. 5; V. V. A. 114 and f.

Soṇanandaajāta, see *Sonanandaajāta*.

Soṇā, f. (1) One of the aggasāvikās of the Buddha Sumana, B. v. 27; J. A. i. 34²⁷; (2) a Therī, the author of Thig. 102-106, A. i. 25; iv. 348; Ap. in Thig. A. 96; Thig. A. 95 and ff.

soṇita (śo^o), n., blood, Thig. 467.

soṇī (śroṇī), f., the buttock, S. N. 609; J. v. 302¹⁷; J. A. v. 216²⁰; (2) a bitch, see II. *soṇa*.

Soṇuttara, m. (1) A hunter, J. A. v. 36²³ and ff. (various reading *Sonuttara*); Mil. 201; (2) a Brāhmaṇ, the father of Nāgasena, Mil. 8; (3) name of the princes of Suvaṇṇabhūmi, Mhw. xii. 54, cf. Vin. iii. 318 (*Sonuttara*), Sās. 10.

soṇḍa (śauṇḍa), addicted to drink, a drunkard, D. ii. 172; J. v. 499¹¹; J. A. v. 436¹; Mil. 345; *a-soṇḍa*, m., J. v. 116²²; fem. -ī, *itthisoṇḍī*, a woman addicted to drink, S. N. 112; *a-soṇḍī*, f., A. iii. 38; *yuddha-soṇḍa*, J. A. i. 204¹⁸; *dāsi-soṇḍa*, a libertine, J. A. v. 436²; *dhmma-soṇḍatā*, affectionate attachment to the law, J. A. v. 482¹⁷.

soṇḍaka (śauṇḍaka), m., a drunkard, J. A. vi. 30¹².

soṇḍā (śu^o), f., an elephant's trunk, Vin. ii. 201; M. i. 415; J. A. i. 50²⁰; 187¹⁵; Mil. 368; *soṇḍa*, m., the same, S. i. 104¹⁰.

- soṇḍika* (*śauṇḍika*), m. (1) A distiller and seller of spirituous liquors ; (2) a drunkard, Mil. 93⁴.
- soṇḍikata* (a serpent), who has expanded its neck, J. v. 166⁷ (= *kataphana*, Comm.), cf. *soṇḍi*, II.
- soṇḍikā*, f., tendril of a creeper, M. i. 228 ; 374 ; S. i. 106 ; Mil. 374 ; peppered meat, S. ii. 98 ; compare Sanskrit *śauṇḍī*, long pepper.
- soṇḍi*, f., a natural tank in a rock, J. A. i. 462³ ; *udaka*-°, J. A. iv. 333¹⁷.
- soṇḍi*, f., the neck of a tortoise, S. iv. 177 (*soṇḍi-pañcamāni aṅgāni*).
- soṇṇa* (*suvarṇa*), n., gold, Mah. v. 87 ; V. V. xxxvi. 7.
- soṇṇakāra* (*suvarṇa*-), m., a goldsmith.
- Soṇṇagiri*, name of a locality in Ceylon, Mhu. xxxiv. 4 ; Comm. on M. ch. 115 (*Soṇṇagiri*).
- soṇṇadhaja*, with golden flags, J. A. ii. 48¹¹.
- Soṇṇamāli*, name of a Dagoba at Anurādhapura (Mahāthupa), Mhu. xxvii. 3.
- soṇṇamaya*, golden, made of gold, J. vi. 203⁸.
- soṇṇavālukā*, f., gold dust, J. vi. 278¹.
- soṇṇālarṇkārḍ*, with golden ornaments, J. A. ii. 48¹¹.
- I. *sota* (*śrotas* and *śrotra*), n., ear, the organ of hearing, Vin. i. 9 ; 34 ; D. i. 21 ; Dh. S. 601 ; Asl. 310 ; *ohita* -s., with open ears, J. A. i. 129¹⁹ ; an organ of sense, D. i. 106 ; J. A. i. 164¹¹ ; a nostril, J. i. 163⁵ ; *sotena* (instr.), J. i. 163⁵ ; *sotā* (nom. pl.), S. N. 345.
- II. *sota* (*srotas*), m. and n., stream, flood, torrent, S. N. 433 ; It. 114 ; J. A. i. 323³⁰ ; *sīgha*-s., having a quick current, D. ii. 132 ; S. N. 319 ; metaphorically, the stream of cravings, S. N. 1034 ; S. iv. 292 ; It. 114 ; denotes also the noble eightfold path, S. v. 347 ; *bhava*-s., the torrent of existence, S. i. 15 ; iv. 128 ; *soto* (nom. sing.), S. iv. 291 and f. ; v. 347 ; *sotā* (nom. plur.), S. N. 1034 ; *sotāni* (acc. plur.), S. N. 433 ; plur. *sotāyo* (f. [?], or wrong reading instead of *sotāso*, *sotāse* [?]), J. iv. 287¹ ; 288¹⁸.
- sotañjana* (*srotoñjana*), n., a kind of ointment made with antimony, Vin. i. 203.

sotatta, scorched, J. i. 390³¹ = M. i. 79, read *so tatto* (cf. M. i. 536).

Sotattaginidāna, n., name of a work by Cullabuddhaghosa, G. V. 63.

sotadhātu (*śroto-dhātu*), f., the ear element, the ear, Vin. ii. 299; D. i. 79; S. ii. 121; Dh. S. 601; 604; Mil 6.

Sotappamālinī, m., name of a Gandha, G. V. 62; 72.

sotar (*śrotr*), m., a hearer, D. i. 56; A. ii. 116; iii. 161 and ff. used as a feminine noun, Ap. in Thig. A. 200.

sotavat (*śrotavat*), having ears, *sotavanto* (nom. pl.), Vin. i. 7; D. ii. 39.

sotaviññāna (*śroto-vijñāna*), n., auditory cognition, perception through the ear, Dh. S. 443.

sotaviññeya (*śroto-vijñeya*), cognizable by hearing, D. ii. 281; Dh. S. 467.

sotānugata (*śroto-nugata*), following on hearing, acquired by hearing, A. ii. 185.

sotāpatti (*śrotaāpatti*), f., entering upon the stream—i.e., the noble eightfold path (S. v. 347), conversion, Vin. ii. 93, etc. By it the first three Saṃyojanas are broken, S. v. 357; 376. It has four phases (āṅgas): faith in the Buddha, the Law, and the Order, and, further, the noble Silas, S. ii. 68 and ff.; v. 362 and ff. Another set of four āṅgas consists of *suppurisasaṃseva*, *saddhammasavana*, *yonisomanasikāra*, and *dhammānulhammapatipatti*, S. v. 347; 404. The converted is endowed with *āyu*, *vaṇṇa*, *sukha*, and *adhipateyya*, S. v. 390; he is called wealthy and glorious, S. v. 402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery, S. v. 356; D. ii. 155. The converted man is sure to attain the Sambodhi (*niyato sambodhipārāyano*, D. 156, discussed in Dial. i. 190-192); *-magga*, m., the way to conversion, the lower stage of conversion, Sum. i. 237; see *magga*; *-phala*, n., the effect of having entered upon the stream, the fruit of conversion, Vin. i. 293; ii. 183; M. i. 325; A. i. 44; S. iii. 168; 225; v. 410 and ff.; P. P. 13, etc.

Sotāpattivagga, m., the first chapter of the *Ditṭhi-Saṃyutta* of the *Khandha Vagga* of the *Saṃyutta Nikāya*, S. iii. 202 and ff.

Sotāpattisaṃyutta, n., the eleventh Book of the *Mahāvagga* of the *Saṃyutta Nikāya*, S. v. 342 and ff.

sotāpanna (*srotaāpanna*), one who has entered the stream, a convert, Vin. ii. 161 ; 240 ; iii. 10 ; D. i. 156 ; A. ii. 89 ; S. ii. 68 ; iii. 203 and ff. ; 225 and ff. ; v. 193 and f. ; Sum. i. 313, etc. See *sotāpatti*.

sotāyatana, n., the sphere of hearing, Dh. S. 601 and ff.

sotāvadhāna, n., giving ear, attention, M. ii. 175.

sotindriya, n., the faculty of hearing, Dh. S. 604.

Sotumbarā, f., name of a river, J. vi. 507⁸.

sotti (*śukti*), f., a shell filled with chunam and lac, used for scratching the back, a back-scratcher, M. ii. 46 ; A. i. 208 ; see *sutti*, Vin. ii. 107.

sottiya (*śrotriya*), m., well versed in sacred learning, a learned man, M. i. 280 ; S. N. 533 and f. ; see *sotthiya*.

sotthāna (*svastyayana*), n., blessing, well-fare, S. N. 258 ; J. vi. 139¹⁹ ; A. iv. 285¹⁰ ; J. v. 29²⁻³ (where the metre requires *sotthayanam*).

sotthi (*svasti*), f., well-being, safety, blessing, J. A. i. 335¹⁷ ; s. *hotu*, hail ! D. i. 96 ; *sotthin gam*, to go in safety, S. N. 269 ; *sotthinā*, safely, prosperously, D. i. 72 ; 96 ; ii. 346 ; M. i. 135 ; J. A. ii. 87³ ; *suwatthi*, the same, J. iv. 32⁴.

sotthika, m., a brahmin, Mah. v. 104 ; see *sottiya* and *sotthiya*.

sotthikamma (*svasti + karma*), n., a blessing, J. A. i. 343¹⁷.

sotthikāra (*svasti + kāra*), m., an utterer of blessings, a herald, J. A. vi. 43³.

sotthigata (*svastigata*), n., a safe wandering, a prosperous journey, Mah. viii. 10 ; *sotthigamana*, n., the same, J. A. i. 272¹¹.

Sotthiya, m., the chief attendant of the Buddha *Koṇāgamana*, D. ii. 6 ; B. xxiv. 22 (text *Sotthiya*) ; J. A. i. 43⁹.

sotthibhāva (*svasti-*), m., well-being, prosperity, safety, J. A. i. 209²⁷.

sotthiya (śrotriya), m. (1) A learned man, a brahmin, Dh. 295; Ap. in Thig. A. 200; J. iv. 301¹⁷; 303²⁷; J. A. v. 466⁸; (2) name of a Setthi at the time of the Buddha Vessabhu, J. A. i. 94¹⁴; compare *Sotthika*; (3) name of a straw-carrier who worshipped the Buddha, J. A. i. 70³⁰; Mahābodhiv. 30.

Sotthivatī, f., name of a town in the Cetiya country, J. A. iii. 454¹⁹.

sotthivācaka, m., utterer of blessings, a herald, Mil. 359.

sotthisālā, f., a hospital, Mah. x. 101.

Sotthisena, m., name of a king in Benares, J. v. 90⁵; J. A. v. 88¹⁶ and ff.

sotha (śoṭha), m., swelling.

sodaka (ts.), containing water, Mah. xxx. 38; xxxvii. 200.

sodara (ts.), m., a uterine brother.

sodariya (sodarya), m., a uterine brother, J. i. 308⁶; iv. 434²⁷.

sodhaka (śo°), m., one who cleanses, Mah. x. 90.

sodhana (śo°), n., cleansing, Dh. A. 195; examining, J. A. i. 292¹¹; payment, J. A. i. 321²⁰.

sodhanī (śo°), f., a broom.

sona, m., dog, It. 36; see *soṇa*.

Sona, m. (1) One of the apostles of Suvannabhūmi, see *Sona*; (2) the son of a Brāhmaṇ in Benares, J. v. 318¹⁹; J. A. v. 312²⁴ and ff.

Sonaka, m. (1) Son of a Purohita in Rājagaha, J. v. 249⁷; 8 and ff.; J. A. v. 247¹⁹; called *Sonakumāra*, J. A. v. 247¹⁰; (2) the son of a caravan chief from Kāsi, Vin. v. 2; Smp. 292; 313; Asl. 32; (3) a thera, Disciple of Dāsaka, Vin. iii. 292; Dip. iv. 39 and ff.; v. 79 and ff.; Mah. v. 103 and ff.; Sās. 13 and ff. (text *Soṇaka*), compare *Sona* (1).

Sonakajātaka, n., the 529th Jātaka, J. A. v. 247 and ff.

Sonanandajātaka, n., the 532nd Jātaka, J. A. v. 312 and ff.; iv. 119²⁸.

Sonuttara, see *Soṇuttara*.

sopacāram, deferentially.

sopadhika, together with the Upadhis, S. N. 789.

sopāka (śvapāka), m., a man of a very low caste, an outcast,

- S. N. 137; name of a Thera, the author of Thag. 33; 480-486.
- sopāna*, m. and n., stairs, staircase, Vin. ii. 117; 152; D. ii. 178; J. A. i. 330⁴; 348¹³; V. V. lxxviii. 5; *dhura-sopāna*, the highest step of a staircase (?), J. A. i. 330³³.
- sopānakaliṅgara*, m., flight of steps, Vin. ii. 128 (var. read. *sopāna-kāḷvara*, as at M. ii. 92).
- sopānaphalaka*, m., a step of a staircase, J. A. i. 330²⁶.
- soppa* (*svapna*), n., sleep, S. i. 110; *soppana*, n., the same, D. ch. xxxi.
- sopha* (*śopha*), m., swelling.
- sobbha* (*śvabhra*), n., a hole, pit, D. i. 127; M. i. 11; J. vi. 166⁴; Thag. 229; a water-pool, S. ii. 32; S. N. 720; *kussobbha*, n., a small collection of water, S. ii. 32; 118; S. N. 720; *mahāsobbha*, n., the ocean, S. ii. 32; 118.
- Sobha*, m., a king at the time of the Buddha Koṇāgamana, B. xxiv. 16; D. ii. 7; Mahābodhiv. 128.
- sobhagga* (*saubhāgya*), n., prosperity, beauty, Thig. 72; J. A. i. 51²⁸; 475²⁴; iv. 133²⁴.
- sobhañjana* (*saubhāñjana*), m., the tree *Hyperanthica moringa*, J. v. 405¹⁹; *sobhañjanaka*, m., the same, J. iii. 161³¹ (= *siggurukkha*, Comm.); vi. 535¹³.
- sobhaṇa*, n. (1) A kind of edging on a girdle, Vin. ii. 136; (2) beauty, ornament, Mil. 356⁷.
- sobhana* (*śobhana*), adorning, shining, A. ii. 8; 225; very often spelt *sobhana*, J. A. i. 257⁹; Dh. A. 144, etc.; *nagara-sobhaṇā*, f., a courtesan, J. A. ii. 367⁶; good, Mil. 46 (text °na); *Sobhaṇa*, n., the birthplace of the Buddha Atthadassi, B. xv. 14 = *Sobhita*, J. A. i. 39¹⁴.
- sobhanagaraka*, n., a kind of game, fairy scenes, D. i. 6; 13; Sum. i. 84.
- Sobhavatī*, f., the capital of King Sobha, B. xxiv. 16; D. ii. 7; J. A. i. 43⁷.
- sobhā* (*śobhā*), f., splendour, radiance, beauty, Mah. xxxiii. 30; J. A. iv. 333¹⁸; Thig. A. 226.
- Sobhita*, m. (1) Name of a Buddha, B. vii. 1 and ff.; J. i. 35²⁴, etc.; J. A. i. 30¹⁸, etc.; Mahābodhiv. 10; Dh. A.

117; Mah. i. 6; (2) name of an attendant of the Buddha Piyadassi, B. xiv. 20; J. A. i. 34⁴; (3) name of a Thera, the author of Thag. 234-236, Vin. iii. 109; A. i. 25; Thag., p. 32; Asl. 32.

Sobhita, n., the birthplace of the Buddha Atthadassi = *Sobhana*, B. xv. 14.

sobhiya (?), J. vi. 277⁷ (Comm., *sobhiyā ti nagarasobhānā sampannarūpā purisā*).

Soma, m. (1) A Vedic god, D. i. 244; ii. 259; J. v. 28²⁵; vi. 201²⁵; 568⁹; *s.-yāga*, the Soma sacrifice, J. iv. 116²⁶; (2) name of a Thera, Sās. 44 and f.; (3) name of kind of tree, J. vi. 530³ (*somarukkhā*).

Somadatta, m. (1) The youngest brother of Sutasoma, J. v. 185¹⁸; J. A. v. 185¹²; 192⁷; (2) the son of a Brāhmaṇ, J. ii. 167⁶; J. A. ii. 166² and ff.; Dh. A. 317; (3) the son of a Brāhmaṇ in Benares, J. vi. 182¹³; 26; 183²⁶; J. A. vi. 170³ and ff.; (4) a young elephant, J. iii. 389¹²; J. A. iii. 389³.

Somadattajātaka, n., the 211th and the 410th Jātaka, J. A. ii. 164 and ff.; iii. 388 and ff., respectively.

Somadevī, f., the queen of King Vattagāmini, Mah. xxxiii. 47 and ff.

somanassa (*saumanasya*), n., mental ease, happiness, joy, D. i. 3; ii. 278; M. i. 85; 313; S. iv. 232; P. P. 59; Sum. i. 53; it is more than *sukha*, D. ii. 214; m., name of a king of Videha, J. vi. 47⁵; *S. -kumāra*, the son of King Reṇu in Uttarapañcāla, J. iv. 447⁶; 452¹⁶; J. A. i. 45²⁸; iv. 445²⁷ and ff.; *S. -mālaka*, m., name of a terrace, Mahābodhi. 130; Mhw. xv. 159.

Somanassajātaka, n., the 505th Jātaka, J. A. iv. 444 and ff.

somanassita, satisfied, pleased, contented, V. V. A. 351.

somanassindriya, n., the faculty of pleasure, S. v. 209 and ff.; Dh. S. 18.

Somamitta, m., name of a Thera, the author of Thag. 147-148.

Somayāga, m., name of an Isi, J. vi. 99²⁷; cf. *soma*.

Somā, f. (1) Name of a Therī, the author of Thig. 61-62; the daughter of the Purohita of King Bimbisāra, S. i.

- 129 ; A. iv. 347 ; Thig. A. 66 and f. ; (2) a sister of King Pasenadi, M. ii. 125.
- Somārāma*, m., a monastery in Ceylon, Mhu. xxxiii. 84.
- sombhā*, f., a puppet, doll, Thig. 390 ; explained as *sombhakā*, Thig. A., 257.
- somma* (*saumya*), pleasing, agreeable, gentle, Dāth. i. 42 ; Sum. i. 247 ; Asl. 127.
- soracca* (from *sorata*), n., gentleness, restraint, A. ii. 68 ; 113 ; S. i. 100 ; 172 ; 222 ; S. N. 78 ; 292 ; Dh. S. 1342 ; J. iii. 442³ ; iv. 302¹⁶ ; Mil. 162 ; V. V. A. 347 ; (in Buddhist Sanskrit, *saurabhya*) ; *soracciya*, n., the same, J. iii. 453⁴.
- Soratttha*, m., the king of Surat, P. V. A. 245 and ff ; = *Suratttha*, P. V. 58.
- Sorattthaka* (*saurāṣṭraka*), m., an inhabitant of Surat, Mil. 331.
- sorata* (*surata*), gentle, kind, humble, self-restrained, M. i. 125 ; S. i. 65 ; iv. 305 (text, *sūrata*) ; A. iii. 349 ; 393 and f. ; S. N. 309 ; 515 ; 540 ; J. iv. 303¹³ ; 21 ; 25.
- Soreyya*, n., a town near Takkasilā, Vin. ii. 299 ; iii. 11 ; Dh. A. 204 and ff.
- Soreyyarevata*, m., a therā, Mhw. iv. 21.
- sovaggika*, connected with heaven, Vin. i. 294 ; D. i. 51 ; A. ii. 54 ; 68 ; S. i. 90 ; Sum. i. 158.
- sovacassa* (from *suva*), n., gentleness, suavity, Nett. 40 ; 127 ; -*kaṇa*, making for gentleness, M. i. 96 ; A. ii. 148 = iii. 180 ; -*tā*, f., the being amenable, gentleness, suavity, M. i. 126 ; A. i. 83 ; iii. 449 ; Dh. S. 1327 ; P. P. 24 ; S. N. 266 ; *sovacassāya* and *sovacassiya*, n., the same, Dh. S. 1327 ; P. P. 24.
- sovaṇṇa* (*sauvaṇṇa*), golden, D. ii. 210 ; J. i. 226¹ ; -*maya*, golden, Vin. i. 39 ; D. ii. 170, etc. ; J. A. ii. 112² ; n., name of a Vihāra, Sās. 111.
- sovaṇṇaya*, golden, J. i. 226.
- sovaṇṇika*, connected with gold, Kacc. 189.
- soratti* (*svasti*), f., hail ! safety, Pajjamadhu 11.
- sovatttika*, safe, M. i. 117 ; V. V. xviii. 7 ; -*ālaṅkāra*, m., a kind of auspicious mark, J. A. vi. 488²⁷.

sovidalla (*sau°*), m., an attendant on the harem.

Sovīra, m., name of a people and its country, D. ii. 235 ;
V. V. lxxxv. 52 ; J. A. iii. 470⁶ ; Mil. 359.

sovīraka (*sauvīra*), n., sour gruel, Vin. i. 210 ; S. ii. 111 ;
V. V. xix. 8.

Sovīrajātaka, n., J. A. iv. 401¹² ; = *Adittajātaka*, J. A. iii.
469 and ff.

sosa (*śoṣa*), m., drying up, consumption, Vin. i. 71.

sosana (*śoṣaṇa*), n., causing to dry (in surgery), Mil.
353.

sosānika (*śmaśānika*), connected with a cemetery, bier-like,
Vin. ii. 149 ; m., one who lives in or near a cemetery,
P. P. 69 and f. ; Mil. 342.

sosika, afflicted with pulmonary consumption, Vin. i. 93.

sosīta, frozen, J. i. 390³¹ ; read *so sīta*, see M. i. 79.

sohajja (*sauhrdya*), n., friendship.

sohada (*sauhrda*), m., a friend, Mah. xxxviii. 98.

sohicca (*sauhitya*), n., satiety.

soḷasa (*ṣoḍaśa*), sixteen, D. i. 128 ; J. A. ii. 87⁸ ; Mil. 11 ;
soḷasahi (instr.), D. i. 31 ; *soḷasehi* (instr.), D. i. 139 ;
soḷasannaṃ (gen.), J. A. iv. 124⁷.

soḷasa, fem. -*sī*, sixteenth, *kalaṃ nagghati soḷasim*, he is not
worth a sixteenth particle of, A. iv. 252 ; S. iii. 156 ;
v. 44 ; 343 ; Dhp. 70 ; It. 19.

soḷasaka, n., a collection of sixteen, Dhp. A. 292.

soḷasakkhattum, sixteen times, Sum. i. 261.

soḷasama, sixteenth, Mah. ii. 29.

sneha (ts.), m. (1) Oil, unctuous moisture, D. i. 74 ;
snehavirecana, n., oil as a purgative, J. A. iii. 48²⁰ ;
(2) affection, lust, desire, A. ii. 10 ; S. iv. 188 ; S. N.
36 ; 943 ; (3) a friend, Dhp. A. 212³ ; -*ja*, originating
in affection, S. i. 207 ; S. N. 36 ; 272 ; -*anvaya*,
following on affection, S. N. 36.

Syāmratt̐ha, n., Siam.

svaṇṇa (*suvarṇa*), n., gold, Dhp. A. 96 ; 118.

svappa (*sv-alpa*), very little, a few.

svassa = *so assa*.

svākāra, being of good disposition, Vin. i. 6.

svākkhāta (*sv-ākhyāta*), well preached, Vin. i. 12; ii. 199; M. i. 67; A. i. 34; ii. 56; S. N. 567.

svāgata. (1) Welcome, Thig. 337; Thig. A. 236; (2) learnt by heart, Vin. ii. 95, 249; see *sāgata*.

svātana (*svastana*), relating to the morrow; -*nāya*, for the following day, Vin. i. 27; D. i. 125; S. N., p. 100; 102; J. A. i. 11¹⁷, etc.

svātivatta (*su + ativarta*), easily overcome, S. N. 785.

svāna (*śvan*), m., a dog, Kacc. 327.

svāssu = *so assu*, J. i. 196¹.

svāhaṃ = *so aham*.

sve (*śvas*), to-morrow, Vin. ii. 77; D. i. 108; J. A. i. 32⁴; 243⁵; ii. 47¹²; *svedivasa*, Dh. A. 130⁵; *suve suve*, day after day, Dh. 229; J. v. 507¹⁹.

Salavagga, m., the fifth chapter of the 'Salāyatana Saṃyutta,' S. iv. 70 and ff.

salāla, see *salāla*.

salāyatana (*ṣaḍ°*), n., the six organs of sense and the six objects—viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odours, tastes, things tangible, ideas; in the fourth place of the paṭiccasamuppāda, D. ii. 32; M. i. 52; A. i. 176; S. ii. 3; Vin. i. 1.

Salāyatana-vagga, m. (1) The last chapter of the Majjhima Nikāya, M. iii. 258 and ff.; (2) the fourth section of the Saṃyutta Nikāya, S. iv. 1 and ff., G. V. 56.

Salāyatana-vibhaṅgasutta, n., the 137th Sutta of the Majjhima Nikāya, M. iii. 215 and ff.

Salāyatana-saṃyutta, n., the 35th Saṃyutta of the Saṃyutta Nikāya, S. iv. 1 and ff.

THE STORY OF KALMĀṢAPĀDA AND ITS EVOLUTION IN INDIAN LITERATURE

(A STUDY IN THE MAHĀBHĀRATA AND THE
JĀTAKA)

By K. WATANABE, PH.D.

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INTRODUCTORY REMARKS.

SCARCELY any story is so widely distributed in Indian literature as that of Kalmāṣapāda, that curious tale of a cannibal king with 'spotted feet' (kalmāṣapāda), who was doomed to devour many human beings through a sage's curse.

The Mahābhārata tells this story in full detail. It is also described in both the famous Purāṇas, Viṣṇu, and Bhāgavata, familiar to European scholars through the translations of those two great pioneers of Oriental learning—H. H. Wilson and Eugène Burnouf.

The Buddhists made this king a predominant figure in the Jātakas and Avadānas. In the Pāli collection of the birth-stories his conversion is depicted in romantic colours.

In the various Avadānas preserved in the Chinese Tripiṭaka, the king appears more frequently, and with more varied features than in the Pāli literature. Later Buddhist writers of popular works in China and Japan took the king as the type of an Oriental Nero. Nor is he absent from Jain literature. Finally, it is an important and interesting fact that we can trace this story so far back as the Vedic age. Vestiges are found not only in many commentaries, but even in the R̥gveda itself.

Thus the story, commencing with the Vedic age, reaches to the later time of the Purāṇas, with various tendencies and features, representing the literatures of different periods.

It was common property to the poets of Brahmanism, Buddhism, Hinduism, and Jainism. A study of the legend, therefore, is by no means without significance for inquiries into Indian literature. But it is curious how, in spite of its importance, it has escaped the eyes of investigators of the Mahābhārata and Jātakas, except only for a few remarks of limited scope made by Professors Holtzmann and Speyer, the late great Wilson and Dr. Muir.

The little article here published attempts to supply this want, and tries to show how great is the significance of a study, through which many questions on the Epics and Jātakas may find elucidation.

I am, of course, here making no claim for my inquiry, either of ultimate validity or of exhaustive treatment, for many other things still remain awaiting further investigations. But at least I hope that the reader will acknowledge the importance of a comparative and systematic study of a story like this, even through my imperfect treatment of the subject.

For the publication of this article I am deeply grateful to Professor Rhys Davids, who encouraged me to let my work appear in this journal. I am also very much indebted to the kind offer of Mrs. Rhys Davids to read through my manuscript.

To my teacher and friend, Professor Leumann, I am especially grateful for his generous help in giving me important materials together with useful advice.

My thanks are, further, due to the kindness of Dr. Sakaki and Dr. Walleser for lending me copies of some passages from *Laṅkāvatāra*. Dr. Walleser gave me also several important suggestions from the Tibetan sources.

K. W.

STRASSBURG, April 8, 1909.

NOTE.—Among the authorities to which reference is made in this paper, two works are consulted in almost every page, with the abbreviations: T.E. and N.

T.E.=*Tokio Edition of the Chinese Tripitaka*, 1888-92, Part I. (*Thien*)—XL. (*Shang*). Every Part has 10-15 volumes.

N.=*Nanjio's Catalogue of the Buddhist Tripitaka*, 1883.

I. THE KALMĀṢAPĀDA STORY IN BUDDHIST LITERATURE.

1. *The Texts*.—The story of Kalmāṣapāda is told in various texts under various forms. A list of those texts is appended :

A. Pāli.

1. Mahāsutāsoma-jātaka (No. 537).¹
2. Cariyā-piṭaka, III., 12.²
3. Nidāna-kathā, I., v. 265.³
4. Jayaddisa-jātaka (No. 513).⁴
5. Cariyā-piṭaka, II., 9.⁵

B. Sanskrit.

6. Rāṣṭrapāla-pariprechā.⁶
7. Jātakamālā, XXXI.⁷
8. Bhadrakalpāvadāna.⁸
9. Laṅkāvatāra.⁹

C. Chinese.

10. Older Samuktāvadāna,¹⁰ translated by Khān Sam-hui in A.D. 251.
11. Śaṭpāramitā-samuccaya,¹¹ translated by Khān Sam hui in A.D. 251.

¹ Fausböll's Jātaka, V., p. 456 *et seq.*; translation by Francis, V., p. 246 *et seq.*

² Cariyā-piṭaka, edited by Morris, 1882 (P.T.S.), pp. 100-101.

³ Fausböll, I., p. 46; Rhys Davids's 'Buddhist Birth Stories,' p. 57.

⁴ Fausböll, V., p. 21 *et seq.*; Francis, V., p. 11 *et seq.*

⁵ Morris, p. 90.

⁶ Finot: Rāṣṭrapāla-pariprechā (Bib. Buddh.), 1901, p. 22.

⁷ Kern's edition, 1891 (Harvard Oriental Series), p. 207. Eng. translation by Speyer (Sacred Books of the Buddhists), 1895, p. 291 *et seq.*

⁸ S. d'Oldenbourg's 'On the Buddhist Jātaka' (translated by Wenzel), *J.R.A.S.*, 1893, p. 331 *et seq.*; Bendall's Cat. of the Buddh. Skt. MSS., Cambridge, 1883, p. 91.

⁹ A copy of the Paris MS. by Dr. Sakaki, and collated by him with other 3 MSS., and a photographic reproduction of the *R.A.S.* MS., No. 5 (Cowell and Eggeling's Catalogue, p. 6), made by Dr. Walliser.

¹⁰ Nanjio's Cat. of the Chinese Tripiṭaka, no. 1539, fasc. 2 (Tokio edition of Tripiṭaka XIX., 7, f, 23b). Nanjio takes Khān (=Khān-kiu) for Tibet, but this word means Samarkand.

¹¹ N., no. 143, fasc. 4 (T.E. VI., 5, 67a).

12. Samyuktāvadāna ;¹ the translator's name was lost.
13. Saṃgharakṣa-samuccaya,² translated by Saṃghabhūti in A.D. 384.
14. Bodhisattva-pūrvacaryā;³ the translator's name was lost.
15. Mahāprajñāpāramitā-śāstra,⁴ translated by Kumārajīva in A.D. 405.
16. Zan-wān-hu-kwo-pān-zo-po-lo-mi-king :
 - A. First translation,⁵ translated by Kumārajīva in A.D. 404-412.
 - B. Second translation,⁶ translated by Amoghavajra in A.D. 765.
17. Laṅkāvatāra :
 - A. First translation,⁷ translated by Guṇabhadra in A.D. 445.
 - B. Second translation,⁸ translated by Bodhiruci in A.D. 513.
 - C. Third translation,⁹ translated by Śikṣānanda in A.D. 700-704.
18. Damamūkāvadāna,¹⁰ translated by Hwui-ciao, etc., in A.D. 445.
19. Ratnakūṭa XVIII. (Rāṣṭrapāla) :
 - A. First translation,¹¹ translated by Jñānagupta in A.D. 591.
 - B. Second separate translation,¹² translated by Dānapāla in A.D. 982-1014.
20. Śiṃhasaudāsa-māṃsabhakṣanivṛtti,¹³ translated by Ch'-yen in A.D. 721.

D. Tibetan.

21. Dsang-lun.¹⁴

¹ N., no. 1368, fasc. 1 (T.E. XIX., 7, 29b).

² N., no. 1352, fasc. 1 (T.E. XXIV., 7, 94b).

³ N., no. 432, fasc. 3 (T.E. VI., 5, 43a).

⁴ N., no. 1169, fasc. 4 (T.E. XX., 1, 32a). The exact date of the translation is given in N., no. 1476, fasc. 10 (T.E. XXXVIII., 1, 60b).

⁵ N., no. 17, fasc. 2. The date of translation after Chêng-yuen-lu, fasc. 1. Skt. title may be somewhat as Maitrīrājarāṣṭrapālaprajñāpāramitā (T.E. X., 50b).

⁶ N., no. 965, fasc. 2 (T.E. XXV., 76b).

⁷⁻⁹ 1, N., no. 175, fasc. 4 (T.E. IV., 6, 28a); 2, N., no. 176, fasc. 8. (T.E. IV., 6, 67a); 3, N., no. 177, fasc. 6 (T.E. IV., 6, 111a).

¹⁰ N., no. 1322, fasc. 11 (T.E. XIV., 9, 64a).

¹¹ N., no. 28, fasc. 81 (T.E. II., 4, 104b). The exact date of translation see Chêng-yuen-lu, fasc. 10.

¹² N., no. 873 (T.E. II., 10, 68b).

¹³ N., no. 460 (T.E. XXIV., 8, 81a). Nanjio's Skt. rendering and English translation are both wrong. It should be translated: 'The Sūtra on King Śiṃhasaudāsa abstaining from flesh.'

¹⁴ Schmidt's 'Der Weise und der Thor,' 1845; Tibetan, p. 248 *et seq.*; German, vol. ii., p. 311 *et seq.*

Besides these texts, Kalmāṣapāda is included in a list of Yakṣas in the Mahāmāyūrī-vidyārājñī, as a tutelary demon of the people Vairya.¹

2. *Classification of the Texts.*—If the contents of the texts above given are carefully compared, a noticeable mark of difference is soon discovered. This relates to a prelude in the story, in which the mysterious birth of Kalmāṣapāda by a lioness is described. Some texts omit this prelude, while in others this introduction forms one of the most important points. Thus it may be natural to divide all the texts into two great groups according to these distinguishing marks. Those which have not this prelude are grouped under the first, and those which have it belong to the second.²

Under the first group a subdivision is made to distinguish two forms from the moral teachings which form the central point of the story. Some of them teach a single moral maxim only. In others, however, two or more moral lessons are given, with the occasional addition of a few dogmatical explanations. We may further divide the second form into two versions: the Sanskrit and the Pāli.

Another dichotomy is applied in the second group. The first is characterized by answering a question: Why had Kalmāṣapāda received such a curious name? The lioness story is therefore introduced as an *a priori* reason. The second, beside that etymological explanation, solves yet another question: Why did the king become cannibal? A curse story is told here, as an *a posteriori* solution.

¹ N., nos. 306-308 (T.E. XXV., 6, 71a; XXVII., 7, 48b; XXVIII., 7, 61a). According to the R.A.S. MS., 102a, and the Calcutta MS., 133b—

Kalmāṣapādo Vairyāyām, Virateṣu Maheśvaraḥ,
Vṛhaspatiś ca Śrāvastyām, Sākete Sāgaro vaset.

See also d'Oldenbourg's edition in the Sapiski of the Oriental Part of the Imperial Russian Archæological Society, 1897-98, p. 231.

² The second division is only made *par excellence* of the Sanskrit, as we can expect few original texts of the early Chinese translations, written in *some language other than Sanskrit.*;

Group I.	1. First form (Simplicity of the subject)		10
			13
			15
	2. Second form (Plurality of the subject)	1. Sanskrit version	11
			12
			14
		2. Pāli version	6
			19 A. B.
Group II.	1. First development (<i>A priori</i> explanation of the character)		16 A. B.
			1
			2
	2. Second development (<i>A posteriori</i> explanation of the conduct)		3
			4
			5
	1. First development (<i>A priori</i> explanation of the character)		7
			8
			17 A.
	2. Second development (<i>A posteriori</i> explanation of the conduct)		20
			18
			21
	1. First development (<i>A priori</i> explanation of the character)		9
			17 B. C.
	2. Second development (<i>A posteriori</i> explanation of the conduct)		

A. THE FIRST GROUP.

1. THE FIRST FORM.

3. *Text 10, Older Samyuktāvadāna.*—This old Jātaka collection consists of sixty-four short chapters of various stories and allegories. Our text is found under No. 39. The text runs literally as follows :

‘Once in remote ages there was a Brahmin, who begged a king to give him something. The king was about to go hunting, and therefore made the Brahmin wait till his return to the palace. Stalking his game and getting separated from his followers, the king entered a deep valley, where he met with a Rākṣasa waiting to devour him. The king said : “Listen ! This morning I have met with a Brahmin, to whom I have promised something on my return. I will first give him alms and then come back here as thy victim.” The Rākṣasa said : “I wish to devour thee now. Wilt thou certainly come here again ?” The king answered : “Were I not true to my word, I should have

forgotten the Brahmin." The Rākṣasa allowed him to go free. So the king returned to his palace, gave liberal alms to the Brahmin, and delivered over his kingdom to his successor. Then he came back again to the Rākṣasa, who was deeply moved by his faithfulness, paid great homage to him, and gave up the intention of devouring him.'

The names of the king and the Rākṣasa are here not given.

None of those episodes in the later texts—as, for example, the captivity of ninety-nine kings—is found here. The text is composed only of the central and essential point of the story, around which different factors were gradually added. This evidently shows the text to be the simplest and primitive form of all Kalmāṣapāda legends.

4. *Text 13, Saṃgharakṣa-samuccaya*.—Saṃgharakṣa, the author of the text, was, according to an introduction of the translator, a native of Surāṭha, and honoured by the famous king Kanīṣka as his teacher.¹ Three works composed by him are still extant.² Our text treats of the former births of the Buddha, with various examples, which praise his excellent virtues. Some dogmatical treatment is added thereto. The text describes the legend of the King Aśoka.³

The Kalmāṣapāda story in the text is mainly the same as that in the last text, except that the description is more detailed and complete. Here the names of the hero and his antagonist are mentioned.

'Thus I have also heard: In the ancient time there was a king named *Sutasoma*.⁴ . . . Once he was going to a pond in order to bathe, driving in a carriage adorned with rare plumage. As he was passing the city-gate, a Brahmin with a grave face, being intelligent and wise, came to beg money.

¹ This tradition is analogous to the relation of Aśvaghoṣa to the King Kanīṣka. On Surāṭha see Watters, 'On Yuan Chwang,' II., 248.

² N., nos. 1325, 1326, 1350.

³ Fasc. 3 (T.E. XXIV. f., 120a *et seq.*).

⁴ The Chinese *Su-da-ma* is apparently an abridged transliteration of *Sutasoma*. Or we may take *Sudama* for *Sudāma*, which seems to have some connection with the Vedic *Sudās*.

. . . At that time a winged demon with the name of *Kalmāṣapāda*,¹ showing his fearful form, carried off the king. The king then shed tears. Considering what the king was thinking, the demon asked : "O great king, why do you weep and cry ? Why are you so sorrowful and distressed ?" The Bodhisattva answered : "I have no care for my body, but I have promised a Brahmin to give money. On that account I am sorrowful and distressed. . . ." The rest of the story is substantially the same as in the last text. At the end of the story three stanzas are recited by the demon-king to praise the noble character of Sutasoma.

5. *Text 15, Mahāprajñāpāramitā-śāstra*.—This voluminous commentary on the *Pañcaviṃśatisāhasrikā-prajñāpāramitā*² is said to be the work of the famous Mahāyāna doctor Nāgārjuna.

The great commentary takes the story as an example of the exercise of the *Śīla-pāramitā*, and quotes it immediately after the *Śivi-jātaka*. The meeting of the king with the Brahmin, his pastime, his unhappy accident and his final triumph over the demon-king are vividly written. Besides these factors, which already exist in the last two texts, a new episode is now found ; this is the story of the captivity of ninety-nine kings.

The existence of the story as a separate *Sūtra* in the time of Nāgārjuna, may be proved from a description of fasc. 14, where the name of the *Sutasoma-rājā-sūtra* is mentioned in relation to the above-given example.³

It would not be quite superfluous to give here the whole translation of the story, because it is one of the most important texts, and it will serve for comparative purposes later on :

' Question : How can we complete the *Silapāramitā* ?
Answer : The commandments shall be strictly observed, by

¹ In Chinese : Kat-ma sha-pa-ra (Ka-ma-sha-po-lo). If this reading is right it suggests the name *Kalmāṣapāla*.

² N., nos. 1b, 2, 3, 4. The Skt. MSS. of this text exist in the libraries of Cambridge, Paris, and Calcutta.

³ T.E. XX., 1, 90b.

taking no care even for one's own life; just as the king *Sutasoma*¹ did not violate the precept even when in danger of destruction through the great king *Kalmāṣapāda*.²

'Once upon a time there was a king named Sutasoma, who observed the commandments with energetic diligence, speaking the truth always. One morning, driving in his royal chariot, followed by court ladies, he was going to take his pastime in a garden. As he reached the city-gate he met a Brahmin who begged of him. [The Brahmin said:] "O king! you are a happy and virtuous man, and I am very poor. Pity me and give me more or less!" The king answered: "Yes, willingly! The Tathāgata teaches that alms must be always given, but wait till my return." Having thus given his promise, the king entered the garden and amused himself with the bath and other enjoyments. Just then a king with two wings, named *Kalmāṣapāda*,³ came flying through the air and captured the king from among the royal ladies, as a Garuda catches a Nāga from the ocean. All the king's female attendants cried out, and wept. Everyone in the garden was distracted. Without and within the city arose a great panic and lamentation. *Kalmāṣapāda*, carrying the king, flew away through the air and confined him among the ninety-nine kings. Seeing that Sutasoma wept continually, his tears dropping like rain, *Kalmāṣapāda* asked: "Why, O great Kṣatriya-king, do you weep like a child? Where life is, there of necessity is death. There is a coming together, then follows a separation." Sutasoma answered: "I fear not death, but only my violation of truthfulness. Since my birth I have never spoken an untruth. This morning, as I reached the city-gate, a Brahmin came for alms. I promised to give him something after my return. But now from this deplorable accident I must commit a sin by having told a lie. Therefore I am weeping." *Kalmāṣapāda* said: "If you fear to

¹ In Chinese: Su-da-su-ma (Su-to-su-mo).

² In Chinese: Ko-ma-sha-pa-da (Ka-mo-sha-po-ta).

³ Here the translator renders the name by a Chinese phrase (Lu-tsō), meaning having [spotted] feet like a deer [skin].

tell a lie, I will allow you once to return, but you must come back here again after seven days, when you have finished giving to the Brahmin. It is not difficult for me to capture you if you were not to come back to me, since I have the power of flying." When Sutasoma reached his kingdom he gave alms very generously, inducted his heir-apparent to the throne, and assembled the whole population of the kingdom to beg them to excuse him, with the words: "My wisdom [as a king] was imperfect. My reign was not lawful. You are begged therefore to excuse me. Now my body belongs no more to me. I shall go back again [to Kalmāṣapāda to be a victim]." The people and the royal relatives besought him with their heads bent to the ground, saying: "O king, please reign over this kingdom with your benevolence. Have no anxiety on account of Kalmāṣapāda. We will build you an iron palace, guarded by a strong army. Though Kalmāṣapāda have miraculous power, he deserves not to be feared." The king said: "It cannot be so." He uttered then a stanza:

"To speak truth is the best of all moral precepts. To speak truth is a ladder attaining to heaven. To speak truth is very great, though it may seem a trifle. A liar will fall down to hell. Now I keep troth, and therefore can I feel no remorse, even if I give up my life."

'The king immediately went out in order to meet Kalmāṣapāda, who marvelled and rejoiced, when he saw Sutasoma from afar. He said: "You are a man who speaks truth and never breaks his word. All human beings take care for their life, but, when you were liberated from death, you came again to me for the sake of truthfulness. Verily you are a great man!" Then the king Sutasoma praised truthfulness: "For speaking truth, he is called a man. He is called not a man, when he speaks not truth." Thus he praised truthfulness and blamed the lie. Hearing that, Kalmāṣapāda felt the pure faith awake in him, and said to the king: "Verily you have spoken an excellent thing. I will now liberate you and give you the

ninety-nine kings as a gift. They may return to their kingdoms, as they wish."

'When he had thus spoken, the hundred kings returned [to their kingdoms].'

2. THE SECOND FORM.

(A) The Sanskrit Versions.

6. Text 11. *Ṣaṭ-pāramitā-samuccaya*.—As the title of the text indicates, it includes seventy-four sūtras, describing various former births of the Buddha, which are arranged under the six Pāramitās. The Kalmāṣapāda-legend, under the name Phumiṇ-rājā-sūtra, occurs in the last section of the Śīla-pāramitā.

The hero and his adversary are described in the text as follows :

'In very remote time the Bodhisattva was a king named *Phu-min* (Japanese : Fu-myo).¹ He reigned over a great kingdom. His benevolence and sympathy radiated over ten regions of the earth. The people praised his virtues with hymns, because they were favoured by his compassion as children are loved by their father. In a neighbouring country a king lived. He ruled his subjects with rigorous laws. His strength was that of a lion, and he could catch a flying bird as he ran.'

This vigorous ruler is called *A-gun*,² a contracted transliteration for *Āṅgulimāla*, who is identified as this king in his former birth. Once this king tried to eat human flesh, and found it very delicious. He commanded his cook therefore thenceforth to offer him this horrible food. All his ministers remonstrated with him on this inhuman deed. As the king listened not to them, they banished him to a lonely mountain.

'The king entered now a deep forest and offered a prayer

¹ This may be rendered as *Samantaprabhāsa* or *Samantaraśmin*. But it may also be read as *Subhāsa* or *Svābhāsa*, as having some connection with *Saudāsa*.

² The identification is found in T.E. VI., 5, 68b.

to a sacred tree : " If thou helpst me to be restored to my lost kingdom, I will bring thee a hundred kings as a sacrifice." Then follows in the text the captivity of the kings, the meeting of Phu-miñ to a Brahmin on the way to visit diseased and distressed persons, his confinement, his honourable return to the cannibal king, and his victory in converting the man-eater. The Brahmin who met Phu-miñ and received from him 12,000 gold pieces preaches the Buddhist doctrine of impermanence; composed in *four stanzas*.¹ These stanzas form the important part of the story, and they deserve to be here translated.

(1) At the end of the kalpa, heaven and earth will be entirely burnt up (*a*). The Mount Sumeru and the great oceans will be reduced to ashes and dust (*b*). Their happiness therein being ended, the gods and Nāgas will perish (*c*). Even the two standards² will fall down. How may there remain a land that is everlasting ?

(2) Birth, old age, sickness and death have no end, turning like a wheel (*a*). Wishes for the most part cannot be fulfilled ; sorrow and distress cause great injury (*b*). As desire is deep, calamity is high ; wounds and sores are due not to an external (cause), (but due to inner desire) (*c*). The three worlds are all *painful*. Is there no country on which we may depend ? (*d*)

(3) Existence is in its nature nothingness. It exists only through cause and condition (*a*). That which is once prosperous must (at last) fall into decay. That which is once full must (at last) be reduced to nothingness (*b*). Living beings resemble creeping worms living in an illusion (*c*). Sound and its echo are both *void* ; so also are kingdoms and lands (*d*).

(4) Consciousness and mind have no definite shape.³

¹ According to the commentaries on the Text 16 (N., nos. 1566 and 1567), the stanzas explain in regular order the four characteristics of the Duhkha-satya : Anitya, Duhkha, Śūnya, Anātman. See German translation by Schmidt, *Dsang-lun*, p. 318 (Text, pp. 254-255).

² Heaven and earth.

³ Schmidt's translation : ' Die volle Erkenntniss (Weisheit) ist unkörperlich,' is not right. The Tibetan text reads like the Chinese.

They drive four snakes in temporary existence¹ (a). Ignorance cherishes (this temporary existence) as a precious thing and takes possession of it as a pleasant carriage² (b). The body has no constant master and the mind possesses no everlasting residence (c). The three worlds are all illusion. How, then, should there be such a country? (d).

The Damamūkāvadāna and Zan-wān-hu-kwo-sūtra borrow these stanzas in their Kalmāṣapāda legends. The translators of both texts used the Chinese rendering of our text, with few corrections. A short story of a prince, who was murdered for his debaucheries, is added to the main story in our text, and concludes with the identifications of Sutasoma to Buddha himself and of Kalmāṣapāda to Aṅgulimāla. This supplementary story is modified and enlarged in the Damamūkāvadāna, and the same identifications are made.

7. *Text 12. Samyuktāvadāna.*—The name of the translator was lost when the Chêng-yuen-lu was composed, A.D. 800.³ The catalogue registers the Avadāna under the later Hān dynasty. This may be right, as the transliterations of the Sanskrit names and the technical terms show the characteristics of this period. But it must be later than the older Samyuktāvadāna, which is shorter than our text. The word 'older' in this title seems to be expressly given by the Buddhist scholars in ancient times to that Avadāna in order to distinguish it from our text and N., no. 1366.

The Avadānas consist of thirty-one sections, describing birth-stories and miracles of Buddha. No. 8 is our story,

¹ Schmidt takes these for birth, old age, sickness, and death, but in fact, they mean four dhātus: earth, water, fire, and air. See Kiō-shaṅ-fā-shu fasc. 11 (N., no. 1636; T.E. XXXVII., 3, 67a). Text 16 B. reads: It is produced from four dhātus. Cf. *Suvarṇaprabhāsa*, Chap. 6, vv. 11—12 (Cambridge Ms. Add. 875, f. 19A., Calcutta ed., p. 31).

² Schmidt: 'Aus der Unwissenheit Erzeugten, wird alles dauernde Heil angenommen.' Text 16 B. reads: Fettered by love of ignorance Ātman and that which belongs to Ātman are produced.

³ This work is wanting in the Nanjio's Catalogue. The description of our text is found in fasc. 2, T.E. XXXVIII., 6, 8a.

the contents of which are in the main identical with the former text :

‘In ancient times there was a king. He was accustomed to eat human flesh, and gave orders to the cook to kill human beings in the night and to dress the flesh. His subjects knowing this banished the king, and, electing a wise man, crowned him as king. The cannibal king, after thirteen years, grew two wings in his body, and flying through the air devoured human beings in remote and near places. He offered up a prayer to a *tree spirit* in a mountain to bring him happiness, saying : “If thou so favour me that I return again to my kingdom and regain the throne I will offer thee five hundred kings in sacrifice.”’

Then follow in the story the captivity of the kings and other acts, as they are played in the Avadānas above mentioned. The name of Sutasoma or Phu-miñ, however, in our story is never found. The Brahmin utters here also *stanzas*, but they are not given in full form, only named. After the question of the man-eater the deliverer preaches five commandments, ten good works, four infinities, and six *pāramitās*.¹

The text gives the identifications of the hero and antagonist in the story as Buddha and Aṅgurimāla, as in the last Avadāna. It explains the etymology of Rājagṛha. The captured kings in the story after their liberation remained by the deliverer (Sutasoma), who built beautiful residences for them in his city. So the city received the name ‘king’s house.’

8. Text 14. *Bodhisattvapūrvacaryā*, Text 6, 19 A.B. *Rāṣṭrapāla-paripreccā*.—The *Bodhisattvapūrvacaryā* contains twenty-three Jātakas, among which 1-6 and 20-23 are written in detailed manner, while 7-19 are only found in abridged form. Our story is briefly summarized as No. 11 :

‘When I was *Sutasoma*² I saved the lives of one hundred kings who were expelled to die, and converted *Kalmāṣa*-

¹ 5 Silas ; 10 Kuśalamūlas ; 4 Apramāṇas (see Mahāvvyutpatti, sec. 69).

² Su-da-so-mi (Su-to-su-mi)

*pāda*¹ to the right view, by which the twelve years' curse on him was cancelled.'

A similar allusion is made in the Rāṣṭrapāla-pariprechā. The Sanskrit text corresponds exactly to both Chinese translations. The passage in the text is found under the enumeration of the great achievements of the Bodhisattva for the attainment of Buddhahood.

'When I lived as *Sutasoma* the renowned king, the deed I wrought was this: Through my faithfulness to duty, I delivered one hundred kings who had been carried off to their death.'

The former text seems to have abridged a certain extensive form of the story, because the duration of the curse-burdened condition of Kalmāṣapāda points to a complicated construction as the source of this allusion. The conversion of the man-eater is also dogmatically affirmed as against the primitive moral form of the legend in the first group.

The word 'right view,' *Samyag-drṣṭi*, means technically Buddhist doctrine or dogmas, not simply moral insight.

The later text may be supposed to have the same source as the former, the number of the captured kings being exactly similar.

9. Text 16, A.B. *Zan-wān-hu-kwo-pān-zo-po-lo-mi-king*.—Here a special development of the Kalmāṣapāda story may be seen. The Mahāyāna-followers now applied this story to the propagation of their Prajñāpāramitā doctrine. The text is evidently a new production, for other older Prajñāpāramitā Sūtras are referred to therein.² Both translations agree very closely. The epitome of the story is as follows:

'Kalmāṣapāda, the heir-apparent of Thien-lo,³ intended

¹ Ka-ma-sha-ba (Ka-mo sha-fu).

² Viz., Mahāprajñāpāramitā (Śatasāhasrikā), Vajracchedikā, Suvikrānta-vikrāmī and Pañcaviṃśatisāhasrikā. See fasc. 1, sect. I. In sect. II., Pañcaviṃśatisāhasrikā is cited.

³ This name never occurs in other Chinese scriptures, and it is very difficult to identify it with the Sanskrit name. In a commentary on the text (N., no. 1566), compiled by the famous C'-cō-tā-sh (see N., p. 460), this name is taken for the father of Kalmāṣapāda, being a Chinese translation of Magadha (!). (T.E. XXX., 8, 13a.)

to sacrifice one thousand kings to his domestic god¹ on the occasion of his coronation, and had already captured 999 kings. As to the 1000th he caught a king named *Phu-min*, who asked Kalmāṣapāda to let him go free once to perform his last religious services. After his liberation *Phu-min* returned to his capital and gave alms to one hundred monks, who preached the *Prajñāpāramitā*. The head-priest instructed the king in *four stanzas*. Through him the king realized holy life. The king, after loyally returning, explained these four stanzas to his unhappy companions. They obtained thereby the holy state. Kalmāṣapāda was delivered also through the exhortation of *Phu-min*.

The text had apparently borrowed its materials from Text 11. Not only the name of the hero, but the four verses, as I have said, coincide exactly. The first translator, Kumārajīva, copied, therefore, the whole Chinese rendering of the verses from that text, with a few insignificant corrections.²

(B) *The Pāli Versions.*

10. *Text 1. Mahāsutasoma-jātaka*.—This text is one of the more voluminous Jātakas, extending to 54 pages in Fausböll's Edition, though it is shorter than the *Mahā-ummagga* or *Vessantara*, each of which covers over 100 pages. Abstract of the text :

I. *Introduction* (Fausböll, V. p. 457-458¹⁰; Francis, V. p. 246-247).—(a) There was once a king named *Koravya*, who ruled in the city *Indapattha* in *Kuru*. His son was *Sutasoma*. (b) The father sent him to *Takkasilā* for his education. A prince of the king *Brahmadatta* of *Kāśi* also went there for the same object. The *Bodhisattva* formed a friendship with the *Kāśi* prince and a hundred other royal sons.

II. *Man-eater*.—(1) *Cannibalism* (F. 458¹⁰-461⁶; Fr. 247-249).—The *Bodhisattva* ruled righteously after his coronation, but the *Kāśi* prince, as king, never took his meal without meat. The cook by carelessness let the meat be

¹ *Mahākāla* in the translation B.

² See *Additional Notes*, I., 9.

stolen by a dog of the king. Going, therefore, to a cemetery he took a piece of flesh from the thigh of a corpse, roasted it, and gave it to the king, who found it tasteful, and ordered him to prepare the same dish in future. The cook did so, killing men in the night. The people complained and reported the loss of their kinsfolk to a leading officer, Kālahatthi, who caught the cook and learnt the whole truth.

(2) *Remonstrance* (F. 461¹¹-470³⁰; Fr. 249-256).—Kālahatthi remonstrates with the king, telling a fish legend. The king answers him with a Sujāta story. Kālahatthi continues his speech by citing the example of a Brahmin. The king replies again with a fable. The officer refutes this with the story of a golden goose. But seeing that the king would not give up his wicked custom, Kālahatthi had him expelled from his kingdom.

(3) *The ex-King in the Forest* (F. 470³⁰-473¹⁶; Fr. 256-257).—The ex-king killed many human beings in the forest, and at last devoured even his cook, whom he had taken as his only follower. Afterwards he captured a Brahmin, whose escort pursued the ex-king and wounded him. He offered up, therefore, a prayer to the nymph of a banyan-tree: 'If, within seven days, thou canst heal my wound, I will bathe thy trunk with blood drawn from 101 kings.' He met with a Yakṣa, from whom he learned a spell, enabling him to run quickly.

(4) *Captivity of Kings* (F. 473¹⁶-476²; Fr. 258-259).—Now the man-eater captured the hundred kings one by one, and drilled holes in the palms of their hands and hung them up by a cord on the banyan-tree. He did not catch Sutasoma, because he had been his tutor in Takkasilā. The nymph of the tree did not desire the bloody sacrifice, and complained of it to the four great kings in heaven. They gave her the advice that Sutasoma was alone able to cure the man-eater. The nymph made the ex-king capture Sutasoma for his own cure.

III. *Sutasoma*.—(1) *Captivity of Sutasoma* (F. 476²-487¹⁹; Fr. 259-266).—Sutasoma went to bathe in the garden

Migāsira on the day of the Phussa conjunction. He met with a Brahmin called *Nanda* who had come from Takka-silā, bringing with him the knowledge of *four stanzas* taught by Kāśyapa Buddha, and each worth a hundred pieces of money. The king promised him to hear the stanzas after his bath. The man-eater caught the king in his bath. Being asked by the man-eater, Sutasoma explains the reason of his weeping, and was allowed by the cannibal after a long conversation to return only in order to hear the stanzas. The Brahmin uttered the stanzas for the king, and received 4,000 pieces of money. Notwithstanding the lamentations and entreaties of his parents and subjects, the king came back to the man-eater.

(2) *Deliverance of the Man-Eater* (F. 487³⁰-511; Fr. 266-277).—Moved by the fearlessness and truthfulness of the king, the man-eater, at the end of a long dialogue, begged to hear the four stanzas. The Bodhisattva uttered the stanzas, when the man-eater granted him four boons¹ which he had requested. When the Bodhisattva had cured the man-eater, he returned with the latter to Kāsi, reconciled the queen and Kālahatthi, and restored him again to the throne. The place where the man-eater was cured received the name of Kammāsadamma.

The name of the hero is Sutasoma as in the Sanskrit version, but the adversary, the man-eater, is not named in the main part of the story. Nevertheless we read his name clearly in verses 472, 473,² and in the conclusion³ as

¹ 1. Long life to the man-eater; 2. The release of the captured kings; 3. Their restoration to their respective kingdoms; 4. Abstinence from human flesh.

² F. V., p. 503; Fr. V., p. 274: 'Kammāsapādena viheṭṭhitattā talāvutā assumukhā rudantā.' (With bodies injured by Kammāsapāda, strung up [upon the tree] through [perforated] palms of hands, with faces full of tears, crying.) Francis's translation is here rather free, omitting the important name of the king. The verse 473 is the same, except that it is spoken by the kings themselves.

³ F. V. 511; Fr. V. 279: 'Kammāsapādassa damitaṭṭhāne niviṭṭhattā pana so Kammāsadamma-nigamo nāma jāto.' (On the spot, where Kammāsapāda was converted, the place grew into the town of Kammāsadamma, viz., taming of Kammāsa[pāda].)

Kammāsapāda. This is a rather curious fact. But it is probable that this important name, at the time when the present form of the Mahāsutasoma-jātaka was compiled, which may belong to a comparatively recent date, was no longer familiar to the Pāli Jātaka writers, and, therefore, was totally omitted in the main part of the story, leaving only slight traces in the more insignificant parts quite neglected and unnoticed.

Though the Jātaka is considerably enlarged and elaborate as compared with the Sanskrit versions, and in artificial and dramatic skill far exceeds them, the main points of the story agree with the Śaṭpāramitāsamuccaya. Among these similarities two points are especially important: Firstly, the nymph of the banyan-tree, as the object of the man-eater's worship, is found here in the same way as in the Chinese version. Secondly, the four stanzas,¹ which form the most important point of the story, are similar. The contents of the stanzas in the Pāli and Chinese are not quite identical. The central idea of both is not different.

<i>Pāli.</i>	<i>Chinese.</i>
1-2. The necessity of becoming acquainted with the wise.	_____
3. The impermanence of earthly existence contrasted with the eternity of the dharma.	1. Impermanence 2. Pain 3. Emptiness 4. Non-ego
4. The great difference between the dharma and wordliness.	} of the world and living beings. _____

Verses 1-2 in the Pāli serve as an introduction, and the last is a fuller explanation of the third, which recurs in the Dhammapada,² and is the main subject of the stanzas. This verse 3, teaching the impermanence of worldly power and splendour, strikes the same chord as the Sanskrit version, except that the latter arranges the verses more

¹ F. V., pp. 477, 483, 494; Fr. V., p. 264.

² Verse 151, Samyutta I., p. 17.

dogmatically and systematically than the Jātaka, and explains only the negative side.

In the Chinese text the Brahmin receives 12,000 pieces of gold for reciting the four stanzas, while in the Pāli the fee is 4,000.

The four boons, which the man-eater gave to Sutasoma to hear the stanzas, are not known in the Chinese versions.

In general, the elaborate and prolix style of the Pāli-jātaka is sufficient to prove the recent date of its present form; hence little comment is called for. One of the most modern elaborations of the Jātakas is probably the episode of the dialogue between the king and Kālahatthi. The long remonstrance of the commander-in-chief and the opposition of the king, with the many examples and legends, show us clearly the lateness of this part. The Jātakamālā, which we shall soon examine, is indebted to the Jātaka for its poetical material, and takes over many verses from our text. But Śūra, the author of the poem, is quite ignorant of this episode. The introduction belongs also to a modern date, as the description itself suggests. The identification of the *dramatis personæ* (samodhāna) in the Jātaka is more particularized and artificial than the Sanskrit version. Besides the two main rôles, the other persons identified are: Ānanda as the Brahmin Nanda, Sāriputta as Kālahatthi, Kassapa as the nymph of the tree, and Anuruddha as the god Sakka.

11. *Texts 2 and 3, Cariyā-piṭaka and Nidāna-kathā.*—The story in the Cariyā-piṭaka is an abridged form of the Mahā-sutasoma-jātaka. The whole text verbatim is as follows:

(1) Once, when I was Sutasoma, lord of the earth, I was captured by a man-eater, and remembered a Brahmin with distress of heart.

(2) Having strung up the hundred warriors through [their perforated] palms, and reduced them to despair, that he might offer his sacrifice, he led me among them.

(3) The man-eater asked me: 'Do you wish to be released? If you again come back to me, I will let it be as you wish.'

(4) On this question I promised faithfully to return.

When I returned to the city I delivered up my pleasant kingdom.

(5) After I had remembered the hundred dharmas, which were practised by former Buddhas, and had given alms to the Brahmin, I came back again to the man-eater.

(6) Now I did not hesitate whether I should be killed or not. I came back again to give up my life in order to keep my troth. There is nothing like speaking the truth. Such is my perfection in speaking the truth.

The laconic allusion to the cruel treatment of the captured kings by the man-eater in verse 2 cannot be understood without the full text of the *Mahāsutasoma-jātaka*.

Text 3, the *Nidāna-kathā*, condenses the story still more. This introduction to the *Jātaka* is, of course, a more recent compilation than the *Jātaka* itself. The story is given in like manner in the *Cariyā-piṭaka*, as an example of the perfection of the veracity and faithfulness of the *Bodhisattva*. I will borrow here the translation by Professor Rhys Davids:¹

‘And so in the *Mahāsutasoma* Birth according to the word: Guarding the word of Truth, and offering up my life, I delivered the hundred warriors: Such is my perfection of Truth.’

Here is a curious parallelism of the adaptation of the story to serve as an example of the *Pāramitā*. In the Chinese texts the story serves always as the example of the *Śīla-pāramitā*,² while both Pāli texts use it as the example of the perfection of truthfulness among the ten *Pāramitās*.³

12. *Texts 4 and 5, Jayaddisa-jātaka and Cariyā-piṭaka, II., 9.*—The *Jayaddisa-jātaka* apparently is a modified form of the *Mahāsutasoma-jātaka*. The trace of this recast may be sufficiently followed in the text. The *Jātaka* divides the personality of *Sutasoma* into two individuals. The first

¹ Buddhist Birth-Stories, p. 507.

² See Texts 11 and 15.

³ *Daśa-pāramitās* in the *Mahāyāna*-Texts are different. See *Mahāvvyutpatti* 34. On the Pāli *Pāramitās* see F.I., p. 45 *et seq.*; Buddhist Birth-Stories, p. 19 *et seq.*; Childers' Pāli Dictionary, p. 335. They are: 1. *Dāna*; 2. *Sīla*; 3. *Nekkhamma*; 4. *Paññā*; 5. *Viriya*; 6. *Khanti*; 7. *Sacca*; 8. *Adhiṭṭhāna*; 9. *Mettī*; 10. *Upekhā*.

half of his worldly career as the king makes up the part of Jayaddisa. From the second half of his religious achievement as the deliverer, is derived the character of Alītasattu. The episode in the Mahāsutasoma, the wounding of the man-eater, by the followers of the travelling Brahmin, is found here in an imperfect sketch. The text overlooks the important motive of this interlude in the original Jātaka, making it rather an insignificant and unnecessary act. The Brahmin Nanda, who brought the four stanzas, also appears here, but the verses are not given in detail. The conclusion of the Jātaka evidently presupposes the existence of the Sutasoma-jātaka, describing the village, where the ogre was tamed by Alītasattu :

‘This village grew into the town Culla-kammāsadamma. The region, where the man-eater was tamed by the great being Sutasoma, was to be known as the town Mahā-kammāsadamma.’¹

The tentative adaptation of the name Kammāsa for the man-eater, in total ignorance of the original meaning, is most interesting. For the Jātaka itself see the following epitome.

I. Introduction (F.V., p. 21-22⁷; Fr.V., 11-12).

A king lived in a city of the northern Pañcāla, in the kingdom of Kampilla. Cursed by a rival in her former existence, the queen had her new-born children twice devoured by an ogress. At the third birth the attendants of the queen prevented the ogress from devouring the son. But the ogress got him, and went to a cemetery, when she reared him on human flesh. He became, therefore, an ogre. The queen gave birth to yet another son, who is called *Jayaddisa*. When he succeeded his father as king, the Bodhisattva was born as his son, with the name of *Alītasattu*.

¹ F. V., pp. 35-36. So gāmo Culla-kammāsadamma-nigamo jāto. Sutasoma-mahāsattena porisādassa damita-padeso Mahā-kammāsadamman nāmā ’ti veditabbo. Fr.V., p. 19.

II. *Man-eater* (F. 22⁷-22²⁵ ; Fr. 12-13).

The ogre used to feed on human flesh, without hiding his shape. People petitioned the king to catch him. Escaping from the pursuit of the people, he roamed about in a forest and captured men one by one, devouring them. He seized a Brahmin, but, being wounded by a splinter of wood as he was running, dropped his prey.

III. *Jayaddisa* (F.V., 22²⁵-25¹⁶ ; Fr. 13-14).

King Jayaddisa proclaimed a hunt. Just as he was starting, a native Brahmin of Takṣasilā named *Nanda* came into the king's presence bringing *four stanzas*, each worth one hundred pieces of money. The king met with the man-eater, and was made captive. He begged the ogre to liberate him only till he had heard the stanzas. The ogre allowed it. The king promised to come back again after seven days.

IV. *Alitasattu* (F.V. 25¹⁸-36 ; Fr. 14-19).

Alitasattu persuaded his father to send him to the man-eater, as a substitute. The great lamentation of the royal family and subjects then follows.¹ As the prince came to the man-eater, the latter, moved by his heroism and fearlessness, could not devour him.² Alitasattu, observing that the ogre was his only uncle, cured him, and brought him back to Jayaddisa, who wished to deliver the kingdom to him. As he declined it, the king built a settlement in a mountain for him.

An abridgment of this Jātaka is found in the ninth section of the second Book, *Sīla-pāramitā* in the *Cariyā-piṭaka*. It consists of eleven stanzas.³ As the contents are

¹ Here the *Rāmāyaṇa* is referred to. See Fausböll, vol. v., p. 29, v. 80.

² The *Sasa-jātaka* is here alluded to. See Fausböll, vol. v., p. 33, v. 93.

³ Epitome I.-II., are wanting. Stanzas 1-6 = III., 7-11 = IV.

in the main identical with the Jātaka, the translation may be here omitted.

B. THE SECOND GROUP.

1. THE FIRST FORM.

13. *Text 20. The Siṃhasaudāsa-māṃsabhakṣanivṛtti.*—The text is a beautiful poem consisting of 38½ stanzas, accompanied by a short piece of prose. The name of the man-eater is called here Siṃhasaudāsa. Saudāsa is the well-known patronymic of Kalmāṣapāda in the Epics and Purāṇas. The father of the ex-king is not Brahmadata of Benares, as in the other Buddhist texts, but is the same as in the Brahmanic literature—viz., Sudāsa of Magadha. The name of Kalmāṣapāda does not occur in the text, but the spotted feet of Saudāsa are described. The name of the hero is Śrutasoma.¹ The first ligature of this name, *Śru*, is easily changeable with akṣara *Su* in the Sanskrit writing.²

The text teaches, as the title indicates, the prohibition against eating flesh as its main subject. The impermanence and emptiness of the world are also preached as subordinate matters. The short supplementary prose piece describes the Śivi-jātaka in a contracted form.

I. *Prelude.*

The king Sudāsa went to a mountain to hunt. Having been left by his followers, he roamed about the forest and met with a *lioness*, who forced the king to wed her (v. 1-3). The lioness was delivered of a son with a lion's head and human body, 'a powerful man of spotted feet like a king of animals.' When he learned from the mother-lioness that he was the son of Sudāsa, he visited the king, and afterwards succeeded him (v. 4-9).

¹ In Chinese, Wan-yueh=renowned-moon.

² This change of the ligature is seen also in the Brahmanic MSS. See the St. Petersburg Skt. Dictionary, vol. vii., p. 1053.

II. Main Part.

(1) *Cannibalism of Saudāsa*.—Inheriting the lion's nature, Saudāsa ate only flesh. Once a dog stole the meat reserved for him. From fear of punishment the cook took a small child, roasted it, and sent the dish to the king. As this pleased the king's taste, he ordered the same dish in future (v. 10-15). The subjects of the king, learning of this horrible crime, attempted to kill Saudāsa. He offered up a prayer to a goblin to give him wings, and vowed that if the wish were fulfilled, he would sacrifice to him one hundred kings (v. 16, 17).

(2) *Captivity of Kings*.—As a feathered demon, Saudāsa caught ninety-nine kings, and at last captured Śrutasoma while in his bath. Śrutasoma begged the demon to set him free on condition that he would come back again after seven days. The demon suffered him to go (v. 18-25).

(3) *Emancipation of Saudāsa*.—Śrutasoma, after seven days, during which he heard the Dharma, came again to Saudāsa and preached to him on the heavy crime of flesh-eating. He expounded also the impermanence and emptiness of the world and of living beings. Converted, Saudāsa liberated the kings in prison (v. 26-36), returned to Magadha, reigned righteously, and forbade his subjects to eat flesh. Śrutasoma uttered a vow that these kings, as well as Saudāsa, would realize Buddhahood in the future (v. 36-38½).

14. *Text 17A. Laṅkāvatāra*.—The text preserves an older form than the two other translations and the existing Sanskrit text, as we shall see presently. Like many of the Mahāyāna-sūtras, the text emphatically forbids the eating of any flesh.¹ Many examples on the sinfulness of flesh-eating, which would convert the human

¹ See Śikṣāsamuccaya, p. 133, quoting the Laṅkāvatāra.

Hastikakṣe, Mahāmeghe, Nirvāṇāṅgulimālike,
Laṅkāvatāra-sūtre ca, maya māṃsaṃ vigarhitam.

being into a cannibal, are given. Among these examples the Kalmāṣapāda legend is also referred to:

‘In remote times there was a king with the name of Siṃhasaudāsa. He was accustomed to flesh-food, and at last ate human flesh. As the subjects of the king could not endure [this horrible usage] they excited a revolt, and refused to pay taxes. Flesh-eating brings these great misfortunes. The Buddhist must, therefore, absolutely not eat flesh.’

The text implies a fuller story as told in the last text, for the name Siṃhasaudāsa evidently refers to it.

15. *Text 7. Jātakamālā*.—It is very regrettable that there is no Chinese translation of this highly poetical work, the fame of which was already noticed by the famous I-thing.¹ A work, bearing the same title and author is found in Nanjio's Catalogue, No. 1312. But it is quite different, and it seems that the work wrongly connected two different texts under the well-known title.²

Our text combines the Pāli Sutasoma-jātaka and the Sanskrit traditions. On the side of the hero, Sutasoma,

¹ Takakusu's translation, pp. 162, 163, 177.

² The contents of the N., no. 1312 :

Fasc. 1	1. Tigress	.	.	.	Jātakamālā 1
	2. Śivi	.	.	.	Jātakamālā 2
	3. Supratisthita				
Fasc. 2	4. Bimbisāra				
	5. Ajataśatru				
	6. Hare	.	.	.	Jātakamālā 6
Fasc. 3	7. Maitracitta-nāga				
	8. Maitrabala	.	.	.	Jātakamālā 8
	9. Merchant				
Fasc. 4	10. Sudatta	} Events in the lifetime of Buddha.			
	11. Sick monk				
	12. Candraguṇa				
	13. Stūpa				
	14. Puṇyavardhana				

Fascs. 5-16, Chap. 11-34, Commentaries on the dāna-pāramitā, taught in the Rāṣṭrapāla-jātaka (perhaps Rāṣṭrapālapariṣcchā?).

the poet Śūra is indebted to the Pāli; while on the side of the adversary, Saudāsa, he borrows the materials from the Sanskrit.

Sutasoma in the Pāli Jātaka.	1. The Bodhisattva happened to be born in the royal house of Koravya	{ Kern, pp. 207-8 Speyer, pp. 291-2	Jātakamālā.
	2. He went to bathe	{ K., p. 208. S., pp. 292-3	
	3. Meeting with the Brahmin who brought the stanzas	{ K., p. 209 S., pp. 293-4	
	4. His dialogue with the man-eater, as he was captured	{ K., pp. 211-3 S., pp. 297-300	
	5. Lamentation of the royal family for his departure	{ K., pp. 213-6 S., pp. 300-3	
	6. His curing of the man-eater. Receiving the four boons for the four stanzas	{ K., pp. 216-24 S., pp. 303-13	
Saudāsa in the Sans- krit Texts.	1. Sudāsa went to hunt and was compelled to wed a lioness who gave birth to a son, Saudāsa	{ K., p. 209 S., p. 294	
	2. His cannibalism	{ K., p. 209 S., pp. 294-5	
	3. His prayer to Goblins in order to escape from death at the hands of his subjects, promising 100 kings as an offering.	{ K., p. 209 S., p. 295	

Here we have sufficient ground to assume that the author of the Jātakamālā was not acquainted with at least the present form of the Sutasoma-jātaka, but he had used a more primitive version of the story. The Brahmin bringing four stanzas to the hero is not named in the Jātakamālā, while he is called Nanda in the Pāli. Kālahatthi, who plays a by no means unimportant rôle in the Pāli text, and whose dialogue with the man-eater is suitable material for a poetical work, is not found here. The complicated episode of the nymph of the banyan-tree is also foreign to Śūra. The Jātakamālā owes much to the Pāli in the second half of the story, which is concerned with the conversion of the man-eater. In the entire metrical portion of the text, which numbers nearly one hundred stanzas, verses 1-46 cannot be found in the Pāli stanzas, but in the remaining

part twenty-one verses have been carefully identified by Professor Speyer.¹ The father of the man-eater, bearing the Epic name of Sudāsa, his unnatural relation with the lioness, the birth of Saudāsa, the prayer of the man-eater to goblins,² to escape from peril, and the captivity of the hundred kings, all agrees exactly with the *Simhasaudāsa-sūtra* given above.

16. *Text 9. Bhadrakalpāvadāna.*—In the Chinese *Tripiṭaka* this work is wanting. The story is found under No. 34³ in the *Avadāna*. As I had not an opportunity of reading the manuscript of this text, I have used an extract made by Professor d'Oldenbourg.⁴ Dr. Rājendralāla Mitra gives also a short notice of the story in his 'Nepalese Buddhist Literature':⁵

'Rāja *Sudāsa* of Benares had by a lioness a son named *Saudāsa*.⁶ When that son came to the throne he was in the habit of eating privately raw human flesh in the prison-house. He was for this expelled by the nobles from the throne. He fell in with his lioness mother, who advised him to celebrate a sacrifice of a hundred royal youths. After ninety-nine princes had been already secured, the ex-king went in search of *Sutasoma*, whose achievements form the subject of another part—viz., *Sutasoma-jātaka*. The Lord said I was that *Sutasoma*.'

Professor d'Oldenbourg maintains that this *Jātaka* 'mostly copies word for word' from the *Jātakamālā*. But,

¹ Speyer's Eng. Trans., p. 340. Among 95 verses, V. 47, 48, 49 = P. 54, 55, 56; 52 = P. 59; 54 = P. 60; 61-66 = P. 64-71; 67 = P. 72; 71, 72 = P. 40, 41 (74, 75); 74, 75 = P. 40, 43 (76, 77); 78 = P. 80; 93, 94 = P. 102, 103.

² Kern's Text, p. 209. Yato 'sau bhītaḥ Saudāso nara-rudhira-pīṣita-bali-bhugbhyo bhūtebhya upaśuśrāva; asmāt samkātān mukto 'haṃ rājñāṃ kumārasatena bhūta-yajñam kariṣyāmi. The object for the sacrifice is not here the nymph of the tree as in the Pāli, or in other *Avadanās*.

³ Bendall, Cat. of the Buddh. Skt. MSS., p. 91.

⁴ See I., 1, 8 footnote.

⁵ Nepalese Buddhist Literature, p. 46.

⁶ 'Sutasoma' in the work.

as Professor Speyer had already pointed out,¹ there are some minute discrepancies with the latter. The meeting of Saudāsa with his lioness mother in his banishment is never found in the other Avadānas or Jātakas.

17. *Texts* 18, 21. *Damamūkāvadāna*.—The Tibetan text of the work was translated from the Chinese, which originated from Khotan, and was compiled in Turfan in its present form.² No wonder, therefore, that we see an exact coincidence in these two texts, that word after word can be almost identified in the two translations. A conscientious comparison of these two versions has been published by Professor Takakusu.³

The following epitome of this text would manifest to us how the story reached a highly elaborate and developed construction :

I. *Prelude* (Chinese, T.E. XIV., 9, 64a, 1-6 ; Schmidt, 311¹⁴-312⁹).

Brahmadatta, the King of Benares, went to hunt, and being left by his followers, he entered a forest, where he saw a lioness. She forced the king to cohabit with her. After some time she was delivered of a son, whose body was like a man but whose feet were spotted. Mindful of the father, the lioness brought the baby to the king, who had him nourished and educated, giving him the name Kalmāṣapāda.

II. *Kalmāṣapāda*.

(1) *Indirect Cause of the Fall* (Ch., 64a, 6-11 ; Sch., 312⁹-313³).—Kalmāṣapāda succeeded to the throne and had two queens, one a Brahminee and the other a Kṣatriyan lady. One day he said to them both that she who first followed him into the garden should share with him in

¹ Speyer's *Jātakamālā*, pp. 313-314.

² Feer's '*Analyse du Kandjour*,' p. 283. Mdo., vol. xxviii., 1 ; N. 1476, fasc. 9 (T.E. XXXVIII., 1, 53b).

³ *J.R.A.S.*, 1901, p. 447 *et seq.* : *Tales of the Wise and the Fools in Tibetan and Chinese*.

the amusements of the day, the other not. The Brahmin lady worshipped a temple on the way, and so failed to pass the day with the king. She begged the king at another time to grant her wish, and demolished the temple. The god of the temple intended to be avenged upon the king, but it was very difficult to get a chance.

(2) *Direct Cause of the Fall* (Ch., 64a, 11-17; Sch., 312⁹-314⁷).—In a mountain lived a sage, receiving every day the king's invitation to a meal. One day, as he came not to the king, the temple-god transformed himself into the saint, and requested the king thenceforth to offer him always meat. In another day when the true sage came, the king gave him meat. Being offended with this unworthy food, he laid a curse upon the king to become a cannibal for twelve years.

(3) *Cannibalism* (Ch., 64a¹⁷-64b¹²; Sch., 314⁷-315²⁵).—The cook of the king neglected to prepare flesh, and from fear of punishment, finding the corpse of a child, roasted it and gave it to the king. Surprised at the tastiness of the food, the king ordered the cook to offer him always the same. The officers, from the complaint of townsmen at the loss of their kinsfolk, caught the cook in the night, when he had captured a child and killed it. The king had now to confess his wicked custom to the officers, who intended to put the king to death in his bath. The king begged their forgiveness. As they heard him not, the king became a flying man-eater in consequence of his fearful oath, and thenceforth he destroyed many human beings.

(4) *Imprisonment of a Thousand Kings* (Ch., 64b, 12-15; Sch., 316²⁶-317¹⁶).—Many rākṣasas followed Kalmāṣapāda, and requested him to make a banquet in which a thousand kings should be devoured. He captured as many as 999 kings, and imprisoned them.

III. *Sutasoma*.

(1) *Captivity* (Ch., 64b16-65a7; Sch., 317¹⁶-319¹⁴).—As the thousandth, Kalmāṣapāda captured *Sutasoma* while he bathed. The latter begged the man-eater to release him

for seven days, so that he could give alms to a *Brahmin*. The man-eater agreed. Sutasoma heard the *four verses* from the Brahmin.

(2) *Triumph* (Ch., 65a, 7-16; Sch., 319¹⁶-320).—For all the lamentations and entreaties of the royal family and his subjects, Sutasoma came faithfully back to the man-eater. He recited four stanzas for Kalmāṣapāda, and preached the fearful result of the killing in contrast with the blessed rewards of mercy. Kalmāṣapāda was converted, released the imprisoned kings, and returned to his kingdom again as a peaceful ruler.

The noticeable and important point in the story is the curse uttered by the sage. This is doubtless an influence of the Mahābhārata, and it will be fully treated of in the next chapter. This is quite a new factor in the story, never known to the Pāli Jātaka or to the northern Avadānas. The stanzas recited by the Brahmin are identical with those in Texts 11 and 16a. The translator of our Avadāna copied the whole text from the later with only a few alterations.¹

Sutasoma and Kalmāṣapāda immediately after the story are identified as having been the Buddha and Aṅgulimāla in a former existence.²

18. *Texts 9, 17 B.C. Laṅkāvatāra, its Second and Third Translations*.—The second translation by Bodhiruci is of an enlarged form, thrice the size of the first, with many interpolations, one of which may be seen in the case of the Kalmāṣapāda legend. Beside the example of Siṃhasaudāsa, the text repeats the story under the name of Kalmāṣapāda, after an allusion to the Śivi-jātaka.

The third translation by Śikṣānanda is of almost the same size, but the division of the chapters is somewhat different. It corresponds generally to the existing Sanskrit text.³

¹ See *Additional Notes*, I., 9.

² Ch. xxiv., T.E. XIV., 9, 65a, 15; Sch., p. 321.

³ See Bendall's Cat., p. 21. A part of the text was published by the Buddhist Text Society in India, 1900-2. Cf. Satis Chandra Vidya-bhūṣaṇa's Correspondence in *J.R.A.S.*, 1905, p. 831 *et seq.*

The following is a comparison of the Sanskrit and the two Chinese texts :

SANSKRIT.¹

Bhūta-pūrvam Mahāmate 'tite 'dhvani rājā 'bhūt Simhasandāso nāma. Sa māmsabhojan 'āhārātiprasaṅgena ca pratisevamāno rasa-trṣṇā'dhyavasāna-para-matayā māmsāni mānuṣyāny api bhakṣitavān. Tan - nidānaṃ ca mitramātya - jātibandhu - vargeṇāpi parityaktaḥ, prāḡ eva paura-jānapadaib. Svarājya-viṣaya-parityāgāc ca mahad vyasanam āśāditavān. [Then follows an allusion to the Śivi-jātaka.]

Anyeṣāṃ ca Mahāmate narēndra-bhūtānāṃ satām aśvenāpahrtānāṃ atāvyaṃ parayatamānāṃ simhyā saha maithunaṃ gatavatām jivitabhayaḍapatyāni cōtpādita-vantaḥ simhasaṃvāsānvayāḥ *Kalmāṣapāda*-prabhṛtayo nrpa-putrāḥ; pūrva-janma-māmsāda - doṣa - vāsanayā manuṣyēndrabhūtā api santo māmsāda abhūvan. Ihaiva ca Mahāmate jamaūni saptakutirake 'pi grāme pracura-māmsa-laulyāḍ atiprasaṅgena niṣevyamānā mānuṣya-māmsāda ghorā dākā vā dākinyas ca samjāyante : jātiparivarte ca Mahāmate tathāiva ca māmsa-rasādhyavasānatayā simhavyāghra-dvīpi-vṛka-tarakṣu-mārjara jambukōlūk'adi-pracura-māmsāda - yoniṣu pracurata - piṣit'āsana - rākṣasādi-ghoratara - yoniṣu

BODHIRUCI.

O Mahāmati, I remember, in ancient time there was a king named Simhādāsa, who was accustomed to eat flesh. Addicted to the taste of meat, he at last ate human flesh. His father, mother, brothers, wives, and sons abandoned him. All peoples in towns and lands excited a revolt against him and destroyed his life. [Then follows the Śivi-jātaka.]

O Mahāmati, there is a king who never took flesh-meal, went out for amusement, driving his horse. Alarmed at something, the horse dashed into a deep ravine. The king lost his followers and found no way to return. Lions, tigers, and wolves did him no harm, for he never ate flesh. He enjoyed sensual pleasure with a lioness who gave birth to *Kalmāṣapāda* and others. The sons by heredity naturally ate flesh, though they became kings. It pleased them to eat flesh in a town with seven families. Excessive meat-eating brought them at last to eat human flesh. Boys and girls born to them were all Rākṣasas. O Mahāmati, those, who are addicted to eating flesh, are the result of the latent cannibal

ŚIKṢĀNANDA.

In ancient time, O Mahāmati, there was a king, named Simhasambhava. Addicted to the taste of meat, he tried various kinds of flesh. Thus he ate at last human flesh. The people could not suffer this and excited a revolt against him. He lost his kingdom and throne and suffered many things. [Then follows the Śivi-jātaka.]

In ancient time there was a king who went forth to hunt, driving his horses. Frightened at something, the horses dashed into a forest, where the king found no way out, and saw no human habitation. There he amused himself with a lioness, committing an odious deed. The lioness gave birth to sons, the elder of whom was called *Kalmāṣapāda*. He became afterwards a king, reigning over seven kotis of families. By heredity he ate nothing but flesh; commencing with flesh of bipeds and quadrupeds, he at last ate human flesh. Boys and girls born to him were all Rākṣasas. After the existence of that life, they had to be reborn as lions, wild dogs, wolves, tigers, leopards, eagles, or hawks. It is impos-

¹ R.A.S. MS., f. 117b 6—118b 2; Dr. Sasaki's copy of a Paris MS. I have omitted to give here various readings for the sake of simplicity.

SANSKRIT.

vinipātyante. Yatra
vinipātītānāṃ duḥkhe
na mānuṣya-yonir api
samāpadyate, prāg eva
nirvṛtiḥ. Ity evam-
ādayo Mahāmate māṃ-
sa-dcṣāḥ.

BODHIRUCI.

force of their former
existence. They would
be re-born as Rākṣasa,
lion, tiger, wolf, wild
dog, cat, badger, owl,
kite, eagle, or falcon.
They would suffer the
pains of hunger and
thirst, for living beings
would give them no
chance to protect their
lives. They desire to
eat the flesh of others
with wicked thoughts,
and would descend to a
yet more painful exist-
ence after death. It is
impossible for them to
get even a human body,
much more to find the
way of Nirvāṇa.

ŚIKṢĀNANDA.

sible for them to obtain
again even human exist-
ence, much more to
realize Nirvāṇa, eman-
cipation from Saṃsāra.

The interesting interpolation already noticed manifests itself herein, that when and where it took place nothing was known as to the identity of Siṃhasaudāsa and Kalmāṣapāda; and, moreover, that the interpolator, besides the first example, in spite of the name of Siṃhasaudāsa implying the lioness legend, made the entirely superfluous addition of the Kalmāṣapāda story, which was at that time one of the most popular Avadānas among the northern Buddhists—perhaps through the existence of a similar story in the Damamūkāvadāna. The interpolator modified the story in adopting it, for here the lioness not only brought forth Kalmāṣapāda but also his brothers. The King Sudāsa, who had an unnatural intercourse with that queen of beasts, according to the Sanskrit text, had many participators in his odious deed.

Thus it is not rash to suppose that the allusion in the later forms of Laṅkāvatāra shows the latest development of the Kalmāṣapāda story.

II. KALMĀṢAPĀDA STORIES IN THE BRAHMANIC LITERATURE.

19. *Arrangement of the Stories.*—In the last chapter the versions of the story are arranged according to the various stadia of their development, from the simplest to the most

elaborate form. In the present chapter it would be convenient to take the contrary way, commencing with the latest form in the Purāṇas and Mahābhārata, then tracing backwards its origin in the Vedic literature.

Though their forms are manifold, the main character of the story in the Avadāna and Jātaka remains always unchanged. Various elements and factors are only added around one and the same central point. The case in the Brahmanic literature is utterly different. The story in the Mahābhārata, which the Purāṇas inherited and modified, borrowed the materials from old traditions kept in the Rg-veda and its commentaries, and transformed them as a new recast. Thus the story newly constructed differs from its originals in character. On this account, the traces of our story in old writings are faint and fragmentary, and to seek the connection from that end would be a difficult task, if one had no knowledge of the whole story lately developed.

20. *Purāṇic Literature*.—In three Purāṇas the Kalmāṣapāda story is told in its full form—that is to say, in the Viṣṇu, the Bhāgavata, and the Skanda. In other Purāṇas the name of the king appears in the genealogical lists, giving only a short allusion to the story.

As Professor Macdonell indicates,¹ the Bhāgavata presupposes the existence of the Viṣṇu. Naturally, therefore, we find a perfect coincidence of the story in the two Purāṇas.² The contents of the story are summarized as follows:

1. Cause of the Cannibalism—the Curse.

(a) *Indirect Cause (the King and two Rākṣasas)*.—Saudāsa, the king, went into the forest to hunt, and saw a couple of tigers, which are transformations of two rākṣasas. The king killed one of them; the other vowed vengeance (Viṣṇu, IV., 4, 22-23; Bhāgavata, IX., 9, 20).

¹ Macdonell's 'Sanskrit Literature,' p. 302. See also Winternitz, 'Geschichte d. Indischen Literatur,' I. pp. 464-465.

² Viṣṇu, IV., 4, 20 *et seq.* Bombay ed., 1867, IV., f. 12a. Wilson's translation, Works, VIII., p. 305 *et seq.* (Original ed., p. 381). Bhāgavata, IX., 9, 20. Burnouf's French translation, III., p. 238 *et seq.*

(b) *Direct Cause (the King and Vasiṣṭha).*—The king celebrated a sacrifice conducted by his teacher, Vasiṣṭha. When the sacrifice was ending the rākṣasa assumed the shape of Vasiṣṭha, and commanded the king to give him meat for his food. Then the demon transformed himself into a cook and dressed human flesh, which the king gave to the sage (V., 24-26; Bh., 21). The sage, provoked by the insult, cursed the king into becoming a cannibal for twelve years (V., 26-27; Bh., 22-23).

2. *Effect of the Curse—the Cannibalism.*

(a) The king intended to curse the sage with the holy water in the sacrifice; but reminded by queen Madayantī, he set it down at his feet, as this cursed water causes unhappy effect if it be thrown on to the earth or into the air. From the power of the imprecation his feet became spotted, hence he received the name *Kalmāṣapāda* (V., 28-32; Bh., 23-25).

(b) In consequence of the imprecation the king became a cannibal, and in the sixth watch of the night wandered through the forest and destroyed many human lives. Once he saw a Brahmin sleeping with his wife. In spite of the entreaties of the wife, he devoured the husband. The wife cursed the king to die immediately, should he sleep with his queen (V., 32-36; Bh., 25-35).

3. *After play—Birth of Aśmaka.*

At the expiation of the term of his curse Saudāsa went home, but, reminded of the imprecation of the Brahmin's wife, remained childless. However, having solicited the interposition of Vasiṣṭha, the queen became pregnant. The pregnancy endured seven years, and the queen opened the womb with a piece of stone, and was delivered of a son, who is therefore called Aśmaka (V., 37-38; Bh., 36-39).

In the Skanda-Purāṇa the story is thrice mentioned. The story in the Brahma-khaṇḍa¹ is absolutely identical

¹ R. Mitra's Notices of the Sanskrit MSS., vol. viii. (1886), p. 20.

with the contents given above. The Avanta-khaṇḍa¹ in the Purāṇa alludes also to the same story. But a story occurring in the Anbhika-khaṇḍa² is a direct copy of that in the Mahābhārata.

To register Kalmāṣapāda in the genealogy of the solar race, the Vāyu, Liṅga, Garuḍa, and Kūrma, on the one hand, agree exactly, composed in the same verses, with a summary on the birth of Āsmaka in a country called Kalmāṣapādaka.³

The stanzas are apparently borrowed from the Hari-vaṃśa. Here Sudāsa is the father of Kalmāṣapāda, and Āsmaka is his son. The Matsya, Padma, and Brahma, on the other hand, have the same genealogical order, describing Ṛtuparna as the father of the king, and Sarvakarman as his son.⁴ The Agni-Purāṇa is similar with the Matsya and others in giving the patronymic lineage of Kalmāṣapāda, but it has its own independent stanzas.⁵ In this Purāṇa the name Kalmāṣāṅghri *metri causa* occurs, with the same meaning as Kalmāṣapāda. In the Mārkaṇḍeya-Purāṇa the king is not mentioned, but allusion is made to a story narrating the destruction of Vasiṣṭha's hundred sons by

¹ R. Mitra's Notices of the Sanskrit MSS., vol. v. (1880), p. 73.

² *Ibid.*, vol. vi. (1882), p. 117.

³ Vāyu, II., 26, 176 (Mitra's ed., II., p. 283) ; Liṅga, Pūrvārdha, 66, 26 (Bombay, 1858, f. 132b) ; Garuḍa, I., 142, 33-34 (Calcutta, 1890, p. 135) ; Kūrma, XX., 9, 11-12 (Calcutta, 1887, p. 230). I quote here the passage from the Liṅga :

Sudāsasya sutaḥ proktaḥ Saudāso nāma pāṛthivaḥ ; 26 B.
Khyātaḥ Kalmāṣapādo vai nāmna Mitrasahaś ca saḥ,
Vasiṣṭhas tu mahātejā kṣetre Kalmāṣapādake 27
Āsmakaṃ janayāmāsa Ikṣvāku-kula-varধানam. 28 A.

Vāyu's reading 'Ikṣvāku-kulavṛddhye' is not right. Kūrma reads :
'Ikṣuvāku-kuladhvajam.'

⁴ Matsya, XII., 46 (Vidyāsāgara ed., 1876, p. 46) ; Padma, V., 8, 151 (Ānandāśrama Skt. Series, 1893-94, vol. iii., p. 793) ; Brahma, VIII., 81-82. (On the difference of the genealogical order, see Wilson's Viṣṇu, III., p. 313 *et seq.*)

⁵ Agni, 272, 31-32 (Bib. Ind., 1870-1879, vol. iii., p. 18)—

Śrutayor Ṛtuparno 'bhūt, tasya Kalmāṣapādakaḥ 31 B.

Kalmāṣāṅghreḥ Sarvakarmā hy Anaranyos tasya bhavat 32 A.

Viśvāmitra.¹ This story, as we shall see, is closely connected with our story, being a part of its original form.

21. *Epic Literature*.—Kalmāṣapāda appears in various places in the Mahābhārata. The main story of the king, however, is found in the Ādi-parvan 178.² The summary of the story is as follows :

1. Cause of the Cannibalism—the Curses.

(a) *First Curse (Śakti and the King)*.—Kalmāṣapāda went to hunt and met Śakti, the son of Vasiṣṭha, on a narrow road. As the Brahmin did not give way to the King, he whipped the ascetic, who cursed the king to become a cannibal (178, 1-14).

(b) *Auxiliary Cause (Vasiṣṭha and Viśvāmitra)*.—Vasiṣṭha and Viśvāmitra were struggling to get the position of preceptor to the king. As the king begged the protection of Śakti, Viśvāmitra ordered a rākṣasa to possess the king, who lost his reason thereby (15-23).

(c) *Second Curse (the King and a Brahmin)*.—A Brahmin met with the king in the forest and begged of him some meat. Having forgotten it, the king ordered the cook at midnight to dress meat for the Brahmin; but the cook informed the king that he failed to get any. The king ordered him to roast human flesh, which he had obtained from the executioner. When the dressed flesh was given, the Brahmin cursed the king to roam about as a cannibal (24-36).

2. Effect of the Curses.

(a) *Direct Effect (Destruction of the Hundred Sons of Vasiṣṭha)*.—The curse on the king thus repeated brought about a terrible result. The king devoured first Śakti, then, urged by Viśvāmitra, he killed all the sons of Vasiṣṭha, ninety-nine of younger brothers of Śakti (37-42).

¹ IX., 6 (Bib. Ind., 1869, p. 69 *et seq.*; Dutt's English translation of the Mārkaṇḍeya-Purāṇa, 1897, p. 50).

² Nilakaṇṭha's ed., chap. 176 (vol. i., f. 200a-202b); Protap Chandra Roy's translation, vol. i., pp. 505-511; Dutt's translation, vol. i., pp. 247-250; Muir's Sanskrit Texts, I., p. 415. Cf. Jacobi's Mahābhārata, p. 19; Winternitz' 'Ind. Literatur,' I., p. 346.

(b) *Indirect Effect (Lamentation of Vasiṣṭha)*.—Overcome with grief, Vasiṣṭha determined to destroy himself, but all means were unsuccessful. At last he went to the rivers Vipāś and Śatadrū to drown himself, but he found that also impossible (43-179, 9).

3. Deliverance.

(a) *Vasiṣṭha*.—The sage met with Adrsyantī, the wife of Śakti, and having learned of her pregnancy, he rejoiced and gave up his intention of suicide (10-16).

(b) *The King*.—With his daughter-in-law, the sage visited the king in the forest, and freed him from the curse. The king returned to his old residence in Ayodhyā with the sage (17-47).

4. After-Play.

The queen of Kalmāsapāda, Madayantī, conceived by Vasiṣṭha, a connection solicited by the king. The queen tore open her womb with a piece of stone and was delivered of a son, after twelve years' pregnancy. The son is, therefore, called Āsmaka, who founded a city, Paudanya.

After a few chapters in the same Parvan, there is an apologetical explanation for the immorality committed by Vasiṣṭha.¹ 'Why did that great and illustrious sage Vasiṣṭha—knowing as he knew all the great precepts of religion—go to her to whom he should not go? Was this an act of sin on the part of Vasiṣṭha?'² The explanation is absolutely the same with that in the two Purāṇas above summarized. An allusion to this apology is given in chapter cxxii., where morality for women is taught:

'We have heard that Madayantī, being appointed by (her husband) Saudāsa, went to Rṣi Vasiṣṭha to raise up offspring. That lady obtained from him a son, named Āsmaka. She did this, moved by the desire of doing good to her husband.'³

This defence of Vasiṣṭha, which, on the other side, also indicates the ennoblement of the military race through the

¹ Ādi, 184, 1-26; Dutt's translation, p. 254.

² Ādi, 184, 2-3.

³ Ādi, 122, 21-22; Dutt, I., p. 174.

blood of a Brahmin, must be, of course, a later production, as the legend itself clearly shows.

An episode occurring during the cannibal period of the king is composed in the *Aśvamedha-parvan*.¹ Manifestly it presupposes the existence of the main story above mentioned.

The scene is the forest, where the ex-king *Kalmāṣapāda* is roaming, terrible to see. A certain Brahmin, *Uttāṅka*, ordered by his teacher, comes to beg of the cannibal king jewelled earrings, worn by his queen, *Madayanti*. The king intended to devour him, but the Brahmin promised him to come again as victim after the fulfilment of his duty, as a Brahmin always keeps his word. In the hope of his deliverance from the curse through the merit of giving such precious thing, the king agreed to the request of the Brahmin, and also refrained from killing him afterwards. This episode has a striking analogy with the *Sutasoma-jātakas*, the main object of which teaches truthfulness. It would not be unnatural to suppose that here the Epic had received an unconscious influence from Buddhist writings.

A short passage in the *Karṇa - parvan*² relating to *Kalmāṣapāda* indicates a quite different origin :

‘You shall know all this, O *Śalya* ; I will speak again to you. A *rākṣasa* by the name of *Kalmāṣapāda*, while bathing in a tank, said : Begging is *Kṣatriya*’s dirt, . . . the *Madra*-women are the dirt of the whole female sex. While going down the stream a king rescued the *Rākṣasa*.’

Now who this king is is entirely obscure in the text. But it is not impossible to expect here also a faint influence from Buddhist scriptures. Then the said king may be *Sutasoma*, who has delivered *Kalmāṣapāda*.

Like the *Purāṇas*, the *Harivaṃśa* and the *Rāmāyaṇa* bring the name of the king into the genealogical tree of the *Ikṣvāku* race. In the *Harivaṃśa*, which has a close connection with various *Purāṇas*, the stanzas registering

¹ *Aśvamedha*, 56, 30 *et seq.* ; Dutt, XIV., p. 67 *et seq.* ; P. Ch. Roy, XIV., p. 147 *et seq.*

² *Karṇa*, 45, 22-24 ; Dutt, VIII., p. 91.

Kalmāsapāda¹ are identical with those found in the Vāyu and elsewhere.

In the Rāmāyaṇa the genealogical description of the hero is twice repeated.² The surname of Puruṣādaka, the man-eater, is given here also. This shows that the cannibal story is known to the author of the Rāmāyaṇa.

22. *Epic and Purāṇas*.—Before trying to examine the origin of the Epic story, it would be necessary to give a glance at the relation between the Epic and Purāṇic stories, and at the same time to look briefly at their historical meaning.

In general, the Mahābhārata represents a culminating period of the priestly supremacy. Its tendency is to convince the submission of the worldly power to the Brahmanic sovereignty. Every legend in the Epic more or less shows this tendency, the story of the king Nahuṣa being a good example.

The Kalmāsapāda story especially manifests this with vivid colouring, as Professor Holtzmann has pointed out.³ The central point of the story is distinctly seen in the following conversation between the king and Vasiṣṭha,⁴ when the curse was lifted from the king :

¹ Bombay edition, 1861, I., 15, 21-22, f. 19 B. ; Langlois' French translation, I., p. 72; Dutt's translation (Calcutta, 1897), p. 60. Here the edition reads : 'Aśmakam janayāmāsa Ikṣvāku-kulavṛddhaye.' The last word is of course wrong. Dutt wrongly translates the proper name *Mitrasaha* to 'who was greatly attached to his friends.'

² I., 70, 38-39 ; II., 110, 29 ; Bombay edition, 1859, I., f. 110 B., f. 209 B ; Gorressio's edition, I., p. 275 ; II., p. 443 ; Schlegel's edition, I., p. 253 ; II., p. 341 ; Griffith's translation (popular ed., 1895), pp. 82, 220. His translation is rather free :

From him came Puruṣādak bold,
Fierce hero of gigantic mould :
Kalmāshapāda's name he bore,
Because his feet were spotted o'er.

The last line is very important. But it is not found in the text of the editions above given. The translator seems to have supplied the line with some commentary, in which this Purāṇic legend is quoted.

³ Holtzmann's Mahābhārata, IV., p. 38.

⁴ Ādi, 179, 31-32 ; Dutt, I., p. 249.

Vasiṣṭha said: 'O king of men, my desire has been fulfilled at the proper time. Return to your kingdom and rule your subjects. *Never (again) disregard the Brahmanas.*'

The king said: 'O illustrious sir, I shall never again disregard the excellent Brahmanas. In obedience to your command, *I shall properly worship the Brahmanas.*'

How great this privilege was abused by the Brahmins we can clearly discern from the background of the story. The adultery of Vasiṣṭha, in spite of the latter's sophistical apology, affords one proof. The Epic holds that this flagrant act will serve to ennoble the Kṣatriyan caste through the blood of the Brahmins. Another instance is that of king Bali giving his wife Sudeṣṇā to a Brahmin, Dirghatamas, who bore him five sons.¹ The guilty action of Vasiṣṭha is whitewashed, moreover, in a passage of the Epic as one form of giving alms to Brahmins:²

'King Mitrasaha ascended to heaven by giving his favourite wife Madayanti to Vasiṣṭha.'

The warriors had in that period to put up with this oppression of the Brahmins, and remained in a painful submission, but not without a certain temporary resistance. We read of this in the plaintive voice of the unhappy King Saudāsa, who played the part of Emperor Henry IV. against the power of the Indian papacy, and was immediately punished more severely than by the latter's three days' penance:

'Kṣatriyas are seen to honour the Brahmins from the very beginning of the creation. Against the Brahmanas, however, many offences originate (on the part of the Kṣatriyas).'³

Here the conflict between the king and Śakti is suggested,

¹ Ādi, 104, 37-47; Dutt, I., p. 154. See also Holtzmann's *Mahābhārata*, I., pp. 29-30. The author says: Hier erreicht die sublime Frechheit der Brahmanen ihren höchsten Grad.

² Anuśāsana, 187, 18; Dutt, XIII., p. 280. Mitrasaha is another name of Kalmāṣapāda.

³ Aśvamedha, 58, 5; Dutt, XIV., p. 69.

and in conclusion a maxim of absolute submission is given :

‘It is impossible for a king that is hostile to Brahmanas to continue living in this world, or to acquire happiness in the next.’¹

Thus the legend in the Mahābhārata reflects a political *Culturbild*.

The Purāṇas had doubtlessly drawn from the Mahābhārata for the material to form a new story of Kalmāṣapāda, as they usually do. It is unnecessary to treat of the process of modification in the Purāṇas, but concerning the general tendency of the story a few words are needful. The character of the Purāṇic story differs greatly from the Epic. It represents another period of Indian culture. The picture turns now to a period of alliance or compromise. This tendency appears already in the Harivaṃśa and Rāmāyaṇa. The Brahmins who had consolidated their power, and whose superiority were universally acknowledged, had now to seek for a political support from the worldly power, as it was a pressing necessity for them to hold their position against powerful heretics — namely, against the Buddhists and the Jains.

The genealogical trees in the Purāṇas were therefore manufactured to gratify the royal house. The original motive of the submission and oppression in the Mahābhārata gradually disappeared, and in their place a new thought of alliance sprang up, through which the Brahmins gained great success for the re-establishment of their lost power. This great change of character can be easily understood from our story.

In the Purāṇas the conflict between the king and Śakti, which is the cardinal point in the Mahābhārata, is absent, and instead two ogres appear as the originators of the calamity. This is a specially noticeable and important point when compared with the Epic legend.

The quarrel of the two Brahmins in the Epic has great significance. The Epic tells of the Kṣatriyan origin of

¹ Aśvamedha, 58, 5; Dutt, XIV., p. 8

Viśvāmitra,¹ and his jealous and revengeful character² shows a striking contrast with Vasiṣṭha, who is a pure Brahmin. This indicates also the Epic characteristic. In the Purāṇic story this interlude of the struggle is entirely wanting.

The maxim of the absolute submission of the Kṣatriyas to the Brahmins, the main subject of the Epic story, is never seen in the Purāṇas.

The Purāṇas connect the later apology on Vasiṣṭha's adultery with the main story. In the Bhāgavata this part is specially detailed. This gives, on the one side, a convenient and happy idea for the alliances of the Brahmins and Kṣatriyas, modifying the original motive of the legend.

Among the newly-added factors in the Purāṇic story the etymological explanation of the name Kalmāṣapāda has an interesting parallelism with the Buddhist Avadānas. This will be afterwards fully examined. Some insignificant changes in the story, such as the duration of Madayanti's pregnancy, do not merit special study.

III. ORIGIN OF THE EPIC STORY.

To trace the origin of the Epic legend in the Vedic literature, it would be convenient to treat the whole drama as trilogy, as it was summarized above. The prelude of the story consists of the conflict between Śakti and Kalmāṣapāda, together with the quarrel of the two saints, Vasiṣṭha and Viśvāmitra. The second and principal act shows the horrible realization of the curse in the ex-king's devouring the hundred sons of Vasiṣṭha. The lamentation of the saint and his attempted self-destruction then follows. The act

¹ Ādi, 176 ; Śalya, 39, 24-35 ; Muir's Sanskrit Texts, I., p. 388 *et seq.*

² This is clearly seen in the Kalmāṣapāda legend. Muir, quoting a story in the Śalya-parvan, chap. 42, remarks: 'The Mahābhārata has a further legend regarding Viśvāmitra's jealousy of Vasiṣṭha, which again exhibits the former in a very odious light, and as *destitute of the moral dispositions befitting a saint*, while Vasiṣṭha is represented as manifesting a noble spirit of disinterestedness and generosity (Sanskrit Texts, I., p. 419).

closes with the emancipation of Kalmāṣapāda. As conclusion, or after-play, the birth of Aśmaka is exhibited. We begin our inquiry with the first act.

23. *The Prototype of the Prelude.*—The original materials of the first act of the Epic story can be traced in the Rg-Veda. Sudās, the king of Tṛtsus, who had won a great victory in the famous 'battle of ten kings,'¹ may be one of the greatest heroes in the Vedic period, having perhaps a historical character.

He is called, also, Paijavana, the son of Pijavana, and occurs several times in the Rg-Veda.² The name Paijavana is found in the later Vedic writings, but it is never mentioned in the Epic or in the Purāṇic literature. This Sudās Paijavana is the original and perhaps historical form of the Epic Kalmāṣapāda.

The relation of three prominent persons in the prelude—Vasiṣṭha, Viśvāmitra, and Śakti—are traceable also in the Vedic writings. An important study regarding these three Vedic saints was published by the late Professor Roth in his famous essay *Zur Literatur und Geschichte des Vedas*.³ Afterwards Dr. Muir made an admirable collection of almost all materials on this topic, forming chapter iv. in his well-known work *Original Sanskrit Texts*, vol. i.⁴

The saint Viśvāmitra was once domestic priest of the king Sudās. This is described in the Rg-Veda III. 53.⁵

¹ Rg-Veda, VII., 18 (Grassmann's German translation, I., p. 315; Muir's Sanskrit Texts, I., p. 321); VII., 32, 3 and 5 (Grassmann, I., p. 553); VII., 83, 8 (Grassmann, I., p. 365; Muir, I., p. 323) : Daśa-rājñe pariyattāya viśvataḥ | Sudāsa Indrā-Varuṇau aśikṣatam || (Der rings bedrängt war dort in der Zehnkönigsschlacht, | dem Sudās gab ihre Hilfe, Indra-Varuṇa []). Cf. Macdonell's 'Vedic Mythology,' p. 64; Schröder's 'Indiens Literatur u. Cultur,' p. 34; Dutt's 'History of Civilization in Ancient India,' p. 59.

² I., 47, 6; 63, 7; 112, 9. VII., 19, 3; 20, 2; 25, 3; 32, 10; 53, 3, etc. See Muir, I., pp. 330-332.

³ Edited in 1846. The fourth chapter of the essay is devoted to the study on Vasiṣṭha and Viśvāmitra.

⁴ Edited in 1872. See specially p. 317 *et seq.*

⁵ Verse 11; Grassmann, I., p. 532.

One of the most important passages on this subject is that of the Bṛhaddevatā commenting Rg., III., 33, 3 :

‘The seer’ (Viśvāmitra), ‘going with Sudās—being his domestic priest for the purpose of offering sacrifices—to the confluence of the Vipāś and Śatadrū, addressed these two verses’ (with the words) ‘“be propitious (śam)!”’¹

This work Professor Macdonell, in his excellent edition, judges to be not later than 400 B.C.²

The same story is described in the Nirukta, which is older than the former work, and refers to it when explaining the Rg., VI., 61, 2 : ‘It is explained in the holy tradition : the sage Viśvāmitra was the domestic priest of Sudās, the son of Pijavana. Taking his gains with him, he came to the confluence of the Vipāś and Śatadrū. The others followed (him).’³

The king at the same time patronized Vasiṣṭha, and it seems that he was more influential and more intimate with the king than Viśvāmitra, who appears to have lost his position afterwards, and to have stood against the king in the battle of the ten kings, and for the Bharatas, while Vasiṣṭha, in that case, occupied a very brilliant post on the side of the Tṛtsus.⁴ His friendship with the king is proved, also, from the Aitareya-Brāhmaṇa. He had delivered holy knowledge to Sudās.⁵ He had brought about the coronation of the king.⁶

The trace of the irreconcilable hostility between Vasiṣṭha and Viśvāmitra, which forms an important episode in the present act, and is also the main subject of the famous battle story of the two sages in the Epics,⁷ as well as of the

¹ Macdonell’s edition, IV., 106 (Text, p. 46 ; Translation, p. 154). Śatadrū is given here, as in the Rg., III., 33, 3, and in the Nirukta, in the old form *Śutudrī*.

² *Ibid.*, Introduction, p. xxii.

³ Jāśka’s Nirukta ed. by Roth, p. 49 ; II., 24.

⁴ Rg., VII., 18, 4 ; 33, 1-14.

⁵ Aufrecht’s ed., p. 210 ; Haug’s ed., p. 212 ; Translation, p. 493.

⁶ Aufrecht, p. 229 ; Haug, p. 209 ; Muir, I., p. 325.

⁷ Ādi, 177 ; Rāmāyaṇa, I., 8 *et seq.*

Hariścandra legend in the Mārkaṇḍeya-Purāṇa,¹ can be discovered in like manner in the Vedic literature. Professor Oldenberg once maintained that the conflict of the two sages is never seen in the Rg-Veda.² But the verses 21-24 of III. 53 in the Rg-Veda are called Vasiṣṭha-dveṣinyah—'hating of Vasiṣṭha'—and consist of imprecations and jeers against the sage by commentators.³

A description of the contention is also found in the Taittīriya Samhitā,⁴ and the late Professor Roth had judged it to be the struggle between the two races, the Bharatas and Trtsus. The latter he ingeniously identified as the Vasiṣṭha family.⁵

This mutual enmity becomes clearer when we examine the relations between Śakti and Viśvāmitra. This is concisely summed up by Professor Geldner :⁶

'(1) Śakti, der Sohn des Vasiṣṭha, besiegt in einem Redeturnier den Viśvāmitra und bringt ihn um sein Prestige (Ṣaḍguruś., ed. Macd., p. 107).⁷

'(2) Viśvāmitra geht darauf bei Jamadagni in die Lehre und empfängt von ihm eine neue himmlische Redekunst (Ṣaḍguruś., *ibid.*).

'(3) Viśvāmitra rächt sich an Śakti, indem er ihn durch Knechte des Sudās in einem Wald überfallen und verbrennen lässt (Ṣaḍguruś., zu RV. 7, 32).⁸

¹ Mārkaṇḍeya Purāṇa, IX. (M. N. Dutt's translation, p. 50 *et seq.*; F. E. Pargiter's translation, p. 59 *et seq.*). This story is alluded to in the Buddhacarita, XXVIII. The two demons Āri and Baka were always in hostility and destroyed living beings who were foolish and ignorant. Beal's translation in S.B.E., XIX., p. 330, is not right.

² Z.D.M.G., 1892, p. 159, note 3.

³ Pischel and Geldner's 'Vedische Studien,' II., p. 158 *et seq.*; Brhaddevatā, IV., 119.

⁴ Weber's 'Indische Studien,' XI., p. 71; XII., p. 72.

⁵ Roth's 'Literatur u. Geschichte d. Vedas,' p. 119.

⁶ Pischel and Geldner's 'Vedische Studien,' II., p. 159.

⁷ Edited with the Sarvānukramaṇī by Macdonell, in the 'Anecdota Oxoniensia, Aryan Series,' vol. i., pt. 5, Oxford, 1886.

⁸ *Ibid.*, p. 107. 'Śakti, the son of Vasiṣṭha, went to the forest to pluck flowers, etc. On the charge of Viśvāmitra and possessed by Demons, the followers of Sudās assailed the son of Vasiṣṭha and threw him on the fire.'

The first two points are given in the *Bṛhaddevatā*.¹ On the third point the *Sarvānukramaṇī* gives a short notice explaining the *Rg.*, VII., 32, with the comment that a hemistich of the verse 26 was uttered by Śakti, when he was being burnt.²

Thus we find very clearly the original stuff for the prelude of the later *Kalmāṣapāda* drama, as the late Professor Roth already hinted.³

Saudāsa, the followers of Sudās, killed Śakti, stirred up by Viśvāmitra. But the Epic changed the original meaning of the word, and took it for the son of Sudāsa. The innocent Tṛtsus king himself became, therefore, guilty of the murder of Vasiṣṭha's son. The Epic gave a new dress to the old tradition of the struggle between the two sages, Viśvāmitra keeping his odious character as an instigator.

Nothing, however, is found in the Vedic literature to explain the origin of the name *Kalmāṣapāda*. We must be content to await the future results of patient study.⁴

¹ IV., 112-114; Macdonell, p. 47; Translation, p. 156.

² *Sarvānukramaṇī*, p. 25; Muir, I., p. 328; Roth, p. 124.

³ Roth, p. 124.

⁴ The solution of the problem may depend upon whether the name has some connection with *Kalmāṣadamya*, a city in the Kuru land, or not. This city is never mentioned in the Brahmanic literature, but it is one of the most famous places in the Buddhist Scriptures, and several important Sūtras in the Samyutta, Majjhima, and Dīgha, were there preached. (See Rhys Davids's 'Buddhist India,' p. 27.) In the Chinese Madhyama-Āgama this place is transliterated as Ken-ma-shih-don, which is equivalent to the Pāli Kammāsadamma (Madhy., fasc. 20, 10, 18, 24, 26). In the Samyukta-Āgama it is called 'the city where spotted cattle are tamed.' This is simply a translation of *Kalmāṣadamya* (fasc. 9, 12, 13). In the Chinese Mahānidāna-sūtra of the Dīgha Āgama, we find 'the place where *Kalmāṣa* is living,' which may be restored to *Kalmāṣasthāna*, or even to *Kalmāṣapāda*. As the king Sudās might be supposed to have had certain influence upon the ancient Kuru land, the capital of which was Indraprastha—the modern Delhi, in the Buddha's time—it is not unreasonable to conjecture that he had some connection with this city. Perhaps he had governed it, or, in other ways, had certain relations with it. The etymological explanation of the name Kammāsadamma in the Pāli Sutasoma-jātaka belongs doubtlessly to a modern invention, but does this not give some hint as to the connection of *Kalmāṣapāda* with the place?

24. *Original Materials for the Second Act.*—We will now proceed to investigate the origin of the second and main act. In the *Mahābhārata*, the curse on the king is first uttered by Śakti, whom he afterwards devoured. But in the Vedic writings the imprecation is spoken by Vasiṣṭha, because his sons were destroyed by the followers of the king. We read this in the *Taittiriya-Saṃhitā*:¹

‘Vasiṣṭha, when his son had been slain, prayed, “May I obtain offspring; may I overcome the Saudāsas.” He beheld this ekasmānnapañcāśa,² he took it, and sacrificed with it. In consequence he obtained offspring, and overcame the Saudāsas.’

A similar passage is found in the *Kauṣītaki-Brāhmaṇa*:³

‘Vasiṣṭha, when his son had been slain, prayed, “May I be fruitful in offspring and cattle, and overcome Saudāsas.” He beheld this form of offering, the Vasiṣṭha-sacrifice; and having performed it, he overcame the Saudāsas.’

Both passages are very obscure, but they clearly point to vengeance projected by Vasiṣṭha against the followers of Sudās, who had slain Śakti.

In the *Bṛhaddevatā* the curse of Vasiṣṭha on the king is distinctly mentioned.⁴ The passage runs:

Another conjecture, which seems more plausible than the former, is an attempt to derive it purely from Buddhist origin. It is not impossible to think that the Buddhist invented a name *Kalmāṣapāda* from an association with the famous place in the Scriptures, bearing such a rare and curious name as *Kalmāṣadāmya*. The author of the Epic borrowed this from the Buddhists and connected it with *Saudāsa*. This solves the question also why the name never occurs in the Vedic writings.

¹ 7, 4; 7, 1 (Weber's I. S., XII., p. 301; Muir, I., p. 328).

² A sacrifice consisting of forty-nine *Sutya* days.

³ Lindner's ed., p. 16, IV., 6.

⁴ Macdonell's ed., VI., 34; Text, p. 37; Transl., p. 217. In the *Manu*, VIII., 110 (S.B.E., XXV., p. 273), Vasiṣṭha was accused by Viśvāmitra, and had to take an oath before the king in order to clear himself, after the commentary of Kullūka. Here the commentary gives the name *Sudāman* for *Sudās*. If this be right reading, the transcription *So-da-ma* in the *Samgharakṣa-samuccaya* is very interesting.

‘Vasiṣṭha was at the time pained, as his hundred sons had been slain by Sudās, who, in consequence of a curse, had been transformed into a demon (rakṣas). Such is the sacred tradition.’

The fiction belongs to a more modern date than the above-given legend, and the gradual change of the subject, on which the Epic is based, may be obviously noticed. Thus the curse in the Epic was at first not on the king, but on his followers. In the *Bṛhaddevatā* it was transferred to the king. The later cannibal story is here in its primitive form.

A passage in Manu’s Law-book seems to have some reference to the *Bṛhaddevatā*, as the name Sudās Paijavana is mentioned. But its lateness will be soon recognized from its enumeration of Epic or Purāṇic kings, such as Vana, Nemi, Nahuṣa.¹

The lamentation of Vasiṣṭha over the tragical fate of his sons has its prototype in the Vedic writings, as quoted above. There is another interesting modification of the story in the Epic. We read of Vasiṣṭha’s attempts at suicide in the *Mahābhārata*:²

‘Thereupon the great Ṛṣi tied himself with very strong cords and fell in his grief into the waters of that great river. O chastiser of hostile ranks, the river, having torn those cords and making him free of them, cast him on to the land. Having been freed from the cords, the great Ṛṣi rose up and gave that river the name of *Vipāś*.³ Being oppressed with grief, that Ṛṣi could not from that time stay in one place. He went to the mountains, rivers, and lakes. Seeing once more the river Haimavatī of formidable appearance and full of fierce animals, the Ṛṣi threw himself into the waters. That best of rivers, thinking the Brah-

¹ Manu, VII., 41; S.B.E., XXV., p. 222. ‘Through a want of humility Vana perished, likewise King Nahuṣa, Sudās, the son of Pijavana, Sumukha, and Nemi.’ On the legends of Nahuṣa, etc., see Muir, I., p. 298 *et seq.*

² Ādi, 179, 4-9; Dutt, I., p. 248.

³ Ptolemy’s *Βίτας*; Arrian’s *Ῥάσις*; Pliny’s *Hypasis*; modern Beās. vi + pāś, unfettered.

mana to be fire, immediately fled away in a hundred different streams, and thence was she called *the Śatadrū*.¹

Compare this passage with those of the Nirukta II., 24, and Brhaddevatā, IV., 106, given above. Here the poet of the Epic has transformed the story of Viśvāmītra in the Vedic writings into an etymological fiction, explaining the names of the two rivers. The track of this recasting can be easily followed in the text above quoted.

The third act, the conclusion, is a pure Epic invention, showing its characteristic tendency. In the Vedic period the later sharp distinction between Brahmins and Kṣatriyas never existed, as the author of the 'History of Ancient India' proves with patriotic eloquence,² and it is simply impossible to suppose such an abused supremacy of the Brahmin as the Madayanti-legend.

Parāśara, the grandson of Vasiṣṭha, born to Adṛṣyanti, is mentioned in the R̥g-Veda as one member of the Vasiṣṭha family.³ In the Nirukta he is said to be the son of Vasiṣṭha.⁴ The Epic introduces him as a character in the conclusion. He plays there no insignificant part, being a philosopher and moral teacher.⁵

IV. THE RELATION OF BUDDHIST AND NON-BUDDHIST LITERATURES TO THE KALMĀṢAPĀDA LEGEND.

25. *The Vedic Influence on the Buddhist Legend.*—The simplest form of the Kalmāṣapāda legend, as we have seen in the Old Samuyaktāvadāna, takes on the independent

¹ Ptolemy's *Zadādrūns*, modern Sutlej. Śata + drū, hundred running (dru, to run, to flow).

² Dutt's 'A History of Civilization in Ancient India,' I., vii.

³ R̥g., VII., 18, 21.

⁴ Nirukta, VI., 80.

⁵ Śānti, 291 *et seq.* To him is also ascribed the authorship of the Nītiśāstras with Manu, Cānakya, and others. See a new article by Hillebrandt: 'Über das Kautiliya-śāstra (Jahresbericht d. Schlesischen Gesellschaft f. Vaterländische Kultur,' IV., Abteilung, p. 2).

nature of a Jātaka story. It appears simply as one of those primitive forms of the birth stories, which are found in the bas-reliefs on the Bharhut Stūpa.¹ The king, the Rākṣasa, the begging Brahmin, and truthfulness of speech as the didactic nucleus of the story, are quite common figures in the ancient birth-stories. Here we cannot naturally trace any Brahmanic influence. But when the gradual development gave their names to the king and the Rākṣasa, and the episode of the captivity of the hundred kings was introduced, some faint traces of that influence are visible. These traces are, however, so slight that we cannot be so positive as to their origin, as was the case in the Epic.

The name of *Sutasoma* seems to suggest some influence from the Vedic Sudās tradition. The colloquial meaning of this word is the pressing of the Soma—one of the most important cults in the Vedic age—and the word is often used in the Ṛg-Veda.² A son of Bhīma in the Mahābhārata, is called Sutasoma, this meaning being adopted.³ The hero of the battle of the ten kings, Sudās, has a special connection with this ceremony. We read this in the Aitareya-Brahmaṇa: 'This portion was further told by Vasiṣṭha to Sudās, the son of Pijavana. All these became great, in consequence of their having drunk the Soma in this way, and were great kings. Just as the sun sends forth warmth, so the king, who when sacrificing, drinks the Soma in this way, is placed amidst good fortune, and shines everywhere; in all directions, expecting tribute, his kingdom becomes strong, and is not to be shaken.'

In the part of Kalmāṣapāda, the Buddhist take the dark

¹ See S. d'Oldenbourg's essay in the Journal of the 'American Oriental Society, vol. xxviii., 1897; Rhys Davids's 'Buddhist India,' p. 209.

² I., 2, 2; 44, 8; 142, 1; II., 12, 6; III., 32, 12; V., 37, 2.

³ Ādi, 223, 81. The Pāli Jātaka takes the name also in this sense: 'From his fondness for pressed soma-juice they called him Sutasoma' (Francis, V., p. 246). The Jātakamālā takes the sense in a different way: 'His father gave the name of Sutasoma because he looked as lovely as Soma (the Moon-god)' (Speyer, p. 292).

⁴ Haug's translation, p. 494.

side of Sudās in the same manner as the Epic poets. The cannibalism of the king as a Rākṣasa is found in the Brhaddevatā, as already mentioned. The captivity of the hundred kings suggests a transformation of the destruction of the hundred sons of Vasiṣṭha by the king.

Thus the older Buddhist legend of Kalmāṣapāda has a common source, with the Epic, in the Vedic writings. From this source they developed in two different ways without mutual influence, like other examples, such as the Śivi,¹ R̥ṣyaśṛṅga,² and Daśaratha³ stories, or like certain verses in the Dhammapada.⁴ The motives for the adaptations of the story by Buddhist and Brahmin, however, are quite opposite. The Brahmins adopted the Sudās story with the political aim of proving the superiority of the priesthood against the warriors, while the Buddhists employed it for the purely religious object of teaching their moral doctrine of truthfulness.

Thus we have ground to assume that the bright side, the triumphant character, of Sudās was taken as the name of the hero in the Buddhist legend. If this connection with Sudās is not admissible, it will at least be obvious that the name has an origin in Vedic thought for some great and mighty king. The meaning of the name Phumiṇ,⁵ which may be rendered as Samantaprabhāsa or Samantaraśmin, is a well-known characteristic of the Soma in the R̥g-Veda.⁶ If it be possible to take the Sanskrit form of Phumiṇ as Subhās or Subhāsa, this would give a strong support to the connection of Sudās and Sutasoma, for this Subhās is only a slight paleographical or phonetic change of Sudās.

¹ S. d'Oldenbourg maintains the Brahmanic origin of this story (*J.R.A.S.*, 1893, p. 309), while Th. Benfey assumes the Buddhist source (*Pañca-tantra*, I., 388).

² Lüder's 'Die Sage von R̥ṣyaśṛṅga' (*Nachrichten. d. k. Gesellschaft d. Wiss. z. Göttingen*, 1897, 1901).

³ This Jātaka (No. 461) is often ascribed to the Rāmāyaṇa as its source by various scholars.

⁴ Fausböll's *Dhammapada*, 1900, p. viii.

⁵ See I., 6, 9.

⁶ Macdonell's 'Vedic Mythology,' p. 108.

The capturing of Sutasoma by the demon with two wings¹ reminds us of the famous story in the Rg-Veda of the rape of the Soma.² The supernatural power of the Rakṣasa to go through the air is often described in the old Buddhist writings, but this special form, possessing two wings, is very rare, and it is a highly noticeable fact.

26. *The Epic Influence.*—In the later form of the Kalmāṣapāda legend the Buddhists received a considerable influence from the Mahābhārata. The name Saudāsa in the Siṃhasaudāsa-sūtra and in the first translation of the Laṅkāvatāra reveals this very clearly. This Epic name is never found in the older Chinese Avadānas or in the Pāli Jātakas. Perhaps they were compiled when the name of Saudāsa was not yet taken as an individual name of Kalmāṣapāda, but as in the Nirukta, or in the Sarvānukramaṇī, to mean the followers of Sudās. In the Damamūkāvadāna we see a new and important factor in the Kalmāṣapāda story, which is entirely ignored by the other texts. This relates to the explanation of the question why Kalmāṣapāda became a cannibal. The author of the Avadāna borrowed here a characteristic and common factor in the Epic—the curse—with some modifications. The immediate efficacy of a curse is a favourite and accustomed *technic* of the Epic poets to bring into relief the great powers of their saints, who are mostly revengeful and irritable, rather abusing their power of cursing. Thus curse-stories may be reckoned as, at least, one of the Epic characteristics, if not the most important one. In the Buddhist writings, practically teaching mildness and patience, and theoretically expounding strict causality, the curse and its immediate efficacy as the material of a story are not so familiar.

The sage in the Avadāna, who, by cursing the king for his gift of improper food, causes him to become a cannibal, is only a modified copy of the Brahmin in the Mahābhārata.

¹ See Texts 12, 13, 15, 18, 20.

² IV., 26, 27; Grassmann, I., pp. 133-4; Pischel and Geldner's 'Vedische Studien,' p. 206 *et seq.*; Macdonell's 'Vedic Mythology,' p. 111.

In the Epic Kalmāṣapāda gives human flesh to that Brahmin through his intelligence being bewildered by the curse, while in the Avadāna some meat is offered to the sage, who never eats flesh, apparently showing his Buddhist character. This is the only difference; the central point of the curse is identical. The construction of the utterance of the curse in the two texts is also strikingly analogous.

AVADĀNA.¹

Weil du nun solches gethan
hast mich zu höhnen, so mögest
du, O König, während zwölf
Jahren nichts als Menschenfleisch
essen.

MAHĀBHĀRATA.²

Because that worst of kings
offers me unworthy food, therefore
shall that fool himself be fond of
such food.

Two royal wives struggling for the love of their lord are recast from the two Brahmins quarrelling for the position of royal preceptor. Like the latter case, in which the enmity of the Brahmins serves as the remote cause of Kalmāṣapāda's fall, in the former the struggle of the two ladies indirectly involves the king in disaster. An important point of this recasting is traceable in the fact that the Avadāna is describing these two ladies, one as a Kṣatriyā and the other as a Brahminee by birth. This shows the original characters of Vasiṣṭha and Viśvāmitra in the Epic, respectively representing the Brahmin and the Kṣatriya.

The early Buddhist story of Sutasoma, on the other hand, seems to have had some influence upon the Mahābhārata. In the Uttanka episode, which was manifestly composed after the main story in the Ādi-parvan, a Buddhist tendency is clearly perceptible. This means the truthfulness specified by Uttanka as the characteristic virtue of a Brahmin, and his promise to return again to the cannibal king as his victim after the fulfilment of his duty. Does this not vividly show an imitation of Sutasoma and his ethics?³ A passage in the Karna-parvan, suggesting

¹ Schmidt, p. 314.

² Ādi, 178, 25; Dutt, I., p. 248.

³ 'Having accepted from you as a gift that object for my preceptor, which is under your control, I shall, O King, on account of my agree-

a faint influence of the Buddhist Jātaka, was already treated of under Chapter II.

27. *The Avadānas and Purāṇas.*—The Avadānas in the second group bear a curious parallelism with the Purāṇas in giving an etymological explanation of the name Kalmāṣapāda. This tendency is already appearing in the Mahābhārata, as in the examples of Aśmaka, Parāśara,¹ Sutasoma, and many others. The etymology of the rivers Vipāś and Śatadrū belongs to the same favourite method of the Epic poets. The Buddhists and Purāṇic writers inherited this psychological tendency of the Epic period, and employed it in the name Kalmāṣapāda, making out a fiction of the pedal deformity of the king, who in the Mahābhārata is described as having perfect beauty,² and on his body no such defect as spotted feet.

The Buddhists explain the name from *a priori* grounds based on their Karmatic causality, ascribing the malformation of the king's feet to an inheritance from his lioness mother.

The Purāṇic writers, on the other hand, connect the name with the ritual efficacy, assuming an *a posteriori* ground of the pedal defect: the holy water cursed by the king caused the stigmata upon the feet. The characteristic contrast of the fiction in the Avadānas and Purāṇas would show the difference of these two religious ideas. In this part we cannot perceive the mutual relation of the two literatures, for it is a result of the common inheritance of the Epic thought. But in one phase of conformity between the Purāṇas and the Damamūkāvadāna may not be merely an accidental coincidence.

We have seen already that in the Avadāna the temple-god, provoked by the demolition of his temple by the queen

ment, once more come back to you and put myself under your power. I assure you truly of this. There is no falsehood in this. Never before have I spoken any falsehood, no, not even in jest! What shall I say then of other occasions?' (XIV., 57, 9-10; Dutt, XIV., p. 67).

¹ Ādi, 180, 3.

² Ādi, 179, 40: 'The king, most handsome of all handsome men.'

of Kalmāṣapāda, assumes the form of the sage and deceives the king into giving the sage flesh-meat. In the Purāṇas the transformation is done in a more complicated manner than in the Avadāna. The Rākṣasa, intending vengeance, takes at first the shape of Vasiṣṭha, and afterwards transforms himself into the royal cook in order to dress human flesh. Here the reciprocal relation cannot be doubted. It is, however, very difficult to decide which of the two was influenced by the other. But from the character of the Damamūkāvadāna, which assimilates almost all factors of the Kalmāṣapāda legend, both in the Buddhist and Brahmanic literature, and which, from the date of its compilation, apparently belongs to a later period, the Purāṇic influence upon it may be conjectured.

The ideality of the *duration* of the curse—twelve years of cannibalism in both stories—does not here deserve special notice, for this term is used always in the Epic and Buddhist works for asceticism, punishment, or other things.¹ The accidental agreement is rather a natural consequence.

28. *Jain Legend of Kalmāṣapāda*.—The story is not wanting in the Jaina-literature, as Professor Leumann has already noticed.² It may properly be dealt with here. The following is the entire German translation of the story in the Āvaśyaka-niryukti³ by Professor Leumann, who kindly supplied it at my request:

‘Der König Saudāsa liebte es, Fleisch zu essen. Einmal war eine Schlachtung. Da wurde das Fleisch durch eine Katze gestohlen. Nun wollte man bei den Metzgern Fleisch holen, bekam aber keines. So nahmen die Leute ein Kind, das sie töteten und zubereiteten. Als der König

¹ The pregnancy of both Madayantī and Adṛyāntī, as already seen, endures twelve years. The exile of Arjuna and the five Pāṇḍavas continues also twelve years. In the Buddhist literature, the Bodhisattva Pūrvacaryā uses this period for several stories.

² *J.R.A.S.*, 1893, p. 325, footnote.

³ IX., 32. According to Prof. Leumann it is more exactly called Viśeṣā-vaśyaka-bhāṣya, V., 1895.

das Fleisch gegessen hatte, fragte er nach der Herkunft des Fleisches. Man sagte ihm, woher es kam. Da befahl er (weil es ihm besonders geschmeckt hatte) seinen Leuten : tötet (auch weiterhin Kinder) ! Durch die Städter wurde er (als Menschenfleisch-esser) erkannt ; und die Diener, indem sie ihn für einen Rākṣasa hielten, gaben ihm ein berauschendes Getränk zu trinken und brachten ihn dann (da er als Betrunkener willenlos war) in den Wald hinaus. Dort stellte er sich an einem Kreuzweg auf, und indem er einen Knüppel (eine Keule) nahm, tötete er jeden Tag einen Menschen. Einige Erzähler sagen, er habe draussen in der Einsamkeit (nicht an einem von Menschen viel begangenen Kreuzweg) Leute getötet.'

The patronymic name of the king is the same as in the Mahābhārata and Purāṇas. But beside this, there is no similarity with those versions. It is more like the Buddhist Avadānas.

Āvaśyaka.	Avadānas.	Mahābhārata.
Saudāsa.	Saudāsa (Texts 7, 8, 9, 17 <i>abc</i> , 20).	Saudāsa.
Flesh was stolen by a cat.	Flesh was stolen by a dog (Texts 1, 20).	————
The cook took the flesh of a child and dressed it.	The cook took the flesh of a child and dressed it (Text 20).	————

This comparison shows that the Jain story must be derived from the same source as the Buddhist Avadāna, as in the case of the Citta and Sambhūta Jātakas.¹ The naïveté of the Jain story, however, suggests its priority as against the Buddhist writings, for the latter added the lioness story and invented the characteristic name Simhasaudāsa.

¹ This interesting study on the relation of the Buddhist and Jain versions was published by Prof. Leumann in 'Wiener Zeitschrift für die Kunde des Morgenlandes,' 1891-92.

V. THE DEVELOPMENT OF THE KALMĀṢAPĀDA-STORY IN BUDDHIST LITERATURE.

29. *The two Periods of the Development.*—The two groups of the texts above classified represent at the same time the two main periods of the literary development, the prelude of the lioness-myth being a mark of the whole study. The development in the first period consisted in the gradual addition of new factors to the primitive story. These factors were, however, always Buddhistic. Vedic traces are faint, and of the Saudasa legend in the Mahābhārata there is scarcely a vestige of influence. So this may also be called the period of internal development. The highest point of this period is reached in the Mahāsutasoma-jātaka.

The second period is characterized by external influence. Here Epic elements were largely interwoven with the story. The various tendencies in the first period are combined into unity. It is, therefore, also a period of the synthesis. The highest development of this period is represented by the Damamūkāvadāna.

A. THE FIRST PERIOD.

30. *The First Form.*—The missionary San-hwi from Samarkand translated two different forms of the Sutasoma-jātaka in A.D. 251. Among them text 10 preserves a more primitive form than the other. If it is not the oldest form of the story, still, from its simple structure, it may be admitted to be nearly the original Jātaka. It teaches nothing but one simple moral, as in the oldest Birth-stories.

Text 13 is the collection of stories by Saṃgharakṣa, who is alleged to have been contemporary with King Kaṇiṣka. This tradition may be justified by the fact that another work of Saṃgharakṣa was translated by Si-kao of Parthia, who came to China in A.D. 148.¹

¹ N., no. 1126. The complete text was translated by Dharmarakṣa in A.D. 284. This is found in N., no. 1325. The Sanskrit of the title

The story in the text is more detailed than the older *Samyuktāvadāna*, and its connection with the Vedic writings, or, at least, with the current Vedic thought, is traceable from the name of the hero, Sutasoma. But the central point of the story remained unchanged, consisting only of a simple lesson in truthfulness.

About one century after the victorious Scythian ruler, the famous Nāgārjuna¹ wrote his commentary on the *Pañcaviṃśatisāhasrikā* (text 15). At that time the story possessed already a new factor—viz., the captivity of one hundred kings. The author takes this story as an example of the *Śīla-pāramitā*, like text 11. That the commentary refers to the story as a separate *Sūtra* suggests a certain enlargement of its contents. This *Sūtra* may be perhaps the original form of the *Phumiṇ-Sūtra*, collected by the compiler of text 11.

This text (15) inculcates nothing beyond the one simple moral taught in the above two texts. The Brahmin appears here, as in former texts, only to beg alms, while in the others he plays a great rôle in the preaching of the four stanzas. These two points are sufficient to betray their priority as against the remaining texts.

31. *The Second Form.*—The second form is characterized

work, 'Caryāmārgabhūmi,' rendered by Dr. Nanjio, is not right. The true original title is given in the preface of No. 1325. *Yogacaryā-bhūmi-sūtra*, which means in the Tsin language Sin-hhiṇ-tao-ti-king (T.E., XIX., 6, 35b). Perhaps the famous work by Asaṃga with the similar title, *Yogācāryabhūmi*, has some relation with our old text. The contents of the Nos. 1325 and 1326 are compared as follows:

Si-kao's Translation.

Chaps. 1-5

"	—
"	6
"	—
"	7
"	—

Dharmarakṣa's Translation.

Chaps. 1-5

"	6-21
"	22
"	23
"	24
"	25-29

¹ Kern's 'Manual of Indian Buddhism,' p. 125. Beal's article in *Indian Antiquary*, 1886, p. 353, give some materials on the age of this great Mahāyāna doctor.

by its manysidedness or plurality of didactic subject-matter, developed, on the one side, through the Buddhistic dignifying of the begging Brahmin, and, on the other, through the personal elevation of Sutasoma. The Brahmin, who is coming simply to beg alms in the last three texts, now teaches the Buddhist doctrine. He utters the four stanzas in texts 1, 11, and 12. In text 16, he is transformed into a Buddhist high priest, and beside the stanzas, expounds the *Prajñāpāramitā*. Sutasoma delivers the man-eater only through his truthful conduct, which belongs to the first form. The texts give him nothing of the eminent character of a Bodhisattva, but only simple morality. But we see a quite different figure of him in texts 1, 11, 12, and 16. His complete knowledge of the Buddhist dogmas in text 12, his great eloquence and sagacity in converting the cannibal king in text 1, lends him a holiness like that of the Buddha. This moral perfection reaches its climax in the *Mahāsutasoma-jātaka* (text 1). In consequence of these characteristic changes the plurality of the central point must necessarily follow.

We will go a few steps further to search for the development on this side. The oldest date we can assign to this second form is text 11, which was translated in A.D. 251. In that version, the elevated character of Sutasoma was not yet so pronounced as in text 1. His skilful treatment for conversion is there undreamt of. The four boons, so important in text 1, were also entirely ignored.

These two leading factors became familiar only in the time of Ārya Śūra, who may be supposed to have lived at the end of the fourth century.¹ Thus it is not impossible to think that the *Mahāsutasoma-jātaka* was complete as to its main construction during some one century, between the time of San-hwi and that of Ārya Śūra, and that afterwards

¹ A Tibetan tradition related by Tāranātha ('Buddhismus,' p. 90), that Ārya Śūra is identical with Aśvaghōṣa, as Professor Speyer maintains, is simply impossible. On the date of this Buddhist poet, see the preface of the English translation of the *Jātakamālā*, p. xxxviii.

its present form was gradually completed, perhaps in the age of Buddhaghōṣa, when the literary activity of the Pāli language was in full blast. This gradual completion of the present form may be easily proved by the name Kalmāṣapāda being obsolete in the main part of the Jātaka, and remaining only in an insignificant corner of the story. Some ancient expressions in the narrative, such as 'the three Vedas,' or a description of Takṣasilā as a centre of learning, belong rather to ordinary Pāli usage, and imitates only the ancient part of the Birth-story.

The Pāli Jātaka not only agrees with texts 11 and 12 in the main points, but it bears an important resemblance in the subordinate points—for example, the prayer of Kalmāṣapāda to the tree-nymph, and the four stanzas uttered by the Brahmin, give a hint as to the close connection between the Sanskrit and Pāli versions of the story. If the Pāli Jātaka did not develop from the same form as texts 11 and 12, it will have grown out of the nearest form of it that was commonly known in the Buddhist schools in ancient times.

The Jayaddisa-jātaka, which divides the personage of Sutasoma into two parts, and presupposes the existence of text 1, belongs in many points to a later date.

The direct development of the story in text 11 is found in text 16. The adaptation of the story for the purpose of propagating the Prajñāpāramitā doctrine has already been noticed. The text not only borrows the name of the hero from text 11, but it takes the four stanzas *verbatim et literatim* therefrom. The first Chinese translation of this text, which is no longer extant, was finished by Dharmarakṣa,¹ who visited China in A.D. 266, and continued his work of translation till A.D. 317.² Thus it may be thought that this adaptation was made in the beginning or middle of the third century.

From the traditions given above, and justified by the trustworthy descriptions in the ancient Chinese chronicles,

¹ Kai-yen-lu, fasc. 2 (T.E., XXXVIII, 4, 15a).

² N., p. 391.

we can determine approximate dates relating to the various stadia of the development in the first period.

The primitive form in this period was probably existing one or two centuries before the Christian era, like other old Birth-stories. This simple story underwent gradual changes, by the accretion of different factors, among Buddhist schools spreading in various localities, and its most developed form was completed about the end of the fourth century :

First form	1. The primitive form of the story .	<i>circa</i>	200-1 B.C.
	2. The story collected by Saṃgha-rakṣa	,,	A.D. 1-100.
	3. The story was existing as a separate Sūtra, quoted by Nā-gārjuna	,,	A.D. 100-200.
Second form	4. Personal elevation of the hero in the story; brought to China by San-hwi	<i>circa</i>	A.D. 200-250.
	5. Adaptation of the story by the followers of the Prajñāpāramitā	,,	A.D. 250-300
	6. Full development of the story	,,	A.D. 300-400.

B. THE SECOND PERIOD.

32. *The First Development.*—The second period is characterized by the combination of the prelude—*i.e.*, the lioness story—with the Sutasoma-jātaka. This prelude reminds us of the fiction of the lion and princess explaining the origin of the Singhalese people in Yuan-chwang's travels.¹ Perhaps a story of the same kind prevailed in India, and served as a common source to the Avadānas and Singhalese fiction.

In the first development we do not yet find the curse story, which introduces the strong and obvious colouring of the Epic character. The Buddhists had here only combined the patronymic name, Saudāsa, in the Mahābhārata, with the lioness story, and invented a new name—Siṃha-saudāsa.

The oldest form of this development known to us is the text 17A, the first translation of the Lankāvatāra. Before

¹ Beal's 'Si-yu-ki,' II., p. 235 *et seq.* ; Watters' 'Yuan-Chwang,' II., p. 232.

this translation another of the oldest Chinese renderings of this Sūtra was completed by Dharmarakṣa,¹ who worked in China A.D. 433–452.² This is no longer extant. According to the description of catalogues, the size of this lost translation is almost equal³ with Guṇabhadra's version.

Before Dharmarakṣa's translation appeared, this Sūtra was never known to the Chinese Buddhists. In the works of Nāgārjuna existing in China, such as text 15 or the Daśabhūmivibhāṣā,⁴ many important Mahāyāna-sūtras are cited,⁵ but the Laṅkāvatāra is not found among them. In the second and third translation a prophecy regarding Nāgārjuna is even mentioned.⁶ So the date of the compilation must belong to a comparatively modern period—at least, posterior to the age of Nāgārjuna.⁷

Text 20 may be looked upon as a kind of commentary on the Māṃsabhakṣa-parivarta, the eighth chapter of the Laṅkāvatāra. It explains the example of Simhasaudāsa given in the Sūtra in full and poetical form. The supplementary prose on the Śivi-jātaka, which is also found in the

¹ Kai-yen-lu, fasc. 4 (XXXVIII., 4, 38a).

² N., p. 411.

³ Both translations consist of 4 fascs. Cf. Kai-yen-lu, etc.

⁴ N., 1180.

⁵ In the text 15, Saddharmapundarika (fasc. 7, 9, 10, 26, 30, 32, etc.), Sukhavatī vyūha (fasc. 9, 22), Avataṃsaka (fasc. 30, 50, 73, 100), Vimalakīrtinirdeśa (fasc. 9, 15, etc.), Śūraṅgamasamādhi (fasc. 10, 26, etc.), and many others are cited.

⁶ Bodhiruci, chap. 18 (T.E., IV., 6, 71a); Sikṣānanda, chap. 10 (T.E., IV., 6, 114a). O Mahāmati! Know this! In future, after the Sugata left this world, a man will be born in Southern India, protecting my Dharma, as a renowned and virtuous monk, with the name of Nāgārjuna. He will destroy the heretical doctrines of the Realists (Astika) and Nihilists (Nāstika), and propagate my highest Mahāyāna-dharma. He will attain to the Pramuditā stage, and be born in the land of Sukhavatī. R.A.S. MS. 129b 3-5. See Additional Notes.

⁷ Two works commenting on the refutations against heretics and Hīnayānists in the Laṅkāvatāra (N., no. 1259, 1260) are ascribed to Ārya Deva, who is a younger contemporary of Nāgārjuna. The works are translated by the same translator of the text 17 B. Considered from the date of the translation and translator, the ascribed authorship calls for further inquiry.

Sūtra, evidently shows this fact. The connection of the Sūtra with the Jain literature has already been mentioned. According to Professor Leumann, the oldest Niryukti belongs to the first century of the Christian era. The Saudāsa story in the Āvaśyaka may have existed in the fifth century. This gives an important suggestion as to the date of the construction of the Simhasaudāsa legend in Buddhist literature.

Texts 7 and 8 are especially important and interesting, because they combine the Sanskrit and Pāli stories of Sutasoma. As already said, Ārya Śūra, the author of text 7 takes the character of Kalmāṣapāda from the northern tradition, possibly from the Simhasaudāsa-sūtra, while he borrows materials *en bloc* from the Pāli for the part of Sutasoma.

The work by Kṣemendra, text 8, adopts the former poem with only few modifications.

In these two texts the curse-story of the cannibal king is entirely wanting. The number of the captured princes is only 100 or 101, as in the older Avadānas.

33. *The Second Development.*—Texts 19 and 21 are the most-developed form of the Kalmāṣapāda story. Not only the Buddhist elements in the various texts are here brought together, but the Epic colouring is conspicuously vivid. As the latter point has been already discussed, we will now consider the former. As has already been pointed out, the story in our text finished its development in Khotan and was brought to Turfan, where the compilation was made. Compared with the Mahāsutasoma-jātaka, the characteristics of the story are sharply contrasted. It is very interesting to see these developments in the two typical lands representing the two main divisions of the Buddhist Church—Khotan and Ceylon.

Firstly, the texts are indebted to text 11 for their foundation-stone. In text 11, as before mentioned, two questions on the former birth of the robber Aṅgulimāla are explained. On the first question—why that cruel robber was converted by the Buddha?—the Avadāna gives the

answer in the story of Phumiṇ and the man-eater. Regarding the second question—why Aṅgulimāla had taken so many lives before his conversion?—a supplementary story is told about a sage. In our texts, after the Sutasoma-jātaka, the story of a sage follows directly, just as in text 11, only with some modification and enlargement. There remains, therefore, scarcely any doubt concerning the source of our texts. Further, our text uses the four gāthas in text 11 *verbatim et literatim*.

Secondly, the texts do not hesitate to borrow the names of hero and adversary from texts 13 and 15. In text 11 the name of the man-eater is wanting, and the hero is called Phumiṇ, not Sutasoma. This fact may be proved from the following parallel passages in the Mahāprajñā-pāramitā-śāstra and our texts:

TEXT 15.

‘They said: “Have never anxiety on account of Kalmāṣapāda. We will build an iron palace guarded by a strong army. Though Kalmāṣapāda has a miraculous power, he deserves not to be feared.”’

TEXT 21=18.

‘Da sprachen die Beamte zu ihm: “Habe keine Furcht vor König Kangta (Kalmāṣapāda); unsere Meinung ist, dass wenn zum Schutze der königlichen Person ein Gebäude von Eisen aufgeführt würde, und der König darin seinen Sitz nähme, Kangta, so stark und mächtig er auch sein mag, nichts vermögen wird.”’

Thirdly, the texts have some relation to text 14. Here the duration of the twelve years’ cannibalism agrees. The description in text 14 is very laconic, and the meaning is not quite intelligible. But it relates to the oath of the king himself, who according to our texts utters a terrible curse on his subjects who try to kill him in the bath.

Fourthly, perhaps our story has some relation to text 16. It is at least positively clear that the compilers of the Damamukāvadānā referred to Kumārajīva’s translation of text 16, for the four stanzas in the texts apparently show this fact. The number of the kings captured by Kalmāṣapāda in our story is quite identical with that in text 16.

Fifthly, a most important point is the relation of our

texts to texts 17A and 20. Our texts here introduce the lioness-story in the older *Laṅkāvatāra*, and its enlarged and poetical version in text 20.

The priority over our text of the *Siṃhasaudāsa-sūtra*, though the date of its translation is considerably later, may be sufficiently proved from the interpolation in the later *Laṅkāvatāra* mentioned above. If this commentary was written after the interpolated texts, 17 B.C.—that is to say, after the superfluous addition of a new *Kalmāṣapāda* story like our texts—this suitable and important example for the subject-matter of the *Sūtra* must be also placed after the supplementary prose on the *Sivi-jātaka*.

With the texts 1, 6, and 7, our story has no connection. This may probably be due to the geographical position of Khotan being unfavourable for the transmission of the influence.

34. *Conclusion*.—The study on the *Kalmāṣapāda* stories touches certain important questions in Indian literatures.

It supplies at least a concrete example for the solution of a question: Which process does the development of a story follow in various literatures?

On the Brahmanic side this study reveals clearly a literary connection between the Vedic writings and the *Mahābhārata*. We find that an ancient tradition preserved in the *Ṛg-Veda* had gradually developed in the Epic and the *Purāṇas*, taking on quite a different form and character. On the Buddhistic side it contributes still more important results concerning the development of the Birth-stories, manifesting clearly a process of advance from the simplest form to the most elaborate construction. Many important points on the Pāli and Sanskrit *Jātakas* are also elucidated through it.

The inquiry explains yet another question: What are the conditions necessary for the development of a story? Herein our inquiry is of deep significance for the histories of civilization and religion.

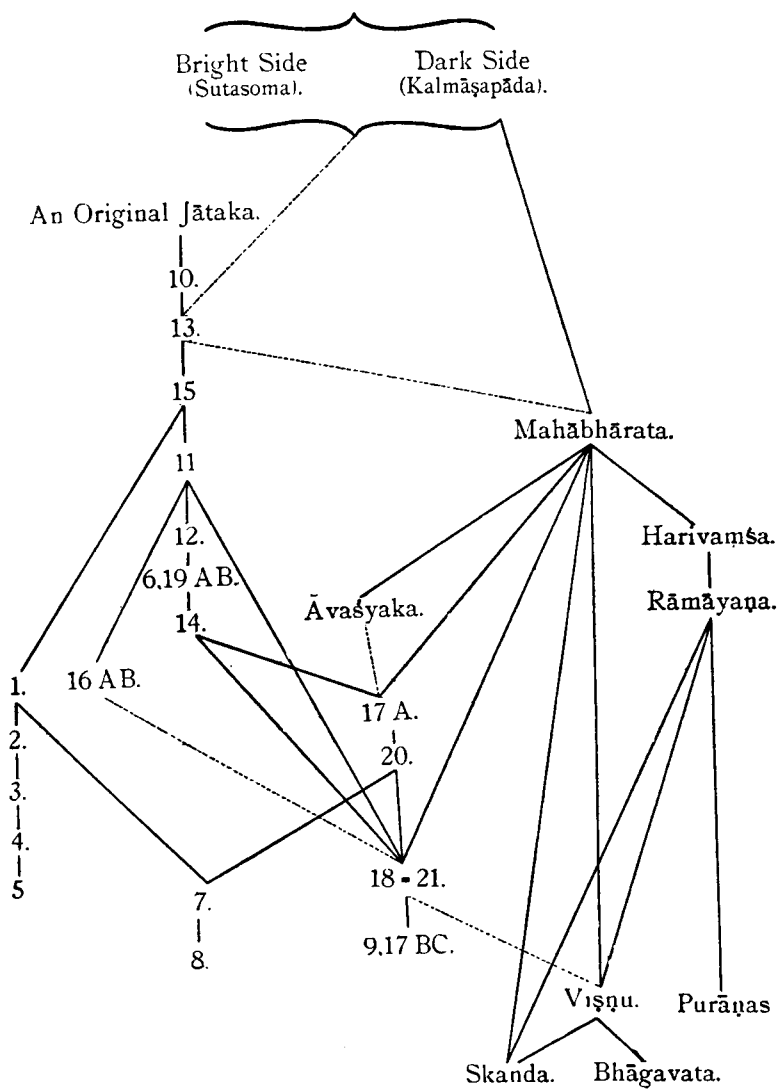
The picture of the priestly supremacy in the Epic period in contrast with the heroic age of the *Ṛg-Veda* is

thrown into high relief by such a study. The incidental implications of the Mahābhārata and the Purāṇas may as to culture be also observed. The characteristic differences of Brahmanism and Buddhism in the story are of interest. The tendencies of the Hīnayāna and Mahāyāna may be obviously seen. The Ceylonese Hīnayānists, who were always of a conservative character, have completed a development of the story with pure Buddhistic elements, while the progressive Khotan Mahāyānists received considerable external influence from the Brahmanic literature, showing their customary facility for assimilation.¹

The result of the whole study is schematized as follows :

¹ See *résumé* of my speech in the Third Congress of the History of Religions in Basle, 1905.

THE VEDIC STORY OF SUDĀS.



ADDITIONAL NOTES.

CHAPTER I.

1. 康 Khān is an abridged form of 康居 Khān-kiu. See 元史譯文證補; Watters' *On Yuan-chwang*, I., p. 92; F. W. K. Müller's *Beitrag z. genaueren Bestimmung d. unbekannten Sprachen Mittelasiens* (Sitzungsbericht d. Königl. Preuss. Akad. d. Wissenschaften, 1907, p. 959).

In a commentary on the Dharmapada, Avadāna-sūtra (Nanjio, No. 1321), fasc. 25 (T.E. xxiv., 6, 35a-b), a different version of the Kalmāṣapāda story is found. The story serves as an example to verse 38 of the Pāpa-varga (Udānavarga XXVIII., v. 41; W. W. Rockhill's translation, p. 140). Its epitome is as follows:—Once a cannibal demon ruled as king. He caught ninety-nine kings for his victims. The poor kings complained to the demon that they would not regret dying if he could only capture Sunakṣatra (or Surāśi, good constellation, 善宿), who was a king practising the deeds of the Bodhisattva. The cannibal king agreed, and sent forth his demon army to take Sunakṣatra captive. A Brahmin went abroad to study, leaving all his relatives at home. When he returned after his long journey he could not find them, and learnt that they were confined to prison for debt to their king. The Brahmin begged Sunakṣatra for help. The merciful king consented to his petition and then went to bathe. Thereupon the demon army captured the king and brought him to the cannibal king, who allowed him to go only to fulfil his promise to the Brahmin, and on the condition of his duly returning. When Sunakṣatra faithfully returned he uttered a gāthā (Udānavarga XXVIII., ver. 41), to the surprise and admiration of the demon, who was at once converted, and set free the ninety-nine kings, giving up his own kingdom to Sunakṣatra.

4. *Suratha* 須賴國 in the older translations. It is also variously transcribed as 須賴拏, 須賴咤, 蘇刺佗. *Sutasoma* 須陀摩. *Kalmāṣapāda* 羯摩沙波羅.

5. *Sutasomarāja-sūtra* 須陀蘇摩王經. *Sutasoma* 須陀須摩王. *Kalmāṣapāda* 却磨沙波陀大王. *Lu-tsö* 鹿足.

6. *Phumīn* 普明. *A-gun* (Ö-chiün) 阿群.

8. *Sudasoma* 須陀素彌. *Kalmāṣapāda* 迦摩沙毘, *Mahāsutasoma* 大蘇摩王.

9. 班足 Spotted feet. *Thien-lo* 天羅; 摩竭提此云天羅, 天羅者即班足之父 (T.E. xxx., 8, 13a).

The slight alternations of the stanzas in Text 11 by Kumārajīva are as follows. The compiler of Text 18 copied the whole text from Kumārajīva's translation with a few corrections:—

TEXT 11.	TEXT 16a.	TEXT 18.
V. Ia. 却數終訖	Same as 11.	却數終極 བསྒྲུབ་པའི་མཐའ་ལ་བུག་པ་ན།
V. Ib. 天龍福盡	Same as 11.	天龍人鬼 ལྷ་དང་རྒྱ་དང་ལྷ་མི་ཡན།
V. IIc. 欲深禍重	欲深禍高	Same as 16a. འདོད་པ་སྤྱོད་ཏུ་དབ་ཆེ་སྟེ།
V. IIIc. 都緣幻居	Same as 11.	都如幻居 རྒྱུར་མ་ལ་ནི་གྲན་གནས་དེ།
V. IVa. 駕乘四蛇	假乘四蛇	Same as 16a. གཏུག་པར་སྐྱལ་བཞི་ལ་གནས་དེ།
V. IVd. 三界皆幻	形神尙離	Same as 16a. ལུས་དང་སེམས་ཀྱང་ཐལ་གྱུར་ན།

13. *Simhasaulāsa* 師子素駄娑. Wan-yueh 聞月. V. 5b describes the pedal deformity of the king as 班足丈夫如獸王.

14. *Simhasaudāsa* 師子蘇陀娑.

17. *Kalmāṣapāda* 以足班駁, 字爲迦摩沙波陀 (晉言駁足): ཀླང་པ་བཞུགས་པའི་ཕྱིར་མིང་ཀླང་བཞུར་བཏགས་སོ། *Sutasoma* 須陀素彌.

18. The concordance of the Skt. text of the *Lankāvatāra* and the two Chinese translations is as follows:—

SANSKRIT TEXT (R.A.S. MS.).	SIKṢĀNANDA.	BODHIRUCI.
1. Adhyeṣa (f. 1b 2)	1. 勸請	1. 請佛.
2. Sarvadharmasamuccaya (f. 11a 3)	2. 集一切法	2. 問答 Praśnōttara. 3. 集一切法.
3. Anitya (f. 64a 3)	3. 無常	4. 佛心 Buddhacitta. 5. 盧迦耶陀 Lokāyata. 6. 涅槃 Nirvāṇa. 7. 法身 Dharmakāya. 8. 無常.
4. Abhisamaya (f. 99a 5)	4. 現證	9. 人道 Mārgapraveṣa.
5. Tathāgata-nityānitya (f. 101b 4)	5. 如來常無常	10. 如來常無常.
6. Kṣaṇika (f. 103a 1)	6. 剎那	11. 佛性 Buddhagotra. 12. 五法門 Pañcadharma mukha. 13. 洹沙 Gaṅganādivāluka 14. 剎那.
7. Nairvāṇika (f. 113a 5)	7. 變化	15. 化.
8. Māṃsabhakṣa (f. 115a 2)	8. 遮肉	16. 遮肉.
9. Dhāraṇī (f. 121a 5)	9. 陀羅尼	17. 陀羅尼.
10. Sagāthaka (f. 122a 7)	10. 偈頌	18. 總 Sāmānya.

Simhadāsa 師子奴. Simhasaṃbhava 師子生.

CHAPTER III.

23. Foot-note. *Kammāssadamma*, 劍磨瑟曇 in the Chinese *Madhyama-Āgama*, 調伏駁牛聚落 in the *Samyukta*, 却磨沙住處 in the *Dīgha*.

28. A Sanskrit rendering of the Jain legend of *Kalmāṣa-pāda* in the *Āvaśyaka* reads as follows: 'Saudāso rājā māṃsa-priyaḥ. Amāghātaḥ. Māṃsaṃ biḍālena grhītaṃ. Saukarikeṣu mārgitaṃ, na labdhaṃ. Kumāra-rūpaṃ māritaṃ, saṃbhṛtaṃ. Bhuktvā preçhati. Kathitaṃ. ॥ Puruṣā ājñaptā mārayatēti. Nāgarair jñātaḥ bhṛtyaiḥ ca "rākṣasa" iti madhu pāyayitvā aṭavyaṃ praveṣitaḥ. Catvare sthitaḥ, gadāṃ grhītvā dine-dine mānuṣaṃ mārayati.'—Kecid bhaṇanti: 'virahe jaṇaṃ mārayati' (Prof. Leumann).

CHAPTER V.

30. The title of N. 1325: 瑜珈遮復彌, 晋言修行道地.

32. A prophecy regarding Nāgārjuna in the Lankāvatāra, chap. X:

Nirvr̥te Sugate paścāt kālo 'tito bhaviṣyati.
 Mahāmate ! Nibodha tvaṃ ! Yo nitiṃ dhārayiṣyati
 Dakṣiṇāpatha-Vaidarbhī bhikṣuḥ śrīmān mahāyāsāḥ
 Nagāhvayasya so nāmnā sad-asat-pakṣa-dāraḥ,
 prakāśya loke mad-yānaṃ mahāyānaṃ anuttaraṃ,
 āsādy Muditāṃ bhūmiṃ yāsyate sa Sukhāvatiṃ.

(R.A.S. MS. No. 5, f. 129b 3-8).

Dr. Walleser has kindly read for me a corresponding Tibetan translation (India Office copy, Kanjur Mdo, vol. V., f. 254b 3 et seq.), which agrees with the Sanskrit text very closely, and through which some obscure points in the text were settled.

Die Gāthās des Dīghanikāya mit ihren Parallelen.

Von R. Otto Franke.

Vorbemerkung.

Alles was über Sinn und Anlage dieser Gāthā-Konkordanz zu wissen nötig ist, habe ich im Vorwort zur Suttanipāta-Konkordanz ZDMG. 63. 1ff. und im Vorwort zur Vinaya-Konkordanz WZKM. XXIV auseinandergesetzt, worauf ich der Kürze wegen verweise.

Es ist mir an dieser Stelle Bedürfnis, dankbar auszusprechen, daß ohne das Vorhandensein der Veröffentlichungen der Pāli Text Society diese Konkordanz kaum denkbar gewesen wäre. Und unter denselben wieder ist Rhys Davids-E. Carpenter's Ausg. von D. I und II eine der wichtigsten Grundlagen dieser Untersuchung.

Das Verzeichnis der Abkürzungen steht ZDMG. 63. 20—22. Es kommen hier in der Dīghanikāya-Konkordanz folgende Abkürzungen hinzu:

Mm Vidy. = Mahāmāyūrī Vidyārājñī ed. S. v. Oldenburg, Zapiski Vostočnago Otdělenija Imperatorskago Russkago Archeologičeskago Obščestva Bd. XI (1897—1898), St. Petersburg 1899.

Netti = Nettipakaraṇa ed. E. Hardy. London 1902. PTS.

Ras. = Rasavāhinī. Die vereinzelt Hinweise darauf habe ich Warren-Lanman's Visuddhimagga-Materialien entnommen.

Vm. = Visuddhimagga. Die Kenntnis der Gāthās desselben verdanke ich den eben genannten Materialien.

XI. Kevaddhasutta.

XI. 85^{1a+b} (I. 223) etc. (s. XI^{1+2a+b} und XI^{1a+b+2a+b+4a+b})
 cfr. Ud. I. 10^{1a+b} *Yattha āpo ca paṭhavī* (A *patho*)
*tejo vāyo na gādhati.*¹
 = Netti 150, wo v. l. B₁S *paṭhavī ca*, aber nicht die v. l.
 A von Ud.²

XI. 85^{1+2a+b} *Kattha āpo ca paṭhavī* (ca in SS)
tejo vāyo na gādhati (^{a+b} s. auch besonders)
kattha dīghañ ca rassaṇ ca
anuṃ (so alle Mss.) *thūlaṃ subhāsubhaṃ* (^{c+d}
 s. auch besonders).
Kattha nāmaṇ ca rūpaṇ ca
asesaṃ uparujjhati (^{a+b} und ^b s. auch besonders).

vgl. XI. 85^{3+4a+b} *Ettha āpo ca paṭhavī* (ca in SS)
tejo vāyo na gādhati
ettha dīghañ ca rassaṇ ca
anuṃ (so alle Mss.) *thūlaṃ subhāsubhaṃ*.
Ettha nāmaṇ ca rūpaṇ ca
asesaṃ uparujjhati.

XI. 85^{1a+b+2a+b+4a+b} (s. XI. 85^{1+2a+b}) vgl. auch
 S. I. 3. 7^{1c+d+2a+b+e+f} (I. 15) *katiha nāmaṇ ca rūpaṇ ca*
asesaṃ uparujjhati?
Yattha āpo ca paṭhavī
tejo vāyo na gādhati
ettha nāmaṇ ca rūpaṇ ca
*asesaṃ uparujjhati.*³

XI. 85^{1c+d} etc. (s. XI. 85^{1+2a+b})
 cfr. SN. III. 9^{40(633)a+b}
Yo ca dīghaṃ va (B^{ai} *dīghañ ca*) *rassaṃ vā*
anuṃthūlaṃ subhāsubhaṃ
 = M. 98 (unausgeführt).

¹ Die Parallele Ud. = S. I. 3. 7 auch von Steinthal Ud. p. 9 und Rhys Davids-Estlin Carpenter D. Vol. II p. 392 notiert.

² E. Hardy, Netti p. 150 hat diese Netti-Stelle schon mit S. und D. verglichen, aber nicht in Ud. verificiert. Vgl. auch Rhys Davids-E. Carpenter D. II. 392:

³ Schon von Rhys Davids-Estlin Carpenter D. Vol. II p. 392 verglichen.

= Dhp. ^{409a+b} Yo 'dha dīghaṃ va (in 2. Ausg. v. l. C^o
vā) rassam vā
añunthūlaṃ (in 1. Ausg. v. l. A. °thw°)
subhāsubhaṃ.

XI. 85^{2a+b} etc. (s. XI. 85^{1+2a+b} und XI. 85^{1a+b+2a+b+4a+b} und
XI. 85⁴) vgl. auch

S. I. 3. 3^{4a+b} (I. 13) = I. 5. 10^{6a+b} (I. 35)

Yattha nāmañ ca rūpañ¹ ca
asesam uparujjhati.

XI. 85^{2b} etc. (s. XI. 85^{1+2a+b}, XI. 85^{1a+b+2a+b+4a+b}, XI. 85^{2a+b})
auch = S. LVI. 22. 4^{1d} (V. 433) asesam uparujjhati.

^{3d} asesam uparujjhati.

= SN. III. 12¹⁽⁷²⁴⁾d. 3 (726)^d etc., s. ZDMG. 63.

XI. 85^{4a+b} (s. unter XI. 85^{1+2a+b})

+ ^{c+d} viññāṇassa nirodhena (° s. auch besonders)

etth' etaṃ uparujjhati (^{c+d} s. auch besonders).

vgl. SN. V. 2⁶ (1037) ^{c-f} yattha nāmañ ca rūpañ ca
asesam uparujjhati

viññāṇassa nirodhena

etth' etaṃ uparujjhati.²

= N^c. II ^{11c-f} = ^{12c-f} (17f.), ohne Abweichung.

= Netti 14^{2c-f} = 17^{1c-f} = 71^{4c-f}.

XI. 85^{4c} etc. (s. XI. 85⁴) auch = A. III. 89. 2^{5a} (I. 236)

Viññāṇassa nirodhena.

* SN. III. 12¹¹⁽⁷³⁴⁾c viññāṇassa nirodhena.

Vgl. auch SN. III. 12⁸ (731)^c etc., s. ZDMG. 63.

XI. 85^{4c+d} etc. (s. XI. 85⁴) vgl. auch SN. V. 14⁶⁽¹¹¹⁰⁾b = 7⁽¹¹¹¹⁾d

viññāṇaṃ uparujjhati

= N^c. XIV ^{16b} = ^{17b} (161) = ^{18d} = ^{19d} (161. 163).

XIV. Mahāpadhānasutta.

XIV. 3. 2^{1a+b} (= 3. 4^{1a+b}) außer den folgenden auch = Par

Dīp. IV. 25. Z. 17. Siehe Vin. Konk., WZKM. XXIV.

XIV. 3. 2¹⁺² (= 3. 4¹⁺²) + 7¹⁻³ = MV. I. 5. 3¹⁺² + 5. 7²⁺³ +

5. 12 = M. 26¹⁺²⁺⁴⁻⁶ (I. 168f.) = S. VI. 1. 1. 4¹⁺² +

¹ rūpañ I. 5. 10^{6a} natürlich Druckfehler.

² Schon von Rhys Davids-Estlin Carpenter D. Vol. II p. 392 verglichen.

$9^{2+3} + 13$ (I. 136—8) s. unter MV. a. a. O., WZKM XXIV.

XIV. 3. 2^{1+2} (= 3. 4^{1+2}) + 7^{2+3} auch = Mvu III. 314—319 und LV. XXV¹⁹⁺²⁰⁺¹⁷⁺¹⁸⁺³⁴ (397 und 400) s. ebendort.

XIV. 3. 7^1 außer den genannten auch = It. 38³. N^m. XIV¹⁴ (337). XVI⁵ (431). N^c. XVI² (179). Vgl. Dh^p. 28 = Mil. 387². Dut^r. A³ 16. Vgl. auch Mbh. XII. 17²⁰. S. ebendort.

XIV. 3. 7^{1c} etc. (s. die vorigen und die folgende Parallele) vgl. auch SN. II. 1^{12(233)c} = KhP. VI^{12c}. S. ebendort.

XIV. 3. 7^{1c+d} außer den genannten auch = Sum. I. 183. S. ebendort.

XIV. 3. 7^2 außer den genannten auch = S. XI. 2. 7. 5 (I. 234), s. ebendort.

XIV. 3. 7^{2a+b} außer allen genannten vgl. auch S. XI. 2. 7. 4^{a+b} (I. 233) = Mvu III. 315. 14 = 316. 4: LV. XXV^{17a+b = 18a+b} (397), s. ebendort.

XIV. 3. 7^{3a} etc. (s. alle vorigen) vgl. auch MV. I. 5. 7^{1c} etc., s. ebendort.

XIV. 3. 7^{3a+b} etc. (s. die vorigen) vgl. auch It. 84^{2c+d}, s. ebendort.

XIV. 3. 28^{1-3} = Dh^p. ¹⁸⁴⁺¹⁸³⁺¹⁸⁵ 1 = Smp. I. 93¹⁺²⁺³.

Im Einzelnen:

XIV. 3. 28^{1a+b} etc. (s. folg. Parell.) = $a+b$ einer G. in Vm. IX (Warren's Excerpte), ohne Abweichung von D.

XIV. 3. 28^1 *Khantī paramaṃ tapo titikkhā* (K *tīt*)
nibbānaṃ paramaṃ vadanti Buddhā ($a+b$ s. bes.)
na hi pabbajito parūpaghātī
samaṇo (B^m und vielleicht Sum. *na sam*) *hoti*
paraṃ vihetthayanto.

= Dh^p. ¹⁸⁴, wo aber a ohne die v. l. von D.,
in b in der 2. Ausg. v. l. C^c *nibbānaṃ*,
in c in beiden Ausgaben *parūpaghātī*,
in d in der 1. Ausg. v. l. BC *samaṇo*, aber
nicht die v. l. von D.

1 Schon von Rhys Davids-Estlin Carpenter D. II p. 49 bemerkt.

- = Smp. I. 93¹, wo aber in * *khanti*, sonst Übereinstimmung mit Dhp., ohne dessen vv. ll.
- XIV.3.28² *Sabbapāpassa akaranam*
kusalassa upasampadā
sacitta-pariyodapanam
etam Buddhāna sāsanaṃ (^{c+d} und ^d s. auch bes.).
- = Dhp. ¹⁸³, ohne Abweichungen in der 1. Ausg., nur mit v. l. C *etam*; in der 2. Ausg. gegen die Mss. gedruckt *Sabbapāpass'*, *kusalass'*, *sacittaparyodap'*, nur *kusalass'* findet sich wirklich in einem Ms, in B^r, während C^k C^o *kusalassa* hat.
- = Smp. I. 93², ohne Abweichung von D.
- = Netti 43 und 81, wo abweichend an beiden Stellen *kusalass' ūpasampadā* mit v. l. B₁S *lassassa upa* resp. *lassa upa*, *buddhāna sās* (43) mit v. l. S *nusās*.
- = Mvu III. 420. 12 + 13 *Sarvapāpasyākaranam*
kuśalasyopasampadā
svacittaparyādāpanam
etad Buddhānuśāsanaṃ.¹
- XIV.3.28^{2c+d} etc. (s. vorige Parall.) = einer halben G. in Vm. I (Warren's Excerpte).
- XIV.3.28^{2d} etc. (s. XIV. 3.28²) = XIV. 3.28^{2f} etc. (s. dort) u.
- = Mil. 394^{3d} *etam buddhāna sāsanaṃ*.
- Vgl. auch Ap. in Par Dīp. V. 149^{76d} *etam buddhāna vandanaṃ* (PB *danā*).
- XIV.3.28³ *Anupavādo* (S^cK *anūp*, S^t *anūvādo*) *anupaghāto* (S^cK *anūp*)
pātīmokkhe ca samvaro (^b s. auch besonders)
mataññutā ca bhattasmiṃ
pantaṇ ca sayanāsanaṃ (^{c+d} u. ^d s. auch besonders)
adhicitte ca āyogo (^e s. auch besonders)
etam Buddhāna sāsanaṃ (^f s. auch besonders).
- = Dhp. ¹⁸⁵ *Anupavādo* (1. Ausg. v. l. C *anūpav*) *anupaghāto* (1. Ausg. v. l. BC *anūp*)

¹ Schon von Senart Mvu III. 523 mit Dhp. ¹⁸³ verglichen.

pātimokkhe ca saṃvaro
mattaññūtā (in 1. Ausg. p. 467 corr. zu
 °ññūtā) *ca bhattasmiṃ*
pantañ (so 2. Ausg.; v. l. C^k und 1. Ausg.
patth°, C^sS^k *pañth°*) *ca sayanāsanam*
adhicitte ca āyogo
etaṃ (in 1. Ausg. v. l. A *etam*) *Buddhāna*
sāsanam.

= Ud IV.6 *Anupavādo anupaghāto*
pātimokkhe ca saṃvaro
mattaññūtā ca bhattasmiṃ
patthañ (A und M¹ *pantañ*, C *santañ* corr.
 zu *patthañ*) *ca sayanāsanam*
adhicitte ca āyogo
etaṃ buddhāna (BC °nu) *sāsanam*.²

= Dh. A. 459³, mit Dh. übereinstimmend, in ^d*pattham*.

= Smp. I. 93³, wo *anūpavādo anūpaghāto*.

Vgl. auch Thag. ⁵⁸³ *Na so upavade kañci*
upaghātaṃ vivajjaye
saṃvuto pātimokkhasmiṃ
mattaññū c'assa bhojane.

XIV. 3. 28^{3b} etc. (s. XIV. 3. 28³) = Dh. ^{375d} *pātimokkhe ca*
saṃvaro.

Dutr. B 17^d *pratimukhe i ...*³

XIV. 3. 28^{3c+d} etc. (s. XIV. 3. 28³) vgl. SN. II. 11^{4(338)b+d}

* *pantañ* (C^b *patthañ*, Bⁱ *panthañ*) *ca sayanāsanam*

* *mattaññū hohi bhojane*.

XIV. 3. 28^{3d} etc. (s. XIV. 3. 28³) vgl. SN. IV. 16^{6(960)d} etc.,
 s. dort.

XIV. 3. 28^{3e} etc. (s. XIV. 3. 28³) = Thag. ^{591c} *adhicitte ca*
āyogo, auch das unmittelbar folgende *etaṃ* entspricht.

XIV. 3. 28^{3f} etc. (s. XIV. 3. 28³) = XIV. 3. 28^{2d} etc., s. dort.

¹ Nach Windisch JPTS. 1890. 99.

² Schon von Steinthal Ud. p. 43 = Dh. ¹⁸⁵ notiert.

³ Auch Fausböll Dh. 2. Ausg. p. 84 hat beide mit Dh. ¹⁸⁵ verglichen.

XVI. Mahāparinibbānasutta.

XVI. 1. $31^{1-3} + 34$ (außer = der folg. Parallele) = Ud. VIII.
 6^{1-4} , s. Vin.-Konk., WZKM XXIV.

XVI. 1. $31^{1-3} + 34 + 2. 31^{1+2} =$ MV. VI. 28. $11^{1-3} + 13 + 29.$
 2^{1-2} , s. ebenda.

XVI. 1. $31^{1d} =$ MV. VI. 28. 11^{1d} etc., s. ebenda.

XVI. 1. $31^{3a} =$ MV. VI. 28. 11^{3a} etc., s. ebenda.

XVI. 1. $31^{3b} =$ XXXI 16^d (195). MV. VI. 28. 11^{3b} etc., s. ebda.

XVI. 1. $31^{3c+d} =$ MV. VI. 28. 11^{3c+d} etc., s. ebenda.

XVI. 1. 34 s. oben XVI. 1. $31^{1-3} + 34$ etc.

XVI. 2. 31^{1+2} (außer = MV. VI. 29. 2^{1+2}) auch = S. LVI. 21.
 5^{1-2} , s. Vin.-Konk., WZKM. XXIV.

XVI. 2. $31^b =$ MV. VI. 29. 2^{1b} etc., s. ebenda.

XVI. 2. $31^c =$ MV. VI. 29. 2^{1c} etc., s. ebenda.

XVI. 2. $31^d =$ MV. VI. 29. 2^{1d} etc., s. ebenda.

XVI. 2. $32^b =$ MV. VI. 29. 2^{2b} etc., s. ebenda.

XVI. 2. $32^d =$ MV. VI. 29. 2^{2d} etc., s. ebenda.

XVI. 3. 10 *Tulam atulañ ca sambhavam*

bhava-saṃkhāram avassajī (S^t oss°, S^{cd} °khāra
 ossaji, K *avassajji*, B^m Sum. *avassaji*) muni
 (B^mK muni)

ajjhatarato samāhito (° s. auch besonders)

abhida (B^m *abhinda*) *kavacam iv' attasambhavam*.

= S. LI. 10. 17 (V. 263)

Tulam atulañ ca sambhavam

bhavasāṅkhāram avassajī (S^{1-3} °ssajam) muni
ajjhatarato (S^1 *ajjharato*, S^3 *ajjhettaro*) *samāhito*
abhin̄di (S^1 *abhida*, S^3 *abhinoda*) *kavacam ivat-*
tasambhavam (S^{1-3} *iva-* [S^1 *vā-*] *yambhavam*).

= A. VIII. 70. 9 (IV. 312)

Tulam atulañ ca sambhavam

bhavasāṅkhāram avassajī (MS. °jji) muni
ajjhatarato samāhito

abhin̄di kavacam iv' attasambhavam (M_s *iva etta*°).

= Ud. VI. 1 *Tulam atulam ca sambhavam*

bhavasāṅkhāram avassajī (M° *ssajī*°) muni

ajjhatarato samāhito

abhindī (A *abhinda*, D *abhidhī*) *kavacam*
iv' attasambhavaṃ.¹

= Netti 60, wo aber in ^b aller Mss. *avassaji*, *muni*, in ^d *abhida* mit v. l. S. *abhinda*. Sonst ohne die vv. ll. von D.

= Divy. XVII¹ (203) *Tulyam atulyaṃ ca sambhavaṃ*
bhavasamskāram apotsrjan muniḥ
adhyātmarataḥ samāhito
hy abhinat kauśam (so die Mss.)
ivāṇḍasambhavaḥ.

XVI. 3. 10^c etc. (s. XVI. 3. 10) auch = Dh. ^{362 c}

ajjhatarato samāhito

= Dutr. B 10^c *ajhatmarato samahito*.

Vgl. auch Thag. ^{981 c} *ajjhatarato susamāhitatto*

= Mvu III. 423. 1 *adhyāyarato samāhito*.

XVI. 3. 51 Sep.-G¹ von K vgl. SN. III. 8⁵ (⁵⁷⁸) etc., s. SN.-Konkordanz ZDMG. 63.

Von derselben G.^b = SN. III. 8⁵ (⁵⁷⁸)^b etc., s. ebenda.

Von derselben G.^d = SN. III. 8⁵ (⁵⁷⁸)^d etc., s. ebenda.

XVI. 3. 51 Sep.-G.² von K = einer G. in Vm. VIII (Warren's Excerpte), wo aber in ^d *yaṃ* statt des ersten *yañca* und in ^e *bhedana-pariy*, und vgl. SN. III. 8⁴ (⁵⁷⁷) etc., s. ebenda.

Von derselben G.^f = SN. III. 8⁴ (⁵⁷⁷)^d etc., s. ebenda.

XVI. 3. 51^{1a} *Paripakko vayo mayhaṃ*

vgl. Dh. ^{260 c} *paripakko vayo tassa*.

XVI. 3. 51^{1b} *parittam mama jīvitam*

vgl. VV. 21^{2a} (II. 4^{2d}) *parittam tava jīvitam*.

XVI. 3. 51²⁺³ *Appamattā satimanto*

susilā hotha bhikkhavo

susamāhita-saṃkappā

sacittam anurakkhatha (^d s. auch besonders).

Yo imasmiṃ dhammavinaye

appamatto vihessati (K *viharissati*, *vihess* in der Fußnote)

¹ Ud. ist schon von Steinthal p. 62 mit D. XVI verglichen worden. S. auch D. II p. 107.

pahāya jātisaṃsāraṃ (B^m *pahāya jāyajāya-tiyaṃs°*)

dukkhass' antaṃ karissati (G.³ und G.^{3d} s. auch besonders).

= Dutr. A² 5 + 6 *Apramata smatimata*

susīla bhotu bhichavi

susamahitasagapa

sacita anurachadha.

Yo imasa dhamavinai¹

apramatu vihaṣiti

prahai jātisaṃsara

dukkhus' ata kariṣa[t]i.²

XVI. 3. 51^{2d} etc. (s. XVI. 3. 51²⁺³) auch = Dhp.^{327b} = Mil. 379^b *sacittam anurakkhatha*

(In der 1. Dhp.-Ausg. mit v. l. B *anurakkhata.*).

XVI. 3. 51³ etc. (s. XVI. 3. 51²⁺³) auch = S. VI. 2. 4. 18² = 23² (I. 157) *Yo imasmim³ dhammavinaye*

appamatto vihaṣati (S¹⁻³ *hess°*)

pahāya jātisaṃsāraṃ

dukkhass' antaṃ³ karissati.

= Thag.²⁵⁷, wo *vihaṣati*, sonst keine Abweichung von S.⁴

= KV. II. 5. 22² (I. 203), wo *vihaṣati*, und *pahāya* mit v. l. PS *pahāti*, sonst keine Abweichung von S.

= Mpū. 23².

= Divy. IV² (68) *Yo hy asmin dharmavinaye*

apramattaś carīṣyati

prahāya jātisaṃsāraṃ

dukkhasyāntaṃ kariṣyati.⁵

= Av. I² und noch oft in Av., ohne Abweichung von Divy.

XVI. 3. 51^{3d} etc. (s. XVI. 3. 51²⁺³ und XVI. 3. 51²) auch =

¹ Cfr. Franke ZDMG. 60. 509.

² Diese Entsprechung ist schon festgestellt von Lüders Gött. Nachr. philol.-hist. Kl. 1899 p. 475.

³ *smim* in 18² und *antaṃ* in 23² ist natürlich Druckfehler.

⁴ Vgl. ZDMG. 63. 9.

⁵ Die Entsprechung von Dutr. und Divy. hat Senart notiert JAs. 9^{ème} Série, T. XII, die mit Thag. Rhys Davids JRAS. 1899 p. 426 ff., die der übrigen außer Av. Lüders a. a. O. D. und S. hat ferner Feer a. a. O. verglichen, D. und Thag. Oldenberg Thag. p. 31.

Dhp. ^{376d} *dukkhass' antaṃ karissati* (in der Version
DhpA. 619^{9d} *karissasi*)

= Thag. ^{84d}.

= ^d einer G. in Vm. XVI (Warren's Excerpte).

XVI. 4. 3^{1a} etc. (s. XVI. 4. 3¹⁺²) auch = It. 59^a. Thag. ^{634c}
śīlaṃ samādhi paññā ca.

Vgl. auch S. IV. 1. 1. 4^{2a} (I. 103) *Śīlaṃ samādhi-paññā ca.*

XVI. 4. 3¹⁺² *Śīlaṃ samādhi paññā ca* (^a s. auch besonders)

vimutti ca anuttarā (^b s. auch besonders)

anubuddhā ime dhammā

Gotamena yasassinā (^d s. auch besonders).

Iti Buddho abhinñāya

dhammam akkhāsi bhikkhūnaṃ

dukkhass' antakaro Satthā

cakkhumā parinibbuto (^d s. auch besonders).

= A. IV. 1. 5¹⁺² (II. 2), wo aber in ^{2b} *bhikkhūnaṃ*

= A. VII. 62. 11¹⁺² (IV. 106), wo aber in ^{1d} v. l. M₈

Gotamassa yasassino,

in ^{2b} v. l. M. *bhikkhūnaṃ.*

= KV. I. 5. 15¹⁺² (I. 115), wo aber in ^{2b}

*dhammaṃ akkhāsi bhikkhūnaṃ.*¹

Alles Übrige an allen Stellen übereinstimmend mit D.

XVI. 4. 3^{1b} etc. (s. XVI. 4. 3¹⁺²)

vgl. auch B. IX^{2d} *vimutti pi anupamā* (wo außerdem

śīlaṃ samādhi in ^{a+b} mit D. etc. ^a gemeinsam ist).

A. VIII. 85^{2d} (IV. 340) *vimuttena anuttaraṃ.*

XVI. 4. 3^{1d} etc. (s. XVI. 4. 3¹⁺²) = Thag. ^{488d}

Gotamena yasassinā

* Vgl. SN. V. 16^{2(1117)d} etc. (s. dort) *Gotamassa yasassino.*

XVI. 4. 3^{2d} etc. (s. XVI. 4. 3¹⁺²) auch = S. VI. 2. 5. 7^{2d} (I. 159)

= Thag. ^{805d} *cakkhumā parinibbuto.*

(Vgl. D. XVI. 6. 10³).

XVI. 4. 20¹⁺² + 41¹⁻⁴ + 43 = Ud. VIII. 5.²

¹ D. = KV. ist schon festgestellt von Rhys Davids-Estl. Carpenter
D. II p. 123, D. = A. IV. 1 von Morris A. II p. 1.

² Auch Steinthal Ud. p. 81 hat diese Parallele festgestellt.

Im Einzelnen:

XVI.4.20¹ *Cundassa bhattam bhuñjitvā*
kammārassāti me sutam
ābādham samphusī (S^c *phusayati*, S^d *phusati*,
 S^t *phusati*, B^m *samphusati*) *dhīro*
pabālham (K *sab°*) *māraṇantikaṃ*
 = Ud. VIII. 5¹, wo aber *samphusī* ohne v. l., *dhīro* mit
 v. l. M *vīro*¹, *pabālham* mit v. l. A. *sab°*.

= Mil. 174 = 175 *Cundassa bhattam bhuñjitvā*
kammārassāti me sutam
ābādham samphusī *Buddho*
pabālham māraṇantikaṃ.²

XVI.4.20² *Bhuttassa ca sūkara-maddavena*
vyādhippabālā udapādi Satthuno
viriccamāno (K *virec°*) *Bhagavā avoca*
gacchām' aham Kusināraṃ (K *na°*) *nagaraṃ*.
 = Ud. VIII. 5² *Bhuttassa ca sūkaramaddavena*
byādhi pabālho (A *sabālho*) *udapādi*
satthuno
viriccamāno (AD *vivicc°*, B *viracc°*,
 C *virec°*) *bhagavā avoca*
gacchām' aham Kusināraṃ nagaraṃ.

XVI.4.41¹ *Gantvāna Buddho nadiyaṃ* (K *ikaṃ*) *Kakut-*
tham (S^{ed} *kuk°*; B^mK *kakudham*)
acchodi-sātodika-vippasannaṃ (S^{et} *acchodikaṃ*,
 S^{ed} *sātodikaṃ*, B^mK *acchodakaṃ sātodakaṃ*)
ogāhi Satthā sukilanta-rūpo (B^mK *akilanta-*)
Tathāgato appatimo va loke.
nahatvā pitvā (SSK *pivitvā*) *c'udatār*; (B^mK
cudakāni) *Satthā* (K *sutvā*)
purakkhato bhikkhu-gaṇassa majjhe.
 = Ud. VIII. 5³ *Gantvāna buddho nadiyaṃ* (v. l. M
*ikaṃ*³) *Kukuttham*

¹ Nach Windisch JPTS. p. 106.

² Auch Trenckner Mil. p. 425 hat die Entsprechung von Mil. mit D. notiert.

³ Nach Windisch JPTS. 1890. 106.

acchodakam (B °dikam) sātodakam (B
°dikam) vip̐pasannam
ogāhi satthā sukilantarūpo
tathāgato appaṭṭimo 'dhaloke (so A; B
dadhal°, D ca loke)
nahātvā ca (M nhatvā ohne ca¹) pivitvā
ca (Anhatvā cipitvā, B nahatvā pivitvā,
D nahāyitvā ca pivitvā ca) udatāri (A
und M¹ uttari, B udakāni, D uda-
konī) satthā
purakkhato bhikkhugaṇassa majjhe.

XVI. 4. 41² Satthā pavattā (B^m sattāpiv°) Bhagavā 'dha
dhamme

upāgami Amba-vanam mahesi
āmantayi Cundakam nāma bhikkhum
catuggunam patthara (B^m santara, K santhari)
me nipajjam (K °jīm)

= Ud. VIII. 5⁴ Satthā pavattā bhagavā idha (so BD,
A ime) dhamme

upāgami ambavanam mahesi
āmantayi Cundakam nāma bhikkhum
catuggunam patthara me nipajjam (AD
und M¹ nisajjam).

XVI. 4. 41³ So modito (S^cB^m K co°) bhāvitattena Cundo
catuggunam patthari (B^m santari, K santhari)
khippam eva

nippajji Satthā sukilanta (B^mK ak°)- rūpo
Cundo pi tattha pamukhe (S^c °kho va, S^t °kho)
nisīdi.

= Ud. VIII. 5⁵ So codito bhāvitattena Cundo

catuggunam patthari khippam eva
nippajji satthā sukilantarūpo

Cundo pi tattha (A und M¹ tassa) pa-
mukhe (AD sammukhe, M sam-
mukhe²) nisīdi.

¹ Nach Windisch JPTS. 1890. 106.

² Nach Windisch a. a. O.

XVI.4.43 *Dadato puññaṃ pavaddhati*

saṃyamato veram na cīyati (S^c *cīyati*, S^t *cīyy*,
B^m *veraṇana viyayati*)

kusalo ca (K om. *ca*) *jahāti* (B^m *va hoti*) *pāpakam*
rāgadosamohakkhayā sa (K om. *sa*) *nibbuto*.

= Ud. VIII. 5⁶ *Dadato puññaṃ pavaddhati*

saṃyamato veram na cīyati (AD *ceta-*
nam cīyati, C *vedanā cīyati*, B *ceram*
na bhavissati)

kusalo ca jahāti pāpakam

rāgadosamohakkhayā parinibbuto (M
*sa nibbuto*¹).

= G. in Dhammapāla's Comm. zu Netti, s. Netti 257,
ohne Abweichung von D. und ohne dessen vv. ll.

XVI.5.27^a etc. (s. XVI.5.27) vgl. auch

Mvu II. 299. 6^a *Ekūnatrimśo vayasānuprāpto*.

XVI.5.27 *Ekūnatimso* (K ^o*sa*, K in Fußnote ^o*so*) *vayasā*
Subhadda (^a s. auch besonders).

yam pabbajim (S^{dt} ^o*ji*) *kiṃ-kusalānuesī*

vassāni paññāsa-samādhikāni (^c s. auch besonders)

yato aham pabbajito Subhadda (^d s. auch besonders)

nāyassa (Sum. *nāṇassa*) *dharmassa padesa-vattī*
ito bahiddhā samaṇo pi n'atthi.

= Mpū 605.

= Av. 40¹⁺² ^{c+d} *Ekānnatrimśatko vayasā Subhadra*

yat prāvrajam kiṃ kuśalam gaveṣī

pañcāśad varṣāni samādhikāni

yasmā[d] aham pravrajitaḥ Subhadra.

āryasya dharmasya pradeśavaktā

ito bahir vai śramaṇo 'sti nānyah.²

XVI.5.27^c etc. (s. XVI.5.27) auch = J. 277^{1a}. 444^{1d} =

C. III. 11^{11d} *Vassāni paññāsa samādhikāni*

(in J. 277^{1a} v. l. Bⁱ *samādhitāni*, B^d *samādhikāni*).

XVI.5.27^d etc. (s. XVI.5.27) vgl. auch Thag. ^{48a}. 181^a

Yato aham pabbajito.

XVI.6.10¹⁻⁵ = S. VI. 2. 5 + 6 + 7²⁺³⁺¹ (I. 158f.)³

¹ Nach Windisch JPTS. 1890. 106.

² Speyer Av. I p. 232 hat schon Av. mit D. XVI.5.27 verglichen.

³ Diese Parallele ist schon notiert von Feer S. p. 157.

Im Einzelnen:

XVI. 6. 10¹ *Sabbe 'va* (S^{ed} om. *va*) *nikkhipissanti*
bhūtā loke samussayaṃ
yathā etādiso Satthā
loke appaṭipuggalo (^d s. auch besonders)
Tathāgato balappatto (^e s. auch besonders)
sambuddho parinibbuto (^f s. auch besonders).

= S. VI. 2. 5. 5, wo aber ^a ohne v. l.

^d v. l. B *loke-m-appaṭipuggalo*.

XVI. 6. 10^{1d} etc. (s. XVI. 6. 10¹) = Rūpasiddhi 293 *loke*
appaṭipuggalo.

Vgl. B. XXVII^{13d} *loke appaṭipuggalā*.

LV. XXIII^{4b} (358 Z. 7^b) *lokeṣv apratipuggalaḥ*.

XVI. 6. 10^{1e} etc. (s. XVI. 6. 10¹) vgl. S. IV. 2. 2. 4^e (I. 110)
Tathāgatā balappattā.

XVI. 6. 10^{1f} etc. (s. XVI. 6. 10¹) auch = Dīp. III^{60d}
sambuddho parinibbuto.

Vgl. D. XVI. 6. 10^{5d} etc. (s. dort).

Vgl. auch Mvu I. 267. 18^a *Sambuddho parinirvāyet*.

Mvu I. 304. 11^a *Sambuddho parinirvāyi*.

Mvu III. 97. 7^a *Sambuddho parinirvāye*.

XVI. 6. 10^{2a} etc. (s. XVI. 6. 10²) auch = Ap. in ParDīp.
V. 154^{152c} *aniccā vata saṅkhārā*.

XVI. 6. 10² *Aniccā vata saṅkhārā* (^a s. auch besonders)
uppāda-vaya-dhammino
uppajjitvā nirujjhanti
tesaṃ vūpasamo sukho.

= D. XVII. 2. 17, ohne Abweichung.

= S. I. 2. 1^{2c-f} (I. 6) *aniccā sabba-* (SS *sabbe*) *saṅkhārā*
etc. ohne Abweichung von D. ¹

= S. VI. 2. 5. 6 (I. 158) *Aniccā vata saṅkhārā*
etc. ohne Abweichung von D. ²

= S. XV. 20. 19², wo aber ^b mit v. l. S¹⁻³ *uppādā*,
sonst ohne Abweichung.

¹ Die Entsprechung mit D. XVI. 6. 10² und J. 95 hat schon Feer S. I p. 6 notiert.

² *uppāda-* wird Druckfehler sein.

- = Thag. ¹¹⁵⁹ *Aniccā vata saṃkhārā* etc.¹
- = J. 95 *Aniccā vata saṃkhārā*
etc. ohne Abweichung von D.
- = Dhṛ. A., Ausg. der PTS. I. 71 (Singh. Ausg. 35)
Aniccā vata saṃkhārā etc. ohne Abweichung.
- = Dīp. III⁵⁰ *Aniccā vata saṃkhārā* etc. ohne Abweichung.
- = einer G. in Vm. XVII (nach Warren's Excerpten)
- = Ras. 5 (nach Lanman's Notiz zu jenen Excerpten).
- = Dutr. C^{vo} 44 *Anica vata saghara*
upadavayadhamino
upajiti nirujhati
*teṣa uvaśamo suho.*²

XVI. 6. 10^{3+4+5 d} außer: S. VI. 2. 5. 7^{2+3+1 d} auch: Thag.
^{905+906+907 d.} 3

Im Einzelnen:

XVI. 6. 10³ *Nāhu assāsa-passāso*
ṭhita-cittassa tādino
anejo santim ārabha
yaṃ kālam akarī munī.

: S. VI. 2. 5. 7² *Nāhu assāsapassāso* (S¹⁻³ *·sā*)
ṭhita-cittassa (S³ *ṭhitam°*) *tādino*
anejo santim ārabha
^d s. unter D. XVI. 4. 3^{2 d.} =

Thag. ⁹⁰⁵ *Nāhu assāsapassāso*
ṭhitacittassa tādino
anejo santim ārabha
^d s. unter D. XVI. 4. 3^{2 d.}

XVI. 6. 10⁴ *Asallīnena cittena*
vedanam (S^d *vedh°*) *ajjhavāsaya*

¹ Das Übrige nicht in extenso gegeben, sondern durch *pa* markiert, also die genaue sprachliche Identität mit D. nur zu vermuten.

² Die Identität von Dutr. und D. XVI. 6. 10² hat schon Lüders Gött. Nachr. philol.-hist. Kl. 1899 p. 494 festgestellt.

³ Thag. ⁹⁰⁵⁺⁹⁰⁶ = D. XVI. 6. 10³⁺⁴ auch schon konstatiert von Oldenberg Thag. p. 83 und Rhys Davids-Estl. Carpenter D. II p. 157.

pajjotass' eva nibbānaṃ

vimokkho cetaso ahūti (^{c+d} s. auch besonders).

: S. VI. 2. 5. 7³ *Asallīnena cittaṇa*

vedanaṃ ajjhavāsayaṃ

pajjotass-eva nibbānaṃ

vimokkho cetaso ahū ti (S¹⁻³ *vimokkho āhu cetaso*).

Thag.⁹⁰⁶ *Asallīnena cittaṇa vedanaṃ ajjhavāsayaṃ*

pajjotasseva nibbānaṃ vimokkho cetaso ahū.

: Madhyamakavṛtti 520³ *Asaṃlīnena kāyena*

vedanāṃ adhivāsayaṇa

pradyotasyeva nirvāṇaṃ

*vimokṣas tasya cetasaḥ.*¹

XVI. 6. 10^{4 c+d} etc. (s. XVI. 6. 10⁴) auch

: A. III. 89. 2^{5 c+d} (I. 236) *pajjotass' eva nibbānaṃ*

vimokkho hoti cetaso

A. VII. 3. 2^{2 e+f} (IV. 3) *pajjotass' (PhS pajjo°) eva nibbānaṃ*

vimokkho (MS vimokkho) hoti

cetaso =

A. VII. 4. 9^{2 e+f} (IV. 4) *pajjotass' (S pajjo°) eva nibbānaṃ*

vimokkho (MM₈S vimokkho) hoti

cetaso.

Vgl. Thīg.^{116 c+d} *padīpasseva nibbānaṃ*

vimokkho āhu cetaso.

XVI. 6. 10^{6 d} etc. s. später.

XVI. 6. 10^{6 a+b} etc. (s. XVI. 6. 10⁵) auch = Thag.^{1158 a+b}

Tadāsi yaṃ bhimsanakaṃ

tadāsi lomahaṃsanaṃ

(Auch das letzte Wort von D. etc. ^a *parinibbute* entspricht dem letzten Wort von Thag. ^a *nibbute*).

Ferner = J. 547^{24 a+b. 25 a+b. 159 a+b. 160 a+b. 466 a+b. 467 a+b.}

^{625 a+b}, überall *yaṃ*.

XVI. 6. 10⁵ *Tadā 'si yaṃ bhimsanakaṃ*

tadā 'si loma-haṃsanaṃ (^{a+b} und ^b s. auch besonders)

¹ Schon von de la Vallée Poussin a. a. O. mit D. und Thag. identifiziert.

- sabbākāra*¹-*varūpete* (° s. auch besonders)
Sambuddhe parinibbute (^d s. auch besonders).
 = S. VI. 2. 5. 7¹ *Tadāsi yaṃ*² *bhimsanakaṃ*
tadāsi lomahaṃsanam
sabbākāravarūpete
sambuddhe parinibbute.
 = Thag.¹⁰⁴⁶ *Tadāsi yaṃ bhimsanakaṃ*
 etc. ohne Abweichung.³
- XVI. 6. 10^{5b} etc. (s. XVI. 6. 10^{5a+b} und XVI. 6. 10⁵) auch =
 J. 547^{745d} *tadāsi lomahaṃsanam*.
 XVI. 6. 10^{5c} etc. (s. XVI. 6. 10⁵) vgl. auch Thag.^{929c} *sabbā-*
kāravarūpetam.
 B. XIII^{31c} *sabbākāravarūpeto*.
 Mvu II. 72. 2^a *sarvākāravaropetam*.
 I. 176. 9^a *Sarvākāraguṇopetā*. I. 187. 9^a *Sarvākāra-*
guṇopeto.
 XVI. 6. 10^{5d} etc. (s. XVI. 6. 10⁵) auch = Thag.^{907d} *sam-*
buddhe parinibbute. S. oben XVI. 6. 10^{3+4+5d}.
 Auch = Dip. IV^{48b}. VI^{1c}. XVII^{78c} *sambuddhe pari-*
nibbute.
 Vgl. auch D. XVI. 6. 10^{1f} etc., s. dort.
 Vgl. ferner Dip. V^{89a} *Parinibbute sambuddhe*.
 XVI. 6. 25^{1a} *Suṇantu bhonto mama eka-vākyaṃ*
 = PV. IV. 1^{67a} (in ParDip. III. 237 aber IV. 1^{66a}).
 XVI. 6. 25^{1b} *amhākaṃ Buddho ahu khanti-vādo* des An-
 klanges wegen zu vgl.
 PV. I. 11^{4c} *amhākaṃ putto ahu majjhimo so*.
 XVI. 6. 28^{1c+d+2} *ekaṃ ca doṇaṃ purisa-varuttamassa*
Rāmagāme nāgarājā mahenti.
Ekā pi dāṭhā Tīdivehi pūjitā
ekā pana Gandhāra-pure mahīyati
Kālinga-rañño vijite pun' ekaṃ
ekaṃ puna nāga-rājā mahenti.

¹ *sabbākara* ist wohl Druckfehler.

² Vielleicht nur Druckfehler für *yaṃ*?

³ Thag.¹⁰⁴⁶ = D. XVI. 6. 10⁵ auch von Oldenberg Thag. p. 93 festgestellt.

+ ⁵ von K u. B^p *Cattālīsa-samā dantā*
kesā lomā ca sabbaso
devā harimṣu ekekaṃ
cakkavāla¹-paramparā.

vgl. B. XXVIII^{3a} *Eko ca Rāmagāmaṃhi.*

+ ⁶ *Ekā dāthā² Tīdasapure*
ekā Nāgapure ahu
ekā Gandhāraṇisaye
ekā Kālingarājino.

+ ⁷ *Cattālīsasamādanā*
kesā lomā ca sabbaso
devā harimṣu ekekaṃ
cakkavālaparamparā.³

XVI. 6. 28^{4d} *Buddho* (S^cK *Buddhā*) *have kappasatehi dula-*
labho (S^cK *•bhā*) vgl. Bodhicaryāvatāra Comm. zu
I⁴ zitierte G^{1b} *buddhotpādo 'tidurlabhaḥ.*

XVI. 6. 28⁵ nach K und B^p s. oben XVI. 6. 28^{1c+d+2+5}.

XVII. Mahāsudassanasutta.

XVII. 2. 17 s. XVI. 6. 10².

XVIII. Janavasabhasutta.

XVIII. 10^{a-c} *Iti satta tato satta saṃsārāni catuddasa*
nivāsam abhijānāmi (° s. auch besonders).

vgl. Thag. ^{915a-c} *Iti satta ito* (so A, tato BC) *satta*
saṃsārāni catuddasa
nivāsam abhijānissam.

XVIII. 10^e etc. (s. XVIII. 10^{a-e}) s. auch XVIII. 10^{c+d} etc.

XVIII. 10^{c+d} (° s. XVIII. 10^{a-c})

yattha me vusitaṃ pure (^d s. auch besonders).
vgl. Thag. ^{913a+b} *pubbenivāsam jānāmi*
yattha me vusitaṃ pure.

= Thīg. ^{104c+d}, mit v. l. S *vasitaṃ*

¹ *cakkhavāla* wohl Druckfehler.

² *dāthā* ist wohl Druckfehler.

³ Auch Morris B. p. 69 und Rhys Davids-Estlin Carpenter D. II p. 167 haben beide Texte verglichen.

= Thīg. ³³⁰c+d, mit v. l. L °sam na jā°, CP yatta,
S yata.

XVIII. 10^d etc. (s. XVIII. 10^{c+d}) auch = Mvu I. 282. 6^b.

II. 94. 1^b. 188. 13^b. 237. 9^b. III. 26. 10^b. III. 300. 2^b.

375. 5^b yatra me uṣitaṃ purā.

XVIII. 13^{1a} etc. (s. XVIII. 13^{1a+b}, XVIII. 13¹ und XVIII.

13¹⁻⁴) vgl. auch SN. III. 6³⁴(⁵⁴³)^c etc., s. ZDMG. 63.

XVIII. 13^{1a+b} etc. (s. XVIII. 13¹ und XVIII. 13¹⁻⁴)

vgl. J 547⁶¹⁰e+f (° s. unter SN. III. 6³⁴(⁵⁴³)^{c+d})

Tāvatiṃsā sa-Indakā.

XVIII. 13¹ etc. (s. XVIII. 13¹⁻⁴) auch: Mvu III. 203. 15 + 16

Modaṃti bho punar devāḥ

Trayastrīṃsā saśakrakāḥ

Tathāgataṃ namasyantā

*dharmasya sukhadharmatā.*¹

(S. auch D. XIX).

XVIII. 13^{1b} etc. (s. XVIII. 13^{1a+b}, XVIII. 13¹, XVIII.

13^{1b-d}, XVIII. 13¹⁻⁴) auch

= XVIII. 13^{4b} etc. (s. XVIII. 13¹⁻⁴).

= XVIII. 21^{2b}.

J. 494^{3d} tāvatīṃsā saindakā.

J. 523^{2b} Tāvatiṃsā saindakā.

Mvu II. 405. 13^b Trāyāstrīṃsā (BC Tray°) saindrikā.

XVIII. 13^{1b-d} etc. (s. XVIII. 13¹ und XVIII. 13¹⁻⁴) =

XVIII. 13^{4b-d} etc. (s. XVIII. 13¹⁻⁴).

XVIII. 13^{1c} etc. (s. XVIII. 13¹, XVIII. 13^{1b-d} und XVIII.

13¹⁻⁴)

vgl. It. 112^{5c} v. l. DE *Tathāgataṃ namassanti.*

Weber MS. Part VII^{2a} (JASBeng. LXII Part I

p. 31) *Tathāgataṃ namasyāmi.*

XVIII. 13^{1c+d} etc. (s. XVIII. 13¹, XVIII. 13^{1b-d} und

XVIII. 13¹⁻⁴).

* vgl. S. X. 12. 15^{3c+d} (I. 215) = SN. I. 10¹²(¹⁹²)^{c+d}

namassamāno sambuddhaṃ

dharmassa ca sudhammatam

¹ Diese Parallele schon von Rhys Davids-Estlin Carpenter D. II p. 221 verglichen.

- * und SN. I. 9²⁸⁽¹⁸⁰⁾c+d *namassamānā Sambuddham
dhammassa ca sudhammatam.*
S. ZDMG. 63. 53 und 57.
XVIII. 13¹⁻⁴ = 18¹⁻⁴ = XIX. 3¹⁻⁴ = 17¹⁻⁴ (s. auch XVIII.
13¹⁻⁴ + 14 + 15).

Im Einzelnen:

- XVIII. 13¹ *Modanti vata bho devā* (^a s. auch besonders)
Tāvatiṃsā sahindakā (SS *sa-indakā*) (^a+^b und ^b
s. auch besonders)
Tathāgatam namassantā (^c s. auch besonders)
Dhammassa ca sudhammatam (^{b-d}, ^{c+d} und G¹
s. auch besonders).
= 18¹, mit derselben v. l. (s. p. 221 Anm. 10).
= XIX. 3¹, wo aber *sahindakā* nur nach S^dB^mK, mit
v. l. S^c *sa-indakā* und S^t *'sayindakā*,
v. l. B^m *dhammatam*.
= XIX. 17¹, ohne v. l.¹
XVIII. 13² *Nave va deve* (nach S^dK; *nave ca deve* S^c;
nave deve ca B^m) *passantā*
* *vaṇṇavante yasassino* (^b s. auch besonders)
*Sugatasmim brahmacariyam*²
caritvāna idhāgate.
= 18², wo in ^a nur v. l. B^m *nave deve ca* und K
nave ca deve,
während in allen SS *nave va deve*,
in ^b v. l. S^{ct}B^m *yasassine*
in ^c v. l. K *Sagatasmī*.
= XIX. 3², in ^a mit v. l. B^m *naceca*, S^d *pasannā*,
S^t *passante*, in ^b mit v. l. S^{ct}B^m *yasassine*.
= XIX. 17², in ^d mit v. l. B^m *idhāgato*, sonst ohne
vv. ll.
XVIII. 13^{2b} etc. (s. XVIII. 13²) vgl. auch D. XX. 7^{1d} etc.,
S. XXII. 78. 11^{3b} etc., s. unter SN. II. 7¹⁵⁽²⁹⁸⁾^b,
ZDMG. 63. 271.

¹ *Tathāgatam* ist Druckfehler.

² So die Mss. und K. In den Text ist *brahmacariyam* gesetzt,
aber nur in 13².

XVIII.13³ *Te aññe* (S^o *Te vaṇṇa*, S^{dt} *Te v'aññe*) *atirocanti vaṇṇena yassāyuna* (^b s. auch besonders) *sāvakā Bhūri-paṇṇassa visesūpagatā idha.*

= 18³, wo in ^a v. l. S^o *Te vaṇṇa*, sonst keine vv. ll.

= XIX.3³, wo in ^a v. l. B^m *atirocenti*,
in ^b v. l. B^m *ṇyutā*, sonst keine vv. ll.

= XIX.17³, wo nur in ^d v. l. S^{dt}B^m *visesup*, sonst keine vv. ll.

XVIII.13^{3b} etc. (s. XVIII.13³) auch

= VV. 21^{10d} (II.4^{9d} in Par Dip. IV.107) *vaṇṇena yassāyuna*¹ (in Par Dip. v. l. S₁ *ṇsāvutā*).

XVIII.13⁴ *Idaṃ disvāna nandanti*

^{b-d} = XVIII.13^{1b-d} etc., s. dort.

= 18⁴.

= XIX.3⁴.

= XIX.17⁴.

XVIII.13^{4b} etc. (s. XVIII.13⁴) = XVIII.13^{1b} etc., s. dort.

XVIII.13^{4b-d} etc. (s. XVIII.13⁴) = XVIII.13^{1b-d} etc., s. dort.

XVIII.13^{4c} etc. (s. XVIII.13⁴) = XVIII.13^{1c} etc., s. dort.

XVIII.13^{4c+d} etc. (s. XVIII.13⁴) = XVIII.13^{1c+d} etc., s. dort.

XVIII.13¹⁻⁴ + 14 + 15 = XIX.3¹⁻⁴ + 14 + 15.

Im Einzelnen:

XVIII.13¹⁻⁴ s. oben besonders.

XVIII.14 *Te vutta-vākyā rājāno*

paṭigayhānusāsaniṃ (S^d *parigg*, S^t *pagg*, B^mK *paṭigg*)

vippasanna-manā santā

aṭṭhaṃsu samhi āsane.

= XIX.14 *Te vutta-vākyā* (S^c *vākyam*, S^tB^m *vākya*)
rājāno

paṭigayhānusāsaniṃ

vippasanna (B^m *ṇnā*)- *manā santā*

aṭṭhaṃsu (SS *aṭṭhāsu*) *samhi āsane.*

¹ *yassāyuna* in der Textausgabe ist wohl Druckfehler.

XVIII.15 *Yathā nimittā dissanti*
Brahmā pātu bhavissati
*Brahmuno pubba-nimittam*¹
obhāso vipulo mahā (^d s. auch besonders).
 = XIX.15, ohne Abweichung.

XVIII.15^d etc. (s. XVIII.15) vgl. Mvu II.33.17^a
Obhāso ca suvipulo.

XVIII.18¹⁻⁴ und Einzelstücke s. unter XVIII.13^{1a} etc.
 bis XVIII.13^{4c+d}.

XVIII.21¹ *Ekasmim bhāsamānasmim sabbe bhāsanti nimittā*
ekasmim tuṇhīm āsīne sabbe tuṇhī bhavanti te.
 = Smp. I.320, ohne Abweichung.
 = Divy. XII¹⁶ (166) *Ekasya bhāṣyamānasya sarve*
bhāṣanti nirmittāḥ
ekasya tūṣṇībhūtasya sarve tūṣ-
nībhavanti te.

XVIII.21^{2b} = XVIII.13^{1b} etc., s. dort.

XVIII.27^a etc. (s. XVIII.27) auch
 = S. XLV.34.4^{1c} (V.24) *athāyam itarā* (B² *ittarā*,
 B¹ *ittharā*) *pajā*
 = A. X.117.2^{1c} = 118.2^{1c} (V.232 f.) = 169.2^{1c} =
 170.2^{1c} (V.253 f.)
 Dhp.^{85c} *athāyam itarā pajā.*

XVIII.27 *Athāyam itarā pajā* (* s. auch besonders)
puññābhāgā (S^c °ga, K *puññabhāgā*) *ti me mano*
(K ti mama me)
saṅkhātum no pi (K om. *no pi*) *sakkomi* (^c s.
 auch besonders)
musāvādassa ottappan (B^m *ottapan*) *ti.*
 = S. VI.2.3.4⁶ (I.154) *Athāyam itarā pajā*
puññabhāgā ti me mano
saṅkhātum no pi (B *nāpi*) *sak-*
komi (S¹⁻³ *no visakkemi*
 [S³ -āmi])

¹ So die Mss. und K, die Herausgeber haben *h'etaṃ nimittam* in den Text gesetzt, ebenso in XIX.15.

musāvādassa (B °dāya) *ottap-*
peti (B *otappeti*, S¹⁻³ *otta-*
peti).

XVIII. 27^c etc. (s. XVIII. 27) vgl. auch J. 525^{24b}
saṃkhātum no pi deva sakkomi.

XIX. Mahā-Govinda-Sutta.

entspr. Mvu III. 203 ff.¹

Im Einzelnen:

XIX. 3¹ (= Mvu III. 203. 15 + 16) = XIX. 17¹ = D. XVIII.
13¹ etc. und Einzelstücke, s. dort.

XIX. 3¹⁻⁴ = XIX. 17¹⁻⁴ und Einzelstücke s. unter XVIII.
13¹⁻⁴ und Einzelstücken.

XIX. 3¹⁻⁴ + 14 + 15 und Einzelstücke = XVIII. 13¹⁻⁴ + 14 +
15, s. dort.

XIX. 17¹ und Einzelstücke = XIX. 3¹ etc., s. unter D.
XVIII. 13¹.

XIX. 17¹⁻⁴ = XIX. 3¹⁻⁴ etc. und Einzelstücke s. unter D
XVIII. 13¹⁻⁴.

XIX. 36¹⁺² *Dantapuram Kālingānam* (S^{dt} *Kal°*)

Assakānañ ca Potanam (S^d °takā, S^t °tanā,
B^mK °tanam)

Māhissatī (B^m *māyayati*) *Avantinam*

Sovīrānañ (K *Soci°*) *ca Rorukam* (S^{dt} °rūkam,
B^m °runam).

Mithilā (SS °lañ) *ca Videhānam*

Campā Aṅgesu māpitā

Bārāṇasī ca Kāsīnam

ete Govinda-māpitā.

: Mvu III. 208^{16b-18} + 209. 1 + 2

rājñah āsi atah puram

Kalimṅānām ca Asmākānām

Yo (B °yo tanam, M °yo ttanam)

Māhismatī ca (BM °ṣyati *ca varttinām*)

Sauvīrānām ca Rorukam.

Mithilām ca Videhānām

¹ Schon festgestellt von Oldenberg ZDMG. 52. 639.

... Aṃgeṣu māpaye

Vārāṇasīm ca Kāśiṣu (B °ṇasī ca, M °ṇaṃsī ca)
etaṃ Govindamāpitam.

- XIX. 44¹ Vaṇṇavā (S^{dt} °vā si) yasavā sirimā (S^d sirīmā)
ko nu tvam asi (S^c āsi, S^t asiri, B^m asa) mārisa
(^b s. auch besonders)
ajānantā taṃ (B^m naṃtaṃ, S^{cdt} na oder ta) puc-
chāma (S^c °mī)

* kathaṃ jānemu taṃ mayam.

: Mvu III. 211.3 + 4 Balaṃ vā yaśaṃ vā dyuti (BM
cyutiṃ) vā
kin tuvaṃ (B kin tu tvam, M kiṃ
tu tvam) asi mārisa
ajānanto te (M ne) prcchāmi (B
°ma)
kathaṃ jānema te vayaṃ (^{c+d} und
^d s. auch besonders).

XIX. 44^{1b} etc. (s. XIX. 44¹) auch

= PV. II. 7^{1d}. J. 539^{134d}. 540^{42d. 43d}

ko nu tvam asi mārisa.

XIX. 44^{1c+d} etc. (s. XIX. 44¹) auch

= VV. 62^{2c+d} (V. 12^{2c+d}) ajānantā taṃ pucchāma

kathaṃ jānemu taṃ mayam.

= PV. IV. 3^{18c+d} (^{17c+d} in Par Dīp. III. 247)

ajānanto (Par Dīp. °ntā, v. l. S₁S₂ °nto) taṃ pucchāma
kathaṃ jānemu taṃ mayam.

XIX. 44^{1d} etc. (s. XIX. 44¹ und XIX. 44^{1c+d}) auch

= S. I. 3. 6^{1d} (I. 15) = I. 5. 9^{2d} (I. 34) = I. 8. 6^{2f} (I. 43)

= II. 1. 4^{1d} (I. 47). VV. 83^{11d} (VII. 9^{11d}, in Par Dīp.

IV. 327 mit v. l. S₁ naṃ). PV. II. 5^{11d}. J. 382^{1d. 10d}.

523^{25d}. 529^{63d}. 532^{1d}. 538^{7d}. 540^{3b. 6b}. Dh. A. 15^{8d}

(PTS.-Ausg. I. 31^{1d}. Fausböll p. 96), und vgl. SN.

V. 124^{(999)d} = J. 382^{3d. 12d}, und vgl. SN. III. 9^{6(599)f}

und J. 475^{4d}, s. ZDMG. 63. 37.

XIX. 44² Maṃ (B^m Ma) ve kumāraṃ jānanti

Brahma-loke sanantanaṃ (B^m sanantica) (^b s. auch
besonders)

sabbe jānanti maṃ devā

evaṃ Govinda jānāhi (B^m jānāhi).

: Mvu III. 211. 6 + 7 *Yaṃ* (B *ye*) *kumāro ti saṃjānanti*
(BM *taṃ jā*°)

Brahmaloke sanātanaṃ

devā pi saṃjānaṃti evaṃ

evaṃ Govinda jānatha.

XIX. 44^{2b} etc. (s. XIX. 44²) vgl. XIX. 47^{6b} etc. (s. dort).

XIX. 44^{3a} etc. (s. XIX. 44³) = J. 337^{3c} *āsanam udakam*
pajjam (B^d *majjam*).

Von XIX. 44³ *Āsanam udakam pajjam* (* s. auch besonders)

madhupākaṇ ca brahmuno

agghe (so S^k; S^c *aggo*, S^dB^m *agge*) *Bha-*
vantaṃ pucchāma

aggham kurutu (so B^mK; SS *kurūtu*) *no*
Bhavam.

vgl. a⁺b⁺d mit Mvu III. 211. 9 + 10

Āsanam udakam pādyam

madhurakalpaṃ ca pāyasaṃ

pratigrhṇehi me brahma

agram abhiharāmi te.

und III. 211. 12 + 13

Āsanam udakam pādyam

madhurakalpaṃ (M °dhukalp°)

ca pāyasaṃ

pratigrhṇāmi Govinda

agram abhiharāhi me.

(13 gehört aber vielmehr zu D. XIX. 44⁴, s. dort)

und a⁺c⁺d = a⁺c⁺d von J. 498⁹ = J. 509³

Āsanam udakam pajjam (498

mit v. l. B^d *majj*°)

patiganhātu (498 mit v. l. B^d

pati°) *no bhavam*

agghe bhavantaṃ pucchāma

aggham kurutu no bhavam.

während ^b dieser J.-G. näher zu Mvu III. 211. 10

und 13 gehört.

XIX. 44^{4a} (s. XIX. 44⁴) vgl. auch S. XI. 1. 10. 9^{1c} (I. 227)

patiganhāma te etaṃ.

J. 534^{19c} *patigaṇhāma te samma.*

XIX.44⁴ *Patigaṇhāma* (B^mK *paṭigg°*) *te aggaṃ* (^a s. auch besonders)

yaṃ tvaṃ Govinda bhāsasi (S^c *bhasayi*, S^d *°sī*)
(^b s. auch besonders)

diṭṭha-dhamma-hitatthāya (K *diṭṭhe dhamme h.°*)
samparāya-sukhāya (B^m *hitāya*) *ca* (^{c+d} und ^d s. auch besonders)

katāvakāso puccha ssu

yaṃ kiñci abhipatthitaṃ (^{c-f}, ^{e+f} und ^f s. auch bes.).

Vgl. Mvu III. 211. 13 (s. unter D. XIX. 44³)

+ 15 + 16 *Drṣṭe dharme hitārthaṃ vā*

samparāyasukhāya vā

kṛtāvakāso prccheyam

yaṃ me manasi prārthitaṃ.

und besonders 212. 2 + 3 *Drṣṭadharṃ hitārthaṃ vā*

samparāyasukhāya vā

kṛtāvakāsaḥ prcchāhi

yaṃ bhavaty abhiprārthitaṃ.

XIX. 44^{4b} (s. XIX. 44⁴) auch = Ā. XIX. 47^{7b} etc. (s. dort).

XIX. 44^{4c+d} etc. (s. XIX. 44⁴ und XIX. 44^{4c-f}) auch

= A. VI. 45. 3^{10a+b} (III. 354) *Diṭṭhadhammahitatthāya*
(v.l. T *diṭṭhadhamme hi°*)

samparāyasukhāya ca.

= VIII. 54. 15^{4a+b} (IV. 285) *Diṭṭhadhammahitatthāya*

samparāyasukhāya ca.

= 55. 15^{4a+b} (IV. 289) ebenfalls ohne v. l.

= 75. 2^{4a+b} (IV. 322) mit v.l. T *diṭṭhadhammasukhatthāya.*

= 76. 10^{4a+b} (IV. 325) *Diṭṭhadhammahitatthāya*

samparāyasukhāya ca (in M,
ohne ca).

= J. 546^{229c+d} (VI. 478) *diṭṭhadhamme hitatthāya sam-*
parāye sukhāya ca.

Mvu I. 277. 6 *Drṣṭadharṃ hitārthaṃ ca samparāye*
sukhāni ca.

XIX. 44^{4d} etc. (s. XIX. 44⁴, XIX. 44^{4c+d} und XIX. 44^{4c-f})
auch

= J. 362^{5d} *samparāyasukhāya ca.*

XIX. 44^{c-f} etc. (s. XIX. 44⁴) auch

: M. 91⁴ (II. 143) *Diṭṭhadhammahitatthāya
samparāyasukhāya ca
katāvakāsā pucchāma* (S^k *pucchema*)
yaṃ kiñci abhipatthitaṃ.

: M. 91⁷ (II. 144) *Diṭṭhadhammahitatthāya
samparāyasukhāya ca
katāvāso pucchassu
yaṃ kiñci abhipatthitaṃ.*

XIX. 44^{4d} s. oben vor XIX. 44^{c-f}.

XIX. 44^{e+f} etc. (s. XIX. 44⁴ und XIX. 44^{c-f})

vgl. auch SN. V. 1^{55(1030)c+d} *katāvakāsā pucchavho*

* *yaṃ kiñci manas' icchatha.*¹

= N^c. I^{55c+d} (6).

J. 522^{12a+b} *Katāvakāsā pucchantu bhonto
yaṃ kiñci pañhaṃ manasābhipatthitaṃ.*

Vgl. auch D. XXI. 1. 12^{18c+d} + 13^{a+b} etc., s. dort.

XIX. 44^{4f} etc. (s. XIX. 44⁴, XIX. 44^{c-f} und XIX. 44^{e+f})

vgl. auch D. XXI. 1. 13^b etc. s. zu SN. III. 6³⁽⁵¹²⁾^b

ZDMG. 63.

XIX. 45¹ *Pucchāmi Brahmānaṃ* (S^{dt} *Brahmā*) *Sanāṃ-
kumāraṃ*

kañkhī (S^tB^m *•khi*) *akañkhiṃ* (S^dB^m *•khi*, S^t *•khī*,

S^c om.) *paravedīyesu* (B^m *pavareved°*)

katthattithito kimhi ca (SS *ci*) *sikkhamāno*

pappoti macco amataṃ (Scan *'mata*) *Brahma-
lokaṃ* (^d s. auch besonders).

: Mvu III. 212. 10—13 *Pucchāmi Brahmānaṃ Sanat-
kumāraṃ*

kāṃkṣī akāṃkṣaṃ (B *akāṃkṣī*,

M *akāṃkṣī*) *paricāriyesu* (M
•vāray°)

*kathaṃkaro kintikaro kim ācaraṃ
prāpnoti manujo 'mṛtaṃ Brahi-
malokaṃ.*

12 entspricht genau J. 491^{12a} und 522^{33c}.

¹ SN^d s. unten unter XXI. 1. 13^b.

XIX. 45^{1d} etc. (s. XIX. 45¹) auch = XIX. 45^{2e} etc. (s. XIX. 45²).

XIX. 45^{2a-c+e} *Hitvā mamattaṃ manujesu brahme
ekodibhūto karuṇādhimutto
nirāmagandho virato methunasmā*

.
pappoti macco amataṃ Brahma-lokaṃ (° s.
auch besonders).

: Mvu III. 212. 15—18 *Hitvā mamatvaṃ manujesu brah-
ma* (M °hme, B brāhme)
*ekotibhūto karuṇo vivikto
nirāmagandho virato maithunāto
prāpnoti manujo 'mṛtaṃ brah-
malokaṃ.*

XIX. 45^{2e} etc. (s. XIX. 45^{2a-c+e}) = XIX. 45^{1d} etc. (s. dort).

XIX. 46¹ *Ke āmagandhā manujesu Brahme
ete avidvā* (B^m aviddhāra, K aviddhā) *idha brūhi
dhīra*

ken' āvaṭā (S^d °ṭhā, K āvuṭā) *vāti pajā kurutṭharū*
(S^d *kurutṭha*, B^m *kurutu*, K *kururū* [KSⁱ *kurut-
ṭharū*])

āpāyikā nivuta¹-brahmalokā.

: Mvu III. 214. 3—6 *Ke āmagandhā manujesu Brahma
etaṃ na vīnde tad vīra brūhi
yenāvṛtā vārivahā kukūla
āpāyikā nirvṛtā Brahmalokaṃ.*

Zu 3 vgl. 11 *te āmagandhā manujesu Brahma.
5 = 12.*

XIX. 46^{1d} etc. (s. XIX. 46¹) = XIX. 46^{2f} etc. (s. XIX.
46^{2a-c+f}).

XIX. 46^{2a-c+f} *Kodho mosa-vajjaṃ* (SS °vajja) *nikatī ca
dobho* (nach S^{cdt}, *dobho* B^mK)
kadariyatā (S^dB^m °ṭhā) *atimāno usuyyā* (S^d
usūyā, B^m *ussuyyā*, K *ussuyā*)
icchā vicikicchā para-heṭhanā ca

.

¹ So alle Mss., K *nivuta*. In den Text ist hier und XIX. 46^{2f} *nivuta* gesetzt.

.....
āpāyikā nivuta¹-brahmalokā (f s. auch bes.).

: Mvu III. 214. 8—10 + 13

Krodho mṛṣāvāda kathamkathā ca
 (BM *kariyaṃ*) *atimāno*
īrṣyā ca hiṃsā paravādarosaṇā

.....
 (11 u. 22 s. zu XIX. 46¹).
āpāyikā nirvṛtā Brahmalokaṃ.

8 entspricht viel mehr

SN.IV.11^{5(866)c} = 7^{(868)a} = N^m.XI^{14a} (248) = ^{15a} (253).

XIX. 46^{2d+e} *lobho ca doso ca mado ca moho*

etesu yuttā

vgl. J. 497^{6b+c} = 7^{b+c} *lobho ca doso ca mado ca moho*
ete agunā

XIX. 46^{2f} etc. (s. XIX. 46^{2a-c+f}) = XIX. 46^{1d} etc. (s. dort).

XIX. 47¹ *Āmantayāmi rājānaṃ*

Reṇuṃ bhūmi-patiṃ ahaṃ

tvam pajānassu rajjena

nāhaṃ porohacce (B^m -hicce) *rame.*

: Mvu III. 215. 10 + 11 *Āmantremi mahārāja*

Reṇu bhūmipate tava

pravrajāmi prajahitvā (M *pra-*
jānāmi prajānāti prajānāṃ
sarvasvarā°, B -vrajāmi pra-
jānasvarā°)

rājyaṃ paurohityaṃ ca me.

Zu 11^a vgl. J. 460^{1c} *pabbajissaṃ mahārāja.* S. unten
 zu D. XIX. 47².

XIX. 47² *Sace te* (S^t *naṃ*, S^c *taṃ*) *ūnaṃ kāmehi*

ahaṃ paripūrayāmi te

yo taṃ hiṃsati vāremi

.....²

tvam pitā 'si ('si om. S^{ct}K) *ahaṃ putto* (K *ca*)

¹ S. Note zu XIX. 46¹.

² Pāda d ist in D. und Mvu verschieden.

mā no Govinda pājahi (S^c *pajāhi*, S^d *pājahi*,
B^m *pajahati*)

(^{a+b+c+f} s. auch unter XIX. 47^{2+3a+b}).

: Mvu III. 215. 13—15 *Saced asti ūnaṃ kāmehi*

vayan te pūrayāmatha

ko vā bhavantam heṭheti

.[†]

bhavāṃ pitā vayaṃ putro

mā Govinda pravrajāhi.

XIX. 47^{2a+b+c+f} etc. (s. XIX. 47²)

+ ^{3a+b} etc. (s. XIX. 47³)

vgl. J. 460^{2+3a+b} *Sace te ūnaṃ kāmehi*

ahaṃ paripūrayāmi te

yo taṃ hiṃsati vāremi

mā pabbaji (C^{ks} *°jji*, B^d *°aja*, B^f *°jja*)

Yuvañjayā 'ti.

Na m'atthi ūnaṃ kāmehi

hiṃsitā me na vijjati.

XIX. 47^{3a-c} *Na m'atthi* (So K; SS *nacatthi*, B^m *namatti*)

ūnaṃ kāmehi

hiṃsitā (S^tB^m *hisitā*, S^{cd} *hiṃsikā*, K *hiṃsito*)

me na vijjati (^{a+b} s. auch XIX. 47^{2a-c+f+3a+b})

amanussa-vaco (B^m *°dhaco*) *sutvā* (^c s. auch bes.)

: Mvu III. 215. 18 + 19^a *Na asti ūnaṃ kāmehi*

heṭhayitā na vidyati

amanuṣyavacanam śrutvā.

XIX. 47^{3c} etc. (s. XIX. 47^{3a-c}) = XIX. 47^{7c} etc., s. dort.

XIX. 47⁴ *Amanusso katham-varṇo* (S^t *-vanne*, S^d *-vanno*)

kaṃ (S^dB^m *kin*) *te attham abhāsatha*

yaṃ (B^mK *yañ ca*) *sutvā pajāhāsi* (S^t *jahāti*,

S^dB^mK *jahāsi*, S^c *jāhāsi*) *no*

gehe amhe ca kevale (B^m *°laṃ*).

= Mvu III. 216. 2 + 3 *Amanuṣyo katham varṇo*

kiṃ vā artham abhāṣata

yasya (BM *yasya tvam*) *vācam*

śrutvā jahāsi

asmākaṃ grham ca kevalaṃ.

[†] Pāda ^d ist in D, und Mvu verschieden.

XIX.47⁵ *Upavutthassa me pubbe*

yatthu-kāmassa (S^{cd} *yamsukh°*, S^t *yamsuk°*, B^m *yīṭhak°*, K *yīṭṭhak°*) *me sato*
aggi pajjalito āsi (° s. auch besonders)
kusapatta-paritthato.

: Mvu III. 216. 5 + 6 *Sarvato yaṣṭukāmasya*
upavustasya me sataḥ
agni prajvālito āsi
kuśacīraparicchado.

XIX.47^{5c} etc. (s. XIX.47⁵) vgl. J. 503^{6d} *aggi pajjalito yathā.*

XIX.47⁶ *Tato me Brahmā pātur ahu*

Brahma-lokā sanantano (° s. auch besonders)
so me pañhaṃ viyākāsi
taṃ sutvā na gahe rame.

vgl. Mvu III 216. 7 + 8 *Tato haṃmi* (B *haṃ pi*) *prādur ahu*
brahmā loke sanātano
yasya vācaṃ (BM *yasyāhaṃ vaca-*
naṃ) śrutvā jāhāmi
yuṣmākaṃ grhaṃ ca kevalaṃ.

XIX.47^{6b} etc. (s. XIX.47⁶) vgl. XIX.44^{2b} etc. (s. dort).

XIX.47^{7a-d} *Saddahāmi ahaṃ bho*

yaṃ tvaṃ Govinda bhāsasi (° s. auch besonders)
amanussa-vaco sutvā (° s. auch besonders)
kathaṃ vattetha aññathā.

: Mvu III. 216. 10 + 11 *Śraddadhāma* (M °dhāmeti) *vay-*
aṃ bhavato
yathā Govindo (B °da) *bhāṣati*
amanuṣyavacanāṃ śrutvā
kathaṃ vartema anyathā.

11 = 215. 19.

XIX.47^{7b} etc. (s. XIX.47^{7a-d}) = 44^{4b}.

XIX.47^{7c} etc. (s. XIX.47^{7a-d}) = 47^{3c} etc., s. dort.

XIX.47^{8a+b} etc. (s. XIX.47⁸) vgl. J. 285^{3a+b}

Ayaṃ manī (B^{id} °ṇi) *veḷuriyo*
akāco vimalo subho.

XIX.47⁸ *Mani yathā veḷuriyo*

akāco (S^c *ako*, S^d *akākho*, S^t *akokho*, B^m *akāce*,
K *akāse*) *vimalo subho*

(^{a+b} s. auch besonders)

evaṃ suddhā carissāma

Govindassānusāsane.

: Mvu III. 216. 14 + 15 *Yathā ākāse vimalo*

śuddho veruliyo maṇiḥ

evaṃ śuddho carisṣyāmi

Govindasyānusāsane.

XIX. 50¹ *Sace jahātha* (S^d *chatha*, B^m *hetha*, K *pajahatha*)
kāmāni

yattha satto puthujjano (^b s. auch besonders)

ārabhavho (S^{cat} *apabh°*, B^m *ārambhavo*, K *ārambho*)

dalhā hotha

khanti-bala-samāhitā.

: Mvu III. 216. 17 + 18 *Sacej jahatha kāmāni*

yatra raktāḥ (M *śaktā*, B *śaktāḥ*)

prthagjanāḥ

śastaṃ bhaved dṛḍhībhavatha (B
dṛḍhābh°)

kṣāntībalasamāhitā (M *kṣāntīcara°*).

XIX. 50^{1b} etc. (s. XIX. 50¹) = A. VI. 23. 3^{1d} (III. 311)

yattha satto puthujjano

= A. VIII. 56. 3^{2b} (IV. 290)

= SN. III. 11^{28(706)b} *yattha satto puthujjano*

: Mvu III. 387. 15^b *yatra saktā* (BM *śaktā*) *prthagjanāḥ*.

Vgl. Thīg. 35^b *yattha* (L *yatta*) *sattā* (S *satthā*) *puthujjanā*.

J. 539^{141d} *yattha sanno* (C^k *santo*, C^s *satto*) *puthujjano*.

(Mit A. hat D. außerdem *kāmāni* in ^{1a} = Mvu *kāmāni* Z. 17^b: *kāmā* A. VI. 23. 3^{1c} und VIII. 56^{2a} entsprechend).

XIX. 50² *Esa maggo uju maggo*

esa (SS *visa*) *maggo anuttaro*

saddhammo sabbhi rakkhito

Brahmalokūpapattiyā (^d s. auch besonders).

: Mvu III. 217. 1 + 2 *Eṣa mārgo Brahmapure*

eṣa mārgaḥ sanātanāḥ (M *°ga samantaram*)

saddharmavidbhir (BM °rmaṣaḍ-
bhir) ākhyāto

Brahmalokopapattaye.

XIX. 50^{2d} etc. (s. XIX. 50²) = SN. I. 7²⁴⁽¹³⁹⁾f. PV. II. 13^{17d}.

^{19b} s. ZDMG. 63. 45.

XX. Mahāsamayasutta.

Entsprechung von XX. 1—3 mit S. I. 4. 7 (I. 26f.).¹

Im Einzelnen:

XX. 3¹ *Mahā-samayo pavanasmim*

deva-kāyā samāgatā

āgat' amha (B^m *amhā*) *imaṃ dhamma-samayaṃ*

dakkhitāye (S^d *-tāhe*, B^m *-tāya*, K °tā *yeva*) *aparā-
jita-saṃghaṃ.*

= S. I. 4. 7. 4 *Mahāsamayo pavanasmim*

devakāyā samāgatā

āgatamha imaṃ dhammasamayaṃ

dakkhitāye aparājitasanḅhaṃ.

XX. 3² *Tatra* (S^t *Tatra lho*) *bhikkhavo samādahaṃsu*

cittaṃ (S^d °ttā) *attano ujukam akamsu*

sārathi (S^tK °thī, S^d *sarathi*) *va nettāni* (B^m *nat-
tāni*) *gahetvā*

indriyāni rakkhanti paṇḍitā.

= S. I. 4. 7. 5 *Tatra bhikkhavo samādahaṃsu*

cittam attano ujukam akamsu

sārathī va nettāni gahetvā

indriyāni rakkhanti paṇḍitā.

XX. 3^{3a} etc. (s. XX. 3³) vgl. Thag. ^{680c}

chetvā khīlaṇ ca pāsaṇ ca.

XX. 3³ *Chetvā khīlaṃ* (so SSB^m; K *khī-*) *chetvā palighaṃ.*

(K °lī°) (* s. auch besonders)

inda-khīlaṃ ūhacca-m-anejā (K *ohacca*)

te caranti suddhā vimalā

cakkhumatā sudantā susunāgā.

¹ Schon von Rhys Davids-Estlin Carpenter D. II p. 253 verglichen.

= S. I. 4. 7. 6 *Chetvā* (S¹⁻³ *jetvā*) *khilam*¹ (S² *khī*°) *chetvā*
paligham
indakkhūlam ohacca (so C und wohl S²,
uh° B, *ūh*° S¹, *ūp*° S³) -*m-anejā*
te caranti suddhā vimalā
cakkhumatā (C °*mattā*) *sudantā susunāgā*.

XX. 3⁴ *Ye keci Buddhāṃ saraṇaṃ gatāse*
na te gamissanti apāyaṃ (K *apāyabhūmim*)
pahāya mānusaṃ dehaṃ (^{b+c} und ° s. auch bes.)
deva-kāyaṃ paripūressanti (^{c+d} s. auch besonders).

= S. I. 4. 7. 7 *Ye keci Buddhāṃ saraṇaṃ gatāse*
na te gamissanti apāyabhūmim (SS *apāyaṃ*)
pahāya mānusaṃ dehaṃ
devakāyaṃ paripūressanti (B °*puriss*°).

= J. 1 Einleitung ¹ (I. 97), wo in ^b *apāyaṃ* mit v. l. C^a
apāyabhūmim,
in ^d °*pūressanti* mit v. l. C^k °*ssanti*,
sonst keine Abweichung.²

= Sum. I. 233⁴, wo in ^b „in allen sechs Mss.“ *apāyaṃ*³,
in ^d °*pūressanti*⁴ mit v. l. B^m °*purissanti*.

= Mpū 335⁴, wo in ^b *apāyaṃ*, im Übrigen keine Ab-
weichung von D.

XX. 3^{4b+c} etc. (s. XX. 3⁴) vgl. Divy. XIV ^{1b+c = 2b+c. 3b+c.}
^{4b+c. 5b+c. 6b+c} *na te gacchanti durgatim*
prahāya mānuṣān kāyān.⁵

XX. 3^{4c} etc. (s. XX. 3⁴, XX. 3^{4b+c} und XX. 3^{4c+d})

= VV. 47^{7c} (IV. 9^{7c}). 63^{33c} (V. 13^{33c})
pahāya mānusaṃ dehaṃ

= 79^{11c} (VII. 5^{12c}) *pahāya mānussaṃ deham*, in der
Version Par Dip. IV. 307 (VII. 5^{12c}) *pahāya mānu-*
saṃ (v. l. S₂ *manussaṃ*) *dehaṃ*.

¹ *khilam* ist natürlich Druckfehler.

² Nur daß in ^a *gatā se* gedruckt ist.

³ In den Text ist aber *apāya-bhūmim* gesetzt.

⁴ °*pūressanti* wird natürlich Druckfehler sein.

⁵ Auch von Rhys Davids-Estlin Carpenter D. II p. 255 verglichen.

- XX. 3^{4c+d} etc. (s. XX. 3⁴) = S. I. 4. 9. 3^{4c+d} (I. 30)¹
pahāya mānusaṃ dehaṃ
devakāyaṃ paripuressanti (v. l. B °puriss°).
XX. 5^{1d} *pahitattā samāhitā* vgl. A. III. 59. 4^{1b} (I. 167)
pahitatto samāhito.
XX. 5^{2d} *vippasannā-m* (S^dK °sannam, B^m °sannā ohne m)
anāvilā
vgl. S. XXXV. 132. 4^{6b} (I. 118) *vippasannam anāvilāṃ*
= SN. III. 9^{44(637)b} = M. 98 (unausgeführt) = Dh. 4^{13b}
(In SN. aber °sannam).
= VV. 3^{6b} (I. 3^{6b}). 4^{6b} (I. 4^{6b}). 10^{5d} (I. 10^{5d}). 13^{5d}
(I. 13^{5d}). 14^{5d} (I. 14^{5d}). 27^{5d} (II. 10^{6d}). 28^{6b} (II.
10^{6b}). 59^d (wo aber V. 9^{7b} in Par Dip. IV. 251
vippasannam). 71^{4d} (VI. 7^{4d}).
(Mit SN. = Dh. außerdem das unmittelbar voran-
gehende *suddhā* von D. XX. 5^{2c} entsprechend dem
suddham SN. ^a = Dh. ^a).
Vgl. ferner Dh. ^{82b} *vippasanno anāvilo*.
Thag. ^{1008b} *vippasannam anāvilo*.
XX. 5^{3b} *vane Kāpilavātthave* = 9^{10d}.
XX. 5^{3c} etc. (s. die folgenden Parallelen)
= Dip. IX ^{23a} *Tato āmantayī satthā*
und vgl. SN. V. 1^{22(997)a} *Tato āmantayī* (C^bB^{ai} °yi) *sisse*.
= Nc. I ^{22a} (3), wo die v. l. von SN. fehlt.
XX. 5^{3c+d} etc. (s. die folgenden Parallelen)
= Mvu I. 182. 16 *Tato amantraye* (sic) *śāstā*
śrāvakāṃ chāsane ratāṃ.
XX. 5^{3c+d+4a+b} etc. (s. die nächste Parallele)
= XX. 6^{3c+d+4a+b} etc., s. XX. 6^{3+4a+b}.
XX. 5^{3c+d} *tato āmantayī Satthā* (° s. oben auch besonders),
sāvake sāsane rate (°^d s. oben auch besonders).
+ ⁴ *Deva-kāyā abhikkantā*
te vijānātha bhikkhavo (°^{3c+d+4a+b} s. auch bes.)
Te ca ātappam akarum
sutvā Buddhassa sāsanaṃ (°^d s. auch besonders).

¹ Auch von Feer S. p. 30 mit S. I. 4. 7. 7 verglichen.

vgl. XX. 22^{1c-f+2a+b} *tato āmantayi Satthā*
sāvaḥke sāsane rate:
Māra-senā abhikkantā
te vijānātha bhikkhavo.
Te ca ātappam akarum
sutvā Buddhassa sāsanaṃ.

XX. 5^{4d} etc. (s. XX. 5^{3c+d+4}) vgl. J. 547^{459b}
sutvā luddassa bhāsitaṃ.

XX. 6^{3+4a+b} *Taṇ ca sabbaṃ abhiññāya*
vavakkhivāna (B^m *pavekkh^o*, K v. l. *vavatthitv^o*)
cakkhumā
tato āmantayi Satthā (° s. auch besonders)
sāvaḥke sāsane rate (°+^d s. auch besonders):
Deva-kāyā abhikkantā
te vijānātha bhikkhavo (^{3c+d+4a+b} s. auch bes.).

vgl. XX. 22¹ *Taṇ ca sabbaṃ abhiññāya*
vavakkhivāna cakkhumā
tato āmantayi Satthā
sāvaḥke sāsane rate
Māra-senā abhikkantā
te vijānātha bhikkhavo.

XX. 6^{3c} etc. (s. XX. 6^{3+4a+b}) = XX. 5^{3c} etc., s. dort.

XX. 6^{3c+d} etc. (s. XX. 6^{3+4a+b}) = XX. 5^{3c+d} etc., s. dort.

XX. 6^{3c+d+4a+b} etc. (s. XX. 6^{3+4a+b}) = XX. 5^{3c+d+4a+b},
s. dort.

XX. 7^{1c} etc. (s. die folgenden Parallelen)

= Mvu I. 264. 18^a *ṛddhimanto dyutimanto.*

XX. 7^{1c+d} etc. (s. XX. 7^{1c-f} etc.) auch

= MmVidy., Zapiski XI. 230. 8 = 234. 11 = 237. 6 = 248. 9
ṛddhimanto dyutimanto varṇavanto yaśasvinaḥ (s.
ferner unten XX. 10^{3a+b})

= Weber Ms. Part V^{6c+d} -manta *varṇavanta*
yaśasvina (JASBeng. LXII P. I. 25).

XX. 7^{1c-f} *iddhimanto jutimanto* (° s. oben auch besonders)
varṇavanto yaśasvino (°+^d und ^d s. auch bes.)
modamānā abhikkāmuṃ
bhikkhūnaṃ samitiṃ vanaṃ (°+^f s. auch bes.)

= 2^{c-f} etc. (s. XX. 7^{2b-f}) = 9^{2c-f} etc. (s. 9^{1+2}) = 13^{2c-f} etc. (s. 13^2).

XX. 7^{1d} etc. (s. XX. 7^{1c+d} und XX. 7^{1c-f} etc.) auch = S. XXII. 78. 11^{3b} (III. 86). A. IV. 33. 3^{3b} (II. 34). SN. II. $7^{15(298)b}$. Mvu III. 96. 21^b . 100. 22^b . 24^b . 101. 2^b . Bower Ms. Stück C Blatt 3 Obv. Z. 4. Vgl. auch D. XVIII. 13^{2b} etc., s. dort. Vgl. ferner Mvu I. 295. 21^b .

Vgl. auch Mm Vidy., Zapiski XI. 221. 18^b .

Alle diese Stellen s. ausführlich zu SN. a. a. O., ZDMG. 63. 271.

XX. 7^{1e+f} etc. (s. XX. 7^{1c-f}) auch = 10^{4c+d}

modamānā abhikkāmaṃ

bhikkhūnaṃ samitiṃ vanam.

XX. 7^{1f} etc. (s. XX. 7^{1c-f} und XX. 7^{1e+f}) auch = XX. 12^{3f}

XX. 7^{2a} *Cha-sahassā Hemavatā*

+ 3a *Sātāgirā ti-sahassā*

vgl. D. XXXII^{54a} etc., s. dort. (S. auch unten XX. $9^{1c+d+2a+b}$ und 10^{2+3a+b}).

XX. 7^{2b-f} *yakkhā nānatta-vanṇino*

iddhimanto jutimanto

vaṇṇavanto yasassino

modamānā abhikkāmaṃ

bhikkhūnaṃ samitiṃ vanam ($c-f$ s. auch bes.)

= $^{3b-f}$. $^{4b-f}$. $^{81b-f}$.

XX. 7^{2c} = 7^{1c} etc., s. dort.

XX. 7^{2c+d} = 7^{1c+d} etc., s. dort.

XX. 7^{2c-f} = 7^{1c-f} etc., s. dort.

XX. 7^{2d} = 7^{1d} etc., s. dort.

XX. 7^{2e+f} = 7^{1e+f} etc., s. dort.

XX. 7^{3a+2a} s. XX. 7^{2a+3a} .

XX. 7^{3b-f} = XX. 7^{2b-f} etc., s. dort.

XX. 7^{3c} = 7^{1c} etc., s. dort.

XX. 7^{3c+d} = 7^{1c+d} etc., s. dort.

XX. 7^{3c-f} = 7^{1c-f} etc., s. dort.

XX. 7^{3d} = 7^{1d} etc., s. dort.

XX. 7^{3e+f} = 7^{1e+f} etc., s. dort.

XX. 7^{4b-f} = 7^{2b-f} etc., s. dort.

XX. 7^{4c} = 7^{1c} etc., s. dort.

XX. 7^{4c+d} = 7^{1c+d} etc., s. dort.

XX. 7^{4c-f} = 7^{1c-f} etc., s. dort.

XX. 7^{4d} = 7^{1d} etc., s. dort.

XX. 7^{4e+f} = 7^{1e+f} etc., s. dort.

XX. 8^{1b-f} = 7^{2b-f} etc., s. dort.

XX. 8^{1c} = 7^{1c} etc., s. dort.

XX. 8^{1c+d} = 7^{1c+d} etc., s. dort.

XX. 8^{1c-f} = 7^{1c-f} etc., s. dort.

XX. 8^{1d} = 7^{1d} etc., s. dort.

XX. 8^{1e+f} = 7^{1e+f} etc., s. dort.

XX. 8^{2a} etc. (s. XX. 8^{2a-d}) = ^{2e} *Kumbhīro Rājagahiko*.

XX. 8^{2a-d} *Kumbhīro Rājagahiko* (^a s. auch besonders)

Vepullassa nivesanam

bhiyyo nam sata-sahassam

yakkhānam (B^m *yakkhā*) *payirupāsati*.

: Mm Vidy., Zapiski XI. 234. 2 + 3

Kumbhīrayakṣo Rājagrhe vipule 'smin naivāsikāḥ

bhūyah śatasahasreṇa yakṣāṃ paryupāsyaṭe.

XX. 8^{2e} = XX. 8^{2a} etc. (s. dort).

XX. 8^{2f} so *p'āga samitiṃ vanam* = 11^{2d}, 20^{1d}.

XX. 9¹⁺² *Purimaṇ ca disaṃ rājā*

Dhataratṭho (*taṃ* in allen Mss. außer B^m und K)
pasāsati

Gandhabbānam ādhipati (B^m *adhi*°)

Mahārājā yasassi so (^{c+d+2a+b} s. auch besonders).

Puttā pi tassa bahavo

Inda-nāmā mahabbalā (nach K in der Aṭṭhakathā
mahābalā) (^{1c+d+2a+b} s. auch bes.)

iddhimanto jutimanto (^c s. auch besonders)

vaṇṇavanto yasassino (^{c+d} und ^d s. auch besonders)

modamānā abhikkāmuṃ

bhikkhūnam samitiṃ vanam (^{c-f} und ^{e+f} s. auch
besonders).

vgl. bezw. = 9³⁺⁴ *Dakkhiṇaṇ ca disaṃ rājā*

Virūḷho taṃ (K *tap-*) *pasāsati*

Kumbhaṇḍānam ādhipati (B^m *a*°)

Mahārājā yasassi so.

Puttā pi tassa bahavo
Inda-nāmā mahabbalā (Sum. *mahābalā*)
 etc. = 9².

9⁵⁺⁶ *Pacchimaṇ ca disaṃ rājā*
Virūpakkho (alle Mss. außer B^m und
 K *taṃ*) *pasāsati*
Nāgānaṃ va (Mss. und K om. *va*)
ādhipati (B^m α°)
Mahārājā yasassi so.
 Etc. = 9².

9⁷⁺⁸ *Uttaraṇ ca disaṃ rājā*
Kuvero taṃ (so SSB^m, *tap*-K) *pasāsati*
Yakkhānaṃ va ādhipati (B^m α°)
Mahārājā yasassi so.
 Etc. = 9².

XX. 9^{1c+d+2a+b} etc. (s. XX. 9¹⁺²)

auch = D. XXXII^{10a+9d+11a+d} etc., s. dort. (S. auch
 oben XX. 7^{2a+3a}).

und vgl. bezw. = XXXII^{17a+16d+18a+d} etc., s. dort.

XXXII^{25a+24d+26a+d} etc., s. dort.

XXXII^{47a+46d+48a+d} etc., s. dort.

XX. 9^{2c} = 7^{1c} etc., s. dort.

XX. 9^{2c+d} = 7^{1c+d} etc., s. dort.

XX. 9^{2c-f} = 7^{1c-f} etc., s. dort.

XX. 9^{2d} = 7^{1d} etc., s. dort.

XX. 9^{2e+f} = 7^{1e+f} etc., s. dort.

XX. 9³⁺⁴ vgl. bezw. = XX. 9¹⁺² etc., s. dort.

XX. 9^{3c+d+4a+b} vgl. bezw. = XX. 9^{1c+d+2a+b} etc., s. dort.

XX. 9^{4c} = 7^{1c} etc., s. dort.

XX. 9^{4c+d} = 7^{1c+d} etc., s. dort.

XX. 9^{4c-f} = 7^{1c-f} etc., s. dort.

XX. 9^{4d} = 7^{1d} etc., s. dort.

XX. 9^{4e+f} = 7^{1e+f} etc., s. dort.

XX. 9⁵⁺⁶ vgl. bezw. = XX. 9¹⁺² etc., s. dort.

XX. 9^{5c+d+6a+b} vgl. bezw. = XX. 9^{1c+d+2a+b} etc., s. dort.

XX. 9^{6c} = 7^{1c} etc., s. dort.

XX. 9^{6c+d} = 7^{1c+d} etc., s. dort.

XX. 9^{6c-f} = 7^{1c-f} etc., s. dort.

XX. 9^{6d} = 7^{1d} etc., s. dort.

XX. 9^{6e+f} = 7^{1e+f} etc., s. dort.

XX. 9⁷⁺⁸ vgl. bezw. = XX. 9¹⁺² etc., s. dort.

XX. 9^{7c+d+8a+b} vgl. bezw. = XX. 9^{1c+d+2a+b} etc., s. dort.

XX. 9^{8c} = 7^{1c} etc., s. dort.

XX. 9^{8c+d} = 7^{1c+d} etc., s. dort.

XX. 9^{8c-f} = 7^{1c-f} etc., s. dort.

XX. 9^{8d} = 7^{1d} etc., s. dort.

XX. 9^{8e+f} = 7^{1e+f} etc., s. dort.

XX. 9¹⁺³⁺⁵⁺⁷ (s. XX. 9¹⁺²) vgl. Abhidhānappadīpikā ^{31+32a+b}
Dhatarattho ca Gandhabbādhipo Kumbhaṇḍasāmī tu
Virūlhako Virūpakkho tu Nāgādhipatīrito
Yakkhādhipo Vessavaṇo Kuvero

XX. 9⁹ etc. (s. XX. 9^{9+10a})

vgl. auch Rūpasiddhi 291 *Puratthimena Dhatarattho*
dakkhiṇena Virūlhako
pacchimena Virūpakkho
uttarena Kapīvanto. Vgl.
 unten zu XXXII ^{39a+b}.

XX. 9^{9+10a} *Purimaṃ disaṃ Dhatarattho*

dakkhiṇena Virūlhako

pacchimena Virūpakkho

Kuvero uttaraṃ disaṃ (^a s. auch besonders)

Cattāro te Mahārājā (^{10a} s. auch besonders).

vgl. MmVidy. Zapiski XI. 230. 3—5^a

Pūrveṇa Dhṛtarāṣṭras tu

dakṣiṇena Virūdhakaha

pāścimena Virūpākṣaḥ

Kuberaś cottarāṃ disaṃ

catvāra ete Mahārājā.

XX. 9^{10a} etc. (s. XX. 9^{9+10a}) auch = Dīp. XVI^{13a} (s. XX.
 9^{10a+b}).

XX. 9^{10a+b}: ^a s. XX. 9^{9+10a}

^b *samantā caturo disā*

= Dīp. XVI^{13a+b} *Cattāro te mahārājā*

samantā caturodisā.

XX. 9^{10b} etc. (s. XX. 9^{10a+b}) s. auch XX. 9^{10b+c}.

XX. 9^{10b} (s. XX. 9^{10a+b})

+ ° daddallamānā (B^m °ddala°, K dadalhamānātīpi
pātho) atthamsu

vgl. VV. 6^{2c+d} (fehlt in der Version Par Dīp. IV. 41)

daddallamānā ābhanti

samantā caturo disā.

= 6^{10c+d} (fehlt in der Version Par Dīp. IV. 42)

= 7^{2c+d} (fehlt in der Version Par Dīp. IV. 44)

= 8^{2c+d. 10c+d}. In der Version Par Dīp. IV. 48f. aber

daddalhamānā ābhanti (in ² v. l. S₂ sobhanti, in ¹⁰

v. l. S₁ ābhenti)

= 78^{6c+d} (VII. 4^{6c+d}) daddalhamānā ābhanti (in Par Dīp:

IV. 303 mit v. l. S₁S₂ ābhenti)

samantā caturo disā.

= PV. II. 12^{6a+b} Daddallamānā ābhenti (in Par Dīp.

III. 156 °ddalh° mit v. l. MCDB

°ddalh° ābhanti)

samantā caturo disā.

(In S₂ von Par Dīp. III. 156 fehlt diese ganze G.)

= III. 2^{23c+d}, wo ābhenti in der Ausgabe mit v. l. B

ābhanti (in Par Dīp. III. 183 ist es III. 2^{23a+b} und

lautet Daddalhamānā [mit v. l. S₂ °ddalh°] ābhenti

[CDB ābhanti] ^b = Ausgabe).

XX. 9^{10d} s. XX. 5^{3b}.

XX. 10^{1b} āgu (K āgū) vañcanikā saṭhā

vgl. XX. 17^{1b} āgu (K āgū) Veghanasā saha.

XX. 10^{2+3a+b} Candano Kāmasettḥo ca

Kinnughandū Nighandū ca

Panādo Opamañño ca

devasūto ca Mātali

Cittaseno ca gandhabbo

Nalo (Sum. B^mK Naḷo, SS Nala-) rājā Jane-

sabho (^{3a+b} s. auch besonders).

= XXXII ^{52c+d+53} (210) Candano Kāmasettḥo ca

Kinnu Ghandū Nighandū ca

Panādo Opamañño ca

devasūto ca Mātali

Cittaseno ca gandhabbo
Naḷo rājā Janesabho.

(S. auch oben XX. 7^{2a+3a}).

XX. 10^{2a+b+d+3a+b} etc. (s. XX. 10^{2+3a+b}) auch = MmVidy.,
Zapiski XI. 236. 4 v. u. ^b + 3 v. u. + 237. 4^b + 3^a + 1^b s.
XXXII^{52a+b+53b-d} etc.

(Vgl. außerdem oben XX. 7^{1c+d}).

XX. 10^{3d} *Timbarū Suriyavaccasā* (B^mK °*vacchasā*, aber K
Note Si °*vaccasā*)

vgl. XXI. 1. 5^{1b} *Timbaruṃ Suriyavaccase* (B^m sū° °*vac-*
chase, K *suriyavacchase*, K(Si)
°*vaccase*)

= 1. 7^{1b} *Timbaruṃ* (SS °*ru*) *Suriyavaccase*
(B^mK °*vaccase*).¹

XX. 10^{4a} *Ete c'aññe ca rājāno* = J. 541^{11a}. 544^{177a} *Ete*
c'aññe ca rājāno.

XX. 10^{4c+d} = XX. 7^{1e+f} etc., s. dort.

XX. 11^{1c} *Kambalassatarā* (S^d °*narā*) *āgu* (K *āgu*)

vgl. MmVidy., Zapiski XI. 221. 26^b

Kambalāśvatarāv ubhau

= Bower Ms. Stück C Bl. 3 Rev. Z. 2

Kambalāśvatarāv ubhau.

XX. 11^{2b} *āgu nāgā yasassino* vgl. 13^{1f}. 16^{2d}, s. XX. 13^{1f}.

XX. 11^{2d} = 8^{2f} etc., s. dort.

XX. 12^{1d} = SN. I. 9^{27(179)b}. Thag. 1082^b. 1178^b. J. 543^{199b}.

J. 546^{74b}. 75^b. 76^b. 77^b (VI. 259), s. ZDMG. 63. 52.

XX. 12^{3f} = XX. 7^{1f} etc., s. dort.

XX. 13^{1f} *āgu devā yasassino* = 16^{2d} und vgl. XX. 11^{2b}.

XX. 13² *Das' ete dasadhā kāyā*

sabbe nānatta-vanṇino (^b s. auch besonders)

iddhimanto jutimanto (^c s. auch besonders)

vaṇṇavanto yasassino (^{c+d} und ^d s. auch besonders)

modamānā abhikkāmuṃ

bhikkhūnaṃ samitiṃ vanaṃ (^{c-f}, ^{e+f} und ^f s. auch
besonders)

= 14³. 15³. 16³. 17³. 18².

¹ Schon Rhys Davids-Estlin Carpenter D. II p. 258 und 265 haben auf diese Entsprechung hingewiesen.

XX. 13^{2b} etc. (s. XX. 13²) auch = 19^{1b} *sabbe nānatta-vaṇṇino*

XX. 13^{2c} etc. (s. XX. 13²) = XX. 7^{1c} etc. (s. dort).

XX. 13^{2c+d} etc. (s. XX. 13²) = XX. 7^{1c+d} etc. (s. dort).

XX. 13^{2c-f} etc. (s. XX. 13²) = XX. 7^{1c-f} etc. (s. dort).

XX. 13^{2d} etc. (s. XX. 13²) = XX. 7^{1d} etc. (s. dort).

XX. 13^{2e+f} etc. (s. XX. 13²) = XX. 7^{1e+f} etc. (s. dort).

XX. 13^{2f} etc. (s. XX. 13²) = XX. 7^{1f} etc. (s. dort).

XX. 14³ = 13² etc., s. dort.

XX. 14^{3b} = 13^{2b} etc., s. dort.

XX. 14^{3c} = 13^{2c} etc., s. dort.

XX. 14^{3c+d} = 13^{2c+d} etc., s. dort.

XX. 14^{3c-f} = 13^{2c-f} etc., s. dort.

XX. 14^{3d} = 13^{2d} etc., s. dort.

XX. 14^{3e+f} = 13^{2e+f} etc., s. dort.

XX. 14^{3f} = 13^{2f} etc., s. dort.

XX. 15^{1d} *ummā-puppha-nibhāsino*

= vgl. J. 501^{27d} = 506^{11d} *ummāpupphasirinnibhaṇṇ* (J.

501 mit v. l. B^d *umārāpupphasannibhaṇṇ*, J. 506 mit

v. l. B^d *ummārāpupphāsannibhaṇṇ*).

Mvu II. 183. 16^b *dāmakapussasannibhaṇṇ*.

Vgl. auch Thag. ^{1068a} *ummāpupphavasamānā* (v. l. A *pphena samānā*, B *ppho vasamānā*, C *pphavasamānā*).

XX. 15³ = 13² etc., s. dort.

XX. 15^{3b} = 13^{2b} etc., s. dort.

XX. 15^{3c} = 13^{2c} etc., s. dort.

XX. 15^{3c+d} = 13^{2c+d} etc., s. dort.

XX. 15^{3c-f} = 13^{2c-f} etc., s. dort.

XX. 15^{3d} = 13^{2d} etc., s. dort.

XX. 15^{3e+f} = 13^{2e+f} etc., s. dort.

XX. 15^{3f} = 13^{2f} etc., s. dort.

XX. 16^{2d} = 13^{1f} etc., s. dort.

XX. 16³ = 13² etc., s. dort.

XX. 16^{3b} = 13^{2b} etc., s. dort.

XX. 16^{3c} = 13^{2c} etc., s. dort.

XX. 16^{3c+d} = 13^{2c+d} etc., s. dort.

XX. 16^{3c-f} = 13^{2c-f} etc., s. dort.

- XX. 16^{3d} = 13^{2d} etc., s. dort.
 XX. 16^{3e+f} = 13^{2e+f} etc., s. dort.
 XX. 16^{3f} = 13^{2f} etc., s. dort.
 XX. 17^{1b} s. XX. 10^{1b}.
 XX. 17³ = 13² etc., s. dort.
 XX. 17^{3b} = 13^{2b} etc., s. dort.
 XX. 17^{3c} = 13^{2c} etc., s. dort.
 XX. 17^{3c+d} = 13^{2c+d} etc., s. dort.
 XX. 17^{3c-f} = 13^{2c-f} etc., s. dort.
 XX. 17^{3d} = 13^{2d} etc., s. dort.
 XX. 17^{3e+f} = 13^{2e+f} etc., s. dort.
 XX. 17^{3f} = 13^{2f} etc., s. dort.
 XX. 18² = 13² etc., s. dort.
 XX. 18^{2b} = 13^{2b} etc., s. dort.
 XX. 18^{2c} = 13^{2c} etc., s. dort.
 XX. 18^{2c+d} = 13^{2c+d} etc., s. dort.
 XX. 18^{2c-f} = 13^{2c-f} etc., s. dort.
 XX. 18^{2d} = 13^{2d} etc., s. dort.
 XX. 18^{2e+f} = 13^{2e+f} etc., s. dort.
 XX. 18^{2f} = 13^{2f} etc., s. dort.
 XX. 19^{1b} = 13^{2b} etc., s. dort.
 XX. 19^{2b} = SN. I. 9²⁶ (178) d. 1145 d. N^c. XVII^{64d} = 55 d (226.
 228), s. ZDMG. 63. 52.
 XX. 19^{2d} *candaṃ va asitātigaṇ* (K *asitātitaṃ*)
 vgl. SN. III. 9⁵ (598)^a *Candaṃ yathā khayātitaṃ*.
 XX. 20^{1d} = 8^{2f} etc., s. dort.
 XX. 21^{1b} *sa-Inda-* (S^t *sa-Inde*, B^m *Inda*, K *sinde*) *deve sa-*
Brahmake (B^m *sabrahmaṇe*)
 vgl. J. 501 Separat-G. ^{10b} des Ms. B (IV. 422)
Indo devā sabrahmaṇā.
 = J. 521^{47b} *Indo* (C^kB^d *Indā*) *devā sabrahmakā*.
 = J. 540^{125b} *saindadevā* (B^d *indādevā*) *sabrahmakā*.
 J. 527^{67b} *saindadevā sabrahmakā* (v. l. B^d *Indo devā*
sabrahmakā).
 J. 530^{65d} *saindadevā* (B^d *sahindā-*) *sabrahmakā*.
 XX. 21^{2a+d} *Etha gaṇhatha bandhatha*
mā vo muñcittha (B^m *muñcatha*, Sum. v. l. *muñ-*
cetha) *koci naṃ* (^d s. auch besonders)

vgl. J. 503^{17a+b} *Etam* (B^d *evam*) *hanatha bandhatha mā vo* (B^d *te*) *muñcittha jīvitam*.

J. 493^{21a+b} *Ete hanatha bandhatha mā va muccittha* (B^d *te muñjittha*) *jīvitam*.

XX. 21^{2c} *samantā parivāretha*

vgl. VV. 46^{2d} (IV. 8^{2d}) *samantā parivārīto*.

J. 543^{39b} *samantā parivāritam*.

J. 546^{8b} (VI. 397) *samantā parivāritā* (außerdem korrespondiert D. XX. 21^{2d} *mā vo muñcittha koci nam* mit J. 546^{8d} *katham mokkho bhavissati*).

Mbh. XII. 175^{7b(6528b)} *samantāt parivārite*.

Vgl. außerdem

J. 493^{11a} *Samantā parikarimsu* (B^{ds} *cārimsu*). (In *c* folgt *te tāhi parivāretvā*).

J. 533^{87c} *samantā parikarimsu*.

J. 547^{778c} *samantā parikarimsu* (v. l. B^d *kirimsu*).

779 c. 780 c *samantā parikarimsu*.

J. 499^{9c} *samantā parikareyyum* (v. l. C^{ks} *ki*).

S. VIII. 1. 6^{2c} (I. 185) = Thag. ^{1210 c} *samantā parikareyyum*.

J. 532^{31c} *samantā parikiranti* (v. l. C^{ks} *renti*).

J. 546^{7d} (VI. 397) *samantā parikhaññati*. (Es folgt in ^{8b} *samantā parivāritā*, s. oben).

J. 296^{1b} *samantā paridhāvati*.

J. 523^{34a} *Samantā paviloketvā* (C^{ks} *paṭi*) dürfte also entweder hergestellt werden müssen zu *Samantā pariloketvā* oder wenigstens in Abhängigkeit von Pādas mit *samantā pari* auf Grund von Klang-Reminiscenz entstanden sein.

B. VI. ^{25d} *samantā phari yojanam* wird ebenfalls durch dunkle Klang-Reminiscenz hervorgerufen sein, und davon wird wieder abhängen

B. XII ^{27d} *samantā pharati yojanam*.

J. 547^{552c} *samantā-m-abhidhāvanti* hängt vielleicht ab von J. 296^{1b} *samantā paridhāvati* (s. oben), ebenso dann natürlich auch

J. 547^{549b} *samantā-m-abhidhāvino* (C^{ks} *abhiyācino*).

XX. 21^{2d} etc. (s. XX. 21^{2a+d})

vgl. J. 503^{11d} *mā vo muñcittha jīvitaṃ.*

J. 438^{1d} *mā te muccittha jīvato* (B^f *muñcitta jīvato*,
C^{ks} *jīvito*).

Vgl. auch J. 547^{242a} *Mā vo ruccittha gamanaṃ.*

XX. 22¹ vgl. XX. 6^{3+4a+b}, s. dort.

XX. 22^{1c} = XX. 5^{3c} etc., s. dort.

XX. 22^{1c+d} = XX. 5^{3c+d} etc., s. dort.

XX. 22^{1c-f+2a+b} vgl. XX. 5^{3c+d+4}, s. dort.

XX. 22^{2b} = XX. 5^{4d} etc., s. dort.

XX. 22^{3c} *modanti saha bhūtehi* vgl. J. 547^{348e. 418c. 425c. 427c}
modanti saha bhariyāhi.

XXI. Sakkapañhasutta.

XXI. 1.5¹⁻¹⁴ = 1.7¹⁻¹⁴.

XXI. 1.5^{1b} = 1.7^{1b} vgl. XX. 10^{3d}, s. dort.

XXI. 1.5^{3d} *jalantam iva vārinā* (S^c *vārito*) = 1.7^{3d}
vgl. J. 538^{74b} *jalantam iva tejasā.*

XXI. 1.5^{4b} *yuttaṃ* (S^t *yutaṃ*, B^mK *yattaṃ*) *kiñjakkha-*
reṇunā = 1.7^{4b}.

= J. 547^{307d} *yuttaṃ kiñjakkhareṇunā* (B^d *kiñcik-*
kha°).

(In D. ^a geht *sītodakim* voraus, in J. ^b *sītūdakaṃ*).

XXI. 1.5^{7c} *palissaja* (S^c *°lass*°, S^d *palissajaṃ*) *maṃ kal-*
yāṇi (K *°i*) = 1.7^{7c}

vgl. J. 523^{29a+b} *Tam udāvattaṃ kalyāṇi*
palissaji (C^k *°pī*, B^d *°lisajji*) *suso-*
bhanā (B^d *ssusobhaṇi*).¹

XXI. 1.5^{9a+c+d} = 1.7^{9a+c+d} *Yam me atthi kataṃ puññaṃ*
tam me sabbaṅga-kalyāṇi (K *°ṇi*)
tayā saddhiṃ vipaccataṃ.

= XXI. 1.5^{10a+c+d} = 1.7^{10a+c+d}, ohne Abweichung.

XXI. 1.5^{9b} *arahantesu tādisu* = 1.7^{9b}

vgl. B. II^{206b. VIII^{27b}. XII^{29d}} *arahantehi tādihi.*

¹ Von Rhys Davids-Carpenter D. II p. 266 verglichen.

LV. XXIV^{119b} (388. 13) *arhantebhi ca* (S^k *•bhiś ca*)
tūyibhiḥ.

XXI.1.5^{10a+c+d} = 1.7^{10a+c+d} = 1.5^{9a+c+d}, s. dort.

XXI.1.5^{10b} *asmim puthuvimaṇḍale* (B^m *pathavi°*, K *pa-*
thavi°) = 1.7^{10b}

= Thag.^{674b} *asmim puthuvimaṇḍale*.

= J. 523^{25b} *asmim puthuvimaṇḍale* (B^d *pathavī°*).¹

A. VII. 58. 11^{6d} (IV. 90) *asmim pathavimaṇḍale*.

SN. V. 1^{15(990)b} *asmim puthavimaṇḍale* (B^{ai} *pathavī°*).

= N^c. I^{15b} (2) *asmim pathavimaṇḍale*.

XXI.1.5^{11b} *ekodi* (SS *eko va*) *nipako* (B^m *nipakā*) *sato* =
 1.7^{11b}

= A. VI. 45. 3^{13d} (III. 354) *ekodi nipako sato*. (Außer-
 dem entspricht in D.^a *jhānena* dem *jhānāni* von A.^c).

SN. IV. 16^{8(962)b} *ekodi* (Bⁱ *ekodhi*) *nipako sato*.

= N^m. XVI^{30b = 31b} (456f) *ekodi* (^{31b} aber *ekodī*) *nipako sato*.

Vgl. S. II. 2. 1. 2^{1d} (I. 52) *ekodinipakā satā*. (Mit A.
 hat S. auch den Pāda ^c gemeinsam).

XXI.1.5^{13a} etc. (s. XXI.1.5^{13a+b}) auch =

J. 527^{14a} *Sakko ca* (B^d *ce*) *me varam dajjā*.

XXI.1.5^{13a+b} = 1.7^{13a+b} *Sakko ca* (B^mK *ce*) *me varam*
dajjā (S^d *•a*) (^a s. besonders)
Tāvatimsānam issaro (^b s. be-
 sonders).

= PV. II. 9^{42a+b} *Sakko ce* (in Par Dīp. III. 128 v. l. MC
ca) *me varam dajjā*

Tāvatimsānam issaro.

Mvu III. 6. 15 *Śakraś ce* (BC *ca*) *me varam dadyāt*
Trayastrimśānam īśvarah (C *•ro*).

Vgl. auch PV. II. 9^{41a+b} *Sakko ce* (in Par Dīp. III. 128
 v. l. MC *ca*) *te varam dajjā*
Tāvatimsānam issaro.

XXI.1.5^{13b} etc. (s. XXI.1.5^{13a+b}) auch = Mvu II. 430. 12^b
 = 431. 14^b *Trāyastriṃśāna* (BC *Trayastrimśānāṃ*)
īśvaro.

¹ Diese Stelle mit D. schon von Rhys Davids-Carpenter ver-
 glichen D. II p. 267.

III. 1. 17^b und 6. 12^b *Trayastrimśānam īsvaraḥ.*

XXI. 1. 5^{14c} = 1. 7^{14c} *Vandamāno namassāmi*

vgl. SN. III. 9^{5(498)c} *vandamānā namassanti.*

XXI. 1. 7¹⁻¹⁴ = XXI. 1. 5¹⁻¹⁴, s. dort. Auch die Einzelparallelen s. dort.

XXI. 1. 12^{1a} *Upāsikā cakkhumato ahosiṃ*

= VV. 12^{4b} (I. 12^{5b} in Par Dīp. IV. 60) *upāsikā cakkhumato ahosiṃ* (v. l. S₂B *ahosi* in Par Dīp.).

Vgl. VV. 15^{9c} etc. (s. zukünftige VV.-Konkordanz)

Upāsikā cakkhumato.

XXI. 1. 12^{1c} *Buddhe ca dhamme ca abhippasannā*

vgl. VV. 17^{6a} *Buddhe ca dhamme ca pasannamānasā.*

XXI. 1. 12^{2b+c} *Sakkassa putto 'mhi mahānubhāvo*

mahā-jutiko (S^t *•tiko*) *Tidivūpapanno*

= 1. 12^{5c+d} (sic) *Sakkassa putto 'mhi mahānubhāvo*

mahājutiko (S^t *•tiko*) *Tidivūpapanno.*

XXI. 1. 12^{3b} *Gandhabba-kāyūpagate vasīne* (B^mK *vasīne*)

vgl. 1. 12^{15b} *Gandhabba-kāyūpagato* (S^d *•yāpahato*, S^t *•yāpāgato*) *vasīno* (S^c *sīno*)

1. 12^{7c} *Gandhabba-kāyūpagatā bhavanto.*

XXI. 1. 12^{3e} vgl. S. VII. 1. 8. 7^{2c} (I. 167) = 1. 9. 11^{2c} (I. 168)

= 2. 1. 12^{2c} (I. 173) = SN. I. 4^{7(82)c} = III. 4^{27(481)c},

vgl. auch PV. II. 9^{8b}. J. 446^{7b}. J. 524^{44b} = 545^{230b} (VL 311), s. ZDMG. 63. 38 f.

XXI. 1. 12^{4d} *sudesito* (SS *desito*) *cakkhumatānubuddho*

vgl. Thag. ^{417a} *Sudesito cakkhumatā* mit unmittelbar folgendem *buddhen*'.

Thag. ^{1258a} *Sudesitā cakkhumatā* mit unmittelbar folgendem *buddhen*'.

XXI. 1. 12^{5c+d} = 1. 12^{2b+c}, s. dort.

XXI. 1. 12^{7c} vgl. XXI. 1. 12^{3b} etc., s. dort.

XXI. 1. 12^{8d} *dibbehi kāmehi samāṅgibhūto*

= VV. 55^{6d} *dibbehi kāmehi ca samāṅgibhūto*, in der Version Par Dīp. IV. 247: V. 5^{6d} *dibbehi kāmehi* (om. S₁) *samāṅgibhūto.*

VV. 85^{6d} (VII. 11^{6d}) *dibbehi kāmehi samāṅgibhūto.*

Mvu II. 187. 22 *divyehi kāmehi samāṅgibhūtaḥ.*

Vgl. Thag. ^{535b} *dibbehi kāmehi samāṅgibhūtā.*

Mvu I. 299.3 *divyehi rūpehi samamgibhūtā.*

XXI. 1. 12^{11d} *deve Tāvatiṃse atikkamiṃsu*

vgl. 1. 12^{13d} *deve Tāvatiṃse atikkamanti.*

XXI. 1. 12^{15b} vgl. XXI. 1. 12^{3b} etc., s. dort.

XXI. 1. 12¹⁶ *Etādisi dhamma-pakāsaṇ' ettha
na tattha kiṃ kaṃkhati koci sāvako
nittiṇṇa (B^mK nitiṇṇa) - oghaṃ vicikiccha-
chinnam*

Buddhaṃ namassāma jinaṃ janindaṃ.

= KV. II. 3. 20⁶ (I. 187)

*Etādisi dhamma-pakāsaṇ' ettha
kin nu tattha kaṃkhati (PSS₂ kiṃ kaṃkhāti)
koci sāvako (v. l. M na tattha kiṃ k°)
nitiṇṇa-oghaṃ (S nattiṇṇa-) vicikiccha-chin-
nam*

Buddhaṃ namassāma jinaṃ janindā ti.

XXI. 1. 12^{18c+d} + 13^{a+b} *katokāsā (SS tāvakāsā, B^mK katā-
vak°) Bhagavatā
pañhaṃ pucchemu mārisa.
13^{a+b} s. XXI. 1. 13.*

vgl. D. XIX. 44^{4e+f} etc., s. dort.

XXI. 1. 13 *Puccha Vāsava maṃ pañhaṃ
yaṃ kiñci manas' icchasi (^{a+b} s. auch vorige
Parallele, ^b s. besonders)
tassa tass' eva pañhassa
ahaṃ antaṃ karomi te.*

= Sum. I. 155¹.

= Dhpa. III. 476¹.

vgl. SN. III. 6³⁽⁵¹²⁾ *Puccha maṃ Sabhiya pañhaṃ
yaṃ kiñci manas' icchasi (^b s. auch
besonders)
tassa tass' eva pañhassa
ahaṃ antaṃ karomi te.*

= Sum. I. 155³.¹

XXI. 1. 13^b etc. (s. XXI. 1. 13) auch

¹ Diese Entsprechung auch von Rhys Davids-Carpenter Sum. p. 155 notiert.

= J. 429^{6d}. 430^{6d}. 440^{3d. 12d}. 499^{20d}. 519^{9b} *yaṃ kiñci manas' icchasi*.

Mvu II. 430. 13^b *yaṃ kiñcit manasecchasi*.

431. 15^b *yaṃ tuvaṃ manasecchasi*.

III. 6. 13^b *yaṃ kiñcit manasīcchasi*.

Vgl. auch SN. V. 1⁵⁵⁽¹⁰³⁰⁾^d *yaṃ kiñci manas' icchatha*.
(Es entspricht sich außerdem *puccha* von D.^a etc.
und *pucchavho* von SN. V. 1⁵⁵⁽¹⁰³⁾^c).

XXI. 2. 8¹ *Idh' eva tiṭṭhamānassa*

deva-bhūtassa me sato

punar (K pun' ev') āyu ca (S^tK va) me laddho

* *evaṃ jānāhi mārisa* (^d s. besonders).

= Sum. I. 172². Asl. § 704. Beide ohne die vv. ll.
von D. In Sum.^b v. l. S^c *yato*.

XXI. 2. 8^{1d} etc. (s. XXI. 2. 8) vgl. SN. III. 9³⁽⁵⁹⁶⁾^f etc., s.
ZDMG. 64.

XXI. 2. 8^{2a+b} *Cutāhaṃ diviyā kāyā*

āyuṃ hitvā amanusaṃ (sic. Druckfehler?)

vgl. 2. 8^{5a+b} *Cutāhaṃ mānusa* (S^c *man**) *kāyā*

āyuṃ hitvāna mānusaṃ.

XXI. 2. 8^{2d} *yattha me (S^t om.) ramatī (B^m *ti) mano*

vgl. J. 327^{1d} *yattha me nirato mano*.

XXI. 2. 8^{3d} = S. XXII. 95. 15^{6d} (III. 143) und vgl. SN. III.
1³⁽⁴¹³⁾^d etc., s. ZDMG. 64.

XXI. 2. 8^{6a+b} vgl. 2. 8^{2a+b}, s. dort.

XXI. 2. 8^{6c} *antime vattamānamhi* vgl. * einer G. in Vm. XXIII.
(Warren No. 33) *Antime attabhāvamhi*.

XXI. 2. 9^{2b} *pavivitta-vihārino*

vgl. Mvu III. 421. 7 *praviviktā viharanti bhikkavaḥ*.

XXI. 2. 9^{3d} *magge paṭipadāsu ca*

vgl. Thag.^{132c} *magge paṭipadāyaṃ vā*.

XXI. 2. 9^{5c} *ten' ass' attamanā (B^mK tena attamanā) honti*
vgl. Pācittiya II. 1. 2^f (Vin. IV. 5) *tena c' attamano ahū 'ti*

XXI. 2. 9^{6d} *sambuddhaṃ payirūpāsiya (B^m *sayi, K *sayim)*
vgl. Mvu I. 296. 1^a 3^a *sambuddhaṃ paryupāsanti (B*
**siti, C *seti)*.

XXI. 2. 9^{7a+d} *Taṇhā-sallassa hantāraṃ*
vandām' (B^mK *Buddham*) *ādicca-bandhunam*
 (d s. auch bes.)

vgl. S. VIII. 7. 12^{4c+d} (I. 192) *taṇhāsallassa hantāraṃ*
vande ādiccabandhunam.

= Thag.^{1237c+d}.

XXI. 2. 9^{7c} *ahaṃ vande mahāvīraṃ*
 vgl. J. 460^{1b} *ahaṃ vande rathesabhaṃ.*

XXI. 2. 9^{7d} etc. s. XXI. 2. 9^{7a+d}.

XXI. 2. 9^{7d} v. l. B^mK (s. XXI. 2. 9^{7a+d})
 = D. XXXII^{12b} (203).^{19b} (204).^{27b} (205).^{49b} (207) *Bud-*
dham ādiccabandhunam.

XXI. 2. 9⁹ vgl. MV. I. 6. 8^{3c+b+2c+d} etc., s. WZKM. XXIV.

*XXI. 2. 9^{9b} *tuvaṃ satthā anuttaro*

vgl. auch SN. II. 12^{3(345)d} etc., s. ZDMG. 63. 280.

XXI. 2. 9^{9c} etc. (s. XXI. 2. 9^{9c+d}) vgl. SN. III. 12^{37(760)s} etc.,
 s. ZDMG. 64.

XXI. 2. 9^{9c+d} = A. IV. 23. 3^{7c+d} (II. 24). It. 112^{7c+d}. SN.
 III. 6^{35(544)c+d}

vgl. MV. I. 6. 8^{2c+d} etc., s. WZKM. XXIV.

XXIII. Pāyāsisutta.

XXIII. 27 *Littaṃ paramena tejasā*

gilam akkhaṃ puriso na bujhati (S^c °ita, S^t
 °itaṃ, S^d *bhujjhita*, B^m *bujjhyati*)

gila re gila pāpadhuttaka (B^m *gili re pāpa*°,
 K *gilare pāpadhuttā ka*-)

pacchā (K *-paṇā*) *te kaṭukaṃ bhavissati.*

= J. 91 *Littaṃ paramena tejasā*

gilam akkhaṃ puriso na bujhati

gila regila (C^k om.) *pāpadhuttaka* (C^k °dhutta)

pacchā te kaṭukaṃ (C^v °kam) *bhavissati.*¹

XXIV. Pāṭikasutta.

XXIV^{1b-d} (26) *amaññi kotthu migarājāham asmi*
tam eva so śigālakaṃ anadī

¹ Diese Parallele ist schon von Rhys Davids-Carpenter D. II p. 349 festgestellt.

ke ca chave sigāle ke pana sīhanāde ti
(^{c+d} s. auch. bes).

= ^{3d-f}(27)

XXIV^{1c+d} etc. (s. XXIV^{1b-d}) auch = XXIV^{2e+f}(27).

XXIV^{2e+f}(27) s. XXIV^{1c+d}.

XXIV^{3d-f} s. XXIV^{1b-d}.

XXIV^{3e+f} = XXIV^{1c+d} etc., s. dort.

XXVII. Aggaññasutta.

XXVII¹(109) = ²(110) *Khattiyo settho janetasmiṃ*

ye gottapaṭisārino

* *vijjācaraṇasampanno* (° s. auch besonders)

so settho devamānuse ti.

= M. 53 (I. 358), wo *jane tasmiṃ*, sonst keine Abweichung.

= S. VI. 2. 1. 3 (I. 153), wo *jane tasmiṃ*.

= S. XXI. 11. 6¹ (II. 284), wo *jane tasmiṃ*,

ye gottapaṭisārino mit

v.l. S³ *sarano oder *to.

(settho beide Male ist natürlich Druckfehler.)

= A. XI. 11. 10 zweimal (V. 327f.), wo *jane tasmiṃ*,

devamānuse mit

v.l. MTM₇ *ma-

nusse.¹

XXVII^{1c} etc. (s. XXVII¹) auch

= S. VII. 1. 8. 4^c (I. 166) = 1. 8. 5^{3c} (I. 167)². A. VIII.

34. 6^{5a} (IV. 238).

Und vgl. D. XXXII^{6c} (203) etc. (s. dort)

= SN. I. 9¹²(164)^c. J. 530^{32c}. Vgl. ferner Par Dīp.

IV. 1. Einl.^{2a}. S. VII. 1. 7. 3^c (I. 166). cf. ZDMG. 63 p. 48.

XXVII²(110) = ¹(109) etc., s. dort.

XXVII^{2c}(110) = ^{1c} etc, s. dort.

¹ Trenckner, M. I p. 560, hat zwar diese Parallelen nicht angegeben, aber doch schon bemerkt, daß sich die G. in allen Nikāyas finde.

² In S. VII. 1. 8. 5^{3c} Druckfehler *sampo.

XXX. Lakkhaṇasutta.

XXX^{1a} (162) *Sacce ca dhamme ca dame ca saṃyame*
vgl. J. 544^{144a} *Saccaṇ ca dhammo ca damo ca cāyo.*

XXX^{2a-c} (162) *So tena kammaṇa tidivaṃ apakkami*
sukhaṇ ca khidḍā ratiyo ca anubhi
tato cavitvā puna rāgato idha

· 7^{a-c} (164) *So tena kammaṇa tidivaṃ sampakkami* etc.
Das Übrige ebenso (*vāgato* statt *rāgato*
ist Druckfehler).

41^{a-c} (174) *So tena kammaṇa tidivaṃ sampakkami* etc.
Das Übrige ebenso.

XXX^{2d} (162) *samehi pādehi phusi basundharaṃ*
= Sum. I. 61^{1b} *samehi pādehi phusi vasundharaṃ*
= Mpū. 65¹

Vgl. Mvu I. 220. 9^b *samehi padehi dharaniṃ avatiṣṭhet.*
II. 22. 10^b *samehi pādehi dharaniṃ avatiṣṭhe*

XXX^{3a} (162) *Byākamsu veyyaṇjanikā samāgatā*
= XXX^{3b} (164).

XXX^{3c+d} *gihissa vā pabbajitassa vā pana*
taṃ lakkhaṇaṃ bhavati tadatthajotakaṃ.
= 43^{c+d} (174) = 54^{c+d} (178).

XXX^{5a} etc. (s. XXX^{5a+1b}) vgl. XXX^{9b} etc., s. dort.

XXX^{5a+b} (163) *Saceva pabbajjam upeti tādiso*
nekkhammachandābhirato vicakkhaṇo
= 10^{b+c} (164) = 31^{a+b} (170) = 35^{a+b} (171).

XXX^{6a} (164) *Pure puratthā purimāsu jātisu*
= 32^a (171) = 40^a (174).

XXX^{7a-c} (164) s. XXX^{2a-c}.

XXX^{8a} (164) *Samantanemīni sahasārāṇi ca*
vgl. Mvu III. 118. 4 *samantanemīhi sahasrarehi* (B · *srā-*
rehi).

XXX^{8b} (164) s. XXX^{3a}.

XXX^{9b} etc. (s. XXX^{9b+c}) vgl. XXX^{5a} etc., s. dort.

XXX^{9b+c} (164) *sace na pabbajjam upeti tādiso*
vatteti cakkam paṭhaviṃ pasāsati
= 34^{a+b} (171)

XXX^{10a} (164) *Mahāyasā saparivārayanti nam*

vgl. ^{11c} (164) *mahāyasam saparivārayanti nam*.

XXX^{10b} = XXX^{5a} etc., s. dort.

XXX^{10b+c} (164) s. XXX^{5a+b}.

XXX^{10d} *devā manussāsurasakkarakkhasā*

vgl. B. II^{77c} *devā manussā asurā ca*.

XXX^{11c} (164) s. XXX^{10a}.

XXX^{12d} (165) *sukataphalavipākam anubhosi*

= ^{76b} (184) *sukataphalavipākam anobhosi* (sic).

Vgl. auch ^{37b+c}.

XXX^{12d} (s. besonders) +^{13a} *caviya punar idhāgato samāno*

= ^{76b} (s. unter XXX^{12d}) +^c *caviya punar idhāgato samāno*.

XXX^{13a} etc. (s. XXX^{12d+13a}) auch = ^{20a} (168).

XXX^{16c} (166) *tena so sucaritena kammunā* (mit *abhippamodati* am Ende von ^d)

= ^{24a} (169) (mit *modati* am Ende von ^b).

XXX^{20a} (168) s. XXX^{13a}.

XXX^{20d} *paṭilabhati daharo sukumāro*

vgl. ^{46d} (175) *paṭilabhati daharo susū kumāro*.

XXX^{24a} (169) s. XXX^{16c}.

XXX^{26b-d} (169) *aggataṃ vajjati kāmabhoginam*

tena uttaritaraṃ ca na vijjati

Jambudīpaṃ abhibhuyya iriyati.

vgl. XXX^{27b-d} (169) *aggataṃ vajati sabbapāṇinam*

tena uttaritaro na vijjati

sabbalokaṃ abhibhuyya vihara-

tīti.

XXX^{28a} *Sippesu vijjācarānesu kammesu*

vgl. J. 535^{47a} *Sippena vijjācarānena buddhiyā*

Mvu II. 57. 6 *Sīlenupetaṃ carānena buddhiye*.

XXX^{29a} *Taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ*.

vgl. Mvu II. 194. 19^a *taṃ karmaṃ kuśalaṃ kṛtvā*.

Av. 53^{2c} *tat karma kuśalaṃ kṛtvā*.

XXX^{31a} = ^{5a} etc., s. dort.

XXX^{31a+b} (170) = ^{5a+b} etc., s. dort.

XXX^{32a} (171) = XXX^{6a} etc., s. dort.

XXX^{33c} (171) *byākaṃsu uppādanimittakovidā* = ^{65b} (181).

XXX^{34a} = XXX^{9b} etc., s. dort.

XXX^{34a+b} (171) s. XXX^{9b+c}.

XXX^{35a} = ^{5a} etc., s. dort.

XXX^{35a+b} = ^{5a+b} etc., s. dort.

XXX^{37a+b} + Anfang von ^c (172) *Taṃ katvāna ito cuto*
dibbam
upapajji sukataṃ phala-
vipākam
anubhuvā (^{b+c} s. auch
 besonders)

vgl. ^{76a+b} (184) *Taṃ katvāna ito cuto divam upapajji*
sukataphalavipākam anobhosi (sic).

XXX^{37b+c} etc. (s. vorige Parallele) vgl. auch XXX^{12d}.

XXX^{40a} (174) s. XXX^{6a} (164).

XXX^{41a-c} (174) s. XXX^{2a-c}.

XXX^{43c+d} (174) s. XXX^{3c+d}.

XXX^{46d} (175) s. XXX^{20d}.

XXX^{48+49a+b} etc. (s. XXX⁴⁸⁺⁴⁹)

vgl. A. X. 74. 2^{1+2a+b} (V. 137) *Dhanena dhaññena ca*
yo 'dha (T 'dha na)
vaḍḍhati
puttehi dārehi ca catup-
padehi ca

ñātihi mittehi atho pi
rājubhi (TM₆M₇°ūhi).
Saddhāya sīlena ca yo
'dha vaḍḍhati
paññāya cāgena sutena
cūbhayaṃ.

A. X. 74. 2^{2a+b} = S. XXXVII. 34. 3^{a+b} (IV. 250)

Saddhāya sīlena¹ ca yīdha vaḍḍhati
paññāya cāgena sutena cūbhayaṃ.

XXX⁴⁸⁺⁴⁹ *Saddhāya sīlena sutena buddhiyā* (^{48+49a+b} s. bes.)
cāgena dhammena bahūhi sādhubhi
dhanena dhaññena ca khattavattṭhunā
puttehi dārehi catuppadehi ca (^{c+d} s. besonders)

¹ *sīlena* ist natürlich Druckfehler.

Ñātihi mittehi ca bandhavehi

balena vannaena sukkena cūbhayaṃ (^{48+49 a+b} s.
besonders)

kathaṃ na hāyeyyun ti parehi icchati

addhaṃ samiddhañ ca panābhikaṃkhati.

Mil. 405¹⁺², wo aber in ^{1b} *sādhuhi*

in ^{2a} der Druckfehler *Nātihi*

^{2c} *kathaṃ na hāyeyyun pare ti icchati*

^{2d} *atthassa-m-iddhiñ ca panābhikaṃkhati.*¹

XXX^{48 c+d} etc. (s. XXX^{48+49 a+b} und XXX⁴⁸⁺⁴⁹)

vgl. D. XXX^{51 a+b} (176) *Gihi pi dhaññena dhanena*
vaḍḍhati

puttehi dārehi catuppadehi ca.

XXX⁴⁹ s. XXX⁴⁸⁺⁴⁹.

XXX^{51 a+b} (176) s. XXX^{48 c+d}.

XXX^{51 c} (176) *akiñcano pabbajito anuttaraṃ*

vgl. XXX^{66 c} (181) *akiñcanaṃ pabbajitaṃ anuttaraṃ.*

XXX^{54 c+d} (178) s. XXX^{3 c+d}.

XXX^{56 a+b} (178) *Sugatisu so phalavipākaṃ*
anubhavati tattha modati

= XXX^{69 a+b} (182).

XXX^{59 d} (180) *saggesu vedayitha puññaphalaṃ*

= ^{72 d} (183)

XXX^{61 c} (180) *yadi khattiyo bhavati bhūmipati*

= XXX^{70 a} (182).

XXX^{62 a} (180) *Atha ceva pabbajati so manujo*

vgl. D. XXX^{74 b} (183) *atha ce pabbajati so manujo.*

XXX^{65 b} (181) s. XXX^{33 c} (171).

XXX^{66 c} (181) s. XXX^{51 c}.

XXX^{69 a+b} (182) s. XXX^{56 a+b}.

XXX^{70 a} (182) s. XXX^{61 c}.

XXX^{72 d} (183) s. XXX^{59 d}.

XXX^{74 b} (183) s. XXX^{62 a}.

XXX^{75 c+d} (184) *ahitam api ca apamudi hitam api ca*
bahujanasukhañ ca abhaṇi

¹ Schon Trenckner, Mil. p. 430, hat dieses Zitat des Mil. verifiziert.

vgl. XXX^{79c+d} (186) *ahitam api ca apanudi hitam*
api ca
bahujanasukhañ ca acari.

XXX^{76a+b} (184) s. XXX^{37a+b}.

XXX^{76b} (184) s. XXX^{12d}.

XXX^{76b+c} s. XXX^{12d+13a}.

XXX^{76c} s. XXX^{13a}.

XXX^{79c+d} (186) s. XXX^{76c+d}.

XXXI. Singālakasutta.

XXXI¹ (189) *Pāṇātipāto adinnādānaṃ*
musāvādo pavuccati
paradāragamanañ ceva
na paśamsanti paṇḍitā (^d s. auch besonders).
 = A. IV. 63. 5 (II. 71) *Pāṇātipāto adinnādānaṃ*
musāvādo ca vuccati
paradāra-(BK °dāre) gamanañ
cāpi (SS cāti)
nappasamsanti paṇḍitā.

XXXI^{1d} etc. (s. XXXI¹) auch = PV. II. 9^{45b}
na paśamsanti paṇḍitā,
 in der Version ParDīp. III. 130
na ppasamsanti paṇḍitā
 (außerdem klingt °ādānaṃ von D.^a und A.^a an
adānaṃ von PV.^a an).
 = J. 213^{2b} *na ppasamsanti p°*
 (außerdem entspricht °gamanañ von D.^c und A.^c dem
gamaṇaṃ von J.^a).
 = Mbh. XII. 138^{60d} *na praśamsanti paṇḍitāḥ.*

XXXI^{2a} etc. (s. XXXI²⁺³) auch = Pv. XI. 5^{3a} (161) s. Vinaya-
 Gāthā-Konkordanz, WZKM. XXIV.

XXXI² etc. (s. XXXI²⁺³) = Netti 129 vgl. XXXI³ etc.
 (s. XXXI²⁺³). S. ebenda.

XXXI²⁺³ (190) = Pv. XIII. 4¹⁺² (168 f.). A. IV. 17 + 18
 (II. 18). IV. 19¹⁺² (II. 19). S. ebenda.

XXXI^{2c+d} etc. (s. XXXI²⁺³ und XXXI^{2c+d+3c+d}) vgl. auch

Thag.^{361c+d}. Vgl. ferner D. XXXI^{8d} (192). S. ebenda.

XXXI^{2c+d+3c+d} etc. (s. XXXI²⁺³) = J. 443^{12c+d+13c+d}, vgl. J. 537^{113a+b+115a+b} und vgl. Thag.^{292a+b+294a+b}, s. ebenda.

XXXI³ s. XXXI².

XXXI^{3c+d} s. XXXI^{2c+d+3c+d}.

XXXI^{3d} etc. (s. XXXI²⁺³ und XXXI^{2c+d+3c+d})
auch = J. 515^{39d}, und vgl. Mbh. V. 34^{55d}, s. WZKM. XXIV.

XXXI^{5c+d} (192) *pāpā ca mittā sukadariyatā ca*
ete cha thānā purisaṃ dhamṣayanti
= 7c+d.

XXXI^{6a+b} (192) vgl. SN. II. 6^{7(280)c+d} und 9^{(282)c+d} = A. VIII. 10. 5^{4c+d} (IV. 172) = Mil. 414^{2a+b}, s. SN.-Konkordanz ZDMG. 63. 268.

XXXI^{6c+d} (192) *asmā lokā paramhā ca*
ubhayā dhamṣate naro
= Thag.^{237c+d}.

XXXI^{7c+d} s. XXXI^{5c+d}.

XXXI^{8d} s. XXXI^{2c+d}.

XXXI¹¹⁺¹² (192) *Atisītaṃ atiuṇhaṃ*
atisāyam idaṃ ahu
iti vissatṭhakammante
atthā accenti māṇave.
Yo ca sītaṃ ca uṇhaṃ ca
tiṇā bhiyyo na maññati
karaṃ purisakiccāni
so sukhā na viḥāyati (G.¹² und ^c und ^d
s. auch besonders).

= Thag.²³¹⁺²³² *Atisītaṃ atiuṇhaṃ*
atisāyam idaṃ ahū
iti vissatṭhakammante
khaṇā accenti māṇave.

²³² ohne Abweichung von D.¹

XXXI¹² etc. (s. XXXI¹¹⁺¹²) vgl. wenigstens dem ganzen verwandten Bau nach mit

¹ Diese Parallele schon notiert von Oldenberg Thag. p. 30.

J. 468¹² *Yo* (C^{ks} *so*) *ca etāni thānāni*
yoniso paṭipajjati
karaṃ purisakiccāni
sa pacchā nānutappati.

XXXI^{12c} etc. (s. XXXI¹¹⁺¹²) = J. 468^{12c} (s. XXXI¹²)
 auch = J. 539^{4c} (wo außerdem ^d verwandt mit
 J. 468^{12d}).

XXXI^{12d} etc. (s. XXXI¹¹⁺¹²)
 vgl. J. 63^d *so sukhaṃ na vihāhisi.*

XXXI^{13a} (194) etc. (s. XXXI¹³⁺¹⁴) vgl. auch
 J. 546^{61c} (VI. 378) *aññadatthu harā* (C^s *bhārā*) *santā*

XXXI¹³⁺¹⁴ (194) *Aññadatthuharo mitto*
yo ca mitto vacīparamo
anuppiyaṇ ca yo āhu
apāyesu ca yo sakhā.
Ete amitte cattāro
iti viññāya paṇḍito (^b s. auch besonders)
ārakā parivajjeyya (^c s. auch besonders)
maggam paṭibhayaṃ yathā.
 = J. 279 citirte G's¹⁺² (II. 390), wo aber in ^{1b} *vacīparo*,
 in ^{1c} *āha* mit v. l. B¹ *ahu*, B^d *āhu*

XXXI^{14a+b} etc. (s. XXXI¹³⁺¹⁴) vgl. D. XXXI^{16a+b} (195)
Ete pi mitte cattāro
iti viññāya paṇḍito.

XXXI^{14b} etc. (s. XXXI¹³⁺¹⁴, XXXI^{14a+b} u. XXXI^{14b+c+d})
 = Dh^p. 186^d = J. 258^{2d} = Dh^pA. 461^{2d}
iti viññāya paṇḍito
 = Divy. XVII^{3d} (224) *kāmān vijñāya paṇḍitaḥ.*

XXXI^{14b+c+d} etc. (s. XXXI¹³⁺¹⁴) auch = ^{b-d} einer G. in
 Vm. IV.

XXXI^{14c} (194) etc. (s. XXXI¹³⁺¹⁴ und s. XXXI^{14c+16c})
 = Thag. 1153^c (und das vorangehende *viññāya* ent-
 spricht dem *jaññā* von Thag. 1153^a)
 = J. 545^{155a} (VI. 296), s. D. XXXI^{14c+16c}.
 = Sum. I. 167^c.

Vgl. A. III. 29^{6b} (I. 130). 262^{2d}. 263^{2d}. 437^{1d}
ārakā parivajjaye.

Vgl. J. 435^{7c} = 477^{14c} (In 435^{7a} *Āsivisaṃ* außerdem = Sum. I. 167^b *āsivisaṃ*).

Vgl. auch Dīp. XXII^{76b} *ārakā parivajjiya* (und auch hier *vāsivisaṃ* in ^c).

XXXI^{14c} (s. XXXI¹³⁺¹⁴)

+ ^{16c} (195) *sakkaccaṃ payirupāseyya*

= J. 545^{155a} (VI. 296) *Ārakā parivajjeyya*

+ ^{156c} *sakkaccaṃ payirupāseyya*.

XXXI^{16a+b} s. XXXI^{14a+b}.

XXXI^{16b} s. XXXI^{14b}.

XXXI^{16c} s. XXXI^{14c+16c}.

XXXI^{16d} = XVI. 1. 31^{3b} etc., s. dort.

XXXI^{17a} (195) *paṇḍito sīlasampanno* = XXXI^{22a} (199).

Vgl. Dhṛp. ^{289b} *paṇḍito sīlasamvuto*.

Vgl. Dīp. VII^{14c} *paṇḍito sutasampanno*.

XXXI^{18d} (195) *alamatto kule gihī* = ^{21d} (199) etc., s. dort.

XXXI^{19a+c-f} *Catudhā vibhaje bhoge*

.

ekena bhoge bhūñjeyya

dvīhi kammaṃ payojaye

catutthañ ca nidhāpeyya

āpadāsu bhavissatīti (^{c-f} s. auch besonders).

= Sum. I. 232^{2a+c-f}, ohne Abweichung.

XXXI^{19c-f} etc. (s. XXXI^{19a+c-f})

= Mpū 334²

= Par Dīp. III. 130, wo in ^b *dvīhi* mit v. l. S₁ S₂ *dīhi*.

XXXI^{20a+b} etc. (s. XXXI²⁰⁺²¹)

vgl. J. 377^{1c+d} *mātāpitā disā tā* (B^d *mātādisājātā*)

Setaketu

ācariyam āhu disataṃ pasatthā.¹

XXXI²⁰⁺²¹ (199) *Mātāpitā disā pubbā*

ācariyā dakkhiṇā disā (^{a+b} s. auch besonders)

puttadārā disā pacchā

mittāmaccā ca uttarā.

¹ Auch Fausböll J. III. 234 hat alle drei Stellen verglichen.

Dāsakammakarā hetthā

uddham samaṇabrāhmaṇā

etā disā namasseyya

alamatto kule gihī (^d s. auch besonders).

= J. 96 Komm. cit. G.¹⁺² von I. 401, wo aber *Mātā-pitā pubbā disā* (allerdings nur in B^p, da die Zeile in C^kC^v ganz fehlt).

= J. 377 Komm. cit. G.¹⁺² (III. 234), wo von D. abweichend nur ^{1d} *ca* mit v. l. B^d *va*, und ^{2d} *alamatto* mit v. l. B^d *appamatto*.

XXXI^{21d} (199) etc. (s. XXXI²⁰⁺²¹) = XXXI^{18d}, s. dort.

XXXI^{22a} (199) s. XXXI^{17a}.

XXXI^{22a+c} (199) *Paṇḍito sīlasampanno*

nivātavutti atthaddho (^c s. auch besonders)

vgl. J. 545^{108a+c} (VI. 286) *Sīlavā vattasampanno*

nivātavutti atthaddho.

XXXI^{22b} (199) *saṇho ca paṭibhāṇavā*

= SN. IV. 10⁶ (⁸⁵³)^c (sic) *saṇho ca paṭibhāṇavā* (C^b B^{ai} *ṇavā*).

= N^m. X^{11c} (216) = ^{13c} (219) *saṇho ca paṭibhāṇavā*

Vgl. auch A. V. 38. 3^{3a+c} (III. 43)

Tath' eva sīlasampannam nivātavuttiṃ atthaddham.

XXXI^{22c} s. XXXI^{22a+c}.

XXXI^{22d} (199) *tādiso labhate yasaṃ* = ^{23d.24d}.

XXXI^{23b} (199) *āpadāsu na vedhātī*

vgl. Mvu I. 102. 3^a *āpatsu na viṣidanti*.

XXXI^{23c} (199) *acchiddavutti medhāvī*

vgl. Dh^p.^{229c} *acchiddavuttiṃ* (in 2. Ausg. v. l. B^r *acchinda°*) *medhāvīṃ*.

XXXI^{23d} s. ^{22d}.

XXXI^{24b} (199) *vadaññū vītamaccharo*¹

= A. IV. 53. 7^{3d} (II. 59) = 54. 7^{3d} (II. 61)

vadaññū vītamaccharo.

A. VIII. 54. 15^{2b} (IV. 285) *vadaññū vītam°* (M_s *viññū vigatam°*).

¹ So doch wohl herzustellen. Gedruckt ist *vītam°*.

= 55. 15^{2b} (IV. 289) *vadaññū vītamaccharo*.

= 75. 2^{2b} (IV. 322), wo v. l. M⁶ **macchero*.

= 76. 10^{2b} (IV. 325) *vadaññū vītamaccharo*.

Vgl. S. I. 5. 9^{6d} (I. 34) *vadaññū vītamaccharā*.

A. IV. 53. 7^{2d} (II. 59) = 54. 7^{2d} (II. 61)

vadaññū vītamaccharā.¹

A. VIII. 49. 13^{2b} (IV. 271) = 50. 12^{2b} (IV. 273)

vadaññū vītamaccharā.

It. 74^{2d} *vadaññū* (BP **u*) *vītamaccharā* (mit diesen letzten beiden A.-Stellen auch der vorhergehende Pāda identisch).

VV. 34^{16d} (III. 6^{16d}) *vadaññū vītamaccharā* (ParDip. IV. 152. v. l. S₂ *vigatam*°).

(VV. hat mit S. außerdem das unmittelbar vorangehende *manussattam* gemeinsam und in ^b *saṅghe* mit S^d *saṅghe*).

Vgl. auch PV. IV. 3^{39d} (IV. 3^{42d} in ParDip. III. 249) *vadaññā* (v. l. B **ū*, in ParDip. **ū* mit v. l. S₁S₂ **ā*) *vīgamaccharā* (ParDip. *vīgamaccharā* mit v. l. S₁S₂ *vigatam*°, CDB *vitam*°, JPTS. 1904/5. 155 *vitām*).

XXXI^{24d} s. XXXI^{22d}.

XXXI²⁵⁻²⁷ (199) *Dānañ ca piyavajjañ ca*

atthacariyā ca yā idha

samānatā ca dhammesu

tattha tattha yathārahaṃ (^d s. auch besonders).

Ete kho saṅgahā loke

rathassāñva yāyato (^b s. auch besonders)

ete ca saṅgahā nāssu

na mātā puttakāraṇā

labhetha mānaṃ pūjaṃ vā

pitā vā puttakāraṇā.

Yasmā ca saṅgahā ete

samapekkhanti paṇḍitā

¹ A. IV. 54. 7^{2d} freilich gedruckt *vadaññā*.

tasmā mahattaṃ papponti

pāsamsā ca bhavanti te.

= A. IV. 32. 2¹⁻³ (II. 32) *Dānañ ca peyyavajjañ ca*
atthacariyā ca (BK om. ca)
yā idha
samānattatā (BKST • ttatā ca)
dhammesu
tattha tattha yathārahaṃ.
Ete kho saṅghā loke
rathass' āṇi (ST āṇi, SD [sic]
āṇi) *va* (SD ca) *yāyato*
ete ca saṅghā nāssu (BK
nassu)
na mātā puttakāraṇā
*labhetha*¹ *mānaṃ pūjaṃ*² *vā*
pitā vā puttakāraṇā (sic).
Yasmā ca saṅghā ete
samavekkhanti paṇḍitā
tasmā mahantaṃ (BK ma-
hattaṃ) *papponti*
pāsamsā ca bhavanti te.

= J. 523^{87-90b} *Dānañ ca peyyavāsaṇ ca*
atthacariyā ca yā idha
samānattā ca dhammesu
tattha tattha yathārahaṃ.
Ete kho saṅghā loke
rathassāṇi vā yāyato
ete va saṅghā nāssu
na mātā puttakāraṇā.
Labhetha mānaṃ pūjaṇ ca
pitā vā puttakāraṇā
yasmā ca saṅghā ete
samavekkhanti paṇḍitā.
Tasmā mahattaṃ papponti
pāsamsā ca bhavanti te.

¹ Gedruckt *labetha*.

² Gedruckt *pūjam*.

XXXI^{25 d} (199) etc. (s. XXXI²⁵⁻²⁷) auch = S. XI. 1. 8. 6^b
und 7^b (I. 226).

= ParDīp. III. 287 Schluß-G.^{5 b} = V. 300 Schluß-G.^{5 b}.

XXXI²⁶ (199) s. XXXI²⁵⁻²⁷.

XXXI^{26 b} (199) etc. (s. XXXI²⁵⁻²⁷) auch = M. 98 (unaus-
geführt). SN. III. 9^{61 (654) d} *rathassānīva* (C^{b i} *•nīva*,
B^{a i} *•nīva*) *yāyato*. KV. XVII. 3. 4^{1 d} *rathassānīm*
(S *rapassani*, P *rathasanī*) *yāyato*. Asl. 206^{2 d} *ra-*
thassānīva yāyato.

XXXI²⁷ s. XXXI²⁵⁻²⁷.

XXXII. Āṭānāṭiyasutta.

XXXII¹ (202)

Vipassissa nam' atthu cakkhumantassa sirīmato
Sikhissa pi nam' atthu sabbabhūtānukampino (^ds. bes.)
= 56⁽²¹³⁾.

XXXII^{1 d} (202) etc. (s. XXXII¹) = S. I. 4. 5. 7^{4 b} (I. 25).
It. 39^{1 b}. Ap. in ParDīp. V. 70^{14 d}

Vgl. auch Thag.^{648 b}. It. 75^{3 b} *sabbabhūtānukampako*.

XXXII^{2 d} (202) vgl. SN. III. 7^{14 (561) b} = Thag.^{831 b}, vgl. ferner
SN. III. 7^{16 (563) b} = Thag.^{833 b}, und vgl. B. XXI^{2 a},
s. SN.-Konkordanz, ZDMG. 64.

XXXII^{3 b} (202) *brāhmaṇassa vusīmato* = SN. V. 15^{4 (1115) f}
= N^c. XV^{7 f=8 f} (172 f.) = ^d einer G. in Vm. XVII.

XXXII^{3 d} *vippamuttassa sabbadhi*

= Dh^p.^{90 b} *vippamuttassa sabbadhi* (So 2. Ausg., v. l.
C^k *•dhī*, 1. Ausg. *•dhī*).

XXXII^{4 a+b+c} *Āṅgīrasassa nam' atthu*

Sakya^aputtassa sirīmato (^b s. auch besonders)
yo inam dhammam adesesi (^c s. auch unter ^{c+d})

*

vgl. Thag.^{94 a+b+d} *Namo hi tassa bhagavato*

Sakya^aputtassa sirīmato

.

aggadhammo sudesito.

XXXII^{4 b} etc. (s. XXXII^{4 a+b+c}) = VV. 81^{22 b} (VII. 7^{23 b})

Sakya^aputtasirīmato

mit v. l. °*puttassa sirīmato*, in der Version ParDīp.
IV. 313

Sakyaputtassa (S₂ *Sākyā*, M °*puttasirīmato*) *sirīmato*.
Mvu II. 194. 7^b *Śākyaputrasya śrīmato*.

XXXII^{4c+d} vgl. CV. VI. 1. 5^{5a+b} = VI. 9. 2^{5a+b}. A. V. 35.
2^{2a+b} (III. 41). 38. 3^{5a+b} (III. 43). Sum. I. 304^{5a+b}.
Nid. 298^{a+b}, s. Vinaya - Konkordanz WZKM.
XXIV.

XXXII^{5b} ist angeführt zu MV. VI. 29. 2^{1b}, s. Vinaya-Kon-
kordanz a. a. O.

XXXII^{5d} (203) *mahantā vītasāradā* vgl. XXXII^{6d} etc.
s. dort.

XXXII^{6a} (203) etc. (s. XXXII^{6a-c}) = A. IV. 35. 6^{1c} (II. 37)
hitam devamanussānam (v. l. SD *hinato va ma-*
nussānam, ST *hitanova manussānam*).

XXXII^{6a-c} (203) *Hitam devamanussānam* (^a s. auch be-
sonders)

yaṃ namassanti Gotamaṃ

* *vijjācaraṇasampannaṃ* (^c s. auch be-
sonders)

vgl. A. III. 58. 6^{2c+3a+d} (I. 165)

hitam devamanussānam

.
Tihi vijjāhi sampannaṃ

.
taṃ namassanti Gotamaṃ.

XXXII^{6c} (203) etc. (s. XXXII^{6a-c}) s. XXVII^{1c}, und s.
ZDMG. 63. 48, zu SN. I. 9^{12(164)c}.

XXXII^{6d} (203) *mahantaṃ vītasāradaṃ* = 12^d etc. (s. dort).
A. IV. 23. 3^{5d.7b} (II. 24). It. 82^{1d} (Außerdem geht
in D. 6^b, A. 5^{c.7a} und It. 1^c *namassanti* voran).
S. auch XXXII^{5d}.

XXXII^{7a} (203) (s. XXXII^{7a+b})

vgl. Kāth. Up. IV. 9^a *Yataś codeti sūryo* . .

XXXII⁷⁻¹⁴ (203) vgl., bezw. = 22-29. XXXII⁹⁻¹⁴ auch vgl.
bezw. = 16-21 vgl. bezw. = 46-51.

Im Einzelnen:

XXXII⁷ (203) *Yato uggacchati suriyo* (^a s. auch besonders)
ādicco maṇḍalī mahā
yassa cuggacchamānassa
saṃvarī pi nirujjhati.

vgl. XXXII^{22 a-d} *yattha coggacchati*¹ *suriyo*
ādicco maṇḍalī mahā
yassa coggacchamānassa
divaso pi nirujjhati.

XXXII⁸ (203) *Yassa cuggate suriye*
divaso ti pavuccati
rahado pi tattha gambhīro
samuddo saritodako (^d s. besonders)
evan taṃ tattha jānanti
samuddo saritodako (^f s. besonders)

vgl. XXXII^{22 e+f+23} *Yassa coggate suriye*
saṃvarīti pavuccati
 etc. = ^{sc-f}.

XXXII^{8d} etc. (s. XXXII⁸) = ^{8f} etc. (s. ebendort).

XXXII^{8f} s. XXXII^{8d}.

XXXII⁹⁻¹⁴ s. XXXII⁷⁻¹⁴.

XXXII⁹ (203) *Ito sā purimā disā*
iti naṃ ācikkhatī jano
yaṃ disaṃ abhipāleti
mahārājā yasassi so (^d s. auch besonders)

vgl. ¹⁶ (204) *Ito sā dakkhinā disā*
 etc. = ⁹.

²⁴ (205) *Ito sā pacchimā disā*
 etc. = ⁹.

⁴⁶ (207) *Ito sā uttarā disā*
 etc. = ⁹.

XXXII^{9d+10a+11a+d} (203) etc. (s. XXXII^{9. 10. 11}) s. XX.
^{9 1c+d+2a+b}.

XXXII^{10a} (203) etc. (s. XXXII¹⁰) s. XXXII^{9d+10a+11a+d}.

¹ *coggaccati* gedruckt.

XXX¹⁰ (203) *Gandhabbānaṃ ādhipati*
Dhatarattho iti nāmaso
ramatī naccagītehi
Gandhabbehi purakkhato.

vgl. ¹⁷ (204) *Kumbhāṇḍānaṃ ādhipati*
Virūḥo iti nāmaso
ramatī naccagītehi
Kumbhāṇḍehi purakkhato.

²⁵ (205) *Nāgānaṃ ādhipati*
Virūpakkho iti nāmaso
ramatī naccagītehi
Nāgehi purakkhato.

⁴⁷ (207) *Yakkhūnaṃ ādhipati*
Kuvero iti nāmaso
ramatī naccagītehi
Yakkhehi purakkhato.

Vgl. Mvu III. 306. 9 + 10 *Teṣāṃ adhipatī rājā*
Dhrtarāṣṭro ti nāmataḥ
Gandharvādhipatī rājā
Devehi sa ca rakṣitaḥ.

III. 307. 13 + 14 *Tāsāṃ adhipatī rājā*
Virūdhako ti nāmataḥ
Kumbhāṇḍādhipatī rājā
Yamena saha rakṣatu.

¹⁶ *Kumbhāṇḍehi surakṣitā.*

III. 308. 13 + 14 *Tāsāṃ adhipatī rājā*
Virūpākṣo ti nāmataḥ
sa vo Nāgādhipo rājā
Varuṇena saha rakṣatu.

¹⁷ *sarvanāgehi rakṣitā.*

III. 309. 13 + 14 *Tāsāṃ adhipatī rājā*
Kuvera iti nāmataḥ
sarvayakṣādhipo rājā
rākṣasīhi saha rakṣatu.

¹⁷ *yakṣarākṣasarakṣitā.*

Vgl. LV. XXIV¹¹⁴ (388. 3+4) *Teṣāṃ cādhipatī rājā*
Dhrtarāṣṭreti viśrutāḥ

sa sarvagandharvapatiḥ
sūryeṇa saha rakṣatu.

^{120d} (388.16^b) sarvadevebhi rakṣitāḥ.

¹²⁴ (389.1+2) Teṣāṃ cādhipatī rājā
Virūḍhaka iti smṛtaḥ
sarvakumbhāṇḍādhīpatir
Yamena saha rakṣatu.

¹³⁴ (389.21+22) Teṣāṃ cādhipatī rājā
Virūpākṣeti taṃ viduḥ
(Sk. *pākṣa iti smṛtaḥ)

sa sarvanāgādhipatir
Varuṇena saha rakṣatu.

¹⁴⁴ (390.19+20) Teṣāṃ cādhipatī rājā
Kuvero naravāhanaḥ
sarvayakṣāṇām adhipatir
Māṇibhadre asaharakṣatu.

XXXII¹¹ (203) Puttāpi tassa bahavo
ekanāmā ti me sutam
asīti dasa eko ca
Inda-nāmā mahabbalā.

= ¹⁸ (204) = ²⁶ (205) = ⁴⁸ (207)

: LV. XXIV¹¹⁵ (388.5+6) Putrā pi tasya bahava
ekanāmā vicakṣaṇāḥ
asītir dasa caikaś ca
Indra-nāmā mahābalāḥ.

= ¹²⁵ (389.3+4) = ¹³⁵ (390.1+2) = ¹⁴⁵ 390.21+22).

XXXII^{11a+d} etc. s. XXXII^{9d+10a+11a+d}.

XXXII¹² (203) Te cāpi Buddham divāna

^b s. XXI. 2. 9^{7d}

dūrato va namassanti

mahantam vītasāradam (^d s. auch besond.).

= ¹⁹ (204) = ²⁷ (205) = ⁴⁹ (207).

XXXII^{12d} (203) etc. (s. XXXII¹²) = XXXII^{6d} etc., s. dort).

XXXII^{13a} etc. (s. XXXII^{13a+b} und XXXII¹³) = It. 82^{3a},

SN. III. 6^{35(514)a} s. SN.-Konkordanz, ZDMG. 64.

XXXII^{13a+b} (204) etc. (s. XXXII¹³) = S. XXII. 79. 38^{a+b}
(III. 91). A. XI. 10. 4^{a+b}. 5^{a+b}. 6^{a+b} (V. 325 f.).

SN. III. 6^{35(544)a+b}. Thag. 629^{a+b}. 1084^{a+b}. 1179^{a+b}.

Mpū. 304^{a+b}. ParDīp. IV. 9^{2a+b}, s. SN.-Konkordanz, ZDMG. 64.

XXXII¹³ (204) (^{a+b} s. SN.-Konkordanz III. 6³⁵⁽⁵⁴⁴⁾^{a+b}, a. a. O.)

*kusalena samekkhasi
amanussāpi taṃ vandanti.*

= ²⁰ (204). ²⁸ (205). ⁵⁰ (208).

XXXII¹⁴ (204) *Sutaṃ netāṃ abhinhaso*

*tasmā evaṃ vademhase
jinaṃ vandatha Gotamaṃ* (^c s. auch besond.).
jinaṃ vandāma Gotamaṃ (^d s. auch besond.).
vijjācaranāsampannaṃ (^e s. auch besonders).
Buddhaṃ vandāma Gotamaṃ (^f s. auch bes.).

= ³¹ (204). ²⁹ (205). ⁵¹ (208).

XXXII^{14c} etc. (s. XXXII¹⁴) vgl. XXXII^{14d} etc. und XXXII^{14f} etc.

XXXII^{14d} etc. (s. XXXII¹⁴) vgl. XXXII^{14c} etc. und XXXII^{14f} etc.

XXXII^{14e} etc. (s. XXXII¹⁴) = XXXII^{6c} etc., s. dort.

XXXII^{14f} etc. (s. XXXII¹⁴) s. XXXII^{14c} und ^{14f}

Vgl. auch Weber Ms. Part V^{7d} (JASBeng. LXII Part I. 25):

buddhaṃ vandanti Gautama.

Vgl. auch B. XXII^{14b} *buddhaṃ vandāmi sattharaṃ.*

XXXII^{15b+c} (204) *pisunā piṭṭhimamsikā*

pānātipātino luddhā

vgl. J. 468^{4b} *pisuno piṭṭhimamsiko.*

+^{5a+b} *Pānātipātī pure āsīm luddo ...*

XXXII¹⁶⁻²¹ (204) s. XXXII⁷⁻¹⁴.

XXXII¹⁶ (204) s. XXXII⁹.

XXXII^{16d+17a+18a+d} s. XXXII^{9d+10a+11a+d}.

XXXII^{17a} s. vorige Parallele.

XXXII¹⁷ (204) s. XXXII¹⁰.

XXXII¹⁸ (204) s. XXXII¹¹.

XXXII^{18a+d} s. XXXII^{16d+17a+18a+d}.

XXXII¹⁹ (204) s. XXXII¹².

XXXII^{19b} s. XXI. 2. 9^{7d}.

XXXII^{19d} s. XXXII^{6d}.

XXXII^{20a} s. XXXII^{13a}.

- XXXII^{20a+b} s. XXXII^{13a+b}.
 XXXII²⁰ (204) s. XXXII¹³.
 XXXII²¹ (204) s. XXXII¹⁴.
 XXXII^{21c} s. XXXII^{14c}.
 XXXII^{21d} s. XXXII^{14d}.
 XXXII^{21e} s. XXXII^{14e}.
 XXXII^{21f} s. XXXII^{14f}.
 XXXII²²⁻²⁹ (205) s. XXXII⁷⁻¹⁴.
 XXXII²² (205) s. XXXII^{7. 8}.
 XXXII²³ (205) s. XXXII⁸.
 XXXII^{23b} (205) s. XXXII^{8d}.
 XXXII²⁴ (205) s. XXXII⁹.
 XXXII^{24d+25a+26a+d} s. XXXII^{9d+10a+11a+d}.
 XXXII^{25a} s. vorige Parallele.
 XXXII²⁵ (205) s. XXXII¹⁰.
 XXXII²⁶ (205) s. XXXII¹¹.
 XXXII^{26a+d} s. XXXII^{24d+25a+26a+d}.
 XXXII²⁷ (205) s. XXXII¹².
 XXXII^{27d} s. XXXII^{6d}.
 XXXII^{28a} s. XXXII^{13a}.
 XXXII^{28a+b} s. XXXII^{13a+b}.
 XXXII²⁸ (205) s. XXXII¹³.
 XXXII²⁹ (205) s. XXXII¹⁴.
 XXXII^{29c} s. XXXII^{14c}.
 XXXII^{29d} s. XXXII^{14d}.
 XXXII^{29e} s. XXXII^{14e}.
 XXXII^{29f} s. XXXII^{14f}.
 XXXII^{30b} (205) *Mahāneru sudassano*
 vgl. J. 370^{4b} *Mahāneru-nidassanam*.
 XXXII^{30d} (205) *amamā apariggahā*
 vgl. Mvu III. 400. 1 *asamo* (B *amamo*) *aparigraho*
visuddho.
 XXXII^{32d} (206) *tato bhuñjanti bhojanam*
 vgl. Mil. 373^d *tato bhuñjāmi bhojanam*.
 XXXII^{33a+b} (206) *Gāvim ekakhuram katvā*
anuyanti diso disam (^b s. auch besonders)
 vgl. ^{33c+d} *pasum ekakhuram katvā*
anuyanti diso disam

XXXII^{33b} etc. (s. XXXII^{33a+b}) = 34b. 34d. 35b. 3d.

XXXII^{33c+d} s. 33a+b.

XXXII^{34a+b} (206) *Itthim vāhanam katvā*
b s. XXXII^{33b}

vgl. 34c+d *purisam vāhanam katvā*
d s. XXXII^{33b}.

35a+b *kumāriṃ vāhanam katvā*
b s. XXXII^{33b}

35c+d *kumāraṃ vāhanam katvā*
b s. XXXII^{33b}.

XXXII^{34b} s. 33b.

XXXII^{34c+d} s. 34a+b.

XXXII^{34d} s. 33b.

XXXII^{35a+b} s. 34a+b.

XXXII^{35b} s. 33b.

XXXII^{35c+d} s. 34a+b.

XXXII^{35d} s. 33b.

XXXII^{36b} (206) *sabbā disā anupariyanti*

vgl. S. III. 1. 8. 8^a (I. 75) *Sabbā disānupariḡamma*
(SS *disā anup*) *cetasā* = Ud. V. 1^a *Sabbā disā*
anupariḡamma (BD *°kamma*) *cetasā*.

XXXII^{37a} (206) *Haṭṭhiyānaṃ assayānaṃ* = Ap. in Par
Dīp. V. 48^{10a}.

Vgl. J. 532^{6c} *haṭṭhiyānaṃ assarathaṃ*.

XXXII^{37b} (206) *dibbaṃ yānaṃ upatṭhitaṃ*

vgl. J. 541^{145b} *dibbaṃ yānaṃ adhiṭṭhitaṃ*
= 153^b, wo aber *yānaṃ* (Druckfehler?).

XXXII^{39a+b} (206) *Uttarena Kapivanto*

Janogham aparena ca

= Rūpasiddhi-Zitat zu 291. Vgl. oben zu XX. 9⁹.

XXXII^{43d} (207) *nānāḍijagaṇāyutā* = J. 545^{71b} (VI. 278).

Vgl. VV. 63^{34b} (V. 13^{34b}) = 78^{12b} (VII. 4^{12b}) = 79^{12b}
(VII. 5^{13b}) *nānāḍijagaṇāyute*.¹

XXXII^{43d+e} (d s. vorige Parallele, e s. nächste Parallele)

vgl. J. 547^{10a+b} *Mayūraḡaṇāyute*
nārivaragaṇāyute.

¹ In 63^{34b} in der Ausgabe *°gaṇāyute* gedruckt.

XXXII^{43*} (207) etc. (s. XXXII^{43d+e} und ^{43e+f})

vgl. J. 543^{19a} *Mayūraṅcābhirudam*

Mvu III. 21. 15^a *Mayūraṅcābhirutam*.

Thag. ^{1113a} *Mayūraṅcābhirudamhi kānane*.

XXXII^{43e+f} (207) *mayūraṅcābhirudā*

kokilābhi hi vaggubhi.

vgl. J. 531^{52a+b} *Mayūraṅcābhirude*

kokilābhinikuṇṇjite (B^d **kujjite*).

XXXII⁴⁶⁻⁵¹ (207f.) s. XXXII⁷⁻¹⁴.

XXXII⁴⁶ s. XXXII⁹.

XXXII^{46d+47a+48a+d} (207) s. XXXII^{9d+10a+11a+d}.

XXXII^{47a} s. vorige Parallele.

XXXII⁴⁷ s. XXXII¹⁰

XXXII⁴⁸ (207) s. XXXII¹¹.

XXXII^{48a+d} s. XXXII^{46d+47a+48a+d}.

XXXII⁴⁹ (207) s. XXXII¹².

XXXII^{49d} s. XXXII^{6d}.

XXXII^{50a} s. XXXII^{13a}.

XXXII^{50a+b} s. XXXII^{13a+b}.

XXXII⁵⁰ (208) s. XXXII¹³.

XXXII⁵¹ (208) s. XXXII¹⁴.

XXXII^{51c} s. XXXII^{14c}.

XXXII^{51d} s. XXXII^{14d}.

XXXII^{51e} s. XXXII^{14e}

XXXII^{51f} s. XXXII^{14f}.

XXXII⁵² (210) *Indo Somo Varuṇo ca*

Bhāradvājo Pajāpati

Candano Kāmasettḥo ca

Kinnughaṇḍu Nighaṇḍu ca

* + ^{53b-d} *devasūto ca Mātali*

* *Cittaseno ca Gandhabbo*

* *Nalō rājā Janesabho*

+ ^{54a+b} *Sātāgiro Hemavato* (^{52o+d+53b-d+54a} s. auch
besonders)

Punnako Karatiyo Gulo

+ ^{55a+c+d+e} (211) *Gopālo Suppagedho ca*

Pañcālacando Ālavako

Pajunṇo Sumukho Dadhimukho

Maṇimānicaro Dīgho

vgl. Mm Vidy., Zapiski XI. 236 f.:

236. Z. 5^a v. u. *Indraḥ Somah Sūryo Varuṇaḥ*

+ 4 v. u. *Prajāpatiḥ Bharadvājaḥ*

Śrīśānaś ca Nandanah

+ 3 v. u. *Kāmasreṣṭhaḥ Kunikaṇṭho*

.¹ *Nikaṇṭhakaḥ*

+ 237. 4^b *Trisūli caiva Mātaliḥ*

+ 3^a *Citrasenaś ca Gandharvas*

+ 1^b *Nararājo Jinarṣabhaḥ*

+ 236. 1 v. u. *Sātāgiriḥ Haimavataḥ* (vgl. 233. 25^a *Sātāgiri-Haimavatau*)

Pūrṇakaḥ Khadirakovidah

+ 237. 1^a *Gopālayakṣo Ārtavako*

+ 2 *Pañcālaganda-Sumukhaḥ*

Dīgho yakṣaḥ saparijanaḥ.

XXXII^{52c-54a} (210) s. XX. 10^{2+3a+b} und 7^{2a+3a}.

XXXII^{52c+d+53b-d+54a} s. XXXII^{52+53b-d} etc. und

XXXII^{52c-54a}.

XXXII^{54a+b} (210) etc. s. XXXII^{52+53b-d+54a+b} etc.

XXXII^{55a+c-e} etc. s. ebenda.

XXXII⁵⁶ (213) s. XXXII¹.

XXXII^{56d} s. XXXII^{1d}.

XXXIV. Dasuttarasutta.

XXXIV^b (278) = S. II. 1. 7. 2^b (I. 48). X. 12. 14^{1b} (I. 214).

SN. I. 10⁶ (186)^b s. ZDMG. 63. 54.

XXXIV^c (278) = S. VIII. 5. 9^{4c} (I. 189). SN. III. 3⁵ (454)^c.

Thag. ^{1230c}. Thig. ^{206c}, s. SN.-Konkordanz, ZDMG. 64.

XXXIV^d (278) *sabbaganthappamocanaṃ*

= S. X. 7. 3^{2b} (I. 210), wo v. l. S¹⁻³ °*gandha*°, C °*ganṭha*°.

¹ Lücke.

It. 102^{3d} *sabbaganthapamocanaṃ* (alle Mss. außer M °*gandha*°).

Vgl. A. IV. 23. 3^{2b} (II. 24) *sabbagantha-pamocano*.

It. 112^{2b} *sabbaganthappamocano* (BCDEP °*gandha*°, Pa °*ganṭha*°, DEM °*pam*°, C °*bbam*°).

Vgl. auch S. XXI. 4. 10^{1d} (II. 278) *sabbadukkha-pamocanaṃ* (v. l. S¹⁻² *sabbaganthappamocanaṃ*, S³ *sabbaganthabbappa*°).

(Außerdem ist das Wort *nibbāna* allen Stellen gemein).

Nachtrag.

D. II. 20 enthält in der Prosa zwei Zeilen (I. 54 Z. 12 + 13), die wie aus Pādas zusammengesetzt klingen. Zum Schluß derselben *dukkhass' antaṃ karissanti* vgl. SN. II. 6^{10(283)d} etc. ZDMG. 63. 269 f.

p. 313, Z. 13 und 26, p. 318, Z. 17, p. 329, Z. 7, p. 337, Z. 20 ist statt 63 zu korrigieren 64.

ABBREVIATIONS OF TITLES OF PALI BOOKS

PROFESSOR LANMAN, in the proceedings of the American Academy of Arts and Sciences for 1907, has proposed a modification of the scheme of abbreviations published in this *Journal* in 1896, with the object of receiving the suggestions of Pali scholars on this question. The proposal is to have one letter for each of the four great Nikāyas; two letters for each book in the fifth, the Khuddaka Nikāya; three letters for the Vinaya, and for each book of the Abhidhamma; and four letters for each of the later books. This is both practical and easy to remember; and it will be adopted for this *Journal*, and for use in the forthcoming edition of the Pali Dictionary.

It is suggested that the commentaries, when they come eventually to be published, should be referred to, not by their names, but as the commentary on such and such a canonical text, naming the text; thus D. cm., or DA, instead of Sumv., for Sumangala-vilāsinī; and Dhs. cm., or DhsA, instead of Asln, for Attha-sālinī.

The full scheme is therefore as follows:

PITAKA TEXTS.

- | | |
|----------------|---|
| A ¹ | <i>Anguttara</i> (quoted by volume and page of the Morris-Hardy edition). |
| Ap | <i>Apadāna</i> . |
| Ud | <i>Udāna</i> (quoted by page of Steinthal's edition). |
| It | <i>Itivuttaka</i> (quoted by pages of Windisch's edition). |

¹ No full stops to be used after these abbreviations. Thus: A 1, 127; Dhs 1102.

- Kvu *Kathā-vatthu* (quoted by page of Taylor's edition).
 Kh *Khuddaka-pāṭha* (quoted by canto and verse of Childers's edition).
 Cp *Cariyā-piṭaka* (quoted by canto and verse of Morris's edition).
 Jā *Jātaka* (quoted by volume and page of Fausböll's edition).
 Th. 1 *Therā-gāthā* (quoted by verse of Oldenberg's edition).
 Th. 2 *Therī-gāthā* (quoted by verse of Pischel's edition).
 D *Dīgha-nikāya* (quoted by volume and page of the Rhys Davids-Carpenter edition).
 Dhk *Dhātu-kathā* (quoted by chapter and section of Gooneratne's edition).
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