Pali Text Society

JOURNAL
OF THE
PALI TEXT SOCIETY
1924—1927

EDITED BY

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London
PUBLISHED FOR THE PALI TEXT SOCIETY
BY
HUMPHREY MILFORD
AT THE OXFORD UNIVERSITY PRESS, AMEN CORNER, E.C.
1927
JOURNAL OF THE PALI TEXT
SOCIETY
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Pali Text Society

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OBJECTS OF THE SOCIETY

This Society was started in 1881, in order to render accessible to students the rich stores of the earliest Buddhist literature then lying unedited and practically unused in the various MSS. scattered throughout the University Libraries and other Public Libraries of Europe.

1. PUBLICATIONS OF CANONICAL TEXTS.

The historical importance of these Canonical Texts can scarcely be exaggerated in respect of their value for the history of religion, of language, and of folklore. It is very probable that many of them had been worded in a fixed form during the lifetime of Gotama, the Founder, and that many more fixed sayings, long before any idea of writing them came into vogue, were added during the following two centuries. But there will have been many differences in both form and language from the texts as we now have them. The publication of these texts in roman letters facilitates the work of weighing by internal evidence how far it is possible to detect advent and growth in these changes. Within a period of some four centuries or more the texts have preserved for us a record, quite uncontaminated by filtration through any European mind, of the everyday beliefs and customs of a people nearly related to ourselves, just as they were passing through certain stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied in some points to some phases in our own religious standpoint, and which has influenced so powerfully, and for so long, a considerable portion of the human race—the system of religion which we now call Buddhism. The scriptures of the early Buddhists have preserved to us the sole record of a religious movement which bears in some respects a close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between
the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature is no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

2. Publication of Translations.

The work described above being now in great part accomplished, and its completion in due course fairly ensured, the Society has started a Translation Series to make these documents available for those who cannot read Pali. This series being external to the series of Texts, the cost of which is covered by annual subscriptions, it will not be possible to carry it on unless it is also supported by annual subscriptions, as well as by donations such as have helped us so largely in the past.

3. Publication of a Dictionary.

Childers's Pali Dictionary being now antiquated and imperfect, the Society collected funds to pay for the compilation of a new dictionary. This work is now published.

4. Other Publications.

Publications of the principal Commentaries and other mediæval Pali works are in progress. Lastly, there are three works of great importance, the first editions of which, not published originally by the Society, are exhausted.1 To the reproduction of these by photography there is no obstacle save the maintenance and, if possible, the increase of the Society's funds.

It is greatly to be hoped that the many generous donors, through whose aid the Society has produced so much at so low a subscription, will in the next few years find worthy successors.

1 Vinaya, Jātaka, Milindapañha.
Subscription.

The Subscription to the Society is One Guinea a year, for texts, or text and Journal, and ten shillings a year for a translation, payable in advance.

Publications, two volumes a year, and, when possible, a translation, are sent post free on receipt of the subscription.

Back Issues.

Back issues are sent post free on payment of the subscription for the year, or years, in which the volumes were issued (that is, of One Guinea a year or a proportional payment per volume). But the payment for issues dating prior to 1901 is now increased 50 per cent.

A list of the publications from 1882 to the present day will be sent on application to the Hon. Secretary.

This prospectus is now revised for the second time.—Ed.
RULES OF THE PALI TEXT SOCIETY

1. The Society is founded to edit in Pali, and if possible to translate into English, such Pali books as still exist in MSS. preserved either in Europe or the East.

2. Members of the Society are those who subscribe in advance one guinea a year towards the expenses of the Society, or give a donation of not less than £5.

3. The management of the Society shall be conducted by a President and Hon. Treasurer, a Council or Committee of Management, and an Hon. Secretary.

4. It shall be the duty of the President to choose the books to be edited, and to arrange with editors or translators to do their work, with printers to do the printing, and with publishers or other persons to distribute the volumes when printed.

5. It shall be the duty of the Hon. Secretary to keep accounts of all moneys received or spent, to answer inquiries, to conduct the correspondence of the Society (except as stated in Rule 4), and to issue yearly a Report.

6. From time to time, as finances allow, the Society shall publish a Journal containing short texts, articles on some point of Pali literature, a Report on what the Society has done and hopes to do, and a Statement of Accounts. In any case the Report and Statement of Accounts shall be published as early as possible in the year after the year to which they refer.

7. The Society shall publish two volumes yearly. These volumes shall be sent post free to every member who has paid his subscription for the year.

8. Should the financial position of the Society allow of an extra volume or volumes being published in any year, then a special subscription price shall be fixed for each of such volumes, and they shall be sent post free to any member who shall have paid the extra subscription.
9. Claims from members for issues subscribed for but not received must be sent in within the year following the publication of the issue, or such claim cannot be considered.

10. No member shall be entitled to any profit from any working of the Society. The whole of the profits, if any, shall be devoted to the purposes set out in Rule 1.

11. As the members of the Society reside in all parts of the world no ordinary meetings of the Society can be held, but at each meeting of the International Congress of Orientalists, or at any other convenient opportunity, a meeting of such members of the Society as may be present shall be held to discuss the working and prospects of the Society.

12. The Council may at any time summon a meeting of the Society, and the Hon. Secretary shall do so if requested in writing by not less than ten members. In the latter case, the meeting shall be held in London, the objects of the meeting shall be placed on the agenda in the form of one or more resolutions with the names of proposer and seconder, and the agenda shall be posted to every member of the Society residing in England ten days before the date fixed for the meeting. No other business shall be transacted at such meeting.

13. The President shall preside at any meeting of the Society, or in his absence a member of the Council. The Chairman shall have a casting vote in addition to his ordinary vote.

14. The President shall be elected by the Council. His term of office shall be five years, and he shall be re-eligible. He shall be *ex-officio* Chairman of the Council, and a member of all committees appointed by the Council.

15. The Hon. Secretary shall be chosen by the President. His term of office shall be two years, and he shall be re-eligible. He shall be *ex-officio* member of Council, and member and secretary of all committees. A reasonable sum shall be allowed to the Hon. Secretary for clerical labour and office expenses.

16. There shall be at least six members of the Council or Committee of Management besides the *ex-officio* members. The term of office of a member of Council shall be three years,
and he shall be re-eligible. On the occurrence of a vacancy the Council shall co-opt another member or re-elect the retiring member. Failing such co-option or re-election the President may fill the vacancy.

17. The Council will usually conduct its business by correspondence; but meetings of the Council may be summoned by the Secretary. At such meetings members of Council residing on the Continent or in the East, or otherwise unable to attend, may express their opinion by letter.

18. The power of adding to or altering the Rules of the Society shall be vested in the Council. Should a member of Council wish to proceed under this rule he should send his proposal to the Hon. Secretary, who will communicate it to the other members of the Council. The President shall then either convene a meeting of the Council, or decide the matter in accordance with the views of the majority of the Council.

19. Persons of either sex are equally eligible for membership or office in the Society.
REPORT OF THE PALI TEXT SOCIETY
FOR 1926

On the Society’s financial position there is virtually nothing to be added to, or taken from, the survey made in last year’s Report. It was there said that the costly task of bringing out the Dictionary, without withholding the issue of texts and translations, had been achieved without insolvency, thanks to the generosity of donors, mainly of Japan. The day of such gifts seems at present to have suffered sunset, sales of back issues which went well till the autumn went off in a slump, and our available funds make a rather worse show than a year ago. There is therefore no prospect at present of our venturing on a reissue of exhausted first editions—Compendium of Philosophy, Vinaya, Milinda, or Jātaka. It is even possible that we may have to discontinue for an interval the issue of three volumes a year. As in preceding Journals, the financial statements, published in pamphlet form every year since the issue of the last Journal (1920–23), are reprinted in this cover in full, so that the reader can make his own curves of how things have gone with us.

Grateful acknowledgment is due to Mr. Woodward, whose two sums on the donation list were nominally to contribute to the cost of printing the long, useful index he included in his labour of love, the Udāna Commentary. Also to Dr. W. A. de Silva of Colombo, whose kind donation of £20 has just reached me.

Of the issues for next year, Professor Woods’s and Mr. D. Kosambi’s text, Part II of Papañca-sūdanī, is already in print, and I hope to issue the short twin works by Buddhadatta, Vinaya-Uttara-Vinicchaya, a text of which by Rev. A. P. Buddhadatta has been awaiting an opportunity for too long an interval. We shall also be probably able to issue for the Ceylon Government the remainder of Dr. Geiger’s Cūlavāṇaṇa.

I was glad to meet last year, when in Italy, in Professor Luigi Suali, of the University of Pavia, an Indologist with a
warm and active interest in Pali studies, and eager to make our Society’s work better known in Italy. Unfavourable exchange militates sorely against subscriptions reaching us from Italy, no less than from France. For the present he can do nothing more than review the issues we send him, albeit herein he is doing more on our behalf than do others.

As in the last Journal I append a list of the texts which are placed with editors, who are now at different stages in preparation of them. Under A, B, and C is enumerated a task which will need ten years more of output at our usual rate. We may look to a ‘diamond jubilee’ in, say, 1942. If the task will have proved beyond our means, it will not matter very much from the point of view surveying things most needful to human welfare. But it may matter a little; at any rate here are things waiting to be told for the first time to our present world.

COMMMENTARIES

A.—VINAYA.

Samanta-pāsādikā (two concluding parts) - - - J. Takakusu and M. Nagai.

Kankhāvitaraṇī - - - S. Karpelēs.

B.—SUTTANTA.

Sumangala - Vilāsinī (two concluding parts) - - - W. Stede.

Papaṇca-sūdāni (two concluding parts) - - - J. H. Woods.

Sārattha-pakāsini - - - F. L. Woodward.

Manorathā - pūraṇa (two concluding parts) - - - M. Walleser.

Paramattha-dīpāni (Thera-therigāthā) - - - C. D. Chatterjee.

Paramattha-dīpāni (Iti-vuttaka) - - - M. M. Bose.

Saddhammappajotikā (Niddesa) - - - A. P. Buddhadatta.

Saddhammappakāsini (Paṭisambhidā) - - - C. V. Joshi.

Visuddhajana-vilāsinī (Apadāna) - - - F. Weller.

Madhurattha-vilāsinī (Buddhavaṇṣa) - - - V. Lesný.

Cariyā-piṭakaṭṭhakathā - - -
C.—NON-CANONICAL.

Cūḷavāṇḍa (conclusion) - - - W. Geiger.

Vinayavinicchaya, Uttaravinicchaya - A. P. Buddhadatta.

Peṭakopadesa - - - Helmer Smith.

Rasavāhini - - - Sten Konow.

D.—WORKS NEEDING REISSUE.

Compendium of Philosophy (Abhidhammattha-sangaha), 1910.

Vinaya (ed. Oldenberg).

Jātaka (ed. Fausboll).

Milinda (ed. Trenckner).

We have a sufficient, if small, basis of annual subscriptions, dividends and grants to ensure our capacity to publish something every year. But how much we can publish, must, apart from more donations, depend on the demand for our publications, and this is a fluctuating factor. The only country which has recently shown a perceptible increase in that demand is Japan. The year was but a few days old when we had already received from that country payment for books to the value of £100. This is not an average sample, else were our prospects bright indeed, but it is a surge of ‘high pressure’ in a rising curve.

In this matter—the relation between our publishing capacity in the next few years and the present tendency in Pali studies in both hemispheres—I have spent some time and a small fraction of the Society’s funds in the effort to obtain reports from many quarters. A request was sent out for information as to (a) Pali taught in curricula, (b) works on Pali or Buddhism recently published or in process of compilation. Many of my informants took considerable trouble to send me what I asked, and to all I wish herewith to tender sincere thanks. The results are given below, but the information leaves many gaps, and does not pretend to have attempted more than a sampling. For instance, Germany’s many universities are not fully represented, nor have any replies reached me from Ceylon, Burma, India, or Tokyo. Time, if not much of it, was allowed for Asia, but replies will come, if they come, too late to be used here.
A.—Pali in Academic Curricula.

Inquiry has not revealed in European academies any post reserved for the teaching of Pali (with or without Prakrit), with the sole exception of the 'Lectureship' in Pali and Buddhism at the London School of Oriental Studies. Here it could scarcely have been omitted. But at centres of more comprehensive culture, the value now coming to be attached to Oriental studies other than Semitic is an expression of the newer will aroused by the widening of human knowledge in Europe. That new will has worked as yet thus far, that at most universities funds have been found for chairs of Sanskrit, but no further. With further widening of research many accessory subjects are crystallizing round Sanskrit, wherewith it is not humanly possible for the single representative of it to deal, and of these Pali, though with us a young study, may be said to be the oldest. At the same time there has been arising just sufficient demand on the part of students, chiefly but not all Asiatic, for the opportunity to graduate optionally in Pali, to bring about a growing inclusion of this subject in several examinations, notably in the widespread 'external' examinations of the University of London. Centralization under 'Sanskrit' is giving way to the wider field now called Indo-Aryan, in which Pali is beginning, Cinderella that she was, to hold her own with her prouder sisters, Vedic and classical Sanskrit, not to mention other entrants. At Cambridge an Asiatic student may substitute Pali for one of the 'classics' in the entrance examination. In the Oriental languages Tripos Pali (with Prakrit) is an accepted subject; the requisite efficiency appears to be of a pass standard, no demand for original research being made. But in the Advanced Study Course of three years comes opportunity for such research. So far, however, I learn from Professor Rapson, that students come to the university sufficiently ill prepared to need all their available time for the preliminary studies. 'And so long as a knowledge of Oriental languages leads to so very few careers in this country or in India,' he writes, we cannot look for better things.
In the slogan ‘career,’ as understood in this country and elsewhere, lies the rub. The word calls up many desirable things, but not the work of discovery in, or the historico-critical weighing of some phase in the evolution of human ideas. Still less does it mean the influencing thereby of coming evolution: the helping of our *Werden* by our *Gewordenes*.

As compared with London and Cambridge, in Oxford, Edinburgh, Dublin, we draw practically a blank. ‘Pali studies,’ writes Dr. Estlin Carpenter, ‘do not flourish at Oxford. Science swallows up all available money. Advice and help are given ungrudgingly if asked for,’ but Pali remains outside orthodox Indological studies. My limited inquiry has gone no further, else might younger academies have given less negative reports. But the absence of any demand whatever by any of these for our texts makes this improbable.

From Dr. J. Rahder, Brussels, I gather that systematic teaching of Pali in Belgium and Holland is practically *nil* and is only offered by one or two competent teachers—I would instance the authoress of the treatise on the Buddhist Nun, (Miss) Dr. M. E. Lulius van Goor of Leiden, Professor Caland of Utrecht, and, of course, Professor de la Vallée Poussin, Brussels—such teaching being as a rule elementary.

Dr. Sten Konow’s report on Pali teaching in Norway is equally negative.

Mr. Helmer Smith, in a note on Pali research in Sweden and Denmark, has nothing to report on systematic curriculum studies.

Of Italy, Professor Suali writes that should demand arise or instruction in Pali where Sanskrit is in possession of a chair, the professor may, if he will, give such instruction, but that Indo-Aryan studies in Italy are rather superficial (*un po’ sommario*), and that Pali finds no place in examinations by thesis or otherwise.

Of France, Professor Finot writes that Pali is not compulsorily taught as is Sanskrit, yet as a fact it always makes its appearance (*figure toujours parmi les cours*). In the present session Játaka is lectured on by Mme. de Wilman Grabowska, and, probably, Mr. Helmer Smith will expound Digha-Nikāya,
vol. iii. Moreover, Pali is a permitted subject in Indian philological theses for the degree of licencié-ès-lettres.

Coming to Germany, where we should by tradition expect to be confronted by the maximum activity in Pali instruction, the samples kindly sent me are very mixed. From Heidelberg, Kiel, and Munich, Professors Walleser, Schrader, and Geiger send reports virtually or actually negative. There would appear to be no university where a Pali course is not to be had should there be sufficient demand, but it is the demand that is lacking. At Cologne University, Professor Schefte-lowitz actually gives an elementary course once in the session, and a biennial public lecture on 'Buddhism.' At Leipzig there appears to be more activity, and Ernst Windisch's influence is still felt. Pali studies may have suffered relapse (Verschiebung), as in Germany generally, yet is the opportunity of studying it more favourable to-day. There is a definite, graduated plan for this in the Indological curricula, as an offshoot of Sanskrit study, and further, Pali texts, where this is possible, are studied comparatively, with Chinese, Tibetan, and even Mongolian recensions. Thus reports Dr. Friedrich Weller, and he concludes with the words: 'In such a process of study it may be seen that the revulsion from Pali is more apparent than real.' His further comments follow below.

But perhaps in Czecho-Slovakia we may come upon an advance in Pali studies that is both apparent and real. This is admittedly due to the recognition, in his encyclopædic work on Indian thought by Dr. Moritz Winternitz, of the real significance, in that thought, of the composite phase in it that we find in Pali literature, and its influence. Since 1905 Dr. Winternitz has regularly lectured at the University of Prague on Buddhism, and since 1910 has regularly given classes in, and lectured openly on, Pali, and has trained pupils as teachers. The university is now dual, German and Czech, and in the latter wing, the merit of introducing Pali studies belongs to Professor V. Lesný. He lectures on the grammar and texts, while Professor Pertold undertakes Buddhism. This and more I have in an interesting report sent me by Professor O. Stein of Prague, author of The Literatures of the
East, IV. Some demand must evidently exist to make these activities possible, and interesting developments, possibly in that more intensive study of 'Pali-Buddhism,' for which there is an almost vacant niche, may result in the near future.

Here I will leave this very fragmentary inquiry, uncertain whether in what it has brought lie grounds for hoping that a sufficient demand for our issues may give us the means of completing the programme of work stated above. Had we to depend on annual subscriptions at their unchanged low figure, we could not publish even one volume a year! We have not even so many as we had six years ago. Ultimately, in the absence of further donations, we must go on depending upon our 'sales.' And all receipts are greatly hindered by adverse rates of exchange here and there.

Personally I am more interested to complete that programme and then 'close down' (save for maintaining stock), than to witness an increase in the number of youths and maidens studying Pali. They might do worse, but again they might do much better. It is a finite task that is yet to be done. Philologically there will ever be a source of interest in the emergence of Pali in Indo-Aryan studies. But the worthier task is the right historical interpretation of what was at one time new will, working in the origin of the Buddhist movement, and of its evolution and diffusion by monastic agency. When, by intensive or by comparative research, we shall have won to a sane, sound insight into that, then let energy now given to this looking backward to dead things be set free otherwise to aid a new world.

In another student's view of the problems before Pali, in Dr. Weller's report, lies much of interest, and I give it place as a brief separate article.

B.—Research in Pali and Buddhism.

My inquiries have brought me information on works in hand and works just published. Mention of these may aid us in sampling activities on foot which our issues, as is generally acknowledged, have helped, are helping, and will help. Let it
be repeated that the following is not exhaustive. Were our Journal still an annual publication, or were there now time, a bibliography of more merit could be managed.

In this country Dr. Stede is engaged upon the Pali Names Dictionary for the India Historical Texts Series, on the completion of the Digha Commentary, and on a (much-needed) Pali Grammar. Mr. E. J. Thomas publishes a Life of Buddha as Legend and History. The present writer has nearly finished a Reconstruction of Gotama the Man and his Time. Of Lord Chalmers's translation of the Majjhima Nikāya, the second (concluding) volume is now in our hands. Miss Lilley completes the Apadāna. Mr. Woodward's Kindred Sayings, IV is going to press. In the Empire Mr. Maung Tin has nearly completed Part II of the Path of Purity. Other workers are given in the list above.

Mr. Rahder refers us to the pioneering pre-critical work going on in Mahāyāna Buddhism, in Sanskrit and other texts, notably that by Professor de la Vallée Poussin, and, I would add, his own. But here we are off Pali ground. It is a legitimate diversion of energy away from, or around Pali studies. In the long run these may be helped by it.

In Denmark, our colleagues Professor Dines Andersen and Mr. Helmer Smith have published (through the Royal Danish Academy) the first part of A Critical Pali (and English) Dictionary, begun by V. Trenckner—a-ajja. The work includes proper names, and promises to be a long-drawn-out process, so that our remaining programme may, let us hope, afford its editors new materials we could not wait for in our own Dictionary. Taken together the three works—this and our two—will form, far better than could ours only, a worthy basis for that 'final' Pali dictionary which is yet, like Nāgasena's Dhamma-nagara, a city below the horizon.

Mr. Helmer Smith is also seeing through press his edition of the Sadda-nīti, and is tackling the corrupt MSS. for us of the Petakopadesa.

Professor Suali has in hand a work on the history of early Buddhism. He has also published a popular story of Gotama, 'L'Illuminato,' of which we may hear more.
In France, M. Przyluski will be publishing a collection of memoirs and documents entitled **Buddhica**, and Professor Finot is working on prolegomena for a book on the Pali literature of Indo-China.

In Czecho-Slovakia, Professor Winternitz is revising the section *History of Buddhist Literature*, in his greater well-known work, for an English version—a great desideratum—and is preparing Part II of his *Die Frau in Indischen Religionen*: ‘Die Frau im Buddhismus.’ Of Professor Lesny’s text—*Madhurattha-vilāsini*—mention is made above, p. 16.

In Germany, beside Dr. Geiger’s important work for us, Dr. Walleser’s indefatigable and encyclopedic work in *Materialien zur Kunde des Buddhismus*, in its latest numbers, lies before me:—Heft 9: ‘Nochmals das Edikt von Bhabra’; Heft 10: ‘Der individualistische Idealismus der Yogācāra-Schule’; Heft 12: ‘Indische Strömungen in der islamischen Mystik’—as well as the fourth part of his *Buddhistische Philosophie*: ‘Die Sekten des alten Buddhismus,’ 1927.

Of special interest in intensive criticism should be Dr. Weller’s essay on the Pāṭhika-Suttanta (*F. Hirth Anniversary Volume, London*), and on the Lakkhaṇa-Suttanta in his Chinese Dharmasangraha. Of analogous interest should be the forthcoming study of the Sangiti-Suttanta by Mr. S. Behrsing of Leipzig University.

In conclusion, it may not be out of place in these pages to speak of the probable revival (?) next year) of those pleasant international gatherings of Orientalists which belong rightly to present culture, when present want of culture does not barge in with the monstrous barbarism of international war. So far revival has been limited to semi-international conferences. The latest of such was held at Hamburg last September. Our colleague Sir E. Denison Ross attended (not as our representative), and tells me that there were present from foreign countries at least four Englishmen, three Dutchmen, and one Norwegian, very possibly others. ‘No invitations were issued, but it was made generally known that all members of the D.M.G. would be welcome.’ Sir Denison went as such, and
was cordially welcomed. Sir Thomas Arnold and Professor Margoliouth also went. Of the lectures given 'attention may be called to the lecture by Professor Sellin on his excavations in Sikkhim ... and to that of Herr H. H. Schaeder on Iranism and Hellenism; this last lecture, from a young Orientalist who is rapidly making his way to the forefront, was especially interesting in connection with the references to Christ as the Saviour in the Manichæan hierarchy. In this connection Herr W. Lenz read a paper on the occurrence of the name of Jesus in hitherto unpublished documents among the Turfan texts of London and Berlin. These allusions occur, curiously enough, in a Soghdian document transcribed into the Chinese syllabary.'

Since then we have not been standing still. Professor J. Ph. Vogel of Leiden and other influential Orientalists were considering the convening a preliminary conference of personally invited scholars from several countries to meet next April at the meeting of the new Dutch Oriental society in that city. Since then, however, there has been more moving on, as Professor Vogel sanctions that I show by printing his letter:

DEAR MADAM,

Since receiving your letter of the 9th December there has come an unexpected change in our plans. Dr. Thomas, the Librarian of the India Office, came here a few days ago to discuss with us the question of an Oriental Congress.

He brought the welcome news that both the British and French Orientalists are anxious to resume the interrupted series of international congresses. As, however, at the last pre-war congress (held at Athens) it was resolved that the next meeting was to be at Oxford, it is their wish that we should adhere to that decision. I understand that accordingly arrangements will be made for a general congress to be held at Oxford probably in 1928.

The main thing, of course, is that a congress will take place, not where it will be held. So we have at once declared ourselves willing to renounce our personal wishes with regard to such a congress at Leiden. Perhaps Leiden will have its turn some other time.
In the present circumstances it will be unnecessary to make any announcement of our plans with regard to a preliminary conference at Leiden in April next, as such an informal discussion has now become superfluous.

Fortunately, Orientalists too appear now to realize the truth of the saying: na hi verena verā sammanti, averena hi verā sammanti.

Believe me,
Yours very faithfully,

J. Ph. Vogel.

Leiden,
7th January, 1927.

So at last scholars will be following Geneva and Locarno. We could wish that they had led the politicians. However, to be generally successful, congresses mean not scholars only. (Nor, as to that, are scholars just now blessed with travelling money. How, for example, are they from France and Italy to come, with franc and lira as they are?) Memories arise of handbills on the walls of Tivoli, facing us as we got there from Rome in 1899, exhorting citizens to welcome and honour I Dotti del Mondo, whereat we wives and cousins and aunts, 'come in battalions,' felt silly and made bad puns. But it is the battalions that help to make the congress as municipal and social function a success. Let us hope that, wherever and whenever it be, the fraternal event will much outdo the noble lead of Locarno!

C. A. F. Rhys Davids.
WINDISCH'S WORK AND THE WORK OF TO-DAY

That for which we are working here in Leipzig to-day is in a way different from what it was in Windisch's time. For him the thing was to get to understand Buddhism as we have it in the Pali Canon; it was research into a Buddhism which, even when Sanskrit sources were drawn in, was essentially that of the Pali Canon. It is true—and herein we have remained the pupils of our teacher Windisch—that the Pali Canon still forms the centre of our field, but circumstances have undergone thus much of relative adjustment, that the attempt is now being made, by comparative research into, and criticism of, texts, to test how far that Canon will carry us (Tragfähigkeit). With this object we are bringing to bear translations of the so-called northern tradition on the most extensive scale.

On the one hand we seek, by such a textual investigation of the history of the compilation of the Pali Canon, to bring out its essential structure. On the other, we hope to achieve, by means of textual criticism, an approximate chronology of the texts. We want, thereupon, with the results of such an inquiry, to test the reliability of the data given in the Pali Canon about its origin and schisms.

We are convinced that it is possible, by way of textual criticism, so far to open up the literary stores of the Canon, that, in the shape to be given it by textual criticism, it may yield a sufficient basis of historical inquiry into ideas, to enable us to determine whether the structural conception in the Canon is one and the same, or whether there is a development due to readjustment of outlook (Umfang). To attain such results it seems to us that the working out of a relative chronology of the Pali texts is a necessary preliminary, if we would gain insight into their structure by means of philological criticism. We must get to know our
texts before we can worth them for purposes of the history of religious ideas.

In other, more definite terms, we might define the aim of our work as the attempt, by another road, from another side, to do what Stcherbatsky, de la Vallée Poussin and McGovern, are wrestling with in the later Buddhist philosophers, their effort being to get at conceptual structure and development by throwing light on the logical postulates.

Closely connected with these inquiries is the question as to the position belonging to the Pali Canon in the collective tradition of Buddhism. To get at the question how old that Canon is, whether it has only a sectarian value, whether it is more than the literature of a sect, seems to involve us in a number of further inquiries. To investigate the collective tradition, from the history of the Councils, the best way to get light on its origin would seem to be to begin with the Kāliyāvatthu, since this work is the peg on which hangs all dating of the Canon, and further, since it must awaken considerations as to the reliability of the tradition preserved in Ceylon as to this work and the Abhidhamma as a whole—considerations how, in the discussions between Sarvāstivādin and Sautrantika of the Abhidhamma, there is no word about the Theravāda. The writer is contemplating an inquiry into this work.

In conclusion, when we survey the development of Pali studies, and sum up two generations of work in them carried on at Leipzig, we see how in that period the radius of the field of work has widened. Still, as I have shown, are we the men of Windisch. But whereas he sought sidelights in Sanskrit literature only, the younger generation has set foot, not only in the Burmese tradition of Buddhist archaeology, but also in that of Tibet and China, whereby we may help to clear up those problems which Buddhism holds out to scientific inquiry. But at the basis of all our labours lies the confession that the data of the Pali Canon do not suffice to solve those of the Canon itself or of early Buddhism.

Herein too are we yet the scholars of Windisch—in the

1 With its Commentary, be it understood.—E.D.
method we follow, of first attacking our material with philo-
logical criteria, and then of following this up with inquiry
into the spirit of that material.

But alas! war, and its sequel, has cruelly hit all our labours;
much has it interrupted, much has it snapped off, and social
circumstances, wide impoverization heavily hinder studies
of this kind, and we have as yet little of scientific growth to
show. For that matter it is truly, more or less of all studies,
the most pressing problem, so to shield the young plant that
it come not into life's sorest straits.

Friedrich Weller.
THE PĀDAS OF THERA- AND THERĪ-GĀTHĀ

EDITED BY W. STEDE.

I.—INTRODUCTORY REMARKS

1. General.—With the publication of this index we hope to supply a want which has long been felt in the systematic study of the history and development of Thag. and Thig., and implicitly of the older Pāli poetry. The first part (II) is an index of pādas, to which I have added a synoptical list of all identical passages (III).

(a) Index II had been compiled some years ago, at the request of Mrs. Rhys Davids, by Mrs. R. Croggan (Miss Cordelia Moir). I have edited it now after revising it (partly rewriting the slips for Th. 2.400 up to the end), correcting and adding whatever I deemed necessary, and I have at the same time introduced the division of the long compounds into their several components. This detailed word-division is essential in an index like this, since in that way only one is enabled to compare at a glance even the smallest units, and it is at the same time a help to the student.

For the emendation of readings and for the suggestions offered I am also responsible. Thus the index will serve as a guide for a revised edition of the text, which will have to take place soon after the publication of the Commentary on the Thag.

On the whole, and considering the time when it was published as one of the first issues of the P.T.S., the text of Th. is remarkably accurate, far more accurate, e.g., than that of the Thig. C. by Müller, in which there are so many discrepancies of readings on nearly every page, that one wonders indeed how that could have happened.
The editing of the index was not such a simple matter as it might seem. The slips were carefully done on the whole, but, being the work of an (industrious) 'upāsikā,' they contained many mistakes, and the division of most half-lines in Th. 1.1091-1145 and Th. 2.400-523 was wrong. However, it was a good piece of work, and has saved me a good deal of writing. For doubtful readings and meanings the translations both of Thag. and Thig. by Mrs. Rhys Davids have been of great help. Some inaccuracies will undoubtedly be found to have been left in the index, as is unavoidable. Even to the editor of Thag., Oldenberg, it has never occurred that verse 1159, given as pa ... (aniceā vata ...), has not been given in full at any place in Thag. (it occurs only once at that passage), so that nobody could have looked it up in this text.

The first indexer had also been puzzled in the case of 1.796-817 and 845-861.

(b) If repetition of pādas is not given with the pādas themselves, their recurrent place will be found in the list of repeated gāthās and pādas (Table III.)—e.g., pariśānanti paṇḍitā is marked 1.226⁴, but the gāthā is not reprinted in Th. edition under verse 322, where reference is only given as 322=226. In a case like this the place 1.322⁴ might not be mentioned with 1.226⁴ under the pāda.

Difficulties remain in the prosodical division and registration of vv. Th. 1.1091-1145, and especially in the last part of Th. 2 (from 400 on), where possibly three or four pādas may be found to have been scanned wrongly, although I have tried to analyze carefully.

Of other special cases I mention the following:

Th. 2.327 I have scanned as tuṭṭhubba (two pādas), followed by anuṭṭhubba (three pādas). Similarly (reversed) 1.1089, where anuṭṭhubba (three pādas) precedes tuṭṭhubba (two pādas). 1.382-384 should be scanned:

Buddhassa appameyyassa anussara pasanno |
pitiyā phuṭasarīro hohisi satatam udaggo ||

In the second lines of vv. 1091-1106 I have kept to the
tuṭṭhubbha (11+11 syllables, or 11+12, or 12+12), although the very musical and lovely half-stanzas read better as 11+4+8, the latter being the cadence ‘taṇ nu kadā bhavissati’ (or ‘tad idaṇ kadā me’: 11+5 or 6+6).

Further, there are the difficult (and perhaps faulty) gāthās 1.189, 190; 2.218 (with its fourth pāda ‘sakaṇ gehaṇ’), 2.396\(^3\)^4 (8+12 syllables), 2.462 (second half 11+5), 2.470 (ditto), and the very mixed and irregular stanzas 2.476-478 (with three times six pādas in the first half-lines).

Reciter’s remarks (like iti Selo brāhmaṇo, iti Bhagavā) are treated as outside the metrical portion of the gāthās; pieces of refrain are marked * in index.

Abbreviations of canonical books and others employed in these indices are the same as given in the Pāli Text Society’s Dictionary.

2. Particular.—Without going into a detailed discussion of the various problems attached to the Thera-therī-gāthās (which would be out of place here), I only wish to draw attention to a few points, in which the index will help to throw some light on this venerable and singular collection of inspiring poetry.

(a) The index of pādas is almost a substitute for an index of words, and in its arrangement gives at a glance an idea of the vocabulary and the outstanding terms of Th.

As an index it is more valuable than an index of gāthās, because many of the important terms are never found as gāthā headings.

Of pāda beginnings thus specially prominent the following may be mentioned: āsavā, kalyāṇa, kāma, citta, ceto, ṇāṇa, taṇhā, tisso vijjā, tevijja, dikkha, dhamma, pahit’ atta, pāhiṇa, bahu° (cf. the many su- and du- compounds, like our ‘very,’ frequent in popular speech), bāla, Buddha, bhava, maccu, Māra, yathā, sakkāya, sīla.

(b) The synopsis of the pādas brings out also what a list of gāthās could not reveal: the rôle which repetition and refrain play in the ‘ars poetica’ of the Theras. The therī poetry in its development grows more and more ballad like, and with that the use of the refrain increases.
In its entirety the synopsis gives a clue for origin, authenticity, and literary merit or otherwise of the several ‘psalms.’

(c) Repetition and refrain are two typical characteristics of the popular ballad. The synopsis is thus an inventory of what we might call ‘repertory’ phrases—i.e., the constantly recurring repetitions indispensable to poetical accounts of the same theme in different settings.

It is only when one sees all the repertory phrases statistically arranged that one realizes what a rigid system of stock phrases the whole of the orthodox poetry of the Buddhist Order represents, how little freedom of thought and expression was afforded to the individual, and at the same time how refreshing a really original poem in general or ballad in special is, when it is free from these conventional trammels. These gems (which Mrs. Rhys Davids has so well succeeded in translating in her ‘Psalms’) are rare, but some of them offer ample compensation by their extreme beauty (the concluding ballads of Thig. especially).

On the other hand, this rigid system of stock phrases (the style of the popular epic in general) has its own charms and cannot fail to impress the hearer (we must not forget that this poetry was not meant for reading), as it carries with it the weight of an old and established tradition; and in its forceful, matter-of-fact statements which are familiar to everyone, it voices the feeling of a larger community rather than that of an individual. It appeals, as every popular epic and song appeals; for who is not impressed by the ever-recurring repertory phrases of the Iliad and Odyssey, conjuring up the whole situation with a few familiar plastic words (like the falling of night by ηέλιος κατέδυ καὶ ἐπὶ κνέφας Ἑρων), or by the proverbially repeated descriptions of the Nibelungen-saga? And who is not charmed again and again by the refrain of all old-fashioned ballad poetry as by those of modern popular songs—from the ‘Alone, a banished man,’ and ‘I love but you alone’ of the Nut-brown Mayd, to the ‘Bless ye the Lord, praise Him, and magnify Him for ever’ of the Benedictite, or the ‘Kennst Du das Land’ of Mignon? Whilst the philosopher is bored by monotony, the popular mind is not, and in
this sense the Thera-therī-gāthās are not philosophy, but lyrics bordering on epic, and partially drama (cf. for the latter the dramatic dialogue in the Cāpā and Sundari songs of Thig).

Above all, the pāda index brings out the keynote of all the hymns, deep as they are in the realization of the calm of the heart (‘cittaṇ viμucci me’) after the storms of life and fights with the Evil One, through the fulfilment of the teaching of the Lord Buddha: ‘kataṇ Buddhassā sāsanāṇ,‘ which occurs not less than forty-nine times in the collection, but, significantly perhaps, not in the last three ballads of Thig. It may in this emphatic application almost be compared to the ‘Praise ye the Lord’ of the Hebrew Psalms.¹

(d) The other specifically lyrical element, particular to the ballad, is the refrain. It serves several purposes, the main of which in the Thera-therī-gāthās is that of a conclusive and emphatic statement, as exemplified, e.g., by the following phrases, similar in trend of thought. (Notice the use of interrogative and demonstrative pronouns or particles!)

\[
\begin{align*}
\text{iti ssu maṇ citta pure niyuṇjasi, 1.1113-1120; } \\
\text{alam phāsuvihāraya, 1.983-985; } \\
\text{alam bālassa mohāya, no ca pāragavesino, 1.771-773; } \\
\text{etaṇ samanāssa paṭirūpaṇ, 1.588-596; } \\
\text{evam pecca na socati, 1.502-506; } \\
\text{esa maggo visuddhiyā, 1.676-678 (=Dh. 277-279); } \\
\text{kiṇ tava kāmehi, 2.504-506 and 511; } \\
\text{kiṇ maṇ ovariyāna tiṭṭhasi, 2.367-369; } \\
\text{chāyā va anapāyinī, 1.1041-1043; } \\
\text{jhāyati anupādāno putto Godhāya Bhaddiya, 1.843-864; } \\
\text{ñatvā ca dhامmesu visesi assa, 1.370-374; } \\
\text{taṇ nu kādā bhavissati, 1.1091-1198; 1102-1106; } \\
\text{tato raṭiṇ paramataraṇ na vindati, 1.518-526; }
\end{align*}
\]

¹ Mrs. Rhys Davids has touched upon these questions of ballad, although in a different connection and with reference to the last seven psalms of the Theris only, in *Psalms of the Sisters*, xxi-xxxiii, where some more literature is given. She does not use the term “ballad” in connection with the Theris. See also Winternitz, *Geschichte der Indischen Literatur*, 1913, ii, pp. 85-87.
tad idaŋ kadā me, 1.1099-1101;
tena me samañā piyā, 2.275-285;
te selā ramayanti mañ, 1.1062-1065, 1068, 1069;
pāpakammā pamūñcati, 2.239-242;
yathā pi gantvāna paradāraŋ, 2.437-442, corresponding
   with the fourfold beginning so 'hañ tato cavītvā, 436-442;
   yo etam abhijānāti, 1.1189-1195, 1201, 1203;
above all the grave and fateful 'saccavādivācanañ anañ-
   ñathā,' reminding of the Sibylla fatidica, 2.252-270;
suñāti Jinasāsanañ, 1.360-364;
Sujāto tihi rattihī tisso vijjā aphassayi (three times, also
   marked as 'popular' by the number three), 2.322-324.

In matters of refrain the Thera-therī-gāthās rank equal
with other lyrical (ballad) portions of the Pāli Canon, among
which I may mention as most prominent the Khuddakapāṭha
and the first (Uraga-)vagga of the Sutta Nipāta.

(e) Another feature is the initial refrain, if we may use the
term in this meaning. This occurs, e.g., in the following:

nābhinandāmi maraṇañ nābhinandāmi jīvitañ, R. 18 (Table
   III., 1a; cf. R. 16);
piṅḍapātapaṭikkanto, 1.1059-1061;
yassa sabrahmacārīsu gāravo nūpalabbhati, 1.387-392;
sukhañ ce jīvituñ icche, 1.128-230. See also sobhate in
   index II.

With other features of popular poetry, as found in Th., we
cannot deal here (as, e.g., question and answer like 'kidiso
nirayo āsi: idiso nirayo āsi, 1.1187-88; the repeated 'kadā nu
'hañ' in that wonderful ode of Tālapuṭa's; the reciter's
explanations with 'iti,' interpolated between the verse parts
1.825, etc., taken from Sn.).

(f) The refrain is especially frequent and impressive in those
sections of Th. which are independent and have a distinctive
character of their own, showing least connections with the
rest of the psalms with regard to stock phrases—e.g., in the
Navanipāta (1.518-526), in which (marked also otherwise by a
very expressive metre) notice the constant refrain 'tato ratiñ
paramatarañ na vindati,' and the beginning of each gāthā
with ‘yathā.’ None of all the pādas are found elsewhere. The same is the case with the Dasanipāta (from 530), where the first section (Kāludāyi) stands by itself and is rich in refrain: āsāya kassate khettaṇ, 530, followed by an eightfold repetition of punappunaṇ c’ eva vaṃpani bijaṇ (531-2).

Of further original sections I mention the following: In the 10-gāthā chapter (dasa-nipāta) the Gotama section (1.587-596, rather inferior, evidently imitation), in the 20-g. ch. the Raṭṭhapāla section (776-790), and Sela (818-841), in the 50-g. ch. the first part of the Tālapuṭa section (1091-1106); the very primitive ballad in the 60-g. ch., beginning with 1187, containing the old story of Sakka and Brahmā, and the Sn. part of the Mahā-nipāta (1263-1276). In the Therī-gāthās: the Ambapāli, the second Subhā, the Isidāsi, and the Sumedhā ballad.
II.—INDEX OF PĀDAS

aṅse katvāna cīvāraṇ, 1.197².
akaṅsu Buddha-sāsanaṇ, 2.119⁶.
akampitaṇ atuliyaṇ, 2.201¹. (C. akampiyaṇ; S. I.133 akam-
pitaṇ acalitaṇ.)
akammakāmā alasā, 2.273³.
akarontan bhāsamānaṇ, 1.226³.
akāpurisasevitaṇ, 1.649⁴; 2.189⁴.
akāśiṇ anusāsaniṇ, 2.126².
akāśiṇ amaraṇ tapaṇ, 1.219⁴.
akāśiṇ vividhaṇ māyaṇ, 2.74³.
akāśiṇ Satthu vacanaṇ, 1.626³.
akiccaṇ pana kayirati, 1.635².
akiccan te na sevanti, 1.636³.
akiccāni nisevare, 1.934⁴.
akuppā me vimutti, 1.182³.
akusīṭā anuddhāṭā, 2.113⁴.
akuhaṅko nipako apihālu, 1.1218².
akkodhano anupanaṅhi, 1.502-6¹.
akkodhassa kuto kodho, 1.441¹.
akkhaṅko khaṅo laddho, 2.450².
akkhāṭā antarāyikā, 2.492².
akkhini ca turiyā-r-iva, 2.381¹. (v.l. koriyā-r-iva ThA. 255.)
akhaliṭam abhayaṇ nirupatāpaṇ, 2.512⁴.
agacchantan kumāraṅkāṇ, 1.431⁷.
agami Buddha-varassa santikaṇ, 2.399².
agāravāsena alanu te idaṇ, 1.1107².
agāravo ca kāsāve, 1.966¹.
agārisu pabbajitesu cāpi, 1.1009².
agārasmaṇ anagāriyaṇ, 1.46², 48², 107², 136², 380², 605², 645², 688², 1209²; 2.92², 226⁴.
agārasmiṇ vasantī 'haṇ, 2.97¹.
agiddhā nādhimuccitā, 1.923⁴.
aggaṇ so desayi dasaddhāṇaṇ (?), 1.1244⁴.
agga-dantañ samāhitañ, 1.354².
agga-dhammo sudesito, 1.94⁴.
agga-pattañ vināyakañ, 1.288².
agga-phalañ sikkhamānāya, 2.516⁴.
aggā-mahesi bhavissasi, 2.463¹.
aggahīn mahā-kā-tañ, 1.97³, 862³.
Aggālave kālam akāsi, 1.1263³.
aggī āppañ ca sūriyāñ ca, 2.87¹.
aggī paricarañ vane, 2.143², 219².
aggī pājañitañ va lingiya, 2.398².
aggī vā te harām’ āhañ, 1.461⁶.
aggī-khandhañ va pakkhima, 1.1156⁴.
aggī-kkhandh’ īpamā dikkha, 2.351⁴.
aggī-huttañ juhiṃ āhañ, 1.341².
agghe ‘nagghañ ṭhapesi mañ, 2.25⁴.
agha-mūlañ bhayañ vadho, 2.491⁴.
agha-mūlañ vamitvāna, 1.116³, 89³.
agha-mūlā dikkha-pphalā, 2.489⁴.
anūkha buttaṃ ādāya, 1.299³.
anukasehi kasāhi ca, 1.878².
anāgāra-kāsu-sadisā, 2.491⁹.
anāgarino dāni dinā bhadante, 1.527¹.
anāgāresu ca santesu, 1.703³. (A. III.346 sankhāres’ īpasan-tesu.)
Aṅgirasass’ appaṭimassa tādino, 1.536².
Aṅgulimālo ‘ti vissuto, 1.880², 881².
aṅgulī p’ ettha chijjatha, 1.1055⁴.
aśkamañ jima-pathañ, 1.1174³.
acariñ tīni vassāni, 2.134³.
acalā suppatiṭṭhitā, 1.507².
acalo suppatiṭṭhito, 1.651², 1000².
accayanti aho-rattā, 1.145⁴.
accagā vata Kappāyano, 1.1278³.
accāraddhamhi viriyamhi, 1.638⁴.
accimanto pabhassarā, 1.1190⁴.
acchambhi ca abhito ca, 1.482³.
accharā tattha naṃcenti, 1.1190⁵.
accharā-saṅghāta-mattam pi, 1.405³  2.67³.
acchariyam abbhutan taŋ, 2.517.
acchāya atibharitāya, 1.199.
acchinditvā kula-gharassa, 2.444.
acchechhi tanhaŋ idha nāma-rūpe, 1.1275.
acchechhi Macchuno jālaŋ, 1.1277.
accheraŋ vata Buddhānam, 1.1085.
acch’ odikā puthu-silā, 1.1131, 601.
ajarāŋ jiramānena, 1.324.
ajaramhi vijjamāne, 2.5111.
ajaļo jala-samāno, 1.10153.
ajānantassa ajānato, 2.2402. (ThA. ajānako.)
ajegucchaŋ vimuttehi, 1.9611.
ajj' aṭṭhami pabbajitā, 2.3631.
ajja-d-agge maŋ Sopāka, 1.4851.
ajja pannarase visuddhiyā, 1.12341.
auja me sattami ratti, 2.415.
ajj' amhi saccaŋ brāhmaṇo, 2.2512. (Cf. 2.2902: so idāni ’mhi brāhmaṇo.)
ajjāpi ca labhanīyam idaŋ, 2.5132.
ajjāpi te āvuso sā diṭṭhi, 1.11983.
ajj' 'aŋaŋ sacca-nāmo ’mhi, 1.8793.
ajj' eva tāta abhinikkhamissan, 2.4781.
ajjhattan me samuṭṭhāya, 1.7551.
ajjhattan susamāhitan, 1.4314, 11562, 11764.
ajjhatta-rato susamāhit’ atto eko santusito, 1.9813.
ajjhattan susamāhitā, 1.11464.
ajjhattan susamāhito, 1.2724, 6962, 10294.
ajjhattan ca na jānāti, 1.4701, 4711.
ajjhattan ca pajānāti, 1.4721.
ajjhattaŋ ca bahiddhā ca, 1.1723, 3371, 4391.
ajjhattaŋ ca virajj' ahaŋ, 2.862.
ajjhatta-sambhavo kataṅñutāya te, 1.11262.
ajjhattikāni' eva ca bahirāni ca sanaŋ tuleyyaŋ, 1.11013.
ajjhāyako pi ce assa, 1.11711.
ajjhupagacche ghātaŋ yo viṇṇū, 2.4741.
ajjhosita asāre, 2.4701.
aŋjasan amat' ogadhaŋ, 1.1682, 1794.
aṅcāmi naŋ na muṅcāmi, 1.7504.
aṇjanī 'va navā cittā, 1.773¹.
aṇṇaṇ patthayase navaṇ kutiṇ, 1.57².
aṇṇaṇ vā pana kaṇcinaṇ, 1.876².
aṇṇaṇ ca bahukaṇ janaṇ, 2.157⁴.
aṇṇathā dāni dissate, 1.921⁴.
aṇṇathā loka-nāthamhi, 1.921¹.
aṇṇam-aṇṇaṇ agārava, 1.953³, 976².
aṇṇam-aṇṇaṇ piyāyanti, 2.285³.
aṇṇam-aṇṇaṇ sagārava, 1.978⁴.
aṇṇam-aṇṇena byāruddhā, 2.344³.
aṇṇam-aṇṇehi bhaṇḍare, 1.933².
aṇṇassa Bhagava Buddhā, 1.995¹.
aṇṇass' eva sarāmi attānaṇ, 1.118⁴.
aṇṇaṇaṇaṇ sila-bhedāya, 1.419¹.
aṇṇaṇaṇa-pakkha vicikiccha-ṭṭhānā, 1.1267².
aṇṇāṭa-māṇino dhamme, 1.953¹.
aṇṇā samatimaṇṇi 'haṇ, 2.72⁴.
aṇṇena vāpi raṅgena, 1.1155³.
aṇṇe pi garu-sammate, 1.425².
aṇṇo ca na bhavissati, 1.718⁴.
aṇṇo puna-bbhavo n' atthi, 1.493⁵.
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ayācito tato ’gacchi, 2.129¹.
ayoge yuṇjam attāṇaṇḍ, 1.320¹.
ayo-gulo va santatto, 2.489³.
ayoni-suddhiḥ anvesaṇḍ, 1.219¹.
ayoniso-manasi-karā, 2.77¹, 159¹.
ayoniso-saṅvidhāneṇa, 1.291³.
aṭṭaṇaṇḍ daṇḍa-bhaya-bhītā, 2.236³.
aṭṭikā ca pure ahuṇḍ, 2.159².
aṭṭe icchāmi pabbajituṇḍ, 2.429⁴.
arakkhitaṇi ahitāya, 1.728³.
araṇṇaṇḍ Buddha-vaññitaṇḍ, 1.538².
araṇṇaṇḍ me gato mano, 1.14⁴.
araṇṇakāni sen’ āsaṇāni, 1.592¹.
araṇṇasmiṇ brahā-vane, 1.31², 244².
araṇṇe me kuṭikā katā, 1.59².
araṇṇe rukkhā-mūle vā, 1.887¹.
araṇṇe rukka-mūlesu, 1.925¹.
arati dāni sā mamaṇ, 2.58⁴, 141⁴, 234⁴. (S. I.128 arati
mayhaṇ sā ahū.)
arahṇ sugato loke, 1.185¹.
arahantamhi tādine, 1.1173⁴.
arāhā dakkhiṇeyyo 'mhi, 1.296³, 336³, 316³.
arīy’ aṭṭhaṅgikaṇ ujuṇ, 2.361².
arīy’ aṭṭhaṅgikaṇ maggaṇ, 1.1259³; 2.186³, 193³, 310⁹, 321⁵.
arīy’ aṭṭhaṅgiko maggo, 2.158³. (v.l. C. bhāvit’ aṭṭhan-
giko m.)
arīya-kantaṇ pasāṇiṣaṇ, 1.507⁴.
arīya-dhammo ‘va pānīnaṇ, 1.660⁴.
arīya-maggaṇ samāṇayi, 2.245⁵.
arīyā dhamma-jīvino, 2.279², 280².
arīyena tuṇhi-bhāvena, 1.650³, 999³.
arīyo aṭṭh’ āṅgiko maggo, 1.421³.
arukāyaṇ samussitaṇ, 1.769⁹.
arūpa dūraṅgama eka-cāri, 1.1122¹.
alāṇ jhāyitu-kāmassa, 1.1066¹.
alāṇ bālassa mohāya, 1.771³–773⁴.
alāṇ phāsu-vihārāya, 1.983³, 984³.
alāṇ me attha-kāmassa, 1.1066³.
alāṇ me phāsu-kāmassa, 1.1067¹.
alāṇ me yoga-kāmassa, 1.1067³.
alāṅkataṇ suvasanaṇ, 1.268³, 463³; 2.145¹, 267¹, 459¹.
alattaka-katā pādā, 1.459³, 771¹. (T. pāpā.)
aladdhā cittass’ ekaggaṇ, 1.406¹.
aladdhā cetaso santiṇ, 2.37³, 40¹, 42³, 68¹, 169³.
alabhīthhaṇ paṭissato, 1.216⁴.
alābho dhammadiko seyyo, 1.666³.
alāṇ sukkhaṇ ca bhūnjanto, 1.982¹.
avajānanti ajānatā, 1.129⁴.
avajje vajjamatiṇī, 2.107³.
avañjhā mayhaṇ pabbajjā, 1.789⁵. (T. avajjā.)
avanṇaṇ ca akittiṇ ca, 1.611¹.
avandi coro Sugatassa pāde, 1.869³.
avalokeyyātha pāvacanaṇ, 1.587².
avasesaṇ bhayaṇ hoti, 1.705³.
avijjan chinda Hārita, 1.29⁴.
avijjan dālayissami, 1.544³.
avijjān ca virājiyā, 2.18⁴.
avijjā ca virājitā, 1.282².
avijjāya nivuto kāyo, 1.572¹.
avitakkan samāpanno, 1.650¹, 999¹.
avitakkassa lābhini, 2.75⁴.
aviddasū Māra-vas' ānuvattino, 1.1145³.
aviddasū yattha sitā puthujjanā, 1.518², 1112².
avindeva khāṇḍaso kate, 2.391³.
avibhūtā puttam anurakkhamānā, 2.419³.
avirodha-ppasaṇṇaṇ, 1.875².
avīta-tanha maraṇaṇ upenti, 1.778².
avīta-rāgena sudunnivāriyaṇ, 1.111⁴.
avīтивattā sakkāyaṇ, 2.199³.
avūpasanta ajjhattaṇ, 1.936³.
asaṇaṭṭho gahaṭṭhehi, 1.581³.
asaṇaṭṭho sātatiko, 1.860¹.
asaṇsayaṇ citta parābhavissasi, 1.1144⁴.
asaṇhāriyo nāma ca hoti paṇḍito, 1.372³.
asaṇhīram asaṅkuppaṇ, 1.649¹.
asakkārena c' ubhayaṇ, 1.1011².
asakkhiṇ Maccu-rājassa, 1.253³.
asakkhiṇ vata attānaṇ, 1.88¹.
asañkheyyaṣu kappesu, 1.202¹.
asajjamāno patareyyam iddhīyā vibhīṣanaṇ, 1.1104⁴.
asataṇ hoti appiyo, 1.994⁴.
asapattam asambādhaṇ, 2.512³.
asapattamhi samāne, 2.505.
asabbhā ca nivāraye, 1.994².
asamaṇa samaṇa-mānino, 2.305².
asammohaṇ ca cetaso, 1.641².
asallinena cittena, 1.906¹.
asassataṇ Bhagavataṇ yadi pi dibbaṇ, 2.450².
asassataṇ vipparināma-dhammaṇ, 1.782⁴.
asassatā Bhavagate aniccamhi, 2.455².
asahāyikā gantum icchasī, 2.373³.
asādhu hutvā puna sādhu honti, 1.1009⁴.
asitāñ va bhāgaso pavibhajja, 1.1242⁴.
asitā su mayā naṅgalā su mayā, 1.43³. (T. asitāsu, naṅgalāsu.)
asī-sūl' ūpamā kāmā, 2.488¹.
asītiñ vassa-kotiyo, 1.96².
asucīñ pūti-gandhikañ, 2.33⁴.
asuddhiñ maññisañ suddhiñ, 1.342³.
asubhāya cittan bhāvehi, 1.1225¹; 2.19³, 82³.
asecanakam ojavan, 2.55², 196⁴.
aseyyo seyya-samānañ, 1.1075¹.
asokañ virajña khemañ, 1.227³; 2.361¹.
asmā lokā paramhā ca, 1.237³.
asmā soka-pariddavā, 1.750².
asmiñ puthe-vimaṇḍale, 1.674².
asmiñ rūpa-samussaye, 2.102².
asmiñ loke susikkhitāñ, 1.608³.
asmi-māno samuccinno, 1.428³.
assañ bhadrāñ va jāniyañ, 2.114⁶.
asatthe harit' obhāse, 1.217¹.
assaddhāñ' idha nātinañ, 1.240².
assā sabbaso samabhisāto, 2.461³.
assu ca te pavattañ, 2.220³.
assu thaññañ rudhirañ, 2.496¹.
assu-thañña-rudhiramhi, 2.497².
ahañ amhi kanta-sallā, 2.223¹.
ahañ kho Veḷugumbasmiñ, 1.23¹.
ahañ jīvita-saṅkhayā, 1.919².
ahañ tava vas' âṅugo siyañ, 2.375¹.
ahañ danto 'mhi tādinā, 1.878⁴.
ahañ nicco 'mhi sassato, 1.1200⁴.
ahañ bālañ dahāmi, 1.1204².
ahañ middhena pakato, 1.271¹.
ahañ monena monissañ, 1.168³.
ahañ rajjam akārayin, 1.914².
ahañ vikubbanāsu kusalo, 1.1183³.
ahañ vittañ dadāmi te, 1.461⁴.
ahañ sakaranīyo 'mhi, 1.1045¹.
ahañ seyyo ti maññāti, 1.1074⁴.
ahañ ca kho namassanti, 2.144¹.
ahañ ca te vasikatā, 2.295².
ahañ ca rukkha-mūlasmiṇ, 1.467³.
ahañ ca vito sumano, 1.178³.
ahatttha-pāso Mārassa, 1.888³.
aham pāsā pamuccituṇ, 1.253⁴.
aham pi ekākinā vicintemi, 2.426².
aham pi daharo yuva, 2.139².
aham pi pabbajissāmi, 2.326³, 328⁵.
ahāriya-raja-m-antike, 1.759².
ahiṃsā sabba-gattāni, 1.757¹.
ahiṃsako ti me nāmaṇ, 1.879¹.
ahi-mūsika-sobbhaṇ va, 1.229³.
ahirikā 'va na lajjare, 1.943⁴.
ahu dukkhassa bhāgimā, 2.204⁴.
ahumha pubbe gaṇino asamaṇā, 2.305¹.
ahū tuyhaṇ pure saddhā, 1.246¹.
ahū Buddhassa dāyado, 1.18¹.
ahū Buddhassa sāvako, 1.1277².
aho dhamma-sudhammatā, 1.479⁴, 486⁴.
aho no Satthu sampadā, 1.201².
aho buddhā aho dhammā, 1.201¹.
aho vata no amarā ti c' āhu, 1.779².
aho Satth' ānukampito, 1.888⁴.
aho sukhan ti jhāyāmi, 2.24⁴.
ahosi iriyāpatho, 1.927⁴.
ahosiṇ uddhatā pubbe, 2.77³.
ahosiṇ puppha-chaḍḍako, 1.620⁴.

ākarākhantā bahuttaraṇ, 1.937⁴.
ākāsamhi haliddāya, 1.1155¹.
ākāse va sakuntānaṇ, 1.92⁵.
ākiṃcāṇaṇ hi paṭṭhaye, 2.341⁴.
āgacchant’ aggi-kkhandhā va, 1.450⁴.
āgacchanti sakaṇ gharan, 2.147².
āgacchi uttama-kulino, 2.406².
āgacchi gocarāya caramāṇā, 2.427².
āgatassa gatassa va, 2.127², 128².
ägato vo välañ viya vedhi, 1.42².
ägamissanti itthiyo, 1.1211².
äcāra-gocare yutto, 1.590¹.
äcikkhissamy' anāgatañ 1.951⁴.
äcinanti punabbhavañ (read ädiyanti).
äjāniyam manñ dhāretha, 1.174³.
äjāniyena äjañño, 1.433¹.
äjīva-hetu ca ahañ na nikkhamiñ, 1.1123³.
äñi-dvāre va hatthinañ, 1.355².
ätāpi viharāmi vassa deva, 1.1², 1⁴.
äturañ asuciq pūtiq, 1.394⁴; 2.19¹, 82¹.
äturañ bahu-sañkappañ, 1.769³.
aturena pabhaṅgunā, 2.140².
aturesu anāturañ, 1.276⁴.
adāsakañ ca gāñhitvā, 2.411².
adicco va viroca, 1.820⁴.
adittato 'hañ samathēhi yutto, 1.1099³.
adittā va gharā mutto, 1.712³.
adiyanti puna-bbhavañ, 1.456⁴, 575⁴. (T. äcinanti.)
adisantañ pabhaṅgunañ, 1.751².
adiseyyasi dakkhiṇañ, 2.307⁴.
adissāmi dakkhiṇañ, 2.308⁶.
adinavañ kāma-guñesu disvā, 1.787².
adinavo pāturañhū, 1.269³.
adipīta tiṇukkā gāñhantañ, 2.507⁴.
ādi silañ patiṭṭhā ca, 1.612¹.
Ānandañ etad abravī, 1.476².
ānandino tasso disā bhavanti, 1.555³.
Ānando ratan' ākaro, 1.1049⁴.
ānā-pāna-sati yassa, 1.548¹.
ānejjan: see anejjan.
āpucch' āhañ gamissāmi, 2.414², 416⁴.
āpucchitūna gacchañ, 2.426³.
āpo-paggharañi kāyo, 1.568³.
ābādhe me samappanne, 1.30¹.
ābādho me samuppanno, 1.30³.
āmisañ paribhuñjare, 1.940⁴.
āyata-pamhe visuddha-dassane, 2.383³.
āyasma Bhalliya thero, 1.74.
āyāgo sabba-lokassa, 1.5661.
āyu khiyati maccānaṇṭ, 1.1453.
ārakā parivajjeyya, 1.11533.
ārakā hoti nibbānā, 1.3893.
ārakā hoti saddhāmmā, 1.3608, 10788.
āraṁṇakā piṇḍa-patikā, 1.11461, 11471.
āraṁṇiko sātāniko, 1.8511.
āraṁṇiko hoti ca piṇḍa-patikā, 1.11201.
āraddha-bala-virīyo, 1.1652.
āraddha-viriyā paḥit’ attā, 1.1561, 9793.
āraddha-viriyē paḥit’ atte, 2.1611, 3534.
āraddha-viriyō daḥha-dhamma-dassī, 1.12644.
āraddha-viriyō paḥit’ atto, 1.3354.
āraddha-viriyō sātāniko, 1.8611.
ārabhatha nikkhamatha, 1.2564.
ārammaṇe taṇ balasā nibandhisaṇḍ, 1.11411.
ārādhayāhi nibbānaṇṭ, 2.63.
ārādhayitvā dhanikehi piḷiṭo, 1.11062.
ārādhyāi so nibbānaṇṭ, 1.9903.
ārādhetvā virādhaya, 1.5114.
ārā nibbānā vuccati, 1.7956.
āruyha paccavekkhisaṇḍ, 1.7652.
ārubhanti sil’ uccayaṇṭ, 1.10582.
ārogyaṇṭ brāhmaṇaṇṭ vajja, 2.3233.
āloka-dā cakkhu-dāda bhavanti, 1.33.
ālopaṇ upanāmayi, 1.10523.
ālopaṇ taṇ abhuṇḍisaṇḍ, 1.10562. (Miln 395 paribuṇḍisaṇḍ.)
ālopaṇ pakkhipantassā, 1.10553.
ālopati sāhasā yo paresaṇḍ, 1.7434.
āvajja kakac’ ṕupamaṇḍ, 1.4452.
āvila-citto anāvilaṇṭ, 2.3694.
āvi vā yadi vā raho, 2.2472.
āvisanti bahum janaṇṭ, 1.9312.
āsaṇ kūtiyā virājaya, 1.573.
āsaṇ ma’ kāsi bhikkhusu, 1.12074.
āsaṇṣuṇa śādu-kāmā, 2.2733.
āsajja naṇ Tathāgataṇḍ, 1.12052, 12062.
äsañja nañ pañhayati, 1.1204
däsanañ parivajjayañ, 1.284².
däsandiñ kutikañ katvā, 1.55¹.
däsava te padaliñā, 1.840³.
däsaya kassate khettañ, 1.530¹.
däsaya palipā ghorā, 2.291³.
däsaya vāñijā yanti, 1.530³.
dasi kāma-bhogināñ aggo, 2.486².
däsina-sayanassa vā, 1.452².
dhāniya edinañ janañ, 2.398¹.
dhārāmi tato disvā, 1.430³.
dharimena rūpena, 299³.
dhāriya gahañthā, 2.460³.
dhāra-tthitiko samussayo, 1.123³.
dhare ca anissito, 1.92².
dhutināñ patiggaho, 1.566².
dhu santo patiñthitā, 1.1229⁴.
dhu sappuriso iti, 1.1012⁴.

įṅghālakhuyā va ujjhito, 2.386¹.
icce abravi Bhagavā pañca-setṭho, 1.1275⁴.
icchā ca patthanañ pi ca, 2.91².
icchā-dhūpāyito sadā, 1.448⁴.
icche Sāvatthiñ gantave, 2.332².
itthā dhammā anitthā ca, 1.644¹.
itar' itarena tusseyya, 1.230³.
iti disvāna ganañ na rocaye, 1.1051⁴.
iti disvā na carāmi esanañ, 1.123⁴.
iti Bhagavā, 1.1275¹ (insertion).
iti bhāsasi Gotama, 1.825⁴.
iti Mārañ atajjesi, 1.1208¹.
iti me arahato sutañ, 1.690⁴.
iti modamāno Sugatena tādinā, 1.305².
iti vissatiñtha-kammante, 1.231³.
iti vuttañ mah' esinā, 1.713⁴, 900⁴.
iti Selo brāhmañño, 1.825¹ (insertion).
iti ssu mañ citta pure niyuñjasī, 1.1113⁴-1120,⁴ 1124⁵.
iti ssu saṅghaṁ Bhagavānusāsati, 1.86³.
ito aṭṭhami cakkhumā 1.838³. (T. cakkhumā.)
ito gacchāmi Sīvaka, 1.14².
ito turaṅ gamissase citta, 1.359⁴.
ito pi aṁśen’ āgato, 2.130¹.
ito bahiddhā pāsaṅḍā, 2.184¹.
ito bahiddhā puthu-aṁśa-vāḍinaṅ, 1.86¹.
ito eva coro asim āvudhaṅ ca, 1.869¹.
ittha-bhāv’ aṁśathā-bhāvaṅ, 1.917³.
itthi-gandhesu sāratto, 1.738³.
itthi-bhāvo no kīṅ kaiyirā, 2.61¹. (S. I.129 omits no.)
itthi-ratanaṅ ahaṅ āsiṅ, 2.520⁴.
itthi-rūpasmiṅ dissare, 1.455⁴.
itthi-rūpe itthi-rase, 1.738¹.
itthi-sotāni sabbāni, 1.739¹.
itthiṇaṅ purisānaṅ ca, 1.1256³.
idaṅ dutiy’ ābhisecanāṅ, 1.97⁴, 862⁴.
idaṅ bhonto nissāmetha, 1.832¹. (Śn. 562 imaṅ.)
idaṅ vatvā sāla-vane, 1.948¹.
idaṅ seyyo ti maṅnare, 1.933⁴.
idam ajarā-maraṇa-padam asokaṅ, 2.512².
idam ajaram idam amaraṅ, 2.512¹.
idam pure cittam acīrī cārikaṅ, 1.77¹.
idāni kho ’mhi brāhmaṅo, 1.221².
idāni te imaṅ puttaṅ, 2.302¹.
idāni tvāṅ gacchasi pubba-cīṇaṅ, 1.1124⁴.
idāni sukaraṅ tathā, 1.945².
iddhi-pādāni indriya-balāni, 1.595².
iddhipādā subhāvitā, 2.233².
iddhi pi me sacchikatā, 2.71³, 228¹.
iddhi-balen’ upatthaddho, 1.1058⁵, 1194³.
iddhimanto yassassino, 1.1082², 1178².
iddhimaṅ para-cittaṅnāṁ, 1.379³.
iddhiyā abhinimmitvā, 2.229¹.
iddhiyā abhibhotvāna, 1.429³.
iddhiyā upasaṅkami, 1.901⁴.
iddhiyā ca visārado, 1.432⁴.
idh’ āhaṅ pabbajissāmi, 1.834³.
idh’ eva kittim labhati, 1.618^1.

idh’ eva chaḍḍayitvāna, 1.571^3.

idh’ eva taṇṭ vedaniyaḥ, 1.81^3.

idh’ eva dukkhassa karohi antaṇṭ, 1.1116^3.

idh’ eva nindaṇṭ labhati, 1.617^1.

idh’ eva puttaka carahī taṇṭ dhammad, 2.430^2.

idh’ eva vidhamissati, 1.184^6.

Indaññ va devā tidasā, 2.121^3 (where 2.181^1 has Sakkaṇṭ).

inda-gopaka-sañchannā, 1.13^3; 1063^3.

Indo Brahmā ca ägantvā, 1.628^3.

indriyāni ca gopayaṇṭ, 1.729^2.

indriyāṇ’ indriyeh’ eva, 1.744^3.

indriyāni balāni ca, 1.352^2, 437^2, 672^2; 2.171^2.

indriyāni manussānaṇṭ, 1.728^1.

indriyāṇ’ eva sārakkhaṇṭ, 1.729^1.

indriyesu susaṇyuto, 1.513^2; 2.196^2.

imaṇṭ dadāma te nātha, 1.475^3.

imaṇṭ passatha dhamaṭṭhaṇṭ, 2.362^1.

imaṇṭ sātaṇṭ dadāmi te, 2.245^4.

imaṇṭ ca passa āyantaṇṭ, 1.1176^1.

imaṇṭ ca me putta-phalaṇṭ, 2.300^1.

imaṇṭ atthaṇṭ abhāsatha, 1.483^4, 630^4.

imaṇṭ atthaṇṭ abhāsisuṇṭ, 1.3^4.

imasmiṇṭ digham antare, 1.646^1.

imaṅ giri abbhudīresuṇṭ, 2.402^4.

iminā pūti-kāyena, 2.140^1.

ime haññantu vajjhantu, 1.603^1, 646^1.

iriyaṇṭ āsī bhikkhūnaṇṭ, 1.921^3.

iriyaṇṭy amaraṇa viyā, 1.276^2.

iriyaṃmaṇṭ Brahma-pathe, 1.689^3.

iriyaṃpatiyaṇṭ pasādaniyaṇṭ, 1.591^2.

isī khīṇa-punabbhaṇ, 1.948^4.

Isidāsiya na(saha)vacchaṇṭ, 2.414^2 425^3. (In explanation of vacchaṇṭ at ThA. 267 read perhaps vaseyyāmi ahaṇṭ for nacamhiyaṇṭ.)

Isidāsi idaṇṭ vacanaṃ abravi, 2.404^3.

Isidāsi tattha ekā, 2.401^1.

Isidāsi paṇḍita paribyattā, 2.415^2.
isi Pañḍara-sagotto, 1.949³.
isi Pañḍara-savhaya, 1.951².
isi-ppayātambi pathe vajataṇ ovasate, 1.1102³.
isi-saṅgha-nisevito, 1.763⁴.
isinaṇ isi-sattamo, 1.1240².
issare khattiya yathā, 1.939⁴.
issāmānena vañcito, 1.375⁴.
issuki nānā-vādā ca, 1.952³.

īdiso nirayo āsi, 1.1188³.

ukkaṇṭhāmi sarīrena, 1.718¹.
ukkaṇṭhitito pi na vase, 1.105⁴.
ukk’ opamā anudahanti, 2.488³.
ukk’ opamā hi kāmā, 2.507³.
ukkhepa-kata-vacchassa, 1.65.
ugga-puttā mah’ issāsā, 1.1210¹.
uggharantaṇ paggharantaṇ, 1.394³.
ucc āvaceh’ upāyehi, 1.743¹.
ucce kule ahaṇ jātā, 2.151¹.
ucce maṇḍali-pākāre, 1.863⁴.
uju-bhūtaṇ ca dassanaṇ, 1.508².
uju-maggamhi akkhāte, 1.637¹.
Ujjhāno va pāvuse, 1.597².
ujjagghanti bahuṇ janaṇ, 2.74⁴.
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III.—SYNOPTICAL TABLE OF REPEATED PĀDAS OR ‘REPERTORY’ PHRASES (R)

1. PĀDAS OCCURRING MORE THAN THREE TIMES
(Referred to in Table 2 as under R. 1, R. 2, etc.).

(a) Characteristic of the prevailing sentiment of the poems (‘main chords’): R. 1-37.
(b) Of a more general nature: R. 38-67.

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1. agārasmā anagāriyaṇ, 1.46, 48, 107, 136, 645, 688, 1209; 2.92, 226. See also R. 28.
2. ajjhattaṇ susamāhita, 1.272, 431, 696, 1029, 1146, 1176.
3. aladdhā cetaso santiṇ, 2.37, 40, 42, 68, 169.
4. āraddhaviriy(ā) pahitatt(ā) | niccaṇ daḷha-parakkam(ā), 1.156, 353, 979; 2.161.
5. upemi (Buddhaṇ) saraṇaṇ, 2.53, 132, 249, 250, 288, 289.
7. kātikacca anāsava, 1.541, 711; 2.334, 336, 337, 364.
8. kāmarāgena aṭṭita, 1.157, 406; 2.77, 89.
9. jetvā Māraṇaṇ savāhanaṇ, 1.177, 1166; 2.7, 10, 56, 65.
10. taṇ ca ajjhosa tiṭṭhati, 1.98, 99, 794, 806.
11. cittaṇ viruoci me, 1.182, 477; 2.17, 30, 81. See also R. 12.
12. tato me manasikāro | yoniso udapajjatha
ādinavo pāturahū, | nibbidā samatitiṣṭhata,
tato cittaṇ viruoci me, | passa dhammasudhammaṇaṇ:
tissu vijjā anuppattā, | kataṇ Buddhaṣa sāsanaṇ,
13. tamokhandh(аn) padāl(аya, аyi, аyuа, ita), 1.128, 627; 2.3, 28, 44, 120, 173, 174, 180. See also R. 31.
14. tassāhaṃ vacanāṃ sutvā, 1.561, 639, 1255; 2.126, 172, 178, 187, 194, 202, 211; cf. 2.119.
15. tevijj(a) maccuhāy(in), 1.1177, 1236, 1249; 2.65, 362.
16. dukkhaṃ dukkhasamuppādanā | dukkhasa ca atikkamakanāriy’ aṭṭhaṅgikaṃ maggaṃ | dukkh’ūpasama-gāminanā, 1.1259; 2.1, 86, 193, 310, 321.
17. n’ attih dāni punabhavho, 1.80, 170, 202, 216, 333, 339, 440, 546; 2.106. See also R. 30.
18. nābhinandāmi maraṇaṃ | nābhinandāmi jīvitaṃ
cālaṃ ca paṭikaṅkhāmi | nibbisaṃ bhato yathā. nābhinandāmi maraṇaṃ | nābhinandāmi jīvitaṃ
cālaṃ ca paṭikaṅkhāmi | sampajāno patissato,
1.606, 607, 654, 655, 685, 686, 1002, 1003; abbreviated (first and last line) at 1.196.
19. patto me āsavakkhayo, 1.116, 120, 122, 161, 198, 485, 890; 2.71, 228.
20. pabbajjīṃ anagāriyaṃ, 1.108, 912, 1255; 2.90, 98, 124, 137, 150, 156, 311.
21. paricīṇṇo mayā Satthā | kataq Buddhassa sāsanaṃ
ohito garuko bhāro, | bhavanetti samūhatā,
1.604, 656, 687, 792, 891, 918, 1016, 1050, 1088, 1185.
22. passa dhamma-sudhammat(añ), 1.24, 220, 286, 1039, 1040. See also R. 12; cf. aho dhamma-sudhammatā,
1.479, 486.
23. pahittattassa bhikkhuno, 1.538, 983, 984, 1066, 1067.
24. pubbenivāsaṃ jānāmi | dibbacakkhuṃ visodhitaṃ,
1.332, 379, 516, 562; 2.70, 104, 227, 330; cf. 1.913.
25. bhavanetti samūhatā, 1.135, 881; 2.11. See also R. 21.
26. bhikkhuṣaṅgha-purakkhataṃ, 1.426, 622, 1239; 2.108.
27. yathā Buddhena desitā, 1.548, 647, 714; 2.21, 45.
28. yass’ atthāya pabbajito | agārasmā anagāriyaṃ
so me atttho anuppatto | sabbasanyojanakkhayo,
1.380, 605, 657, 793, 1186; cf. 688.
29. yogakkhemanā anuttaran, 1.32, 989, 990; 2.6, 9.
30. vikkhiṇo jātisāsāro | n’ atthi dāni punabbhavo,
   1.67, 87, 90, 254, 344, 908; 2.22, 47, 160.
31. sabbattha vihātā nandi | tamokkhandho padālito
evañ jānāhi pāpima | nihato tvam asi antaka,
32. sabbasāṇyojana-kkhay(a), 1.136, 176, 182, 865. See also
   R. 28.
33. sampajāno patissato, 1.20, 59, 196, 1058. See also R. 18.
34. sammāsambuddha-sāvakañ, 1.45, 174, 368, 650, 999.
35. sitibhūt’ amhi nibbutā, 2.15, 34, 66, 76, 101.
36. so (me) attho anupatto, 1.136, 176, 380, 688. See also
   R. 28.
37. so me dhammam adesesi, 1.1254; 2.136, 148, 155, 185,
   192.
38. upasanto uparato, 1.21, 1006, 1168, 1169.
39. te selā ramayanti mañ, 1.134, 113, 601, 1062-1065,
   1038, 1069.
40. yatha pi bhaddo ājañño, 1.16, 45, 173, 659.
41. vivekañ anubrūhayañ, 1.23, 27, 233, 925.
42. sato bhikkhu paribbaże, 1.39, 40, 154, 982.
43. pañca khandhā pariññatā tiṭṭhanti chinnamūlakā, 1.90, 120,
   440, 2.106.
44. parinibbissaty anāsavo, 1.100, 369, 576, 704.
45. pañskulān ca cīvarañ, 1.127, 1057, 2.329, 349.
46. muṇḍa saṅghāti pārutha, 1.153, 944, 998, 2.32, 75, 348.
47. alaṅkata suvasana, 1.26, 268, 459, 463, 2.145.
48. gāravo n’ upalabbhati, 1.278, 387, 390, 1078.
49. samālañ tañhañ abbuyha, 1.298, 2.15, 18, 466.
50. indriyāni balāni ca, 1.352, 437, 672, 2.171.
51. pappuyya paramañ santīñ, 1.364, 369, 672, 876.
52. paññābhaya pherava, 1.367, 840, 864, 1059.
53. khaño ve mā upaccagā, 1.403, 653, 1004, 1005; 2.52.
54. pañavīsati vassāni, 1.405, 1039, 1043, 2.39, 67.
55. sabbasattanañ uttamañ, 1.427, 481, 624; 2.157.
56. cattāri ariyasaccāni, 1.492, 1258, 2.171, 215.
2. LIST OF GĀTHĀS (AND PĀDAS)

Showing all identical (=) and similar (~) gāthās and pādas in Th., as well as in the principal other canonical texts.

A. Thera-gāthā.

Note.—|| 1006|| means that the whole gāthā is identical. Figures in bold type show identical gāthās in other texts.

1  \(1 = 51^2\)
2  \(\| = Dh 363 \| = 1006 \| \sim 1007 \| 1\) (see also \(R 38\).
2  \(= 2.281^2\)
5  \(1 = 8^1\), \(3 = 7^3 \sim 6^3\)
6  \(2 \sim 5^3 = 8^3\)
7  \(3 = 5^3\)
8  \(1 = 5^1\), \(3 = 6^3\)
9  \(3.4 = 885^3.4 = 1261^3.4\)
11 \(\| = Dh 368, 381 \| \quad 4 = 2.182^4\)
13 \(\| = 1063 \|\) \(\quad 4 = R 39\)
15 \(\| = Dh 370 \| = 633 \|\)
16 \(1 = R 40\)
17 \(\| = Dh 325 \| \quad 3.4 = 101^3.4 \quad 4 \sim 152^2\)
18 $1 \sim 1277^2 \quad 2 = 1208^3$
19 || Dh 80 || = 877 ||
20 $1 = 709^3 \quad 4 = R 33$
23 || Dh 374 || $4 = 2.96^2 \quad 4 = R 41$
24 $2 = R 22 \quad 4 = R 6$
25 $3 = 1189^3 \quad 4 = 1189^4 = 1191^4$
26 $1 = 347^1 \quad 2 = 1023^2 = 1212^2 = 1161^3 \quad 4 = 1160^2 = 1161^4$
27 || = 233 || $4 = R 41$
31 || = 244 = 684 ||
32 $4 = R 29$
35 $4 = 1115^4$
39 || S I.13, 53 || $4 = R 42$
40 || = 1163 || $4 = R 42$
41 || = 1167 || $2 = R 6$
42 $2 = 1167^2$
45 $1 = R 40 \quad 2 = 173^2 \quad 4 = R 34$
46 $1 = 59^1 \quad 2 = R 1 \quad 6 = 1211^3$
47 $2 = 658^4 = 1017^4 \quad 4 = 336^4 \sim 2.205^4$
48 || = 645 || $1 = 181^1 \sim 405^2 \quad 2 = R 1 \quad 4 = 603^4$
51 $2 = 1^1$
51-54 || $\sim 325-329 ||$
55 $4 = R 6$
59 $1 = 46^1 \quad 4 = R 33$
60 $4 = 1226^3 = 2.20^2$
62 || S I.202 ||
66 $2 = 690^3 = 1253^4 \quad 6 = R 6$
67 $3, 4 = R 30$
68 || = Vin IV.54 || $3 \sim 400^3$
70 || = 619 ||
71 || = 210 ||
74 $1^1 3 = 1010^1 3 \quad 1 = 2.165^1$
77 || = Dh 326 || = 1130 ||
78 || = Dh 153 || $1 = 2.164^3$
79 $4 = 298^4$
80 $1 \sim 81^1 \quad 2 = 923^2 \quad 4 = R 77$
81 $1 \sim 80^1 = 346^1 \quad 2 = 346^2$
83 $1 = 2.8^3, 9^3 \quad 2 = 84^2 = 212^2$
\[84 \quad 2 = 83^2 \quad 4 = 257^4 = 2.167^4\]
\[87 \quad 1 \sim 161^1 \quad 2 = 254^2 \quad 3, 4 = R 30\]
\[88 \quad 3 = 285^3 = 880^3\]
\[90 \quad 1, 2 = R 43 \quad 3, 4 = R 30\]
\[92 \quad \parallel = Dh 92 \parallel \quad 3, 4 = 5, 6\]
\[97 \quad \parallel = 862 \parallel\]
\[98 \quad \parallel = 794 \parallel \quad 4 = R 10 \quad 6 = 99^6\]
\[99 \quad 1 = 796^1 = 797^1 \quad 4 = R 10 \quad 6 = 98^6\]
\[100 \quad 4 = R 44\]
\[101 \quad 3, 4 = Dh 325^3, 4 = 17^3, 4\]
\[107 \quad 2 = R 1\]
\[108 \quad 2 = R 20 \quad 4 = R 6\]
\[112 \quad 3 = 332^3 = 1260^3 \quad 4 = R 6\]
\[113 \quad \parallel = 601 = 1070 \parallel \quad 4 = R 39\]
\[114 \quad \parallel \sim 1033 \parallel \quad 3, 4 = 1033^3, 4\]
\[116 \quad 2 \sim 4 = 890^2 \sim 4 = 579^4 \quad 4 = R 19\]
\[117 \quad 4 = R 6\]
\[119 \quad \parallel = S I.199 \parallel\]
\[120 \quad 1, 2 = R 43 \quad 3 = 440^3 \quad 4 = R 19\]
\[122 \quad 1 = 154^1 \sim 791^1 \quad 2 = 718^2 \quad 3 = 458^3 \quad 4 = R 19\]
\[124 \quad \parallel = 495 = 1053 \parallel\]
\[127 \quad 4 = R 45\]
\[128 \quad 4 = R 13\]
\[133 \quad \parallel = Dh 13, 14 \quad \parallel \sim 134 \parallel\]
\[134 \quad \parallel \sim 133 \parallel \quad 4 = R 25\]
\[135 \quad \parallel = Dh 136 \parallel\]
\[136 \quad \parallel = 28 \quad 2 = R 1 \quad 3 = R 36 \quad 4 = R 32\]
\[146 \quad \parallel = Dh 136 \parallel\]
\[147 \quad \parallel = 265 \parallel \quad 6 = 962^2 = 987^2\]
\[148 \quad \parallel = 266 \parallel \quad 3 = 899^4\]
\[152 \quad 2 = 17^4\]
\[153 \quad 2 = R 46\]
\[154 \quad 1 = 1.122^1 \sim 1.791^1 \quad 4 = R 42\]
\[155 \quad 4 = 843/44^2 = 1146.49^2\]
\[156 \quad 1, 2 = R 4\]
\[157 \quad 4 = R 8\]
\[158 \quad 2 = 417^2 = 1258^2\]
| 159 | \( \sim 160 \) |
| 160 | \( \sim 159 \) |
| 161 | \( ^1 \sim 87^1 \)  
| 162 | \( ^3 = 672^1 \quad ^4 = 919^4 \) |
| 163, 164 | \( J \text{ II.334} \) |
| 165 | \( ^3, ^4 = 166^3 \quad ^4 \) |
| 166 | \( ^3, ^4 = 165^3 \quad ^4 \) |
| 167 | \( ^4 = 224^2 = 515^2 \) |
| 168 | \( ^1 = 179^4 \) |
| 170 | \( ^1 = 172^4 \)  
| 171 | \( ^2 = 2.8^4 = 2.211^4 \)  
| 172 | \( ^1 = 395^3 \)  
| 173 | \( ^1 = R40 \quad ^2 = 45^2 \)  
| 174 | \( ^2 = R34 \)  
| 175 | \( ^4 = 348^4 \) |
| 176 | \( ^4 = 368^4 \) |
| 177 | \( ^3 = R36 \quad ^4 = R32 \)  
| 178 | \( ^1 \sim 604^1 \) |
| 179 | \( ^1 = 168^1 \) |
| 180 | \( \sim \text{Dh 228} \) |
| 181 | \( ^1 = 48^1 \quad ^2 = 835^2 \) |
| 182 | \( ^2 = R^{11} \)  
| 183, 184 | \( \text{Dh 153, 154} \quad 183^4 = 255^1 \) |
| 189 | \( ^4 = 190^3 \) |
| 190 | \( ^3 = 189^4 \) |
| 191 | \( \sim \text{Ud. 41} \)  
| 192 | \( ^2, ^3 = 192^2 \quad ^3 = 192^4 \) |
| 194 | \( ^3, ^4 = \text{Sn 440}^3 \) |
| 195 | \( ^1 = 892^3 \)  
| 196 | \( \sim \text{R 18} \)  
| 198 | \( ^4 = R33 \) |
| 202 | \( ^3 - 6 = \text{Nd}^2 284 \quad 5 = 339^3 \quad 6 = R17 \) |
| 203 | \( ^1, ^2 = \text{Dh 382}^1 \quad ^2 = 256^2 = 873^2 \quad ^4 = 508^4 \) |
| 204 | \( \sim 509 \) |
| 205 | \( \sim \text{Dh 94} \)  
| 206 | \( ^2, ^3 = 206^2 \) |
| 209 | \( ^1 = 333^3 \) |
| 210 | \( \sim 71 \) |
211 \(2 \sim 1136\)
212 \(2^2 = 83^2 = 84^2\)
215 \(4 = 341^4\)
216 \(4 = R 77\)
220 \(2^4 = 270^2, 2 = R 22\)
221 \(3, 4 = 515^3, 4 = R 6\)
222 \(\| \sim 2.251 \sim 290 \|\)
223 \(\| = Nd^2\)
224 \(\| = 97 = 313 \|\)
225 \(\| = 314 = 515 \|\)
226 \(\| = 261 \|\)
227 \(\| = 262 = 322 \|
228 \(2 = 1045^2\)
229 \(\| = R 6\)
230 \(\| = 683 \|
231 \(\| = 31 = 684 \|
232 \(\| = 195^3, 2 = \text{refrain}\)
233 \(2 \sim 455^3\)
234 \(2 = 87^2\)
235 \(3, 4 = R 30\)
236 \(4 = 183^4\)
237 \(\| = \text{Miln 245}\)
238 \(\| = 203^2 = 873^2, 3, 4 = 1147^3, 4\)
239 \(\| = 1.84^4 = 2.167^4\)
240 \(\| = 225-227\)
241 \(\| = 264\)
242 \(\| = 2.350^4\)
243 \(\| = 147/148\)
244 \(\| = R 47\)
245 \(\| = R 47\)
246 \(\| = 463^4\)
247 \(\| = R 12\)
248 \(\| = R 12\)
249 \(\| = Dh 6 = 498 \|
250 \(\| = Dh 198 \|
251 \(\| = Dh 193 \|
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346 \(\| = Dh 193 \|
347 \(\| = Dh 193 \|
348 \(\| = Dh 193 \|
349 \(\| = Dh 193 \|
350 \(\| = Dh 193 \|
| 277 | \( || = \text{Dh 312} || \) |
|------|------------------|
| 278 | \( ^1 = 387/92^1 = 1078^1 \)  \( ^2 = \text{R 48} \)  \( ^3,^4 = 360^3,^4 = 1078^3,^4 \) |
| 279 | \( ^1 = 1150^3 \)  \( ^3,^4 = 1151^3,^4 \) |
| 281 | \( ^3 \sim 282^3 \) |
| 282 | \( ^1 = 904^3 \)  \( ^3 \sim 281^3 \) |
| 285 | \( ^2 = 882^2 \)  \( ^3 = 883^3 = 880^3 \) |
| 286 | \( ^1 = 881^3 \)  \( ^2 = \text{R 22} \)  \( ^4 = \text{R 6} \) |
| 287 | \( ^1 = 1261^1 \)  \( ^2 = 345^4 \)  \( ^4 \sim 1238^3 \sim 2.309^4 \) |
| 289 | \( ^3 \sim 546^3 \sim 928^1 \)  \( ^4 = 500^2 = 912^2 \) |
| 291 | \( ^1,^2 \sim 293^1,^2 \) |
| 292 | \( ^2 = 361^4 \)  \( ^4 \sim 294^4 \) |
| 293 | \( ^1,^2 \sim 291^1,^2 \) |
| 294 | \( ^4 \sim 292^4 \) |
| 296 | \( ^3 = 516^3 \)  \( ^3,^4 = 336^1,^2 \) |
| 297 | \( || = \text{Ud 76} || \) |
| 298 | \( ^3 = \text{R 49} \) |
| 299 | \( ^4 = 79^4 \) |
| 300 | \( || \sim 463 || \) |
| 301, 302 | \( = \text{R 12} \) |
| 306 | \( ^4 = 1119^3 \) |
| 307 | \( ^1 \sim 308^1 \)  \( ^2 = 308^2 \)  \( ^4 = 308^4 \) |
| 308 | \( ^1 \sim 307^1 \)  \( ^2 = 307^2 \)  \( ^4 = 307^4 \) |
| 311 | \( ^2 \sim 479^2 = 486^3 \) |
| 313 | \( || = 223 || \) |
| 314 | \( || = 224 = 515 || \) |
| 315 | \( ^2,^4 = 393^2,^4 \)  \( ^4 \sim 2.119^4 \) |
| 317 | \( \) |
| 318, 319 | \( = \text{R 72} \) |
| 322 | \( || = 226 || \) |
| 323 | \( \) |
| 324 | \( \) |
| 325-329 | \( \sim 51-54 \) |
| 332 | \( ^1,^2 = \text{R 24} \)  \( ^3 = 112^3 = 1260^3 \)  \( ^4 = \text{R 6} \) |
| 333 | \( ^3 = 209^4 \)  \( ^4 = \text{R 17} \) |
| 334 | \( ^3 = 2.126^3 \) |
| 335 | \( ^3 = 340^3 \)  \( ^5 = \text{R 4 first half} \) |
| 336 | \( ^1,^2 = 296^3,^4 \)  \( ^4 = 47^4 \) |
$337 \ || = 439 \ ||$

$338 1 \sim 2.207^1 \quad 4 = 2.207^4 = 2.208^4$

$339 2, 4 = 2.222^2, 4 \quad (= 2.160) \quad 3 = 202^3 \quad 4 = R 77$

$340 1 \sim 2.286^1 \quad 2 \sim 2.306^2 \quad (= 2.309^2) \quad 3 = 335^3$

$343 3 \sim 87^2 \quad (= 254^2)$

$344 3, 4 = R 30$

$345 4 = 287^2$

$346 1, 2 = 81^1, 2$

$347 1 = 26^1$

$348 4 \sim 2.63^1 = 1.174^4$

$349 4 = R 6$

$350, 351 \ || = 435, 436 \ ||$

$352 \ |\sim 437 \ |\quad 2 = R 50$

$353 1, 2 = R 4$

$360 3, 4 = 278^3, 4 = 1078^3 \quad 4$

$361 3 = 387^3 \quad 4 = 292^2$

$362 4 = 387^4 \sim 396^4$

$363 3, 4 = 388^3, 4$

$364 1 \sim 238^1 \quad 3 = 2.76^3 \quad 4 = 434^2 \quad 5 = R 51$

$365 2 \sim 996^2$

$367 2 = 1021^4 \quad 4 = R 52$

$368 2 = R 34 \quad 4 = 175^4$

$369 3 = R 51 \quad 4 = R 44$

$370 4 = 371^4$

$371 4 = 370^4$

$373 1 \sim 1031^1$

$376 1 = 901^1 \quad 3 \sim 516^3$

$379 1, 2 = R 24$

$380 \ || = R 28 \ ||$

$383 1 = 384^1$

$384 1 = 383^1$

$387 2 = R 48 \quad 3 = 361^3 \quad 4 = 362^4$

$388 3, 4 = 363^3, 4$

$389 1 = 278^1 = 1078^1 \quad 2 = R 48 \quad 4 \sim 362^4$

$390 391$

$392 4 = 389^4$

$393 2, 4 = 315^2, 4$

$394 \ || = D h A \ I I I . 117 \ || \quad 4 = 2.83^4$
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<td>$3 = 172^1$</td>
<td>$4 \sim 2.85^4$</td>
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<td>396</td>
<td>$1, 2 = 203^1$</td>
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<td>$1 = 1071$</td>
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<td>399</td>
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<td>$1 = 1258^1$</td>
<td>$2 = 158^2 = 1258^3$</td>
<td>$3 = 691^1$</td>
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<td>$2 \sim 751^4$</td>
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<td>$= A. II.54 = Vin II.296 = 575^3$</td>
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<td>$1 = 2226^1$</td>
<td>$2 \sim 2.226^2$</td>
<td>$3 = 122^3$</td>
</tr>
<tr>
<td>459</td>
<td>$1 = R 47$</td>
<td></td>
<td>$^3 = 771^1$</td>
</tr>
<tr>
<td>463</td>
<td>$= 300$</td>
<td>$^3 = R 47$</td>
<td>$^4 = 268^4$</td>
</tr>
<tr>
<td>464, 465</td>
<td>$= R 72$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>467</td>
<td></td>
<td></td>
<td>$^4 = 894^2$</td>
</tr>
<tr>
<td>468</td>
<td></td>
<td></td>
<td>$^4 = 636^2$</td>
</tr>
<tr>
<td>470</td>
<td>$1 = 471^1$</td>
<td></td>
<td>$^4 \sim 472^4$</td>
</tr>
<tr>
<td>471</td>
<td>$1 = 470^4$</td>
<td></td>
<td>$^2 = 472^2$</td>
</tr>
</tbody>
</table>
\[
\begin{align*}
472 & \quad 2 = 471^2 \quad 4 \sim 470^4 \\
477 & \quad 4 = R 11 \\
478 & \quad 3 \sim 2.109^3 \quad 4 = 625^4 = 2.109^4 \\
479 & \quad 1 \sim 429^2 \sim 486^1 \\
481 & \quad 4 = R 55 \\
483 & \quad 4 = 630^4 \\
486 & \quad 1 \sim 429^2 \sim 479^1 \\
491 & \quad 1 = 890^4 \\
492 & \quad 1 = R 56 \quad 1.2 = 1258^3, 4 \\
493 & \quad 5 \sim 440^4 \\
494 & \quad || = 1072 || \quad 3, 4 = 1052^3, 4 \\
495 & \quad || = 1053 || \\
498 & \quad || = Dh 6 || = 275 || \\
499 & \quad || = 550 || \\
500 & \quad 2 = 289^4 = 912^2 \\
501 & \quad || = Miln 367 || \\
502-506 & \quad 1, 2, 4 = refrain \\
507 & \quad 2 = 651^2 = 1000^2 \\
508 & \quad 4 = 203^4 \\
509 & \quad || = 204 || \\
512 & \quad 2 \sim 2.98^2 \\
513 & \quad 2 = 2.196^2 \\
515 & \quad || = 224 = 314 || \quad 3, 4 = 220^3, 4 \quad 4 = R 6 \\
516 & \quad 1, 2 = R 24 \quad 3 = 296^3 \quad 4 = R 57 \\
517 & \quad 1, 2 = 628^1, 2 \quad 2 \sim 618^2 \\
518 & \quad 2 = 1112^2 \\
522 & \quad 3 = 524^3 \\
524 & \quad 3 = 522^3 \\
527 & \quad || = J I. 87 (v. 289) || \\
538 & \quad 4 = R 23 \\
540 & \quad 3 \sim 272^1 \\
541 & \quad 1 \sim 1091^2 \quad 4 = R 7 \\
546 & \quad 2 \sim 2.3^2 \quad 3 \sim 289^3 \sim 928^1 \quad 4 = R 17 \\
548 & \quad 4 = R 27 \quad 5, 6 = 871/73^3, 4 \\
549 & \quad 2 = 647^2 \\
550 & \quad || = 499 || \\
553 & \quad 4 = 2.128^4 \\
561 & \quad 1 = R 14 \quad 2 = 639^2 = 903^2 \quad 3 \sim 639^3 \quad 4 = 639^4 = 2.171^4 
\end{align*}
\]
Synoptical Table of Repeated Pādās

562 \(1.2 = R \ 24\) \(4 = R \ 6\)
565 \(1 = 624^1\)
566 \(\parallel = J \ I.15 \ (v. \ 70) \parallel 4 = 2.287^4\)
568 \(1 \sim 736^1\)
575 \(3.4 = 456^3.4\)
576 \(4 = R \ 44\)
577 \(\parallel = \text{Miln} \ 371 \parallel 2 = 602^4\)
578 \(2 \sim 2.134^2\)
579 \(1 = 621^3\) \(4 = 116^2 = 890^2\)
580 \(\parallel = \text{Miln} \ 395 \parallel\)
586 \(1 \sim 2.34^1\)
588 \(4 = 596^4 \text{ refrain}\)
600 \(\parallel \sim J \ I.141 \parallel\)
601 \(\parallel = 113 = 1070 \parallel 4 = R \ 39\)
602 \(2 = 925^2\) \(4 = 577^2\)
603 \(1.3 = 646^1.3\) \(4 = 48^4 = 645^4\)
604 \(\parallel = R \ 27 \parallel\)
605 \(\parallel = R \ 28 \parallel\)
606, 607 \(\parallel = \text{Miln} \ 45 \parallel = R \ 78 \parallel\)
612 \(4 = 613^4\)
613 \(4 = 612^4\)
615 \(4 \sim 616^4\)
616 \(4 \sim 615^4\)
617 \(4 = 958^2\)
618 \(2 \sim 517^2\) \(4 = R \ 58\)
619 \(\parallel = 70 \parallel\)
621 \(3 = 579^3\)
622 \(\parallel \sim 2.135 \parallel 1 = 912^4 = 1253^3\) \(2 = R \ 26\)
624 \(1 = 565^1\) \(4 = R \ 55\)
625 \(2 \sim 648^2\)
627 \(\parallel = 2.120; 172/73; 179/80 \parallel 5 = R \ 59\) \(6 = R \ 13\)
628 \(1.2 = 517^1.2\)
629 \(\parallel = 1179 \parallel 1.2 = 1084^1.2\)
630 \(4 = 483^4\)
633 \(\parallel = \text{Dh} \ 370 \parallel = 15 \parallel\)
634 \(1 = 635^3\)
635 \(\parallel = \text{Dh} \ 292 \parallel\)
636 \(\parallel = \text{Dh} \ 293 \parallel 2 = 468^4\)
637 \( \| = \text{Dh 379} \| \)
638 \( \ | = R 14 \) \( 2 = 901^2 \) \( 4 = 995^2 \)
639 \( \ | = \text{Vin I.185} = \text{Miln 386} \| \)
640 \( \ | = 48 \| \) \( 2 = R 1 \) \( 4 = 48^4 = 603^4 \)
641 \( \ | = \text{Ud 27} \| = 1000 \| \) \( 2 = 507^2 \)
642 \( \ | = \text{S I.205} = \text{J III.309} \| = 1001 \| \)
643 \( \ | = \text{Dh 315} \| = 1005 \| \) \( 4 = R 53 \)
644, 655 \( = R 18 \)
645 \( \ | = R 21 \| \)
646 \( \ | = R 28 \| \)
647 \( \ | = 1017 \| \)
648 \( \ | = R 40 \)
649 \( \ | = 999 \| \) \( 2 = R 34 \)
650 \( \ | = 401^4 \)
651 \( \ | = 162^3 \) \( 2 = R 50 \) \( 3 = R 51 \)
652 \( 4 = 1224^4 \)
653 \( \ | = 675^2 = 717^2 \)
654 \( \ | = \text{Dh 277/79} \) \( 2 = 678^2 \) \( 2 = 677^2 \)
655 \( 1.2 = 1246^1.2 \)
656 \( 1 = 1080^1 \)
657 \( 1.2 = 1081^1.2 \) \( 4 = 1008^4 \sim 195^4 \)
658 \( 2 = 243 \| \)
659 \( \ | = 31 = 244 \| \)
660 \( \ | = R 18 \)
661 \( \ | = R 21 \| \)
662 \( 1^3 (R 28) \) \( 2 = R 7 \) \( 3 = R 36 \)
663 \( 689-704 \ = \text{A. III.346} \)
664 \( 2 = 66^2 = 1253^4 \)
665 \( 1 = 417^3 \)
666 \( 3 \sim 1090^2 \)
667 \( 4 = R 2 \)
<table>
<thead>
<tr>
<th>Number</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>699</td>
<td>(4 = 2.282^3)</td>
</tr>
<tr>
<td>700</td>
<td>(3 \sim 701^3) (4 = R) 44</td>
</tr>
<tr>
<td>701</td>
<td>(3 \sim 700^3)</td>
</tr>
<tr>
<td>709</td>
<td>(1, 2 = 710^{1,2} ) (3 = 20^3)</td>
</tr>
<tr>
<td>710</td>
<td>(1, 2 = 709^{1,2})</td>
</tr>
<tr>
<td>711</td>
<td>(2 = R) 7</td>
</tr>
<tr>
<td>713</td>
<td>(4 = 900^4)</td>
</tr>
<tr>
<td>714</td>
<td>(2 = R) 27</td>
</tr>
<tr>
<td>717</td>
<td>(2 = 675^4 = 676^2)</td>
</tr>
<tr>
<td>718</td>
<td>(2 = 122^2)</td>
</tr>
<tr>
<td>720</td>
<td>(2 = 2.224^4)</td>
</tr>
<tr>
<td>721</td>
<td>(4 = 723^4)</td>
</tr>
<tr>
<td>723</td>
<td>(4 = 721^4)</td>
</tr>
<tr>
<td>726</td>
<td>(| \sim 920 | ) (1, 3, 4 = 920^{1,3,4})</td>
</tr>
<tr>
<td>727</td>
<td>(4 = 729^4)</td>
</tr>
<tr>
<td>729</td>
<td>(4 = 727^4)</td>
</tr>
<tr>
<td>730</td>
<td>(2 = 731^2 ) (4 = 731^4)</td>
</tr>
<tr>
<td>731</td>
<td>(2 = 730^2 ) (4 = 730^4)</td>
</tr>
<tr>
<td>734</td>
<td>(4 = 738^4)</td>
</tr>
<tr>
<td>736</td>
<td>(1 \sim 568^1)</td>
</tr>
<tr>
<td>738</td>
<td>(4 = 734^4)</td>
</tr>
<tr>
<td>740</td>
<td>(1 = 746^1)</td>
</tr>
<tr>
<td>746</td>
<td>(1 = 740^1)</td>
</tr>
<tr>
<td>747</td>
<td>(2 = 1032^2 ) (3 \sim 2.78^3)</td>
</tr>
<tr>
<td>748</td>
<td>(3 = 751^3)</td>
</tr>
<tr>
<td>751</td>
<td>(3 = 748^3 ) (4 \sim 421^2)</td>
</tr>
<tr>
<td>758</td>
<td>(2 \sim 768^4)</td>
</tr>
<tr>
<td>760</td>
<td>({3, 4 = Dh 339^{1,2}})</td>
</tr>
<tr>
<td>761</td>
<td>({1, 2 = Dh 340^{1,2}})</td>
</tr>
<tr>
<td>768</td>
<td>(4 \sim 758^2)</td>
</tr>
</tbody>
</table>

**769-774 = M II.64, 65**

769   \(\| = Dh 147 \| = 1020 = 1157 \| \) \(1 = 770^1\)

770   \(1 = 769^1\)

771   \(1 = 459^3\)

772   \(4 = \text{refrain}\)

773   

774   \(2^3 = 775^2 \) \(3\)

775   \(2^3 = 774^2 \) \(3\)

**776-788 = M II.72-74**
787 \( ^1 = 1112^1 \)
791 \( ^1 \sim 122^1 ( = 154^1 ) \)
792 \( = R 27 \)
793 \( = R 28 \)
794 \( = 98 \quad ^4 = R 10 \)
796 \( ^1 = 99^1 = 797^1 \)
797 \( ^1 = 796^1 \)
798 \( ^1 = 799^1 \)
799 \( ^1 = 798^1 \)
806 \( ^4 = R 10 \)
807 \( ^2 = 809^2 \quad ^5 = 817^3 \quad ^6 = 817^4 \sim 392^3 \)
809 \( ^2 = 807^2 \)
817 \( ^3 = 807^5 \quad ^4 = 807^6 \sim 392^3 \)
818-841 = Sn 548-573
822 \( ^3 \quad ^4 = 914^3 \quad ^4 \)
824 \( ^3 = 825^3 \)
825 \( ^3 = 824^3 \)
827 \( = Miln 183 \)
830 \( ^4 \sim 832^3 \)
831 \( ^1, ^2 = 833^1, ^2 \)
832 \( ^3 \sim 830^4 \)
833 \( ^1, ^2 = 831^1, ^2 \)
834 \( ^4 = 835^4 \)\( \{ = 2.326^4 \)
835 \( ^2 = 181^2 \quad ^4 = 834^4 \)\( \{ = 2.326^4 \)
836 \( ^1, ^2 = 841^1, ^2 \)
840 \( ^4 = R 52 \)
841 \( ^1, ^2 = 836^1, ^2 \quad ^2 = 1083^4 = 1178^3 \)
843 \( ^1 \sim 864^1 \)\( \{ ^2 = 155^4 = 1146/49^2 \quad ^3 = R 60 \quad ^4 = 864^4 \)
845 \( ^1 = 455^1 \)
852 \( ^1 = 1148/49^4 \)
862 \( = 97 \)
864 \( ^1 \sim 843^1 \quad ^2 = R 52 \quad ^4 = 843/44^4 \)
865 \( ^4 = R 32 \)
871-886 = M II.104, 105
871 \( = Dh 172, 173 \quad 3 \quad ^4 = 548^5 \)
872 \( = Dh 382 \quad ^2 = 203 = 506 \quad 3 \quad ^4 = 548^5 \)
873 \( = Dh 80 \quad 19 \)
877
Synoptical Table of Repeated Pādas

878 \(\frac{3}{3} = 914^3\)
880 \(\frac{3}{3} = 88^3 = 285^3\)
881 \(\frac{3}{3} = 286^1\) \(\frac{4}{4} = R 25\)
882 \(\frac{2}{2} = 285^2\)

883 \(\{Dh 26, 27\} \frac{3}{3} = 980^2\)
885 \(|| = 9|| \frac{2}{2} = 886^2\) \(\frac{3}{3}, \frac{4}{4} = 1261^3, 4\)
886 \(\frac{2}{2} = 885^2\) \(\frac{4}{4} = R 6\)
887 \(\frac{1}{1}, \frac{2}{2} \sim 925^4, 2\)
889 \(\frac{1}{1}, \frac{2}{2} \sim 221^4\)
890 \(\frac{1}{1} = 491^4\) \(\frac{2}{2} = 579^4\) \(2, 4 = 116^3, 4\) \(\frac{4}{4} = R 19\)
891 \(|| = R 27||\)
892 \(\frac{3}{3} = 195^4\)
893 \(\frac{2}{2} = 911^4\) \(\frac{4}{4} = 2.164^2\)
894 \(\frac{2}{2} = 467^4\)
895 \(\frac{2}{2} = 455^2\)
896 \(\frac{1}{1} = 1059/61^1\)
898 \(\frac{3}{3} = 900^1\)
899 \(\frac{4}{4} = 148^3\)
900 \(\frac{1}{1} = 898^3\) \(\frac{4}{4} = 713^4\)
901 \(\frac{2}{2} = 638^3\)
902 \(\frac{3}{3} \sim 990^3\)
903 \(\frac{2}{2} = 561^3 = 639^3\) \(\frac{3}{3} = R 6\)
904 \(\frac{1}{1} = 283^1\)

905 \(\{S I.159; D II.157\} \frac{4}{4} \sim \mathcal{E}.116^4\)
907 \(\frac{4}{4} = 1046^4\)
908 \(\frac{3}{3}, \frac{4}{4} = R 30\)
909 \(|| = 1181||\)
911 \(\frac{4}{4} = 893^3\)
912 \(\frac{1}{1} = 622^4 = 1253^3\) \(\frac{2}{2} = 289^4 = 500^3\) \(\frac{4}{4} = R 20\)
913 \(\frac{1}{1}, \frac{2}{2} (cf. R 24)\) \(\frac{2}{2} = 2.104^4 = 330^4 \sim 2.179^4\)
914 \(\frac{3}{3}, \frac{4}{4} = 822^3, 4\) \(\frac{3}{3} = 878^3\)
918 \(|| = R 27||\)
919 \(\frac{4}{4} = 162^4\)
920 \(|| \sim 726|| \frac{1}{1} \frac{3}{3}, \frac{4}{4} = 726^1, 3, 4\)
923 \(\frac{2}{2} = 80^3\)
925 \(\frac{1}{1}, \frac{2}{2} \sim 887^2\) \(\frac{2}{2} = 602^2\) \(\frac{3}{3} = R 41\)
928 \(\frac{1}{1} \sim 289^3 \sim 546^3\) \(\frac{2}{2} \sim 1083^2\)
\[
\begin{align*}
929 & \quad 3 = 1046^3 \\
944 & \quad 2 = R 46 \\
953 & \quad 4 \sim 2.92^4 \\
955 & \quad 2 = 976^2 \\
956 & \quad || \sim 956 || \\
957 & \quad 1 = 2.342^1 \\
958 & \quad 2 = 617^2 \\
961 & \quad 2 = 968^2 \\
962 & \quad 2 = 987^2 = 147^6 \\
968 & \quad 2 = 961^2 \\
969 & \quad 2 = \text{Dh} 9, 10 \\
970 & \quad 4 = R 58 \\
971 & \quad 2 = 975^4 \\
972 & \quad 2 = 2.56^2 \\
975 & \quad 4 = 971^2 \\
976 & \quad 2 = 953^4 \\
977 & \quad 3 = 1257^3 \\
979 & \quad 3, 4 = R 4 \\
980 & \quad 2 \sim 883^3 \\
981 & \quad 3, 4 = \text{Dh} 362^3, 4 \\
982 & \quad \text{Miln} 407 \\
983 & \quad 4 = R 42 \\
984 & \quad \text{Miln} 366 \\
985 & \quad 4 = R 23 \\
986 & \quad 4 = 987^4 \\
987 & \quad || \sim \text{Miln} 396 || \\
988 & \quad 2 = 147^6 = 962^2 \\
989 & \quad 2 \sim 902^3 \\
990 & \quad 4 = R 29 \\
991, 992 & \quad || = \text{Dh} 88, 89 || \\
993, 994 & \quad || = \text{Dh} 76, 77 || \\
995 & \quad 2 = 638^4 \\
996 & \quad 2 \sim 365^2 \\
997 & \quad 2 = R 34 \\
998 & \quad 2 = R 46 \\
999-1001 & \quad || = 650-652 || \\
1002, 1003 & \quad || = R 18 || \\
1004 & \quad \text{Dh} 315 || = 653 || \\
1005 & \quad || = R 53 \\
\end{align*}
\]

\[5, 6 = 403^3, 7 = 2.5^1\]
Synoptical Table of Repeated Pādas

1006 \( \parallel 2 \parallel \) \( 1 = R \cdot 38 \)
1007 \( \parallel \sim 2 \parallel \)
1008 \( \parallel = R \cdot 27 \parallel \)
1010 \( 1 \cdot 3 = 741 \cdot 3 \)
1015 \( \parallel = 1090 \parallel \)
1018 \( 3 \sim 1019 \parallel \)
1019 \( 3 \sim 1018 \parallel \)
1020 \( \parallel = 769 = 1157 \parallel \)
1021 \( \parallel = 367 \parallel \)
1022 \( \parallel = 486 \parallel = 1166 \parallel \)
1023 \( 2 = 26^2 = 1212^2 \parallel \)
1029 \( 4 = R \cdot 2 \)
1031 \( 1 \cdot 3 = 10471 \cdot 3 \parallel \)
1032 \( 2 = 747 \parallel \)
1033 \( \parallel \sim 114 \parallel \)
1034 Cf. D II. 99
1039 \( 1 = R \cdot 54 \parallel \)
1040 \( 2 = 1040^2 \parallel \)
1041 \( 4 = R \cdot 22 \)
1042 \( 1 = R \cdot 54 \parallel \)
1043 Cf. Dh 2 \( 2 = 1042^2 = 1043^2 \parallel \)
1044 \( 3 = 995^3 \)
1045 \( 4 = 222^2 \parallel \)
1046 \( 1, 2 = 1158 ^1, 2 \parallel \)
1047 \( 1 \cdot 3 = 1031^1 \cdot 3 = 1048^1 \cdot 3 \parallel \)
1048 \( 1 \cdot 3 = 1031^1 \cdot 3 = 1047^1 \cdot 3 \parallel \)
1050 \( \parallel = R \cdot 27 \parallel \)
1051 \( 2 = 1052^2 \parallel \)
1052 \( 3 = 494^3, 4 \parallel \)
1053 \( \parallel = 495 \parallel \)
1056 || = Miln 395 ||
1057 \( 4 = R \cdot 45 \parallel \)
1058 \( 4 = R \cdot 33 \parallel \)
1059 \( 3 = R \cdot 60 \parallel \)
1060 \( 1, 2 = refrain (1 = 896^1) \parallel \)
1061 \( 3 = R \cdot 60 \parallel \)
1062
1063 \parallel = 13 \parallel
1064
1065
1066 \parallel = R 39
1067 \parallel = R 23
1068, 1069 \parallel = R 39
1070 \parallel = 113 = 601 \parallel
1071 \parallel = 398 \parallel
1072 \parallel = 494 \parallel
1077 \parallel = R 58
1078 1 = 278^1 = 387^1 - 392^1 \quad 2 = R 48 \quad 3, 4 = 278^3, 4 = 360^3, 4
1080 1 = 681^1
1081 1, 2 = 682^1, 2
1082 \parallel \sim 1178 \parallel \quad 1, 3 = 1178^1, 3
1083 2 \sim 928^2 \quad 4 = 841^2 = 1178^6
1084 1, 2 = \text{Sn} 544^1, 2 = 629^1, 2
1088 \parallel = R 21 \parallel
1090 2 = 694^3 \quad 4 = 1015^4
1091 2 \sim 541^1
1108 3, 4 = 1136^3, 4
1112 1 = 787^1 \quad 2 = 518^2
1115 1 = 35^1
1118 \quad 3 \sim 2.137^3
1119 \quad 3 = 306^4
1130 \parallel = 77 \parallel
1136 1 \sim 211^2 \quad 3, 4 = 1108^3, 4
1146 1, 2 = 1147^1, 2
1147 1, 2 = 1146^1, 2
1148 1, 2 = 1149^1, 2
1149 1, 2 = 1148^1, 2
1150 \parallel = 115^1, 43 \parallel
1151 \quad 3 = 279^1
1156 \quad 3, 4 = 279^3, 4
1157 \parallel = 769 = 1020 \parallel
1158 1, 2 = 1046^1, 2 \quad 3 = 125^1
1159 \parallel = D II.157 \parallel
1160 2 = 1161^1 = 26^4 \quad 4 = 1161^2 = 2.177^4
1161 2 = 1160^4 = 2.177^4 \quad 3 = 26^3 \quad 4 = 1160^2 = 26^4
1162, 1163 $|| = 39, 40 ||$

1164 $^3 = 1192^3, ^4 = 1192^4 = 1194^3$

1165 $\Rightarrow S \Pi.278, 279$

1166 $^3 = 486^3 = 1022^3, ^4 = R \ 9$

1167 $|| = 41 ||$

1168 $|| = R \ 38 || \sim 1169 ||$

1169 $^2, ^3 = 1169^2, ^3$

1170 $\sim 1168 ||$

1171 $^2, ^3 = 1168^2, ^3$

1172 $= Vv \ 21^2$

1173 $^4 = R \ 2$

1174 $^2 = R \ 15$

1175 $^4 = 2.287^3$

1176 $|| \sim 1082 ||$

1177 $^1, ^3 = 1082^1, ^3, ^6 = 841^2 = 1083^4$

1178 $|| = 629 ||$

1179 $|| = 909 ||$

1180 $|| = R \ 21 ||$

1181 $|| = R \ 28 ||$

1182-1208 = M \ I.337, 338$

1183 $|| \sim 1188 ||$

1184 $^2, ^4 = 1188^4, ^6$

1185 $|| \sim 1187 ||$

1186 $^4 = 1187^4, ^6$

1187 $^3, ^4 = 25^3, ^4$

1188 $^4 = 1191^4$

1189 $^4 = 1189^4 = 25^4$

1190 $^3, ^4 = 1164^3, ^4$

1191 $^4 = 1194^2$

1192 $^3 = 1194^2$ $^3 = 1058^5$

1193 $^2 = 1199^2$

1194 $^4 \sim 1199^4, ^5 \sim 1200^4, ^6 = 1200^2$

1195 $^2 = 1196^4$

1196 $^4 \sim 1198^4$

1197 $^2 = 1198^5$

1198 $^2 = 1198^2$

1199 $^2 = 1200^2$

1200 $^1 \sim 1198^5$

1201 $^2 = 1198^4$

1202 $^2 = 18^3$

1203-1282 = S \ I.185-196$

1204 $^2 = R \ 7$

1205 $^3 = 46^6$

1206 $^2, ^3 = 1023^2, ^3$

1207 $^2 \sim 1220^4$

1208 $^4 \sim 1220^3$

1209 $^4 = 2.136^4 = 2.155^2$

1210 $^4 = 674^4$

1211 $^1, ^2 = 2.19^3, ^4 = 2.82^3, ^4$

1212 $^2 = 60^4$

1213 $^4 = R \ 61$

1214 $^3 = 2.206^3$

1215 $^3 = 1249^3$

1216 $^4 = R \ 15$

1217 $^3 \sim 1.287^4 \sim 2.309^4$
1239 $2 = 227^2 \quad ^4 = R 26$
1241 $1 = 2.48^1 = 2.108^1$
1246 $^1,^2 = 679^1,^2$
1248 $^2 = 1262^4$
1249 $^2 = R 62 \quad ^3 = 1236^3 \quad ^4 = R 15$
1250 $^4 = R 56$
1251 $^2 = R 62 \quad ^3 = 1158^3$
1253 $^3 = 622^1 = 912^1 \quad ^4 = 66^2 = 690^2$
1254 $^1 = R 37$
1255 $^1 = R 14 \quad ^4 = R 20$
1256 $^1 = 2.162^4$
1257 $^3 = 977^3$
1258 $^1 = 417^1 \quad ^2 = 158^2 = 417^2 \quad ^3 = R 56 \quad ^3,^4 = 492^1,^2$
1259 $|| = R 16 ||$
1260 $^3 = 112^3 = 332^3 \quad ^4 = R 6$
1261 $^1 = 287^1 \quad ^3,^4 = 9^3,^4 = 885^3,^4$
1262 $^2 = 2.71^2 = 2.227^4 \quad ^4 = 1248^4$
1263-1278 = Sn 343-358
1272 $^4 \sim 1273^2$
1273 $^2 \sim 1272^4$
1277 $^2 \sim 18^1$
1278 $^4 = 2.10^2$

B. Therīgāthā.

1 $^3 = 16^1$
3 $^2 \sim 1.546^2 \quad ^4 = R 13$
4 $^3 = 91^3 = 364^3$
5 $^2,^4 = Sn 333^2,^4 \quad ^2 = R 53 \quad ^3,^4 = 1.403^3,^4 = 1.1005^5,^6$
6 $^4 = R 29$
7 $^2 = R 63 \quad ^3 = R 64 \quad ^4 = R 9$
8 $|| = 9 || \quad ^1 = 92^1 \quad ^3 = 1.83^3 \quad ^4 = 211^4 = 1.171^2$
9 $|| = 8 || \quad ^4 = R 29$
10 $^2 = 1.1278^4 \quad ^3 = R 64 \quad ^4 = R 9$
11 $^6 = R 25$
12 $|| = Dh 218 ||$
13 $|| = 118 = 176 || \quad ^1 \sim 1.403^1$
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<td>17</td>
<td>$\parallel \sim 27 , (= 29) \parallel$  $^1 = 30^1 = 81^1$  $^3 = 237^3$  $^5 \sim 66^1$  $^6 = R , 71$</td>
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<td>19</td>
<td>$\parallel = 82 \parallel$  $^1 = 1.394^1$  $^2 \sim 1.394^2$  $^3,^4 = 82^3,^4 = 1.1225^1.^2$</td>
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<tr>
<td>20</td>
<td>$\parallel = 1.1226 \parallel$  $^1 = 105^1 = S , I.188$  $^2 = 1.60^2 = 1.1226^2$  $^4 = R , 61$</td>
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<td>21</td>
<td>$\parallel = 45 \parallel$  $^4 = R , 27$</td>
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<td>22</td>
<td>$\parallel = 160 \parallel$  $^3,^4 = R , 30$</td>
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<td>26</td>
<td>$^1 \sim 86^1$  $^6 = R , 6$</td>
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<td>$\parallel = 29 \parallel \sim 17 \parallel$</td>
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<td>32</td>
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<td>$\parallel = 42 = 169 \parallel$  $^3 = R , 3$  $^4 = R , 65$</td>
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<td>$\parallel = 36 = 41 \parallel$  $^4 = R , 6$</td>
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<td>$\parallel = 37 = 169 \parallel$  $^3 = R , 3$  $^4 = R , 65$</td>
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<tr>
<td>43</td>
<td>$\parallel = 69 \parallel$  $^3 = 103^1 = 170^3$  $^4 = 103^2 \sim 170^4$  $^6 = R , 13$</td>
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<td>44</td>
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<td>$^1,^2 = 108^1,^2$</td>
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<td>52</td>
<td>$\parallel = P^v , I.8^6 = J , I.157, , 390 \parallel = 131 \parallel$</td>
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<td>$\rangle = S , I.212$</td>
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<td>$\langle = S , I.128 \parallel = 141 = 234 \parallel$</td>
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<td>$^2 = 1.972^2$  $^3 = R , 64$  $^4 = R , 9$</td>
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<td>$^3,^4 = 190^3,^4$</td>
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\[
\begin{array}{llllll}
59 & \| = R & 37 & \| \\
60 & \| = \text{S I.129} & \|^4 = 1.398 & = 1.1071^4 \\
62 & \| = R & 37 & \| \\
63 & 1 \sim 1.348^4 \\
65 & 2 = R & 15 & 3 = R & 64 & 4 = R & 9 \\
66 & \sim 17^5 & 4 = R & 35 \\
67 & 1 = R & 54 & 2,3 = 1.405^3,^3 \\
68 & 1 = R & 3 & 3 = 406^3 & 4 = 115^2 \\
69 & \| = 43 & \| & 3,4 = 103^1,^2 \sim 170^3,^4 \\
70 & 3,4 = R & 24 \\
71 & 1,2 = 227^3,^4 & \| 3,6 = 228 & \| 4 = R & 19 & 5 = R & 67 & 6 = R & 6 \\
75 & 2 = R & 46 \\
76 & 1 = R & 66 & 2 = 47^2 = 350^2 & 3 = 1.364^3 & 4 = R & 35 \\
77 & 2 = R & 8 & 4 = R & 65 \\
78 & 3 \sim 1.747^3 \\
79 & 2 = 123^4 \\
81 & \|^4 = R & 11 \\
82 & \| = 91 & 1 = 1.394^1 & 2 \sim 1.394^2 & 3,4 = 1.1225^1. \\
83 & 1,2 = 1.396^1,^2 & 4 = 1.394^4 \\
85 & 1 = 338^3 & 4 \sim 1.395^4 \\
86 & 1 = 18^4 \sim 26^1 \\
88 & 4 \sim 110^4 \\
89 & 4 = R & 2 \\
90 & 2 = R & 20 \\
91 & 1 = R & 66 & 3 = 4^3 = 364^3 \\
92 & 1 = R & 7 & 4 \sim 1.944^4 \\
94 & 1 = 224^3 \\
96 & 2 = 1.23^4 & 4 = R & 6 \\
98 & 2 \sim 1.512^2 & 4 = R & 20 \\
101 & \|^4 = R & 35 \\
102 & \|^4 \sim 170^1 \\
104 & 2,3 = R & 24 & \(^4\text{ (cf. R 24)}) \\
105 & 1 = 20^3 (\sim 1.1226^1) \\
106 & 1,2 = R & 43 & 4 = R & 17 \\
108 & 1,2 = 48^1,^2 & 4 = R & 26 \\
109 & 3 \sim 1.478^3 & 4 = 1.478^4 = 1.625^4 \\
110 & \|^4 \sim 88^4
\end{array}
\]
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<td>$4 \sim 1.906^4$</td>
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<td>$3 = 1.334^3, 4 = 121^6$</td>
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<td>139</td>
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<td>$3 = 1.398^1$</td>
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<td>154</td>
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\[ 1 = 1.74^1 \]
\[ 4 = 1.84^4 = 1.257^4 \]
\[ 3 = R 3 \]
\[ 4 = R 57 \]
\[ 1 \sim 102^4 \]
\[ 1 = R 56 \]
\[ 2 = R 50 \]
\[ 4 = 1.561^4 = 1.639^4 \]
\[ 1, 2 \sim 119^1, 2 \sim 178^1, 2 \]
\[ 1 = R 14 \]
\[ || = 120 = 179/80 = 1.627 \]
\[ 3 = R 59 \]
\[ 4 = R 13 \]
\[ 175, 176 \]
\[ || = 117, 118 || \]
\[ 177 \]
\[ 4 = 1.1160^4 = 1.1161^2 \]
\[ 178 \]
\[ 1 = R 14 \]
\[ 179 \]
\[ || = 120 = 172/73 = 1.627 \]
\[ 4 = 120^4 \text{(cf. R 24)} \]
\[ 180 \]
\[ 1 = R 59 \]
\[ 2 = R 13 \]
\[ 181 \]
\[ || = 121 || \]
\[ 4 = 126^4 \]
\[ 182 \]
\[ || \sim 189 || \]
\[ 2 = R 63 \]
\[ 3 = 189^3 \]
\[ 4 = 1.11^4 \]
\[ 183, 184 \sim S I.133 \]
\[ 185 \]
\[ || = 192 || \]
\[ 3 = R 37 \]
\[ 186 \]
\[ || = Dh 191 || = R 16 (= 193) || \]
\[ 187 \]
\[ || = 194 = 202 || \]
\[ 1 = R 14 \]
\[ 4 = R 6 \]
\[ 188 \]
\[ || = R 31 || \]
\[ 189 \]
\[ || \sim 182 || \]
\[ 2 = R 63 \]
\[ 3 = 182^3 \]
\[ 4 = 1.649^4 \]
\[ 190 \]
\[ 3, 4 = 573, 4 \]
\[ 192 \]
\[ || = 185 || \]
\[ 2 = R 37 \]
\[ 193 \]
\[ || = R 16 (= 186) \]
\[ 194 \]
\[ || = 187 = 202 || \]
\[ 1 = R 14 \]
\[ 4 = R 6 \]
\[ 195 \]
\[ || = R 31 || \]
\[ 196 \]
\[ 2 = 1.513^2 \]
\[ 4 = 55^2 \]
\[ 197 \]
\[ S I.133 \]
\[ 1-4 = 198 \]
\[ 6 \sim 1.913^2 \]
\[ 198 \]
\[ || = 197 || \]
\[ 200 \]
\[ 201 \]
\[ S I.133 \]
\[ 4 = 1.122^4 \]
\[ 202 \]
\[ || = 187 = 194 || \]
\[ 1 = R 14 \]
\[ 4 = R 6 \]
\[ 203 \]
\[ || = R 31 || \]
\[ 205 \]
\[ 4 \sim 1.47^4 \]
\[ 206 \]
\[ 3 = 1.1230^3 \]
\[ 207 \]
\[ 1 \sim 1.338^1 \]
\[ 208 \]
\[ 4 = 1.338^4 \]
\[ 209 \]
\[ 4 = R 6 \]
\[ 210 \]
\[ 1 \sim 296^4 \]
211 \[ 1, 2 = 1.335^{3,4} \quad 4 = 8^4 = 1.171^4 \]
215 \[ 4 = R 56 \]
224 \[ 3 = 94^1 \quad 4 = 1.720^2 \]
226 \[ 1 = 1.458^1 \quad 2 \sim 1.458^2 \quad 4 = R 7 \]
227 \[ || = 70/71 || \quad 1, 2 = R 24 \]
228 \[ || = 71 || \quad 2 = R 19 \quad 3 = R 67 \quad 4 = R 6 \]
233 \[ 3 = R 67 \quad 4 = R 6 \]
234 \[ || = 58 = 141 || \quad 1 = 491^1 \]
235 \[ || = R 31 || \]
236 \[ 2 = 244^2 \]
237 \[ 3 = 17^3 \]
239 \[ 4 = 242^4 \]
240 \[ 2 = 239/40^4 \]
244 \[ 2 = 236/37^2 \]
246 \[ 3, 4 = 248^3, 4 = 288^{1,2} \]
247 \[ \begin{align*} & \text{S.1.209 = Pv II.7}^{16,17} = \text{DhA IV.21} \\ & 1, 2 \end{align*} \]
248 \[ 3, 4 = 246^3, 4 = 288^{1,2} \]
249, 250 \[ || = 288, 289 || \quad 1 = R 5 \]
251 \[ || \sim 290 \sim 1.221 || \]
252 \[ 4 = 270^4 \text{ refrain} \]
272 \[ 4 = 273^4 \]
273 \[ 4 = 272^4 \]
275 \[ 4 = 285^4 \text{ refrain} \]
279 \[ || \sim 280 || \quad 1, 2 = 280^{1,2} \]
280 \[ || \sim 279 || \quad 1, 2 = 279^{1,2} \]
281 \[ 2 = 1.2^2 = 1.1006^2 \]
282 \[ 3 \sim 1.699^4 \]
286 \[ 1 \sim 1.340^1 \]
287 \[ 2 = 1.1177^4 \quad 4 = 1.566^4 \]
288, 289 \[ || = 248/49, 250 || \quad 1 = R 5 \]
290 \[ || \sim 251 || \]
293 \[ 1 \sim 2 \]
296 \[ 2 = 308^2 \quad 4 \sim 210^4 \]
298 \[ 3 \sim 300^3 \]
299 \[ 2 = 145^4 \]
300 \[ 3 \sim 298^3 \]
304 \[ 4 = 305^4 \]
$^4 = 304^4$

$^2 = 309^2 \sim 1.340^2 \quad ^3 \cdot ^4 = 317^3.4$

$^2, ^3 = 308^4, ^5 \quad ^2 \sim 154^2$

$^2 = 296^2 \quad ^4, ^5 = 307^2, ^3$

$^2 = 306^2 \quad ^4 \sim 1.287^4 \sim 1.1238^3$

$|| = R\, 16 \, ||$

$^4 = R\, 20 \quad ^6 = R\, 6$

$^2 = 354^4$

$^2 = 319^2 \sim 135^2 \quad ^3 \cdot ^4 = 306^3.4$

$^3 = 322^1 \quad ^4 = 131^4$

$^2 = 317^2 \sim 135^2$

$^2 = R\, 57 \quad ^4 = R\, 62$

$|| = R\, 16 ||$

$^1 = 318^3 \quad ^3, ^4 = 323^5, ^6 = 324^5, ^6$ (refrain

$)$

$^5, ^6 = 322^3, ^4$

$\left) ^2 \text{refrain} \right.$

$^4 = 1.834/35^4$

$^3, ^4 = 349^1, ^2$

$^2, ^3 = R\, 24$

$^4 = R\, 6$

$^3 = 1.75^3$

$^4 = 135^4$

$^2 = R\, 57 \quad ^3, ^4 = 337^5, ^6 \quad ^4 = R\, 7$

$\left) ^4 = R\, 7 \quad ^5, ^6 = 334^3.4 \right.$

$^3 = 85^1$

$^4 = 1.957^1$

$^1 = 348^1, ^2$

$^3 = 351^3$

$^1, ^2 = 346^1, ^2 \quad ^4 = R\, 46$

$^1, ^2 = 329^3, ^4$

$^2 = 47^2 = 76^2 \quad ^4 \sim 1.264^4$

$^3 = 347^3$

$^2 = 488^2$

$^4 = 315^2$

$^2 = 489^2 \quad ^4 \sim 450^4$

$^4 = 46^4$
361  \[ 1 = 1.227^3 \]
362  \[ 2 = 365^4 \]
363  \[ 4 = R 15 \]
364  \[ 2 = R 63 \quad 3 = 4^3 = 91^3 \quad 4 = R 7 \]
365  \[ 4 = 362^2 \]
368, 369  \[ 3, 4 \text{ refrain} \]
375  \[ 3 = 383^3 \]
381, 382  \[ 3, 4 \text{ refrain} \]
383  \[ 3 = 375^3 \]
385, 386  \[ 3, 4 \text{ refrain} \]
391, 392  \[ 3, 4 \text{ refrain} \]
406  \[ 3 = 68^3 \]
409  \[ 2 = 429^2 \]
413  \[ 3 \sim 415^3 \]
414  \[ 2 = 416^4 \quad 3 = 425^3 \]
415  \[ 3 \sim 413^3 \]
416  \[ 4 = 414^2 \]
421  \[ 3 = 447^3 \]
425  \[ 3 = 414^3 \]
429  \[ 2 = 409^2 \]
430  \[ 1 = 432^1 \]
432  \[ 1 = 430^4 \]
436  \[ 1 = 438^1, 440^1, 442^1 (\text{refrain}) \]
437  \[ 3 = 447^1 \quad 4 = 439^4, 441^4, 442^4 (\text{refrain}) \]
438  \[ 1 \text{ see } 436^1 \]
439  \[ 4 \text{ see } 437^4 \]
440  \[ 1 \text{ see } 436^1 \]
441  \[ 1 \text{ see } 436^1 \]
442  \[ 1 \text{ see } 436^1 \]
447  \[ 1 = 437^3 \quad 3 = 421^3 \]
450  \[ 4 \sim 358^4 \]
457  \[ 3, 4 = 477^3, 4 \]
458  \[ 2 = 501^2 \]
464  \[ 1-3 = 483^1-3 \]
466  \[ 3 = R 49 \]
474  \[ 3 \sim 495^1 \]
477  \[ 3, 4 = 457^3, 4 \]
483  \[ 1-3 = 464^1-3 \]
\[ 488 \quad 2 = 353^2 \quad 3 = 507^3 \]
\[ 489 \quad 2 = 358^2 \]
\[ 491 \quad 1 = 234^1 \]
\[ 495 \quad 1 \sim 474^3 \]
\[ 501 \quad 2 = 458^2 \]
\[ 507 \quad 3 = 488^3 \]
\[ 516 \quad 3 = R 67 \]
MEMORIES OF CEYLON

BY GEHEIMRATH DR. W. GEIGER

One of the excursions that we took, my wife and I, in Ceylon during the month of January, 1926, was along the south-east coast, the very line of march taken by the Kaṅcukināyaka Rakkha General of Parakkamabāhu (Mahāvamsa, 75, 20 sqq.) on the expedition against the rebels at Rohaṇa. Passing Wæligama (Valukagāma) and Matara, we got as far as Dondra-head (Devanagara), then turning north-east we penetrated inland to lonely Mulkirigala and its splendid rock-temples. On the return to Colombo we halted at Balapitiya to visit my old friend, Mudaliyar A. Mendis Gunasekara, at his home. Through the courteous arrangements made by our host we were enabled to see and hear much of Sinhalese folk-usages and customs and rites. One of these I should like to give in detail.

Not far from the Mudaliyar’s family residence stands the monastery of Subhadrārāma. We paid a visit to this in his company, and there we passed an hour not easy to forget. In our honour, and for the happiness and success of our journey, the monk-fraternity held a Paritta-ceremony. As it is hardly likely that this falls within the experience of many Europeans, it will not be out of place to describe what took place.

The ceremony took place in a hall, to which only the priests, we two, and the Mudaliyar were given admission. Two low seats had been placed for us against the wall. Our friend knelt during the whole ceremony, a little to our right on a mat, in the position of a man praying, his head bowed, his hands clasped in front of his forehead (kataṅjali), facing the priests. The monks, twelve in number, sat down in regular order, evidently according to age, on seats arranged horseshoe-fashion round a table. The open end of the horseshoe was facing us and the Mudaliyar. The first place on the right
was occupied by the Mahāthera, the abbot of the monastery. On the middle of the table stood a carafe of water. From it there ran a string which was passed through the hand of each monk till it reached the Mahāthera, hereby bringing the partakers in the rite into a unity.

The Mahāthera began by saying in Pali some introductory words describing the object and meaning of the ceremony. This was repeated in English by a novice, an elderly man, who had till recently been a layman of the middle class and then left the world—agārasmā anagāriyāṃ pabbajitvā. But as he had not yet been given full orders, or upasampadā, he took no further part in the proceedings. We saw him again later, when he was attending a monk on the alms-round, and came to the Mudaliyar’s house to receive the food offered to the monks.

The ceremony began by the monks reciting three times the confession of faith—buddham . . . dhammaṁ . . . saṅghaṁ saraṇaṁ gacchāmi. Then followed the repetition of the five precepts, or, rather, the five chief vetoes, to the observance of which the monk is pledged. Then all in unison recited the Mangala-Sutta from the Khuddakapāṭha and Sutta-Nipāṭa. In Subhūti’s edition of the ‘Siamese Standard Parittas’ this is printed first. It begins with the words: ‘Many devas and men desiring salvation have pondered over what brings luck:—tell me the highest luck.’ And each verse ends with the words: ‘that is the highest luck.’

The recital was carried out in that strongly rhythmic intoning which never fails to impress the musical and extraordinarily finely developed rhythmical sensibility of the native listener. In conclusion, after one of the monks had wetted the forehead of each person present with water from the carafe on the table, the Mahāthera addressed a few words in Pali to us two, to which I made response in the same language. The priests then rose, the Mudaliyar stood up, and the ceremony was over.

I do not hesitate to confess that the little ceremony made a deep impression on us both. The demeanour of the priests was so serious and dignified, the quiet devotion of my friend
was so sincere, that we told ourselves: here is yet true and genuine piety; the Buddha-teaching has here yet spiritual force.

It has always been my endeavour to note how Buddhism is working in our time in lay and religious circles. Judging the religion from the standpoint of historical evolution, I cannot call myself a friend of the attempts to graft Buddhism on to our conditions, which are so foreign to it. The result is inevitably a distortion. Buddhism had its origin in India; it was conditioned by Indian ways of thought and Indian nature; it was adapted to the Indian climate and Indian modes of life. Where it was transplanted to other countries still on Asiatic soil, it has forfeited much of its specific character, perhaps just its very essence.

Nor can I avert a certain amount of mistrust when Europeans resort to Ceylon, Burma, or Siam to lead there the life of a ‘bhikkhu.’ To my mind the present brings us other tasks, from which duty demands that we do not withdraw ourselves. If we do, we make the impression of shipwrecked men, or, at the best, of men who have given up:

However, it must be for the historian to consider what part in India and among Indians Buddhism plays to-day. I speak only of Ceylon, to which island and the people of it my observations have been confined. Many are the judgments floating around, friendly and unfriendly, favourable and deprecatory. To a certain extent each can be justified; it all depends at what places the observations were made, and what is the range assigned them. Complaints about unworthy members of the Sangha, or about their unworthy conduct in certain places, can be heard often enough, even in Buddhist circles. This is chiefly the case perhaps in the districts about and south of Point-de-Galle, which are looked upon as the home of strictly orthodox Buddhism. In any case one’s observations should not be limited to places like Colombo or Kandy. Here international intercourse has in many ways corrupted the good old customs. The European is himself largely to blame for that which he censures. I must, for example, confess that our visit to the caves of Dambul has left in me a very unrefreshing memory. How
very different, how infinitely more impressive was it there thirty years ago, when I visited the 'Golden Cave' (Sūvāṇṇa-
guhā) for the first time! The wondrous wooden veranda at the entrance to the caves, so picturesque in the dark brown of its old timber, had been made to give place to a brick edifice plastered in crude white. To me it was almost as a symbol. In those days a bhikkhu, bearing a gigantic key on his shoulder, climbed up with me over the gneiss-slabs, opened the cave-temple, and showed it me with ready courtesy. To-day globe-trotters in motor-cars go tearing by, 'Murray' in hand, from Kandy through Matale to Dambul. There in each particular cave a bhikkhu is told off to wait for them and place a book before every visitor, in which the name is to be inscribed and—the regulation charge. This is modern industry!

I hasten here to add that, at the neighbouring Alu-vihāra, standing near the road from Matale to Dambul, and built so wonderfully into the wildest of rock-chasms, I got an utterly opposite impression. We visited the Vihāra, famous from the tradition that it was there the Piṭakas were first committed to writing. But it never occurred to any of the inmates to make business out of our visit. The monastery servant who escorted us back to the road refused to accept the trifle I offered him. The motor traffic races past this monastery.

In Kandy also the business sense of the bhikkhus obtrudes itself; still more irksome are the numerous and obtrusive beggars in the streets of Kandy. However, it was here that I had the pleasure of making the acquaintance of both the Mahānāyakas who are considered to be in authority over all the monasteries of the island. One of them resides at Asgiriya Vihāra, the other at Malvattie Vihāra. Both personalities impressed me as highly dignified and provocative of reverence.

I have come into contact with many monks, often of course only in a momentary way. With some of them a streak of vanity displeased me. Learned culture in them was very diverse. But I am far from affirming that the monks in whom
this was wanting were bad Buddhists. In Mulkirigala we had the sense of being in a genuinely Buddhist atmosphere, and enjoyed genuine Buddhist hospitality, albeit not one of the monks—the head of the monastery was absent—appeared to understand Pali. Intercourse with monks has to be in Sinhalese or in Pali. Speaking in Pali was at first a pretty hard matter. When acquaintance with so old a tongue is derived entirely from literature, the words for quite everyday things are apt to fail us. Moreover, when we are accustomed only to read, it is hard at first to understand the words when spoken. But to both speaking and hearing I got quickly and easily accustomed. In any case I had the satisfaction of observing that the monks evinced great pleasure when I addressed them in Pali, and showed and told me most willingly what I wanted to see and know.

I need hardly say that there is every variety of degree in the knowledge of Pali. The 'High-priest' of the Dambul Vihāra, Sri Dhammasiddhi, whom I met in Asgiriya, spoke it so fluently that I was scarcely able to follow him. Another good Pali-ist is Gopatissa Thera, who is engaged as teacher of Pali at the Mahinda College at Point-de-Galle. The Mahānayaka of the Amarapura sect, Widurupola Piyatissa, with whom I had much talk at Nuwara Eliya, is the author of a Pali-kāvyya on the life and work of Mahā-Kassapa. And once more I found in the High-priest of the Dharmasāla College at Ratnapura, Urapola Ratanajoti, a very well-informed man.

But I will not conceal the fact that repeated laments came to my ears of the regress of the monks in learned culture. This is to me the more regrettable, in that I have come more and more to the conviction that an ungrudging collaboration between European and Indian scholars would bring about the best of results.

In conclusion a word on the laity. That here too Buddhism has significance was shown me by the really profound demonstration to which the untimely death of Senanayaka gave rise. Senanayaka was unquestionably one of the most prominent personalities in Buddhist Ceylon—a rich man, whose reputation
it was that he, dānaparāyaṇo, spent the half of his income in
acts of benevolence. It is certainly not easy to say how much
of the imposing sympathy in his fate was due to the boundless
reverence of the people, resembling an incipient hero-cult
for him personally, and how much to Buddhist sodality.

The deportment of the staff at our hotel gave me occasion
for observing much that was of interest. Colombo was over-
full, and by a change of plan we got in at the Bristol Hotel.
We had no reason to regret it; we were excellently accommo-
dated, and made the hotel our headquarters, from which we
made excursions to the interior of the island. The hotel
servants were almost entirely orthodox Buddhists. The
visits which different Buddhists were good enough to pay me
at the hotel caused us to rise considerably in their esteem, and
they were evidently at pains to carry out every little wish
as soon as it was uttered. Moreover, it became a real joy to
witness the interest and also the intelligence shown by the
staff in our work and our enterprise. Here, I said to myself,
is the real ancient culture. When we came back from our
expeditions, all the dark faces were beaming, and everyone
had some cordial inquiry to make about what we had seen
and done.

Again, at this and that sacred spot there were always to be
witnessed scenes of real piety and fervent faith. One such
scene is especially in my memory. Before the Bodhi-tree
opposite the Dalada temple in Kandy we came upon a man
with his little daughter. He was kneeling with the child
before the tree, and folding her hands and rehearsing a prayer
to her, she repeating it word for word after him. Our coming
did not disturb their devotions.

That side by side with this there are thousands who are
tepid and indifferent goes without saying. The same, for
that matter, may be said of so-called higher civilizations—
more properly to be called younger civilizations—and of these
perhaps in a higher proportion.

One thing I do much deplore, and this is that the highest
circles of Sinhalese society attach so little weight to the
maintenance of their national ways. While I was yet on the
steamship, the *Lancashire*, an official of the C.C.S., when I told him I had last been in Ceylon thirty years ago, said I should find things very much changed, 'Anglicized but not improved.' And in fact the uppermost strata, especially at Colombo, seem to lay themselves out, in mode of life, clothes and language, to be as far as possible like the English. The children of such families often can no more understand Sinhalese. It is the British Government which is at pains to maintain the Sinhalese language in the schools, and is at present planning, efficiently supported by the Legislative Council, to bring out a great scientific dictionary of the Sinhalese language.

It gave me a real shock when one of the most highly educated and eminent of the Sinhalese, calling upon me, remarked: 'You see me here in English dress; I speak English with you. That's how it is with us now. My mother was a thorough Sinhalese.' While in these words a man whom I highly esteem clearly revealed—with much regret, of course—a certain state of decadence, there are nevertheless many in the same social circle who know how to ward their 'Ceylonianity.' Among the people several associations have arisen to serve the same object. Let us hope that the Sinhalese people will as such take heed to itself while yet there is time. I have learnt to appreciate and love it; for a generation and more I have loved its history, its culture, its language. May it never lose a just pride in its own way of being and in its past!

*William Geiger.*
A NEW READING OF DHAMMAPADA 207

BY PROFESSOR DR. V. LESNÝ

We have here an old instr. plural dhīre replaced by dhīro.

In the Pali version of Dhammapada, st. 207, we read as follows:

bālasaṅgatacāri hi dīgham addhāna socati,
dukkho bālehi sayvāso amitten’ eva sabbādā,
dhīro ca sukhasaṅvāso nātīnoṣa va saṃāgamo.

‘Verily he who walks in the company of fools suffers a long time; living with fools is always painful as with an enemy; living with the pleasant is wise, like meeting with kinsfolk.’

We can see that the literal translation of the first pada of the last verse, viz. dhīro ca sukhasaṅvāso, as it has been given above, runs against the sense of the stanza. We see, secondly, that the reading dhīro ca sukhasaṅvāso itself destroys the parallelism with the second verse dukkho bālehi sayvāso. We should here expect the instr. plural instead of the nominative sg. dhīro. On this account Max-Müller, in spite of the reading of all the MSS., wanted to emend the text to sukho ca dhīrasaṅvāso, and translated the last verse of the stanza: ‘Company with the wise is pleasure, like meeting with kinsfolk.’ And in this way the verse has been translated in all the translations—for instance: ‘sapientis vero consuetudo gaudium propinquorum velut congressus’ (Fausböll); and again: ‘Verkehr mit Weisen, freudenreich, ist dem mit Blutsverwandten gleich’ (Franke, Dhamma-Worte, Jena, 1923).

There is no doubt that such a translation does justice to the sense. I have only some doubts as regards the emendation of the text. The reading of the MSS. is attested also by the Commentary (Dhammapadatthakathā, ed. Norman, P.T.S., vol. iii., p. 272): dhīro ca sukhasaṅvāso ti ettha sukho sayvāso etenā ti sukhasaṅvāso pañciletasaddhiṣṣa ekaṭṭhāne

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vāso sukho ti atthe. The translation given in the Commentary follows, as we can see, the sense only, but by no means the letter.

We find, moreover, the reading of the MSS. in the other versions of Dhammapada. There is, it is true, a lacuna in the Kharoṣṭhī version, but at least the reading sukhasāyvāso of the Pali version is certain (E. Senart: ‘Les fragments Dutreuil de Rhins,’ JA. XII, 1898, p. 297):

38. lasagatacariu drigham adhvana soyiṣu,
dukha balehi, vasu amitrehi va savrasi.
39. . . . suhasavasa ṭatihi va samakamo.

The lacuna of the Kharoṣṭhī version is filled up in the Sanskrit version by the instr. plural dhīrais:

XXX. 26 duḥkho bālair hi saṇvāso] hy āmitre[ṇeva sarvadā]
dhīrais tu sukhasāyvāso jñātānām iva saṅgamaḥ.¹

Taking all this into consideration we can assert, with a high degree of probability, that there was in the old version, on which the Pali, Sanskrit and Kharoṣṭhī versions are based, the old Pali form of the instr. plural in -e, viz. dhīre, which is the old equivalent of Sanskrit dhīrais. Such forms are still to be found in our Pali, although very rarely. Geiger (‘Pali Literatur und Sprache,’ p. 80) instances guṇe from Buddhavaṃsa. E. Müller, in his ‘Simplified Grammar of the Pali Language,’ has several such forms. Thus on page 68: ‘In old texts we find besides a form in e corresponding to the classical Sanskrit in ais—for instance, vanipake, used as a dative, “to the beggars” (Carīy. 1.4.9); yācake (ib. 1.8.12); adhane āture jinne yācake paṭṭhike jane samanabrāhmaṇe khiṇe deti dānām akiṅcane (ib. 1.9.9); guṇe dasah upāgataṇ instr. (Jāt. 1.6).’ Now when the verse was being transformed from its original shape into our Pali, the form dhīre, being considered as Māgadhī nominative in -e, was replaced by the current Pali form dhīro.

V. LESNY.

BUDDHISM AND THE NEGATIVE

BY MRS. RHYS DAVIDS

We know that in the Pali scriptures the things that are good, the things that should be, the right life, the perfect state, are often worded negatively. We know in a general way that Buddhism expressed not only bodily but also spiritual hygiene in negative terms. But I have not met with any work, at least not in English, in which this characteristic, partly Indian, partly Buddhistic, has been treated with as much emphasis as it deserves. It is just possible that this is actually the case—I say so with diffidence—and that the lack of emphasis is due to an underestimation of how very pervasive a characteristic it is. Underestimated also appear to be both the conditions and the consequences of it. To treat of it fully would mean writing a history of Pitaka doctrine. But some points can be raised in shorter compass: the fact, namely, of the emphasis, some causes of it and some effects of it.

The Buddhist code of fundamental morals is one of five negative injunctions: the believer is enjoined to abstain from—literally, take no pleasure in (paññavirato; veramanī)—taking life, and so on. Here, of course, Buddhism is no exception among other old and even younger codes. Jesus tried without success to reword the Mosaic, mainly negative, code with ‘Thou shalt love thy neighbour as thyself,’ for we still go on in the old negative way. We have yet to frame a positive code for more duties than that owed to the Highest and that to parents. We have yet to come to: Ward your fellow-man as yourself. Ward his property as your own. Ward a man’s wife as mother, sister; ward the children as your own children. Let speech be truthful, kind, courteous, helpful. Keep sober. Some day we may take over the Buddhist Silas in this positive form, but if we adopted them in their present negative wording, we should be scarcely better off than we are. And if those Buddhists whose scriptures are the Pali Canon
were more familiar with those scriptures than they are, they would know that they have ready to hand a worthier and more positive wording of the Silas in the Suttas, in words expressly ascribed to their Founder.¹

But the Buddhist use of the negative, in things bearing on man’s present and ultimate welfare, goes far beyond the injunction wherewith the moral precept aims mainly at restraining the wicked and the weak. In the progress and consumption of the holy life there is an amazingly small number of positive terms, but there is an abundance of negative terms, both directly and indirectly negative. In the positives we have magga, arahant, attha, hila, anisaya, bhāvanā, sambodhi, santi, sacca, saṣga, and a very few more might be found. But we come at every turn against the negatives, such as, for the Goal: nibbāna, nirodha, nissarana, amata, khaya, anuppāda, vimutti, ākuppa, akutobhaya, acala, and others; for the Way: nīyyānīka, nekkhamma, pahāna, nibbidā, alobha, adosa, amoha, avyāpāda, anabhijjhā, animitta, suññata. appaniḥita, and others. The saints are nibbuta, anāsava, without chanda, khūnāsava, paripunṇasankappa, kakatakanīya, brahmaṇarjāvissuta, pannadhāja, ohitabhāra, nittanha, and more might be added. All of these expressions might be considered as summed up in the phrase sammā dukkhass’ antakiriyāya: ‘for the right making an end of ill.’ Once or twice the Founder is made to summarize his teaching; once it is in these words: ‘Both in the past and now do I, even I, declare just this: ill and the making ill to cease.’² And that which he was said to have thought out under the Bo-tree was the ‘making to cease’ the ‘coming-to-be’ (nirodha- samudaya). Earnest disciples were taught that ill could only be ended if becoming (bhava) ended.³ The word ‘life’ was neither appreciated nor depreciated, for in doctrine it was not used! The saint is shown awaiting the end of this span of life with the resignation of a weary labourer waiting for his wage⁴

¹ Digha Nikāya, ‘Brahmajāla S.’ But this finer setting I have never heard of as being systematically used, as is the purely negative one.
² Majjhima, i, 140.
³ Sāguttas, ii, 117.
⁴ Theragāthā, ver. 606 = 654 = 685 = 1003.
—the sentiment of the little Pagan dirge in the Shakespearean play *Cymbeline*—but he is dumb about positive good to follow. Life is resolved into birth and dying, and the thing to make cease was the being reborn and the being redead. These were the milestones of the woes of all the worlds. And the man who has spiritually rejected, cut down at the root, the body of his desires and craving, 'made it like the stump of a palm-tree, made it something that has ceased to become, so that it cannot grow up again in the future'—he alone is happy. So are the arahants happy. That there was safety ahead in the way of the worlds towards the Goal was merely the outlook of the converted beginner in the Way. His was the slogan: *Khīṇamirayo 'mhi:* Perished for me is purgatory!\(^2\) not that of the saint: *Khīṇā jāti:* Perished is birth! The positive 'Way' (eightfold path) of the first message had been converted—? perverted—by a monastic world into a mainly backward-looking way of four stages and four moments of realization or 'fruition.' The saint had got to the last and had 'crossed over.' His was not the joy of those weary, errant Greek troops beholding the sea: *Thalatta! Thalatta!* It was more the complacency of the coast-spectator in Lucretius. He was safe, but his view was seaward at what he had come through. He was not looking landward at what lay before him. That 'before' was as the track of bird in air untraceable.\(^3\) Or when he, when she, spoke of it, it was all in terms of riddance:

This that doth ne'er grow old, that dieth not,
This never-ageing, never-dying Way;
No sorrow cometh there, no enemies,
Nor is there any crowd; none faint or fail;
No fear cometh, nor aught that doth torment.\(^4\)

He was in Nirvana; of the 'beyond' he did but say, it was 'utter Nirvana': *parinibbāna.* It was ineffable:

Nowhere is measure for one gone to oblivion.
That whereby we speak of him, that exists no longer.
Wholly cut off are all forms of our knowing;
Cut off the channels of speech, ev'ry one.\(^5\)

\(^1\) *Sahyutta*, iii, 127, &c.  
\(^2\) *Sahyutta*, ii, 70.  
\(^3\) *Psalms of the Brethren*, ver. 92; *Dhammapada*, ver. 92.  
\(^4\) *Psalms of the Sisters*, ver. 512.  
\(^5\) *Sutta-Nipāta*, 1074 f.
His happiness was on the one hand so retrospective, and on the other so barred from any forward view into the future, that it is a very type of the attitude which would define happiness or well-being in terms of riddance of pain. It may have been with such 'as with one who after long toil and much peril reaches home, and is content with that for the day, whatever life may give or ask for on the morrow. They had won up out of the maelstrom of *sāṃśāra* . . . to something ineffable, that now is, but is not to be described in terms of space or aftertime; and resting they sang.'

It may be said that this is the unworded consummation for the few, for those who, after long ages of slow maturing, were mature.

Yes, this is true; and so sure do they appear about the maturity that, in the anthologies, we come across only two poems by monks, and none in the (fewer) poems by women, in which is worded any yearning for a higher growth, a fuller perfection than the state to which they judge they have attained. It is a very wonderful phase in human evolution to find men and women so very worthy, at the threshold of that second house of which their leader used to speak, the house of the hereafter, showing this serene but tired complacency. Something in their teaching had occurred to quench imagination, and turn all faith and joy and musing to looking backward.

But, the critic goes on, the teaching for the many, for the pious layman, is more positive, less austere, more human, more suited to those who have not turned their back on the world that they know, on life as they know it.

This again is true. No creed may be said to sit so lightly and pleasantly over man's conduct and ritual observance as the Buddhist layman's Sāsana. It may seem to some to be the creed of world-orphans. It is so. Yet it is less so than it seems. The Buddhist also seeks the unseen warding, for is

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1 *Psalms of the Sisters*, xxxi.
2 *Suppiya* (Th. xxxii), *Tulapuṭa* (celxii).
3 *Majjhima*, i, 279; ii, 21; iii, 178.
not the deified teacher one in a chronic process of ever-warding Buddhas? Is not the teaching, in some way not understood, but accepted in faith, a world-gift to man for his salvation? Are not the holy almsmen, albeit very unequal as to holiness, an ever-present influence, warding off ill, producing merit? The layman could afford to word the good, the well, positively. Worlds lay before him, but by a worthy life here he could earn the guarantee that they would be bright, not dark. Unlike the monk, he could afford to speak of things pleasant as pleasant (sukhaḥ sukhato), and not as in very truth painful.¹ He could speak calmly of death, for it was not the end-all, but just the common lot.

All this we know. And if the worthy Buddhist is not consistently cheerful over that common lot when brought up against it, neither are we when we, like him, find nothing better to comfort ourselves withal. Small blame to his inconsistency! The blameworthy thing for him and for us is to find nothing better than just that 'common lot' to lean upon.

But there is one point about this more cheerful lay-gospel that should not be overlooked. It worded the very 'man' better than did the gospel of the saint, the monk. There is no denial of the 'man,' the self (anatta) in such discourses to lay-disciples as that to Sigāla,² to the thirty kumāras (who were advised to seek the 'man': attanay),³ to Visākhā,⁴ to Citta,⁵ to the king,⁶ to Anāthapiṇḍika.⁷ There is here no robbing the word man (puggala) of having any reality; it is not made a merely conventional label. The cloistered academician came to do this; 'man,' 'woman' was a case of 'naming something that exists (body and mind) by something that does not exist.'⁸ No such sophistication existed for the layman. He was indeed reminded that things are transient, and that ills are the common lot. But the third monkish slogan, Anatta—a word at first concerned only with anti-brahmanic protest—was not brought into his gospel, to worry and undermine his con-

¹ Sutta-Nipāta, 759. Buddhist Psychology, p. 86.
² Dīgha, iii. ³ Vinaya, i, 23. ⁴ Anguttara, i, 205 f.
⁷ Vinaya, ii, 156. ⁸ Abhidhammatthasaṁyutta, viii, 14.
viction that there was really and truly a man, who worked karma of thought, word and deed, and who reaped the harvest thereof here and hereafter.

Together with this more direct, less sophisticated wording of the ‘man,’ the Buddhist lay-sāsana, be it noted, worded more rationally than did the monk, the good, the ‘well’ of man. This, positively worded as hita, attha, ānisañsa, ‘both his own and others’ (attano ca parannañ ca), was to be sought both here and hereafter. Before him lay, not a way of gradual cessation aimed at in the monk-sāsana, but the two goings or ways, the well-going (sugati) and the ill-going (āduggati). Neither was eternal, though either probably lasted long. Certainly the former, the sagga-loka, did. And how far Nibbāna—word as vague as our heaven—was in any way distinct therefrom, he did not ask. Not till Milinda made out a case of a distracted mankind in suspense about it very long afterwards, do we come across any worrying over the subject.¹

Nor had that other word for the monk’s ideal—vimutti (liberation)—any charm for the layman. Negative term though it be, it has come to appeal strongly to us, who are the heirs and, in our literatures, the witnesses, of ages of struggles for liberty—national, religious, social. Scarcely any word thrills many of us more strongly than just this word of riddance, as in popular oratory or in the people’s songs: ‘Liberté, liberté chérie!’—‘Dear land of liberty!’ From a very different outlook it could thrill the Indian monk no less, the Buddhist nun no less. In her thrilling we can also see riddance of domestic and social disabilities, but for both sexes the liberty is chiefly spiritual, that is, of the very man, the very woman. The thing they had got rid of seemed to them so fearfully positive—fearful even as fire in the turban, fire in the house, fire in the jungle—that the very riddance itself stood for salvation, for peace, for being well. The other Indian riddance-word of salvation—purity (suddhi)—does not reverberate in the early Dhamma as does the psalm of liberty. As an ideal it does not appear to have been in the Founder’s own original gospel. It will probably have been one of the many floating

¹ Min., 323.
ideas developed in the growing Order among the more pronounced monastics; not the pioneer world Helpers and men of new thought, but the veritable worldlorn recluses sheltering in the Order.

But it did not appeal to the Indian layman. As a religious slogan it does not appear in the Vedas. Mokṣa is a later development, due either to Buddhism, or to a condition precedent of Buddhism. We must come down to the Śvetāśvatara and Maitri Upanishads to find it. It is true that Aryans can thrill to a negative catchword—witness the word anāta (‘ambrosia,’ ‘immortal’); but the idea of being spiritually set free is too unworldly to come to the front in any world save that of the recluse.

Here then we have two negatives of utmost importance in the gospel of the Buddhist: ‘man’ and ‘man’s well.’ The one, at first treated of negatively, came to be regarded as a fiction; the other ‘is,’¹ but is entirely ineffable. And we have the ‘man of the many’ (puthujjana), the man of the world’s work, rejecting those negatives and using the ideas in a positive sense. Working with his fellows he is not, in the long run, satisfied to build on negative ideas. But let the apologist of the dual gospel in Buddhism remember this: It is the gospel of the recluse which is, and will be looked upon by people of other lands and other creeds as the original, the venerable, the genuine Buddhism. Not because the layman’s gospel is not worthy; not because there is not great worth in some later developments of Buddhism. But the Pali Canon holds the field yet as the archetype in Buddhist literature. And, in that, the life, the welfare, the world of the monk outweighs and dwarfs altogether the life, the welfare, the world of the ‘manyfolk.’ With monks as recorders, as editors, as ‘libraries,’ nothing else could well have been expected.

The monk-world of the Order even reduced to secondary emphasis and importance—and that at a very early stage—the very heart and root of Gotama’s message: the appeal to everyman, as wayfarer in a Way of the worlds to the Goal, to choose himself the way to go by the innate will in him to

¹ Mīn., 270: atthi nibbānaṃ.
seek the better, the best. Here we have a positive idea, a positive word. And this in spite of the fact that no fit word for either will or choice was to hand. Into this I have gone elsewhere.¹ The manifesto of the Way has ever been regarded in the Pitaka tradition as a word, an occasion of the highest moment, and rightly so. And let this not be so much overlooked as it is, that, unless we see in the noble figure of the Way a substitute used by inspired genius groping for a word, to serve for the man seeking by inward prompting his good, his well, and choosing what seems the best way to it, there is no moving force about it at all. Now, on the one hand, the editors made of the Way, not the gospel, but one factor only in a doctrine of over-emphasized Ill. I refer, of course, to the doctrine of the Four Truths. They made, as monks would, omnipresent Ill in the forsaken world their gospel; and, on the other, they split up the Way into a fourfold path of what we might call negative progress—namely, of milestones² of how far there was riddance of all the worlds, of life as we know it. The gospel of the Way was a great opportunity for transforming the truth, that man, the very man, is of the Divine nature, into a truer conception of that nature—namely, of Will working in and with man’s will. But this was too far a cry for a world which can even now see in deity, in man, mainly Mind, not yet mainly Will.

It may yet be objected that the reduction of the Way to a relatively decentralized place occurred when it was first taught—in the first ‘sermon.’

That is so in the edited version we have to-day. Oldenberg was content to see nothing ‘inorganic’ in that version of the Way-word, as against Deussen, who did.³ Deussen saw in its mechanical form an historical parallel to the grouping of many golden sayings, uttered over it may be many months, in the Sermon on the Mount. I am with Deussen, that there has been editing. But not regrouping of materials from other

¹ ‘Man the Willer,’ Bulletin of Sch. of Oriental Studies, 1925, &c.
² The Four Paths, and Four Fruits.
utterances. So short is it as it is, that had the bringing in of matter taken place, the original sermon would be reduced to three sentences. But there clearly has been a reduction of a discourse, remembered in these words by one listener, in those words by another, to a fixed wording. Not of the whole discourse, but of just those sayings which came to appeal most forcibly to the monk: Ill, and riddance of Ill. And I hold this may well have happened in Gotama’s lifetime, and sometimes in a wording and with an emphasis of which he may not have approved.

That this could not be will only be maintained by those who would see, in Gotama the very man, that quasi-deified Bhagavat and Tathāgata idea which became the worship of a later day. To his own day a friend, a brother, a leader, a counsellor and helper, he could also be considered by some as a dictatorial tiresome old man.1 Tenderly, reverently warded he will have been, as are they whose efficiency is rated as over, but he had with wide sympathy and appreciation encouraged all sincere expressions of opinion in the Order, and there were many stalwarts at work in it, whose ways and words are now too much merged in the shibboleth ‘Buddhavacana.’2 These would not all be meek repeaters of what he held most worth while. Is not that lonely last tour with only his cousin significant of one who could no more trust his following to teach just that? Sir Charles Eliot rightly alludes to the ‘pathetic pictures of an old man’s fatigues’ as hall-marked by truth.3 But to me the loneliness of him on that tour is one of the most poignantly pathetic facts in the world’s literature.

Let us return to our negativisms and their defects.

1. Negation of the ‘man’ (purusa, puggala) finds expression in the word anattā. The doctrine was, in the first use of it, a protest, not without reason, against what had become a distorted emphasis in the brahmanic teaching. Purusa, worded as Ātman (attan), was in fixity, immutability, power

1 Dīgha, ii, 162.

2 See the writer’s ‘The Unknown Co-founders of Buddhism,’ J.R.A.S., April, 1927.

3 Hinduism and Buddhism, i, 161.
to will, identical with the world-spirit. Hence to be wise, to be ‘fulfilled,’ he had not to grow, to become (werden); he had to realize what was already there. He was not so much a growing plant as a jewel or star to be cleared of all that hid or dimmed.

But in time this doctrine of protest degenerated into the harmful dogma, never worthily reasoned out, that the ‘man’ is not only not immutably divine, but non-existent; that there is no one who thinks, speaks, acts, but that there is only thinking, speaking, doing. That ‘Buddha denied the existence of the soul’ is an oft-made statement which historical criticism will come to reject. Gotama’s first utterance as teacher is an appeal to the inmost nature of the very man, to the wayfarer, ‘you and I, in the long way,’ as he once stressed it. But he had no inspired message about the nature of that very man (attā); he confined himself to saying: ‘he is not just the body, not just the mind.’ Had he but gone on to say: ‘these are what he uses,’ a world of misunderstanding might have been avoided. Perhaps he did say so, but it suited the compilers of the sayings, in a desperately difficult job, to retain the negative emphasis. That was in keeping with so much else.

We must read not only what has been recorded, but between the lines, and in accordance with the early conditions if we would evoke real historical pictures. For instance, it is clear that the stereotyped way, in the Suttas, of rejecting attā can only refer to the old idea of man identified with Godhead, but edited by monks at a time when there was no further any question of protesting against Brahmanism.

If we translate attā by God, or immanent God, the formula acquires sense; we are thus taken back to the beginning of the movement.

Pali literature is still for us a very new study. Its bulk is after all considerable, and it is not easy to find its measure, its sense of values, the history of growth in it, if it has, as is now mostly the case, to be studied as a by-product of Sanskrit. There is much taking up or rejecting en bloc. The evolution of the brahman as an animate book, the evolution of the
mantras he handed on as such—we cannot get at the back and base of these. But the evolution of the Pali, the evolution of its animate libraries—this is of more recent growth, and will repay more analytical handling than it gets. Mainly we can only surmise, yet we can get nearer to the conditions under which the phenomena of Order and of Piṭakas came to be and to grow. And we can be more discerning accordingly.

For look again at the oft-occurring ill-fitting anatta riposte: ‘man is transient, mutable, subject to ill; how then can he be attan (Ātman)? When the books were finally revised, this anti-brahman protest was a thing of the past. It is applied to the later denial of the man. As such it puzzles the listener: ‘Who then,’ he asks, ‘will reap my manless karma?’ Had Gotama been faithfully recorded as teaching that questioner, can we, weighing one passage with another, doubt but that he would have taught the ‘man,’ the you and I, faring on, journeying on from world to world, the man who to body and mind is as Jetavana to the faggots, borne thence to the (funeral) fire, the man who, in his actions, grows or sickens, who stands after each dying before Yama, his fellow-man—all devas were fellow-men—to be confronted with that karma, the man neither body nor mind? Already in the Piṭakas the ‘man’ is tending to be merged in the five ‘groups,’ replacing Gotama’s ‘kāya, citta.’ In the Commentaries man has become nothing more than these, and the excellent word for his personality—attabhāva—is treated as a mere concession to the conventions of the ‘manyfolk.’ In the Abhidhamma we are at an intermediate stage between Sutta and Commentary (as written); and there we can see how needful it had become to buttress the degraded theory of the ‘not-man’ with every stone of support that could be brought together.

2. In the negative naming of the end, the goal of man’s long wayfaring, there is no analogous history of degradation. It is chiefly an unworthy emphasis on what has been and

1 Majjhima, iii, 19; Sānghutta, iii, 88; cf. Kindred Sayings, iii, p. viii.
2 Sānghutta, ii, 94.
3 Aṣṭ. 308; Vis. Magga, 310.
4 Kathā-vatthu, i, 1; cf. Bud. Psy., 1921, ch. xiii.
has been got rid of. To recall the Greek soldiers, it is as if, on sighting the sea, they had shouted, No more land! and not, The sea! the sea that was the home brought nearer. We see the same Indian weakness in naming the perfect condition of body; the wording, as ‘not-disease’ (ārogya), what our stronger positive words of the West call hygiene, salus, health, santé. It found a complement to that negation about the bodily state in a negation about the very man, self, or spirit when utterly well. In nibbāna is implied extinction of the heat of spiritual fevers. Even the slightly more positive sīthiḥvā, the saint’s coolness, does but indicate riddance of fever. There is no positive emphasis on what the man is becoming, or will have become. Here and there we meet with ‘growth’ (vuddhi); the notable causative of a noble word werd (bhāvanā) we also meet with. But when the long work in all that process is consummated, when the man is fulfilled (paripūṇa), when he will have become that which he has willed to be: ‘well,’ for this word, daughter of ‘will,’ there is no name. We do not even find, as we might have expected, the simple compound subhāva. Sotthiḥvā is nearly non-existent. Arahatta is weakened to mean ‘worthiness to receive offerings.’ We may, we should appreciate the reserve in early Buddhism which refused to commit itself to any description of that Goal. Who, at this time of day, is content with the worth of such descriptions in other scriptures? But it does not follow that the forward view is fitly worded only by a negation. We may rest too easily complacent in the contentment shown by the Indian over his nēti, nēti! It hints at that racial weakness which found no word for ‘will,’ whence we derived our ‘well’—which never developed its Aryan root war in the way we developed the twin root wil.

Men cannot eviscerate a gospel of so much as did the early Buddhists without suffering vital loss. In the ‘Way’ the utmost was done to remedy the Indian lack of a word for ‘will,’ for ‘choice.’ But the unworthy wording of the ‘man’ and of his faring home was a mistake of its own making. In the far East more positive conceptions went some way to
remedy matters. But in so-called Hinayāna Buddhism the twofold negation yet reigns, so much so that the former half of that negation (anatta) is by some actually held to be its chief characteristic.  

Certain features it presents to-day are deepened in significance when they are considered as possible consequences of that survival. May it not be true that, if the 'man' be unworthily worded, the 'will' by which he seeks the ultimate Well as his real home will be also inadequately worded, and interest in his higher growth, nay, in his ultimate Well, will become blotted out?

Consider! Early Buddhism negated man, the willer through body and will, and worded quite unworthily any concept of a Well in which the man might find the One in whom he willed, whom he chose, and towards whom he moved. To-day we witness how it has gone on losing substance as a religion, how it impresses the outsider as a system of ethics on the one hand, and on the other as a system warding a world of the past: world of a dead social cleavage, dead language, dead literature.

For the Way of the worlds, the larger life of both the seen and the unseen, has faded out of its perspective. Its ancient gospel threw open the gates to the long vistas:

_Apārutā tesan amatassa dvārā!

Around and about its votaries there were devas, no longer unapproachable deities, but fellow-men of other worlds, warding, watching, advising, praising, reproving. Clairvoyance, clairaudience—to see and hear as could those devas—was from the first never banned as devilish, but was welcomed as means of access to fellow-men both here and over there. Ever was man in a Way, not of earth only but of the worlds. All of these opportunities and vistas, all that made his cult a very living religion—the having heed to the unseen—the 'Hinayāna' Buddhist has virtually laid on the shelf among the venerable things of his past. His attention as layman and as monk is concentrated on this one only of his many lives. The just-so-


2 Mistranslated as 'heavenly, or celestial eye and ear.'
much as was given him about the way of the worlds of our life he has lost, and he has learnt nothing since wherewith to word it more worthily, more truly.

If he be monk, his forward view is still more blurred. For as monk he has ever worded not only 'man' and his goal unworthily, but 'life' as well. He never had any hope in the life of the worlds, for everywhere this meant rebirth, redeath of a body. And body, he held, was, with mind, essentially the 'man.' Hence birth and death stood out overlarge, over-fearful. He believed in a life of perfected growth only when his life had been cut off from sharing in the life of the worlds. He had no 'very man,' whose growth is not the growth of any of his bodies.

Life, man, will, werden, well: herein was weakness, herein was a falling behind. In all five words Europe can show, in naming, an advance on early Buddhism. As to whether a worthy use is made of them, and not in many respects a misuse, it is not here the place to discuss.

C. A. F. Rhys Davids.
MĀYĀ IN A GREEK PAPYRUS (?)

BY DR. O. STEIN

[The author fulfils an agreeable duty in expressing his best thanks to Mr. J. W. Steiner for his kind help in bringing the English of these lines up to a tolerable level.]

Egypt may be, as the father of history very aptly said, a donum of the Nile; one could vary this and say that the unexpected enrichment of the knowledge of the classical world, in the fields of literature, science, public and private law, as well as by religious documents and others, is till this day an inexhaustible gift of this—also in that direction—fructiferous soil of Egypt. And why, may an Indologue ask, should not this soil bring forth, in the smallest rag amongst the many thousands of papyri, the spreading of a little light on the relationship between these two ancient source- and foster-countries of culture, between Egypt and India ?¹

This question, so modestly put, seemed to have got an answer already, when the well-known Papyrus Oxyrhynchus 413 brought a minus-like scene on the shores of India, where Greek people are seen conversing with an autochthonous Indian king and his followers in their mother-tongue.² It is the privilege of the next lines to show that the hope, set also upon another papyrus, has been disappointed for a second time.

This is the P. Oxy. 1880 (vol. xi, 1915, p. 190 ff., in the edition of Grenfell-Hunt), which belongs to the second century A.D., and contains a prayer³ to Isis. For the readers

¹ There are some other papyri, which indicate relationship between Egypt and India, apart from the literary and known historical sources. The author hopes to publish a survey of the Greek papyri dealing with India in this year.

² In this forthcoming paper the hypothesis is shown as wrong.

³ About the real character of the papyrus controversies are still proceeding.
of this Journal the lines 103 and 226 are of special interest. In
the former passage the goddess, who is invoked under different
names in different places of the world, is called ἐν Ἰνδοῖς Μαῖαν.
Supplying a verb, such as: I pray to thee, or, We call on thee,
we have Isis invoked as Μαῖα among Indians, or in other
words, the Indian Μαῖα is Isis. The editors have remarked
already that there is no proof of a cult of Isis in India. K. F. W.
Schmidt\(^1\) took Μαῖα as equivalent to an Indian māyā, 'Wun-
derkraft, Weisheit, Zauberei,' from which the derived māyā\(^\text{th}\
has the sense of 'wunderkräftig, weise, zauberkraftig.' And
B. A. van Groningen\(^2\) was the first to give the suggestion of
identifying the Greek word with Buddha's mother Māyā.
Merchants who came to India may have heard of Māyā, and
there is nothing surprising to find this name here, thinks van
Groningen, as not only the P. Oxy. 413 (but see preceding
page, n. 2) proves connections, which were intensified in
the time of the Roman emperors, but also the missionary
activity of Ašoka and ambassadors, like this of Ptolemaios
Philadelphos, may have brought some knowledge of Buddhism.
Lastly, in his book 'Die Geburt des Kindes' (1924, p. 112 f.,
n. 3) Norden calls the words of the papyrus, cited above,
the greatest surprise and seems to be convinced that they
must refer to Māyā, though he cautions against the utilizing
of them in an incorrect manner.

The second passage (11.223 ff.) runs: [σ]υ τῆς γῆς κυ\[...
ρία\[...
πλή\[...
]
μιμαραν ροταμων τρ[...]

\[...
]

Η ἄγεις καὶ τού ἐν Αἰ γύπτωρ Νε[...]ν, ἐν δὲ Τριπόλει Ἑλευθη-
ρου, ἐν δὲ τῆ Ἰνδικῆ Γάγγου, etc. Here the goddess is
called the cause of flood or inundation of the Nile, of the
Eleutheros and of the Ganges. That is by no means an
argument for a cult of Isis in India; the juxtaposition in
thought of the Nile and of the Ganges is only a new alternati-
on of the known association Nile and Indus, because from the
earliest times of Greek geography India has been identified,
or at least in some direction connected, with Aethiopia or

\(^{1}\) 'Göttinger Gelehrte Anzeigen,' 1918, p. 112, n. 11.
\(^{2}\) 'De papyro Oxyrhynchita, 1380,' Thesis Groningen, 1921, p. 37 f.
Libya. Especially the inundation of the Nile and Indus, and also their crocodiles, favoured such a conception, and no other than Alexander the Great, who himself had visited Egypt some six years ago, supposed, entering India, that he had found the sources of the Nile (cf. Onesikritos, fgt. 5).

Now to return to the first passage, where Maţa is mentioned: there must be taken into consideration the character of the whole papyrus before concluding anything. Its contents show the cult of Isis, as it seems, spread over the whole oikumene; but, in fact, there is nothing else than a tiresome enumeration of names of cities, countries, islands and the like, with which the veneration of a female deity, declared to be Isis, is associated. It would, of course, be worthless to dispute with the author of the papyrus whether those deities, whom he took to be a form of Isis—we would say an avatāra—may in reality be interpreted in this way; stress must rather be put on the question whether Isis can be meant here. On the Greek continent, on the islands, in Asia Minor, in Arabia, Italy, etc., the cult of Isis is proved by many documents such as sculptures, inscriptions, coins; but for India an incontestable proof would be sought in vain, though the coins of Huviška show the legend of Serapis, in the form Σαραπατο, which represents a survival of the coins of the fore-runners only of Greek and Bactrian kings. Literary testimonies also—like that of Phylarchos, that Dionysos brought from India the bovine pair, Apis and Osiris, to Egypt—are without any value, as such a statement has been duly rejected already by Plutarch (Phyl., fgt. 80=Plut. De Iside, 29). No better verdict can be pronounced on the passage (iii, 11, 2-5) in the romance of Xenophon Ephesios, where Psammis, the king of the Indians, comes to Alexandria, buys the virgin

1 Cf. Onesikritos, fgt. 12 and 17; Aristobulos, fgt. 29; and generally, for India and Aethiopia, Stein, ‘Επίτυμβιον Heinrich Swobodas,’ Reichenberg, 1927, p. 313, n. 4.

Antheia as slave, but does her no harm, because she passes herself off as a devotee of Isis.

The identification of Māyā with Isis is impossible for different reasons; the first proof against it are the names and epitheta of the goddess Isis in general. Thus in 1.102 the Amazons are held to exist, and with them Στρατιά is associated, apparently a form of Isis, but clearly indicating the martial character of her worshippers; the same name of Isis is said to have existed in Rome (1.83),¹ as well as in the unknown Μενούφι (1.71). But here already the remark may find a place, that one would expect the name of the goddess in that form which is indigenous in the language of each people. Indeed, it is ‘curious,’ as the editors said, if the Persians (1.104) venerate Isis as Λατέινη;² the counterpart is the deity “Ελλας of the Στράτωνος Πύργος (1.94);³ no less doubt must be expressed considering the statement of 1.22-23, that Isis has been venerated in a purely Egyptian town like Πεφρίμι as “Εστία; or that, in Delphi, she bears the names ἀρίστη, καλλίστη; while no temple consecrated to her is known to have existed in that sacred seat of Apollo; Plutarch, however, tells of a lady, to whom he dedicated his paper on Isis and also Osiris, as initiated in the cult of Osiris (Drexler, in Roscher’s Lexicon, ii, col. 387, 60).

These examples, some of many, will be sufficient to show how inconsistent the namings of the goddess are in relation to the language of the people respectively.

¹ Van Groningen thinks, because the Egyptians came especially into contact with martial Rome, Weinreich (‘Philologische Wochen- schrift,’ 42, 1922, 795) would prefer the conception of the militant Isidis, the victory-bringing deity.

² Schmidt (Lc., p. 112, n. 12) refers to rati, ‘love-enjoyment, delight,’ and proposes a suffix-formation ratiņa with the change of r > l, which, according to Whitney (§ 1,223d) and Lindner (‘Altind. Nominalbildung,’ p. 127, § 12), does not correspond to the sense of that suffix; van Groningen (p. 38) and Weinreich (p. 795) plead for a Persian deity; according to Cumont’s correction (‘Rev. de philol.,’ 40, 1916, p. 133 f.) it should be ‘Avasīrī, ’Avatīrī.

³ Van Groningen (p. 29) and Weinreich (795) remind us of ‘Alīlūt, the Arabian Aphrodite, Herodot. i, 131, the feminine noun Allāt to the male Allāh ‘God,’ which is in no way convincing.
A further argument for the refusal of the equation Maïa = Māya is to be found in the occurrence of the same name in other towns: 1.39: ἐν Ἀθριβίτι Μαϊαν, ὅρθωριαν, that is Tell Atrib, near Benha; 1.42: ἐν τοῖς Βουκολεύτοι Μαϊαν (Boukoloi are the rapacious herdsmen who inhabit the marshy country on the north-west shore near Alexandria, and from whom the Bucolic mouth of the Nile borrowed its name); 1.116: ἐν Βηρυτίῳ Μεναι, which may be read as Maïan, and indicates a cult of Maïa in Beirüt. It is impossible, as is seen from these citations, to construct a distinction between Maïa of 11.39, 42, 116 (in 16 the reading μιαν must be maintained; see van Groningen, p. 8 [against Schmidt, p. 106 f., n. 4], and Weinreich, 793), and the Maïa of 1.103; on the other hand, hardly anyone would be inclined to plead for a cult of Buddha's mother—e.g., in Beirüt. There remains, however, only this: to interpret Maïa in such a sense that it should conform to all the passages where it occurs. Maïa or Mauís is the mother of Hermes; of course, in Greece she remained always an unreal, bloodless form (see Weizsacker in Roscher's Lexicon, ii, 2234); a cult of her is unknown; in art, too, she plays no rôle (ibid., 2235), though she has been identified with Isis in consequence of the parallel equation of Hermes with Horos. Even in Plutarch's paper, De Iside, 12, Isis is called the daughter of Hermes; on the other hand, the question may be just raised:—could not the common idea of Isis and Maïa be the conception of mother Earth, Mā, since Isis is declared to be Earth, Demeter (Drexler, l.c., ii, 442 ff.), and a confusion of Mā with Maïa lies not beyond all possibility? Be that as it may, whichever side of the Isis conception may have caused the identification with Maïa, whether one should think of mother Earth, as who Isis appears in 1.222 (σὺ τῆς γής κυρία), or not, Buddha's mother Māya remains beyond all serious consideration.

The result cannot be wrong, as it is corroborated from the standpoint of Indology. For the supposition of an Isis-Māya cult would mean a cult of Māya in India itself. There is an important witness, the reflected image of the Buddhist cult: Buddhist art. It is true, Māya occurs on sculptures, but
she never has been by herself a subject of representation; she is only the mediator of the Lord, be it in the scene of nativity, when the white elephant enters her womb, be it when Buddha comes out from her right side.\(^1\) In the legend she is merely mentioned in the same way, as art testifies, before and after the birth of the future Buddha; in Lalita-vistara (ed. Lefmann, 252, 15 f.), she comes down from heaven, weeping because of her son seeming to be near his end in consequence of his excessive penances, without having become the Saviour of the world. ‘Aber mit ihrem Tode ist Māyā nicht nur vom irdischen Schauplatz, sondern auch von jeder Wirksamkeit abgetreten. Einen Kult hat die indische Immaculata nicht gefunden,’ says Windisch.\(^2\) Her glorification in Mahāyāna\(^3\) does not alter this fact, because that period of Buddhism lays already beyond the time of P. Oxy. 1380.

I may be allowed to adduce, not as a compensation for the refused explanation, not as a new hypothesis of the identification of Isis with an Indian deity, but only as a parallel in religious conception, some remarks on another individuality in the Indian pantheon, who shows some corresponding features to Isis. This is the frightful, yet for human feeling in some direction so sympathetic, figure of the later pantheon, the great mother Durgā. No doubt the (certainly popular) roots of her veneration reach back, at least, to the younger Vedic stratum, but full development she found first in the Tantra. The accentuation of the motherly character, of her being the source of energy and creation, brings her near to the Isis conception. The great mother, the great goddess of nature,\(^4\)


\(^2\) ‘Buddhas Geburt,’ p. 198 f. and n. 1.

\(^3\) When Becki (‘Buddhismus,’ i, p. 31, n. 1) speaks of that, he refers probably to her elevation into Indra’s heaven, but that is a literary invention and proves no cult of Māyā.

\(^4\) See E. Meyer, Roscher’s Lexicon, ii, pt. 1.367, 370; in pt. 1.106 one reads: εν Σουσους Ναυλα. Schmidt (l.c., p. 112, n. 14) wants to propose an Iranian word, deriving from Sanskrit nana (‘little mother’), which,
finds her Indian sister in the jagadmatā; indeed, it would not be too difficult to draw some other parallels, such as her origin without father, sometimes alluded in Tantra scripts (cf. Mārkandeyapurāṇa, 82, 12 ff., with P. Oxy., 1.19, see van Groningen, p. 9 f.). Apart from the many epitheta, which may arise from the average train of ideas of a believer, who likes to see his deity equipped with the best and highest of the world’s virtues, there are some parallels which bring the two conceptions of Isis and Durgā near together. Thus the plurality of names and forms (1.9), Ἰσίς πολυώνυμος, μορφωόνυμος, μυριόμορφος (Drexler, l.c., 546). Durgā also has an immense number of names and appears under different forms. Interesting is 1.214 f. of the papyrus: ‘Thou hast made women equal to men in vigour’; the δύναμις of the women (cf. also the name of the goddess δυνάστις in 1.34, 41, 57, 97-98) reminds us of the sakti of Durgā. Finally, the stilistic form of the papyrus, which has been called an imploring or litany, just as the hymns and praises, occurring in Purāṇas and the purāṇa-like passages of the Mahābhārata and Tantra, of Hindu deities, the stūtas and stotras, show some affinity; namely, the endless joining of names together (for instance, sahasranāmastotra, ‘the praise of thousand names’ of Śiva, Viṣṇu, etc.), the careless syntax, the endeavour to express the whole universe by the epitheta of the deity, careless of truth: all that involves a certain affinity. Weinreich is, no doubt, right when he remarks that the papyrus, with its geographical enumerations in the first part, exhibits an un-Greek character; for the second part, too, one must, as did van Groningen quite correctly (p. 79 ff.), look to Egypt for the intellectual soil; but from the standpoint of comparative religion the hint of the Indian parallel, indicated above, may be allowed as well.

O. Stein.

just like Greek Maia or Mēryns, could designate a goddess of ‘fertility.’ Nana, however, occurs in that meaning only (Rgv. ix, 112, 3), and belongs apparently to child-language, while in Iranian tongue no proof seems to be known.

1 Cf. Weinreich, l.c., 797 ff.
List of Donors to the Pali Text Society
down to February, 1927.

<table>
<thead>
<tr>
<th>Donor</th>
<th>Amount</th>
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</thead>
<tbody>
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<td>His Majesty the late King of Siam</td>
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</tr>
<tr>
<td>H.R.H. Prince Krom Mun Devavamsa Varoprakar</td>
<td>20 0 0</td>
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<tr>
<td>H.R.H. Prince Prisdang</td>
<td>10 0 0</td>
</tr>
<tr>
<td>The Secretary of State for India</td>
<td>31 10 0</td>
</tr>
<tr>
<td>Edmund Hardy, the late (three donations)</td>
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</tr>
<tr>
<td>H. V. S. Davids, Esq., the late</td>
<td>3 0 0</td>
</tr>
<tr>
<td>L. T. Cave, Esq.</td>
<td>5 0 0</td>
</tr>
<tr>
<td>R. Hannah, Esq., the late (two donations)</td>
<td>16 16 0</td>
</tr>
<tr>
<td>Miss Horn, the late</td>
<td>10 0 0</td>
</tr>
<tr>
<td>Professor Dr. Edw. Müller</td>
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<tr>
<td>General Forlong, the late</td>
<td>1 0 0</td>
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<tr>
<td>Ed. T. Sturdy, Esq.</td>
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<tr>
<td>Mrs. Plimmer (seven donations)</td>
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<tr>
<td>H. C. Warren, the late</td>
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<td>J. B. Andrews, Esq.</td>
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</tr>
<tr>
<td>H.M.'s Government</td>
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<tr>
<td>Miss C. M. Ridding</td>
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</tr>
<tr>
<td>R. F. Johnston, Esq. (two donations)</td>
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<td>H.H. the late Raja of Bhinga</td>
<td>100 0 0</td>
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<tr>
<td>F. H. Baynes, Esq.</td>
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<tr>
<td>Edw. Greenly, Dr. (two donations)</td>
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<td>U. Món, K.S.M. (Translations Series)</td>
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<tr>
<td>Gilbert H. Richardson, Esq.</td>
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<tr>
<td>Second donation (1917)</td>
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<tr>
<td>Henry Amarasuriy, Esq., J.P., etc.</td>
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<tr>
<td>U. Tun Myaing</td>
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<tr>
<td>The Lord Chalmers, G.C.B.</td>
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<tr>
<td>Sir Charles Eliot, G.C.M.G.</td>
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<tr>
<td>Second donation</td>
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<td>Mrs. Haroon ($200 Shanghai)</td>
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<td>Mrs. Greenly (eight donations)</td>
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<tr>
<td>A. D. Jayasundere, Proctor, Galle</td>
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259
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<tr>
<td>Second donation (1917)</td>
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<tr>
<td>Third donation (1920)</td>
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<td>Second donation (1921)</td>
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<td>The Anagarika H. Dharmapāla (1917)</td>
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<td>9</td>
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<td>„ „ (Foster Missionary Fund, 1920)</td>
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<tr>
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<tr>
<td>Charles E. Ball, Esq...</td>
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<tr>
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<tr>
<td>Captain and Mrs. Meysey Thompson (4)</td>
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</tr>
<tr>
<td>Miss Rose Childers</td>
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<tr>
<td>F. L. Woodward, Esq.</td>
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<td>Second donation...</td>
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<tr>
<td>Third donation...</td>
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<td>Fourth donation...</td>
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<td>Second donation (1,000 yen)...</td>
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<td>Mrs. Carl F. Holmes...</td>
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<td>Dr. A. C. Taylor...</td>
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<td>Dr. Bimala C. Law...</td>
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<td>H. W. Amarasuriya, Esq....</td>
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<td>Mr. J. E. de S. Barros...</td>
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<td>E. M. Hare, Esq....</td>
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<td>Dr. W. A. de Silva....</td>
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**£3,644 0 11**
List of Donors to the Pali Dictionary Fund down to February, 1924.

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<thead>
<tr>
<th>Name and Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
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<tbody>
<tr>
<td>His Majesty the late King of Siam</td>
<td>500</td>
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<td>0</td>
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<tr>
<td>Anonymous</td>
<td>400</td>
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<td>Mrs. Ludwig Mond, the late</td>
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<tr>
<td>Royal Asiatic Society (ten donations)</td>
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<tr>
<td>Victoria University of Manchester (four donations)</td>
<td>63</td>
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<tr>
<td>British Academy (five donations)</td>
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</tr>
<tr>
<td>Gilbert H. Richardson, Esq. (four donations)</td>
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</tr>
<tr>
<td>Sir Robert (Lord) Chalmers, G.C.B.</td>
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<td>0</td>
</tr>
<tr>
<td>Mrs. Plimmer</td>
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<td>0</td>
<td>0</td>
</tr>
<tr>
<td>F. L. Woodward, Esq. (two donations)</td>
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<td>0</td>
</tr>
<tr>
<td>Captain Meysey Thompson</td>
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<td>Mr. Kojiro Matsukata</td>
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<td>Mr. Charles D. Burrage (50 dollars)</td>
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<tr>
<td>Mr. Albert W. Ellis (25 dollars)</td>
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<tr>
<td>Mr. Charles D. Grinnell (10 dollars)</td>
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<td>10</td>
<td>3</td>
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<tr>
<td>Dr. William S. Bigelow (100 dollars)</td>
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<tr>
<td>Mrs. Isabella S. Gardner (50 dollars)</td>
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</tr>
<tr>
<td>Professor James R. Jewett (25 dollars)</td>
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<td>11</td>
</tr>
<tr>
<td>Professor James H. Woods</td>
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<tr>
<td>Mr. Maung Ba</td>
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<tr>
<td>Mrs. Carl F. Holmes</td>
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<tr>
<td>E. M. Hare, Esq.</td>
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<tr>
<td>Anonymous, Ceylon</td>
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£2,078 2 6
# Statement of Receipts and Payments for Year Ending Dec. 31, 1923.

<table>
<thead>
<tr>
<th>Receipts</th>
<th>£ s. d.</th>
<th>Payments</th>
<th>£ s. d.</th>
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<tbody>
<tr>
<td>To Balance at Bank, January 1, 1923</td>
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<td>By Printing</td>
<td>686 3 10</td>
</tr>
<tr>
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<td>84 9 0</td>
<td>&quot; Contributors’ Fees</td>
<td>41 0 0</td>
</tr>
<tr>
<td>&quot; &quot; Back ... ...</td>
<td>309 5 6</td>
<td>&quot; Binding of Texts</td>
<td>5 8 3</td>
</tr>
<tr>
<td>&quot; &quot; In advance ... ...</td>
<td>8 11 2</td>
<td>&quot; Insurance</td>
<td>5 5 0</td>
</tr>
<tr>
<td>&quot; Sale of Translations ... ...</td>
<td>148 10 6</td>
<td>&quot; Agency Charges and Carriage</td>
<td>27 4 4</td>
</tr>
<tr>
<td>&quot; Grants from India Office ... ...</td>
<td>104 10 7</td>
<td>&quot; Accountancy</td>
<td>1 1 0</td>
</tr>
<tr>
<td>&quot; Donations: Baron Okura ... ...</td>
<td>312 10 0</td>
<td>&quot; Postage and Fares</td>
<td>7 18 8</td>
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<tr>
<td>&quot; Sundry ... ...</td>
<td>32 4 6</td>
<td>&quot; Stationery and Reference Books</td>
<td>10 12 10</td>
</tr>
<tr>
<td>&quot; Interest on Deposit at Bank ... ...</td>
<td>28 7 6</td>
<td>&quot; Typing ... ...</td>
<td>1 4 5</td>
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<tr>
<td></td>
<td>550 16 2</td>
<td>&quot; Purchase of Bookshelves</td>
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<tr>
<td></td>
<td>449 5 1</td>
<td>&quot; Dictionary Account</td>
<td>589 18 6</td>
</tr>
<tr>
<td></td>
<td>28 7 6</td>
<td>&quot; Balance at Bank, December 31, 1923</td>
<td>1,649 0 3</td>
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<tr>
<td></td>
<td>585 19 1</td>
<td><strong>Total</strong></td>
<td><strong>£3,026 19 1</strong></td>
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**Total**

<table>
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<tr>
<th>Dictionary Account</th>
<th>£ s. d.</th>
<th>Payments</th>
<th>£ s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Interest on Indian 3 per cent. Stock</td>
<td>34 6 4</td>
<td>By Fees</td>
<td>247 0 0</td>
</tr>
<tr>
<td>&quot; Rebate on Income Tax ... ...</td>
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<td>&quot; Printing</td>
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<tr>
<td>&quot; Subscriptions ... ...</td>
<td>240 10 5</td>
<td>&quot; Stationery and Postage</td>
<td>5 14 9</td>
</tr>
<tr>
<td>&quot; Donations ... ...</td>
<td>22 2 0</td>
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<td></td>
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<tr>
<td>&quot; Loan from Pali Text Society ... ...</td>
<td>589 18 6</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>262 12 5</td>
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<td>262 12 5</td>
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<td><strong>Total</strong></td>
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*Examined and compared with Pass Book, Cheque Book, and Receipt Books, and found correct.*

**Delia E. Wilkin, Accountant,**

January 8, 1924.
# Statement of Receipts and Payments for Year Ending Dec. 31, 1924

### Receipts

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<tr>
<th>Description</th>
<th>£</th>
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<tr>
<td>Subscriptions: Current</td>
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<td>Back</td>
<td>311</td>
<td>14</td>
<td>2</td>
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<tr>
<td>In advance</td>
<td>10</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>Sale of Translations</td>
<td>116</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Grants from India Office</td>
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<td>15</td>
<td>0</td>
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<tr>
<td>Subscriptions and Donations</td>
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<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Interest on Deposit</td>
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<tr>
<td></td>
<td>27</td>
<td>8</td>
<td>1</td>
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<tr>
<td><strong>Total</strong></td>
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### Payments

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<tr>
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<tr>
<td>Contributors' Fees</td>
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<td>0</td>
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<tr>
<td>Binding of Texts</td>
<td>2</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Agency Charges and Carriage</td>
<td>35</td>
<td>4</td>
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<td>Insurance</td>
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<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Stationery and Books</td>
<td>7</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Dictionary Account</td>
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<td></td>
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<td>9</td>
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<td><strong>5</strong></td>
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**Dictionary Account**

<table>
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<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Interest on Indian 3 per cent. Stock</td>
<td>34</td>
<td>17</td>
<td>8</td>
</tr>
<tr>
<td>Subscriptions, Sales and Donations</td>
<td>350</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Loan from Pali Text Society</td>
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<td></td>
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<tr>
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Examined and compared with Pass Book, Cheque Book, and Receipt Books, and found correct.  
Delia E. Wilkin, Accountant,  
January 8, 1925.

STATEMENT OF RECEIPTS AND PAYMENTS FOR YEAR ENDING DEC. 31, 1925

Receipts. | £ | s. | d. | Payments. | £ | s. | d.  
---|---|---|---|---|---|---|---
To Bank Balance, January 1, 1925 | 1,277 | 8 | 9 | By Printing... | 897 | 3 | 4  
" " Subscriptions: Current | 80 | 8 | 4 | " " Contributors' Fees | 44 | 0 | 0  
" " " Back | 442 | 12 | 3 | " " Binding of Texts | 7 | 4 | 9  
" " " Advance | 18 | 19 | 0 | " " Agency Charges and Carriage | 28 | 0 | 2  
" " " Sale of Translations | 92 | 15 | 6 | " " Insurance | 5 | 5 | 0  
Grants from India Office | 61 | 5 | 0 | " " Accountancy | 1 | 1 | 0  
" " Donations: Baron Iwasaki | 86 | 9 | 2 | " " Clerical Assistance | 21 | 10 | 0  
" " " Sundry | 8 | 0 | 0 | " " Postage and Fares | 8 | 13 | 8  
" " Interest on Deposit Account | 22 | 17 | 6 | " " Stationery | 5 | 0 | 0  
---|---|---|---|---|---|---|---

£2,080 15 6

DICTIONARY ACCOUNT.

To Subscriptions, Donations and Sales | 385 | 15 | 8 |
" " Interest on Indian 3% Stock | 35 | 8 | 10 |
" " Loan from Pali Text Society | 401 | 4 | 6 |
---|---|---|---|---|---|---|---

£802 7 3

### Statement of Receipts and Payments for Year Ending Dec. 31, 1926.

#### Receipts.

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**£1,225 8 11**

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**£1,225 8 11**

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**£197 2 3**


January 11, 1927.

ISSUES OF THE
PALI TEXT SOCIETY,
1927

Subscription for texts: one guinea a year, due on January 1 in each year. The extra subscription for translations is now ten shillings a year, but is liable to alteration.

Back Issues, 1882-1900, one guinea and a half a year; 1901-22, one guinea a year. The price of nearly every volume published between 1882 and 1900 has been increased 50 per cent. For separate volumes see price list below.

No book can be supplied until the subscription for it has been paid.

Claims for issues as subscribed for but not received must be sent in within the year following that of their publication, or they cannot be considered.

A set of the Journals (23 vols.) may be purchased for 10 guineas; separate journals for 10s. 6d. each.

The Hon. Secretary, Pali Text Society,
Chipstead,
Surrey.

267
# Issues of the Pali Text Society

## I.—TEXTS

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1901.
1. Vimāna-Vatthu Cy.
2. Journal, 1897–1901. (49)

1902.
1. Netti-Pakarana.

1903.
1. Digha, Vol. II.
2. Journal, 1902–1903. (53)

1904.
2. Vibhanga. (55)

1905.
1. Patīsambhidā, Vol. I.
2. Journal, 1904–1905. (57)

1906.
1. Duka-Paṭṭhāna, I.
2. Dhammapada Comy. I., Part 1. (59)

1907.
2. Paṭisambhidā, Vol. II. (61)

1908.
2. Mahāvaṃsa. (63)

1909.
2. Journal, 1909. (65)

1910.
2. Digha-Nikāya, Vol. III. (67)

1911.
1. Dhammapada Commentary, Vol. II.
2. Yamaka, I. (69)

1912.
2. Dhammapada Commentary, Vol. III. (71)

1913.
1. Sutta-Nipāta.
2. Yamaka, II. (73)

1914.
1. Dhammapada Commentary, Vol. IV.
3. Dhammapada. (76)

1915.
1. Khuddaka - Pātha and Commentary.
2. Dhammapada Comy. V. (Indexes).

1916.
1. Mahā-Niddesa, I.
2. Sutta-Nipāta Commentary, I.

1917.
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2. Sutta-Nipāta Commentary, II. (84)
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Total, 46 years; 71 texts; 103 volumes; approx. 28,300 pages.
INDEX TO TEXTS.

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<td>63. Vibhanga (1904)</td>
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