USE OF THESES

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SADHAMMOPAYANA

by

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This thesis is the result of my original work as a research scholar in the South and West Asia Centre, Faculty of Asian Studies, the Australian National University

Ann Haylewood
I offer sincere thanks to my supervisors,
Dr Tissa Rajapatirana and Dr Luise Hercus.
To my son and daughter

nandati puttehi puttima ... natthi puttasamam pemam.

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<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>BHSD</td>
<td>Buddhist Hybrid Sanskrit Grammar and Dictionary (Edgerton 1953)</td>
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<tr>
<td>Child.</td>
<td>A Dictionary of the Pali Language (Childers 1909)</td>
</tr>
<tr>
<td>COD</td>
<td>The Concise Oxford Dictionary 6th edn (Sykes 1976)</td>
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<tr>
<td>CPD</td>
<td>A Critical Pāli Dictionary (Trenckner 1924-)</td>
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<td>Ct. Commentary</td>
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<td>fasc. fascicle</td>
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<td>f.n. footnote</td>
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<tr>
<td>Geiger, Culture</td>
<td>Culture of Ceylon in Mediaeval Times (Geiger 1960)</td>
</tr>
<tr>
<td>JPTS</td>
<td>Journal of the Pali Text Society</td>
</tr>
<tr>
<td>m.c. for the sake of the metre (metri causa)</td>
<td></td>
</tr>
<tr>
<td>MW</td>
<td>A Sanskrit-English Dictionary (Monier-Williams 1899)</td>
</tr>
<tr>
<td>p.e. printer's error</td>
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<tr>
<td>PED</td>
<td>The Pali Text Society's Pali-English Dictionary (Davids and Stede 1921-25)</td>
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<tr>
<td>PLC</td>
<td>The Pāli Literature of Ceylon (Malalasekera 1928)</td>
</tr>
<tr>
<td>PPN</td>
<td>Dictionary of Pāli Proper Names (Malalasekera 1937)</td>
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<tr>
<td>PSM</td>
<td>Paśa-sadda-mahannavo (Sheth 1963)</td>
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<td>sa. Sanskrit</td>
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<td>SED</td>
<td>A Sinhalese-English Dictionary (Carter 1936)</td>
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<tr>
<td>sinh.</td>
<td>Sinhala</td>
</tr>
<tr>
<td>SL</td>
<td>Sinhalese Literature (Godakumbura 1955)</td>
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<tr>
<td>UCHC</td>
<td>History of Ceylon vol.I, part I (Paranavitana 1959)</td>
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Note: For the sake of brevity, Pāli texts referred to in the footnotes are cited by title or abbreviation (CPD) only (see list in Bibliography).
INTRODUCTION

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'The Sanskrit scholar by profession works and publishes chiefly for the benefit of other Sanskrit scholars ... He is but too often apt to forget that no lasting addition is ever made to the treasury of human knowledge unless the results of special research are translated into the universal language of science, and rendered available to every person of intellect and education.' (F. Max Müller 1880, p.188-9).
1. GENERAL COMMENTS

Saddhammopāyana, a didactic poem of 629 verses, is the only known Buddhist epistle in Pāli. It was written by a Buddhist monk in Sri Lanka to his "dear fellow-student Buddhasoma". There is a tradition that the author hoped to dissuade Buddhasoma from renouncing the monkish life (PLC p.212; Saddhatissa 1965, p.32). The poem is still held in high regard in Sri Lanka: parts of it are very frequently quoted by monks in the course of their sermons (PLC p.212); and there are a great many entries for it in Sōmadāsa's catalogue of palm-leaf manuscripts held in temple libraries in Sri Lanka (Sōmadāsa [1959], p.98; 1964, pp.74,187).

Although the poem gives no evidence of its authorship, the colophon to the Sinhalese commentary (Saddh-s) and also the introduction to a commentary called Saddhammopāyana-viggaha give the author as Abhaya-giri Kavi-cakravarti Ānanda Mahā-Thera (PLC p.212; SL p.4; Saddhatissa 1965, pp.31-2). However, others claim that the author is unknown (Geiger 1943, p.46), make no comment regarding authorship (Banerji 1964, p.98), or even give the author as Buddhasoma (Law 1974, p.626).

It is not known when the poem was written, though it is generally assigned to the thirteenth century A.D. (PLC p.212; Geiger, Culture, p.70; Norman 1983, p.160). However, since it is quoted in Upāsakajanālāṅkāra (Saddhatissa 1965, p.59), written in the mid-twelfth century (Saddhatissa 1965, pp.36,45), it must predate the latter
Saddhatissa agrees with Paranavitana (UCHC p.393) in assigning Saddhammopāyana to the tenth century (Saddhatissa 1965, pp.33,59-64).

Saddhammopāyana belongs to that small body of Theravādin Buddhist scripture which was composed in Sri Lanka from the tenth century on and which has remained very little known outside that country. In fact most of the post-canonical Pāli literature was composed there. Many works were written in the old Sinhalese language called Elu or in Pāli; a few works were also written in Sanskrit or Tamil (Geiger, Culture, p.67) but increasingly in Siṁhala, which became the literary language of the land.

Higher literary education was reserved to the monks, and the Buddhist monasteries were its home; here Pāli and Sanskrit were studied by learned bhikkhus and old texts were read and copied (Geiger, Culture, pp.66). Pāli compositions therefore showed the influence of both Sanskrit and Siṁhala, in vocabulary and construction as well as style.

Pāli, perhaps owing more to Vedic than to Classical Sanskrit, is the earliest of the Middle Indo-Aryan prākritis (Banerji 1964, p.15). Its place of origin in India cannot be determined accurately but, in Sri Lanka, Pāli is traditionally believed to be the language of the Magadha region, where Buddhism originated, though Gotama Buddha was not himself a native of Magadha (Banerji 1965, p.15; Geiger 1943, p.3). Studies of the Pāli language and bibliographical references may be found in Geiger 1943, pp.1-7, Warder 1967,
Pāli was used as the literary language of the Theravādin Buddhists in Sri Lanka from about the fourth or fifth century A.D., and is still the religious language of the Buddhists of Sri Lanka, Burma, Thailand (Banerji 1965, p.15) and South-East Asia. No other form of Buddhism has preserved its ancient literature intact in the original Indian language (Warder 1980, p.474). Pāli is the language of the Buddhist canon, the Tipitaka, and of commentaries on the canon as well as some semi-canonical texts and Sri Lankan chronicle literature.

The text of Saddhaammopāyana, edited by the Rev. Richard Morris, was published in JPTS 1887. It is his edition which is the basis of this study. The Rev. Richard Morris, a close friend of the founder of the Pali Text Society, Prof. T. W. Rhys Davids, through whom his interest in Pāli came, edited four texts in all for the Society (though his former published works were on English grammar and editions of texts for the Early English Text Society). He devoted the last twenty years of his life to his Pāli studies and, as well as editing texts, he wrote papers on the relations of Pāli to Sanskrit and also to other prākritis (Dictionary of National Biography vol. XXII 1938).

Although edited and published almost one hundred years ago, this text has remained untranslated (pers. comms, H. Bechert 1981 and Jacqueline Filliozat 1981). Only a
(Siṃhala) commentary accompanied the 1874 Siṃhala edition. I therefore set myself to perform the service of making this highly prized text accessible to readers and students of Buddhism and Buddhist Theravādin literature beyond the shores of Sri Lanka.

Descriptions of miraya (paraka, hell) as well as the sins which lead to rebirth in hell are a feature of both Saddhashmopayana and Pañcagatidīpanī, a fourteenth century Pāli text. For the purposes of comparison I made an English translation of the latter. It was translated into French by M. Léon Feer and published in the Annales du Musée Guimet, vol. V, 1883, pp.514-28, preceding the publication of his edition of the text in JPTS 1884. Pañcagatidīpanī contains a number of problems of translation, not all of which I have been able to solve, and it well warrants further study.

It is all too easy to accept such statements as 'There is nothing new to be learned from this poem [Pañca-g], ...' (Law 1974, p.629), 'It is true that there is nothing new in this work [Saddh].' and 'Though dealing with banal themes, ... [Pañca-g]' (Banerji 1964, p.98) instead of noting that 'It [Saddh] is written in simple and beautiful language, ...' (PLC p.212) and seeking out the real nature and literary flavour of such works.

As will be shown below (5.2 Imagery and Word Pictures), there is frequently an immediacy and a colourful individuality of expression that makes the author's statements stay in one's memory, for example verse 347: an

(See also Musi 1939.)
intelligent man should see the Buddha's directions to be as hard to throw away as Mt Meru. Buddhhasoma must indeed have been delighted with such a gift and been heedful of its practical advice.

The whole mediaeval period (362-1505 A.D.) in Sri Lanka was one of great literary activity. The literature of this golden era merits being read, studied and enjoyed in its own right and not merely being dismissed as a pale shadow of the canon.
2. THE CONTENT OF SADDHAMMOPAYANA

Namaskāra

SECTION 1

verse 4- The eight inopportune births

SECTION 2

53- The ten evil deeds
73- Their results in this life
93- Their results in the next life
97- Peta-suffering
129- Animal-suffering
176- Niraya-suffering

SECTION 3

211- The twelve ways of meritorious action
288- Their rewards
263- Giving and its rewards
278- The death of a miser
294- The death of a generous giver
303- The rewards of a generous giver
310- His paean of joy
337- Good conduct and its rewards
371- Restraint of the senses, livelihood, moderation
415- The rewards in this life of good conduct
431- The rewards in the next life of good conduct
451- Mental development
471- The rewards of mental development
497- Transference of merit and its rewards
510- Rejoicing in others’ merit and its rewards
Instructive teaching and its rewards
Listening to the Dhamma and its rewards
Paying homage and its rewards
Humble service and its rewards
Gladdening others and its rewards
Taking refuge in the Triad and its rewards
Mindfulness and its rewards

SECTION 4
Heedfulness of all meritorious action
The Buddha-land
Wrong views of beauty, comfort, permanence and self
Colophon
1- Prayer that all folk may attain nibbāna
4- Prayer that the poet may attain Buddhahood and help others attain nibbāna

2.1 Content in Broad Outline
The poem begins with namaskāra: homage to the Buddha, the Dhamma and the Saṅgha.

The following nineteen chapters of the poem may be grouped together into four sections, or broad themes:
Chapter I - The eight inopportune births
Chapters II-V - Dangers and suffering
Chapters VI-XVIII - The fruits of meritorious action
Chapter XIX - Heedfulness, colophon and additions
2.2 Content in Detail

First Section: Chapter I

I. The Eight Inopportune Births (verses 4-52)

A wise man should perform meritorious action in order to avoid rebirth in any of the eight inopportune circumstances (akkhaṇas), in which there is no opportunity to perform the meritorious action of mental development (bhāvanā). Rebirth in opportune circumstances, i.e., human existence, is very difficult to achieve, because it is very hard to perform meritorious action; but without human rebirth there is no chance of nibbāna. Human existence can be obtained by furthering one's own good which is hard, and by furthering the good of others, which is even harder. A Buddha is not often present in this world and only a Buddha can show the Way to nibbāna. Even less often does human rebirth occur coincidentally with a Buddha's presence in the world. The Buddha's disciples set the example for a wise man to devote himself to good deeds.

Second Section: Chapters II-V

II. The Dangers of the Ten Evil Deeds (verses 53-96)

The ten kinds of non-meritorious action resulting from sinful intent are listed, followed by further details in definition of each kind of non-meritorious action. Sinful
intent alone brings about the same result as the deed. The non-meritorious actions having consequences (bearing fruit) in human rebirth are listed for each of the ten kinds of action, as well as those of drunkenness, jealousy and the brahmavatās. But, worse still, evil-doers may be reborn in one of the three āpāyas according to the evil done: into the peta-world through greed, into the animal-world through delusion and into niraya through anger.

The last verse (96) foreshadows the following three chapters.

III. The Sufferings of Petas (verses 97-128)

People who are avaricious or not as generous as they could be are likely to be reborn in one of the peta-worlds, where they will be tormented with hunger and thirst. This torment is described in detail: they burn with remorse and hunger, even snatching at vomit and so on. Understanding the consequences of greed, one should try to be not greedy, but generous.

IV. The Suffering of Animals (verses 129-75)

People may be reborn as animals because of their evil ways. There is an enumeration of the kinds of animal life; there are eighty kinds of worms in the human body alone. Animals on land and in water live in constant fear: cattle, birds, sea-creatures. Their tortures are described. Understanding all the anguish of life without the concept of
the Dhamma, a wise man will try to understand the truth.

V. The Danger of Evil (verses 176-210)

People who do very evil deeds are likely to be reborn in niraya, which is described as made of iron and full of fire, where there is the suffering of endless burning. Twelve hells are named, four of which are described elsewhere as secondary hells, e.g. in Pañca-g. A sensible person is afraid of suffering, fears evil and is intent on meritorious action in order to avoid niraya.

Third Section: Chapters VI-XVIII

VI. The Fruit of Meritorious Action (verses 211-62)

Intention fixed on meritorious action is meritorious action. The twelve kinds of meritorious action (puññavatthuṇī bārasa) are listed(*) with an explanation of each of the twelve, and the results consequent on each kind of meritorious action are detailed. Because the causes are specific, the fruits are endless. Those fruits borne in this world by meritorious action are listed. People who perform meritorious action are reborn in the heavens, which are

(* ) There is an interesting variation from the usual ten items of meritorious action, puñña-kiriya-vatthuṇī (PED s.v. puñña). Saddh uses the words patti for patti-anuppadāna, pattanumodana for abhānumodana, ṗūjā for apaciti, omits dītthi, ujjāka-kamma 'right views', and adds pāsamsana 'praising', sarana 'taking refuge' and anussati 'keeping [the special subjects] in mind'.
described. Knowing about such wonderful results even in this life, let alone the results enjoyed in the heavens, a man must make effort to do good deeds. The joys of the brahma-worlds are described. Man's frail body is the instrument for meritorious action and, since rebirth in human existence is so hard to win, engaging that body in non-meritorious action is lamentable.

Chapter VI foreshadows Chapters VII-XVIII.

VII. The Advantages Accruing from Giving (verses 263-336)

This chapter is an expansion of verse 214.

Giving is gauged by the intent to give, the object given and the receiving, and may give enjoyment, heaven or, at the best, mokkha. The intent, the object and the receiving each give an appropriate blessing. Good and bad deeds bear weak fruit in this world and strong in the next. The five fruits borne in this world by giving are listed.

On his death-bed, a man's good and bad deeds come to mind - an evil-doer's last hours are full of suffering and he goes to hell, but a doer of good deeds dies without suffering and goes to heaven. The five rewards of giving are listed. Then there is a passage of thirteen verses (310-22) which is a paean of joy by the generous giver.

The joy of the receiver adds to the giver's joy in this world. By giving one receives what one desires for oneself but, if one gives for the sake of receiving or if one gives
while believing that there is no merit in giving, one's giving is spoiled. A giver's desires determine the quality of his giving, so good people should give in the best way.

VIII. The Advantages Accruing from Good Conduct (verses 337-450)

This chapter is an expansion of verse 215, in Chapter VI.

Rewards even greater than those for giving come about from good conduct. Wrong conduct and good conduct are both fourfold, which is explained in detail. Good conduct has four responsibilities, and the directions of the Buddha in the Vinaya should be followed implicitly: He knows all and knows best. The senses should be guarded with mindfulness against the defilements. Good conduct gives great rewards and also nibbāna. Everyone, including even Brahmā, honours a person practising good conduct. The lowliest householder can practise good conduct; he is safe from the wicked and enjoys perfect comfort even on this earth, the like of which would be hard even for a god to obtain. The rewards in this life are enumerated. Good conduct, better than giving, is fourfold, which is explained in detail. The clever man, practising good conduct, attains nibbāna.
IX. The Advantages Acoruing from Mental Development (verses 451-96)

This chapter is an expansion of verse 216, in Chapter VI.

All the rewards mentioned so far are gained also by mental development, which gets rid of the defilements (kilesas) and even achieves Buddhahood. Giving, good conduct and so on get rid of the defilements by way of the defilements' opposites, jhāna-meditation represses them and the Noble Eightfold Path destroys them completely. Mental development is described as jhāna-meditation, the Path, and insight-and-tranquillity. Jhāna-meditation is collectedness of mind, which is free from the five hindrances (nīvaranās), established on a single subject of meditation. It has other factors: applied thought and sustained thought, rapture, joy and equanimity as well as tranquillity, samādhi-concentration and undistractedness. Collectedness of mind is formless jhāna-meditation with a specific single subject of meditation; the four subjects of meditation are space, consciousness, absence of consciousness and mind directed towards absence of consciousness. Tranquillity is called samāpatti; perception of things as they really are is called vicaya, 'search'. The highest knowledge is that of the Path. Insight-and-tranquillity leads to nibbāna. People perform samādhi-meditation for four reasons, which are listed. The rewards on this earth for one practising mental development, including the iddhi-powers, are described. Perception of
transience and soullessness is more important than loving-kindness, so a wise man should develop the perception of transience. All who achieve mental development will certainly go to nibbāna.

X. The Advantages Accruing from the Transference of Merit
(verses 497-509)

This chapter is an expansion of verse 217, in Chapter VI.

The merit of giving may be available for transference when something is given for another's benefit without looking for one's own benefit. All the rewards of giving also apply to transference of merit. A peta dependent on what is given by others, if really appreciative finds the gift ready at hand. The merit incurred by giving can be as it were credited on behalf of the peta of one's mother or other kinsman. Humans who seek can easily find the necessities of life, however inferior, but hungry and thirsty petas, no matter how they search, cannot find them. Since there is this means of removing misery, what man could be so lacking in compassion as to fail to provide it? So good men transfer merit firstly to petas and secondly to others existing miserably in this world.
XI. The Advantages Accruing from Rejoicing in the Merit of Others (verses 510-6)

This chapter is an expansion of verse 218, in Chapter VI.

He who rejoices in virtue and meritorious action is rewarded with beauty, joy, wealth and long life; the story of Sudatta is given as example. Since graciousness of mind gives results by itself alone, the man who neglects this particular kind of meritorious action is to be lamented.

XII. The Advantages Accruing from Instructive Teaching (verses 517-27)

This chapter is an expansion of verse 219, in Chapter VI.

Anyone who teaches the Dhamma faithfully while intent on welfare does the Teacher's service. Many people, though otherwise well qualified, have no chance of nibbāna because they lack an instructor, so a wise man properly trained in the Dhamma should teach it. The gift of the Dhamma is the greatest gift there is. Once given, Dhamma increases, leads to Path-knowledge and is the cause of all success, so whoever teaches it gets all success as his reward. It is very difficult to get in spite of its great rewards, so anyone who is capable of teaching it but does not will find his life to be fruitless.
XIII. The Advantages Accruing from Listening (verses 528-38)

This chapter is an expansion of verse 220, in Chapter VI.

The delight of listening to the Dhamma is better even than the delight of a beggar who stumbles on treasure. The defilements (kilesas) cannot remain in the mind of a person listening to the Dhamma. The joy of listening to the Dhamma is alone enough reward. One cannot comprehend the true Dhamma without listening to it. Without comprehending it one cannot find out the meaning; without finding out the meaning one cannot do any good for oneself or anyone else. The continuance of the Dhamma depends on its study, which depends on listening to it; so listening to it is noble and should be done even if nibbāna is already in sight. Even if one could go straight to the kingdom of the gods at this very moment, one should rather listen to the Dhamma.

XIV. The Advantages Accruing from Paying Homage (verses 539-54)

This chapter is an expansion of verse 221, in Chapter VI.

Anyone who truly honours the Buddha, the pacceka-buddhas and the arahats as well as his benefactors will be reborn in a rich family; wherever he is reborn he will have a distinguished position. Because of the results of meritorious action there is profit for a person doing...
service, even if the one he serves is ungrateful, although the greatest service bears no profit if done by an ungrateful person. So one must do service as well as one can, not spoiling the deeds of one's former benefactors with one's ingratitude. Doing deeds of merit wisely, one gains great wisdom at that very moment. Only the Buddha knows the results gained by the person who does honour to the Buddha's disciples. Respect for one's elders brings long life, beauty, comfort and strength; even to do honour by the offering of a flower brings great results. The greatest auspicious ceremony one can perform is to honour those who are worthy of honour, and even to make one truly respectful salutation to the Buddha, the Dhamma and the Sangha relieves the suffering of rebirth. Knowing that one can do deeds of merit even with this weak body, who would refrain?
XV. The Advantages Accruing from Humble Service (verses 555-62)

This chapter is an expansion of verse 222, in Chapter VI.

The rewards of humble service are finding help in trouble, getting what one wants and having many followers. Humble service to the sick, which is the equivalent of service to the Buddha, is especially fruitful, because doing good for others does good for oneself. So one should nurse the sick as well as one can, thus doing humble service to the Buddha, the pacceka-buddhas and the arahats. How could a rational person not perform this sort of meritorious action, the highest and yet so easy to do, even with this weak body?

XVI. The Advantages Accruing from Gladdening (verses 563-8)

This chapter is an expansion of verse 223, in Chapter VI.

Anyone who takes delight in praising meritorious action will be full of delight wherever he is reborn, so he should explain the virtue of deeds of merit wherever he sees them, thus doing a deed of merit himself. This is just like building maintenance. One should do the Buddha’s service by making others show respect for deeds of merit, even people who do not believe in meritorious action. The same virtues are in gladdening as in rejoicing in the merit of others (anumodana) and as in instructive teaching.
XVII. The Advantages Accruing from Taking Refuge (verses 569-79)

This chapter is an expansion of verse 224, in Chapter VI.

Who would not take refuge in the Buddha, the true Dhamma and the Sangha, in view of all the virtues of the Triad? Anyone who acknowledges these three as the Refuge is safe from suffering and the fear of death. A blind person cannot see the faults in his refuge, and a man takes refuge with angry people without pity, so he is reborn again and again. But there is no fear for the person who takes refuge in the Buddha, so kings who take refuge in the Buddha approach escape from samsāra.
XVIII. The Advantages Accruing from Mindfulness (verses 580-7)

This chapter is an expansion of verse 225, in Chapter VI.

A person who keeps the Triad in mind is safe from passion, anger and delusion. The result of keeping in mind a righteous action, e.g. giving, is appropriate fame. There is more joy from keeping one virtue of the Buddha in mind than from reigning over the three states of existence. Only the Buddha can measure the meritorious action of the person who keeps Him in mind. While one keeps the Triad in mind, there can be no fear of anything, so a person desiring nibbāna should always keep the Triad in mind.

Fourth Section: Chapter XIX, Colophon and Additions

XIX. The Advantages Accruing from Heedfulness (verses 588-615)

This last chapter is a general discussion of all meritorious action and the fruit of it, the Buddha-land.

The Buddha praised all meritorious action and distinguished its fruit in the Treasure-store Discourse; meritorious action is the treasure, and with it one gets the Buddha-land, which is described. Meritorious action thrives in human existence but this is inconstant, so having gained human rebirth one should make every effort possible. One
should rely on good companions and practise heedfulness, which is the cause of all virtues. Heedlessness leads to misery. Heedlessness in regard to wrong imaginings gives the mistaken idea that the body is beautiful, that there is comfort, there is permanence and there is a self; each is explained. Being heedful, one enters the true nature of things and one sees that nothing is worthwhile; one becomes disgusted. Living heedfully, one is soon released from samsāra.

The Colophon (verses 616-9)

The 'Gift-offering of the True Dhamma' was composed for Buddhasoma and for people who need instruction in the Dhamma. A prayer for the continuance of the true Dhamma follows and for those who know it, for the harmony of the Sangha, and for the joy of the world, for the escape from samsāra of all folk, using the meritorious action of the poet's composition of the 'Gift-offering'.

There follows a series of anticlimaxes.

Addition (verses 620-1)

These two verses constitute an admonition: having gained the wonderful opportunity of human rebirth at a time when there is a Buddha in the world and having become an ascetic, the bhikkhu must be heedful, guard his propriety, always be respectful and behave correctly.
This is the end of Ananda's Sinhala commentary (Ms).

'This is followed by several Pāli stanzas of "thanksgiving", probably composed by the translator.' (Wickramasinghe 1900, p.27).

Addition (verses 1-3)

The transference of merit, the rejoicing [in others' merit]: these three verses constitute a prayer that the benefit of the meritorious action of composing the 'Gift-offering' may help folk attain to the state of bliss: friends seen, friends unseen and all worthy men, kings, kings of kings, good mortals, good immortals, all beings and creatures both beneficial and non-beneficial.

Addition (verses 4-6)

These three verses appear to be a quotation, but I have not been able to trace it. 'Become the Buddha ... may I help beings to cross samsāra with the help of the Dhamma'.

The End (verses 7-8)

These two verses are quotations from Visuddhimagga: the statement that insight (vipassanā) was made pure by the Buddha, followed by a list of the necessities for patisambhidā (analysis).
3. REBIRTH IN BAD STATES AND IN GOOD

3.1 Saddhammopâyana and the nirayas

The section in Saddh dealing with rebirth in the nirayas is particularly interesting in comparison with other Pâli texts such as Pañca-g, and also the Jaina tradition, the Markandeya Purâna, and the European tradition.

Chapter V ('Verses about the Danger of Evil') is most interesting in that it does not appear to conform to the traditional list of eight hells. The poet names Saṅghâta, Roruva and Avîci from the traditional list, also Gûtha, Kukkula, Asipattavana and Khârodikâ Nadî (which are in fact secondary hells adjunct to each of the eight great hells) but then he adds Koṭisimbali, Àngârapabbata, Lohakumbhi, Kâlahatthi and Mahâyanta, of which the last two names have not been traced.

Kâlahatthi is said to be "black elephant", an instrument of torture in the Avîci hell (PED); the only other named instrument of torture found was the 'mouse' in MkP (see below: 3.4). Superficially there seems to be a resemblance to the name Kâlasutta, but no link was found. Mahâyanta might be thought to be another name for Saṅghâta, where sinners are crushed in machines and between great mountains; but Saṅghâta is already listed. The other three additions can be traced: Koṭisimbali and Lohakumbhi are mentioned in Jâ, and Àngârapabbata in AN and Mil.
In the list of hells one would expect to see the eight great hells: Sañjīva, Kālasutta, Sanghāta, Roruva, Mahāroruva, Tapa, Mahātapa and Avīci (Divy 67) with perhaps in addition four secondary hells. The poet does in fact give twelve names, but I cannot find any evidence to suggest that Kotisimbalī and so on can be regarded as alternative names for the five hells which appear in the traditional list but not in the Saddhammopāyana list.

3.2 Pañcagatidīpanī: the nirayas and other gatis

As mentioned above, I have studied and translated Pañcagatidīpanī in order to compare the descriptions of the states after death and the deeds that lead to rebirth in them. This fourteenth century poem of 114 verses describes in five chapters the five possible realms of future existence (gatis): in hell, in the animal-world, in the world of petas, kumbhandas or asuras, in human existence, or in the world of gods. Rebirth in any of the five possible realms is determined by the fruit of good or bad deeds done in this life, and the poet gives details of deeds to be done or not done in relation to each. Two-thirds of the poem is devoted to the risks of being reborn in one of the three duggatis (bad states). The poet includes rebirth as an asura in his peta section; the duggatis are also spoken of as the four apāyas - conditions of suffering after death, in hell, as an animal, as a peta or as an asura (PED s.v. gati). Rebirths in human existence or as a god are sugatis (good states: see below, 3.2.5). Elsewhere (DN, Sv, AN) the first two gatis
(hell and animal rebirth) are said to be the fate of the micchāditthino, those holding wrong (heretic) views, as well as of those of bad character (dussīla), while the last two (human rebirth and rebirth among the gods) are the share of the silavanto (virtuous) (PED s.v. gati).

3.2.1 The nirayas. After the invocation, the poem begins by pointing out that the Buddha said that the doer and the doer alone gathers the fruit of the good and the bad deeds he does; deeds to be done and not done will be outlined. In comparison with Saddh 176-210, the poem lists the eight traditional hells and in verses 6-21 describes the misdeeds leading to rebirth in each hell and the suffering in each. The words naraka and niraya (hell, purgatory) appear to be used in Pañca-g interchangeably, for example in the section titles; in Saddh niraya is used throughout, naraka only in verses 32,126,370,492 and 612. From Pañca-g 22 onwards the sufferings in each of the secondary hells are described, then from verse 35 onwards there are four much more general verses before the poet returns again at verses 40 and 41 to sufferings in the first two secondary hells. The section ends with a warning not to indulge in any bad deeds of body, speech or mind.

In Saddh a niraya, which is said to be a place of misery and heat and made of iron, is described in two verses quoted from AN and MN. Then it goes straight on to describe Avīci, a place of flame, made of iron and full of fire. Whether the simbali tree mentioned in Saddh 186 is in Avīci solely or in
every niraya is not clear; but in Pańca-g the simbali tree is mentioned in the section about secondary nirayas. All later references in Saddh are to niraya in general, except that verses 194-5 comprise a list of twelve nirayas (including Avīci), a list which seems to serve no purpose except to display the poet's knowledge. Saddh describes niraya and Avīci only, both of them in terms of fire and iron, and briefly mentions the iron simbali tree (see above), but the only specific bad deed mentioned as leading to hell is that in which anger predominates. There is no detail given about what misdeed leads to rebirth in a particular hell.

3.2.2 Animal rebirth. By contrast with Saddh 129-75, Pańca-g has a short section of only seven verses warning of the kind of animal rebirth certain kinds of evil-doers can expect: those full of delusion will be reborn as insects, the conceited as donkeys and dogs, and so on. The possibility is included of rebirth as nāgas with great iddhi-power (which does not sound like a punishment) or garudas, and ends by pointing out that one is reborn in animal form as a result of bad deeds of the mind. Saddh appears to be in agreement with this last statement: one is reborn in animal form as a result of bad deeds in which delusion predominates. Animal rebirth is hard to escape from, full of suffering, passion (a feature also mentioned in Pańca-g 45) and fear, also (most significantly) lacking the concept of the Dhamma and therefore with no desire for it. The torments suffered by different forms of animal life are
described most harrowingly; there is no trust between beings, no shame, no mindfulness of the Dhamma and no knowledge of what should not be done—so how could there be any escape?

3.2.3 Peta rebirth. Unlike Saddh 97–128, Pañca-g divides the peta chapter into three: petas, kumbhandas (including rakkhasas, gandhabbas, pisācas, bhūtas and yakkhas) and asuras. However, the realm of the asuras is usually regarded as a separate apāya (PED s.v. apāya). Bad deeds which ensure rebirth as a peta include stealing, cheating, meanness, avarice, greed, not giving, anger and mental cruelty. Those ensuring rebirth as a kumbhanda are wrong giving: preventing the giving of others, giving the results of killing, giving with greedy hopes, wanting only to receive gifts and squandering (especially on liquor). Craving, avarice and anger lead to rebirth; bad deeds lead to yakkha rebirth and so on; somewhat oddly included in the kumbhanda section is rebirth as a gandhabba (heavenly musician), which, though it cannot compare with human existence in its possibilities for obtaining nibbāna, does not appear to be a state of suffering. A certain conflict appears in Pañca-g 65, where squandering and drunkenness are said to lead to yakkha rebirth, but in Pañca-g 66 providing carriages for parents and teachers also is said to lead to yakkha rebirth and easeful travelling in vimānas. Perhaps two kinds of yakkha are intended: ‘partly helping, partly hurting’ (PED s.v. yakkha).
Saddh 96, on the other hand, states generally that evil in which greed predominates leads to peta rebirth and more specifically instances envy and avarice. The appearance and suffering of petas is described: always hungry and thirsty, consuming vomit and other impurities. Smite the enemy greed with the weapon of giving! (Saddh 127-8). There is no mention in Saddh of kumbhandas, gandhabbas, bhutas or yakkhas; in the chapter about the rewards of giving, the rakkhasa is the personification of avarice, and the pisãca of jealousy (Saddh 313).

3.2.4 Asura rebirth. Again unlike Saddh verses 366 and 436, Pañca-g states that treachery, deceit, gambling and squandering lead to rebirth in the world of asuras; but this is not clear-cut, because it is also said that the chieftain Vepacitti’s asuras were taken up among the devas, although the Kālakañjjas were included among the petas (in Kv the Kālakañjjas are said to suffer from thirst and to resemble the petas in various ways).

All that is said in Saddh about asuras is that, although they evidently enjoy a remarkably comfortable life (verse 436), they are far removed from the Noble Eightfold Path (verse 366).

3.2.5 The sugatis: Human and deva rebirth

Human rebirth. Like Saddh 53-90, Pañca-g details the consequences in human existence of bad deeds done, beginning with himsã, killing and stealing, sexual immorality (verse
93), contempt, treachery, lying, imagination (verse 100), avarice for skill [in the magic arts], and unpleasant (?speech) (verse 101); also of good deeds done, centering on giving (verses 74-91, including a wrong way of giving in verse 87), sexual abstinence (verse 92), desire for non-femininity (verse 94), entering religious life (verse 95), abstaining from liquor (verse 96), not causing dissension (verse 97) and doing the commands of the gurus (verses 92 and 94-8).

Saddh lists the consequences in human rebirth of each of the ten kinds of non-meritorious action (plus drunkenness, jealousy and the brahmavatases) (verses 75-90). The consequence of killing is a short life, much sickness, separation from loved ones and dwelling in constant anxiety. However, Pañca-g gives leprosy, wasting, fever, madness and other ills as the consequence.

Deva rebirth. Pañca-g gives details of the good deeds done which lead to rebirth in the seven levels of the deva-world and finally nibbāna. Saddh 237-60 describes the heavenly worlds in which are reborn those practising the twelve kinds of meritorious action - the very best meritorious action brings about nibbāna.

3.3 The Jaina Tradition and the narakaş

There are some interesting parallels to the accounts of hells and punishment in the Jaina literature. The sufferings undergone in hell by Prince Mrgāputra are described to King
Balabhadra in the Uttarādhyayana Sūtra (tr. Jacobi 1964, pp.93-7). The tortures are reminiscent: 'lacerated by birds whose bills were of iron' (Pañca-g 26-7,34), 'the river Vaitaranī (of caustic)' (Saddh 194 Khārodika, Pañca-g 35), 'the trees have a foliage of daggers' (Saddh 186,194 Asipattavana, Pañca-g 30 and 32).

In the Sūtrakṛtāṅga Sūtra (tr. Jacobi 1964, pp.279-86, 376) the Great Sage Mahāvīra tells how sinners go to hell, for what misdeeds they are punished and what they suffer; the Sānjīvanī hell is specified, and there is a further description of the hells in general.

3.4 The Mārkandeya Purāṇa and the narakas

In Mākp 12 the various hells are described, and in Mākp 14 the appropriate sins.

Raurava (cf. Roruva Saddh 195) (burning) is the destination of the false witness, the liar, the ingrate, the brahman-killer, the cow-killer, the patricide, the land-stealer, the wife-stealer, the remover of boundary-marks and the seducer of the teacher's wife or daughter.

Mahāraurava (burning, also attacking by crows, herons, wolves, owls, scorpions, mosquitos and vultures) is the destination of treaders of forbidden paths, eaters of forbidden things, betrayers of friends, breakers of the master's faith, pursuers of others' wives, abandoners of their own wives, destroyers of paths, ponds and
resting-places and the violent.

**Tamas** (freezing darkness, hunger and thirst) is the destination of cow-killers, fratricides, destroyers of water and food, and infant-killers.

**Nikrntana** (cutting up on a potter’s wheel) is the destination of unspecified sinners.

**Apratistha** (binding to wheels, jars and well-ropes, whirling) is the destination of brahman-obstructers.

**Asipatravana** (cf. Asipattavana Saddh 194) (burning, sword-leaved trees, mauling by dogs) is the destination of unspecified sinners.

**Taptakumbha** (burning, boiling in oil, rending by vultures) is the destination of workers of iniquity.

It will be noted that we have Raurava (Roruva) and Asipatravana (Asipattavana) in common with Saddh and Pañca-g, and also Mahāraurava (Mahāroruva) in common with Pañca-g. There is also mention of the 'pit' in MkP XIV 52, and the 'mouse' in MkP XIV 76, which Pargiter suggests to be a kind of instrument of torture (Pargiter 1969, p.82 f.n.).

3.5 The Divine Comedy and the Hells

Many of the characteristics of the hells of the Pāli Buddhist tradition are familiar to those reared in the European Christian tradition. It is difficult to read about the underworlds and the sins that lead to rebirth there
without remembering Inferno in Dante's *The Divine Comedy*, written in the fourteenth century.

The *avīciniraya*, for instance, in one tradition is said to be seven hundred miles directly under the *bodhi* tree at Gayā; in Dhp-a it is also represented as being under the earth (PPN s.v. *avīci*).

The infernal regions have commonly come to be associated principally with hellfire, and there are specific references to the sufferings of sinners due to burning at Inferno XIV 34, XV 25, XVI 10 and XVII 46 in the Lower Hell. The third round of the seventh circle consists of burning sands and is the place of suffering of sinners who were blasphemous, sexual perverts and extortionate bankers; there are fire and flames in the third chasm of the eighth circle, where those who dealt in ecclesiastical preferment suffer (cf. Saddh 37,180 etc. and Pañca-g 13-21).

Inferno includes punishment by dog-mauling in the Lower Hell (XIII 124), the second round of the seventh circle, in the 'unnatural' wood, where suicides and squanderers suffer (cf. Saddh 194 Asippattavana and Pañca-g 26,34). Also in this wood there are thorny trees on which bodies will be hung (Inferno XIII 4) (cf. Saddh 186 and Pañca-g 30). And, in the second chasm of the eighth circle (XVIII 112), flatterers are punished in the cesspit (cf. in Saddh 194 the Gūthaniraya [Dung-niraya] and Pañca-g 23,41), while in the fifth chasm of the eighth circle those guilty of bribery and corruption, grafters and swindlers are plunged into the river
of boiling pitch (cf. in Saddh 194 the Khārodikanadī [River of Lye] and Pañca-g 22,35) (Sisson 1981 pp.28-195).

For the purposes of this study of Saddhammopāyana, and for comparison in particular with Pañcagatidīpanī, there is no virtue in pursuing the origins and ramifications of ideas of hell and punishment for misdeeds but the subject cannot be considered, however superficially, without noting the similarities of those places of punishment in both Indian and European concepts of the afterlife.
4. THE 'LETTER LITERATURE'

4.1 The Place of Saddhammopayana in the 'Letter Literature'

The Buddhist 'letter literature' is exemplified by the poems Suhrillekha, Ratnāvali, Mahārājakānanikalekha and Sisyalekha, all written in Sanskrit during the time from the second to the fourth century A.D., and by Saddhammopayana, written in Pāli in the tenth century A.D. (\*\*)

In the second century A.D. Nāgārjuna wrote Suhrillekha, 'The Letter to a Friend', an epistle to the Sātavāhana king expounding traditional Buddhist morality. He also wrote another poem, Ratnāvali, 'The Jewel Garland', addressed traditionally to the same king, which expounded the philosophy of the 'Madhyamaka' doctrine (Warder 1980, pp.375-6).

'The epistle form was much cultivated among the Buddhists from this time until the twelfth century ... Several were written to kings by famous monks, exhorting them to rule well, and others were addressed to pupils, to a son or to a teacher' (Warder 1974, p.232).

Mātrceta also composed an epistle in the second century, Mahārājakānanikalekha, 'The Letter to the Great King Kanika', which is said to take little account of the systematic Buddhist teaching and is the work of a poet rather than of a philosopher, but it is nevertheless a Buddhist composition (Warder 1974, pp.242-3).

(\*\*) See also Dietz 1980
In the **fourth** century A.D. Candragomin wrote *Sisyalekha*. This 'Letter to a Pupil' is addressed to a prince named Ratnakirti, remonstrating with him on the impermanence of worldly wealth and power (Warder 1977, p.72).

*Saddhhammopâyana*, 'The Gift-offering of the True Dhamma' for the edification of the faithful lay-follower, the only known example in Pâli of this Sanskrit 'letter literature', was based on *Sisyalekha* (SL p.211). Comprising over six hundred verses, Saddh is very much longer than any of these four Sanskrit epistles, the longest of which, *Ratnāvalī*, may have consisted of three hundred and fifty verses but probably not many more (see below).

In Saddh 3 the poet says 'I shall compose a gift-offering of the true Dhamma to send to Buddhasoma, my dear fellow-student', and then he goes on to explain the eight akkhanas (inopportune births), the ten evil deeds with their results and the twelve ways of meritorious action with their results. In verse 616 he says 'For Buddhasoma was thus composed this gift-offering of the true Dhamma' and in 617 'For the foolish who are fearful of texts and also those who do not know the ways of Dhamma discourse, let it be easy to understand!'.

Thus *Saddhhammopâyana* was composed with a noble aim and, as has been demonstrated by the summary above, deals with major ethical themes far from banal.
Similarly in Nāgārjuna's Ṣuhrīlekha verse 1, 'I have composed a short treatise containing sublime words worthy of your audience' and in verse 124, 'May even the fish and frogs within your empire be protected by the spread of the ocean of the Buddha's intention, through the advice given by the spiritual teacher Nāgārjuna, and may it fulfill their wishes, like a cool mountain breeze' (Kawamura 1975, pp.5, 92).

Nāgārjuna's Ratnāvalī was written with the purpose of 'rousing in the mind of the king concerned the feeling of Dharma ...' (Sastri 1977, p.66).

'That the Suhrīlekha enjoyed such popularity even in India is evident from the account of the Chinese pilgrim I-Tsing who visited India in the seventh century, for he writes "In India students learn this epistle in verse early in the course of instruction, but the most devout make it their special object of study throughout their lives." Today, also, the Suhrīlekha enjoys widespread popularity among Tibetans who use it with regularity as a basic manual for teaching Buddhist Dharma.' (Jamspal, Chopel and Santina 1978, p.xvi).

'This literary genre [the epistle] seems to have been very popular for several centuries [second-fourth]' (Warder 1980, p.376). In the tenth century Ṣaṅkha used the form again in Saddhāmmopāyana. The common purpose of these epistles was to expound traditional Buddhist morality in a way easy to understand for the laity not versed in the canon.
4.2 The Common Content of the 'Letter Literature'

This 'letter literature' has much content in common, as can be seen from the following brief summaries of the Sanskrit poems Suhrllekha, Ratnavali, Maharajakanikalekha and Sisyalekha.

4.2.1 Suhrllekha

In the second century A.D. Nagarjuna wrote the celebrated epistle to 'King Sātavāhana' (probably Pulumāyi II), which has been preserved in Tibetan and Chinese translations from the original Sanskrit. *Suhrllekha* in about 120 verses summarises Buddhist ethics with particular reference to the laity and in accordance with early doctrine practically common to all the schools. The only suggestion which is apparently Mahāyānist is that the king should emulate the bodhisattva Avalokiteśvara and the Buddha Amitābha in looking after the happiness of the world he rules. Many verses have close parallels in such old Buddhist collections as the *Dhammapada* (Warder 1974, pp.230-2). The concise style and comprehensive content of the work has rendered it very popular as a vehicle for conveying in brief the teaching of Buddhism.

The letter begins with an invocation to cultivate faith in that which is pre-eminent and exalted, such as the Buddha, the Dharma and the Saṅgha. There follows a lengthy summary of ethical and religious precepts which, if adhered to, result in rebirth in the fortunate realm of men and gods.
The injunctions and prohibitions set forth in the text are accompanied by practices which are to be employed to counteract non-virtuous propensities; of equal importance is the portion of the text designed to remove erroneous views produced from ignorance, for morality practised in ignorance does not result in liberation. However, through the combination of morality and wisdom (the understanding of emptiness), liberation is attained; this emptiness, the ultimate truth, is revealed through dispelling erroneous views (Jamspal, Chopel and Santina 1978, pp.xvi-xvii).

Death, impermanence and opportune conditions form the subject matter for the subsequent verses of the text. Since life is transient, Nāgārjuna exhorts the King, who has obtained the opportune conditions which are prerequisites for the practice of Dharma, to strive for liberation without delay. If this human rebirth is not properly utilised, then there will continue to be experienced the sufferings of the six realms of samsāra, which are then described in terms designed to produce a revulsion against worldly existence and a desire for liberation. The epistle concludes with a description of the Path and the unequalled result to be gained through following it. Morality, concentration and the wisdom arising from the understanding of the precious doctrine of Interdependent Origination comprise the Path, resulting in the exalted state of a bodhisattva or a Buddha (Jamspal, Chopel and Santina 1978, pp.xvi-xvii).
Saddhammopāyana in a number of verses shows close similarity with statements expressed in Suhrllekha:

Verse

4  Six things to remember: cf. Saddh 213, 225, 231, 581
5  Ten precepts: cf. Saddh 54-96
8  Six perfections: cf. Saddh 328 (ten perfections)
9  Respect for one's parents: cf. Saddh 549
13-14 Heedfulness: cf. Saddh 600-1
29  Eight worldly Dharmas: cf. Saddh 594
38  Eating in moderation: cf. Saddh 395
40  Limitless meditations: cf. Saddh 457-78
41  Four concentrations: cf. Saddh 458-64 (jhāna)
44  Five obscurations: cf. Saddh 459 (nīvarana)
48  Four foundations of mindfulness: cf. Saddh 365, 466, 594
51  Three fetters: cf. Saddh 362 (the first three of the ten samyojanas)
59  Tortoise: cf. Saddh 44
70  Crushing hell: cf. Saddh 195 (Saṅghāta)
71  Burning ember hell: cf. Saddh 176-210
72-73 Sword-like leaves: cf. Saddh 194 (Asipattavana)
Vaitaranī River: cf. Saddh 194 (Khārodika-nadī)
74-75 Avīci: cf. Saddh 37, 180, 194
76  Threefold virtue: cf. Saddh 55-6
77  Saṅghāta, Raurava, Avīci: cf. Saddh 194-5
85-86 Three hundred spears: cf. Saddh 193
89-90 Suffering of animals: cf. Saddh 138-62
91-97 Suffering of pretas: cf. Saddh 100-124
4.2.2 Ratnāvalī

Ratnāvalī, the 'Necklace of Gems [of the Buddhist Doctrine]', is another epistle or verse tract addressed to 'King Sātavāhana'.

This is a much longer composition than Suhrllekha and has a rather different content. Although no obvious specific items of the Dhamma discussed are common to both this epistle and Saddh, the effects of pure and impure acts are enumerated in the first section, and transience is emphasised as well as the importance of charity and moral conduct. Although a Tibetan version survives, only the first of its five sections (77 verses), the fourth (100 verses) and part of the second (46 verses) have been preserved in the original Sanskrit (Warder 1974, pp.232-3). Its purpose is to rouse the feeling of Dharma in the mind of the King, laying stress on faith.

In the first section Nāgārjuna enumerates the effects of pure and impure acts, and states that the concept of the skandhas (elements of sensory existence) is dependent on the sense of 'I-ness', which in reality is false, so that the skandhas cannot be stated to exist but are insubstantial. In the true spirit of the Mādhyamika School, reality is said to

Clothes or head afire: cf. Saddh 599
Seven limbs of enlightenment: cf. Saddh 495, 595
Four Noble Truths: cf. Saddh 467
consist in the true momentary nature of the objects of the world devoid of the two extremes ('is' and 'is not'); the King is advised to grasp the true import of this deeply significant Dharma.

The second section proceeds with the same discussion: all objects are devoid of self and the world is of an illusory nature, having neither origin nor decay; the a-dvaya (non-dual) doctrine of the Mādhyamika School is very difficult, not understood by men lacking intellect, who see it as outright nihilism. The King is therefore urged to comprehend the true nature of this Dharma by taking to it in the form of charity, moral conduct and forbearance; the importance of Dharma in a king's career, and also wisdom, are emphasised, and the section ends by begging the King to give up liquor.

The fourth section continues the second (the third section has not survived in Sanskrit: see above), advising the King to follow the words of friendly advice to ensure his own welfare as well as the world's. He should be liberal; there are directions about the appointment of ministers and other officers; and the kingdom should be ruled strictly in conformity with the precepts of Dharma. This is followed by general directions about the King's code of conduct. The King should think in terms of the welfare of all beings and should see that there is no oppression of the weak in his dominion. There follows a return to philosophical discussion: from an absolute standpoint the five skandhas
are without any substantiality and the idea of the insubstantiality of worldly objects ultimately leads to the final goal of life (Sastri 1977, pp.71-7).

4.2.3 Mahārājakanikalekha

In composing the epistle Śisyaśekha, Candragomin was following the example of Mātrceta, who was a pupil of Ārya Deva (a pupil of Nāgārjuna), and of Nāgārjuna himself. Mātrceta composed a short poem of 85 verses during the last quarter of the second century A.D., or the first quarter of the third century (Bailey 1951, pp.2-4), but only the Tibetan version has survived. Mahārājakanikalekha was presumably addressed to the young King Kaniska III. It begins with an apology for not visiting the King in response to his invitation, since old age and illness prevent him. After this respectful beginning the poet warns of the dangers of youth, recommends study and encourages the ruler to adopt wise policies. There is a special plea for compassion towards animals (cf. Saddh 129-75) and the King is begged to give up hunting. In conclusion Mātrceta asks the King to be like the moon, not the sun (gentle, not fierce).

The message contained in Mahārājakanikalekha is easy, obviously related to practical affairs, and attractive (Warder 1974, pp.242-3).
Saddhānāmopāyana is said to be based on Candragomin’s mid-fifth century A.D. *Sisyalekha*, a short poem of 114 verses written in the *Sisyalekha*, a short poem of 114 verses written in the fourth century A.D. It contains the moral teachings of Buddhism for the edification of the faithful follower and became a classic. It has been preserved in Sanskrit as well as in a Tibetan translation (SL p.211). It is addressed to Prince Ratnakīrti (possibly a fictitious person), at whose court Candragomin is supposed to have fallen into disfavour. Seeing the prince infatuated by wealth and power, he addressed to him a letter in the form of a poem on the evanescence of worldly treasures, which made the prince forsake the world (Warder 1977, p.72).

After an introduction of 18 verses in praise of the Three Jewels, the poet begins by saying ‘entering this ill-smelling abode of birth which is filled with heaps of impurity, is very narrow and is pervaded by dense darkness, as into some hell, he has to endure great misery with crushed limbs’. Then follow verses about the miseries of age, when a man will repent of what he did or did not do, for ‘then messengers of Yama will take him by the hair and carry him before the Judge’ (cf. Saddh 278-93). There follows a description of the tortures and miseries of pretas, who are unable to satisfy any desire because they have no material bodies (cf. Saddh 97-128), then of various purgatories where evil actions are punished, including the River Vaitārana (cf. Saddh 194). It is difficult to be reborn as a human being,
with the opportunity of learning the truth and bringing transmigration to an end (cf. Saddh 16-9). Everything is impermanent, the pleasures of life are all transient (cf. Saddh 490-4), the objects enjoyed by the senses are worse than poison (cf. Saddh 52, 209). The gods too are subject to death and rebirth. Consequently Buddhist meditation is recommended, dispelling ignorance and attachment (cf. Saddh 451-96). The way to freedom is to work for the benefit of others (cf. Saddh 29). The poem ends: 'To exert oneself in the interest of others is the true way of salvation; for those that are overcome by thirst in the desert be thou a tree, a cloud, a pond!' A prayer follows that all the world may obtain omniscience (Krishnamachariar 1970, p.314).

It is easy to see the points of similarity between Sisyalekha and Saddhammopayana, and in fact it could even be said that Sisyalekha sounds like a condensed version of Saddhammopayana, had it not been composed about six hundred years earlier. It is in fact a very considerable time lapse, and one cannot help but conjecture on the possibility of other epistles in the interval, which have not perhaps survived.

There is an aim common to these four Sanskrit epistles: to set out the Dhamma in an attractive way and encourage the ruler to follow it for the good of all, which is favourable rebirth.
4.3 The Influence of Saddhammopāyana on Later Texts

The influence of the tenth century A.D. epistle Saddhammopāyana is seen in later Buddhist literature in Sri Lanka, in both Pāli and Sinhala texts, for example Upāsakajanālaṅkāra, Lōvādasaṅgarāva and Lokōpakāra.

4.3.1 Upāsakajanālaṅkāra

As mentioned earlier (see above: 1. General Comments), Upāsakajanālaṅkāra, written in Pāli probably in the mid-twelfth century A.D., frequently quotes Saddhammopāyana and uses a deal of its material (Saddhatissa 1965, pp.49, 59-64).

Upās is a Pāli treatise in verse and prose and is the only systematic Pāli text dealing with the proper conduct of a layman (Norman 1983, p.170). Its author, a Śīhalācariya named Ānanda, was the teacher of Buddhappiya Dīpankara (the author of Rūpasiddhi and Pajjamadhū) and Vedeha (the author of Rasavāhinī and Samantakūtavānṇanā).

Upās is held in high esteem in Sri Lanka (like Saddh) and its Sinhalese translation is very popular there.

The similarity to Saddh in material can be seen in the eight chapters, each expanding or explaining a phrase or term: the Three Refuges; sīla (good conduct); the dhutaṅgas (ascetic practices of one who wishes to shake off the defilements or the hindrances); the pañcavānijjas (five trades not to be carried on by lay-followers of the Buddha);
the dasapuṇṇakiriyavatthus (ten items of meritorious action); the antarāyas (dangers to religious life); the results of attainment in this world (rebirth in the three worlds including the apāyas); and the results of attainments in the next world (deliverance from samsāra). The ninth and last chapter discusses the anatta (no self) doctrine (Saddhatissa 1965, p.5-27).

'A deal of material has been taken from earlier treatises like Saddhammopāyana. He has endeavoured to present this material in an easily comprehensible manner; and in doing so has sometimes quoted and paraphrased these works and sometimes alluded to them.' (Saddhatissa 1965, p.49).

Upās quotes over a hundred verses from Sadd (Saddhatissa 1965, p.122).

Five doctrinal points of difference from the Saddh interpretation (possibly the Abhayagirivāsin view) are pointed out by Saddhatissa (1965, pp.59-64).

Saddh 58 says killing is fourfold but Upās (the Mahāvihāravāsin view) says killing is fivefold: pāṇa, 'a being' is added. Saddhatissa translates upakkama as 'effort' but I translate it as 'attack' (PED and also in accord with Sadh-s).

Saddh 55,57,60,77 use हिम्सा and पानाहिम्सा, 'killing, taking of life' but Upās uses पानातिपताः throughout; Saddhatissa suggests that हिम्सा embraces a wider sense - a
debateable point.

Saddh 61 says taking with one's own hands what is not freely given is fivefold and Upāś says also but, whereas in Saddh the last two constituent factors are cāvana and payoga, in Upāś the last two are upakkama and harāna; I translate payoga as ‘accomplishment (of the deed)’ where Saddhatissa translates it as ‘effort’, synonymously with upakkama.

Saddh 65 says lying is threefold but Upāś says it is fourfold: vatthuviparītata ‘an opposite (untrue) thing’, is added.

Saddh 5 refers to the three apāyas but Upāś (the Mahāvihāravāsin view) to four: asura-rebirth is added (see Saddh 5f.n.).

Saddh 96-7,123 and 231 mention consequences of the various types of misdeeds and good deeds differing from those described in Upāś.

Saddh 212-3 refers to twelve ways of meritorious action whereas Upāś (the Mahāvihāravāsin view) refers to ten (see Saddh 213f.n. and also 2.2 The Content of Saddh above, Chapter VIIf.n.).

4.3.2 Lövādasāṅgarāva

Thera of Vīḍāgama, borrowed some of his ideas from Saddh though not the epistle form. He says that his purpose was to expound the results of actions for the benefit of those who did not know the scriptures contained in the Pāli books (cf. Saddh 617).

The poem contains the moral teachings of Buddhism and enumerates the times and births when no being can perform good deeds and acquire merit. It says that human birth is very difficult to achieve (cf. Saddh 18) but is the only time when one can concentrate one's mind on virtue, therefore those who have obtained this rare opportunity should strive with all effort to acquire merit. The poet intends to drive home to the reader the truth of the transitoriness of existence. The evil results of taking life and other sinful actions are illustrated by reference to well-known stories and likewise the happy results of good deeds such as giving and so on.

The poem ends with the wish that it will help all beings to enjoy happiness throughout their lives and at the end find the release which is nibbāna (SL pp.211-2).

4.3.3 Lokopakāra

Lokopakāra is a Pāli poem of 107 verses written in Sri Lanka in 1893 by Siri Siddhattha Dhammānanda and accompanied by a Sinhala translation. It is based on Saddh and deals with practically the same subjects (PLC p.311).
The high regard for Saddhammopāyana in Sri Lanka could hardly be more clearly shown than it is by the selection of the same ideas for discussion and emphasis and, in the case of Upās, so much quotation of its verses.
Saddh displays the influence of Sanskrit poetic conventions on Pāli in many ways, for example the metrical construction, imagery, play on words, use of ellipsis, long elaborate compounds and nominal construction.

The Indian rules of the alaṅkāras (rhetorical ornaments: simile, metaphor, generalization, punning, alliteration of various kinds and so on) were well known in Sri Lanka; this is manifest in the whole body of poetry, which cannot be understood without its Indian prototypes (Geiger, Culture, p.74).

5.1 Metre

In accordance with kāvyā rules, a change to ornate metre may indicate the end of a section of discussion (Norman 1980, p.118), as at verses 262, 449-50, 493-6 and 577-9; or may indicate the beginning of another section, as at verse 616. In verses 497, 517, 555 and 580, the first verses of new sections, and in verse 96, the last of a section, there is an extra syllable to the śloka (see below).

The metre is almost entirely śloka (Norman 1983, p.160), with these exceptions: 262 (vamśastha), 449, 450, 493-6, 577-9 (dodhaka), 616-9, 621 (vamśastha) and 1-3.
In the following verses there is an extra syllable to
the sloka ('even some of the greater poets... disregarded
the rigid rules of the sloka occasionally' - Mukherji 1976,
p.88-92): 54, 58, 61, 63, 64, 65, 79, 96, 104, 124, 130,
138, 139, 149, 178, 213, 256, 257, 285, 292, 392, 426, 440,
445, 468, 476, 482, 497, 506, 517, 529, 534, 555, 580, 583,
589, 590, 602, 608, 6 and 8.

5.2 Imagery and Word Pictures

Saddh contains instances of many similes (upama) and
metaphors (rupaka) appropriate to kavya, such as the sun
(verse 14 etc.), the moon (124, 590), the Himalaya (238), the
lotus (325, 359, 360), the mountains (579, 592), the river
(21), the rain (595), the peacock (92), the clouds (270, 275,
429, 430), the stars (591), the cool wind (123), birds (275),
geese (430) and so on.

There are many examples of alliteration (anuprāsa), such
as in verses:

262: suduillabham ... sarīram ... -sādhakam ... sinerumuddhā
... sociyo.

493: kamma- ... kama- ... karitvāna.

494: rūpa-garu- ... ujjiya arūpa- ...

495: bodhi- ... bhāvetvā bhāvanā- ...
... maranamaraṇam ajaram
... -raṇam ...

496: asulabham abbhutam atulam ... asokam atisantam ... .

517: daradhakarannotādi danam datva ... dharmāṃ deseti
saddhayā.

Wordly imagery is used to convey the ideas of liberation
from the world in verses such as 468: 'just as a pair of
horses at its pole draw a chariot to a city' tranquillity and insight draw the mind of a yogi to nibbāna.

The imagery and word pictures used by the poet are fresh and vivid and are often simple, homely and based on everyday experience, as can be seen in the following verses.

20: Meritorious action is hard and non-meritorious easy, just as a house is given with difficulty but burned with ease.

50: Life is as brief as that of a mosquito in a web.

113-6: Petas are teased with the offer of food and water, rare as a horse's (?hare's) horn; they run in all directions, hands outstretched, only to hear words of denial, piercing their ears like red-hot needles.

117: 'They fall down senseless like felled palm trees'.

147-55: Beasts of burden suffer miserably at the hands of humans - beaten with sticks and goads and whips, shoulders bruised, tails twisted, ears cut off and so on - a vivid picture.

162: 'While I think of such suffering, my heart splits open!'

163-72: A pathetic picture of the suffering of young animals, lying helplessly all day watching out for their mother, leaping about and wagging tails and ears with joy on her return, when their trusted mother turns on them and eats them.

244-8: A beautiful description of the heavenly parks, covered with pearls for sand, noisy with lovely bird-song, full of tanks of dark pure water with steps of gold and jewels.
278-93: The death-scene of an evil-doer is presented with
telling detail such as 'tormented by his kinsmen's grief as
though by caustic sprinkled in a wound'.
292: He is 'taken to niraya like a frog by a water-snake'.
299: A generous giver gains great reward 'as if avoiding a
rumble-down shed and entering a palace'.
310-22: The pæan of joy of the generous giver includes such
ringing cries as 'the fetters of greed were struck off ... an
island in the dreadful ocean of samsāra was found ... a
stairway to heaven is built!'
347: The Buddha's directions should be as hard to throw away
as Mount Meru.
388: Wrong livelihood no more satisfies the desire to reach
nibbāna than grass satisfies a tiger's hunger.
401: The mind cannot rest in the body any more than a boat
on rippling water or a creeper in the wind.
428-31: A description of vihāras with drums like thunder and
cetiyas like high mountains touching the heavens, cetiyas
white as pearls, snow, geese, clouds.
433: A flood of rewards will come from practising good
conduct, like a flood of all the oceans poured out at once.
528: The delight of one listening to the Dhamma surpasses
the delight even of a beggar finding treasure.
571: The Sangha is described as being one who has drunk the
taste of amata, and also as being the medicine-vessel of the
True Dhamma.
573: Suffering cannot scorch one gone to the refuge of the
Triad, any more than a firebrand plunged into Lake Anotatta.
577: One gone to refuge with the angry finds himself again
and again in the middle of the sea of rebirth, which is
filled with the crocodiles of death.
579: The Perfect One is described as a lordly mountain.

590-6: The Buddha-land, full of the sun of His knowledge, cooled by the moon of His compassion, enclosed by the mountains of His Dhamma, surrounded by the ocean of His virtue and so on.

598: Existence is inconstant like mountain-rivers [after rain], lightning and the reflection of the moon in water.

604: The body must be treated with heedfulness just 'as fire can only be brought in the hands by transferring it from one hand to the other.

606: Thought is inconstant, rising and falling like a flame.

The development of an image is frequently not completed within a verse but in the following verse, so that verses have often to be studied intwos, e.g. 28 and 29, 109 and 110, 201 and 202 etc.; fours, e.g. 416-9, 428-31; sixes, e.g. 303-8; or even eights, e.g. 164-71 and 590-7.

5.3 Play on Words

There are several instances of the conventional (Warder 1972, p.91) technique of play on words.

73: buddhaññan ... subuddhan, 'Buddha-knowledge ... well understood'.

130: tiriyato ... tirogat- ... tiracchānā, 'horizontally ... disappeared ... animals'.

136: virajjanti na raji janti, 'show lack of interest, are not attached'.

177: ayo ... niggatāyo ... nirayo, 'happiness ... happiness vanished ... no happiness'.

274: sīhassa ... munisīhena, 'to (General) Sīha (Lion) ... by the Sīha (Lion) of Sages'.

319: vañcitā ... sañcitā, 'cheated ... accumulated'.

578: raṇa, 'battle', also 'depravity'.
5.4 Ellipsis

The poet makes use of ellipsis, especially in verses 236 and 534. Such literary devices, while very elegant in Pāli, are most difficult to translate: on the one hand the English sentence often becomes too wordy and repetitive for elegance, but on the other hand without repetition the sense is easily lost.

5.5 Compounds

The degree of Sanskritisation of the language is displayed when the poet is handling his ornate descriptions, as in that of the heavens (verses 238-48), where he resorts to compounds, sometimes fairly long ones (verses 245 and 246). Another section where compounds are used in this way is the description of the Buddha-land (verses 590-7), especially verses 590 and 592.

5.6 Nominal Construction

As in earlier Pāli texts there is much use of nominal construction - future passive participles, perfect passive participles and absolutives - though there is also some use of verbal construction in the narrative style and a scattering of aorist passives (uncommon in classical Sanskrit, but much more common in Vedic). This is virtually the complete opposite of the situation found in the later text Samantakūṭavānā (Hazlewood, in prep.) where the narrative style of verbal construction predominates and there
is much use of aorist passives.

5.7 Refrains

'The use of refrain ... common in Pāli poetry, is archaic' (Warder 1974, p.30) yet this text contains a number of examples, such as:

7-14: kathā puṁsam karissati, 'how will one perform meritorious action?'.

140, 142, 146 and 155: yam dukkham adhigacchanti, 'they suffer so much', also 162: yam dukkham anubhonti, 'they experience such suffering'.


416-9: namassantīha bhāvato, 'here in this world they truly do honour'.

421-2: namassati sadā sato, 'being always mindful himself does honour'.

1-3: anumoditvā-m-imam puṁsam ... sivam padam, 'benefiting from this meritorious action may all ... (attain/gain/awaken to) the state of bliss!'.

As well as refrains of phrase, there also occurs a refrain such as '... who will know/measure/describe it other than the Buddha?' (verses 73, 149, 469, 537, 561, 585).
5.8 **Etymology**

In several instances the poet follows the convention (Winternitz 1927, p. 203) of offering an etymology or a new etymology for certain words.

\[\text{sī: pesūnā, 'slander', is interpreted as pe-suūnā, 'absence}\]
\[\text{of piya (pleasant),' and contrasted with piyattam, 'pleasantness'.}\]

100: peta, 'ghost', is interpreted as pa-yata, 'gone forth'.

130: an interesting though far-fetched etymology of tiracchāna, 'animal': tiriyyato cintenti, tiriyyato gacchanti, tiriyyato sayanti 'horizontally they think, horizontally they go about, horizontally they lie down'. The Sanskrit verb-root -ac (acho), 'bend', is interpreted by cint, 'think', gama (gacho), 'go' and sī, 'lie'. There is also a play on words here (see above).

177: niraya (nir-a)ya, 'no happiness', is interpreted as niggatāya (niggata-aya), 'happiness vanished'.

5.9 **Double Negative**

The poet occasionally makes use of the technique of the double negative:

Twice in verse 469: na sā siddhi asādhiyā ... n'atthi aññā anāyako.

Once in verse 504: a-ni-pphalā.

Once in verse 520: avivātām avedayam.
5.10 The Hindu Pantheon

Saddhammopāyana directly mentions only a few names from the Hindu cosmology: gods named are Brahmā, Inda, Yama and Sahampati. Others are mentioned indirectly: the Four Kings, the Thirty Deities and the Six Heavenly Worlds in verses 240 and 420; the Ruler of the Realm of the Thirty Deities (tidasinda), the Chief of the Gods (devinda), is mentioned in verses 411, 421, 478 and 531. Also mentioned are the 'Paranimmittaka'-gods (verse 439), the brahma-gods (verses 255, 256, 260 and 424), Nandana the heavenly garden (verse 248) and Mount Meru (Sineru) (verses 262, 347, 447 and 594). Asuras and devas are mentioned directly and devatās indirectly; demons, ghosts and so on mentioned are nāgas, pisācas, petas and rakkhasas.

By contrast Pañcagatidīpanī mentions Brahmā and Yama, the 'Himmanarati'-gods, the 'Parānimmattavatti'-gods, the Maharājikā-gods and the Yāma-gods, the asuras (especially Vepacitti and the Kālakañjas), kumbhandas, gandhabbas, garudas, nāgas, pisācas, pūtanas, petas, bhūtas, yakkhas and rakkhasas.

This is ample evidence of the influence of traditional Hindu culture on Sri Lankan authors of the period, but it is interesting to note that considerably more names are mentioned in Vedeha’s Samantakūṭavāṇṇanā (Hazlewood, in prep.).
5.11 Sanskrit Words

The frequency of Sanskrit words and words with Sanskrit meanings is evidenced by the size of the Glossary and Index of Proper Names below.

Unlike Samantakūtavannanā, there are no Siddhala words in Saddhammopāyana except pattidānānumodanāyi, after terminal verse 3 (nor are there any in Pañcagatidīpanī).
6. METHOD AND DIFFICULTIES


My source for meanings is CPD, followed by PED. However, these dictionaries were compiled from the canonical Pāli literature and therefore do not include many late forms, words and meanings which only occur in later texts.

Most of the 'Index of Subjects and Words' appearing on Saddh pp.77-98 seems to have been included and cited in CPD and PED. Unfortunately this index is frustratingly inconsistent and far from complete, including some words frequently found in standard meaning but not including such problem words as ijjhati in Saddh 84. 'ānnu, 252' should read '-ānnu, 252' and so on.

I have been obliged to disagree with some of the meanings given even where the verse is specified. Likewise there are many inappropriate citations of Pāncagatidīpani verses.

I have appended a glossary to my translation including all text-words both Sanskrit and Pāli with meanings not found in CPD and PED as well as those instances of inappropriate meanings and all untranslated words.
I have also used MW (Monier-Williams 1974) extensively, as well as Child. (Childers 1909), SED (Carter 1936), Sorata 1963, BHSD (Edgerton 1953), PPN (Malalasekera 1937), Nyanatiloka 1980, PSM (Sheth 1963), Burnouf 1865, Deslongchamps 1839, 1845, Abhidharmakośa, Rādhakāntadeva 1967, Būhltingk and Roth 1966 and others.

Where available, I have used CPD abbreviations – see Abbreviations, Pāli Texts, Other Texts.

Footnotes are numbered in accordance with the verse to which they refer. Numbers in parentheses within a verse refer to verses and/or footnotes so numbered.

The sanne (Saddh-s) is, regrettably, often silent regarding the problem verses, merely echoing the Pāli with Sanskrit or Sinhala but offering no further explanation or information. I think here of verses 194 and 195 in regard to Kālahatthi (?hell) and Mahāyanta (?hell); the sanne explains:
kalu āt niraya (sinh.) 'black elephant niraya'
mahāyantra naraka (sa.)
as though the names were well-known. Perhaps they were, to the writer, but I have been unable to trace either, though PED suggests "black elephant", an instrument of torture in Avīci' for Kālahatthi, without further comment beyond citing the Saddhāmmpāyana verse (see above: 3.1 Rebirth in Bad States and in Good).
Sometimes I have preferred to leave the Pāli word untranslated, especially if there is no appropriate and concise English meaning. This applies particularly in the case of technical terms; I believe it better to leave some initiative to the reader than to risk cross-cultural interpretation and connotations. It has happened many times that I have achieved a translation into English which is literally correct, but has a feeling or flavor unsatisfactory to Buddhist thought. Then alternative phrases must be suggested and examined until one is found to convey the Sinhalese Buddhist feeling and meaning in appropriate, accurate and elegant English.

Wherever Saddh-s adds information or offers an alternative meaning, I have given this in a footnote to the verse. Where I feel that further information is necessary to clarify the meaning, I have given it in a footnote with the source, such as PED, BHSD. Where a phrase or idea is similar to one found elsewhere in the literature, I have noted this in a footnote, e.g. 'Cf. AN I 35-7'. Where I have traced a quotation, I have given the source in a footnote. I have examined all the 'Notes' given by the Rev. Richard Morris on pp.73-7 of JPTS 1887 and, where he has noted variant readings, I have given them as footnotes if they alter the meaning of the verse. Wherever possible I have tried to keep to the same English meaning for the same Pāli word, not always an easy task because the sphere of meaning may be larger in English
than in Pāli and vice versa; for example, -rata may be translated as ‘intent on’ in verse 52 ‘intent on deeds of merit’
79 ‘intent on another’s wife’
80 ‘intent on lying’
85 ‘intent on ill will’
86 ‘intent on vile and impure pleasures’
247 ‘intent on evil deeds’
471 ‘intent on mental development’.
However, in verse 143 ‘intent on continuous stretches of water’ would be unsatisfactory, and -rata has here been translated as ‘delighting in’.

As another example, loke, idha, idhaloke, ina, ihaloke, ettha, ditthadhamme and sanditthikam may quite reasonably be all translated ‘in this world’, but to do so would fail to convey the poet’s variety in choice of phrase and his metrical skill. I determined on translation as follows:


idha (7): ‘here in this life’, verses 26, 81, 88, 192, 415, 526, 532.


ina (12; cf. idha 7): ‘here in this world’, verses 82, 84, 162, 377, 416, 418, 419, 423, 438, 478, 488, 499; it is interesting to note that ina is said to be rarely used in Pāli (PED s.v. ina).
thaloke (1): 'in this world here', verse 377.

ettha (1): 'here on earth', verse 259.


My choices are purely arbitrary. To interchange them will leave the sense of the translation unaffected but I have in this case been able to maintain a consistency of translation.

I have made no attempt at a verse translation; this is a task for a poet - yet I wished to preserve the identity of the discrete verses, although many times it would have been more logical to amalgamate verses into a single English sentence, for example initial verses 1, 2 and 3, where I preferred to repeat the absolutive vanditvä, '[saluting]', and retain verse separation.

Throughout the translation (square) brackets [] enclose material not included in the text.

I am doubtful about my translation of a number of verses and in some cases the meaning is obscure: 105, '10, 189, 247, and 394.
6.1 Quotations and Allusions

The poet was very familiar indeed with Buddhaghosa's *Visuddhimagga*: a glance at my footnotes will provide evidence enough of the frequency with which sources to allusions and quotations have been traced to this text, and also to the canon, other commentaries and to the *Jātakas*. Direct quotations have been found from *Vism*, *AN*, *MN*, *Pv*, *Dhp*, *Th*, *Nett* and *Pj I*.

Tracing the sources of quotations, or what appear to be quotations, is frequently a task for a detective: key words may provide a reference in *CPD* or *PED*, a key word may be found in the *Pāli* index to a text (if there is an index). By a process of elimination, the translator's rendition of a key *Pāli* word may be found in the English index to a text (if there is one). Some texts provide an index of the *gāthās*, first line only, but the quotation may be in fact the second line of a *gāthā* and hence not indexed. Sometimes a saying is not quoted exactly, and then the two texts must be compared carefully to determine whether the sayings are sufficiently similar to warrant comment. Many times I have found allusions accidentally: on the page opposite the one being examined I have seen a key word from another saying or statement. There is no substitute for the extensive reading of translations of other *Pāli* texts; I give below(*) a list of texts I have searched. Some I have read completely, and I have read all the *gāthās* of every one; and yet in a number of instances I have searched in vain for a source to what
appears to be an allusion or quotation. These are in verses 128, 191, 310-22, 377, 522, 524 and 601.

I have noted these instances in footnotes, and in particular draw attention to the lovely paean of the liberal man's triumphant joy in Saddh 310-22. If indeed it is not a quotation from the traditional literature, it deserves to be quoted by others.

There are a good number of quotations from Saddhammopayana in Upasakajanālaṅkāra (Saddhatissa 1965, p.122) and in some cases additional sources are cited, but unfortunately none of the quotations or allusions untraceable in Saddhammopayana were found.

(*) It, Ud, Dhp, Pv, Vism, Vv (all in full). Ja, Patis-a, Abhidh-s, Vibh, Khp and Pj I, Thī and Th, Vin, Pet, Dhā, Nett, As, Kv, Dhp-a, Sn, AN, DN, MN, SN (all gāthās read).
7. CONCLUSION

A readable English work must be presented not in translators' language but, as far as possible, in the language of one's own time. I believe the first duty of a translator is to give his author's meaning as simply and directly as may be.

Finally, with Pound, 'I cannot imagine any serious writer being satisfied with his own work in this field, or indeed any serious writer being satisfied with his own product in this field or in any other' (Sisson 1981, pp.35-43).
SADHAMMOPAYANA: TRANSLATION

The Gift-Offering of the True Dhamma

Contents

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***

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   ***

XIX. Verses about the Advantages Accruing from
     Heedfulness
Homage to that Exalted One, Arahat, Rightly Awakened!

1. [Saluting] the One Who is freed from all the āsavas, the Mine of every good Merit, the Teacher of all the worlds, the Hero, the Benefactor giving the Way to the amata of nibbāna(1),

2. First of all, because of [my] faith, saluting with head bowed that Rightly Awakened One with every honour, and then [saluting] the Dhamma and the Saṅgha,

3. I shall compose a small 'gift-offering of the True Dhamma' to send to Buddhasoma, my dear fellow-student.

(1) All the āsavas (mind intoxicants): kāma, bhava, ditthi and avijja (PED s.v. āsava).

The good merits (sadhu-guna) are sīla, samādhi, paññā, vimutti and vimuttinādassāna (Saddh-s).

The Buddha is called a Hero because he performed deeds not performable by others and because he attained omniscience not attainable by others. He is called a Benefactor because, just as medicine is of benefit to the sick, he relieves the suffering of all beings and because he guides the guidable (Saddh-s).
I. VERSES EXPLAINING THE INOPPORTUNE BIRTHS

4. Meritorious action should always be performed by a wise man who has obtained opportune birth freed from the eight inopportune births(4), [opportunie birth] which is most difficult to obtain:

5. [Birth] in the three apāyas, [birth] in the state of formless and unconscious beings, and also [birth] in a border country, [birth] with the five sense faculties deficient(5), [birth] in a state of having harsh, wrong views,

6. And [birth] in a world with no appearance of the Buddha, who gives the amata of the True Dhamma. These [births] are explained as 'The Eight Untimely(6) Inopportune Births'.

(4) Eight: see verses 7-14.
Inopportune births: in circumstances such that one cannot learn from a Buddha (BHSD s.v. aksana).
(5) The three apāyas are birth in nāraka; birth as an animal and birth in the peta-world (Saddh-s); cf. PED: the fourth is birth as an asura.
Border country: barbarian region (BHSD s.v. aksana).
The five sense faculties consist of cakkhu, sota, ghana, jivha, and kaya (Saddh-s); PED s.v. indriya.
(6) Untimely: for performing acts of merit (Saddh-s).
There is a ninth akkhana of. DN III 263ff.: birth as an asura (BHSD s.v. aksana).
7. Ceaselessly performing hard labour in niraya, labour which is very cruel, frightful and terrible - how will one perform meritorious action?

8. Without awareness of the True Dhamma and life always in jeopardy(8), being in the form of an animal - how will one perform meritorious action?

9. Going to the realm of petas, withered away by torment(9) and exhausted by hunger and thirst - how will one perform meritorious action?

10. In the worlds of formlessness and unconsciousness, where one lacks the means to listen and is deprived of listening to the True Dhamma - how will one perform meritorious action(10)?

11. Born in a border country(5), where complete unrighteousness prevails and which lacks the sons of the Chief of Sages(11) - how will one perform meritorious action?

(8) A life in jeopardy means a life in the state of fear of death (Saddh-s).

(9) Torment comprises the burning of fire and the burning of mental anguish (Saddh-s).

(10) Because there is no suffering in these two worlds (Saddh-s).

(11) The sons of the Chief of Sages are the children or disciples of the Perfect One (Saddh-s).
12. Being stupid or dumb and so on (12), existing in a state impeded (12) by the consequences [of bad deeds in a former life], deprived of the means of acquiring [the True Dhamma], how will one perform meritorious action?

13. Fallen into false views that can in no way be reversed and become a very pillar of samsāra - how will one perform meritorious action?

14. Existing in the darkness of delusion when the Buddha-sun (14) that sheds light on the Way of complete attainment has not arisen - how will one perform meritorious action?

15. These are considered the inopportune births because of lack of opportunity for that meritorious action which consists in mental development and which brings about comprehension of the truths (15).

(12) A stupid person has not the intelligence even to listen and bear in mind what is said by people who know. People who are dumb and so on are the mute, the blind and the deaf (Saddh-s).

Impeded: being reborn without root-conditions (Saddh-s): humans who are crippled, blind, deaf, mentally deficient, etc. (Nyanatiloka 1980, p. 172).

(14) Existence adorned by the Buddha-sun occurs at a time of appearance of the Buddha (Buddha-period) (BHSD s.v. ksana).

(15) The (four) noble truths are the truth about dukkha, samudaya, nirodha, and magga (Saddh-s).
16. Opportune birth, freed from the eight inopportune births, is most difficult to obtain; having obtained that which promotes every success, who would be negligent?

17. Human existence without deficiency [in the senses](17) and adorned by the Buddha-sun(14) is extremely difficult to obtain, for that [alone] is the opportune birth for the complete attainment of nibbāna.

18. Human existence, because of the difficulty of achieving the conditions for it and because of its intrinsic worth and great value, is like a jewel of great worth, very difficult to obtain.

19. Indeed, the meritorious action which is the condition of birth into human existence is very difficult to perform; the proof of that is indeed the scarcity of those desiring to perform meritorious action in the world.

20. The difficulty of meritorious action and the ease of non-meritorious action can be understood by the [difficulty] of giving away a house and by the [ease of the house's] burning after having built it.

21. The mind continually turns to evil without any trouble at all but [turns] to meritorious action only with great trouble; [the illustration of] the river(21) will demonstrate this.

(17) Deficiency refers to muteness, deafness and so on (Saddh-s).
(21) Just as a river flows uselessly to the sea without any effort, that river is diverted usefully only with great effort (Saddh-s).
22. The lands of the fruit of non-meritorious action are seen to be as full as the lands of the fruit of meritorious action are seen to be empty.  

23. Would not a swarm of ants come from a single hole indeed surpass the number of men in the land of Jambudīpa?  

24. Because of the arduousness of performing meritorious action, human existence is indeed very hard to obtain; the lack of fruit in the lack of seed is sufficient to indicate it.  

25. Wherever anything is indeed honoured in the world there it is named most excellent; therefore human existence is most excellent on account of being honoured by the good.  

26. 'Action which bears fine fruit and which brings about nibbāna all thrives [only] here in this life.' The great value therein should be known as such.  

27. For such reasons, human existence is very hard to obtain and, when it is not obtained, the achieving of heaven and so on is truly hard to obtain.  

(22) The lands of the fruit of non-meritorious action are the four apāyas, and the lands of the fruit of meritorious action are twenty-seven (Saddh-s).  

(23) Cf. AN I 35-37.  

(26) There are two kinds of action: worldly (giving excellent results) and other-worldly, consisting of insight and meditation (bringing about nibbāna) (Saddh-s).  

(27) 'Heaven and so on' means heaven and the good fortune of both nibbāna and human rebirth (Saddh-s).
28. If human existence which is hard to obtain is obtainable by the very insignificant furthering of one's own good,

29. Then, even in the three worlds, nothing is found of comparable arduousness to the very significant furthering of the good of others.

30. While in a world seeking its own comfort even by [a man] causing suffering to his [own] son, who will there be that is determined on the good of others?

31. Not asked to help, who would bear burdens for unknown, ungrateful, wicked folk?

32. Placing cool water in the midst of the burning coals of naraka, what [man] without iddhis could preserve its coolness for any length of time?

33. In the same way, while in the pit of existence aflame with the fire of the faults of its beings, who could maintain the coolness of compassion for any length of time?

34. As for those whose wish to direct towards themselves all the sorrow suffered by others is always uninterrupted and [whose wish] has complete deliverance as its goal,

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(29) The three worlds (states of existence): kāma-, rūpa- and arūpa-loka (PED s.v. tiloka and bhava).
(30) Cf. the story of the hungry tigress - Jāt-m 1; see also Pv I 6.
(33) Read -āvāte.
35. Because of being accustomed to giving [their own] kingdoms [yet] without giving the Buddha-kingdom which does not pass on (35) [to others], and ashamed as it were to continue long, have they entered nibbāna?

36. Who indeed knows the arduousness of the undertakings in the world of those heroes who are engrossed in the welfare of others and are mines of the chief virtues?

37. Perceiving that this world is oppressed by suffering and lacking enjoyment like the avīci hell, who is able enough to enter it just for the sake of other beings?

38. And even the four great oceans cannot equal the blood which was shed in the giving of eyes and so on by those [heroes] (38);

39. The One Who believes in even a fraction of their meritorious action is indeed very hard to find; so who will there be to perform [meritorious action], with reverence to it?

(35) asankamam, which moves not (though one may wish to confer it) Saddh-s; cf. Vism 554.
The Buddha-kingdom: cf. verse 596.
(38) caturu ... mahānava: 'one for every quarter of the sky' (MW s.v. samudra); cf. SN II 180,187; Thi 496-7; As 10sq.; cf. 'the four oceans surrounding Mt Sumeru' Kawamura 1975, p.59; I have not been able to trace the names of the four great oceans.
The giving of eyes: cf. Sivi Jā IV 401-12.
And so on: wife and child, cf. verse 218,517; cf. Vessantara Jā VI 479.
40. Thus, because furthering the welfare of others is indeed extremely difficult to achieve, the arising of the Buddha-sun(14) is thought to be an extreme rarity.

41. When the Buddha-sun(14) is not arisen, not even Brahmā, Inda, the moon or the sun can bring about the appearance of the Way for attaining nibbāna.

42. If a stone is thrown up into the sky, its stay aloft is very short because of its nature not to remain still, by virtue of its weight;

43. So indeed one causing [himself] to sink down because of his faults, remains a very long time in the apāya regions, and remains a short time in a happy state - so it is thought.

44. By means of the Ekapuggala Sutta and also the parable of the blind turtle, the rarity of both should be understood by one who knows(44).

45. Opportune birth, the conjunction of the two(44), is very rare indeed, so a wise man engrossed in his own good would not obstruct that opportune birth.

46. Indeed on account of the rarity of that opportune birth(46), the never wearied disciples of the Buddha thought 'Even if skin should wither away as well as sinew and bone(46),

(44) Ekapuggala Sutta: see AN I 22f.
The blind turtle: see MN III 169; SN V 455.
The rarity of both: rebirth when a Buddha is present on earth and also rebirth as a human being (Saddh-s).
47. 'Without realising the eternal tranquil state which is taught by the Awakened One, we shall never in any way whatsoever leave this cross-legged position!' (47)

48. Having mentally developed the Highest Way with all reverence, those disciples obtained complete nibbāna, where there is no further fear of losing opportune birth (48).

49. The effort of those great heroes is indeed inconceivable; does it not explain for us the fleeting nature of that supremely opportune birth (49)?

50. A wise man, attaining that state which is both difficult to obtain and fleeting, is never attached to his life, which is as brief as that of a mosquito in the middle of a web;

51. He is never attached in any way whatsoever to insipid enjoyments, which are worthless and perishable and are the roots of evil;

52. And, avoiding evil like a man desirous of life avoids food known to be poisonous, he should be intent on deeds of merit.

The verses explaining the inopportune births are complete.

First section

(46) Opportune birth: the ninth kхаnа which is difficult to obtain (Saddh-s). Quoted from Jā I 71.
(48) Or 'fear of being destroyed at every moment'. Play on the word kхаnа, 'opportune birth' also 'moment'.
(49) Cf. verse 46: the best kхаnа is the ninth (Saddh-s).
II. VERSES ABOUT THE DANGERS OF THE TEN EVIL DEEDS

53. As to evil: intent is called evil when connected with delusions through greed, also with delusions through anger, or with pure delusion.

54. It is explained thus: there are ten kinds of non-meritorious action which come from evil intent by way of the three gates;

55. Killing, stealing and the pursuit of other men's wives are thought of as coming through the body[-gate]; lying, slander, harsh speech and gossip are thought of as coming through the speech[-gate];

56. And covetousness, also malice(56) and wrong views are thought of as coming through the mind[-gate]. These [ten evil actions] become kamma-courses; it should be understood that there are those as well which do not become so:

57. Detention(57) and so on coming from evil intent but not become activities such as killing should be understood as not become kamma-courses.

58. With reference to a being, the recognition that it is a being, murderous intent, attack(58), and destruction of life with that attack(58-65) - killing with one's own hand is

(56) Malice: vyāpādo; cf. verse 70 byāpādo.
(57) 'Detention and so on': restraints such as tying with chains and gaoling, also beating, starving and neck-poling (Saddh-s) [as where poles are tied to the necks of cattle to prevent their passing through a gap].
fourfold.

59. The command in accord with one's purpose, acceptance likewise of that [command], and the carrying out [of that command] accordingly without breaking any promise -

60. Regarding those [four] things said above [but] leaving aside the accomplishment [of the deed], [though] including those [three above], the taking of life on command is sixfold.

61. Taking with one's own hands what is not freely given is considered to be fivefold: goods the property of another, the recognition of its being another's property, single-mindedness regarding stealing and so on(51), shifting that property from its [proper] place, and the accomplishment [of the deed];

62. The command in accord with one's purpose, acceptance likewise of that [command], and carrying out [of that command] accordingly without breaking any promise -

63. Taking into consideration the five [aspects of stealing] but putting aside both the shifting of property from its proper place and the accomplishment [of the deed], it is explained that the taking on command of what is not freely given is sixfold.

(58) Attack: beating and so on with weapons and sticks (Saddh-s).
(61) And so on: taking by force and imaginary taking (Saddh-s).
64. Regarding the wives of others, there is a fourfold transgression: a wife who is the property of another, the recognition of her being another's property, the thought of transgression, and likewise the transgression itself.

65. Lying is threefold: deliberate intention to conceal one's knowledge(65), speech conducive to it, and comprehension [by one's hearer] of the meaning of one's words.

66. Slander, [absence of pleasantness], is explained as speech conducive to dissension between a person desiring agreement [pleasantness](66) and a person desiring dissension.

67. An evil-minded person desiring to shock others makes the undesirable heard; this is called harsh, impolite speech by one who knows.

68. Any idle chatter, augmenting passion and ill will, the telling that [tale] inappropriately(68) to one drawn [to it] is said to be gossip.

69. That improper desire for the belongings of others and so on through excess of greed is explained as covetousness.

(65) Knowledge: gained by direct seeing, hearing, and so on, also by not seeing, not hearing and so on (Saddh-s).
(66) pesumman: new etymology; see Introduction.
(68) Inappropriately: in four ways: telling with intent to indicate another view (heresy), with intent to indicate methods of poetic appreciation, with intent to indicate that even people of enviable power perish, and with intent to indicate that the hearing of an untrue tale at the moment of death leads to rebirth in apya (Saddh-s). There is a problem in the translation of this comment.
70. The mischievous and harmful desire of one with mind corrupted is known as malice at all times by those who are not malicious.

71. Any adherence to the false by statements such as 'Almsgiving is useless!' and so on is said to be the holding of wrong views - the opposite is right view.

72. Intention said to be the deed and arisen with regard to [each of] these kinds [of action] above bears undesirable fruit. If you ask 'How is that?', I should say:

(71) The ten false views (heresies) are: there is no merit in almsgiving, there is no merit in sacrificial rites, there is no merit in sacrificial offerings, there is no consequence of deeds easy to do or difficult to do, there is no world here, there is no other world, there is no father, there are no beings born without their union, and there are no monks or brahmans (arahants) in this world here who are in a state of harmony and are rightly disposed (Pp 39; Vism 569; Dhs 1215; Vibh 375).

(72) Intention is kamma: cf. AN III 415.
Cf. verses 163, 225.
THE DANGERS OF THE TEN EVIL DEEDS (Saddh-s)

73. Understanding the consequences of one's actions is said to be Buddha-knowledge(73) not well understood(73) by others; who will know it other than that [Buddha]?

74. Therefore, following the bidding of the Kinsman of the Sun(74) Himself, [understanding the consequences of one's actions] can be inferred by one who has gained the instruction of a teacher.

75. And the ten kinds of non-meritorious action being very powerful in accordance with their fruit, bear the fruit [of rebirth] in the apāyas; but the others [not becoming kamma-courses(57)], however,

76. Bear fruit for one reborn among men, either in accordance with their power or through their cause; if you ask 'How is that?', I should say(77-90):

77. Killing gives rise to a short life, much sickness, an abundance of the suffering arising from separation(77), and dwelling in jeopardy(8).

(73) Buddha-knowledge is boundless (Saddh-s).
   v.l. sudubbuddham, 'very difficult to understand for other than the Buddha' (Saddh-s).
   Play on words: buddhanānan ... subuddhan.
(74) Kinsman of the Sun: ādīccabāndhu.
(77-90) Cf. Pañca-g 70-102.
78. A man taking what is not freely given will obtain poverty and wretchedness, cruelly dashed hopes and a livelihood dependent on another.

79. A man intent on another's wife gains many rivals, does not have the desired woman, becomes a woman or even a eunuch.

80. A man intent on lying becomes depressed by the suffering caused by words, is beaten because of false tales, is not believed by others, and has a very foul-smelling mouth.

81. He who indulged in slander in a former life causing lack of friends, here in this life loses even his closest friends for no reason.

82. A man fond of harsh speech in a former life, though not at fault here in this world, becomes hated on sight and unpleasant to listen to, rough-sounding.

83. A man who spoke useless gossip in a former life becomes one with all limbs loose-jointed and also with speech not worth noticing.

(77) Separation: from loved ones; cf. Pañca-g 111; SN V 421; Vism 498,505.

(80) v.l. vañccana, 'caused by deception'.


(81) Causing lack of friends: causing friends to fall out with one another (Saddh-s).

v.l. mittābhijjantī kārana, 'for this reason'.
84. He who in a former life indulged improperly in covetousness for the belongings of others is not successful in accomplishing what he desires(84) here in this world.

85. He who was intent on ill will in a former life becomes exceedingly deformed, harassed by chronic illnesses and disliked by men.

86. A man who was the holder of wrong views(71) [in a former life] will become one intent on vile and impure pleasures, dull and even stupid, a sufferer of malignant diseases and the holder of heretical views.

87. And here in this regard, some say 'Including drinking of intoxicating liquor, there are eleven(87) [kinds of non-meritorious action]'; that indulgence in unprofitable activity arises through greed and delusion.

88. A man who was a drunkard in a former life becomes mad and deranged of mind, base of conduct, very stupid and despised here in this life.

89. One who was miserly in a former life becomes a beggar, an oppressor will be much harassed; one jealous-minded always becomes one of little power.

(84) *ijjhati sādhetaṃ*: 'desires to accomplish' (Saddh-s) cf. *abhijjhati*, 'wishes for' (PED). v.l. *nijjhati*, 'thinks'.

(87) The eleven items of non-meritorious action: cf. verse 75 sq.
90. He who vowed to live like a dog and so on [in a former life] becomes selfish, born into a despised family, becomes stupid and unquestioning. To the companionship of dogs and so on(90)

91. He [will] be reborn. Thus the endless fruit born of evil should be recognised after examining [it] according to the Path indicated by the suttas.

92. Even the brilliance of the eye in a peacock's tail(92) arises from brilliant deeds [in a former life]. Whoever understands each [of these kinds of non-meritorious action] in this way becomes indeed the best of men in the world.

93. Those who practise evil may be reborn in the apāyas(5), in which the suffering is incomparable, beyond telling.

94. Whatever evil was done in a former life in whatever manner, the fruit is unbearable, suitable indeed for each evil.

(90) To live like a dog and so on: the brahmavatas, comprising kukkuravata, govata, ajavata, hatthivata and assavata (Saddh-s s.v. verse 91); a kukkuravata is an ascetic who has vowed to do everything done by a dog; cf. MN I 387; DN III 6,7; Nett 99; see MW s.v. govrata and brahmavrata.

Unquestioning: not finding out what is proper to do, or improper, from those who know (Saddh-s).

(92) Cf. Mora-Jā II 37: a peacock who kept the five sila-items (abstinence from killing, stealing, adultery, lying and drunkenness (PED s.v. sila)) was born golden as the fruit of sila.
95. Saying 'It is hard to endure, difficult to describe, terrible, endless, hard to overcome, unendurable and exceedingly painful', apāya should be feared.

96. People are born into the worlds of the petas because of the evil of excessive greed, into the world of animals because of the evil of excessive delusion and indeed into niraya because of the evil of excessive anger.
III. VERSES DESCRIBING THE SUFFERING IN THE PETA WORLDS

97. People who do not practise generosity according to their ability and power, who are possessed with envy and are avaricious are born again among the petas.

98. Even having experienced the sufferings connected with acquiring things and so on, if in the end these things acquired because of being possessed with greed cause the peta-existence,

99. And cause misfortune in the beginning, in the middle and at the end, why indeed do people strive, thinking, 'Wealth is beneficial!'

100. Restricted in their food and water on account of their deeds in former lives, because they restlessly go forth here and there for food, they are called 'petas' [Those Gone On and On] (100).

101. Exhausted from hunger and thirst, emaciated and large-headed, with skeletons visible and rib spaces sunken (101),

(97) Avarice is the main cause of rebirth in the petaloka (PED s.v. macchariya).
(100) The torment of hunger and thirst is the special lot of a class of petas (Mil 294); see also PED s.v. khuppipasa. peta: new etymology; see Introduction.
With the skin of their completely starved bellies clinging to their spines, their faces (102) wrinkled through being crumpled like unripe and dried-up gourds,

Their bodies having only skin, bones and tendons remaining, their eyes and cheeks sunken and their faces darkened by long, dishevelled hair,

With long-grown finger-nails and long hair in their armpits, with coarse, dark, wrinkled skin, they are like the ugliness of the whole world massed together in the same place (104).

Completely withered away by the suffering of remorse, they may be remarked by those who have seen them, thinking 'Misfortune made manifest!' (105)

Neither covered with loin-cloths nor obtaining a drop of water or food, they lie down exhausted from the anguish of hunger.

After many thousands of years they hear hollow words increasing their longing, 'Come, eat, drink!'

Then, clinging to each other (108) because of their need for gruel and water, they all, even though disabled, arise with great pain.

(102) Read kuncitāsatā.
(104) With lengthened hair in their armpits, long nails and long body-hair (Saddh-.s).
(105) Play on words: alakkhiyā ... lakkhiyā.
(108) v.l. annamaññāvalambiya; meaning unchanged.

paccakkhato alakkhiyā: meaning obscure.
109. The petas, arising hastily, trembling and falling down because of their weakness, get rid of those who cling on,

110. Using conciliatory(110) [words] thus, 'Although strong, you cling to one who is weak and trembling! Ah, you are heartless!'

111. Arising, they fall down, trembling like a shadow on the water; their unfulfilled greedy desire(111) raises them again and again.

112. How could a compassionate person continue living, bearing in mind the pain of getting up for those who are mere skeletons?

113. 'Today [at last] this sound as extraordinary as a horn on a horse(113) is heard by us [waiting] since birth: "[Here is] gruel and water!"

114. Saying thus, they raise their voices, and with clasped hands outstretched ready to receive, run in all directions without even seeing any giver [of gruel and water].

115. Then, in as little as the twinkling of an eye, the tormenting words, 'There is none!' pierce their ears like red-hot needles.

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(110) sāman: 'negotiation', one of the four means of success against an enemy; the others are dāna, bheda and danda (MW s.v. Ṛsāman and upāya).

(111) v.l. -labhasa, 'desire to obtain what was not obtained before'.

(113) p.e. sasasingo 'hare's horn'; see Jā III 477; also Vism 507 (sasavisana).
116. Why should those petas not hear the very harsh words 'There is none!' when, although there were suitable things to offer, they themselves dismissed suppliants [in their former life], saying 'There is none!'

117. Thus, in feeble condition, exhausted with dejection, their desires frustrated, they fall down senseless like felled palm trees.

118. And in the world the suffering of hunger caused by starving for one day only is hard to endure - who will conceive of the suffering of the petas?

119. The garlands of flame rising from the hair-roots of some petas burn their whole body, just as a flame of fire burns up its own source.

120. The belly of petas always burns with the heat of hunger, their outside always burns with fire risen from the body, and their mind always burns with remorse.

121. Whatsoever impurity is vomited up, spat out, or delivered in the birth-process, as well as whatever else is unclean should be completely shunned by this world;

122. And yet just for the sake of that(122), those petas run many yojanas, robbing each other; some obtain it and some do not.

(122) This second class of petas eat what has been vomited; others are consumed by craving, and some live on gifts to others (Mil 294).
123. For the petas, shade becomes the heat of the sun, great lakes empty and naturally cool winds become hot,

124. The cool rays of the moon touch them like flames of fire; whatever in the world is considered good is all changed [to its opposite].

125. How can those with limited lifespan describe the endless suffering arising in the peta-world? What is described here is only a mere drop.

126. What naraka does the suffering, the frustration of desire of petas, afflicted with hunger and leading a life of suffering, not surpass?

127. Having recognised that the suffering in the realm of the petas originates in greed, one possessed of insight, energetic in the destruction of the enemy which greed,

128. Thinking 'Giving is the weapon! Those receiving are my friends', should unhesitatingly give even his own flesh to the poor.

This is the description of peta-suffering (Saddh-s).

IV. VERSES DESCRIBING THE SUFFERING OF ANIMALS

129. Because of their evil ways people are also reborn in animal form, which is hard to escape from, is full of great suffering, violent passion and great fear, and lacks the concept of Dhamma.

130. Horizontally indeed they think and move about and lie down(130); with desire for the Dhammas gone horizontal [disappeared], they are considered to be going horizontally [animals].

131. Enumeration of the animal births is difficult even for those who know the meaning(131); who will describe the full magnitude of the suffering in those [births]?

132. In rotten fish and also in sores, and similarly in a dirty pool, in a [place] contaminated and full of stinking, impure, evil-smelling scum(132),

133. Some creatures give birth, are born and move about, eat and indulge their lust, lie down and die.

134. In the same way, even in this body, a mine of all the impurities, there are as many as eighty families of worms(134) contained.

(130) tiracchāna: new etymology; see Introduction. Play on words: Tiriyato ... tirogaticchā ...

(131) Those who know the meaning: the Buddhas (Saddh-s).
135. Since this [body] is the lying-in chamber for those [worms] along with their children and grandchildren, is the place of their growth and fights, is their cloister and their sleeping-chamber,

136. And since it is eaten by them and is also their dunghill, is a place for disease and pleasures and so on and is their charnel-ground, the place to throw bodies, then wise men have no interest in the body and are not attached to it (136).

137. Even the thought [of those worms] feeding on impure (137) food and born in extreme impurity causes vomiting - how much more the seeing of their kind (137)?

138. Reborn in animal form, born on dry land or even in the water, [animals] lie down and wander about in terror of each other;

139. Though blameless, some are killed in various ways for their tail-hair, body-hair, nails, sinews, flesh, horns, bones and so on;

140. Cattle and the like, trembling because of the suffering of flaying, suffer so much - what is the like of it?

141. Pierced in both eyes, hung head downwards, taken to be killed, birds suffer so much;

(136) Play on words: virajjanti na rajjanti; cf. Sn 813.
(137) v.l. avejjha; ?meaning. Cf. Vism 259.
142. Thrown into hot water and boiled while still alive, they suffer so much – who indeed will measure it?

143. Never seeing dry land before, delighting in continuous stretches of water, pulled out while still alive by merciless humans,

144. Thrown onto hard ground(144), covered over with a stone, distressed by bursting open and heat, much afflicted with hunger and thirst,

145. Crying pitifully along with their mothers, fathers and kinsmen, not allowed to turn over, their pain continuous,

146. Blameless shellfish and oysters(146) suffer so much – I am unable to describe even a portion of a drop of their suffering!

147. Some unwilling [animals] carry [the powerless] - beaten with sticks and goads and whips, threatened repeatedly with pricks and heels and hands,

(144) v.l. *khalupamsumhi*, 'now thrown on the ground'.

samuddi, samuddita: see glossary.

V.l. 'distressed by the torment of crushing' or 'distressed by the water's being squeezed [from their bodies]', meaning obscure.

Cf. the punishing in the Place of Darkness of those who kill turtles by crushing them between tiles (SUS tr. Matsunaga 1972, pp.82,108).

(146) *sankhasippikā*, 'cockles' (Saddh-s).
148. Bound with many ropes, not allowed to move at will, predestined by their own previous deeds - though powerful [they themselves carry] powerless beings.

149. There is no moving at will for those who are completely dependent on others - what other person will know the extent of their suffering?

150. Yoked to carriage-shaft, plough or cart, shoulders bruised, threatened, some carry crushing loads.

151. On those who have not the ability even to say 'I cannot carry it, I am hot, I am hungry, I am thirsty, it is heavy!,'

152. Putting a great load impossible for them to carry, again and again people flog those wretched creatures standing there unable to move.

153. They pull them with nose-ropes and twist their tails, stab them with pricks and kick them with their heels,

154. They burn the roots of their tails, their shoulders, backs, flanks, bellies and so on; they cut off their ears, they threaten them and wound them all over.

155. Standing up with fear and falling down through weakness, [animals] suffer so much - who will describe it?

156. Among animals honoured by people thinking 'She is divine!' and nourished with an offering of the finest quality(156), like a mother,

(156) Offering of the finest quality: ghee (Saddh-s).
157. Pleasing, auspicious, meritorious and recognized as purity-giving - even the suffering of these animals(157) is unequalled; why talk of others there [in the animal-world]?

158. Their feet bound to stakes, fire set all round them, those thirsty ones given undrinkable salt water,

159. Again, those purged ones given bitter water causing great suffering, thrashed cruelly with many big sticks,

160. Cattle and the like in Yavana-land, burned alive, completely exhausted by great heat, see the fruit of evil(160);

161. Making a loud outcry, sighing at length and looking here and there with faces withered and miserable,

162. Here in this world they experience such suffering, unbearable even to hear about; while I think of it, my heart splits open as it were.

163. Whatever pity there is for childhood which deserves the pity of all people indeed is lost in the animal world. Should an intelligent man say 'How is that truly evident?'

164. [It is explained thus:] there [in the animal world] the young, not enduring separation from their mothers even for a moment, helpless, lie down out of extreme weakness;

(157) These animals: cows (Saddh-s).
(160) Yavana:- Moorish; 'Moors kill cattle'; Sorata (1963) s.v. yon 2; see also Vism 525 and Vism tr. Maung Tin 1971, p.626 F.n.
165. 'Why then can we not see our mother who went off very early in the morning? Does she not even think "I have children!"?'

166. Thus lost in thought, wretched of eye, crying out, looking in the direction she went, they sniff about in all directions;

167. At evening, seeing their mother coming back from foraging, they run towards her, glad with joy and excitement.

168. Confident in their mother's love, they who leap about everywhere, they who wag their ears and tails and approach her playfully,

169. Hungry and thinking affectionately 'It is our mother!', they who go to suck at her teats - she, observed by them with tender eyes moving to and fro,

170. Forsaking love of child and resolving to be fierce, even their natural mother all at once become like somebody else -

171. If she eats [those young ones] crying pitifully and trembling, what more should be said of the fear that arises in the animal-world?

172. In a state where great fear comes to children even on account of their own mother, where there is no cessation of distress(172), neither shame nor the Dhamma nor mindfulness nor the knowledge of what ought not to be done, how therefore could there be any escape from it?

(172) There is no cessation of distress: ?'there is not indeed any affection' (Saddh-s).
173. [A wise man thinks] 'This [animal-world] is hard to escape from, full of perpetual anguish and great suffering, full of feeding on one another, unhappy and covered with the net of delusion;

174. 'A conglomeration of everything non-beneficial, named [birth as an] animal, is inevitable for those coming again and again into samsāra, subject to the defilements'

175. 'And not seeing the truth!' Thus agitated in mind, a wise man exerts himself to comprehend the truth.

The description of animal-suffering is finished (Saddh-s).
V. VERSES ABOUT THE DANGER OF EVIL

176. Those who without hesitation commit exceedingly evil deeds are undoubtedly reborn in niraya which is very terrible.

177. 'Aya [happiness] is good' (177), it is agreed; where it is not found, aya has vanished, so it is said to be niraya [no happiness] by those who know this.

178. It has four gates and four corners, has divisions, is laid out in squares, has an iron wall as boundary and is covered over with iron (178-9).

179. Its floor is made of iron, burning and full of heat; spread out everywhere for a hundred yojanas, it remains forever.

180. Whoever has done evil suffers so much in the avīci[-niraya], which is one uninterrupted dense flame; all limbs ablaze,

181. Uttering cries of distress, running here and there - who is able to make clear even just a portion of that suffering?

182. [Avīci] whose pan made of iron, covered and thick, is fiercely blazing with fire within; if it dries up an endless flood of water

(177) Cf. Pv-a 53; Pargiter 1904, p.68f.n.
Play on words: ayo ... niggatayo ... nirayo.
aya: new etymology; see Introduction.
(178-9) Quoted from AN I 141; see also MN III 165-7, 183; Pv 9,21.
183. Rushing forth in a moment from the four quarters of the compass, what of one of tender body existing within [that pan]

184. With body melting, diseased, writhing, stumbling, falling, swooning again and again, overcome with disappointment, shaking from his labours,

185. Wailing pitifully, helpless, perplexed - who will describe his unendurable, unparalleled keen suffering?

186. [Climbing] the simbali tree(186), made of iron and huge, with thorns sixteen fingerlengths long, encircled by a garland of flames and arising a yojana high,

187. Being punished again and again by Death's fierce messengers, stabbed with pricks and rods and struck with daggers and so on,

188. With all his limbs burst asunder, uttering cries of distress, terrified, face tearful, wretched, climbing up again and again,

189. His face distorted, looking at the demons he closes his eyes with fear, hugging himself to hide(189);

190. Not finding a resting-place, trembling and swooning, a being suffers so much - what would be the like of it?

(186) Ja V 275; Ja I 202.
(189) āṅgam āṅge 'va gūhayam,' 'hiding limb in limb'.
191. Since the nirayas are wholly unpleasant and thus very cruel, therefore '[That suffering] is indescribable,' said the Conqueror(191).

192. Just as the difference between fire and sandal paste(192) is indeed great, so indeed the difference is great between the fire of niraya and fire here in this life.

193. The unthinkable suffering of one stabbed by three hundred spears is as different from the suffering of one doomed to niraya as a mustard seed is from the Himālaya.

194. The āvīci-, the gūtha-niraya, the kukkula-, the kotisimbalī-(194) and also the asipattavana-, likewise the khārodika-nadī-(194,195),

195. And also the ādgarapabbata-, the saṅghāta- and the roruva-, the kālahatthi-, the mahāyanta-(195) and also the lohakumbhi-[niraya] and so on

196. Are unlimited [in suffering], hard to endure and dreadful; they are terrible and heart-rending. In a niraya great sufferings are to be experienced by an evil-doer.

(191) Quotation not traced.
(192) Cf. Vism 350; sandal paste is used medicinally as a cooling salve (Dash & Kashyap 1980, p.59-60, 418-9).
Cf. Rtus verse 2 line 3.
(194) kūtasiriibali (Saddh-s).
(194,195) Cf. Tel V 38; Jā V 266-70; MkP 12,13; Mū1939, p.231
(195) kālahatthi-, mahāyanta-- not traced.
197. As for these [evil deeds], the consequence of each is considerable and even over many centuries would be difficult to describe completely.

198. Only by undergoing it is the suffering of niraya to be understood— and even describing it, how will one explain it completely?

199. Even being told 'Here are fires: surely [your] feet will burn?', not believing [that] and still keeping on, one comes to cruel suffering;

200. Therefore believing the words of the Isis, an attentive person avoiding evil deeds does not come to that [hellish] abode.

201. For one pricked by a thorn there is a melted drop of ghee— although a remedy, its burning heat is difficult to endure;

202. The suffering borne by those reduced to a single flame by the acrid fire of niraya over many thousands of years—who could describe it?

203. They continue existing in niraya having become one great mass of fire and yet still kept there by their kamma; alas, kamma is very cruel!

204. Such wrong-doing is done in a moment for the sake of small comfort; if the fruit is such that it lasts for immeasurable time,
205. What man not maddened, already distressed by the great suffering of mankind, would interest himself in evil even for a moment?

206. And a deluded person, longing for comfort, performs kamma bringing such suffering — alas, such is the power of delusion!

207. A person who is afraid of suffering should fear evil, since it has suffering for its fruit; he should always have regard for the righteousness [of meritorious action].

208. A person should shun evil, which is the pathway to the realms of misery, seeing it to be like a charcoal-pit ablaze or a dangerous precipice.

209. Just as a man, when ambrosia and also poison come to hand, not grasping ambrosia consumes cruel poison instead(209),

210. So indeed, although one has obtained this good fortune which is human existence, one indulges in evil deeds and avoids meritorious action(210).

The verses about the dangers of evil deeds are finished (Saddh-s).

(209) Cf. Vism 531.
(210) Ms. adds "Here "One should be intent on meritorious action!"
VI. VERSES SETTING FORTH THE FRUIT OF MERITORIOUS ACTION

211. Intention, which is indeed the real opponent of the passions and so on (211) — that is, intention united with the virtues of perfect knowledge and so forth — bestowing comfort, should be understood to be meritorious action.

212. [Intention] is therefore called by just that name when it fixes on any one of the twelve (212) ways of meritorious action such as giving and so on.

213. Giving, good conduct, mental development, transference of merit, rejoicing [in others’ merit], instructive teaching and the listening [to it], paying homage, humble service, praising, [taking] refuge and keeping [the special subjects] in mind are the twelve ways of meritorious action (213).

(211) The passions and so on are the kilesas including dosa, moha, mada, mana and macchariya (Saddh-s).
(212) Twelve: cf. ten puñña-kiriya-vatthus: dāna, sīla, bhāvanā, apaciti, veyyavacca, patti-anuppadana, abbhanumodana, desana, savana and dilth’ ujjuka-kamma (PED s.v. puñña).
(213) The three refuges (objects, jewels) are the Buddha, the Dhamma and the Saṅgha (PED s.v. sarana).
214. Those giving the best gifts(214), the Buddhas, explain giving as generosity with gifts of food and so on(214) accompanied by good understanding.

215. Abstinence from censurable actions of the body and of speech(215) and from wrong livelihood is said by the Great Sage to be good conduct.

216. Whatever thought is inimical to the moral impurities of the mind, whatever is the mental development of that [thought] - that is indeed proclaimed to be mental development(216).

217. Whatever giving there is of food, clothes and so on on behalf of another, experienced teachers of the True Dhamma say is transference of merit to others(217).

218. Here grateful rejoicing for what was given [by another], like Maddī in regard to the gift of her children(218), is said by the One Speaking Best(218) to be rejoicing [in others' merit].

(214) The best gifts are wealth, sons, wife, limbs and life itself (Saddh-s).
Gifts of food and so on are pāna, gaha, vattha, mālā, gandha, vilepana, seyya, ghata and so on (Saddh-s).
The fruit of giving: Chapter VII.
(215) Abstinence from censurable actions of the body is threefold and of speech is fourfold (PED s.v. sīla).
The fruit of good conduct: Chapter VIII.
(216) The fruit of mental development: Chapter IX.
(217) The fruit of transference of merit: Chapter X.
219. Whatever instruction in welfare there is through being firmly fixed on another's welfare, the Good Instructor showed to be the meritorious action of instructive teaching.

220. The impurity of confusion forsworn and understanding completed, listening to the True Dhamma here is explained to be the meritorious action of listening.

221. Doing honour, comprising paying homage and so on to those endowed with virtue, is declared by the Sage Who should be Paid Homage to be the meritorious action of paying homage.

222. And regarding giving and so on to the sick and the virtuous, giving a seat, drink and the like is named the meritorious action of humble service.

223. Commendation according to the virtue [of their deeds and thereby] creating cheerfulness and encouragement in those doing deeds of merit is proclaimed as the meritorious action of praise.

(218) Vessantara Jā VI 479. The One Speaking Best is the Buddha (Saddh-s). The fruit of rejoicing [in others' merit]: Chapter XI.
(219) The Good Instructor is the Buddha (Saddh-s). The fruit of instructive teaching: Chapter XII.
(220) The fruit of listening: Chapter XIII.
(221) The fruit of paying homage: Chapter XIV.
(222) The fruit of humble service: Chapter XV.
(223) The fruit of praise: Chapter XVI.
224. Truly going for refuge to the Three Objects (213) with esteem for the virtues and with the idea of shelter is thought to be the meritorious action of going to the threefold refuge (224).

225. Regarding the six subjects to keep in mind (213) and other deeds of merit, whatever, free from moral impurity, is kept in mind according to their virtue, here (225) [that is taught to be (the meritorious action) of keeping (the special subjects) in mind by those free from moral impurities].

226. Intention is considered to be meritorious action; it arises with regard to [each of] these twelve ways and gives rise to the fruit desired. Asked 'How is that?', I should say (72),

227. The answer (227) to it is said to be, 'That is the fruit of this [meritorious action]!' A little is proclaimed in obedience to the indications of my teachers and the tradition:

(224) The fruit of going to the refuge: Chapter XVII.
(225) Ms. adds vigatūpakilesehi desitānussatiti vā. Vigatūpakilesehi desitānussatiti sā must originally have formed a third line to this verse; ? inadvertently omitted from Batuvantudāve's Sinhala edn. Saddh-s adds vigatūpakilesehi anussatiti desitā sā. The fruit of keeping (the special subjects) in mind: Chapter XVIII.
(227) The answer given by the Buddha (Saddh-s). Cf. Vism 345.
THE FRUITS OF THE TWELVE WAYS OF MERITORIOUS ACTION (Saddh-s):

228. Giving brings comfort; good conduct brings good family, heaven and so on; mental development gives rise to rebirth in formed and also formless existence, special knowledge and [likewise] mokkha(228-35).

229. Transference of merit has giving for its fruit; rejoicing [in others' merit] brings good humour; instructive teaching and also the listening [to it] are both thought to bring wisdom.

230. Paying homage to those worthy of homage brings rebirth in good families(230); humble service is considered to be the cause of abundant retinue.

231. Praiseworthiness comes through praise; freedom from the depravities(231) comes with the [threefold] refuge(231); complete attainment is the fruit of the excellent keeping in mind [of the special subjects].

232. Such is conformable fruit; non-conformable fruit also should be known as endless because of the particularity of the causes(232).

(228-35) The fruits of the twelve ways of meritorious action.
(230) Good families are those of kings, brahmans and merchants (Saddh-s).
(231) *rana, 'depravity', kilesa (BHSD).
   v.i. saranena saranāttanam, 'a state of refuge comes with refuge'.
(232) Causes (four): gati-, kāla-, payoga- and sarira-sampatti (Saddh-s); cf. PED s.v. sampatti.
233. Apart from the Path and the concentrated mind with reference to the [merit] consisting in mental development, all [other] meritorious action of giving and so on bears fruit in the kāma-world:

234. Long life, health and beauty, fame, glory, good family and strength, sovereignty, supremacy and wealth, and also the appearance of the Buddha and so on (234).

235. Also, apart from the fruits of the Path and jhāna-meditation, whatever other worldly prosperity there is, [prosperity] which has for its causes [acts] with consequent comforts, all arises from meritorious action in the kāma-world.

236. And the meritorious action [in the worlds] of the formed and the formless brings about [rebirth into] the worlds of the formed and formless; the Fourfold Path (236) likewise bears its own fruit.

237. Whosoever practise these meritorious actions are reborn in the heavens; the incomparable comfort there is indescribable (237-43).

(234) Buddha and so on means the Buddha, paccekabuddhas and arahants (Saddh-s); cf. verses 540, 561. List of fruit: cf. Mil 341; cf. verses 511, 549, 602.
(236) Fourfold Path: sotāpatti-, sakadāgāmi-, ānāgāmi-, arahatta-magga (PED s.v. magga).
(237-43) Description of the heavens.
238. The least comfort in the heavens compared with the comfort of a universal emperor is thought to be as different as the Himalaya compared with a handful of rock(238).

239. Whatever is fifty years for men is but a day there; a month is thirty [of those] days and nights; a year is twelve [of those] months; a divine lifespan is thought to be five hundred times that year(239).

240. And also, [the lifespan] of the devas of the six [worlds] each higher and higher(240), should be recognised as four times the lifespan of the devas(240) of the [heaven] below.

241. Who will describe the comfort of those travelling in celestial palaces bright with the finest jewels, taking the way of the birds?

242. Where a single tree bears as fruit everything according to one's wish, who will describe the comfort of those living there?

243. Who will describe the supreme comfort of those whose merit makes even their golden ornaments fragrant and comfortable to the touch(243)?

(238) Cf. MN III 166.
(239) Cf. Dharmaprap p.73.
(240) The six heavenly worlds: Cātumahārajīka, Tāvatimsa, Yama, Tusita, Nimmanarati, Paranimmāka-vasavattī (PED s.v. catur, deva).
(243) Cf. verse 425; cf. Dhp 55, 56.
244. [Parks] with celestial nymphs for lightning flashes and adorned with a hundred marvels, covered with pearls for sand and in keeping with the fruit of meritorious action(244-8),

245. Adorned with handsome majestic trees, the support of blossoming creepers(245), made noisy with the lovely song of birds with variegated wings,

246. [Parks] with tanks of dark pure water, with steps of gold and jewels, faultless and strewn over with many fragrant blossoms,

247. Fabricated by the Great Artisan(247) of one's deeds of merit, increasing one's joy and giving comforts contrary to the dwellings(247) of those intent on evil deeds,

248. With comfort corresponding to every season(248), delightful parks such as Nandana give joy. Who will describe their supreme comfort?

249. How would suffering come to those enjoying themselves with those celestial nymphs whose voice, adornment and appearance and so on follows the very desire?

(244-8) Description of the heavenly parks.
(245) 'creepers (like ropes) to cling to' (CPD s.v. tālamba).
Dwellings: the apāyas, the duggatis.
250. Who will describe the comfort of those whose bodies are healthy and never old, free from impurity like the flame of a lamp, radiating light from themselves?

251. For one staying there, a cause of displeasure, however small, is very hard to find - who will describe the comfort in that heaven?

252. Whatever such wonderful comfort arising from sense-desires there is in the world of the devas - who, with limited knowledge, will describe that comfort just as it is?

253. Having seen such fruit even of the humblest among meritorious deeds, who would even for a moment restrain his efforts to do deeds of merit?

254. The comfort of the kāma-sphere was reproved by the Completely Awakened One as being 'low, vulgar and ignoble'(254); but even the excellence [in the comfort] of that [sphere] is such [as already described].

255. Whatever brahma-gods there are engaged in meditation, of immeasurable splendour, feeding on joy, of great power - who, not being the Sage, will describe their comfort?

256. The lowest in the brahma-worlds(256) live for one-third of a kappa; the highest in them live for eighty-four thousand kappas(256).

(254) Cf. Vin I 10, Patis 147.
(256) brahma-worlds: there are twenty, one above the other (PED s.v. brahma).
Cf. verses 239-40; see also Gogerly 1908, pp.228-9.
257. In a granary a yojana long in every direction there are mustard seeds to the brim; one lone seed is thrown out when each century ends until the granary is empty; a kappa is longer even than that (257)! 

258. The rest of their realisation of comfort is indeed recognisable by their longevity; [however that same comfort] can be effected in a short time by this foul body. 

259. Here on earth, what would be the like of the supreme comfort of those whose life is many hundreds of kappas, those whose comfort is produced by the mind? 

260. Here the best meritorious action brings about nibbāna indeed; middling [meritorious action] bears that fine fruit in the brahma-worlds in this way [as already described], 

261. And the least meritorious action increases the pleasure of the five senses(5) in the kāma-world; the other two (261) give completely every benefit and comfort. 

262. This body, though frail like a bubble and very difficult to obtain, promotes such meritorious action. Engaging it in non-meritorious action, man is lamentable like one fallen from the summit of Mount Sineru. 

The fifth section, about the fruit of meritorious action, is finished (Saddh-s). 

(261) Other two: best and middling.
VII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM GIVING

263. Now I shall tell just a little about the greatness of the advantages accruing from the [twelve] ways of meritorious action - a little to gladden the minds of the pure.

264. The factors of giving are the intent, the object [given] and the receiving; the least [giving] ensures prosperity, middling [ensures] heaven, and the best [ensures] mokkha.

265. By its very nature giving provides enjoyment both heavenly and human; by means of [giving's] fulfilment(265) [giving] is the foundation for mokkha.

266. The blessing of intent is the absence of greed and so forth (266) in regard to things to give, receiving, deeds and also the fruits of deeds.

267. In this regard the blessing of the object [given] is [that it is] obtained by proper conduct, without trading in wine and so on(267) or indeed by causing any distress to others;

(265) Fulfilment through the mere intent to give(Saddh-s).
(266) Greed and so on: greed, anger and delusion(Saddh-s).
(267) Trade in wine and so on - five trades must not be carried on by lay followers of the Buddha: trade in swords, living beings, meat, intoxicants and poisons (PED s.v. vanijja).
268. And the blessing of the receiver is tranquillity of mind through absence of greed and so on(266) in regard to gain, loss and enjoyment [of the object].

269. The [act of] giving which is extremely pure in all three(269) or two or one [of the above factors] or which is merely pure in all three of them, should be known as best(264), in that order.

270. Just as, from a seed the size of a mustard [seed] arises a banyan tree rich in its hundreds of branches, like a great dark cloud,

271. So there is great fruit from the smallest deed of merit. A wise man should not be neglectful, thinking 'That deed has little merit!'(271).

272. It should be recognised that meritorious action and non-meritorious [action] bear fruit in this birth and the next world when the causes gain strength.

273. Fruit in this life is very weak, like a shoot from a seed; whatever the fruit is in the next world, it is unimaginable, like that fruit [which is the tree arising from that seed] (273).

(269) The thought, the object given and the receiving.
Cf. Matthew 13, verses 31-2: 'The kingdom of heaven is like to a grain of mustard seed ...'; see also Crowther, Raj and Wheeler 1981, p.581.
274. The fruit which accruesāgā a giver in this life is large and
fivefold: thus it was said by the Lion of Sages to General
Sīha [Lion](274).

[THE FIVE FRUITS:]

275. The five fruits are: a liberal donor is beloved like a rain-
cloud in time of heat; many beings resort to him, like birds
to a fruit tree;

276. A generous person receives [a position of] advantage honoured
by the three worlds(29) and the sound of glory, as did the
Hare King and as did King Arindama(276);

277. And, quite confident, a generous person goes forth into the
assembly just as a person diligent in the teachings(277) goes
forth into the assembly of people not diligent in the teach-
ings.

(273) Fruit: so Saddh-s.
v.l. tam phalam 'va avicintiyam, 'that fruit is indeed
unimaginable'.
Shoot (ānku<ara): cf. the story of the yakkha of the
banyan tree and Ānku<ara the trader who was a great giver of
alms and went to the Tāvatiṁsa heaven when he died (Pv tr.
Gehman 1974, pp.45-54).
(274) Play on words: sihassa ... munisihena.
Cf. AN III 38f.; IV'79f.
(276) Hare King: Sasa(pandita) Jā IV 84sq.
King Arindama: Sonāka Jā V 247-61.
(277) v.l. katassavāyaganthesu, 'after hearing the texts'.
Cf. Vism 9; Vin II 202.
278. When, crushed by old age and disease, suffering, a person is laid on his last bed and when the force of his deeds in his former [existence] is spent(278-93),

279. The signs of his approaching death are seen by his doctors; he is racked with great hiccoughs and pierced with the acute pain of his joints' snapping(279).

280. Then, his sense faculties becoming entirely obscured, when darkness has come about, obscuring(280) the sense faculties,

281. When his weeping kinsmen are overwhelmed by their great grief, he is tormented by his kinsmen's grief as though by caustic sprinkled in a wound.

282. When there is no protection anywhere and great fear has come, his mind is exceedingly bewildered just as in a fall down a great cliff.

283. At that time, for a person who has not performed meritorious action or has performed meritorious action, [in his mind] his own deeds arise to his non-benefit or benefit(283).

284. Whatever evil deeds were done by him at an [earlier] time cling to his mind at the time [of death].


(279) Cf. Vism 554.

(280) Read uparunadhante for uparujjhante (CPD); meaning unchanged.

(283) Cf. Vism 548.
285. At that time, omens unwished for and very terrible - the guards of niraya, fire and so on - appear to the person going to niraya:

286. [Seeing messengers] with red eyes, crooked fangs and hair like tawny manes, fierce, looking like a mass of collyrium, remorseless and very cruel,

287. At that time his mind becomes distraught, seeing Yama’s(287) messengers who have put compassion aside and come on account of Kāladanda.

288. And then he swoons, his thirst and fever increase and the suffering of remorse crushes him thoroughly.

289. Pierced by the dart of sorrow, come to the ocean of misfortune and his shelter(289) not made when he was able, he reflects deeply in this way:

290. 'Certainly I did no good, and I did do wrong; powerless in niraya I shall enjoy the fruit of evil!'

291. Thus crying aloud, frightened and distressed in mind, powerless and trembling because of his own evil deeds,

292. The fool is taken to niraya like a frog by a water-snake; for that evil-doer there is always a death full of delusion(292).

(287) Yama (Kāladanda) is the ruler of the kingdom of the dead; he has a black staff (PED).
(289) Shelter: offered by the Dhamma (PED s.v. tāna).
293. Thus death, endless, to be borne by all creatures, insurmountable and horrible, will come inevitably.

294. At that time for one of cruel deeds there is suffering such as this, but that suffering departs far from one who has committed no evil.

295. However when one who has performed meritorious action, afflicted by the force of Death, is likewise laid on his bed when death is near,

296. Those deeds of merit which were done by him at an earlier time cling to his mind at the time of death;

297. Then favourable desired omens, the best carriages, celestial palaces and the like appear to the person going to heaven.

298. Seeing the celestial palaces and carriages resounding with multitudes of celestial nymphs and adorned with hundreds of marvels, there is rapture for him.

299. At that time, the man who is a generous giver attains to great comfort, as if avoiding a tumbledown shed and entering a palace,

300. [Thinking] 'Certainly I did deeds of merit well and I made a shelter from fear, so I shall enjoy in heaven the superb fruit of deeds of merit!'

(292) Cf. Vism 239; MkP 10.59; death in delusion is quite unconscious, beyond the control of the dying (pers. com. Dr Tissa Rajapatirana).
(294-302) Cf. MkP 10; MN III 171.
301. Gladdened, unafraid, really rejoicing and lulled continually by his own deeds of merit,

302. A wise man is led to heaven, the dwelling of those intent on deeds of merit; for the doer of deeds of merit there is always a death free from delusion (302).

303. And therefore together with 'death while still conscious' the fruits which accrue to the liberal giver in this very life are said by Such-as-He (303) to be five (303).

304. If meritorious action pleases even the one who has gone into the maw of remorseless Death, a person not performing [meritorious action] is indeed under an illusion;

305. Endless indeed are the benefits of giving which accrue in this very life itself; it is for the benefit of those who are ready to receive the Teaching that they are described here as being only fivefold (305):

[The Endless Fruits of Giving]

306. To be trusted even by his enemy, bringing fame to his kinsfolk, indeed being the ornament of his family, and bringing joy to his dependents;

307. Being the protector of the helpless and increasing the joy of all, a generous giver is continually pleasant company for the good;

(302) Cf. Vism 9, 239; death free from delusion is fully conscious and the dying are in full control of themselves to the end (pers. com. Dr Tissa Rajapatirana).

(303) Cf. Vism 566.

The other four are described in verses 275-7.

(305) Cf. verses 274-7.
308. He is considered to be the best and cannot be destroyed by the corrupt; the gladdened world perceives him with joy to be the giver of what is desired;

309. In whatever direction a liberal donor goes, even when empty-handed, for him especially prepared necessities of life are easy to obtain.

310. [A generous giver thinks] 'Wealth shared in common by ordinary men brings every kind of enmity and fear; made special by me it gives comfort and freedom from enmity;

311. 'A great treasure was laid down, undecaying, following [me from birth to birth]; not to be plundered by others, giving endless comfort.

312. 'I acquired a friend in misfortune, a friend inalienable and incorruptible, rich in virtue, agreeable and always beneficial.

(309) The four necessities of life for a bhikkhu are civara-robe, almsbowl, lodging and medicinal appliances for use in sickness (PED s.v. paccaya, civara).
(Wealth) made special: meritorious action.
(310-22) Quotation not traced.
(312) ?CPD appadussiyo 'who cannot get inimical'.
313. 'That thief who steals the strength that is virtue, the rakṣhaṇa of avarice, was killed; killed is the pisāca of jealousy; I obtained most excellent relief.

314. 'The fetters of greed were struck off, the enemy anger was destroyed and the thick net of delusion which envelopes welfare was rent asunder.

315. 'With my success, the wretchedness of those helpless ones was removed; an island(315) in the dreadful ocean of saṃsāra was acquired.

316. 'The principal sum was well invested in a great family bank of recipients; and so in the next world there will be endless riches for me.

317. 'With the most worthless pleasures is made an excellent acquiring of worth; a stairway to heaven(317), steady and easy to climb, is built.

318. 'Heroic beings were followed and the enemy Mara was vanquished; planted by me, the seed of every success needs no nourishing.

319. 'The Vase of Fortune(319), bestowing the thing desired, was produced; the roots of ruin were cheated by me and the blessings of virtue were accumulated(319).

320. 'Honoured by the good and become a support for the good, with a mere wish I can gain(320) that which is the realm of existence for the good.

321. 'The realms of misery are closed, the highest meritorious action has been purified and a straight, firm keel for the Ship of the Path has been laid(321).

322. 'To those who ask giving away things that [if kept] only bring every misfortune(322), I have reached the ocean of advantages; my life is fruitful!'

323. Thinking thus and keeping in mind his own blessing of liberality, that generous giver always lives very joyful and jubilant.

324. A liberal donor sees some poor person come begging [and then sees him] gleeful because of obtaining his request; what fruit is greater than that?

325. As for the poor person, obtaining his gift and pleased to attain his desire(325), his face is lustrous as a full-blown lotus and fairer [than before];

(319) Vase of Fortune: like the cintāmāni and the kappatara, the C-bhaddaghata magically grants people's wishes (Bhadraghata Ja I 431; cf. Samantak 444.

Play on words: vañcita ... sañcita.

(320) upasādhiya, ?CPD to be subdued'; read ?-mattapasadhiya.


(322) Things only bring misfortune, but given away, they bring merit.

(325) v.l. hatthattha- 'the thing to satisfy him'.
326. The giver, seeing [that fairer face] and obtaining comfort, enjoys [it]; this fruit of giving is enough even if there be no [fruit] in the next world(531).

327. In this life the fruit of giving is endless just in this way; who can perceive the fruit of it in the next world?

328. The best of the four sympathetic characteristics, the direct Path to heaven and the highest of the ten perfections, giving gives the keenest pleasures(328).

329. Giving is like the Vase of Fortune(319) in accomplishing the thing desired; how can one like me describe the fruit of it in the next world?

330. The great fruitfulness of giving was made clear in the suttas by the One with great Compassion Himself, the Giver of flesh, eyes and so on(38).

331. If one does not give the gift thus of great virtue [as already described] when there is a meritorious gift(331) and a suppliant, one will be indeed constantly under an illusion.

(326) Read asādharaṇāṁ (Saddh-s)
(328) The four sympathetic characteristics: giving, kind speech, useful conduct and equanimity (PED s.v. sangaha1).
The ten perfections: giving, good conduct, renunciation of worldliness, wisdom, effort, forbearance, truth, resolution, love and equanimity (PED s.v. pāramī); cf. verse 626(5).
(331) The fourteen meritorious gifts: the upper robe, almsbowl, bed and chair, medicinal appliances for use in sickness, food, drink, clothing, vehicle, garland, scent, ointment, couch, dwelling-place and lamps and accessories (PED s.v. dāyya).
332. The giving done by one expressly desiring the fruit thereof should be shunned like a trade (267); that giving which is in every respect untarnished (332) is explained to be superior;

333. Whatever giving is touched by wrong views and so on (71) [and done] for the sake of advantage in worldly pleasures is tarnished giving; [giving] not touched [by wrong views] is to the contrary;

334. Giving done by a Bodhisatta desiring to cross over worldly existence, done out of compassion for the suppliants, is superior.

335. [Since] the base [giver gives gifts] desiring worldly pleasures, the middling [giver gives gifts] desiring personal comfort and the noblest [giver gives gifts] desiring the alleviation of suffering for all beings,

336. And since [givers] give gifts [thus], therefore wise and good men tirelessly give gifts in accordance with the [aforesaid third] excellent way.

The sixth chapter about the advantages accruing from giving is complete (Saddh-s).

(332) Untarnished by greed, wrong views and so on (Saddh-s).
VIII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM GOOD CONDUCT

337. All the advantages accruing from giving spoken of [earlier] also arise through good conduct; [in addition, the rewards] arising from good conduct are endless and even better.

338. 'A person abstaining from wrong conduct [gives] to countless beings freedom from enmity and fear and also comfort and freedom from distress;

339. 'Having given, afterwards he himself obtains freedom from enmity and fear and also comfort and freedom from distress!', said the Conqueror(338-9).

340. In accordance with the application of this sutta, it should be recognised that the advantages accruing from giving mentioned above arise through the attainment of good conduct also.

341. [Good conduct] is none other than the fourfold abstention: from transgression of the precepts, from not guarding the senses, from wrong livelihood and from worldly enjoyment.

342. Good conduct is fourfold: according to [the restraint of] the patimokkha, according to restraint of the sense faculties, according to purity of livelihood and good conduct connected with the [four] necessities of life.

(338-9) Cf. AN IV 246.
343. Good conduct should be guarded by those very fourfold responsibilities: faith, mindfulness, effort and wisdom, in order.

344. The Leader who, from the time of his vow(344) knowing with discrimination benefit and non-benefit for others, announced the Vinaya and so on(344),

345. Omniscient indeed is the Exalted One, always engrossed in compassion, His words not empty, incomparable, a mine of wondrous immense virtues!

346. Whatever small or large was rejected by Him knowing it, that [rejection] should not be overlooked even at risk of life;

347. For the directions of the Master of the Path, however minor, should be kept by an intelligent man, who should see them to be as hard to throw away as great Mount Meru.

348. And, if one incurs suffering by transgressing the authority of the ruler of a small district, how much more from transgressing the authority of the Ruler of the Whole World?

349. Transgressing the direction of the Chief of Sages to the mere extent of cutting off the tip [of a blade] of kusa-grass, whatever [suffering] was incurred by means of the era-leaf(349) - that [story] will explain this [comparison].

(344) Vow to become a Buddha (SHSU s.v. pranidhāna). Vinaya and so on: the Tipitaka (Saddhā-3).
350. Skilled in the means of disciplining the faults of all beings, that very Teacher understands - I know nothing at all!

351. Just as Komārabhacca(351) the doctor himself knows what is beneficial and non-beneficial for children and those youngsters do not know - we are like that in this regard.

352. If the Conqueror says 'Jump into the fire!' or 'Fall from a mountain-top!', it should be done, for He acts with full knowledge.

353. Therefore one should keep right away from whatever the Teacher said should not be transgressed, just as one desiring life keeps right away from a cliff.

354. In this way with faith agreeing reverently, the instruction of the Teacher should be carried out according to His very injunction;

355. With faith foremost thus the pātimokkha indeed guarded and embellished with honour to the Conqueror is the giver of endless fruit.

(349) Because a young monk broke off an eraka-leaf, though he performed meditations for twenty thousand years he was reborn in a causeless state (as king of the dragons), which he had to endure for a whole Buddha-interval (Dhp-a tr. Burlingame part 3. p.56-60).

Eraka-Leave plucked for sham clubs turned into weapons and the revellers were nearly all killed (Jā IV 79-81).

(351) Dr Komārabhacca is Jīvaka the paediatrician (PED; PPN s.v. Jīvaka-Komārabhacca).
356. When sense objects come into range of the six doors [of the senses](356), a wise man should station there the doorkeeper of mindfulness;

357. When the guard of mindfulness is stationed, those great thieves the defilements living in the forest of the [six] sense-objects cannot destroy the house of the mind(357).

358. What is seen in what is observed is enough, and more than that should not be vainly imagined; the foolish, strong in imagining non-existent [gains], come to grief like the monkeys (358);

359. Seeing the mere appearance of the ball of impurity(359), the ignorant interpret it as a lotus and so on, not knowing anything similar;

(356) The six gates of the senses: cakkhu, sota, ghāna, jīvha, kāya and mana (PED s.v. dvāra and āndriya); cf. Pp 24, Vism 464; cf. verse 261.
(357) Defilements: ten: lobha, dosa, moha, mana, diṭṭhi, vicikicchā, thinām, uddhaccām, ahirikām and anottappam (PED s.v. kilesa).
(358) Vainly imagined: that the false is true (BHSD s.v. lvikalpa).
Monkeys: 'who are caught without knowing they are being tied up' (Saddh-s); cf. Sn 791.
v.l. kapi, same meaning.
(359) Ball of impurity: the body (Saddh-s).
360. 'The breast is like a round golden casket, the face like a blossoming lotus, the eyes like dark lotuses, by the teeth are pearls surpassed;

361. 'A woman's body with faultless limbs increases attachment to sensual pleasure!' Thinking in this and other ways, they defile their own minds;

362. Then, on account of their delusion and wound in the fetters of attachment to it(362), they come to terrible distress and misery through their imaginings.

363. Ordinary men, deluded by the body's thin skin, are unable to see it in its true nature: the body with the appearance of a doll(363) made of impurities.

364. Others torment their sense faculties in order to conserve their [mental] defilements but disciples of the Conqueror ward off attachment to objects of the sense faculties.

365. Indeed a monk whose protection is his mindfulness, seeing impermanence and so on(365) clearly in the sense faculties and the objects in range of the senses, does not see anything worthy of attachment.

366. Ill-drawn by the horses of the sense faculties(366), in the world folk along with devas, asuras and rakkhasas are far removed from the Path of Benefit.

(362) To it: to the body (Saddh-s).
(364) (As do ascetics who expose their bodies to) the five fires and so on (Saddh-s).
(365) And so on: anatta and dukkha (Saddh-s).
367. Harnessing with mindfulness those vicious horses which are very hard to control, monks drive them on with the spur of wisdom in the pasture of mindfulness (367).

368. Regarding the body, feelings, mind and mind-objects (368), things foul and so on (368) should be seen as they really are - those are said to be the pastures of mindfulness.

369. Whatever be the object which disciples of the Conqueror desire to know, seeing it clearly with mindfulness they then let their minds follow after.

370. And thus faults, the causes interrupted, do not plunge into the fire of the mind of those engrossed in mindfulness, just as those free from passion (370) do not plunge into the fire of naraka.

371. Therefore, the disciples of the Perfectly Awakened One, [attached to] non-attachment by the yoke of mindfulness, fulfil that good conduct which consists in restraint of the senses.

(366) Cf. Dhp 94.
(367) Cf. Mil 343, 368.
 v.l. sati gocare, 'when the objects of the sense faculties arise' (Saddh-s).
(368) Body, feelings, mind and mind-objects: the four foundations of mindfulness; see the satipatthana suttas, DN 22, MN 10.
 Foul and so on: foul, painful, impermanent and not self (Vism tr. Nyanamoli 1964, p. 793).
(370) v.l. nīrājā; 'lotuses' (Saddh-s).
372. Renouncing even kinsmen, whose hearts are bound [to him] with affection, faithfully becoming a monk in the teachings of the Conqueror, which are hard to obtain,

373. [But] transgressing the right livelihood practised by all good people, if [such a monk] lives his life by wrong livelihood for the sake of his belly,

374. What homely delicacies(374) has such a food-relishing person given up? Here(374) what merit does he obtain but baldness (374)?

375. Living by gaining advantage, coaxing householders with pieces(375) of trickery(375) and the like(375) should be known as wrong living.

376. Having promised right livelihood, whoever then lives his life by wrong livelihood is outside the Dhamma of monks and the Dhamma of householders.

377. 'In this world here and the next, the necessities of life are easily obtained by one pure because of right livelihood!' (377) Has he not heard [this before]?

(374) Food: food for the sense faculties as well as ordinary food (Saddh-s).
Here: living in the teachings of the Conqueror, as opposed to living in the ordinary household (Saddh-s).
Baldness: a bhikkhu's head is shaven (PED s.v. mūndiya).
(375) Pieces: twenty-one; cf. 392f.n.
Trickery is threefold (Saddh-s).
Trickery and so on: acquisition of the necessities of life, roundabout talk and dependence on the four postures; see Vism 23-26.
378. Rejecting clean food like a boar in a place full of filth(378), his mind always runs away(378) on account of his low inclinations.

379. Who will spoil his life for the sake of that food which by rising up to his gullet is like dogs' vomit?

380. Casting his glance down, properly manifesting his gait and so on(380), unsubdued but acting in the manner of those subdued - is he not a play-actor?

381. But is it not better for the belly to be split open by a sharp butcher's knife than for the belly to be quite filled by gaining what was improperly obtained(381)?

382. Who would not censure the livelihood of that one manifesting imaginary good qualities(382), the king of the shameless or the chief of thieves?

383. How, pray, does he plunge into the pure fire of the Saṅgha? And how is it that he does not melt like a figure modelled in wax?

(377) Quotation not traced.
      Runs away: to wrong livelihood (Saddh-s).
(379) Cf. Vism 33.
(380) Gait and so on: his coming, going, looking back and forth, and his inner and outer dress (Saddh-s); cf. Vism 19.
(381) Improperly obtained: gifts of bamboo and so on (Saddh-s); cf. 392f.n.
384. 'I have hands and feet, and prosperity is obtainable with effort - why should I defile the isi-garb, which is hard to get?

385. 'One can live anywhere by any means whatsoever!' - why does not this single thought arise in him?

386. [And] were the supreme Path to nibbāna obtainable only for one living off the necessities of life obtained from wrong living, but not otherwise,

387. How indeed would wrong livelihood, fit only for the vilest of all beings, consisting in that deception which is dalliance with others, be possible for one with any shame?

388. Thinking 'Hunger disappears for the one who eats even grass!', would a tiger, an eater of [freshly] killed meat, then devour grass?

389. When it is announced, 'This is the means of obtaining the kingdom!', do the proud, though emaciated with fasting, then devour scraps?

390. One can indeed live on almsfood without engaging in tillage, trade, archery or other such livelihoods;

391. This Jambudīpa-land is extensive and many are the unobstructed Paths; with alertness one can indeed live comfortably everywhere;

(388) Killed: by the tiger himself (Saddh-s).
(389) Read Māpīte for Māpeti (metathesis, m.c.).
(390) Cf. MN I 85.
392. Thus, assuming the responsibility of energy, keeping Kassapa(392) and so on in mind and not committing any impropriety(392), one should protect the purity of one's livelihood.

393. Being watchful, one should use with due regard whatever robe, almsfood, medicine, bed and seat one obtains.

394. Lacking in due regard, enjoying the necessities of life given by others, fettered(394), one destroys one's own safe place(394).

395. Therefore, abstaining from the craving for taste-sensation, one should enjoy the use of food knowing its purpose thoroughly, just like one wounded [should enjoy] ointment for the wound(395).

(392) Kassapa: Mahākassapa (Saddh-s).
And so on: those content with few wants (Saddh-s).
There are twenty-one improper ways of obtaining the necessities of life in exchange for gifts of: bamboo, leaves, flowers, fruit, bathing facilities, clay, bath-powder, tooth-sticks, mouth-rinse, flattery, bean-soup-character, petting, going messages on foot, medical practice, doing a messenger's duty, going as messenger, exchanging almsfood for almsfood, giving a gift, determining lucky house-sites, astrology and prognosticating from marks on the body (Mil 369-70); cf. Vism 17.

(394) Fettered: by the chains of greed (Saddh-s); cf. verse 314.

(395) Cf. Vism 32.
396. One should make use of the robe as a protection from wind and heat, keeping off flies and so on, just as one would make use of cloth for dressing a wound (396).

397. Avoiding attachment, one uses medicine for relief, sufficient only for warding off this or that illness (397).

398. Being non-attached, one should resort to the dwelling saying, 'This body, like a lump of meat subject to endless misfortune and hard to guard, should be protected!' (398).

399. Like a one-legged tripod, a tripod lacking two legs, the body cannot do without the necessities of life.

400. Wise men protect the body for the sake of right accomplishment, saying, 'Rightly used, it leads to great benefit!'

401. On account of the rippling water of the body, the boat of the mind resting therein cannot stay still, like the tip of a creeper touched by the wind.

402. For one whose mind is not composed, there is no insight into reality; one who has no insight into reality is never released (402).

(396) Cf. Vism 30-1.
(397) Cf. Vism 34-5.
(398) Cf. Vism 34.
(402) Released: from the suffering of samsāra (Saddh-s).
403. Therefore, making use of the necessities of life with due care, one desiring concentration of mind should protect his body.

404. Men furnished with the [right] means, though for a very long time doing with fire what needs to be done, do not come to harm through fire.

405. Furnished with the [wrong] means, they suffer pain caused by harm from the fire; not doing themselves good, they come to severe suffering.

406. The necessities of life should be thought of as fires; the use of food and so on with attachment and without due care is like using fire in the wrong manner.

407. Neither come from the energy of one's arms(407) nor come from the family of one's kin but obtained only by the graciousness of others - is it proper to partake of [such] food(407) while being fettered(394) [with greed]?

408. A monk being fettered(408) and infatuated, eating food given by others, should be shunned as one who eats dogs' vomit(408).

409. Accustomed to the craving for taste-sensation(395,610) and not seeing the dangers, they defile their own minds regarding the necessities of life(409) however coarse;

(407) Cf. AN II 67.
Food: the four necessities of life (Saddh-s).
(408) Fettered: by moha (Saddh-s).
Cf. verse 379 T.n.
410. Always seeing the dangers and free from the craving for taste-sensation, they do not come to mind's corruption regarding the necessities of life(409) however fine.

411. Indeed, one reviewing the dangers and not attached even to such necessities of life as would give enjoyment to the ruler of the realm of the Thirty Deities(411), is [soon] to share to nibbāna(411).

412. Repeatedly and accurately contemplating moderation, the advantage accruing from moderation and also what has to be given up, one should use the necessities of life as if they were fires.

413. Therefore, assuming the responsibility of wisdom and considering the danger, the wise guard that good conduct which arises from contemplation.

414. So indeed, good conduct purified by propriety is fourfold; it promotes one's desire like well-refined gold.

415. In this life here and the next, this jewel(415) of good conduct, [first] giving the greatest advantages, later causes one to reach nibbuti.

(411) The ruler of heaven, the realm of the thirty gods, is Sakka; cf. verses 420, 421, 478, 531. 
Cf. verses 409-10. 
(415) Cf. cintāmanī, the jewel which magically grants people's wishes.
416. Before one's very eyes, the most high-born kings here in this world truly do honour to one practising good conduct, however low-born.

417. Even those proud brahmans who do not bow down before their teachers here in this world truly do honour to one practising good conduct.

418. Even those who are senior in station(418), wealth and overlordship here in this world truly do honour to one practising good conduct.

419. And even the elders of good families and those who are mothers, fathers and so on here in this world truly do honour to one practising good conduct.

420. Whom they do honour, those possessed of the three-Veda-knowledge(420), lords of all the earth(420) the khattiyas, and the Four Kings(420) and also the glorious Thirty Deities(420),

(418) thanantara, 'official, professional' (SED p.247).

(420) Those possessed of the three-Veda-knowledge: brahmans (Saddh-s).

Lords of all the earth: cf. Jā VI 45.

Four Kings: Kuvera (Vessavana), Dhatatartha, Virūpakkha and Virūlhaika (PED s.v: lokapāla).

Thirty Deities: Cf. verses 411,478; thirty-three selfless volunteers led by Magha performed charitable deeds and were born in the heavenly realm' (Narada 1968, p.239); twelve Adityas, eight Vasus, eleven Rudras and two Aśvins (MW s.v. tridaśa).
421. That noble one, rich in all pleasures, the chief of the devas(411), being always mindful himself, does honour to one practising good conduct.

422. Sahampati Brahmā, who himself attained lordship over the jhāna meditations, being always mindful himself does honour to one practising good conduct.

423. If good conduct bears fruit of such honour even here in this world, what copious fruit of honour will it not bear in the next?

424. Having spread through the whole great earth bounded by the ocean, the sound of those practising good conduct rises in a moment to the brahma-world.

425. Because its course is in no way impeded, going both against and with the wind(425), the scent which consists of good conduct is the greatest of all scents.

426. And any householder in his own home, exerting himself for his own benefit, unable to provide even coarse necessities of life -

427. Even he, practising good conduct, not performing any impropriety(392), is seen as one gaining exceedingly fine necessities of life.

428. Vihāras, charming to behold, as it were illuminate that fact(428) - these vihāras adorned with flags and cetiyas whose tops touch the heavens(428),

(425) Cf. verse 243; Vism 10, 58; Dhp 54; AN I 226; Jā III 291; Mil 333.
429. With the time(429) announced by excellent drums having the noise of thunder-clouds, [vihāras full of] fine necessities of life(309) easy for many thousands of bhikkhus to obtain.

430. Even in a quite empty region, cetiyas and so on are seen like high mountains, white as pearl necklaces, geese, snow or clouds.

[THE REWARDS IN THE NEXT LIFE:]

431. Whatever is the fine splendour of even an empty vihāra, no such splendour is in the abode even of a lord of all the regions.

432. If the mere flower of the lordly tree of good conduct is like this, what of its fruit in the next world, fruit bestowing the highest gain?

433. Indeed a flood of the fruit [of good conduct] will come [flowing to one in the next world] like [a flood of water] of all the great oceans(38) forcibly diverted over the earth.

434. Even the wicked cannot destroy that [householder](308); he is reckoned among the best; he is always content and when the object desired is obtained he never yields [to attachment] (434).

(428) Illuminate that: the fact that one practising good conduct gains excellent rewards (Saddh-s).
Cf. Meghadūta part 2 verse 1.
(429) Time: the time of day.
435. The virtuous one is dear to fellow-students and loved; he is worthy even to eat with and live with those beyond doubt (435).

436. The perfect comfort there is for one whose good conduct is unspoiled is indeed difficult to be obtained even by the chiefs of brahmas, asuras and devas or the chief nāgas.

437. Who will describe in full the fruit in this very life, immeasurable, as mentioned above, [fruit] produced by the accomplishment of good conduct?

438. If even here in this world the fruit arising from good conduct is thus endless as mentioned above, who here will know the whole extent of that fruit in the next world?

439. It was said by the Great Sage that one would be reborn immediately among the paranimmita gods (240f.n.) just by observing the uposatha for one day (439).

440. This is the increase in the fruit of good conduct which is limited by time; what shall we say further about the fruit which is not thus limited?

(434) Yields: to greed for the object (Saddh-s).
(435) Read asamkitehi (Saddh-s).
Those beyond doubt: the monks (Saddh-s).
'He is not doubted and is worthy even to eat with and live with.' (text).
(439) Cf. AN IV 254.
441. [Possessed of good conduct] one is worthy of another's trust, brings fame to one's kin, is the ornament of one's family and is the measure of right conduct;

442. Good conduct [brings] perfect comfort, very exalted family, property [that makes one] prosperous(442) and station in life fit for a senior person,

443. Bathing without water(443), scent going in all directions (443), accompanying shade(443), a sunshade(443) and protection when [good conduct] is protected,

444. And also the lineage of the Aryans, a training unparalleled, the Great Path to the Realms of Bliss and an unshakable foundation.

445. Thus, who could reach the end of reciting all the advantages accruing in this birth in this and other ways?

446. Having spoken of the celebrated [acts of] giving [of the pious] for the Sangha commencing with that of Velāma, yet, it is said that [keeping] the five precepts of good conduct is better still(446).

Scent: cf. Vism 58.
Shade: never leaving one, nor to be lost (CPD); cf. Dhp 2.
Sunshade: which allays the rain and sun of the suffering of samsāra (Saddh-s); cf. Mil 415.
(446) Cf. verse 490; cf. AN IV 392.
Five rules of good conduct: see PED s.v. sīla.
447. The difference then between that purity of good conduct which helps towards Path-knowledge and giving is greater than the difference between Mount Meru and a mustard seed (447).

448. Thus recognising the accomplishment of good conduct to have great reward, just as a one-eyed man protects his eye (448), one should protect that fourfold good conduct:

449. Restraint according to the pātimokkha, guarding the sense faculties, having [proper] consideration for the necessities of life and a purity of life (449). Fulfilling that fourfold purity of good conduct, the intelligent and wise destroy the Māras (449) by means of īddhi.

450. Considering thus the virtue of good conduct and purifying well his good conduct without pause, even at risk of life, a clever man, unwearied and ever striving, attains nibbāna.

The verses about the advantages accruing from good conduct are complete (Saddh-s).

(448) Cf. Vism 36.
(449) Cf. verse 342.
The Māras: five (Saddh-s): Khandha-, Kilesa-, Abhisāṅkhāra-, Maccu- and Devaputta-māra (PPN s.v. patumāra-); cf. verse 569.
IX. VERSES ABOUT THE ADVANTAGES ACCRUING FROM MENTAL DEVELOPMENT

451. All those advantages accruing which are spoken of with reference to giving and good conduct are undoubtedly fulfilled even through meagre mental development (451).

452. Briefly, all meritorious action is indeed the converse of the defilements; mental development, because it uproots the defilements, is more powerful still.

453. How could the destruction of an enemy easily accomplished by a minor king be difficult for a universal sovereign?

454. It is even possible to achieve Buddhahood by application of the force of mental development; what success is there other than that indeed which cannot be effected by mental development?

455. Those speaking of the noble state (455) describe the getting rid of the defilements by their opposites, by repression and destruction.

456. By the relevant opposite factor, giving, good conduct and so on overcome the defilements, jhāna-meditation represses them, and the Path destroys them completely.

(451) Mental development: bhāvana, see Glossary. (455) Those speaking of the noble state: the monks who speak of excellent nibbāna (Saddh-s).
457. Divided into its various states, mental development itself is explained as jhāna-meditation, or the Path, or insight and tranquillity(457).

458. Freedom from the hindrances, collectedness of mind, established on a single subject of meditation(458) and adorned with the rest of the factors of jhāna-meditation, is counted as jhāna-meditation.

459. Sensuous desire, ill will, sloth and torpor, restlessness and scruples, and sceptical doubt: these are the five hindrances (459).

460. Collectedness of mind is establishment of the mind on a single subject of meditation(458); those [speaking of the noble state(455)] know it to be [synonymous with] tranquillity, samādhi-concentration and undistractedness.

461. Applied thought and sustained thinking, and also rapture, joy (461) and equanimity - these five are regarded as the rest of the factors of jhāna-meditation(461).

(457) Tranquillity: samatha, synonymous with avikkhepa (undistractedness), samādhi-concentration and ekagga (collectedness of mind) (Nyanatiloka 1980, s.v. samatha).
(458) Cf. Vism 515.
(459) Cf. Vism 146.
(461) Joy: sukha is thus translated (with Nyanatiloka 1980) throughout this chapter.
Cf. Vism 85-9, 111, etc.
462. The collected state of mind which is regarded as jhāna-
meditation is thus broken up in five ways: there is four-
factor [jhāna], three-factor [jhāna], two-factor [jhāna] or
one-factor alone (462);

463. That collectedness of mind which is considered to be the
fifth jhāna-meditation is considered to be formless jhāna-
meditation in accord with a specific subject of meditation.

464. As for formless jhāna-meditation, the four subjects of
meditation are thought to be space, consciousness, absence of
consciousness and mind directed towards that absence (464).

465. This, [jhāna-meditation] described in nine (465) ways, is
called tranquillity; and the most excellent of speakers (465)
speak of it as samāpatti.

466. Perception of things as they really are, in terms of their
impermanence and so on (466), is called insight-meditation,
wisdom and search (466).

(465) Nine ways: see Glossary s.v. samāpatti.
The most excellent of speakers: the Buddhas (Saddh-s).
(466) Impermanence and so on: impermanence, suffering and
absence of self (Saddh-s).
467. The highest knowledge [bringing about] full understanding of the four truths(467) and which relates to nibbāna is shown to be Path-knowledge leading to nibbāna.

468. And tranquillity and insight also draw the mind-chariot of a yogi to the City of Nibbāna, just as a pair [of horses] at its pole [draw] a chariot [to a city](468).

469. Through the combination of both(469) there is no success which cannot be effected, there is no one other than the Guide who knows its advantages!

470. People perform samādhi meditations for four reasons: for the sake of comfort in this birth or for the sake of ease of insight, or because of the desire for success in existence, or for the sake of supernormal knowledge(481).

471. One intent on the mental development [of samādhi] experiences even in this birth the most excellent joy(461), arising from mental detachment, through the absence of disturbances caused by the defilements.

472. And he becomes fair to behold, like Kassapa(392) on this earth, like Sāriputta possessed of wisdom, like Moggallāna(472-5) possessed of iddhi-powers,

(467) Four truths: dukkha, dukkhasamudaya, dukkhanirodha and dukkhanirodhaṃvāda (PBD s.v. sacca).
(468) Cf. AN II 756-7.
(469) Both: see Glossary s.v. bhāvanā.
(472-5) See AN I 23ff, 'Pre-eminent Ones'. 
473. Like Raṭṭnapāla non-attached, like Nanda controlled in senses and like Punna of Sunāparanta very famous for his forbearance.

474. He is contented with the cīvara-robe and so on, is the guard of his noble family and is always esteemed by his learned fellow-students.

475. He is like Punna the son of Mantānī, is like the Elder energetic Soṇa, is like Anuruddha and so forth, rich in the glory of freedom from worldliness,

476. He endures disliking and liking, is not worried about losses, and rapture arising from solitude pervades his heart.

477. That very joy free from worldliness, thus endless, arising from mental development, belonging to the mind, not dependent on others and enjoyed by heroes,

478. Which a self-composed person experiences, is greater than that joy of the Ruler of the Thirty Deities; therefore jhāna-meditation is clearly understood to be joy here in this world.

(474) Contentment is twelvefold (Saddh-s): cf. Pj I 145,240.
Robe and so on: the four paccayas - see verses 239,605,608.
Noble family: recluses content with the four necessities of life (PBD s.v. ariyavamsa).
(478) Here in this world: here in the Teaching (Saddh-s).
479. When the mind is not disturbed(479), it is easy to have insight, just as looking at one's face in undisturbed water [is easy].

480. For one not deficient in jhāna-meditation, there is the existence of the rise of endless virtue in material and immaterial existence, according to the intensity [of the jhāna].

481. For one with the power of mental development, the [powers of] supernormal knowledge(481) also increase greatly, just as advantages arising from mantras increase for one who has thoroughly mastered the spells.

482. The iddhis[-power]s, knowledge of the thoughts of others, remembrance of one's previous births, the divine eye, and the [divine] ear: these are thought to be the five [powers of] supernormal knowledge.

483. Bearing in mind that for one who has developed his mind by concentration, these [five supernormal knowledges] act as specific ascetic practices for maintaining complete control of his mind, mental development should be indeed cultivated.

484. Sunetta, cultivating the greatest loving-kindness for seven years, did not come back again to this world for seven evolutionary kappas.

(479) Disturbed: by the appanāsamādhi (Saddh-s).
(481) The abhinnaśas (powers of supernormal knowledge) are five or six (Saddh-s); see PED s.v. abhinna.
485. In both evolutionary and devolutionary cycles he went through one life after the other in the brahma-world itself; he became chief of the devas thirty-six times as a result of that [very action].

486. 'He became sovereign of the world, of great fame, many hundreds of times!' (486) Hearing that, what else need one say in extolling mental development?

487. Perceptions of transience and soullessness are richer in fruit than loving-kindness; knowing only a part (487), who could fully extoll the greatness of its fruit?

488. Since here in this world these [perceptions] arise indeed burning up the craving for existence, just as fire however small [arises] continuing [to burn up] its own abode (119),

489. Then, because of not being attached to beings and conditioned states, they, giving the Path to nibbāna, are said to be more outstanding than loving-kindness.

490. Having spoken of the fruit beginning with Vellāma's giving (446) up to loving-kindness and so on, 'The perception of transience just for a finger-snap (490)

491. 'Has still richer fruit than that!' the Guide, become the Lamp of the three worlds (29), giving prosperity, thus gave light.

(487) Knowing only a part: not a Buddha (Saddh-s). Perceptions: of transience, suffering and soullessness (Saddh-s).
(490) Cf. AN I 12, IV 396; Mil 102.
Therefore a wise man, desiring release from the terrible naraka of samsāra, should continually develop the perception of transience, which is very meritorious.

Focusing the mind on one or other of the kamma-subjects(493), breaking up the hindrances which are the enemies, achieving victory in the battle against sensual pleasure,

Putting aside the heavy load of the material [world] and also getting rid of attachment to the immaterial world, knowing that everything concerning the whole of existence is fickle(494), making noble effort,

Developing the factors(495) aiding awakening, having gained the force of mental development [all of you must go to nibbāna], which is deathless, free from the depravities(231), ageless, free from battle(495) and belongs to heroes.

Not obstructing the opportune moment, you must quickly resort to the City of Nibbāna, which is not easy to attain, wonderful and incomparable, eternal, free from disease and

(493) kamma-subjects: 32, 38 or 40; instruments of meditation used to realise impermanence (PED).
(494) v.l. malam, impure.
(495) bodhipakkhiyadhammas (accessories of enlightenment) are thirty-seven: four satipatthānas, four sammāppadānas, four iddhipādas, five indriyas, five balas, seven bojjhangas and the eightfold Ariya-Path (Vism 678).

Battle: against the defilements (Saddh-s).
sorrow, and peaceful in the extreme.

The verses about the advantages accruing from mental development are finished (Saddh-s).
X. VERSES ABOUT THE ADVANTAGES ACCRUING FROM THE TRANSFERENCE OF MERIT

497. Transference of the merit [of giving] is outstanding through gratitude and compassion when it is given for another's benefit without looking for one's own benefit.

498. In the world engrossed in rewards, this world of slavery to desire, who would not undertake some [service] for a person capable of a favour in return?

499. [But] for a man dead and become a peta by the fault of his own actions, or [for one] existing here in this world in misery, a helper is very difficult to find.

500. All those advantages accruing pointed out in relation to giving by the One Who cast aside conceit(500) should also be specifically recognised in relation to transference of merit.

501. If those petas existing on what is given by others(122f.n.), having accepted the giving, are gladly appreciative, it(501) is ready at hand for them.

502. Any almsgiving offered [on a peta's behalf] is without doubt presented to him instantly [in the peta-world].

503. And in order to dispel any doubt that this is so, it is demonstrated by the one who comprehends through [the story of] Sāriputta's giving to his mother's peta(503).

(501) It: the thing given as well as its fruit (Saddh-s).
504. In the absence of [a mother, the giving] is ready at hand for another kinsman; whether there is [a peta there] or not, a generous person is amply rewarded.

505. In samsāra, which has neither beginning nor end (505), it should be clearly understood that it is impossible for the world to be empty of his(505) relatives.

506. For any human being whatsoever who seeks energetically, necessities of life whether superior or inferior are indeed easy to find;

507. But petas suffering with hunger and thirst over many years, although they search everywhere(507), cannot find [any] necessities of life.

508. As for those sunk(508) in the sea of misery by the fault of their own actions, it can be clearly discerned that there is a means for the removal of that misery; who is more lacking in compassion than he who could live without providing that [means]?

509. Therefore, grateful and mindful of benefits, good men inspired by compassion transfer merit, beginning with giving to the petas(509).

(503) Cf. Pv 13-14; Sariputta made a gift to be credited to the peta of his mother.
(505) Read anamatagge (m.c.).
  His: the giver's (Saddh-s).
(507) v.l. pariyesanta, same meaning.
(508) Cf. Dhp 327.
The verses about the advantages accruing from the transference of merit are finished (Saddh-s).

XI. VERSES ABOUT THE ADVANTAGES ACCRUING FROM REJOICING (IN OTHERS' MERIT)

510. Expelling thoughts of jealousy, malevolence, avarice and doing harm, when one whose mind is pleased by virtue and is joyful gladly appreciates some [meritorious action] or other,

511. Then the one who gladly appreciates meritorious action has great power, is very beautiful and wealthy, and is always joyful and long-lived (511)!

512. Unselfishly spending fifty-four kotis to build in the delightful Jetavana a vihāra lovely to behold (512-14),

513. With golden water-jar in hand (513), Sudatta the glorious gave [that vihāra] to the omniscient Buddha and the Sangha. Seeing [his] glory and

514. Uttering the cry of exultation 'Ah, what giving!' repeatedly, a young man, gladly appreciative though not giving even a small coin, gained good increase greater even than that of the [vihāra-]giver.

515. If mere graciousness of mind thus bears fruit without performing [actions] with body or speech or even giving anything from one's own hand,

(511) Cf. verses 234, 549, 602.
(512-14) See PPN s.v. Anāthapindika.
(513) Golden jar pouring out water: the waterjar is symbolic of giving confirmed by pouring water in the right palm of a recipient (MW s.v. udakapūrva); cf. DN II 172.
515. A man should be lamented (262) who leads his life without performing the meritorious action which arises from rejoicing [in others' merit], which is dependent on the mind and is rich in fruit!

The verses about the advantages accruing from rejoicing in others' merit are finished (Saddh-s).
XII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM INSTRUCTIVE TEACHING

517. Whoever faithfully teaches the Dhamma obtained by the One with Heroic Strength by repeatedly giving wife, child, eye and so on (38),

518. [Whoever teaches] without desiring fame, gain, honour and so on for himself but firmly fixed on welfare alone does the Teacher's service indeed.

519. Though there are many people having but little obtuseness (519), they do not attain nibbuti because of the lack of an instructor;

520. Therefore, having learned the True Dhamma correctly and as it really is, become a reverencer of the True Dhamma, teaching only what is understood,

521. Leading his life according to the example of the Teacher and becoming not bent on the pursuit of greed, a wise man should teach the Dhamma for the sake of others.

522. 'Dhamma-giving surpasses all other giving! (522)', said the Conqueror and also, 'Instruction is hard to obtain!', pointed out the Best Instructor (522).

(519) Having few of the impurities of the defilements such as rāga, though having the five moral indriyas such as faith and so on (Saddh-ś).
523. Once given out, material wealth thereupon disappears quickly (523); once given out, the Dhamma increases on both sides (523).

524. 'Proper attention as well as instruction in the True Dhamma is always the cause of Path-knowledge!' (524); this is said by one who knows the Path.

525. Knowledge of the nature of the Dhammas, consciousness of the evil of samsāra and comprehension of the truths (15) all arise from instructive teaching.

526. Because an instructor teaches the Dhamma, which is the cause of all success, here in this life the fruit for him comprises every success.

527. Whoever, though capable, does not teach the True Dhamma which is very difficult to obtain, even though it thus has great advantages life is fruitless for him.

The verses about the advantages accruing from instructive teaching are finished (Saddh-s).

(522) Quoted from Dhp 354.
   v.l. desetā, instructor.
   Quotation not traced.
(523) Disappears: from the receiver (Saddh-s).
   On both sides: in this life and the next (Saddh-s).
(524) Quotation not traced.
XIII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM LISTENING

528. Even [the delight] of a beggar finding treasure is not the delight of one listening to the True Dhamma and following its meaning.

529. Just as flies do not cling (529) to a glowing lump of iron, neither do the flies of the defilements cling to a mind glowing with the fire of listening (529).

530. Listening to the True Dhamma taught by the Buddha, [the Dhamma] profound and true, sweet as amata, one of insight.

531. Obtains the greatest joy, rare even for the chief of the devas (411); that very fruit is enough for him, be there no other in the next world (326).

532. Here in this life there is no comprehending the True Dhamma without listening to it; without comprehension there is no finding out the meaning.

533. And, without finding the meaning, one is indeed incapable of practice to benefit oneself or another.

534. Without study [of the Scriptures], the Dhamma can never continue; without listening [to the Dhamma], study [of the Scriptures can never continue] - therefore, listening [to the Dhamma] is noble.

(529) v.l. analliyanti, 'they do not cling'; preferred (m.c.), cf. anaabhirami, Jā III 30.

Listening: to the Dhamma.
535. Since the True Dhamma, although put together by the Teacher with effort lasting many hundreds of kappas, is not established without listening to it;

536. So, with due regard for the excellence of His effort, the True Dhamma should indeed be listened to even by one already in sight of nibbāna.

537. Other than the Well-farer, who can measure the fruit of that listening which brings about increase in wisdom and is the cause of continuance of the True Dhamma?

538. Even if able to go straight to the kingdom of the devas at that very moment, one should still listen to the Dhamma come from the Well-farer and not choose that [kingdom]!

The verses about the advantages accruing from listening are finished (Saddhā).
XIV. VERSES ABOUT THE ADVANTAGES ACCRUING FROM PAYING HOMAGE

539. Leaving behind conceit and showing reverence, enquiring into virtue as well as service of similar [quality]

540. And equipped with faith, gratitude, wisdom and reverence and so on, whoever truly pays homage, by way of salutation and the like to those rich in virtue beginning with the Buddha(234) as well as benefactors,

541. Is then reborn in a rich family, very exalted(541), truly deserving the salutation of those who are fearless.

542. Wherever a being who does honour is reborn, he obtains there a distinguished position worthy of honour.

543. Indeed by means of the fruit of graciousness to a being worthy of grace, a man becomes gracious, faultless in every limb.

544. By the fruit of the meritorious action performed, what is done even for an ingrate by one grateful and virtuous will be profitable,

545. But what(545) was done in a former life by an ingrate to a grateful person, though as big as a high mountain, is seen to be exceedingly small.

(541) Read uditodite; cf. verse 442. uditodite: 'with prosperity increasing daily' (Saddh-s).
(545) What: assistance (Saddh-s).
546. Therefore a wise man, not spoiling [with ingratitude] the deeds of his former benefactor, should do service according to his ability.

547. A wise man doing deeds of merit with wisdom foremost becomes one possessed of exceeding wisdom, even at the very moment of enjoying [that] fruit.

548. Becoming rich in virtue himself, he pays homage to the Buddha's disciples, they who are rich in virtue; only the Chief of Those Rich in Virtue will know the fruit for that (548) [wise man].

549. 'For one always behaving dutifully and respecting the elders, four things increase: life span, beauty, comfort and strength!' (549).

550. 'Offering a single flower, I have not known rebirth in the realm of misery for eighty kotis of kappas - this is the fruit of a single flower!' (550).

551. 'And homage to those worthy of homage - this is the greatest mangala!' (551). The success of paying homage is thus indeed illustrated by verses such as this and also by others.

(548) v.l. pūjayantassa hi phalam, 'the fruit for the man paying homage to the Buddha's disciples ...' (549) Quoted from Dhp 109; cf. AN II 63; cf. verses 234, 511, 602.
(550) Quoted from Th 96, Nett 138.
(551) Quoted from Pj I 3.
552. And even making one anjali to the Buddha, the Dhamma and the Saṅgha is sufficient to quench entirely the fire of the suffering of rebirth.

553. If, with this foul body, weak, subject to dissolution, and necessarily to be abandoned, one is able [to perform meritorious action] of great fruit,

554. [With this body] which is worthless, to perform meritorious action worthy and bringing noble comforts - who indeed, being aware, would lead his life without performing it?

The verses about the advantages accruing from paying homage are finished (Saddh-s).
XV. VERSES ABOUT THE ADVANTAGES ACCRUING FROM HUMBLE SERVICE

555. Finding helpers(128) in misfortune, the accomplishment of what is desired, and having the blessing of a retinue are thought to be the fruit of humble service.

556. And who will describe the fruit got by the humble service of deeds of giving and so on(556) to the sick and the virtuous?

557. 'Whosoever nurses the sick, nurses me!'(557) - thus he [who does humble service] is highly praised by Him of Great Mercy.

558. And by nursing the sick, how does one nurse the Best of Men, who knows all, sees all and is dependent only on Himself? What wonder of wonders is this?

559. That Sage sees that something done for the benefit of others is indeed benefit for oneself, therefore no matter for wonder is it - that man is indeed His benefactor.

560. So one should have regard as much as one can to the nursing of the sick, which is of great virtue and praised by the Completely Awakened One.

561. And other than the Leader, who is able to describe or even imagine the virtue of humble service to those Buddhas and so on (234) who are rich in virtue?

(556) Giving and so on: showing honour and respect and so on (Saddh-s).
Even with body subject to dissolution, how could one not maddened (205), rational and intelligent, not perform this highest meritorious action (562), which is so easy to do?

The verses about the advantages accruing from humble service are finished (Saddh-s).

(562) The highest meritorious action: humble service (Saddh-s).
XVI. VERSES ABOUT THE ADVANTAGES ACCRUING FROM GLADDENING

563. A man who delights in praise(563) becomes full of delight(563), is always worthy of praise by the good and has a bright face.

564. Clearly explaining to those performing a deed of merit the virtue of it and causing good cheer, since he increases regard(564)

565. Then that praiser of the deed of merit obtains abundant meritorious action [for himself] just like the one who props up a tumbledown house(565).

566. For folk not believing in meritorious action but seeking comfort elsewhere, blinded by ignorance, cleaving to unprofitable action,

567. Overcome by sloth and associating with the ignorant - the one making [them] show respect for deeds of merit would indeed do the Teacher's service(518).

568. And whatever are said to be the virtues of rejoicing [in others' merit] and also of instructive teaching should all, where fitting, be applied to the gladdening.

563) Praise: of meritorious action (Saddh-s).
Delight: wherever he is reborn (Saddh-s).
(564) Regard: in his mind for that meritorious action (Saddh-s).
(565) Repairs to buildings are very helpful towards the state of being without diversification (nippapanaªca); monks did repairs themselves; cf. Mil 263-4; Vin IV 32,34,48,118.
The verses about the advantages accruing from gladdening are finished (Saddh-s)
XVII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM TAKING REFUGE

569. Who would not take refuge in the Perfect One Who has freed himself from the depravities(231), is victorious in battle with the four Māras(569) and whose disposition is developed along with [His] compassion?

570. Who will not take refuge in the True Dhamma, well preached(570) by Him, which breaks up the fear of samsāra and was produced by the virtue of His compassion?

571. Who indeed will not take refuge in the Saṅgha, which has drunk the taste(571) of amata, which is the vessel of the medicine(571) of the True Dhamma, producing meritorious action(571)?

572. [Gone to] the jewel triad(213) free from the torment of the eleven fires(572), extremely cool like Lake Anotatta(572) because of the virtue of compassion,

573. Gone [to it] for refuge, suffering cannot scorch him any more than a firebrand immersed in the great Lake Anotatta.

(569) vīta-ranam: read vīta-ranam, ??'overcoming' (PED).
Four Māras: Abhisankhāra-?, Kilesa-, Devaputta- and Maccu-māra (Saddh-s); cf. verse 449.
(570) Well preached: good in the beginning, in the middle and at the end (Saddh-s).
(571) amatarasa: cf. Vism 665; the taste of amata is threefold (Saddh-s).
   saddhammosadha-: cf. Mil 110,335; the medicine of the True Dhamma is threefold (Saddh-s):
   v.l. uññākaram, 'a mine of meritorious action'.
574. For the fearful seek refuge in river, mountain and forest glade; but what state of refuge is there in those places, where death lurks?

575. For anyone who takes refuge in the Buddha, the Dhamma and the Sangha, there is no encounter with death.

576. Alas, the authority of the King of Ignorance is powerful! Blinded by it, a person repeatedly takes refuge in the faulty.

577. And any man taking refuge in those in the grip of anger, lacking the power of compassion, comes pitifully again and again to the midst of the sea of existence, the sea filled with the crocodiles of death.

578. But for one who has taken refuge in Him Who is the Best of Men, incomparable, unequalled, the Hero Who Crushes the Army of Death, there is indeed no fear from all the battles in the world.

(572) Eleven fires: rāga, dosa, moha, jarā, vyādhi, marana, soka, parideva, dukkha, domanassa and upayāsa (Saddh-s). Cool because 'the light of the sun and of the moon never falls directly on the water ... (which) is always cool' (anavatapta) (PPN s.v. Anotatta).

(574) Cf. Dhp 188.
(575) Cf. Dhp 57.
(577) Read -hîne (Saddh-s).
(578) Battle: rāna, also 'depravity'; play on words; nor fear from the kilēsas (Saddh-s).
579. Therefore, kings who take refuge in the lordly mountain of the Perfect One approach the escape (579) [from samsāra] which is free from the fear of death and so forth and free from the depravities (231).

The verses about the advantages accruing from taking refuge are finished (Saddh-s).

Escape: nibbāna (Saddh-s); cf. verse 495.
Depravities: pāna, ?'without fight' (PED).
XVIII. VERSES ABOUT THE ADVANTAGES ACCRUING FROM MINDFULNESS

580. 'At whatever time', O Mahanama, 'the Ariyan disciple keeps in mind the Perfect One, the True Dhamma and the Saṅgha too,

581. 'At that time his mind is indeed not possessed with passion and so forth(584)!' Thus keeping [the special subjects] in mind(213) is distinguished in the suttas(580-1).

582. Whatever righteous action such as giving one truly keeps in mind, the fruit of keeping it in mind is fame appropriate to each [righteous action].

583. And whatever joy there is for a good man keeping in mind only one virtue of the Buddha, there is not [that joy] for one who has obtained dominion even over the three states of existence(29).

584. For one keeping Him in mind, the great fires of passion, anger and delusion are quite extinguished in a moment, like fires by a great flood.

585. Who else(585) will measure the meritorious action of one remembering Him Whose own keeping of the special subjects in mind for the sake of other beings was continuous for a very long time?

(580-1) Cf. AN V 328ff.
(585) Who else: other than the Buddha (Saddh-s).
586. At the moment of keeping in mind the jewels(213) there is not even the least fear of humans and nonhumans, nāgas, disease or fire.

587. Therefore one desirous of the cessation of samsāra should continually be mindful, full of reverence for the Buddha, [the Dhamma and the Saṅgha, the jewel(213) triad] worthy to keep in mind.

The verses about the advantages accruing from mindfulness are finished (Saddh-s).
XIX. VERSES ABOUT THE ADVANTAGES ACCRUING FROM HEEDFULNESS

588. The Guide, putting together all meritorious action and distinguishing the fruit of it, specifically gave praise in the Treasure-Store Discourse(588).

589. Not shared with others, [meritorious action] is the treasure not to be taken away by thieves(589); with it one obtains all, [that is], individual awakening and Buddha-hood.

590. [The Buddha-land] is resplendent with the lustre of the sun of the knowledge of the Omniscient One, taking up the coolness provided by the full moon of compassion.

591. [It is] made bright by the great planets of the ten pure powers of the Buddha, crowded at all points of the compass with the healing-stars of the righteous actions(591).

592. [It is] everywhere enclosed by the high mountains of the Buddha's Dhammas, [mountains with] ridges of the gold and jewels of pure unique knowledge(592).

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(588) nidhikanñam: nidhikanḍa sutta (Saddh-s with Ms.); cf. Khp 7.
(591) Planets: Buddha, Brhaspati (the planet Jupiter (MW)) and so on (Saddh-s).
Ten powers: perfect comprehension in the ten fields of knowledge (PED); see MN I 69.
Healing-stars: cf. ?morning-star, Venus (PED s.v. osadhī); It 27; Pv 12 etc.
Righteous actions: ten, see PED s.v. sīla.
593. [It is] embellished perpetually by the lions of perfect self-confidence(living comfortably and confidently) in the forest ranges of the assembly.

594. With rising flags of Merus of steadfastness, stirred not by the wind of worldly concern, with the riches of the realm of the application of mindfulness, and fanned by the breeze of effort,

595. [It is] sprinkled all over with the rain showers of the instruction of the True Dhammas, strewn with the blossoms of the factors of awakening, and has the straight highway of the Path.

596. [It is] surrounded by the ocean of virtues, with the faultless surface of good conduct, splendid. That Buddha-land indeed obtained by noble heroes in the world.


- V.l. siddhāni, ?meaning.
- Knowledge: eight kinds, Māna-dassana, manomaya-kāya,
  - iddhi, dibba-sota, ceto-pariyānāha,
  - pubbe-nivas anussatiñāna, cut upāpatti-māna and
  - asavanamkhaya-māna (PED s.v. vijja).

- V.l. vissanāka, 'without fear'.
- Assembly: fourfold, bhikkhus, nuns, laymen and laywomen (PED s.v. parisa); cf. verse 277.

- Application of mindfulness: fourfold, cf. DN II 290sq.
- Effort: fourfold, cf. DN III 225.
597. Is eminent above all other lands. If [even it] is obtained with meritorious action, would there be anything indeed not possible to obtain in the world with meritorious action?

598. Indeed all meritorious action without exception thrives in human existence; like mountain-rivers, lightning and the moon's watery reflection and so on, that [human existence] is inconstant.

599. Therefore, having obtained this noble opportunity which promotes every benefit, you must all make effort, just like those whose clothes and heads are afire(599).

600. Relying on those good companions(600) who are mines of virtue worthy of respect and putting heedlessness well aside, heedfulness alone should be practised.

601. 'Heedlessness is the cause of all faults!'(601), it is declared; likewise it is considered that heedfulness is the cause of all virtues(601).

Factors of awakening: seven, cf. DN II 303; cf. 495f.n.; see PED s.v. bojjhaṅga.
Path: the Noble Eightfold Path, cf. Vyu 996 etc.
(596) Buddha-land: cf. verse 35.
Heroes: Buddhas (Saddh-s).
(599) Cf. AN II 93 etc.
(600) Good companions, 'mentors': kalyāṇamitta, cf. Pp 24, 37, 41.
(601) Quotations not traced.
602. Rooted in the imagination of the perverse idea that 'there is beauty, comfort, permanence and self' (602), heedlessness leads to misery.

603. Accordingly one sees the body, which is impure, disgusting, evil-smelling, full of worms and most loathsome, to be lovable.

604. Like fire brought in the hands by transferring [it] from one hand to the other, the [body] can [only] be supported, with great difficulty, by using the four postures (604) in succession.

605. The body is subject to dissolution, dependent on others and dependent on the necessities of life. Seeing a little chance of relief (605), one falls into delusion from the notion (605) that there is comfort.

606. Thought immediately following thought, continuing without interruption, rises up and falls back like the flame of a lamp;

607. So a heedless person accepts the thought that the stream of consciousness is permanent, not seeing the impermanence therein on account of its brief appearance.

(602) Cf. Vism 683; cf. verses 234, 511, 549.
(604) Four postures: walking, standing, sitting and lying down; see BHSD s.v. ēryāpatha.
(605) v.l. patikārakaraṇa, 'making of relief'. sānna, 'notion': one of the five khandhas; see PED s.v. khandha.
608. In this body, which is weak, dependent on the necessities of life and worthless, [kiriya] is brought about by the coming together of the body, the sense faculties and consciousness, just as fire arises from sun-gems, fuel, or the sun.

609. 'There is a self!', one thinks, not understanding kiriya(609). Thinking thus, one is caught in Māra's snare called craving;

610. Caught, one is the plaything [of Māra], just like the fish who swallowed the fish-hook because of its craving for food(610).

611. But, by being heedful, one enters into the true nature of things; entering into the true nature of things, one sees nothing estimable(611).

612. Then, seeing the three states of existence(29) to be worthless, subject to dissolution and full of suffering, one is utterly disgusted with them like one who has dwelt long in naraka.

613. Then one shuns beings and the saṅkhāra and finds no pleasure in them; non-attached and attentive, one is soon released(613).

(609) kiriya: deeds such as the origin of alokana and vilokana (Saddh-s).
(611) Not estimable: because of trṣṇā, ditthi and māna (Saddh-s).
(613) Released from the defilements through his knowledge of insight (Saddh-s).
614. The doctrine of the Protector, Who has an eye for worth, has *vimutti* for its worth; for one living heedfully that *vimutti* is not difficult to obtain.

615. Therefore a respectful(615) person earnestly desiring the highest station reached by the greatest heroes(596) should live heedfully.

The verses about the advantages accruing from heedfulness are finished (Saddh-s).

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(615) Respect: for that Dhamma, nibbāna (Saddh-s). The highest station: nibbāna (Saddh-s).
616. 'For Buddhasoma was thus composed this gift-offering of the True Dhamma, profound, of faultless and abundant meaning. For those fearful of texts,

617. 'For the foolish who do not know the ways of Dhamma discourse, let [this gift] which does not deviate from accordance with the suttas and is brief, be easy to understand!

618. 'May the True Dhamma continue for a long time, and may those who know the Dhamma by heart continue on here(618)! May the Saṅgha be harmonious! May the whole world be happy(618,619)!

619. 'By the meritorious action produced by my effort to compose the gift-offering of the True Dhamma, may all folk be able to leave the three worlds(29) behind!'

620. Having gained existence as a human being in a Buddha-period(14f.n.) and become an ascetic in the doctrine - O Bhikkhu, it is not proper to be heedless!

621. As a kikī-hen her egg, as a yak-cow her tail, as [a mother] her dear child, or as [a person] his only eye - guard good conduct, be ye respectful always, behave properly(621)!

Thus is completed the gift of a commentary on

(618) Here: in this teaching (Saddh-s).
(618,619) In the Ms. these two lines follow 620,621.
(621) Verse quoted from Vism 36.
Respectful: towards the six: Buddha, Dhamma, Saṅgha, sikkhā, appamāda and paṭisatthāra (PED s.v. garava).
'The Gift-offering of the True Dhamma'
made by the Venerable Ananda Thera (Ms.).

May there be success! (Saddh-s).
622. (1) 'Benefiting from this meritorious action, may friends seen(1), friends unseen(1) and all worthy men whatsoever attain the state of bliss(1-8)!

623. (2) 'Benefiting from this meritorious action, may kings and kings of kings, and the good both mortal and immortal gain the state of bliss!

624. (3) 'Benefiting from this meritorious action, may all beings and creatures both beneficial and non-beneficial to me awaken to the state of bliss!'

This is the transference of merit, the rejoicing [in others' merit]!(*)

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(1) v.l. dalha, firm.
Cf. Si 743.
(1-8) In the text, verses 622-29 are numbered 1-8.
(*) This: verses 1, 2 and 3.
Not in Ms. text; occurs at end of sanna.
pakidənənumomadənəyi.(sinh.)
625. (4)'[I myself] going repeatedly through samsāra from life to life until the attainment of nibbāna, gaining rebirth in accordance with the Three Root-Conditions(4) by means of the knowledge of the remembrance of former births,

626. (5)'[I myself] fulfilling all the perfections(328) at each arising of a Buddha, like Maṅgala become the Completely Awakened One without superior in the world,

627. (6)'And bringing benefit for beings going repeatedly through samsāra and taking them in the Ship(6) of the Dhamma, may I help them across the flood of existence!

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(4) Three Root-Conditions: alobha, adosa and amoha (PED s.v. kusalamūla).
Verses 7 and 8 are not in the Ms. text, but occur at the end of Saddh-s; instead the Ms. has:

'May there be good fortune! May I become a Self-Dependent One!'

628. (7) Thus with various names and with glory, insight directed towards leading to uprising (7) was purified by the Great Isi:

629. (8) Former application, great learning, the language of the country and tradition, questioning, study, likewise support of teachers and abundance of friends (600) are the grounds for analytical knowledge (8).

May there be success! (Saddh-s).

(7) Cf. Vism 661.
Uprising: from jhāna-meditation (PED s.v. vuttana).
(8) Quoted from Vism 442.
Notes to Glossary

* indicates a word from the text which occurs in neither CPD nor PED,

OR a word from the text which occurs in either CPD or PED, but with

inappropriate meaning.

Technical Terms appear only if they appear untranslated in the translation

or footnotes.

Commonly occurring Pali words are included in the Glossary if they

appear untranslated in the translation (see p. 71) or in footnotes.
GLOSSARY AND INDEX OF PROPER NAMES
See pp. 69, 71.

*akatāgas 294: cf. sa. āgaskṛta, 'evil-doing'.

*aggampuṇṇham visodhitam 321: the highest meritorious action has been purified (Pāli idiom).

Āṅgārapabbata 195: 'mountain of white hot coal', a niraya; AN I 141, Mil 303.

ajavata 90f.n.: vow to live after the fashion of goats (practice of certain ascetics).

anjali 552: lifting up the hands in reverence.

aññāya 69, 84, 381: impropriety.

adosa 625(4)f.n.: absence of ill will.

anaccharan(Ms.) 559: cf. (an-)accheran PED.

an-acchādita 106: not decked.

anatta 365f.n.: no self.

anavatapta 572f.n.: not heated.

anāgāmi 236f.n.: the Path of one who does not return (in rebirth).

anubhossāmi 300: I shall experience.

Anuruddha 475: first cousin of Gotama Buddha; a disciple.

Anotatta 572-3: one of the seven great lakes of Himavā.

anottappa 357f.n.: lack of moral dread.

anvavakkhana 449: cf. sa. anv-avekṣā; ?'examining' (CPD Saddh 449 cited).

apaciti 213f.n.: honour, reverence.

appanāsaṁādhi 479f.n.: attainment concentration existing during jhāna-meditation.

appamāda 621f.n.: heedfulness.
abhanumodana 213f.n.: rejoicing [in others' merit].
abhāva 266, 268, 519: absence; late Pāli, only in Commentary style (PED).
abhisaṅkhāra 449f.n., 569f.n.: accumulation (of kamma, merit or demerit).
amacca 2: immortal.
amata 1 etc.: deathlessness, nibbāna.
amoha 625(4)f.n.: absence of delusion.
aaya 177: good luck, happiness.
Arahatta-magga 236f.n.: the Path of an Arahat.
Arahat 1, 71f.n., 234f.n.: one who has attained nibbāna.
arittha 279: 'unhurt' (PED Saddh 279 cited).
Arindama 276: a Bodhisatta who gave to Sikhī Buddha suitable gifts to the height of an elephant.
Ariya-Path 495f.n.: the Noble Eightfold Path.
arūpa 583f.n.: without form, immaterial.
arūpajjhāna 463, 464: late Pāli (PED s.v. jhāna).
arūpaloka 29f.n.: the formless world.
alobha 625(4)f.n.: absence of greed.
avattha 457: occasion.
avikkhandiya 450: without pause.
avijjā 1f.n.: ignorance.
Avīci 37, 180, 194: 'No-interval', one of the eight great hells.
Aśvins 420f.n.: two divinities who appear in the sky in a golden carriage.
asādakamam 35: not leading on.
asampattā 56: not met with.
Asipattavana 194: 'sword-leaf-wood', a secondary niraya; Sn V 673.

Opponent of the gods

Asura 366, 436: class of deities.

Assavata 90f.n.: vow to live after the fashion of horses
(practice of certain ascetics).

Ahirikam 357f.n.: shamelessness.

Ādaro ... kattabbo 207: one should exert oneself for.

Ādityas 420f.n.: class of deities.

Ālokanā 609f.n.: (clear) sight.

Āvajjita 433: poured out; ‘turned to, adverted to,
considered, reflected’ (CPD Saddh 433 cited).

Āvātas 33: pit (?CPD bhav-āvate, 'existence hindered,
rejected, shut off').

Āsajjā 575: having encountered.

Āsatā 102: face-condition; cf. Geiger 1943, p.76.

Āsava 1: mind-intoxicant.

Āsavānam khayaṅāna 420f.n.: knowledge of extinction of mind
intoxicants.

Ājñhati 84: desires (Saddh-s).

Iddhi 32 etc.: psychic power (ten); one of the abhiṅās.

Iddhipāda 495f.n.: basis of psychic power.

Inda 41: (Indra), identified with Sakka, the chief of the
 gods.

Indattana 234: abstraction of inda, 'chief'.

Indriya 261f.n., 495f.n., 519f.n.: sense faculty.

Isi 200, 628(7): (rsi), inspired holy man.
uggadanda 286,304: remorseless.

ucittā 35: fitness.

-ucchaddana- 137: waiting out.

uddisivāna 502: cf. uddissa, for.

uddhaccam 357f.n.: (mental) restlessness.

upakattā 499: cf. sa. upakartr, 'helper'.

upakappati 501,504: 'is beneficial to, serves, accrues'
(PED, Saddh 501,504 cited).

upalālita 301: 'caressed' (CPD, Saddh 301 cited).

upasama 587: cessation ('calm' CPD Saddh 587 cited).

upasādhiya 320: 'to be subdued' (CPD, Saddh 320 cited).

upāyāsa 572f.n.: discomposure.

uposatha 439: weekly fast-day (before the 1st, 8th, 15th and 23rd nights of the lunar month) on which the Buddhist Sangha assembles to recite the patimokkha.

Ekapuggala Sutta 44: group of suttas on the uniqueness of the Tathāgata, quoted in Kathavatthu and Milindapañha.

ēra 349: kind of grass; one of the four 'great treasures' (BHSD s.v. elapatra).

kappa 256 etc.: time cycle, world period.

kappataru 319f.n.: tree in the Asuras' abode.

kappita 247: 'decorated with' (PED); Saddh 247 cited

kamma 72 etc.: action, good or bad, in relation to actor or act.

kammunā 485: 'rare instrumental form' (PED s.v. kamma); cf. Samantak 685.
Kassapa 332,472: Elder; see also Maha-Kassapa.
kāma 1f.n. etc.: sensual pleasure.
kāla 232f.n.: time.

Kalakahatthi 195: ? 'black elephant' torture, a niraya; not traced; cf. Kālasutta hell, Jā V 266f.; cf. Mus 1929, p.231

Kālidāsa 192f.n.: India's greatest poet, probably late fourth–early fifth century A.D.
kāya 5f.n., 261f.n.: body.
kikī 621: blue jay.
kiriya 609: non-causative action ending in itself; action as bringing effect.
kilesa 211f.n. etc.: defilement: greed, hate, delusion, conceit, speculative views, sceptical doubt, mental torpor, restlessness, shamelessness and lack of moral dread (Nyanatiloka p.105).
kukkuravata 90f.n.: vow to live after the fashion of dogs (practice of certain ascetics).


Kufficienta 102: cf. sa. kruñc-, shrink.
Kuvera 420f.n.: ruler of the northern quarter, Uttarakuru; lord of the yakkha demons.
kūjati 145f.n.: makes any inarticulate sound.
koti 512,550: very high number, 100,000.
Komārabhacca 351: (Jīvaka), celebrated physician, lay follower of Gotama Buddha.
khattiya 420: class of Aryan descent including all kings and chieftains.

khandha 449f.n., 605f.n.: elements of sensory existence.

Khandhapāneaka 608f.: body complex

Knārodikānadi 194: river of lye, a secondary niraya; MN III 185.

Khitta 116: dismissed.

Khobotukāma 67: desiring to disturb.

Gatamarāṇa 495: free from death.

gati 232f.n.: course of existence (two, the sugatis).

gandha 214f.n.: scent.

gaha 214f.n.: house.

-gaha- 591: planet.

gahana 532: comprehension.

-gādha 394: 'hole'; sādhu 394, cīred

Gūtha 194: 'dung', a secondary niraya; MN III 185, Jā VI 8.

govata, govrata 90f.n.: vow to live after the fashion of cattle (practice of certain ascetics).

ghaṭa 214f.n.: bowl.

ghāṇa 5f.n., 261f.n.: nose.

Cakkhu 5f.n., 261f.n.: eye.

cāga 213f.n.: liberality.

Cātumahārājikā 240f.n.: the Four Kings and their retinue, inhabiting the lowest of the six deva-worlds.

Cintāpara 166: lost in thought.
cintāmanī 319f.n., 415f.n.: thought-jewel.

cīvara 474: mendicant's upper robe.

cutūppapattiṅāna 420f.n.: knowledge of disappearance and reappearance in transmigration.

cetiya 428, 430: shrine.

cetopariyānaṇā 420f.n., 592f.n.: penetrating knowledge of the mind (of another).

Jambudīpa 23, 391: (India), one of the four great continents grouped around Mount Sineru.

jara 288: fever.

jalāsaya 246: reservoir (Saddh-s).

jīvha 5f.n., 261f.n.: taste.

Jīvaka 351f.n.: see Komārabhacca.

Jetavana 512: a park in the town Sāvatthi where Gotama Buddha spent the greater part of his monastic life.

jhāna 235 etc.: special religious experience in meditation, reached in a certain order of mental states; it comprises the four rūpajjhānas plus the four arūpajjhānas achieved through samādhi-concentration.

Tāvatimsa 240f.n.: the second of the six deva-worlds, the realm of the Thirty Gods.

Tipiṭaka 344f.n.: the Three Baskets or main divisions of the Pāli Canon (Vinaya-, Suttanta-, Abhidhamma-piṭaka).

tirogata 130: disappeared.
Tusita 240f.n.: 'full of joy', the fourth of the six deva-worlds.

traññ (tanhā) 611f.n.: craving.

thīnam 357f.n.: sloth.

danda 110f.n.: open assault.

*dandiyanto 187: 'being punished' (cf. sa. dandaya-).

dāna 110f.n.: bribery; 213f.n.: giving.
dīthi 1f.n., 357f.n., 611f.n.: (false) view.
dith' ujjuka-kamma 213f.n.: straightening [one's right] views.

dibbacakkhu 592f.n.: superhuman eye.
dibbasota 592f.n.: superhuman ear.
dukkha 15f.n., 365f.n., 467f.n., 572f.n.: suffering.
dukkhanirodha 467f.n.: extinction of suffering.
dukkhanirodhagaminipatipada 467f.n.: means leading to extinction of suffering.

*dukkhamo 201: difficult to endure (Saddh-s).

dukkkhasamudaya 467f.n.: rise of suffering.
deva 240 etc.: god.
devatā 213f.n.: deity.
devaputta 449f.n., 569f.n.: demigod.
desanā 213f.n.: instructive teaching.
domanassa 572f.n.: sad-mindedness.
dosa 211f.n.: hatred.

Dhatarattha 420f.n.: ruler of the eastern quarter; lord of
the gandhabba demigods.

Dhamma 2 etc.: cf. Dharma COD.

*na akkhānena pattabbam 191, 237: indescribable, cannot be attained by telling (idiomatic).

Nanda 473: half-brother of Gotama Buddha; a disciple.

Nandana 248: chief park in Tāvatimsa.

naraka 5f.n., 32, 126, 370, 492, 612: niraya.

nāga 436, 586: serpent demon.

Nāvāsutta 627(6)f.n.: (Dhamma Sutta), Sn 316-23.

Nibbāna 1 etc.: cf. nirvana COD.

Nibbuti 415, 519: ceasing, extinction, nibbāna.

Nimmānaratī 240f.n.: 'delighting in own creation', the fifth of the six deva-worlds; DN I 218 etc.

niraya 7 etc.: 'no happiness/good luck'; hell.

niruddha 15f.n.: extinction (opposite of samudaya).

*pakkhandati 602: falls into.

paccaya 232 etc.: necessities of daily life, especially those (four) of a bhikkhu (see verse 309f.n.); technical term: one of twenty-four conditions forming the causal chain of causality (paticca-samuppāda).

Paccekabuddha 324f.n.: self-awakened Buddha, who cannot preach the way of deliverance to others.

*pajñānatā 67: cf. sa. prajñātr, 'one who knows'.

paññā 1f.n.: wisdom.

*paññāsa 239: fifty (of time); PED 'does not occur' s.v. pañca.
patibhāvitum 24: to observe.

patisanthāra 621f.n.: 'friendly welcome'.

pattā 56: met with.

patti-anuppadāna 213f.n.: transference of merit.

payoga 232f.n.: (success of) means; 60, 61, 63: practice (as opposed to theory).

Paranimmitavasavatti 240f.n., 439: 'created by others', the sixth (highest) of the six deva-worlds.

parikappitā 362, 602: imagined; 'inclined etc.' PED, Saddhā 362, 602 cited

parikujanta 145: crying aloud; cf. kujati, PED 'meaning.' Saddhā 145 cited

parigganeti 501: accepts.

parideva 572f.n.: lamentation.

paripīta 571: drunk (?PED 'very dear'). Saddhā 571 cited

parihāra 227: answer.

pasadhikam 414: promoting.

pasādhikā 320: to be gained.


pāpaka 467: leading to.

pidahita 321: closed; cf. paridahita.

pisāca 313: demon.

Punna 473: Elder born in the Sunāparanta country; see s.v.

1. Punna PPN.

Punna(2) 475: Elder ordained in Kapilavatthu; see s.v.

6. Punna PPN.

pubbenivasanussatihāna 592f.n.: knowledge of remembrance of former births.
peta 9 etc.: ghost.
petaloka 97f.n.: peta-world.

*phāsu 479: easy ( ?PED 'never occurs by itself' ).

bala 495f.n.: power.
*bāliya 359: ignorant.

Buddha 214,575,620: one awakened.

Brhaspati 591f.n.: a deity.
bojjhaṅgas 495f.n.,595f.n.: factors of enlightenment.
bodhipakkhiyadhamma 495f.n.: requisites of enlightenment.
Bodhisatta 334: a being seeking to become a Buddha.
brahma 255 etc.: a brahma-god, inhabitant of the
brahma-world.
brahman 71 etc.: cf. brahman COD.
brhmavata, brhmavrata 90f.n.: brahman's vow.
Brahmā 41 etc.: chief of the gods.

bhava 1f.n.: existence.
*bhāvato 416-9,540-1: truly.

bhāvanā 213f.n.,451f.n.: mental development; two kinds:

\[
\begin{align*}
\text{samathabhāvanā} \\
\text{(development of tranquillity i.e. samādhi) and} \\
\text{vippassanābhāvanā} \\
\text{(development of insight i.e. paññā).}
\end{align*}
\]
bhikkhu 593f.n.,620: mendicant.
bheda 110f.n.: sowing dissension.

magga 15f.n.,236f.n.: the Noble Eightfold Path.
Magha 420f.n.: name of Sakka in previous birth.
maṅgala 551: auspicious ceremony.
Maṅgala 626(5): third of the twenty-four Buddhas.
maccu 449f.n.,569f.n.: Death.
mada 211f.n.: infatuation.
Maddī 218: wife of Vessantara who gave her, and their two children, to be slaves.
mano 356f.n.: mind.
manomayiddhi 592f.n.: psychic power of spiritual creation.
Mantānī 475: mother of Puṇṇa(2).
mantra 481: cf. mantra COD.
marana 572f.n.: death.
Mahā-ummagga 610f.n.: 'great tunnel'.
Mahā-Kassapa 392f.n.,472f.n.: Elder; see PPN s.v.
1Mahā-Kassapa; he expended all his energies in good deeds.
Mahānāma 580: a Sakyan of Kapilavatthu; AN V 328ff.
Mahābrahmā: see Brahmā.
†Mahāyanta 195: 'great machine', a niraya; not traced; cf. Pañca-g 37,
MkP 14 71,88.
†mātuto 172: cf. mātito PED.
mātsarya 211f.n.: avarice.
māna 211f.n.,357f.n.,611f.n.: conceit.
Māra 318 etc.: Death, the Evil One, the Tempter.
mālā 214f.n.: garland.
Meru 347,447,594: see Sineru.
mokkha 228,264-5: liberation.
Moggallāna 472: the second of the Chief Disciples of Gotama
Buddha.
moha 211 etc.: delusion.

yak 621: cf. yak COD.
ṣyatratha- 251: cf. sa. yatrastha, where staying.
Yama 287: ruler of the kingdom of the dead.
Yavana 160: originally Ionian, Greek; later Mohammedan or
European, any foreigner or barbarian.
ṣyasobhāgin 475: rich in glory.
Yāmā 240f.n.: Yama’s Underworld, third of the six
deva-worlds; Vin I 12.
yogi 468: disciple applied to mental concentration.
yojana 122 etc.: measure of length.
ṣyoyjā 568: to be applied.

rakkhāsa 313,366: demon.

Ratthapāla 473: Elder, see MN II 54ff.
rāga 519f.n.,572f.n.,581f.n.: passion, lust.
Rudras 420f.n.: fierce beings, sons of the demon Rudra.
rūpa 29f.n.,583f.n.: form, fine-materiality.

lobha 357f.n.: greed.
vañcita 304: cf. vañcana, 'illusion'.

Vasus 420f.n.: class of god.
vastra 214f.n.: garment.

vikappiya 358: to be vainly imagined; 'to be designed' (PED).

vicikicchā 357f.n.: sceptical doubt.

vijñātā 503: cf. sa. vijñātr, 'one who knows'.
Vinaya 344, 449: see Tipitaka.

vipakkhasukha - 247: comfort's opposite (?PED 'only in vipakkhasevaka and vipakkhasevin').

vipassana 592f.n.: insight.

vibhavin 382: causing to appear (?PED 'intelligent').

vimutti 1f.n., 614: deliverance.

vimuttīnānadassana 1f.n.: insight of the knowledge of deliverance.

Virūpakkha 420f.n.: ruler of the western quarter, lord of the nāga demons.

Virūlhaka 420f.n.: ruler of the southern quarter, lord of the kumbhanda demons.

vilepana 214f.n.: ointment.

vilokana 609f.n.: reflection.

-vivaddhana 107: increasing.

vivasa 291: powerless.

Vissakamma 247f.n.: chief architect, designer and decorator among the devas.

vissambha 172: cessation.

vihāra 428 etc.: forest abode, later monastery.
veyyāvacca 213f.n.: humble service.
Velāma 446,490: Bodhisatta famous for almsgiving; AN IV 393f.
Vessavana 420f.n.: see Kuvera.

vyākula- 103: dishevelled (?PED 'perplexed').

vyādhi 572f.n.: sickness.

samsāra 13 etc.: transmigration.
sakadāgāmi 236f.n.: one who will not be reborn on earth more than once.
Sakka 411f.n.: chief of the gods.

saṅkinnā: crowded with.

saṅkhāra 613: kamma-formation of merit or demerit, etc.
Saṅgha 2 etc.: the Order.
Saṅghāta 195: 'crushing'/'crowded', a niraya; Jā V 256,270.
saṁnā 605f.n.: perception.
saṁmāharāṇa 621f.n.: speaking about the nouns with special meanings.

saṁhitā 61,64,72: cf. sa. samjñitva, state of being conscious of.
satipatthāna 368f.n.,495f.n.: application of mindfulness.
sanne 624(3)f.n.: (sinh.) explanation.

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sanne 624(3)f.n.: (sinh.) explanation.
attainment.

*Samuttha*ā 144f.n.: cf. utthata Samantak 666; see atthata (PED); cf. sa. samāstrta, 'covered over'.

Samudaya 15f.n.: arising, origin.

*Samuddi* 144f.n.: *sam-uddi-tāpa* from sa. sam-ud-drī, 'burst asunder', plus *tāpa*- 'heat'.

*Samuddi* 144f.n.: *sa-muddi-tāpa* from sa. mrd, 'crush', plus -tāpa- 'torment'.

*Samuddita* 144 f.n.: *sa-muddita-āpa* from sa. mrd, 'squeeze, crush', plus -āpa- 'water'.

*Samupatthāti* 283: occurs, arises (PED 'serves').

Sampatti 232f.n.: attainment.

Sammāppadhāna 495f.n.: right exertion.

Sarīra 232f.n.: body.

Salīla 168: playfully (PED 'water').

Savaṇa 213f.n.: listening [to the Dhamma].

Savisesā 500: in detail.

Sasapandita 276f.n.: the Wise Hare.

Saha(Ms.) 397,406: sineha.

Sahampati 422: a Mahābrahmā.

Sādhistabbaka 21: to be demonstrated.

Sāman 110: conciliatory words.

Sāmiddhi 442: cf. sa. sāmrddhya, 'fortune'.

Sāriputta 472,503: the Chief Disciple of Gotama Buddha;

Rūpasāri was his mother.

Sāsapi 257: sāsapa.

Sikkhā 621f.n.: training.

Siddhi 592f.n.: accomplishment.
Sineru 262: mountain forming the centre of the world.
simbali 186: silk-cotton tree in hell.
Sivi 38f.n.: King Sivi gave his eyes to a blind brahman.
sīla 1f.n. etc.: good conduct.
Sīha 274: in discussion with Gotama Buddha, he realised that a giver has his reward in this world itself (PPN).
śugamatara 617: easier to be understood.
sutta 44, 581, 616: text chapter, quotation.
Sudatta 513-4: Anāthapiṇḍika, a banker of Sāvatthi famous for his unparalleled generosity to the Buddha.
Sunāparanta 473: see Punna.
Sunetta 484: a teacher; AN IV 103f.
seyyā 214f.n.: bed.
soka 572f.n.: grief.
Sona 475: Elder of the Kolivisa clan, who strove energetically.
sota 5f.n., 261f.n.: ear.
sotāpatti 236f.n.: entering upon the stream, conversion.
śhari 358: monkey.
PRINTER’S OR TRANSCRIBER’S ERRORS

References are to verses.

39 saddhātāhi | saddhātā hi
64 atikammaṇa- | atikkāmaṇa-
67 kho bhetukāmassa | khobhetukāmassa
69 yāhi | yā hi
69 -ādimatā- | -ādhimatā-
71 anatta- | atatta-
79 paradā- | paradāra
113 ?assasiṅgo | sasasiṅgo
120 kucohi jighacchā- | kucchi jighacchā-
131 -saṅkhāhi | -saṅkhā hi
131 dukkham mahāttham | dukkhamahattam
135 pavuddhi kalahattheṇaṃ | pavuddhikalahattheṇaṃ
138 aṇṇonnam | aṇṇonnam
145 parikujantā | parikūjantā
154 vilikkhanti | vilikhanti
166 kujantā | kūjantā
168 salīl- | salīl-
170 addhitthāya | adhitthāya
172 n’atthi ti | n’atthīti
177 no palabbhati | nopalabbhati
183 pakkhantam | pakkantam
200 vajjetvāna | vajjetvā na
213 pattipattānumodana | patti pattānumodana
217 ana- | anna-
mutinā  ] muninā
yojanāyato  ] yojanāyate
yathakkamam  ] yathakkamam
sukkamam  ] sakkamam
-dāthī siro-  ] -dāthīsiro-
Tadā yīttha-  ] Tadāyīttha-
-matto-  ] -matta-
sādhāraṇaṃ  ] sādhāraṇaṃ
-phaḷantassa  ] -phaḷan tassa
-ānisamsāhi ] -ānisamsā hi
anayāsuttī- ] anayā suttī-
abyāpajjha- ] abhyāpajjha-
sakko ti ] sakko ti
sakko ti ] sakko ti
sarīraparikkhanam ] sarīraparirakkhanam
-lobhena ] -lābhena
-anv-avekkhanam ] -anvavekkhanam
avikhanḍiya ] avikhanḍiya
-yaso bhāgī ] -yasobhāgī
eva manan tam ] evam anantaṃ
-ananta- ] -anatta-
-maranamaranam ] -maranam arañam
tasssa ] tassa
-paññāsa koṭiyo ] -paññāsa koṭiyo
desanā bhavā ] desanābhavā
pūjakosanto ] pūjako santo
-vañnito ] -vannite
-ṛsam ] -rasam
delete full stop at end of line
573 anotatam abhasare ] anotattamahāsare
575 ?nāsajja karaṇam ] nāsajjakaraṇam
582 cānussati phalam ] cānussatīphalam
588 -kaṇṇam hi ] -kaṇṇamhi
594 -meru dhaj- ] -merudhaj-
599 laddhāsabba- ] laddhā sabba-
605 mayhate ] muyhate
612 -vājha ] -vājha
614 vimutto ] vimutti
617 -kathāna yānabhi- ] -kathānayānabhi-
620 Buddhāpādena ] Buddhupādena
2 Rājarājā- ] Rājā rājā-
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atthakathā)

Pp  Puggala-paññatti
Pet  Petakopadesa
Pv  Peta-vatthu
Pv-a  Peta-vatthu-atthakathā
MN  Majjhima-Nikāya
Bv-a  Madhuratθthavilāsinī
Vyu  Mahāvyutpatti 2nd edn, St. Petersburg 1911
     (I.D. Mironov)
Mil  Milinda-panhā (Trenckner), London 1880
Vin  Vinaya-Pitaka (Oldenberg), I-V, London 1879-83
Vibh  Vibhaṅga
Vv  Vīmāna-vatthu
Vism  Visuddhi-magga
SN  Samyutta-Nikāya
Saddh  Saddhammopañyna
Saddh-s  Saddhammopañyana-sānnaya (:Abhayagiri(Kavi-)
       Cakravarti Ānanda, PLC p.212); Sinhalese
       Colombo 1874 (Batuvandave), 2nd edn 1911
Print,  
Samantak  Samantakūtavaṇṇanā
Sn  Sutta-nipāta
Sv  Sumaṅgala-vilāsinī, C.t. on DN, Bangkok 1920
       (vol.I) PTS (RhD), 1886 (vol.I), Hew. Bequ.
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