

VIII

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I. PĀṆINI AND BUDDHAGHOSA.

IN the VISUDDHIMAGGO (p. 423 of the Burmese edition, 'Indriyasaccaniddeso') we read :

'Ko pana nesam indriyattho namâti, Indalingattho indriyattho. Indadēsitattho indriyattho. Indadiṭṭhattho indriyattho. Indasiṭṭhattho indriyattho. Indajuṭṭhattho indriyattho. So sabbo'pi idha yathāyogaṃ yujjati. Bhagavā hi sammāsambuddho paramissariyabhavato indo. Kusalākusalaṃ ca kammam. Kammesu kassaci issariyābhavato. Tenevattha kammasanjanitāni tāva indriyāni kusalākusalakammaṃ ullingenti. Tena ca siṭṭhanīti indalingatṭhena indasiṭṭatṭhena ca indriyani. Sabbānevapane-tāni Bhagavatā yathābhūtato pakāsitāni ahhisambuddhāni cā'ti indadesitatṭhena indadiṭṭhatṭhena ca indriyāni. Teneva Bhagavatā munindena kānici gocarasevanāya kānici bhavarāsevanāya sevitānīti indayuṭṭhatṭhenāpi indriyāni.'

Buddhaghosa goes on to add :

'Api ca ādhipaccasankhātena issariyatṭhenāpi êtāni indriyāni. Cakkhuviññanādippavaṭṭiyamhi cakkhādīnaṃ siddhaṃ ādhipaccaṃ. Tasmim tikkhetikkhattā mande mandattāti. Ayam tâv' ettha atthato vinicchayo.'

These explanations of *indriya* are evidently a reminiscence of Pāṇini, v. 2, 93.

'Indriyam indralingam indradṛṣṭam indrasṛṣṭan indra-juṣṭam indradattam iti va,' which sutra is thus translated by Böhtlingk: "Indriya" bedeutet "Indra's Glied" "Von Indra gesehen" "Von Indra geschaffen" "Von Indra erwünscht" oder "Von Indra gesehen."

This shows conclusively that Pāṇiṇi the grammarian lived before Buddhaghosa, and that those who, like Professor Pischel, maintain that he lived in the sixth or seventh century A.D. are wrong.

The first historical mention of Pāṇiṇi, I think, occurred in a copper-plate grant of the seventh century A.D., which was edited, I think, by my distinguished countryman, Professor Ram Krishna Gopal Bhandarkar in the first volume of the *Indian Antiquary*.

II. A NOTE ON THE WORD 'LANKĀRO.'

In the *Sīlānisamsa jātika* (Fausböll, ii. 112) occurs the phrase, 'sovaṇṇamayo laṅkāro.'

In Vol. II. of the Cambridge University Press translation of the Jātākas, Mr. Rouse, the translator, omits the phrase altogether, and adds the following note :

'Lakāro or lankaro : I do not know what the word means. Professor Cowell suggests "anchor," the modern Persian for which is *langar* (لنگر).'

With all respect to the memory of my dear and revered teacher, Professor Cowell, at whose feet I learnt the elements of the Pali language, I venture to suggest that the word means 'a sail.' My authority for this signification is a passage from Buddhaghosa's *Visuddhimagga* (p. 110 of the Burmese edition *Pathavikasīṇaniddeso*) :

'Yathā ca accheko niyāmakō balavavāte lankāvaṃ pūrento nāvam videsam pakkhandāpeti. Aparo accheko mandavāte lankāram oropento nāvam tattheva ṭhapeti. Cheko pana mandavāte lankāram pūretva balavavāte aḍḍhalankāram pūretva sotthina icchitaṭhānam pāpunāti.'

III. A NOTE ON A PASSAGE IN PRAJÑĀKARAMATI'S COMMENTARY ON S'ĀNTIDEVA'S BODHICARY-ĀVATĀRA.

(1-4. 'Kṣhaṇa-sampad iyaṃ sudurlabhā pratilabdhā purushārthasādhani,' etc.)

Prajñākaramati's commentary on the passage referred to above runs as follows :

‘Ashtākṣhāna-vinirmuktasya kṣhāṇasya sampattiḥ sama-gratā. Iyam sudurlabhā. Susṣṭu duḥkhena labhyat’ iti kathañcit prāpyā.

‘Mahārṇava-yuga-cchidra-kurma-grivārpaṇopamā.’

On this last simile Professor Louis de la Vallée Poussin cites Kern’s *Saddharmapundarīka* (p. 423) :

‘As the entering of the tortoise’s neck into the hole of the yoke *formed* by the great ocean,’ and the note thereof, ‘I am as unable to elucidate this comparison as Burnouf was . . .’—‘It is as unlikely to happen as if a tortoise should put its neck into a hole opening every yuga in the world’s ocean.’

This simile is thrice referred to in Pali books. For instance, we read in the *Therīgāthā* 500 (No. 73. ‘The Gāthās of Sumedhā’) :

‘Sara kāṇakacchapam pubbe samudde aparato ca yugacchidam.

Siram tassa ca patimukkam manussalābhamhi opammam.’

Again, compare Buddhaghosa’s *Atthasālini* (Dr. E. Muller’s edition, p. 60, § 191) :

‘Yo pan’ esa aṭṭhahi akkhaṇehi parivajjito (correct Muller’s “parivattito”) navamo khaṇo patirupadesavāsā-diko ca catucakkasankhāto okāsaṭṭhena khaṇo vutto so manussatta-buddhuppāda-saddhammaṭṭhi-ādikam (correct Muller’s “Sammādiṭṭhiādikam”) khaṇasamaggaṃ vinā natthi. Manussattādinañ ca kāṇakacchapopamādihi (correct Muller’s “Kacchopamādihi”) dullabhabhavo iti khaṇassa dullabhattā suṭṭhutam khaṇāyattam lokuttaradhammānaṃ upakārabhūtaṃ kusalaṃ dullabhavaṃ eva. Evam etesu khaṇasankhāto samayo kusaluppattiyā dullabhabhavaṃ dīpeti.’

The above passage throws considerable light on the extract quoted from the commentary on Bodhicaryāvatāra. The original passage in which the comparison first occurs is to be found in the Bālopaṇḍitasuttaṃ in Majjhima Nikāya (No. 129, p. 169 of vol. iii. of Mr. Chalmers’s edition, = S. v. 455) :

‘Seyyathāpi puriso, bhikkhave, ekacchigalam yugam samudde pakkhipeyya, tam enam puratthimo vāto pacchimana saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya dakkhiṇo vāto uttarena saṃhareyya ; tatr’ assa kāṇo kacchapo ; so vassasatassa accayena sakim ummujjeya.—Tam kim maññatha, bhikkhave? Api nu so kāṇo kacchapo amukasmim ekacchigale yuge gīvaṃ paveseyyāti?’ ‘Yadi nūna, bhante, kadāci karhaci dīghassa addhuno accayenāti.’

‘Khippataram kho so, bhikkhave, kāṇo kacchapo amukasmim ekacchiggale yuge gīvaṃ paveseyya, tato dullabhatarāham, bhikkhave, manusattam vadāmi sakim vinipātagatena bālena.’