A Note on *Dhammapada* 60
and the Length of the *Yojana*

I. *Dhammapada* 60 and its counterparts

*Dhammapada* 60 is the first verse of the *Bala-vagga*, “The Chapter on Fools”. It may be rendered as follows:

> Long is the night for one who is sleepless;  
> long is the league for one who is weary.  
> Long is samsāra for the fool  
> who does not understand the Good Dhamma.

In the Pāli and Patna *Dhammapadas* the verse is in the *Bala-vagga*; in the *Udānavarga* it is in the *Anityavarga*.¹ The first part of the *Anityavarga* of the *Udānavarga* from Subaši, which should have contained the verse, is lost,² as is the entire *Bala-vagga* of the “Gāndhārī Dhammapada”, which might have contained the verse.³ A perfect equivalent to the *Udānavarga* verse is cited in the *Mahākarmavibhanga* as “a gāthā spoken by the Lord”,⁴ and lines c and d are cited in Bhavya’s *Tarkajvalā*, as preserved in Tibetan translation.

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A Note on Dhammapada 60 and the Length of the Yojana

To him who does not sleep soundly the night seems long. To him who is tired the road seems long. For the fool birth and death are longlasting. Few hear the good law.

Both the Pali and Patna Dhammapadas give bāla in the plural, as does the Tibetan of the Udānavarga and the Mahākarmavibhanga (in both byis pa rnams). The Sanskrit Udānavarga (and the Chinese Udānavarga in English translation), the Sanskrit Mahākarmavibhanga, and the Tibetan Tarkajvalā citation give bāla in the singular. The Tibetan Udānavarga has rgyan grags = krosa in place of yojana; this is probably a slip of the translators. The Udānavargavivarana and the Tibetan Mahākarma-vibhanga have dpag tshad = yojana.

II. The setting (nidāna) of the verse

Prajñāvarman, in his Udānavargavivarana, gives three nidānas for the Udānavarga verse:

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(1) When the monks were gathered, seated together in the assembly hall (bsti gnas kyi khan pa), this chance discussion arose: “What, venerable ones, is that which is called ‘long’ (dirgha)?” Some said, “The night is long for one who is awake”. Others said, “The yojana is long for the weary traveller”. Overhearing [their discussion], the Lord spoke this verse.

(2) According to others: A deity (deva) came and asked the Lord:

“What is long for one who is awake?
What is long for the weary traveller?

(3) Others say that this verse was spoken [by the Lord] with reference to (ārabhya) the sleepless King Prasenajit and a weary traveller.

The Lord replied, “Night is long for the wide-awake”, and so on.

(4) Others say that this verse was spoken [by the Lord] with reference to (ārabhya) the sleepless King Prasenajit and a weary traveller.

The first nidāna, which I will call the “official” one—the nidāna transmitted by Prajñāvarman’s school, the (Mūla)Sarvāstivādins—is a summarized version of a stock opening employed in both (Mūla)Sarvāstivādin and Theravādin sūtra literature. The nidāna might therefore be drawn from a canonical text. The second nidāna, attributed to “others” (gzan dag = anye)—that is, another school—may also be canonical, since it resembles the short sūtras in which a deity or other figure approaches the Buddha and asks a riddle in verse, to which the Buddha replies in verse. Such sūtras are common in the Deva- and Devatā-samyuttas of the Sagātha-vagga of the Samyutta-nikāya, although no counterpart to Prajñāvarman’s citation is found there or elsewhere in Pāli. The third nidāna, also attributed to “others”, resembles the short nidānas given at the head of the stories in the Dhammapada-atthakathā. For the present verse that text gives the following nidāna:

imam dhammadesanam sattha jetavane viharanto
pasenadakosalañ c’ eva aññatarañ ca purisam ārabbha kathesi.

The Teacher gave this religious instruction when he was staying in the Jetavana, with reference to [King] Pasenadi of Kosala and a certain man.
The *Dhammapada-atthakathā* gives a long story in which King Pasenadi of Kosala, out touring the city, glimpses the wife of “a certain poor man”, becomes infatuated with her, and spends a sleepless night. The reference to “the sleepless King Prasenajit” of the *Uvāviv* fits the *Dhammapada-atthakathā* story, but the “weary traveller” does not, since the “certain poor man” of the latter is a resident of the city, and is taken by the King into his service (with a sinister motive). Nonetheless, Prajñāvarman’s reference suggests that, as in other cases, he knew an exegetical tradition on the *Udānavarga/Dharmapada* that was related to that of the Theravādins.

III. The length of the yojana

The *Dhammapada-atthakathā*, commenting on the line “long is the league to him that is weary” (*dīgham santassa yojanam*), defines a yojana as equal to four gavuta: yojanan ti yojanam pi catugavutatam eva. The *Vibhanga-atthakathā* states that 80 usabha are a gavuta, and four gavuta a yojana: asiti usabhāni gavutam, catāri gavutāni yojanam. The *Abhidhanappadīpikā* adds one more measurement:

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14 (PTS) II 1–19; (Mm) III 100–114; Eugene Watson Burlingame (tr.), *Buddhist Legends*, Part 2 ([1921] London 1979), Part 2, pp. 100–111.
15 (Mm) III 100.9; (PTS) II 1.12 *āṇattarassāpi* (PTS *aṇattarassāpi*) duggataipurisassa bharivā.
16 (PTS) II 5.10, rañño pi tam rattim niddam alabhantassā; 5.20, rājā niddam alabhanto.
17 (Mm) III 109.20; (PTS) II 13.4.

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A similar verse is found in the *Samkhya-pakāsaka-pakarana* and *Cakkavālapidani*.

\[\text{dhanu pañcasa tām kosām catūkosañ ca gāvutām gāvutāni pi cattāri yojanan ti pavuccati.}\]

The same figures are given by Daśabalaśrimitra in Chapter 5 of his *Samskrāta-samskrāta-viśiscaya* ("Analysis of Matter and Time") (*Rūpa-kāla-viśiscaya*). The chapter gives a brief account of the components of atoms (paramāṇu) and of measurements of size from the atom up to the yojana, according to the Vaibhāśikas. To this the author appends three lines of verse "from the tradition (āgama) of the Ārya Sthavira nīkāya":

\[
gzu 'dom ina brgya rgyaṅ grags te// rgyaṅ grags bzi la ba lan 'gros//
ba lan 'gros bzi dpag tshad do// Žes so//
\]

Although the measurements are the same, the citation does not exactly correspond to any of our sources, since it gives all three measures in three lines. It is closest to the *Lokadīpakaśāra* and *Samkhya-pakāsaka* versions. Medhamkara wrote the former at Muttamanagara (Martaban) in Rāmaśīnadesa in the 14th century. Nānaviliśa, author of the latter, was probably a Northern Thai monk from Chiang Saen of the late 15th to early 16th century, while Sirimangala (a student of the preceding, who wrote a commentary on the *Samkhya-pakāsaka*) compiled the *Cakkavālapidani* in the kingdom of Lanna (Chiang Mai) in BE 2063 (CE 1520). Since Daśabalaśrimitra probably lived in the 12th or 13th century, his citation is the earliest known source that includes the equation 4 kosa = 1 gāvuta. The equation is not found in the *Abhidhānappadīpikā*, composed by Moggallāna in the Jetavana Monastery at Pulatthipura towards the end of the 12th century.

Non-Theravādins give different definitions. Prajñāvarman’s *Udānavarga-vivarana* has: "in this case a *yojana* equals a distance of four kroṣa" (dpag tshad ni 'dir rgyaṅ grags bzi'i lam mo). The same figure is given in the *Śārdūlabānīvādāna* and the *Abhidhānappadīpikā*, composed by Moggallāna in the Jetavana Monastery at Pulatthipura towards the end of the 12th century.

\[\text{\textsuperscript{21} Supaphan, op. cit., pp. 325-26.}\]

\[\text{\textsuperscript{22} Supaphan, op. cit., p. 405.}\]

\[\text{\textsuperscript{23} I would not be astonished if more on measurements, including perhaps the figure in question, occurs in the Tikā literature.}\]


\[\text{\textsuperscript{25} 1 100.5.}\]
Lalitavistara; the former refers to a “Magadhan yojana”, the latter to a “Magadhan kroṣa”. In both texts 1000 dhanu = 1 kroṣa. The Vaibhāṣīka definition given by Daśabalaśīmitra (D 11b5, Q 18a3) is “500 dhanu are one kroṣa; eight kroṣas are one yojana”. This agrees with the Abhidharmakośa (III, 87cd, 88a). (Yaśomitra does not add any comments.) Hsūn-tsang (second quarter of the 7th century) gives the same figures. The Sanskrit-Tibetan lexicon Mahāvyutpatti (beginning of the 9th century) gives only one measurement, dhanuḥ pañca śatāni kroṣah. In sum:

150 dhanu = 1 kroṣa (Theravāda, Vaibhāṣīka, Hsūn-tsang, Mahāvyutpatti);
1000 dhanu = 1 kroṣa (Sārdaḷakarnāvadāna, Lalitavistara);
4 kroṣa = 1 yojana (Prajñāvarman, Sārdaḷakarnāvadāna, Lalitavistara);
8 kroṣa = 1 yojana (Vaibhāṣīka, Hsūn-tsang);
16 kroṣa = 1 yojana (Theravāda).

Monier-Williams defines a kroṣa as “‘the range of the voice in calling or hallooing’, a measure of distance (an Indian league, commonly called a Kos = 1000 Daṇḍas = 4000 Hastas = 1/4 Yojana; according to others = 2000 Daṇḍas = 8000 Hastas = 1/2 Gavyūti). He defines a yojana as “‘a stage or Yojana (i.e. a distance traversed in one harnessing or without unyoking; esp. a particular measure of distance, sometimes regarded as equal to 4 or 5 English miles, but more correctly = 4 Krosas or about 9 miles; according to other calculations = 2 1/2 English miles, and according to some = 8 Krosas”.

His sources thus give some of the definitions used by the Buddhists, but as part of different systems of measurement. Evidently, and naturally enough, a number of systems coexisted, and the definition of the yojana varied with time, place, tradition, and context. It could hardly have been a matter of sectarian dispute for the Buddhists, although it may have had some significance in the interpretation of the Vinaya.

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500 dhanu = 1 kroṣa (Theravāda, Vaibhāṣīka, Hsūn-tsang, Mahāvyutpatti);
1000 dhanu = 1 kroṣa (Sārdaḷakarnāvadāna, Lalitavistara);
4 kroṣa = 1 yojana (Prajñāvarman, Sārdaḷakarnāvadāna, Lalitavistara);
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16 kroṣa = 1 yojana (Theravāda).

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ibid., p. 858a.
See e.g. The Entrance to the Vinaya, Vinavamanukha, Vol. I, Bangkok, 2512/1969, pp. 235–36. The Lokadhipakṣāra (544.7 foll. = Cakkavālaśāpī 207.21 foll.) mentions two types of yojana: brahmādi-yojana and bhūmādi-yojana. The first, used for cosmic measurements such as the size of the moon,
In Section IV I give a translation, in Section V the Tibetan text, of Chapter 5 of the *Samskrtāsamskṛta-viniścaya*. Daśabalaśrimitra’s description of atoms agrees with that of the *Indriyanirdesa* (Chap. 2) of the *Abhidharmakośa*. His enumeration of measurements of size and units of time, both given in ascending order, agrees on the whole with that of the *Lokanirdesa* (Chap. 3) of the *Abhidharmakośa*. The relative antiquity of the enumerations of size and time is shown by the fact that they are given in the *Lokaprajñāpātī*, a “canonical” text of the (Mūla)Śarvastivādin Abhidharma.

The *Vibhaṅga-atthakathā* gives a series of ascending measurements of size, starting from the atom. The same figures are

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sun, and vimānas, is that of Daśabalaśrimitra’s verse. The second, used for the measurement of land, mountains, and physical distance, will be described below.

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The figures and names are quite different from those of the Vaibhāṣīkas, with the exception of the equations 7 likkha = 1 uka; 7 uka = 1 dahnāmaśa; 7 dahnāmaśa = 1 angula, which may be compared with the 7 likṣa = 1 yuka; 7 yuka = 1 yava; 7 yava = 1 anguli-parvan of the Vaibhāṣīka system (see below).

The *Abhidhānappadiipa* does not enumerate the units of time. For these we may turn to Medhamkara’s *Lokadipakāśāra*.

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Abhidhānappadiipa vv. 194–96; Lokadipakāśāra p. 544.10–15; Samkhya-pākāsaka Ch. 1, vv. 2–5; Cakkavāladiapiṇī 207, penult.–208.4. Cf. Y. Karunadasa, op. cit., pp. 150–51. According to the Lokadipakāśāra and Cakkavāladiapiṇī this is the bhūmyādi-yojana.
The study of Buddhist systems of measurements is complex, and we still have much to learn. I hope that further Buddhist sources, whether in Pāli, Sanskrit, Tibetan, or Chinese, will one day throw more light on the subject, in comparison with Jaina and Brahmanical systems.  

The present article shows that, while Daśabalaśrimitra followed the Vaibhasika system of measurement, he was aware that the Sthaviras defined the yojana differently.

4 Cakkavāladipani 208.15–209.14.
46 See, for example, the measurements listed by the 19th century Tibetan polymath Jamgön Kongtrul Lodrö Tayé (Koṅ sprul Blo gros mtha’ yas, 1813–99), in Myriad Worlds: Buddhist Cosmology in Abhidharma, Kālacakra, and Dzog-chen, Ithaca, 1995, pp. 158–59 (time); 166–69 (space).
In the Sensual [Realm] the atom has eight substances without sound and without faculty. With the body-faculty there are nine substances; with the other faculties there are ten substances.

[1.2. The atom in the Form Realm (rūpadhātu)]

Because it is taught that in the Form Realm (rūpadhātu) there is neither scent nor taste, the atoms there are made up of six, seven, or eight substances respectively, according to the above-mentioned system: nothing more needs to be explained (rūpadhātau gandharasayor abhāva utkas tena tatratyāh paramānavaḥ satsaptāśadravyakāḥ ity uktaripatvāt na punar ucayante).49

[2. Measurements of size]

In this way, the form that is reached in order of decreasing size, is the atom (rūpasya apacīyamānasya paryantah paramānuḥ).50 The first eleven categories of atom, etc., are [multiples of] seven, as follows:51

\[
\begin{align*}
7 \text{ paramānu} & \text{ are 1 anu (rdul phran = Kośa)} \\
7 \text{ anu} & \text{ are 1 loka-rajas (lcags)} \\
7 \text{ loka-rajas} & \text{ are 1 ab-rajas (Mvy 8193)} \\
7 \text{ ab-rajas} & \text{ are 1 śaśa-rajas (ri bon)} \\
7 \text{ śaśa-rajas} & \text{ are 1 edaka-rajas (lug)} \\
7 \text{ edaka-rajas} & \text{ are 1 go-rajas (glan)} \\
7 \text{ go-rajas} & \text{ are 1 vātāyanacchidra-rajas (ni zer)} \\
7 \text{ vātāyanacchidra-rajas} & \text{ are 1 rajas (rdul)} \\
7 \text{ rajas} & \text{ are 1 likṣā (sro ma)} \\
7 \text{ likṣā} & \text{ are 1 yūka (sig)} \\
7 \text{ yūka} & \text{ are 1 yava (nas)} \\
7 \text{ yava} & \text{ are 1 anguli-parvan (sor mo tshigs)} \\
3 \text{ anguli-parvan} & \text{ are 1 anguli (mdzub mo)} \\
\end{align*}
\]

49 The Sanskrit given in parentheses is from Kosabhāṣya, Indriyanirdeśa, p. 53.17-18.
50 The Sanskrit given in parentheses is from Kosabhāṣya, Lokanirdeśa, p. 176.11.
51 See Kosabhāṣya, Lokanirdeśa, 176.14–177.7, ad Kosakārikā III,85d–88a; Tibetan equivalents (“Kośa”) from Kosabhāṣya Tibetan, Q5591, Vol. 115, mnon pa gu, 177b6 foll.; Mvy § CCLI, nos. 8190–8206. See also La Vallée Poussin, Cosmologie, pp. 262–63. The list is given in English translation from the Tibetan at Jamgön Kongtrul, op. cit., p. 168.

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Mvy, Kośa lcags rdul \({}^52\)
7 loka-rajas are 1 śaśa-rajas (ri bon)
Mvy, Kośa ri bon rdul
7 śaśa-rajas are 1 edaka-rajas \({}^53\) (lug)
Mvy, Kośa lug rdul
7 edaka-rajas are 1 go-rajas (glan)
Mvy, Kośa glan rdul
7 go-rajas are 1 vātāyanacchidra-rajas (ni zer)
Mvy, Kośa ni zer (gvi) rdul
7 vātāyanacchidra-rajas are 1 rajas (rdul)
Mvy, Kośa —
7 rajas are 1 likṣā (sro ma)
Mvy, Kośa idem
7 likṣā are 1 yūka (sig) \({}^54\)
Mvy, Kośa idem
7 yūka are 1 yava (nas)
Mvy, Kośa idem
7 yava are 1 anguli-parvan (sor mo tshigs)
Kośa sor mo i ishigs,
Mvy sor mo, sor
3 anguli-parvan are 1 anguli (mdzub mo)
Kośa sor mo; Mvy —

\(\text{Mvy, Kośa lcags rdul}^{52}\)
\(7 \text{ loka-rajas} = 1 \text{ ab-rajas (Mvy 8193, Kośa chu rdul), 7 ab-rajas} = 1 \text{ śaśa-rajas, not given by Daśabalaśrimitra.}\)
\(\text{ arbitrājas, Mvy 8195.}\)
\(\text{Also described in the Kośabhāṣya as tad-udbhava = de las byun ba: that is, the louse (yūka) comes from the louse-egg (likṣā).}\)
As for surface measurements:\textsuperscript{55}

24 anguli are 1 full hasta (khru gan = Mvy)
Kośa khru
4 hasta are 1 full dhanu (gzu gan = Kośa)
Mvy 'dom\textsuperscript{56}
500 dhanu are 1 kroṣa (rgyau grags)
Mvy, Kośa idem\textsuperscript{57}
8 kroṣa are 1 yojana (dpag tshad)
Mvy, Kośa idem.

According to the tradition (āgama) of the Ārya Sthavira nikāya, however:

500 dhanu are one kosa;
4 kosa are one gāvuta;
4 gāvuta are one yojana.

[3. Time (kāla)\textsuperscript{58}]

The limit of time (kāla-paryanta) is the moment (ksaṇa).\textsuperscript{59} A moment is described as the time it takes for one atom to pass to another atom.\textsuperscript{60} Alternately, for a strong man to snap his fingers is 65 moments,\textsuperscript{61} or, some say, 37. 120 moments are called one tātksaṇa; 60 tātksaṇa are one lāva; 30 lāva are one mūhūrtā, which is also called a nālika;\textsuperscript{62} 30 mūhūrtā are one day-and-night (ahorātra); 30 days are one month (māsa); 12 months are one year (sāṃvatsara).\textsuperscript{63}

[4. Chapter colophon]


V. Tibetan text of Chapter 5 of the Sāṃskṛtāsāṃskṛtviniścaya\textsuperscript{64}

[1] 'dir sems can dañ snod kyi 'jig rten dag gzugs 'dus pa thams cad kyi phra ba ni rdul phra rab ces (D: 'zes Q) brjod do/ gañ las ches chuñ ba šes par bya ba med pa de ni rdul phra rab po/

[1.1] 'dod pa'i kham sa sgra dañ bral ba dañ dbañ po spān sa på'i rdzás bryad ldan skye bar 'gyur ro/ de la rdzás bryad ni 'di la te/ sa dañ/ chu dañ/ me dañ/ rlun dañ/ gzugs dañ/ dri dañ/ ro dañ/ reg bya'o/ 'di

\textsuperscript{55} logs la gžal bas: cf. Koṣabhaśya p. 176,ult pārśvikītā tā; Koṣabhaśya Tib. 178a2 nos su bya na ni.
\textsuperscript{56} Koṣabhaśya 177.2 dhanu, vyāsenety arthah (Koṣabhaśya Tib. 178a2 khrū bzi la gžu gan no. 'dom gañ no žes bya ba'i tha tshig go.
\textsuperscript{57} This is the distance of an aranya: Kośakārikā III,87cd krośo 'ranyam ca tan matam (Koṣabhaśya Tib. 178a2 rgyan grags de laAGON par 'dod.
\textsuperscript{58} Cf. Divyāvadāna (Sārdīlakarmāvadāna) p. 644; Hsuan-tsang in Beal I 71, Watters I 143-44; La Vallée Poussin, Cosmologie, p. 263; Jamgön Kongtrul, op. cit., pp. 168–69. Mvy § CCLIII, Dus kyi min, gives a long list of terms related to time.
\textsuperscript{59} Koṣabhaśya 176.11 kālasya paryantah kṣaṇo.

\textsuperscript{60} Koṣabhaśya 176.13, yāvata paramānāḥ paramānvantaram gacchati.
\textsuperscript{61} Koṣabhaśya 176.13 balavat puruṣācchātasaṁghātambamārthena pāṇicasatthih kṣāṇā atikramaniyo ābhidhārmiyāḥ. For puruṣācchātasaṁghātambamārthena see Mvy 8226 and L’Abhidharmakosa III 178, n. 1.
\textsuperscript{62} The term is transliterated as na-li-ka.
\textsuperscript{63} See Koṣabhaśya 177.7–20.
\textsuperscript{64} Stobs bcu dpal bṣes grien, 'Dus byas dan 'dus ma byas rnam par nas pa, Q5865, Vol. 146, no mtsbar bstan bcos no, 17b3–18a7; D3897, dbu ma ha, 119a6–120a2. All variants are recorded except for the use of the sad (danda), in which there are only two variants—the omission of the sad in Q after dan in dri dan/ro dañ', as given by D.
mams su sgra rab tu bcug pas rdzas dgu ldan 'gyur ro// lus kyi dbaṅ po'i rdul phra rab ni rdzas dgu (D119b) ldan de/ de la rdzas dgu ni 'di lta ste/ rdzas brgyad po de ņid dañ lus kyi dbaṅ po'i rdzas so// sgra dañ bcas pa na rdzas bcu'o// dbaṅ po gzan mams kyi rdul phra rab ni rdzas bcu ldan no// de la rdzas bcu ni 'di lta ste/ rdzas dgu po de ņid dañ dbaṅ po rañ rañ gi rdzas so// sgra dañ bcas pa na rdzas bcu geig tu 'gyur ro// gsun's te/

'dod na phra rab rdzas brgyad de (D: e Q) // sgra med pa min dbaṅ med min//
lus dbaṅ ldan la rdzas dgu'o// dbaṅ po gzan ldan rdzas bcu'o//

[1.2] 'dis ni gzugs kyi khams na dri dañ ro dag med par gsun's pa des na/ de dag na ni rdul phra rab dag ni rim pa bzin du rdzas drug dañ bdun brgyad do žes gsun's pa'i tshul ņid kyi na ci yañ brjod par mi bya'o/

[2] de ltar gzugs 'di ņid kyi 'grib bzin pa na mthar thug pa ni ri dul phra rab po// rdul phra (Q18a) rab la sogs pa'i sgra bcu geig ni' gon ma bdun 'gyur te/ 'di lta ste/ rdul phra rab bdun la rdul phran no// rdul phran bdun la lcags so// lcags bdun la ri boń no// ri boń bdun la lug go// lug bdun la gnaś no// glan bdun la ņi zer ro// ņi zer bdun la rdul lo// rdul bdun la sro ma'o// sro ma bdun la sīg go// sīg bdun la nas so// nas bdun la sor mo'i tshig so// sor mo'i tshig s gum la mdzub mo'o// logs la gzał (D: bał Q) bas/ sor mo ņi şu bzi la khru gań no// khru bzi la gzu gań no// gzu lha brgya la rgyan grags so// rgyan grags brgyad (Q: brgya D) la dpag tshad do// 'phags pa gnas brtan pa'i sde pa'i lün las kyan/

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gzu 'dom lha brgya rgyan grags te// rgyan grags bzi la ba laṅ 'gros/
ba laṅ 'gros bzi dpag tshad do// žes so//

[3] dus kyi mtha' ni skad cig ma ste/ de yan dus ci srid du rdul phra rab kyi's rdul phra rab gzan brgal bar gyur pa de srid kyi dus la skad cig ces (D: žes Q) bya'o// yan na stobs dañ ldan pa'i skyes bus se gol gtoqs pa tsam la skad cig ma drug cu rtsa lha'o// sum cu rtsa bdun žes pa yañ no/ skad cig brgya ņi śu la de'i skad cig ces (D: žes Q) so// de'i skad cig drug cu la than cig (D: geig Q) go// than cig (D: geig Q) (D120a) sum cu la yud tsam mo// na-li-ka žes kyan brjod do// yud tsam sum cu la Ňin žag go// Ňin žag (D: žags Q) sum cu la zla ba'o// zla ba bcu gniś la lo 'khor ba'o/

[4] pandi-ta (D: mkhas pa Q) chen po stobs bcu dpal (Q adds gvi) bšes gi'en kyi bs dus pa (D: pa'i Q) 'dus byas dañ 'dus ma byas mam par ņes pa las gzugs dañ dus mam par ņes pa žes bya ba l'eu lha pa'o//

Nandapuri
Peter Skilling

Abbreviations

<table>
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<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>D</td>
<td>Derge (sDe dge) bsTan 'gyur</td>
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<tr>
<td>Mm</td>
<td>Siamese script Mahāmakutārajāvidyālāya (Bangkok) edition</td>
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<tr>
<td>Mvy</td>
<td>R. Sakaki, Mahāvyutpatti, Kyoto, 1926</td>
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<tr>
<td>PTS</td>
<td>Roman script Pali Text Society edition</td>
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Cp. Kośākārikā II.11,22 at Kośabhāsyā Tibetan 70b3 foll.: 'dod na dbaṅ po med pa dan// sgra med phra rab rdul rdzas brgyad// lus dbaṅ ldan la rdzas dgu'o// dbaṅ po gzan ldan rdzas bcu'o//.
Dr Allen Thrasher of the Library of Congress called my attention to a few manuscripts that have come to (or back to) the Southeast Asia Section since I made the list published in JPTS XIII, pp. 1–31. This has made it possible to correct some entries and add new ones. There have also been a number of new palm-leaf manuscripts given to the library. Burmese-Pāli 129–153 were given by E. Gene Smith in 1993. They were bought in Thailand. Burmese-Pāli 158 and 159 were given by Mrs Mildred Goldthorpe. Burmese-Pāli 160 is an illustrated manuscript on paper recently acquired by the library.

William Pruitt

Abbreviations


