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ARDHA-MAGADHI READER

BY

BANARSI DAS JAIN, M.A.,

In charge of the compilation of a Panjabi Dictionary,
Oriental College, Lahore.



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To

THE LATE SASTRA-VISARADA JAINACARYA

Srí Vijaya Dharma Súrí

*This book is dedicated as a mark
of reverence and appreciation
for the Noble work done
by him in encouraging
the study of Janism
on Scientific lines.*

By his lay disciple,
BANARSI DAS JAIN.

PREFACE

In his speech at the S. S. Jain Conference held at Lahore in 1917, Principal A. C. Woolner of the Oriental College pointed out that the absence of Ardha-Māgadhī Grammars and Readers was one of the chief causes why the study of Jaina scriptures was not so popular among European scholars as that of the Buddhist. At that time I had been collecting Jain books for the Panjab University Library and in the course of a few months more, it seemed to me that sufficient materials had become available in the Library for the compilation of an Ardha-Māgadhī Reader. I, therefore, requested Principal Woolner to prepare an Ardha-Māgadhī reader for the benefit of the Jains and others. He considered my request, and in October of the same year advised *me* to undertake it. After working at it for two years, I showed him what I had done. He approved of my work and agreed to include it in the Oriental publications of the Panjab University. The manuscript was consequently sent to a press at Lahore but unfortunately the press stopped work soon after. In the meantime Principal Woolner had left India on leave. On his return from England I obtained his fresh sanction for the estimate of cost submitted by the Allahabad Mission Press to which the work of printing was entrusted in April 1921. On account of long time required for exchange of proofs by post and for other reasons the printing has taken more than two years.

As the Press had not all the diacritical marks for printing Sanskrit and Prakrit according to the modern system of transliteration I, therefore, had to follow the old system shown on p. ix under Alphabet. Sanskrit ष=sh, श्=s, ऋ=ri and Visarga=h.

• In the course of my trip during the Summer vacation 1920, I showed my manuscript to several Jains, laymen and monks at Calcutta, Bombay, Poona, Ahmedabad, Girnar, Palitana etc. They all agreed that really there was a great need for such a book.

My best thanks are due to Principal A. C. Woolner for encouraging me to write this reader, for including it in the Oriental Publications of the Panjab University and for going through the English translation and the sketch of grammar.

LUDHIANA

BANARSI DAS JAIN.

June 27, 1923.

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Ardha-Mágadhí Grammar.

A. ALPHABET.

a. Vowels.

Short	अ a	इ i	उ u	ए (e)	ओ (o)
Long	आ á	ई í	ऊ ú	ए e	ओ o

b. Consonants.

Surds.

Sonants.

Mutes.

Unaspirates.	Aspirates.	Unaspirates.	Aspirates.	Nasals.
क k	ख kh	ग g	घ gh	ङ n
च c	छ ch	ज j	झ jh	ञ ñ
ट t	ठ th	ड d	ढ dh	ण ñ
त t	थ th	द d	ध dh	न n
प p	फ ph	ब b	भ bh	म m
	स् s	य y र r	ह h .	ः m
		ल् l व v		anusvára

c. Notes.

- (1) Nasal vowels, also, are used in verse. A pure vowel when followed by an anusvára is often nasalised for the sake of metre, and then the anusvára disappears.
- (2) Short ए (e) and ओ (o) are not distinguished in Mss. They are indifferently denoted by ए or इ and ओ or उ respectively.
- (3) ऊ, ञ्, ए, न् and म् followed by mutes of their class, are always replaced by the anusvára¹.
- (4) Conjunct consonants may occur as (i) double *e.g.* क्क, ग्ग, च्च, etc., (ii) an unaspirate followed by a similar aspirate of the same class, *e.g.*, क्ख, ग्घ, च्छ, etc., (iii) a nasal followed by a mute of the same class, when the nasal must change to anusvára *e.g.* अंग, संख, पंच etc., (iv) anusvára followed by व or अंस *e.g.* संवर, हंस or (v) ए or म् followed by ह् *e.g.* विगृह्, अग्रहे.
- (5) ड् and द् when not initial and not occurring in conjunct consonants were probably pronounced like Hindí ड्र् and द्र् respectively.

B. Declension.

Ardha-Māgadhī like Sanskrit admits of declension in nouns² for number and case, and of conjugation in verbs for person, tense and voice. In it there

-
1. This is really a peculiarity of spelling. In pronunciation the nasals retain their proper sound *e.g.* अंग is pronounced as अङ्ग *anga*, पंच as पञ्च *pañca*, दंड as दण्ड *daṇḍa*, दंत as दन्त *danta*, अंब as अम्ब *amba* and so forth.
 2. Including Adjectives, Numerals and Pronouns.

are two numbers, Singular and Plural; three genders' Masculine, Feminine and Neuter; and eight² cases with the same functions as in Sanskrit.

a. Nouns.

The order of cases as given by Sanskrit Grammarians is based on similarity of forms. On the same principle the order of cases in a Prakrit Grammar should be Nominative, Vocative, Accusative, Dative, Genitive, Instrumental, Locative and Ablative which will be used in these pages when full declension of a noun is given.

For convenience sake the declension of nouns may be treated under the following heads :—

- (a) Masculine nouns ending in अ.
- (b) Masculine nouns ending in इ or उ.
- (c) Neuter nouns ending in अ, इ or उ.
- (d) Feminine nouns ending in इ or उ.
- (e) Feminine nouns ending in आ, ई or ऊ.
- (f) Irregular forms.

•a. देव m. 'a god'

Singular	Plural
N. देवे, देवो	देवा
V. देवा ! देवो !	देवा !

1. The gender of most nouns is fixed. Nouns denoting animate objects and adjectives change their gender according to certain rules.
2. To say that Prakrits have no Dative case means that they have lost the direct descendant of the old Indian prototype, its place having been taken by the Genitive form. Ardha-Māgadhi, however, retains the old Dative Singular side by side with the new one.

A. देवं	देवे, देवा
D. देवस्स, देवाण	देवाणं
G. देवस्स	देवाणं
I. देवेणं	देवेहि
L. देवसि, देवे	देवेसु
Ab. देवाओ, देवा	देवेहितो

Note 1. Sometimes in poetry the final anusvára disappears and the preceding vowel may or may not be nasalised¹.

2. The forms देवो N. Sing. and देवा A. Pl are frequent in poetry, but rare in prose.

b. मुणि m 'a sage', साहु 'a monk'

Singular

N. मुणी	साहु
V. मुणी !	साहु !
A. मुणि	साहुं
D. G. मुणियो, मुणिस्स	साहुणो, साहुस्स
I. मुणिणा	साहुणा
L. मुणिसि	साहुंसि
Ab. मुणीओ, मुणियो	साहुओ, साहुणो

Plural

N. A. मुणियो, मुणी	साहुणो, साहु, साहवो
V. मुणियो ! मुणी !	साहवो !
D. G. मुणीणं	साहुणं
I. मुणीहिं	साहुहिं
L. मुणीसु	साहुसु
Ab. मुणीहितो	साहुहितो

Note. In N. and Ac. Pl. the forms मुणीओ and साहुओ, also, are met with.

1. Nasalisation of a vowel is denoted in Deva-Nágarí by चन्द्रबिन्दु (°) e.g. देवेहिं devehim may become देवेहिं devehi° or even देवेहि देvehi.

c. वण n. 'forest' दहि n. 'curd' महु n. 'honey'

Singular

N. A. वणं दहि महु

Plural

N. A. वणाइं, वणाणि दहीइं, दहीणि महुइं, महुणि

For other cases the neuter stems are declined like the corresponding masculine ones.

d. कुच्छि f. 'womb' धेणु f. 'cow'

Singular

N. V. कुच्छी धेणु

A. कुच्छिं धेणुं

D. G. I. कुच्छीय धेणूय

L. कुच्छिसि धेणुंसि

Ab. कुच्छीओ धेणुओ

Plural

N. V. A. कुच्छीओ, कुच्छी धेणुओ, धेणु

D. G. कुच्छीयं धेणूयं

I. कुच्छीहि धेणुहि

L. कुच्छीसु धेणुसु

Ab. कुच्छीहितो धेणुहितो

e. साला f. 'house' देवी f. 'goddess' वहु f. 'daughter-in-law'

Singular

N. साला देवी वहु

V. साले ! देवी ! वहु !

A. सालं देवि वहुं

D. G. I. L. सालाय देवीय वहुय

Ab. सालाओ देवीओ वहुओ

Plural

N. V. A. सालाग्रो, साला	देवीग्रो, देवी	वहुग्रो, वहु
D. G. सालाणं	देवीणं	वहुणं
I. सालाहिं	देवीहिं	वहुहिं
L. सालासु	देवीसु	वहुसु
Ab. सालाहितो	देवीहितो	वहुहितो

f. There is a number of words of frequent use that are declined a little differently from the above types. Their irregular forms are generally the direct descendents of the corresponding old Indian ones which analogy has failed to reduce to any of the common types. Among masculines may be noted :—

(i) (पिउ or पिइ (Skt. पितृ) 'father')

Singular	Plural
N. V. पिया (Skt. पिता, पितः)	पियरो (Skt. पितरः)
A. पियरं (Skt. पितरम्)	पियरो
D. G. पिउणो, पिउस्स	पिऊणं, पिईणं
I. पिउणा	पिऊहिं, पिईहिं
L. पियरि (Skt. पितरि)	पिऊसु, पिईसु
Ab. पिउणो	पिऊहितो, पिईहितो

(ii) भाउ or भाइ (Skt. भ्रातृ) 'brother.'

Sing. N. V. भाया (Skt. भ्राता), A. भायरं (Skt. भ्रातरम्),
D.G. भाउणो भाइस्स. Pl. N. V. भायरो (Skt. भ्रातरः), भायरा ;
A. भायरो, भायरे, D. G. भाऊणं, भाईणं ; I. भाऊहिं, भाईहिं ;

(iii) Similarly are declined the agent nouns derived from old stems ending in ऋ e.g. दाउ or दाइ (Skt. दातृ) 'giver'.

(iv) Among Feminines may be noted :—

माउ or माइ (Skt. मातृ) 'mother.'

N. माया (Skt. माता)	मायरो (Skt. मातरः)
A. मायरं (Skt. मातरम्)	मायरो
D. G. माऊण	माऊणं, माईणं
I. माउणा	माऊहि, माईहि, मायाहि
L. माऊण	माऊसु, माईसु

धूया (Skt. दुहितृ) 'daughter' is declined like साला *f.* but धूयरं A. Sing. and धूयराहि I. Pl. also occur.

(v) Other examples are राय m. 'king' and आय or अप्य m. 'self'.

राय (Skt. राजन्) 'king.'

Sing. N. राया (Skt. राजा) ; V. रायं (Skt. राजन्), राया ; A रायं, रायाणं (Skt. राजानम्) D. G. रण्णो (Skt. राज्ञः), रायस्स. I. राइणा, रण्णा (Skt. राज्ञा) Pl. N. V. रायाणो (Skt. राजानः) ; A रायाणो ; D. G. राईणं ; I. राईहि ; L राईसु.

आय or अप्य (Skt. आत्मन्) 'self'

Sing. N. आया, अप्पा (Skt. आत्मा) ; A. आयाणं अप्पाणं. अत्ताणं (Skt. आत्मानम्) ; D. G. अप्पणो (Skt. आत्मनः) I. अप्पणा (आत्मना) ; Ab. आयओ, अत्तओ (Skt. आत्मनः) Pl. N. A. अप्पणो (Skt. आत्मानः, आत्मनः).

(vi) Sometimes the irregular forms exist side by side with the regular ones. This occurs chiefly where the old stem ends in अत्, वत्, मत् or अस्, e.g. वय 'a word' has I. Sing. वण्णं and वयसा (Skt. वचसा) ; तव 'penance' has I. Sing. तवेणं and तवसा (Skt. तपसा) ; तेय 'heat' has I. Sing. तेण्णं and तेयसा (Skt. तेजसा) ; अरहंत 'Arhat' has N. Sing. अरहंते and अरहं (Skt. अर्हन्) ; भगवंत 'Venerable' has G. Sing. भगवतंस्स and भगवओ (Skt. भगवतः), I. Sing. भगवंतेणं and भगवया (Skt. भगवता) etc.

b. Adjectives.

Adjectives are declined exactly like nouns. They take the same number, gender and case as the noun which they qualify.

Comparative and Superlative degrees are expressed by adding-यर (or-तर) and-यम (or-तम) respectively to the Positive *e.g.* अल्प 'little', अल्पयर less, अल्पयम; least; दृढ 'strong', दृढयर 'stronger', दृढयम 'strongest', मह (Skt. महत्) 'great', महत्तर 'greater', महत्तम 'greatest'. Some of the forms are the remnants of the old prototypes in-ईयस् and-इष्ट *e.g.* सेयं (Skt. श्रेयस्) 'better', कनिष्ठ (Skt. कनिष्ठ) 'youngest', जेष्ठ (Skt. ज्येष्ठ) 'eldest.'

c. Numerals.

Cardinals. 1. एग or एक is used in the Singular

	N.	A.	D. G.	I.	L.	Ab.
Mas.	एग	एगं	एगस्स	एगेणं	एगंसि	एगाओ
Neut.	एगं	"	"	"	"	"
Fem.	एगा	"	एगाए	एगाए	एगाए	"

एग when used in the plural means 'some' 'a few.'

	एग	एगे	एगेसि	एगेहिं	एगेसु	एगेहितो
2. दे० Mas.	दे०	दे०	दे०एहं	दे०हिं	दे०सु	दे०हितो
Neut.	दे०णिण	"	"	"	"	"
Fem.	दुवे	"	"	"	"	"

At the beginning of a compound, दे० often become दु or बे *e.g.* दोमासिय 'lasting for two months', दुगुण 'double' दुपय 'biped' बेइंदिय 'having two sense organs.'

1. From 2-18 (दो to अठारस) used in the plural.

3. ति Mas. तत्रो तत्रो तिण्हं तिहिं तीसु तीहितो
Neut. तिरिण तिरिण " " " "

At the beginning of a compound ति may become ते,
e.g. तिविह 'of three kinds', तेइदिय 'having three
sense-organs.'

- 4.2 चउ Mas. चत्तारो चत्तारो चउण्हं चउहिं चउसु चउहितो
" चउरो चउरो " " " "
Neut. चत्तारि चत्तारि " " " "

In compounds चउ becomes चउर् before words
beginning with a vowel, *e.g.* चउरिंदिय 'having four
sense-organs.' But if the word begins with a
consonant, the latter is doubled, *e.g.* चउव्विह 'of four
kinds,' चउप्पय 'quadruped'.

5. पंच—पंच पंच पंचण्हं पंचहिं पंचसु पंचहितो

Before other numerals पंच becomes पण or पणण,
e.g. पणवीस 'twenty-five', पणणरस 'fifteen'.

6. छ In compounds छ becomes सङ् before words
beginning with a vowel, *e.g.* सङ्गवी 'knowing the
six angas (of the Vedas)'. A consonant after छ is
doubled, *e.g.* छम्मासिय, 'lasting for six months', छ-
हिसि 'in six directions'.

7. सत्त, 8 अट्ठ 9 नव, 10 दस, 11 एक्कारस, इक्कारस, 12 दुवा-
लस, बारस, 13 तेरस, 14 चोइस, चउइस, 15 पणणरस, 16
सोलस, 17 सत्तरस, 18 अट्ठारस, 19 पणूणवीस, अउणवीस (इ),
20 वीस (इ), 21 पणवीस (इ), 22 बावीस 23 तेवीव, 24

1. Sometimes तीहिं.

2. No regard is paid to the gender of दो, ति and चउ. The same
form may be used for all genders, thus we find तिरिण पुरिस
'three men', तत्रो वखाइ 'three forests.' Other numerals
have a single form to represent all the genders.

चउवीस, 25 पणवीस, 26 छुवीस, 27 सत्तवीस, अट्ठावीस, 29
 अउणत्तीस, 30 तीस, 31 एकतीस, 32 वत्तीस, 33 तेत्तीस, 34
 चोत्तीस, 35 पणतीस, 36 छत्तीस, 37 सत्ततीस, 38 अट्ठतीस,
 अट्ठतीस, 39 पगूणचत्तालीस, 40 चत्तालीस, 41 एकचत्तालीस,
 इगयाल, 42 बायालीस, 43 तेयालीस, 44 चउयालीस, चोयालीस,
 45 पणयालीस, पणयाल, 46 छयालीस, 47 सत्तचत्तालीस, सत्त-
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 53 तेवण, 54 चउवण, 55 पणपण 56 छप्पण, 57 सत्तावण,
 58 आट्ठवण, 59 पगूणसट्ठि, अउणट्ठि, 60 सट्ठि², 61 इगसट्ठि,
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 सी, 85 पंचासीइ, 86 छलसीइ, 87 सत्तासीइ, 88 अट्ठासीइ, 89
 पगूणणउइ, 90 नउइ, 91 एकणउइ, 92 बाणउइ, 93 तेणउइ, 94
 चउणउइ, 95 पंचाणउइ 96 छणउइ, 97 सत्तणउइ, 98 अट्ठाणउइ,
 99 नवणउइ ।

A. Rules for the use of Numerals:

1 is used in the Singular in all the genders.

2-4 have different forms in different genders, but no regard is paid to them. See p. xvii n. 2.

5-18 Used in the Plural as Masculines, and declined exactly like पंच.

19-48 Used in the Singular only. They are declined in the Nom. and Acc. like Neuters end.

1. Changed to ०पण or ०वण in other numerals.

2. May change to ०अट्ठि or ०वट्ठि in other numerals.

3. May change to ०हत्तरि or ०वत्तरि in other numerals.

ing in अ, and in other cases like Feminines ending in आ.

49-58 Used in the Plural and declined like पंच. In cases other than the Nom. and Acc., they are often declined like Feminines ending in आ.

59-99 Used in the Singular. They are declined in the Nom. and Acc. like Neuters ending in इ, and in other cases like Feminines ending in ई.

B. Examples.

Nom. अष्टमस्स अंगस्स दस अज्झयणा पणत्ता of the eighth Anga, ten chapters have been preached.

नायाणं एगूणवीसं अज्झयणा पणत्ता of the Náyás nineteen chapters have been preached.

तेवीसं तिथ्यरा (there had been) twenty-three Tīrthankaras.

सुमिणसत्थेसु बायालीसं सुमिणा, तोसं महासुमिणा, बावत्तरिं सव्वसुमिणा पणत्ता.

In books on dreams forty-two dreams, thirty great dreams, seventy-two dreams in all have been preached.

Acc. अरहंतमायरो चउद्दस महासुमिणे पासित्ता पडिबुज्झंति Mothers of Arhats awake after seeing fourteen great dreams.

वीसं वासाइं सामणणपरियागं पाउणित्ता.

After leading the life of a Samana for twenty years.

अरहंते कित्तइस्सं चउवीसं पि केवली.

I shall praise the Arhats, all the twenty-four Kevalins.

बावत्तरिं कलाओ सिक्खावित्ता.

Having taught the seventy-two arts.

Ins. एकवीसाए तिथ्यरेहिं By twenty-one Tīrthakaras.
पंचहत्तरीए वासेहिं सेसेहिं Seventy-five years being
left.

Gen. दुवालसएहं भारियाणं of twelve wives.

एएसिं चउदसएहं महासुमिणाणं of these fourteen great
dreams.

बत्तीसाए देवाणं of thirty-two gods.

Loc. तीसाए वाससहस्सेसु In thirty thousands of years.

बावीसाए परीसहेसु In twenty-two sufferings.

Higher numerals.

100 सय used as neuter or mas. 200 दो सया, दो
सयाइं 300 तिणिण सयाइं, 400 चत्तारि सयाइं, 1,000 दस
सया or सहस्स (neut. or mas.) साहस्सी fem. 2,000
दो सहस्साइं, दुवे सहस्से. 14,000 Samanas चौदस समण-
साहस्सोओ 36,000 ajjiyā छत्तीसं अज्जियासाहस्सोओ. 108,
अट्ठसय, 1008 अट्ठसहस्स ; 30,249 yojanas तीसं च सह-
स्साइं, दोणिण य अउणाएणे जेयणसए. 1721 yojanas; सत्त-
रस एकवीसे जेयणसए. 430 Yojanas चत्तारि तीसे जेयण-
सए. 1,00,000 सयसहस्स (neut. mas.) सयसाहस्सी
fem.; sometimes लवणं. 10,00,000 दस सयसहस्साइं.
1,00,00,000 कोडि fem.; 100,000,000,000 कोडा-
कोडि fem.; पल्लिओवम = the time necessary to empty
at the rate of one hair a century, a well of 100
Yojanas in every dimension so densely packed
with hairs that a river could flow over them with-
out any water sinking between them. According
to some the well should be one Yojana in every
dimension. 1,000,000,000,000,000 (दस कोडाकोडी)
पल्लिओवम make a सागरोवम.

d. Ordinals.

1 पदम, पदमिल्ल; 2 बिइय, बीय, दोच्च; 3 तइय, तच्च; 4 चउत्थ; 5 पंचम; 6 छट्ट; 7 सत्तम; 8 अट्टम; 9 नवम; 10 दसम; 11 एक्कारसम; 12 बारसम, दुवालसम; 13 तेरसम; 14 चउइसम, चोइसम; 15 पन्नरसम; 16 सोलसम; 17 सत्तारसम; 18 अट्टारसम, अट्टारसम; 19 एगूणवीसइम, ०सम; 20 वीसइम, वीस; 23 तेवीसइम; 24 चउवोसइम; 30 तीसइम तीस; 40 चत्तालीसइम; 49 अउणापन्न; 55 पन्नपन्नइम; 72 बाव, चत्तर; 80 असीइम; 84 चउरासीइम; 85 पंचासीइम; 97 सत्ताणउय.

Note. 1. Ordinals are generally formed by adding म to the Cardinals.

2. Their feminine is formed by adding ई or आ. पदम has always पदमा.

e. Numerals increased by ' half '.

$\frac{1}{2}$ अड्ड, अद्ध; $1\frac{1}{2}$ दिवड्ड, $2\frac{1}{2}$ अडढाइज्ज; $3\frac{1}{2}$ अद्धुट्ट; $4\frac{1}{2}$ अद्धपंचम; $5\frac{1}{2}$ अद्धछट्ट; $6\frac{1}{2}$ अद्धसत्तम; $7\frac{1}{2}$ अद्धट्टम, $8\frac{1}{2}$ अद्धनवम.

Note. A number increased by half is generally represented by adding the next higher ordinal to अद्ध. दिवड्ड Skt. द्विकार्ध or द्वितीयार्ध.

f. Multiplicatives.

1st सई ' once '. 2 दुखुत्तो, दुक्खुत्तो, दोच्चं ' twice '.
3 तिखुत्तो, तिक्खुत्तो, तच्चं ' thrice '. 7 सत्तखुत्तो,
' Seven times ' 3×7 तिसत्तखुत्तो twenty-one times.
अणेगसयसइस्सखुत्तो ' Several hundred thousand times '.

∞ अणंतखुत्तो ' infinitely.' ad infinitum.

g. PRONOUNS.

First person.

	Singular	Plural
N.	अहं, हं	अम्हे, वयं
Ac.	ममं, मं	अम्हे, ये
D.G.	मम, ममं, मे	अम्हं, यो
I.	मय	अम्हेहिं
L.	[ममंसि, मई]	[अम्हेसु]
Ab.	ममाहिंतो	[अम्हेहितो]

Second person.

	Singular	Plural
N.	तुमं, तं	तुम्हे, तुम्हे
Ac.	तुमं	तुम्हे, भे
D.G.	तव, ते, तुम्ह	तुम्हं, तुम्हं, भे, वो
I.	तुमे	तुम्हेहिं
L.	तुमंसि, [तई]	[तुम्हेसु]
Ab.	[तुमाहिंतो]	[तुम्हेहितो]

Third person.

	Singular		
	Mas.	Neut.	Fem.
N.	से, सो	तं	सा
Ac.		तं	तं
D.G.		तस्स, से	तीसे
I.		तेणं	तीप, ताप
L.		तंसि तंमि	तीसे
Ab.		ताओ	ताओ
	Plural		
	Mas.	Neut.	Fem.
N. Ac.	ते	ताइं, ताणि	ताओ
D.G.		तेसि	तांसि

I.	तेहिं	ताहिं
L.	तेसु	तासु
Ab.	[तेहितो]	[ताहितो]

Demonstratives.

1. एय (Skt. एतद्) 'This,' 'that.'

	Singular		
	Mas.	Neut.	Fem.
N.	एसे, एसो		एसा
Ac.	एयं		एयं
D.G.	एयस्स		एयाए
I.	एएणं		एयाए
L.	एयंसि, एयंमि		एयाए
Ab.	एयाओ		एयाओ
	Plural		
	Mas.	Neut.	Fem.
N. Ac.	एए		एयाओ
D.G.	एएसि		एयांसि
I.	एएहिं		एयाहिं
L.	एएसु		एयासु
Ab.	[एएहितो]		[एयाहितो]

2. इम (Skt. इदम्) 'this.'

	Singular		
	Mas.	Neut.	Fem.
N.	इमे, अयं	इमं, इदं	इमा, इयं
Ac.	इमं		इमं
D.G.	इमस्स, असस		इमीसे, इमाए
I.	इमेणं		इमाए
L.	इमंसि, इमंमि, अस्सि		इमीसे, इमाए
Ab.	इमाओ		इमाओ

	Plural		
	Mas.	Neut.	Fem.
N. Ac.	इमे	इमाइं	इमाओ
D.G.	इमेसिं		इमासिं
I.	इमेहिं		इमाहिं
L.	इमेसु		इमासु
Ab.	[इमेहितो]		[इमाहितो]

Interrogative.

क (Skt. किम्) ' Who ? ' ' which ? '

Singular

	Mas.	Neut.	Fem.
N.	के	कं	का
Ac.	कं		कं
D.G.	कस्स		कीसे
I.	केणं		काए
L.	कंसि [कंमि, कस्सि]		कीसे
Ab.	काओ		काओ

Plural

	Mas.	Neut.	Fem.
N. Ac.	के	काइं	काओ
D.G.	केसिं		कासिं
I.	केहिं		काहिं
L.	केसु		कासु
Ab.	[केहितो]		[काहितो]

Relative.

ज (Skt. यद्)

Declined exactly like interrogative ' क. '

Other pronouns.

अण ' other ', अवर ' other ', एण (pl.) ' some ',
कयर ' which ', पर ' other ', सव्व ' all ' etc. are declined like ' क '.

C. Sandhi.

In Sankrit certain changes take place in certain groups of letters when they come together *e.g.* अ and इ together become ए as in देव + इन्द्र = देवेन्द्र; त् followed by न् becomes न् as in जगत् + नाथ = जगन्नाथ and so on. The technical name for such changes is Sandhi which Sanskrit grammarians treat under three heads, viz., Vowel Sandhi, Consonant Sandhi and Visarga Sandhi. Now in Ardha-Mágadhi Visarga does not exist, and no two different consonants come together¹, hence only the vowel Sandhi remains, and that too is not compulsory. Internal Sandhi², however, is always observed.

The following are the chief types of Sandhi :—

(i) अ + अ = आ

जीव + अजीव = जीवाजीव “ Jíva and Ajíva.”

य + अवि = यावि ‘and also.’

(ii) अ + अ followed by a conjunct consonant³ = अ

मरण + अन्त = मरणन्त ‘lasting till death’, ‘fatal.’

उत्तर + अर्द्ध = उत्तरर्द्ध ‘Northern half’.

न + अस्ति = नस्ति ‘It is not’.

(iii) अ + इ = ए

राय or राअ + इसि = राएसि ‘a royal sage’.

महा + इसि = महेसि ‘The great sage’.

(iv) अ + इ followed by a conjunct consonant = इ

(1) For exceptions see p. x.

(2) *i. e.*, between the final letter of a base and the initial letter of an affix. It is distinguished from External Sandhi which takes place between the final letter of a word and the initial letter of the next word.

(3) See Note 5 p. x.

महा + इडढी = महिड्ढी ' great glory.'

देव + इंद = देविंद ' Lord of gods.'

(v) अ + उ = ओ

सीय or सीअ + उदग = सीओदग ' cold water.'

समण + उवासग = समणोवासग ' Servant of the Samana ', ' Srāvaka '.

(vi) अ + उ = followed by a conjunct consonant = उ
पुरिस + उत्तम = पुरिसुत्तम ' best among men,'
' an epithet of the Jinas.'

जिण्ण + उज्जाण = जिण्णुज्जाण ' a ruined old garden.'

(vii) अ + ए = ए

इह + एव = इहेव ' even here.'

(viii) अ + ओ = ओ

भक्ख + ओयण = भक्खोयण ' Pastry and boiled rice.'

(ix) An anusvāra followed by a vowel is changed into म् *e.g.* धम्मं आइक्खइ = धम्ममाइक्खइ ' he declares the law,' फलं इच्छइ = फलमिच्छइ ' he desires the fruit.'

(x) In compounds, an anusvāra is sometimes inserted if the next member begins with a vowel, *e.g.*, अण्ण + अण्ण = अण्णमण्ण ' one another दीइ + अज्झा = दीइमज्झा ' having a long journey ' ' distant ' ' vast'; गोण्ण + आइ = गोण्णमाइ ' ox etc.', आहार + आईणि = आहारमाईणि ' food etc.'

D. VERB.

A verb in Ardha-Māgadhī is conjugated for person, number, tense, mood and voice. There are

three persons, three tenses¹, two moods² and two voices.

The verbal roots are divided into two groups—the **पास** group and the **कर** group—according as the terminations are directly added to the root, or an additional **ए** is inserted between the root and some of the terminations.³

a. Present Tense (Active).

Terminations.

	III Person	II Person	I Person	
Singular	इ	सि	आमि	
Plural	अंति	ह	आमो	
	पास ' to see '	कर ' to do '		
	Singular	Plural	Singular	Plural
III	पासइ	पासंति	करेइ	करेंति
II	पाससि	पासह	करेसि	करेह
I	पासामि	पासामो	करेमि	करेमो

Note. —Sandhi rules are observed while adding terminations to the roots.

Exceptions. 1. इ (III Sing.) does not undergo Sandhi.

2. अंति (III Plur.) loses its अ in कर roots, and आमि and आमो their आ.

Irregular.

अत्थि	He, she, it, is	संति	they are
असि, सि	Thou art	तथ	you are
अंसि, मि	I am	मो	we are

(1) Present, Past and Future with their usual functions.

(2) Imperative denoting order or command ; and Potential denoting precept, authority or choice.

(3) Especially the Present and Imperative terminations.

The above are derived from the corresponding forms of the Sanskrit root **अस्** to be.

b. Past Tense (Active).

Terminations.

Sing. III, II, I इत्था

Plur. III, II, I इंसु

Sing. III, II, I	पासित्था	करेत्था	or	करित्था
Plur. III, II, I	पासिंसु	करैंसु	or	करिंसु

Irregular.

वयासी from **वय** ' to speak ' and **अकासी** from **कर** 'to do' are used for all numbers and persons.

c. Future Tense (Active).

Terminations	III	II	I
Sing.	इस्सइ	इस्ससि	इस्सामि
Plur.	इस्सन्ति	इस्सह	इस्सामो
III	पासिस्सइ पासिस्सन्ति	करिस्सइ करिस्सन्ति	
II	पासिस्ससि पासिस्सह	करिस्ससि करिस्सह	
I	पासिस्सामि पासिस्सामो	करिस्सामि करिस्सामो	

Besides this there is another way of forming the future viz., by substituting **हि** for **स्स**. **कर** is changed to **का** before **हि**.

III	पासिहिइ पासिहिन्ति	काहिइ or काही	काहिति
II	पासिहिसि पासिहिह	काहिसि	काहिह
I	पासिहिमि पासिहिमो	काहिमि	काहिमो

Note :—In the third person singular **हि + इ** contract into **ही** as in **काही** ' he will do ', **नाही** ' he will know.'

Irregular.

I Sing. **वोच्छं** from **वय** ' to speak ', **करिस्सं** from **कर** ' to do.'

d. Imperative Mood.

Terminations.

		III	II	I
	Sing.	उ	०,आहि	आमि
	Plur.	अंतु	ह	आमो
III	पासउ	पासंतु	करेउ	करेंतु
II	पास, पासाहि	पासह	करेहि	करेह
I	पासामि	पासामो	करेमि	करेमो

Irregular.

- (a) II Sing. sometimes ends in सु *e.g.* सरसु from सर 'to remember'; कहसु from कह 'to tell.'
- (b) अन्त्यु III Sing. (Skt. अस्तु) from the Sanskrit root अस् 'to be.'

e. Potential Mood.

Terminations.

	III	II	I
Sing.	एज्जा	एज्जा (०सि, ०हि)	एज्जा (०मि)
Plur.	एज्जा	एज्जाह	एज्जाम
III	पासेज्जा		पासेज्जा
II	पासेज्जा, पासेज्जासि, पासेज्जाहि		पासेज्जाह
I	पासेज्जा, पासेज्जामि		पासेज्जाम

Note. (1) No distinction is made between the roots of the पास and कर groups.

- (2) The vowel before एज्जा is short ए, but in Mss. इ or ए are indiscriminately found.

Another way of forming the Potential Mood is to add ए to the root for all numbers and persons *e.g.*

III, II, I Sing. and Plur. पासे, करे, गच्छे etc.

Irregular.

कुज्जा III Sing. (Skt. कुर्यात्) from कर 'to do', सिया (Skt. स्यात्) from the Sanskrit root अस् 'to be.'

f. CAUSALS AND DENOMINATIVES

Note. These roots are generally conjugated like roots of the कर् group.

Rules.

(a) Causals are formed by adding—व to the roots that end in आ *e.g.* ठा 'to stand', ठाव 'he stands', ठावेइ 'he causes to stand'; एहा 'to bathe', एहाव 'he bathes', एहावेइ 'he causes to bathe.'

(b) If the root ends in short अ, the short अ is lengthened and व is added to it *e.g.*, कर 'to do' करेइ 'he does', करावेइ 'he causes to do'; कप्प 'to cut', कप्पव 'he cuts', कप्पावेइ 'he causes to cut.'

(c) In some roots, the medial short अ is lengthened and no व added *e.g.*, मर 'to die', मरव 'he dies', मारेइ 'he kills', पड 'to lie, fall', पडव 'he lies', पाडेइ 'he lays.'

(d) In denominatives, the nouns themselves are used as verbs. Sometimes व is inserted. एहाणेइ 'he bathes (एहाण 'a bath '); उच्चारेइ 'he eases himself' (उच्चार 'stools '); पासवणेइ 'he makes water' (पासवण 'urine '); सहावेइ 'he summons' (सह 'sound ').

g. PASSIVE VOICE.

As a general rule, the Passive is formed by inserting इज्ज between the root and the termination *e.g.* सुणव 'he hears', सुणिज्जव 'he is heard'; पुच्छव 'he asks', पुच्छिज्जव 'he is asked', कहव 'he says', कहिज्जव 'he is said.'

Irregular.

(i) लभइ (Skt. लभ्यते) ' he is found ' ; मुचइ (Skt. मुच्यते) ' he is released ' ; भिजइ (Skt. भिद्यते) ' he is broken ' ; भुजइ (Skt. भुज्यते) ' it is eaten ' ; नजइ (Skt. न्यायते) ' it is know ' , दिजइ (Skt. दीयते) ' it is given ' , वुचइ (Skt. उच्यते) ' it is spoken.'

(ii) कीर is sometimes used instead of करिज्ज, *e.g.* कीरइ ' it is done.'

h. PARTICIPLES.

(i) Imperfect Active Participle is formed by adding अंत or माण to the root *e.g.* पासंत, पासमाण 'seeing' ; चिट्ठंत, चिट्ठमाण 'staying' ; चरंत, चरमाण 'moving.'

(ii) Imperfect Passive Participle is formed by inserting -इज्ज between the root and -अंत or -माण *e.g.* करिज्जंत, करिज्जमाण 'being done' , दिज्जंत, दिज्जमाण 'being given' .

(iii) Perfect Active Participle is formed by adding-वंत to the Perfect Passive Participle *e.g.* रक्खियवंत ' (he) protected', हसियवंत ' (he) laughed.' But its use is extremely rare in Ardha-Māgadhi.

(iv) Perfect Passive Participle is generally formed by adding-इय to the root *e.g.* रक्खिय 'protected' (from रक्ख) ; हसिय 'laughed' (from हस) ; पुच्छिय 'asked' (from पुच्छ) .

Irregular. forms are the direct descendents of the Sanskrit equivalents *e.g.* गय (Skt. गत) 'gone', कइ (Skt कृत) ' done ' ; मुय, मइ (Skt. मृत) ' dead.'

(v) Prospective Active Participle does not exist in Ardha-Māgadhi.

- (vi) Prospective Passive Participle (Necessitative) is formed (1) by adding-णिञ्ज to the root, (2) or by adding-व्व to the Perfect Passive Participle *e.g.* करणिञ्ज 'ought to be done', वंदणिञ्ज 'ought to be respected, respectable', पासियव्व 'ought to be seen', जाणियव्व 'ought to be known, knowable'; पुच्छियव्व 'ought to be asked.'

Irregular.

कायव्व 'ought to be done'; पेज्ज ought to be drunk, drinkable.'

i. Conjunctive Participle.

Conjunctive participle is formed in many ways. The chief are noted below :—

- (i) by adding—इत्ता to the root *e.g.* पासित्ता 'having seen', करित्ता 'having done', गच्छित्ता 'having gone.' In the case of कर roots, इत्ता may be changed into एत्ता.
- (ii) By adding—एणं to form (i) *e.g.* पासित्ताणं 'having seen', चइत्ताणं 'having left.'
- (iii) By adding—ऊणं or इऊणं to the root *e.g.* नाऊणं 'having known', दाऊणं 'having given', बंधिऊणं 'having bound', पासिऊणं 'having seen.'
- (iv) By adding—इत्तु to the root *e.g.* बंधित्तु 'having bound', जाणित्तु 'having known.'

Irregular.

- (a) कट्ठु 'having done', साहट्ठु 'having removed.'
- (b) किञ्चा (Skt. कृत्वा) 'having done', नञ्चा (Skt. ज्ञात्वा) 'having known', चिञ्चा (Skt. त्यक्त्वा) 'having left.'
- (c) अभिगमम (Skt. अभिगम्य) 'having known', निसमम (Skt. निश्रम्य) 'having heard.'

- (d) परिणाय (Skt. परिहाय) ' having known ', समा-
दाय (Skt.) ' having taken.'

j. INFINITIVE

The Infinitive is generally formed by adding
इत्तए to the root *e.g.* करित्तए ' to do ', गच्छित्तए 'to go',
पाउम्भित्तए ' to appear.'

Sometimes उं or इउं is added to the root *e.g.* दाउं
' to give ', काउं ' to do ', पासिउं ' to see ', गिहिइउं ' to
take.'

E. COMPOUNDS.

Two words joined together without using the
termination to express the relation between them
form a compound. Compounds are treated as single
words. They may be divided into three classes
according to their use as a noun, an adjective, or an
adverb.

A noun compound may be formed in the follow-
ing ways :—

- (a) By putting together two nouns which would
have required the copulative ' and ' (च or य)
to express their relation if used separately.
Such compounds are generally used in the
Plural *e.g.* जीवाजीवा (जीवे य अजीवे य) ' soul
and non-soul ', नरपसूणं (नरा य पसू य नरपसूओ
तेसि) ' of men and animals ', गामनयरेसु (गामेसु
य नयरेसु) ' in villages and towns.'

- (b) By putting together two nouns of which the
first would have taken an oblique² case, if

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- I. The Sanskrit name for these compounds in द्वन्द्व.
 2. Any case except the Nom. and Voc.

used separately, *e.g.* विसमरणं (विसेण मरणं) 'death by taking poison', नावातरणं (नावाय तरणं) 'crossing by a boat', सुहृदधर्मे (सुहाय धर्मे) 'virtuous actions for happiness', चोरभयं (चोराग्नौ भयं) 'fear from a thief', पुण्यफलं (पुण्यस्स फलं) 'result of good deeds', गृहवासे (गृहसि वासे) 'residence at home.'¹

- (c) By putting together an adjective and a noun, the latter being qualified by the former *e.g.* नीलुत्पल (नीलं उत्पलं) 'blue lotus', सुभकम्माई (सुभाई कम्माई) 'good deeds.'²

An adjective compound may be formed :—

- (a) By putting together two adjectives, *e.g.* सेयरत्ते (सेय रत्ते) 'white and red.'³
- (b) By putting together a noun which would have taken an oblique case if used separately, and an adjective, *e.g.* गृहगय (गृहं गय) 'gone home' सजमसंजुत्ते (संजमेणं संजुत्ते) 'possessed of restraint', रुक्खपडिण (रुक्खाग्नौ पडिण) 'fallen from a tree', गायकुसले (गायंसि कुसले) 'skilled in music.'⁴
- (c) By putting together two nouns, or an adjective and a noun, the relation between which would have been expressed by an oblique case of the relative pronoun (ज) if used separately, *e.g.* जियकोहे (जिण कोहे जेणं) 'that has overcome

1. The Sanskrit name for these compounds is तत्पुरुष.

2, 3. Sanskrit कर्मधारय.

4. Sanskrit तत्पुरुष.

wrath', पञ्चिंदिय (पञ्च इंदियाइं जरस्) ' who has five sense-organs'.

An adverb compound is formed by adding an adverbial preposition to a noun *e.g.* अगुगं ' along the Ganges ', अगुगुविं ' in due order.'² Such compounds are rarely used.

A compound may again be joined with another compound, a noun or an adjective *e.g.* पञ्चिंदियजीवा (पञ्चिंदिय Adj. Comp. + जीव) ' souls having five sense-organs ', सत्यकोसहथे (सत्यकोस Noun Comp. + हथ) ' having a surgical box in hand.'

F. SUFFIXES.

If a noun or an adjective ends in अ, the feminine is formed by changing that अ to आ or ई *e.g.* अय ' he-goat ', अया ' she-goat ', दारय ' male child ', दारिया ' female child ', भुंजमाण m., भुंजमाणी f. ' enjoying ', पंचम m. पंचमी f. ' fifth.'

To form an abstract, त्त or त्तण is added to the noun or adjective, *e.g.* देव ' god ', देवत्त ' godhood ', पुत्त ' son ', पुत्तत्त ' sonship ', आयरिय ' preceptor ', आयरियत्त or आयरियत्तण preceptorship; तक्कर ' thief ', तक्करत्त or तक्करत्तण ' thievishness.'

To form a possessive वंत or मंत is added to a noun *e.g.* धण wealth, धणवंत ' wealthy '; गुण ' merit ', गुणवंत ' possessing merits '; विज्ञा ' knowledge ' विज्ञामंत ' possessing knowledge '; मद्द ' wisdom ', मद्दमंत ' possessing wisdom ', आचार ' good conduct ', आचारमंत ' possessing good conduct.'

To form an adjective—इल्ल is added to the noun,

e.g. दाहिण ' South ', दाहिणिञ्च ' Southern ', ' right '; बाहिर ' outside ', बाहिरिञ्च ' exterior '; पढम, पढमिञ्च ' first '; गाम ' village ' गामिञ्च or गामेहलग ' vulgar ', ' rural ' etc. etc.

G. SYNTAX.

In prose the words in a sentence are arranged much in the same order as in Hindí, Panjábí or Gujrátí. बंभदत्ते गच्छइ ' Bambhadatta goes '; से एं नरगाओ उव्वट्ठित्ता सुपइट्ठपुरे नयरे गोएत्ताए पञ्चायाहिइ ' Returning from hell he will be born as an ox in the town of Supáitthapura'; अहं पिवासियपुरिसाए अट्ठा कूवाओ सीयलं जलं कइढामि ' I draw cold water from the well for the sake of thirsty persons.'

In a verse, however, the words may be arranged in any order.

सुणेह मे एगगमणा, मगं जिणेहिं देसियं ।

Listen of me heedful the law by the Jinas preached i.e. O ye ! listen heedfully of me, the law preached by the Jinas.

जइत्ता विउले जएणे भोइत्ता समण
Sacrificing many sacrifices, feasting Samanas
माहणे

and, Brahmans.

दइया भुइया य जिट्ठा य तओ

Giving, enjoying and sacrificing and, after that
गच्छसि खत्तिया ॥

thou goest O Khatiya ! Oh chief, you should go-
(i.e. renounce the world) after performing many sacrifices, feasting Samanas and Brahmans, giving away (alms), enjoying (pleasures), and marking oblations.

सोषागकुलसंभूय हरिपसबले नामं एगे
Born in an outcaste family Harikesabala named a

भिक्षू आसी । से हरिपसबले अन्नया क्याइ
mendicant was That Harikesabala once upon a time

भिक्षवट्टाप एगं बभणजण बायं
for begging sake a Brahman's sacrificial enclosure
उवागए । ते अणारिया तं तवोवेगेणं

came. Those unworthy him by force of penance
परिसोसियं एज्जमाणं पासित्ता उवहसिंसु । एवं उवहसिए
wizend coming seeing laughed at. Thus laughed at
समाणे से हरिपसबले एवं वयासी, “एए एं
being he Harikesabala thus spoke These indeed
हिसगा अजिय-इंदिया अवंभचारिणो बाला संति”

hostile with uncontrolled senses unchaste fools are.
तए एं ते बंभणा हरिपसबलं पुच्छिंसु,
Then indeed those Brahman Harikesabala asked
“तुमं के असि ? केणट्टेणं इहमागए ?

thou who art With what object here come ?
तए एं से हरिपसबले वयासी, “अहं समणे
Then indeed that Harikesabala said I a samana
भिक्षू, भिक्षाकाले अन्नस्स अट्ठा इहमा-
mendicant at the time of begging, of food sake here
गए” ।

come.
तए एं ते बंभणा वयासी, “अयं भोयणं
Then indeed those Brahman said this food
बंभणाणं उवक्खडं अत्थि, अवि एयं अन्नपाणं
for Brahman prepared is, Even this food-drink
विणस्सउ, तुभं किंचि न दलइस्सामो” ।
may perish, to you anything not we shall give.

तए एं हरिपसबले वयासी, “जइ तुभे ममं
Then, indeed, Harikesabala said, If you to me
एयं अन्नपाणं न दलइस्सह, तथा अस्स
this food-drink not you will give then of this

जएणस्स किं पि फलं न भविस्सइ” ।

of the sacrifice any even reward not will be.

तए णं ते बंभणा रायकुमारे सद्दवेंसु ।

Then indeed those Brahman's princes summoned.

ते रायकुमारा तं इस्सिं तालेंसु ।

Those prince that sage beat.

तए णं एणेणं हरिणसवस्स पुव्वसंग-

Then indeed by one Harikesabala's by former com-

इएणं देवेणं ते सव्वे बंभण-रायकुमारा तालिया,

panion by god they all Brahman-princes were beaten

जएणवाडयं च विद्धंसियं ॥

sacrificial enclosure and was destroyed.

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Ardha-Mágadhí Language and Literature.

Strictly speaking Ardha-Mágadhí is the name of that language in which Lord Mahávíra is said to have preached his doctrine.¹ Its nature is stated to be so peculiar that it could be alike understood by all classes of mankind and even by animals². We know that the scene of Mahávíra's activity lay chiefly in Magadha the language of which, called Mágadhí, had an abundance of *l* (ल) and *s* (श) sounds, and in which the nominative singular of अ stems ended in ए. This fact is sufficiently borne out by the eastern version of Asokas edicts and by the testimony of all later Prakrit grammarians. As the difference between other Aryan languages spoken in India at that time was not very great, Mahávíra, therefore, could have easily introduced elements of other languages into Mágadhí to make it intelligible to people speaking diverse

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1. भगवं च खं अहुगहीर भासाए धम्ममाइक्खइ । 'The lord preached his doctrine in the Ardha-Magadhi language *Samvayamga*.
 2. सा वि य णं अहुमागहा भासा तेषिं सर्व्वोसं आरियमणारियाणं अप्यणो सभासाए परिणामेणं परिणमइ । 'That Ardha-Magadhi language changed into the form of their own peculiar dialect for all Aryans and non-Aryans'. *Ovaváiya*. सा वि य णं अहुमागही भासा भासिज्जमाणी तेषिं सर्व्वेसिं आरियमणारियाणं दुप्पय-चउप्पय-मिय-वसु-पक्खि सरीसिवाणं अप्यप्पणे हिय-सिव-सुहदाय भासत्ताए परिणमइ । 'That Ardha-Magadhi language, too, when spoken changed into the form of speech which was full of benefit, welfare and happiness for every one of all the Aryans, non-Aryans, bipeds, quadrupeds, beasts, animals, birds and worms. *Samaváyamga*. Note the force of भासिज्जमाणी 'being spoken' i.e. 'immediately', 'without further explanation.' A discourse cannot bring a beneficial result unless it is fully understood.

languages—hence the statement that his language was understood by all classes of mankind and hence also the name *Ardha-Mágadhí* (i. e. half *Mágadhí*)¹ implying thereby that it was not fully *Mágadhí* but that it contained a greater element of *Mágadhí* combined with smaller elements of other dialects. This use of a mixed dialect for preaching purposes is not without a parallel even at the present time. There are a few Hindu and Sikh preaches in the Panjab, especially at Amritsar, who use a mixture of Panjábí and Hindi in their preaching. This mixture is not used for ordinary purposes but for preaching alone by that class of men.

Another reason for Mahávira's tampering with his vernacular seems to have been the early development of *Máharáshṭrī* into a literary form, and the consequent superiority it had gained over other vernaculars. Naturally therefore, one would have liked to conform his vernacular to *Máharáshṭrī* as far as could properly be done.

Professor Pischel has applied the term *Ardha-Mágadhí* to the language of the Canonical scriptures of the Svetambar Jains as extant as present.² According to the above consideration one expects to find that *Ardha-Mágadhí* should have a greater resemblance to *Mágadhí* than to any other language. But this is not the case. The language of the present canon resembles *Máharáshṭrī* more than it does *Mágadhí*. For this very reason Professor Jacobi called this

(1) अर्ध मागध्याः ।

(2) *Grammatik der Prakrit-sprachen*. § 17.

language Jaina Prākṛit to distinguish it from Jaina Māhārāshṭrī—the language used by later Jaina writers for commentaries and story-books¹. It is interesting to note that even the Jaina grammarians class the language of the present canon, not as Ardha-Māgadhī but as Aṛsha i.e. the language of the *Ri*-shis². Popularly sometimes it is, still, called Māgadhī³ perhaps implying thereby that it originally had a greater affinity to Māgadhī.

To account for this apparent dissimilarity one must consider the past history of the canon. The modern Jains of an orthodox type believe that their canonical scriptures, like their religion, have existed from very eternity. They modify this statement, however, by allowing a change of proper names in the narrative portions according to the actual events. The idea of eternity of scriptures seems to have been suggested to them by a similar view held by the Brahmans about the Vedas. But according to an older and more liberal view, the canonical books are the work of the Gaṇadharas i.e. the chief disciples of Lord Mahāvīra⁴. The Gaṇadharas received the doctrine from the lips of the Lord and conveyed it to their own disciples in succession in words of the Lord as far as possible, amplifying it where necessary with an explanation of their own. As the preaching and learning of the doctrine were carried on orally, it is but

(1) Jacobi's edition of Kalpasūtra, Introd. p. 18. .

(2) Hemacandra's Prakrit Grammar. I, 3.

(3) Jacobi's Ed. Kalpas. Intro. p. 17.

(4) अतथं भासद् अरिहा, सुप्तं गच्छन्ति गच्छहरा निउण् । *Avasyaka* 68.

natural that pithy and important portions of Mahāvīra's discourses would have been taken with a greater care, and transmitted down in his own words than the less important portions of an explanatory nature. These passages could well be regarded as forming the nucleus of the canon.

About a couple of centuries after Mahāvīra's Nirvāṇa, there occurred a severe famine in Magadha which lasted for twelve years. During this long famine it became extremely difficult for monks to obtain food after the prescribed manner. Unable to bear the hardships of the famine and unwilling to slacken the rules of conduct, some of the monks migrated to countries free from famine, especially to the Carnatic. The monks who had remained behind in Magadha became less strict in the observance of the rules. They took to clothing themselves though Mahāvīra himself had discarded clothes altogether. He had wandered quite naked after his renunciation. When the famine was over, the migrated monks came back and found their brethren at home less strict. Thus the conduct of the monks who had remained behind was not very high in the eyes of those who had migrated. This might have led to a sort of internal party-feeling between the two sections of the monks.

The troubles of the famine caused great difficulties in the proper study of the scriptures so that a greater part of them was forgotten or was remembered very vaguely. Sthūlabhadra, therefore, who was at the head of the church at the time, held a

council of monks at Pátaliputra and collected the eleven *Angas* from the fragments remembered by various monks. The twelfth *Anga* was lost for ever.

The stricter monks *i e.* those who had migrated to other countries during the famine, rejected this collection alleging that the true scriptures had been irretrievably lost. This must have added strength to the party-feeling which afterwards resulted in the final break-up of the church into Digam-bars and Svetámbar.

The canon thus restored continued but not in a quite fixed state till the time of Devardhigani Kshamáśramaṇa when again there occurred a severe famine lasting for many years. A large number of learned monks were swept away by this dreadful and long famine. In addition to this, a serious interruption was caused in the study of the scriptures which eventually reached the verge of oblivion.

At the end of the famine Devardhigani saw that the scriptures were in a danger of becoming extinct, he therefore, summoned at Valabhi (an ancient town in Kathiawad) all the monks who had survived, and collected from them what had been saved of the canon. He used his discretion to fill up the gaps

१ इति च तस्मिन् दुष्काले कराले कालरात्रिवत् ।

निर्वाहार्थं बाधुसङ्केतोर् नीरनिधिर्यवी ॥५५॥

अगुह्यमानं तु तदा बाधूनां विस्मृतं श्रुतम् ।

अनभ्यस्यन्ती नश्यत्यधीतं धीमतामपि ॥५६॥

सङ्कीर्त्य पाटलीपुत्रे दुष्कालान्तेऽखिलोऽमिलत् ।

यद् अङ्गाध्वयनोद्देशाद्यासीद् यस्य तद् आदे ॥५७॥

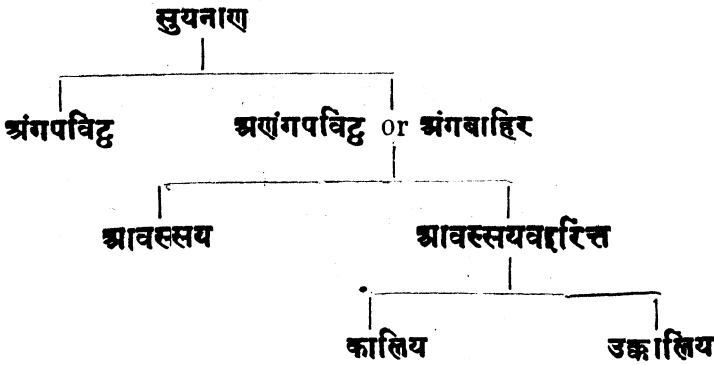
and amend the corrupt passages and in fact to rearrange the subject matter of the whole canon. Then he caused the canon to be copied in numerous sets to protect it from similar calamities in future.*

Since the time of Devardhigani, the scriptures have undergone many and important alterations. The Nandī Sutra written by Devardhigani himself contains a description of the contents and the subdivisions of the scriptures. Much information on this subject is also found in the *Thāṇamga* and *Samavāyanga*. But all these sources are at variance among themselves and they greatly differ from the actual state in which the canon now exists. Thus it is clear that the scriptures have been liable to numerous changes even after the time of Devardhigani. It is not strange, therefore, to find the language of the scriptures differing from the language in which they were originally composed. As the stronghold of Jainism shifted towards the west, and as the council under Devardhigani was held at Valabhi in Kathiawad, the language of the canon must have been made to conform to the western type,

* श्री देवर्धिगणिसमाश्रमणेन श्री वीराद् अशीत्यधिकनवशत (९८०) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छिन्नौ च जातायां + + + भविष्यद्भूतलोकोपकाराय श्रुतभक्तये च श्रीसङ्घाग्रहाद् मृतावशिष्टतदाकालीनसर्वसाधून् वलभ्यामाकार्य तन्मुखाद् विच्छिन्नावशिष्टान् न्यूनाधिकान् बुद्धितात्रुद्धितान् आगमालापकां अनुक्रमेण स्वमत्या संकलय्य पुस्तकारूढाः कृताः । ततो मूलतो गणधरभाषितानामपि तत्संकलनानन्तरं सर्वेषामपि आगमानां कर्ता श्री देवर्धिगणिसमाश्रमण एव जातः ॥ समयसुन्दर-गणिरचितसामाचारीशतके ।

although several signs of archaism were allowed to stand as a mark of sanctity and antiquity.

In his Nandī Sūtra Devardhigani gives the following classification of the scriptures as they stood at the time.



The number of works contained in each sub-division is as under :—

- I. **अंगपविट्ट** (Skt. अङ्गप्रविष्ट) — 1. आयारंग 2. सूयगडंग 3. ठाणंग 4. समवायंग 5. विवाहपन्नत्ती 6. नायाधम्मकहा 7. उवासगदसा 8. अंतगडदसा 9. अणुत्तरोववाइयदसा 10. पणहावागरण 11. विवागसुय 12. दिट्ठिवाय.
- II. **आवस्सय** (Skt. आवश्यक) — 1. सामाइय 2. चउवीसत्थय 3. वंदणय 4. पडिक्कमण 5. काउसग्ग 6. पच्चक्खण.
- III. **कालिय** (Skt. कालिक) 1. उत्तरउभयण 2. दसा 3. कप्प 4. ववहार 5. निसीह 6. महानिसीह 7. इसिभासिय 8. जंबूदीवपन्नत्ती 9. दीवसागरपन्नत्ती 10. चंदपन्नत्ती 11. खुड्डिया विमाणपविभत्ती 12. महल्लिया विमाणपविभत्ती 13. अंगचूलिया 14. वग्गचूलिया 15. विवाहचूलिया 16. अरुणोववाय 17. वरुणोववाय 18. गरुतोववाय 19. धरुणोववाय 20. वेसमणोववाय 21. वेत्तंधरोववाय 22. देविंदोववाय 23. उट्ठाणसुय 24. समुट्ठाणसुय 25. नागपरियावणिया 26. निरयावलिया

27. कप्पिया 28. कप्पवड्डिसिया 29. पुप्फिया 30. पुप्फ-
चूलिया 31. वण्णीदसा etc.

- IV. उक्कालिय (Skt. उत्कालिक)—1. दसवेयालिय 2. कप्पिया-
कप्पिय 3. बुल्लकप्पसुय 4. महाकप्पसुय 5. ओववाइय
6. रायपसेणिय 7. जीवाभिगम 8. परणवणा 9. महा-
परणवणा 10. पमायप्पमाय 11. नंदी 12. अणुओगदार
13. देविंदत्थय 14. तंदुल्लवेयालिय 15. चंदाविज्झय
16. सूरपन्नती 17. पोरिसिमंडल 18. मंडलप्पवेस 19.
विज्जाचरणविणिच्छय 20. गणिविज्जा 21. भाणविमत्ती
22. मरणविमत्ती 23. आयधिसोही 24. वीयरगसुय
25. संलेहणासुय 26. विहारकप्प 27. चरणविहो 28.
आउरपच्चक्खाण 29. महापच्चक्खाण etc.

According to the modern classification which considerably differs from the above, the scriptures are 45 in number and are divided into six groups as follows :—

- I. Eleven Aṃgas :—1. आयारंग 2. सूयगडंग 3. ठाणंग
4. समवायंग 5. विवाहपन्नत्ती 6. नायाधम्मकहा 7. उ-
वासगदसा 8. अंतंगडदसा 9. अणुत्तरोववाइयदसा 10.
परहावागरण 11. विवागसुय.

- II. Twelve Uvāṃgas :—1. ओववाइय 2. रायपसेणिय 3.
जीवाभिगम 4. परणवणा 5. जंहुहोवपन्नत्ती 6. चंदप-
न्नत्ती 7. सूरपन्नती [8-12. निरयावलिया] 8. कप्पिया or
निरयावलिया 9. कप्पवड्डिसिया 10. पुप्फिया 11. पुप्फ-
चूला 12. वणिहदसा.

- III. Six Cheda Sūtras :—1. निसीह 2. महानिसीह 3.
ववहार 4. दसासुयक्खंध 5. बिहंकप्प 6. पंचकप्प.

- IV. Four Māla Sūtras :—1. उत्तरज्झयण 2. आवत्सय
3. दसवेयालिय 4. पिंडणिज्झुत्ति.

- V. Ten Paṇṇas :—1. चउसरण 2. आउरपच्चक्खाण 3.
मत्तपच्चक्खाण 4. संधारथ 5. तंदुल्लवेयालिय 6. चंद-

विज्ञा 7. देविदत्थव 8. गणिविज्ञा 9. महापञ्चकशास्त्र
10. वीरदत्थव.

VI. Two works forming an unnamed group—1. नंदी
2. अणुभोगदार.

According to another classification the number of the scriptures is eighty-four, the additional works being chiefly *Painnas* and *Nijjuttis*. (जैनग्रन्थावली *Bombay* 1908, page 72).

A BRIEF ACCOUNT OF THE SIDDHANTA

1. *Amgas*.

1. *Ayáramgam* (Skt. **आचाराङ्गम्**) as its name implies deals with the rules of conduct of a *bhikkhu*. It is divided into two *Suyakkhandhas* or volumes as we should say which greatly differ from each other in style. The first is far more important of the two. It is partly in verse and partly in prose. The second *Suyakkhandha* arranges the rules in a more orderly way. This difference in style is probably due to a difference in authors. The oldest commentary on the work is that by *Silānkácārya* who flourished in the ninth century A. D.

2. *Súyagaḍamgam* (Skt. **सूयगढाङ्गम्**) expounds in two *Suyakkhandhas* the doctrines of Jainism and of the heterodox systems. The first *Syukkhandha* is entirely in verse and the second with the exception of a single chapter, in prose. The first and the second *Amgas* are the most difficult works of the whole *Siddhānta*. Several passages in them are not clear even with the help of the commentaries. The oldest commentary is the one by *Silānkácārya*. An-

other commentary by Harshakula composed in V. S. 1583 (1526 A. D.) is also available.

3. *Thāṇaṃgam* (Skt. **स्थानाङ्गम्.**) consists of ten *Thānas* or chapters which successively enumerate categories conceived as one, two, three and so on up to ten. It is designed for the instruction of more advanced students.

4 *Samavāyaṃgam* (Skt. **समवायाङ्गम्.**) like the *Thāṇaṃga* is an enumeration of categories arranged in the ascending order of their contents from one to ten millions. *Amgas* No. 3 and 4 form a separate group. *Amgas* 3-11 are in prose and have been commented upon by Abhayadeva.

5. *Vivāha--(or Viyāha--)* *paññattī* (Skt. **व्याख्या प्रवृत्तिः**) popularly known as *Bhagavatī Sūtra* consists of 41 *Sayas* (centuries). The first twenty *Sayas* are a record of conversation between *Mahāvīra* and his senior disciple *Indrabhūti*. *Sayas* 21-41 contain legends which throw a great light on the life of *Mahāvīra*.

6. *Nāyādhammakahāo* (Skt. **नायधर्मकथाः**) is divided into two *Suyakkhandhas* which greatly differ in extent from each other. The first in 19 chapters contains the *nāyas* i.e. edifying tales or parables designed to serve as moral examples. The second which is far smaller than the first contains in 10 *vaggas* the *dhammakahās* i.e. edifying legends.

7. *Uvāsagadasāo* (Skt. **उपासकदशः**) contains legends and stories about the ten chief lay disciples of *Mahāvīra*. The first chapter of this work expounds the rules of life for a householder.

8. Antagaḍadasáo (Skt. अन्तर्गुह्याः) contains legends concerning the pious men who have put an end to their wanderings in the *Samsára*.

9. Anuttarovaváiyadasáo (Skt. अनुत्तरौपपातिक-दशाः), a very brief work, contains legends about the saints each of whom attained to the highest *vimána* i.e. heavenly world.

10. Panhávágaraṇáim (Skt. प्रश्नव्याकरणानि) was originally a work on Palmistry as stated in the Nandí Súra. But its present recension is of late origin for Malayagiri, the Commentator on Nandí Súra says प्रश्नव्याकरणदशा इहोक्तृणा न दृश्यन्ते, दृश्यमानास्तु पञ्चाश्व-संवरात्मिका इति । In its present form it treats of the inflow and stoppage of karman at length. Abhaya-deva, too, was puzzled to find different recensions for he says अज्ञा वयं शास्त्रमिदं गभीरं, प्रायोऽस्य कूटानि च पुस्तकानि । सूत्रं व्यवस्थाप्य ततो विमृश्य, व्याख्यानकरुपादित एव नैव । The language of this *Amga* as we have it is markedly different from that of the other *Amgas*.

11. Vivágasuyam (Skt. विपाकश्रुतम्) in two Su-
yakkhandhas contains stories to illustrate the results of good and bad karman.

12. Diṭṭhiváe (Skt. दृष्टिवादः) is now extinct. It contained the fourteen Púrvas. Its contents are enumerated in the Nandi Súra.

2. Uvargas.

The term *Uvanga* seems to be of a comparatively recent date for in the *Amgas* the word *Uvanga* denotes *Upángas* of the Brahmanical literature. The oldest reference to the Jaina *Uvargas*

1. Perhaps व्याख्या काचिद् विधीयते of the preceding verse is to be read here also.

is found in the Mahánisiha. The Uvargas are in a way supplementary to the corresponding Amgas.

1. Ovaváiyam (Skt. औपपातिकम्) begins with a description of the arrival of Mahávira at Campá. The king Koniya (or Kúniya) pays a visit to the Lord who preaches his doctrine to the congregation. At the end Mahávira answers a number of questions put to him by Indrabhúti Gautama relating to the religious status and condition after death (उपपात) of various classes of men and women.

2. Ráyapaseniyam (Skt. राजप्रश्नीयम्?). The significance of the title of this work is doubtful. Western scholars see in °pasenīya a reference to King Prasenajit or Pasenadi. It describes how Súriyábha, a denizen of heaven, attained to glory. It contains a discussion about the existence of soul between King Paesi (प्रदेशी) and Kesi Kumára.

3. Jivábhigamam (Skt. जीवाभिगमम्) classifies the Jíva and Ajíva from various standpoints. It contains a short description of the Jambudvípa.

4. Pannavaná (Skt. प्रज्ञापना) supplies further information regarding the Jíva.

5. Jambuddívapannattí (Skt. जम्बुद्वीपप्रवृत्तिः) is a mythological description of the Jambudvípa together with its past and future history.

6. Candapannattí (Skt. चन्द्रप्रवृत्तिः) } They are
7. Súriyapannattí (Skt. सूर्यप्रवृत्तिः) } works on
Astronomy. They describe the motions of the sun and the moon and explain the cause of day and night.

8—12 Nirayávaliyáo.

8. Kappiyáo (Skt. कप्पिकाः) narrates the history of Kála and nine other sons of King Seniya. They fought against their half-brother Kúniya and consequently went to hell.

9. Kappavadamsiyáo (Skt. कप्पावतंसकाः) History of grandsons of Seniya.

10. Pupphiyáo (Skt. पुष्पिकाः) narrates the previous lives of gods and goddesses who had come from their celestial abodes to pay reverence to Mahávírá.

11. Pupphacúláo (Skt. पुष्पचूलाः) Another account of a similar nature as above.

12. Vanhidasáo (Skt. वृष्णिदशः) describes the conversion of twelve Vṛṣṇi princes by Arishṭanemi.

3. Cheda Sútras.

The group of Chedasútras is very imperfectly known outside the monkish pale. Two or three have been published in Europe. They prescribe rules for atoning the violation of a religious vow.

4. Múla Sútras.

1. Uttarajjhayanáim (Skt. उत्तराज्ययनानि), supposed to embody the last sermon of Mahávíra, was composed by Bhadrabáhu. It consists of thirty-six chapters, nearly all in verse. Its subject-matter comprises sermons, legends and dogmatic statements. Several of the legends are common to Brahmanic and Buddhist literatures. Many verses are a mere translation of the Mahábhárata slokas and a few others correspond in wording to those of the Dhammapada and Játakas.

2 *Avassayam* (Skt. **आवश्यकसूत्रम्**) is the collection of six short pieces meant for formal recitation by monks and laymen.

3. *Dasaveyáliyam* (Skt. **दशवैकालिकसूत्रम्**) contains rules, based chiefly on the *Āyāramga*, for the life of monks and nuns.

4. *Pindanijjutí* (Skt. **पिण्डनिर्युक्तिः**) contains directions how a monk should beg alms.

5. *Painṇas*.

Painṇas (Skt. **प्रकीर्णकानि**) are miscellaneous works dealing mostly with the rules of conduct for the guidance of monks.

6. Unnamed Group.

1. *Nandí* (Skt. **नन्दिसूत्रम्**) consists of fifty verses in praise of right knowledge and the successors of Mahāvira together with a number of prose formulas giving an analysis of knowledge and a detailed account of the contents of the *Siddhānta*.

2. *Anuogadāram*) (Skt. **अनुयोगहारसूत्रम्**) contains rudiments of Jaina logic and information on miscellaneous topics.

Extent of the Aṃgas.

Name of the Aṃga.	Number of granthas (of 32 syllables each) as counted by scribes and record- ed at the end of most MSS.*	Number of words (पदानि) in each Aṃga counting 12 words in a grantha on the average.	Traditional number of words in each Aṃga as recorded in the Samavā- yanga or Nandi.
1. Ayāraṃga ..	2,554	30,648	18,000
2. Sūyagaḍaṃga ..	2,300	27,600	36,000
3. Ṭhānaṃga ..	3,750	45,000	72,000
4. Samavāyaṃga ..	1,607	19,284	144,000
5. Vivāhapaṇṇatti ..	15,750	189,000	288,000‡
6. Nāyādhammakahā	5,375	64,500	576,000
7. Uvāsagadasāo ..	812	9,744	1,152,000
8. Antagaḍadasāo ..	890	10,680	2,304,000
9. Anuttarovavāiya .	192	2,304	4,608,000
10. Paṇhāvāgarapāim	1,300	15,600	9,216,000
11. Vivāgasūya ..	1,316	15,792	18,432,000

*This number called ग्रंथाग्रंथं (written as ग्रंथाग्रं or even ग्रं) varies in MSS. For instance Weber's Catalogue of Royal Library at Berlin Vol. II, part 2, p. 534 gives *gramthāgram* for MSS. of the Vivāgasūya as under:—

MS. No. 1819 *gramthāgram* = 1250.

„ „ 1820 „ = 1216.

„ „ 1821 „ = 1280.

‡Nandi gives 84,000 words for this Aṃga.

BIBLIOGRAPHY.

I Āgamas.

A. *Text*:

(1) A complete set of 45 Āgamas (perhaps with the exception of Sūryā-, Candra-prajñaptis and the Cheda Sūtras) was published about fifty years ago by Rai Bahadur Babu Dhanpat Singh of Bálúcár (*District* Murshidabad, Bengal). All the works of this set were accompanied by one or more Sanskrit commentaries and a Gujrátí paraphrase. In the introduction to his edition of Uvāsagadasáo, Professor Hoernle remarks that this set "is worthless as an edition, being made with no regard whatsoever to textual or grammatical correctness both in its Sanskrit and Prakrit portions." Some of the volumes of this set were printed on loose sheets in manuscript form, while others were bound in book-form. These sets were distributed free among Jain Sádhus and libraries. A number of copies were, however, sold. Copies of this set are not available now for purchase.

(2) Another set has been published in recent years by the Jaināgamodaya Samiti, Bombay. All the works in it are accompanied by a Sanskrit commentary, and are printed in MS. form. It is decidedly better than Rai Dhanpat Singh's set. Copies of this set also are difficult to get as only a limited number of copies are printed.

(3) The Jains of Hyderabad (Deccan) have brought out a set of 32 Āgamas (excluding the Pañnas) accompanied by a Hindí translation. All the volumes of this set are printed in MS. form. In textual correctness, this set is inferior even to No. 1.

(4) Numerous editions of stray works *e.g.*, Uttarajjhayāṇa, Dasaveyāliya, Kappa sutta (a portion of Dasāsuyakkhandha specially held sacred and recited in the Pajjusana days) have appeared in India.

(5) The following works have been critically edited :—

(a) *Ayāramga* ed. by Jacobi, Pali Text Society, London 1882. (Text only).

(b) *Ayāramga* ed. by W. Schubring, German Oriental Society, Leipzig. 1910. (First *Suyakkhandha*, with Pkt.—Skt. glossary.)

(c) *Fragment der Bhagavatī* ed. Weber, Berlin 1866-67. (Legend of *Khandaka*).

(d) *Specimen der Náyādhammakahá* ed. P. Steinthal, Leipzig 1881 (First chapter).

(e) *Uvāsagadasáo* ed. Hoernle, Calcutta 1888. Text, glossary and commentary.

(f) *Anuttarovaváiya* ed. L. D. Barnett, Oriental translation Fund, Volume XVII London, 1907. (Appendix to his translation of *Antagaḍadasáo*.)

(g) *Ovaváiya* ed. E. Leumann, Leipzig, 1883. (With Pkt.—Skt. glossary.)

(h) *Nirayávaliyá* ed. S. J. Warren, Amsterdam 1879. (Pkt.—Skt. glossary).

(i) *Kappasutta* ed. Jacobi, Leipzig, 1879 (Pkt.—Skt. glossary.)

(j) *Dasaveyāliya* ed. E. Leumann in *Journal of*

the German Oriental Society (Z.D.M.G.)
Volume 46, 1892.

(k) Uttarajjhayana ed. J. Charpentier, Upsala
1921.

(l) Vavahāra, Mahānisīha. (Germany).

NOTE.—The Prakrit text of all except *e* and *k* is printed
in Roman characters.

B. Translations :

(1) A Gujratī translation of the whole canon has
been published in Babu Dhanpat Singh's set. See
above.

(2) A Hindi translation of the 32 Āgamas is
found along with the text in the Hyderabad edition.

(3) An English translation of the following
works is available :—

(a) Āyāramga and Kappasutta by Jacobi in
Sacred books of the East Series, Volume
XXII.

(b) Uttarajjhayana and Sūyagadāṃga, „ „ „
Volume XLV.

(c) Uvāsagadasāo translation published along
with Hoernle's edition. Calcutta 1892.

(d) Antagada and Anuttarovavāiya by L. D.
Barnett, Oriental translation Fund
Volume XVII London 1907.

II Grammars and Readers.

(1) Hemācandra's Prakrit Grammar :

(a) Edited by Pischel with German translation
and notes. Halle 1877-1880.

(b) Indian editions with Gujrāti translation and Dhundiká commentary by Udayasau-bhága.

(2) Pischel's Grammatik der Prakrit, Sprachen, published in Encyclopædia of Indo-Aryan Research (German) Strassburg 1900. Price £ 1. 1s. 6d.

A monument of industry and sound scholarship. Deals with Jaina, dramatic and other Prakrits.

(3) Essay on Jaina Prakrits by E Müller (German).

(4) Introduction to Prakrit by A. C. Woolner, published by the University of the Panjab, Lahore, 1917. Price Rs. 3.

A Reader and Grammar in one. [English] The only Prakrit Reader for English knowing students. Contains several extracts from Jaina works.

III Dictionaries

No dictionary of Jaina Prakrits is available at present. Several of the texts published in Europe contain Prakrit-Sanskrit glossaries. Mention may, however, be made of the following:—

(1) *Abhidhāna Rājendra*. Five volumes have appeared, the last word being *Bhola*. Price Rs. 25 per volume. One or two more volumes are expected to complete the work. The size (1000 pages a volume) and cost make it a work of reference for libraries rather than a students' dictionary. Each Prakrit word is followed by its Sanskrit equivalent, etymology, meanings in Sanskrit, reference to the text, and a discussion of the various aspects of the word with quotations from the works. It is an encyclopaedia of Jaina literature, and puts together

under each head what is to be found in the original texts and commentaries.

(2) *Ardha-Mágadhí Kosha*, prepared by Swámi Ratna Chandraji, a Jaina monk, and being published by Mr. Kesari Chand Bhandari of Indore (Central India). It is a very useful work for students of Jaina Āgamas.

(3) Seth Hargovind Das of Calcutta University has collected materials for a Jaina Prakrit dictionary.

(4) Dr. Tribhuvandas Laher Chand of Bombay is preparing an Encyclopaedia of Jainism in Gujrátí. A prospectus was issued by him in 1920.

(5) Jaina Gem Dictionary and a Biographical Jaina dictionary are appearing in parts. Jaina Publishing House, Arrah (Bengal).

IV History of Literature.

(1) Weber's "Account of the Sacred literature of the Svetambar Jains originally appeared in German. Its translation was published in parts in the Indian Antiquary Volumes XVII-XXI.

(2) Bhandarkar's note on Jain literature in his Report on Search of Sanskrit MSS. for 1883.' Bombay 1887.

(3) Winternitz' History of Indian Literature (German) part II.

V Catalogues of Manuscripts.

(1) Peterson's reports in Search of Sanskrit Manuscripts.

for 1882 deals with Jaipur and Cambay

for 1883-84 „ Alwar

for 1884-6 deals with Cambay

for 1887-92 „ Pátan, contains an index
of authors

for 1892-95 „ „

for 1895-98 ? „

These reports are concerned mainly with Jaina Bhandárs.

(2) Bhandárkar's various reports especially for 1883-84, published in 1887.

(2) Kielhorn's report for 1880-81.

(4) Weber's Catalogue of Sanskrit and Prakrit MSS. in the Royal Library at Berlin. (German). It is a descriptive catalogue, and contains extracts from each work.

Volume II, Part II, 1888 is concerned with the Svetambar canon alone. It describes 156 MSS. *i. e.* Nos. 1773—1928.

A subsequent part deals with later literature of the Jains (both Sanskrit and Prakrit).

(5) Jaina-granthávali, based mainly on the above-mentioned reports and published by the Jain Svetambar Conference, Bombay, 1908, price Rs. 3 (Gujráti in Devanágari characters.) It is a detailed list of the extant Jaina literature with short notes about authors, and separate indexes of authors and their works.

(6) For further information see Guerinot's Bibliography.

VI General.

(1) *Heart of Jainism* by Mrs. Sinclair Stephenson. Published in the series "Religious Quest of India", Humphrey Milford; Oxford 1915. Pages XXIV+336. It is a good description of modern Jainism as found in Gujrat and Marwar

(2) *Indian Sect of the Jainas* by G. Búhler, translated from German by J. Burgess.

(3) *Epitome of Jainism* by P. C. Nahar and S. C. Ghosal.

(4) *Jain-tatvadarsh* (Hindi) by Muni Átmárámji Ánandvijaya.

VII Bibliography.

(1) Dr. Guerinot of France published his "Essai de Bibliographie Jainas" (French) in 1906. A Supplement to it appeared in 1909 in July-August issue of the *Journal Asiatique* (French). Though hardly up-to-date now, still it is very useful for students of Jainism.

JAIN SCHOLARS IN INDIA.

Most of the Jain publications in India and several in Europe are due chiefly to the efforts of learned monks of whom the following deserve a special mention! :—

1. The late Srí Vijayánanda Súri (popularly known as Átmárámjí) ² was born in 1836, became a

1. Rai Bahadur Dhanpat Singh's edition of the Jain Ágamas must have been the work of one or more monks. In the *Náyádhammakahá* (Jnátásútra) of this series Sádhu Bhagwán Vijaya is mentioned as the editor.

2. He may be distinguished from another monk Muni Átmárám jí who has done much for the uplift of the Dhúndiá sect, among whom he is the only scholar, and holds liberal views.

monk at the age of 17 and died in 1896 at Gujranwala where a shrine was built over his ashes. He was the author of three works in Hindí viz., *Jain Tatvadarsh*, *Agyán Timir Bháskar* and *Tatva Nirṇaya Prásád* which lucidly expound the doctrines of Jainism and refute all charges brought against it. In 1893 he was invited to the *World's Congress of Religions* which he could not attend owing to his religious vows. Dr. Hoernle was much indebted to him for answers to his questions and dedicated to the monk as a mark of gratitude his edition of the *Uvāsagadasáo*.

2. The late *Śrī Vijaya Dharma Śūri, Śāstravīsārada Jainácārya* was born in Kathiawad in 1867 and died in 1922 at Shivpuri (Gwalior State) where a *Samádhi Mandir* has been erected over his ashes. He journeyed in U. P. and Bengal at great personal inconvenience and started at Benares the *Yasovijaya Jain Páṭhsálá*. Two scholars of this *Páṭhsálá viz.* Hargovind Das and Bechar Das, have edited a number of volumes of the *Yasovijaya Jain Granth-málá*. The whole credit of publishing this most valuable series of Jain works is due to the late *Śūri jí*. He himself prepared an edition of Hemacandra's *Yoga Śāstra* which appeared in the *Bibliotheca Indica* besides several books in vernacular. All scholars, Indian and European, interested in Jainism, resorted to him for help. He has left his worthy successor in the person of *Śrī Vijaya Indra Śūri*, who, like his Guru, takes a deep interest in the Research work connected with Jainism.

3. *Srī Ananda Śāgara*, an *Ācārya* of the *Śāgara* branch. The edition of the *Āgamas* brought out by the *Āgamodaya Samiti* was mostly edited by him. He instructs young monks in the Jain Scriptures.

4. Muni Jina Vijaya connected with the Bhandarkar Research Institute, Poona, and the Purātattva Mandir of the Gujrat Vidyāpīṭh, Ahmedabad, edits the Jain Śāhitya Samsodhak, besides doing other valuable work.

5. The late *Srī Rājendra Vijaya Śūri* to whose efforts is due the publication of *Abhidhāna Rājendra*.

6. *Svāmi Ratna Chandra* who worked on the *Ardha-Māgadhī Kosa* (*in press*) for several years.

From among the laymen, mention may be made of *Srāvaka* Pandits Hargovind Das and Bechar Das, of the *Yasovijaya Pāṭhsālā*, and late editors of the *Yasovijaya Jain Granthmālā*.

3 Pt. *Nāthū Rām Premī* of Bombay has done so much in bringing out good editions of Sanskrit and Prakrit works of the Digambar literature.

JAIN MANUSCRIPTS.

Jain manuscripts are found inscribed on palm-leaves or written on paper. The number of the former is comparatively smaller for with the introduction of paper, palm-leaves fell out of use for writing though they are still used for this purpose to some extent in the south of India. The palm-leaf MSS. are consequently much older than paper ones. Palm-leaves are about two inches wide and over a foot long. Letters are inscribed on them with a style of iron or silver and ink-powder is rubbed

afterwards to blacken them. For writing on paper, fluid ink of black and red colour was used. To obliterate a letter, it was besmeared with a solution of yellow arsenic (हरिताल). In order to draw lines on a piece of paper it was lightly pressed against a wooden board on which threads had been tightly stretched at equal spaces. The work of copying was carried on by monks and professional copyists. The characters used were a variety of Devanāgarī called the Jain Script (जैनलिपि) in which several letters especially the conjunct consonants क्ख, च्छ, ज्ञ, ज्झ, र्थ, and झ are difficult to recognise at a first glance. The medial vowel ए is often represented by what is called पड़ी मात्रा i. e. a vertical stroke placed to the left of a consonant, e. g. के=क, कै=के, को=का, कौ=को. The double letter ग्ग of the Jain script resembling in appearance the ग्र (gra) of Devanāgarī has been transliterated as *gra* by Professor Weber in his catalogue of manuscripts in the Berlin Library; *pograla*, for *poggala*, p. 576, l 14; *Miyagrāme* for *Miyaggāme* p. 525. etc. Similarly ज्ञ resembling Devanāgarī ज्ञ with a slanting stroke in it has been transcribed as *yya*, e. g. *vadeyyā* for *vadejjā* p. 577, l24 etc. The letter ढ written with a circle to the left hand at the bottom of a vertical stroke has been taken for ढ by Babu Rajendra Lal Mitra in his catalogue of manuscripts in Bikanir, e. g. *Thānanga* has been transcribed as *Vānanga* p. 702 No. 1537, p. 719 No. 1780.

As a general rule Jain books are printed in Devanāgarī type although in a few the Jain type has been used e. g. in *Jain-tatvadarsh*, in a volume or two

of the Abhidhāna Rājendra, in books published by Hirālāl Hansrāj of Jāmnagar and by the Jain-Dharm Prasārak Sabha, Bhāvnagar. The Jain Sreyaskar Maṇḍal, Mesana (Kathiawad) has brought out a primer of Jain Script (जैनी वाचनमाला) in which several conjunct consonants are absent, printed at Lakshmi Printing Press, Ahmedabad, 1914 ; price 9 pies.

It is a religious duty of the Jains to preserve their sacred manuscripts carefully and to get their copies made (to publish them in the modern sense) lest they should become extinct.¹ Orthodox Jains, especially the Digambars, did not allow their works to be printed but this restriction is not fully observed now. The manuscripts are first put between wooden boards, then wrapped tightly in a piece of cloth² and are finally locked in wooden boxes.³ After the rainy season is over, they are exposed to sunshine and are cleaned of germs and dirt.

Jain manuscripts are found all over India, but chiefly in the Bombay Presidency, Gujrat and Rajputana, as is clear from the catalogues of MSS. prepared by the provincial governments. These reports and catalogues form the basis of Jain-granthāvalī published by the Jain Conference. Not a small number of Jain MSS. have been taken to the public libraries of the various countries

(1). ये लेखयन्ति जिनशासनपुस्तकानि, व्याख्यानयन्ति च पठन्ति च पाठयन्ति।
शृण्वन्ति रक्षणविधौ च समाद्वियन्ते, ते देवमर्त्यशिवशर्म नरा लभन्ते ॥

Ratnamandiragani's उपदेशतरङ्गिणी p. 139.

(2). The bundle is called Puṭṭhā.

(3). Called Dābrās.

of Europe and America. No systematic search for MSS. has been made in the Panjab which according to the writer's estimate contains over ten thousand *Jain MSS.* besides Brahmanical and others. They are preserved in Bhandárs at chief towns of the province and are in charge of laymen who cannot make any use of them. The Panjab University Library contains a catalogue (in manuscript) of MSS. in the Jain temple at Gujranwala. It is probably the work of Pandit Kashi Nath Kunte who reported on Lahore Pandits' libraries in the eighties.

In 1917 the writer made a brief report on the contents of the Jain Bhandár at Nárowál (Sialkote district) to the Principal, Oriental College at whose suggestion the Panjab University has now taken an initiative in the search for and cataloguing of MSS. The University spends annually about Rs. 2,000 on MSS. Muni Vallabha Vijaya, disciple of the late Muni Átmárámjí Ánanda Vijaya, the reformer of Janism in the Panjab, has kindly secured permission for the writer to visit the Bhandár at Ambálá and has promised a hearty support in getting access to Bhandárs in other towns.

ARDHA-MĀGADHĪ READER.

१. मियापुत्ते^१ दारए ।

Materials used in the preparation of this extract.

- A Ms. containing Text only. Twenty leaves with seventeen lines on each page. Fairly correct having no date. Appearance old.
- B Ms. Text and commentary. Forty-seven leaves. Fairly correct. No date. Appearance old.
- C Ms. Text with interlinear Ṭabbā (Gujrātī paraphrase). Sixty leaves. Not so correct. Copied at अहिपुर explained in the Ṭabbā as विक्रमवरपुर. No date.
- D Ms. Text only. Fifty-one leaves with thirteen lines on a page. Fairly correct. Copied at कोटा on आषाढ़ वदि ५ सं० १८७२.
- H Hargovind Das's edition with Commentary and छाया in मुक्तिकमल जैन मोहनमाला No. 10. Sam. 1976.

तेणं कालेणं तेणं समयणं मियग्गामे^२ नामं नयरे
हेत्था (वण्णओ) । तस्स णं मियग्गामस्स नयरस्स
बहिया उत्तरपुरत्थिमे दिसीभाए चंदणपायवे नामं
उज्जाणे हेत्था (वण्णओ) । तत्थ णं सुहम्मस्स
जक्खस्स जक्खाययणे हेत्था (वण्णओ) ॥१॥

तत्थ णं मियग्गामे नयरे विजए . नामं खत्तिए
राया परिवसइ । तस्स णं विजयस्स खत्तियस्स मिया

नामं देवी होत्था । तस्स णं विजयस्स खत्तियस्स पुत्ते
मियाए देवीए अत्तए मियापुत्ते नामं दारए होत्था
जाइअंधे, जाइमूए, जाइबहिरे, जाइपंगुले, हुंडे य
वायवे य । नत्थि णं तस्स दारगस्स हत्था वा पाया
या कण्णा वा अच्छी वा नासा वा केवलं तेसिं अंगो-
वंगाणं आगिइमित्ते होत्था ॥२॥

तए णं सा मिया देवो तं मियापुत्तं दारगं रह-
स्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडि-
जागरमाणी २ विहरइ ॥३॥

तत्थ णं मियग्गामे नयरे एगे जाइअंधे पुरिसे परि-
वसइ । से णं एगेणं सचक्खुएणं पुरिसेणं पुरओ दंड-
एणं पगट्ठिउजमाणे^१ २ फुट्टहडाहडसीसे^२ मच्छियाच-
डगरपहकरेणं अणिणउजमाणमगे मियग्गामे नयरे गिहे
गिहे कालुणरडवडियाए वित्तिं कप्पेमाणे विहरइ ॥४॥

तेणं कालेणं तेणं समएणं समणे भगवं महा-
वीरे समोसरिए । परिसा निगया । तए णं से
जाइअंधपुरिसे तं महयाजणसट्ठं सुणेइ २ ता तं
सचक्खुयं पुरिसं एवं वयासी, “किण्णं देवाणुप्पिया !
अउज मियग्गामे नयरे इंदमहे इ वा खंदमहे इ वा
जण्णं हं एवं महयाजणसट्ठं सुणेमि ?”

तए णं से सचक्खुए पुरिसे तं जाइअंधपुरिसं एवं
वयासी, “एवं खलु देवाणुप्पिया ! समणे भगवं महा-
वीरे एत्थ समोसरिए, पुरिसा तं वंदित्तए नमंसित्तए
गच्छंति” ॥५॥

तए णं से जाइअंधपुरिसे तं सचक्खुयं पुरिसं एवं वयासी, “गच्छामो णं देवाणुप्पिया ! अम्हे वि समणं भगवं महावीरं वंदामो नमंसामो जाव पज्जुवासामो” ॥६॥

तए णं से जाइअंधपुरिसे सचक्खुएणं पुरिसेणं पुरओ दंडएणं पगट्ठिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता तिवखुत्ती आयाहिणं प्रयाहिणं करेइ २ त्ता वंदइ नमंसइ जाव पज्जुवासइ ॥७॥

तए णं समणे भगवं महावीरे तोसे महइमहा-
लियाए परिसाए धम्ममाइक्खइ, परिसा जामेव दिसं¹
पाउब्भूया तामेव दिसं पडिगया ॥८॥

तए णं समणस्स भगवओ महावीरस्स जेट्ठे अंते-
वासी इंदभूई नामं अणगारे तं जाइअंधपुरिसं
पासित्ता समणं भगवं महावीरं वंदइ नमंसइ २ त्ता
एवं वयासी, “अत्थि णं भंते ! केइ पुरिसे जाइअंधे
जाइअंधक्खवे ?”

“हंता अत्थि”

“कहिं णं भंते ! से पुरिसे जाइअंधे जाइअंधक्खवे ?”

“एवं खलु गोयमा ! इहेव मियग्गामे नयरे विज-
यस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते
नामं दारए जाइअंधे जाव² विहरइ” ॥९॥

तए णं से भगवं गोयमे समणं भगवं महावीरं

1. In some Mss. दिशिं

2. Supply the rest from §§ 2 and 3.

वंदइ नमंसइ २ त्ता एव वयासी, “इच्छामि ण भंते । अहं तुब्भेहिं अब्भणुण्णाए समाणे मियापुत्तं दारयं पासित्तए” ॥

“अहासुहं देवाणुप्पिया !” ॥१०॥

तए णं से भगवं गोयमे जेणेव मियाए देवीए गिहे तेणेव उवागच्छइ २ त्ता मियं देविं एवं वयासी, “अहं णं देवाणुप्पिए ! तव पुत्तं पासित्तं हव्वमागए” ॥११॥

तए णं सा मिया देवी मियापुत्तस्स दारयस्स अणुमगजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ त्ता भगवओ गोयमस्स पादेसु पाडेइ २ त्ता एवं वयासी, “एए णं भंते ! मम पुत्ते पासह” ॥१२॥

तए णं से भगवं गोयमे मियं देविं एवं वयासी, “नो खलु देवाणुप्पिए ! अहं एए तव पुत्ते पासित्तं हव्वमागए । तत्थ णं जे से तव जेट्ठे पुत्ते मियापुत्ते दारय जाइअंथे अंधक्खे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरसि तं णं अहं पासित्तं हव्वमागए” ॥१३॥

तए णं सा मिया देवी भगवं गोयमं एवं वयासी, “से के णं भंते ! तहाक्खे णाणी व तवस्सीवा जेणं एसमट्ठे मम ताव रहस्सकए^१ तुब्भं हव्वमक्खाए ?”

तए णं भगवं गोयमे मियं देविं एवं वयासी, “एवं खलु देवाणुप्पिए ! मम धम्मायरिए समाणे भगवं

महावीरे सव्वणू सव्वदरिसी, तण्णे णं अहं एसमट्ठं
जाणामि” ॥१४॥

जावं च णं मिया देवी भगवया गोयमेणं सद्धिं
एयमट्ठं संलवइ तावं च णं मियापुत्तस्स दारयस्स
भत्तपाणवेला जाया यावि होत्था ॥१५॥

तए णं सा मिया देवी भगवं गोयमं एवं वयासी,
“तुब्भे णं भंते ! इह चेव चिट्ठह जा णं^१ अहं तुब्भं
मियापुत्तं दारयं उवदंसेमि” त्ति कट्ठु जेणेव भत्त-
पाणघरए तेणेव उवागच्छइ २ त्ता वत्थपरियट्ठं करेइ
२ त्ता एगं कट्ठसगडियं गिणहइ २ त्ता विड्डलस्स असण-
पाणखाइमसाइमस्स भरेइ २ त्ता जेणेव भगवं गोयमे
तेणेव उवागच्छइ २ त्ता एवं वयासी, “एह णं तुब्भे
भंते ! ममं पिट्ठओ अणुगच्छह, जा णं अहं तुब्भं
मियापुत्तं दारयं उवदंसेमि” ॥१६॥

तए णं से भगवं गोयमे तं मियं देविं पिट्ठओ
समणुगच्छइ ।

तए णं सा मिया देवी तं कट्ठसगडियं अणुकड्ढ-
माणी जेणेव भूमिघरे तेणेव उवागच्छइ २ त्ता चउ-
प्पुडेणं वत्थेणं मुहं बंधमाणी भगवं गोयमं एवं वयासी,
“तुब्भे वि णं भंते ! मुहपोत्तियाए मुहं बंधइ” ॥
तए णं भगवं गोयमे मियाए देवीए एवं वुत्ते समाणे
मुहपोत्तियाए मुहं बंधइ ॥१७॥

तए णं सा मिया देवी परं मुहा भूमिघरस्स दुवारं

विहाडेइ । तओ णं गंधे निगच्छइ से जहा नामए
अहिमडे इवा, तओ वि अणिट्टतराए चेव ॥१८॥

तए णं से मियापुत्ते दारए तस्स विपुलस्स असण-
पाणस्स गंधेणं अभिभूए समाणे तंसि असणपाणंसि
मुच्छिए गट्ठिए तं असणपाणं आसाएणं^१ आहारेइ २
त्ता खिप्पामेव विट्ठंसेइ । तओ पच्छा पूयत्ताए सोणि-
यत्ताए य परिणामेइ । तं पिय णं पूयं च सोणियं च
आहारेइ ॥१९॥

तए णं भगवओ गोयमस्स तं मियापुत्तं दारयं
पासित्ता अममेयाकूवे अज्झत्थिए समुप्पज्जित्था,
“अहो णं इमे दारए पुरा कडाणं असुभाणं कम्माणं
पावफलं पच्चणुभवमाणे विहरइ । न मे दिट्ठा नरगा
वा नेरइया वा, पच्चञ्चखं खलु अयं पुरिसे नरयपडिक्क-
वियं वेयणं वेइ” त्ति कट्ठु मियं देविं आपुच्छइ
२ त्ता मियाए देवीए गिहाओ निक्खमइ २ त्ता जेणेव
समाणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता एवं
वयासी, “अहं खलु भंते ! तुब्भेहिं अब्भणुण्णाए
समाणे जेणेव मियाए देवीए गिहे तेणेव उवागच्छामि
जाव^२ आहारेइ । से णं भंते ! पुरिसे पुट्ठभवे के
आसि ? किं नामए ? किंगोत्तए ? किं वा दस्सा किं वा
भोस्सा किं वा समायरित्ता एवं विहरइ ?” ॥२०॥

“एवं खलु गोयमा ! इहेव जंबुट्ठीवे दीवे भारहे
वासे सयदुवारे नामं नयरे होत्था (वण्णओ) । तत्थ
णं सयदुवारे नयरे घणवई नामं राया होत्था

1. A. C. H. आसएणं

2. Supply the rest from §§ 11-19.

(वण्णओ) । तस्स णं सयदुवारस्स नयरस्स अदूरसा-
मंते दाहिणपुरत्थिमे दिसीभाए विजयवट्ठमाणे¹ नामं
खेडे होत्था । तस्स णं विजयवट्ठमाणस्स खेडस्स पंच
गामसयाइं आभेए यावि होत्था ॥२१॥

तत्थ णं विजयवट्ठमाणे खेडे एकूआई नामं रट्ठकूडे
होत्था अहम्मिण जाव दुप्पडियाणंदे । से एकूआई रट्ठ-
कूडे विजयवट्ठमाणस्स खेडस्स पंचण्हं गामसयाणं
आहेवत्तं पालेमाणे विहरइ ॥२२॥

तए णं से एकूआई रट्ठकूडे विजयवट्ठमाणस्स खेडस्स
पंच गामसयाइं बहूहिं करेहि य भरेहि य विट्ठोहि
य उक्कोडाहि² य ओवीलेमाणे निट्ठणे करेमाणे
विहरइ ॥२३॥

तए णं से इक्काई रट्ठकूडे विजयवट्ठमाणस्स
खेडस्स बहूणं राईसरतलवरसत्थवाहाणं अण्णेसिं च
बहूणं गामेल्लगपुरिसाणं बहूसु कउजेसु य कारणेसु य
सुणमाणे भणइ “न सुणेमि”, असुणमाणे भणइ
“सुणेमि” त्ति । एवं पासमाणे भासमाणे गिण्हमाणे
जाणमाणे । एवं से एकूआई रट्ठकूडे सुबहुं पावं कम्मं
समज्जिणमाणे विहरइ ॥२४॥

तए णं तस्स एकूाइस्स रट्ठकूडस्स सरोरगंसि
अण्णया कयाइ जमगसमगं सोलस रोगायंका पाउ-
व्भूया तं जहा, सासे १ खासे^३ २ जरे ३ दाहे ४ कुच्छि-
सूले ५ भगंदरे ६ अरिसा^४ ७ अजीरए ८ दिट्ठिसूले^५

1. A. ०वड्ड०

2. B. ०डे०

3. A. B. H. का०

4. H. ०से, A. B. अतिसारे

5. A. B. दिट्ठि

६ मुद्गसूले १० अकारिण^१ ११ अच्छिवेयणा १२ कण्ण-
वेयणा १३ कंडू १४ उदरे^२ १५ कोटे १६ ॥२५॥

तए णं से एक्काई रट्टकूडे सोलसहिं रोगायंकेहिं
अभिभूए समाणे कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं
वयासो, “गच्छह णं तुब्भे देवाणुप्पिया ! विजय-
वट्ठमाणे खेडे सिंघाडग-तिय-चउक्क-चच्चर-महापहेसु^३
महया २ सद्देणं उगघोसेमाणा एवं वयह, “एवं खलु
देवाणुप्पिया ! एक्काइसरीरगंसि सोलस रोगायंका
पाउब्भूया, तं जहा सासे जाव कोटे । तं णं इच्छइ
विउजो वा विउजपुत्तो वा, जाणओ वा जाणयपुत्तो
वा एक्काइस्स रट्टकूडस्स सोलसण्हं रोगायंकाणं एग-
मवि रोगायंकं उवसामित्तए, तस्स णं एक्काई रट्टकूडे
विपुलं अत्थसंपयाणं दलयइ । एवं दोच्चं पि तच्चं पि
उगघोसेह” ॥ ते कोडुंबियपुरिसा तहेव करेति ॥२६॥

तए णं विजयवट्ठमाणे खेडे इमं एयाख्वं उगघोसणं
सोच्चा निसम्म बहवे विज्जा य विज्जपुत्ता य सत्थकोस-
हत्थगया सएहिं २ गिहेहिंतो पडिनिक्ख मंति २ त्ता जेणेव
एक्काई रट्टकूडे तेणेव उवागच्छंति २ त्ता एक्काइसरीरगं
परामुसंति २ त्ता तेसिं रोगाणं निदाणं पुच्छंति २ त्ता
एक्काइरट्टकूडस्स बहूहिं अब्भंगेहि य उव्वट्टणेहि य
सिणेहपाणेहि य वमणेहि य विरेयणेहि य सिंचणेहि य^४
अवरुहाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरु-
हेहि य सिरावेधेहि य तच्छणेहि य पच्छणेहि य क्लीहि
मूलेहि य कंदेहि य पत्तेहि य पुप्फेहि य फलेहि य

1. H. ०२०

2. H. दओदरे

3 B.C.H. ०५५५६सु

4. H. सेयणाहि

बोएहि य सिलियाहि य गुलयाहि य ओसहेहि य
भेसउजेहि य इच्छंति तेसिं सोलसएहं रोगायंकाणं
एगमवि रोगायंकं उवसामित्तए । नेा चेव णं संचाएंति
उवसामित्तए ॥२७॥

तए णं ते बहवे विज्जा जाहे नेा संचाएंति तेसिं
सोलसएहं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए
ताहे संता तंता परितंता जामेव दिसं पाउब्भूया
तामेव दिसं पडिगया ॥२८॥

तए णं से एक्काई रट्टुकूडे सोलसहिं रोगायंकेहिं
अभिभूए समाणे रउजे य रट्टे य मुच्छइ । रउजं
पत्थमाणे अभिलसमाणे अट्टदुहट्टवसट्टे अड्ठाइज्जाइं
वाससयाइं परमाउं पालइ २ त्ता कालमासे कालं
किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोसेणं सागरो-
वमट्टिइएसु नेरइएसु^१ नेरइयत्ताए उववण्णे ॥२९॥

से णं तओ अणंतरं उव्वट्टित्ता इहेव मियगामे
नयरे मियाए देवीए कुच्छिंसि पुत्तत्ताए उववण्णे ।
तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया
उज्जला जाव जलंता । जं पभिइं च णं मियापुत्ते
दारण मियाए देवीए कुच्छिंसि गब्भत्ताए उववण्णे, तं
पभिइं च णं मिया देवी विजयस्स खत्तियस्स अणिट्ठा,
अकंता, अप्पिया जाया यावि होत्था ॥३०॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुव्वर-
त्तावरत्तकालसमयंसि कुंडुंबजागरियं जागरमाणीए
इमे अउभत्थिए समुप्पण्णे, “एवं खलु अहं विजयस्स
खत्तियस्स पुव्विं इट्ठा वेसासिया अणुमया आसी ।
जं पभिइं च णं ममं इमे गब्भे कुच्छिंसि गब्भत्ताए

उववण्णे तं पभिइं च णं विजयस्स खत्तियस्स अहं
अणिट्ठा अकंता जाया यावि हेत्था । न इच्छइ विजय
खत्तिए ममं नामं च गोयं¹ च गिगिहत्तए किमंग पुण
दंसणं वा परिभोगं वा करित्तए । तं सेयं खलु ममं
एयं गब्भं बहूहिं गब्भसाडणाहि य पाडणाहिय गाल-
णाहि य मारणाहि य साडित्तए वा” । एवं संपेहेइ २
त्ता बहूणि खाराणि य कडुयाणि य तिवखणाणि य
गब्भसाडणाणि खायमाणी पीयमाणी इच्छइ तं गब्भं
साडित्तए, नो चेव णं से गब्भे सडइ वा पडइ वा ।
तए णं सा मिया देवी जाहे नो संचाएइ तं गब्भं
साडित्तए वा पाडित्तए वा ताहे संता तंता अवसयं-
वसा² तं गब्भं दुहं दुहेणं परिवहइ ॥३१॥

तए णं सा मिया देवी नवण्हं मासाणं बहुपडि-
पुण्णाणं दारयं पयाया से दारए जाइअंधे जाव आगि-
इमित्ते । तए णं सा मिया देवी तं दारगं हुंडं अंधक्खं
पासइ २ त्ता भीया अम्मधाइं सट्ठावेइ २ त्ता एवं
वयासी, “गच्छाहि³ णं देवाणुप्पिए ! तुमं एयं दारगं
एगंते उक्कुसडियाए उज्झाहि” ॥३२॥

तए णं सा अम्मधाइं मियाए देवीए ‘तह’ त्ति एय-
मट्ठं पडिसुणेइ २ त्ता जेणेव विजय खत्तिए तेणेव
उवागच्छइ २ त्ता एवं वयासी, “एवं खलु सामी !
मिया देवी नवण्हं मासाणं जाव आगिइमित्ते⁴ जाव
भीया ममं सट्ठावेइ २ त्ता एवं वयासी गच्छाहि णं
जाव उज्झाहि । तं संदिसह णं सामी ! तं दारगं अहं
एगंते उज्झामि उदाहु मा ?” ॥३३॥

1. H. गोत्तं 2. H. असयंवसा 3. A B C H गच्छह 4. Suppyl
the rest from the preceding section.

तए णं से विजए खत्तिए तीसे अम्मघाईए अंतिए
 एयमट्ठं सोच्चा तहेव भीए समाणे जेणेव मिया देवी
 तेणेव उवागच्छइ २ त्ता मियं देविं एवं वयासी, “एस
 णं देवाणुप्पिए तुब्भं पढमे गब्भे । तं जइ णं तुमं एयं
 एगंते उवकुसुड्डियाए उउभासि तया णं तुब्भं पया
 ना थिरा भविस्सइ तेणं तुमं एयं दारयं रहस्सियंसि
 भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २
 विहराहि तेणं तुब्भं पया थिरा भविस्सइ ॥३४॥

तए णं सा मिया देवी विजयस्स खत्तियस्स ‘तह’
 त्ति एयमट्ठं विणएणं पडिसुणेइ २ त्ता तं दारगं रहसि-
 यंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागर-
 माणी २ विहरइ ॥

एवं खलु गोयमा ! मियापुत्ते दारए पुरा पुराणाणं
 असुभाणं कम्माणं पावफलं पच्चणुभवमाणे विहरइ ॥३५॥

“मियापुत्ते णं भंते ! दारए इओ चुए कालमासे
 कालं किच्चा कहिं गच्छिहिइ ? । कहिं उववज्जिहिइ ?

“गोयमा ! मियापुत्ते दारए छव्वीस वासाइं
 परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव
 जंबुददीवे दीवे भारहे वासे वेयड्ढगिरिपाय-
 मूले सीहकुलंसि सीहत्ताए उववज्जिहिइ । से णं
 तत्थ सोहे भविस्सइ अहम्मिए जाव साहसिए बहु-
 पावं समज्जिणइ । से कालमासे कालं किच्चा इमीसे
 रयणप्पभाए पुढवीए उक्कीसेणं सागरोवमट्ठिइएसु
 नेरइएसु उववज्जिहिइ । से तओ अणंतरं उव्वट्ठित्ता
 सिरीसिवेसु उववज्जिहिइ । तओ अणंतरं से जाइं

इमाहं जलयरपंचिंदियतिरिक्खजोणियाणं मच्छकच्छ-
 भगाहमगरसंसुमारादीणं अद्दुतेरस जाइ-कुल-कोडि-
 जोणिपमुहसयसहस्साहं तत्थ एगमेगंसि जोणिविहा-
 णंसि अणेगसयसहस्सखुत्तो उट्टाइत्ता¹ तत्थेव भुज्जो २
 पच्चायाइस्सइ । से णं तओ अणंतरं उव्वट्ठित्ता
 एवं चउप्पणसु भुयपरीसप्पेसु खहयरेसु² चउरिंदियसु
 तेइंदियसु बेइंदियसु वणप्फइकडुयसवखेसु कडुयदु-
 ढेसु वाउतेउआउपुढवीसु अणेगसयसहस्सखुत्तो पच्चा-
 याइस्सइ ॥३६॥

से णं तओ अणंतरं उव्वट्ठित्ता सुपइट्ठपुरे
 गोणत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कवालभावे
 अन्नया कयाइ पढमपाउसंसि गंगाए महाणईए खलीण-
 मट्ठियं खणमाणे तडीए पेल्लिए³ समाणे कालगए
 तत्थेव सुपइट्ठपुरे नयरे सेट्ठिकुलंसि पुत्तत्ताए पच्चा-
 याइस्सइ । से णं तत्थ उम्मुक्कवालभावे जोव्वणगमणुपत्ते
 तहाह्मवाणं थेराणं अंतिय धम्मं सोच्चा निसम्म मुंडे
 भवित्ता अगाराओ अणगारियं पट्वइस्सइ । से णं
 तत्थ बहूइं वासाइं सामणपरियागं पाउणित्ता
 आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा
 सोहम्मे करपे देवत्ताए उव्वज्जिहिइ । से णं तओ
 अणंतरं चयं चइत्ता महाविदेहे वासे सिड्ढिहिइ ॥३७॥

एवं खलु जंबू ! समणेणं भगवया महावीरेणं
 जाव सम्पत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स
 अयमट्ठे पणत्ते “त्ति बेमि” ॥ ३८ ॥

(विवागसुत्तस्स पढमे सुयक्खंथे पढमं अज्झयणं)

मेहे कुमारे ।

२ मेहे कुमारे

[D—Rai Dhanpat Singh Bahádur's edition, Calcutta,
Sam 1933.]

[S—Jainágamodaya Samiti edition; Bombay Sam 1975.]

तेणं कालेणं तेणं समणं चंपा नामं नयरी
होत्था (वण्णओ) ॥ तीसे णं चंपाए नयरीए बहिया
उत्तरपुत्थिमे दिसीभाए पुण्णभद्दे नामं चेइए होत्था
(वण्णओ) ॥ तत्थ णं चंपाए नयरीए कोणिए नामं
राया होत्था (वण्णओ) ॥ १ ॥

तेणं कालेणं तेणं समणं समणस्स भगवओ
महावीरस्स अंतेवासी अज्जसुहम्मे नामं थेरे पंचहिं
अणगारस्सएहिं सट्ठिं संपरिवुडे पुट्वाणुपुट्विंचरमाणे
गामाणुगामं दूइज्जमाणे सुहं सुहेणं विहरमाणे जेणेव
चंपा नयरी जेणेव पुण्णभद्दे चेइए तेणामेव उवाग-
च्छइ २ त्ता अहापडिछ्वं उगहं उगिगहइ २ त्ता
संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥ ॥

(तए णं चंपाए नयरीए परिसा निगया ।
कोणिओ निगओ । धम्मो कहिओ । परिसा जामेव
दिसं^१ पाउब्भूया तामेव दिसं पडिगया ॥)

तेणं कालेणं तेणं समणं अज्जसुहम्मस्स
अणगारस्स जेट्ठे अंतेवासी अज्जजंबू नामं अणगारे
कासवगोत्ते अज्जसुहम्मस्स थेरस्स अद्दरसामंते उड्ढं^२-
जाणू अहोसिरे भाणकोट्ठोवगए संजमेणं तवसा
अप्पाणं भावेमाणे विहरइ ॥ ३ ॥

तए णं से जंबू नामं अणगारे जायसड्ढे जाय-
संसए जेणामेव अज्जसुहम्मं थेरे तेणामेव उवागच्छइ
२ त्ता अज्जसुहम्मं थेरे तिव्वुत्तो आयाहिणं पया-
हिणं करेइ २त्ता वंदइ नमंसइ २ त्ता अज्जसुहम्मस्स
थेरस्स नच्चासण्णे नाइदूरे सुस्ससमाणे नमंसमाणे
अभिमुहे^१ पंजलिउडे विणएणं पज्जुवासमाणे एवं
वयासी, “जइ णं भंते समणेणं भगवया महावीरेणं
पंचमस्स णं अंगस्स विवाहपणत्तीए^२ अयमट्ठे
पणत्ते, कट्ठस्स णं अंगस्स भंते ! नायाधम्मकहाणं
के अट्ठे पणत्ते ?”

“जंबू” इ^३ अज्जसुहम्मं थेरे अज्जजंबूनामं अणगारं
एवं वयासी, “एवं खलु जंबू ! समणेणं भगवया
महावीरेणं कट्ठस्स अंगस्स दो सुयखंधा पणत्ता
तं जहा नायाणि य धम्म कहाओ य” ॥ ४ ॥

“जइ णं भंते ! समणेणं भगवया महावीरेणं
कट्ठस्स अंगस्स दो सुयखंधा पणत्ता, पढमस्स णं
भंते ! सुयखंधस्स कइ अज्झयणा पणत्ता” ?

“एवं खलु जंबू ! समणेणं भगवया महावीरेणं
नायाणं एगूणवीसं अज्झयणा पणत्ता तं जहा
उक्खित्तणाए १ संघाडे २ अंडे ३ कुम्मे ४ य सेलगे
५ । तुंबे ६ य रोहिणी ७ मल्ली ८ मायंदी^४
९ चंदमा^५ १० इय ॥ १ ॥ दावद्दवे ११ उदगणाए
१२ मंडुक्के १३ तेयली वि य । नंदीफले १५ अमर-

कंका¹ १६ आइरणे १७ सुसुमा² १८ इ य ॥२॥ अवरै य
पुंडरीए १९ णाए एगुणवीसिमे” ॥ २३ ॥ ५ ॥

“जइ णं भंते ! समणेणं भगवया महावीरेणं
नायाणं एगुणवीसं अज्झयणा पणत्ता पढमस्स णं
भंते अज्झयणस्स के अट्ठे पणत्ते” ? एवं खलु जंबू ।
तेणं कालेणं तेणं समणं इहेव जंबूदोवे³ दीवे
भारहे वासे दाहिणड्ढभरहे⁴ रायगिहे नामं नयरे
होत्था (वण्णओ) गुणसिलए⁵ चेइए (वण्णओ) ॥ तत्थ
णं रायगिहे नयरे सेणिए नामं राया होत्था
(वण्णओ) ॥ तस्स णं सेणियस्स रण्णो नंदा नामं देवी
होत्था (वण्णओ) ॥ तस्स णं सेणियस्स रण्णो पुत्ते
नंदाए देवीए अत्तए अभए नामं कुमारे होत्था अहीण
जावसद्धवे, सेणियस्स रण्णो सव्वकज्जेसु लद्धपच्चए,
तस्स रज्जं च रट्ठं च कोसं च कोट्टागारं च बलं च
वाहणं च पुरं च अंतेउरं च सयमेव समुपेवखमाणे⁶ २
विहरइ ॥६॥

तस्स णं सेणियस्स रण्णो धारिणी नामं देवी
होत्था ॥ सा धारिणी देवी अणया कयाइं पुट्ठवर-
त्तावरत्तकालसमयंसि सयणिज्जंसि सुत्तजागरा
ओहीरमाणी २ एगं महं सत्तुस्सेहं रययकूडसंणिणहं
नहयलंसि सोमागारं लीलायतं जंभायंतं गयं मुह⁷-
मतिगयं पासित्ताणं पडिबुट्ठा । हट्ठतुट्ठा समाणी तं
सुमिणं उगिणहइ २ त्ता सयणिज्जाओ उट्ठेइ २
त्ता अतुरियमचवलं रायहंससरिसीए गईए जेणामेव

1 S अवर0 2 D सुसुमा 3 DS ०बुद्धी0 4 S ०हु0 5 D ०से0
S omits गुणसिलए 6 S ०वे0 7 D ०मं0

सेणिए राया तेंणामेव उवागच्छइ २ त्ता सेणियं रायं
 इट्ठाहिं कंताहिं पियाहिं गिराहिं पडिबोहेइ २ त्ता
 सेणिएणं रणणा अब्भरणुणाया समाणी नाणामणिर-
 यणचित्तंसि भद्दासणंसि निसीयइ २ त्ता आसत्था
 वोसत्था मत्थए अंजलिं कट्ठु एवं वयासी, “एवं
 खलु अहं देवाणुप्पिया ! अज्ज तंसि तारिसगंसि
 सयणिज्जंसि सुत्तजागरा नियगवयणमइवयंतं गयं
 सुमिणे पासित्ता पडिबुद्धा ॥ तं एयस्स णं सुमिणस्स
 देवाणुप्पिया ! के फलविसेसे भविस्सइ ?” ॥७॥

तए णं से सेणिए राया धारिणीए देवीए अंतिए
 एयमट्ठं सोच्चा निसम्म हट्ठुट्ठे समाणे तं सुमिणं
 उगिगएहइ २ त्ता ईहं^१ अणुपविसइ,^२ अप्पणो साभा-
 विएणं मइपुव्वएणं बुद्धिविण्णारेणं तस्स सुमिणस्स
 अत्थेगगहं करेइ २ त्ता धारिणिं देविं अणुबूहेमाणे^३
 एवं वयासी, “आराले^४ णं तुमे देवाणुप्पिए ! सुमिणे
 दिट्ठे । कल्लाणे णं तुमे देवाणुप्पिए ! सुमिणे दिट्ठे ।
 अत्थलाभो देवाणुप्पिए ! पुत्तलाभो देवाणुप्पिए !
 सुवखलाभो देवाणुप्पिए ! एवं खलु नवएहं मासाणं
 बहुपडिपुण्णाणं अट्ठमाणं राइंदियाणं विइक्कंताणं
 अहं कुलकेउं कुलवडिंसयं दारयं पयाहिसि । से
 वि य णं दारए उम्मुक्कबालभावे सूरे वीरे रज्जवई
 राया भविस्सइ । तं आरोग-तुट्ठि-दोहाउकल्लाण-
 कारए णं तुमे देवी ! सुमिणे दिट्ठे” त्ति कट्ठु
 भुज्जो २ अणुबूहेइ^५ ॥८॥

तए णं सा धारिणी देवी सेणिएणं रण्णा एवं वुत्ता
समाणी हट्टुत्तुट्टा सयंसि सयणिज्जंसि निसीयइ २ त्ता
एवं वयासी, “मा मेए उत्तमे पहाणे सुमिणे अण्णेहिं
पावसुमिणेहिं पडिहम्मिहिइ,” त्ति कट्टु देवगुरुजण-
संबट्टाहिं पसत्थाहिं धम्मियाहिं कहाहिं सुमिणजा-
गरियं पडिजागरमाणी विहरइ ॥६॥

तए णं से सेणिए राया पच्चूसकालसमयंसि विवि-
हसत्थकुसले सुमिणपाटए सद्दावेइ २ त्ता धारिणीए
देवीए दिट्ठस्स सुमिणस्स फलं पुच्छइ ॥१०॥

एवं पुच्छिया समाणा ते सुमिणपाटगा सुमिण-
सत्थाइं उच्चारमाणा एवं वयासी, “एवं खलु सामी !
अम्हं सुमिणसत्थंसि बायालीसं सुमिणा तीसं महा
सुमिणा वावत्तरिं सव्वसुमिणा दिट्ठा । तत्थणं सामी !
अरहंतमायरो वा चक्कवट्ठिमायरो वा अरहंतंसि वा
चक्कवट्ठिंसि वा गब्भं वक्कमाणंसि एएसिं तीसाए
महासुमिणाणं इमे चउद्दस^१ महासुमिणे पासित्ताणं
पडिबुज्झंति तं जहा, गय-वसह^२सीह-अभिसेयदाम-
ससि-दिणयरं उभयं कुंभं । पउमसर-सागर-विमाण-
भरण-रयणुच्चयं सिहिं च ॥१॥ तत्थ णं सामी ! मंड-
लियमायरो मंडलियंसि गब्भं वक्कमाणंसि एएसिं
चउद्दसणहं^१ महासुमिणाणं अण्णयरं एगं महा-
सुमिणं पासित्ताणं पडिबुज्झंति । तं ओराले ण
सामी ! धारिणीए देवीए सुमिणे दिट्ठे । एवं खलु
सामी ! नवएहं मासाणं बहुपडिपुण्णाणं धारिणी

देवी एगं दारयं पयाहिइ, से वि य दारय रज्जवई
राया भविस्सइ, अणगारे वा भावियप्पा” ॥११॥

तए णं तीसे धारिणीए देवीए दोसु मासेसु
विइक्कंतेसु¹ तइए मासे वट्टमाणे तस्स गव्वस्स दोहल-
कालसमयंसि अयमेयाइवे अकालमेहेसु दोहले
पाठव्वित्था, “घण्णाओ ताओ अम्मयाओ, पुण्णाओ
ताओ अम्मयाओ, सुलद्धे णं तासिं माणुस्सए जम्म-
जीवियफले जाओ णं मेहेसु अब्भुगएसु हत्थिरयणं
दुद्धाओ सव्वओ समंता आहिंडमाणीओ डोहलं²
विणेत्ति,” तं णं अहमवि मेहेसु अब्भुगएसु जाव
डोहलं² विणेमि⁴” ॥१२॥

तए णं सा धारिणी देवी तंसि दोहलंसि अविणि-
ज्जमाणंसि असंपत्तदोहला असंपुण्णदोहला सुक्का
भुक्खा निम्मंसा दुब्बला जाया ॥१३॥

तए णं तीसे धारिणी देवीए अंगपडियारियाओ
अब्भित्तारियाओ दासवेडियाओ जेणेव सेणिए राया
तेणेव उवागच्छंति २ त्ता एवं वयासी, “एवं खलु
सामी ! किं पि अज्ज धारिणी देवी सुक्का भुक्खा अट्ट-
क्काणोवगया मियायइ” ॥१४॥

तए णं से सेणिए राया जेणेव धारिणी देवी
तेणेव उवागच्छइ २ त्ता तं एवं वयासी “किण्णं तुमं
देवाणुप्पिए ! अट्टक्काणोवगया मियायसि !”

तए णं सा धारिणी देवी एवं वयासी, “एवं
खलु सामी ! मम अयमेयाइवे अकालमेहेसु दोहले
पाठव्वूए⁵ ॥१५॥

1 S वीत्ति 2 S देतो 3 D णोयं 4 S णिक्कं 5 D S णिक्का

5. Supply the rest from § 12.

तए णं से सेणिए राया तं धारिणिं देविं एवं वयासी, “मा णं तुमं देवाणुप्पिए ! अट्टज्झाणं भियाहि, अहंणं तहा करिस्सामि जहा णं तव अयमेयाहवस्स अकालदोहलस्स मणोरहसंपत्ती भविस्सइ” ॥१६॥

तए णं से सेणिए राया अभयं नामं कुमारं सदावेइ २ त्ता एवं वयासी, “एवं खलु पुत्ता ! तव चुल्लमाउयाए धारिणीए देवीए अकालमेहेसु दोहले पाउब्भूए । तस्स दोहलस्स अहं उवाएहिं उप्पत्तिं अविदमाणे ओहयमणसंकप्पे भियामि” ॥१७॥

तए णं से अभय कुमारे सेणियं रायं एवं वयासी, “मा णं तुब्भे ताओ ! एवं भियाह । अहं णं तहा करिस्सामि जहा मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलस्स मणोरहसंपत्ती भविस्सइ” ॥१८॥

तए णं तस्स अभयकुमारस्स अयमेयाहवे अज्झत्थिए^१ समुप्पज्जित्था, “णो खलु सक्का माणुस्सएणं उवाएणं मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलस्स^२ मणोरहसंपत्तिं करित्तए नन्नत्थ दिव्वेणं उवाएणं । अत्थिणं मम^३ सोहम्मकप्पवासी^४ पुव्वसंगइए देवे महिड्डिहिए^५ य महासुखे । तं सेयं खलु ममं पोसइसालाए पोसइयस्स बंभयारिस्स एगस्स अबीयस्स दब्भसंथारोवगयस्स अट्टमभत्तं परिगिणिहत्ता पुव्वसंगतियं देवं मणसिकरेमाणस्स^६ विहरित्तए । तए णं पुव्वसंगइए देवे मम चुल्लमाउयाए धारिणीए देवीए अकालमेहेसु दोहलं विणेहिइ”॥

एवं संपेहेइ २ त्ता पोसहसालं पमज्जइ उच्चार-
पासवणभूमिं पडिलेहेइ दब्भसंघारगं दुसहइ^१ अट्टम-
भत्तं य परिगिरहइ २ त्ता पुव्वसंगइयं देवं मणसि-
करेमाणे चिट्ठइ ॥१९॥

तए णं से पुव्वसंगतिए देवे अभयस्स कुमारस्स
अंतिए पाउब्भूए । अभयणं कुमारेणं अब्भट्टिए समाणे
अकालमेहे विउव्वइ ॥२०॥

तए णं सा धारिणी देवी अकालमेहेसु दोहलं
सम्मं विणेइ २ त्ता नवइ मासाणं पडिपुण्णाणं मेहं
नामं दारयं पयाया ।

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो
अणुपुव्वेणं नामकरणं च पउजेमणं^२ च चंकम्मणं^३ च
चोलोवणयं^४ च महया इड्ढीसक्कारसमुदएणं
करिंसु ॥२१॥

तए णं तं मेहं कुमारं अम्मापियरो गब्भट्टमे वासे
सोहणंसि तिहि-करण-मुहुत्तंसि कलायरियस्स उव-
णेंति । तए णं से कलायरिए मेहं कुमारं लेहाइयाओ
गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं
कलाओ सुत्तओ य अत्थओ य करणओ य सिक्खा-
वेइ, तं जहा, लेहं १, गणियं २, इव ३, नट्ठं ४,
गीयं ५, वाइयं ६, सरगयं ७, पोक्खरगयं ८, सम-
तालं ९, जूयं १०, जणवायं ११, पासयं^५ १२, अट्ठा-
वयं १३, पोरेक्त्तं^६ १४, दगमट्ठियं १५, अणविहिं
१६, पाणविहिं १७, वत्थविहिं १८, विलेवणविहिं १९,

सयणविहिं २०, अज्जं २१, पहेलियं २२, मागहियं २३,
गाहं २४, गोइयं २५, सिलोयं २६, हिरणजुत्तिं २७,
सुवणजुत्तिं २८, चुण्णजुत्तिं २९, आभरणविहिं ३०,
तरुणीपडिकम्मं ३१, इत्थियलक्खणं ३२, पुरिसलक्खणं
३३, हयलक्खणं ३४, गयलक्खणं ३५, गोणलक्खणं ३६,
कुक्कुडलक्खणं ३७, कृत्तलक्खणं ३८, दंडलक्खणं ३९,
असिलक्खणं ४०, मणिलक्खणं ४१, कागणिलक्खणं
४२, वत्थुविज्जं ४३, संघारमाणं ४४, नगरमाणं ४५,
वूहं ४६, पडिवूहं^१ ४७, चारं ४८, पडिचारं^१ ४९, चक्कवूहं
५०, गरुलवूहं ५१, सगडवूहं ५२, जुद्धं ५३, णिजुद्धं ५४,
जुद्धाइजुद्धं ५५, अट्टिजुद्धं ५६, मुट्टिजुद्धं ५७, बाहु-
जुद्धं ५८, लयाजुद्धं ५९, ईसत्थं ६०, कुरुप्पवायं ६१,
धणुव्वेयं ६२, हिरणपागं ६३, सुवणपागं ६४, सुत्त-
खेडं ६५, वट्टखेडं ६६, णालियाखेडं ६७, पत्तच्छेउजं
६८, कडगच्छेउजं ६९, सउजीवं ७०, निउजीवं ७१, सउ-
णरुयं ७२ ॥

तए णं से कलायरिय मेहं कुमारं एताओ कलाओ
सिक्खावित्ता अम्मापिऊणं अंतिय उवणेइ ॥२२॥

तए णं तस्स मेहस्स अम्मापियरो तं कलायरियं
महुरेहिं वयणेहिं विपुलेणं गंधमल्लालंकारेणं सक्का-
रंति २ त्ता विउलं जीवियारिहं पीइदाणं दलयंति २
त्ता पडिविसउजंति ॥

तए णं से मेहे कुमारे बावत्तरिकलापंडिय नवं-
गसुत्तपडिबोहिय अट्टारसविहिप्पगारदेसीभासाविसा-
रए जाय ॥२३॥

तए णं तस्स मेहस्स कुमारस्स अम्मपियरो सोह-
णांसि तिहि-करण-नक्खत्त-मुहुत्तंसि मेहं कुमारं सरि-
संहंतो रायकुलेहिंतो आणिल्लियाहिं अट्टहिं रायवर-
कण्णाहिं सद्धिं एगदिवसेणं पाणिं गिण्हावेंसु ॥२४॥

तए णं से मेहे कुमारे उप्पिंपासायवरगए फुट्टमा-
णेहिं मुइंगमत्थएहिं वरतरुणीसंपउत्तेहिं वत्तीसइबद्ध-
एहिं नाडएहिं उवगिज्जमाणे २ उवलालिज्जमाणे २
माणुस्सए कामभीए पञ्चणुभवमाणे विहरइ ॥२५॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे
पुट्वाणुपुट्ठिवं चरमाणे गामाणुगामं दूइज्जमाणे सुहं
सुहेणं विहरमाणे जेणामेव रायगिहे नयरे गुणसिलए
चेइए तेणामेव उवागच्छइ जाव विहरइ ॥२६॥

तए णं से मेहे कुमारे कंचुइज्जपुरिसस्स अंतिए
समणस्स भगवओ महावीरस्स आगमणपवित्तिं सोच्चा
निसम्म हट्टतुट्टे कोडुंबियपुरिसे सट्ठावेइ २ ता एवं
वयासी, “खिप्पामेव भो देवाणुप्पिया ! चाउग्घंटं
आसरहं जुत्तमेत्थ^१ उवट्टवेह” ॥२७॥

तए णं से मेहे कुमारे चाउग्घंटं आसरहं दुद्धे
समाणे जेणामेव समणे भगवं महावीरे तेणामेव उवा-
गच्छइ जाव विणएणं पज्जुवासइ ॥ तए णं समणे
भगवं महावीरे मेहस्स कुमारस्स तीसे य महइम-
हालियाए परिसाए विचित्तं धम्ममाइक्खइ ॥२८॥

तए णं से मेहे कुमारे समणस्स भगवओ महा-
वीरस्स अंतिए धम्मं सोच्चा णिसम्म हट्टतुट्टे जेणा-

मेव अम्मापियरो तेणामेव उवागच्छइ २ ता अम्मा-
पिज्जणं पायवड्ढणं करेइ २ ता एवं वयासी, “एवं खलु
अम्मयाओ ! मए समणस्स भगवओ महावीरस्स
अंतिए धम्मे निसंते से वि य णं धम्मे इच्छिए पडि-
च्छिए अभिरुए । तं इच्छामि णं अम्मयाओ ! तुब्भेहिं
अब्भणुण्णाए समाणे समणस्स भगवओ महावीरस्स
अंतिए मुंडे भवित्ताणं आगाराओ अणगारियं पव्व-
इत्तए” ॥२९॥

तए णं सा धारिणी देवी तमणिट्ठं अकंतं अप्पियं
फरुसं गिरं सोच्चा रोयमाणी विलवमाणा मेहं कुमारं
एवं बयासी । “तुमं सि जाया ! अम्हं एगे पुत्ते इट्ठे
कंते पिए ॥ नो खलु जाया ! अम्हे इच्छामी खण-
मवि विप्पओगं सहित्तए । भुंजाहि ताव जाया !
माणुस्सए भोगे जाव वयं जीवामो । तओ पच्छा
अम्हेहिं कालगएहिं परिणयवए निरवयवखे^१ पव्व-
इस्ससि” ॥३०॥

तए णं से मेहे कुमारे अम्मापिज्जहिं एवं वुत्ते
समाणे एवं वयासी, “तहेव णं तं अम्मयाओ^२ !
जहेव णं तुब्भे ममं वयह । एवं खलु अम्मयाओ !
माणुस्सए भवे अधुवे अणियए असासए वसणसय^३
उवट्ठवाभिभूए विज्जुलयाचंचले अणिच्चे जलबुब्बुय-
समाणे कुसगजलबिंदुसन्निभे संभब्भरागसरिसे^४ सुवि-
णदंसणोवमे पच्छा पुरं च अवस्सविप्पजहणिज्जे ।
से के णं जाणइ अम्मयाओ ! के पुठ्विं गमणाए के
पच्छा गमणाए, तं इच्छामि णं जाव पव्वइत्तए” ॥३१॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो जाहे
 णो संचाए¹ति¹ मेहं कुमारं बहूहिं विसयाणुलोमाहिं
 आघवणाहि य पणवणाहि य आघवित्तए वा पणव-
 वित्तए वा ताहे विसयपडिकूलाहिं संजमभउठवेग-
 कारियाहिं पणवणाहिं पणवेमाणा एवं वयासी,
 “एस णं जाया ! निगंथे पावयणे सत्ते, अणुत्तरे, केव-
 लिए, पडिपुण्णे, संसुद्धे, सल्लगतत्ते, सिद्धिमगे, मुत्ति-
 मगे, सत्त्वदुग्गपहीणमगे, अहीव एगन्तदिट्ठिए,
 खुरो इव एगंतधारे, लोहमया इव जवा चावेयत्वा,
 वालुयाकवलो² इव नीरसए³, गंगा इव पडिसोय-
 गमण्याए, महासमुद्धो इव भुयाहिं दुत्तरे, असि-
 धारा⁴ व संचरियत्वं । णो खलु कप्पइ जाया ! सम-
 णाणं निगंथाणं आहाकम्मिए वा उद्देसिए वा, कीय-
 गडे वा, ठविए वा, रइए वा दुब्भिवखभत्ते वा, वद्ध-
 लियाभत्ते वा, कंतारभत्ते वा, गिलाणभत्ते वा, मूल-
 भोयणे वा, कंदभोयणे वा, फलभोयणे वा, बीयभोयणे
 वा, हरियभोयणे वा, भोत्तए वा, पायए वा ॥ तुमं
 च णं जाया ! सुहसमुच्चिए णो चेव णं दुहसमुच्चिए
 णालं सीयं णालं उएहं णालं खुहं णालं पिवासं
 णालं वाइय-पित्तिय-संणिणवाइय-विविहे⁵ रोगायंके
 उच्चावए गामकंटए बावीसं परीसहोवसगे उदिण्णे
 सम्मं अहियासित्तए ॥ तं भुंजाहि ताव जाया ! जाव⁶
 पट्वइस्ससि ॥३२॥

तए णं से मेहे कुमारे अम्मापिजहिं एवं वुत्ते

1 S ०६६, D ०६६ 2 S ०६ 3 DS निरसए 4 S ०६६
 5 D ०६६६० 6 Supply the rest from \$ 30.

समाणे अम्मापियरो एवं वयासी, “तहेव णं तं अम्म-
याओ ! जहेव णं तुब्भे ममं वयह ॥ एवं खलु निगंघे
पावयणे कीवाणं कायराणं कापुरिसाणं इहलोगपडि-
बद्धाणं परलोगनिप्पिवासाणं दुरणुचरे पाययजणस्स ।
णो चेव णं धीरस्स एत्थ किं वि दुक्करं करणयाए ॥
तं इच्छामि जाव पव्वइत्तए ॥३३॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो तं
एवं वयासी, “इच्छामो ताव जाया ! एगदिवसमवि-
तव रायसिरिं पासित्तए” ॥

तए णं से मेहे कुमारे अम्मापियरमणुवत्तमाणे¹
तुसिणीए संचिट्ठइ ॥३४॥

तए णं से सेणिए राया कोडुंबियपुरिसे सद्ददा-
वेइ २ त्ता एवं वयासी, “खिप्पामेव भो देवाणुप्पिया !
मेहस्स कुमारस्स महत्थं महारिहं महग्घं विउलं राया-
भिसेयं उवट्टवेह” ॥ तए णं ते कोडुंबियपुरिसा
तहेव रायाभिमेयं उवट्टवेत्तिं ॥३५॥

तए णं से सेणिए राया बहूहिं गणणायगेहिं दंड-
णायगेहिं संपरिवुडे मेहं कुमारं अट्टसयाणं सोव-
णिणयाणं कलसाणं जलेहिं रायाभिसेएणं अभिसिंच-
माणे एवं वयासी, “जय २ णंदा ! जय २ भद्दा !
भद्दं ते; अजियं जिणाहि², जियं पालयाहि, जिय-
मज्जे वसाहि” त्ति कट्ठु जयसद्दं पउंजइ ॥

तए णं से मेहे राया जाए ॥३६॥

तए णं तस्स मेहस्स रणो अम्मापियरो एवं

1. D ०मणुत्तमणे

2. S ०णे०

वयासी “भण जाया ! किंते दलयामो किं ते पय-
च्छामो ?”

तए णं से मेहे राया अम्मापियरो एवं वयासी
इच्छामि णं अम्मयाओ ! कुत्तियावणाओ रयहरण
पडिगहं च आणियं कासवयं च सददावित्तए ”॥३७॥

तए णं से सेणिए राया कोडुंबियपुरिसे सददावेइ
२ त्ता एवं वयासी “गच्छह णं तुम्हे देवाणुप्पिया !
सिरिघराओ तिणिसयसहस्साइं गहाय दोहिं सय-
सहस्सेहिं कुत्तियावणाओ रयहरणं पडिगहं च
उवणेह, एगेणं सयसहस्सेणं कासवयं सददावेह” ॥

तए णं ते कोडुंबियपुरिसा तहेव करेन्ति ॥३८॥

तए णं से कासवे सेणियं रायं करयलमंजलिं
कट्ठु एवं वयासी, “संदिसह णं देवाणुप्पिया ! जं
मए करणिउजं” ॥

तए णं से सेणिए राया कासवयं एवं वयासी,
“गच्छाहि णं तुमं देवाणुप्पिया ! सुरभिणा गंधोद-
एणं निक्के हत्थपाए पवखालेहि सेयाए चउप्फलाए
पोत्तीए मुहं बंधित्ता मेहकुमारस्स चउरंगुलवउजे
निवखमणपाउगगे केसे कप्पेहि” ॥

तए णं से कासवे तहेव केसे कप्पइ ॥३९॥

तए णं मेहकुमारस्स माया महारिहेणं हंसल-
वखणपडसाडएणं अगगकेसे पडिच्छइ २ त्ता सुर-
भिणा गंधोदएणं पवखालेइ २ त्ता सरसेण गोसीस-
चंदणेणं चच्चाओ दलयइ २ त्ता सेयाए पोत्तीए बंधेइ
२ त्ता रयणसमुगगयंसि पविखवइ, वारिधारा-क्खिण-

मुत्तावलिपगासाइं अंसूइं विणिम्मयमाणी २ रोय-
माणी २ कंदमाणी २ एवं वयासी, “एस णं अम्हं
मेहकुमारस्स अब्भुदएसु य उस्सवेसु य अपच्छिमे
दरिसणे भविस्सइ ” त्ति कट्टु उम्सीसामूले ठवेइ ॥४०॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो
उत्तरावक्कमाणं सीहासणं रयावेति, मेहं कुमारं दोच्चं
पि तच्चं पि सेयपीयएहिं कलसेहिं एहावेति २ त्ता
पम्हलसुकुमालाए गंधकासाइयाए साडियाए गायाइं
लूहेति २ त्ता सरसेणं गोसीसवंदणेणं गायाइं अणु-
लिंपंति २ त्ता णासाणीसास-वाय-वेउजं हंसलवखण-
साडग णियंसति हारं पिण्डुंति अट्टुहारं पिण्डुंति
एवं एगावलिं मुत्तावलिं कणगावलिं रयणावलिं जाव
दिच्चं सुमणदामं पिण्डुंति ॥४१॥

तए णं मेहं कुमारं गंठिम-वेढिम-पूरिम-संजोइ-
मेणं चउठिवहेणं मल्लेणं कप्पसुवखं पिव अलंकिय-
सरीरं करेति ॥४२॥

तए णं से सेणिए राया कोडुंबियपुरिसे सद्दा-
वेइ २ त्ता एवं वयासी “खिप्पामेव भो देवाणुप्पिया !
अणेगखंभसयसंणिविट्ठं पुरिससहस्सवाहिणिं सीयं
उवट्ठवेइ ॥

तए णं ते कोडुंबियपुरिसा सीयं उवट्ठवेति ॥४३॥

तए णं मेहे कुमारे सीयं दुरुहइ २ त्ता सीहासण-
वरगए पुरत्याभिमुहे सन्निसण्णे ॥४४॥

तए णं तस्स मेहस्स कुमारस्स माया एहाया

कयबलिकम्मा अप्पमहग्घाभरणालंकियसरीरा सोयं
दुरुहह¹ २ त्ता मेहस्स कुमारस्स दाहिणे पासे सोहा-
रुणंसि निसीयइ ॥४५॥

तए णं तस्स मेहस्स कुमारस्स पिया कोडुंबियपु-
रिसे सद्दावेइ २ त्ता एवं वयासी, “खिप्पामैव भो
देवाणुप्पिया ! सरिसाणं² सरिसत्तयाणं सरिव-
याणं³ कोडुंबियवरतरुणाणं सहसस्सं सद्दावेइ” ।

तए णं ते कोडुंबियवरतरुणा सद्दाविया समाणा
सेणियं रायं एवं वयासी, “संदिसह णं देवाणुप्पिया !
जणं अम्हेहिं करणिउजं” ॥

तए णं से सेणिए राया ते कोडुंबियवरतरुणे एवं
वयासी, “गच्छह णं देवाणुप्पिया ! मेहस्स कुमारस्स
पुरिससहस्सवाहिणिं सीयं परिवहह⁴” ॥ ते तद्देव
परिवहंति ॥४६॥

तए णं तस्स मेहस्स कुमारस्स तं सीयं दुरुहटस्स
समाणस्स इमे अट्ठट्ठमंगलया तप्पठमयाए पुरओ
अह्माणुपुव्वीए संपट्टिया, तं जहा, सोत्थिय-सिरिवच्छ-
नंदावत्त⁵ वट्ठमाणग-भट्टदासण-कलस-मच्छ-दप्पणा ।

तए णं बहवे अत्थत्थिया तहिं इट्ठाहिं कंताहिं
गिराहिं अणवरयं अभियुणंता एवं वयासी “जय २
नंदा, जय २ भट्टदा” ॥४७॥

तए णं तस्स मेहस्स कुमारस्स अम्माप्रियरो मेहं
कुमारं पुरओ कट्ठु जेणामेव समणे भगवं महावीरे
तेणामेव उवगच्छंति २ त्ता तिवखुत्तो आयाहिणं

पयाहिणं करेति २ त्ता वंदंति नमंसंति २ त्ता एवं
वयासी, “एस णं देवाणुप्पिया ! अम्हं एगे पुत्ते इट्ठे
कंते पिए । से जहा नामए उप्पले इवा पउमे इवा
कुमुदे इवा पंके जाए जलेसु¹ संवड्ढिए नो वलि-
प्पइ पंकरएणं नो² वलिप्पइ जलरएणं एवामेव मेहे
कुमारे कामेसु जाए भोगेसु संवड्ढिए³ नो वलिप्पइ
कामरएणं नो वलिप्पइ भोगरएणं । एस णं देवा-
णुप्पिया ! संसार-भउट्ठिगगे, भीए जम्मणजरा मर-
णाणं⁴, इच्छइ देवाणुप्पियाणं अंतिए मुंडे भवित्ता
आगाराओ अणगारियं पठवइत्तए । तं अम्हे देवाणु-
प्पियाणं सिस्सभिवखं दलयामो, पडिच्छंतु णं देवा-
णुप्पिया ! सिस्सभिवखं” ॥४८॥

तए णं समणे भगवं महावीरे मेहकुमारस्स अम्मा-
पिऊहिं एवं वुत्ते समाणे एयमट्ठं सम्मं पडिसुणेइ ॥४९॥

तए णं से मेहे कुमारे समणस्स भगवओ महावी-
रस्स अंतियाओ उत्तरपुरत्थिमं⁵ दिसिभागं अवक्कमेइ⁶
२ त्ता सयमेव आभरणमल्लालंकारं मुयइ⁷ ॥५०॥

तए णं मेहकुमारस्स माया हंसलखणेणं पडि-
साडएणं आभरणमल्लालंकारं पडिच्छइ २ त्ता असूणि
विणिम्मुयमाणी २ रोयमाणी २ एवं वयासी, “जइयत्वं
जाया ! घडियत्वं जाया ! अस्सिं च णं अट्ठे नो पमा-
यत्वं । अम्हं पि एवमेव⁸ मग्गे भवउ” त्ति कट्ठु मेह-
कुमारस्स अम्मापियरो समणं भगवं महावीरं वंदंति
नमंसंति २ त्ता जामेव दिसं पाउब्भूया तामेव दिसं
पडिगया ॥५१॥

1. S जले 2 D omits 3 S संवड्ढे 4 S ०जर० 5 S ०च्छि०
6 S ०मइ 7 S ०ओमु० 8 S एमेव

तए णं से मेहे कुमारे पंचमुट्ठियं लोयं करेइ २
 त्ता जेणामेव समणे भगवं महावीरे तेणामेव उवाग-
 च्छइ २ त्ता एवं वयासी, “आलित्ते णं भंते ! लोए
 जराए मरणेण य ॥ से जहा नामए केइ गाहावई
 आगारंसि भियायमाणंसि जे तत्थ भंडे भवइ अप्प-
 भारे मोल्लगुरुए तं गहाय आयाए एगंतं अवक्कमइ,
 ‘एस मे निच्छारिए’ समाणे पच्छा पुरा य लोए’
 हियाए सुहाए भविस्सइ’, एवामेव मम वि एगे
 आया’ भंडे इट्ठे कंते पिए, एस मे निच्छारिए’
 समाणे संसारवोच्छेयकरे भविस्सइ, तं इच्छामि णं
 देवाणुप्पिएहिं सयमेव पव्वावियं¹, सयमेव सिक्खा-
 वियं, सयमेव आयाए-गोयए-विणय-वेणइय-चरण-
 करण-जायामायाउत्तियं धम्मं आइविखयं” ॥५२॥

तए णं समणे भगवं महावीरे मेहं कुमारं सयमेव
 पव्वावेइ, सयमेव जाव धम्ममाइक्खइ, “एवं देवाणु-
 प्पिया ! गतं व्वं, एवं चिट्ठियव्वं, एवं निसीयव्वं,
 तुयट्ठियव्वं, भुंजियव्वं, भासियव्वं” ॥ तए णं से मेहे
 कुमारे सणस्स भगवओ महावीरस्स अंतिए इमं
 एयाह्वं धम्मियं उवएसं निसम्म सम्मं पडिवउजइ
 तमाणाए तह गच्छइ, तह चिट्ठइ जाव तह
 भासइ ॥५३॥

जं दिवसं च णं मेहे कुमारे आगाराओ अणगा-
 रियं पव्वइए तस्स णं दिवसस्स पुव्वावरणहकालसम-
 यंसि समणाणं निगंथाणं अहाराइण्याए सेज्जास-

धारगेसु विभज्जमाणेसु मेहस्स कुमारस्स दारमूले
सेज्जासंधारए जाए ॥५४॥

तए णं समणा निग्गंथा पुव्वरत्तावरत्तकालसमयंसि
वायणाए पुच्छणाए परियट्ठणाए धम्माणुजोगचिंताए
उच्चारस्स य पासवणस्स य अइगच्छमाणा य निग्गच्छ-
माणा य अप्पेगइया मेहं कुमारं हत्थेहिं संधट्ठंति
एवं पाएहिं^१ सीसे^२ पोट्टे कायंसि । एवं महालियं च
तं रयणिं मेहे कुमारे नो संचाएइ खणमवि अच्छिं
निमीलित्तए ॥५५॥

तए णं तस्स मेहस्स कुमारस्स अयमेयाख्वे
अउभत्थिए^३ समुप्पज्जित्था, “एवं खलु अहं सेणिय-
स्स रण्णो पुत्ते, धारिणीए देवीए अत्तए मेहे कुमारे ।
तं जया^४ णं अहं अगारमज्जे वसामि तया णं ममं
समणा निग्गंथा आढायंति सक्कारेति । जप्पभिइं च
ए अहं अणगारियं पव्वइए तप्पभिइं च ममं समणा
निग्गंथा नो आढायंति नो सक्कारेति अदुत्तरं च णं
समणा निग्गंथा राओ पुव्वरत्तावरत्त^५ जाव ममं
संधट्ठंति नो संचाएमि खणमवि अच्छिं निमीलि-
त्तए^६ तं सेयं खलु ममं^७ कल्लं पाउप्पभायाए^८ रयणीए
समणं भगवं महावीरं आपुच्छित्ता पुणरवि आगार-
मज्जे वसित्तए,” त्ति कट्ठु एवं संपेहेइ २ त्ता अट्ट-
दुहट्ट-वसट्ट-माणसगए गिरयपडिक्खवियं च तं
रयणिं खवेइ २ त्ता कल्लं पाउप्पभायाए^{१०} रयणीए

1 D oत्ति 2 D oसे णं 3 S oऽभो 4 D oमहा 5 Supply
the rest from the preceding section. 6 D S निमीलावत्तए
7 S oज्झं 8 D oभाए 10 D oभायए

जेणामेव समणे भगवं महावीरे तेणामेव उवागच्छइ
जाव पउजुवासइ ॥५६॥

तए णं “मेहा” इ समणे भगवं महावीरे मेह-
कुमारं एवं वयांसी “से णूणं तुमं पुट्ठावरत्तकालसम-
यसि समणेहिं निगंथेहिं वायणाए य पुच्छणाए¹ जाव
आगारमज्जे वसित्तए ॥ सेणूणं ऐस अट्ठे” समट्ठे ?”

“हंता ! अट्ठे” समट्ठे”

“एवं खलु मेहा ! तुमं इओ तच्चे भवे वेयड्ढ-
गिरिपायमूले हत्थिराया हात्था ।

तत्थं णं तुमं अणया कयाइं गिम्हाकालसमयंसि
जेट्ठामूलमामे वणदवजालापलित्तसु वणंतेसु धूमाउ-
लासु दिसासु मंडलवाएव परिवभमंते तत्थे संजाय-
भए बहूहिं हत्थोहिं संपरिवुडे दिसोदिसं विप्पला-
इत्था ॥५७॥

तए णं तव मेहा ! तं वणदवं पासित्ता अयमेया-
रूवे अज्झत्थिए समुप्पज्जित्था, “कहिं णं मएणे मए
अयमेयारूवे अगिसंभवे अणुभूयपुट्ठे” । तए णं तव
मेहा ! लेसाहिं विसुज्झमाणीहिं सुभेणं परिणामेणं
तयावरणिज्जाणं कम्माणं खओवसमेणं जाइसरणे
समुप्पज्जित्था । तए णं तुमं मेहा ! एयमट्ठं सम्मं
अभिसमेसि, “एवं खलु मए अतीए भवे अयमेयारूवे
अगिसंभवे समणुभूए” ॥५८॥

तए णं तुज्झं मेहा ! अयमेयारूवे अज्झत्थिए समु-
प्पज्जित्था, ‘तं सेयं खलु मम इयाणिं गंगाए महाण-

1 Supply the rest from § 55 and 56.

ईए दाहिणिल्लकूलंसि विंज्मगिरिपायमूले, दवगिसं-
ताणकारणट्टा सएणं जूहेणं महइमहालयं मंडलं घाइ-
त्तए, त्ति कट्ठु एवं संपेहेसि २ त्ता एणं महं मंडलं
घाएसि । जत्थेणं तणं वा पत्तं वा कट्ठं वा कंटए वा
लया वा खाणुं वा सक्खं वा, तं सव्वं तिक्खुत्तो
आहुणिय २ पाएणं उट्टुरेसि, हत्थेणं गिण्हइ २ त्ता
एगंते पाडेसि ।

तए णं तुमं मेहा ! तस्सेव मंडलस्स अदूरसा-
मंते हत्थीणं आहेवच्चं भुंजमाणे विहरसि ॥५६॥

तए णं अणण्या कयाइं गिम्हकालसमयंसि जेट्टा-
मूलमासंसि पायव-संघंस-समुट्टियणं सुक्क-तण-पत्त-
मास्यसंजोगदीवियणं महाभयकरेणं हुयवहेणं वण-
दव-जालासंपलित्तेसु वणत्तेसु अण्णे बहवे सोहा य
वग्घा य दीवा य रिच्छा य चित्तया य सियाला य
ससया य जेणेव से मंडले तेणेव उवागच्छंति २ त्ता
अग्गिभयाभिविद्धुया एगओ बिलधम्मेणं चिट्ठंति ।
तुमं पि मेहा ! तंसि चेव मंडले तेहिं बहूहिं सोहेहिं
जाव ससएहिं सद्धिं एगओ बिलधम्मेणं चिट्ठसि ॥६०॥

तए णं तुमे मेहा ! पाएणं गत्तं कंडुइस्सामि
त्ति कट्ठु पाए उक्खित्ते । तंसि च णं अंतरंसि¹
अण्णेहिं बलवंतेहिं सत्तेहिं पलाइज्जमाणे² २ एगे
ससए अणुपविट्ठे । तए णं तुमं मेहा ! गायं कंडुइत्ता
पुणरवि पायं निक्खविस्सामि³ त्ति कट्ठु तं ससयं च
अणुपविट्ठं पाससि २ त्ता पाणाणुकंपास भूयाणुकंपास
से पाए अंतरा चेव संधारिए नो चेव णं निक्खित्ते ॥

1 D अंतरे 2 Do झु 10 S पणोलिज्ज 3 D.S Text पडिनिक्खेमिस्सामि
Commentary निक्खेवि 0

तए णं तुमे मेहा ! ताए पाणाणुकंपाए माणुस्सा¹
उए बद्धे ॥

तए णं से वणदवे अढाड्डइज्जाइं राइंदियाइं
तं वणं भामेइ २ ता निट्टिए उवरए² उवसंते
विज्झाए³ यावि होत्था ॥६१॥

तए णं ते बहवे सीहा जाव ससया तं वणदवं
उवसंतं विज्झायं पासंति २ ता अगिभयविप्पमुक्का
तएहाए⁴ य कुहाए य पिवासाए अभिभूया⁵ समाणा
ताओ मंडलाओ पडिनिक्खमंति २ ता दिसोदिसं
विप्पसरित्था ॥६२॥

तए णं तुमं मेहा ! जुण्णे जरा-जज्जरिय-देहे
तंसि चेव मंडलंसि विज्जुहए धरणितलंसि संणिव-
डिए । तए णं मेहा ! तव सरीरगंसि उज्जला वेयणा
पाउब्भूया । तए णं तुमं मेहा ! तं उज्जलं वेयणं तिण्ण
राइंदियाइं वेएमाणे एगं वाससयं परमाउयं पालइत्ता
इहेव जंबुददीवे दीवे भारहे वासे रायगिहे नयरे सेणि-
यस्स रण्णे धारिणीए देवीए कुच्छंसि कुमारत्ताए
पच्चायाए ॥६३॥

तए णं तुमं मेहा ! आणुपुटवेणं गब्भवासाओ
निक्खंते समाणे उम्मुक्कवालभावे जोट्ठवणगं अणुपत्ते
मम अंतिए मुंडे भवित्ता आगाराओ अणगारियं
पव्वइए ॥६४॥

तं जइ णं तुमे मेहा ! तिरिक्खजोणिमुवागएणं
अप्पडिलद्धसम्मत्त-रयणेणं से पाए⁶ पाणाणुकंपाए अंतरा
चेव संधारिए णो चेव णं णिक्खित्ते किमंग पुण तुमं

1 D मणु ।

2 D उज्जरए

3 D णिज्जाए

4 D Omits

5 D परिभाहया S परम्भाहया

6 S पाणे

मेहा ! इयाणिं विउलकुलसमुद्भवे¹ लट्ठपंचिंदिए² एवं
उट्ठाण-बल-वीरिय-पुरिसक्कार-परक्कम-संजुत्ते³ मम
अंतिए पट्ठइए समाणे समणाणं निगगंथाणं राओ वाय-
णाए य पुच्छणाए जाव निगच्छमाणाणं पायसंघट्टणाणि
णी सम्मं सहेसि तित्तिक्खसि अहियासेसि ?” ॥६५॥

तए णं तस्स मेहस्स अणगारस्स समणस्स भग-
वओ महावीरस्स अंतिए एयमट्ठं सोच्चा निसम्म सुभेहिं
परिणामेहिं पसत्थेहिं अउक्खवसाणेहिं जाइसरणे समु-
त्पण्णे । तए णं से मेहे अणगारे एयमट्ठं सम्मं
अभिसमेइ २ त्ता अणगारमउक्खे चेव चिट्ठइ ॥

तए णं समणे भगवं महावीरे अन्नया कयाइं
बहिया जणवयविहारं विहरइ ॥

तए णं से मेहे अणगारे विविहेणं तवोकम्मेणं
अप्पाणं भावेमाणे विहरइ ॥

तए णं से मेहे अणगारे तेणं उरालेणं विपुलेणं
तवोकम्मेणं सुक्के भुक्खे लुक्खे निम्मंसे निस्सोणिए
किडिकिडिया भूए अट्ठिचम्मावणट्ठे किसे धमणि-
संतए जाए यावि होत्था ॥ जीवं जीवेणं गच्छइ जीवं
जीवेणं चिट्ठइ । भासं भासित्ता गिलाइ⁴ भासं
भासमाणे गिलाइ⁴ भासं भासिस्सामि त्ति गिलाइ⁴ ॥ से
जहा नामए इंगालसगडिया इ वा कट्टसगडिया इ वा
पत्तसगडिया इ वा ससद्दं गच्छइ ससद्दं चिट्ठइ एवा-
मेव मेहे कुमारे ससद्दं गच्छइ ससद्दं चिट्ठइ ॥६६॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे
रायगिहे नयरे समोसढे ॥

तए णं तस्स मेहस्स अणगारस्स राओ पुव्वरत्ता-
वरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स अयमे-
याह्वे अउभत्थिए समुप्पज्जित्था, “एवं खलु अहं
इमेणं उरालेणं तवोकम्मेणं जाव¹ ससद्दं चिट्ठामि ॥
तं अत्थि जाव मे उट्ठाणे कम्मे बले वीरिए सट्ठा
धिई संवेगे जाव य² मे धम्मायरिए धम्मोवएसए समणे
भगवं महावीरे विहरइ, ताव मे सेयं कल्लं पाउप्पभायाए
रयणीए समणेणं भगवया महावीरेणं अब्भणुणायस-
माणस्स सयमेव पंच महव्वयाइ³ आरोहिता³ गोयमा-
इए समणे निगंथे निगंथीओ य खामित्ता तहाह्वे-
वेहिं कडाईहिं थेरेहिं सट्ठिं विउलपव्वयं सणियं २
दुह्वहिता सयमेव मेहघणसणिणगासं पुढविंसिलापट्टयं
पडिलेहिता संलेहणाभूसणाए भूसियस्स भत्तपाणप-
डियाइविखयस्स कालं अणवकंखमाणस्स विहरित्तए,”
एवं संपेहेइ २ त्ता कल्लं पाउप्पभायाए रयणीए जेणेव
समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता तिवखु-
त्तो आयाहिणं पयाहिणं करेइ जाव पउजुवासइ॥ई७॥

तए णं समणे भगवं महावीरे मेहं अणगारं एवं
वयासी“से णूणं तव मेहा ! राओ पुव्वरत्तावरत्तकाल-
समयंसि जाव⁴ कालं अणवकंखमाणस्स विहरित्तए ?
से णूणं मेहा ! अट्ठे समट्ठे ?” ॥

“हंता ! अत्थि” ॥ई८॥

तए णं से मेहे अणगारे समणेणं भगवया महा-
वीरेणं अब्भणुणाय समणे सयमेव पंच महव्व-

1. Supply the rest from § 66. 2 S इ. 3 So ६० 4. Supply the rest from the preceeding section.

याइं आरोहेइ जाव कालं अणवकंखमाणे विहरइ ॥६६॥

तए णं ते थेरा भगवंता मेहस्स अणमारस्स अगिलाए^१ वेयावडियं करेति । तए णं से मेहे अणगारे दुवालस वासाइं सामणपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं भूसित्ता सट्ठिभत्ताइं अणसणाए क्खेदेत्ता आलोइयपडिक्कंते उट्ठुरियसल्ले^२ समाहिपत्ते आणुपुट्ठेणं कालगए ॥७०॥

तए णं ते थेरा भगवंता मेहं अणगारं कालगयं पासंति २ त्ता परिणिव्वाणवत्तियं काउसगं करेति । तस्स मेहस्स आयारभंडं गिण्हंति २ त्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छंति २ एवं वयासी “एवं खलु देवाणुप्पियाणं अंतेवासी मेहे नामं अणगारे पगिइभद्दए^३ विणीए, से णं देवाणुप्पिएहिं अब्भणुणाए समाणे जाव अणुपुट्ठेणं कालगए ॥ एस णं देवाणुप्पिया ! मेहस्स अणगारस्स आयारभंडए ॥७१॥

तए णं भगवं गोयमे सग्गणं भगवं महावीरं एवं वयासी, “से णं भंते ! मेहे अणगारे कालमासे कालं किच्चा कहिं गए कहिं उववण्णे ?” ॥

“एवं खलु गोयमा ! मम अंतेवासी मेहे नामं अणगारे विजए महाविमाणे देवत्ताए उववण्णे” ॥

“एस णं भंते ! मेहे ताओ देवलोगाओ चइत्ता कहिं गच्छिहिइ कहिं उववज्जिहिइ ?”

गोयमा ! महाविदेहे वासे सिउभिहिइ, बुउभिहिइ परिणिव्वाहिइ सव्वदुक्खाणं अंतं काहिइ” ॥७२॥

एवं खलु जंबू! समणेणं भगवया महावीरेणं
 अप्पोपालंभनिमित्तं¹ पढमस्स नायउक्कयणस्स अयमठ्ठे
 पण्णत्ते त्ति बेमि ॥ पढमं अउक्कयणं सम्मत्तं ॥
 महुरेहिं निउणेहिं वयणेहिं² चोययंति आयरिया ।
 सीसे कहिंवि खलिय जह मेहमुणिं महावीरो ॥१॥ ॥७३॥

(नायाधम्मकहासुत्तस्स पदमे सुयत्थे पदमं अउक्कयणं)

३. तावस-परिव्वायगा ।

(Copied from Jainágamodaya Samiti edition.)

से जे इमे गंगाकूलगा वाणपत्था तावसा भवंति,
 तं जहा--होत्तिया पोत्तिया कोत्तिया जण्ह सड्ढई
 थालई* हुंपउट्टा दंतुक्खलिया उम्मज्जगा सम्मज्जगा
 निमज्जगा संपक्खाला दक्खिणकूलगा उत्तरकूलगा
 संखधमगा कूलधमगा मिगलुट्टगा हत्थितावसा उद्-
 दंडगा दिसापोकखिणो वाकवासिणो³ अंबुवासिणो
 बिलवासिणो जलवासिणो बेलवासिणो रुक्खमूलिया
 अंबुभक्खिणो वाउभक्खिणो सेवालभक्खिणो मूलाहारा
 कंदाहारा तथाहारा पत्ताहारा पुप्फाहारा बीयाहारा
 परिसडियकंदमूलतयपत्तपुप्फफलाहारा जलाभिसेय-
 कट्ठिणगायभूया आयावणाहिं पंचगितावेहिं इंगाल-
 सोल्लियं कंदुसोल्लियं पिव अप्पाणं करेमाणा बहूइं
 वासाइं परियायं पाउणंति बहूइं वासाइं परियायं
 पाउणित्ता कालमासे कालं किच्चा उक्कोसेणं जोइसि-
 एसु देवेषु देवत्ताए उववत्तारो भवंति, पलिओवमं

वाससयसहस्समम्भहियं ठिई । आराहगा ? णो
इणट्ठे समट्ठे (१०) ॥१॥

से जे इमे गामेसु जाव सन्निवेसेसु पव्वइया समणा
भवन्ति, तं जहा--कंदप्पिया कुक्कुइया मोहरिया गीय-
रइप्पिया नञ्जणसीला, ते णं एणं विहारेणं विहर-
माणा बहूइं वासाइं सामणणपरियागं पाउणंति बहूइं
वासाइं सामणणपरियागं पाउणित्ता तस्स ठाणस्स
अणालोइयप्पडिक्कंता कालमासे कालं किञ्चा उक्कोसेणं
सोहम्मं कप्पे कंदप्पिएसु देवेसु देवत्ताए उववत्तारी
भवन्ति, तहिं तेसिं गई तहिं तेसिं ठिई (११) ॥२॥

से जे इमे जाव परिव्वायगा भवन्ति, तं जहा,
संखा जोई कविला भिउञ्चा हंसा परमहंसा बहुउदया
कुडिद्वया कण्हपरिव्वायगा; तत्थ खलु इमे अट्ठ
माहणपरिव्वायगा भवन्ति, तं जहा-कणहे अ करकंडे
अ अंबडे अ परासरे; कणहे दीवायणे चव, देवगुत्ते य
नारए ॥१॥ तत्थ खलु इमे अट्ठ खत्तियपरिव्वायगा
भवन्ति, तं जहा, सीलई ससिहारे^१ य णगई भगई
तिय; विदेहे रायाराया,^२ रायारामे बलेति य (१२) ॥३॥

ते णं परिव्वायगा रिउव्वेदजजुव्वेदसामवेय-
अहव्वणवेयइतिहासपंचमाणं निघंटुक्कट्ठाणं संगोवं-
गाणं सरहस्साणं चउण्हं वेयाणं सारगा पारगा धारगा
वारगा सडंगवी, सट्ठितंतविसारया, संखाणे, सिक्खा-
कप्पे वागरणे क्खंदे णिरुत्ते ज्योतिसामयणे अण्णेसु य
बंभण्णएसु य सत्थेसु सुपरिणिट्ठिया यावि होत्था ॥४॥

ते णं परिव्वायगा दाणधम्मं च सोयधम्मं च

तित्थाभिसेअं च आघवेमाणा पणवेमाणा पक्खवेमाणा
विहरन्ति, जणं अम्हं किञ्चि असुई भवइ तणं उद-
एण य मट्टियाए य पक्खालिअं सुई भवइ, एवं खलु
अम्हे चोवखा चोवखायारा सुई सुइसमायारा भवित्ता
अभिसेअजलपूयप्पाणो अविग्घेणं सगं गमिस्सामो” ॥५॥

तेसि णं परिव्वायगाणं णो कप्पइ अगडं वा
तलायं वा णइं वा वाविं वा पुक्खरिणिं वा दीहियं
वा गुंजालिअं वा सरं वा सागरं वा ओगाहित्तए,
नणत्थ अट्ठाणगमणे, णो कप्पइ सगडं वा जाव
संदमाणियं वा दुरुहित्ताणं गच्छित्तए ॥६॥

तेसि णं परिव्वायगाणं णो कप्पइ णडपेच्छा
इवा जाव मागहपेच्छा इवा पिच्छित्तए । तेसिं परि-
व्वायगाणं णो कप्पइ हरियाणं लेसणया वा घट्ट-
णया वा थंभणया वा लूसणया वा उप्पाडणया वा
उम्मूलणं करित्तए ॥७॥

तेसिं परिव्वायगाणं णो कप्पइ इत्थिकहा इ वा
भत्तकहा इ वा देसकहा इ वा चोरकहा इ वा अणत्थ-
दंडं करित्तए ॥८॥

तेसि णं परिव्वायगाणं णो कप्पइ अयपायाणि
वा तउअपायाणि वा तंबपायाणि वा जसदपायाणि
वा सीसगपायाणि वा रुप्पपायाणि वा सुवणपायाणि
वा अणयराणि वा बहुमुल्लाणि पायाणि धारित्तए
ण णत्थ लाउपाएण वा दारुपाएण वा मट्टियापा-
एण वा ॥९॥

तेसि णं परिव्वायगाणं णो कप्पइ अयबंधणाणि
वा तउअबंधणाणि वा जाव बहुमुल्लाणि धारित्तए ॥

तेसि णं परिव्वायगाणं णो कप्पइ णाणाविह-
वण्णरागरत्ताइं वत्थाइं धारित्तए, णणत्थ एक्काए
धाउरत्ताए ॥

तेसि णं परिव्वायगाणं णा कप्पइ हारं वा
अद्दुहारं वा एगावलिं वा मुत्तावलिं वा कणगावलिं
वा रयणावलिं वा मुरविं वा कंठमुरविं वा पालंबं वा
तिसरयं वा कडिसुत्तं वा दसमुट्ठियाणंतकं वा कड-
याणि वा तुडियाणि वा अंगयाणि वा केऊराणि वा
कुंडलाणि वा मउडं वा चूलामणिं वा पिणद्धित्तए,
णणत्थ एगेणं तंबिण्णं पवित्तएणं ॥१०॥

तेसि णं परिव्वायगाणं णो कप्पइ अगलुएणं
वा चंदणेणं वा कुंकुमेण वा गायं अणुलिंपित्तए,
णणत्थ एक्काए गंगामट्ठियाए ॥११॥

तेसि णं कप्पइ मागहए पत्थए जलस्स पडि-
गाहित्तए, से विय वहमाणे णो चेव णं अवहमाणे,
से विय थिमिओदए णो चेव णं कद्दमोदए, से विय
दिण्णे णो चेव णं अदिण्णे से विय पिवित्तए णो चेव णं
हत्थपायचरुचमसपक्खालणट्ठाए सिणाइत्तए वा ॥
तेसि णं परिव्वायगाणं कप्पइ मागहए अट्ठाढए
जलस्स पडिगाहित्तए से विय वहमाणे णो चेव णं
अवहमाणे, से विय दिण्णे णो चेव णं अदिण्णे, से
विय हत्थपायचरुचमसपक्खालणट्ठाए णो चेव णं
पिवित्तए वा सिणाइत्तए वा ॥१२॥

ते णं परिव्वायगा एयाह्वेणं विहारेणं विहर-
माणा बहूइं वासाइं परियायं पाउणंति बहूइं वासाइं
परियायं पाउणित्ता कालमासे कालं किच्चा उक्कोसेणं

बंभलोऽय कप्पे देवत्ताए उववत्तारो भवंति, तहिं तेसिं
गई तहिं तेसिं दस सागरोवमाइं ठिई पणता, सेसं
तं चेव (१२) (सू० ३८) ॥१३॥

तेणं कालेणं तेणं समणं अम्मडस्स परिव्वा-
यगस्स सत्त अंतेवासिसयाइं गिम्हकालसमयंसि
जेट्टामूलमासंसि गंगाए महानईए उभओ कूलेणं कंप्पि-
ल्लपुराओ णयरओ पुरितमालं णयरं संपट्टिया विहा-
राए ॥१४॥

तएणं तेसिं परिव्वायगाणं तीसे अगामियाए
छिण्णोवायाए दीहमट्ठाए अडवीए कंचि देसंतर-
मणुपत्ताणं से पुव्वगग्हिए उदए अणुपुव्वेणं परिभुज-
माणे भीणे ॥१५॥

तए णं ते परिव्वायगा भीणोदगा समाणा त-
एहाए परिब्भममाणा २ उदगदातारमप्पसमाणा अण-
मणं सद्दवेति २ त्ता एवं वयासी “एवं खलु देवा-
णुप्पिया! अम्हं इमीसे अगामिआए जाव अडवीए कंचि
देसंतरमणुपत्ताणं से पुव्वगग्हिए उदए भीणे, तं सेयं
खलु देवाणुप्पिया! अम्हं इमीसे अगामियाए अडवीए
उदगदातारस्स सव्वओ समंता मगगणगवेसणं करि-
त्तए” त्ति कट्ठु अणमणस्स अंतिए एअमट्ठं पडिसु-
णंति २ त्ता तीसे अगामियाए जाव अडवीए उदग-
दातारस्स सव्वओ समंता मगगणगवेसणं करंति
२ त्ता उदगदातारमल्लभमाणा दोच्चं पि अणमणं
सद्दवेति ॥१६॥

अणमणं सद्दवित्ता एवं वयासी “इह णं
देवाणुप्पिया! उदगदातारो णत्थि, तं णो खलु कप्पइ

अम्हं अदिणं गिण्हित्तए अदिणं साइजित्तए, तं मा
 णं अम्हे इयाणिं आवइकालंपि अदिणं गिण्हामो
 अदिणं साइजामो, मा णं अम्हं तवलोवे भविस्सइ ।
 तं सेयं खलु अम्हं देवाणुप्पिया ! तिदंडए य कुंडियाओ
 य कंचणियाओ य करोडियाओ य भिसियाओ य
 क्खणालए य अंकुसए य केसरियाओ य पवित्तए य
 गणेत्तियाओ य क्तए य वाहणाओ य पाउयाओ य
 धाउरत्ताओ य एगंते एडित्ता गंगं महाणइं ओगाहित्ता
 वालुयासंधारए संधरित्ता संलेहणाभूसियाणं भत्त-
 पाणपडियाइविखाणं पाओवगयाणं कालं अणव-
 कंखमाणं विहरित्तए त्ति कट्टु अणमणस्स अंतिए
 एअमट्ठं पडिसुणंति २ त्ता तिदंडए य जाव एगंते एडंति
 २ त्ता गंगं महाणइं ओगाहेंति २ त्ता वालुआसंधारए
 संधरंति ॥१७॥

वालुयासंधारयं दुरुहंति २ त्ता पुरत्थाभिमुहा
 संपलियंक्रनिसरणं करयलमंजलिं कट्टु एवं वयासी,
 “णमोत्थु णं अरहंताणं जाव संपत्ताणं, णमोत्थुणं
 समणस्स भगवओ महावीरस्स जाव संपाविउकामस्स,
 नमोत्थुणं अम्मडस्स परिव्वायगस्स अम्हं धम्मायरि-
 यस्स धम्मोवदेसगस्स, पुव्वं णं अम्हेहिं अम्मडस्स
 परिव्वायगस्स अंतिए थूलगे पाणाइवाए पच्चक्खाए
 जावज्जीवाए, मुसावाए अदिण्णादाणे पच्चक्खाए जाव-
 ज्जीवाए, सव्वे मेहुणे पच्चक्खाए जावज्जीवाए, थूलए
 परिगहे पच्चक्खाए जावज्जीवाए । इयाणिं अम्हे सम-
 णस्स भगवओ महावीरस्स अंतिए सव्वं पाणाइवायं
 पच्चक्खामो जावज्जीवाए, जाव सव्वं परिगहं पच्च-

वखामो जावज्जीवाए, सठ्वं कोहं, माणं, मायं, लोहं,
 पेज्जं, दोसं, कलहं, अढभवखाणं, पेसुण्णं, परपरिवायं,
 अरइरइं, मायामोसं, मिच्छादंसणसल्लं, अकरणिज्जं
 जोगं पच्चवखामो जावज्जीवाए । सठ्वं असणं पाणं
 खाइमं साइमं चउट्ठिव्हं पि आहारं पच्चवखामो जाव-
 ज्जीवाए । जं पिय इमं सरीरं इट्ठं कंतं पियं मणुण्णं
 मणामं थेज्जं वेसासियं संमतं बहुमतं अणुमतं भंडकरं-
 डगसमाणं, मा णं सीयं मा णं उण्हं मा णं खुहा मा
 णं पिवासा मा णं वाला मा णं चोरा मा णं दंसा मा
 णं मसगा मा णं वातिय-पित्तिय-संनिवाइय-विविहा
 रोगायंका परीसहोवसगा फुसंतु त्ति कट्ठु एयंपि
 णं चरमेहिं ऊसासनीसासेहिं वोसिरामो," त्ति कट्ठु
 संलेहणाभूसणाभूसिया भत्तपाणपडियाइविखया पा-
 ओवगया कालं अणवकंखमाणा विहरंति ॥१८॥

तए णं ते परिव्वायगा बहूइं भत्ताइं अणसणाए
 क्खेदेति २ त्ता आलोइयपडिक्कंता समाहिपत्ता काल-
 मासे कालं किञ्चा बंभलोए कप्पे देवत्ताए उववण्णा, तद्धिं
 तेसिं गई दससागरोवमाइं ठिई पणत्ता, परलोगस्स
 आराहगा (१३) । ३६। ॥१९॥

४. आयट्टसमणुवासे ।

जे गुणे से मूलट्टाणे, जे मूलट्टाणे से गुणे । इति से गुणट्टी महया परियावेणं पुणो पुणो वसे पमत्ते-- माया मे पिया मे भज्जा मे पुत्ता मे धूया मे एहुसा मे सहि-सयण-संगंथ-संथुआ मे विचित्तोवगरणपरियट्ट-णभोयणच्छायणं मे । इच्चत्थं गड्ढिण लोए अहो य राओ य परितप्पमाणे कालाकालसमुट्टाई संजोगट्टी अट्ठालोभी आलुं पे सहसाकारे विणिविट्टचित्ते, एत्थ सत्थे पुणो पुणो, अप्पं च खलु आउयं इहमेगेसिं माण-वाणं तं जहा--॥६२॥

सोयपरिणणाणेहिं परिहायमाणेहिं चक्खुपरि-णणाणेहिं परिहायमाणेहिं घाणपरिणणाणेहिं परि-हायमाणेहिं रसणापरिणणाणेहिं परिहायमाणेहिं फासपरिणणाणेहिं परिहायमाणेहिं अभिकंतं च खलु वयं स पेहाए, तओ से एगदा मूढभावं जणयंति ॥६३॥

जेहिं वा सद्धिं संवसति ते वि णं एगदा णियगा पुव्विं परिवयंति, सो वा ते णियए पच्छा परिवएज्जा, णालं ते तव ताणाए वा सरणाए वा, तुमंपि तेसिं णालं ताणाए वा सरणाए वा, से ण हासाय ण किड्डाए ण रतीए ण विभूसाए ॥ ६४॥

इच्चेवं समुट्ठिए अंतरं च खलु इमं स पेहाए धीरे मुहुत्तमवि णो पमायए वओ अच्चेति जोव्व-णं व ॥६५॥

जीविए इह जे पमत्ता से हंता केत्ता भेत्ता लुंपित्ता विलुंपित्ता उद्दवित्ता उत्तासइत्ता, अकडं करिस्सामि

त्ति मरणमाणे, जेहिं वा सद्धिं संवसइ ते वा णं एगया
नियगा तं पुट्वि पोसेंति, सो वा ते नियगे पच्छा पोसेउजा,
नालं ते तव ताणाए वा सरणाए वा, तुमं पि तेसिं
नालं ताणाए वा सरणाए वा ॥६६॥

उवाइयसेसेण वा संनिहिसंनिचओ विउजइ
इहमेगेसिं असंजयाण भोयणाए, तओ से एगया रोग-
समुप्पाया समुप्पज्जंति, जेहिं वा सद्धिं संवसइ ते वा णं
एगया नियगा तं पुट्विं परिहरंति, सो वा ते नियगे
पच्छा परिहरेउजा, नालं ते तव ताणाए वा सरणाए
वा, तुमं पि नालं तेसिं ताणाए वा सरणाए वा ॥६७॥

जाणित्तु दुक्खं पत्तेयं सायं । ६८॥

अणभिक्कमंतं च खलु वयं स पेहाए ॥६९॥

खणं जाणाहि पंडिय ॥७०॥

जाव सोयपरिणाणा अपरिहीणा नेत्तपरिणाणा
अपरिहीणा, घाणपरिणाणा अपरिहीणा, जीहपरि-
णाणा फरिसपरिणाणा अपरिहीणा इत्तेएहिं विद्ध-
वद्धवेहिं परिणाणेहिं अपरिहीणेहिं आयट्ठं संमं समणु-
वासिउजासि ॥ ७१ ॥ त्तिवेमि ॥

(आचारंगसुत्ते पदमसुयखंधे लोगविजयउभयणस्स पदमे ७६सए)

५. इंदियभोगाई ॥

तओ से एगया रोगसमुप्याया समुप्पज्जंति, जेहिं वा सद्धिं संवसइ ते वा णं एगया नियया पुट्ठिं परिवयंति, सो वा ते नियगे पच्छा परिवएज्जा, नालं ते तव ताणाए वा सरणाए वा, तुमंपि तेसिं नालं ताणाए वा सरणाए वा, जाणित्तु दुक्खेयं पत्तेयं सायं, भोगा मे व अणुसीयंति इहमेगेसिं माणवाणं ॥८२॥

तिविहेण जावि से तत्थ मत्ता भवइ अप्पा वा बहुगा वा, से तत्थ गड्ढिए चिट्ठइ भोयणाए, तओ से एगया विपरिसिट्ठं संभूयं महोवगरणं भवइ, तं पि से एगया दायाया विभयंति, अदत्ताहारो वा से हरइ, रायाणो वा से विलुंपंति, नस्सइ वा से, विणस्सइ वा से, अगारडाहेण वा से डज्झइ इय, से परस्स अट्ठाए कूराणि कम्माणि बाले पकुव्वमाणे तेण दुक्खेण मूढे विप्परियासमुवेइ ॥८३॥

आसं च क्खंदं च विगिंच धीरे ! तुमं चेव तं सल्लमाहट्ठु, जेण सिया तेण नो सिया, इणमेव नावबुज्झंति जे जणा मोहपाउडा, थीभि लीए पव्वहिइ, ते भो ! वयंति एयाइं आययणाइं, से दुक्खाए मोहाए माराए नरगाए नरगतिरिक्खाए, सययं मूढे धम्मं नाभिजाणइ, उदाहु वीरे, अप्पमाओ महामोहे अलं कुसलस्स पमाएणं, संतिमरणं संपेहाए भेउरधम्मं संपेहाए, नालं पास अलं ते एएहिं ॥८४॥

एयं पस्स मुणी ! महव्वभयं नाइवाएज्ज कंचण, एस वीरे पसंसिए जे न निव्विज्जइ आयाणाए, न मे देइ

न कुप्पिज्जा थोवं लद्धुं नखिंसए, पडिसेहिओ पडि-
णमिज्जा, एयं मोणं समणुवासिज्जसि ॥८५॥ त्ति बेमि

(आयारंगसुत्ते पढमसुयखंधे लोगविजयउभयणे चउत्थे उहेसए)

६-इत्तरमरणं ।

जस्स णं भिक्खुस्स एवं भवइ से गिलामि च
खलु अहं इमंमि समय इमं सरीरगं अणुपुव्वेण परि-
वहित्तए, से अणुपुव्वेणं आहारं संवट्ठिज्जा अणु-
पुव्वेणं आहारं संवट्ठित्ता कसाए पयणुए किञ्चा
समाहियेच्चै फलगावयट्ठी उट्ठाय भिक्खू अभिनिवु-
डच्चै ॥२२१॥

अणुपविसित्ता गामं वा नगरं वा खेडं वा कब्बडं
वा पट्ठणं वा दोणमुहं वा आगरं वा आसमं वा सन्नि-
वेसं वा नेगमं वा रायहाणिं वा तणाइं जाइज्जा
तणाइं जाइत्ता से तमायाए एगंतमवक्कमिज्जा,
एगंतमवक्कमित्ता अप्पंडे अप्पपाणे अप्पबीए अप्प
हरिए अप्पोसे अप्पोदए अप्पुत्तिगणगदगमट्ठिय-
मक्कडा संताणए पडिलेहिय २ पमउजय २ तणाइं
संथरिज्जा तणाइं संथरित्ता इत्थवि समय इत्तरियं
कुज्जा; तं सच्चं सच्चवाई ओए तिन्ने किन्नकहंकहे
आईयट्ठे अणाईए चिञ्चाण भेउरं कायं संविहूय
विह्वह्वे परीसहोवसगे अस्सिं विस्संभणयाए भेर-
वमणुचिन्ने तत्थवि तस्स कालपरियाए जाव से तत्थ
विअंतिकारए, इच्चैयं विमोहाययणं हियं सुहं खमं
निस्सेयं आणुगामियं, त्तिबेमि ॥२२२॥

(आयारंगसुत्ते पढमसुयखंधे विमोक्खाउभयणस्स कट्ठे उहेसए)

७ पाणवहो

पंचविहो पणत्तो जिणेहिं इह अणहओ अणादीओ ।
हिंसा मोसमदत्तं अब्बंभपरिगहं चेव ॥१॥

पाणवहो नाम एस पावो चंडो रुद्धो खुट्ठो
अणारिओ जिणेहिं पढमं अहम्मदारंत्ति भणिओ ॥
तस्स य इमाणि नामाणि गोणाणि होति तीसं, तं जहा,
पाणवहो १ उम्मूलणा सरीराओ २ अवीसंभो ३
हिंसविहिंसा ४ अकिच्चं ५ घायणा ६ मच्चू १३ असं-
जमो १४ गुणाणं विराहण ३० त्ति । एवमाईणि नाम-
धेज्जाणि होति तीसं ॥१॥

तं पुण करेति केइ पावा असंजया अविरया
परदुक्खुप्पायणपसत्ता बहुप्पगारेहिं तसथावरेहिं
जीवेहिं पडिणिविट्ठा ॥

एवं पावरुई पाणवहं करेति । ते पाणवहव-
कहासु अभिरमंता पावं करिउं तुट्ठा होति । तस्स य
पावस्स बहुप्पगारं फलविवागं अयाणमाणा वढ्ढेति
महब्भयं अविस्सामवेयणं दीहकाल-बहुदुक्खसंकडं
नरय-तिरिक्ख-जोणिं ॥२॥

इओ आउक्खए चुया उववज्जंति नरएसु महल-
एसु बीभच्छदरिसणिज्जेसु । तत्थ य अंतोमुहुत्तं निव-
त्तेति ते सरीरं हुंडं बीहणगं अट्ठि-णहार-णह-रोम-
वज्जियं । ततो य पज्जत्तिमुवागया इंदिएहिं पंचहिं
वेएंति गाढदुक्खं महब्भयं अणेगविहं ॥ किं तं ?
कंदु-महाकुंभि-पयण-पउलणं तवगतलणं भट्ठभज्जणं
लोह-कडाह-कढणं फालणं विदालणं लट्ठिसयता-
लणं सूलगभेयणमेवमाइं ॥३॥

जमकाइयतासिया सददं करेति भीया । किं तं ? “सामि ! भाय ! बप्प ! ताय ! जियवं ! मुय मं, मरामि, दुब्बलो वाहिपीलिओ हं ! किं दाणिं सि एवं दासुणो निददओ य ? मा देहि मे पहारे । उरसासं मे मुहुत्तगं देहि । पसायं करेहि । मा रुस । वीसमामि । गोविज्जं मुंच । मरामि तण्हाइओ अहं, देहि पाणीयं” ।

“ता हंत ! पिय इमं जलं विमलं सीयलं” त्ति घेतूण य नरयपाला तवियं तउयं से देति कलसेण अंजलीसु ॥ दट्ठूण य तं पवेइयंगोवंगा असुपगलंत-पप्पुयच्छा, “छिण्णा तण्हा इयं म्हे” कलुणाणि जंपमाणा विप्पेक्खंता दिसोदिसं अत्ताणा असरणा अणाहा अबंधवा बंधुविप्पहूणा विप्पलायंति मिया इव वेगेण भउविग्गा ॥ घेतूण य बला पलायमाणानं मुहं विहाडेत्तु लोहदंडेहिं कलकलं वयंसि तवियं तउयं कुभंति केइ निरणुकंपा जमकाइया हसंता ॥ तेण य डउक्का संता रसंति भीमाइं विस्सराइं, रुवंति य कलुणगाइं पारेवतगा व ॥४॥

अवि य कुवियनिरयपालाणं “गिण्ह, कम, पहर, छिंद, भिंद, कत्ताहि, विकत्ताहि, उप्पाडेहि, भुउजो हण, विहण, विच्छुभ, आकड्ठ, विकड्ठ, किं ण जंपसि ? सराहि पावकम्माइं दुक्कयाइ” एवमाइवयणमह-प्पगग्गो पडिसुयसद्दसंकुलो तासओ सया निरय-गोयराणं । महानगरडउक्कमाणसरिसो निग्गोसो सुच्चए अणिट्ठो तहिं नेरइयाणं जाइज्जंताणं जायणाहिं, किं ते ? असिवण-दम्भवण-जंतपत्थर-सूइतल-खार-

वावि-कलकलंतवेयरणि-कलंबवालुया-कंटइल्लदुग्गम-
रहजोयण-तत्तलोहपहगमण-वाहणाणि ॥५॥

इमेहिं विविहेहिं आउहेहिं, किं ते ? मोगगर-भु-
सुंढि-करकय-सत्ति-हल-गय-मुसल-चक्क-कुंत-तोमर-सूल-
लगुड-चम्मेट्टमाइएहिं परोप्परं वेयणं उदीरेति अभी-
हणं ॥ तओ ते चुणियहत्थ-पाया उक्कीसंता उप्पयंता
निपतंता भमंता पच्छाणुसण डड्ढमाणा निदंता
पुरेकडाइं पावगाइं तारिसाणि दुक्खाणि अणु-
भवित्ता तओ आउक्खणं उव्वटिया समाणा बहवे
गच्छंति तिरियवसहिं, तत्थ य घोरदुक्खाणि जम्मण-
मरणाणि अणुभवन्ता कालं संखेउजगं परिभमंति ॥ एवं
ते अडंति संसारे बीहणकरे जीवा पाणाइवायनि-
रया अणंतकालं ॥६॥

जे वि य इह माणुसत्तणं आगया कह वि नरगा
उवट्टिया, अधण्णा ते वि य दीसंति पायसो विक्कय-
विगलह्वा खुज्जा य वडभा या वामणा य बहिरा य
काणा य कुंटा य पंगुला य विउला य मूया य मम्मणा य
अंधिल्लगा वाहिरोगपीलिया य ॥ एवं नरग-तिरिक्ख-
जोणिं कुमाणुसत्तं च विहंडमाणा पावंति अणंताइं
दुक्खाइं पावकारी ॥७॥

एसो सो पाणवहस्स फलविवागो इहलोइओ
परलोइओ अप्सुहो बहुदुक्खो असाओ वाससहस्सेहिं
मुच्चइ, न य अवेदइत्ता अत्थि हु मोक्खो त्ति एवमाहंसु,
नायकुलणंदणो महप्पा जिणो नु वीरवरनामधेज्जो
कहेसी य पाणवहस्स फलविवागं ॥८॥

(पण्हावागरणसुत्तस्स पढमं दारं)

८. मोक्खमग्गे

कयरे मग्गे अबखाए, माहणेणं मईमत्ता ।
 जं मगं उउजु पावित्ता, ओहं तरित दुत्तरं ॥१॥
 तं मगं गुत्तरं सुद्धं, सव्वदुक्खविमोक्खणं ।
 जाणासि णं जहा भिक्खू, तं णो बूहि महामुणी ॥२॥
 जइ णो केइ पुच्छिउजा, देवा अदुव माणुसा ।
 तेसिं तु कयरं मगं, आइक्खेउज कद्दाहि णो ॥३॥
 जइ वो केइ पुच्छिज्जा, देवा अदुव माणुसा ।
 तेसिमं पडिसाहिज्जा, मगसारं सुणेइ मे ॥४॥
 अणुपुव्वेण महाघोरं, कासवेण पवेइयं ।
 जमादाय इओ पुव्वं, समुद्धं ववहारिणो ॥५॥
 अतरिंसु तरंतेगे, तरिस्संति अणागया ।
 तं सोच्चा पडिवक्खामि, जंतवो तं सुणेइ मे ॥६॥
 पुढवीजीवा पुढो सत्ता, आउजीवा तहागणी ।
 वाउजीवा पुढो सत्ता, तणसक्खा सबीयगा ॥७॥
 अहावरा तसा पाणा, एवं कक्काय आहिया ।
 एतावए जीवकाए, णावरे कोइ विज्जई^१ ॥८॥
 सव्वाहिं अणुजुत्तीहिं^२, मतिमं पडिलेहिया ।
 सव्वे अक्कंतदुक्खा य, अतो सव्वे अहिंसया^३ ॥९॥
 एयं खु णाणिणो सारं, जं न हिंसति कंचण ।
 अहिंसा समयं चेव, एतावंतं विजाणिया ॥१०॥
 उड्ढं अहे य तिरियं, जे केइ तसथावरा ।
 सव्वत्थ विरतिं विज्जा, संतिनिव्वाणमाहियं ॥११॥
 पभू दोसे निराकिच्चा, ण विरुउभेज्ज केणई ।
 मणसा वयसा चेव, कायसा चेव अंतसो ॥१२॥

1. S. In some Mss. नावरे विज्जती काए or नावरे विज्जती कए
 2 D. • हीं 3. S न हिंसया

संवुडे से महःपद्मे , धीरे दत्तेक्षणं चरे ।
 एषणासमिह शिचं , वज्रजयंते अणेषणं ॥१३॥
 भूयाइं च समारंभ, तमुद्विस्सा य जं कडं ।
 तारिसं तु न गिणहेज्जा, अन्नपाणं सुसंजय ॥१४॥
 पूर्वकम्मं न सेविज्जा, एस धम्ममे बुसोमओ^१ ।
 जं किंचि अभिकंखेज्जा, सव्वसो तं न कप्पय^२ ॥१५॥
 हणंतं नाणुजाणेज्जा, आयगुत्ते जिइंदिय ।
 ठाणाइं संति सड्ढीणं^३, गामेसु नगरेसु वा ॥१६॥
 तहा गिरं समारब्भ, अत्थि पुण्णं^४ ति नो वय ।
 अहवा नत्थि पुण्णं^४ ति, एवमेयं महब्भयं ॥१७॥
 दाणट्टया य जे पाणा, हम्मंति तसथावरा ।
 तेसिं सारक्खणट्टाय^५, तम्हा अत्थि त्ति नो वय ॥१८॥
 जेसिं तं उवकप्पंति, अन्नपाणं तहाविहं ।
 तेसिं लाभंतरायं ति, तम्हा णत्थि त्ति णो वय ॥१९॥
 जे य दाणं पससंति, वहमिच्छंति पाणिणं ।
 जे य णं पडिसेहंति, वित्तिहेयं^६ करंति ते ॥२०॥
 दुहओ वि ते ण भासंति, अत्थि वा नत्थि वा पुणे ।
 आयं रयस्स हेच्चा णं, णिव्वाणं पाउणंति ते ॥२१॥
 निव्वाणं परमं बुद्धा, णक्खत्ताण व चंदमा^७ ।
 तम्हा सदा जय दंते, निव्वाणं संधय मुणी ॥२२॥
 वुज्झमाणाण पाणाणं, किञ्चंताण सकम्मुणा^८ ।
 आघाति साहु तं दीवं, पतिट्ठेसा पवुच्चई ॥२३॥
 आयगुत्ते सया दंते, छिन्नसोए अणासवे ।
 जे धम्मं सुद्धमक्खाति, पडिपुण्णमणेलिसं^९ ॥२४॥

तमेव अविजाणंता, अबुद्धा बुद्धमाणिणो ।
 बुद्धा मो त्ति य मन्नंता, अंतए ते समाहिए ॥२५॥
 ते य बीओदगं चेव, तमुद्दिदस्सा य जं कडं ।
 भोच्चा भाणं भियायंति, अखेयन्ना समाहिया¹ ॥२६॥
 जहा ढंका य कंका य, कुल्ला मग्गुका² सिही³ ।
 मच्छेसणं भियायंति, भाणं ते कलुसाधमं ॥२७॥
 एवं तु समणा एगे, मिच्छदिट्ठी अणारिया ।
 विसएसणं भियायंति, कंका वा कलुसाहमा ॥२८॥
 सुटुं मगं विराहित्ता, इहमेगे उ दुम्मती ।
 उम्मगगता दुक्खं, घायमेसंति तं जहा ॥२९॥
 जहा आसाविणिं नावं, जाइअंधो दुक्खहिया ।
 इच्छइ⁴ पारमागंतुं, अंतरा य विसीयति⁵ ॥३०॥
 एवं तु समणा एगे, मिच्छदिट्ठी अणारिया ।
 सोयं कसिणमावन्ना, आगंतारी महम्मयं ॥३१॥
 इमं च धम्ममादाय, कासवेण पवेदितं ।
 तरे सोयं महाघोरं, अत्तत्ताए परिव्वए⁶ ॥३२॥
 विरए गामधम्महिं, जे केई जगई जगा ।
 तेसिं अत्तुवमायाए, थामं कुव्वं परिव्वए ॥३३॥
 अइमाणं च मायं च, तं परिज्जाय पंडिय ।
 सव्वमेयं णिराकिच्चा, णिव्वाणं संधए मुणी ॥३४॥
 संधए⁷ साहुधम्मं, पावधम्मं णिराकरे ।
 उवहाणवीरिए भिक्खू, कोहं माणं न पत्थए ॥३५॥
 जे य बुद्धा अतिक्रंता, जे य बुद्धा अणागया ।
 संति तेसिं पइट्ठाणं, भूयाणं जगती जहा ॥३६॥

1 D अस० S [अ] स० 2 D ० गु० 3 D० हा 4 S० ई
 5 D ० य० 6 S in some Mss. the second half reads as कुज्जा भिक्खू
 गिलाएस्स, अगिलाए समाहिए । 7 D var. lec. ० इ०

अहण¹ वयमावन्नं, फासा उच्चावया फुसे ।
 न तेसु² विणिहण्णेज्जा, वाण व महागिरी ॥३७॥
 संवुडे से महापन्ने, घोरे दत्तेसणं चरे ।
 निव्वुडे कालमाकंखी, एयं केवलिणी मयं ॥३८॥
 (सूयगडंगसुत्ते पदमसुयखंधे यक्कारसमं अश्रयणं)

९. बाल-पंडियमरणं

अन्नवंसि महोहंसि, एगे तिन्ने दुरुत्तरे ।
 तत्थ एगे महापन्ने, इमं पण्हमुदाहरे ॥१॥
 संतिमे य दुवे ठाणा, अवखाया मरणंतिया ।
 अकाममरणं चेव, सकाममरणं तहा ॥२॥
 बालाणं अकामं तु, मरणं असइं भवे ।
 पंडियाणं सकामं तु, उक्कीसेणं सइं भवे ॥३॥
 तत्थिमं पढमं ठाणं, महावीरेण देसियं ।
 कामगिट्ठे जहा बाले, भिसं कूराणि कुव्वइ ॥४॥
 जे गिट्ठे कामभोगेसु, एगे कूडाइ गच्छइ ।
 न मे दिट्ठे परे लोए, चक्खु दिट्ठा इमारई ॥५॥
 हत्थागया इमे कामा, कालिया जे अणागया ।
 को जाणइ परे लोए, अत्थि वा नत्थि वा पुणो ॥६॥
 जणेण सट्ठिं होव्खामि, इइ बाले पगम्मइ ।
 कामभोगाणुराएणं, केसं संपडिपज्जइ ॥७॥
 तओ दंडं समारभइ, तसेसु थावरेसु य ।
 अट्ठाए य अणट्ठाए, भूयगामं विहिंसइ ॥८॥
 हिंसे बाले मुसावाई, माइल्ले पिसुणे सढे ।
 भुंजमाणे सुरं मंसं, सेयमेयं ति मन्नइ ॥९॥

कायसा वयसा मत्ते, वित्ते गिद्धे य इत्थिसु ।
 दुहओ मलं संचिणई, सिसुनागुव्व मट्ठियं ॥१०॥
 तओ पुट्ठो आयंकेण, गिलाणो परितप्पई ।
 पभीओ परलोगस्स, कम्माणुप्पेही अप्पणो ॥११॥
 सुया मे नरए ठाणा, अलीसाणं च जा गई ।
 बालाणं कूरकम्माणं, पगाढा जत्थ वेयणा ॥१२॥
 तत्थोववाइयं ठाणं, जहा मे तमणुस्सुयं ।
 आहाकम्मेहिं गच्छंती, सो पच्छा परितप्पई ॥१३॥
 जहा सागडिओ जाणं, सम्मं हिच्चा महापहं ।
 विसमं मग्गमोइन्नो, अक्खे भग्गंमि सोयइ ॥१४॥
 एवं धम्मं विउक्कम्म, अहम्मं पडिवज्जिजया ।
 बाले मच्चुमुहं पत्ते, अक्खे भग्गे व सोयइ ॥१५॥
 तओ से मरणं तंमि, बाले संतसइ भया ।
 अकाममरणं मरइ, धुत्ते व कलिणा जिए ॥१६॥
 एयं अकाममरणं, बालाणं तु पवेइयं ।
 इत्तो सकाममरणं, पंडियाणं सुणेह मे ॥१७॥
 मरणं पि सुपुण्णाणं, जहामेवमणुस्सुयं ।
 विप्पसन्नमणाघायं, संजयाणं बुसीमओ ॥१८॥
 न इमं सव्वेसु भिक्खूसु, न इमं सव्वेसु गारिसु ।
 नाणासीला य गारत्था, विसमसीला य भिक्खुणो ॥१९॥
 संति एगेहि भिक्खूहिं, गारत्था संजमुत्तरा ।
 गारत्थेहि य सव्वेहिं, साहवो संजमुत्तरा ॥२०॥
 चीराजिणं निगणिणं, जडो संघाडिमुंडणं ।
 एयाणि वि न तायंति, दुस्सीलं परियागयं ॥२१॥
 पिंडोलए वा दुस्सीले, नरगाओ न मुच्चइ ।
 भिक्खाए वा गिहत्थे वा, सुव्वई गमइ दिवं ॥२२॥

अगारिसामाइयंगाइं , सड्ढी काएण फासए ।
 पोसहं दुइओ पवखं , एगराईं न हावए ॥२३॥
 एवं सिक्खासमावन्ने , गिहवासे वि सुव्वए ।
 मुच्चइ क्विपट्वाओ , गच्छे जक्खसलोगयं ॥२४॥
 अह जे संबुडे भिक्खू , दुण्हं अन्नयरे सिया ।
 सव्वदुक्खपहीणे वा , देवे वावि महड्डिहए ॥२५॥
 उत्तराईं विमोहाईं , जुइमंता णु पुट्ठसो ।
 समाइन्नाहिं जक्खेहिं , आवासाइं जसंसिणो ॥२६॥
 दीहाउया इड्डिमंता , समिट्ठा कामह्विणो ।
 अहुणोववन्नसंकासा , भुज्जो अन्निमालिप्पभा ॥२७॥
 ताणि ठाणाणि गच्छंति , सिक्खित्ता संजमं तवं ।
 भिक्खाए वा गिहत्ये वा , जे संति परिनिव्वुडा ॥२८॥
 तेसिं सुच्चा सपुज्जाणं , संजयाणं बुसीमओ ।
 न संतसंति मरणंते , सीलवंता बहुस्सुया ॥२९॥
 तुलिया विसेसमादाय , दयाधम्मस्स खंतिए ।
 विप्पसीएज्ज मेहावी , तहाभूएण अप्पणा ॥३०॥
 तओ काले अभिप्पेए , सड्ढी तालिसमंतिए ।
 विणएज्ज लोमहरिसं , भेयं देहस्स कंखए ॥३१॥
 अह कालंमि संपत्ते , आघायाय समुस्सुयं ।
 सकाममरणं मरइ , तिण्हमन्नयरं मुणी ॥३२॥

(उत्तरज्झयणसुत्तस्स पंचमं अज्झयणं)

१०. अणगारकिञ्चाइ

गंथं विहाय इह सिक्खमाणी,
 उट्ठाय सुवभंचेरं वसेज्जा ।
 उवायकारी विणयं सुसिक्खे,
 जे केयए विप्पमायं न कुज्जा ॥१॥
 जहा दिया पोतमपत्तजातं,
 सावासगा पविउं मन्नमाणा ।
 तमंचाइयं तरुणमपत्तजातं,
 ठंकाइ अवत्तगमं हरेज्जा ॥२॥
 एवं तु सेहं पि अपुट्ठधम्मं,
 निस्सारियं बुसिमं मन्नमाणा ।
 दियस्स क्खवं च अपत्तजायं,
 हरिंसु णं पावधम्मा अणेगे ॥३॥
 ओसाणमिच्छे मणुए समाहिं,
 अणोसिए णंतकरे ति णञ्चा ।
 ओभासमाणे दवियस्स वित्तं,
 न निक्कसे बहिया आसुपन्नो ॥४॥
 जे ठाणओ य सयणासणे य,
 परक्कमे यावि सुसाहुजुत्ते ।
 समितीसु गुत्तीसु य आयपन्ने,
 बियागरेंते य पुढो वएज्जा ॥५॥
 सट्ठाणि सोञ्चा अदु भेरवाणि,
 अणासवे तेषु परिव्वएज्जा ।
 निददं च भिक्खू न पमाय कुज्जा,
 कहंकहं वा वित्तिगिच्छे तिन्ने ॥६॥

डहरेण बुड्ढेण गुसासिए उ,
 रायणिएणावि¹ समव्वएण ।
 सम्मं तयं थिरतो नाभिगच्छे,
 निज्जंतए वा वि अपारए से ॥७॥
 विउट्ठितेणं समयाणुसिट्ठे,
 डहरेण बुड्ढेण य चोइए य ।
 अत्तुट्ठियाए घडदासिए वा,
 अगारिणं वा समयाणुसिट्ठे ॥८॥
 न तेसु कुज्जे, न य पव्वहेज्जा,
 न यावि किंची फरुसं वदेज्जा ।
 तहा करिस्सं त्ति पडिस्सुणेज्जा,
 सेयं खु मेयं न पमाय कुज्जा ॥९॥
 वणंसि मूढस्स जहा अमूढा,
 मग्गाणुसासंति हितं पयाणं ।
 तेणेव मज्झं इणमेव सेयं,
 जं मे बुहा समणुसासयंति ॥१०॥
 अह तेण मूढेण अमूढगस्स,
 कायव्व पूया सविसेसजुत्ता ।
 एओवमं तत्थ उदाहु वीरे,
 अणुगम्म अत्थं उवणेति सम्मं ॥११॥
 एता जहा अंधकारंसि राओ,
 मग्गं ण जाणाति अपस्समाणे ।
 से सूरियस्स अब्भुग्गमेणं,
 मग्गं वियाणाइ पगासियंसि ॥१२॥
 एवंतु सेहे वि अपुट्ठधम्मे,
 धम्मं न जाणाइ अबुज्झमाणे ।

से कीविए जिणवयणेण पच्छा,
 सूरौदए पासति चक्खुणेव ॥१३॥
 उड्ढं अहे य तिरियं दिसासु
 तसा य जे थावरा जे य पाणा ।
 सया जए तेसु परिठवएज्जा,
 मणप्पओसं अविकंपमाणे ॥१४॥
 कालेण पुच्छे समियं पयासु,
 आइक्खमाणो दवियस्स वित्तं ।
 तं सोयकारी पुढो पवेसे,
 संखा इमं केवलियं समाहिं ॥१५॥
 असिं सुठिच्चा तिविहेण ताई,
 एएसु या संतिनिरोहमाहु ।
 ते एवमक्खंति तिलोगदंसी,
 ण भुज्जमेयंति पमायसंगं ॥१६॥
 निसम्म से भिक्खु समीहियट्ठं,
 पडिभाणवं होइ विसारए य ।
 आयाणअट्ठी वोदाणमोणं,
 उवेच्च सुद्धेण उवेति मोवखं ॥१७॥
 संखाइ धम्मं च वियागरंति,
 बुद्धा हु ते अंतकरा भवंति ।
 ते पारगा दोणह वि मीयणाए,
 संसोधितं पणहमुदाहरंति ॥१८॥
 नो क्खायए नो वि य लूसएज्जा,
 माणं न सेवेज्ज पगासणं च ।
 न यावि पण्णे परिहास कुज्जा,
 न यासियावाय वियागरेज्जा ॥१९॥

भूताभिसंकाइ दुगुच्छमाणे,
 ण णिव्वहे मंतपदेण गीयं ।
 ण किंचि मिच्छे मणुए पयासु,
 असाहुधम्माणि ण संवएज्जा ॥२०॥
 से सुद्धसुत्ते उवहाणवं च,
 धम्मं च जे विंदति तत्थ तत्थ ।
 आदेज्जवक्के कुसले वियत्ते,
 स अरिहइ भासिउं तं समाहिं ॥२१॥
 (सूयगडंगसुत्तस्स चउद्वसमं अज्झयणं)

११ परीसहोवसग्गा ।

सूरं मणणइ अप्पाणं, जाव जेयं न पस्सती ।
 जुज्झंतं दढधम्माणं, सिमुपालो व महारहं ॥१॥
 पयाता सूरा रणसीसे, संगामंमि उवट्टिते ।
 माया पुत्तं न जाणाइ^१, जेएण परिविच्छए ॥२॥
 एवं सेहे वि अप्पुट्ठे, भिक्खायरिया-अकोविए ।
 सूरं मणणति अप्पाणं, जाव लूहं न सेवए ॥३॥
 जया हेमंतमासंमि, सीतं फुसइ सव्वगं ।
 तत्थ मंदा विसीयंति, रज्जहीणा व खत्तिया ॥४॥
 पुट्ठे गिम्हाहितावेणं, विमणे सुपिवसिए ।
 तत्थ मंदा विसीयंति, मच्छा अप्पीदए जहा ॥५॥
 सदा दत्तेसणा दुक्खा, जायणा दुप्पणोल्लिया ।
 कम्मत्ता दुब्भगा चेव, इच्चाहंसु पुढोजणा ॥६॥
 एते सट्ठे अचायंता, गामेसु नगरेसु वा ।
 तत्थ मंदा विसीयंति, संगामंमि व भीरुया ॥७॥

अप्पेगे खुधियं भिक्खुं, सुणी डंसति लूसए ।
 तत्थ मंदा विसीयंति, तेउपुट्टा व पाणिणो ॥८॥
 अप्पेगे पडिभासंति, पडिपंथियमागता ।
 पडियारगता एते, जे एते एव जीविणो ॥९॥
 अप्पेगे वइ जुंजंति, नगिणा पिंडोलगाहमा ।
 मुंडा कंडूविणट्टंगा, उउजल्ला असमाहिता ॥१०॥
 एवं विप्पडिवन्नेगे, अप्पणा उ अजाणया ।
 तमओ ते तमं जंति, मंदा मोहेण पाउडा ॥११॥
 पुट्टो य दंसमसएहि, तण्णासमचाइया ।
 न मे दिट्ठे परे लोए, जइ परं मरणं सिया ॥१२॥
 संतत्ता केसलोएणं, बंभचेरपराइया ।
 तत्थ मंदा विसीयंति, मच्छा विट्ठाव केयणे ॥१३॥
 आयदंडसमयारे , मिच्छासंठिय भावणा ।
 हरिसप्पओसमावणणा, केइ लूसंति नारिया ॥१४॥
 अप्पेगे पलियंतेसिं, चारी चोरो ति सुव्वयं ।
 बंधंति भिक्खुयं बाला, कसायवयणेहि य ॥१५॥
 तत्थ दंडेण संवीते, मुट्ठिणा अदु फलेण वा ।
 नात्तीणं सरती बाले, इत्थी वा कुट्ठगामिणी ॥१६॥
 एते भो कसिणा फासा, फरुसा दुस्सहिया सया ।
 हत्थी व सरसंवित्ता, कीवा वसगया गिहं ॥१७॥

(सूयगडंगनुत्ते पढमसुयखंधे तच्चस्स अज्झयणस्स पढमे उद्देसए)

१२. चित्तसंभूया ।

जाइपराजिओ खलु, कासी नियाणं तु हत्थिणपुरंमि ।
 चुलणीए बंभदत्तो, उववण्णो पउमगुम्माओ ॥१॥
 कंपिल्ले संभूओ, चित्तो पुण जाओ पुरितमालंमि ।
 सेट्टिकुलंमि विसाले, धम्मं सोऊण पटवइओ ॥२॥
 कंपिल्लंमि य नयरे, समागया दो वि चित्तसंभूया ।
 सुहदुक्खफलविवागं, कहेंति ते एकमेक्कस्स ॥३॥
 चक्कवट्ठी महिड्ढीओ, बंभदत्तो महायसो ।
 भायरं बहुमाणेणं, इमं वयणमब्बवी ॥४॥
 आसिमो भायरा दो वि, अणमणवसाणुगा ।
 अणमणमणुरत्ता, अणमणहिएसिणो ॥५॥
 दासा दसणे आसी, मिया कालिंजरे नगे ।
 हंसा मयंगतीराए, सोवागा कासिभूमीए ॥६॥
 देवा य देवलीगंमि, आसि अम्हे महिड्ढिया ।
 इमा णो कट्टिया जाई, अणमण्णेण जा विणा ॥७॥
 कम्मा नियाणपगडा, तुमे राय विचिंतया ।
 तैसिं फलविवागेण, विप्पओगमुवागया ॥८॥
 सच्चसोयप्पगडा, कम्मा मए पुरा कडा ।
 ते अउज परिभुंजामो, किं नु चित्ते वि से तहा ॥९॥
 सव्वं सुचिणं सफलं नराणं,
 कडाण कम्माण न मोक्ख अत्थि ।
 अत्थेहि कामेहि य उत्तमेहिं,
 आया ममं पुणफलोववेए ॥१०॥
 जाणाहि संभूय महाणुभागं,
 महिड्ढियं पुणफलोववेयं ।

चित्तं पि जाणाहि तद्देव रायं,
 इद्धो जुई तस्स वियप्पभूया ॥११॥
 महत्थरूवा वयणप्पभूया,
 गाहाणुगीया नरसंघमउक्के ।
 जं भिक्खुणो सीलगुणोववेया,
 इहं जयंते समणो मि जाओ ॥१२॥
 उच्चोदए महुकक्के य वंभे,
 पवेइया आवसहा य रम्मा ।
 इमं गिहं चित्त धणप्पभूयं,
 पसाहि पंचालगुणोववेयं ॥१३॥
 नट्ठेहिं गीएहि य वाइएहिं,
 नारीजणाइं परिवारयंतो ।
 भुंजाहि भोगाइं इमाइं भिक्खू,
 मम रोयई पटवज्जा हु दुक्खं ॥१४॥
 तं पुव्वणेहेण कयाणुरागं,
 नराहिवं कामगुणेषु गिद्धं ।
 धम्मस्सिओ तस्स हियाणुपेही,
 चित्तो इमं वयणमुदाहरित्था ॥१५॥
 सव्वं विलवियं गीयं,
 सव्वं नट्ठं विडंबियं ।
 सव्वे आभरणा भारा,
 सव्वे कामा दुहावहा ॥१६॥
 बालाभिरामेषु दुहावहेसु,
 न तं सुहं काम गुणेषु रायं ।
 विरत्तकामाण तवोहणाणं,
 जं भिक्खुणं सीलगुणे रयाणं ॥१७॥

नरिंदजाई अहमा नराणं,
 सोवागजाई दुहओ गयाणं ।
 जहिं वयं सव्वज्जणस्स वेसा,
 वसीय सोवागनिवेसणेसु ॥१८॥
 तीसे य जाईइ उ पावियाए,
 वुच्छा मु सोवागनिवेसणेसु ।
 सव्वस्स लोगस्स दुगुंछणिज्जा,
 इहं तु कम्माइं पुरेकडाइं ॥१९॥
 सो दाणि सिं राय महाणुभागो,
 महिडिढओ पुण्णफलोववेओ ।
 चइत्तु भोगाइं असासयाइं,
 आदाणहेउं अभिनिक्खमाहि ॥२०॥
 इह जीविए राय असासयंमि,
 धणियं तु पुण्णाइं अकुव्वमाणो ।
 से सोयई मच्चुमुहोवणीए,
 धम्मं अकाऊण परंमि लोए ॥२१॥
 जहेह सीहो व मियं गहाय,
 मच्चू नरं नेइ हु अंतकाले ।
 न तस्स माया व पिया व भाया,
 कालंमि तंमंसहरा भवंति ॥२२॥
 न तस्स दुक्खं विभयंति नाइणो,¹
 न मित्तवग्गा न सुया न बंधवा ।
 एक्को सयं पच्चणुहोइ दुक्खं,
 कत्तारमेवं अणुजाइ कम्मं ॥२३॥
 चेच्चा दुपयं च चउप्पयं च,
 खेत्तं गिहं धणधन्नं च सव्वं ।

सकम्मबीओ¹ अवसो पयाइ,
 परं भवं सुंदरपावगं वा ॥२४॥
 तं एककगं तुच्छसरीरगं से,
 चिई गयं दहिउं पावगेणं ।
 भज्जा य पुत्ता वि य नायओ य,
 दायारमणं अणुसंकमंति ॥२५॥
 उवणिज्जई जीवियमप्पमायं,
 वण्णं जरा हरइ नरस्स रायं ।
 पंचलराया वयणं सुणाहि,
 मा कासि कम्माइं महालयाइं ॥२६॥
 अहंपि जाणामि जहेह साहू,
 जं मे तुमं साहसि वक्कमेयं ।
 भोगा इमे संगकरा हवन्ति,
 जे दुज्जया अज्ज अम्हारिसेहिं ॥२७॥
 हत्थिणपुरंमि चित्ता, दट्ठुणं नरवइं महिड्ढीयं ।
 कामभोगेसु गिद्धेणं, नियाणमसुभं कडं ॥२८॥
 तस्स मे अपडिकंतस्स, इमं एयारिसं फलं ।
 जाणमाणो वि जं धम्मं, कामभोगेसु मुच्छिओ ॥२९॥
 नागो जहा पंकजलावसणो,
 दट्ठुं थलं नाभिसमेइ तीरं ।
 एवं वयं कामगुणेसु गिद्धा,
 न भिक्खुणो मग्गमणुव्वयामो ॥३०॥
 अच्चेइ कालो तुरियंति राइओ,
 न यावि भोगा पुरिसाण निच्चा ।
 उवेच्च भोगा पुरिसं चयंति,
 दुमं जहा खीणफलं व पक्खी ॥३१॥

जइ तं सि¹ भोगे चइउं असत्तो,
 अउजाइं कम्माइं करेहि रायं ।
 धम्मे ठिओ सव्वपयाणुकंपी,
 तं होहिसि देव इओ विउव्वी ॥३२॥
 न तुज्झ भोगे चइऊण बुद्धी,
 गिट्ठो सि आरंभपरिगहेसु ।
 मोहं कओ एत्तिओ विप्पलावो,
 गच्छामि रायं आमंतिओ सि ॥३३॥
 पंचालराया वि य बंभदत्तो,
 साहुस्स तस्स वयणं अकाउं ।
 अणुत्तरे भुंजिय कामभोगे,
 अणुत्तरे सो नरए पविट्ठो ॥३४॥
 चित्तो वि कामेहिं विरत्तकामो,
 उदगचारित्ततवो² महेसी ।
 अणुत्तरं संजम पालइत्ता,
 अणुत्तरं सिद्धिगइं गओ त्ति ॥३५॥
 (उत्तरज्झयणसुत्ते तेरसमं अज्झयणं)

देवा भवित्ताण पुरे भवंमि,
 केई चुया एगविमाणवासी ।
 पुरे पुराणे उसुयारणामे,³
 खाए समिट्ठे सुरलोयरम्मे ॥१॥३६॥
 सकम्मसेसेण पुराकरणं,
 कुलेसु दग्गेसु⁴ य ते पसूया ।
 निवित्रणसंसारभया जहाय,
 जिणिंदमगं सरणं पवण्णा ॥२॥३७॥

पुमत्तमागम्म कुमार दी वि,
 पुरोहिओ तस्स जसा य पत्ती ।
 विसालकित्ती य तहोसुयारो,¹
 रायत्थ देवी कमलावई य ॥३॥३८॥
 जाईजरामच्चुभयाभिभूया,
 बहिंविहाराभिनिविट्टचित्ता ।
 संसारचक्कस्स विमोवखणट्टा,
 दट्ठूण ते कामगुणे विरत्ता ॥४॥३९॥
 पियपुत्तगा दीणिण वि माहणस्स,
 सकम्मसीलस्स पुरोहियस्स ।
 सरित्तु पोराणिय तत्थ जाई,
 तहा सुचिण्णं तवसंजमं च ॥५॥४०॥
 ते कामभोगेसु असउजमाणा,
 माणुस्सएसुं जे यावि दिट्ठा ।
 मोवखाभिकंखी अभिजायसट्ठा,
 तातं उवागम्म इमं उदाहु ॥६॥४१॥
 असासयं दट्ठु इमं विहारं,
 बहुअंतरायं न य दीहमाउं ।
 तम्हा गिहंसि न रइं लभामो,
 आमंतयामो चरिस्सामु मोणं ॥७॥४२॥
 अह तायओ तत्थ मुणीण तेसिं,
 तवस्स वाघायकरं वयासी ।
 इमं वयं वेदविओ वयंति,
 जहा न होइ असुयाण लोगो ॥८॥४३॥
 अहिज्जं वेए परिविस्स विप्पे,
 पुत्ते परिट्ठप्प गिहंसि जाया ।

भोञ्जाण भोगे सह इत्थियाहिं,
 आरणागा होह मुणी पसत्था ॥९॥४४॥
 सोयगिणा आयगुणिं धणेणं,
 मोहाणिला पउजलणाहिणं ।
 संतत्तभावं परितप्पमाणं,
 लालप्पमाणं^१ बहुहा बहुं च ॥१०॥४५॥
 पुरोहिंयं तं कमसो गुणंतं,
 निमंतयंतं च सुए धणेणं ।
 जहक्कमं कामगुणेषु^२ चेव,
 कुमारगा ते पसमिवख वक्कं ॥११॥४६॥
 वेया अहीया न हवंति ताणं,
 भुत्ता दिया णेति तमं तमेणं ।
 जाया य पुत्ता न हवंति ताणं,
 को नाम ते अणुमण्णेज्ज एयं ॥ १२॥४७॥
 खणमेत्तसोवखा बहुकालदुवखा,
 पगामदुवखा अणिगामसोवखा ।
 संसारमोवखस्स विपवखभूया,
 खाणी अणत्थाण उ कामभोगा ॥१३॥४८॥
 परिव्वयंते अणियत्तकामे,
 अहो य राओ परितप्पमाणे ।
 अणप्पमत्ते धणमेसमाणे,
 पप्पोइ^३ मच्चुं पुरिसो जरं च ॥१४॥४९॥
 इमं च मे अत्थि इमं च नत्थि,
 इमं च मे किच्च इमं अकिच्चं ।
 तं एवमेवं लालप्पमाणं,
 हरा हरंति त्ति कहं पमाए ॥१५॥५०॥

धणं पभूयं सह इत्थियाहिं,
 सयणा तहा कामगुणा पगामा ।
 तवं कए तप्पइ जस्स लोगो,
 तं सव्वसाहोणमिहेव तुब्भं ॥१६॥५१॥
 धणेण किं धम्मधुराहिगारे,
 सयणेण वा कामगुणेहिं चेव ।
 समणा भविस्सामु गुणोहधारी,
 बहिंविहारा अभिगम्म भिक्खं ॥१७॥५२॥
 जहा य अग्गी अरणीउ संतो,
 खीरे घयं तेल्लमहा तिलेसु ।
 एमेव ताया सरीरंसि सत्ता,
 संमुच्छई नासइ नावचिट्ठे ॥१८॥५३॥
 नो इंदियग्गेउक्क अमुत्तभावा,
 अमुत्तभावा विय^१ होइ निच्चो ।
 अउक्कत्थहेउं निययस्स बंधो,
 संसारहेउं च वयंति बंधं ॥१९॥५४॥
 जहा वयं धम्ममयाणमाणा,
 पावं पुरा कम्ममकासि मोहा ।
 ओरुम्भमाणा^२ परिरक्खयंता,
 तन्नेव भुज्जी वि समायरामो ॥२०॥५५॥
 अब्भाहयंमि लोगंमि, सव्वओ परिवारिण ।
 अमोहाहिं पडंतीहिं, गिहंसि न रइं लभे ॥२१॥५६॥
 केण अब्भाहओ लोओ, केण वा परिवारिओ ।
 का वा अमेहा वुत्ता, जाया चिंतापरी हुमि ॥२२॥५७॥
 मच्चुणा व्भाहओ लोओ, जराए परिवारिओ ।
 अमोहा रयणी वुत्ता, एवं ताय वियाणह ॥२३॥५८॥

जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।

अहम्मं कुणमाणस्स, अफला जंति राईओ ॥२४॥५६॥

जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।

धम्मं च¹ कुणमाणस्स, सफला जंति राईओ ॥२५॥६०॥

एगओ संवसित्ताणं, दुहओ संमत्तसंजुया ।

पच्छा जाया गमिस्सामो, भिक्खमाणा कुले कुले ॥२६॥६१॥

जस्सत्थि मच्चुणा सक्खं, जस्स वत्थि पलायणं ।

जो जाणइ न मरिस्सामि, सो हु कंखे सुए सिया ॥२७॥६२॥

अज्जेव धम्मं पडिवज्जयामो,

जहिं पवणणा न पुणब्भावो ।

अणागयं नेव य अत्थि किंची,

सट्ठाखमं णो विणइत्तु रागं ॥२८॥६३॥

पहीणपुत्तस्स हु नत्थि वासो,

वासिट्ठि भिक्खायरियाइ काली ।

साहाहिं रुक्खो लहए समाहिं,

क्खिणणाहिं साहाहिं तमेव खाणुं ॥२९॥६४॥

पंखा विहूणो व्व जहेह पक्खो,

भिच्चा विहीणो व्व रणे नरिंदी ।

विवणणसारो वणिओ व्व पोए,

पहीणपुत्तो मि तहा अहं पि ॥३०॥६५॥

सुसंभिया कामगुणा इमे ते,

संपिंडिया अगगरसप्पभूया ।

मुंजामु ता कामगुणे पगामं,

पच्छा गमिस्सामु पहाणमगं ॥३१॥६६॥

भुत्ता रसा भोइ जहाइ णे वओ,
 न जोवियट्ठा पजहामि भोए ।
 लाभं अलाभं सुहं च दुक्खं,
 संविक्खमाणो¹ चरिस्सामि मोणं ॥३२॥६७॥
 मा हू तुमं सोयरियाण संभरे,
 जुण्णो व हंसो पडिसोयगामो ।
 भुंजाहि भोगाइं मए सुमाणं,
 दुक्खं खु भिक्खायरियाविहारो ॥३३॥६८॥
 जहा य भोई तणुयं भुयंगो,
 निम्मोयणिं हिच्च पलेइ मुत्तो ।
 एमेव जाया पजहंति भोए,
 ते हं कहं नाणुगमिस्समेक्को ॥३४॥६९॥
 छिंदित्तु जालं अवलं व रोहिया,
 मच्छा जहा कामगुणे पहाय ।
 धोरेयसीला तवसा उदारा,
 धोरा हु भिक्खायरियं चरंति । ३५॥७०॥
 नहे व कुंचा समइक्कमंता,
 तथाणि जालाणि दलित्तु हंसा ।
 पलंति पुत्ता य पई य मज्झं,
 ते हं कहं नाणुगमिस्समेक्का ॥३६॥७१॥
 पुरोहियं तं ससुयं सदारं,
 सोच्चा भिनिक्खम्म पहाय भोए ।
 कुडुंबसारं विउलत्तमं च,²
 रायं अभिक्खं समुवाय देवो ॥३७॥७२॥
 वंतासी पुरिसे रायं, न सो होइ पसंसिओ ।
 माहणेण परिच्चत्तं, धणं आदाउमिच्छसि ॥३८॥७३॥

सत्त्वं जगं जइ तुहं, सत्त्वं वावि घणं भवे ।
सत्त्वं पि ते अपज्जत्तं, नेव ताणाय तं तव ॥३६॥७४॥

मरिहिसि रायं जया तया वा,
मणोरमे कामगुणे पहाय ।

एक्को हु धम्मो नरदेव ताणं,
न विउजई अणमिहेह किंचि ॥४०॥७५॥

नाहं रमे पक्खिणि पंजरे वा,
संताण्हिण्णा चरिस्सामि मोणं ।

अकिंचणा उज्जुकडा निरामिसा,
परिगहारंभनियत्तदोसा ॥४१॥७६॥

दवगिणा जहा रणे, डउक्कमाणेसु जंतुसु ।
अण्णे सत्ता पमोयंति, रागद्वीसवसं गया ॥४२॥७७॥
एवमेव वयं मूढा, कामभोगेसु मुच्छिया ।
डउक्कमाणं न बुज्झामो, रागद्वीसगिणा जगं ॥४३॥७८॥
भोगे भुञ्जा वमिन्ता य, लहुभूयविहारिणो ।
आमोयमाणा गच्छंति, दिया कामकमा इव ॥४४॥७९॥
इमे य बद्धा फंदंति, मम हत्थज्जमागया ।
वयं च सत्ता कामेसु, भविस्सामो जहा इमे ॥४५॥८०॥
सामिसं कुललं दिस्सा, बउक्कमाणं निरामिसं ।
आमिसं सव्वमुज्झित्ता, विहरिस्सामो निरामिसा ॥४६॥८१॥
गिट्ठोवमे उ नञ्चाणं, कामे संसारवड्ढणे ।
उरगो सुवण्णपासे व्व, संकमाणो तणुं चरे ॥४७॥८२॥
नागो व्व बंधणं छित्ता, अप्पणो वसहिं वए ।
एयं पत्थं^१ महारायं, उसुयारि त्ति मे सुयं ॥४८॥८३॥
चइत्ता विउलं रज्जं, कामभोगे य दुच्चए ।
निव्विसया निरामिसा, निण्णेहा निप्परिगहा ॥४९॥८४॥

सम्भं धम्मं वियाणित्ता, चेत्ता कामगुणे वरे¹ ।
 तवं पगिउभ हक्खायं, घोरं घोरपरक्कमा ॥५०॥८५॥
 एवं ते कमसो बुद्धा, सव्वे धम्मपरायणा ।
 जम्ममच्चुभउद्विग्गा, दुक्खस्संतगवेसिणो ॥५१॥८६॥
 सासणे विगयमोहाणं, पुद्विं भावणभाविया ।
 अचिरेणेव कालेण, दुक्खस्संतमुवागया ॥५२॥८७॥
 राया सह देवीए, माहणो य पुरोहिओ ।
 माहणी दारगा चेव, सव्वे ते परिनिव्वुडा ॥५३॥८८॥
 (उत्तरज्झयणसुत्ते चउद्दसमं अज्झयणं)

१३. आयारप्पणिही

आयारप्पणिहिं लद्धुं, जहा कायव्व भिक्खुणा ।
 तं भे उदाहरिस्सामि, आणुपुद्विं सुणेह मे ॥१॥
 पुढविदग-अगणि-मारुय-, तणस्सुक्खसवीयगा ।
 तसा य पाणा जीव त्ति, इइ वुत्तं महेसिणा ॥२॥
 पुढविं भित्तिं सिलं लेलुं, नेव भिंदे न संलिहे ।
 तिविहेण करणजाएण, संजए सुसमाहिए ॥४॥
 सुद्धपुढविं न निसीए, ससरक्खंमि य आसणे ।
 पमज्जित्तु निसीइज्जा, जाइत्ता जस्स उग्गहं ॥५॥
 सोओदगं न सेविज्जा, सिलावुट्ठं हिमाणि य ।
 उमिणोदगं तत्तफासुअं, पडिगाहिज्ज संजए ॥६॥
 इंगालं अगणिं अज्झिं, अलायं वा सजोइयं ।
 न उंजिउजा न घट्टिउजा, नो णं निव्वावए मुणी॥७॥
 तालियंटेण पत्तेण, साहाए विहुणेण वा ।
 न वीइउज अप्पणी कायं, बाहिरं वावि पुग्गलं ॥८॥

तणरुक्खं न किंदिज्जा, फलं मूलं च कस्स ई ।
 आमगं विविहं बीयं, मणसा वि न पत्थए ॥९॥
 तसे पाणे न हिंसिज्जा, वाया अदुव कम्मुणा ।
 उवरओ सव्वभूएसु, पासेज्ज विविहं जगं ॥१२॥
 अट्ट सुहुमाइ पेहाए, जाइं जाणित्तु संजए ।
 दयाहिगारी भूएसु, आस चिट्ठ सएहि वा ॥१३॥
 कयराइं अट्ट सुहुमाइं, जाइं पुच्छिज्ज संजए ।
 इमाइं ताइं मेहावी, आइविखज्ज वियवखणी ॥१४॥
 सिणेहं पुप्फसुहुमं च, पाणुत्तिंगं तहेव य ।
 पणगं बीयहरियं च, अंडसुहुमं च अट्टमं ॥१५॥
 धुवं च पडिलेहिज्जा, जोगसा पायकंबलं ।
 सेज्जमुच्चारभूमिं च, संथारं अदुवासणं ॥१७॥
 उच्चारं पासवणं, खेलं सिंघाण-जल्लियं ।
 फासुयं पडिलेहिज्जा, परिट्ठाविज्ज संजए ॥१८॥
 पविसित्तु परागारं, पाणट्ठा भीयणस्स वा ।
 जयं चिट्ठे मियं भासे, न य रूवेसु मणं करे ॥१९॥
 बहं सुणेइ कण्णेहिं, बहं अच्छीहिं पेच्छइ ।
 न य दिट्ठं सुयं सव्वं, भिक्खू अवखाउमरिहइ ॥२०॥
 न य भीयणंमि गिट्ठो, चरे उक्कं अयंपिरो ।
 अफासुयं भुंजिज्जा, बीयमुट्ठेसिआहडं ॥२३॥
 संणिहिं च न कुट्ठिज्जा, अणुमायं पि संजए ।
 मुहाजीवी असंबुट्ठे, हविज्ज जगनिस्सिए ॥२४॥
 लूहवित्ती सुसंतुट्ठे, अप्पिच्छे सुहरे सिया ।
 आसुरत्तं न गच्छिज्जा, सुच्चाणं जिणसासणं ॥२५॥
 अत्थं गयंमि आइच्चे, पुरत्था य अणुगगए ।
 आहारमाइयं सव्वं, मणसा वि न पत्थए ॥२२॥

से जाणमजाणं वा, कट्टु आहम्मियं पयं ।
 संवरे खिप्पमप्पाणं, बीयं तं न समायरे ॥३१॥
 अमोहं वयणं कुञ्जा, आयरियस्स महप्पणो ।
 तं परिगिञ्ज वायाण, कम्मुणा उववायण ॥३२॥
 जरा जाव न पीडेइ, वाही जाव न वड्ढई ।
 जीविंदिआ न हायंति, ताव धम्मं समायरे ॥३३॥
 कोहं माणं च मायं च, लोभं च पाववड्ढणं ।
 वमे चत्तारि दोसे उ, इच्छंती हियमप्पणो ॥३४॥
 कोहो पीइं पणासेइ, माणो विणयनासणो ।
 माया मित्ताणि नासेइ, लोभी सव्वविणासणो ॥३५॥
 उवसमेण हणे कोहं, माणं मददवया जिणे ।
 मायमज्जवभावेण, लोभं संतोसओ जिणे ॥३६॥
 हत्थं पायं च कायं च, पणिहाय जिइंदिए ।
 अलीणगुत्तो निसिए, सगासे गुरुणो मुणो ॥३७॥
 न पक्खओ न पुरओ, नेव किञ्चाण पिट्ठओ ।
 न य ऊरुं समासिज्ज, चिट्ठिज्ज गुरुणंतिए ॥३८॥
 अपुच्छिओ न भासिज्जा, भासमाणस्स अंतरा ।
 पिट्ठिमंसं न खाइज्जा, मायामीसं विवज्जए ॥३९॥
 अप्पत्तियं जेण सिया, आसु कुप्पिज्ज वा परो ।
 सव्वसो तं न भासिज्जा, भासं अहियगामिणिं ॥४०॥
 आयार - पन्नत्तिधरं, दिट्ठिवायमहिज्जगं ।
 वायविक्खलियं नच्चा, न तं उवहसे मुणो ॥४१॥
 नवक्खत्तं सुमिणं जोगं, निमित्तं मंतभेसजं ।
 गिहिणो तं न आइक्खे, भूयाहिगरणं पयं ॥४२॥
 अन्नट्ठं पगडं लयणं, भएज्ज सयणासणं ।
 उच्चारभूमिसंपणणं, इत्थीपसुविवज्जियं ॥४३॥

विवित्ता य भवे सेज्जा, नारीणं न लवे कहं ।
 गिहिसंथवं न कुज्जा, कुज्जा साहूहिं संथवं ॥५३॥
 जहा कुक्कुडपीयस्स, निच्चं कुललओ भयं ।
 एवं खु बंभयारिस्स, इत्थोविग्गहओ भयं ॥५४॥
 चित्तभित्तिं न निज्झाए, नारिं वा सुयलंक्रियं ।
 भक्खरं पिव दट्ठूणं, दिट्ठिं पडिसमाहरे ॥५५॥
 हत्थपायपलिच्छिण्णं , कण्णनासविग्गप्पियं ।
 अवि वाससयं नारिं, बंभयारी विवज्जए ॥५६॥
 विभूसा इत्थिसंसग्गो, पणीयं रसभोयणं ।
 नरस्सत्तगवेसिस्स , विसं तालउडं जहा ॥५७॥
 अङ्गपच्चंगसंठाणं , चामल्लवियपेहियं ।
 इत्थोणं तं न निज्झाए, कामरागविवड्ढणं ॥५८॥
 विसएसु मणुण्णेषु, पेमं नाभिनिवेसए ।
 अणिच्चं तेसि विग्गणाय, परिणामं पोग्गलाण य ॥५९॥
 पोग्गलाणं परीणामं, तेसिं नच्चा जहा तहा ॥
 विणीयतिग्गो विहरे, सीईभूएण अप्पणा ॥६०॥
 जाए सट्ठाए निक्खंतो, परिणायट्ठाणमुत्तमं ॥
 तमेव अणुपालेज्जा, गुणे आयरियसम्मए ॥६१॥

तवं चिमं संजमजोगयं च,

सज्झायजोगं च सया अहिट्ठिए ।

सूरे व सेणाइ समत्तमाउहे,

अलमप्पणो होइ अलं परेसिं ॥६२॥

सज्झायसज्झाणरयस्स ताइणी,

अपावभावस्स तवे रयस्स ।

विसुज्झई जं सि मलं पुरे कडं,
 समीरियं रुप्पमलं वजोइणा ॥६३॥
 से तारिसे दुक्खसहे जिहंदिए,
 सुएण जुत्ते अममे अकिंचणे ।
 विरायई कम्मघणंसि अवगए,
 कसिणब्भपुडावगमे व चंदिमा ॥६४॥
 (दसवेयालियसुत्ते अट्ठमं अश्रयणं)

NOTE TO TRANSLATION

(1) In the case of the extracts from the *Ayáramga*, *Súyagaḍamga* and *Uttarajjhayana*, I have reproduced Professor Jacobi's translation published in the *Sacred Books of the East* Series Vols. XXII and XLV.

(2) In translating the extract from the *Náyá-dhammakahá*, I derived a great help from Dr. Barnett's translation of the *Antagaḍadasáo* and from Dr. Hoernle's translation of the *Uvásagadasáo* when similar passages occurred in these *sútras*.

(3) The remaining extracts were translated by me with the help of the Sanskrit commentaries.

(4) Thus it will be clear that uniformity in translation could not be maintained.

(5) The portions printed in italics are not in the Prakrit Text, but have been added to facilitate its understanding.

1. The Child Miyáputta.¹

1. At that time and at that period there was a city named Miyaggáma. (*Its description* 2). Outside this city of Miyaggáma and to its north-eastern direction, there was a garden named Candanapáyava (*its description*), where stood a temple dedicated to the Jakkha Suhamma. (*Its description*).

2. In this city of Miyaggáma dwelt³ King Vijaya, the Khattiya. That Vijaya, the Khattiya, had a queen called Miyá. That Vijaya, the Khattiya, had by his queen Miyá⁴ a son named Miyáputta, the child who was from birth blind, dumb, deaf, lame, deformed and gouty.

(1) Skt. *Mrgáputra*, popularly known as Mirgáloḍhá or 'loḍhiyá from his body being a mere ball of flesh.

(2) One of the most curious features of the Jaina Scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, and whole periods recur again and again with mathematical regularity; but instead of being written out in full, they are usually abbreviated, the first and the last words only being given, with the word जाव "until" to denote the intermediate words; and often this stenographic symbol is left out, the word वरणम्मे "description" being substituted for the whole. Full description of a city, sanctuary, garden, king, queen, Lord Mahāvira etc. occurs in the Ovaváiya, the second Upānga from which they are reproduced everywhere else when required.

(3) The Historical Present has been throughout used in the narration which I have rendered in the Past Tense.

(4) Polygamy being common in those days, especially among kings, the queen's name has been mentioned to specify the child's mother.

That child had neither hands, feet, ears, eyes nor nose save a mere mark of those limbs and extremities.

3. Now that Queen Miyá used to attend secretly on the child Miyáputta with food and drink in a secret underground cell. ¹

4. In that city of Miyaggáma, there lived a man born blind. Being led forward with a stick by a person having eyes, he whose hair was dishevelled ² used to earn his livelihood by crying pitiably ³ from door to door in Miyaggáma while huge swarms of flies ⁴ followed him on his way.

5. At that time and at that period the blessed Samana Mahávira arrived there. The congregation went out to hear him. Then that person born blind, hearing that great noise of the people thus said to the man having eyes, "Why! O beloved of the gods ⁵! Is there to-day a festival of Indra or a festival of Mahendra in the city of Miyaggáma that I hear such a great noise of the people?"

Then that man having eyes thus said to the man

1. Skt. भूमिगृहक, Pkt. भूमिचरअ, Panj. Bhórá.

2. फुटहडाहडसीसे perhaps means "having many sores and boils on the skull."

3. General reading कालुणवडियाअ "living on kindness or charity of others." Such beggars are common even now-a-days.

4. चडगर, Skt. चटकर explained as 'large, huge' in the commentary perhaps means 'a kind of fly.'

5. देवाशुप्पिय corresponds to the well-known phrase देवानां प्रिय of Asoka's edicts, and देवानां प्रिय of Sanskrit. Originally it was a polite form of address, but later on it came to be used in Sanskrit in a bad sense, viz. 'a goat' 'a fool.'

born blind, "Verily, O beloved of the gods! the blessed Samana Mahāvira has arrived here. People are going to greet and bow down to him."

6. Then that person born blind said to the man having eyes, "Let us go, O beloved of the gods. We, too, shall greet and bow down to the blessed Samana Mahāvira and wait upon him.

7. Then that person born blind, being led forward with a stick by the man having eyes, came to where the blessed Samana Mahāvira was. Coming there he walked round him thrice from right to right, 'greeted and bowed before him (down to) stood waiting upon him.

8. Then the blessed Samana Mahāvira preached his religion to that great congregation. The congregation went back in the direction from which it had appeared:

9. Then the blessed Samana Mahāvira's eldest disciple named Indabhūi, ² the monk, seeing that person born blind, greeted and bowed before the blessed Samana Mahāvira and said, "Sir, Is there any person born blind or practically blind ³ from birth?"

1. The circumambulation of reverence. The saluting person walks thrice round the saluted, starting from the latter's right, and keeping his own right turned towards him. Barnett.

See Hoernle's note 17 in his translation of Uvāsaga.

2. Skt. इन्द्रभूति गौतम, Mahāvira's first Gaṇadhara popularly believed to be a Brahman, really belonged to a Kshatriya gotra as is expressly stated by Abhayadeva in his commentary on the *Thānāṅga*, VII § कुल.

3. *ऊव* at the end of a compound often means 'almost', 'nearly.'

"Yes, there is."

"Where is, Sir, that person born blind or practically blind from birth?"

"Truly, Goyama, ¹ in this very city of Miyagáma, there is the child named Miyáputta, son of the Khattiya Vijaya by his Queen Miyá, who was born blind (down to) she attends upon him. ²

10. Then the blessed Goyama, greeting and bowing before the blessed Samana Mahávira said, "Having been permitted by you, Sir, I wish to see the child Miyáputta."

"As you please, O beloved of the gods."

11. Then the blessed Goyama came towards Queen Miyá's house. Coming there, he thus said to her, "I have come straight ³ to see your son, O beloved of the gods."

12. Then the Queen Miyá decorated cap-a-pie (lit. with all ornaments) her four sons, the younger brothers of Miyáputta, placed them at the blessed Goyama's feet and said, "Here are my sons, Sir. Look at them."

13. Then that blessed Goyama said to Queen

1. Indrabhúti had been invoking gods to a sacrifice when he saw a number of gods passing through the sky. He thought they had come to grace the sacrifice while in reality they were going to celebrate Mahávira's Arhatship which he had just attained. The gods not stopping at his sacrifice, he went to see where they had alighted. There he met Mahávira and, after a short discussion with him, was converted to Jainism.

2. For the rest see §§2 and 3.

3. *दृष्ट्वा* is explained by Abhayadeva as *शीघ्रम्* 'quickly'. Its derivation is uncertain. Dr. Hoernle suggests *दृष्ट्वा*, *मत्वा*. Perhaps *Panj. Jhab* 'at once' is connected with it.

Miyá, "O beloved of the gods, I have not come straight to see these sons of yours, but him, your eldest son, the child Miyáputta born blind, practically blind upon whom you attend secretly with food and drink in a secret underground cell. Him I have come straight to see."

14. Then the Queen Miyá thus said to the blessed Goyama, "Who is such a wise sage, Sir, that could tell you straight what I had kept so secret?"

Then the blessed Goyama thus said to Queen Miyá, "Such is indeed, O beloved of the gods, my religious preceptor, the blessed Samana Mahávira, all-knowing and all-seeing. From him I learnt this fact."

15. Now while Queen Miyá was conversing with blessed Goyama about this matter, it was the very time for the child Miyáputta's breakfast (lit. food and drink).

16. Then the Queen Miyá spoke thus to the blessed Goyama, "Do you wait here, Sir, till I show you the child Miyáputta." So saying, she went to the larder (lit. where the room for food and drink was). There she changed her clothes, took a wooden cart, filled it with plenty of food,¹ drink,¹ delicacies,¹ and relishes,¹ and, coming to where the blessed Goyama was, said, "Come along, Sir. Follow me so that I may show you the child Miyáputta."

17. Then the blessed Goyama went along after the Queen Miyá.

1. **अन्न** 'food' such as rice and curry; **पाण** 'drink' such as milk, water-gruel (*châsi* or *châchi*) etc.; **खादम** 'delicacies' such as cocoanut and other fruits; **चारम** 'relishes' such as betel, ginger, cardamoms, etc.,

Then the Queen Miyá, drawing the wooden cart to the underground cell, and covering her mouth with a four-folded¹ piece of cloth said to the blessed Goyama, "Sir, you may also cover your mouth with the mouth-cloth.² Being thus requested by Queen Miyá, the blessed Goyama covered his mouth with the mouth-cloth.

18. Then the Queen Miyá with her face turned away, opened the door of the underground cell from which came a *bad* smell as if *from* a dead snake. Rather it was even more disagreeable than that.

19. Then that child Miyáputta attracted by the fragrance of that plenty of food and drink became greedy and covetous for that. He ate that food and drink with relish. Eating it, he at once spoiled it.³ After that he changed it into pus and blood but he ate up even that pus and blood.

20. Then seeing the child Miyáputta the following thought occurred to the blessed Goyama, "Alas! This child is experiencing the evil result of his formerly done wicked deeds. I have not seen hells or the denizens thereof, but evidently this person is experiencing agony like that of hell." So saying he took leave of the Queen

1. चत्वार्युह 'Having four folds', i.e. doubled and redoubled.

2. मुहपोत्तिया Skt. मुखपोत्रिका 'a piece of cloth for the mouth,' The Pujerá monks keep it in their hand, and hold it before the mouth when speaking, but the Dhúndiá monks keep it always suspended before their mouth by means of a thread passing round the ears. The Pujerás quote this passage to Dhúndiás in support of their own custom.

3. The commentary does not explain how the food was decayed and was changed into pus and blood.

Miyá, and coming out of her house, came to where the blessed Samana Mahávira was and said, "Being permitted by you, Sir, I went towards Queen Miyá's house (*down to*) he eats that pus and blood.¹ What was that person, Sir, in his previous birth? What was his name? To which family did he belong? What did he give *in alms*? What did he eat? What did he do that he lives so *miserably*? "Thus, indeed, Goyama, in the Bháráha² country of this very continent of Jambu there was a city named Sayaduvára. (*Its description.*) In the city of Sayaduvára there was the king named Dhanavai. (*His description.*) Neither very close to it, nor very far from it, to the south-east direction of the city Sayaduvára, there was a town³ called Vijayavaddhamána. The extent of the district Vijayavaddhamána consisted of five hundred villages.

22. In the town Vijayavaddhamána, there was the district-officer,⁴ named Ekkái who was wicked(*down to*) taking delight in cruelty. That Ekkái, the district-officer lived enjoying the lordship over five hundred villages of the district-town Vijayavaddhamána.

23. Now that Ekkái, the district-officer, used to suppress and impoverish the five hundred villages of the district Vijayavaddhamána by means of various taxes, cesses, bribes,⁵ and illegal presents.

1. As in §§ 11-19.

2. Bháráta Varsha of Jambudvīpa.

3. Capital town of the district of the same name.

4. रट्टकूट-Skt. राट्ट 'territory' + कूट 'top,' 'head,' Cf. the word राट्टी—Rāṭṭhaur 'a Rājput tribe.'

5. बिद्धि Skt. बुद्धि has another Pkt. form बुद्धि from which comes Panj. Bāddhī 'bribe.'

24. Now that district-officer, Ekkái, said, "I hear not" when hearing, and "I hear" when not hearing with reference to the cases and trials of many kings, chiefs,¹ nobles, merchants and many other village-folk of the district Vijayavaddhamána. Similarly when seeing, speaking, taking or knowing he said "I did not see" and *vice versa*. Thus that Ekkái, the district-officer, lived committing² many an evil deed.

25. Then, once upon a time, there appeared simultaneously in the district-officer Ekkái's body sixteen diseases and sicknesses, to wit: asthma, cough, fever, inflammatory fever, belly-ache, fistula on the anus, piles, indigestion, disease of the eyes, headache, satiety, sore-eyes, ear disease, itching, dropsy and leprosy.

26. Then that Ekkái, the district-officer, being inflicted by sixteen diseases and sicknesses summoned his domestic servants and said, "Go ye, beloved of the gods, crying with a loud voice at the cross-ways, crossings³ and highroads of the town, Vijayavaddhamána, speak out, 'Truly' O beloved of the gods, sixteen diseases and sicknesses, *viz.* asthma down to leprosy, have appeared in the district-officer Ekkái's body. If any physician or a physician's son,⁴ a wise

1. राय + ईसर = राईसर.

2. समज्जिण 'to earn,' 'to collect'

3. चउक्क (Hind. cauk), and चसुर are crossings where four roads meet, तिय where three roads meet, सिंघादन where many roads meet.

4. Novice or an apprentice.

man or a wise man's son wishes to cure even a single disease or sickness of the sixteen diseases and sicknesses of the district-officer Ekkái, he will get plenty of riches from Ekkái, the district-officer.' Thus proclaim a second and a third time also." The domestic servants acted accordingly.

Then, hearing the above proclamation in the town Vijayavaddhamāṇa many physicians and physicians' sons came out of their houses with surgical boxes² in their hands and came to where Ekkái the district-officer was. Coming there, they examined the district-officer Ekkái's body and enquired into causes of those diseases. Then they desired to cure even a single disease or sickness out of the sixteen diseases and sicknesses of Ekkái, the district officer, by means of various unguents and rubbing powders, by administering oils, by causing vomiting, by purging, by sprinkling, by washing, by administering oily enemata, by applying injections, by administering dry enemata, by piercing the veins by cutting³ and abrading³ skin, by administering bark, roots, leaves, flowers, fruits and seeds of plants, by administering *Siliyá*,⁴ pills, medicines and remedies. But they could not cure *any* disease.

28. Now when those physicians could not cure even a single disease or sickness out of the sixteen

1. Cf. Panj. Jāṇkár, seáṇá 'a physician.'

2. सत्यकोष=box containing surgical instruments.

3. Cf. Panj. Tacch and Pacch in the same sense.

4. Comm. शिलिकाः-किराततिक्तप्रभृतयः 'kinds of plants'.

diseases and sicknesses, they returned wearied, fatigued and exhausted in the direction from which they had appeared.

29. Then that Ekkái, the district-officer, being overpowered by the sixteen diseases and sicknesses indulged in his royalty and kingdom. Longing and praying for kingship he attained to the full age of two hundred and fifty years¹, agonised by the intolerable force of his agonies, and dying at the time² of death was born as Neraiya on this Rayanappabhá earth among the Neraiya the highest period of whose punishment is a Ságarovama³.

30. Afterwards returning from thence, he alighted as son into Queen Miyá's womb in this very city of Miyaggáma.

Then in Queen Miyá's body arose a pain, fiery (down to) burning. Since the time when the child Miyáputta got into Queen Miyá's womb as embryo, Queen Miyá became undesirable, unpleasing and unwelcome to Vijaya, the Khattiya.

31. Then once upon a time, in the first part of the latter half of the night⁴, there occurred to Queen

1. Lit. two and a half centuries (बासवय 'a century.)

2. Vide Hoernle's note 161 in his tr. of Uvás.

3. The *paliovama*, Skt. *palyopama*, is a period measured by the time in which a vast well, one hundred Yojanas every way, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices could be emptied at the rate of one hair in a century. This repeated ten *koṭis* of *koṭis* of times (i.e. 1,000,000,000,000,000) is a Ságarovama. Stevenson, however, reverses this explanation. Hoernle n. 111-

4. i.e. at mid-night hour.

Miyá the following thought while she was brooding over her household affairs, "Truly, I was formerly desirable, trustworthy and favourite of Vijaya, the Khattiya, but since this embryo entered into my womb, I have become undesirable and unpleasing to Vijaya, the Khattiya. Vijaya, the Khattiya, does not like to utter my name or gotra even, what to speak of seeing or enjoying me. It is better for me, therefore, to destroy¹ this embryo by various remedies that destroy, drop, melt or kill an embryo. She resolved thus, and eating and drinking various sharp, bitter and pungent remedies that destroy an embryo, she desired to destroy that embryo; but that embryo neither perishes nor miscarries. Now when Queen Miyá could not destroy or miscarry that embryo, she, wearied, exhausted, and unwilling bore that embryo with great pain.

32. Then at the expiry of full nine months, Queen Miyá gave birth to a child who was blind from birth (down to) *had* mere signs of limbs². Then the Queen Miyá, finding that child deformed and blind was frightened. She summoned her nurse and said, "Go, you beloved of the gods. Leave this child in some lonely and dirty place³."

33. Then that nurse, saying "Very well" promised to do it. But she came where Vijaya, the Khattiya was and said, "Truly, my Lord, Queen Miyá *has brought forth a child* after nine months (down to) mere sign of limbs (down to) she was

1. Supply 'to drop, to melt or to kill.'

2. As precedingly.

3. Cf. Panj Rúí.

frightened and summoned me and said "Go you and leave it *on some lonely and dirty place*." So tell me, my Lord, whether I may leave that child in a lonely place or not."

34. Then that Vijaya, the Khattiya, hearing this news from the nurse was similarly frightened, and coming to where Queen Miyá was said to her, "This is your first offspring, O beloved of the gods. If you leave it in a lonely and dirty place, your *future* offspring will not survive'. You should, therefore attend secretly on this child in a secret and underground cell with food and drink. In this way your offspring will survive."

35. Then Queen Miyá politely promised Vijaya, the Khattiya to do so and she began to look after that child secretly with food and drink in a secret underground cell. Thus indeed, Goyama the child Miyáputta is experiencing the evil result of his previously done, old and wicked deeds.

36. 'Sir, where will the child Miyáputta go, being released from here and dying at the time of death? Where will he be born?'

'Goyama, the child Miyáputta will attain to his maximum age of twenty-six years, and dying at the time of death, shall be born as a lion in the family of lions at the foot of the mountain Veyaddha in the country of Bháráha of this very Jambú continent As a lion he shall be wicked (down to) bold, and shall commit much evil. Dying at the time of death

1. Lit 'will not be permanent,' विरा=Skt. विपरा.

he shall be born on this very Rayanappabhā¹ earth among the Neraiya² the maximum period of whose *punishment* is a Ságarovama. Returning from thence, he shall be born among serpents. Now there are twelve and a half³ lacs of species, families, classes, orders and so forth of the aquatic five-sensed lower animals, *viz.*, fish, tortoise, shark, crocodile, porpoise etc. In each of these kinds of life, he shall be repeatedly born many lacs of times. Returning from thence, he shall be born many lacs of times among quadrupeds, reptiles, birds, four-sensed animals, three-sensed animals, two-sensed animals, vegetables, bitter trees, plants with bitter juice, air-lives, fire-lives, water-lives and earth-lives⁴.

37. Returning from there, he shall be born as a bull at Supaiṭṭhapura. Once upon a time after just passing his calfhood, while digging up the loose earth of the river Gangá in the beginning of the rains, he shall die crushed by the falling bank of *the river*, and shall be reborn as a son in the family of bankers in that very city of Supaiṭṭhapura. There after passing his boyhood and entering into youth, he shall listen and attend to the doctrine in the presence of the right sort of monks, and leaving the wordly life shall enter into the monastic one. After following the life of a monk for many years, and

1. The Earth on which we live.

2. A denizen of hell.

3. अद्भुतैः, Skt. अर्धब्रह्मदश.

4. Lives which have air, fire, water and earth for their bodies.

after having made confession of sins and promise of amendments¹, he shall be reborn as a god in the Sohammá heaven. Afterwards, descending from there, he shall attain perfection in the great Videha² country.

38. Thus, indeed, Jambú, the blessed Samāṇa Mahāvira (down to) who has attained *perfection* has preached the matter of the first lecture of evil results. So I say³.

(End of first chapter of the first volume of the Vivāga Sutta.)

1. A Legendary land outside India.

2. Aloya corresponds to Pali *aroṇa* 'to make known, inform, acknowledge, etc.' In the special sense as here, it means 'to make confession of sins.' *Paṭikkama*, lit. 'to step back, withdraw from' denotes 'to make promise of amendment.'

3. The words 'tti bemi' serve to mark the end of every chapter in all canonical books.

2. Prince Meha.

1. In those days, at that time, there was a city named Campá¹. (*Its* description) Outside this city of Campá, and in the north-eastern direction, there was a sanctuary named Punnabhadda. (*Its* description). In the city of Campá, there was the king, named Koniya². (*His* description).

2. In those days, at that time, the reverend Elder Suhamma, a disciple of the blessed Samana Mahá-víra's, surrounded by five hundred monks, travelling on and on, passing from village to village, and journeying in pleasantness, arrived at the sanctuary Punnabhadda in the city of Campá, and taking a proper abode³, stayed there purifying himself with restraint and penance. (The congregation went out of the city Campá. Religion was preached. The congregation went in the direction from which it had come).

3. In those days, at that time, the reverend Suhamma's senior disciple, the reverend Jambú, the monk, belonging to the Kásava family, seated some little way from the reverend Elder Suhamma, with his knees raised and his head bent down, lodged in a store-chamber of meditation, was purifying himself with restraint and penance.

1. *Campá* now represented by the village of *Campápur*, on the Ganges, near Bhágalpur, was the capital of the country of Anga.

2. Ajátasatru of the Puráṇas.

3. Oggaha = Skt. avagraha means a friar's taking permission from the owner of a house to stay there,

4. Then the reverend Jambú, the monk, moved to faith and moved to doubt went toward the reverend Elder Suhamma. He thrice walked round him from right to right, greeted and saluted him, and with clasped hands courteously waited before the reverend Elder Suhamma, neither very near, nor very far, wishful to hear him and bowing, and thus he spoke, "If, sir, the Ascetic, the Lord Mahávira has preached this as the purpört of the fifth Anga, the Viváhapannatti¹, what, sir, has been preached as the purport of the sixth Anga, the Náyádhammakaháo²?

"O Jambú," addressed the reverend Elder Suhamma to the reverend Jambú, the monk, "The Ascetic, the Lord Mahávira has preached two volumes of the sixth Anga, viz. the Náyáni and the Dhammakaháo."

5. If, sir, the Ascetic, the Lord Mahávira has preached two volumes of the sixth Anga, how many chapters has he preached in the first volume?

Truly Jambú! the Ascetic, the Lord Mahávira has preached nineteen chapters in *the volume called Náyáni, viz.*, (1) Parable of the raised foot³, (2) *the parable of Union*, (3) *of peacock's eggs*, (4) *of tortoise*, (5) *of Selaga, the royal ascetic*, (6) *of the gourd*, (7) *of Rohiní, a banker's daughter-in-law*, (8) *of Malli, the 19th Jina* (9) *of Máyandí, a merchant*, (10) *of the*

1. Popularly known as Bhagavatí Súra.

2. *Nāya*, Skt. *Jñāta* 'a parable, incident.' ·
Dhammakahā, Skt. *Dharmakathā* 'a moral tale'

3. See § 61 of this extract.

moon, (11) of *dāvaddava*, a tree growing on the sea-shore, (12) of water, (13) of the frog, (14) of Teyali, the minister, (15) of Nandi fruit, (16) of Amarakanká, a town, (17) of *Āinna*, a kind of sea animal (horse), (18) of Susumá, a banker's daughter, and (19) of Pundaríka the prince, the nineteenth parable.

6. If, sir, the Ascetic, the Lord Mahāvira has preached nineteen chapters of the volume Náyāṇi, what has he preached as the purport of the first chapter?

Truly, O Jambú, in those days at that time, in this very continent of Jambú, in the country of Bhá-
raha, in its southern half, there was a city, named Ráyagiha. (*Its description*), the Sanctuary Guṇasila-
ya (*its description*). In this city of Ráyagiha, there was a king named Seniya¹ (*his description*). That king Seniya had a queen named Nandá (*her description*). That king Seniya had by his queen Nandá, a son, named Abhaya the prince who was perfect in limbs (down to) lovely, who had won King Seniya's confidence in all matters and who himself used to look after his (*Seniya's*) royalty, kingdom, treasury, store-room, army, conveyances capital and harem.

7. That king Seniya had another queen, named Dháriní. Once upon a time, in the first part of the latter half of the night, as she was tossing about on her couch, midway between sleeping and waking, the queen Dháriní awoke after beholding in dream to enter her mouth a huge elephant seven hands high, bright as

1 Bimbasára or Bimbisára of the Puráṇas.

the silver mountain playing and yawning gracefully in the sky. Becoming glad and joyful, she took cognisance of that dream, and rose up from the couch, and went to king Seniya, neither hastily, nor quickly but with a gait like that of a royal hamsa. Coming there, she awakened king Seniya with agreeable, lovely and pleasant words and being permitted by him she sat down on an auspicious throne decorated with diverse gems and jewels. Becoming restful and composed, and bringing her joined hands to her forehead she said, "Truly, O beloved of the gods, just now, on a couch of this sort, as I was half-asleep and half-awake, I woke up after beholding in dream an elephant entering into my mouth. Now, O beloved of the gods, what kind of happy issue will there be of this dream?"

8. Then king Seniya, listening and hearing this matter from Queen Dháiríní, became glad and joyful, took cognisance of the dream, entered into enquiry *upon it*, and by his own native faculty of intelligence, arising from perception, he grasped the purport of the dream. Then, congratulating Queen Dháiríní, he said, "Noble is the dream you have seen, O beloved of the gods, happy is the dream you have seen, O beloved of the gods. We shall gain our object, O beloved of the gods. We shall have a son, O beloved of the gods. We shall get happiness, O beloved of the gods. Truly, after the lapse of nine complete months and seven and a half days², you will beget a boy, a

1. Qhíramání.

2. Lit, days and nights.

banner to our family, an ornament to our family. This boy, after passing his childhood, will be a hero, a warrior, a king possessing a kingdom. You have seen, O Queen, a dream that will bring health, delight, long life and good auspices."

9. Then Queen Dháriní, being thus addressed by King Seniya became glad and joyful, and sat on her couch and said, "Let not this my excellent and important dream be counteracted by other ill dreams." So with sublime and religious tales relating to divine and holy persons, she kept awake in vigil to her dream.

10. Then, early in the morning, King Seniya sent for interpreters of dreams, well-versed in the various works on dreams, and enquired from them about the issue of the dream beheld by Queen Dháriní. Being asked thus, the interpreters of dreams, reciting *passages from* dream-books spoke as follows: "Truly, our Lord, in our dream-books, there have been explained forty-two dreams and thirty great dreams, seventy-two dreams, in all. Of these, our Lord, mothers of Arhats or mothers of emperors into whose womb an Arhat or an Emperor is coming down, see the following fourteen of the thirty great dreams and wake up—to wit, an elephant, a bull, a lion, a besprinkling (of Fortune), a garland, a moon, a sun, a banner, a jar, a lotus pool, a sea, a celestial palace, a heap of jewels and a fire. Mothers of a chieftain, into whose womb a chieftain is coming down, see one of these fourteen great dreams and wake up. Thus noble is the dream, O Lord, that Queen Dháriní, has

seen. Truly, O Lord, after the passing of nine full months, the Queen shall give birth to a boy. This boy, his childhood spent, will be a lord of an empire, a king or he will be a monk with soul purified."

12. Now when two months had gone, and it was the third month of that child in her womb, Queen Dháriní was filled with a longing¹ for untimely clouds after this fashion. "Happy are those mothers, fortunate are those mothers, the fruit of human birth and life has been reaped by those mothers who fulfil their desire mounted on the best elephant, and riding in all directions while clouds are spreading *in the sky*. I, too, therefore should fulfil my desire (down to) while clouds are spreading *in the sky*."

13. Then Queen Dháriní, with her desire unfulfilled and unaccomplished became withered, wizened, fleshless and weak.

14. Then Queen Dháriní's personal attendants and slaves and servants of the harem came to King Seniya and said, "Truly, O Lord, Queen Dháriní, to-day, withered, wizened and enwrapped in melancholy thoughts is brooding over something."

15. Then King Seniya came where Queen Dháriní was, and said to her, "What are you brooding over, O beloved of the gods, thus enwrapped in melancholy thoughts?"

Then Queen Dháriní replied, "Truly, my Lord, this kind of desire in untimely clouds has come upon me"

1. Dohada Skt. Dohala-the longing of a pregnant woman.

16. Then King Seniya said to Queen Dháriní, "Do not foster such melancholy thoughts, O beloved of the gods. I shall so act that this very longing, strange¹ as it is shall be crowned with satisfaction.

17. Then King Seniya summoned the prince, named Abhaya and said, "Truly, my son, a longing for untimely clouds has come upon your step-mother, Queen Dháriní. Not finding any means of fulfilling her longing, I am thinking over it, with all my hopes crushed."

18. Then that prince Abhaya said to King Seniya, "Do not brood over it in this way, my father. I shall so act that the strange desire² of my step-mother, Queen Dháriní will see its fruit."

19. Then the following thought occurred to prince Abhaya, "The fulfilment of my step-mother, Queen Dháriní's desire cannot be brought about by any human means, but only by divine ones. Now there is a god, resident of the Suhamma Kappa, who is my former companion, and who enjoys great wealth and happiness. It is meet for me, therefore, to live alone and unaccompanied seated on a grass-seat in my Posaha-room³, taking on me the vow of Posaha and

1. Literally, untimely.

2. अकालदोहले=अकालमेहेसु दोहले 'Longing for untimely clouds' and hence strange.

3. Posaha-sálá where Posaha is observed. Posaha is the sacred day of the Jains and is distinguished by the four abstinences (upavása) from food (áhára), bodily attentions (śárira satkára), sexual intercourse (abrahma) and daily work (vyápára).

chastity and a fast for three days¹, *always* bearing in mind the god, my former companion. Then the god, my former companion, will fulfil my step-mother, Queen Dháriní's desire for untimely clouds.

Resolving thus he cleaned the Posaha-room and its closet², sat on a grass-seat, and taking upon him the vow of three days' fast, abode there bearing in mind the god, his former companion.

20. Then the god, Abhaya's former companion, appeared before him. Being requested by Prince Abhaya, he brought about untimely clouds.

21. Then Queen Dháriní duly satisfied her longing for untimely clouds, and, after nine complete months, brought forth a boy named Meha³.

Then the parents of Prince Meha performed in due order and with great eclat the rites of name-giving, feasting, walking and shaving the head.

22. Then when Prince Meha was in his eighth year, his parents brought him to a teacher of the arts on an auspicious tithi, Karana and hour⁴. The teacher of the arts trained Prince Meha and taught him the seventy-two arts of which writing is the first,

1. *i.e.* the vow of taking eighth meal. The Jains, like other Hindus, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every four days, or fasting for three days and a half at a time. The meal is taken on the evening of the fourth day.

2. Lit. place for voiding faces and urine. Uccára = Pálí ukkára.

3. So called after the *Dohala* of untimely clouds (*Megha*).

4. The tithi is a lunar day, *i.e.*, the period in which the moon recedes from the sun by twelve degrees. The *Karana* is a half tithi, the *muhúrta*, or 'hour,' forty-eight minutes.

arithmetic the most important and birds' cries the last, in their text, purport and practice¹; to wit, (1) writing, (2) arithmetic, (3) impersonation, (4) dancing, (5) singing, (6) insrumental music, (7) vocal music, (8) music of drums, (9) music of cymbals, (10) gambling, (11) speaking in public, (12) dicing, (13) play of the eight-square board, (14) city-police, (15) mixing of water with clay, (16) rules of food, (17) rules of drink, (18) rules of dress, (19) rules of anointing, (20) rules of bed, (21) *composition* of *Aryá* verses, (22) of riddles, (23) of *Mágadhí*, (24) of *Gáthá*, (25) ballad-making, (26) sloka-making, (27) (28) use of unwrought and wrought gold, (29) use of powders; (30) rules of ornaments, (31) attiring of damsels; (32) points of women, (33) of men, (34) of horses, (35) of elephants, (36) of kine, (37) of cocks, (38) of umbrellas, (39) of staves, (40) of swords, (41) of gems and (42) of the *kágani* jewel; (43) lore of building, (44) measurement of camps, (45) of cities, (46) column, (47) counter-column, (48) flying column, (49) flying counter-column, (50) wheel column, (51) kite-column, (52) cart-column; (53) fighting, (54) heavy fighting, (55) supreme fighting, (56) bone-fighting, (57) fist-fighting, (58) arm-fighting, (59) branch-fighting, (60) arrow-shooting, (61) wielding the sword, (62) lore of the bow (archery), (63) casting of unwrought gold, (64) of wrought gold,

1. They have not been explained in any commentary. For *rúpa*, Skt. *rúpa* 'form,' three different interpretations have been offered, *viz.*, impersonation, painting and money-changing. The word is also found in Buddhist scripture *Mahāvagga* 149 and in King Khāravēla's inscription where the last interpretation fits better.

(65) play with threads, (66) with pebbles, (67) with lotus-stalks; (68) engraving leaves, (69) engraving bracelets, (70) giving life, (71) taking life; and (72) birds' cries.

Now when he had taught Prince Meha the above-mentioned arts, the teacher of arts brought him to his parents.

23 Now Prince Meha's parents *received* the teacher of arts with sweet words, and honoured him with abundant scents, garlands and ornaments. They bestowed on him a liberal gift of gladness of lifelong worth, and sent him away.

Now Prince Meha became learned in the seventy-two arts, with the slumbering nine organs¹ awakened, and skilful in the eighteen kinds of vernacular tongues.

24. Then during an auspicious tithi, Karana, star and hour, Prince Meha's parents married him in one day to eight excellent princesses sprung (lit. brought) from equally royal families.

25. Now Prince Meha sat up in his noble palace, being extolled and *fondled* by means of plays of thirty-two performers, enacted with music of ringing drums by goodly damsels; and enjoying the delights and pleasures of human life.

26. In those days, at that time, the Ascetic, Lord Mahávira, travelling on and on, passing from village to village and journeying in pleasantness came to the city of Ráyagiha and the sanctuary,

1. Namely, the eyes, ears, nostrils, tongue, skin and mind.

Guṇasilaya (down to) abode there *purifying himself with restraint and penance.*

27. Then Prince Meha, hearing and learning the news about the arrival of the Ascetic, Lord Mahāvīra became glad and joyful, and summoning his domestic servants said, "Quickly, O beloved of the gods, bring here properly harnessed the four-belled horse-chariot."

28. Having mounted the four-belled horse-chariot, Prince Meha came where the Ascetic Lord Mahāvīra was (down to) he stood waiting respectfully.

Then the Ascetic, Lord Mahāvīra preached his wonderful doctrine before Prince Meha and a large audience.

29. Then Prince Meha, having listened and heard the doctrine from the Ascetic, the Lord Mahāvīra, became glad and joyful; and came to his parents, and making obeisance at their feet said, "Truly, father and mother, I have heard from the Ascetic, the Lord Mahāvīra his doctrine, and this doctrine is agreeable, acceptable and pleasing. I desire, therefore, having been permitted by you, father and mother; and having shaved my head in the presence of the Ascetic, Lord Mahāvīra, to go from the household life and enter the monastic order."

30. Thereupon Queen Dhārīṇī, having heard this undesirable, unlovely, unpleasing and harsh utterance; weeping and wailing spoke to Prince Meha, "Child, you are our only son, beloved, lovely and dear. Truly, child, we desire not to bear even

for a moment severance from you. Enjoy the human pleasures, child, as long as we live. Afterwards, when we shall have passed away, you can enter the Order, being ripe of age, and careless *about the family affairs.*"

31. Thus bidden by his parents, Prince Meha replied, "Really it is as you tell me father and mother. But, truly, father and mother, human life is unsure, undetermined, inconstant, overwhelmed by hundreds of vices and troubles, unsteady as the lightning-flash, like to a bubble of water, like to a water-drop hanging from the top of a blade of grass, like to the flush of evening sky, like to the vision of a dream, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who is to go last? I desire, therefore, *father and mother*, (down to) to enter the Order.

32. Then the parents of Prince Meha, having failed to prevail upon him by many declarations and discourses in accord with sense-enjoyments, now spoke to him in discourses against sense-enjoyments arousing fear and horror of discipline, "Child this Niggantha doctrine is true, sublime, absolute, perfect, pure; it cuts out arrows¹, it is a path of success, a path of salvation, a path devoid of all pain. It is single in its view, as a snake; single of edge, like a razor, as barley-corn of iron to chew; tasteless as a mouthful of sand; like the great river Ganges if one would go against its current; hard to traverse

1. i. e., it removes doubts and destroys sins,

as the ocean to swim by means of the arms, or like a sword-edge to walk upon. To Niggantha friars, child, it is not allowed to eat or drink fare prepared specially for them, nor purchased fare, nor fare specially set aside, nor fare specially cooked, nor famine-food¹, nor rain-food, nor forest-food², nor food of sickness³; nor fare of roots, of bulbs, of fruits, of seeds, or of green vegetables. You, child, are wonted to comfort, and not to discomfort; you cannot duly bear cold, heat, hunger, thirst, the diverse distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs⁴, the twenty-two vexations and sufferings as they arise. Therefore, child, enjoy *the human* pleasures and afterwards you can enter the Order.

33. Then Prince Meha, thus bidden by his parents said to them, "It is really so, as you tell me, father and mother. In sooth, father and mother, the Niggantha doctrine is hard to observe for feeble and fearful persons that cling to this world, and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do, Therefore, I desire (down to) to enter the Order.

34. Then the parents of Prince Meha said to him, "Child, we wish to see you in royal state for but one day."

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1. i. e., Food distributed in time of famine.
 2. Food that one takes with one's self on a journey where more food is not available.
 3. Food distributed at recovery from sickness.
 4. गामकंदह.

Then Prince Meha yielded¹ to his parents and stood silent.

35. Then King Seniya summoned his domestic servants, and said, "Quickly, O beloved of the gods, arrange for Prince Meha a lavish royal anointment ceremony of great richness, worth and splendour. Then the domestic servants arranged the royal anointment ceremony as directed.

36. Then King Seniya surrounded by his Generals and Magistrates², and sprinkling Prince Meha with the waters from a hundred and eight golden pitchers by way of royal anointment-ceremony said, "Victory, victory, to you O blessed one! Victory, victory to you O happy one! Happiness to you? Conquer the unconquered, preserve the conquered, dwell amidst the conquered." In this way he uttered cries of victory.

Now Meha became King.

37. Then the parents of King Meha said, "Say, child, what shall we bestow on you?"

Then King Meha said to his parents, "I desire, father and mother, to have a brush and a bowl bought from the market of the three worlds,³ and a barber hired."

38. Then King Seniya summoned his domestic servants and said, "Go, you beloved of the gods, take

1. अशुभलमात्र.

2. Skt. दण्डनायक used in inscriptions in the sense of a commander-in-chief.

3. कुशियावर = Skt. कुशिक three worlds, बाजार market. A sort of museum where everything could be had.

from the Treasury three hundred thousand pieces ; with two hundred thousands buy and bring from the market of the three worlds a brush and a bowl, and with a hundred thousand hire a barber.

Then the domestic servants acted even so.

39. Then the barber came to King Seniya, and, joining the palms of his hands, said, "Tell me, beloved of the gods, what I am to do."

Then King Seniya said to the barber, "Go, beloved of the gods, wash your hands and feet in fragrant perfumed water, wrap your face in a white cloth of four folds, and cut off Prince Meha's hair fit for withdrawal from the world, save *for a space* of four fingers.

Then the barber cut the hair so.

40. Then the mother of Prince Meha received the ends of his hair in a precious swan-figured robe, washed them in fragrant perfumed water, sprinkled drops of fresh gosîrsha-sandal over them, tied them up in a white cloth, laid them in a jewel-casket, and then pouring forth tears like showers of rain or broken pearl-strings, weeping and wailing, spoke thus, "Lo, this is our last sight of Prince Meha in merriments and festivals." So saying, she laid it down beneath a cushion.

41. Now Prince Meha's parents made ready a throne descending towards the north. Twice and thrice they bathed him with waters from white and yellow pitchers, rubbed his limbs with downy, soft towels dyed with fragrant saffron, anointed them

with fresh gosírs^h-sandal, bound upon him a swan-figured robe that might be lifted by the breath from the nostrils¹, tied round him a hára and half-hára, a single ávali², a pearl ávali, a gold ávali, a jewel-ávali (down to) a godlike flower-chaplet.

42. Then they decked Prince Meha's body, like the Tree of Desire, with a four-fold knotted, wreathed, crowded, and twined garland.

43. Then King Seniya summoned his domestic servants and said, "Quickly, O beloved of the gods, bring here a litter, set with many hundred pillars and to be carried by a thousand men. The domestic servants brought the litter.

44. Then Prince Meha mounted the litter, and sat down upon the goodly throne *thereof* with his face toward the east.

45. Then Prince Meha's mother, having bathed and offered oblations, and having decked her body with ornaments of small and great value, mounted the litter, and sat down on a throne to his right side.

46. Then Prince Meha's father summoned his domestic servants and said, "Quickly, beloved of the gods, summon a thousand goodly young waiting-men who are peers, peers in complexion, and peers in age."

Then the goodly young waiting-men, being summoned, said to King Seniya, "Show us, beloved of the gods, what we are to do."

1. It was so fine that a mere breath would blow it.

2. String.

Then King Seniya said to the goodly young waiting-men, "Go, beloved of the gods, carry Prince Meha's litter to be lifted by a thousand men. They carried the litter.

47. Then when Prince Meha rode upon the litter, there went before him firstly, in due order, these eight symbols of fortune—to wit, a svas-tika¹, a śrīvatsa¹, a nandyāvarta¹, a vardhamānakā¹, a state seat, a pitcher, a fish, and a mirror.

Then many that had desire of wealth, praising him without ceasing with agreeable and pleasant words, said "Victory, victory to you. O blessed one! Victory, victory to you, O happy one."

48. Then Prince Meha's parents, leading forward Prince Meha, came to where the Ascetic, Lord Mahāvīra was, thrice walked round him from right to right, greeted and bowed to him, and said, "This, O beloved of the gods, is our only son, beloved, lovely, and dear. Just as the blue lotus, the day-lotus, or the night-lotus, born in the mud, grown amidst waters, is stained not with defilement of mud, or with defilement of water, so Prince Meha born in pleasures, grown amidst enjoyments, is stained not with defilement of pleasures, or with defilement of enjoyments. Beloved of the gods, he is stricken with terror of life's wanderings; fearful of age, birth and death; and is fain in your presence to shave his head and to enter into the Monastic Order from the domestic one. So we bestow on you, beloved of the gods,

1. Kinds of geometrical figures considered auspicious.

the gift of a disciple ; accept the gift of a disciple, O beloved of the gods."

49. Thus addressed by Prince Meha's parents, the Ascetic, the Lord Mahāvira, duly gave assent to this matter.

50. Thereupon Prince Meha retired from before the Ascetic, the Lord Mahāvira, to the north-eastern direction, and with his own hands doffed his ornaments, garlands and finery.

51. Then Prince Meha's mother received those ornaments, garlands and finery in a swan-figured robe, and pouring forth tears, and weeping, she said, " You must strive, child ; you must labour, child ; in this matter there must be no sloth ; may this path likewise be ours." So Prince Meha's parents, having greeted and bowed before the Ascetic, the Lord Mahāvira went back in the direction from which they had come.

52. Then Prince Meha with his own hands plucked out his hair in five handful, and went towards the Ascetic, the Lord Mahāvira, and said, "The world is aflicker, Sir, with age and death. Just as a householder, when his house is on fire, takes thence some treasure of small mass and great value that is therein, and goes aside with it, thinking that this which he has taken out will be in far or near life to his weal and pleasure ; so is this my soul, the only treasure that is beloved, lovely and dear. This when saved, will cut short my life-wanderings. Therefore

1. The other reading for *अयम्* is *अयम्* which will mean 'Right conduct, righteousness.'

I desire to be taken into the Order by yourself, beloved of the gods, to be trained by yourself, and to be taught by yourself the law treating of *right* conduct, seeking of food¹, discipline, fruits of discipline, observance, practice, pilgrimage² and measure³.

53. Then the Ascetic, the Lord Mahāvīra, himself took into the Order, (down to) himself preached to him the law, saying, "Thus you should walk, beloved of the gods; thus you should go, thus stand, thus sit, thus lie, thus feed yourself, thus speak. Now Prince Meha, hearing from the Ascetic, the Lord Mahāvīra, this pious instruction, duly undertook it, walking, standing (down to) speaking according to his bidding.

54. Now on the very first day when Prince Meha entered the monastic life from the domestic one, at the allotment of sleeping-mats to the Niggantha Ascetics according to their seniority of penance, to Prince Meha was allotted a sleeping-mat in the vicinity of the door.

55. Then in the first and latter parts of the night, the Niggantha Ascetics going out or coming in for lessons, enquiries, revision, or reflection over religious questions, or to answer nature's calls⁴ stumble, some against Prince Meha's hands, others against his feet, head, belly or body. Thus during

1. गोयर = Skt. गोचर 'the begging of food' गोचरी.
2. जाया = Skt. यात्रा 'Pilgrimage' i. e. 'fulfilment of the vows.'
3. माया = Skt. मात्रा 'Quantity i. e. limitation of food.'
4. उस्वार = 'going to stools,' पासवण 'making water.'

that long night, Prince Meha could not shut his eye even for a moment.

56. Then the following thought occurred to Prince Meha, "Truly, I am Prince Meha, son of King Seniya by his Queen Dháriní. As long as I lived a householder's life, the Niggantha Ascetics used to recognise and honour me; but since the time I entered the monastic Order, the Niggantha Ascetics do not recognise or honour me. In addition to that, the Niggantha Ascetics, at night in the first and latter part of it (down to) stumble against me, and I could not shut my eye even for a moment. It is meet for me, therefore, to-morrow, when the night breaks into day, taking permission of the Ascetic, the Lord Mahávira, to lead again a householder's life. With this resolution he passed that night—a copy of hell—with his heart full of sorrow, pain, and agony. The next morning when the night broke into day, he came to the Ascetic, the Lord Mahávira (down to) stood waiting on him.

57. Then the Ascetic, the Lord Mahávira addressed Prince Meha as 'Meha' and said, "Surely in the first and latter parts of the night, *being kicked by the Niggantha Ascetics, who went out or came in* for lessons or enquiries (down to) you resolved to lead again a householder's life. Is it really a fact?"

"Yes, sir, it is a fact."

"Truly, Meha, you were in your third birth from this the king of elephants near the foot of the Veyaddha mountain. There, once upon a time, in the time of the hot weather, in the month of Jyeshtha

when the forest-borders were ablaze with the flames of forest-conflagration, and the quarters were filled with smoke thereof, you accompanied by many elephants, were running from one direction to the other, moving like a whirlwind, frightened and terrified.

58. On seeing that forest-conflagration, to you, Meha, occurred the following thought, "I believe I have previously seen somewhere this kind of fire-accident. Then Meha, your *lesyás*¹ being pure, your motives being good, and the *karman* that obstructs it being partly nascent and partly ceasing, you gained the memory of your former births. Then you rightly perceived this fact, Meha, *viz.* "I really observed such a fire-accident in my last birth."

59. Then to you, Meha, occurred the following thought, "It is better for me, now, to form near the foot of the *Vimjha*² mountain on the right bank of the great river *Gangá* a big enclosure with my herd for protection against forest-conflagrations. Resolving thus, you formed a big enclosure. Where there was grass, leaf, wood, thorn, creeper, stump or tree, you shook them all thrice, uprooted them with your foot and holding with your trunk, threw them aside.

Then you, Meha, lived at some little distance from that enclosure, enjoying lordship over elephants.

60. Then once upon a time, in the time of the

1. A kind of grease excreted by the soul which fastens *karman* to it.

2. Skt. *Vindhya*.

hot weather, in the month of Jyeshṭha when the forest-skirts were ablaze with the flames of the forest-conflagration produced by a dreadful fire that was caused by the friction of trees, and kindled by the contact of wind, dry grass and leaves, there came towards your enclosure many other lions, tigers, panthers, bears, leopards, jackals and hares, and being stricken with terror of fire, lived together like animals living in the same hole. You also, Meha, lived in that very enclosure along with those many lions (down to) hares, like animals living in the same hole.

61. Then you, Meha, raised your foot to scratch your body therewith. *In the meantime*, a hare that was pushed aside by other more powerful animals, entered that vacancy *left by your foot*. After scratching your body, as you wanted to replace your foot *on the ground*, O Meha, you saw that hare occupying the gap. Through mercy for lives, through mercy for creatures, you kept your foot raised in the air, and did not place it *on the ground*.

Then through your mercy for lives, Meha, you acquired *karman* to be re-born as a human being.

Then after burning the forest for two and a half days, that forest-conflagration ended, stopped, died and was extinguished.

62. Then those many lions (down to) hares, seeing that forest-conflagration dead and extinguish-

1. उद्दिष्टे The whole chapter is named so after this incident.

ed, were freed from the danger of fire ; but being overcome with hunger and thirst came out of that enclosure and ran in every direction.

63. Then you, Meha, worn-out, with your body shattered with old age, and being struck by lightning, fell on the earth within that very enclosure. Then in your body, Meha, arose a sharp pain. Then you Meha, suffered from that sharp pain for three days and nights and thus completing your full age of a hundred years, were re-born in the womb of Queen Dháriní, as a Prince to King Seniya in the city of Ráyagiha, in the country of Bhárahá of this very Jambú continent¹.

64. Then you Meha, in due order coming out of the womb, passing the childhood and entering on youth, shaving your head in my presence, entered the monastic Order from the domestic one.

65. If you, Meha, born among lower creatures, and unpossessed of the Jewel of Faith, could keep that foot raised in the sky and did not place it on the ground, I wonder, now, Meha, born in a high family endowed with five sense-organs, also possessed of exertion, power, energy, manhood and valour, moreover having entered the Order in my presence, you do not calmly bear, forgive or suffer the collision of the Niggantha Ascetics going out at night for lessons or enquiries.

66. Then hearing and listening this matter from the Ascetic, Lord Mahávira, his motives being

1. The account of other two births is omitted here,

good, and his resolutions being praiseworthy, Meha, the friar attained the memory of his former births. Then Friar Meha thoroughly realised this fact and hence continued to live among friars.

Then once upon a time, the Ascetic, Lord Mahāvira, set out to travel about in outer countries.

Then Friar Meha continued to purify himself with diverse mortifications.

Now by this noble and abundant mortification, Friar Meha became withered, wizened, fleshless, bloodless; he grew so that his bones rattled; he became a mere frame of bone and skin, emaciated, overspread with veins. It was by force of spirit alone that he walked and he halted. He was faint after speaking, in speaking, and before speaking. As forsooth a cart full of coals, or of sticks, or of leafage, goes with a creaking and halts with a creaking, so Friar Meha went with a creaking and halted with a creaking.

67. In those days, at that time, the Ascetic, Lord Mahāvira arrived in the city of Rāyagiha.

Now, at night, in the first part of the latter half of it, while Friar Meha was holding a religious vigil, there arose in him the following thought: "Truly I by this noble mortification (down to) halt with a creaking. Therefore, while I have yet within me exertion, work, power, energy, faith, courage and fear of the world, and while my religious preceptor, my religious instructor, the Ascetic Lord Mahāvira is yet staying *here* it is better for me, when the night brightens into dawn, taking permission of the Ascetic, Lord Mahāvira, to take upon myself the

five Great Vows, to ask forgiveness of the Niggantha Ascetics like Goyama etc. and of the nuns, and with Elders of the right sort like Kāḍa etc. to climb slowly up Mount Vipula, and myself cleaning a dais of earthen blocks dark like a mass of clouds, to wait there without eagerness for death, by wasting away in starvation, renouncing food and drink.

Thus he resolved, and on the morrow, when the night brightened into dawn, he came towards the Ascetic Lord Mahāvīra, thrice walked round him from right to right (down to) stood waiting upon him.

68. Then the Ascetic Lord Mahāvīra said to Friar Meha, "Truly when you, Meha, at night, in the first part of its latter half (down to) resolved to wait without eagerness for death.....*renouncing food and drink*¹. Is it truly a fact, Meha"?

"Yes sir it is."

69. Then Friar Meha, being given leave by the Ascetic, Lord Mahāvīra, took upon himself the five Great Vows (down to) waited without eagerness for death...*renouncing food and drink*.

70. Then the revered Elders rendered service to Friar Meha without fatigue. Then Friar Meha, having completed the period of friarship for twelve full years, wasted himself away by a month's starvation, withheld from himself sixty meals, made, confession and retraction, removed his doubts, fell into a trance, and in due course came to his death.

1. As in the preceding section.

71. Thereupon the reverend Elders seeing that Friar Meha had come to death, left his body as was meet on extinction. They took his religious equipment¹ and came to the Ascetic Lord Mahāvīra, and said, "Truly, beloved of the gods, your disciple Friar Meha, gracious by nature, obedient, getting leave from you, beloved of the gods, (down to), in due course has come to his death. Here is the religious equipment of Friar Meha, O beloved of the gods.

72. Then the Lord Goyama said to the Ascetic Lord Mahāvīra, "Truly Sir, whither has gone, where has been reborn Friar Meha who in his death-month has come to death?"

"Truly, Goyama, my disciple Friar Meha has been reborn as a god in the great paradise, Vijaya."

"Sir, whither will this Meha go, where will he be reborn when he sinks from that gods' world?"

"Goyama, in the country of Mahāvīdeha, he will accomplish his end, become, enlightened, extingished and will reach an end of all his sorrows."

73. Truly Jambú, this is the matter of the first chapter of the Náyāni preached by the Ascetic, Lord Mahāvīra for reproaching one's self.

End of the First Chapter.

The preceptors urge on with sweet and kind words their disciple when erring somewhere just as Mahāvīra did Friar Meha.

(Chapter I of Vol. I of the Náyádharmakahá.)

1. Which he himself had laid aside before death.

3. Ascetics and Hermits

1. Now these Vānapattha ' ascetics living on the banks of the Ganges, as for instance, those who perform agnihotra, who lie on earth, who wear robes, who perform sacrifices, who perform srāddha, who carry a bowl, who carry a pitcher of water, who use their teeth as mortar *to grind grain with them*, who stand in waters, who sink in waters, who dip in water again and again, who rub their limbs with clay, who live on the right bank only, who live on the left bank only, who blow a conch at meals *to invite others*, who blow conch at a river's bank, who hunt deer, who kill an elephant *to live upon its flesh for a long time*,² who keep their staves raised, who sprinkle water in the directions, who clad themselves in bark of trees, who live in water, who live in holes, who live in water,³ who live on the sea-shore, who live at the bottom of trees, who live on water, who live on air, who live on moss, who live on roots, who live on bulbs, who live on bark, who live on leaves, who live on flowers, who live on withered roots, bulbs, bark, leaves and flowers, who harden their bodies with frequent baths, who reduce themselves so as if roasted on burning coals, in a pan or up to the neck by exposing themselves to five kinds of fires.⁴ They live this life for

1. Skt. वानप्रस्थ, third *Āsrama* or stage of life.

2. Believed to be a sect of the Buddhists.

3. Seems to be a wrong reading.

4. Four fires and the sun.

many years, and afterwards dying in the death-month, are re-born ¹ among luminary gods, their period being a paliovama increased by a hundred thousand years.

Are they *true* worshippers?

No, that is not so.

2. The following are the ordained monks² found in cities down to suburbs, as for instance, those who make merriment, who walk in a peculiar manner causing others to laugh, who talk irrelevantly, who like musical pleasures, who are accustomed to dancing. Living in this way they lead an acetic's life for many years, and afterwards, neither confessing *their sins* nor retreating *therefrom*, they die in the death-month, and are reborn as gods among the pleasure-loving gods in the Sohamma region at the best. There is their course, and there is their stay. The rest are the same except that their period is a paliovama increased by a hundred thousand years.

3. The following are the wandering ascetics³ found in cities down to suburbs, as for instance, the followers of the Sāṅkhya doctrine, the followers of the Yoga doctrine, the followers of Kapila, the followers of Bhrigu, Hamsas, Paramahamsas, Bahu-udakas, Kuṭīvratas, devotees of Krishna. Among them eight are the Brahman ascetics viz. Kanha, Kara-

1. The gods and denizens of hell are not born like mortals.

They simply rise into their conditions—the gods on soft couches while denizens of hell in narrow vessels which they burst open.

2. They seem to belong to non-Brahmanic school.

3. The fourth Āsrama or order of religious life.

kaṇḍa, Ambaḍa, Parásara ; Kaṇha, Díváyana, Devagutta and Náraya. Among them these are eight kshatriya ascetics viz. Sílai, Sasihára, Naggai, Bhaggai : Videha, Ráyaráyá, King Ráma and Bala.

4. Now these ascetics fully understood, went through, retained and guarded the four Vedas : the *Rigveda*, *Yajurveda*, *Sámaveda*, *Atharvaveda*—with *Itihása* as a fifth and the *Nighaṇṭu* as a sixth *Veda*—together with their *Amgas* and *Upamgas*, and the *Rahasyas* ; they knew the six *Amgas*, were proficient in the doctrine of sixty categories, and well grounded in arithmetic, in phonetics, ceremonial, grammar, metrics, etymology and astronomy, and in many other Brahmanical and monastic sciences besides.

5. Now these ascetics used to preach, declare, and profess the law of alms, the law of cleanliness and of ablutions at holy places. Whatever is unclean about us will be purified when cleaned by water and earth. Thus becoming pure, pious, neat and clean we will reach heaven without any hindrance having our souls purified by a bath in water.

6. It is not allowed to these ascetics to enter a well, tank, stream, reservoir, lotus-pool, lakes of various kinds, or sea except in making a journey. It is not allowed to travel mounted on a cart or (down to) a car.

7. It is not allowed to these ascetics to see entertainments given by actors or bards. It is not allowed to these ascetics to press against, to push, to pull, to rub or to uproot vegetables.

8. It is not allowed to these ascetics to commit useless sins by *repeating* tales about women, food, country or kings.

9. It is not allowed to these ascetics to carry utensils made of iron, tin, copper, zinc, lead, silver, gold or any other costly substance, but only utensil made of dry gourd, wood or clay.

10. It is not allowed to these ascetics to wear chains made of iron, tin (down to) or of other costly substance.

11. It is not allowed to these ascetics to wear robes dyed in various colours except a *pair* dyed in red earth.

It is not allowed to these ascetics to wear hára, half-hára, single string, string of pearls, string of golden beads, string of gems, wreath, necklace, falling string, three-stringed wreath, loin-string, ten finger-rings, armlets, bracelets, upper armlets and arm-jewels, ear rings, diadem, or crest-jewel, but only a single copper ring.

It is not allowed to these ascetics to besmear their body with the paste of agaru, saffron or sandal except with clay from the Gangá river only.

12. It is allowed to these ascetics to accept a Mágadha Prastha of water—that too flowing and not stagnant, that too tranquil and not muddy; that too given and not ungiven, that too for drinking and not for the sake of washing hands, feet, spoons and ladles or for bathing. It is allowed to these ascetics to accept a Mágadha Half-Adhaka of water—that

too flowing and not stagnant, that too given and not ungiven ; that too for the sake of washing hands, feet, spoons or ladles and not for drinking or bathing.

13. These ascetics following on this path pass a course of many years. After passing the course of many years and dying in the death-month, they are re-born as gods in the Bambhaloya region. There is their course, and their stay there has been preached as ten Ságarovama. The rest is the same.

14. In those days, at that time, in the time of the summer season, in the month of Jyeshthá, seven hundred disciples of Ambada, the Ascetic, set out along either bank of the great river Gangá, on a journey from the city of Kampillapura to the city of Puritamála.

15. Then these ascetics who had entered some unknown foreign country in that vast desert having no villages or means *to come out* ran short of the water which they had previously taken being consumed gradually.

16. Then those ascetics, running short of water, wandering about through thirst and not finding any giver of water addressed one another and said, "Truly, beloved of the Gods, the water, taken previously by us who have reached some unknown foreign country in this villageless desert has been consumed. It is better for us us, therefore O beloved of the Gods, to make a search in all directions for a giver of water in this villageless desert." With these words they promised each other to do so, and made a search in all directions for a giver of water in

that villageless desert but not finding any giver of water, they summoned one another a second time.

17. Summoning each other they said, "Here, O beloved of the Gods, there is no water-giver. Now it is not allowed to us to accept or partake of a thing unoffered. Let us not, therefore, accept or partake of anything unoffered even in this time of emergency lest the *result* of our penance be destroyed. It is better for us, therefore, O beloved of the Gods to lay aside our staves, bowls, roasaries of Rudráksha, *earthen* vessels, seats, six-mouthed vessels, axes, towels, rings, umbrellas, shoes, *wooden* slippers and mineral coloured robes, and bathing in the great river Gangá, and spreading beds of sand to wait without eagerness for death in the Páovagamana posture, thus wasting ourselves in starvation by renouncing food and drink. With these words they promised one another to do so, and leaving aside their staves etc., bathed in the great river Gangá and spread beds of sand.

18 Ascending the beds of sand, turning their faces to the east, sitting in a squatting posture¹, and bringing the palms of the hands to their forehead said, "Homage be to the Arhats, (down to) who have attained *salvation*, homage to the venerable Lord Mahavira (down to) who desired to attain *salvation* homage to Ambada, the Ascetic, our religious teacher

1. *Smpaliyamka*, glossed at *padmāsana*, which in Yogic texts is a posture in which the devotee squats on the ground with legs folded, the right leg being on the left thigh, and *vice versa*, while the eyes are fixed on the top of the nose. The position of the arms varies. Barnett, p. 59.

and preceptor. Already in the presence of Ambaḍa, he Ascetic, we have renounced for all our life gross injury to living beings, false speech and taking of things not given, all sexual intercourse, gross possession of goods. Now in the presence of the ascetic Lord Mahāvīra we renounce for all our life all injury to living beings down to all possession of goods, all wrath, pride, deceit, avarice, flattery, hatred, quarrel, slander, talebearing, accusing others, displeasure and pleasure, sting of false vision and *every* unworthy act.

We renounce for all our life the four kinds of food, drink, sweets and dainties. Even this body of ours which was agreeable, lovely, dear, handsome, acceptable, strong, trustworthy, esteemed, honoured, approved, and like to a casket of treasures, and *of which we took care* that cold, heat, hunger, thirst, snakes, thieves, gnats, mosquitoes, various kinds of diseases and sicknesses arising from *defects* of wind, gall, or the combined humour, and sufferings and vexations may not affect it, we do till our last breath surrender. So they waited in the pāvaga-māna posture without eagerness for death, wasting themselves in starvation by renouncing food and drink.

19. Then those ascetics missed many meals by fasting, made confession and retraction, fell into a trance, and in due Course coming to their death, were reborn as gods in the Bambhaloya region. There is their course, and their stay there has been declared as ten Sāgarovama. They were the true worshippers for the Future. (Ovavāiya Sutta § 39).

4. Prosecution of One's Object.

S. B. E. S. VOL XXII, p. 15.

Quality is the seat of the root, and the seat of the root is quality¹. He who longs for qualities, is overcome by great pain and he is careless². *For he thinks* I have to provide for a mother, for a father for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances³, for different kinds of property, profit, meals and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings. (1) *Doing so*, the life of some mortals *which by destiny would have been long* is shortened. For when with the deterioration of the perception of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they after ⁴ a time produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help thee or protect thee, nor, canst thou help them or protect them. (2) He is not fit for hilarity, playing, pleasure, show. Therefore, ah ? proceeding to pilgrimage, and

1. *i. e.* in the qualities of the external things lies the primary cause of the *Samsāra*, viz., sin ; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities.

2. *i. e.* gives way to love, hate, etc.

3. Smthuya. The commentators explain this word as acquaintance or one who is recommended to me.

4. *i. e.* these failing perceptions.

thinking that the present moment is favourable for such intentions¹, he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself, who killing, cutting, striking, destroying, chasing away, frightening *living beings* resolves to do what has not been done *by any one*—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee, nor canst thou help them or protect them (3).

Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then after a time, he falls in sickness ; those with whom he lives together will first leave him, and he will afterwards leave them. They can not help thee or protect thee, nor canst thou help them or protect them (4)

Knowing pain and pleasure in all their variety, and seeing his life not yet decline, a wise man should know that to be the proper moment *for entering a religious life* ; while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute³ the real end of his soul⁴. Thus I say.

Ayāramga, Vol I, Chap. I, lesson I.

1. *i. e.* his present life ; for the birth in *āryakshetra* and in a noble family is difficult to obtain in this *Samsāra*.

2. *Patteyam*, singly with regard to the living beings.

3. *Samaruvāsejjāsi* (*tī bemi*) is taken by the commentators for the second person, which always occurs before *tī bemi*, but nowhere else. I think *si* belongs to *tī bemi*, and stands for *se Skt. asau* 'that.'

4. *Vis.* control.

5. Sensual Pleasures.

S. B. E. S. VOL. XXII, p. 21.

Then after a time, he falls in sickness; those with whom he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (1)

Knowing pleasure and pain separately¹, they trouble themselves about the enjoyment of *the external objects*. For some men in this world have *such a character that* they will desire to enjoy their portion, whether it be large or small in the three ways². Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire³, and extracting that thorn, *i. e. pleasure*, thou *shouldst act rightly*. People who are enveloped by delusion do not understand this: he who *gathers wealth* will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They,

1. The meaning seems to be: If people do not know that pleasure and pain are the result of their own works, etc.

2. The commentators give no explanation of what is meant by 'the three ways.'

3 आसं च हृदं च विगिंच धीरे forms a *tristubh pāda*.

viz. men, forsooth, say, 'these are the vessels of *happiness*.' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3).

Thus spake the hero : ' Be careful against this great delusion ; the clever one should have done with carelessness by considering death in tranquility, and that the nature of which is decay, *viz. the body* ; these *pleasures*, look ! will not satisfy *thee*. Therefore have done with them ! Sage, look ! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed by *the hardships* caused by control. He should not be angry because the *householder* gives him little. If turned off, he should go. Thou should conform to the conduct of the sages.' Thus I say. (4).

(*Ayāramga*, Vol. I, Chap. II, Lesson IV.)

6. The Death Called Ittara.

S. B. E. S. VOL. XXII. P. 71.

If this thought occurs to a monk : ' I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food ; regularly reducing his food, and diminishing his sin, ' he should take proper care of his body, being immovable like a beam ; exerting himself he dissolves his body'. (3).

Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans or a capital²——a monk should beg for straw ; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cobwebs——he should spread the straw on it. Then

1. There is no finite verb in this sentence, nor any word which could supply its place. The old Jaina authors were so accustomed to surround their meaning with exclusions and exceptions, and to fortify it with a maze of parentheses, that they sometimes, apparently, forgot to express the verb, especially when they made use of fragments of old verses, as in the present case.

2. This is one of the most frequent gamas or identical passages which form a rather questionable ornament of the Sūtra style. See n. 2 p 73.

he should there and then effect *the religious death called Ittara*. (4).

This is the truth ; speaking truth, free from passion, crossing the *Samsāra*, abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this *religion*, he accomplishes this fearful *religious death*. Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion ; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

(*Āyāramga*, Vol. I., Chap. VII, Lesson VI.)

1. *Ittara* = *Itvara* or *ingitamaraṇa* consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have during twelve years undergone preparatory penance, consisting chiefly in protracted periods of fasting. The scholiast says that in our case, the *Itvara* is not enjoined for sick persons who can no longer sustain austerities ; but they should act as if they were to commit the *Itvara* suicide, hoping that in five or six days the sickness would leave them, in which case they are to return to their former life. But if they should not get better but die, it is all for the best.

7. Injury to Life

1. The Jainas have declared in this book that injury to life is of five kinds, *viz.* killing, falsehood, *taking what is not given*, unchastity and possession of goods.

The first door to sin has been declared by the Jinas to be injury to life which in itself is sinful, fierce, fearful, mean and ignoble. It has the following thirty secondary names. (1) injury to life (2) separation from the body (3) faithlessness (4) killing in various ways (5) an improper act (6) murder (13) death¹, (14) unrestraint², (30) abuse of virtues. Such like are the thirty names.

2. Now those commit it who are sinful, unrestrained, uncontrolled, given to causing pain to others, and prejudiced against various kinds of movable and immovable creatures.

Thus sinfully inclined persons commit injury to life. Taking delight in tales about injury to life, they are pleased after committing sin. Not knowing the multifarious retributive development of that sin, they (*i. e.* sinners) prolong their existence in hell or among lower creatures which is extremely dreadful, incessantly pain-giving, and full of many troubles lasting for a considerable time.

3. At the completion of their age, and falling from this *world of men*, they are reborn in great

1. The intermediate ones have been left out.

2. Unrestraint of sense-organs and of the mind is the chief source of sin.

hells of terrible aspect. There within a mûhurta, they develop a body deformed, disgusting and having no bones, sinews, nails or hair. On fully developing their five senses, they experience dreadful and severe pain of many kinds, to wit ; to be boiled or cooked in pans and big caldrons, to be baked on baking plates, to be fried in a furnace, to be heated in an iron-pan, to be split, to be torn asunder, to be beaten with hundreds of sticks, to be pierced by the edge of a spike, and so forth.

4. *There in hell, the hell-born sinners*, being frightened and terrified by Yama's servants, make cries, *i.e.* " Master, brother, father, papa, long-lived one. Leave me. I am dying. I am weak and inflicted with disease. Why are you now so harsh and unkind ? Do not strike me. Allow me rest for a moment. Be gracious. Do not be angry. I am greatly tired. Leave my neck. I die oppressed by thirst. Give me water."

Saying, " Well, then, drink this clean cold water, the hell-keepers take melted lead in vessels and offer it to him (*the denizen of hell*) in his joined hands. Seeing this, they (hell-born) with their limbs shivering from fear, and with their eyes filled with drops of tears, pitiably cry out: " Our thirst is gone," and looking into sky, having no protection, refuge, helper, or relative, and being bereft of all kith and kin, they run away like deer stupified with fear. Some of the merciless servants of Yama forcibly take hold of the fleeing hell-born, and opening their mouth with iron-rods, pour down

laughing by the gurgling melted lead into it. Being burnt with it, they scream fearfully and horribly, and groan like pigeons.

Moreover, the angry hell-keepers' orders " Hold, walk, beat, tear, break, cut, divide, dig up, strike again, strike severely, throw, push, pull. Why don't you speak? Remember your sinful evil deeds, " and so forth produce a great and loud tumult which mixed with echoes is always fearful to the hell-born. There in hell one hears, like the noise of a great city on fire the harsh cries of the hell-born tortured with various tortures, *viz.*, the sword-forest¹, the grass-forest², stones discharged from machine, surface covered with pins, acid lake, the Veyarní³ stream gurgling *with melted lead*, red-hot⁴ sand, yoking to cars on a thorny difficult road, and walking and dragging on a path paved with hot iron.

They constantly inflict injury to each other with such like weapons, *viz.*, hammer, musundhi, saw, club, plough, mace, pestle, disc, lance, arrow, spear, stick, whip etc.

Then with their hands and feet crushed, they crying, fleeing, falling, wandering, and burning with remorse, suffer such like pains. After returning from thence (*i. e.* hell) at the expiry of their period, many go to the abode of lower creatures and there

1. Where sword-like sharp and cutting leaves constantly fall from trees.

2. With blades of grass hard and erect.

3. The Vaitarani stream of hell is popularly believed to be full of pus and blood.

4. कलब = Skt. कदम्ब is a red flower, hence कलबवासुया red-hot sand.

they wander for a *samkhyeya* period undergoing births and deaths full of sharp pain. In this way the souls engaged in injury to life wander in the dreadful *Samsára* for an infinite time. Those who returning from hell, somehow or other attain manhood are also unfortunate as they are often found deformed in appearance, hump-backed, bent-bodied, low statured, deaf, one-eyed, deformed-handed, crippled, mutilated, dumb, stammering, blind, and inflicted with diseases and sicknesses. Thus the sinners wandering in hells, among lower creatures and among men suffer infinite pains.

8. This is the result of injury to life. It extends to both this and the next world. It has little pleasure but much pain. It is unpleasant and is borne in hundreds of years. There is no release from it, but by suffering it. So has been said by the Jina, descendent of the *Náya* dynasty, great in soul and having the excellent name of *Víra*. He has described the retributive development of injury to life.

(First door of the Pankávogarana sutta.)

8. The Path

S. B. E. S., VOL. XLV p. 310.

1. What is the Path that has been preached by the wise Bráhmana¹ (*ie.* Mahávira), having correctly entered upon which path a man crosses the flood of *Samsára* which is difficult to pass ?

2. O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it!

3. Tell us how we should describe that path, if somebody, a god or a man, should ask us about it!

4. If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me !

5,6. The very difficult *path* explained by the Kásyapa², following which some men from this earth have formerly passed over *the Samsára* like traders over the ocean, pass over it *even now*, and will pass over it in future ; *this path which* I have learned, I shall explain in due order ; men, listen to me !

7. Earth-lives are individual beings, so are water-lives, and wind-lives ; grass, trees, corn.

8. And the remaining, (*viz.*) the movable beings ; thus are enumerated the six classes of living beings ; these are all the living beings ; there are no more besides.

1 The word Bráhmana (*Máhana*) is here, as in many other passages, a mere honorific title which could be rendered by ascetic.

2 Belonging to the Kásyapa gotra *ie.* Lord Mahávira.

9. A wise man should study them with all means of philosophical research. All beings hate pains ; therefore one should not kill them.

10. This is the quintessence of wisdom ; not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing.

11. He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvāṇa, which consists in peace.

12. Master of *his senses* and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts.

13. A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always circumspect with regard to the accepting of alms, and abstaining from what he is forbidden to accept.

14. A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings.

15. He should not partake of a meal which contains but a particle of forbidden¹ food ; this is the law of him who is rich in control. Whatever *food a monk* suspects to be *impure*, he may not eat.

16. A man who guards his soul and subdues his senses, should never assent to anybody killing

1. This is the meaning of the phrase *पूइकम्मं न सेविज्जा*.

beings.—In towns and villages cases *will occur, which place the faithful in a dilemma* ¹.

17. Hearing the talk of people, one should not say, 'this is a good action,' nor this is a bad action.' For there is an objection to either answer.

18. He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift.

19. Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due.

20. Those who praise the gift are accessory ² to the killing of beings ; those who forbid it, deprive *others* of the means of subsistence.

21. Those, however, who give neither answer, *viz* that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude.

*22. Knowing that Beatitude is the best thing as the moon is among the stars, a sage always restrained and subduing his senses brings about Beatitude.

23. A pious man ³ shows an island to the beings which are carried away *by the flood of the*

1. When well-meaning people sink a well, offer a sacrifice, or feed persons, etc.

2 Literally, wish.

3. The commentators connect *Sáhu* as adjective with *dívam*, and supply *Tirthakara*, etc., as subject.

Samsāra and suffer for their deeds. This place of safety has been proclaimed (by the Tīrthakaras).

24. He who guards his soul, subdues his senses, puts a stop to the current of the *Samsāra* and is free from *Āsravas*, is entitled to expound the pure, complete, unparalleled Law.

25. Those who do not know this Law, are not awakened, though they fancy themselves awakened ; believing themselves awakened, they are beyond the boundary of right faith.

26. Eating seeds and drinking cold water¹ and what has been especially prepared for them, they enter upon meditation, but are ignorant of the truth, and do not possess carefulness.

27,28. As *dhankas*, herons, ospreys, cormorants, and pheasants meditate upon capturing fish, which is a sinful and very low meditation, so some heretical, unworthy *Sramaṇas* contemplate the pursuit of pleasures ; they are sinful and very low like herons.

29. Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction.

30,31. As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage ; so some unworthy, heretical *Sramaṇas*, having got into the full current of the *Samsāra*, will incur great danger.

32. But knowing this Law which has been

1 Jacobi reads *vīodaga* for *bīodaga* = Skt. बीजोदक.

proclaimed by the Kásyapa, *a monk* crosses the dreadful current *of the Samsára* and wanders about intent on the benefit of his soul.

33 Indifferent to wordly objects, a man should wander about treating all creatures in the world so as he himself would be treated.

34. A wise man knowing *and renouncing* excessive pride and deceit, *in short* giving up all *causes of worldly existence*, brings about his Liberation.

35. He acquires good qualities, leaves off bad qualities; a monk who vigorously practises austerities, avoids anger and pride.

36. The Buddhas¹ that were, and the Buddhas that will be, they *as it were* have Peace as their foundation, even as all things have the earth for their foundation.

37. And if any accidents whatever befall him who has gained that *foundation*, he will not be overpowered by them as a mountain by the storm.

38. A restrained, very learned, and wise monk should accept such alms as are freely given him, being free from passions and waiting for his end. This is the doctrine of the Kevalin,

(*Súyagadāṃga Vol. I., Chapter XI*).

1. Here Buddha is a synonym for Tíráthakara.

9. Death Foolish and Wise.

S. B. E. S., VOL. XLV., p 20.

1. In this ocean *of life* with its currents *viz. births* difficult to cross, one man has reached the opposite shore ; one wise man has given an answer to the following question.

2. These two ways of life ending with death have been declared : death with one's will and death against one's will.

3. Death against one's will is that of ignorant men, and it happens *to the same individual* many times. Death with one's will is that of wise men and at best it happens but once.

4. Mahāvīra has *thus* described the first kind in which an ignorant man, being attached to pleasures, does very cruel actions.

5. A man attached to pleasures and amusements will be caught in the trap *of deceit*. *He thinks* : "I never saw the next world, but I have seen with my own eyes the pleasures of this life."

6. The pleasures of this life are *as it were* in your hand, but the future one's are uncertain². Who knows whether there is a next world or not ?

7. The fool boasts : "I shal have the company³

1. *Viz.* in the case of a Kevalin. Other sages die seven or eight times before reaching *mukti*.

2. कालिया (Skt. कालिका), doubtful as regards the time when they will be enjoyed.

3. *ie.*, I shall do as people generally do, *viz.* enjoy pleasures.

of *most* men." But by his love of pleasures and amusements he will come to grief.

8. Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without.

9. An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking this is the right thing to do.

10. Overbearing in acts and words, desirous for wealth and women, he accumulates sins in two ways¹, just as a young snake gathers dust *both on and in its body*.

11 Then he suffers ill and is attacked by disease ; and he is in dread of the next world when he reflects on his deeds.

12. I have heard of the places in hell, and of the destination of the sinner, where the fools who do cruel deeds will suffer violently.

13. Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard *from my teacher*.

14, 15. As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repents when the axle breaks ; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like *the charioteer* over the broken axle.

16. Then when death comes at last, the fool trembles in fear ; he dies the 'death against one's

1. *viz.* By his acts and thoughts.

will', *having lost his chance* like a gambler vanquished by Kali.

17. Thus has been explained the fools' 'death against one's will'; now hear from me the wise men's 'death with one's will'!

18. Full of peace and without injury to any one is, as I have heard *from my teachers*, the death of the virtuous who control themselves and subdue their senses!

19. *Such a death* does not fall to the lot of every monk, nor of every householder ; for the morality of householders is of various character and that of monks is not always good throughout.

20. Some householders are superior to some monks in self-control ; but the saints are superior to all householders in self-control.

21. Bark and skin *of a goat*, nakedness, twisted hair, baldness—these *outward tokens* will not save a sinful ascetic.

22. A sinner, though he be a mendicant *friar*, will not escape hell ; but a pious man, whether monk or householder, ascends to heaven.

23. A faithful man should practise² the rules of conduct for householders, he should never neglect

1. संजयाणं बुसीमणो (Jacobi बुसीमणो)—Skt संयतानां वश्यवताम् 1 *Busimao* is Gen. Sing., it is here used in juxtaposition with a word in Gen. Plur. Such an irregularity would of course be impossible in classical Prakrit, but the authors of metrical Jaina sūtras take such liberties with grammar that we must put up with any faulty expression, though it would be easy to correct it by a conjecture.

2. काशण कासय, literally, touch with his body.

the Posaha fast¹ in both fortnights, not even for a single night.

24. When under such discipline he lives piously even as a householder, he will on quitting flesh and bones², share the world of the Yakshas.

25. Now a restrained monk will become one of the two : either one free from all misery or a god of great power.

26-28. To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious *gods dwell* who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion.

29. Having heard *this* from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death.

30. A wise man having weighed *both kinds of death* and chosen the better one *taught in the Law of Compassion*, will become calm through patience, with an undisturbed mind at the time of death.

31. When the right time *to prepare for death* has arrived, a faithful *monk* should in the presence

1. Posaha of the Jains corresponds to *Upasatha* of the Buddhists. See n. p.

2. Literally, skin and joints.

of his teacher suppress all emotions *of fear or joy* and wait for the dissolution of his body.

32. When the time for quitting the body has come, a sage dies the 'death with one's will,' according to one of the three methods.¹

(*Uttarajjhayana Chap. V.*)

1. These three methods are (1) भूतपञ्चकलाण, (2) इतरमरण (3) पाप्मोदगमण *i. e.* (1) Suicide by rejecting food and drink, (2) the restrictions of the motions of the candidate for suicide to a limited space, (3) remaining motionless like a felled tree. They are full described in the *Acārāṅga Sūtra*, Vol. I chap. 7. See S. B. S. Vol. XXII, p. 75 f.

10. The Duties of a Monk

S. B. E. S., XLV. p. 324.

1. He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands of *his teacher* he should make himself well acquainted with the conduct; a clever *monk* should avoid carelessness.

2. As *birds of prey*, e.g. Dhankas, carry off a fluttering young bird whose wings are not yet grown when it attempts to fly from the nest, but is not able to do so,¹ because it is too young and its wings are not yet grown;

3. Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave *the Gaccha*.²

4. A good man should long to live with his teacher in order to perform his duties,³ knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest the conduct of the virtuous, an intelligent *monk* should not leave the *company of his teacher*.

1. अंचादयं cf. नो संचादय = he could not do.

2. " निस्सारिय = Skt. निःसारित्वा I follow in the text the interpretation of the commentators. But I think that instead of मज्झमाणा we must read, as in the preceding verse, मज्झमाण'; and translate: believing himself rich in control (वासिमं बुधिमं?) though he be still wanting in strength (निस्सारियं)" Jacobi.

3. समाहिं।

5. *A monk* who complies with the rules for Yatis¹ as regards postures, lying down, sitting, and exertion, who is thoroughly acquainted with the Samitis and Guptis, should in teaching others explain each single *point of conduct*.

6. Whether he hears *pleasant* sounds or dreadful one's he should not allow himself to be influenced by them, and persevere in control ; nor should a monk be sleepy or careless, but by every means he should get rid of doubts.

7. If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him², being perfectly free from passion ; for one who is (as it were) carried away (by the stream of the Samsāra) will not get to its opposite shore.

8 (He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder.

9. He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again : for this is better than to do wrong.

10. As to one who has lost his way in the

1. सुसाहुसुत्ते

2. सम्मं तयं थिरतो नाभिगच्छे, I translate according to the commentators, as I am unable to understand the words in the text, Jacobi.

wood, others who have not (show it, thus some) teach the path which is salutary to men. Therefore (he should think): this is for my good that those who know put me right.

11 Now he who has lost his way should treat with all honour him who has not. This simile has been explained by the Prophet. Having learned what is right one should practise it.

12. As a guide in a dark night does not find the way since he cannot see it ; but recognises the way when it has become light by the rising of the sun.

13. So a novice who has not mastered the Law, does not know the Law, not being awakened ; but afterwards he knows it well through the words of the Jinas, as with his eye (the wanderer sees the way) after sunrise.

14. Always restrained with regard to movable and immovable beings which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control).

15. At the right time he may put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous ; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kevalins.

16. Living in this (company of the teacher) and protecting (himself or other beings) in the three

ways (*viz.* in thoughts, words, and acts), he (gets) peace and the annihilation (of sins) as they say. Thus speak those who know the three worlds, and they do not again commit faults !

17. A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher) ; desiring the highest good and practising austerities and silence, he will obtain final Liberation (living on) pure (food).

18. Those who having investigated the Law expound it, are awakened and put an end to mundane existence ; able to liberate both (themselves and others), they answer the well-deliberated questions.

19. He does not conceal (the truth) nor falsify it ; he should not indulge his pride and (desire for) fame ; being wise he should not joke, nor pronounce benedictions.

20. Averse to injury of living beings, he does not disgrace his calling¹ by the use of spells ; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines.

27. He who correctly knows the sacred texts, who practises austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed.

(*Sūyagaḍamga*, Vol. I, Chapter XIV.)

11. Trials and Persecutions

S. B. E. S., VOL. XLV, p. 261.

1. A man believes himself a hero as long as he does not behold the foe, as did *Sisupálá* (before he beheld the valorously-fighting, great warrior ¹).

2. They go forward to the head of the battle ; but when the fight has begun the mother will not recognise her son, and he will be mangled by his foe.

3. So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practises austerities ².

4. When during the winter they suffer from cold and draughts, the weak become disheartened like *Kshatriyas* who have lost their kingdom.

5. When they suffer from the heat of summer, sad and thirsty, the weak become disheartened like fish in shallow water.

6. It is painful never to take anything but what is freely given, and begging is a hard task. Common people say that (men become monks) because they will not work and are wretched.

7. Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle.

8. Perchance a snarling dog will bite a hungry

1. Viz. *Krishṇa* *Krishṇa's* victory over *Sisupálá* is told in the *Mahábhārata*. It forms the subject of *Mágha's* famous poem, *Sisupáláavadha*.

2. *Lúham*=*rúksham* i. e. Control (*Samyamam*).

monk ; in that case the weak will become disheartened like animals burnt by fire.

9. Some who hate (the monks) revile them :
 "Those who lead such a miserable life (as monks do), atone but (for their sins in a former life)."

10. Some call them names, as "naked, lowest of beggars, baldhead, scabby, filthy, nasty."

11. Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion.

12 When bitten by flies and gnats, and unable (to bear) the pricking of grass, (they will begin to doubt), "I have not seen the next world, all may end with death !"

13. Some weak men who suffer from the plucking of hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear¹.

14. Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.

15. Some fools in outlying countries take a pious monk for a spy or a thief, bind him and insult him with angry words.

16. A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and house).

1. *Ketana*, perhaps 'caught with the hook.'

17. All these hardships are difficult to bear ; the weak return to their house when they cannot bear them, like elephants covered with arrows (break down).

(*Súyagadamga, Vol I, Chap III, Lesson I.*)

12. Citra and Sambhúta¹

S. B. E. S., VOL XLV, pp. 56 ff.

1, 2. Being contemptuously treated for the sake of his birth *as a Cándála* Sambhúta took, in Hastiná-pura, the sinful resolution *to become a universal monarch in some later birth*; descending from the heavenly region Padmagulma, he was born of Culañi in Kámpilya as Brahma datta; Citra, however, was born in the town Puritamála in the great family of of a merchant, when he had heard the Law, he entered the order.

3. In the town Kámpilya, both Sambhúta and Citra *as they were called in a former birth* met again and told each other the reward they had realised for their good and bad actions.

4. The universal monarch Brahmadata, the powerful and glorious king, respectfully addressed the following words to him *who had been his brother in a former birth*.

5. We were brothers once, kind to each other, loving each other, wishing well to each other.

6. 'We were slaves in the country of the Dasárñas, then antelopes on the mount Kálanjara,

1. The stories about Citra and Sambhúta and the fate they underwent in many births are common to Brahmans, Jainas, and Buddhists. The whole subject has been exhaustively dealt with by Prof. Leumann in two learned papers (German) in the Vienna Oriental Journal, Vol V pp. 111ff and Vol VI pp. 1ff. where the text of the Prákrit Text of Chapters XIII and XIV together with a German translation is published.

then geese on the shore of Mrítangá, and Sovágas in the land of Kásí.

7. 'And we were gods having great power in the regions of the gods. This is our sixth birth, in which we are separated from each other.'

8. "Karman is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this karman that we were separated."

9. I had done actions derived from truth and purity, and now I enjoy their effect: is this also true in your case, Citra?

10. "Every good deed will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has got the reward for its virtues."

11. "Know, Sambhúta, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O king, that is just so with Citra; he also obtained prosperity and splendour.

12. A song of deep meaning condensed in words has been repeated in the midst of a crowd, *having heard* which monks of piety and virtues exert themselves in this *religion*: I have become a Samāṇa "

13. 'Renowned are my beautiful palaces Ucca, Udaya, Mahu, Kakka and Bambha: this house, full of treasures and containing the finest products of the Pamcálas, O Citra, regard it as your own!

14. 'Surround yourself with women who dance, and sing, and make music; enjoy these pleasures, O monk; I deem renunciation a hard thing.'

15. As the virtuous Citra, for old friendship's sake, loved the king who was attached to sensual pleasures, and as he had at heart his welfare, he spoke to him the following words :

16. " All singing is but prattle, all dancing is but mocking, all ornaments are but a burden, all pleasures produce but pains.

17. " O king, the pleasures which the ignorant like, but which produce pains, do not delight pious monks who care not for pleasure, but are intent on the virtues of right conduct.

18. " Excellent king, the lowest caste of men is that of Sovágas, to which we twice belonged ; as such we were loathed by all people ; and we lived in the hamlets of Sovágas ; then we acquired the Karman *the fruit of which we now enjoy.*

19. " In that miserable birth we lived in the hamlets of Sovágas ; detested by all people ;

20. " You are now a king of great power and prosperity, enjoying the reward of your good actions ; put from you the transitory pleasures, and enter the order for the sake of the highest good !

21. " He who in this life has done no good actions and has not practised the Law, repents of it in the next world when he has become a prey to Death.

22. " As a lion takes hold of an antelope, so death leads off a man in his last hour ; neither mother, nor father, nor brother will, at that time, save a particle *of his life.*

23. " Neither his kinsmen, nor his friends, nor

his sons, nor his relations will share his suffering, he alone has to bear it; for the Karman follows the doer.

24. "Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his corn, and everything; against his will, and accompanied only by his Karman, he enters a new existence, either a good or a bad one.

25. "When they have burned with fire on the funeral pile his forlorn, helpless corpse, his wife and sons and kinsfolk will choose another man to provide for them.

26. "Life drags on *towards death* continuously; old age carries off the vigour of man. King of the Pamcálas, mark my words: do not fearful actions."

27. 'I, too, know just as well as you, O saint, what you have told me in your speech; pleasures will get a hold on man, and are not easily abandoned by such as we are, sir.

28. 'O Citra, in Hastinápura I saw the powerful king *Sanat Kumára*, and I took that sinful resolution in my desire for sensual pleasures.

29. 'And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law.

30. 'As an elephant, sinking down in a quagmire, sees the raised ground but does not get to the

1. When Sunanda, wife of Sanatkumára, paid homage to Sambhúta, then a Jaina monk, and touched his feet with the curls of her soft hair, he was possessed by the desire to become a universal monarch in reward for his penances. This is the *nidána* of which the text speaks, and what I render in this connection 'by taking a resolution.' Jacobi.

shore, so do we who long for sensual pleasures, not follow the path of monks.

31. 'Time elapses and quickly pass the days ; the pleasures of men are not permanent ; they come to a man and leave him just as a bird leaves a tree void of fruit.'

32. " If you are unable to abandon pleasure, then do noble actions, O king ; following the Law, have compassion on all creatures ; then you will become a god on entering a new existence.

33. " If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell."

34. And Bambhadatta, king of the Pamcálas, did not act on the counsel of the saint ; he enjoyed the highest pleasure, and *afterwards* sank in the deepest hell.

35. But Citra the great sage, of excellent conduct and penance, was indifferent to pleasure ; after he had practised the highest self-control, he reached the highest place of perfection.

(*Uttarajjhayana, Chapter XIII.*)

36. Having been gods in a former existence and lived in the same heavenly region, some were born *here below* in the ancient, wealthy and famous town called Ishukára,¹ which is beautiful like heaven. (1)

1. In Prákrit उडुवार (or इडुवार). According to the Prákrit legend given in the commentary it was in the Kuru country.

37. By a remnant of the merit they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the Samsára, they abandoned *pleasures etc.*, and took refuge in the path of the Jinas. (2)

38. Two males remained bachelors, *the third became* the Purohita (Bhrigu), *the fourth* his wife Yasá, *the fifth* the widely famed king Ishukára, and *the sixth* his wife Kamalávati (3)

39. Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the wheel of Births, they examined pleasures and abandoned them. (4)

40. Both dear sons of the Brahmanical Purohita, who was intent on works, remembered their former birth, and the penance and self-control they had then practised. (5)

41. Averse to human and heavenly pleasures, desiring liberation, and full of faith, they went to their father and spoke thus : (6)

42. " Seeing that the lot of man is transitory and precarious, and that his life lasts not long, we take no delight in domestic life ; we bid you farewell : we shall turn monks." (7).

43. In order to dissuade them from a life of austerities, the father replied to those *would-be* monks : " Those versed in the Vedas say that there will be no better world for men without sons. (8).

44. " My sons after you have studied the Vedas, and fed the priests, after you have placed your own

sons at the head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as praiseworthy sages." (9).

45, 46. The young men perceiving that the Purohita was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blown into a huge flame by the wind of delusion ; that he suffered much and talked a great deal in many ways ; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire *spoke* these words: 10, 11).

47. "The study of the Vedas will not save you, the feeding of Bráhmaṇas will lead you from darkness to darkness, and the birth of sons will not save you. Who will assent to what you said ? (12).

48. "Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight happiness ; they are an obstacle to the liberation from existence, and are a very mine of evils. (13).

49. "While a man walks about without abandoning pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death. (14).

50. "I have this, and I have not that ; I must do this, and I should not do that ! While he talks in this strain, the robbers (*viz.* time) drag him away. What foolishness is this !" (15).

51. 'Great wealth and women, a family and

exquisite pleasures : for such things people practise austerities. All this you may have for your asking.' (16).

52. "What avail riches for the practice of religion, what a family, what pleasures? We shall become Sramanas possessed of many virtues, and wander about collecting alms." (17).

53. 'As fire is produced in the Arani-wood, as butter in milk, as oil in sesamum seed, so, my sons, is the soul¹ produced in the body; *all these things* did not exist before, they came into existence, and then they perish; but they are not permanent.' (18).

54. "(The soul) cannot be apprehended by the senses, because it possesses no corporeal form,² and since it possesses no corporeal form it is eternal. The fetter of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence. (19).

55. "Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and restrained *from entering the order*. We shall not again act in the same way. (20).

56. "As mankind is harassed *by the one*, and taken hold of *by the other*, and as the unfailing ones go by, we take no delight in the life of a householder." (21).

1. सत्ता in the original; it is rendered सत्त्व by the commentators. Perhaps सत्ता is the Prákrit for स्वात्मा; at any rate, the context of the next verse proves that soul is intended.

2. अमुक्त Skt. अमूर्त is here apparently synonymous with अरूपिद् formless.

57. 'Who harasses the world? Who takes hold of it? Whom do you call unfailing? My sons, I am anxious to learn this.' (22).

58. "Mankind is harassed by Death¹; it is taken hold of by Old Age; the days² are called unfailing; know this, Father! (23).

59. "The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law. (24).

60. "The day that goes by will never return, the days elapse with much profit to him who acts up to the Law." (25).

61. 'Having lived together in one place, and both parties³ having acquired righteousness, we shall, my sons, afterwards go forth *as monks* and beg alms from house to house.' (26)

62. "He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done tomorrow. (27).

63. "We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us *which we have not experienced already*. Faith will enable us to put aside attachment." (28).

64. *Bhṛigu speaks to his wife Vāsishṭhi.*

1. Cf. मृत्युनाऽभ्याहते लोके, जराया परिपीडिते ।

अमेघासु पतन्तीषु, धर्मप्राप्तेन संतर ॥

Mahābhārata (Bom. ed.) *Sāntip*; Chap. 321, 18. Calc. Rec. XII. 6530.

2. Literally, the nights.

3. दुहयो = both parties i.e. parents and sons.

‘ Domestic life ceases *to have attraction* for one who has lost his sons ; Vásishṭhí, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree ; when they are lopped off, it is called a trunk. (29).

65. ‘ As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.’ (30).

66. “ You have brought together all these objects of desire, and collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures ; afterwards we shall go forth on the road of salvation.” (31).

67. ‘ We have finished enjoying pleasures, my dear ; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life ; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.’ (32).

68. “ May you not remember your brothers *when it is too late* like an old goose swimming against the current. Enjoy the pleasures together with me. A mendicant’s life is misery.” (33).

69. ‘ My dear, as a snake casts off the slough of its body and goes along free and easy, so have my sons abandoned pleasure. Why should I, being left alone, not follow them ? (34).

70 ‘ As the fish Rohita’ breaks through a

weak net, even so wise men of exemplary character and famous for their austerities abandon pleasure and live as mendicants.' (35).

71. "As the herons fly through the air, and the geese too, who had rent the net, even so my sons and my husband depart. Why should I, being left alone, not follow them?" (36).

72. When the queen had heard that the Purohita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king. (37).

73. 'A man who returns, as it were, to the vomit, is not praised: but you want to confiscate the property¹ left by the Brahmana. (38)

74. 'If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to save you. (39).

75. 'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will save you, O monarch. (40)

76. 'As a bird dislikes the cage, so do I *dislike the world*. I shall live as a nun, without offspring, poor, upright, without desire, without love of gain, and without hatred. (41).

77,78. 'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate; even so we, fools that we are, being attached to pleasure, do

1. It was considered a privilege of the king to confiscate the property of a man who had no heir; Cf. Gautama XXVIII, 42, Vāsisṭha XVII 83-86 etc.

not perceive that the world is consumed by the fire of love and hatred. (42,43)

79. 'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight. (44)

80. 'When they are caught' and held by my hand, Sir, they struggle; we shall be like them, if we are attached to pleasures. (45)

81. 'As an unbaited *bird* sees a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything. (46)

82. 'Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in *the above* similes of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of Suparna.² (47)

83. 'Like an elephant who has broken his fetters, go to your proper destination. O great King Ishukári; this is the wholesome truth I have learned. (48)

84,85. 'Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what attracts; be without attachment and property; learn thoroughly the Law and give up all amusements, then practise famous and severe penance, being of firm energy.' (49,50)

86. In this way all *these* professors of the Law

1. This apparently refers to the birds mentioned in the last verse.

2. Garuḍa, enemy of serpents.

gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery. (51)

87. Their doubts about the true doctrine were dispersed, and they realised the Bhávanás¹; in a short time they reached the end of misery. (52)

88. The king and the queen, the Brahmanical Purohita, his wife, and his sons, they all reached perfection. (53)

(Uttarajjhayana, Chapter XIV).

1. भावना, called अनुमेधा by the Digambaras are certain meditations which are conducive to the purity of the soul.

The Treasure of Right Conduct.

1. Listen to me. I shall explain to you in due order how a monk should act in order to acquire the treasure of *Right* Conduct.

2. The great sage has declared the following as living creatures, *viz.* Earth *lives*, water *lives*, Fire *lives*, Air *lives*, grass and trees with seeds, and moving *lives*.

4. A well-controlled monk should neither break nor scratch earth, wall, rock or a clod through any of the three-fold activities¹.

5. A monk should not sit on virgin² earth or on a dusty seat. He should sit on them after cleaning them and after taking permission of their owner.

6. A monk should not use cold water, hail-stones, rain water or snow, but he should accept hot water purified by boiling.

7. A monk should not wipe or scrape his body if wet with water. Seeing it such, he should not touch it.

8. A monk should neither feed, rake nor extinguish burning coal, fire, flame or a torch.

9. He should not fan his own body or a foreign object with a palm-fan, leaves, stalks or a fan.

10. He should not cut grass or trees, nor *pluck* flowers, or dig roots of any *plant*. Unripe seeds of various kinds he should not desire even in thought.

1. *I.e.* mental, verbal and physical.

2. *I.e.* not examined and cleaned.

12. He should not destroy moving lives through speech or deed, *but* stopped from injury to all creatures he should look upon this multifareous world *as a source of trouble*.

13. He should sit, stand or lie¹ after carefully seeing the eight *kinds* of microbes, knowing which a monk becomes merciful to lives.

14. What are these eight *kinds* of microbes about which a monk should enquire. The wise sage should name them as follows :

15. Moisture, flowers, living beings, layers, mildew, seeds, sprouts and eggs, are the eight *classes* of microbes.²

17. He should always carefully clean his bowl, blanket, bed, privy, mat and seat.

18. A monk should leave excrement, urine, phlegm, dirt of the nose and ear in a place, free from living creatures.

19. Entering into another's house for the sake of food or drink, he should stay there well-controlled, should speak with moderation, and should pay no attention to forms³.

20. A monk hears much with ears, and sees much with eyes, but it behoves him not to tell all that he has seen or heard.

1. Notice change of construction from Third to Second Person.

2. For details, see *Kalpasūtra*, Sāmācāri 44.

3. *ie.* Should not look at females or other beautiful objects.

23. Not becoming greedy for food, he should silently¹ collect it little by little². He should never accept³ food that contains lives, that has been bought, specially prepared *for him* or has been taken forcibly *from others*.

24. A monk should not make the smallest store. Being unattached to sensual pleasures, he should not live for himself,⁴ but should act for the welfare of the world.

25. Living on dry food, well contented, having few wants, he should be easily satisfied. Having heard the Jina's commandment *about suppression of anger*, he should not get irritated readily.

28. After the sun has set, and before it has risen *again*,⁵ he should not desire even in mind anything like food etc.

31. After committing a sinful act intentionally or otherwise, he should immediately control himself so that he does not commit it a second time.

, 33. He should obey the orders of his high-souled preceptor. Accepting them by word he should carry them out into action.

36. He should practise virtue before old age comes on, before sickness grows and before the

1. अयंविरो=Skt. अजरुपन् 'not speaking' i. e. not flattering the donor to give him alms, nor cursing him if he does not give anything.

2. उच्छं=Skt. उच्छन् 'gleaning or gathering grains etc.' He should not accept the whole food from a single donor.

3. The particle न has been omitted in the text by oversight. Read अफासुयं न भुञ्जिजा

4. मुहाजीवी 'living in vain' i. e. not caring for his own comforts.

5. l. e. during night.

vital organs are deteriorated.

37. Desiring one's own good, one should reject the four vices, viz., wrath, vanity, fraud and greed which cause sin to grow.

38. Wrath destroys affection, vanity destroys politeness, fraud takes away friends and greed destroys everything.

39. Wrath he should subdue by forgiveness, vanity he should conquer by humbleness, fraud by straightforwardness, and greed he should vanquish through contentment.

45. A monk should sit by the side of his teacher after bringing the hands, feet and the body under control, subduing the sense-organs and becoming attentive.

46. In the presence of his teacher, he should neither sit putting one thigh over the other, nor by the side, in the front or to the back of the *ácárya*.

47. He should neither speak unasked, nor interrupt another speaking. He should avoid backbiting¹ and clever falsehood.

48. One should never utter words which create distrust, which readily provoke another, or which injure the feelings of another.

50. A monk should not laugh at one who is proficient in the *Ayára*² and *Pannatti*,² or who has studied the *Diṭṭhiváya*² even if the latter make a mistake in recitation.

1. *पिट्ठिमंसं खादति* = Skt. *पृष्ठमांसं खादति* It is an idiom and means 'to backbite' cf. *प्राक् पादयोः पतति खादति पृष्ठमांसम् Hito-padesa* I 81.

2. According to the commentator, Haribhadra, these epithets refer to a proficiency in Grammar.

51. He should not tell anything to a householder relating to stars, dreams, magic, prognostication, spells and medicine for they are a source of injury to creatures.

52. He should select a house that has been built for another, is furnished with a sleeping board and a seat, has got a latrine and is free from women and animals.

53. His bed should be in a lonely place. He should not have a talk on women. He should cultivate intimacy with monks and not with householders.

54. Just as a young cock has always fear from a kulala bird, so has a celibate monk fear from a woman's body.

55. He should not gaze at a painted wall or at a well-adorned woman. Seeing them, he should *immediately* take his eye away from them as if from the sun.

56. A celibatê monk should avoid a woman even if her hands and feet be mutilated, her ears and nose cut off; and even if she were a hundred years old.

57. Adorning the body, company with women and delicious and greasy food are like Tālapuṭa poison (yellow arsenic) for one who seeks spiritual welfare.

58. He should neither peep into the configuration of limbs and minor limbs of women, nor mark their amorous talk and glances for that kindles the feeling of love.

59. One should not set the heart on agreeable sensations, realising their transitoriness and the changeableness of material atoms.

60. Comprehending rightly the changeableness of material atoms one should live with one's soul grown cold *through want of passions* and with thirst *for pleasures* quenched.

61. With whatever faith one renounces *the world* and enters the excellent order of monks, that very faith one must keep up in observing the fundamental rules approved by the *ācārya*.

62. Always performing this kind of penance, this course of mental restraint and this course of study, he like a fully armed warrior when attacked by an army, becomes a match for himself and a match for others.¹

63. Of him who is engaged in study and meditation, who is a protector of one's self and others, who has a pure heart and is engaged in austerities, all impurity (i. e. karman) gathered in previous births is removed just as the impurity of gold is removed by fire.

64. Such a monk bearing hardships, keeping sense organs under control, engaged in study, free from worldly ties and devoid of all possessions shines forth on the removal of the clouds of karman just as the moon shines when the curtain of clouds has completely disappeared.

Eighth chapter of the Dasaveyāliya.

1. I. e. able to save himself and defeat others (passions).

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CORRECTIONS.

- p. ix line 12 *for m read m.*
 „ line 13 *for m read m.*
 p. x line 17 *for अस read स.*
 „ line 19 *for accouring read occurring.*
 p. xvii line 25 *for तेबीव read तेबीस.*
 „ line 28 *for पुरिस read पुरिसा.*
 p. xx line 24 *for पल्लिओवम read पलिओवम.*
 p. xxv line 30 *for latter read letter.*
 p. xxxvi line 16 *for जिणेहिं read जिणेहिं.*
 „ line 30 *for marking read making.*
 p. xxxvii line 3 *for बभणजणवायं read बंभणजणवाडयं.*
 p. xxxviii line 9 *for इणं read इणं.*
 p. xli line 18 *for अहुगहीए read अहुमागहीए.*
 p. xl line 9 *for preaches read preachers.*
 „ line 19 *for Mánáráshtri read Máháráshtri.*
 p. 2 line 5 *for या read वा*
 p. 7 line 10 *for बहूहिं read बहूहिं.*
 p. 8 line 16 *for यसत्थकोस read य सत्थकोस-*
 „ line 23 *for पच्छणेहियक्खीहि read पच्छणेहि य क्खीहि य*
 p. 14 line 14 *for धम्म कहाओ read धम्मकहाओ*
 p. 16 line 22 *for दोहाउ० read दीहाउ०*
 p. 17 line 13 *for तत्थणं read तत्थ णं*
 p. 18 line 13 *for -उज माणंसि read -उजमाणंसि*
 „ line 15 *for धारिणी read धारिणीए*
 p. 23 line 10 *for विलवमाणा read विलवमाणी*
 p. 25 line 16 *for रायाभिमेयं read रायाभिसेयं*
 „ line *for उवट्टवेति read उवट्टवेति*
 p. 29 line 13 *for भगव read भगवं*
 p. 30 line 16 *for गतंठवं read गंतंठवं*
 „ line 17 *for तुयट्टियठवं read तयट्टियठवं*
 p. 32 line 5 *for यसि read यंसि*
 „ line 6 *for सेणूणं ऐस read से णूणं एस*
 „ line 10 *for गिम्हा काल read गिम्हकाल*
 „ line 11 *for जेट्ठासूलमामे read जेट्ठासूलमासे*

- p. 32 line for पलित्तसु read पलित्तसु
 „ line 12 for मंडलवाएव read मंडलवाए व
 p. 41 line 4 for या read यो
 p. 43 line 16 for संपलियंकनिसरण read संपलियंकनिसरण
 p. 51 line 4 for गय read गया
 p. 65 line 2 for गयाखं read गया खं
 p. 66 line 9 for पंचलराया read पंचालराया
 p. 75 line 20 Insert न between अफासुयं and भुंजिज्ज
 „ line 22 for असंबुद्धे read असंबद्धे
 „ line 26 for २२ read २८
 p. 81 line 19 for Mahendra read Skanda.
 p. 86 line 8 § 2 1 begins with ‘ Thus, indeed.
 p. 120 line 15 for clad read clothe.
 p. 121 line 28 for cocuhes read couches.
 p. 125 line 10 for roasaries read rosaries.
 „ line 28 for at read as.
 p. 846 line 11 for full read fully.
 p. 149 line 23 for my read may.
 p. 151 line 3, 26, 27 Sisupálá read Sisupála.
 p. 156 line 15 Read ‘then we...enjoy’ after ‘people;’
 in verse 19 instead of verse 18.
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