

# **Ardha Magadhi Reader**

**B.D. Jain**

Ardha Magadhi is a mixed dialect in which Lord Mahavira preached his doctrine. As Magadhi, the language of Magdha was not intelligible to the people speaking diverse dialects, Mahavira introduced elements of other dialects for preaching purpose. This dialect was called Ardha Magadhi in plying thereby that it was not fully Magadhi but that it contains a greater element of Magadhi combined with smaller elements of other dialects. The mixture was used by Mahavira and his class of men not only for ordinary purpose but for preaching alone. Jacobi calls this language Jaina Prakrit, since 45 scriptures of the Jainas are composed in this language.

The present book Ardha Magadhi Reader contains 13 extracts in Ardhamagadhi, taken from authortative Jain literature both in prose and verse. Accompanied by English translation and footnotes they furnish as easier course for the beginner who want to study Jaina Prakrit literature at its source.

As a preliminary to this study the book is prefied by a long introduction which is subdivided into several sections which relates to grammar, language and literature, history of the canon and an account of this Siddhanta. It includes Bibliography of the Texts, Grammar, Readers, Dictionaries, Histories of Literature and General works. It sheds light on the prominent Jaina Acaryas of the time and gives an exahaustive account of the mss in the Jaina Bhandars in the country.

The book is documented with (1) an Index of words explained in foot-notes and (2) index of Important words and subject.



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**B.D. Jain**

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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.***



## 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-Māgadhi 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-Māgadhi Reader. I, therefore, requested Principal Woolner to prepare an Ardha-Māgadhi 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 श्=sh, स्=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

June 27, 1923.

BANARSI DAS JAIN.



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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.

Mutes.	Surds.		Sonants.		
	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
		स s	य y र r	ह h	ः m anusvára
			ल l व v		

## 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) क, ख, ए, न and म् followed by mutes of their class, are always replaced by the anusvára<sup>1</sup>.
- (4) Conjunct consonants may occur as (i) double e.g. क्क, ग्ग, ख्ख, etc., (ii) an unaspirate followed by a similar aspirate of the same class, e.g., क्ख, ग्ग, ख्ख, etc., (iii) a nasal followed by a mute of the same class, when the nasal must change to anusvára e.g. अङ्ग, संख, पञ्च etc., (iv) anusvára followed by व or स e.g. संवर, हंस or (v) ए or म् followed by ह् e.g. विण्डु, अम्हे.
- (5) इ and ढ् when not initial and not occurring in conjunct consonants were probably pronounced like Hindí इ̣r and ढ̣r<sup>h</sup> respectively.

## B. Declension.

Ardha-Māgadhī like Sanskrit admits of declension in nouns<sup>2</sup> 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. अङ्ग is pronounced as अङ्ग anga, पञ्च as पञ्च pañca, दण्ड as दण्ड danda, दंत as दन्त danta, अम्ब 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 eight<sup>2</sup> 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-Māgadhī, 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 anusvāra disappears and the preceding vowel may or may not be nasalised!

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

b. मुनि m 'a sage', साहु 'a monk'

#### Singular

N. मुणी	साहु
V. मुणी !	साहु !
A. मुणिं	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 मुओओ and साहुओ, also, are met with.

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

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

Singular

N. A. वणं दहिं महुं

Plural

N. A. वणाई, वणाणि दहीई, दहीणि महुई, 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. कुच्छीप	धेणुप
L. कुच्छिसि	धेणुंसि
Ab. कुच्छीओ	धेणुओ

Plural

N. V. A. कुच्छीओ, कुच्छी	धेणुओ, धेणु
D. G. कुच्छीणं	धेणुणं
I. कुच्छीहिं	धेणुहिं
L. कुच्छीसु	धेणुसु
Ab. कुच्छीहितो	धेणुहितो

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

Singular

N. साला	देवी	वह्
V. साले !	देवी !	वह् !
A. सालं	देवि	वहुं
D. G. I. L. सालाप	देवीप	वह्प
Ab. सालाओ	देवीओ	वह्ओ

## Plural

N. V. A.	सालाग्रो, साला	देवीग्रो, देवी	वहग्रो, वह
D. G.	सालाणं	देवीणं	वहणं
I.	सालाहिं	देवीहिं	वहहिं
L.	सालासु	देवीसु	वहसु
Ab.	सालाहितो	देवीहितो	वहहितो

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) (पितृ or पिह (Skt. पितृ) 'father'

	Singular	Plural
N. V.	पिया (Skt. पिता, पितः)	पियरो (Skt. पितरः)
A.	पियरं (Skt. पितरम्)	पियरो
D. G.	पिडणो, पिडस्स	पिऊणं, पिईणं
I.	पिडया	पिऊहिं, पिईहिं
L.	पियरि (Skt. पितरि)	पिऊसु, पिईसु
Ab.	पिडणो	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. माऊय	माऊयं, माईयं
I. माडणा	माऊहि, माईहि, माथाहि
L. माऊय	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. राईयं ; 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. भगवतेणं 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.	एगे	एगं	एगरस्	एगेणं	एगंसि	एगाओ
Neut.	एगं	"	"	" - "	"	"
Fem.	एगा	"	एगाए	एगाए	एगाए	"

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

	एगे	एगे	एगेसि	एगेहिं	एगेसु	एगेहितो
2. दो Mas.	दो	दो	दोणहं	दोहिं	दोसु	दोहितो
Neut.	दोणिण	"	"	"	"	"
Fem.	दुवे	"	"	"	"	"

At the beginning of a compound, दो 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 अठ्ठास) used in the plural.

## 3. ति Mas. तश्चो तश्चो तिण्हं तिहिं तीसु तीहितो

Neut. तिणिण तिणिण " " " "

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

4.<sup>2</sup> 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. चउउविह 'of four  
kinds,' चउप्पय 'quadruped'.

## 5. पंच—पंच पंच पंचण्हं पंचहिं पंचसु पंचहितो

Before other numerals पंच becomes पण् or पण्ण,  
e.g. पण्णवीसं 'twenty-five', पण्णरस '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-  
द्विसि 'in six directions'.7. सत्त, 8 अट्ठ 9 नव, 10 दस, 11 एक्कारस, इक्कारस, 12 दुवा-  
लस, बारस, 13 तेरस, 14 चोइस, चउइस, 15 पण्णरस, 16  
सोत्तस, 17 सत्तरस, 18 अट्ठारस, 19 पण्णवीस, अउण्णवीस(इ),  
20 वीस(इ), 21 पण्णवीस(इ), 22 बावीस 23 तेवीस, 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 तिणिण पुरिसा  
'three men', तश्चो वड्ढाहं 'three forests.' Other numerals  
have a single form to represent all the genders.

चउवीस, 25 पणवीस, 26 छुवीस, 27 सत्तवीस, अट्ठावीस, 29  
 अणत्तीस, 30 तीस, 31 एकतीस, 32 बत्तीस, 33 तेत्तीस, 34  
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 53 तेवण, 54 चउवण, 55 पणपण, 56 छुपण, 57 सत्तावण,  
 58 अट्ठवण, 59 पगूणसट्ठि, अउणट्ठि, 60 सट्ठि<sup>2</sup>, 61 इगसट्ठि,  
 पणट्ठि, 62 बासट्ठि, बावट्ठि, 63 तेसट्ठि, तेवट्ठि, 64 चोसट्ठि, चउवट्ठि,  
 65 पणसट्ठि, पणट्ठि, 66 छावट्ठि, 67 सत्तसट्ठि, 68 अट्ठसट्ठि, अट्ठ-  
 सट्ठि, 69 पगूणसत्तरि, अउणत्तरि, 70 सत्तरि<sup>3</sup>, 71 एकसत्तरि, 72  
 बावत्तरि, 73 तेवत्तरि, 74 चोवत्तरि, 75 पंचहत्तरि, पणत्तरि, 76  
 छावत्तरि, 77 सत्तहत्तरि, 78 अट्ठहत्तरि, 79 पगूणासीइ, 80 असीइ,  
 81 एकसीइ, 82 बासीइ, 83 तेसीइ, तेयासी, 84 चउरासीइ, चोरा-  
 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. अट्ठमस्स अंगस्स दस अज्झयणा पण्यत्ता of the eighth Anga, ten chapters have been preached.

नायाणं पण्णवीसं अज्झयणा पण्यत्ता of the Náyás nineteen chapters have been preached.

तेवीसं तिथयरा ( there had been ) twenty-three Tirthankaras.

सुमिणसत्थेसु बायालीसं सुमिणा, तीसं महासुमिणा, बावत्तरिं सव्वसुमिणा पण्यत्ता.

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

Acc. अरहन्तामायरो चउइस महासुमिणे पासित्ता पडिबुज्झति Mothers of Arhats awake after seeing fourteen great dreams.

वीसं वासाइं सामण्यपरियागं पाउणित्ता.

After leading the life of a Samana for twenty years.

अरहन्ते कित्तइस्सं चउवीसं पि केवली.

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

**बावत्तरिं कलाओ सिक्खाविता.**

Having taught the seventy-two arts.

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

Gen. **दुवालसएहं भारियाणं** of twelve wives.  
**एपसिं चउइसएहं महासुमिणाणं** of these fourteen great dreams.

**वत्तीसाए देवाणं** of thirty-two gods.

Loc. **तीसाए वाससहस्सेसु** In thirty thousands of years.  
**बावीसाए परीसहेसु** In twenty-two sufferings.

Higher numerals.

10) सय used as neuter or mas. 200 दो सया, दो सयाइं 300 तिण्ण 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 वृत्तीसं अज्जियासाहस्सोओ. 108, अट्ठसय, 1008 अट्ठसहस्स ; 30,249 yojanas तीसं च सहस्साइं, दोण्ण य अउणापण्णे जेयणसए. 1721 yojanas; सत्तरस एकवीसे जेयणसए. 430 Yojanas चत्तारि तीसे जेयणसए. 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 without 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 छट्ठ; 7 सत्तम; 8 अट्ठम; 9 नवम; 10 दसम; 11 एक्कारसम; 12 बारसम, दुवालसम; 13 तेरसम; 14 चउइसम, चोइसम; 15 पन्नरसम; 16 सोलसम; 17 सत्तारसम; 18 अट्ठारसम, अठारसम; 19 एगुणवीसइम, ०सम; 20 वीसइम, वीस; 23 तेवीसइम; 24 चउवोसइम; 30 तीसइम तीस; 40 चत्तालीसइम; 49 अउणापन्न; 55 पन्नपन्नइम; 72 बाव, त्तर; 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,  $2\frac{1}{2}$  अड्डाइज्ज;  $3\frac{1}{2}$  अद्धुट्ठ;  $4\frac{1}{2}$  अद्धपंचम;  $5\frac{1}{2}$  अद्धछट्ठ;  $6\frac{1}{2}$  अद्धसत्तम;  $7\frac{1}{2}$  अद्धट्ठम;  $8\frac{1}{2}$  अद्धनवम.

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

## f. Multiplicatives.

1 सई ' once '. 2 दुखुत्तो, दुक्खुत्तो, दोच्च ' twice '. 3 तिखुत्तो, तिक्खुत्तो, तच्च ' thrice '. 7 सत्तखुत्तो, ' Seven times '  $3 \times 7$  तिसत्तखुत्तो twenty-one times. अणेगसयसइस्सखुत्तो ' Several hundred thousand times '.

$\infty$  अणंतखुत्तो ' infinitely.' ad infinitum.

## g. PRONOUNS.

## First person.

	Singular	Plural
N.	अहं, हं	अम्हे, वयं
Ac.	ममं, मं	अम्हे, ऐ
D.G.	मम, ममं, मे	अम्हं, एो
I.	मए	अम्हेहिं
L.	[ममंसि, मई]	[अम्हेसु]
Ab.	ममाहितो	[अम्हेहितो]

## Second person.

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

## Third person.

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

I.	तेहिं	ताहिं
L.	तेसु	तासु
Ab.	[तेहिंतो]	[ताहिंतो]

**Demonstratives.**

## 1. एय (Skt. एतद्) 'This,' 'that.'

## Singular

	Mas.	Neut.	Fem.
N.	एसे, एसो	एयं	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	एयाइं	एयाओ
D.G.		एएसि	एयासि
I.		एएहिं	एयाहिं
L.		एएसु	एयासु
Ab.		[एएहिंतो]	[एयाहिंतो]

## 2. इम (Skt. इदम्) 'this.'

## Singular

	Mas.	Neut.	Fem.
N.	इमे, अयं	इमं, इदं	इमा, इयं
Ac.	इमं	इमं, इदं	इमं
D.G.	इमस्स, अस्स		इमीसे, इमाए
I.	इमेणं		इमाए
L.	इमंसि, इमंमि, अस्सिं		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.	करस		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-Māgadhī Visarga does not exist, and no two different consonants come together<sup>1</sup>, hence only the vowel Sandhi remains, and that too is not compulsory. Internal Sandhi<sup>2</sup>, however, is always observed.

The following are the chief types of Sandhi :—

(i) अ + अ = आ

जीव + अजीव = जीवाजीव “ Jīva and Ajīva.”

य + अवि = यावि ‘and also.’

(ii) अ + अ followed by a conjunct consonant<sup>3</sup> = अ

मरण + अंत = मरणंत ‘lasting till death’, ‘fatal.’

उत्तर + अर्द्ध = उत्तरार्द्ध ‘Northern half’.

न + अतिथि = नतिथि ‘It is not’.

(iii) अ + इ = ए

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

महा + इसि = महसि ‘The great sage’.

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

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(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 + इडडी = महिड्डी ' great glory.'

देव + इंद = देविंद ' Lord of gods.'

(v) अ + उ = ओ

सीय or सीअ + उद्ग = सीओद्ग ' cold water.'

समण + उवासण = समणोवासण ' 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.'

जिरण + उज्जाण = जिरणुज्जाण ' 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.*, अणण + अणण = अणणमणण ' one another दीह + अद्धा = दीहमद्धा ' having a long journey ' ' distant ' ' vast'; गोण + आइ = गोणमाइ ' ox etc.', आहार + आईणि = आहारमाइणि ' food etc.'

#### D. VERB.

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

three persons, three tenses<sup>1</sup>, two moods<sup>2</sup> 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.<sup>3</sup>

a. Present Tense (Active).

**Terminations.**

	III Person	II Person	I Person	
Singular	इ	सि	आमि	
Plural	अति	ह	आमो	
	पास ' to see '		कर ' to do '	
	Singular	Plural	Singular	Plural
III	पासइ	पासति	करेइ	करैति
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. अति ( III Plur. ) loses its अ in कर roots, and आमि and आमो their आ.

**Irregular.**

अत्थि	He, she, it, is	सति	they are
असि, सि	Thou art	त्थ	you are
असि, 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 इत्थु

Sing. III, II, I	पासित्था	करेत्था	or	करित्था
Plur. III, II, I	पासित्थु	करेत्थु	or	करित्थु

**Irregular.**

**बयासी** 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 पासिहिति	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. **बोच्छं** 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
II	पास, पासाहि	पासह	करेहि
I	पासामि	पासामो	करेमि

## Irregular.

- (a) II Sing. sometimes ends in सु *e.g.* सरसु from सर 'to remember'; कहसु from कह 'to tell.'
- (b) अथु 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 पाह 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 **कर** 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) लब्ध ( Skt. लभ्यते ) ' he is found ' ; मुच्य ( Skt. मुच्यते ) ' he is released ' ; भिज्ज ( Skt. भिद्यते ) ' he is broken ' ; भुज्ज ( Skt. भुज्यते ) ' it is eaten ' ; नज्ज ( Skt. नायते ) ' it is know ' , दिज्ज ( Skt. दीयते ) ' it is given ' , वुच्य ( Skt. उच्यते ) ' it is spoken .'

(ii) कीर is sometimes used instead of करिज्ज, e.g. कीर ' 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 ' ; मय, 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—णं 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) कद्दु 'having done', साहद्दु 'having removed.'
- (b) किष्सा (Skt. कृत्वा) 'having done', नष्सा (Skt. ज्ञात्वा) 'having known', जिष्सा (Skt. त्यक्त्वा) 'having left.'
- (c) अभिगमम (Skt. अभिगम्य) 'having known', निसम्म (Skt. निश्रम्य) 'having heard.'

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

### j. INFINITIVE

The Infinitive is generally formed by adding इत्तप to the root e.g. करित्तप ' to do ', गच्छित्तप 'to go', पाउम्भवित्तप ' to appear.'

Sometimes डं or इडं is added to the root e.g. दाडं ' to give ', काडं ' to do ', पासिडं ' to see ', गिरिहडं ' 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 following 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 ', नरपक्षुणं ( नरा य पक्षु य नरपक्षुओ तेसिं ) ' 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 oblique<sup>2</sup> case, if

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1. The Sanskrit name for these compounds in द्रष्टव्य.
  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 (सुहृदय धर्मे) 'virtuous actions for happiness', चोरभयं (चोराश्रो भयं) 'fear from a thief', पुण्यफलं (पुण्यस्स फलं) 'result of good deeds', गृहवासे (गृहंसि वासे) 'residence at home.'

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

An adjective compound may be formed :—

- (a) By putting together two adjectives, *e.g.* सेयरत्ते (सेय रत्ते) 'white and red.'
- (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', संजमसंजुत्ते (संजमेणं संजुत्ते) 'possessed of restraint', रुक्खपडिण (रुक्खाश्रो पडिण) 'fallen from a tree', गाणकुसले (गाणंसि कुसले) 'skilled in music.'
- (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 (जिय कोहे जेणं) 'that has overcome

1. . The Sanskrit name for these compounds is तत्पुरुष.

2, 3. Sanskrit कर्मधारय.

4. Sanskrit तत्पुरुष.

wrath', पंचिंदिय ( पंच इंदियाई जरस ) ' who has five sense-organs'.

An adverb compound is formed by adding an adverbial preposition to a noun *e.g.* अणुगंगं ' along the Ganges', आणुपुर्वि ' in due order.'<sup>2</sup> Such compounds are rarely used.

A compound may again be joined with another compound, a noun or an adjective *e.g.* पंचिंदियजीवा ( पंचिंदिय Adj. Comp. + जीव ) ' souls having five sense-organs', सत्यकोसहत्ये ( सत्यकोस Noun Comp. + हत्य ) ' 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; तक्रर 'thief', तक्ररत्त or तक्ररत्तण ' 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', आयार ' good conduct', आयारमंत ' possessing good conduct.'

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

(1) Sanskrit बहुव्रीहि.

(2) Sanskrit अव्ययीभाव.

e.g. दाहिण 'South', दाहिणिल्ल 'Southern', 'right'; बाहिर 'outside', बाहिरिल्ल 'exterior'; पढम, पढमिल्ल 'first'; गाम 'village' गामिल्ल or गामेस्तलग '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 नरगामो उव्वट्ठित्ता सुपइट्ठपुरे नयरे गोएत्ताए पच्चायाहिइ 'Returning from hell he will be born as an ox in the town of Supáitthapura'; अहं पिवासियपुरिसाणं अट्ठा कूवाओ सीयलं जलं कइदामि '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.

सुणेइ मे पगरगमणा, मग्गं 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.

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

and Brahmanas.

दत्ता भुञ्जा य जिट्ठा य तओ

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

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

सेवागकुलसंभूए हरिएसबले नाम एगे  
Born in an outcaste family Harikesabala named a



मिक्षु आसी । से हरिपसबले अन्नया कयाइ  
mendicant was That Harikesabala once upon a time

मिक्षुद्वय एव बंमणजएण वाढ्ये-

for begging sake a Brahman's sacrificial enclosure

उवागए । ते अणारिया तं तवोवेणेण

came. Those unworthy him by force of penance

परिसोसिय 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-ईदिया

अबंमचारिणो बाला संति"

hostile with uncontrolled senses unchaste fools are.

तए एं ते बंमणा हरिपसबलं पुच्छिंसु,

Then indeed those Brahman's 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

मिक्षु, मिक्खाकाले

अन्नस्स अट्ठा इहमा-

mendicant at the time of begging, of food sake here

गए" ।

come.

तए एं ते बंमणा वयासी, "अयं भोग्यं

Then indeed those Brahman's said this food

बंमणाणं उवक्खडं अत्थि, अवि एयं अन्नपाणं

for Brahman's 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

जएणसस किं पि फलं न भविस्सइ” ।

of the sacrifice any even reward not will be.

तए णं ते बंमणा रायकुमारे सहावेंसु ।

Then indeed those Brahman's princes summoned.

ते रायकुमारा तं हसिं तालेंसु ।

Those prince that sage beat.

तए णं एगेणं हरिएसबस्स पुव्वसंग-

Then indeed by one Harikesabala's by former com-

इएणं देवेणं ते सव्वे बंमण-रायकुमारा तालिया,

panion by god they all Brahman-princes were beaten

जएणवाडयं च विद्धंसियं ॥

sacrificial enclosure and was destroyed.

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(1) Rendered into prose from chap XII of the Uttarajjhayana.

### Ardha-Māgadhi Language and Literature.

Strictly speaking Ardha-Māgadhi is the name of that language in which Lord Mahāvīra is said to have preached his doctrine.<sup>1</sup> Its nature is stated to be so peculiar that it could be alike understood by all classes of mankind and even by animals<sup>2</sup>. We know that the scene of Mahāvīra's activity lay chiefly in Magadha the language of which, called Māgadhi, 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, Mahāvīra, therefore, could have easily introduced elements of other languages into Māgadhi to make it intelligible to people speaking diverse

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1. भगवच्च, अहुमागहीर भासाए धम्ममाइक्खइ । 'The lord preached his doctrine in the Ardha-Magadhi language *Samvayamga*.
  2. सा वि य णं अहुमागहा भासा तेसिं सर्वोसं आरियमणारियाणं अप्यणो सभासाए परिणामेणं परिणमइ । 'That Ardha-Magadhi language changed into the form of their own peculiar dialect for all Aryans and non-Aryans'. *Ocarāiya*. सा वि य णं अहुमागही भासा भासिज्जमाणी तेसिं सव्वेसिं आरियमणारियाणं दुप्पय-वउप्पय-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. *Samvayamga*. 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-Māgadhi ( i. e. half Māgadhi ) implying thereby that it was not fully Māgadhi but that it contained a greater element of Māgadhi 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 preachers in the Panjab, especially at Amritsar, who use a mixture of Panjābī 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 Mahāvīra's tampering with his vernacular seems to have been the early development of Māhārāṣṭrī 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 Māhārāṣṭrī as far as could properly be done.

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

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(1) अर्ध मागधी ।

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

language Jaina Prakrit to distinguish it from Jaina Māhārāshṭrī—the language used by later Jaina writers for commentaries and story-books<sup>1</sup>. It is interesting to note that even the Jaina grammarians class the language of the present canon, not as Ardha-Māgadhī but as Ārsha i.e. the language of the *Ri-shis*<sup>2</sup>. Popularly sometimes it is, still, called Māgadhī<sup>3</sup> 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 Mahāvīra<sup>4</sup>. 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, Intro. p. 18.

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

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

(4) अत्यं भासद् अरिहा, सुत्तं गच्छति गणहारा निउणं । *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 इतश्च तस्मिन् दुष्काले करामे काशरात्रिबत् ।

निर्वाहाय बाधुवङ्गस्तीरं नीरनिधेर्ययौ ॥५५॥

अगुह्यमानं तु तदा साधूनां विस्मृतं श्रुतम् ।

अनभ्यसनतो नश्यत्यधीतं धीमतामपि ॥५६॥

सङ्क्षोऽय पाटलीपुत्रे दुष्कालान्तेऽखिलो ऽमिलत् ।

यद् अङ्गाभ्यनोद्धे शाखासीद् यस्य तद् आददे ॥५७॥

*Hemacandra's Sthavirāvalī, Canto. IX.*

and amend the corrupt passages and in fact to re-arrange 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 *Thānamga* 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,

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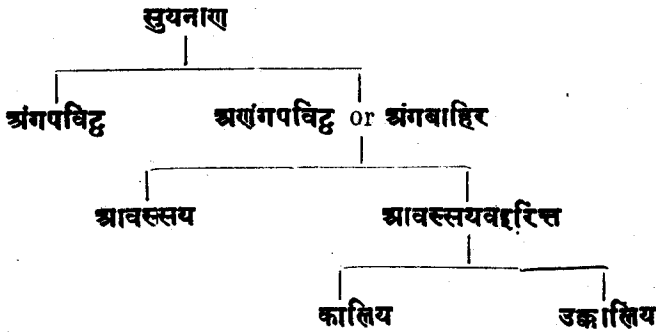
\* श्री देवर्धिगखिचमाश्रमणेन श्री वीराद् अशीत्यधिकनवशत ( ९८० ) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छिन्नौ च जातायां + + + भविष्यद्भव्यलोकोपकाराय श्रुतभक्तये च श्रीसङ्गाग्रहाद् मृतावशिष्टतदाकालीनसर्वसाधून् वलभ्यामाकार्यं तन्मुखाद् विच्छिन्नावशिष्टान् न्यूनाधिकाद् लुडितानुडितान् आगमालापकाद् अनुक्रमेण स्वमत्या संकलय्य पुस्तकाब्जदाः कृताः । ततो मूलतो गणधरभाषितानामपि तत्संकलनानन्तरं सर्वेषामपि आगमानां कर्ता श्री देवर्धिगखिचमाश्रमण एव जातः ॥ समयमुन्दर-गणिरचितसामाचारीशतके ।

*Jaina Sāhitya Samsodhaka, Vol. I, part I, p. 53 (Guj.)*



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. स्यगडंग 3. टारंग 4. समवायंग 5. विवाहपञ्चत्ती 6. नायाधम्मकहा 7. उवासगदसा 8. अंतगडदसा 9. अणुत्तरोववाइयदसा 10. परहावागरण 11. विवागसुय 12. दिट्ठिवाय.
- II. **आवस्सय** (Skt. आवश्यक) — 1. सामाइय 2. चउवीसत्थय 3. वंदणय 4. पडिकमण 5. काउसग्ग 6. पच्चक्खाण.
- III. **कालिय** (Skt. कालिक) 1. उत्तरउभयण 2. दसा 3. कप्प 4. ववहार 5. निसीह 6. महानिसीह 7. इसिभासिय 8. जंबूदीवपञ्चत्ती 9. दीवसागरपञ्चत्ती 10. चंदपञ्चत्ती 11. खुड्डिया विमाणपविभत्ती 12. महक्खिया विमाणपविभत्ती 13. अंगचूलिया 14. वग्गचूलिया 15. विवाहचूलिया 16. अरुणोववाय 17. वरुणोववाय 18. गरुलोववाय 19. धरुणोववाय 20. वेसमणोववाय 21. वेलंधरोववाय 22. देविदेववाय 23. उट्ठाणसुय 24. समुट्ठाणसुय 25. नागपरियावणिया 26. निरयावलिया

27. कप्पिया 28. कप्पवडिसिया 29. पुप्फिया 30. पुप्फ-  
चूलिया 31. वरहीदसा etc.
- IV. उक्कालिय ( Skt. उत्कालिक )—1. दसवेयालिय 2. कप्पिया-  
कप्पिय 3. बुल्लकप्पसुय 4. महाकप्पसुय 5. ओववाइय  
6. रायपसेणिय 7. जीवामिगम 8. परणवणा 9. महा-  
परणवणा 10. पमायप्पमाय 11 नंदी 12. अणुओगदार  
13 देविदत्थय 14. तंदुलवेयालिय 15. चंदाधिउभय  
16. सूरपन्नती 17. पोरिसिमंडल 18. मंडलप्पवेस 19.  
विज्जाचरणविणिच्छय 20. गणिविज्जा 21. भाणविभत्ती  
22. मरणविभत्ती 23. आयविसोही 24. वीयरगसुय  
25. संलेहणासुय 26. विहारकप्प 27. चरणविहो 28.  
आउरपच्चक्खाण 29. महापच्चक्खाण etc.

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

- I. Eleven Aṃgas :—1. आयारंग 2. स्यगडंग 3. ठाणंग  
4. समवायंग 5. विवाहपन्नत्ती 6. नायाधम्मकहा 7. उ-  
वासगदसा 8. अंतगडदसा 9. अणुत्तरोववाइयदसा 10.  
परहावागरण 11. विवागसुय.
- II. Twelve Uvāṃgas :—1. ओववाइय 2. रायपसेणिय 3.  
जीवामिगम 4. परणवणा 5. जंबुहीवपन्नत्ती 6. चंदप-  
न्नत्ती 7. सूरपन्नती [8-12. निरयावलिया] 8. कप्पिया or  
निरयावलिया 9. कप्पवडिसिया 10. पुप्फिया 11. पुप्फ-  
चूला 12 वरिहदसा.
- III. Six Cheda Sūtras :—1. निसीह 2. महानिसीह 3.  
ववहार 4. दसासुयक्खंध 5. बिहंकप्प 6. पंरकप्प.
- IV. Four Mūla Sūtras :—1. उत्तरउभयण 2. आवस्सय  
3. दसवेयालिय 4. पिंडणिज्जुप्पि.
- V. Ten Paṇṇas :—1. चउसरण 2. आउरपच्चक्खाण 3.  
भत्तपच्चक्खाण 4. संथारय 5. तंदुलवेयालिय 6. चंद-

विज्ञा 7. देविदत्थव 8. गणिविज्ञा 9. महापञ्चकसाण  
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 Pains and Nijjuttis. (जैनग्रन्थावली Bombay 1908, page 72).

## A BRIEF ACCOUNT OF THE SIDDHANTA

### 1. Amgas.

1. *Ayāramgam* (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 *Sīlānkācārya* who flourished in the ninth century A. D.

2. *Sūyagaḍamgam* (Skt. **सूयगुताङ्गम्**) 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 *Sīlānkācārya*. An-

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

3. *Thānaṅgam* (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. *Samavāyaṅgam* (Skt. **समवायाङ्गम्**.) like the *Thānaṅga* is an enumeration of categories arranged in the ascending order of their contents from one to ten millions. *Angas* No. 3 and 4 form a separate group. *Angas* 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. **न्यायार्थमहाकाव्यः**;) 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. अनुत्तरोपपातिक-दशाः), a very brief work, contains legends about the saints each of whom attained to the highest *vimána* i.e. heavenly world.

10. Panhávágaranáim (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 इहोकरुपा न दृश्यन्ते, दृश्यमानास्तु पञ्चाभ्य-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 अद्या वयं शास्त्रमिदं गभीरं, प्रायोऽस्य कूटानि च पुस्तकानि । सूत्रं व्यवस्थाप्य ततो विमृश्य, व्याख्यानकल्पादित 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 *Uvamga* seems to be of a comparatively recent date for in the *Amgas* the word *Uvamga* 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 Mahānisiha. The Uvāṅgas are in a way supplementary to the corresponding Aṅgas.

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

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

3. Jivābhigamam (Skt. जीवाभिगमम्) classifies the Jīva and Ajīva from various standpoints. It contains a short description of the Jambudvīpa.

4. Paṇṇavaṇā (Skt. प्रज्ञापना) supplies further information regarding the Jīva.

5. Jambuddivapaṇṇattī (Skt. जम्बुद्वीपप्रज्ञप्तिः) is a mythological description of the Jambudvīpa together with its past and future history.

6. Candapaṇṇattī (Skt. चन्द्रप्रज्ञप्तिः) } They are

7. Sūriyapaṇṇattī (Skt. सूर्यप्रज्ञप्तिः) } works on Astronomy. They describe the motions of the sun and the moon and explain the cause of day and night.

8—12 Nirayāvaliyāo.

8. Kappiyáo (Skt. कल्पिका:) 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. कल्पवतंसका:) History of grandsons of Seniya.

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

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

12. Vanhidasáo (Skt. वृष्णिदशा:) 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. उत्तराख्यानानि), supposed to embody the last sermon of Mahávira, 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. *Dasaveyāliyam* (Skt. दशवैकालिकसूत्रम्) contains rules, based chiefly on the *Ayāramga*, for the life of monks and nuns.

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

5. *Paiṇṇas*.

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

6. *Unnamed Group*.

1. *Nandī* (Skt. नन्दिसूत्रम्) consists of fifty verses in praise of right knowledge and the successors of Mahāvīra 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 *Amga*.

Name of the <i>Amga</i> .	Number of granthas (of 32 syllables each) as counted by scribes and record- ed at the end of most MSS.*	Number of words (वर्तमान) in each <i>Amga</i> counting 12 words in a grantha on the average.	Traditional number of words in each <i>Amga</i> as recorded in the <i>Samavá- yanga</i> or <i>Nandi</i> .
1. <i>Ayáramga</i> ..	2,554	30,648	18,000
2. <i>Súyagaḍamga</i> ..	2,300	27,600	36,000
3. <i>Ṭhánamga</i> ..	3,750	45,000	72,000
4. <i>Samaváyanga</i> ..	1,607	19,284	144,000
5. <i>Viváhapanatti</i> ..	15,750	189,000	288,000‡
6. <i>Náyádhammakahá</i>	5,375	64,500	576,000
7. <i>Uvásagadasáo</i> ..	812	9,744	1,152,000
8. <i>Antagaḍadasáo</i>	890	10,680	2,304,000
9. <i>Aṇuttarovaváiya</i> .	192	2,304	4,608,000
10. <i>Paṇhávágaranáim</i>	1,300	15,600	9,216,000
11. <i>Vivágasuya</i> ..	1,316	15,792	18,432,000

\*This number called *ग्रन्थगण* (written as *ग्रन्थग* or even *ग्र*) varies in MSS. For instance Weber's Catalogue of Royal Library at Berlin Vol. II, part 2, p. 534 gives *gramthágram* for MSS. of the *Vivágasuya* as under:—

MS. No. 1819 *gramthagram* = 1250.

„ „ 1820 „ = 1216.

„ „ 1821 „ = 1280.

‡Nandi gives 84,000 words for this *Amga*.

**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 Gujrātī 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 Painnas) 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 *Antagadadasáo*.)

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

(h) *Niraváliyá* 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 Gujrātī 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) Āyūramga and Kappasutta by Jacobi in  
Sacred books of the East Series, Volume  
XXII.

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

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

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

**II Grammars and Readers.**

(1) Hemacandra's Prakrit Grammar :

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

(b) Indian editions with Gujrāti translation and Dhundikā commentary by Udayasau-bhāgya.

(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-Mágadhi 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 Ágamas.

(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 „ Páṭan, 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. Bühler, translated from German by J. Burgess.

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

(4) *Jain-tatvādarsh* (Hindi) by Muni Ātmārāmji Anandvijaya.

**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 Śrī Vijayānanda Śūri (popularly known as Ātmārāmji) <sup>2</sup> was born in 1836, became a

1. Rai Bahadur Dhanpat Singh's edition of the Jain Āgamas must have been the work of one or more monks. In the *Nāyādhammakahā* (Jnātāsūtra) of this series Śādhu Bhagwān Vijaya is mentioned as the editor.

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



monk at the age of 17 and died in 1896 at Gujran-wala 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 *Uvā sagadasáo*.

2. The late *Srí Vijaya Dharma Súri*, *Sástravísárada Jainácárya* 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 *Súri jí*. He himself prepared an edition of Hemacandra's *Yoga Sástra* 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 *Srí Vijaya Indra Súri* who, like his Gurn, 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 कख, छख, ज्ञ, जम्, त्थ, and झ are difficult to recognise at a first glance. The medial vowel ए is often represented by what is called एड़ी मात्रा i. e. a vertical stroke placed to the left of a consonant, e. g. के=क, कै=कै, 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; *poggala*, for *poggala*, p. 576, l 14; Miyagrāme for Miyaggāme p. 525. etc. Similarly ज्ञ resembling Devanāgarī य with a slanting stroke in it has been transcribed as *yya*, e. g. *vadeyyā* for *vadejjā* p. 577, l 24 etc. The letter ड 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. *Thānamga* has been transcribed as *Vānamga* 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, Meṣana (Kathiawad) has brought out a primer of Jain Script (जैनी वाचनमाहा) 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.<sup>1</sup> Orthodox Jains, especially the Digambara, 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 cloth<sup>2</sup> and are finally locked in wooden boxes.<sup>3</sup> 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

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- (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 Atmárámji Ananda 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.

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# ARDHA-MĀGADHĪ READER.

## ३. मियापुत्ते<sup>१</sup> 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 भाषाढ़ वदि ५ सं० १८७२.
- H Hargovind Das's edition with Commentary and द्वाया in मुक्तिकमल जैन मोहनमाला No. 10. Sam. 1976.

तेणं कालेणं तेणं समणं मियग्गामे<sup>२</sup> नामं नयरे  
होत्था (वण्णओ) । तस्स णं मियग्गामस्स नयरस्स  
बहिया उत्तरपुरत्थिमे दिसोभाए चंदणपायवे नामं  
उज्जाणे होत्था ( वण्णओ ) । तत्थ णं सुहम्मस्स  
जवखस्स जक्खाययणे होत्था ( वण्णओ ) ॥१॥

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

1. ACD यावत्ते.

2 In some Mss. द्यागा०

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  
वा कएणा वा अच्छी वा नासा वा केवलं तेसिं अंगो-  
वंगाणं आगिइमित्ते होत्था ॥२॥

तए णं सा मिया देवी 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<sup>१</sup> २ फुट्टहडाहडसीसे<sup>२</sup> मच्छ्याच-  
डगरपहकरेणं अणिउजमाणमगे मियग्गामे नयरे गिहे  
गिहे कालुणरडवडियाए वित्तिं कप्पेमाणे विहरइ ॥४॥

तेणं कालेणं तेणं समएणं समणे भगवं महा-  
वीरे समोसरिए । परिसा निगगया । तए णं से  
जाइअंधपुरिसे तं महयाजणसट्ठं सुणेइ २ त्ता तं  
सचक्खुयं पुरिसं एवं वयासी, “किण्णं देवाणुप्पिया !  
अउज मियग्गामे नयरे इंदमहे इ वा खंदमहे इ वा  
जएणं 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॥

1. H. ० दिइ ० B. ० दि ० 2. A adds पुरि०



तए णं से जाइअंधपुरिसे तं सचक्खुयं पुरिसं एवं वयासी, “गच्छामो णं देवाणुप्पिया ! अग्गे चि समणं भगवं महावीरं वंदामो नमंसामो जाव पउजुवासामो” ॥६॥

तए णं से जाइअंधपुरिसे सचक्खुयणं पुरिसेणं पुरओ दंडयणं पगटिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ ता तिवसुत्ती आयाहिणं पयाहिणं करेइ २ ता वंदइ नमंसइ जाव पउजुवासइ ॥७॥

तए णं समणे भगवं महावीरे तोसे महइमहा-लियाए परिसाए धम्ममाइक्खइ, परिसा जामेव दिसं<sup>1</sup> 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 ता एवं वयासी, “अत्थि णं भंते ! केइ पुरिसे जाइअंधे जाइअंधक्खे ?”

“हंता अत्थि”

“कहिं णं भंते ! से पुरिसे जाइअंधे जाइअंधक्खे ?”

“एवं खलु गोयमा ! इहेव मियगगामे नयरे विज-यस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते नामं दारए जाइअंधे जाव<sup>2</sup> विहरइ” ॥९॥

तए णं से भगवं गोयमे समणं भगवं महावीरं

1. In some Mss. दिवि

2. Supply the rest from §§ 2 and 3.

वंदइ नमंसइ २ त्ता एवं वयासी, “इच्छामि णं 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 पासिउं हव्व-मागए” ॥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 पासिउं हव्वमागए । तत्थ णं जे से तव जेट्ठे पुत्ते मियापुत्ते दारय जाइअंधे अंधइवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरसि तं णं अहं पासिउं हव्वमागए” ॥१३॥

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

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

महावीरे सव्वणू सव्वदरिसी, तणे 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<sup>१</sup> अहं तुब्भं  
मियापुत्तं दारयं उवदंसेमि” त्ति कट्ठु जेणेव भत्त-  
पाणवरए तेणेव उवागच्छइ २ त्ता वत्थपरियट्ठं करेइ  
२ त्ता एगं कट्ठसगडियं गिरहइ २ त्ता विउलस्स असण-  
पाणखाइमसाइमस्स भरेइ २ त्ता जेणेव भगवं गोयमे  
तेणेव उवागच्छइ २ त्ता एवं वयासी, “एह णं तुब्भे  
भंते ! ममं पिट्ठो अणुगच्छह, जा णं अहं तुब्भं  
मियापुत्तं दारयं उवदंसेमि” ॥१६॥

तए णं से भगवं गोयमे तं मियं देविं पिट्ठो  
समणुगच्छइ ।

तए णं सा मिया देवी तं कट्ठसगडियं अणुकट्ठ-  
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 समाले  
मुहपोत्तियाए मुहं बंधइ ॥१७॥

तए णं सा मिया देवी परं मुहां भूमिघरस्स दुवारं

विहाडेह । तत्रो णं गंधे निगच्छइ से जहा नामए  
अहिमडे इवा, तत्रो वि अणिटुतराय चेव ॥१८॥

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

तए णं भगवन्नो गोयमस्स तं मियापुत्तं दारयं  
पासित्ता अममेयाइवे अज्झत्थिए समुप्पज्जित्था,  
“अहो णं इमे दारए पुरा कड्ढाणं असुभाणं कम्ममाणं  
पावफलं पञ्चणुभवमाणे विहरइ । न मे दिट्ठा नरगा  
वा नेरइया वा, पञ्चखं खलु अयं पुरिसे नरयपडिइ-  
वियं वेयणं वेइइ” 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 ! तुम्हेहिं अग्गभणुण्णाए  
समाणे जेणेव मियाए देवीए गिहे तेणेव उवागच्छामि  
जाव<sup>२</sup> आहारेइ । से णं भंते ! पुरिसे पुट्ठवभवे के  
आसि ? किं नामए ? किं गोत्तए ? किं वा दञ्जा किं वा  
भोज्जा किं वा समायरित्ता एवं विहरइ ?” ॥२०॥

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

1. A. C. H. आसएणं

2. Supply the rest from §§ 11-19.

(वण्णओ) । तस्स णं सयदुवारस्स नयरस्स अदूरसा-  
मंते दाह्णिपुरत्थिमे दिसीभाए विजयवट्ठमाणे<sup>1</sup> नामं  
खेडे होत्था । तस्स णं विजयवट्ठमाणस्स खेडस्स पंच  
गामसयाइं आभोए यावि होत्था ॥२१॥

तत्थ णं विजयवट्ठमाणे खेडे एकूआई नामं रट्ठकूडे  
होत्था अहम्मिं जाव दुप्पडियाणंदे । से एकूआई रट्ठ-  
कूडे विजयवट्ठमाणस्स खेडस्स पंचगहं गामसयाणं  
आहेवच्चं पालेमाणे विहरइ ॥२२॥

तए णं से एकूआई रट्ठकूडे विजयवट्ठमाणस्स खेडस्स  
पंच गामसयाइं बहूहिं करेहिं य भरेहिं य विट्ठोहिं  
य उक्कोडाहिं<sup>2</sup> य ओवीलेमाणे निट्ठणे करेमाणे  
विहरइ ॥२३॥

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

तए णं तस्स एकूइस्स रट्ठकूडस्स सरीरगंसि  
अण्णया कयाइ जमगसमगं सोलस रोगायंका पाउ-  
ठ्ठूया तं जहा, सासे १ खासे<sup>3</sup> २ जरे ३ दाहे ४ कुच्छि-  
सूले ५ भगंदरे ६ अरिसा<sup>4</sup> ७ अजोरए ८ दिट्ठिसूले<sup>5</sup>

1. A. ०वड्डो

2. B. ०डे०

3. A. B. H. का०

4. H. ०डे, A. B. अतिसारे

5. A. B. दिट्ठि

६ मुट्ठसूले १० अकारिए<sup>१</sup> ११ अच्चिवेयणा १२ कण-  
वेयणा १३ कंडू १४ उदरे<sup>२</sup> १५ कोढे १६ ॥२५॥

तए णं से एक्काई रट्ठकूडे सोलसहिं रोगायंकेहिं  
अभिभूय समाणे कोडुंबियपुरिसे सट्ठावेइ २ त्ता एवं  
वयासो, “गच्छह णं तुब्भे देवाणुप्पिया ! विजय-  
वट्ठमाणे खेडे सिंघाडग-तिय-चउक्क-चच्चर-महापहेसु<sup>३</sup>  
महया २ सददेणं उगघोसेमाणा एवं वयह, “एवं खलु  
देवाणुप्पिया ! एक्काइसरीरगंसि सोलस रोगायंका  
पाउब्भया, तं जहा सासे जाव कोढे । तं णं इच्छइ  
विज्जे वा विज्जपुत्तो वा, जाणमी वा जाणयपुत्तो  
वा एक्काइस्स रट्ठकूडस्स सोलसणं रोगायंकाणं एग-  
मवि रोगायंकं उवसामित्तए, तस्स णं एक्काई रट्ठकूडे  
विपुलं अत्थसंपयाणं दलयइ । एवं दोसं पि तसं पि  
उगघोसेह” ॥ ते कोडुंबियपुरिसा तदेव करेति ॥२६॥

तए णं विजयवट्ठमाणे खेडे इमं एयाक्खवं उगघोसणं  
सोच्चा निसम्म बहवे विज्जा य विज्जपुत्ता य सत्थकोस-  
हत्थगया सएहिं २ गिहेहिंतो पडिनिक्ख मंति २ त्ता जेणेव  
एक्काई रट्ठकूडे तेणेव उवागच्छंति २ त्ता एक्काइसरीरगं  
परामुसंति २ त्ता तेसिं रोगाणं निदाणं पुच्छंति २ त्ता  
एक्काइरट्ठकूडस्स बहूहिं अब्भंगेहि य उव्वट्ठणेहि य  
सिणेहपाणेहि य वमणेहि य विरेयणेहि य सिंचणेहि य<sup>४</sup>  
अवणहाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरु-  
हेहि य सिरावेधेहि य तच्छणेहि य पच्छणेहि य क्लीहि य  
मूलेहि य कंदेहि य पत्तेहि य पुप्फेहि य फलेहि य

1. H. ०२०

2. H. दओदरे

3 B.C.H. ०पहपहेसु

4. H. सेयणाहि

बोएहि य सिलियाहि य गुल्याहि य ओसहेहि य  
भेसउजेहि य इच्छंति तेसिं सोलसण्हं रोगायंकाणं  
एगमवि रोगायंकं उवसामित्तए । नो चेव णं संचायंति  
उवसामित्तए ॥२७॥

तए णं ते बहवे विज्जा जाहे नो संचायंति तेसिं  
सोलसण्हं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए  
ताहे संता तंता परितंता जामेव दिसं पाउब्भूया  
तामेव दिसं पडिगया ॥२८॥

तए णं से एकूई रटुकूडे सोलसहिं रोगायंकेहिं  
अभिभूए समाणे रउजे य रट्टे य मुच्छइ । रउजं  
पत्थमाणे अभिलसमाणे अट्टदुहट्टवसट्टे अड्ढाइउजाइं  
वाससयाइं परमाउं पालइ २ त्ता कालमासे कालं  
किञ्चा इमीसे रयणप्पभाए पुढवीए लक्कोसेणं सागरो-  
वमट्टिइएसु नेरइएसु<sup>१</sup> नेरइयत्ताए उववण्णे ॥२९॥

से णं तओ अणंतरं उव्वट्टित्ता इहेव मियग्गामे  
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 गढभत्ताए उववण्णे, तं  
पभिइं च णं मिया देवी विजयस्स खत्तियस्स अणिट्ठा,  
अकंता, अप्पिया जाया यावि होत्था ॥३०॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुठ्वर-  
त्तावरत्तकालसमयंसि कुंडुंबजागरियं जागरमाणीए  
इमे अउभत्थिए समुप्पण्णे, “एवं खलु अहं विजयस्स  
खत्तियस्स पुठ्विं इट्ठा वेसासिया अणुमया आसी ।  
जं पभिइं च णं ममं इमे गढ्मे कुच्छिंसि गढभत्ताए

उववण्णे तं पभिइं च णं विजयस्स खत्तियस्स अहं  
अणिट्ठा अकंता जाया यावि होत्था । न इच्छइ विजय  
खत्तिय ममं नामं च गोयं<sup>1</sup> च गिरिहत्तए 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 तिक्खणाणि 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-  
वसा<sup>2</sup> तं गब्भं दुहं दुहेणं परिवहइ ॥३१॥

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

तए णं सा अम्मधाइं मियाए देवीए ‘तह’ त्ति एय-  
मट्ठं पडिसुणेइ २ त्ता जेणेव विजय खत्तिय तेणेव  
उवागच्छइ २ त्ता एवं वयासी, “एवं खलु सामी !  
मिया देवी नवण्हं मासाणं जाव आगिइमित्ते<sup>4</sup> जाव  
भीया ममं सद्दावेइ २ त्ता एवं वयासी गच्छाहि णं  
जाव उज्झाहि । तं संदिसह णं सामी ! तं दारमं अहं  
एगंते उज्झामि उदाहु मा ?” ॥३३॥

1. H. गोसं 2. H. अहववसा 3. A B C H गच्छइ 4. Suppyl  
the rest from the preceding section.



तए णं से विजए खत्तिए तीसे अम्मधार्यए अंतिए  
एयमट्ठं सोच्चा तहेव भीए समाणे जेणेव मिया देवी  
तेणेव उवागच्छइ २ ता मियं देविं एवं वयासी, “एस  
णं देवाणुप्पिए तुम्भं पढमे गम्भे । तं जइ णं तुमं एयं  
एगंते उवकुसड्डियाए उउक्कासि तया णं तुम्भं पया  
नो थिरा भविस्सइ तेणं तुमं एयं दारयं रहस्सियंसि  
भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २  
विहराहि तेणं तुम्भं पया थिरा भविस्सइ ॥३४॥

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

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

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

“गोयमा ! मियापुत्ते दारए इव्वीसं वासाइं  
परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव  
जंबुद्वीवे 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 उववट्ठित्ता  
सिरीसिवेसु उववज्जिहिइ । तओ अणंतरं से जाइं

इमाहं जलयरपंचिंदियतिरिक्खजोणियाणं मच्छकच्छ-  
भगाहमगरसंसुमारादीणं अद्दतेरस जाइ-कुल-कोडि-  
जोणिपमुहसयसहस्साहं तत्थ एगमेगंसि जोणिविहा-  
णंसि अणेगसयसहस्सखुत्तो उट्ठाइत्ता<sup>1</sup> तत्थेव भुज्जो २  
पञ्चायाइस्सइ । से णं तओ अणंतरं उव्वट्ठित्ता  
एवं चउप्पएसु भुयपरीसप्पेसु खहयेरसु<sup>2</sup> चउरिंदिएसु  
तेहंदिएसु बेहंदिएसु वणप्फइकडुयहवखेसु कडुयदु-  
ट्ठेसु वाउत्तेउआउपुढवीसु अणेगसयसहस्सखुत्तो पञ्चा-  
याइस्सइ ॥३६॥

से णं तओ अणतरं उव्वट्ठित्ता सुपइट्ठपुरे  
गोणत्ताए पञ्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे  
अन्नया कयाइ पढमपाउसंसि गंगाए महाणईए खलीण-  
मट्ठियं खणमाणे तडीए पेत्तिए<sup>3</sup> समाणे कालगए  
तत्थेव सुपइट्ठपुरे नयरे सेट्ठिकुलंसि पुत्तत्ताए पञ्चा-  
याइस्सइ । से णं तत्थ उम्मुक्कबालभावे जोव्वणगमणुपत्ते  
तहाइवाणं थेराणं अंतिए धम्मं सोच्चा निसम्म मुंडे  
भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से णं  
तत्थ बहूइं वासाइं सामणणपरियाणं पाउणित्ता  
आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा  
सोहम्मे कप्पे देवत्ताए उव्वज्जिहिइ । से णं तओ  
अणंतरं चयं चइत्ता महाविदेहे वासे सिज्झिहिइ ॥३७॥

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

( विवागसुत्तस्स पढमे सुयक्खंथे पढमं अउभयणं )

મેહે કુમારે ।

## ૨ મેહે કુમારે

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

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

તેણં કાલેણં તેણં સમણં ચંપા નામં નયરી  
હોત્યા (વણ્ણઓ) ॥ તીસે ણં ચંપાણ નયરીણ બહિયા  
ઉત્તરપુત્થિમે દિસીમાણ પુણ્ણભદ્દે નામં ચેહ્ણ હોત્યા  
(વણ્ણઓ) ॥ તત્થ ણં ચંપાણ નયરીણ કોણિણ નામં  
રાયા હોત્યા (વણ્ણઓ) ॥ ૧ ॥

તેણં કાલેણં તેણં સમણં સમણસ્સ ભગવ્ણો  
મહાવીરસ્સ અંતેવાસી અજ્જસુહમ્મે નામં થેરે પંચહિં  
અણગારસણ્ણિં સદ્ધિં સંપરિવુડે પુઠ્ઠાણુપુઠ્ઠિવંચરમાણે  
ગામાણુગામં દૂહજ્જામાણે સુહં સુહેણં વિહરમાણે જેણેવ  
ચંપા નયરી જેણેવ પુણ્ણભદ્દે ચેહ્ણ તેણામેવ ઉવાગ-  
ચ્છહ ૨ ત્તા અહાપહિહ્ણવં ઉગ્ગહં ઉગિગ્ગહ્ણ ૨ ત્તા  
સંજમેણં તવસા અપ્પાણં ભાવેમાણે વિહરહ ॥ ॥

(તણ ણં ચંપાણ નયરીણ પરિસા નિગગયા ।  
કોણિઓ નિગગઓ । ધમ્મો કહિઓ । પરિસા જામેવ  
દિસં<sup>૧</sup> પાઉઠ્ઠૂયા તામેવ દિસં પહિગયા ॥)

તેણં કાલેણં તેણં સમણં અજ્જસુહમ્મસ્સ  
અણગારસ્સ જેટ્ટે અંતેવાસી અજ્જજંબૂ નામં અણગારે  
કાસવગોત્તે અજ્જસુહમ્મસ્સ થેરસ્સ અદૂરસામંતે ઉહ્હં<sup>૨</sup>-  
જાણૂ અહોસિરે ક્કાણકોટ્ઠોવગણ સંજમેણં તવસા  
અપ્પાણં ભાવેમાણે વિહરહ ॥ ૩ ॥

तस्य णं से जंबू नामं अणगारे जायसइठे जाय-  
संसय जेणामेव अज्जसुहम्मि थेरे तेणामेव उवागच्छइ  
२ त्ता अज्जसुहम्मि थेरे तिव्वुत्तो आयाहिणं पया-  
हिणं करेइ २त्ता वंदइ नमंसइ २ त्ता अज्जसुहम्मस्स  
थेरस्स नच्चासणे नाइदूरे सुस्सूसमाणे नमंसमाणे  
अभिमुहे<sup>१</sup> पंजलिउडे विणएणं पज्जुवासमाणे एवं  
वयासी, “जइ णं भंते समणेणं भगवया महावीरेणं  
पंचमस्स णं अंगस्स विवाहपणत्तीए” अयमट्ठे  
पणत्ते, छट्ठस्स णं अंगस्स भंते ! नायाधम्मकहाणं  
के अट्ठे पणत्ते ?”

“जंबू” इ<sup>२</sup> अज्जसुहम्मि थेरे अज्जजंबूनामं अणगारं  
एवं वयासी, “एवं खलु जंबू ! समणेणं भगवया  
महावीरेणं छट्ठस्स अंगस्स दो सुयखंधा पणत्ता  
तं जहा नायाणि य धम्मकहाओ य” ॥ ४ ॥

“जइ णं भंते ! समणेणं भगवया महावीरेणं  
छट्ठस्स अंगस्स दो सुयखंधा पणत्ता, पढमस्स णं  
भंते ! सुयखंधस्स कह 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<sup>४</sup>  
९ चंदमा<sup>५</sup> १० इय ॥ १ ॥ दावद्दवे ११ उदगणाए  
१२ मंडुक्के १३ तेयली वि य । नंदीफले १५ अमर-

कंका<sup>1</sup> १६ आइरणे १७ सुसुमा<sup>२</sup> १८ इ य ॥२॥ अवरै य  
पुंडरीय १९ णाय एगुणवीसिमे<sup>३</sup> ॥ २१ ॥ ५ ॥

“जइ णं भंते ! समणं भगवया महावीरेण  
नायाणं एगुणवीसं अज्झयणा पयणत्ता पढमस्स णं  
भंते अज्झयणस्स के अठ्ठे पयणत्ते” ? एवं खलु जंबू ।  
तेणं कालेणं तेणं समणं इहेव जंबूदीवे<sup>४</sup> दीवे  
भारहे वासे दाहिणड्ढभरहे<sup>५</sup> रायगिहे नामं नयरे  
होत्था (वण्णओ) गुणसिलए<sup>६</sup> 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  
जावसरूवे, सेणियस्स रण्णो सव्वकज्जेसु लद्धपच्चए,  
तस्स रज्जं च रट्ठं च कोसं च कोट्टागारं च बलं च  
वाहणं च पुरं च अंतेउरं च सयमेव समुपेवखमाणे<sup>७</sup> २  
विहरइ ॥६॥

तस्स णं सेणियस्स रण्णो धारिणी नामं देवी  
होत्था ॥ सा धारिणी देवी अणया कयाइं पुटवर-  
त्तावरत्तकालसमयंसि सयणिज्जंसि सुत्तजभमरा  
ओहीरमाणी २ एगं महं सत्तुस्सेहं रययकूडसंणिहं  
नहयलंसि सोमागारं लीलायतं जंभायतं गयं मुह-  
मतिगयं पासित्ताणं पडिबुद्धा । इट्ठतुट्ठा समाणी तं  
सुमिणं उगिगएइइ २ त्ता सयणिज्जाओ उट्ठेइ २  
त्ता अतुरियमचवलं रायहंससरिसीए गईए जेणामेव

1 S अवरो 2 D सुसमा 3 DS ओइी 4 S ओ 5 D ओ 6  
S omits गुणसिलए 6 S ओ 7 D ओ

सेणिए राया तेणामेव उवागच्छइ २ त्ता सेणियं रायं  
 इट्ठाहिं कंताहिं पियाहिं गिराहिं पडिबोहेइ २ त्ता  
 सेणिएणं रएणा अट्ठभएणुणाया समाणी नाणामणिर-  
 यणचित्तंसि भट्टदासणंसि निसीयइ २ त्ता आसत्था  
 वोसत्था मत्थए अंजलिं कट्ठु एवं वयासी, “एवं  
 खलु अहं देवाणुप्पिया ! अज्ज तंसि तारिसगंसि  
 सयणिउजंसि सुत्तजागरा नियगवयणमइवयंतं गयं  
 सुमिणे पासित्ता पडिबुद्धा ॥ तं एयस्स णं सुमिणस्स  
 देवाणुप्पिया ! के फलविसेसे भविस्सइ ?” ॥९॥

तए णं से सेणिए राया धारिणीए देवीए अंतिए  
 एयमट्ठं सोम्रा निसम्म हट्ठतुट्ठे समाणे तं सुमिणं  
 उगिएहइ २ त्ता ईहं<sup>1</sup> अणुपविसइ,<sup>2</sup> अप्पणो साभा-  
 विएणं मइपुव्वएणं बुद्धिविएणाणेणं तस्स सुमिणस्स  
 अत्थोग्गहं करेइ २ त्ता धारिणिं देविं अणुबूहेमाणे<sup>3</sup>  
 एवं वयासी, “ओराले<sup>4</sup> णं तुमे देवाणुप्पिए ! सुमिणे  
 दिट्ठे । कल्लाणे णं तुमे देवाणुप्पिए ! सुमिणे दिट्ठे ।  
 अत्थलाभो देवाणुप्पिए ! पुत्तलाभो देवाणुप्पिए !  
 सुवखलाभो देवाणुप्पिए ! एवं खलु नवरहं मासाणं  
 बहुपडिपुण्णाणं अट्ठट्ठमाणं राइंदियाणं विइक्कंताणं  
 अम्हं कुलकेउं कुलवडिंसयं दारयं पयाहिसि । से  
 वि य णं दारए उम्मुक्कबालभावे सूरि वीरे रउजवई  
 राया भविस्सइ । तं आरोग-तुट्ठि-दीहाउकल्लाण-  
 कारणं णं तुमे देवी ! सुमिणे दिट्ठे” त्ति कट्ठु  
 भुज्जो २ अणुबूहेइ<sup>5</sup> ॥८॥

तस्य णं सा धारिणी देवी सेणिएणं रणणा एवं वुत्ता  
समाणी हट्टुत्ता सयंसि सयणिज्जमि निसीयइ २ त्ता  
एवं वयासी, “मा मेस उत्तमे पहाणे सुमिणे अणणेहि  
पावसुमिणेहि पडिहम्मिहिइ,” त्ति कट्टु देवगुरुजण  
संबद्धाहिं पसत्थाहिं धम्मियाहिं कहाहिं सुमिणजा-  
गरियं पडिजागरमाणी विहरइ ॥६॥

तस्य णं से सेणिए राया पच्चूसकालसमयंसि विवि-  
हसत्थकुसले सुमिणपाठस मद्दवेइ २ त्ता धारिणीस  
देवीस दिट्ठस्स सुमिणस्स फलं पुच्छइ ॥७॥

एवं पुच्छिया समाणा ते सुमिणपाठगा सुमिण-  
सत्थाइं उच्चारिमाणा एवं वयासी, “एवं खलु मामी !  
अम्हं सुमिणसत्थंसि बायालीसं सुमिणा तीसं महा  
सुमिणा वावत्तरिं सव्वसुमिणा दिट्ठा । तत्थ णं सामी !  
अरहंतमायरो वा चक्कवट्ठिमायरो वा अरहंतंसि वा  
चक्कवट्ठिंसि वा गम्भं वक्कमाणंसि एसंसि तीसाय  
महासुमिणाणं इमे चउद्दसं महासुमिणे पासित्ताणं  
पडिबुज्झंति तं जहा, गय-वसहं सीह-अभिसेयदाम-  
ससि-दिणयरं उज्झं कुंभं । पउमसर-सागर-विमाण-  
भवण-रयणुच्चयं सिद्धिं च ॥९॥ तत्थ णं सामी ! मंड-  
लियमायरो मंडलियंसि गम्भं वक्कमाणंसि एसंसि  
चउद्दसहं महासुमिणाणं अणणयरं एगं महा-  
सुमिणं पासित्ताणं पडिबुज्झंति । तं ओराले ण  
सामी ! धारिणीस देवीस सुमिणे दिट्ठे । एवं खलु  
सामी ! नवएहं मासाणं बहुपडिपुण्णाणं धारिणी

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

तए णं तीसे धारिणीए देवीए दोसु मासेसु  
विइक्कंतेसु<sup>1</sup> तइए मासे वट्टमाणे तस्स गब्भस्स दोहल-  
कालसमयंसि अयमेयाइवे अकालमेहेसु दोहले  
पाठम्भवित्था, “घण्णाओ ताओ अम्मयाओ, पुण्णाओ  
ताओ अम्मयाओ, सुलद्धे णं तासिं माणुस्सए जम्म-  
जीवियफले आओ णं मेहेसु अब्भुगएसु हत्थिरयणं  
दुद्धाओ सव्वओ समंता आहिंडमाणीओ डोहलं<sup>2</sup>  
विणेंति,<sup>3</sup> तं णं अहमवि मेहेसु अब्भुगएसु जाव  
डोहलं<sup>2</sup> विणेमि<sup>4</sup>” ॥१२॥

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

तए णं तीसे धारिणीए देवीए अंगपडियारियाओ  
अभिंतारियाओ दासचेडियाओ 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 “क्किण्णं तुमं  
देवाणुप्पिए ! अट्टक्काणोवगया मियायसि !”

तए णं सा धारिणी देवी एवं वयासी, “एवं  
खलु सामी! मम अयमेयाइवे अकालमेहेसु दोहले  
पाठम्भूए<sup>5</sup> ॥१५॥

1 S कीत्ति 2 S हेतो 3 D णोयं 4 S णिणं 5 D S णिणं

5. Supply the rest from § 12.



तए णं से सेणिए राया तं धारिणिं देविं एवं वयासी, “मा णं तुमं देवाणुप्पिए ! अट्ठज्झाणं भियाहि, अहंणं तहा करिस्सामि जहा णं तव अयमेयाइवस्स अकालदोहलस्स मणोरइसंपत्ती 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 ओइयमणसंकप्पे भियामि” ॥१७॥

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

तए णं तस्स अभयकुमारस्स अयमेयाइवे अज्झत्थिए<sup>१</sup> समुप्पज्जित्था, “णो खलु सक्का माणुस्सएणं उवाएणं मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलस्स<sup>२</sup> मणोरइसंपत्तिं करित्तए नन्नत्थ दिव्वेण उवाएणं । अत्थिणं मम<sup>३</sup> सोहम्मकप्पवासी<sup>४</sup> पुववसंगइए देवे महिड्ढि<sup>५</sup> य महासुखे । तं सेयं खलु ममं पोसइसालाए पोसइयस्स बंभयारिस्स एगस्स अवीयस्स दब्भसंघारोवगयस्स अट्ठमभत्तं परिणिशिहत्ता पुव्वसंगतियं देवं मणसिकरेमाणस्स<sup>६</sup> विहरित्तए । तए णं पुव्वसंगइए देवे मम चुल्लमाउयाए धारिणीए देवीए अकालमेहेसु दोहलं विणेहिइ” ॥

एवं संपेहेइ २ त्ता पोसहसालं पमज्जइ उच्चार-  
पासवणभूमिं पडिलेहेइ दब्भसंघारगं दुरुहइ<sup>१</sup> अट्टम-  
भत्तं य परिगिणहइ २ त्ता पुव्वसंगइयं देवं मणसि-  
करेमाणे चिट्ठइ ॥१९॥

तए णं से पुव्वसंगतिए देवे अभयस्स कुमारस्स  
अतिए पाउव्वभूय । अभयणं कुमारेणं अदभट्टिस्स समाणे  
अकालमेहे विउव्वइ ॥२०॥

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

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो  
अणुपुव्वेणं नामकरणं च पउजेमणं<sup>२</sup> च चंकम्मणगं<sup>३</sup> च  
चोलोवणयं<sup>४</sup> च महया इड्ढीसक्कारसमुदणं  
करिंसु ॥२१॥

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

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

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

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

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

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो सोह-  
णांसि तिहि-करण-नक्खत्त-मुहुत्तंसि मेहं कुमारं सरि-  
मेहंतो रायकुलेहंतो आणिल्लियाहिं अट्टहिं रायवर-  
कण्णाहिं सट्ठिं एगदिवसेणं पाणिं गिण्हावैसु ॥२४॥

तए णं से मेहे कुमारे उप्पिंपासायवरगए फुट्टमा-  
णेहिं मुहंगमत्थएहिं वरतरुणीसंपत्तेहिं बत्तीसइब्बट्ठ-  
एहिं नाडएहिं उवगिज्जमाणे २ उवलालिज्जमाणे २  
माणस्सए कामभीए पच्चणुभवमाणे विहरइ ॥२५॥

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

तए णं से मेहे कुमारे कंठुइज्जपुरिसस्स अंतिए  
समणस्स भगवओ महावीरस्स आगमणंपवित्तिं सोच्चा  
निसम्म हट्टतुट्ठे कोडुंबियपुरिसे सट्ठावेइ २ ता एवं  
वयासी, “खिप्पामेव भो देवाणुप्पिया ! चाउग्घंटं  
आसरहं जुत्तमेत्थं उवट्ठवेइ” ॥२७॥

तए णं मे मेहे कुमारे चाउग्घंटं आसरहं दुइठे  
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 निसम्म हट्टतुट्ठे जेणा-

मेव अम्मापियरो तेणामेव उवागच्छइ २ ता अम्मा-  
पिऊणं पायवडणं करेइ २ ता एवं वयासी, “एवं खलु  
अम्मयाओ ! मए समणस्स भगवओ महावीरस्स  
अंतिए धम्मे निसंते से वि य णं धम्मे इच्छिए पडि-  
च्छिए अभिस्सए । 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 विलवमाणी मेहं कुमारं  
एवं बयासी । “तुमं सि जाया ! अम्हं एगे पुत्ते इट्ठे  
कंते पिए ॥ नो खलु जाया ! अम्हे इच्छानो खण-  
मवि विप्पओगं सदित्तए । भुंजाहि ताव जाया !  
माणुस्सए भोगे जाव वयं जीवामो । तओ पच्छा  
अम्हेहिं कालगएहिं परिणयवए निरवयवखे<sup>१</sup> पव्व-  
इस्ससि” ॥३०॥

तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते  
समाणे एवं वयासी, “तहेव णं तं अम्मयाओ” !  
जहेव णं तुब्भे भमं वयह । एवं खलु अम्मयाओ !  
माणुस्सए भवे अधुवे अणियए असासए वसणसय”  
उवट्ठवाभिभूए विज्जुलयाचंचले अणिञ्जे जलबुब्बुय-  
समाणे कुसगजलबिंदुसन्निभे संभब्भरागसरिसे<sup>२</sup> सुवि-  
णदंसणोवमे पच्छा पुरं च अवस्सविप्पजहणिज्जे ।  
से के णं जाणइ अम्मयाओ ! के पुट्ठिं गमणाए के  
पच्छा गमणाए, तं इच्छामि णं जाव पव्वइत्तए” ॥३१॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो जाहे  
 णो संचाए<sup>1</sup>ति<sup>1</sup> मेहं<sup>1</sup> कुमारं बहूहि<sup>1</sup> विसयाणुलोमाहिं<sup>1</sup>  
 आघवणाहिं य पणवणाहिं य आघवित्तए वा पण-  
 वित्तए वा ताहे विसयपडिकूलाहिं<sup>1</sup> संजमभउव्वेग-  
 कारियाहिं<sup>1</sup> पणवणाहिं<sup>1</sup> पणवेमाणा एवं वयासी,  
 “एस णं जाया ! निगंथे पावयणे सत्ते, अणुत्तरे, केव-  
 लिये, पडिपुण्णे, संसुद्धे, सल्लगतत्ते, सिद्धिमग्गे, मुत्ति-  
 मग्गे, सव्वदुक्खपहीणमग्गे, अहीव एगन्तदिट्ठिये,  
 खुरो इव एगंतधारे, लोहमया इव जवा चावेयव्वा,  
 वालुयाकवलो<sup>2</sup> इव नीरसए<sup>3</sup>, गंगा इव पडिसोय-  
 गमणयाए, महासमुद्दो इव भुयाहिं<sup>1</sup> दुत्तरे, असि-  
 धारा<sup>4</sup> व संचरियव्वं । णो खलु कप्पइ जाया ! सम-  
 णाणं निगंथाणं आहाकम्मिये वा उद्देसिये वा, कीय-  
 गडे वा, ठविये वा, रइए वा दुब्भिवक्खभत्ते 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 ! सुहसमुच्चिये णो चेव णं दुहसमुच्चिये  
 णालं सीयं णालं उण्हं णालं खुहं णालं पिवासं  
 णालं वाइय-पित्तिय-संणिवाइय-विविहे<sup>5</sup> रोगायंके  
 उच्चावए गामकंटए बावीसं परीसहोवसग्गे उदिये  
 सम्मं अहियासित्तए ॥ तं भुंजाहि ताव जाया ! जाव<sup>6</sup>  
 पव्वइस्ससि ॥३२॥

तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते

1 S ०६६, D ०६६ 2 S ०७६ 3 DS निरसए 4 S ०६६  
 5 D ०७६६६० S ०७६६६० 6, Supply the rest from § 30.

समाणे अम्मापियरो एवं वयासी, “तहेव णं तं अम्म-  
याओ ! जहेव णं तुम्हे ममं वयह ॥ एवं खलु निगंघे  
पावयणे कीवाणं कायराणं कापुरिसाणं इहलोगपडि-  
बट्ठाणं 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 अम्मापियरमणुवत्तमाणे<sup>1</sup>  
तुसिणीए संचिट्ठइ ॥३४॥

तए ण से सेणिए राया कोडुंबियपुरिसे सद्दा-  
वेइ २ त्ता एवं वयासी, “खिप्पामेव भो देवाणुप्पिया !  
मेहस्स कुमारस्स महत्थं महारिहं महग्घं विउलं राया-  
भिसेयं उवट्ठवेह” ॥ तए णं ते कोडुंबियपुरिसा  
तहेव रायाभिसेयं उवट्ठवेति ॥३५॥

तए णं से सेणिए राया बहूहिं गणणायगेहिं दंड-  
णायगेहिं संपरिवुडे मेहं कुमारं अट्ठसयाणं सोव-  
णियाणं कलसाणं जलेहिं रायाभिसेएणं अभिसिंच-  
माणे एवं वयासी, “जय २ णंदा ! जय २ भद्दा !  
भद्दं ते; अजियं जिणाहि<sup>2</sup>, जियं पालयाहि, जिय-  
मज्जे वसाहि” त्ति कट्ठु जयसद्दं पउंजइ ॥

तए णं से मेहे राया जाए ॥३६॥

तए णं तस्स मेहस्स राणो अम्मापियरो एवं

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

तए णं से मेहे राया अम्मापियरो एवं वयासी  
इच्छामि णं अम्मयाओ ! कुत्तियावणाओ रयहरणं  
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 कोडुंबियपुरिमा तहेव करेन्ति ॥३८॥

तए णं से कासवे सेणियं रायं करयलमंजलिं  
कट्टु 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  
पोत्तोए मुहं बंधित्ता मेहकुमारस्स चउरंगुलवज्जे  
निवखमणपाउगगे केसे कप्पेहि” ॥

तए णं से कासवे तहेव केसे कप्पइ ॥३९॥

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



मुत्तावलिपगासाहं अंसूहं विणिम्भुबमाणी २ रोय-  
माणी २ कंदमाणी २ एवं वयासी, “एस णं अम्हं  
मेहकुमारस्स अब्भुदएसु य उस्सवेसु य अपच्छिमे  
दरिसणे भविस्सइ ”ति ऋट्ठु उम्सीसामूले ठवेइ ॥४०॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो  
उत्तरावक्कमाणं सीहासणं रयावेंति, मेहं कुमारं दोच्चं  
पि तच्चं पि सेयपोयएहिं कलसेहिं गहावेंति २ त्ता  
पम्हलसुकुमालाए गंधकासाइयाए साडियाए गायाइं  
लूहेंति २ त्ता सरसेणं गोसीसच्चंदणेणं गायाइं अणु-  
लिंपंति २ त्ता शासाणीसास-वाय-वाउजं हंसलवखण-  
साडग णियंसेंति हारं पिण्डुंति अट्ठहारं पिण्डुंति  
एवं एगावलिं मुत्तावलिं कणगावलिं रयणावलिं जाव  
दिट्ठं सुमणदामं पिण्डुंति ॥४१॥

तए णं मेहं कुमारं गंठिम-वेढिम-पूरिम-संजोइ-  
मेणं चउट्ठिवहेणं मल्लेणं कप्पसुखं पिव अलंकिय-  
सरीरं करेंति ॥४२॥

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

तए णं ते कोडुंबियपुरिसा सीयं उवट्ठवेंति ॥४३॥

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

तए स तस्स मेहस्स कुमारस्स माया गहाया

कयबलिकम्मा अप्पमहग्घाभरणांलंकियसरीरा सोयं  
दुसुहइ<sup>1</sup> २ ता मेहस्स कुमारस्स दाहिणे पासे सीद्दा-  
रुणंसि निसीयइ ॥४५॥

तए णं तस्स मेहस्स कुमारस्स प्रिया कोडुंबियपु-  
रिसे सद्दावेइ २ ता एवं वयासी, “खिप्पामेव भो  
देवाणुप्पिया ! सरिसाणं<sup>2</sup> सरिसत्तयाणं सरिव-  
याणं<sup>3</sup> कोडुंबियवरतरुणाणं सहस्सं सद्दावेइ” ।

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

तए णं से सेणिय राया ते कोडुंबियवरतरुणे एवं  
वयासी, “गच्छह णं देवाणुप्पिया ! मेहस्स कुमारस्स  
पुरिससहस्सवाहिणिं सीयं परिवहह<sup>4</sup>” ॥ ते तद्देव  
परिवहंति ॥४६॥

तए णं तस्स मेहस्स कुमारस्स तं सीयं दुसुहस्स  
समाणस्स इमे अट्ठमंगलया तप्पठमयाए पुरओ  
अद्दाणुपुग्घीए संपट्टिया, तं जहा, सीत्थिय-सिरिवच्छ-  
नंदावत्तं<sup>5</sup> 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 ता तिवसुत्तो आयाहिणं

1. S 0५0 2 S 0५या0 3 S 0५व0 4 S वहेह 5 S नंदिया0

पयाहिणं करैति २ त्ता वंदंति नमंसंति २ त्ता एवं  
वयासी, “एस णं देवाणुप्पिया ! अम्हं एगे पुत्ते इट्ठे  
कंते पिय । से जहा नामए उप्पले इवा पउमे इवा  
कुमुदे इवा पंके जाए जलेसु<sup>1</sup> संवड्ढिए नो वलि-  
प्पइ पंकरएणं नो<sup>2</sup> वलिप्पइ जलएणं एवामेव मेहे  
कुमारे कामेसु जाए भोगेसु संवड्ढिए<sup>3</sup> नो वलिप्पइ  
कामएणं नो वलिप्पइ भोगएणं । एस णं देवा-  
णुप्पिया ! संसार-भउट्ठिगगे, भीए जम्मणजरामर-  
णाणं<sup>4</sup>, इच्छइ देवाणुप्पियाणं अंतिए मुंडे भवित्ता  
आगाराओ अणगारियं पट्ठइत्तए । तं अम्हे देवाणु-  
प्पियाणं सिस्सभिवखं दलयाओ, पडिच्छंतु णं देवा-  
णुप्पिया ! सिस्सभिवखं” ॥४८॥

तए णं समणे भगवं महावीरे मेहकुमारस्स अम्मा-  
पिजहिं एवं वुत्ते समणे एयमट्ठं रम्मं पडिसुणेइ ॥४९॥

तए णं से मेहे कुमारे समणस्स भगवओ महावी-  
रस्स अंतियाओ उत्तरपुरत्थिमं<sup>5</sup> दिसिभागं अवक्कमेइ<sup>6</sup>  
२ त्ता सयमेव आभरणमल्लालंकारं मुयइ<sup>7</sup> ॥५०॥

तए णं मेहकुमारस्स माया हंसलखणेणं पड-  
साडएणं आभरणमल्लालंकारं पडिच्छइ २ त्ता असूणि  
विणिग्गुयमाणी २ रोयमाणी २ एवं वयासी, “जइयत्वं  
जाया ! घडियत्वं जाया ! अस्सिं च णं अट्ठे नो पमा-  
यत्वं । अम्हं पि एवमेव<sup>8</sup> मग्गे भवउ” त्ति कट्ठु मेह-  
कुमारस्स अम्मापियरो समणं भगव 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  
 ता जेणामेव समणे भगवं महावीरे तेणामेव उवाग-  
 च्छइ २ ता एवं वयासी, “आलिते णं भंते ! लोए  
 जराए मरणेण य ॥ से जहा नामए केइ गाढावई  
 आगारंसि क्रियायमाणंसि जे तत्थं भंडे भवइ अप्प-  
 भारे मोल्लगुरुए तं गहाय आयाए एगंतं अवक्कमइ,  
 ‘एस मे णिच्छारिए’ समाणे पच्छा पुरा य लोए”  
 द्वियाए सुहाए भविस्सइ’, एवामेव मम वि एगे  
 आया” भंडे इट्ठे कंते पिए, एस मे निच्छारिए’  
 समाणे संसारवोच्चेयकरे भविस्सइ, तं इच्छामि णं  
 देवाणुप्पिएहिं सयमेव पट्ठावियं’, सयमेव सिक्खा-  
 वियं, सयमेव आयाए-गोयए-विणय-वेणइय-चरण-  
 करण-जायामायाउत्तियं धम्मं आइविखयं” ॥५२॥

तए णं समणे भगवं महावीरे मेहं कुमारं सयमेव  
 पट्ठावेइ, सयमेव जाव धम्ममाइक्खइ, “एवं देवाणु-  
 प्पिया ! गंतव्वं, एवं चिट्ठियव्वं, एवं निसीयव्वं,  
 तयट्ठियव्वं, भुंजियव्वं, भासियव्वं” ॥ तए णं से मेहे  
 कुमारे समणस्स भगवओ महावीरस्स अंतिए इमं  
 एयाइव्वं धम्मियं उवएसं निसम्म सम्मं पडिवज्जइ  
 तमाणाए तह गच्छइ, तह चिट्ठइ जाव तह  
 भासइ ॥५३॥

जं दिवसं च णं मेहे कुमारे आगाराओ अणगा-  
 रियं पट्ठावइए तस्स णं दिवसस्स पुट्ठावरणहकालसम-  
 यंसि समणाणं निगंथाणं अहाराइणयाए सेउजास-

धारगेसु विभज्जमाणेसु मेहस्स कुमारस्स दारमूले  
सेज्जासंघारए जाए ॥५४॥

तए णं समणा निगंथा पुठ्वरत्तावरत्तकालसमयंसि  
वायणाए पुच्छणाए परियट्ठणाए धम्माणुजोगचिंताए  
उच्चारस्स य पासवणस्स य अइगच्छमाणा य निगगच्छ-  
माणा य अप्पेगइया मेहं कुमारं हत्थेहिं संघट्ठंति  
एवं पाएहिं<sup>1</sup> सीसे<sup>2</sup> पोट्टे कायंसि । एवं महालियं च  
तं रयणिं मेहे कुमारे नो संचाएइ खणमवि अच्छिं  
निमीलित्तए ॥५५॥

तए ण तस्स मेहस्स कुमारस्स अयमेयाइवे  
अज्झत्थिए<sup>3</sup> समुप्पज्जितथा, “एवं खलु अहं सेणिय-  
स्स रण्णो पुत्तं, धारिणीए देवीए अत्तए मेहे कुमारे ।  
तं जया<sup>4</sup> णं अहं अगारमज्जे वसामि तया णं ममं  
समणा निगंथा आढायंति सक्कारेति । जप्पभिइं च  
ण अहं अणगारियं पव्वइए तप्पभिइं च ममं समणा  
निगंथा नो आढायंति नो सक्कारेति अदुत्तरं च णं  
समणा निगंथा राओ पुठ्वरत्तावरत्त<sup>5</sup> जाव ममं  
संघट्ठंति नो संचाएमि खणमवि अच्छिं निमीलि-  
त्तए<sup>6</sup> तं सेयं खलु ममं<sup>7</sup> कल्लं पाउप्पभायाए<sup>8</sup> रयणीए  
समणं भगवं महावीरं आपुच्छित्ता पुणरवि आगार-  
मज्जे वसित्तए,” त्ति कट्ठु एवं संपेहेइ २ त्ता अट्ठ-  
दुहट्ठ-वसट्ठ-माणसगए गिरयपडिक्कवियं च तं  
रयणिं खवेइ २ त्ता कल्लं पाउप्पभायाए<sup>10</sup> रयणीए

1 D ०सि 2 D ०से ष 3 S ०समो 4 D ०महा 5 Supply  
the rest from the preceding section. 6 D S निमीलावत्तए

7 S ०ज्ज 8 D ०भाए 9 D ०भाए 10 D ०भाए

जेणामेव समणे भगवं महावीरे तेणामेव उवागच्छइ  
जाव पज्जुवासइ ॥५६॥

तए णं “मेहा” इ समणे भगवं महावीरे मेह-  
कुमारं एवं वयासी “से णूणं तुमं पुट्ठावरत्तकालसम-  
यंसि समणेहिं निगगंथेहिं वायणाए य पुच्छणाए जाव  
आगारमउक्के वसित्तए ॥ सेणूणं एस अट्ठे” समट्ठे ?”

“हंता ! अट्ठे” समट्ठे”

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

तत्थं णं तुमं अणया कयाइं गिम्हकालसमयंसि  
जेट्टामूलमासे वणदवजालापलित्तैसु दण्ठित्तैसु धूमाउ-  
लासु दिसासु मंडलवाए व परिट्ठभमंते तत्थे संजाय-  
भए बहूहिं हत्थोहिं संपरिवुडे दिसोदिसं विप्पला-  
इत्था ॥५७॥

तए णं तव मेहा ! तं वणदवं पासित्ता अयमेया-  
इवे अउक्कत्थिए समुप्पज्जित्था, “कहिं णं मएणे मए  
अयमेयाइवे अगिसंभवे अणुभूयपुट्ठे” । तए णं तव  
मेहा ! लेसाहिं विसुउक्कमाणीहिं सुभेणं परिणामेणं  
तयावरणिज्जाणं कम्माणं खओवसमेणं जाइसएणे  
समुप्पज्जित्था । तए णं तुमं मेहा ! एयमट्ठं सम्मं  
अभिसमेसि, “एवं खलु मए अतीए भवे अयमेयाइवे  
अगिसंभवे समणुभूए” ॥५८॥

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

1 Supply the rest from \$ 55 and 56.

2 S अत्थे

ईए दाहिणिल्लकूलंसि विंज्जगिरिपायमूले, दवगिसं-  
ताणकारणट्ठा सएणं जूहेणं महइमहालयं मंडलं धाइ-  
त्तए, त्ति कट्ठु एवं संपेहेसि २ त्ता एगं महं मंडलं  
घाएसि । जत्थेणं तणं वा पत्तं वा कट्ठं वा कंटस वा  
लया वा खाणुं वा सक्खं वा, तं सव्वं तिवसुत्तो  
आहुणिय २ पाएणं उट्ठुरेसि, हत्थेणं गिरहइ २ त्ता  
एगंतं पाडेसि ।

तए णं तुमं मेहा ! तस्सेव मंडलस्स अदूरसा-  
मंतं हत्थीणं आहेवच्चं भुंजमाणे विहरसि ॥५९॥

तए णं अणया कयाइं गिम्हकालसमयंसि जेट्ठा-  
मूलमासंसि पायव-संघंस-समुट्ठिएणं सुक्क-तण-पत्त-  
मारुयसंजोगदीविएणं महाभयकरेणं हुयवहेणं वण-  
दव-जालासंपलित्तिसु वणंतिसु अणो वहवे सोहा य  
वग्घा य दीवा य रिच्छा य चित्तया य सियाला य  
ससया य जेणेव से मंडले तेणेव उवागच्छंति २ त्ता  
अगिभयाभिविद्दुया एगओ बिलधम्मेणं चिट्ठंति ।  
तुमं पि मेहा ! तंसि चेव मंडले तेहिं बहूहिं सोहेहिं  
जाव ससएहिं सट्ठिं एगओ बिलधम्मेणं चिट्ठसि ॥६०॥

तए णं तुमे मेहा ! पाएणं गत्तं कंडुइस्सामि  
त्ति कट्ठु पाए उक्खित्ते । तंसि च णं अंतरंसि<sup>१</sup>  
अणोहिं बलवंतंहेहिं सत्तेहिं पलाइज्जमाणे<sup>२</sup> २ एगे  
ससए अणुपविट्ठे । तए णं तुमं मेहा ! गायं कंडुइस्ता  
पुणरवि पायं निक्खविस्सामि<sup>३</sup> त्ति कट्ठु तं ससयं च  
अणुपविट्ठं पाससि २ त्ता पाणाणुकंपाए भूयाणुकंपाए  
से पाए अंतरा चेव संधारिए ने चेव णं निक्खित्ते ॥

१ D अंतरे २ Do हा० S पणोलिज्ज० ३ D.S Text पडिनिक्खेमिस्सामि  
Commentary निक्खेवि०

तए णं तुमे मेहा ! ताए पाणाणुकंपाए माणुस्सा !  
उए बढे ॥

तए णं से वणदवे अढाड्डज्जाइं राइंदियाइं  
तं वणं भामेइ २ ता निट्टिए उवरए<sup>२</sup> उवसंते  
विउक्काए<sup>३</sup> यावि होत्था ॥६१॥

तए णं ते बहवे सीहा जाव ससया तं वणदवं  
उवसंतं विउक्कायं पासंति २ ता अग्गिभयविप्पमुक्का  
तएहाए<sup>४</sup> य कुहाए य पिवासाए अभिभूया<sup>५</sup> समाणा  
ताओ मंडलाओ पडिनिक्खमंति २ ता दिसोदिसं  
विप्पसरित्था ॥६२॥

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

तए णं तुमं मेहा ! आणुपुट्ठेणं गब्भवासाओ  
निक्खंते समाणे उम्मुक्कबालभावे जोट्ठणगं अणुपत्ते  
मम अंतिए मुंडे भवित्ता आगाराओ अणगारियं  
पठवइए ॥६४॥

तं जइ णं तुमे मेहा ! तिरिक्खजोणिमुवागएण  
अप्पडिलदुसम्मत्त-रयणेणं से पाए<sup>६</sup> पाणाणुकंपाए अंतरा  
चेव संधारिए णो चेव णं णिक्खित्ते किमंग पुण तुमं

1 D मणु ।

2 D उवरए

3 D णिक्काए

4 D Omits

5 D परिक्काहया S परक्काहया

6 S पावे



मेहा ! इयाणिं विउलकुलसमुब्भवे<sup>1</sup> लद्धपंचिंदिय<sup>2</sup> एवं  
उट्ठाण-बल-वीरिय-पुरिसक्कार-परक्कम-संजुत्ते<sup>3</sup> मम  
अंतिय पटवइए समाणे समणाणं निगगंथाणं राओ वाय-  
णाए य पुच्छणाए जाव निगच्छमाणाणं पायसंघट्टणाणि  
णो सम्मं सहेसि तितिक्खसि अहियासेसि ?” ॥६५॥

तए णं तस्स मेहस्स अणगारस्स समणस्स भग-  
वओ महावीरस्स अंतिय एयमट्ठं सोच्चा निसम्म सुभेहिं  
परिणामेहिं पसत्थेहिं अज्झवसाणेहिं जाइसरणे समु-  
प्पण्णे । तए णं से मेहे अणगारे एयमट्ठं सम्मं  
अभिसमेइ २ त्ता अणगारमज्जे 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 भुवखे लुक्खे निम्मंसे निस्सोणिए  
किडिकिडिया भूए अट्टिचम्मावणट्ठे किसे धमणि-  
संतए जाए यावि होत्था ॥ जीवं जीवेणं गच्छइ जीवं  
जीवेणं चिट्ठइ । भासं भासित्ता गिलाइ<sup>4</sup> भासं  
भासमाणे गिलाइ<sup>4</sup> भासं भासिस्सामि त्ति गिलाइ<sup>4</sup> ॥ से  
जहा नामए इंगालसगडिया इ वा कट्टसगडिया इ वा  
पत्तसगडिया इ वा ससद्दं गच्छइ ससद्दं चिट्ठइ एवा-  
मेव मेहे कुमारे ससद्दं गच्छइ असद्दं चिट्ठइ ॥६६॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे  
रायगिहे नयरे समोसढे ॥

तए णं तस्स मेहस्स अणगारस्स राओ पुव्वरत्ता-  
वरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स अयमे-  
याकवे अज्झत्थिणं समुप्पज्जित्था, “एवं खलु अहं  
इमेणं उरालेणं तवोकम्मेणं जाव<sup>१</sup> ससद्दं चिट्ठामि ॥  
तं अत्थि जाव मे उट्ठाणे कम्मे बले वीरिए सट्ठा  
धिई संवेगे जाव य<sup>२</sup> मे धम्मायरिए धम्मेवएसए समणे  
भगवं महावीरे विहरइ, ताव मे सेयं कल्लं पाउप्पभायाए  
रयणीए समणेणं भगवया महावीरेणं अब्भणुणायस-  
माणस्स सयमेव पंच महव्वयाइ<sup>३</sup> आरोहिता<sup>४</sup> गोयमा-  
इए समणे निगंथे निगंथीओ य खामित्ता तहाक-  
वेहिं कडाईहिं थेरेहिं सट्ठिं विउलपव्वयं सणियं २  
दुक्खहिता सयमेव मेहघणसण्णिगासं पुढविसिलापट्टयं  
पडिलेहिता संलेहणाभूसणाए भूसियस्स भत्तपाणप-  
डियाइविखयस्स कालं अणवकंखमाणस्स विहरित्तए,”  
एवं संपेहेइ २ त्ता कल्लं पाउप्पभायाए रयणीए जेणेव  
समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता तिकखु-  
त्तो आयाहिणं पयाहिणं करेइ जाव पज्जुवासइ॥६९॥

तए णं समणे भगवं महावीरे मेहं अणगारं एवं  
वयासी“से णूणं तव मेहा ! राओ पुव्वरत्तावरत्तकाल-  
समयंसि जाव<sup>१</sup> कालं अणवकंखमाणस्स विहरित्तए ?  
से णूणं मेहा ! अट्ठे समट्ठे ॥” ॥

“हंता ! अत्थि ॥६९॥

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 so 4. Supply the rest from the preceeding section.

याइं आरोहेइ जाव कालं अणवकंखमाणे विह-  
रइ ॥६६॥

तए णं ते थेरा भगवंता मेहस्स अणगारस्स अगि-  
लाए<sup>१</sup> वेयावडियं करेति । तए णं से मेहे अणगारे  
दुवालस वासाइं सामणपरियागं पाउणित्ता मासि-  
याए संलेहणाए अप्पाणं भूसित्ता सट्ठिभत्ताइं अणस-  
णाए छेदेत्ता आलोइयपडिक्कंते उट्ठुरियसल्ले<sup>२</sup> समा-  
हिपत्ते आणुपुठ्वेणं कालगए ॥७०॥

तए णं ते थेरा भगवंता मेहं अणगारं कालगयं  
पासंति २ त्ता परिणित्वाणवत्तियं 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<sup>३</sup> विणीए, से णं देवाणुप्पियहिं अब्भणु-  
णाए समाणे जाव अणुपुठ्वेणं कालगए ॥ एस णं  
देवाणुप्पिया ! मेहस्स अणगारस्स आयारभंडए ॥७१॥

तए णं भगवं गोयमे समणं भगवं महावीरं एवं  
वयासी, “से णं भंते ! मेहे अणगारे कालमासे कालं  
किञ्चा 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 सिज्जिहिइ, बुज्जि-  
हिइ परिणित्वाहिइ सच्चदुक्खाणं अंतं काहिइ” ॥७२॥

एवं खलु जंबू ! समणेणं भगवया महावीरेणं  
 अप्पोपालंभनिमित्तं<sup>1</sup> पढमस्स नायउक्कयणस्स अयमठ्ठे  
 पण्णत्ते त्ति बेमि ॥ पढमं अउक्कयणं सम्मत्तं ॥  
 महुरेहिं निउणेहिं वयणेहिं<sup>2</sup> चोययंति आयरिया ।  
 सीसे कट्ठिंवि खलिये जह मेहमुणिं महावीरो ॥१॥ ॥७३॥

( नायाधम्मकहासुत्तस्स पढमे सुयसंघे पढमं अउक्कयणं )

### ३. तावस-परिज्वायगा ।

(Copied from Jaināgamodaya Samiti edition.)

से जे इमे गंगाकूलगा वाणपत्था तावसा भवंति,  
 तं जहा--होत्तिया पोत्तिया कोत्तिया जणणई सड्ढई  
 थालई\* हुंपउट्ठा दंतुक्खलिया उम्मज्जगा सम्मज्जगा  
 निमज्जगा संपक्खाला दक्खिणकूलगा उत्तरकूलगा  
 संखधमगा कूलधमगा मिगलुदुगा हत्थितावसा उद्-  
 दंडगा दिसापोक्खिणो वाकवासिणो<sup>3</sup> 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 किञ्चा उक्कोसेणं जीइसि-  
 एसु देवेषु देवत्ताए उववत्तारो भवंति, पलिओवमं

1 D अप्पोलंभ 2 D ०हि य 3. Pischel § 62 वाग \* Leumann वालई

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

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

से जे इमे जाव परिधायगा भवन्ति, तं जहा,  
संखा जोई कविला भिउच्चा हंसा परमहंसा बहुउदया  
कुडिद्वया कण्हपरिधायगा; तत्थ खलु इमे अट्ठ  
माहणपरिधायगा भवन्ति, तं जहा-कणहे अ करकंडे  
अ अंबडे अ परासरे; कणहे दीवायणे चेव, देवगुत्ते य  
नारए ॥१॥ तत्थ खलु इमे अट्ठ खत्तियपरिधायगा  
भवन्ति, तं जहा, सीलई ससिहारे<sup>१</sup> य णगई भगई  
तिय; विदेहे रायाराया,<sup>२</sup> रायारामे बलेति य (१२) ॥३॥

ते णं परिधायगा रिउव्वेदजजुव्वेदसामवेय-  
अहव्वणवेयइतिहासपंचमाणं निघंटुक्कट्ठाणं संगोव-  
माणं सरहस्साणं चउण्हं वेयाणं सारगा पारगा धारगा  
वारगा सडंगवी, सट्ठितंतविसारया, संखाणे, सिक्खा-  
कप्पे वागरणे क्कंदे शिरुत्ते जोतिसामयणे अणेषु य  
बंभणएसु य सत्थेसु सुपरिणिट्ठिया यावि होत्था ॥४॥

ते णं परिधायगा दाणधम्मं च सोयधम्मं च

1 Leumann संसिहारे.

2 Leumann omits.

तित्थाभिसेअं च आघवेमाणा पणवेमाणा पइवेमाणा  
विहरंति, जणं अम्हं किंचि असुई भवइ तणं उद-  
रण य मट्टियाण य पक्खालिअं सुई भवइ, एवं खलु  
अमहे चोवखा चोवखायारा सुई सुइसमायारा भवित्ता  
अभिसेअजलपूयप्पाणो अविग्घेणं पं गमिस्सामो” ॥५॥

तेसि णं परिट्वायगाणं णो कप्पइ अगडं वा  
तलायं वा णइ वा वाविं वा पुक्खरिणिं वा दीहियं  
वा गुंतालिअं वा सरं वा सागरं वा ओगाहित्तए,  
नणत्थ अट्ठाणगमणे, णो कप्पइ सगडं वा जाव  
संदमाणियं वा दुरुहित्तानं मच्छित्तए ॥६॥

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

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

तेसि णं परिट्वायगाणं णो कप्पइ अयपायाणि  
वा तउअपायाणि वा तंबपायाणि वा जसदपायाणि  
वा सीसगपायाणि वा रूपपायाणि वा सुवणपायाणि  
वा अणयराणि वा बहुमुल्लाणि पायाणि धारित्तए  
ण णत्थ लाउपायण वा दारुपायण वा मट्टियापा-  
यण वा ॥९॥

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

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

तेसि णं परिव्वायगाणं णो कप्पइ हारं वा  
अट्ठहारं वा एगावलिं वा मुत्तावलिं वा कणगावलिं  
वा रयणावलिं वा मुरविं वा कंठमुरविं वा पालंबं वा  
तिसरयं वा कडिसुत्तं वा दसमुद्धियाणंतकं 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 अगलुण्णं  
वा चंदणेणं वा कुकुमेण वा गायं अणुलिंपित्तए,  
णणत्थ एक्काए गंगामट्टियाए ॥११॥

तेसि णं कप्पइ मागहए पत्थए जलस्स पडि-  
गाहित्तए, से विय वहमाणे णो चेव णं अवहमाणे,  
से विय यिमिओदए णो चेव णं कद्दमीदए, से विय  
दिण्णे णो चेव णं अदिण्णे से विय पिपित्तए णो चेव णं  
हत्थपायचरुचमसपक्खालणट्ठाए सिणाइत्तए वा ॥  
तेसि णं परिव्वायगाणं कप्पइ मागहए अट्ठाट्ठए  
जलस्स पडिगाहित्तए से विय वहमाणे णो चेव णं  
अवहमाणे, से विय दिण्णे णो चेव णं अदिण्णे, से  
विय हत्थपायचरुचमसपक्खालणट्ठाए णो चेव णं  
पिपित्तए वा सिणाइत्तए वा ॥१२॥

ते णं परिव्वायगा एयाव्वेणं विहारेणं विहर-  
माणा बहूइं वासाइं परियायं पाउणंति बहूइं वासाइं  
अरियायं पाउणित्ता कालमासे कालं किच्चा उक्कीमेणं

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

तेणं कालेणं तेणं समयणं अम्मंडस्स परिट्वा-  
यगस्स सत्त अंतेवासिसयाइं गिम्हकालसमयंसि  
जेट्ठामूलमासंसि गंगाए महानईए उभओ कूलेणं कंप्पि-  
ल्लपुराओ णयरओ पुरितमालं णयरं संपट्टिया विहा-  
राए ॥१४॥

तएणं तेसिं परिट्वायगाणं तीसे अगामियाए  
क्खिणोवायाए दीहभट्ठाए अडवीए कंचि देसंतर-  
मणुपत्ताणं से पुव्वगग्हिए उदए अणुपुव्वेणं परिभुज-  
माणे भीणे ॥१५॥

तए णं ते परिट्वायगा भीणोदगा समाणा त-  
एहाए परिबभममाणा २ उदगदातारमणस्समाणा अण-  
मणं सद्दव्वेति २ त्ता एवं वयासी “एवं खलु देवा-  
णुप्पिया! अहं इमीसे अगामिआए जाव अडवीए कंचि  
देसंतरमणुपत्ताणं से पुव्वगग्हिए उदए भीणे, तं सेयं  
खलु देवाणुप्पिया! अहं 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 करेति  
२ त्ता उदगदातारमल्लभमाणा दोच्चं पि अणमणं  
सद्दव्वेति ॥१६॥

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



अम्हं अदिणं गिण्हत्तए अदिणं साइजिजत्तए, तं मा  
 णं अम्हे इयाणिं आवइकालंपि अदिणं गिण्हामो  
 अदिणं साइजजामो, 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 ओगाहेति २ त्ता वालुआसंधारए  
 संधरंति ॥१७॥

वालुयासंधारयं दुरुहंति २ त्ता पुरत्थाभिमुहा  
 संपलियंकनिसण्णा करयलमंजलिं कट्टु एवं वयासी,  
 “णमोत्थु णं अरहंताणं जाव संपत्ताणं, णमोत्थुणं  
 समणस्स भगवओ महावीरस्स जाव संपाविउकामस्स,  
 नमोत्थुणं अम्मडस्स परिव्वायगस्स अम्हं धम्मायरि-  
 यस्स धम्मोवदेसगस्स, पुठ्वं णं अम्हेहिं अम्मडस्स  
 परिव्वायगस्स अंतिए थूलगे पाणाइवाए पच्चक्खाए  
 जावज्जीवाए, मुसावाए अदिणणादाणे 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, दीसं, कलहं, अढभवखाणं, पेसुणं, परपरिवायं,  
 अरहरहं, मायामोसं, मिच्छादंसणसल्लं, अकरणिज्जं  
 जोगं पच्चवखामो जावज्जीवाए । सठ्वं असणं पाणं  
 खाइमं साइमं चउट्ठिवहं पि आहारं पच्चवखामो जाव-  
 ज्जीवाए । जं पि य इमं सरीरं इट्ठं कंतं पियं मणुणं  
 मणमं 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  
 छेदेति २ त्ता आलोइयपडिक्कंता समाहिपत्ता काल-  
 मासे कालं किञ्चा बंभलोए कप्पे देवत्ताएउववण्णा, तद्धिं  
 तेसिं गई दससागरोवमाइं ठिई पणत्ता, परलोगस्स  
 आराहगा (१३) । ३६ । ॥१९॥

( ओववाइयसुत्तं । सू० ३८ )

## 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 गहुसा मे सहि-सयण-संगंथ-संयुआ मे विचित्तीवगरणपरियट्ट-णभोयणच्छायणं मे । इच्चत्थं गड्ढिए लोए अहो य राओ य परितप्पमाणे कालाकालसमुट्टाई संजोगट्टी अट्ठालोभी आलुं पे सहसाकारे विणिविट्ठचित्ते, एत्थ सत्थे पुणो पुणो, अत्थं च खलु आउयं इहमेगेसिं माण-वाणं तं जहा--॥६२॥

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

जेहिं वा सद्धिं संवसति ते विणं एगदा णियगा पुट्ठिं परिवयंति, सो वा ते णियए पच्छा परिवएज्जा, णालं ते तव ताणाए वा सरणाए वा, तुमं पि 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 मुहुत्तमविणो पमायए वओ अच्चेति जीव-णं व ॥६५॥

जीविए इह जे पमत्ता से हंता छेत्ता भेत्ता लुंपित्ता विलुंपित्ता उद्दवित्ता उत्तासहत्ता, अकडं करिस्सामि

त्ति मरणमाणे, जेहिं वा सद्धिं संवसइ ते वा णं एगया  
नियगा तं पुट्वि पोसेंति, सो वा ते नियगे पच्छा पोसेज्जा,  
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 परिहरेज्जा, नालं ते तव ताणाए वा सरणाए  
वा, तुमं पि नालं तेसिं ताणाए वा सरणाए वा ॥६७॥

जाणित्तु दुक्खं पत्तेयं सायं । ६८॥

अणभिकूमंतं च खलु वयं स पेहाए ॥६९॥

खणं जाणाहि पंडिय ॥७०॥

जाव सोयपरिणाणा अपरिहीणा नेत्तपरिणाणा  
अपरिहीणा, घाणपरिणाणा अपरिहीणा, जीहपरि-  
णाणा फरिसपरिणाणा अपरिहीणा इच्चेएहिं विह-  
वह्वेहिं परिणाणेहिं अपरिहीणेहिं आयट्ठं संमं समणु-  
वासिज्जासि ॥ ७१ ॥ त्तिबेमि ॥

( आचारंगसुत्ते पढमसुयखंधे लोगविजयज्झयणत्त पढमे उट्ठेसए )

## ५. इंदियभोगाई ॥

तओ से एगया रोगसमुप्याया समुप्यजंति, 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 अणुसोयंति इहमेगेसिं माणवाणं ॥८२॥

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

आसं च छंदं च विगिंच धीरे ! तुमं चेव तं सल्लमाहट्ठु, जेण सिया तेण नी सिया, इणमेव नाव-बुज्झंति जे जणा मोइपाउडा, योभि लोए पटवहिण, 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 ! महब्भयं नाइवाएज्ज कंचण, एस वीरे पसंसिए जे न निट्ठिज्जइ आयाणाए, न मे देइ

न कुप्पिज्जा थोवं लद्धुं नखिंसए, पडिसेहिओ पडि-  
णमिज्जा, एयं मोणं समणुवासिज्जसि ॥२५॥ त्ति बेमि

( आचारंगसुत्ते पदमसुयखंधे लोगविजयज्जयणे चउत्थे उहुंसए )

## ६-इत्तरमरणं ।

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

अणुपविसित्ता गामं वा नगरं वा खेडं वा कब्बडं  
वा पट्ठणं वा दीणमुहं वा आगरं वा आसमं वा सन्नि-  
वेसं वा नेगमं वा रायहाणिं वा तणाइं जाइज्जा  
तणाइं जाइत्ता से तमायाए एगंतमवक्कमिज्जा,  
एगंतमवक्कमित्ता अप्पंडे अप्पपाणे अप्पवीए अप्प  
हरिए अप्पोसे अप्पोदए अप्पुत्तिंगणगदगमट्ठिय-  
मक्कडा संताणए पडिलेहिय २ पमज्जिय २ तणाइं  
संथरिज्जा तणाइं संथरित्ता इत्थवि समए इत्तरियं  
कुज्जा; तं सच्चं सच्चवाई ओए तिन्ने छिन्नकहंकहे  
आईयट्ठे अणाईए चिञ्चाण भेउरं कायं संविहूय  
विह्वरुवे परीसहोवसग्गे अस्सिं विस्संभणयाए भेर-  
वमणुचिन्ने तत्थवि तस्स कालपरियाए जाव से तत्थ  
विअतिकारए, इच्चेयं विमोहाययणं हियं सुहं खमं  
निस्सेयं आणुगामियं, त्तिबेमि ॥२२२॥

( आचारंगसुत्ते पदमसुयखंधे विमोक्खाज्जयणस्स उट्ठे उहुंसए )

## ७ पाणवहो

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

पाणवहो नाम एस पावो चंडो रुद्धो खुद्धो  
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 पाणवहद्व-  
कहासु अभिरमंता पावं करिउं तुट्ठा होति । तस्स य  
पावस्स बहुप्पगारं फलविवागं अयाणमाणा वढ्ढेति  
महब्भयं अविस्सामवेयणं दीहकाल-बहुदुक्खसंकडं  
नरय-तिरिक्ख-जोणिं ॥२॥

इओ आउवखए चुया उववज्जंति नरएसु महल-  
एसु बीभच्छदरिसणिज्जेसु । तत्थ य अंतोमुहुत्तं निव्व-  
त्तेति ते सरीरं हुंडं बीहणगं अट्ठि-ण्हारु-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 सूलगगमेयणमेवमाइं ॥३॥

जमकाइयतासिया सद्दं करेन्ति भीया । किं  
तं ? “सामि ! भाय ! बप्प ! ताय ! जियवं !  
मुय मं, मरामि, दुब्बलो वाहिपोलिओ हं ! किं दाणिं  
सि एवं दारुणो निद्दओ य ? मा देहि मे पहारे ।  
उस्सासं मे मुहुत्तगं देहि । पसायं करेहि । मा क्स ।  
वीसमामि । गोविज्जं मुंच । मरामि तण्हाइओ  
अहं, देहि पाणीयं” ।

“ता हंत ! प्रिय इमं जलं विमलं सीयलं” त्ति  
घेत्तूण य नरयपाला तवियं तउयं से देन्ति कलसेण  
अंजलीसु ॥ दट्ठूण य तं पवेइयंगोवंगा अंसुपगलंत-  
पप्पुयच्छा, “क्षिण्णा तण्हा इयं म्हे” कलुणाणि  
जंपमाणा विप्पेक्खंता दिसोदिसं अत्ताणा असरणा  
अणाहा अबंधवा बंधुविप्पहूणा विप्पलायंति मिया  
इव वेगेण भउविग्गा ॥ घेत्तूण य बला पलायमाणाणं  
मुहं विहाडेत्तु लोहदंडेहिं कलकलं वयंसि तवियं  
तउयं कुभंति केइ निरणुकंपा जमकाइया इसंता ॥  
तेण य डज्झा संता रसंति भीमाइं विस्सराइं, स्वन्ति  
य कलुणगाइं पारेवतगा व ॥४॥

अवि य कुवियनिरयपालाणं “गिरह, कम, पहर,  
छिंद, भिंद, कत्ताहि, विकत्ताहि, उप्पाडेहि, भुज्जो  
हण, विहण, विच्छुभ, आकड्ठ, विकड्ठ, किं ण जंपसि ?  
सराहि पावकम्माइं दुक्कयाइ” एवमाइवयणमह-  
प्पगग्गो पडिसुयसद्दसंकुलो तासओ सया निरय-  
गीयरणं । महानगरडज्झमाणसरिसो निग्गोसो सुच्चय  
अणिट्ठो तहिं नेरइयाणं जाइज्जंताणं जायणाहिं,  
किं ते ? असिक्खण-दग्गभवण-जंतपत्थर-सूइतल-खार-



वावि-फलकलंतवेयरणि-कलंबवाल्या-कंटइल्लदुग्गम-  
रहजोयण-तत्तलोहपहगमण-वाहणाणि ॥५॥

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

जे वि य इह माणुसत्तणं आगया कह वि नरगा  
उव्वटिया, अधणा ते वि य दीसंति पायसो विक्रय-  
विगलक्खवा खुज्जा य वडभा या वामणा य बहिरा य  
काणा य कुंटा य पंगुला य विउला य मूया य मम्मणा य  
अंधिल्ला वाहिरीगपीलिया 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॥

( पण्हावागरणुत्तस्स पडमं दारं )

## ८. मोक्खमग्गे

कयरे मग्गे अवखाए, माहणेणं मईमता ।  
 जं मगं उज्जु पावित्ता, ओहं तरित दुत्तरं ॥१॥  
 तं मगं गुत्तरं सुद्धं, सव्वदुक्खविमोक्खणं ।  
 जाणासि णं जहा भिक्खू, तं णो बूहि महामुणी ॥२॥  
 जइ णो केइ पुच्छिज्जा, देवा अदुव माणुसा ।  
 तेसिं तु कयरं मगं, आइक्खेज्ज कहाहि णो ॥३॥  
 जइ वो केइ पुच्छिज्जा, देवा अदुव माणुसा ।  
 तेसिमं पडिसाहिज्जा, मगसारं सुणेह मे ॥४॥  
 अणुपुव्वेण महाघोरं, कासवेण पवेइयं ।  
 जमादाय इओ पुव्वं, समुद्धं ववहारिणो ॥५॥  
 अतरिंसु तरंतेगे, तरिस्संति अणागया ।  
 तं सोच्चा पडिवक्खामि, जंतवो तं सुणेह मे ॥६॥  
 पुढवोजीवा पुढो सत्ता, आउजीवा तहागणी ।  
 वाउजीवा पुढो सत्ता, तण्हक्खा सबीयगा ॥७॥  
 अहावरा तसा पाणा, एवं छक्काय आहिया ।  
 एतावए जीवकाए, णावरे कोइ विज्जई<sup>१</sup> ॥८॥  
 सव्वाहिं अणुजुत्तीहिं<sup>२</sup>, मतिमं पडिलेहिया ।  
 सव्वे अक्कंतदुक्खा य, अतो सव्वे अहिंसया<sup>३</sup> ॥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 निराकिञ्चा, ण विरुद्धेज्ज केणई ।  
 मणसा वयसा चेव, कायसा चेव अंतसो ॥१२॥

1. S. In some Mss. नावरे विज्जती काए or नावरे विज्जती कए  
 D. ० हीं 3. S न हिंसया

संवुडे से महःपन्ने , धीरे दत्तेसणं चरे ।  
 एसणासमिए णिच्छं , वज्जयंते अणेसणं ॥१३॥  
 भूयाइं च समारंभ, तमुट्ठिस्सा य जं कडं ।  
 तारिसं तु न गिण्हेज्जा, अन्नपाणं सुसंजय ॥१४॥  
 पूर्वकम्मं न सेविज्जा, एस धम्मे बुसीमओ<sup>१</sup> ।  
 जं किंचि अभिकंखेज्जा, सव्वसो तं न कप्पय<sup>२</sup> ॥१५॥  
 हणंतं नाणुजाणेज्जा, आयगुत्ते जिइंदिए ।  
 ठाणाइं संति सड्ढीणं<sup>३</sup>, गामेसु नगरेसु वा ॥१६॥  
 तहा गिरं समारब्भ, अत्थि पुण्णं<sup>४</sup> ति नो वए ।  
 अहवा नत्थि पुण्णं<sup>४</sup> ति, एवमेयं महब्भयं ॥१७॥  
 दाणट्ठया य जे पाणा, हम्मंति तसथावरा ।  
 तेसिं सारक्खणट्ठाए<sup>५</sup>, तम्हा अत्थि त्ति नो वए ॥१८॥  
 जेसिं तं उवकप्पंति, अन्नपाणं तहाविहं ।  
 तेसिं लाभंतरायं ति, तम्हा णत्थि त्ति णो वए ॥१९॥  
 जे य दाणं पससंति, वहमिच्छंति पाणिणं ।  
 जे य णं पडिसेहंति, वित्तिक्खेयं<sup>६</sup> करंति ते ॥२०॥  
 दुहओ वित्ते ण भासंति, अत्थि वा नत्थि वा पुणे ।  
 आयं रयस्स हेच्चा णं, णिव्वाणं पाउणंति ते ॥२१॥  
 निव्वाणं परमं बुद्धा, णक्खत्ताण व चंदमा<sup>७</sup> ।  
 तम्हा सदा जए दंते, निव्वाणं संधए मुणी ॥२२॥  
 वुज्झमाणाण पाणाणं, किञ्चंताण सकम्मणा<sup>८</sup> ।  
 आघाति साहु तं दीवं, पतिट्ठेसा पवुच्चई ॥२३॥  
 आयगुत्ते सया दंते, छिन्नसोए अणासवे ।  
 जे धम्मं सुट्ठमक्खाति, पडिपुण्णमणेलिसं<sup>९</sup> ॥२४॥

1 S बु० 2 D भोत्तर 3 D सड्ढीणं 4 D ०कं 5 D ०ल० 6 ० ति५  
 8 दि० 8 D ० म्म 9 D ०णा०

तमेव अविजाणंता, अबुद्धा बुद्धमाणियो ।  
 बुद्धा मो त्ति य मन्नंता, अंतए ते समाहिय ॥२५॥  
 ते य बीओदगं चेव, तमुद्दिदस्सा य जं कडं ।  
 भोच्चा भाणं म्फियायंति, अखेयन्ना समाहिया<sup>१</sup> ॥२६॥  
 जहा ढंका य कंका य, कुल्ला मग्गुका<sup>२</sup> सिही<sup>३</sup> ।  
 मच्छेसणं म्फियायंति, भाणं ते कलुसाधमं ॥२७॥  
 एवं तु समणा एगे, मिच्छदिट्ठी अणारिया ।  
 विसएसणं म्फियायंति, कंका वा कलुसाहमा ॥२८॥  
 सुद्धं मगं विराहित्ता, इहमेगे उ दुम्मती ।  
 उम्मगगता दुक्खं, घायमेसंति तं जहा ॥२९॥  
 जहा आसाविणिं नावं, जाइअंधो दुइहिया ।  
 इच्छइ<sup>४</sup> पारमागंतुं, अंतरा य विसीयति<sup>५</sup> ॥३०॥  
 एवं तु समणा एगे, मिच्छदिट्ठी अणारिया ।  
 सोयं कसिणमावन्ना, आगंतारो महग्गभयं ॥३१॥  
 इमं च धम्ममादाय, कासवेण पवेदितं ।  
 तरे सोयं महाघोरं, अत्तत्ताए परिव्वए<sup>६</sup> ॥३२॥  
 विरए गामधम्मेहिं, जे केई जगई जगा ।  
 तेसिं अत्तुवमायाए, थामं कुट्ठं परिव्वए ॥३३॥  
 अइमाणं च मायं च, तं परिन्नाय पंडिय ।  
 सठवमेयं गिराकिच्चा, णिट्वाणं संधय मुणी ॥३४॥  
 सक्ख<sup>७</sup> साहुधम्मं, पावधम्मं गिराकरे ।  
 उवहाणवीरिय भिक्खू, कोहं माणं न पत्थए ॥३५॥  
 जे य बुद्धा अतिक्रंता, जे य बुद्धा अणगया ।  
 संति तेसिं पइट्ठाणं, भूयाणं जगती जहा ॥३६॥

1 D अव० S [ अ ] व० 2 D ० गु० 3 D० हा 4 S० ई  
 5 D ० व० 6 S in some Mss. the second half reads as कुच्चा भिक्खू  
 गिलावस्स, अगिलाए समाहिय । 7 D var. lec. ० ह०

अहणं<sup>1</sup> वयमावन्नं, फासा उच्चावया फुसे ।  
 न तेसु<sup>2</sup> विणिहण्णेज्जा, वाएण व महागिरी ॥३७॥  
 संवुडे से महापन्ने, धोरे दत्तेसणं चरे ।  
 निव्वुडे कालमाकंखी, एयं केवल्लिणी मयं ॥३८॥  
 (सूयगडंगसुत्ते पढमसुयखंछे एक्कारसमं अवभयणं )

## 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, उक्कोसेणं सइं भवे ॥३॥  
 तत्थिभं 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॥  
 इत्थामया इमे कामा, कालिया जे अणागया ।  
 को जाणइ परे लोए, अत्थि वा नत्थि वा पुणो ॥६॥  
 जणेण सट्ठिं होव्खामि, इइ बाले पगम्मइ ।  
 कामभोगाणुराएणं, केसं संपडिपज्जई ॥७॥  
 तओ दंडं समारभइ, तसेसु थावरेसु य ।  
 अट्ठाए य अणट्ठाए, भूयगामं विहिंसइ ॥८॥  
 हिंसे बाले मुसावाई, माइल्ले पिसुणे सटे ।  
 भुंजमाणे सुरं मंसं, सेयमेयं ति मन्नइ ॥९॥

कायसा वयसा मत्ते, वित्ते गिट्ठे य इत्थिसु ।  
 दुहओ मलं संचिण्हं, सिसुनागुद्व मट्ठियं ॥१०॥  
 तओ पुट्ठो आयंकेण, गिलाणो परितप्पइ ।  
 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 परितप्पइ ॥१३॥  
 जहा सागडिओ जाणं, सम्मं हिज्जा महापहं ।  
 विसमं मग्गमोइज्जो, अक्खे भग्गंमि सोयइ ॥१४॥  
 एवं धम्मं विउक्कम्म, अहम्मं पडिवज्जिया ।  
 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 ।  
 इत्ती 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 संघाडिमंडणं ।  
 एयाणि वि न तायंति, दुस्सीलं परियागयं ॥२१॥  
 पिंडीलए वा दुस्सीले, नरगाओ न मुच्चइ ।  
 भिक्खाए वा गिहत्थे वा, सुद्वई गमइ दिवं ॥२२॥

अगारिसामाइयंगाइं , सड्ढी काएण फासए ।  
 पोसहं दुइओ पवखं , एगराहं न हावए ॥२३॥  
 एवं सिक्खासमावन्ने , गिहवासे वि सुव्वए ।  
 मुच्चइ क्विपट्वाओ , गच्छे जक्खसलीगयं ॥२४॥  
 अह जे संबुडे भिक्खू , दुगहं अन्नयरे सिया ।  
 सव्वदुक्खपहीणे वा , देवे वावि महड्ढिठए ॥२५॥  
 उत्तराहं विमोहाइं , जुइमंता णु पुव्वसो ।  
 समाइन्नाहिं जक्खेहिं , आवासाइं जसंसिणो ॥२६॥  
 दीहाउया इड्ढिमंता , समिद्धा कामहविणो ।  
 अहुणोववन्नसंकासा , भुज्जो अच्चिमालिप्पभा ॥२७॥  
 ताणि ठाणाणि गच्छंति , सिक्खित्ता संजमं तवं ।  
 भिक्खाए वा गिहत्थे वा , जे संति परिनिव्वुडा ॥२८॥  
 तेसिं सुच्चा सपुज्जाणं , संजयाणं बुसीमओ ।  
 न संतसंति मरणंते , सीलवंता बहुस्सुया ॥२९॥  
 तुलिया विसेसमादाय , दयाधम्मस्स खंतिए ।  
 विप्पसीयज्ज मेहावी , तहाभूएण अप्पणा ॥३०॥  
 तओ काले अभिप्पेए , सड्ढी तालिसमंतिय ।  
 विणएज्ज लोमहरिसं , भेयं देहस्स कंखए ॥३१॥  
 अह कालंमि संपत्ते , आघायाय समुस्सुयं ।  
 सकामवरणं मरंइ , तिण्हमन्नयरं मुणी ॥३२॥

( उत्तरज्जयणसुत्तस्स पंचमं अज्जयणं )

## १०. अणगारकिञ्चाइं

गंघं विहाय इह सिक्खमाणो,  
 उट्ठाय सुवभंचेरं वसेज्जा ।  
 उवायकारी विणयं सुसिक्खे,  
 जे छेयए विप्पमायं न कुज्जा ॥१॥  
 जहा दिया पोतमपत्तजातं,  
 सावासगा पविउं मन्नमाण ।  
 तमंचाइयं तरुणमपत्तजातं,  
 ढंकाइ अवत्तगमं हरेज्जा ॥२॥  
 एवं तु सेहं पि अपुट्ठधम्मं,  
 निस्सारियं बुसिमं मन्नमाणा ।  
 दियस्स क्खवं च अपत्तजायं,  
 हरिसु 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 सुसाहुजुत्तं ।  
 समितीसु गुत्तीसु य आयपन्ने,  
 बियागरैते य पुढो वएज्जा ॥५॥  
 सट्ठाणि सोञ्चा अदु भेरवाणि,  
 अणासवे तेसु परिव्वएज्जा ।  
 निदूदं च भिक्खू न पमाय कुज्जा,  
 कहंकहं वा वित्तिगिच्छे तिन्ने ॥६॥



डहरेण बुड्ढेण गुसासिए उ,  
 रायणिएणावि<sup>1</sup> समववएण ।  
 सम्मं तयं थिरतो नाभिगच्छे,  
 निज्जंतए वा वि अपारए से ॥७॥  
 विउट्ठितेणं समयाणुसिट्ठे,  
 डहरेण बुड्ढेण य चोइए य ।  
 अमुट्ठियाए घडदासिए वा,  
 अगारिणं वा समयाणुसिट्ठे ॥८॥  
 न तेसु कुज्जे, न य पव्वहेउजा,  
 न यावि किंची फरुसं वदेउजा ।  
 तहा करिस्सं त्ति पडिस्सुणेउजा,  
 सेयं खु मेयं न पमाय कुज्जा ॥९॥  
 वणंसि मूढस्स जहा अमूढा,  
 मग्गाणुसासंति हितं पयाणं ।  
 तेणेव मउक्कं इणमेव सेयं,  
 जं मे बुहा समणुसासयंति ॥१०॥  
 अह तेण मूढेण अमूढगस्स,  
 कायव्व पूया सविसेसजुत्ता ।  
 एओवमं तत्थ उदाहु वीरे,  
 अणुगम्म अत्थं उवणेति सम्मं ॥११॥  
 णेता जहा अंधकारंसि राओी,  
 मग्गं ण जाणाति अपस्समाणे ।  
 से सूरियस्स अब्भुग्गमेणं,  
 मग्गं वियाणाइ पगासियंसि ॥१२॥  
 एवंतु सेहे वि अपुट्ठधम्मे,  
 धम्मं न जाणाइ अबुज्जमाणे ।

1 D. S. रातिणि ° ; D Tabbā रायणि °

से कीविए जिणवयणेण पच्छा,  
 सूरौदए पासति चक्खुणेव ॥१३॥  
 उड्ढं अहे य तिरियं दिसासु  
 तसा य जे थावरा जे य पाणा ।  
 सया जए तेसु परिववएज्जा,  
 मणप्पओसं अविकंपमाणे ॥१४॥  
 कालेण पुच्छे समियं पयासु,  
 आइक्खमाणो दवियरस 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 भिवखु समीहियट्ठं,  
 पडिभाणवं होइ विसारए य ।  
 आयाणअट्ठी वोदाणमोणं,  
 उवेच्च सुट्ठेण उवेत्ति मोक्खं ॥१७॥  
 संखाइ धम्मं च वियागरंति,  
 बुद्धा हु ते अंतकरा भवंति ।  
 ते पारगा दोणह वि मोयणाए,  
 संसोधितं पण्हमुदाहरंति ॥१८॥  
 नो ह्यायए नो वि य लूसएज्जा,  
 माणं न सेवेज्ज पगासणं च ।  
 न यावि पण्णे परिहास कुज्जा,  
 न यासियावाय वियागरेज्जा ॥१९॥

भूताभिसंकाइ दुगुच्छमाणे,  
 ण णिद्वहे मंतपदेण गीयं ।  
 ण किंचि मिच्छे मणुए पयासु,  
 असाहुधम्माणि ण संवएजजा ॥२०॥  
 से सुद्धसुत्ते उवहाणव च,  
 धम्मं च जे विंदति तत्थ तत्थ ।  
 आदेजववके कुसले वियत्ते,  
 स अरिहइ भासितं तं समाहिं ॥२१॥  
 (सूयगडंगसुत्तस्स चउदुसमं अज्जयणं)

## ११ परीसहोवसग्गा ।

सूरं मणणइ अप्पाणं, जाव जेयं न पस्सती ।  
 जुज्झंतं दढधम्माणं, सिसुपालो व महारहं ॥१॥  
 पयाता सूरा रणसीसे, संगामंमि उवट्टिते ।  
 माया पुत्तं न जाणाइ<sup>१</sup>, 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 सुपिवासिए ।  
 तत्थ मंदा विसीयंति, मच्छा अप्पोदए 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॥

1 D. S. याणाइ

अप्पेगे खुधियं भिक्खुं, सुणी डंसति लूसए ।  
 तत्थ मंदा विसीयंति, तेउपुट्ठा 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॥  
 पुट्ठो य दंसमसएहि, तण्णफासमचाइया ।  
 न मे दिट्ठे परे लोए, जइ परं मरणं सिया ॥१२॥  
 संतत्ता केसलोएणं, बंभचेरपराइया ।  
 तत्थ मंदा विसीयंति, मच्छा विट्ठाव केयणे ॥१३॥  
 आयदंडसमायारे, मिच्छासंठिय भावणा ।  
 हरिसप्पओसमावण्णा, केइ लूसंति नारिया ॥१४॥  
 अप्पेगे पलियंतेसिं, चारो चोरो ति सुव्वयं ।  
 बंधंति भिक्खुयं बाला, कसायवयणेहि य ॥१५॥  
 तत्थ दंडेण संवीते, मुट्ठिणा अदु फलेण वा ।  
 नातीणं सरती बाले, इत्थी वा कुट्टुगामिणी ॥१६॥  
 एते भो कसिणा फासा, फरुसा दुस्सहिया सया ।  
 हत्थो व सरसंवित्ता, कीवा वसगया गिहं ॥१७॥

(सूयगडंगबुत्ते पडमसुयखंथे तच्चस्स अज्झयणस्स पडमे उद्देसए)

## १२. चित्तसंभूया ।

जाइपराजिओ खलु, कासी नियाणं तु हत्थिणपुरंमि ।  
 चुलणीए बंभदत्तो, उववणो पउमगुम्माओ ॥१॥  
 कंपिल्ले संभूओ , चित्तो पुण जाओ पुरितमालंमि ।  
 सेट्टिकुलंमि विसाले, धम्मं सोऊण पव्वइओ ॥२॥  
 कंपिल्लंमि य नयरे, समागया दो वि चित्तसंभूया ।  
 सुहदुक्खफलविवागं, कहेंति ते एकमेक्कस्स ॥३॥  
 चक्कवट्ठी महिड्ढीओ, बंभदत्तो महायसो ।  
 भायरं बहुमाणेणं, इम वयणमव्ववो ॥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 कट्टियाजाई, अणमण्णेण जा विणा ॥७॥  
 कम्मा नियाणप्पगडा, तुमे राय विचिंतया ।  
 तेसिं फलविवागेण, विप्पओगमुवागया ॥८॥  
 सच्चसोयप्पगडा , कम्मा मए पुरा कडा ।  
 ते अउज परिभुंजामो, किं नु चित्ते वि से तहा ॥९॥  
 सत्त्वं सुचिणं सफलं नराणं,  
 कडाण कम्माण न मोक्ख अत्थि ।  
 अत्थेहि कामेहि य उत्तमेहिं,  
 आया ममं पुण्णफलोववेए ॥१०॥  
 जाणाहि संभूय महाणुभागं,  
 महिड्ढियं पुण्णफलोववेयं ।

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

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

सकम्मबीओ<sup>1</sup> अवसो पयाइ,  
 परं भवं सुंदरपावगं वा ॥२४॥  
 तं एककगं तुच्छसरीरगं से,  
 चिई गयं दहिउं पावगेणं ।  
 भज्जा य पुत्ता वि य नायओ य,  
 दाधारमणं अणुसंकमंति ॥२५॥  
 उवण्णिउजई 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 अउज 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 पंऊजलावसणो,  
 दट्ठुं थलं नाभिसमेइ तीरं ।  
 एवं वयं कामगुणेसु गिद्धा,  
 न भिक्खुणो मग्गमणुव्वयामो ॥३०॥  
 अच्चेइ कालो तुरियंति राइओ,  
 न यावि भोगा पुरिसाण निज्जा ।  
 उवेच्च भोगा पुरिसं चयंति,  
 दुमं जहा खीणफलं व पवखी ॥३१॥

1 Samiti edition कम्मप्पबीओ ।



जइ तं सि<sup>1</sup> भोगे चइउं असत्तो,  
 अउजाइं कम्माइं करेहि रायं ।  
 धम्मे ठिओ सव्वपयाणुकंपो,  
 तं होहिसि देव इओ विउव्वी ॥३२॥  
 न तुउअ भोगे चइऊण बुढो,  
 गिढो 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,  
 उदगचारित्तवो<sup>2</sup> महेसी ।  
 अणुत्तरं संजम पालइत्ता,  
 अणुत्तरं सिद्धिगइं गओ त्ति ॥३५॥  
 ( उत्तरज्जयणसुत्ते तेरसमं अज्जयणं )

देवा भवित्ताण पुरे भवंमि,  
 केई चुया एगविमाणवासी ।  
 पुरे पुराणे उसुयारणामे,<sup>3</sup>  
 खाए समिद्धे सुरलोयरम्मे ॥१॥३६॥  
 सकम्मसेसेण पुराकरणं,  
 कुलेसु दग्गैसु<sup>4</sup> य ते पसूया ।  
 निवित्रणसंसारभया जहाय,  
 जिणिंदमगं सरणं पवण्णा ॥२॥३७॥

1 Samiti edition जईसि. 2 उदत्त ०. 3 इसु ०. 4 उगोसु; सुदत्तेसु.

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

भोज्ञाण भोगे सह इत्थियाहिं,  
 आरण्यगा होह मुणी पसत्था ॥९॥४४॥  
 सोयगिणा आयगुणिंघणेणं,  
 मोहाणिला पञ्जलणाहिणं ।  
 संतत्तभावं परितप्पमाणं,  
 लालप्पमाणं<sup>१</sup> बहुहा बहुं च ॥१०॥४५॥  
 पुरोहिणं तं कमसो गुणंतं,  
 निमंतयंतं च सुए घणेणं ।  
 जहक्कमं कामगुणेषु<sup>२</sup> चेव,  
 कुमारगा ते पसमिवख वक्कं ॥११॥४६॥  
 वेया अहीया न हवंति ताणं,  
 भुत्ता दिया णैति तमं तमेणं ।  
 जाया य पुत्ता न हवंति ताणं,  
 को नाम ते अणुमण्णज्ज एयं ॥ १२॥४७॥  
 खणमेत्तसोवखा बहुकालदुवखा,  
 पगामदुवखा अणिगामसोवखा ।  
 संसारमोवखस्स विपवखभूया,  
 खाणी अणत्थाण उ कामभोगा ॥१३॥४८॥  
 परिठवयंते अणियत्तकामे,  
 अहो य राओ परितप्पमाणे ।  
 अणप्पमत्ते धणमेसमाणे,  
 पप्पोइ<sup>३</sup> 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 इंदियग्गेज्झ अमुत्तभावा,  
 अमुत्तभावा विय<sup>१</sup> होइ निज्झो ।  
 अउभत्थहेउं निययस्स बंधो,  
 संसारहेउं च वयंति बंधं ॥१९॥५४॥  
 जहा वयं धम्ममयाणमाणं,  
 पावं पुरा कम्ममकासि मोहा ।  
 ओरुम्भमाणा<sup>२</sup> परिरक्खयंता,  
 तन्नेव भुज्जो वि समायरामो ॥२०॥५५॥  
 अब्भाहयंमि लोगंमि, सव्वओ परिवारिए ।  
 अमोहाहिं पडंतीहिं, गिहंसि न रइं लभे ॥२१॥५६॥  
 केण अब्भाहओ लोओ, केण वा परिवारिओ ।  
 का वा अमेहा वुत्ता, जाया चिंतापरो हुमि ॥२२॥५७॥  
 मच्चुणा ब्भाहओ लोओ, जराए परिवारिओ ।  
 अमोहा रयणी वुत्ता, एवं ताथ वियाणह ॥२३॥५८॥

जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।

अहम्मं कुणमाणस्स, अफला जंति राईओ ॥२६॥५६॥

जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।

धम्मं च<sup>1</sup> 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 कालो ।

साहाहिं सक्खो लहए समाहिं.

क्खिण्णाहिं साहाहिं तमेव खाणुं ॥२९॥६४॥

पंखा विहूणो व्व जहेह पक्खी,

भिच्चा विहीणो व्व रणे नरिंदी ।

विवण्णसारो वणिओ व्व पोए,

पहीणपुत्तो मि तहा अहं पि ॥३०॥६५॥

सुसंभिया कामगुणा इमे ते,

संपिंडिया अगारसप्पभूया ।

भुंजामु ता कामगुणे पगामं,

पच्छा गमिस्सामु पहाणमगं ॥३१॥६६॥

भुत्ता रसा भोइ जहाइ णे वओ,  
 न जोवियट्ठा पजहामि भोए ।  
 लाभं अलाभं सुहं च दुक्खं,  
 संविक्खमाणो<sup>1</sup> चरिस्सामि मोणं ॥३२॥६७॥  
 मा हू तुमं सोयरियाण संभरे,  
 जुण्णो व हंसो पडिसोयगामी ।  
 भुंजाहि भोगाइं मए समाणं,  
 दुक्खं खु भिक्खायरियाविहारो ॥३३॥६८॥  
 जहा य भोई तणुयं भुयंगो,  
 निम्मोयणि हिच्च पलेइ मुत्तो ।  
 एमेव जाया पजहंति भोए,  
 ते हं कहं नाणुगमिस्समेक्को ॥३४॥६९॥  
 छिंदित्तु जालं अबलं 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 ।  
 कुडुंवसारं विउलत्तमं च,<sup>2</sup>  
 रायं अभिक्खं समुवाय देवो ॥३७॥७२॥  
 वंतासी पुरिसो रायं, न सो होइ पसंसिओ ।  
 माइणेण 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,  
संताणक्खिणा चरिस्सामि मोणं ।

अकिंचणा उउजुकडा निरामिसा,  
परिगहारंभनियत्तदोसा ॥४१॥७६॥

दवगिगणा जहा रण्णे, डउक्कमाणेसु जंतुसु ।  
अण्णे सत्ता पमोयंति, रागदोसवसं गया ॥४२॥७७॥  
एवमेव वयं मूढा, कामभोगेसु मुच्छिया ।  
डउक्कमाणं न बुउक्कामो, रागदोसगिगणा जगं ॥४३॥७८॥  
भोगे भुञ्जा वमिक्का 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 सत्त्वमुज्झित्ता, विहरिस्सामो निरामिसा ॥४६॥८१॥  
गिद्धोवमे उ नञ्जाणं, कामे संसारवड्ढणे ।  
उरगो सुवण्णपासे व्व, संकमाणो तणुं चरे ॥४७॥८२॥  
नागो व्व बंधणं कित्ता, अप्पणी वसहिं वए ।  
एयं पत्थं<sup>१</sup> महारायं, उसुयारि त्ति मे सुयं ॥४८॥८३॥  
चइत्ता विउलं रज्जं, कामभोगे य दुच्चए ।  
निव्विसया निरामिसा, नेण्णेहा निप्परिगगहा ॥४९॥८४॥

सम्मं धम्मं वियाणित्ता, चेच्चा कामगुणे वरे<sup>1</sup> ।  
 तवं पगिउभं हक्खायं, घोरं घोरपरक्कमा ॥५०॥८५॥  
 एवं ते कमसो बुद्धा, सव्वे धम्मपरायणा ।  
 जम्ममच्चुभउव्विगा, दुक्खस्संतगवेसिणो ॥५१॥८६॥  
 सासणे विगयमोहाणं, पुट्ठिं भावणभाविता ।  
 अचिरेणैव कालेण, दुक्खस्संतमुवागया ॥५२॥८७॥  
 राया सह देवीए, माहणो य पुरोहिओ ।  
 माहणो दारगा चैव, सव्वे ते परिनिव्वुडा ॥५३॥८८॥  
 ( उत्तरज्झयणसुत्ते चउहसमं भज्झयणं )

### १३. आचारप्पणिही

आचारप्पणिहिं लद्धुं, जहा कायट्व भिक्खुणा ।  
 तं मे उदाहरिस्सामि, आणुपुट्ठिं सुणेह मे ॥१॥  
 पुट्ठवि-दग-अगणि-मासयं, तण्णरुक्खसबीयगा ।  
 तसा य पाणा जीव त्ति, इइ वुत्तं महेसिणा ॥२॥  
 पुट्ठविं भित्तिं सिलं लेलुं, नेव भिंदे न संलिहे ।  
 तिविहेण करणजाएण, संजए सुसमाहिए ॥३॥  
 सुद्धपुट्ठविं न निसीए, ससरक्खंमि य आसणे ।  
 पमज्जित्तु निसीइज्जा, जाइत्ता जस्स उगगहं ॥४॥  
 सीओदगं न सेविज्जा, सिलावुट्ठं हिमाणि य ।  
 उमिणोदगं तत्तफासुअं, पडिगाहिज्ज संजए ॥५॥  
 इंगालं अगणिं अच्चिं, अलायं वा सजीइयं ।  
 न उंजिउजा न घट्टिउजा, नो णं निट्ठावए मुणी ॥६॥  
 तालियंटेण पत्तेण, साहाए विहुणेण वा ।  
 न वोइउज अप्पणी कायं, बाहिरं वावि पुगगलं ॥७॥



तणस्वखं न छिंदिज्जा, फलं मूलं च कस्स ई ।  
 आमगं विविहं बीयं, मणसा वि न पत्थय ॥९॥  
 तसे पाणे न हिंसिज्जा, वाया अदुव कम्मुणा ।  
 उवरओ सव्वभूयसु, पासेज्ज विविहं जगं ॥१२॥  
 अट्ट सुहुमाइ पेहाए, जाइं जाणित्तु संजए ।  
 दयाहिगारी भूयसु, आस चिट्ठ सएहि वा ॥१३॥  
 कयराइं अट्ट सुहुमाइं, जाइं पुच्छिज्ज संजए ।  
 इमाइं ताइं मेहावी, आइविखज्ज वियक्खणो ॥१४॥  
 सिणेहं पुप्फसुहुमं च, पाणुत्तिंगं तहेव य ।  
 पणगं बीयहरियं च, अण्डसुहुमं च अट्टमं ॥१५॥  
 धुवं च पडिलेहिज्जा, जीगसा पायकंबलं ।  
 सेज्जमुच्चारभूमिं च, संथारं अदुवासणं ॥१६॥  
 उच्चारं पासवणं, खेलं सिंघाण-जल्लियं ।  
 फासुयं पडिलेहिज्जा, परिट्ठाविज्ज संजए ॥१७॥  
 पविसित्तु परागारं, पाणट्ठा भोयणस्स वा ।  
 जयं चिट्ठे मियं भासे, न य ह्वेसु मणं करे ॥१८॥  
 बहं सुणेइ कण्णेहिं, बहं अच्छीहिं पेच्छइ ।  
 न य दिट्ठं सुयं सव्वं, भिक्खू अक्खाउमरिहइ ॥२०॥  
 न य भोयणंमि गिट्ठो, चरे उक्कं अयंपिरो ।  
 अफासुयं भुंजिज्जा, बीयमुट्ठेसिआहडं ॥२३॥  
 संणिहिं च न कुट्ठिज्जा, अणुमायं पि संजए ।  
 मुहाजीवी असंबद्धे, हविज्ज जगनिस्सिअ ॥२४॥  
 लूहवित्ती सुसंतुट्ठे, अप्पिच्छे सुहरे सिया ।  
 आसुरत्तं न गच्छिज्जा, सुच्चाणं जिणसासणं ॥२५॥  
 अत्थं गयंमि आइच्चे, पुरत्था य अणुगए ।  
 आहारमाइयं सव्वं, मणसा वि न पत्थय ॥२६॥

से जाणमजाणं वा, कट्टु आहम्मियं पयं ।  
 संवरे खिप्पमप्पाणं, बीयं तं न समायरे ॥३१॥  
 अमोहं वयणं कुञ्जा, आयरियस्स महप्पणो ।  
 तं परिगिञ्ज वायाए, कम्मुणा उववायए ॥३३॥  
 जरा जाव न पीडेइ, वाही जाव न वड्ढई ।  
 जीविंदिआ न हायंति, ताव धम्मं समायरे ॥३६॥  
 कोहं माणं च मायं च, लोभं च पाववड्ढणं ।  
 वमे चत्तारि दोसे उ, इच्छंती हियमप्पणो ॥३७॥  
 कोही पीइं पणासेइ, माणी विणयनासणो ।  
 माया मित्ताणि नासेइ, लोभी सव्वविणासणो ॥३८॥  
 उवसमेण हणे कोहं, माणं मददवया जिणे ।  
 मायमज्जवभावेण, लोभं संतोसओ जिणे ॥३९॥  
 हत्थं पायं च कायं च, पणिहाय जिइंदिय ।  
 अल्लीणगुत्तो निसिय, सगासे गुरुणी मुणी ॥४५॥  
 न पक्खओ न पुरओ, नेव किञ्चाण पिट्ठओ ।  
 न य ऊरुं समासिज्ज, चिट्ठिज्ज गुरुणंतिय ॥४६॥  
 अपुच्छिओ न भासिज्जा, भासमाणस्स अंतरा ।  
 पिट्ठिमंसं न खाइज्जा, मायामीसं विवज्जए ॥४७॥  
 अप्पत्तियं जेण सिया, आसु कुप्पिज्ज वा परी ।  
 सव्वसो तं न भासिज्जा, भासं अहियगामिणिं ॥४८॥  
 आयार - पन्नत्तिधरं, दिट्ठिवायमहिज्जगं ।  
 वायविक्खलियं नच्चा, न तं उवहसे मुणी ॥५०॥  
 नक्खत्तं सुमिणं जोगं, निमित्तं मंतभेसजं ।  
 गिहिणी तं न आइक्खे, भूयाहिगरणं पयं ॥५१॥  
 अन्नदं पगडं लयणं, भयज्ज सयणासणं ।  
 उच्चारभूमिसंपणं, इत्थीपसुविवज्जियं ॥५२॥

विविस्ता य भवे सेउजा, नारीणं न लवे कहं ।  
 गिहिसंथवं न कुज्जा, कुज्जा साहूहिं संथवं ॥५३॥  
 जहा कुक्कुडपोयस्स, निच्चं कुललओ भयं ।  
 एवं खु बंभयारिस्स, इत्थीविग्गहओ भयं ॥५४॥  
 चित्तभित्तिं न निउक्काए, नारिं वा सुयलंक्रियं ।  
 भक्खरं पिव दट्ठूणं, दिट्ठिं पडिसमाहरे ॥५५॥  
 हत्थपायपलिच्छिक्खणं , कण्णनासविगप्पियं ।  
 अवि वाससयं नारिं, बंभयारी विवउजए ॥५६॥  
 विभूसा इत्थिसंसग्गो, पणीयं रसभोयणं ।  
 नरस्सत्तगवेसिस्स , विसं तालउडं जहा ॥५७॥  
 अङ्गपच्चंगसंठाणं , चासल्लवियपेहियं ।  
 इत्थीणं तं न निउक्काए, कामरागविवड्ढणं ॥५८॥  
 विसएसु मणुण्णेषु, पेमं नाभिनिवेसए ।  
 अणिमं तेसि विण्णाय, परिणामं पोग्गलाण य ॥५९॥  
 पोग्गलाणं परीणामं, तेसिं नत्था जहा तहा ॥  
 विणीयतिण्हो विहरे, सीईभूएण अप्पणा ॥६०॥  
 जाए सट्ठाए निक्खंती, परिआयट्ठाणमुत्तमं ॥  
 तमेव अणुपालेउजा, गुणे आयरियसम्मए ॥६१॥  
 तवं चिमं संजमजोगयं च,  
 सउक्कायजोगं च सया अहिट्ठिए ।  
 सूरै व सेणाइ समत्तमाउहे,  
 अलमप्पणी होइ अलं परेसिं ॥६२॥  
 सउक्कायसउक्काणरयस्स ताइणी,  
 अपावभावस्स तवे रयस्स ।

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

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## 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.

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## 1. The Child Miyáputta.<sup>1</sup>

1. At that time and at that period there was a city named Miyaggáma. (*Its description* <sup>2</sup>). 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 dwelt <sup>3</sup> King Vijaya, the Khattiya. That Vijaya, the Khattiya, had a queen called Miyá. That Vijaya, the Khattiya, had by his queen Miyá<sup>4</sup> a son named Miyáputta, the child who was from birth blind, dumb, deaf, lame, deformed and gouty.

(1) Skt. *Mrgáputra*, popularly known as Mīrgalodhá or 'lodhiyá 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 **आद्य** "until" to denote the intermediate words; and often this stenographic symbol is left out, the word **वर्णनम्** "description" being substituted for the whole. Full description of a city, sanctuary, garden, king, queen, Lord Mahāvīra etc. occurs in the Ovavāya, 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. <sup>1</sup>

4. In that city of Miyaggáma, there lived a man horn-blind. Being led forward with a stick by a person having eyes, he whose hair was dishevelled <sup>2</sup> used to earn his livelihood by crying pitiously <sup>3</sup> from door to door in Miyaggáma while huge swarms of flies <sup>4</sup> 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 <sup>5</sup>! Is there to-day a festival of Indra or a festival of Skanda 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. कुट्टहाहडसीसे perhaps means "having many sores and boils on the skull."

3. General reading कालुणवद्वियार "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. देवाणुप्पिय corresponds to the well-known phrase देवानां विय of Asoka's edicts, and देवानां मिय 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 Mahāvīra 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 Mahāvīra 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 Mahāvīra was. Coming there he walked round him thrice from right to right,<sup>1</sup> greeted and bowed before him (down to) stood waiting upon him.

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

9. Then the blessed Samana Mahāvīra's eldest disciple named Indabhūi,<sup>2</sup> the monk, seeing that person born blind, greeted and bowed before the blessed Samana Mahāvīra and said, "Sir, Is there any person born blind or practically blind<sup>3</sup> 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, Mahāvīra'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 Thānānga, VII § कुल.

3. क्व 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, '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. <sup>2</sup>

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 <sup>3</sup> 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

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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. हृत् is explained by Abhayadeva as गीप्रय 'quickly'. Its derivation is uncertain. Dr. Hoernle suggests हृत्, भय. 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, 'drink, 'delicacies, 'and relishes, '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.

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1. **अन्न** 'food' such as rice and curry; **पान** 'drink' such as milk, water-gruel (*chāsi* or *chāchi*) etc.; **खादम** 'delicacies' such as cocoanut and other fruits; **सादम** '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-folded<sup>1</sup> piece of cloth said to the blessed Goyama, "Sir, you may also cover your mouth with the mouth-cloth.<sup>2</sup> 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.<sup>3</sup> 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. चारपुड 'Having four folds', i.e. doubled and redoubled.

2. मुखपोनिया 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 Mahāvira was and said, "Being permitted by you, Sir, I went towards Queen Miyá's house (*down to*) he eats that pus and blood.<sup>1</sup> 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 Bháráha<sup>2</sup> 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 town<sup>3</sup> called Vijayavaddhamána. The extent of the district Vijayavaddhamána consisted of five hundred villages.

22. In the town Vijayavaddhamána, there was the district-officer,<sup>4</sup> 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,<sup>5</sup> and illegal presents.

1. As in §§ 11-19.

2. Bhárata Varsha of Jambudvīpa.

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

4. रटकुट-Skt. राष्ट्र 'territory' + कूट 'top,' 'head,' Cf the word राठीर—Rathaur 'a Rājput tribe.'

5. बिद्धि Skt. वृद्धि has another Pkt., form बुद्धि from which comes Panj Baddhi '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,<sup>1</sup> 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 committing<sup>2</sup> 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, crossings<sup>3</sup> 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 physican's son,<sup>4</sup> a wise

1. राय + ईसर = राईसर.

2. समज्जिच 'to earn,' 'to collect'

3. चउक (Hind. cauk), and चउर are crossings where four roads meet, त्रिय where three roads meet, सिंचादन 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 Vijayavaddhamāna many physicians and physicians' sons came out of their houses with surgical boxes<sup>2</sup> 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 cutting<sup>3</sup> and abrading<sup>3</sup> skin, by administering bark, roots, leaves, flowers, fruits and seeds of plants, by administering *Siliyá*,<sup>4</sup> 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. Jāpkār, scānā 'a physician.'
  2. सल्यकोष=box containing surgical instruments.
  3. Cf. Panj. Tacch and Pacch in the same sense.
  4. Comm. शिलिकाः-किराततिलप्रभृतयः '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 years<sup>1</sup>, agonised by the intolerable force of his agonies, and dying at the time<sup>2</sup> of death was born as Neraiya on this Rayanappabhá earth among the Neraiya the highest period of whose punishment is a Ságarovama<sup>3</sup>.

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 night<sup>4</sup>, there occurred to Queen

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

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

3. The *paliyovama*, 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 *kotis* of *kotis* 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 destroy<sup>1</sup> 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 limbs<sup>2</sup>. 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 place<sup>3</sup>."

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

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

2. As precedingly.

3. Cf. Panj Rūri.



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

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

he shall be born on this very Rayanappābhā<sup>1</sup> earth among the Neraiya<sup>2</sup> the maximum period of whose *punishment* is a Sāgarovama. Returning from thence, he shall be born among serpents. Now there are twelve and a half<sup>3</sup> 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-lives<sup>4</sup>.

37. Returning from there, he shall be born as a bull at Supaiṭṭhapura. Once upon a time after just passing his calthood, while digging up the loose earth of the river Gangā 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

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1. The Earth on which we live.
  2. A denizen of hell.
  3. अद्भुतैः, Skt. अर्धब्रह्मोदय.
  4. Lives which have air, fire, water and earth for their bodies.

after having made confession of sins and promise of amendments', he shall be reborn as a god in the Sohammá heaven. Afterwards, descending from there, he shall attain perfection in the great Videha<sup>2</sup> country.

38. Thus, indeed, Jambú, the blessed Samana Mahávira (down to) who has attained *perfection* has preached the matter of the first lecture of evil results. So I say<sup>3</sup>.

*(End of first chapter of the first volume of the Vivága Sutta.)*

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1. A Legendary land outside India.
  2. Aloya corresponds to Pali aroca 'to make known, inform, acknowledge, etc.' In the special sense as here, it means 'to make confession of sins.' Paḍikkama, lit. 'to step back, withdraw from' denotes 'to makes promise of amendment.'
  3. The words 'tti bemi' serve to mark the end of every chapter in all canonical books.
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## 2. Prince Meha.

1. In those days, at that time, there was a city named Campá<sup>1</sup>. (*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 Koniya<sup>2</sup>. (*His description*).

2. In those days, at that time, the reverend Elder Suhamma, a disciple of the blessed Samana Mahāvīra'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 abode<sup>3</sup>, 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 Kāsava 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 *Campāpur*, on the Ganges, near Bhāgalpur, was the capital of the country of Anga.

2. Ajātasatru of the Purāṇas.

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 Mahāvira has preached this as the purport of the fifth Anga, the Vivāhapannatti<sup>1</sup>, what, sir, has been preached as the purport of the sixth Anga, the Náyādharmakahāo<sup>2</sup>?"

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

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

Truly Jambú! the Ascetic, the Lord Mahāvira has preached nineteen chapters in *the volume called Náyāni, viz., (1) Parable of the raised foot<sup>3</sup>, (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 Rohinī, a banker's daughter-in-law, (8) of Malli, the 19th Jina (9) of Māyandī, a merchant, (10) of the*

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1. Popularly known as Bhagavatī Sūtra.
  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 Puṇḍarīka the prince, the nineteenth parable.

6. If, sir, the Ascetic, the Lord Mahāvīra has preached nineteen chapters of the volume Náyāni, 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 Guṇasi-  
laya (*its description*). In this city of Ráyagiha, there was a king named Seniya<sup>1</sup> (*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 Dhárinī. 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 Dhárinī awoke after beholding in dream to enter her mouth a huge elephant seven hands high, bright as

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1 Bimbasára or Bimbisára of the Purágas.

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,<sup>1</sup> 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 Dháriní, 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 Dháriní, 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 days<sup>2</sup>, you will beget a boy, a

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1. Ohíramaní.

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 longing<sup>1</sup> 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."

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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, stranger<sup>1</sup> 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 desire<sup>2</sup> 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-room<sup>3</sup>, taking on me the vow of Posaha and

1. Literally, untimely.

2. अकालमेहे = अकालमेहे दुहे '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 (sárika satkára), sexual intercourse (abrahma) and daily work (vyápára).

chastity and a fast for three days<sup>1</sup>, *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 closet<sup>2</sup>, 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 Meha<sup>3</sup>.

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, Karaṇa and hour<sup>4</sup>. 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 = Páli 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 *Karaṇa* 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 practice<sup>1</sup>; 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,

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1. They have not been explained in any commentary. For *rúva*, 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 organs<sup>1</sup> 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 Mahāvīra, travelling on and on, passing from village to village and journeying in pleasantness came to the city of Ráyagiha and the sanctuary,

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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 arrows<sup>1</sup>, 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

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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-food<sup>1</sup>, nor rain-food, nor forest-food<sup>2</sup>, nor food of sickness<sup>3</sup>; 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-organs<sup>4</sup>, 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. गामकंदण.



Then Prince Meha yielded<sup>1</sup> 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 Magistrates<sup>2</sup>, 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,<sup>3</sup> and a barber hired."

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

1. अशुवत्तमाख.

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

3. **कुसियावण** = Skt. **कुलिक** three worlds, **वापण** 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 gosirsha-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 gosírh-sandal, bound upon him a swan-figured robe that might be lifted by the breath from the nostrils<sup>1</sup>, tied round him a hára and half-hára, a single ávali<sup>2</sup>, 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."

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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 svastika<sup>1</sup>, a śrīvatsa<sup>1</sup>, a nandya<sup>1</sup>varta<sup>1</sup>, a vardhamānaka<sup>1</sup>, 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,

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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 handfuls, 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

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1. The other reading for *काया* is *कायार* 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 food<sup>1</sup>, discipline, fruits of discipline, observance, practice, pilgrimage<sup>2</sup> and measure<sup>3</sup>.<sup>1</sup>

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 calls<sup>4</sup> stumble, some against Prince Meha's hands, others against his feet, head, belly or body. Thus during

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1. गोचर = 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. उत्सृज्य = '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 Mahāvira, 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 Mahāvira (down to) stood waiting on him.

57. Then the Ascetic, the Lord Mahāvira 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 Jyeshṭha

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 *lesyās*<sup>1</sup> 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*<sup>2</sup> 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

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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-

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1. उन्निस्ते 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 Bháráha of this very Jambú continent<sup>1</sup>.

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

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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 Mahāvīra, 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 Mahāvīra 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 Mahāvīra is yet staying *here* it is better for me, when the night brightens into dawn, taking permission of the Ascetic, Lord Mahāvīra, 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 Kaḍa 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*! 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.

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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 equipment<sup>1</sup> and came to the Ascetic Lord Mahāvira, 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 Mahāvira, "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, extinguished 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 Mahāvira 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 Mahāvira did Friar Meha.

*(Chapter I of Vol. I of the Náyáhammakahá.)*

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1. Which he himself had laid aside before death.

### 3. Ascetics and Hermits

1. Now these Vānapattha<sup>1</sup> 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*,<sup>2</sup> who keep their staves raised, who sprinkle water in the directions, who clothe themselves in bark of trees, who live in water, who live in holes, who live in water,<sup>3</sup> 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.<sup>4</sup> They live this life for

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1. Skt. वानप्रस्थ, third *Asrama* 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<sup>1</sup> 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 monks<sup>2</sup> 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 ascetic'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 ascetics<sup>3</sup> 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, Bahuudakas, Kūṭivratas, devotees of Kṛishṇa. Among them eight are the Brahman ascetics *viz.* Kaṇha, 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 *Nighantu* as a sixth *Veda*—together with their *Amgas* and *Upangas*, 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 Sāgarovama. The rest is the same.

14. In those days, at that time, in the time of the summer season, in the month of Jyeshthā, seven hundred disciples of Ambaḍa, the Ascetic, set out along either bank of the great river Gangā, on a journey from the city of Kampillapura to the city of Puritamāla.

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 Páovagamāna 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 posture<sup>1</sup>, 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

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1. *Smpaliyanka*, glossed as *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 Ambada, 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 Mahāvira 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-maṇa 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 quality<sup>1</sup>. He who longs for qualities, is overcome by great pain and he is careless<sup>2</sup>. *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 acquaintances<sup>3</sup>, 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 <sup>4</sup> 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

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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 intentions*<sup>1</sup>, 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 prosecute<sup>3</sup> the real end of his soul<sup>4</sup>. Thus I say.

• *Āyāramga*, Vol I, Chap. I, lesson I.

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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. *Samaṇuvāsejjāsi* (*tīi bemi*) is taken by the commentators for the second person, which always occurs before *tīi bemi*, but nowhere else. I think *si* belongs to *tīi bemi*, and stands for *so Skt. asau* 'that.'

4. *Viz.* 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 separately<sup>1</sup>, 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 ways<sup>2</sup>. 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 desire<sup>3</sup>, 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 विनिच धीरे forms a tristubh páda.

*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.)

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## 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 capital<sup>2</sup>—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

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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.

(*Ayāramga*, Vol. I., Chap. VII, Lesson VI.)

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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 Jinas 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) death<sup>1</sup>, (14) unrestraint<sup>2</sup>, (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-forest<sup>1</sup>, the grass-forest<sup>2</sup>, stones discharged from machine, surface covered with pins, acid lake, the Veyarnī<sup>3</sup> stream gurgling *with melted lead*, red-hot<sup>4</sup> 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

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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. कर्लव = Skt. कदम्ब is a red flower, hence कर्लववातुवा 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 *Samsāra* 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 *Nāya* 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 Pañhāvāgarāṇa sutta.*)

## 8. The Path

S. B. E. S., VOL. XLV p. 310.

1. What is the Path that has been preached by the wise Bráhmana<sup>1</sup> (*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 Kásyapa<sup>2</sup>, 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.

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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 Mahavira.

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 Nirvána, 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 forbidden 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

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1. This is the meaning of the phrase *पूरकम् न सेविष्या*.



beings.—In towns and villages cases *will occur, which place the faithful in a dilemma* <sup>1</sup>.

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 <sup>2</sup> 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 <sup>3</sup> 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 *Sāhu* as adjective with *divam*, 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 water<sup>1</sup> 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 Sramanas 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 Sramanas, having got into the full current *of the Samsāra*, will incur great danger.

32. But knowing this Law which has been

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1 Jacobi reads *viḍaga* for *bīḍaga*=Skt. बीडक.

proclaimed by the Káśyapa, *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 Buddhas<sup>1</sup> 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.

(Súyagaḍaṅga Vol. I, Chapter XI).

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1. Here Budda 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 uncertain<sup>2</sup>. Who knows whether there is a next world or not ?

7. The fool boasts : "I shal have the company<sup>3</sup>

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. i.e., 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 ways<sup>1</sup>, 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

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1. *vis.* 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 practise<sup>2</sup> the rules of conduct for householders, he should never neglect

1. संजयाणं बुद्धीमन्त्रो (Jacobi बुद्धीमन्त्रो)—Skt संयतानां वक्ष्यताम् 1 *Buddhinto* 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. काश्च फासर, literally, touch with his body.

the Posaha fast<sup>1</sup> 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 bones<sup>2</sup>, 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.<sup>1</sup>

(*Uttarajjhayana Chap. V.*)

1. These three methods are (1) भक्ष्यपच्यव्यक्ताण, (2) हस्तमरुचि  
(3) पाशोद्वगमण 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 fully 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,<sup>1</sup> 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*.<sup>2</sup>

4. A good man should long to live with his teacher in order to perform his duties,<sup>3</sup> 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. अचाह्यं cf. नो स'चाहइ = he could not do.

2. " निस्सारिय = Skt. निःसारितम् I follow in the text the interpretation of the commentators. But I think that instead of मन्त्रमाणा we must read, as in the preceding verse, मन्त्रमाण; 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 Yatis<sup>1</sup> 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 him<sup>2</sup>, 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. सुसाहुबुद्धे

2. समं तयं शिरतो 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 Jinās, 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 calling<sup>1</sup> 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.

(*Sūyagadamga, Vol. I, Chapter XIV.*)

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1. गाय explained by मौन. Jacobi.

## 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 Sisupála (before he beheld the valorously-fighting, great warrior <sup>1</sup>).

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 <sup>2</sup>.

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 *Sisupála* is told in the *Mahābhārata*. It forms the subject of *Māgha's* famous poem, *Sisupālavadhā*.

2. *Lūham* = *rūksham* 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 spear.

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. *Kstana*, 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.)*

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## 12. Citra and Sambhúta<sup>1</sup>

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,

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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 Mritagangá, and Sovágas in the land of Kási.

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 Samana "

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

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1. When Sunandá, 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, which is beautiful like heaven. (1)

1. In Prákrit इशुयार (or इशुयार). 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 Samsāra, 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 Yasā, *the fifth* the widely famed king Ishukāra, and *the sixth* his wife Kamalāvatī (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 soul 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,<sup>2</sup> 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 Prakrit for स्वात्मन्; at any rate, the context of the next verse proves that soul is intended.

2. अमुक्त Skt. अमूर्त is here apparently synonymous with अरूपिह 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 Death<sup>1</sup>; it is taken hold of by Old Age; the days<sup>2</sup> 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 parties<sup>3</sup> 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 to-morrow. (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. *Bhṛiga speaks to his wife Vāsishṭhi.*

1. *Cf.* मृत्युनाऽभ्याहते लोके, जराया परिपीडिते ।  
अमोघासु पतन्तीषु, धर्मपातेन 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 ; Vāsishthī, 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

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1. Cyprinus Rohita.

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 property<sup>1</sup> 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

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1. It was considered a privilege of the king to confiscate the property of a man who had no heir; Cf. Gautama XXVIII, 42, Vāsishṭha 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.<sup>2</sup> (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 Bhávanás<sup>1</sup>; 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)

*(Uttarajjjhayana, Chapter XIV).*

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1. भावना, called अनुप्रेक्षा by the Digambaras are certain meditations which are conducive to the purity of the soul.

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## 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 activities<sup>1</sup>.

5. A monk should not sit on virgin<sup>2</sup> 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.

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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 multifarious world *as a source of trouble*.

13. He should sit, stand or lie<sup>1</sup> 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.<sup>2</sup>

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 forms<sup>3</sup>.

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 silently<sup>1</sup> collect it little by little<sup>2</sup>. He should never accept<sup>3</sup> 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,<sup>4</sup> 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*,<sup>5</sup> 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. अयंपिरो = Skt. अजरपन् 'not speaking' i. e. not flattering the donor to give him alms, nor cursing him if he does not give anything.

2. उद्धं = Skt. उद्धन् '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 मुञ्जिजा

4. मुहाजीवी 'living in vain' i. e. not caring for his own comforts.

5. 1. 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 *ácarya*.

47. He should neither speak unasked, nor interrupt another speaking. He should avoid backbiting<sup>1</sup> 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 *Ayāra*<sup>2</sup> and *Pannatti*,<sup>2</sup> or who has studied the *Diṭṭhivāya*<sup>2</sup> even if the latter make a mistake in recitation.

1. *विट्टिमं खायद्* = 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 celibate 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 *ácarya*.

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.<sup>1</sup>

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.*

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1. I. e. able to save himself and defeat others (passions).

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