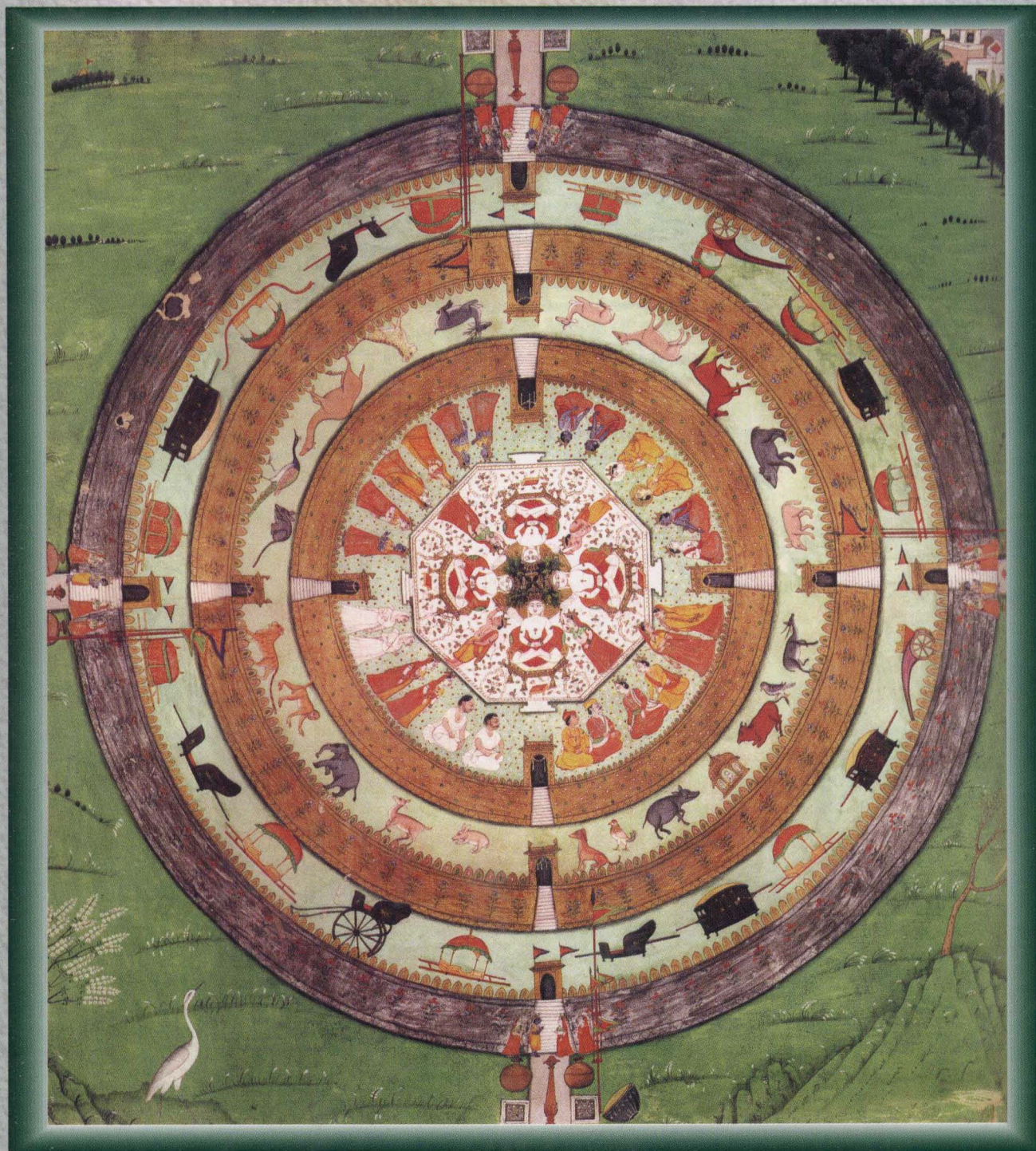


Mahāvīra's Words

by Walther Schubring



Translated from the German with much added material by

W. Bollée and J. Soni

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Jitendra B. Shah

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**L. D. INSTITUTE OF INDOLOGY,
AHMEDABAD-9**

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Dedicated to the Memory of
Professor Harivallabh Bhāyānī
(1917–2000)
with profound respect

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Preface

Walther Schubring's work translated here from the German is a highly scholarly piece of work in the field of Jaina studies. This is clearly evident from the very title: *Worte Mahāvīras. Kritische Übersetzungen aus dem Kanon der Jaina* ("Mahāvīra's Words. Critical Translations from the Canon of the Jainas"), Göttingen: Vandenhoeck & Ruprecht, 1926. In it Schubring strives to be as faithful to the original texts as a translation possibly can be. He translates the texts *as they are*, with any insertion being clearly marked [in brackets], including the simple addition of a verb "to be" which is commonly left out in Prakrit and Sanskrit.

The original intention was to do a 'simple' English translation of the work and, by and large, to try and be as sincere to Schubring as he was to the texts he translated. However, any work such as this cannot ignore the fact that not only does a 1926 publication (still available today!) have to be brought up to date in many respects (e.g., with regard to references, bibliography, etc.), but also that the translation should in some way take cognizance of relevant work done in the field of Jaina studies. Without the spontaneous help of Professor Willem Bollée particularly in this regard, the intended 'simple' translation would hardly have been useful. Thanks to Prof. Bollée's expert involvement the translation has been raised to a level that can truly be termed academic, in keeping with Schubring's original scholarship. Prof. Bollée not only improved several expressions, but added his vast knowledge to the basic translation I had done. This will be evident from the numerous additions made within angle brackets (<..>), including the footnotes which have been added in the same way: ^(fn. no.), and often acknowledging him in the form: (WB). This is in addition to Appendix 4 with Prof. Bollée's additions to footnotes, intended especially for the longer footnotes and other relevant information. In other words, it is befitting that the work now appears with two translators.

We tried to retain Schubring's form of presentation in most cases. Some differences and noteworthy points in this context are: 1. apart from the overview of the canon in Schubring's

foreword all text titles have been given in italics (and not only the group names of texts such as *Anga*, *Uvanga*, etc.); 2. the footnotes are supplied in sequence for each chapter (or several chapters together), as against Schubring's numbering per page; 3. in a few cases a new paragraph seemed necessary (e.g., on Schubring's p. 18); 4. all insertions by the translators have been done using angle brackets ⟨...⟩ (including Schubring's page numbers), in order not to confuse these with Schubring's own insertions in square brackets [...]; 5. as already said, footnotes that have such angle brackets (e.g., ⁽³⁾), are thanks to Professor Bollée's added contribution; 6. in a few selected cases some of Schubring's footnotes have been integrated into the text, especially where just one word is given in the footnote; 7. for practical purposes a footnote has often been repeated in full, instead of merely giving the reference to it; 8. Schubring has spaced the letters of some words in order to highlight them as being important for a section or chapter; this too has been done here.

In his other renowned work *Lehre der Jainas* (p. 26, fn. 7), published later in 1935, Schubring makes a correction which has been included here, on p. 26, and indicated it by double-underlining it. Professor Bollée had discovered this. Further, Professor Bollée is in possession of Schubring's valuable personal copy of the book translated here in which Schubring made several changes, corrections and/or additions in pencil. These we have indicated here also by double-underlining them, in many cases by adding: "Schubring's personal copy". (The corrigenda on p. x of the German original have been silently included here.) Some changes have also been taken over from Leumann's review of Schubring's book. Schubring adopted these in his personal copy and they have been included here (see the English translation of Leumann's review in Appendix 2).

All the texts which Schubring chose to translate into German, and published in 1926, had already been translated into English by Hermann Jacobi in his *Jaina Sūtras* in two volumes, published in 1884 and 1895 (42 and 31 years earlier), to which Schubring himself refers in several places. Schubring says at the beginning of his foreword that his "intention was to present a philological critique of the texts" and this "in German and in a special garb". In his introduction, p. li, vol. 1, Jacobi indicates that he used the Pāli Text Society edition of the *Ācārāṅga Sūtra* (*Āyāranga Sutta*), whereas Schubring says in his foreword that he partly used

his 1910 edition of the *Bambhacerāim* of the *Āyāra* (supplied in Appendix 1 here). For the *Sūyagada* Schubring used primarily the 1879 edition. For the sake of convenience the *sūtra* numbers of the 1917 Bombay edition have been added to Schubring's references to his *Ācārāṅga Sūtra*. Further, scholars dealing with the *Sūyagada* in detail can, for a comparison of Schubring's and Jacobi's translations, profit a great deal by also drawing upon Professor Bollée's work (Bollée 1977 and 1988), especially because of the extensive use of the old commentaries.

Any translation from the German sometimes requires keeping to the German word order; this is the reason why the sentence structure in some places may be a bit strained and strange. Further, such an undertaking is not possible without the help of native speakers. I thank in the first place my wife Luitgard Soni who most willingly went through my translation with me to make sure that the meaning of the German was not lost. Then Felix Otter, a graduate student, checked my translation of the addition on pp. 17–21. Professor Bollée finally went through everything, dotting the i's and crossing the t's, and adding his very useful information. It is hoped that in cases of any doubt the reader can consult the original Prakrit and then compare our English rendering of Schubring's German.

The final impetus to undertake this project came from Dr Jithoo Bhai Shah of Ahmedabad. I thank him for the encouragement and motivation necessary to enable such a task, and for readily agreeing to publish the work. Professor Adelheid Mette very kindly made Ludwig Alsdorf's personal copy of Schubring's book available to the translators. This made it possible to include several useful remarks which Alsdorf wrote in the margin of his copy. Moreover, Mr Paul Dundas of Edinburgh University kindly offered his expertise in the field of Jaina studies by going through the completed translation and giving us his valuable 'second opinion'.

It is hoped that this English translation of Schubring's German will be welcomed, if not only to facilitate a comparison with Jacobi in the interpretation of the texts, but also for the added wealth of information given by Schubring in his philological critique of the texts.

J. Soni
University of Marburg
Germany
2003



W. Schubring

¹ Schubring 1910.

² My German rendering of the basic teachings of the Jainas in a systematic arrangement is to appear in 1927 in *Religionsgeschichtliches Lesebuch* (pp. 19–33, *Kleine Schriften*, pp. 71–107).

³ A pocket edition with the *Ācārāṅgī* of Jīnādīpa was published in Rastam in 1941 (WR).

Schubring's Foreword

Thanks to the highly valued cooperation of the Religionswissenschaftliche Kommission of the Gesellschaft der Wissenschaften zu Göttingen, and the Notgemeinschaft Deutscher Wissenschaft, critical translations from the Śvetāmbara-Jaina canon can be presented in the following pages. They are based partly on my edition of the *Bambhacerāim* of the *Āyāra* of 1910.¹ My view that one can approach this quite puzzling text only by differentiating it from the sources and by a regrouping is still the same. To a translation based on it, which was immediately suggested to me to undertake, but which was done only several years later, came other sections of the canon afterwards. Aspects of the *Bambhacerāim* partly appear in them, albeit to a lesser degree. My intention was to present a philological critique of these texts.² The consequence of the aforementioned most kind help is that the venerable words of Mahāvīra and his disciples can obtain the deserved value among the sources of the history of religions, and this in German and in a special garb. That the ancient works of the Jainas have been particularly subject to deterioration, and the fact that Hermann Jacobi chose from among them the most important ⟨ones⟩ for religious studies for his English translation in the *Sacred Books of the East* volumes XXII ⟨1884⟩ and XLV ⟨1895⟩, explains why here too, as in the above mentioned edition, I am following the same path which he as a pioneer prepared 42 and 31 years ago.

Whereas nothing was to be added to the new resources I had used already in 1910 for the *Āyāra*,⁽³⁾ for the *Sūyagaḍa* I received the *cunṇi*, which the Bhandarkar Oriental Institute in Poona kindly sent me together with other manuscripts presenting the tradition of the *Dasāo* (1887-91, Nr. 1288). This is an old but undated transcript on paper, which unfortunately so

¹ Schubring 1910.

² My German rendering of the basic teachings of the Jainas in a systematic arrangement is to appear in 1927 in *Religionsgeschichtliches Lesebuch* (pp. iv-33, *Kleine Schriften*, pp. 71-107).

³ A *pothī* edition with the *Ācārāṅgacūrṇi* of Jinadāsa was published in Ratlam in 1941 (WB).

distorts the original that Śīlāṅka's *vṛtti* is indispensable for the wording and meaning. The author is not mentioned.⁽⁴⁾ He cannot be the same as the author of the *Āyāra-Cuṇṇi*, because in it the Sanskrit plays a much lesser role than here. The *cuṇṇi* on the verses of the *Sūyagaḍa* had often and deliberately read them differently from the text familiar to us; however, only a part of these discrepancies are of the kind which may be important in a translation. The translation does not aim at aesthetic charm; a presentation in a high-flown or archaic language is ruled out by the additions which are essential for the understanding of it and, further, the relation to contemporary language is often closer than one at first might think. Of course, the ambiguous stanzas especially are often open to a different interpretation from the one I have decided to take. As far as this is concerned details may be readily dispensed with if the described basic view is untouched.

The reprint of the canon by the Āgamodayasamiti in Mhesana also contains the *Āyāra* and the *Sūyagaḍa*. Nonetheless, I prefer when the need arises, to refer to the edition of samv. 1936 (=1879) sponsored by Rāya Dhanapati Siṃha (*Ācār. = Ācāravṛtti*).

By way of an appendix to this foreword, as the basis for the introductory sketch of its classification and origin, I am supplying an overview of the Śvetāmbara canon.

⁴ The *Sūtrakṛtāṅgacūrṇi* by Jinadāsa was published in Ratlam (1941) and the first part edited by Muni Puṇyavijaya in Ahmedabad: Prakrit Text Society Series No. 19, 1975. The status of the available MSS of the second part is not at all conducive to a critical edition (D. Malvania in a letter to W. Bollée). Jinadāsa is just a name like Brahmadata for the king of Banaras (WB).

Overview of the Śvetāmbara Canon

Anga

- | | |
|---------------------------------|-------------------------|
| 1. Āyāra ⁵ | 7. Uvāsagadasāo |
| 2. Sūyagaḍa | 8. Antagaḍadasāo |
| 3. Ṭhāṇa | 9. Aṇuttarovavāiyadasāo |
| 4. Samavāya | 10. Paṇhāvāgaraṇāiṃ |
| 5. Viyāhapannatti | 11. Vivāgasuya |
| 6. Nāyādhammakahāo ⁵ | [12. Diṭṭhivāya, lost] |

Uvanga

- | | |
|----------------------------------|--------------------|
| 1. Rāyapaseṇaijja ⁽⁶⁾ | 7. Candapannatti |
| 2. Uvavāiya ⁵ | 8. Nirayāvaliyāo |
| 3. Jivābhigama | 9. Kappāvaḍaṃsiyāo |
| 4. Pannaṇā | 10. Pupphiyāo |
| 5. Sūrapannatti | 11. Pupphacūlāo |
| 6. Jambuddivapannatti | 12. Vaṇhidasāo |

Paiṇṇa

- | | |
|----------------------------|------------------------|
| Causaraṇa (Kusalāṇubandha) | Candāvijjhaya |
| Āurapaccakkhāṇa | Gaṇivijjā |
| Bhattaparinnā | Tandulaveyāliya |
| Samthāra | Devindatthaya |
| Mahāpaccakkhāṇa | Viratthaya, and others |

Cheyasutta

- | | |
|--------------------|------------|
| Dasāo ⁷ | Mahānisiha |
| Kappa | Pancakappa |
| Vavahāra | Jīyakappa |
| Nisiha | |

Nandī

Aṇuogadārāiṃ

Mūlasutta

- | | |
|---------------------------------|---------------|
| Uttarajjhāyā | Dasaveyāliya |
| Āvassaganijjutti ⁽⁸⁾ | Piṇḍanijjutti |

⁵ The following are distinguished: Āyāra I = Bambhacerāiṃ, Āyāra II = Cūlāo, Bhāvaṇā, Vimutti; Nāyādh. I = Nāya 1-19, Nāyādh. II = Dhammakahāo; Uvanga 2 = Samosaraṇa, Uvavāiya.

⁶ This is the form in Schubring 1935 § 47, whereas later in this work, p. 10/11, we find -seṇaiya.

⁷ Dasā 8 = Jīnacariya, Therāvalī, Pajjosavaṇākappa, Dasā 10 = Āyāiṭṭhāṇa

⁸ Schubring 1935 § 55 has Āvassayanijjutti.

The Canon of the Śvetāmbara Jainas

It must have been in the first quarter of the sixth century CE that the city of Valā, called Valabhī in Sanskrit, in the peninsula of Kāthiāwāḍ in Gujarat, was witness to a religious conference of the “white” Jainas. Under the presidency of Devarddhi, one of their leaders, an attempt was made in the assemblies of believers to fix the wording of the sacred texts and this brought about their written reproduction. In this way the testimonies of Mahāvīra’s teaching, almost a thousand years—according to the tradition—after the passing away of the master⁽¹⁾, were saved from the process of liquidation. Since then the canon of the white-clothed ones has remained essentially unchanged. After the *Anga* and the group of *Uvanga* correlated to them, the “limbs” and the “subsidiary limbs” of the sacred teaching, sermonizing, glorifying, narrative and classifying texts, follow the *Paiṇṇa*, the “mixed writings”. These also partly deal with subjects of the teaching, partly describe and praise the religious duties but, almost without exception, in a verse form. This group of shorter texts, in contrast to the former, is not strictly limited in its number; to these is also to be added a variety of works, not all of which we possess. The conclusion of a first half, as we might say, of the canon constitutes the collection of rules for the life in community, the precepts and prohibitions, a group of texts which is named after the religious punishment (*cheya*), the *Cheya-sutta*.

The other much smaller half of the canon is evidently designed with educative intent. It begins with two largely epistemological critical works called *Nandi* and *Aṇuogadāra*, as an introduction into the world of ideas of the teaching; connected to it is a list of contents and names of texts, which are kept general and viewed dogmatically.²

Following this is the last group, that of the *Mūla-sutta* which, according to its name, is meant for those who are just at the beginning (*mūla*) of their religious career. The contents correspond to it: in two cases (*Uttarajjhāyā* and *Dasaveyāliya*) the contents are a selected and purposefully arranged series of instructive and edifying surveys of duty and knowledge, in both

¹ For a discussion about Mahāvīra’s date see Bechert 1983, Mette 1991a and Dundas 2002: 24f. (WB).

² The inclusion of *Nandi* and *Aṇuogadāra* in the group of the *Paiṇṇa* contradicts their essentially rather uniform content and the average size of the individual texts.

the others, rather extensive teachings (*nijjutti*) of specific matters of practice, such as the formulae (*āvassaga*) repeatedly to be employed daily for reverence (2) and devotion, and the kind of food (*piṇḍa*). Although very significant in its whole range, this literature generally counted as 45 texts, is nonetheless to be compared to an ancient city, in which some structures arise from the early period apparently undamaged, others revealing extensions and additions, whereas in some cases new walls are erected on the old foundation walls, and again other houses coming down to us only as an uncertain echo of their name and designation. Now, just as an expert of antiquity wanders through such a city and tries to determine for every part of the building its age, designation and relation to the rest by means of the transmitted plan of the place, or on the strength of his own experience, so too we might attempt to sketch the Śvetāmbara canon as what has been superimposed and has coexisted from different times.

There are different ways which could be taken for this. If we begin by observing the works in a purely verse form, then it has been long known that, in contrast to other metres, the *āryā* gained command in the canon and undisputedly exercises it in the post-canonical, commentary literature. The latter is already indicated by designating the two *Mūlasuttas* as *nijjuttis*, but they differ from their oldest strata, the *nijjutti* of Bhadrabāhu, in such a way that they are concerned with particular subjects, not with an interpretation of canonical texts with varying contents. The place of the *Piṇḍanijjutti* in the Siddhānta is challenged by the *Ohanijjutti* which, although dealing with different themes, is also however not based on a specific work. One comes across this blurring of the border in the affiliation to the canon also in the group of the *Cheyasutta*. Jinabhadra's *gāhā* poem *Jīyakappa* is regarded by some as belonging to it, and it might well in fact be so with the same rights as of the *Pancakappa*, which although not yet known without the draping of a commentary, is undoubtedly included in the Siddhānta.³ Just as with the *Cheyasutta* the *Paiṇṇa* too, and these as "mixed pieces", are predictably open to addenda. But one can disregard this and still find pure *gāhā* works in the strictly classified *Paiṇṇa*. *Devindatthaya*, *Viratthaya* and *Candāvijjhaya*⁴ form one group in this regard; *Causaraṇa*, stanzas 9ff., *Āurapaccakkhāṇa*, *Bhattaparinnā*, *Samthāra*, and *Mahāpaccakkhāṇa* belong

³ A *Pancakappa-bhāsa* is known (Jesalmer Catalogue, p. 42) and a *P.-cunṇi* (ibid. and Deccan College Library), the latter a work by Āmradeva. The name of the text comes from the presentation of monachism as of five kinds, which is set at 6, 7, 10, 20 and 42 fold.

⁴ This is the *Candraka-vedhyaka*, "the eyeball to be pierced" = "hitting the bull's-eye", by changing the members of the compound. According to Yaśodeva on *Pakkhiyasutta* 63b it corresponds to *candrak'āvedhyaka*; in the text itself 127f. and *Āurapacc.* 54, *Samth.* 122 it reads *candagavijjha*.

together with regard to their content and even agree with one another in the occasional use of *śloka*s; the number of *śloka*s in (3) the work on astrology, *Gaṇivijjā*, is noteworthy. A chronological classification of the above-mentioned *Paiṇṇa* works naturally cannot be made from this point of view alone. If we nonetheless keep it in mind, then we see the *āryā* metre appearing in several ancient *Uttarajjhāyā*, whereas the other sample selection, Sejjambhava's *Dasaveyāliya*, shows it only secondarily.⁵ In contrast to this its appearance is much more significant, although on the whole only by way of an addition, whereby *Namipavvajjā* (*Utt.* 9) with its introduction and connecting stanzas in *āryā* quite clearly testifies to a change of taste. The mixture of metres that appears here is noticeable more often in the *Uttarajjhāyā*. Apart from *Utt.* 9, *śloka* and *triṣṭubh*,⁶ are found together with *āryā* in *Utt.* 13; *śloka* and *triṣṭubh* combine four times, which latter combination is also frequent in the *Dasaveyāliya*. Nevertheless, both texts show the *śloka* predominating. Whereas in the *Sūyagaḍa*⁷ (in which poems with mixed metres are completely absent) 7 pure *śloka* chapters are set against 8 pure *triṣṭubh* chapters, the relation in the *Uttarajjhāyā* is 23 to 2 and about 7 to 3 in the *Dasaveyāliya*.

The (three) precursors of the common *āryā* in these ancient texts, including the *Bambha-cerāim*, are the *vaitāliya* in *Sūy.* I 2, *Utt.* 10, the *aupacchandasaka* (combined with *vaitāliya* and occasionally *triṣṭubh-pādas*), in *Utt.* 15 and *Dasav.* 10, out of which the latter two belong together because of the constant verse-end *sa bhikkhū*, and the old form of the *āryā* in *Bambh.* 9, *Sūy.* I 4 and *Utt.* 8. But already in this early period the *āryā* becomes noticeable in a preliminary way, since every now and then in the place of odd-numbered *śloka-pādas* there appear *pādas* of six or seven syllables, instead of eight, moreover, eight-syllabic beginnings which have an *āryā* rhythm, especially because of their middle amphibrach.⁸

A precursor to the *āryā* is also the *vedha*. This was first discovered in the *Samosaraṇa*, *Jiṇacariya* and *Ukkhitta-nāya* of *Anga* 6 and described,⁹ but is found in the canon also in the

⁵ *Dasav.* 10, 11 a conclusion, 12 (the additional chapter), 1–4. 4, 10 is probably changed from *annāṇi kim karissai*, an odd-numbered *vaitāliya-pāda*. 5, 1, 33f. is a quotation.

⁶ *Triṣṭubh* and *jagati* are counted together here.

⁷ The *Āyāra* has to be excluded.

⁸ Cf. the author's edition p. 55 and also *Āyāra* p. 3, line 7; 20, 9; 24, 3. 4; 25, 2. (See Appendix 1 for Schubring's ed. of the text).

⁹ Jacobi 1885, 389ff. (*Kleine Schriften*, pp. 205ff.); see also Schubring 1923, pp. 189f. (*Kleine Schriften*, pp. 285f.).

other *Nāyas*, insofar as they come in question because of their style,¹⁰ in the survey of the *Anga* which makes up an appendix to the *Samavāya*,¹¹ in the *Paṇḥāvāgaraṇāim* and (4) *Sūy.* II 2, 66.¹² Even here the *āryā* shines forth. In *Samosaraṇa* § 1 the *vaṇṇaya* (description), “city”, begins: *riddha-tthimiya-samiddhā, pamuiya-jana-jāṇavayā, āiṇṇa-jana-manūsā*, to which the first *vedha* introduced by *hala-sayasahassa* joins. Immediately thereafter follows *ucchu-jaya-sāli-kaliyā* (equal to the *vedha: ucchū-jaya-sāli-māliṇiyā*), and a bit later *vīsattha-suh'āvāsā* between numbers 6 and 7 in Jacobi's list.¹³ The compounds quoted here are each in the triple rhythm of an *āryā*. Similar ones appear everywhere in accompaniment to the *vedha*¹⁴ and this accordingly is not a product of chance, nor even a subsequent interpolation; as Jacobi has rightly noticed, only complete half *gāhās* appear as interpolations,¹⁵ namely, those which can be removed from the text.

The absence of a structure according to stanzas based on different lengths of the *vedha* gives a *vedha* text the character of rhythmic prose (just as the commentaries deal with them),¹⁶

¹⁰ But not in *Nāyas* 6, 7, 10, 11, 14 and 15. The *vedhas* of the other *Nāyas* which do not appear in *Uvav. Jīṇ.* and *Nāya* 1, §§ 1–146 (Steinthal), appear in the new edition on folios (errors excepted): 78a!, 79a!b, 92a!, 96b, 98b, 99b, 126b, 130b, 133b!, 134b, 135b?, 140b, 157a!, 160b!, 173b!, 179a, 205b!, 209a, 211b!, 213a! and 218b. For the use of “!” see footnote 14 below.

¹¹ Most convenient is Weber 1883, pp. 266f. But a comparison with the new edition (folios 109b ff. (Mehesana 1918, repr. Delhi 1965)) is indispensable.

¹² *Sūy.* II, 1, 13ff. (see for this Bollée 1977, pp. 131ff.) is merely a quotation. (In the margin of his personal copy Schubring wrote here: “Jivābhigama” WB.)

¹³ The numbers in Jacobi 1885, p. 410 are to be increased by 1 after 4, because *ceiya-āyāraitta-juvai-visamniṇiṭṭhā* is also obtained through a contextual transposition. Elsewhere too some things (more appropriate) have to be added to the list.

¹⁴ For the *Samos.* the following §§ are to be noted: 2 (*lā'u°*, *uvaciya-*); 4 (*abbhintara-*, *bāhira-*, *occhanna*); 11 (*purisa-*, *sayan'ā°*); 12 (*sukumāla-*); 32 (*samsāra-*, *āsā-*, *samaṇa*); 33 (*vām'e°*, *cūlāmaṇi-* and *hāra-*); [38] (*vavagaya-*); 38 (*āviddha-*). Cp. for others in *Jīṇ.* the §§ 10, 14, 32, 36; the same in *Nāya* 1 §§ 32, 112, 122, 138. *Samos.* § 16 says *siddhigai-nāmadhejjaṃ* and § 17 *nhāe kaya-balikamme*, without a *vedha* between more expanded prose, not that this might be a proof against their metrical nature. Even the only occurrence in *Sūy.* has in *nicc'andhayāra-tamasā* a triple rhythm next to it. For the triple rhythm in *Nāya* see fn. 10 above where “!” has been inserted; cf. also folio 81b. On folio 213a in *gagaṇaṃ abhilanghayanto*, the only nominative in *o* might be a mistake.

¹⁵ For § 16 *aṇuloma-vāu-vege kanka-ggahaṇi kavoya-pariṇāme*, the addition is proved because between “joints” and “well-formedness” the reference to “internal winds” (better so than “life-breath”), “stomach mesentery” and “digestion” do not fit. At the beginning of the last paragraph of § 16 there is, further, as a *pāṭhabheda: naga-nagara-magara-sāgara-cakk'anka-vas'anka-mangal'anka-pae* (read so instead of *mangal'ankiya-calane*). Apart from the note on the half *gāhā* of *Jīṇ.* § 42, reference is also to be made to *Nāya* 1, folio 73a: *chatṭh'aṭṭhama-dasama-duvālasehi(m) mās'addhamāsa-khamaṇehim*.

¹⁶ What they in fact also do in the *Āyāra*, a mixture of prose and *śloka* or *triṣṭubh*.

and this rhythm is strengthened by a further application of *āryā* parts.¹⁷ It cannot be a coincidence that in the aforementioned *Samavāya* section the (following) places in Weber 1883, are *gāhā* lines, in which the last four or two morae are needed to be complete: p. 294, no. 6: *nāṇāviha-ppagārā jivājivā ya vaṇṇiyā*; p. 314, no. 2: *saṃjama-painna* (so the edition) *pālaṇa-dhii-mai-vavasāya-dubbalāṇam*; p. 318, no. 15: *jaha jiṇa-mayammi*¹⁸ *bohiṃ laddhūṇa ya saṃjam' uttamam*; p. 325, no. 17: *aṇagāra-maharisīṇam aṇagāra-guṇāna(m) vaṇṇao*. On p. 305 (folio 114b of the edition) there are (5) three quarters of a stanza: *suravai-sampūiyāṇam bhaviya-jaṇa-paya* (= *prajā or pada*) *-hiyayābhinand(iy)āṇam tama-ṛaya-vidhaṃsaṇāṇam*. The triple rhythm, on the other hand, appears to have disappeared from the *Samavāya*, as if now the desire for an *āryā* rhythm had been satisfied in another way. The *vedhas* display a less regular structure: the sentences are freer, formed partly without care; the general impression is one of deterioration. If one wants to attempt a chronology of the *vedha* texts, then the *Samavāya* appendage belongs at the end. To this relative dating it is also true that whereas for all the other *Angas*, through the *uddesaṇa-kāla*, etc., a study plan is given, such an instruction is completely absent in the *Diṭṭhivāya* and, moreover, the sub-classification is kept indefinite. Therefore, the twelfth *Anga* was no longer in front of the author (on this text see Alsdorf 1973).

Looking at it statistically the *vedha* can seriously compete with the *gāhā* in the canon. A reference to *vaṇṇaya*, which above all contain *vedhas*, is found in quite a few places: in *Anga* 5–9, 11, *Uvanga* 2. 5. 6. 8–12, *Dasā* 5. 9. 10, and it certainly wins when one imagines the hundreds of repetitions hinted at by keywords and mere names as fully expressed. However, those hints are not of much significance. In these texts we do not have to do with authentic *vedha* texts, but with imitations. The texts are limited to keywords as a means to record the place and persons, probably without realizing that this wording displayed a metrical form, and in this way these false *vedha* texts are the first prose works we come across along our way through the canon. Their editor, however, not only does not have the obligation to supply these *vaṇṇaya* in detail, but he also generally does justice to the intention of the author by retaining their abridgement. Thus, we notice a period in which good taste demanded beginning with the

¹⁷ Weber 1883, p. 276 = 112a of the edition, allows one full stanza, called *gāthāviśeṣa* by Abhayadeva (this is a *gīti*) to be restored: *selā salilā ya samudda-sūriya* (instead of *sūra-bhavaṇa*)-*vimāṇa-āgara-nadīo nihao purisa-jjāyā sarā ya gottā ya joi-saṃcālā*.

¹⁸ This locative in *aṃmi* belonging to the *gāhā* has intruded the *vedhas* of the *Samavāya*, cf. *sāsaṇammi* on p. 314, no. 19; p. 315, nos. 5 and 117a of the edition. The nominative in *e*, on the other hand, has been retained, whereas the *gāhās* show only the *o* (also *Āyār*. II 15, IX, read *mauḍo*).

model offered in the *Samosarāṇa*, and this without taking into consideration whether the sequence justified this beginning. For, although this anyway fits in before narratives, a wide gap becomes noticeable with dogmatic presentations, such as the *Sūrapannati* and *Jambud-dīvapannatti*, and the mechanical application becomes strongly evident.

It has already been mentioned that there are “false” *vedha* texts in the canon in frequent repetitions. They serve in the first place as fillers of a content full of gaps. A summarizing of similar material in “tens”, *dasā*, became popular quite early.¹⁹ It was perhaps the *Āyāradasāo* in which this first happened, because they alone are also called *Dasāo*, without any differentiating specification. None of these tens in the canon is complete insofar as we are correct in demanding that the parts of the ten should strive towards different albeit similar intent. In the *Āyāradasāo* (6) itself, in the eighth and tenth *dasā*, pieces appear which are alien to the content, in which the *Pajjosavaṇākappa* (which according to *Ṭhāṇa* 10 once formed the eighth *dasā* by itself), and the *Āyāiṭṭhāṇa*, completely differ from their context. When we turn further to the narrative works, however, then (we see that) in the *Uvāsagadasāo* the ninth and tenth legends are the same as the first under different names. In the *Nirayāvaliyāo*, *Kappavaḍḍisīyāo*, *Pupphacūlāo* and *Vaṇhidasāo* brothers, sons, goddesses and princes have to help to bring the number, on the pattern of the first section of the teaching, to ten or twelve (in the *Vaṇhidasāo*). In *Anga* 6 the past history and future of the goddess Kālī was used as a *dhammakāhā* without considering its negligible suitability. To serve for the restoration of the balance of both parts of the *Nāyādhammakāhāo* the co-wives and the wives of all the other princes of this class of gods, the *Vāṇamantara* rulers, the gods of the stars *Canda* and *Sūra* and the lords of heaven *Sakka* and *Īsāṇa* were placed next to this wife (Kālī) of the *Bhavaṇavāsi* prince *Camara* 205 times (see Weber 1883, p. 312 and Schubring 1935, § 46/6, WB).

According to *Ṭhāṇa* 10 the *Vivāgasuya* entailed ten chapters²⁰ (which is why it is called *Kammavivāgadasāo* there²¹), whereas today twenty of them are extant. This extension was undertaken for the purpose of presenting the reward for previous merit against the dire conse-

¹⁹ To what extent *dasā* was also understood as “fringe” = appendage has to remain uncertain.

²⁰ The correspondence with the text today goes further than what was supposed by Weber 1883, p. 270 because, apart from the pieces 1. 4. 6–8, *Gottāsa*, *aṇḍa*, *māhaṇa* and *sahas'uddāha* (so with B), i.e., “or” 2. 3. 5 and 9 are also still extant.

²¹ This designation should be preferred, but it is dictated by use. It seems that *suya* refers only to smaller texts, cp. *Uvāṇasuya Bambhac.* 8 and Weber 1885, p. 88.

quences of previous debt.²² The first example of the new section, which moreover differs in structure from the earlier ⟨section⟩, is repeated nine times with changed persons and places, so that it makes up the desired figure of ten. This is attained in the same way in the *Pupphiyāo*.

The *Antagaḍadasāo* and the *Aṇuttarovavāiyadasāo* show groups of ten each, but also more sections (two less in *Antag.*). Both the *Pupphiyāo* and the *Antagaḍadasāo* have in common the interruption of the repetitions of similar legends by those of a different content— thus *Antag.* 1, 1–3, 7 is separated from 3, 9–4, 10 and 5, 1–10 from 7, 1–12 and *Pupph.* 1. 2 from 5–10. The reason is not evident. The pieces indicated as parallels in this observation are not quite literally so in the *Antagaḍadasāo*; rather, there are differences, but only in secondary points. The same is said of sons of different parents, or the name of the father or mother changes: Dhāriṇī is the royal consort sometimes of Vaṇhi, sometimes of Vasudeva, sometimes of Baladeva; sometimes the location is different or the penance is performed according to a changed plan. It is to be recognized that a certain amount of effort was taken for this. The choice of names for the additions is made quite light-mindedly, and this is also true ⟨7⟩ for the *Aṇuttarovavāiyadasāo*. The same names appear not only in both *Angas* for quite different experiences, but they are repeated also in one and the same experience. Furthermore, some of them are synonymous with others and, finally, one can raise the objection that a number is not at all a name.²³ The understandable wish to incorporate distinguished persons, especially from the brahmanical area, together with the aim of completeness, produced this unwelcome result.²⁴

We learn from *Thāṇa* 10 that the titles of *Angas* 8 and 9 denote a content of these works quite different from what we have today, because the narrations there named after persons are only partly still extant.²⁵ As for each of the names which have disappeared from them today,

²² One notices the same procedure in *Suy.* II 2, see the overview before the translation below.

²³ In the *Antagaḍadasāo*, for example, Gambhira, Thimiya and the following which partly also are proof for the other flaws: Samudda, Sāgara, Ayala, Akkhobha, Himavanta. Jāli and company in *Antag.* 4 appear again in *Aṇuttarov.* 1. One should note that the contents mentioned in *Thāṇa* 10 of both *Angas* contain only real names. For the *Uvāsagadasāo* and the *Vivāgasuya* the details mentioned there prove to be correct, so even in this case one can rely on them.

²⁴ It is also possible that it has to do with different versions of one and the same legend which, as we shall still see in other cases, might have been put one after the other as variants. But, perhaps, this is indeed not so.

²⁵ In the *Antagaḍadasāo*: Somila (1, 8), Sudamaṣaṇa (6, 3), Bhāgali, if the same as Mayāli (4, 2!), Kimkamma (6, 2!), Phāla Ambatṭhaputta, if the same as Ambaḍa of Kāmpilya in *Uvav.* § 82 (Kampilla 1, 7!). The exclamation mark ! indicates for the present only a name. In the *Aṇuttarov.* at present only Isidāsa (3, 3!), Suṇakkhatta (3, 2!) and Dhanna (3, 1) cover the old content.

and which can be traced elsewhere,²⁶ the problem arises that the legends connected with them—assuming their identity with the pieces which were once extant—do not agree with the content given in the *Anga* titles. As opposed to this unsolvable problem the homogeneity of the rest of the narrative material should certainly be pointed out. Connected from the point of view of content through the figure of Aritṭhaṇemi, the third last redeemer, not to mention Mahāvīra himself, are: *Nāya* 5, *Antag.* 1–5 and the *Vaṇhidasāo*; through Pāsa the second last (redeemer): *Dhammakahāo*, *Pupph.* 1. 3 and the *Pupphacūlāo*; (and) through the princess Kālī, Mahāvīra's contemporary: *Antag.* 8, *Nirayāvaliyāo* and *Kappavaḍḍisīyāo* (here her son and grandson). One finds the nun Pupphacūlā in the *Dhammakahāo* and *Pupphacūlāo ajjāo* in the *Uvanga* named after her, and so one has to notice the respectful plural in these words, just as in the expressions *Dhammaghosā nāmaṃ therā* in *Nāya* 2. 8. 15. 16. 19 and in *Vivāgasuya*; *Siddhatthā nāma āyariyā* in the *Vaṇhidasāo*: *Suvvayā nāma ajjāo* in *Nāya* 14. 16 and *Pupph.* 4, and *Govāliyāo ajjāo* in *Nāya* 16. It seems to be evident through these conspicuous ways of expression that the (8) narrator was always the same, or that the group of narrators was of uniform nature, who also did not fail to explicitly condemn the care of the body, as *Nāya* 16, *Pupphiyāo* and *Pupphacūlāo* show.

If one can call the *vaṇṇaya* introduction of the authentic *vedḥa* texts a primary occurrence and those of the false ones a secondary occurrence, then one can also note a tertiary one. From the *Nāyadharmakahāo* onwards the *Angas* are introduced in a specific form: Jambu, Mahāvīra's oldest disciple, asks the youngest disciple Ajja Suhamma who has halted in the city of Campā—“*vaṇṇao*”—about the content of the then beginning text, and the text commences. Then, at the beginning of each of the chapters their content is inquired about, apart from the *Dhammakahāo* because this part is only supplemented (see p. 14 below).²⁷ Outside the *Angas* the Ajja Suhamma-beginning appears only in the *Nirayāvaliyāo* for the introduction of the five *vaggas*,²⁸ of which these are in fact the first text, that is, the content “of the *Uvanga* (*uvan-gānaṃ*)” itself is explored. One may conclude from this that at the time when this introduction

²⁶ Mayanga (*Antag.* old 2) in *Nāya* 4, Rāmagutta and Pella (4. 9) in *Aṇuttarov.* 3, 4! 5! (Rāmaputta), Jamāli (6) in *Viyāhap.* 9, Āṇanda (*Aṇuttarov.* 7) in *Uvās.* 1, Tegali (8)! Aimutta (9) in *Antag.* 6, 15. Is Kattiya (Kārttika) in *Aṇuttarov.* old 4 perhaps Khandaga (Skandaka) in *Viyāhap.* 2?

²⁷ For the exceptions which the *Paṇhāvāgaranāim* display see also p. 14 below.

²⁸ This is indeed the expression characteristic for the texts with summaries through keywords, which is why one calls the *Dhammakahāo*, *Antagaḍḍadasāo*, *Aṇuttarovavāiyadasāo* and *Uvanga* 8–12 *vagga* texts. *Saya* 21 to 23 of the *Viyāhapannatti* are also classified as *vagga* independently of these.

appeared, there were reckoned to be not twelve *Uvāngas* then but only five;⁽²⁹⁾ and, on the other hand, the related peculiarity of these five *Uvāngas* and at least *Angas* 8. 9. 11 allows the hypothesis that they must be in a supplementary relation (*upa*) precisely to these. As we saw, the merely hypothetical figure twelve of the *Uvāngas* is only an imitation of the equally hypothetical original dozen of the *Angas*. This is established from the structure of their entire series in that here, exactly as there, to both texts, compositions bound together by form originated, the doctrinal works, and to these the smaller narrative prose works are connected, without entailing for us the persuasive power of the relations between the corresponding *Angas* and *Uvāngas* shown by old commentators.

The works which precede the *Nāyādhammakahāo* in the canon do not have the Ajja Suhamma-introduction at the very beginning. In the *Viyāhapannatti*—if we ignore the benediction formula belonging to a later period—the text commences immediately with Goyama’s question; the legendary investiture is just an addition. But *Angas* 1, 3 and 4 begin with the formula at the beginning, and *Sūyagaḍa* in the second main part: “I have heard, o venerable one, that the Lord has spoken so” — *suyaṃ me, āusaṃ, teṇaṃ bhagavayā evaṃ akkhāyaṃ*. For the Jaina exactly the same is said with this as with the Ajja Suhamma-beginning, because for him this person (*ahaṃ*) speaks to Jambu (*āusaṃ*). The old formula could therefore be kept. We may nevertheless understand it differently, namely, as the announcement of a contribution to the collection of the text, just as the Pali formula *evaṃ me suttaṃ* (9) of the Buddhists evinces it. It is uncertain whether one may relate this precisely to the earliest attempt to form a canon. This attempt would then be evident in all texts in which the formula is traceable even today, that is, apart from the texts mentioned, also in *Sūy.* II 2–4, *Utt.* 2. 16. 29, *Dasav.* 4. 9, 4, *Dasā* 1–7 and *Cūlāo* II 7, 2 where at the end there is a displaced beginning.³⁰ After this introduction the following is announced in the *Sūyagaḍa* in a way which probably exercised an influence on the Ajja Suhamma-beginning: “Here the section of the teaching called ... is made known, from it the following content is made known”—*iha khalu ... nāma’ ajjhayaṇe pannatte: tassa ṇaṃ eya-m-atthe pannatte, taṃ-jahā*:—words of an arranger of the texts or of a speaker. In *Utt.* 2. 29 and *Dasav.* 9, 4 follows: “Here ... is announced by the monk and Lord Mahāvīra of the Kāśyapa gotra ...”—*iha khalu ... samaṇeṇaṃ bhagavayā Mahāvīreṇaṃ Kāsavenaṃ paveiyā*

²⁹ Cf. Kapadia 1941, p. 29 (WB).

³⁰ With the formula at the beginning of the *Mahānisīha* the misleading is deliberate.

(^oie). *Dasā* 1–7, *Utt.* 16, *Dasav.* 9, 4 and *Cūlāo* II 7, 2 have for this: “Here has been made known ... by the eldest ones, the lords” — *iha khalu therehiṃ bhagavanthehiṃ* ⁽³¹⁾... *pannattā*. The *Kāsava* texts will still be referred to (p. 13) when considering the *Sūyagaḍa*.

If the emphasis which the texts place on the person of Mahāvīra led to the incorporation of the poetry therein into this collection of apologetic texts (p. 13 below), then in the three prose sections mentioned here one finds the value of the matter strongly emphasized.³² The *thera* texts refer to the founder himself as little as the old collection of the rules (*Kappa*, *Vava-hāra*, *Nisīha*, *Cūlāo*) refer to the order. The discipline was early under the care of the most senior ones. The texts deal, namely, with chastity (*bambhacera*) in *Utt.* 16, with inner and outer humility (*viṇaya*) in *Dasav.* 9, 4, with lack of self-control (*asamāhi*), with obvious transgressions (*sabala*), with disrespect for the dignity of older ones (*āsāyaṇā*) in *Dasā* 1–3, with the requirements of a Gaṇa leader (*gaṇi-sampayā*) and with the respect (*viṇaya*) of the disciple in *Dasā* 4, with the acquisition of extra-sensory knowledge (*citta-samāhi*) as a prize for pious conduct in *Dasā* 5,³³ with the practice and stages (*paḍimā*) of the laity and monks in *Dasā* 6 and 7, with delusion (*moha*) in *Dasā* 9⁽³⁴⁾ and with seizure of property (*oggaha*) in the conclusion of *Āyāra* II 7, 2. These presentations, put together each in a specific number of cases, are (10) scattered remainders (in the *Utt.* and *Dasav.* included for teaching purposes) of a disciplinary collection put in the mouth of *theras*, a collection that is arranged in numbers exactly like the *Ṭhāṇa* and *Samavāya*, as is still evident today in the series 8–12 in *Dasā* 4–7 and 20, 21, 33 in *Dasā* 1–3.

The question texts, as one can call them, finally, make up a large part, just as the narrative pieces. The *Jīvābhigama* and the *Pannavaṇā* represent practically completely, the *Jambuddivapannatti* at least in considerable volume, how Mahāvīra teaches his chief disciple Goyama Indabhūi who poses questions. Moreover, the *Jīvābhigama* goes back to the *therā*

³¹ In his personal copy Schubring notes in pencil: “not *therehiṃ bhagavanthehiṃ*” (WB).

³² *Utt.* 2: *je [parisahe] bhikkhū soccā naccā abhibhūya ... puṭṭho no niṇhavejjā*; *Utt.* 29: ... *ajjhayaṇe ... paveie jaṃ sammā saddahittā 10 bahave jīvā sijjhanti* 5; *Dasav.* 4: *chajjivāniyā nām' ajjhayaṇaṃ ... paveiyā (!) su-y-akkhāyā (!) su-pannattā (!)*. (Further: *seyam me ahijjūm*; [since] *ajjhayaṇaṃ* [is] *dhamma-pannatti*.)

³³ Here the beginning is in three stages: to the formula *suyam me* follows the reference to the *theras*, after it the secondary *Varṇaka*-beginning which, because it mentions Mahāvīra as the preacher, is directly contrary to what precedes it. With the form *ṭhāṇāim* the *thera*-introduction proves to be younger than the *ṭhāṇā* introduction. This third introduction seems to be inserted with the intention to prove Mahāvīra's authorship also of this subject.

³⁴ See Schubring 1935 § 51.

bhagavanto and the *Pannavaṇā* to Ajja Sāma.⁽³⁵⁾ The questioning is very often in such a way that it already unveils the knowledge of the disciple about the subject to be discussed. Thus this does not have to do with a description of an incident, but with a form of the presentation which became advisable because it combined the impression of antiquity with educational practicality. In the three large *Uvāngas* already mentioned the obvious step is already taken to order the content which is bound together in this form according to a plan; thus, the classification of beings and the conception of the world are found enclosed in the *Jīvābhigama*, the entire dogmatics in the *Pannavaṇā*, and in the *Jambuddīvapannatti* that part of the world after which it is named. The *Uvavāiyya*, from § 62 onwards, contains further systematic questioning, that is, it concerns rebirth and liberation; further, the *Tandulaveyāliya* deals with the clarification of physiological views; and the *Samavāya* in the second part of the appendix which discusses the construction of the world and the attributes of beings and, as we shall still see (p. 15 below), has been inserted there because of an extraneous reason.

The model for all these texts has been the *Viyāhapannatti*. In it, the “Proclamation of the Explanations”, the fifth work of the canon, whatever could not be inserted into the scheme of numbers controlling the third and fourth *Angas* has been collected from the teaching of the faith. The result is a colourful admixture that should also be expressed by the name *saya*, “a group of hundred”, for the large sections. This variety of content one finds above all in *Saya* 1–20 which constitute the core of the work. Corresponding to them is also *Saya* 25, whereas 24, 30 and 41 individually, and 21–23 (classified firstly in *vagga*), 26–29, 31 and 32 and, at least, 33, 34, and 35–40 are of uniform content. Whether one of these is an addition which was once regarded as an independent *Viyāhacūliyā*, and which one, is unknown. The apparent irregular series of instructions, the scene of which often changes, does not permit such an ordering that one would find a train of thought to which they might be attached; a few explanations present themselves only formally. References to other works are quite numerous, especially to the *Pannavaṇā* and the *Jīvābhigama* (or to the *Dīvasāgarapannatti*, see p. 14 below), but also to *Uvavāiyya*, *Rāyapasenaīya*, *Nandi* and the *Āyāradasāo*. On the one hand, they may be traced back to the desire (11) (to show) that wherever there is a lot, there would be everything; but on the other hand, in the *Viyāhapannatti* a topic is sometimes introduced, sometimes explained through a reference to the main place which sometimes precedes or

³⁵ See Schubring 1935 § 48.

sometimes follows the topic. From both these explanations it naturally follows that these parts were added later, just as we then see a revising hand at work not only here.

We should not at all fail to see—and that is why the mention may be allowed here—that the texts of the canon owe their form largely to a need for order.³⁶ This is valid, to mention first the larger relations, for the preparation of one whole out of scattered parts. Not always, though, does one have to look for a spiritual link among these: indeed, in the very nature of the work there is a certain colourfulness of the chapters which serves as an introduction for practice and for the world of ideas of Mahāvīra's followers, just as the tradition mentions them for the *Dasaveyāliya* which Sejjambhava is supposed to have composed for his son Maṇaga. The *Dasaveyāliya* and the *Uttarajjhāyā* take whatever is useful wherever they find it and the content of such a pattern selection is easily extended beyond the old limit. The dogmatic sections of the *Uttarajjhāyā* might have served at the very beginning, or quite early, for rounding up everything;³⁷ both chapters 11 and 12 of the *Dasaveyāliya* were added only later, because they contradict the title which determines the ten-number. If the connection between these two texts is based on the change (as regards the contents) then one has to try and infer it from other texts.

There are no less than four sections of appendices to the *Bambhacerāim*, the first half of the *Āyāra*, which are not only different from the previous ones, but partly also among themselves. This can be explained by the intention to present right conduct from now on practically, dealt with until that point mainly morally. Already in the *Bambhacerāim* this intention led to the inclusion even of the poetic description of Mahāvīra's own penance as the concluding chapter. Then, however, collections of rules, which incidentally are not the oldest of their kind, are added as the first and second appendices.³⁸ The largest section of the third, the *bhāvaṇā*, makes up only the introduction to the five vows, including the instructions for their proper understanding (*bhāvaṇā*), because Mahāvīra preaches both the vows and the rules for their execution on the strength of his omniscience, and the possession as well as the acquisition of knowledge of which omniscience is the most profound, permeates like a red thread the preceding biographical sketch (pp. 121f. and 130f. of the (author's) edition). The last appendix,

³⁶ It is hardly necessary to say that this need for order goes back long before the time of Devarddhi. The *gāhās* serving as mnemonic verses and the editorial comments, perhaps also here and there the division into sections of the teaching and the mentioned references in the *Viyāhapannatti* are due to him.

³⁷ Cf. Charpentier 1922, p. 38 and Schubring 1924, column 484.

³⁸ See the Schubring 1921a, p. 9.

Vimutti, follows this, because right conduct leads to “liberation”. The adherence to the basic idea thus allows the *bhāvaṇā* in *Āyāra* (12) to appear here from a distant starting point, the *Vimutti* raises itself from the planes. The first of these two appearances also provides the explanation for the unmediated co-existence of the two main parts in the *Uvavāiyya*. For, the *samosarāṇa*, the procession to listen to the sermon, indeed has only the function of leading to the real topic, a sermon about new-embodiment (*uvavāyā*), just as in reality it is customary for the confidential elucidation of difficult questions to follow the public talk with its generally comprehensible expressions. The *Sūyagaḍa* is a compilation, as is shown in the first main part, almost without exception, by the valid arrangement of the poems according to the exterior feature of the number of the sections of its teaching (the same in the *Cūlāo* of the *Āyāra*). But this is based on the attempt to justify the teaching against those who think differently. It is expressed in different degrees: together with the detailed discussions of the doctrine of the others, which are prominent especially in the second main part, the frequently repeated statement appears (see also p. 9 above) that Mahāvīra, often mentioned according to his *gotra* as Kāśyapa, i.e., seen humanly and in the present, is the author (and none other), or that the teachings being presented were already declared in former times (*pura'kkhāyā*), which naturally should speak for their correctness. This spirit of self-assertion gives the *Anga* the name: an *Anga* of the philosophers, **sūcākṛtām* or *sūcīkṛtām angam*.³⁹

Finally, the eighth *Āyāradasā*, the so-called *Kalpāsūtra* only in later times, appears to be especially heterogeneous. And yet the thought which represents the introduction—composed certainly only later—to the third section called *Pajjosavaṇāṅkappa*, “mode of life in the rainy season”, is the same as the one through which sections one and two, which move in an opposite direction to each other, are connected, that is, the biographies of Mahāvīra and all the liberators before him and the list of teachers after him and their schools: teaching and custom have survived from the earliest times to this day. The oldest commentary, the *nijjutti*,

³⁹ *Kaḍa* (-*gaḍa*) stands for -*kṛt* as in *antagaḍa*. *Sūtra* is used in the sense of “text” only for *sutta* (when Pischel speaks of *Kappasūya* (Pischel has only *Kappasutta!* WB) in his grammar then this is as erroneous as his writing *Ovavāiyya* for *Uvavāiyya*, let alone *Vivāhapannatti*—a quite late variant—for *Viyāhapannatti*). Although the *Sū.-nijjutti* overlooks this (stanza 2) it nonetheless has *sūcākṛta* as a second possibility. It is also conceivable that *sūya* might stand for *sūi*, from *sūci*. Both *sūcā* and *sūcī* could mean *ḍṛṣṭi*. One should note also the word *sūijjanti* (in his personal copy Schubring writes “*sūtriyante*” WB) in the table of contents on the part of the *Samavāya* which is as intentionally used as *ṭhāvijjanti* in *ṭhāṇa* and *vāhijjanti* in *Viyāha*. (See also Bollée 1977, p. 32.)

however,⁴⁰ allows the *Jinacariya* and *Therāvalī* to be placed before the *Pajjosavaṇākappa mangalārtham*, a view that is sufficiently explained by non-historical observation.

One can notice a borderline case for implementing the need for order in the substitution of missing texts or parts of them by others. Canonical passages adequately demonstrate that texts were lost, and Weber (1885, pp. 87–90) (13) has made a list of them at the end of his major treatise. This list, however, becomes shorter firstly insofar as the probability noted by him, that a number of allegedly independent texts are at present still extant as parts of bigger works, in many cases has to be considered as being a certainty. Secondly, since Weber wrote, several have appeared in print or as manuscripts: *Marānavibhatti*, *Ārāhaṇāpadāgā*, *Angavijjā*, the *Angacūliyā* and at least a part of the *Vaggacūliyā*. However, there are still sufficient open gaps, and to these are added others which are more or less hidden where a heading announces a text which in fact is not there. The case of the *Candapannatti* is most conspicuous. References in the canon unquestionably demonstrate that this doctrine of heaven based on the moon originally preceded the *Sūrapannatti* which is based on the sun. Whether this (former) is supposed to be incorporated in that (latter) and still to be found today in it as *pāhuḍa* 10ff., or whether it fell into oblivion in the shadow of the important work, in any case the manuscripts found until now contain nothing other than the *Sūrapannatti* under the title of the *Candapannatti*, certainly the easiest form in which to bestow upon a text disappeared from the list a kind of continued existence. Other gaps are concealed by new texts, to the least extent in *Sūy. I 16* where the name *gāhā* does not entail stanzas but prose (see Bollée 1990, pp. 29–52 (WB)).

For the *Paṇhāvāgaraṇāim*, as indeed for all the *Angas* from the seventh onwards, there is a table of contents in *Thāna* 10 which proves to be reliable on the basis of evidence provided in other texts. According to it the text should, as the name also indicates, deal with answers to questions about the doctrine⁴¹ whereas today we have a continuous presentation; moreover, the presentation of the five great vows differs from the *Bhāvaṇā* of the *Āyāra*, thus a completely different work. In the old form the second half of the *Nāyādhammakahāo* is also missing because, of both the main parts promised in the introduction, the *Nāyāim*, “exemplary narratives” and *Dhammakahāo*, “sermons”, only the first is still extant, the second replaced in the

⁴⁰ Jacobi 1879, p. 23.

⁴¹ Should the *Khomaga-pasiṇāim* and the *Addāga-pasiṇāim*, “questions because of a cloth” and “questions because of a mirror”, be preserved at least partly in the *Pannavaṇā* (folio 436b)? A person, as it says there, sees in the mirror (*addāya*) neither himself nor other objects held in front of it, but the image of the mirror. A cloth rolled up occupies the same space as one spread out, an upright pillar the same as one on the floor. These comments in the *Pannavaṇā* sound strange. Weber's interpretation 1883, p. 334¹ is different.

way described above (p. 8). We have noticed such a substitution when we spoke about the filling up of a stock of legends.

Even within the texts themselves an ordering hand is noticeable. As already touched upon (p. 13 above), such a hand organized the first main part of the *Sūyagaḍa* and *Culāo* 1 and 2 according to descending order of the length of each section. That in the *Thāṇa* the lists of numbers from the conception of the world and teachings of the saints (14) were placed respectively at the end of each section is less significant than the fact that three large presentations were incorporated into the *Samavāya* as the continuation of the *Thāṇa* only because they are introduced by numbers: *duvālas'ange gaṇi-piḍage pannatte*, “the canon has twelve *Angas*”; *duve rāsī pannattā*, “there are two large groups (namely, the sentient and the insentient)”; ... *satta kulagarā hotthā*, “there were ... seven ancestors”. This is more important for us as the first example of the sequence of the parts on the basis of a completely exterior point of view. For originally these fragments belonged to the “question texts” (p. 10) and, according to this form, would be appropriate say in the *Viyāhapannatti*. But at least the first of these, the survey of the content already mentioned, is too young to come into question as a member of this collection. We have before us the undoubted desire for a correct order, whereas elsewhere a ‘pious deception’ is just as clearly evident. Thus: when in the sixth *Dasā* the description of *daṃsaṇa-sāvaga*, of a lay person in desire but not yet in action, is replaced, apart from the conclusion, by the description of *akiriyā-vāi* and *kiriyā-vāi*; or when in the *Jīvābhigama*, in the middle of the description of the stellar deities, a new work, the *Dīvasāgarapannatti* begins (folio 435a);⁴² and apart from these, after dealing with another three short fragments, incidentally in the same strain as in the fifth *Anga*, then what was silently abandoned is just as silently taken up again. To this belongs also the already described substitution of whole sections with the titles retained (p. 14).

This arrangement of the individual sections in the *Samavāya* and *Jīvābhigama* indicates maximum and minimum possibilities of good faith, seen perhaps only from the western standpoint. There are other occurrences between both these extremes. The continuity is often established just by a word or a series of words, indeed by a mere echo. When in *Kappa* 5, 6–9 we read: *bhikkhū ya uggaya-vittī*... and in 5, 10: *iha khalu nigganthassa ... uggāle āgacchejjā*,⁽⁴³⁾ then this is a combination according to the sound of two rules that are of different origin.⁴⁴ The

⁴² Kirfel 1925, pp. 50ff.

⁴³ See Schubring 1905, pp. 32 and 57 (WB).

⁴⁴ See Schubring 1921a, pp. 5ff.

connection has been taken over in the *Nisīha* at 10, 31–35; thus here *uggaya* in 31ff. is connected according to the sound to *uggāhiya* in 15–30, and *uggālam uggilittā* in 35 to *gilāṇam* in 36ff. Similarly with *atthi ṇam*, *Pajjos*. 19 appears after 18 which has *atthegaiyāṇam*. In *Viyāhap*. 10, 3 *āsassa ṇam*, *bhante*, *dhāvamāṇassa* commences a question and after the answer the next question begins with *aha ṇam*, *bhante*, *āsaissāmo*: this is, among others, a striking example in the fifth *Anga*. The phenomenon has been proved in numerous cases for the *Bambhacerāiṃ*, as the later pages of this book will make clear anew. It served, thus, not only as an added means for <15> the supposed restoration of a connection wherever the ordering spirit presupposed such a mental connection among the loosely transmitted small parts, but the urge for order sought support here and there in the sound and word, as well as in a whirlpool of more externally connected details.⁴⁵ On the other hand, we notice a system wherever a different tradition is inserted. The *Nisīha* offers sufficient examples.⁴⁶ When, further, in the *Uvavāiṃ* the description of the pre-conditions for the reappearance in the heavenly worlds or when liberation ensues (§§ 69–130), as well as the manner in which the teaching about the disappearance of the last remaining *kamma* particles (*kevali-samugghāya*, §§ 131–153) leads to a picture of blissful existence, so that this (§§ 154ff.) follows both, then it is possible to suggest that the *kevali-samugghāya* might be brought in here because one tradition wanted to see it in the place of the previous section. Leumann had already recognized that this part is particularly peculiar.⁴⁷

The above descriptions make us recall that *Kappa*, *Pajjosavaṇākappa*, *Vavahāra*, *Nisīha* and also the *Cūlāo* already long ago proved to have been a mosaic of pieces of different colour and size. Further to the new evidence for other texts in what has been mentioned till now is the evidence for the prose chapters of the *Sūyagada* in the next section of this book, even though the variformity there is much more limited. The main monument for this <variformity>, however, is still the *Bambhacerāiṃ*.

The main content of the *Bambhacerāiṃ* entails thoughts which one or several authors have composed metrically, a small part being discourses in prose. A commentator gives his explanation to the verses in a curt form of expression, either by following them in his own

⁴⁵ Probably setting the *Teyanisagga* precisely as *Saya* 15 of the *Viyāhapannati*—to which it belongs as a description of a part of Mahāvīra's life—is to be explained by *teya-lesā* in 14, 9 which appears almost immediately before it.

⁴⁶ See Schubring 1921a, p. 9, *ibid.* for the *Bambhacerāiṃ*.

⁴⁷ Leumann 1883, p. 16 fn.

words or enframing them within his. Their content is paraphrased, supplemented or limited, often by using quotations ('...') which we come across partly in the text or elsewhere, or are partly unknown; *pādas* are rearranged where, for instance, convenience makes it obvious. The stanzas and their parts which are handled in this way are now, however, no longer in their original sequence,⁴⁸ but in scattered fragments. A redactor makes a connection between these fragments on the basis of the impression of a corresponding sequence created by a word or a series of words, indeed by a mere echo of the sound.⁴⁹ Even the old prose, still to be discussed (p. 22 below), which is not subject to an interpretation, appears only in (16) fragments. These are connected with those of the work of the commentator, and amongst themselves, generally in the way described, but then again often distributed according to a certain plan; compare (for example) the *Satthaparinnā*, *Logasāra* and the *Vimoha*. Whatever in the prose is concerned with the practice of monastic life in the prose is placed at the end of the work. A differing tradition is recorded, but hardly recognized as such since this is not done immediately after the corresponding place. An independent poem is brought in as an appendage probably because it superficially touches upon the content. Such a conscious and deliberate formation of the given material is associated with what is unconscious, where the beginning of a familiar word order or an enumeration which in another place brings about a connecting continuation, but which does not fit into the present (case is associated); this can be called induction (or triggering off, see p. 237 below). Finally, transpositions and displacements of lines or groups of lines are also met with.

(Continued. p. 21 below.)⁵⁰

(From Schubring 1910, pp. 46–51.

It should be shown now that the connection of pieces having the same style (of composition), at first within each and every chapter, leads to uninterrupted thought coherences, even if they are not at all so formally. How the mosaic, which the text of the *Bambhacerāim* today evinces itself to be, emerged, will then be made clear. For an explanation of the individual words, however, one should check the glossary (at the end of Schubring's edition; only the text of the ed. is supplied in Appendix 1 below, not the glossary and apparatus).

⁴⁸ One notices the incorrect position of half-stanzas also in the translation of the *Sūyagada* below. (On Schubring's ideas about the composition of the *Bambhacerāim*, cf. Kapadia 1941, p. 214 (WB).)

⁴⁹ The arrangers of the *Atharvaveda* let themselves be guided largely by the same phenomena, Bloomfield 1899, p. 39.

⁵⁰ Since the section beginning "The bases for..." (p. 21 below) to "Now is the moment ..." (p. 23) is not understandable without the relevant parts out of Schubring 1910, pp. 46–51, these are supplied here (WB).

1. *Sattha-parinnā.*

A. Prose. The knowledge of being subjected to re-embodiment must lead to a withdrawal of every activity, above all from every injury to or killing of living beings. 1, 1–18. 21–2, 2. 9–11. 13 (*se*)–15. 16 (*soccā*)–18. 20–22. 31–3, 5. 16f. 25f. 4, 6f. 13f. 26f. 32f. 5, 11f. 18f. 25. 29f. 6, 6f.

B. Prose. Abandonment of the demonstration of reverence and respect: 1, 19–21 2, 11–13. 15f.

C. *Śloka*. Although they are themselves subject to suffering fools they torture (other) creatures; and still the person him- or herself is identical with the rest of the sentient world: 2, 3. 5. 19 3, 13–15. 27–29 4, 28–31 5, 22f. Wherever whatever kinds of living beings there are, they are injured or destroyed: 2, 6. 23–30 3, 17–24 4, 8–12 5, 1f. 13–17. 26–28.

D. *Śloka*. The faithful and the fickle monk: 2, 4. 7f. 3, 6–12 4, 3–5. 17–25 5, 3–5. 24.

E. *Triṣṭubh*. The prudent and the imprudent monk, especially in relation to the injury of creatures: 4, 1f. 15f. 5, 6–10. 20f. 31–6, 5.

2. *Loga-vijao.*

A. *Triṣṭubh*. The manifold activity that arises out of desire causes ruin. One should rather take advantage of the short lease of life and renounce all wishes and hopes: 6, 8–10. 15–19. 25–30 7, 7. 21–26 9, 1f. 8–10. 20. 22–24 10, 16–22 11, 3. 6f. 12, 9. 13f. 26. 28 30.

B. Prose. Whoever sheds blood in that he exerts himself for others, receives no thanks from them; even the hope of reward in the beyond deludes him, because for each and every one, his rightful lot is (pre-) determined. It is just as useless when he looks after himself, because he never comes to enjoy (his) property: 6, 11–14. 21 (*tao*)–24 7, 1–6. 26 (*se*)–8, 14 (prose). 16 (*ārattam*)–20 9, 2 (*jā*)–7. 18. 21 10, 7–11. The sentences 7, 3–6 appear in a more detailed variation: one can arrange (them so): 10, 7–11 and 9, 21 *iha-m-egesim māṇavānaṃ bhogāṃ eva anusoyanti*, then 9, 19. The variants of the *Nāgārjunīya*, the entire content of which appears in our recension in the form of a quotation which, moreover, is changed, show how line 8, 8 is to be understood; its correct place would be after *sabalattam*. In 8, 12f. *haōvahaē* will be the predicate (the Nāgs were not Mahāvira's monks, but nonetheless respected (WB)).

C. *Śloka*. It is too late in old age to change, that is why one should seize the right moment: 6, 20f. 24f. 7, 2 (*nālam*). 5 (*nālam*). 8–12 9, 18 (*nālam*). Corresponding to 7, 8 lines 6, 20f. are to be transposed: *abhikkantam ... sāpehāe, tam-jahā ...*

D. *Śloka*. The relapse of the monk to worldly inclinations; persistence in the chosen state. This general content is illustrated in special cases. Such a case appears between 7, 13–20 and 9, 11–17. 25–10, 2; first, one with a desire for life: 8, 15f. 21–26; then follows a survey of the monastic discipline: 10, 3–6. 12–15. 23–31; the struggle against the desires: 11, 1f. 4f. 8–14. 21–24. Then follows the example, its beginning inserted already in between the previous exposition, of the hypocrite who, although guilty himself, poses as an enthusiastic, renouncing preacher of liberation: 11, 15–20; and, in contrast, the example of the indolent monk who is tired of proclaiming the doctrine further: 12, 18–25. 27; (then) both, in turning to what is general: 11, 25–12, 8. 10–12 15–17 13, 1–7.

3. *Siōsañijjam.*

A. *Triṣṭubh*. Through an insight into the effect the wise one renounces all activity and all passions: 13, 8f. 14f. 18f. 21–25 14, 8–15. 18–21 15, 7–17. 27–16, 9.

B. *Śloka*. Whoever recognizes that all life forms in the world have a great connection to one another, discards the impulse to kill: 13, 10f. 20. 26–14, 7. 27–15, 6. 18–24.

C. *Śloka*. The knowledge of the deceptive nature of the senses: 13, 11–13 15, 25f. Through it the wise one has perseverance and patience in difficulties: 13, 16f. 14, 26; rejects delight and pleasure: 14, 16f. 22–25; and withdraws back to himself full of equanimity: 16, 10–22, because

he recognizes that the passions, reproducing ⟨themselves⟩, are in contact with one another and are the basis for a new existence and a new death: 16, 23–17, 15.

4. *Sammattaṃ*.

A. Prose. Defence of the prohibition of killing or of the misuse of living beings against those who permit both: 17, 16–23 18, 14–16. 18–20. 22–25 19, 1(*aṇā*^o)–4. 4–8 20, 20f. 23 (*saccamsi*)–25.

B. *Śloka*. Dissociation from the sensual world and its influences, and castigation. 17, 24–18, 3 19, 17(*iha*)– 20. 27. 29–20, 16. 19. 26.

C. *Triṣṭubh*. The warning not to cause a new existence through wishes and deeds: 18. 4–13. 17. 21. 25 (*ettham*) 19, 4 (*ettham*). 9–17. 21–26. 28 20, 17f. 22f.

5. *Loga-sāro (Āvantī)*.

A. Prose. For and against injury, violence and greed: 20, 27f. 21, 12. 24f. 22, 11–14. 24f.

B. *Śloka*. Energy and knowledge. 1. The (young) monk with energy and resistance. Apart from general warnings against succumbing again to desires, individual cases mentioned are: sexual intercourse: 20, 28–31 21, 6–8; the passions which arise in the heart of the solitary one, ⟨and are⟩ confessed to no one: 21, 16–19. 26–22, 4; the wish to alleviate the difficulties of monastic existence: 22, 5–10. 15. 21–23. 26–23, 5. 7–10. 24–30; 2. The monk full of knowledge and firmness in the faith: 24, 1–25, 28. 3. Energy and insight, knowledge of the doctrine (*pavāya*) and obedience towards the rules (*niddesa*) ⟨all⟩ have to be equally characteristic of the monk. For those who know, all memories, qualities and stimuli of the world sink into nothingness: 25, 29–26, 24.

C. *Triṣṭubh*. Doubt and stopping half the way are fatal; certain knowledge and its application, on the other hand, lead to liberation: 21, 1–5. 9–11. 13–15. 19–23 22, 16–20 23, 6. 11–24.

6. *Dhuyam*.

A. *Triṣṭubh*. Those without energy do not themselves have the strength to take up monastic life, and try by means of requests and slander, to control those who move out: 27, 1–14 28, 5–14. 32–29, 3 32, 22f. For others, however, who have already begun the new life, it is painful because they lack the inner maturity: 30, 13–18. 27–31, 1. In 30, 27f. we have a variant for 15–18.

B. *Śloka*. The sight of suffering and death, and the possibility of rebirth into animal existence, should lead people to a protection of other beings: 27, 15–28, 2.

C. *Śloka*. The discarded (*dhūya*) monastic life. 1. The disloyal ones, out of weakness, are no match for monastic life. The steadfast one, however, is undemanding with regard to clothing—where he, by going naked, in fact surpasses the minimum requirement—and diet: 28, 3f. 15–31 29, 3–18. 27–30, 2. Line 29, 5 fits into a context only if it is put after 7. 2. Out of putative conviction the apostate one does not let himself be instructed in the doctrine, is unhappy with the mode of life, is obstinate or disputes without sufficient knowledge: 30, 3–13. 19–26 31, 1–6. 3. Such apostates damage their own reputation the most: 31, 7–17. The student should be willing to listen and himself ⟨be⟩ a preacher of the doctrine and a model for the mode of life: 31, 18–32, 13; the weak one should not let himself be discouraged, but should go forwards bravely: 32, 14–21.

D. Prose. The rules of those without clothes: 29, 18 (*je*)–26.

According to the *Ācārāṅga*⁽⁵¹⁾ tradition the *Mahā-parinnā*, after the sixth chapter, has been left out; according to the *Nandī*, the *Āvaśyaka-niryukti*⁽⁵²⁾ and the *Vidhiprapā*⁽⁵³⁾ it appeared in the ninth section after the *Uvahāṇa-sūya*. If one should believe the latter two then Vajra would have removed *āgāsa-gāmiṇī vijjā* from it, which then would have got lost, because this extract overlapped with the original (? *sāisayattanēṇa*). This is obviously a confusion with the *Sumahāpainṇa-puvva* about which the same is asserted in Jinadatta's *Ganadharasārddhaśataka* (see Weber 1885, s.v.). This is so because Vajra, precisely as a *Pūrva* expert, commands respect in the tradition and, besides, the table of contents transmitted in the *Ācār.-niryukti* apparently contains nothing out of which a special knowledge leading to magical powers could have been acquired. In *Niry.* 34 the general content is given as *moha-samutthā parisaḥ 'uvasaggā*, <and> the special content after the 7 (footnote: Devrāj 1902 erroneously says 16) *uddeśas* in *Niryukti* 253–263, cp. the *Ācār.* edition, Calcutta 1879, pp. 435f.⁽⁵⁴⁾ In six stanzas follow, furthermore, discussions over the components of the chapter, a more detailed treatment of the topics of the chapter does not follow, in contrast to the usual practice. If this alone suggests that already the composer of the *Niryukti* did not have direct access to the *Mahā-parinnā* himself, then I too would like to deduce the same from the conspicuous detail of his table of contents and ask whether his sources perhaps may have reported to him what was beyond actuality.

8. Vimoho.

A. Prose. The services of a monk rendered to monks and laity. (1. 2:) 32, 25–33, 2. 4 (*pantham*)–6 (7. 8:) 34, 31–35, 4 (3. 4:) 36, 22–27 (5. 6:) 38, 13–19.

As one sees, the sequence in which these places are put today does not correspond to the one according to its contents. The reading I have of it will be clearest in a translation:

“(1) [A monk] may not give [another] monk or a layperson food, etc., or offer it [and] not do him any service, by which he, thereby, has [calculated] consideration for the other. (2) He may do it and thereby [in fact] go a part of the way back, or deviate from the road, interrupt his ascetic practice and [as it were] enter from the state of peace into that of [worldly] activity—if he thereby has [calculated] consideration for the other.

(3) A monk for whom the following arrangement obtains: “approached by those whom I have not requested, I will have a service rendered to me by a healthy fellow monk when I become sick; if I so wish, and on my part, unrequested, render a fellow monk who is sick, whom I myself, healthy, have approached, if he so wishes that I do it: (4) putting aside renunciation I shall acquire [food, etc.] and allow that [it] be specially provided, or do one of these or neither” —

(5) a monk who thinks the following: “for other monks I shall specially provide for food, etc., give, or allow that it be specially provided, do one of these or neither of the two; (6) [or] with this left over food, etc., which is free of fault, unchanged, I shall render a service to a fellow monk, if he wishes that I do it, and shall on my part, if I so wish, let the service be rendered thereby (to me)” —

(7) [whereas for this purpose such] a monk may not give, or offer food, etc., to a layperson [and] not render him a service, by which he has [calculated] consideration for him, (8) but indeed,

⁵¹ Śīlāṅka 235a2 on *Āyār.* 1, 7, 1 at the beginning; cf. further Weber 1883, p. 251ff. and Kapadia 1941, p. 78 (WB).

⁵² *ĀvN.* 660 quoted by Haribhadra 76, 13f. on *Nandī Sūtra* 87 gives *Mahāparinnā* as ch. 8, between *Vimoho* and *Uvahāṇa*. This reference to the *Nandī* was not found, but see *Thāṅga* 9, 2 and *Samavāya* 9, 3 (WB).

⁵³ On this see Weber 1883, p. 223.

⁵⁴ Since the 1879 Calcutta ed. of the *Ācārāṅganiryukti* will hardly be available, this section of it referred to by Schubring here is supplied in Appendix 4 (WB).

by having [calculated] consideration he may do this for [another] monk.”

Sentence 7 is a redundant partial repetition of 1. Even superficially it proves to be a secondary addition through the ending *āga* in *ādḥāyamināe* which in our text appears only sporadically (*paggahiyatarāga, muhuttāga*) and is characteristic of a younger period of the language.

B. Prose. Warning against inaccuracy in speech or unnecessary speculation: 33, 3f. 7–12. The sense of the first lines makes the parallel passage understandable, where Jacobi’s translation corrects his edition (by adding the second paragraph).

C. *Śloka*. The doctrine is suitable for every age group: 33, 18–25 34, 24–30, i.e., for the second: 35, 5–10 (and) the third: 35, 11–16 36, 8f. (age groups). Solitude is most suitable for castigation; there through the higher and the highest degree of asceticism liberation is attained at death: 36, 10–13. 27(*evam*)–37, 2 38, 1–4. 21–40, 8.

D. *Triṣṭubh*. Warning against violent deed: 33, 26f. 34, 4f.

E. Prose. Warning against violent deed: 33, 28–34, 3f.

F. Prose. The monk’s renunciation: 1. of specially prepared food or of clothing in the round for alms, : 34, 6–23; 2. of warmth intended for him in the cold: 35, 17–24 (should be after) 36, 7f.; 3. of food fetched (for him) when unable to walk: 36, 17–21; 4. of company: 37, 7–9. 5. If he does not want to go (for alms) then he fasts alone: 37, 14–26 38, 20f.

G. Prose. The monk’s rules for clothing: 35, 25–36, 6. 14–21 37, 3–9 38, 5–12.

H. Prose. On proper eating for the monk and nun: 37, 10–13.)

(Continued from p. 17 above.) The bases for the “exegesis” turn out to be the compositions which reappear as fragments at different points. Accordingly, we can put together: 1. The unity of every living being in the world; out of this follows the respect for the fellow creatures (1C, 3B, 6B).⁵⁵ 2. Listlessness, relapse, defection; equanimity, constancy, goodwill in both young (5B) and middle-aged (8C) monks (1D, 2A, 3C, 4B, 5B, 6C, 8C). 3. Relapse and indecisiveness; loyalty (1E, 2B, 3A, 4C, 5C, 6A, 8D). The sequence of the theme-fragments, given here in the translation below corresponding to the headings of the chapters, naturally does not have to be as in the original; indeed this would be plainly astonishing given the confusion we otherwise find. That it is indeed so will be practically certain when one sees in chapter 2 how the variants to paragraph [3] in C appear only after paragraphs [4] and [5], whereas they in fact have their old place before them. If one would like to further apply this discovery to the grouping of the fragments, then one might see the end of theme 1 in 6B, because here the penalty for misunderstanding the connection is indicated; theme 4 would begin with 6A because logically the lack of determination concerning the vocation has to precede the relapse of the one who was ready initially. That the introduction in chapters with individual names cannot be original requires no elaboration after all these observations.

⁵⁵ These references here (and further below) refer to the sections given in Schubring 1910, pp. 46–51, which is why this part has been inserted above: 1C refers to *Sattha-parinnā*, C (*śloka*), and so on (WB).

As for the author or authors of the themes in verses—which latter incidentally are often faulty (see the edition p. 53) for which, however, the exegete may partly be guilty precisely through his activity—there is no more to say than, to conclude from the closely related manner of expression, that they must be very closely connected to the verse authors of the *Sūyagaḍa*, *Uttarajjhāyā*, and *Dasaveyāliya*. The stanzas, apart from those of the first theme where the positive character is dominant, are directed towards the uncertain fellow companion of the order so as to guard him from sinking back to worldly attitude and activity. Since they are in verse, they cannot represent a proclamation (17) of a doctrine of liberation to listeners who still have to be won over, because a conversion is undertaken only in free speech.

We turn now to the old prose of the *Bambhacerāim*. It, too, is largely directed at the fellow monks, thus above all the rules for the practice of monastic life, namely 8G which is supplemented by 6D, 8A, F and H. These instructions, stylistically different from one another, do not conform to the tone of the rule-collections of *Kappa* and *Vavahāra*, but have rather the character of an incidental announcement; in part they remind one clearly of the rules in the first *Cūlāo*. The rest of the old prose renders speeches on the faith and the conviction of the listeners. It was not given a proper exegesis in the sense above, though explanatory quotations appear in 1B and 2C, as already described (p. 16 above). Thus the supposition seems to be obvious that in these fragments the exegete is speaking. Perhaps this is also the case in 8B where, as in the parts cited above, Mahāvira is mentioned. From the content one is strongly reminded of the *Bhāsājāyā*, i.e.; *Cūlā* 1, 4.

What still remains is the prose in 1A, 4A, 5A, 8E. The reasons why, with regard to content and language, these parts belong together have been explained in the edition, p. 51. Eight E (8E) as a variant of 1A (conclusion) is clear without further comment. The translation sufficiently shows that the individually placed sentences in 5A fit with surprising naturalness into the mentioned place (p. 17, line 23 of the edition) of 4A. It is possible that the beginning of the theme would have to be sought rather in the elevated version of 4A than in 1A which commences somewhat abruptly. If one connects 1A to 4A (p. 20, line 25), then both join together quite well. In any case, one recognizes in this prose-theme a speech that deals with the pros and cons of opinions, out of which the highest precept, the protection of living beings, is repeatedly conspicuous. This speech is, in fact, directed at listeners who have yet to be converted from the incorrect view to the correct one, who perhaps are not yet members of the monastic order at all.

Now is the moment to shift our attention once more from the entangled textual relationships of the *Bambhacerāim* which are not amenable to congenial presentation and to direct it to other texts, because *Sūyagada* II 1 is associated with 1A, etc. The echoes of the wording and manner of expression cannot be overlooked. The forms and uses of *savvāvanti* (5),⁽⁵⁶⁾ *dhamme su-y-akkhāe supannatte bhavai* (14, etc.), *nāyaṃ bhavai* (19. 37), plurals like *vippajahissāmo* (38. 41) and *vasissāmo* (45) we have come across in the edition p. 51, all as proofs for the relationship of the themes in the *Bambhacerāim* which have now been put under a common heading. Parallel to 1A are also *parinnāya-kamme* (47. 60), *paḍisaṃveei* (48) and *disā aṇudisā* (57). That *samaṇa* and *māhaṇa* are often mentioned in accordance to 18, 14 corresponds to the polemical character of the discussion which it shares also with our theme. Above all, however, 4A is identical to 49. The fragmentary speech contained in the *Bambhacerāim* might just as well have been ascribed to Mahāvīra, (18) just as is done in *Sūy.* II 1. From among the other prose chapters of the *Sūyagada* one is tempted to place II 2A next to II 1, thanks to the general impression of the lively presentation and certain echoing phrases towards the conclusion. The speaker is not mentioned here. On the other hand, this also happens in *Sūy.* I 16, the misleadingly so-called *gāhā* (see p. 14 above). Thus, there are no more than two places in the whole canon which are ascribed to Mahāvīra other than in a way that is customary, formula-like. He does not appear personally in them. In order to come closer to an image of him let us return now, finally, to the *Viyāhapannatti*.

In the series of the *Anga* the *Viyāhapannatti* constitutes the conclusion of pure dogmatics in which, among the later ones of the series, the teaching of the faith is indirectly enunciated through selection (of texts) and edifying narratives. This is a beginning for us insofar as they demonstrate Mahāvīra's influence more clearly than happens in the texts before it. Although among the listeners Goyama appears by far most frequently, yet apart from him there is a large number of disciples and discussers who seek and obtain clarification. The disciples Roha (*Saya* 1, *uddesa* 6), Aggibhūi, Vāubhūi (3, 1), Maṇḍiyaputta (3, 3), Māgandiyaputta (18, 3) and the lay person Sankha (12, 1) are instructed, in the course of which we learn about Vāubhūi's initial doubt and the disbelieving astonishment of the audience around Māgandiyaputta. Pāsa devotees appear, among them a certain Gangeya (5, 9; 9, 32), the brahmins Khandaga, a

⁵⁶ Schubring's paragraph references of the *Sūyagada* refer to the 1879–80 Bombay ed., which Jacobi also used for his translation. Later editions (e.g., Bombay 1917 and 1950) have a different numbering of the paragraphs. Since the *editio princeps* is no longer available the glossaries in Jambūvijaya 1978 or Mahāprajña 1980 may be consulted. For the point concerning the "echoes" see also Kapadia 1941, p. 120 (WB).

disciple of Gaddabhāli (2, 1), Poggala (11, 12) and Somila (18, 10), the merchant Sudamaṣaṇa (11, 11), the heretic Kālodāi (7, 10), and are all converted by Mahāvīra. King Udāyaṇa of Kosambī and his mother are content with the visit ⟨alone⟩, whereas his aunt Jayantī is won over to become a nun (12, 2). The king of Sindhusovīra, with the same name, who converts himself to a lay follower, may be someone else (13, 6). What is very significant is that Mahāvīra does not speak at all; on the contrary, Goyama (11, 4), a certain Niyaṅṭhīputta (5, 8) and even generally the *therā bhagavanto* (1, 9, see p. 10 above) successfully appear and, indeed, even the laymen Isibhaddaputta (11, 12) and Maḍḍuya (18, 7) express their views on questions of faith, coming from a friendly or unfriendly side, to the satisfaction of the master. On the other hand, recognition is also given to teachers who are devotees of Pāsa who answer questions from pious laity in Mahāvīra's sense (12, 5), who himself repeatedly refers to Pāsa (5, 9; 9, 32). This instruction to the laity took place at the holy place of Pupphavaīya near Tungiyā.⁽⁵⁷⁾ The scenes of the other events mentioned here are Moyā, Ālambhiyā and Sāvattī. A hot spring near Rāyagiha, the Mount Vebhāra there⁵⁸ and the name of this city itself play a role. Events contemporary to the period are the “battle of the stone missiles” and the “battle of the charging-chariots” (7, 9).⁵⁹

⟨19⟩ From the content of the instructions and remarks in the *Viyāhapannatti* as well, one obtains a clearer picture of the figure of the founder⁽⁶⁰⁾ than from anywhere else in the texts with the same outline. Mahāvīra appears to us as a person when admits that the close relationship between himself and Goyama has occurred in numerous existences of both of them in the worlds of gods and humans (14, 7), and when he commends Goyama for his own unique quickness of repartee demonstrated in various disputes (18, 8). Maḍḍuya finally obtains Mahāvīra's approval because he ⟨Maḍḍuya⟩ refutes the opponent without drawing the sanctity of the doctrine into the battle of word (18, 7).

At that time a competent,⁶¹ little monk called Aimutta was a disciple of the monk [and] Lord Mahāvīra. This little monk Aimutta once when it rained heavily had

⁵⁷ “... situated two miles from Bihar town.” Jain 1984, p. 421 (WB).

⁵⁸ Abhayadeva calls it a *kriḍā-parvata*, though the picture given in Rhys Davids 1909, p. 364, depicts more significantly natural conditions.

⁵⁹ For these war machines see Hoernle, 1888–90 appendix (vol. II) p. 59.

⁶⁰ See Schubring 1935, § 31 and Dundas 2002, p. 32f. (WB).

⁶¹ Here there is the usual series of praiseworthy epithets.

gone out with his begging bowl, which was to be carried around the waist, and the broom. The little monk Aimutta then saw a rivulet flowing. He built a dam out of clay, put the begging bowl like a ship on the water and let it swim in it happily, as if he were the captain: this was now his little ship. Worthy monks⁶² saw this. They went to the monk [and] Lord Mahāvīra and said: “Such and such your venerable’s disciple, the little monk Aimutta [does]. After how many existences, o master, will the little monk Aimutta [indeed] obtain liberation?” The monk [and] Lord Mahāvīra said to the venerable ones: “You dear ones, so [thus] my disciple, the competent,⁶³ little monk Aimutta [does]. This little monk Aimutta will be liberated in this very existence. Therefore you should not reproach the little monk Aimutta yourself, do not rebuke him in front of others nor in his face,⁶⁴ nor regard him poorly. O venerable ones, you should [rather] take care of the little monk Aimutta untiringly amongst yourselves, serve him with food [and] drink, regard and help. The little monk Aimutta will effect the end, he is living in his last incarnation.” When the venerable ones had been so warned by the monk [and] Lord Mahāvīra they respectfully bowed to him and were untiring towards the little monk Aimutta, as they were told (5, 4).

The events preceding Aimutta becoming a monk are in *Antag.* 6.⁽⁶⁵⁾ According to the text he came from a very good home, and we are perhaps not entirely wrong in thinking that this circumstance influenced Mahāvīra, because he always found support from the nobility, and predicted liberation or divine existence for the believers of the old generations (20, 8).

The biography of Mahāvīra narrated in *Cūlā* 3 and then in *Jiṇacariya*, as is well-known, says he was conceived by the brahmin woman Devāṇandā, but born from the *kṣatriyāṇī* Tisalā, after the angel Hari Negamesī⁽⁶⁶⁾ transferred him from the womb of the former to that of Tisalā. (20) Contrary to this view, which in fact belongs to the attempt to form a Jaina mythology on the model of the brahmin one where Baladeva as an embryo is transferred from Rohiṇī to Devakī,⁶⁷ is the fact that Mahāvīra himself admits being Devāṇandā’s son to Goyama (9, 33): “The brahmin woman Devāṇandā is my mother (*ammagā*), and I am her son (*attaya*).” She had made a pilgrimage to him with her husband Usabhadatta and stood in front of him with breasts

⁶² One is a *thera* (old) through knowledge, age or a long career as a monk (*Vav.* 10, 14).

⁶³ See fn. 55 above.

⁶⁴ So according to Abhayadeva’s commentary.

⁶⁵ See also Malvania 1970, p. 2 and Balbir in Chojnacki 2001, p. 163 — Monks are forbidden to go about during the rains! *Kappa* 1, 36 (WB).

⁶⁶ For him see Schubring 1935, § 132 and Shah 1952–53 (WB).

⁶⁷ Cf. Jacobi 1914, p. 466b.

flowing (*āgaya-panhavā*) out of former love, looking at him unflinchingly. Mahāvīra himself admits her into the order and entrusts her to the nun Candaṇā under whose charge she obtains liberation, as also her husband. The feature of the legend which we come across here with “breasts flowing” does not prevent us from noticing a considerable antiquity in this report which could not possibly be removed. On the other hand, the formation of the legend has been acknowledged at another place, where Mahāvīra is made responsible for the acquaintance with the role of Hari Negamesi already mentioned above: he apparently describes himself (5, 4) how: “Hari Negamesi, Indra’s messenger, carefully taking hold ⟨of it⟩, removes the painless fruit. He is able to take the fruit of the woman on the tip of a nail or on a hair, or to pull it out, and this so gently that the fruit is caused neither pain nor agony at all and it only abrades her skin.”

When we refer to the well-known reports about the heresy of Jamāli (9, 33) and Gosāla (15) which with the defection of the son-in-law and disciple must have been decisive events in Mahāvīra’s life,⁶⁸ then with it we arrive finally at the teaching personality of the master. Much of what has been collected in the *Viyāhapannatti* is determined by the situation prevailing then. The lively play of intellectual powers summons Mahāvīra many times into action against teachers of false wisdom; the views of such *annautthiya* are often dealt with all together. Unfortunately here one finds just one assertion against another, a reason is not given; still at times it has just to do with a reaffirmation of a sentence doubted by an opponent. The question about the simultaneity of a state of affairs and action plays a big role. It seems though, that the doctrines appearing in different places ⟨as answers⟩ to this question have to be seen as part of one and the same context.⁶⁹

⟨21⟩ A great deal is reported about miraculous powers. The appearance of gods, whether their names are mentioned or not, in front of Mahāvīra could be attributed to hallucinations; the

⁶⁸ Cf. Leumann 1889, pp. 335f. (*Kleine Schriften*, pp. 519ff.). (On Jamāli see also Dundas 2002, p. 46 and on Gosāla, Basham 1951 (reviewed in Schubring 1954 = *Kleine Schriften*, pp. 468–475), pp. 34ff. (WB).)

⁶⁹ At one and the same time one causes only one life, namely, this here or the one beyond, not both (1, 9)... Speech is speech only when it is spoken, not before nor after; but it is always the speech of a speaker, not of a non-speaker. An action brings harm not before but during its performance and when it is performed (1, 10). An action cannot be performed simultaneously as a religious duty and out of a wicked impulse (1, 10)... A being can have only one sex at one and the same time (2, 5). To each life are attached innumerable others. At one and the same time one is conscious only of one life, namely, this here or the one beyond (see the beginning; 5, 3).—Similarly, one is perhaps to connect the places dealing with sensation, 5, 5 and 6, 10 (twice).

exact knowledge of everything they do, their past and their future, however, arises at least out of the urge for knowledge on the part of the listeners and the urge to communicate on the part of the speaker. For, without doubt it was a case of outdoing the opponent with regard to supernatural matters. Thus, in the conclusion of a single case, when the god Camara decides to put an end to Sakka's lustful activity and attacks him with Mahāvīra's consent, but who then in the face of the lightning hurled by Sakka flees back to him (Mahāvīra), as a result of which the god is still able to catch hold of the missile in flight and apologizes to the master—the general capability of the gods to catch hold of an object in flight is dealt with (3, 2).⁷⁰ That gods get over mountains or a wall which are in their way (14, 5) is almost taken for granted. But what is almost hardly granted is that they bring about dances on someone's eye-lashes (*divvam battisaiviham natṭa-vihim uvadamsettae*), or that Sakka can take the head of a person temporarily, in both cases without those concerned having a problem because of it (14, 8). The descriptions, though, are also of purely earthly matters. The system of doctrines which Mahāvīra built up makes him know about the wind as arising ultimately through the instigation on the part of the wind gods (5, 1), that of rain through the command of Pajjanna and Sakka, that of eclipse, on the other hand, through the order of Īsāṇa to the officials who carry it out (14, 2), the explanation of the light of day and the darkness of the night from the condition of the smallest particles of matter (5, 9), and many other (things); the appearance of the red morning sun leads to the declaration that the god Sūriya and his glow are identical (14, 9). But we also hear about the duration of the ability to germinate of certain seeds which are preserved sealed up, and immediately following this, about the number of breaths within an hour, which then leads further to a discussion on the measure of time (6, 7) and on the cause of the internal sounds with a galloping horse (10, 3). Apparently here too, as in numerous other cases, competition required the ability to give exact information and the wisdom of an ignoramus was unknown.

All these remarks concern what in the *Viyāhapannatti* brings us closer to Mahāvīra's humanity, and so it is obvious to ask whether the doctrines proclaimed there and elsewhere, together with the dogmatic technical language traceable back to him, until otherwise proved, entail traces of a mode of expression personally his own. The question is to be answered in the

⁷⁰ A fragment of the same incident is included in the *Jivābhigama* because of the word *poggala* (869a, of the old 1884 Benares edition (—the Ladnun ed. does not give the corresponding page (WB))).

affirmative. Numerous parallels, faithfully preserved as such, demonstrate Mahāvīra's attempt to make what he means comprehensible to his listeners. In order that they understand him he has to lower himself down considerably and take the environment into consideration. Thus: the blow of an axe causes the same pain to an old man as an (22) injury to an elementary being (19, 3); the innumerable glances directed at a dancer, (glances) whose close compactness, and yet isolation, correspond to the same qualities of space points (11, 10); the pen for goats which is as full of their droppings as there occur origin and destruction in every point of space (12, 7). Souls and matter pervade each other like water a sinking ship (1, 6); an action which monastic duty demands remains without consequence just as water flows away from a flawless surface of a boat, or evaporates on glowing iron (*aya-kavalla*), or like a bundle of dry grass (*sukka taṇa-hatthaya*) burns up in fire (3, 3). The gourd encrusted with clay—the well-known comparison is expressly put in Mahāvīra's mouth in *Nāyā* 6⁽⁷¹⁾—rises up from the bottom of the stream to the surface as soon as the burden dissolves; certain seeds burst open in dry heat and [the content] springs out;⁷² smoke beyond the area of a fire (*indhāṇa-vippamukka*) takes a direction upwards; an arrow flies from the bow directly to the target: in the same way the soul of one who has overcome *kamma* journeys upwards on the strength of its freedom from all attachment and adhering to, from all bondage, all inner burning (*nirandhaṇayā*) and on the strength of the inherent impulse (*puvva-paoga*, 7, 1). The stratification in the cosmos where what is heavy is at the top and what is light at the bottom, insofar as wind rests on space, water on wind, earth on water, is first made believable on the example of a tube (*vatthi*) which one inflates [from the top] (*ādovei*) and then closes the top (? *uppiṃ sitaṃ*,—or *siyaṃ*⁷³—*bandhai*), and then ties a knot in the middle (*majjheṇaṃ gaṇṭhiṃ bandhai*), opens the knot at the top (*uvarillaṃ gaṇṭhiṃ muyai*), lets the air out (*uv. desaṃ vāmei*), and then fills the upper part with water (*uv. d. āu-yāyassa pūrei*). Then the top is closed again (? *uppiṃ sitaṃ bandhai*), the middle opened (*majjhillaṃ gaṇṭhiṃ muyai*), and the water rests on the air (*se āu-yāe tassa vāu-yāyassa uppiṃ uvari-tale citṭhai*)! But if, further, someone ties a sack full of air on the hips (*vat-tiṃ ādovei ādovettā kaḍḍe bandhai*) and then steps into deep water, then he floats on the top

⁷¹ See Schubring 1927, pp. 28f. (= *Kleine Schriften*, pp. 102f.); 1978, pp. 22f. (WB).

⁷² *kala-simbaliyā* (= *kalāyābhīhāna-dhānya-phalikā*) *i vā mugga-s* | *i vā māsa-s* | *vā simbali* (= *vṛkṣa-viśe-ṣaḥ*) -s | *i vā eraṇḍa-minjiyā* (= *eraṇḍa-phalam*) *i vā uṇhe dinnā sukkā samāṇī phuḍittāṇaṃ eganta-m-antaṃ gacchai*.

⁷³ This makes it impossible to separate *uppiṃsi taṃ*, which Abhayadeva considers possible.

(*tassa āu-yāyassa uvāri-tale ciṭṭhai*, 1, 6). Suffice it for these more or less naive examples from the graphic explanations in the *Viyāhapannatti* adapted to the mental capacity of the audience.⁷⁴

When we turn to the similes we find ordinary snakes (*jāi-āsīvisā*) with their amazing ability (23) to poison⁷⁵ contrasted with creatures which are comparable in their effect in the animal, human and divine world (*kamma-āsīvisa*, 8, 2), without the oratorical achievement becoming prominent in the customary form of the presentation. The relation of the compared object to the surrounding is omitted, whereas it appears in the comparisons in *Thāṇa* 4, 4, to which Leumann 1889, p. 331 has already drawn attention, and which, as the core of old oratorical allegories, we cannot ignore here. A teacher here is, in accordance with his inner wealth—in this we may follow the commentary—like the treasure chest (*kaṇḍaga*) of the rude Cāṇḍāla, of the conceited prostitute, the wealthy owner, or of the rich prince; it contains what one presupposes of it, and is as big as the *sāl* tree or as bare as the ricin bush, or it disappoints the expectation.⁷⁶ Just as fish move sometimes with the current, sometimes against it, seeking sometimes the bank and sometimes the middle of the water, so too a monk on the way for alms has a certain direction and preference. On the other hand, human beings are as [soft as] wax (*madhusittha* = *madana*) or lac, or [hard as] wood or clay; they are like iron, tin, copper or lead [just as heavy with the burden of sin or dignity]; they are [valuable] like gold, silver or a diamond; [of different capacity or energy] like a saw (*asi-patta* = *krakaca*), a big or small knife (*khura-patta*; *kalambacīriyā-patta* = *kadambacīrikā*, *śāstra-viśeṣa*), [having worldly tendencies in different intensity] like a net of straw (*sumbha* = *trṇa-viśeṣa*, but rather, like *śumbala*), cane, leather or cloth [are of different strength] (new edition, Bombay 1918, folios 271 ff.). We should not forget, finally, also the description of the sexual instinct of women, men and *napuṃsaga*, how, because of the detailed descriptions, which the later texts preserved,⁷⁷ it has been recorded in *Jivābhigama* II (old edition, Ahmedabad 1883, 150b, 151b, 177a). It is comparable,

⁷⁴ The explanations about the magical ability to create a number of forms (3, 5; 13, 9) and about the dense abundance of creatures in the area of the human world and the lower regions (5, 6) leads, for the idea of a large number, to the words: *se jahā nāmae juvaim juvāṇe hatthenaṃ hatthe geṇhejjā, cakkassa vā nābhī arag'āuttā siyā, evāṃ eva ...* (already in 3, 1, 1). The first comparison seems to want to present the density of the togetherness.

⁷⁵ They can pervade with poison a body that is half or just as big as Bharaha[vāsa], Jambuddiva or Samaya-khetta depending on whether it is a *vicchuya* (*vrścika*), *maṇḍukka*, *uraga* or *maṇussa* snake.

⁷⁶ Probably just a deviating tradition is recorded when following this the comparison substituting *pariyāya*, “kind of being”, with *parivāra*, “studentship” is repeated.

⁷⁷ Cf. Glasenapp 1915, pp. 25f.

as the case may be, to the [concealed] glow of a [dried up] heap of dung (*phumphuā* = *karīṣāgni*, *Desīn.* 6, 84), to the [blazing] flame of a forest fire and to the [insatiable flame] of the burning city.

We return ⟨now⟩ to the *Viyāhapannatti* in order to show once more how Mahāvīra teaches with wit a questioner who was not at all sure to be satisfied with his information (18, 10).⁷⁸ “Is *sarisava* edible according to you?”, the brahmin Somila asks him.⁷⁹ I may not misuse those of my age, Mahāvīra answers with a bold play on words—because ⟨24⟩ the *abhakkheyā sarisavā* are for him in the first place *abhakṣyāḥ sadṛśa-vayasah*⁸⁰—but a monk may eat mustard if someone else has prepared and given it to him. The same presupposition is valid for *māsa*-beans, although neither *māsa* as a month is the object of enjoyment, nor may *māsa* as a measure of weight of gold or silver be an object of possession; the same holds for *kulattha* although a *kulasthā*, a member of a good family, may naturally not be enjoyed by a monk.⁸¹

Although Mahāvīra's role in the formation of the doctrine itself must be basically disregarded here, as mentioned above ⟨p. 27⟩, two cases nonetheless may in conclusion be referred to in this respect since to the reader of the fifth *Anga* they are conspicuous as being peculiar to the founder. First the sentence: the irrevocable factum⁸² that was put at the very beginning of the text, from which it is clear that already at that time it was regarded as a revered passage, indeed a sense for what is really ancient in the fragments handed down is clearly evident.⁸³

“What is about to move, is regarded as moving; what one is about to set in motion, as set in motion; what one is about to make tangible, as made tangible; what one is about to get rid of, as gotten rid of; what one is about to cut, as cut; what one is about to break, as broken; what one is about to burn, as burnt; what one is about to kill, as killed; what one is about to eradicate, as eradicated.” “These nine word [-pairs]”—called as such in special remarks further—“are [intrinsically] different

⁷⁸ In this case he thought of making him a *nippaṭṭha-pasiṇa-vāgaraṇa*.

⁷⁹ According to Abhayadeva *chala-grahaṇenôpahāsārtham*.

⁸⁰ And as such *mitta-sarisavā*, i.e., *saha-jāyayā*, *s.-vaddhiyayā* and *saha-pamsukīliyā*.

⁸¹ Perhaps the same superior manner of reply is evident already in the previous ⟨section⟩ where Somila asks about the terms *jattā*, *javañijja*, *avvābāha* and *phāsuya-vihāra*.

⁸² Leumann 1885a, p. 101 fn. 4.

⁸³ Cf. the beginning of the *Bambhacerāim*, several beginnings in the *Cūlāo* with their reference to *niggantha* (see Schubring 1921a, p. 8, also note 33 above), *Kappa* 1, 1ff. with its special case, etc.

in sound and letters.⁽⁸⁴⁾ The first four entail an origin and the object of their action remains [unchangeably] one [and the same]; the other five entail a destruction, and the object of their action will be different [from what it was before].⁽⁸⁵⁾

This tenet which is presupposed—disputed by the other side (1, 10), and especially by Jamāli (9, 33)—is to be understood generally, even though the verbs *calai*, *udīrei*, *vedei*, and *nijjarei* incidentally also belong to the *karman* doctrine as technical words⁸⁶ as, for example, in 1, 8. A man aiming at an antelope is killed by another man, but the arrow flies off and hits the animal. Here again the incomplete action is the same as the completed one.⁸⁷ (25) Similarly an intention to confess an offence is the same as the fulfilment which is hindered by adverse conditions;⁸⁸ indeed a woollen thread is already burnt when thrown into a fire (one should notice the care taken in the choice of the object of comparison), a cloth becomes coloured the moment it falls into the container of bright red madder (8, 6). When finally certain opponents deny that what is about to be given is already given, and then add the objection, (namely that,) to accept a gift which does not reach the donee because a third party intervenes, implies an unallowed appropriation, because the object still belongs to the donor,—then it is pointed out by Mahāvīra's disciples that they themselves are indebted to him because the donee possesses the object, since the act of giving is in any case completed. The disciples accuse the *annautthiya* (heretics) of the same offence they are accused of against the living earth, where the activity of walking, indeed the intention to walk, would have to be regarded as the same as the com-

⁸⁴ In his personal copy Schubring marked this with a question mark (?) and wrote next to it: "consonant and vowel" (WB).

⁸⁵ *calamāṇe calie* (1) *udīrijjamāṇe udīrie* (2) *veijjamāṇe veie* (3) *pahijjamāṇe pahīne* (4) *chijjamāṇe chinne* (5) *bhijjamāṇe bhinne* (6) *dajjhamāṇe daḍḍhe* (7) *mijjamāṇe mae* (8) *nijjarijjamāṇe nijjinne* (9). *Ee ... nava payā ... nāṇaṭṭhā nāṇā-ghosā nāṇā-vanjaṇā ... ee ṇam cattāri payā egaṭṭhā ... uppanna-pakkhassa, ... ee ṇam panca payā nāṇaṭṭhā ... vigaya-pakkhasa* (*Viy.* [1918] 1. 1. 7 [fols 13ab, 16b and 17a]) (WB).

⁸⁶ *calai* in *Viyāhap.* 1, 1, new edition (1918) 26a.

⁸⁷ The doctrine of the five kinds of action (*kiriyā*) belongs to those which appear repeatedly in fragments in scattered places in the *Viyāhapannatti* and which might have belonged to a single context. They are described each together with two varieties to *Maṇḍiyaputta* (3, 3^(*)) (ascribed to Mahāvīra, (WB)), connected with a specific action (1, 6 and 17, 4, and also 5, 6 and 16, 3). Many kinds come under consideration with one and the same action in 1, 8; 5, 6; 9, 34; 16, 1. 8; 17, 1; 8, 6; *iriyāvahiyā* and *samparāiyā kiriyā*, an action with passing and persisting effect are dealt with in 1, 10; 7, 1.7; 8, 9; 10, 2. The following are the folios of the 1918 ed as Schubring entered them in his personal copy in pencil 3, 3 [181a], 1, 6 [91b], 5, 6 [228a], 9, 34 [491b], 16, 1 [697a] 8 [717a], 17, 1 [720b], 8, 6 [376b] (WB).

⁸⁸ The person who wants to confess does not come to the right place (*asampatta*), or those to whom one wants to confess do not appear (*amuha*).

pleted fact,⁸⁹ something the opponents denied (8, 7).

To this repeated appearance of the tenet one may add that putting together the beginning and conclusion of a new birth in 12, 8 is expressly traced back to Mahāvīra's utterance: *samaṇe bhagavaṃ Mahāvīre vāgareī: uvavajjamāṇe uvavanne.tti vattavvaṃ siyā*. These words contain at the same time the other characteristic sign of the Mahāvīrian mode of expression which should be mentioned here: the use of *syāt*. The word *siyā/siya* can function in an adverbial sense which, when employed twice, can express "partly ... partly", as well as in the usual verbal sense. The utterance thereby contains the indefinite colouring the inventor of the doctrine of standpoints wishes to give it. Thus, there is in the utterance just mentioned, as in a number of other *vattavvaṃ siyā*, apparently nothing other than "one can let the assertion be valid." Mahāvīra realized that an object is subject to a different judgement, depending on the viewpoint from which one observes it. The general form, though, is not to be attributed to him; it belongs rather to the *syādvāda* of which the canon does not yet know;⁹⁰ for Mahāvīra, however, the sentence was justified without restriction (to a particular standpoint), as manifold examples of disparate content and various types show, even the one mentioned earlier. That he discovered it is less the result of speculation than of life experience. Mahāvīra professed with determination the moral tenets he laid down, and the structure of the world and content of the world which he proclaimed; at the same time he also had the capacity common to (many) great intellects to observe facts of life from different sides. We may see his doctrine of standpoints as the philosophical outcome of this gift which, in its components, at the same time evinces his intellectual eminence.

⁸⁹ *gamamāṇe gae, viikkamijjamāṇe viikkante, Rāyagiham nagaram sampāviukāme sampatte* (neuters!).

⁹⁰ The echo of *vattavva* in the word *vaktavya* of the *syādvāda* formula is, of course, incidental.

1. The Lotus (Sūyagaḍa II 1.)

1. I have heard, o venerable one, that the Lord has spoken thus [as follows]. Here [is] now the section of the teaching called “The Lotus”. The following content [is] known of it.
2. [Let us set up] for example, a lotus pond⁽¹⁾ with quite a lot of water, sludge and lotus
3. plants [i.e.,] a lotus lake, as it should be: friendly, charming, beautiful [and] nice. In this lotus pond [there are], as we assume,² here and there, in every spot, everywhere, lots of lotus plants with wonderful blossoms, jutting up straight, long stemmed, pleasing, nice in colour, rich in fragrance, pleasant to the taste,³ comforting to sensation,² friendly, charming, beautiful [and] nice. In this lotus pond [there is now], as we assume,¹ right in the middle a large lotus with a wonderful blossom, [it too] jutting up straight,⁴ long stemmed, pleasing ... [and]
4. nice. ([Other transmit instead of 3:] In this whole lotus pond... [and instead of 4:] in this
5. whole lotus pond...). Now, [once] a man from the east came here to this lotus pond, and when he stood still at the bank of this lotus pond, he saw that large lotus with its wonderful blossom, [how it stood there] jutting up straight... Then the man said this [to himself]: ‘I am an expert, experienced, learned, educated wise one, not an imprudent man, one who is on the [right] path, who knows the [right] path, who knows how one goes on the [right] path and proceeds forwards. I want to pluck that wonderful lotus.’ With this intention (speaking thus) the man went into the lotus pond. [But] the further he went in the more [there was] deep water, deep sludge; he was away from the bank [but] he did not have the wonderful

¹ On *puṣkarinī*, a pond with especially blue lotus plants (*Nelumbo nucifera*); *puṇḍarika*, a pond especially with white lotus plants (*Nelumbium speciosum*); and *padma*, the white lotus flower, see Syed 1990, pp. 667ff., 662ff., and 656ff. respectively. *Nelumbium* is a spring flower and *Nelumbo* blooms in autumn (WB).

² Literally: “are narrated” (*buiyā*).

³ Not in the right place; the series of the sense organs in question is unrolled mechanically. (See the addition to this in Appendix 4 for the lotus plants.)

⁴ This is also not in the right place; *anupuvv'utthiya* can indeed only refer to many plants.

- lotus; [he could go] neither backwards nor forwards. In the middle of the lotus pond he got
7. stuck in the sludge, the first man. Then [comes] a second man. A man came here from the south to that lotus pond, and when he stood still ... he saw that large lotus ... how it ... [stood there]; at the same time he saw that one man: '[look here] he is away from the bank, [but] he does not have the wonderful lotus; [he can go] neither backwards nor forwards; in the middle of the lotus pond he is stuck in the sludge.' Then the man said this [to himself]:⁵ '[to me] this is indeed an ignorant, inexperienced, unlearned, uneducated, unwise, imprudent man, [one] who is not on the [right] path, one who does not know the [right] path, who does not know how one goes on the [right] path and proceeds forwards. If this man thinks he is an expert ... man, who would be on the [right] way, one who knows the [right] path, who would know how one ... proceeds forwards, [and if] he [therefore] wants to pluck that wonderful lotus—truly, one cannot pluck this wonderful lotus in the way this man thinks. [But] I am an expert ... man, who ... knows how one ... proceeds forwards. I want to ... (*like*
8. *6 above, until*) he got stuck in the sludge, the second man.' Then [comes] a third man. A man from the west came here to that lotus pond, and ... at the same time saw those two men, how they were away from the bank, [but] not having the wonderful lotus; [they could go] neither backwards nor forwards; in the middle of the lotus pond they were stuck in the sludge.' Then the man said this [to himself]: '[to me] they are indeed ignorant ... men, they are not ..., they do not know ..., they do not know how one ... proceeds forwards. If these men think they are experts ..., men who would be ..., who know ..., who would know how one ... proceeds forwards, and if they [therefore] want to pluck ...—truly, one cannot pluck this wonderful lotus in the way these men think. [But] I ... (*like 7 above, until*) ... he got
9. stuck in the sludge, the third man.' Then [comes] a fourth. A man from the north⁽⁶⁾ came here to that lotus pond, and ... at the same time saw those three men, how they ... (*like 8 above, until*) he got stuck in the sludge, the fourth man.'
10. Then came from some main or side route a monk here to this lotus pond, one who was used to a plain [diet], who aspired for the hereafter, an expert ... [monk] who knew how one

⁵ The text says "to that man", but evidently the first man is not addressed, and the words are also omitted in the next two cases.

⁶ "It may be said in general of Indian cosmography ... the north symbolizes health and salvation (*mokṣa, nirvāṇa*)" Hildebeitel 1978, p. 783, (WB).

... proceeds forwards; and ... so saw those four men, how they ... (*like 8 above, until*) ... in the way these men think. [But] I am a monk who is used to a plain [diet], who aspires for the hereafter, an expert ... [monk] who knows how one ... proceeds forwards. I want to pluck that wonderful lotus. [Speaking so] with this intention, the monk did not go into the lotus pond, [but] remained on the bank of the lotus pond and called out: “Fly up, you wonderful lotus, fly up!” Then the wonderful lotus flew over [to him].

I have narrated a simile,⁽⁷⁾ you venerable ones, but [you also] have to understand its sense.

11. The monks and nuns piously venerated the monk [and] Lord Mahāvīra and spoke thus: “Lord, [you have] narrated a simile, venerable one, but we do not understand its sense.”

The monk [and] Lord Mahāvīra turned to the many monks and nuns and said the following: Venerable ones, this I am saying, explaining, narrating, proclaiming; I am elucidating its meaning, its reasons, its causes in detail.

12. Truly I say: with regard⁸ to the world, you venerable ones, I spoke of the lotus pond; with regard to the effective deed, you venerable ones, I spoke of water; with regard to desires and their fulfilment, you venerable ones, I spoke of sludge; with regard to the subjects, you venerable ones, I spoke of the many lotus plants; with regard to the king, you venerable ones, I spoke of the one lotus with the wonderful blossom; with regard to other faiths, you venerable ones, I spoke of the four men; with regard to [my] teaching, you venerable ones, I spoke of the monk: with regard to the rescue through [my] teaching, you venerable ones, I spoke of the bank; with regard to the sermon of [my] teaching, you venerable ones, I spoke of the call; with regard to extinction,⁽⁹⁾ you venerable ones, I spoke of the flying up. With regard to all this truly, you venerable ones, I have spoken this so.
13. In this world, truly, in the east, west, north [or] south, people in the world have acquired embodiment in [many different] levels, as there are Aryans, non-Aryans, nobles, inferiors,

⁷ This simile is strange, for why would a monk want to have a lotus? Furthermore, it involves killing the flower, a living being, and thereby offends the first monastic vow of *ahimsā*. Since, however, the lotus symbolizes the king (§ 13 below) the monk intends to convert him and his subjects (§ 14). Syed 1990, pp. 658, 665, 671 notes only face, eye and heart in similes with lotuses in question here, not persons as such (WB).

⁸ *appāhaṭṭu* = *apyāhr̥tya*, not *ātmany āhr̥tya* as with Śīlānka. (Cf. Balbir 1994, p. 245, note 63; for “water” in the sentence cf. *āsrava* (WB).)

⁹ *nivvāṇam*. In Jainism *nirvāṇa*, however, is not extinction, because the soul continues to exist at the top of the head of the cosmic person; therefore “flying up”. Real extinction is a Buddhist idea. For the parable of “flying up” mentioned after this see Balbir 1994, pp. 242ff. (WB).

big, small, well-coloured, discoloured, well-formed [and] deformed. [All] these people, now, have one king,

elevated high¹⁰ like [the mountains] Himālaya, Malaya, Mandara, Mahinda, happily born in a regal family of supreme purity, limb upon limb without exception shining with the signs of a king,

by the whole world considered with every respect, endowed with all merits;

from a noble family, from a noble mother,¹¹ rightful; born to the joy of the parents, harbouring love [for the parents];⁽¹²⁾ creating borders, protecting borders, creating peace, protecting peace; a god among people; father, protector, [and] priest of his people; builder of dams, banner raiser;⁽¹³⁾ the best of men; the most superior of men; a man like a lion, a tiger, a poisonous snake, a lotus,

a man like a wonderful elephant,

rich, brilliant, renowned, possessing extensive, numerous palaces, resting places and thrones, carriages, vehicles, [and] noble horses;¹⁴

rich in precious goods, gold and silver,

frequently making use of them,

plentifully donating food and drink,

well provided with domestic servants, bulls, cows, he-goats,¹⁵

[knowing] that the treasuries, storehouses (and) armouries were filled, powerful, an enemy of weakness,¹⁶ the ruler of an empire in which the internal enemy was warded

¹⁰ The indented position is a later insertion from *Uvav.* 11. It contains *vedhas* and triple measure *gāhā*.—*mahayā* should probably be separated from *Himavanta*. (See also Bollée 2002, glossary (WB).)

¹¹ *muiya* could also mean *nirdoṣa-mātrka*, cf. Leumann: 1883. (In his personal copy Schubring notes in pencil: *muiya* = Skt. *mudita*, 'happy' (WB).)

¹² "On his mother's and father's side of a noble family", Bollée 2002, § 671, where Pāli *Dīgha-Nikāya* I 115, 5: *samaṇo gotamo sujāto hoti mātito ca pitito ca* is compared. *Dayapatte* (compassionate) may be equated to Skt. **dayātmika* (WB).

¹³ "The one who disposed of the cultivation of the soil" Bollée 2002, § 671. A *seu-khetta* is a field that can be cultivated only with artificial irrigation; a *keu-khetta* gets enough rain water for cultivation (WB).

¹⁴ Despite the *ṇṇ* the word *āiṇṇa* = *ājanya*. (Leumann 1883, p. 100 takes it to be *ākirṇa*, (WB).)

¹⁵ Read *elaga* instead of *gavelaga*.

¹⁶ *dubballa. dubbala-p.*: "whose enemies are weak," of the *Uvav.* (11) appears to be better.

off, struck down, smashed, split up [and] not there [at all anymore], the external
 〈fiend〉 the same, split up, conquered [and] utterly defeated;

where the evil¹⁷ of famine was over [and] the danger of an epidemic was unknown,
 which was peaceful, friendly, [and] productive, [and] where unrest from outside and
 inside had been pacified.

This king, now, has a following of Ugras [and] sons of Ugras, of Bhogas and sons of
 Bhogas, of Aikṣvākas, Jnātas, Kauravyas, warriors, brahmins, Licchavis, law experts, gene-
 14. rals and all their sons.¹⁸ Among these, now, he alone is faithfully [devoted to me]. Surely¹⁹
 wandering brothers and monks have set out to him [with the thought]: ‘if [first] I appear
 before him as a messenger with this or that doctrine, then through this doctrine I shall make
 him a messenger [of the same 〈doctrine〉].’ [And they say to him:] “Perceive, o lord, how
 my doctrine has been made known and presented thoroughly”—[namely] as follows. “From
 15. the sole of the feet [reaching] upwards, from the tips of the hair of the head²⁰ [reaching]
 downwards, limited sideways by the skin, [is] the soul. [This word] is²¹ absolutely²² syn-
 onymous with the [word] self.⁽²³⁾ The soul is alive; when it dies, it does not live. As long as
 the body exists, [it too] exists; and when [the body] is gone, it does not exist anymore. It is
 this [palpable] life. [One dies and one] is taken [away] by others for the cremation; when
 the body is burnt by the fire then [only] the grey bones⁽²⁴⁾ are there, [and] and the four

¹⁷ Read *dosa* before *mari*.

¹⁸ This enumeration, which is often repeated with few variations, seems to be original here. Mahāvira has the environment of “his” king Kūṇiya in view who, after the war with Ceḍaga and his allies, had enlisted members of the Licchavi family in his retinue. They are missing in later places (Schubring’s note in his personal copy: “not in *Sūy.* I 13, 10” (WB)). For the Ugras and Bhogas cp. Leumann 1883 (§§ 23 and 38), Jacobi 1895, p. 71², and Jha 1978, pp. 89f. (For *Sūyagaḍa* 2, 1, 13–34 see Bollée 1977, pp. 131–164 and for § 13 here Bollée 2002, § 671 (the word *putta* here probably means ‘relative’ and not ‘son’) (WB).)

¹⁹ *kāmaṃ avadhṛtaṃ, niścitaṃ*; “sure-ly”.

²⁰ *kes’agga-matthayā* instead of *matthaya-kes’aggā* (this is an old *śloka*; Schubring’s note in his personal copy: “supply *jīve* after *pāya-talā*” (WB)).

²¹ Actually “it”, the soul.

²² With Śil. I am taking *kaṣiṇe* with what comes before, not after; *kaṣiṇa* in *Āyā.* I 1, 1, 11 (II 1 *sūtra* 2? WB) is in another sense. (In his personal copy of Schubring’s book Alsdorf shows disapproval here, WB.)

²³ See the discussion in Bollée 1977, pp. 141f.

²⁴ Literally: ‘bones the colour of pigeons’. See Bollée 1977, p. 143; Somadeva’s *Yaśastilaka* 1, 85; Hopkins 1915, § 12 and p. 103; Hastings 1911, pp. 484f. (WB).

people return to the village with the stretcher. Thus, [the soul] does not exist, cannot be established. Those for whom this [is certain: without the body it] does not exist, cannot be established, for them this [doctrine] has been made known with success.⁽²⁵⁾

The soul is different, the body different!²⁶

That is why they do not state [either]: it is, o venerable one, [when detached from the body] big, small, round, spherical, triangular, square, long, six or eight sided; black, blue, red, green or white;⁽²⁷⁾ good smelling or bad smelling; bitter, pungent, acid, sour or sweet; hard or soft; heavy or light, cold or warm; smooth or rough. Thus it [without the body, rather,] does not exist, is not to be established. Those for whom this has been made known with success,

The soul [is] different, the body different!²⁶

16. will not be caught in the following way: let us suppose a man who draws a sword from the sheath and points out: here, o venerable one, is the sword, here the sheath. There is no one who in the same way can point out: here, o venerable one, is the soul, here the body. Let us suppose a man who draws a fibre from the stem of a reed and points out: here, o venerable one, is the stem of the reed, here the fibre. There is ... Let us suppose a man who draws out a bone from the flesh and points out: here, o venerable one, is the flesh, here the bone. There is... Let us suppose a man who takes an *āmalaka* fruit²⁸ from the palm [of his] hand and points out: here, o venerable one, is the palm [of my] hand, here the *āmalaka* fruit: There is ... Let us suppose a man who separates butter from sour milk and points out: here, o venerable one, is the milk, here the butter. There is ... Let us suppose a man who presses oil

²⁵ In his personal copy of Schubring's book Alsdorf writes in the margin at the end of §15: "wrong!" (WB).

²⁶ One comes across the sentence *anno jīvo (bhavai), annaṃ sarīraṃ* three times in 15 and 16, after which *tamhā* follows. It is impossible to link it to the context. One notes also the difference in language with regard to *jīve* and *sarīre* in what came earlier; *tamhā* is tolerable in the first place, at the most. The framing in of a second proof into the first led in time to more confusion, and teachers as well as copyists who, moreover, are used to connecting a positive *su-y-akkhāya* with their own teaching, have lost the thread. For the old interpreters logical difficulties in the wording are non-existent. (Norman 1996, p. 179 takes *se jahā nāmae* in the next §16 as nominatives (WB).)

²⁷ Cf. Bollée 1977, p. 144 with reference to Basham 1951, p. 272. See also Bozzano 1975, p. 211 (WB).

²⁸ A myrobalan. (For this simile see, e.g., Bollée 2002, §770; in MW: *kara-badara* (WB).)

from grains and points out: here, o venerable one, is the oil, here the husk.²⁹ There is ... Let us suppose a man who presses the juice out of sugar cane and points out: here, o venerable one, is the sweet juice,³⁰ here the sugar cane. There is ... Let us suppose [finally] a man who makes fire by rubbing sticks and points out: here, o venerable one, is the stick, here the fire. There is no one who in the same way can point out: here, o venerable one, is the soul, here the body. Thus [without the body, rather, the soul does] not exist, is not to be established.”

Those for whom this has been made known with success,
namely: the soul [is] different, the body different,

17. They err! [They could also say:] “He has killed,³¹ beat him, tear his [skin] open, hurt him, burn him, roast him, undress him, use violence against him, handle him crudely! A soul [one has only] till that moment;³² there is no hereafter.” They do not indicate [whether an effective] act [is in question] or no [effective] act, [whether something is] done well, [whether something is] done badly, [whether something is] beneficial, [whether something is] detrimental, [whether something is] good, [whether something is] not good, [whether people are] perfect or not, [whether there is] a hell or not. Rather, they secure for themselves
18. various sense pleasures through various actions with deeds, for the pleasure of it.³³ Thus a few, after proudly going out [as monks] proclaim their own doctrine, [and many say] in believing it, expressing their trust, finding delight in it: “Bravo, well-preached, wandering brother”, or “Monk! Gladly do I present you, o venerable one, food, drink, sweet or spiced, clothing, a bowl, a cloth or a broom.”³⁴ After that some arrived [then] to show respect, have

²⁹ *pinnāga* cannot be separated from *pināka*, “falling dust” (Böhtlingk). (Not so Mayrhofer 1996, p. 128. Alsdorf takes *pinnāga* (Skt. *pinyāka*) as ‘oil’ and in his personal copy deletes this fn. by Schubring (WB).)

³⁰ *choya* = *kṣaudra*, otherwise *khoya* (Schubring 1921b, p. 267, fn. 1, *Kleine Schriften*, p. 427, fn. 1).

³¹ Or does *se hantā* simply mean: “woe betide him”? (In his personal copy Alsdorf notes here: “no! *hanta* means ‘well’”. See the discussion in Bollée 1977, pp. 146ff., and Norman 1996, p. 179 (WB).)

³² Literally: “till then;” either spatially as at the beginning of 15 or euphemistically for: until death. With this sentence either the punishment already mentioned is excused (since a dead person can no longer hurt), or the mentioned violent activity (since no retaliation awaits it in the hereafter).

³³ Literally: “for enjoyment.” Cp. *Āyār*. I, 7, 4 (= *sūtra* 67), etc. In §§ 24. 28. 33 below it is said after this: “Thus [say now] those ignoble ones who judge erroneously by believing this ...”

³⁴ The originality of this enumeration is suspicious to me. (Cf. Bollée 1977, p. 49 (WB).)

19. thought about showing respect.³⁵ At first it is certain to them that they want to be monks, without a house, without property, without a son, without cattle;³⁶ that they want to eat only what others give them when they beg for food; that they³⁷ do not want to do a bad deed, after pulling themselves together.³⁸ But later³⁹ they did not [after all] renounce. They themselves take [what they should not have,]⁴⁰ they make others take, or they agree to it when others take. Similarly, they are deluded⁽⁴¹⁾ by pleasures with women, filled with desire, bound, excited, greedy, under the spell of love and hate. They bring neither themselves,⁴² nor another person, nor others, [as there are] lower animals, plants, higher beings [and] the remaining living beings, nearer to ultimate liberation [from the world]. They have given up the old attachment, [but] have not reached the noble path. Thus, they can go neither backwards nor forwards; they are stuck right in the middle of sensual pleasures.⁽⁴³⁾ This [is] the first man; he is called “one for whom the soul and the body are one”.
20. Now [comes] the second man; one calls him the “one who believes in the five elements”.⁴⁴
21. “In this world, truly, [so he says, there are] five basic elements. They do not prepare⁴⁵ what is an [effective] act, or what is not an [effective] act, what is well done, what is badly

³⁵ For §§ 18 and 24 C reads *nikāmaimsu* (*nikāmaṃ nāma pajjattam*) instead of *nikāimsu*.

³⁶ Cp. *Āyār.* II, 7, 1 and Lincoln 1975, pp. 143ff. (WB).

³⁷ The text says “I” under the influence of *Āyār.* I, 4, 15 (= 1917, *sūtra* 39).

³⁸ In the *Sū* here *samuṭṭhāe* belongs to what comes immediately before. For *Āyār.* I 31 (= *sūtra* 193), on the other hand, the word (given in the *pāṭhāntara* <253b2>) stands for the whole sentence, as *virāyamāṇe* in the text shows.

³⁹ Instead of *te appaṇo appaḍivirayā* I venture to read: *tao puṇo appa°*, where *tao* represents the contrast to *puvvaṃ eva*. C reads *te appaṇo appa°*.

⁴⁰ Cp. *adinnam āiyanti* in *Āyār.* I 33, 9 (= *sūtra* 199) and immediately following it the disregard for the fourth vow. Possible, but improbable in this sentence echoing the discipline, is <changing>: *āiyai* to *āyāṇa*, “acceptance” of external impressions, cp. *Āyār.* I 20, 9 (= *sū.* 138); 41, 12 (= 1, 9, 1, 16).

⁴¹ Cf. *Sūy.* 1, 2, 3, 4 and Mette 1974, p. 135 fn. 65 (WB).

⁴² For *samucchedenti* (in his personal copy Schubring added: 277b1/281ab *mokṣayanti*, where the text in the 1917 Bombay *pothi* ed., however, reads *mocayanti* (WB)) compare *samuccheya-kappa*, *Vav.* 3, 10, explained as a case of death (of a teacher).

⁴³ On these see Schubring 1935, § 174. For the materialist in the next sentence see Jayatilleke 1963, pp. 90, 95, etc. (WB)..

⁴⁴ Here follows a repetition of 13 and 14. (On this doctrine see Jayatilleke 1963, pp. 90 and 266 (WB).)

⁴⁵ “Ours” (*asmākam*, Śīl.), instead of “not”, would have required *ne* instead of *no*.

- done, what is beneficial, what is detrimental, what is good, what is not good, perfection, no perfection, hell, no hell. [Everything is constructed] in this manner right down even to a
22. blade of grass,⁴⁶ and one should recognize it through an enumeration of each and every element respectively as the sum of the elements, as there are: earth [is] the first element, water the second, fire the third, wind the fourth, air the fifth element. These five elements [are] not [directly ready] created, not indirectly [ready] created, not made, not prepared [out of com-
23. ponents], not originated [on their own], without beginning, without end, never ineffective [and this] without a driving force, independent [and] remain the same.” (Some, however, mention as the sixth element the soul. They say so: what is, cannot perish, [and] what is not,
24. cannot originate.)⁴⁷ They constitute the totality of life, “the class of being ‘life,’”⁴⁸ the whole world. Through their effect they are “the original cause of the world”. [They might also say:] “Living beings right down even to a blade of grass,⁴⁶ one buys [and] has [them] bought, kills [them and] has [them] killed, roasts [them] and has [them] roasted—right up even to a human being⁴⁶ one buys [something or] one has [it bought, one kills or has it] killed: and so know then, there is no sin in this.” They [too] do not indicate [whether] ... [*as in 17 continued to 19*] ... in the middle ⟨of sensual pleasure⟩. This is the second man, he is called the “one who believes in the five elements”.
25. Now [comes] the third man; one calls him the “one who believes in a god as the creator”.⁴⁹
26. “In this world truly [all] qualities have their beginning through the highest spirit (*purisa*), their continuation through the highest spirit: they have been brought about by the highest spirit, come to be through it, brought to light through it, they are looked after through it, they are attached to it. Just as, for example, a growth on the body ensues, grows with the body, is looked after by the body, is attached to the body, so too the qualities have ... they are attached to it. Just as, for example, an ill-feeling ensues in the body ..., so too the qual-

⁴⁶ *avi y’antaso ... avi y’antaso ... avi*, twice a triple “even”. (For this see Bollée 1977, p. 154 (WB). The same fn. twice on this page.)

⁴⁷ Cp. here I 1, 1, 15f. Perhaps there is a *śloka-pāda* here.

⁴⁸ *atthikāya*, perhaps still without the dogmatic meaning “the totality of all things”. (In his personal copy Schubring wrote, perhaps correcting *Leben* (life): “Seele” (soul). See also Nyāyavijaya 1998, 15f. (WB).)

⁴⁹ A repetition of 13 and 14 follows this. (The same fn. on the next page.)

ities have Just as, for example, an anthill ensues on the earth⁵⁰ ..., so too the qualities have Just as, for example, a tree ensues in the earth ..., so too the qualities have Just as, for example, a lotus pond in the earth ensues ..., so too the qualities have Just as, for example, a surge in water ensues ..., so too the qualities have Just as, for example, a bubble in water ensues ..., so too the qualities have And what here is taught, presented, explained by the monks who call themselves bondless,

the canon of the twelve *Āngas*, namely, *Āyāra*, *Sūyagada* [etc.,] to the *Diṭṭhivāya*, all that is false, it is not right, not according to the facts; this [our teaching] is true, right, according to the facts.”

Thus they give it a name,⁵¹ thus they set up a name.⁵² From the suffering that arises out of it, they are thus

‘not free, as little as the bird from the cage.’

28. They do not indicate [whether] ... [as in 17 continued to 19] ... in the middle (of sensual pleasure). This is the third man, he who [thus] is called the “one who believes in god as the creator”.
29. Now [comes] the fourth man; one calls him the “one who believes in the necessity [of everything that happens].”⁴⁹ “In this world there are [so to say] two men. The one man recognizes an [effective] act, the other man denies an [effective] act. [But] the man who recognizes an [effective] act and the man who denies an [effective] act, both these men [are] in the same situation [and] with the same intention [have] resorted to the [question about the] reason [for their condition].”⁵³ The foolish one now states the following: ‘I have resorted to the [question about the] reason, [and I think:] I am unhappy, [or:] I am sad, struck

⁵⁰ Ants were the first beings to be created (*Vājasaneyi-Saṃhitā*, 37, 4). By means of the anthills, which they produce so to say out of nothing, they seem to increase if not to produce the earth and, thereby, the entire fauna, flora and finally humans (König 1983, p. 24) (WB).

⁵¹ Namely, “god”. (Cf. Bollée 1977, p. 157 (WB).)

⁵² *sovaṭṭhavayanti* is apparently *su(ṣṭhu) upasthāpayanti*, to which *su-sehanti* I 3. 2. 9, *su-sikkhe* I 14. 1, *su-sikkhejjā Āyār.* I 22, 22* (= *sū*. 150, with a different reading), *su-pparakkamejjāsi Āyār.* I 26, 8* (= *sū*. 168, with a different reading) would be comparable. (Cf. Bollée 1977, pp. 158f. where *uvaṭṭhavei* is given the meaning ‘to state, express’ (WB).)

⁵³ A different interpretation of the words *kāraṇam āvannā* in Jacobi 1895, 345². (See also Jayatilleke 1963, p. 148 and Bollée 1977, p. 161.)

down, depressed, concerned, suffering—I [myself] have so acted [that this is the result]; or if another is unhappy, or sad, struck down, depressed, concerned, suffering, then this other so acted [that this is the result].’ Thus, this foolish one states the [supposed] reason [for] his own [suffering] or the [supposed] reason [for the suffering of] another when he resorts to

32. the [question about the] reason. But a prudent man states the following: ‘I have resorted to the [question about the] reason, [and I think:] I am unhappy, [or:] ...suffering—I have not acted so [that this has to be the result]; or if another is unhappy, [or:]...suffering exerts itself, then this other has not acted so [that this has to be the result].’⁵⁴ So this prudent man states the reason [for] his own [existing suffering] or the reason [for the existing suffering of] another when he resorts to the [question about the] reason. Truly, I say [thus]: the beings who in the east, west, north [and] south are [independently] mobile or [independently] non-mobile, experience in this way [as fate would have it], collision,⁵⁵ have to suffer decline, attain dissolution, arrive at their destiny.”

After in such a way [apparently] assessing the necessity [of what happens], they do not

33. indicate [whether] ... [as in 17 continued to 19] ... in the middle ⟨of sensual pleasures⟩. This is the fourth man, he who [thus] is called the “one who believes in the necessity [of everything that happens].”

34. These four men of different intellect, inclination, disposition, faith, favour, action [and] intention, have all together given up the old attachment, [but] have not reached the noble path. Thus, they can go neither backwards nor forwards; they are stuck right in the middle of sensual pleasures.

35. Truly I say: in the east, west, north [or] south, there are many people, as there are Aryans, non-Aryans, nobles, inferiors, big, small, well-coloured, discoloured, pretty, ugly. They possess land and wealth, sometimes more, sometimes less; they have people, sometimes more, sometimes less. They have come [to us] from such families, turning [to us] some have decided on the way of alms.⁵⁶ Some have voluntarily abandoned the relatives and the work-

⁵⁴ Fortune and misfortune, rather, appear of necessity, cp. I 1, 2, 2f.

⁵⁵ Compare *Āyar*. I 4, 11 (= *sū*. 36, 1917 ed.).

⁵⁶ I.e., on a monastic life.

shop⁵⁷ and have decided on the way of alms, or some have involuntarily⁵⁸ abandoned the relatives and the workshop and have decided on the way of alms. Those, now, who have voluntarily or involuntarily abandoned the relatives, the more distant ones and the workshop
 36. and have decided on the way of alms, to them this is certain right at the beginning: here, a person who owns this or that⁵⁹ considers the following : ‘I have land, a house, gold jewellery, gold money, cattle, grain, copper [and] clothes, readily available valuable wealth of a lot of assets, gold, gems, [set] jewels, pearls, shells, stone corals, rubies, I have [an awareness of] sounds, visual impressions, smells, kinds of taste and touches. These are my
 37. pleasures and I belong to them.’ If he is prudent then he recognizes perhaps the following by himself: ‘An unpleasant sickness could indeed befall me, an unwelcome one, displeasing, not good, not nice, disagreeable, annoying, unpleasant, not pleasing; therefore, o you pleasures, relieve me of [here he names them] this and that unpleasant sickness, the unwelcome one ... not pleasing! Under it I am unhappy, [or:] sad, dejected, depressed, worried, suffering. [The life of pleasure] should relieve⁶⁰ me of this [here he names it] certain sickness,
 38. the unwelcome one ... not pleasing!’ Until then this has not been allotted [however, to him].⁶¹ In this world pleasures do not serve for protection or refuge. A person [it is who] one day on his/her part gives up the pleasures, or the pleasures [are the ones which] one day on their part abandon the person; [a person, by saying:] ‘the pleasures are there, I am here.’ Why then do we delude ourselves sometimes through these, sometimes through those pleasures? If we think in this way we shall give up the pleasures. Whoever is prudent recognizes well indeed that they are an external thing.
 39. The following [however] affects [us] more directly: [A person says:] ‘I have a mother,

⁵⁷ Literally: “tools of the trade”.

⁵⁸ This can only mean: under the pressure of their new conviction, because there is no external compulsion to become a monk. (See, however, e.g., Haribhadra's *Samarāiccakahā* 472, 11 (WB).)

⁵⁹ I suppose that here it does not have to do with a *mam 'atthāe* = *mad-artham*, which in the context would be surprising, but with a form similar to *māmaga*, *mamāga*: *mama'tthāga* = **mamārthaka*. Cp. *majjhathā* I 1, 4, 12 from *mahyam* + *artha*; — *annam annam*, rightly means *anyad anyad* Śīl.

⁶⁰ The MSS have *paḍimoeu*.

⁶¹ From the context of the speaker this would also be possible: “no one yet has had to suffer such things”.

father, brothers, sisters, wife, sons,⁶² daughters, grand-children, daughters-in-law, friends, relatives, relations, acquaintances;⁶³ these are my family members, and I belong to them.' If he is prudent then he recognizes perhaps on his own the following: 'An unpleasant sickness could indeed befall me, an unwelcome one, ... not pleasing; therefore, o you dear family members, relieve me indeed of [here he names it] this and that sickness, the unwelcome one ... not pleasing! Under it I am unhappy ... suffering. Free me of [here he names 40. it] this specific sickness the unwelcome one ... not pleasing!' Until then this is not allotted [however, to him].⁶⁴ Or [perhaps he recognizes the following:] 'An unpleasant sickness could indeed befall my dear family members, an unwelcome one, ... not pleasing; oh, therefore, I [want to] relieve my dear family members of [here he names it] this specific sickness, the unwelcome one ... not pleasing!' Until then this is not allotted [however, to him].⁵⁰ [For,] 41. from the suffering of the one, another [can] not relieve [him]; what one causes, another does not atone for [this]. Each one is born for oneself, each one dies for oneself, each one reaps for oneself a lower, each one a higher, form of existence. Sounds,⁶⁵ consciousness,⁶⁶ mind, sensation are determined personally. In this world the attachment to family members does not serve for protection or refuge. A person [it is who] one day on his/her part gives up the attachment to family members, or the attachment to family members [is what] one day on its part abandons the person; [the person, by saying:] 'the attachment to [my] family members is different, I am different.' Why then do we delude ourselves through attachment sometimes to this, sometimes to that family member? If we think in this way we shall give 42. up the attachment to the family members. Whoever is prudent recognizes well indeed that it is an external thing.

⁶² Compare (Sūy. II 2, 12 and) the note to *Āyār. I 6, 12* (= *sū. 62, 1917 ed.*).

⁶³ The other terms appearing in the edition are not attested in the MSS, apart from *pesā*, "domestic servants", which in one case appears as *pehā* after *suṅhā*.

⁶⁴ See note 56 above.

⁶⁵ *jhanjhā* is an intensive form and originally expressed surely just a repeated articulation of this or that content. The meaning *kalaha* was developed only subsequently and is not useful here.

⁶⁶ *sannā* could also be translated as "instinct, drive"; *patteyaṃ mannā* following it is without doubt originally just a scribal error. (Schubring's note in his personal copy: *egā sannā egā mannā Thān. 19b 6 (WB).*)

The following [however] affects [us even] more directly: [A person says:] 'I have hands, feet, arms, chest, abdomen, head, mentality, life, energy, colour, skin, complexion, ear, eye, nose, tongue [and] feeling.' He is proud of what for him⁶⁷ perishes in old age: of life ... feeling. [For,] a joint in good condition will become loose; the body will become wavy on account of wrinkles, the black hair will become grey: this natural body built up on nourishment, when its turn comes, has to be left behind. Out of such a deliberation [that person]⁶⁸ decided on the way of alms.

A monk should recognize the world as twofold, namely, [as made up of] sentient [beings] and insentient [things], [and the former of independently] moving and [independently] non-
 43. moving <beings>. Those in the world who live in a house carry out activity [and] ownership; even some wandering brothers and monks carry out activity [and] ownership. [Activity: because] they themselves act against the creatures which are [independently] moving and [independently] non-moving [injuriously], have another act [injuriously against them] and
 44. approve of it when another acts [injuriously against them]. Those in this world who live in a house carry out activity [and] ownership; even some wandering brothers and monks carry out activity [and] ownership. [Ownership: because] they themselves make as their own the pleasures directed at sentience or insentience, have another make [them] his own and ap-
 45. prove of it when another makes [them] his own. [Yes] truly: those in this world who live in a house carry out activity [and] ownership; even some wandering brothers and monks carry out activity [and] ownership. I, in truth, am without activity and ownership. Those, now, who live in a house carry out activity [and] ownership, even some wandering brothers and monks who carry out activity [and] ownership—with regard to these we want to live a pious life. [But] what leads us to it? As the preceding [was] so [is] the succeeding, [and]

⁶⁷ In the edition *jaṃsi* seems to be an old mistake for *jaṃ se* (Śil. *yat kiṃcit; C jassim ... mamāti, tassi[m] ... jhūrati*). The following ablatives are under the influence of *vayāo* for nominatives.

⁶⁸ *se bhikkhū* before *bhikkhāyariyāe* is not in the right place. Whoever is already a monk need not have to decide about monastic life (*bhikkhāyariyā*). On the other hand, it is quite improbable that the speaker glides into the new section of his discourse without a sentence end with the help of a participial expression. I am therefore putting a full stop after *samuṭṭhie* and beginning anew: *se bhikkhū duhao ...* (Above "right place" Schubring noted in his personal copy: "cf. *Āyār.* p. 139 of the edition." This could not be found (WB).)

as the succeeding [is] so [was] the preceding.⁶⁹ That is how it is!⁷⁰ Those have not renounced
 46. they are not willing: [they will be] repeatedly so. Those, now, who live in a house carry out
 activity [and] ownership, even some wandering brothers and monks who carry out activity
 [and] ownership—in both cases they are committing wrong: on the basis of such a
 deliberation a monk should conduct himself

according to the saying:

‘at both ends deficient’⁷¹

47. in the east, west, north [or] south. Truly, I say:⁷² thus has he recognized the deeds [as inju-
 rious], thus the deeds have left him, thus has he put an end—this is what has been said.⁷³

48. On this occasion, for the purpose [of the knowledge of] the six forms of life, the Lord pro-
 pounded the class of earth beings, [those of the water beings, those of the fire beings, those
 of the wind beings, those of the plant beings and] those of the [independently] moving
 [animals]: exactly as it is not nice to me if, with a stick, a bone,⁽⁷⁴⁾ fist, a clod of earth or a
 potsherd, I am wounded, struck, threatened, beaten, hurt, hit hard or killed—[yes] even if
 just a hair of mine is pulled out I feel vividly the injury which causes [me] suffering and fear
 [of it]—so too, know [this,] all higher beings, all plants, all lower animals, all other living
 beings if wounded ... or killed with a stick ..., [indeed] even if just a hair of theirs is pulled
 out,⁷⁵ feel vividly the injury which causes [them] suffering and fear [of it]. If one has
 recognized this, then [it is certain that] no higher being, no plant, no lower animal, no other

⁶⁹ I.e., the future form of existence corresponds to the present mode of life. Cp. the same words in *Āyār*. I 16, 2.

⁷⁰ Literally: “rightly [so]!” But the three sentences are indeed merely a rhetorical question, answer and confirmation.

⁷¹ With “both ends” birth and death are to be understood; this expression is impossible for love and hate, or activity and ownership (thus Śil.). Induced by *duhao*, we have either a quotation of a verse fragment also appearing in *Āyār*. I 15, 27 (= *sū*. 116, 1917 ed.); 14, 4 (= *sū*. 110), or it itself, see there.

⁷² To me there is no doubt that these words belong here indeed, instead of before the directions.

⁷³ *iti-m-akkhāyaṃ*, the same below 2, 79; 3, 2, etc.

⁷⁴ See Bollée 2002, § 806 under *aṭṭhi-juddha*, for which also ‘fighting with the knees’ was proposed, but obviously bones were also used as weapons (WB).

⁷⁵ The speaker forgets that this case can apply for only one or two of the mentioned classes of beings.

49. living being may be beaten, commanded, subdued, strained [or] killed. Truly,⁷⁶ I say: the venerable saints who were, who are and who will be, they all say, they speak, proclaim, explain the following: no lower animal, no plant, no other living being may be beaten, commanded, subdued, strained [or] killed. This is the pure, constant, eternal teaching proclaimed by those who know, because they go to the world. In this way a monk renounces violence against living beings [untruth, unallowed acquisition, sexual intercourse and] ownership. He may not clean his teeth with a rubbing stick, [use] make-up, purgatives,
50. scents, nor acquire (any).⁷⁷ A monk is free from an [effective] act, free from injury [of the faith], free from anger, pride, deceit, greed, peaceful, dead (to the world); he should not indulge in the desire: 'through what I have seen, heard, known, recognized, or through the effect of this my penance, self-restriction and chastity to which I have been diligently devoted, or through this [my] habit of being satisfied with what is absolutely necessary to live, I would like to be, when I am gone away and departed from here, a god who commands all
51. pleasures, or a perfect being who is beyond the bad and the good,' [or:] 'I would like to be there, I would not like to be there.' A monk is not deluded by sounds, pictures, kinds of taste, smells [or] feelings; he has renounced anger, pride, deceit, greed, love, hate, quarrel, slander, gossip, defamation, displeasure as well as pleasure, deception and falsity, [and finally] wrong faith, this thorn;⁽⁷⁸⁾ in this way he has come away from great [*karman*] absorption
52. [and] come to peace, he is willing [and] has earnestly renounced, he the [right] monk. He does not himself act against [independently] nor non- [independently] moving beings, nor has another act [against them], nor does he approve of it if another acts [against them]; so
53. he is ... willing [and] has earnestly renounced, he the [right] monk. He is himself not devoted to the pleasure of living or dead [goods], nor does he let another be devoted [to it], nor does he approve of it when another is devoted [to it]; in this way he is ... willing [and]

⁷⁶ From here until "proclaimed (by ... world)" = *Āyār*. I 17, 19–21 (= 1, 4, 1, 1f. (1917 ed.), = *sū*. 126 (WB)). The series of the classes of beings different from the previous one makes one suspect that we have an interpolation here.

⁷⁷ *pariyāviejjā* is certainly *pariyāiejjā* and belongs to (the root) *dā*. C and Śil. take it with *pibati*.

⁷⁸ This enumeration is also in II 2, 62 (WB).

54. has earnestly renounced, he the [right] monk. And a deed that arises out of desire, neither does he perform himself nor does he approve of it when another performs [it]; in this way
55. he is ... willing [and] has earnestly renounced, he the [right] monk.⁷⁹ Should⁸⁰ the monk know: ‘for our sake, for the sake of one single fellow monk is indeed [here] on purpose food, drink, sweets, what is spicy bought, borrowed, violently acquired, taken from common property, had it brought, and this by doing harm to the lower animals, plants, higher creatures [and] other living beings, it is brought hither, meant and determined [for us]:’ this he neither eats himself, nor lets another eat [it], nor approves of it when another eats [it]; in this
56. way he is ... willing [and] has earnestly renounced, he the [right] monk. If, on the other hand, he knows as follows: ‘they (the donors) possess forces⁸¹ for whom it is meant, namely, as a present for the own sons, daughters, daughters-in-law, nurse, relations, prince,⁸² servants and maids, male and female workers, as a festival present for each of them, for an evening [or] morning meal a [food] stock is donated for a number of fellow beings to eat,’ then the monk may take the food in the way in which a snake [quickly slips back] in the hole, since it is prepared for another person, placed there for another [if it, further,] is free of objections on the part of the donor, of the donee and for acceptance, has gone through an instrument, has been prepared with an instrument, is harmless, obtained during the search, given to a suppliant [and] has been only placed [for him in the bowl] as part of the entire alms⁸³ because of these good reasons to a permitted degree, as if it were

⁷⁹ The words *se bhikkhū* are probably to be supplemented on the model of 51–53. They are omitted in 54 because the next sentence begins with *se bhikkhū*.

⁸⁰ For what follows cp. *Āyār.* II 1, 1, 11 and I 34, 10ff. (≠ *sū.* 202, 1917 ed.). Instead of *assim* I am reading, as do the MSS *ADBGb, *assam* in the first place. Śīl. also read it so there, as is evident from his explanation: *na vidyate sva-dravyam asya, so 'yam asvaḥ* (1879 ed. p. 12, 9 *aśvaḥ*); *nirgrantha ity arthaḥ*. But it seems to be obvious to suppose an original **asmaṃ* = *asmān*. (The 1917 Bombay ed., fol. 325a5f. reads: *assam padiyāe tti na vidyate svam — dravyam asya so 'yam asvo — nirgrantha ...* (WB).)

⁸¹ In the sense of “dependent people,” (see Leumann’s review p. 2 (English tr. of it in Appendix 2 below).) Or: *parakkame jass 'atthā*, “power(-display) by virtue of which”. (See Appendix 4, for the addition by WB on Schubring’s rendering of (*jānejjā:*) ...)

⁸² Compare *Āyār.* I 10, 9 (*sū.* 86, 1917 ed. (WB).)

⁸³ “Harmless” because it does not contain life (*nirjīva*, Śīl.); “during the search,” not by arrangement; “to a suppliant,” one who is recognizable as such through his habit (*veṣa*). According to Śīl *panna* is *prājna*. (In his personal copy Schubring noted: “probably *patta*” (WB).)

[as much] grease for the axle [or] ointment for a wound [as one needs], as much as one absolutely needs to live in the monastic training. Food, drink, clothes, shelter, a night's lodging, [he should accept] each in its time; a [right] monk observes moderation. If he has come [forwards] to any main or side route then he should

'communicate, announce, praisingly proclaim;'

the doctrine to those ready to act [and] to unprepared ones who [however] are ready to listen, he proclaims peace, renunciation, peaceableness, extinction, purity, honesty, humility; the doctrine which does not offend any lower animal, any plant, any higher being [and] any other living being he proclaims praisingly in logical development.⁸⁴

58. When a monk praisingly proclaims the doctrine he should not announce it for the sake of food, drink, clothing, a night's lodging, a resting place [or] any other kind of pleasures; he should communicate the doctrine untiringly, exclusively and solely to erase the effect of a

59. a previous deed. Thereby, then, after they heard [and] learnt the doctrine from the monk, rising with right energy, brave ones have set out in this doctrine. Those [however], after they heard [and] learnt the doctrine from the monk, rising with right energy, bravely setting out in this doctrine, have obtained every-

60. thing, have concluded everything, are completely peaceful [and] totally extinguished—so I say. In this way is the [right] monk intent upon the doctrine, knowing the doctrine, taking an individual standpoint.

As that was said [previously]: he has the wonderful lotus, or he does not have it.⁸⁵

Thus the [right] monk has recognized the actions, the attachment [to the world and] living in a house [as injurious], is peaceful, attentive, ready, always keen. He is to be called as follows: wandering brother, pious man, patient, controlled, on guard, liberated, a seer, a wise man, prudent, knowledgeable, monk, [used to] hardship, craving for the beyond, in the hustle and bustle knowing the goal on the other side—so I say.

⁸⁴ Compare *Āyār.* I 32, 1ff. (= *sū.* 194 (WB)). For *Viy.* 2, 1: *pāṇa bhūya jīva satta* the translation would be: "breathing, existing, living their life, beings bound (*sakta*) to *karman*."

⁸⁵ A weak addition for the purpose of an external rounding up. (For *ti bemi* at the end here see Caillat 1994, pp. 77f. (WB))

2. The Ways of Action (*Sūyagaḍa* II 2.)

Introductory Words

A. Guilty and pious action and the relation between both. The first case—guilt—appears only by way of announcement; the second and the third are dealt with by closely relying on the places in B or of the *Uvavāiḡa*. The general impression of A is of a subsequent compensation as a consequence of the one-sided negating content of B.

B. On forbidden action. 1. (2–24): 13 cases of action called 1–5 *daṇḍa-samāyāṇa*, 6–13 *kiriya-tthāṇa*. The tenth among these would belong to the former; 13 presents the required action. 2. (24. 79–85): reinforcement and teaching of opponents. 3. (28–57. 61–68): violent action, especially towards people. (The same beginning as 1.) 4. (25–27): Appendix: prohibited influence on people (*purisa-vijaya*).

1. I have heard, o venerable one, that the Lord has spoken thus [as follows]. Here [is] now the section of the teaching called “The Ways of Action”. The following content [is] known of it.

2. Here two cases are being presented in summary, namely, merit and guilt, peaceful and without peace. The discourse on the first case, however,—[and this should be] guilt—has the following content.

3. In this world truly, in the east, west, north [or] south, there are many people, as there are Aryans, non-Aryans, nobles, inferiors, big, small, well-coloured, discoloured, well formed [and] deformed; and they [exercise] the committing of violent deeds, as the case may be, to ...¹ and whatever else such beings there are which are sentient and feel pain, of the following kind. [Another tradition:] And for them apply, so it has been
4. proclaimed, the following thirteen cases of violent deeds.² They arise out of: (1) purposeful violent deed, (2) purposeless violent deed, (3) militant violent deed, (4) accidental violent deed, (5) a violent deed through an optical illusion, (6) an act that

¹ The text has: “to hell beings, animals, people or gods,” which is meaningless because people cannot commit an offence to hell beings and gods.

² The first five of these thirteen cases are also in fact to be supposed after the words: “of the following kind”. (See also Leumann’s review (tr. in Appendix 2) p. 2 where he defends the traditional classification (WB).)

occurs in untrue speech, (7) in unallowed acquisition, (8) in [a bad] mood, (9) in pride, (10) in doing wrong to friends, (11) in deception, (12) in greed, (13) in prescribed action.

5. The first [kind of] committing a violent deed occurs through a purposeful violent deed.³ For example, a man himself lets off for the sake of himself, his relations, his house, his domestic servants, his friends, for the sake of a *nāga*, *bhūta* or *yakṣa*, this [or that] violent deed against [independently] and non- [independently] moving creatures, makes another to let [it] off against them, or approves of it when another lets [it] off [against them]. Thus, for its sake, one speaks of [bad] action with regard to him. The first [kind of] committing a violent deed occurs through a purposeful violent deed.⁴
6. Now [comes] the second [kind of] committing a violent deed; it occurs through a purposeless violent deed. For example, a man— seizes the animals around us which move around freely, not for the sake of the [whole] body, not for its skin, flesh, blood, heart, gall, fat, tail (feathers), tail [hair], tail, horn, tusk, incisor tooth, fang, claw, sinew, bones, bone -marrow, [also] not because they have injured him, injure him [at present or] will injure him, [also] not for the sake of caring for a child or cattle, for equipping the house better, or for the livelihood of wandering brothers and monks.⁵ He massacres, cuts, shatters, plunders, robs, destroys. Apart
7. from children⁶ whoever purposelessly commits a violent deed partakes of cruelty. For example, a man—seizes the plants around us which do not move around freely, like *ikkata*, *kadhina*, *jantuga*, *paraga*, *mokkha*,⁷ [normal] grass, *kusa* grass, *kucchaga*, *babbaya*,⁸ [normal] straw, not for the sake of caring for a child or cattle, for equipping

³ Here and in the related places literally: “is called occurring <through>”

⁴ See previous footnote.

⁵ The sentence construction is disturbed after *-vattanā-heum* because by way of a summary *no tassa* (written *pānassa*) *sariragassa kimci* is inserted. In this case *tassa* is either inaccurate for *tesim* or wrong for *tasa*.

⁶ *ujjhium bāle*. A noteworthy admission! One should not supplement *ujjhivā* simply with *sad-vivekam*, as Śil. does (C is silent about this). (Schubring's note in his personal copy: “Madhva and others let *karman* take effect only in adults” (WB).)

⁷ Not *mokṣa* (Jacobi 1895, p. 157) but *muṣka*. All the plants mentioned here are especially for sleeping on or for covering.

⁸ Probably to be read so instead of *pappaya*, compare the note to *Kappa*. 2, 30. (In *Āyār*. II 2, 3, 18 Jacobi reads *paccaga*, the *Cūrṇi vaccaga*. The 1975 Ladnun ed. p. 135 (§ 63) omits the word, which corresponds to Pāli *pabbaja*, *babbaja* and Sanskrit *balbaja* (WB).)

the house better He ... who purposelessly performs a violent deed.

8. A man, for example, piles up grass in a vegetable garden,⁹ in a royal meadow, in a slope, in an elevation from the water, [in a place] in the bush, forest or mountains, be it reachable easily or with difficulty, and himself makes a fire, or makes another make a fire, or approves of it when one makes a fire in a purposeless violent deed. Thus, ... (*like 5, until*) action. The second [kind of] committing a violent deed occurs through a purposeless violent deed.
9. Now [comes] the third [kind of] committing a violent deed; it occurs through a militant violent deed. A man, for example, [because he thinks that] one of his own, man or woman, or anyone else, man or woman was injured, is being injured, or will be injured, raises a weapon against [independently] and non- [independently] moving creatures, makes another raise it, or approves of it when another raises it in militant violent action. Thus, ... (*like 5, until*) action. The third [kind of] committing a violent deed occurs through a militant violent deed.
10. Now [comes] the fourth [kind of] committing a violent deed; it occurs through an accidental violent deed. A man, for example, who lives on deer, thinks of deer, demands deer, goes deer hunting and shoots his arrow in a vegetable garden ... (*like 8, until*) with difficulty in order to kill a deer, thinking he sees one. Although he wants to aim at the deer he hits a partridge, a quail of this or that kind,¹⁰ a sparrow, a pigeon,¹¹ or a hazel-grouse. Thus, then, he hits one thing for the sake of another. [Or] for example, a man who plants water-rice, rain-rice, *koddava*, millet, *paraga*, or *rāla*¹² pulls out a knife in order to cut some grass. As he wants to cut *sāmaga* grass, *kumuduga*, *vīhī-ūsiya*, [or] *kalesuya* he cuts the water-rice, rain-rice, *koddava*, millet, *paraga*, or *rāla*. Here, then, he meddles in one thing for the sake of another. Thus, ... (*like*
- 11.

⁹ *kaccha*, a “low” field, namely, one between dams near a river, a plantation of radish and cucumbers. This and the other meanings are according to the *Bālāvabodha* and *Āyār*. II p.150. After *kacchaṃsi* follow *dahaṃsi* and *udagaṃsi*, which do not seem to be in the right place here, and are also omitted in the list in *Āyār*. II 3, 3, 2, insofar as it is similar to the case here. (In his personal copy Schubring notes: “cp. Abhayadeva on *Viyāhapannatti* 1, 8 (91b)” (WB).)

¹⁰ *vaṭṭaga* and (after “sparrow”) *lāvaga*.

¹¹ From the context here I regard *kaviṃ vā*, “or a monkey,” following this as an erroneous repetition of *kavinjala*.

¹² *paraga* is explained as *baṅṭī*, *rāla* as *rālo*, both names of farm products (*dhānya*).

- 5, *until*) action. The fourth [kind of] committing a violent deed occurs through an accidental violent deed.
12. Now [comes] the fifth [kind of] committing a violent deed; it occurs in a violent deed through an optical illusion. A man, for example, who lives together with his mother and father and their family members, with brothers, sisters, wives, sons, daughters, or daughters-in-law,¹³ regards someone [of them] who means him well, as one who means him badly and does something to him in a violent deed through an optical illusion. [Or] a man, for example, at a robbery in a village, city, a walled city, a city with ramparts, an isolated city, a city reachable either by land or by water, a city reachable both by land and by water, at a metal mine,¹⁴ a place where monks reside, where pilgrims come together, where merchants live, or where a prince resides, regards an innocent person as the robber and does something to him in a violent deed through an optical illusion. Thus, ... (*like 5, until*) action. The fifth [kind of] committing a violent deed occurs through an optical illusion.
13. Now [comes] the sixth kind of acting;¹⁵ it occurs in untrue speech. A man, for example, for his own benefit, for the benefit of his relations, his house or his domestic servants, himself speaks the untruth, makes another speak it, or approves of it when another speaks it. Thus, ... (*like 5, until*) action. The sixth [kind of] of acting occurs in untrue speech.
14. Now [comes] the seventh kind of acting; it occurs in unallowed acquisition. It happens, for example, that a man for his own benefit ... or his domestic servants, himself takes something, makes another take something or approves of it when another takes something. Thus, ... (*like 5, until*) action. The seventh [kind of] acting occurs in unallowed acquisition.
15. Now [comes] the eighth kind of acting; it occurs in [a bad] mood. There is, for

¹³ Cp. *Sūy.* II 1, 39 for this enumeration (WB).

¹⁴ *āgara* is omitted in the text, probably only by mistake. The translation of this part is like *Āyār.* I 37, 20 (*sū.* 222 of the 1917 ed.; cp. Hemacandra's *Triṣaṣṭi*° 1, 6, 76 and Bollée 2002, § 667 (WB)). In his *Dīpikā* Harṣakula quotes a stanza which gives several other meanings, cp. Jacobi 1895, p. 359. C writes: *se jadhā kei purise gāma-ghātaṃsi vā rāto vā viyālaṃsi vā divasato vā ... atenaṃ*, etc., "a man regards, for example, at a robbery in a village [etc.] at night, dusk, or in broad daylight, an innocent person as the robber."

¹⁵ From here onwards the *kiriya-ṭṭhāṇa* are enumerated, not *daṇḍa-samāyāṇa*. *Na tesu parassa vavaro-vaṇaṃ bhavati* (C); but compare 18.

example, a man sunk in thought, without disagreeing with anyone,¹⁶ [rather] on his own, weak, disheartened, exhausted, sad, depressed¹⁷ in thought and will, sunk in a sea of sorrow, his face placed in his hands, fallen into a gloomy sense, eyes turned to the ground. He has four kinds of definite psychological moods; one calls them, anger, pride, deceit [and] greed; yes, [his] soul is anger, pride, deceit [and] greed. Thus, ... (*like 5, until*) action. The eighth [kind of] acting occurs in [a bad] mood.

17. Now [comes] the ninth kind of acting; it occurs in pride. For example, out of pride of [his] caste, [his] family, [his] strength, [his] beauty, [his] penance, [his] scholarship, [his] successes, [his] power, or [his] knowledge, or out of pride of anything else, a man offends, blames, scolds, admonishes, humiliates, despises another; ‘this is one of the others; but I am better and have the privileges of my caste, family, strength, etc.:’ thus he blows himself up. [And yet] when he has left his body, alone with [his] effected act he goes away powerless, namely, from womb to womb, from birth to birth, from death to death, from hell to hell. He is cruel, unmoved, unsteady and arrogant. Thus, ... (*like 5, until*) action. The ninth [kind of] acting occurs in pride.
18. Now [comes] the tenth kind of acting; it occurs in doing wrong to friends. A man, for example, who lives together with his mother and father and their family members, with brothers, sisters, wives, sons, daughters, or daughters-in-law, himself imposes on one of them a heavy punishment because of a minor offence: he immerses¹⁸ him in cold water, or pours hot water over him, burns him with fire, weals¹⁹ his sides with a cord, cane, rope, leather,²⁰ whip, [hard] grass²¹ or with a [rough] creeper, beats with a stick, bone, fist, [pelts him] with a lump of earth or with a potsherd. When such a

¹⁶ The expression with the adverbial *n'atthi*: *n'atthi ṇaṃ kei viṣaṃvādei* is noteworthy.

¹⁷ Are the words *ohaya* to *jhiyāi* borrowed from *Jiṇacariya* 92?

¹⁸ The *Nisiha-Cuṇṇi* distinguishes *uccholei* from *padhoei*, a single from numerous pouring over (III 465, 2 on 14, 14 and *NisBh* 4640f.: *ekkaṃsi dhovaṇaṃ uccholaṇaṃ, puṇo puṇo dhovaṇaṃ padhovaṇaṃ*, cp. *Cuṇṇi* II 303, 1 on *NisBh* 4, 1881 (WB)). In *Dasā*. 6, 12 (= *Suttāgame* II p. 927, 21, §134 (WB)), where this whole section is found again, *bolittā* occurs instead of *uccholettā*, also *Śil.* has *bolayitā* (C has *uvalettā* (1936 Lahore ed., p. 201, 13: *būḍitā*) (WB)).

¹⁹ Literally: “rips open his sides”.

²⁰ *tayāe* = *tvacā*.

²¹ *chivā* = *śivā*; or, as with *Dasā*. 6, *chivādī* = *śivāī*.

- man is at home [his relations] are sad, if he is far away they are in good cheer.²² Such a man thinks only of punishment,²³ imposes respect through punishment, places nothing higher than punishment. He is amiss in this world, amiss in the other world. He has a high temper [and] is full of anger and a brute. Thus, ... (like 5, until) action. The tenth [kind of] acting occurs in doing wrong to friends.²⁴
19. Now [comes] the eleventh kind of acting; it occurs in deception. Those [here] amongst us who lead a dark life, push their way through the darkness,²⁵ are light like owl-feathers,²⁶ heavy like a mountain, though they are “noble ones,”⁽²⁷⁾ speak an ignoble language. They are this, [and] regard themselves as being something else; one asks them one thing, [and] they answer the other; they should say the one thing, [and] say the other. A man, for example, in whose body there is an arrow, does not pull it out himself, nor does he make another pull [it] out, nor does he destroy [it there and then]; [rather] he conceals [it] in this or that way,²⁸ [and] because it is not destroyed,²⁹ it sinks deeper and deeper.³⁰ In the same way, a dishonest person, if he incurs a deception, does not confess it, either privately or publicly, he blames [himself] neither to himself nor in front of witnesses, he does not detach himself [from it], he is not cleansed [of it], he does not vow to avoid [it], he does not take upon himself the appropriate atonement through fasting.³¹ A dishonest person will be born again in this

²² *ta eva yathā mārjāre proṣite mūṣikā viśatthā suṭṭhu suheṇa viharanti, C.*

²³ *daṇḍa-pāsī* is better with the root *paś* than with *pārśva*, as with Śīl. (The etymon is rather *daṇḍa-pāsī-ka*, for which see Edgerton 1970, s.v. *daṇḍa-vāsika*, ‘policeman, local guard’ (WB).)

²⁴ According to C and Śīl. the ninth and tenth *kiriya-ṭṭhāna* are in reverse order in some cases. Thus 10 is called no. 9 *para-dosa-vattiya*, and 8 [*āya-*] *dosa-vattiya*, *ātma-doṣa-pratyayikam*.

²⁵ For the Jaina darkness is matter, hence *tamo-kāsiya* = *tamaḥkāṣin*, Śīl. “rubbing against the darkness.” C has *tamo-kāsiya*.

²⁶ So according to Śīl. (313b 6 *te ca sva-ceṣṭayāivôlūka-patṭraṇaḥ* (WB)). One first thinks of the noiseless flight of owls (which are inauspicious birds, e.g., in *Bṛhatsamhitā* 43, 62 (WB)).

²⁷ *Te āriyā vi santā* (WB).

²⁸ *evam eva* is not *kiṃ tu*.

²⁹ (Text: *no viutṭai*; Śīl 314a 6f. *apanayati. Vivartate* means ‘to be removed’ Jacobi (WB).) Compare *satthehiṃ viutṭanti*, *Āyār*. I 3, 28 (= *sū*. 28 (WB)).

³⁰ C has twice *anto anto*, *siyā ti*.

³¹ This series of instances is from monastic life. At the same time, the whole explanation is directed at everyone, not only at monks.

world, a dishonest person will be born again in the other world.³² He blames, he rebukes,³³ he praises, he goes away [and] does not return; after committing a violent deed he covers it up. A dishonest person does not possess a light-coloured soul.⁽³⁴⁾

Thus, ... (*like 5, until*) action. The eleventh [kind of] acting occurs in deception.

21. Now [comes] the twelfth kind of acting; it occurs in greed. Those [here] amongst us who live in forests, huts or villages, carry out secret practices, are not very controlled, not moderate towards all the lower animals, plants, higher beings and other living beings, they take recourse to half true, half untrue speech, in that they say: "me, one may not beat, command, take hold of, strain [or] destroy, [but] others one may beat, command, take hold of [or] strain [or] destroy." Likewise, they are deluded in the desire for women, filled with lust, fettered, agitated.³⁵ After having enjoyed sense pleasures four or five years long, or six to ten years, sometimes less, sometimes longer, then they die at their destined time and are newly born in the abodes of gods of the underworld and of the lower heavenly classes. When they are released from there they always return anew as deaf and dumb,³⁶ as born blind,³⁷ or born dumb. Thus, ... (*like 5, until*) action. The twelfth [kind of] acting occurs in greed.
22. An able wandering brother and monk must recognize these twelve kinds of acting thoroughly [as being injurious].
23. Now [comes] the thirteenth kind of acting; it occurs in prescribed action. A houseless person living secluded here in this world for sake of [the welfare of] his soul, who in gait, speech, gathering, putting down the utensils, in excreting his faeces, urine, snot,

³² Here *paccāyāi* cannot be separated from the meaning derived from other places (attested in Pischel § 487). The same in C, whereas Śil. has: *sarva-kāryeṣv evāviśrambhaṇatvena pratyāyāti prakhyātiṃ yāti tathā-bhūtaś ca sarvasyāpi [a]viśvāsyo bhavati* (314a 10f. (WB)).

³³ These expressions characterize indeed a dishonest person who disregards everything. Here the distinction between *nindati* and *garahai* taken from the discipline does not seem to be in place.

³⁴ On the colours of the soul see Schubring 1935, § 97; Basham 1951, p. 245; and Nyāyavijaya 1998, pp. 212ff. (WB).

³⁵ In the edition *garahiyā* is based on a misunderstanding of *gaḍhiyā* and is omitted as disturbing the sense, being left out in the commentary.

³⁶ *elao jahā vuccati evamvidhā tassa bhāsā bhāsati*, C.

³⁷ *tamūya*, as one evidently has to read, has nothing to do with *mūka*, as also the explanation of *tamūyattāe* as *tamo-mūkatvena* in Jacobi 1895, p. 363, n. 3 is not from Śil and the *Dīpikā*. Rather, it seems to be an *-ūka* derivation from *tamas*. C has: *tamakāiyāe tti, jāty-andho bhavati bālato vā*, without mentioning *jāi-mūyattāe*. (PSM reads *tamuya* here. Wackernagel/Debrunner 1954 do have the suffixes *-uka* (§§ 291 ff.) and *-ūka* (§ 322), but not as derivations of neuter nouns in *-as* (WB).)

spit⁽³⁸⁾ [and] dirt is careful, in thoughts, words [and] deeds is attentive and disciplined, restrains his senses [and] his life, in exerting [his attention] walks, stands, sits, lies down,⁽³⁹⁾ eats [and] speaks, takes or puts down clothing, bowl, cloth [and] broom, commits, and even if it be so much as the falling of a hair of the eye-lash, an imponderable, most trivial activity appearing through a prescribed action. It is acquired⁴⁰ in one moment, felt in the next, annulled in the one thereafter. Acquired, effecting itself prematurely,⁴¹ felt [and thereby] annulled, [it follows its law immediately], and he who [commits it],⁴² remains in [the lapse of] time without effective action.⁴³ The thirteenth kind of acting appears in prescribed action.

24. Truly I say: the venerable saints who were, who are and who will be, they have named, name and will name all these thirteen kinds of acting, they have proclaimed, proclaim, and will proclaim them; they have cultivated the thirteenth kind, cultivate it and will cultivate it.⁴⁴
25. Further, I want to speak of those kinds which one [in an unacceptable way] effects on people.⁴⁵ Here in this world⁽⁴⁶⁾ people of different intellect, inclination, disposition, faith, favour, action [and] intention, pursue the study of this and that bad knowledge since there are [prophecies from] earth and weather,⁴⁷ natural wonders, dreams, atmospheric phenomena, [twitching of] the limbs, sounds, body signs, grains; studies about woman, man,⁽⁴⁸⁾ about the horse, elephant, cow, ram, about the cock, partridge [and]

³⁸ Schubring 1927, p. 24 (*Kleine Schriften*, p. 98) changed "snot, spit" (*Rotz, Schleim*) to 'all kinds of mucous' (*Schleim aller Art*) (WB).

³⁹ *tuyattamānassa*. On *tuyattae* = *ativartate* see the ref. to Schubring in the next fn.; the note on Pure Life 32, 19 (p. 119 below) and Alsdorf 1959, pp. 18f. are to be added in Bollée 2002, glossary (WB).

⁴⁰ *baddhā puṭṭhā*. (Schubring 1927, p. 24 (*Kleine Schriften*, p. 98) changed "acquired" (*erworben*) to 'bound' (*gebunden*) (WB))

⁴¹ *udīriyā*.

⁴² Thus as in C: *se ya*.

⁴³ The sentence following this: "Thus for its sake with regard to him one speaks of a bad action," is a mechanical repetition and to be omitted.

⁴⁴ Continued p. 91 below.

⁴⁵ *purisa-vijaya[-]vibhanga* (25–57). Śil. has *vicaya*, "search" in mind, but this is not necessary. (Jaina) dogmatics knows the word *vibhanga* in connection with *avadhi*-knowledge in order to indicate its false kind (*Viy.* 11, *udd.* 9) (see Schubring 1935, § 79 (WB)).

⁴⁶ The §§ 25–27 here are quoted by Horsch 1966, pp. 66f. (WB).

⁴⁷ *bhomma* (according to C).

⁴⁸ For *itthi*- and *purisa-lakkhaṇa* see Bollée 2002, § 806 (WB).

27. quail of different kinds, about wheels, umbrellas, pelts, sticks, swords, precious stones and measures;⁴⁹ the art of making one happy, unhappy, pregnant [or] mad; [knowledge about] magic, incantation, sacrifice [and] chivalry; [insights about] the movement of the moon, sun, Venus, [and] Jupiter; [warning interpretations] of falling meteors, fire in the sky, the appearance of forest animals among people⁵⁰ [and] the cry of crows, the rain of dust,⁽⁵¹⁾ hair, parts of flesh [and] blood; the ability [under magical power] to place a stick in the air or to lift it up [only] from the ground,⁵² to put [someone] to sleep, to open bolts; the secret remedies of the Śvapāka, Śabara, Drāviḍa, Kālinga, Gauḍa, Gāndhāra; the power to knock [someone] down, to pick up,⁵³ cause to tremble,⁵⁴ make stiff, to stick to something, make sick [or] healthy, to move anywhere [and] the art to become invisible:⁵⁵ they use these and other arts for the sake of food, drink, shelter [or] lodging or many other desires. They possess a lower knowledge.⁵⁶ When these ignoble ones [and] and those who are on the false path die at their destined time, they are newly born in the abodes of gods of the underworld and of the lower heavenly classes. When they are released from there they always return anew as deaf and dumb, as born blind, or born dumb.
28. A man⁵⁷ for his own sake or for relations, for his house or his servants joins a relative or a fellow lodger and [becomes his] escort, comrade or travelling friend, [becomes

⁴⁹ *kāgiṇī* is either a small coin or a measure of length. It appears as the latter in the *Jambuddīvapannatti* (3 sū. 63 (fol. 250b 2) WB): the original picture of the *kāgiṇī* is acquired there by king Bharaha and belongs to one of the important possessions of the emperor of the world, the *ratna*. Hence it is clearly explained why Śīl. at this place interprets *kāgiṇī* as *ratna* (1917 ed. 319a 1. For references apart from the *Jambudd.* see e.g., Maity 1970, p. 221; Srinivasan 1979, p. 54 and Bollée 1998 III, p. 65f. (WB)).

⁵⁰ So *miya-cakka* according to Śīl.

⁵¹ For "rain of dust" cp. Lüders 1940, 634f. (WB).

⁵² This is presumably a degree lesser than the former which Śīl. (319a 12) explains as *daṇḍam utthāpayati*, whereas *addhaveyāli vijjā* is supposed to be *daṇḍam upasamayati*. Compare Jacobi: 1895, p. 266 (quoted and discussed by Mitra 1939, pp. 179f.; see also Leumann 1892, p. 612 (*Kleine Schriften* p. 238) = *Dasav.* 105b 5ff. of the 1918 ed. (*a-nihṇava-kathānaka* on *DasavNijj.* 190) WB).

⁵³ Or to do both these to oneself (C).

⁵⁴ So *jambhiṇī* according to C (*kampāvei pāsādam vā rukkham vā purisam vā*).

⁵⁵ The word *āyamaṇiṃ* (*Bālav.*: *ātmanī vidyā*), that follows here is omitted in C and Śīl. (For a ritual to become invisible see Saletore 1981, pp. 66ff. and 165 (the use of collyrium) (WB).)

⁵⁶ *tricchī vijjā*, which does not look or lead up, but remains in the earthly region.

⁵⁷ *egaīo*, or perhaps "alone" has an indefinite sense. Therefore *se* is not *sa*, but means *atha*.

- with him] a burglar, thief, shepherd, hunter,⁵⁸ trapper, bird-trapper, fisherman, slaughterer of cows, cowherd, dog-keeper or tracker with a dog. If a man has agreed to be [someone else's] escort, comrade⁵⁹ [or] travelling friend, then he beats, runs through, pierces, drags, robs, destroys in the same way [as the other and] consumes [it]. Thus he degrades himself⁶⁰ by a very bad action.
- If a man has agreed to be [with someone else] a burglar [or thief], thus ... action.
- 34–41. If a man has agreed to be [with someone else] a shepherd, hunter, trapper, bird-trapper, fisherman, slaughterer of cows, cowherd, dog-keeper, then he beats ... destroys sheep, buffalo, antelope, bird, fish, cow,⁶¹ dog or another animal in the same way [as the other and] consumes [it]. Thus ... action. If a man has agreed to be [with someone else] a tracker with a dog,⁶² then he beats ... destroys the same person or [the same] animal [as the other and] consumes [it]. Thus ... action.
43. A man tells his listeners he would like to kill a partridge, a quail of this or that kind, a pigeon, hazel-hen or another animal, [and] so he beats ... destroys and consumes [it]. Thus ... action.
44. A man is troubled by some experience⁶³ or by not being given enough, or by being ignored at a drink (party)⁶⁴ [and] so [on purpose] sets fire to the grain of the house owner or his sons, [or] he cuts [the sinews of] the legs of their camels, cows, horses or donkeys, [or] he burns their stables after having blocked [the doors] with bundles of thorn[- bush], [or] he steals from them a ring, precious stone, or pearl chain, [or]

⁵⁸ Literally “boar-hunter” because *sovāriya* = *saukarika* is derived from *sūkara*, “wild boar”. But the victim of a *sovāriya* in 35 is a *mahisa*, “buffalo”, and Śīl. calls him a *cāṇḍāla* or simply hunter (*khaṭṭika*).

⁵⁹ In C: *upacarakāḥ bhaṇḍio, bhaṇḍeṃ musāveī*, whereby the word is certainly given an unintended meaning.

⁶⁰ It is not a question of his killing the companion, as Śīl. and C think. A criminal is not being described, but daily life.

⁶¹ Here 39 runs: *taṃ eva goṇaṃ*, “the same cow”, also 41f. Probably *taṃ eva* should also be in 34–38. For 40, where the reference is to *govāla*, I am following Śīl. because the text does not seem to be in order: *taṃ eva govālaṃ vā pariḷaviya pariḷaviya hantā ...*, as if he kills a shepherd. In C 40 and 41 are omitted.

⁶² For *sovāṇiy'antie*, apparently *sauvanikāntikāḥ*, “one who lives at the edge of the village and has dangerous dogs,” C has *sovāga-niyantie* and means: *so puṇa sovāgehiṃto vi antiyataro bhavai*, thereby calling such a one lesser than a *svapāka*.

⁶³ *āyāna*, drawing to oneself, absorbing something into the Jaina discipline (first appearing in *Āyār.* II 1, 2, 6): the absorption of sin (*karmôpādāna*, Śīl.).

⁶⁴ So according to C.

48. from wandering brothers and monks an umbrella, stick, pot, jug, staff, bedding,⁶⁵ clothing, blanket, shoes, leather items or shoe bag. This he does himself, or makes
49. another do it, or approves of it when another does it. Thus ... action. A man is without consideration [because of some experience or in his anger, and] so sets fire to the
- 50-53. stock of herbs of the house owner or of his sons, [or] he cuts ... (*as above, 45-48*) ... does it. Thus ... action.
54. A man, when he sees a wandering brother or monk, degrades himself by different kinds of bad action: he slaps him or rushes at him, or when the other in his time appears, he does not let him be given anything to eat or to drink, [because he thinks:] “those who are tiresome and laden,⁶⁶ lazy, pitiful, miserable, weak, become wandering brothers in the forest.”
55. They elevate⁶⁷ the life here in this world, the wretched life, they do not in the least concern themselves with the beyond. They make others [for the sake of their wishes] sad,⁶⁸ cast down, depressed, worried, suffer; they do not desist from causing sadness, disheartedness, pressure, worry, suffering [and] torment by killing and fettering; by gross, more gross and most gross activities through bad action of various kinds, they enjoy the bodily pleasures of human beings, such as food, drink, clothing, shelter, lodging, each at its own time.
- One⁶⁹ after the other, further,
 someone takes his bath, brings the donation,
 carries out daubing the eyes and forehead, atones [perhaps, for a bad dream he

⁶⁵ Tentatively for *bhisiyā* (*besvāno pāt, Bālāv.*). (Both the 1879 and 1917 eds read *bhisigam*. For *bhisiyā*, Skt. *bṛsikā*, see Bollée 1998 III, p. 179 (WB).)

⁶⁶ Ironically. For *connamanta* (*voṇa*) C has *dhunṇamanta* (*dhūyate 'nenēti dhunṇam*). These are people who do nothing else but collect wood and grass. A *bhar'akkanto* is one whose burden it is to care for his family members.

⁶⁷ Plural because of the influence of *parivvayanti* coming before it. At the beginning of 56 singular again so that the richness in servants stands out more; *paḍivūhei* appears with *soyai*, etc., also in *Āyār.* I, 2, 5, 4 (= *sū.* 92 (WB)).

⁶⁸ It seems that one has to understand *dukkhanti*, etc., as causatives. The same with 64 below where *dukkhenti*, etc., appear in C.

⁶⁹ In this second half of 55 we have in front of us as an interpolation the part of a *varṇaka* which we have already come across above in II 1, 13. The wording is very closely related to *Uvav.* 38 (compare also *Uvav.* 2. 17, *Jiṇ.* 95.104). There are no *vedhas*; as opposed to the *Uvav.* (*kappiya ... sukaya-sohā*) they are replaced by *gāhās* (*kappiya-mālā-mauḍī*) and prose (*vagghāriya-... kalāve*). The interpolation is probably continued in 56. Both texts are found together again in *Dasā.* 10.

had], sprinkles his head,⁷⁰ lays a garland around his neck,⁷⁰

puts on precious stones and gold

puts on a garland

belts his body,⁷¹ lets a bundle of flower garlands hang down as a waist band, wraps on fresh clothes, anoints the joints and body with sandal (paste), and so, [sitting] in a big hall on a splendid chair, surrounded by a crowd of women, in bright lights till the morning, in the loud noise of a poetic recitation, dance, song, string and drum music of different kinds, enjoys the bodily pleasures of human beings.

56. If he deposes a person [with something], then four or five spring up uncalled [and say]: “Speak, your honour, what should we do? What should we bring, what (should we) offer, what (should we) undertake? What is welcome to you indeed? What tastes good to your palate?” When they see this [man] ordinary people say: “Truly, this person is a god, god-anointed is this person, this person should grant [us] support;⁷² others too obtain support from him.” But the pious ones say when they see him: “This person has undertaken a bad action, he is a big rascal,⁷³ a real selfish one, destined for the land of death,⁷⁴ belonging to hell,⁷⁵ a child of death,⁷⁶ and will with difficulty arrive at the knowledge which the future [liberators will proclaim].”
57. Some are stuck⁷⁷ full of desires, those ready to take on [monastic life], those not ready; tormented⁷⁸ by restlessness they are stuck full of desires. This attitude⁷⁹ [is]

⁷⁰ With Śīl *sirasā* (*siraṃsi*) *ṇhāe* only after *kalāve*; *kaṇṭhe mālā-kaḍe* is not in C. (For “bad dream” here see Bollée 2002, p. 40, *pāyacchitte* (WB).)

⁷¹ Presumably for *paḍibaddha-sarīre* as, according to *Jin.* 32, one has to read separately from *vagghāriya*, despite Śīl.

⁷² Read *uvajīvaṇijje* instead of *devajī*.

⁷³ *aidhutta*, *atidhūrta*. C and Śīl. take the word together with *dhunoti*, but *dhutta* = **dhutya* does not fit in here (cp. fn. 114 below). (In his personal copy Schubring noted “*atidhūta*” next to *dhunoti* (WB).)

⁷⁴ *dāhina-gāmiya*, “going to the south (in the direction belonging to the god of death).”

⁷⁵ Probably *neraiya* has to be taken along with *niraya* in its basic sense.

⁷⁶ For *kaṇha-pakkiya* compare the *kr̥ṣṇapākṣika* in *Lalitavistara*. (Monier-Williams and Edgerton have only °*pakṣika*, without any reference to the *Lalitavistara* (WB).)

⁷⁷ Before this is *icc-eyassa thāṇassa* which as a genitive cannot be connected to *abhiḡijjhanti* or *utthiyā*, nor can it be joined to the end of 56.

⁷⁸ Supposedly *abhiḡhanjhā* means *tr̥ṣṇā* (326b 5, 1917 ed.: *jhañjhā tr̥ṣṇā*; *jhañjhā* ‘the noise of the wind or of falling rain; hurricane’ (WB)). The translation is only approximate.

⁷⁹ Perforce for *thāṇa*; *sthāna* is a possibility, a case, etc.; cp. the use of the word in *Thāṇ'anga*. In German, however, one cannot satisfactorily connect such a dividing word (*Einteilungswort*) with laudable and reproachable adjectives (°*sthāna*, however, can mean ‘state, condition’, Monier-Williams (WB)).

ignoble, manifold, imperfect, against the rules, impure, not healing; it [is] not the way to perfection, to liberation, to extinction, to isolation, not the way which is free from suffering; it [is] completely false and impious.

With this, then the discourse of the first case, of guilt, has taken place.

58. Now the discourse of the second case, of merit, will be given. Truly I say:⁸⁰ in the east ... [*like II 1, 35 until*] decided on the way of alms. They, [however] after they have heard [and] understood the teaching from the monk ... [*like II 1, 59 until*] are completely peaceful [and] totally extinguished—so I say. This attitude⁸¹ [is] noble, unique, perfect, according to the rules, pure, healing; it [is] the way to perfection, to liberation, to extinction, to isolation, the way which is free from all suffering; it [is] completely right and pious. Thus, then the discourse of the second case, of merit, has taken place.
59. Now the discourse of the third case, of the relation between guilt and merit will be given. Those [here] among us ... (*like 21 above, until*) [or] born dumb. This attitude [is] ignoble, ... (*like 57, until*) completely false and impious. With this, then, the discourse of the third case, of the relation between guilt and merit has taken place.⁸²

Now the discourse of the first case, of guilt, will be given.

61. Truly, here in the east, south, west [or] north there are⁸³ all kinds of people, who live in the world, are full of desires, full of activities, have a lot of property, being false, agree to the false, are devoted to the false, speak false, live false, have the false in view, hang on to the false, are completely false in mentality and action, acquired their livelihood through the false alone; so they lead their life. They beat, run through, pierce, continuously cut [what is living],⁸⁴ have bloody hands, are cruel, crude, vulgar, violent; indulge in bribery, fraud, deception trickery, dishonesty, pretension, profit

⁸⁰ In *C se bemi*. Instead *iha khalu* is omitted there, the same, correspondingly, in II 1, 35.

⁸¹ See note 79 above.

⁸² Indeed, in view of their brevity and lack of invention, the second as well as the third case have to be a much later addition out of scholastic intention. If it is required in 58 that from II 1, 35 one repeat everything until 59, then this is, of course, impossible; at the most, it has to be those parts from 35 to 59 which, connected to one another, have a certain coherence.

⁸³ The following until 68 is also contained in *Dasā*. 6, with minor differences. I am referring to this through D, Dc(*unni*) and Dt(*ikā*). Dc and C are almost identical for 63. (Cf. Schubring 1921a, p. 14 (WB).)

⁸⁴ The sense of repetition is in the use of the second person, imperative: "beat, run through, pierce," compare Jacobi 1895, p. 373¹ (Cp. Sen 1936, p. 15 (WB)).

hunting,⁸⁵ [have] bad ways of thinking, bad habits, ⟨are⟩ bad in company, difficult to satisfy, to please, ⟨are⟩ impious [and] do not lifelong abstain from every kind of offence towards living beings, from every untruth, from every unallowed acquisition, from every unchastity, from every possession; from pride, from deceit, greed, love, hate, quarrel, slander, gossip, defamation, displeasure, pleasure, deception and lying, [and] wrong faith, this thorn,⁽⁸⁶⁾ from all bathing, massaging, rubbing, [and] anointing, from [effects of] sound, feeling, taste, smell,⁸⁷ [and] floral decoration; from chariot,⁸⁸ howdah,⁸⁹ two-horse chariot,⁹⁰ palanquin [and] stretcher⁹¹; resting place [and] seats,⁹² draught animals,⁹³ [tasty] food [and] household utensils⁹⁴ in their application; from all buying, selling [and] business in whole [and] half [gold-] *māṣa* [and] coins;⁹⁵ from all unminted and minted gold, from rich possessions, corn, precious stones, pearls, shells, stones [and] corals; from all false weights [and] measures, from all activity to a weaker [or] stronger degree; from all action and the causing of it, from all cooking and the causing of it, from all stamping, pressing, beating, pushing, from torment by killing [and] fettering; and such other blameworthy actions the ignoble ones perpetrate that are based on a lack of knowledge ⟨and⟩ inflict pain on other beings.

63. For example, a man does violence to rice, lentil, sesame, beans and other pulses⁹⁶

⁸⁵ *sāi*, explained everywhere as *sātīṣayena*, a second possibility (*apare*) only in Dṭ as *sāti* which, however, should mean *avisrambha*.

⁸⁶ For this cliché cf. II 1, 51 (WB).

⁸⁷ The commentators understand *sadda*, etc., generally. It seems to me that the words, in their relation to the external appearance, can be separated neither from *nhāna*, etc., nor *mallālamkāra*.

⁸⁸ *sagaḍa-ṛaha-jāna*; further *juggaṃ* = *puruṣōtkṣiptam ākāṣa-yānam*.

⁸⁹ Abhayadeva (see *Aup.*, s.v. *gilli*) is obviously right ⟨with “howdah” (WB)⟩, as against Śīl. who says: *gilli tti puruṣadvayōtkṣiptā jhollikā* (do° Dṭ).

⁹⁰ *Lāṭāṇām yad adḍapallāṇaṃ rūḍhaṃ tad anya-viṣayeṣu thillir ity ucyate*, Dṭ, whereby Leumann's reading in *Aup.* (see *thilli*) is corrected.

⁹¹ (*sīyā śibikā*) *kūṭāgāra-cchādito jampāna-viṣeṣas, tathā saṃdāmaṇiya tti śibikā-viṣeṣa eva puruṣ'āyāma-pramāṇo jampāna-viṣeṣo vā*, Dṭ.

⁹² *āsannāni gabdik'ādīni*, Dṭ.

⁹³ *jāna-vāhaṇa*; not in the right place as a *dvandva*, because the vehicles [*jāṇāṇi naukādīni*, Dṭ] have already been mentioned. In D the animals also follow immediately (... *āsa-hatthi-mahisa-gavelaga* ...).

⁹⁴ *pravistaro nāma grhōpaskaraḥ*, Dṭ.

⁹⁵ Compare Lüders 1919, p. 750 (= Lüders 1940, p. 478).

⁹⁶ According to the usage today (cp. also Engelbrecht 1919) *mugga* and *māsa* would be *Phaseolus Mungo* and *Phaseolus radiatus*, *nippāva* (*vāl*, *Bālāv*.) *Dolichos Lablab*, *kulaththa* (*tuvar*) *Cajanus indicus*, if it means *kulitti*: *Dolichos uniflorus*, *ālisandaya* (*cauth*), if it means *cavli*: D. Catiang, *palimanthaga* (*kālā caṇā*) *Cicer arietinum*, if it means *math*: Ph. *aconitifolius*, if it means black gram: Ph. *radiatus*.

carelessly [and] cruelly by mistake, [and] exactly in the same way such a person does violence to partridges, quails of this or that kind, to pigeons, hazel-hens, antelopes, buffaloes, wild boars, cows, lizards, tortoises [and] snakes. On those at home, such as a serf, messenger, servant, farm labourer, worker [or] donee, he himself imposes, on account of a minor offence, a severe punishment: “thrash him,⁹⁷ pull out his hair, beat him, push him,⁹⁸ tie his hands to his back,⁹⁹ bind his feet, gag him, arrest him, tie his joints and neck together,¹⁰⁰ cut off his hand (foot, ear, nose, lips, uvula);¹⁰¹ cut his flesh where he wears the thread,¹⁰² tear his flesh out from his chest,¹⁰³ pluck out his eyes (testicles, tongue);¹⁰⁴ drag him through water,¹⁰⁵ rub him with rubbish,¹⁰⁶ turn him around and around,¹⁰⁷ impale him, spear him, drip ⟨something⟩ acid-like into his wounds, cut him with sharp *darbha* grass, hurt him on the penis,¹⁰⁸ burn him in

⁹⁷ This series, further extended, is also in *Uvav.* 70 (= *sū.* 38 (WB)).

⁹⁸ *cincalayā-kasa-vetta-tālaud'ādihim tajjenti, pāy'ādihim tālenti*, CDc.

⁹⁹ *aḍu-bandhaṇaṃ ti prṣṭha-bāhu-bandhaṇaṃ*, Dṭ., *Uvav.* have *andu*.

¹⁰⁰ *saṃkoḍita-moḍito jo hatthesu ya pādesu ya galae(su ya, Dc!) bajjhai*, CDc (Cp. Bollée 2002, §754 (WB)).

¹⁰¹ Thus according to *Uvav.*, where *murava* is explained as *galaghaṇṭikā* by Abhayadeva. In *Sūy.* and *D muha* is inserted, presumably for *mukha* which was misread from *murava*. Before it is *sīsa*, which is conspicuous, because otherwise here it does not pertain to a direct, deadly treatment. Probably originally there was: *imaṃ sīsamurava-cchinnayaṃ kareha* which in the analysis of what was written in abbreviated form: *nakka-oṭṭha-sīsamurava*, was erroneously separated. CDṭ agree with it (*ekko vā do vi hatthā chijjanti evaṃ pādā vi cor'ādināṃ, kaṇṇa-nakk'oṭṭh'ādi cāriya-dūṭānaṃ viruddha-rajja-cāriṇa ya itthiyāṇaṃ ca, sīsam abhimara-veriyāṇaṃ, muravo majjhe chijjai-asi-m-ādihim* CDc; in Dṭ only *muravo madhya-vedhaḥ śarī-rasyāsi-prabhṛtikena*).

¹⁰² A *vaikakṣika* is the thread worn from the left shoulder under the right arm; cp. M. R. Kale on *Harṣa-carita* 11. This corresponds to D: *veya-cchinnayaṃ veyacchao khandhe āhantūṇa (°tum Dc); bambhasuttaena chijjanti* CDc; *brahmasūtr'ādy-ākāreṇa cchedanaṃ* Dṭ. Abhayadeva has it slightly differently where *vai-kaccha-cchinnaga* means *uttar'āsanga-nyāyena vidārīta*. There is no trace elsewhere of *angachahiyaṃ* next to *veyachahiyaṃ* in the printed text. (See Appendix 4 for other readings.)

¹⁰³ As in the 1879 ed. *pukkhāpphoḍiyaṃ*, instead of *hiya'uppāḍiyaṃ*. The area around the heart is certainly meant. (See Appendix 4 for other readings.)

¹⁰⁴ *damsaṇa* means “eye”, *dasana* would mean “tooth” which in the *Uvav.* is next to *nayana*.

¹⁰⁵ *kūve pavvaya-nadi-taḍa (°ḍi MSS) -m-ādisu vā olambijjai (ullam° MSS)* CDc; with a rope in order to be pulled out again.

¹⁰⁶ *gharṣitam karīṣ'ādinā*, Dṭ. (Cp. Bollée 2002, § 754 (WB).)

¹⁰⁷ As one does when making butter (*rasa-nihkāsana*, Dṭ), cp. *Aup.* glossary under *gholiyaga* (where Leumann refers to *ghola*, “Hindī *lassī*, curds churned with entire butter in it”, Prakash 1961, p. 286 (WB).)

¹⁰⁸ Thus according to Abhayadeva, *Aup.* under *sīha-pucchiyaga*. CDc think indeed the same: *sīho sīhīe tāva samam laggao acchai jāva thāmiyāṇaṃ donha vi kadḍhanitāṇaṃ chinnanetto bhavai. evaṃ kassai (tassa Dc) puttagā (pputtayā Dc) chettuṃ appanae muhe chubbha(n C) ti*, Dṭ has only: *simha-pucche bandhaṇaṃ*. It is only with such a simple interpretation that *vasaha-pucchiyaṃ* is reconcilable, which is indeed omitted in *Uvav.* In the edition *-pucchiy'angam* is not attested anywhere.

straw,¹⁰⁹ let the crows peck his flesh, deprive him of food and drink, chain him for life, kill him in some terrible way.”

64. To his family, like mother, father, brother, sister, wife, daughter¹¹⁰ or daughter-in-law, he himself imposes, on account of a minor offence, a severe punishment: he immerses [the guilty one] in cold water, or pours hot water over him, burns him ... (like 18 above, until) amiss in the other world. They make¹¹¹ <others> sad, cast down, depressed, worried, ill; they do not desist from causing sadness, downcastedness, pressure, worry, suffering [and] torment by killing and fettering. They are also deluded through desire for women, filled with craving, bound, excited. After having enjoyed sense pleasures four or five years long, or six to ten years, sometimes less, sometimes more, having created one enmity after the other,¹¹² having accumulated [karma matter from] a lot of bad actions: [then it happens] inevitably¹¹³ [that] through the karma [matter] with which they have burdened themselves— like an iron or stone ball which one throws into the water, penetrates the water surface and [then] rests at the bottom on the ground, exactly like that a man who surrounds himself with things to be avoided or discarded, with [moral] morass,¹¹⁴ enmity, deception, trickery, profit hunting,¹¹⁵ shame, ill-humour, who habitually murders animals, when he is dead at the time destined for him, he penetrates the earth surface and rests at the bottom on the ground
66. of hell. The hells, however,¹¹⁶ [insofar as they are] inside, are round, [insofar as] out-

¹⁰⁹ Dc has *kaḍaggi* for *davaggi* (*kaḍaṇa vedhitum palivijjanti*). (In his personal copy Schubring notes: “Also *Isibhās. 9*”. — Cp. Bollée 2002, § 767 (WB).)

¹¹⁰ *dhuyā i vā suyā i vā* (!).

¹¹¹ See 55 above.

¹¹² *kālam* belongs to *appataro vā bhujjataro vā*, because II 2, 21 shows that in this sentence the object appears after the verb: *bhunjittu bhoga-bhogāim, pavisuittā ver 'āyayaṇāim, samciṇittā bahūim pāvāim kam-māim*. Śīl. leaves out *bh. bh.* and puts *pav.* before *samc.*, Dṭ also does the latter.

¹¹³ *ussannāim* is an adverb in the plural of the adjective. The *Dīpikā* explains it as *prāyaḥ*, Śīl., and Dṭ, not at all, and C explains *ussannaṃ* as *aṇekaso*. Hemacandra's *Deśināmamālā* 1, 176 somewhat differently, *osannaṃ = truṭitam*.

¹¹⁴ *vajja* is not *vajra* but *varjya*; *dhūya* is a gerund from *dhū* (another formation is *dhutta = *dhutya*, Dasav. 7, 57 (see fn. 73 above)); should *paṃka* be not *panka* but *pakva*, and be related to *karman*?

¹¹⁵ Dṭ notes here the variant *āsāyaṇā-bahule*.

¹¹⁶ This description is also in *Pannavaṇā* 87b. (Cp. Schubring 1935, § 108 and Caillat and Kumar 1981, plates 15ff. (WB).)

side, square¹¹⁷ [and] in depth the form of a knife [-blade], of eternal darkness, [insofar as] without the shine¹¹⁸ of planets, moon, sun, houses of the moon and [other] fixed stars; the ground [there] is slimy through lard, flesh, blood, pus, [and] rubbish in masses;¹¹⁹

horribly stinking because of filth [and] excrement,¹²⁰ with an uncertain glow of fire,¹²¹ sharp to the touch, unbearable. The hells [are] bad, the feeling in the hells bad.¹²²

67. The hell beings do not sleep and slumber, they do not accept⁽¹²³⁾ rest,¹²⁴ nor satisfaction or reason. The beings in hell continuously feel hot, strong, deep, hard, sharp, cruel, bad, heavy, bitter, unbearable pain. Just as when a tree growing on a mountain peak is felled from the root plunges into the depths, an abyss, a wilderness, because it is heavy on the top, exactly like that such a man [plunges] from one womb to another, from birth to birth, from death to death, from suffering to suffering; [he is] destined for the land of death, determined for hell, a child of death, and will with difficulty arrive at the knowledge which the future [liberators will proclaim].¹²⁵ This attitude ... (*like 57, until*) impious.
69. With this, then, the discourse of the first case, of guilt, has taken place. Now the

¹¹⁷ It is already indicated through the brackets that this description does not present the form of a single hell, which would also be difficult to imagine in this form, but of all their kinds. Later Jaina dogmatics (*Jīvābh.* 215ff., *Pannav* 87) describe more exactly how the middle hells are round and those which are around them in rows are triangular or square, whereas the lowest four in the four directions are spread out triangularly (namely, like the blade of a knife).

¹¹⁸ Śīl. and Dṭ derive *-pahā* from *path*, “way,” not from *prabhā*, “lustre.”

¹¹⁹ The indented lines entail a *gāhā* part which we often come across in connection with *vedhas* (incidentally, Śīl. knows the reading *nicc 'andha-tamasā*), and two of them, of which only the second is disturbed in the middle, because in *meva-vasā-maṃsa-ruhira-pūya-paḍala-cikkhalla-littānulevaṇa-talā*, by changing *paḍala* and *cikkhalla*, an odd *gaṇa* is missing after *pūya* (read *pūyana*). As far as I can see these *vedhas* are new to those known from the *Uvav.*, *Jin.*, and *Nāyādh*.

¹²⁰ Śīl. and, following him, Dṭ, separate *asuī-visā* from *parama-dubbhigandhā*. May we see here also a *vedha*, at least a remainder of it?

¹²¹ Instead of *kaṇhā* CD correctly have *kāū*, which however in C is also erroneously rendered as *kṛṣṇa*, whereas Dṭ aims at *kāpota* (*kāpotāgni-varṇ 'ābhah*, *dhamyamāna-lohāgni-jvālā-kalpa iti bhāvah*). The description here is invalidated by the metrical details about the eternal darkness inserted earlier.

¹²² D has *narayassa*.

¹²³ In German *annehmen*, but obviously ‘to obtain, to have’ a rest, or ‘to know’ what rest is, is meant (WB).

¹²⁴ Before this *sūim*, allegedly *śrutim*. (Jacobi 1895, p. 376 n. 2 and the 1917 ed. read *suiṃ* (WB).)

¹²⁵ Compare 56.

discourse of the second case, of merit, will be given. Indeed here, in the east, south, west or north, there are all kinds of people who live without acting, without possessions, stand on the ground of what is right, agree to what is right, are devoted to the right, speak what is right, live in what is right, have the right in sight, are attached to what is right, are completely in the right in mentality and action, acquire their livelihood alone through what is right; so they lead their life. They [are] of good mentality, good habits, good in company and to please, pious [and] lifelong abstain from every kind of offence towards living beings¹²⁶ and whatever kinds of activities which take place, just as blameworthy, not leading to knowledge, through which other beings will be harmed, these too they abstain from lifelong. Just as, then,¹²⁷ the venerable houseless ones are careful in gait, speech, gathering, putting down the utensils, in expelling faeces, urine, snot, spit [and] dirt, in thoughts, words [and] deeds are attentive and disciplined, restrain their senses [and] their way of life, are free from anger, pride, deceit [and] greed, peace loving, tranquil, peaceful, dead [to the world], devoid of the influences [of *karman*] and fetters, free of the stream [of the world and] without stain; without water [that adheres] like a brass pot, without fat [that adheres] like a shell,¹²⁸ without hindrance like the [whirling <bow->] string,¹²⁹ without support like the atmosphere, without fetters like the wind, of a pure heart, as water [is pure] in autumn, without a stain like a lotus leaf, protecting the senses like a tortoise [its limbs], free like a bird, alone like the horn of a rhinoceros,⁽¹³⁰⁾

¹²⁶ On account of *jāva* after this, and according to the commentators: “from every untruth, every unallowed acquisition, every unchastity [and] every hanging on to possession” should follow. It is undeniable that what follows this hardly connects to it. In 75 instead of full validity partial validity would appear. Compare *Uvav.* 125. 123. 124.

¹²⁷ 70–72 are closely connected to *Uvav.* 27–30, in fact 70–71a literally. The borrowing on the part of the *Sūy.* was indubitable to me only after the way in which 72 follows the course of the presentation in *Uvav.* 30. Following a phrase based on the introduction to 30 we have 30 I in *cautthe bhatte* until *chammāsie [bhatte]*, III until *suddh'esaniyā*, IV until *no niyāma-rasa-bhōi*, V until *vippamukkā*; II therefore seems to have been left out, because the version which changes between the nominative singular feminine and the n. s. masculine makes the uniform construction with a n. pl. masculine difficult. That something has been overlooked is suggested by the words *aduttaram ca nam*, “and, further.” In 72 *hotthā*, which fits only in *Uvav.*, is noteworthy. The beginning *se jahā nāmae* in 70 is inorganically placed in front; 70 and 71 are also in *Jin.* 118. The sequence of the comparisons there is identical with the one here; it is fixed by the two *gāhās*, i.e., authentic.

¹²⁸ A monk applies neither water nor ointment to his body.

¹²⁹ In *Uvav.* 27 Q has *jīvā* (= *vyā*) instead of *jīva*, *jīve*, *jīvo*, evidently what is correct.

¹³⁰ Wright 2001, p. 3, following Salomon 2000, plausibly argues that *khagga-viṣāṇa* means ‘rhinoceros’ and not ‘r.-horn’ and that the tertium comparationis is its habit of grazing alone, not having only one horn. On the gigantic stork (*bhārunda*) mentioned next see Shah 1975 fig. 19 and p. 52, fig 57 and p. 70, and Bollée 2002, § 703. (WB).

71. alert like the *bhāruṇḍa* bird, brave as an elephant, strong as a bull, invincible as a lion, immovable as [mount] Mandara, unfathomable as the sea, of a mild shine like the moon, of a bright glow like the sun, genuine like gold, all-enduring like the earth, with a glow radiant like fire which one feeds. The venerable ones know no bondage.¹³¹ Pure [in heart], meagre [and] light [with regard to utensils],⁽¹³²⁾ without a connection [to the previous life]¹³³ they wander in whichever direction they like, and observe discipline [and] penance.
72. The venerable ones have the following rules according to which they barely manage to live: they take [respectively only] the fourth, sixth, eighth, tenth, twelfth, fourteenth meal, they eat [only] every half, full, second, third, fourth, fifth [or] sixth month; and, further, they take [only] what [the giver] has taken out [from the cooking pot for himself, only], what he has still kept [for himself, or] what [he] has taken out and kept; they call upon [houses only] around the edge, right at the edge, [or] where crude people live¹³⁴ in many single houses; they allow the gift to be offered [only] with a hand to which is attached [or] not attached the traces of gifts for others, [or] which shows traces of the gift just about to be offered ; they accept [only] something of the food which they have seen, [or] not seen before, to which a question has been joined [or] not joined,¹³⁵ <food> which for monks is good enough¹³⁶ [or] with regard to which one does not think as being so, which one has forgotten,¹³⁷ which one has left standing overnight or for which one just now reaches out; they gather [only] a fixed number of gifts [or just] a certain amount, [all

¹³¹ Here follows: *se paḍibandhe cauvihe pannatte, taṃ-jahā: aṇḍae i vā poyae i vā uggāhe i vā paggahe i vā*, the first two of which, according to Leumann's *Aup.*, should be found in the footnotes of *Uvav.* 28, but which is not the case. (See the Ladnun ed. § 28; for the eulogy of Mahāvīra in the previous sentence see Caillat 1996, p. 516 (WB).)

¹³² The 1879 ed. reads: *sui-bhūyā appa-lahu bhūyā*, the 1917 ed.: *s. lahu-bhūyā* (WB).

¹³³ *aṇa-ppagantha* with the negative *aṇa* (Pischel § 77) (the 1879 and 1917 eds read *a-ppaganthā*; Schurbring misread the text here (WB)). For *paggantha* cp. *paliya-ppagantha*, *Āyār.* I 29, 2 (= I 6, 2, 2, *sū.* 183 (WB)).

¹³⁴ *lūha-caraga* is put next to *anta-c.* and *panta-c.* perhaps only by thinking of *luh 'āhāra*.

¹³⁵ On account of what precedes it I would put *diṭṭha* first, and take *puṭṭha* as *sprṣṭa*, "touched", if the process would allow conceiving it so. The "question" means whether a monk follows a specific rule (*he sādho, kiṃ te dīyate? Dīp.*), of which several are mentioned here.

¹³⁶ *bhikṣaīva bhikṣā, tuccam avajñātaṃ vā* (the place given in Leumann's *Aup.* at *bhikkhā-lābhiya* is faulty), *tal-lābho yeṣāṃ asti te tathā*. (In fact, the place is correct, but Leumann omitted it there. In the Ladnun ed. it is in § 34 (WB).)

¹³⁷ *annāya*, compare *annāya-unchā*, *Vav.* 10, 1f.

this naturally] under observation of the purity rules.¹³⁸ They eat leftovers, old [and therefore] dry remnants, tasteless, non-stimulating, not fully cooked, substanceless,¹³⁹ they limit themselves to sour groats, they do without the early meal, additives,¹⁴⁰ marrow and meat. They castigate themselves in posture [or] in diet with squatting, chewing, enthroning, sitting stiff, bent positions, giving up a covering,¹⁴¹ avoidance of scratching and spitting out [and] from the care of the hair of the head, beard, short hair, the nails, and dispense with all cares for the body and all its decoration.

73. With such a way of life they attain a monk's age of many years. Whether or not a great deal of suffering befalls them they dispense with many dishes; then they leave out many meals;¹⁴² [but] as soon as the reason for which one submits to going naked, bareness, dispensing with bathing, cleaning the teeth, umbrella [and] with bedding, sitting on the ground, on a plank or on wood, plucking out the hair, a chaste life and calling on houses of strangers, misses neither honour nor deprecation, abuse, scolding, insult, blame, pushing [and] beating, piercing language of different kinds in the villages¹⁴³ [and] complaints¹⁴⁴ about the twenty-two objections and hindrances,⁽¹⁴⁵⁾ to him they pay honour and with their last breath, rise to the infinite, highest, incontestable, unfettered, all-encompassing [and] complete *kevala* knowledge and view, and thereupon they attain the goal, awaken, become free, extinguish [and] put an end to all suffering.

¹³⁸ *suddh'esaniya* covers all the rules already mentioned, rules which a monk gives himself in order to make the rounds for alms ascetically more difficult. The word is also at the end in *Thāṇ.* 351 ff., on the other hand, erroneously not in *Uvav.* 30 III where generally what belongs together is separated. In 70 the *Uvav.* was also not as good as the *Jiṇacariya*.

¹³⁹ After this is *anta-jīvī panta-jīvī*, "they live on leftovers, from the last remnants." The words repeat *ant'-āhāra* and *pant'āhāra*, which just preceded them, and seem to be superfluous; they are also omitted in *Uvav.* and *Thāṇ.* (Monks should not eat such food, see note on *Bambhacerāim* 10, 15 (p. 90, fn. 73 below) (WB).)

¹⁴⁰ *Thāṇ.* 514b, cp. also 230b, f. The additives are milk and its products, oil, honey and sugar juice.

¹⁴¹ After this is *agattaya*, of unknown meaning. (The word is left out in the commentaries. A similar passage occurs in *Panḥāvāgaraṇāim* 6, *sū.* 22 (fol. 100a 9) where *a-niṭṭhubhaehim* appears between *a-ppāuehim* and *a-kaṇḍuyaehim*, but preceded by *āyāvāehim*, as in *Viy.* 25, *sū.* 571 (1992 Ladnun ed.) and *Uvav.* § 30 V (= fol. 40a 13). *Āyāvaya* (Skt *ātāpaka*), explained by Leumann as 'submitting oneself to hard penances' seems to be corrupted to **agattaya* in *Sūy.* For Leumann's note on *Uvav.* here see Bollée 1997, pp. 357f. (WB).)

¹⁴² *vāsāim*, without doubt erroneously for *bhattāim* (as read in the Ladnun ed. (WB)).

¹⁴³ For the translation I am following *Āyār.* I 9, 3, 7 which appeared most suitable. It is also conceivable, as with Śīl., to take *gāma* for the totality of the senses.

¹⁴⁴ The expression *bāvīsaṃ parīsaḥōvasaggā* is dogmatically inexact because only the *parīsaḥā* are 22 in number. See the author's *Mahānisītha*, p. 66—*ahiyāsei* represents both "misses" and "complains."

¹⁴⁵ For these see Schubring 1935, § 176 (WB).

74. Some venerable ones, however,¹⁴⁶ because a rest of earlier effective action was still left to them after they died at their destined time, rise up to the worlds of gods in order to rule there as gods, in these wonderful, lustrous, stupendous, glorious, mighty, powerful, blessed ⟨worlds⟩. There they become wonderful ..., blessed gods;
 their chests shine from pearl necklaces,¹⁴⁷
 their arms have rings and jewellery,
 their cheeks are touched by the decoration of the ear, this itself is ornamented,¹⁴⁸
 on their hands they have numerous pieces of jewellery,
 their head jewellery displays garlands of numerous kinds,¹⁴⁹
 they are adorned with magnificent, best clothing,¹⁵⁰
 they are furnished with magnificent, best wreaths and fragrances,
 they wear a flower garland that hangs down from their lustrous body,¹⁵¹
 with a divine form, divine appearance, divine smell, divine softness, divine structure, divine arrangement of joints, divine magical power, divine glow, divine light, divine rays, divine fire, they shine with divine colour, they light up all the ten directions [and] are magnificent in their being, magnificent in their continuity, well-meaning towards future [liberators].¹⁵²
 This attitude [is] noble ... (*like 59, until*) pious. With this, then, the discourse of the second case, of merit, has taken place. Now the discourse of the third case, of the relation between guilt and merit, will be given.
 Truly here, in the east, south, west or north, there are all kinds of people who have [just] a few desires, perform [only] a little activity, have [only] little possessions, [and indeed]

¹⁴⁶ *bhavanti, avare puṇa* in the printed version is rightly omitted in *Uvav. 56*, and is to be removed from here too.

¹⁴⁷ This threefold rhythm opens the description which goes from the bottom to the top, as required in the case of gods, and display more or less complete *vedhas*. Similarly in 76.

¹⁴⁸ From *ḍala* in *kunḍala* onwards a *vedha*. That is why I do not want to read *gandhayalā*, as in *Uvav. 33* (= *sū 22*).

¹⁴⁹ Here a *vedha* is at least supposable.

¹⁵⁰ In *Uvav. 33* (fol. 49b 4, 1916 ed. (WB)) *gandha* is omitted, nor does it seem to be in place. Instead, its addition to the next word produces the expected *vedha*: *kallāṇaga-pavara-malla-gandhānulevaṇa-dharā*.

¹⁵¹ Partly together with *Jiṇ. 14* I am reading: *bhāsura-bondī-palambamāṇa-vaṇamāla-dharayā*. (On *bondī* see Lüders 1924, pp. 106ff. (Lüders 1940, pp. 566ff.) (WB).)

¹⁵² Thus *āgamesi-bhaddayā* on the basis of *āgamesāṇam dullabha-bohiya 56, 58*. C has: *āgamesa-bhava-ggahane sijjhanti*, Śil. has: *āgāmini kāle bhadrakāḥ śobhana-manuṣya-bhava-rūpa-sampad-upetāḥ*.

keep within what is right ... (like 69, until) pious [and] abstaining from several offences against living beings as long as they live, not from others,¹⁵³ and whatever other kinds of activities, also blameworthy, not leading to knowledge, which take place through which other beings will be harmed, they do not abstain even from some of these.

76. Just as, then,¹⁵⁴ the laity

have an understanding of [the terms] sentient and insentient, are clear about the [the terms] good and bad,

acquainted with the influxes (of *karman*),¹⁵⁵ [their] stoppage [and] annihilation, [as also] bondage [and] detachment from necessary [and] offensive action,¹⁵⁶

invincible,

[that is] they cannot be influenced by gods, *asuras*, *nāgas*, *yakṣas*, *rākṣasas*, *kiṃ-naras*, *kiṃpuruṣas*, *garuḍas*, *gandharvas*, *mahoragas*, etc., to transgress the teaching of the bondless ones;¹⁵⁷ they stand in this¹⁵⁸ teaching of the bondless ones without uncertainty, [their own] will [and] hesitation; they have grasped, comprehended, ascertained, understood the meaning [of the teaching and] and regard it as sure,

dedicated to the profoundest inner feeling of devotion:¹⁵⁹

¹⁵³ Compare fn. 126 above to 69. Compare further *Uvav.* 123.

¹⁵⁴ Usually *se jahā nāmae* introduces a comparison; here such a one is missing.

¹⁵⁵ Śīlānka (336a 12f.) remarks on this place: 1. *iha ca prāyaḥ sūtr 'ādarśeṣu nānāvidhāni sūtrāṇi dṛṣyante*. 2. *ata ekam ādarśam angikṛtyāsmābhir vivaraṇam kriyate*. 3. "*na tīkā-saṃvādy eko 'py asmābhir ādarśa upalabdha*" 4. *ity etad avagamyā sūtra-visaṃvāda-darśanāc citta-vyāmoho [']vidheya iti*. In this way, in fact, the sequence of the sentences appearing in the 1879 ed., 1. 3. 2. 4., evidently has to be changed. In the discussion about them by Jacobi 1895, p. 382¹ after the words: "that of the commentator", perhaps the name Harṣakula, the author of the *Dīpikā*, is to be added, because the *Dīpikā* corresponds to the text exactly, and the contradiction between this state of affairs and Śīlānka's comment taken over unchanged by Harṣakula is, indeed, plain. Instead of *āsavā ... rattā* Śīlānka has only: *te śrāvākāḥ parijnāta-bandha-mokṣa-svarūpāḥ santo na dharmāc cyāvvyante Merur iva niṣprakampā dṛḍham ārhate darśane 'nuraktāḥ*. It is doubtful whether words of a text deviating from ours are hidden here: *nijjara*, as *Uvav.* 124 (= 104b 12, *sū.* 41 (WB)) has it, and *bandha-mokkha-kusalā* indicates a verse, namely, a *veḍha*. (On the influx of *karman* (*aṇhaya*), see Schubring 1935, § 84 (WB).)

¹⁵⁶ *kiriya* and *ahigarāṇa*.

¹⁵⁷ *anaikkamañijja*, which amounts to *atīkrāmayitum na śakya*.

¹⁵⁸ Is *iṇame* correct? It is missing in C and *Uvav.* 124 (*sū.* 41 (WB)).

¹⁵⁹ *asahejjā aṭṭhiminja-pemmāṇurāga-rattā* can be joined to a *veḍha*.

“listen, venerable one, the teaching of the bondless ones is valuable;¹⁶⁰ this is the highest truth, everything else is worthless.”

Their gate-locks are drawn up, their door open [for the right faith, but] it is disliked [by them], [just as] the entrance into the ladies’ rooms, [so too] that in houses of strangers.¹⁶¹

They observe the day of abstention which falls on the fourteenth [and] eighth day [of each half-month and] on the day of the new moon [and] full moon; they present the bondless monks with food, drink, sweets [or] what is spiced, with clothing, bowl, cloth [or] broom, [they give them] medicine, foot-stool [and] sitting board, lodging [and] straw, [everything] just as it is allowed; they purge themselves through the periodic and permanent vows, through renunciation, days of abstention and fasting in many cases [and] through penance, depending on whether they have taken these upon themselves.

77. By living in this way they fulfil for many years the career of a lay person; and whether suffering befalls them or not, they abstain from many dishes, then they leave out many meals, and after confession and atonement, when they die with a composed spirit at the time destined for them, they are reborn in the worlds of gods, in order to rule there as gods; [the worlds of the gods, however,] are wonderful ... (*like 74, until*) blessed. There they are ... (*like 74, until*) well-meaning (towards future [liberators]).

This attitude is noble ... (*like 57, until*) pious. With this, then, the discourse of the third case, of the relation between guilt and merit, has taken place.

78. In view of the inability to renounce, one speaks of a fool; in view of the power to renounce, one speaks of a wise one; in view of a mixture of renouncing and not renouncing, one speaks of a semi-fool and a semi-wise one. The lack of an accomplished renouncing is the case of acting which is ignoble ... (*like 57, until*) impious. The accomplished renouncing is the case of not acting which is noble ... (*like 59, until*) pious. A mixture of renouncing and not renouncing is the case of accomplished partial renounc-

¹⁶⁰ *aya-m-āuso* (he *āyusman*, C), perhaps means: *ae ā°* (*aye āyusman*). To take *ayaṃ* as a form of address or as related to the neuter *pāvayaṇe* is just as risky. The word *aṭṭhe*, which C and *Uvav.* have after *pāvayaṇe*, may be *arthyam*; the negation is *aṇaṭṭhe*.

¹⁶¹ Metaphorically! *aciyatta* (*anabhimata*) is certainly correct, as opposed to *ciyatta*, *Uvav.* 94 (97a 3; WB). 124 (105a 3 (WB)); on the other hand, *dāra* has to be put after *ghara* in these places, because of Śilānka; *pura* in *Uvav.* 124 is wrong. (Cf. Bollée 2002, on § 698 (WB)).

79. ing, [is also] noble ... (like 59, until) pious.¹⁶² With both these cases in correlation the following now ensues: merit and guilt, peaceful and without peace. Here the discourse of the first case, of guilt, will now be given:

There are¹⁶³ now, as is known, there are 363 [kinds of] opponents,¹⁶⁴ namely, those who recognize the moral basic laws¹⁶⁵ [only with reservation]; those who deny them; [further,] sceptics and moralists. [In accordance with the maxim:] “Some teach extinguishing, some speak [it out again] as disciples,” [that is,] some teach liberation, some
80. speak [it out again] as [further-] preachers.¹⁶⁶ All these opponents, founders [of their teaching], of different intellect, inclination, disposition, faith, favour, action [and] intention, form a large circle and sit down,¹⁶⁷ each for himself.

81. That man¹⁶⁸ takes a bowl full to the top with glowing coal, takes [it] with iron tongs and says to all these opponents, the founders of their own teaching, of different intellect, inclination, disposition, faith, favour, action [and] intention: “You opponents, founders ... intention; take this bowl full to the top with glowing coal, and hold it a moment in the hand. No one may first of all use the tongs, no one may first of all dampen the fire, no one may first of all help a fellow-believer, no one may first of all help a man of another line; [but] honestly, taking one own's standpoint, without committing deceit, stretch the hand out.” With these words he¹⁶⁹ takes the bowl full to the top with glowing coal, and wants to give it to those opponents in the hand.¹⁷⁰ Then, these opponents, the founders of their own teaching, of different intellect,

¹⁶² In 60 the mixed standpoint is on the negative side. But there it deals with non-Jaina world fugitives, here with Jaina laity.

¹⁶³ *tassa* is wrong for *tattha*.

¹⁶⁴ A survey is given in Schrader 1902, pp. 2ff. (See also Jayatilleke 1963, pp. 115f. (WB).)

¹⁶⁵ Freedom of the will, responsibility, rebirth.

¹⁶⁶ A general observation about the transmission of a teaching, because the maxim would not be valid for the *ājñānikas* and the *vainayikas*. The *śloka* rhythm in *te vi nivvāṇam āhaṃsu, te vi lavanti sāvagā* cannot be missed. For the sake of clarity the four short sentences above are given in the sequence: 1. 3. 2. 4.

¹⁶⁷ ... *meletuṃ bhaṇitā: 'maṇḍala-bandham kāuṃ thādha, jadhā doṇṇi bāhāo ākunciyāo'; aggahatthena hi melliyāo bāhā (MS pādha) bhavanti . . . te vi cintenti: 'kūro labbhai' tti uvaviṭṭhā, C.* (See also above §34 (pp. 42–43), § 25 (p. 58), and the next § 81 below for the same expression: “different intellect ...”.)

¹⁶⁸ *purise 'yaṃ* here is not contemptuous, as often in *Āyār*. (see my glossary), but the expression is conspicuous, and almost makes one suppose that something before it has been left out. The double *gahāya* is clumsy.

¹⁶⁹ Once again!

¹⁷⁰ Literally: “gives it ... in the hand.”

inclination, disposition, faith, favour, action [and] intention, pull the hand back. Then the man says to all the opponents, the founders ... intention: “You opponents, founders ... intention, why are you pulling your hand back? [The bowl] should not burn the hand.¹⁷¹ And if, what happens then? Since you believe that [then] pain [ensues] you pull it back.”¹⁷²

- This equation, this standard [and] this result¹⁷³ is equation, standard [and] result in every single case [of living beings]. Those wandering brothers⁽¹⁷⁴⁾ and monks, now, who here say, speak, proclaim, explain, that all lower animals, all plants, all higher beings, all other beings, may be beaten, subdued, strained [or] annihilated, to them is ordained in the future cutting or piercing, they suffer birth, old age, death, [and from a new] womb the being born, journey through the sequence of existences, re-living [revival], embryo state, the abundance of forms of existence [and] erring.¹⁷⁵ They will suffer from it that they beat them variously, pull out their hair, strike them, push, bind the hands on their back, shackle their feet, cudgel them, arrest them, bind together their limbs and neck, cut off their hand, foot, ear, nose, lip, uvula, cut into the flesh along the clothes, tear the flesh out of the chest, tear out their eyes, testicles, tongue, drag them through water, rub them with rubbish [and] turn them round and round; [they will experience] that their mother, father, brother, sister, wife, son, daughter [or] daughter-in-law will be killed, [they will suffer] poverty, misfortune, association with what is unpleasant, separation from loved ones, pain [and] misery, always anew moving again in the beginningless and endless long path, the fourfold labyrinth of the sequence of existences;⁽¹⁷⁶⁾ they will not attain the goal, not awaken, be free, extinguished [and] put an end to all suffering.
83. This equation, this standard, this result is equation, standard [and] result in every

¹⁷¹ *pāṇiṃ ne dahijjā* would mean “our hand.”

¹⁷² Since *dukkham* appears only once, this is a sentence. The interpretation of C and Śil. would require: “*daḍḍhe kim bhavissai?*” “*dukkham*”. “*dukkham ti mannamānā ...*”

¹⁷³ I understand *samosaraṇa* as what “comes out” of it. We have to supplement the thought: “an animal is afraid of pain exactly like you.”

¹⁷⁴ This passage until the end of § 82 is quoted in Schubring 1927, p. 16 (*Kleine Schriften*, p. 90) (WB).

¹⁷⁵ An awkward translation of *kalankalī-bhāva*. Śil. is not understandable with: *tejo-vāyusūccair-gotrôd-valanena kalankalībhāva-bhājo bhavanti*. (On reincarnation see Schubring 1935, § 92 and Jaini 2000, pp. 121–146 (WB).)

¹⁷⁶ On the four stages of existence see Schubring 1935, § 93 (WB).

single case [of living beings]. Those wandering brothers and monks, now, who here say, speak, proclaim, explain, that no lower animal, no plant, no higher being, no other being may be beaten, commanded, subdued, strained [or] annihilated, to them will not be ordained in the future cutting or piercing, they will not suffer birth ... (*like 81*). They will not suffer from it that ...; [they will not live to see] that ...; [they will not suffer from it] that ..., not move again ...; [but] they will attain the goal, awaken, become free, be extinguished [and] put an end to all suffering.

84. The souls which move in these twelve kinds of acting have [as yet] never attained the goal, been awakened, become free, be extinguished [and] put an end to all suffering; nor do they attain the goal, wake up, become free, be extinguished [and] put an end to all suffering; nor will they attain the goal, wake up, become free, extinguish [and] put an end
85. to all suffering. The souls [however,] which move in our thirteenth kind of acting, [they] have attained the goal, ... [and] have put an end ...; they attain the goal ... [and] put an end So may [you], a monk who thinks about his self, benefits his self, is in his self on guard, exerts his self,¹⁷⁷ strains himself from his self, maintains his self, has mercy on his self,¹⁷⁸ saves his self,¹⁷⁹ draw [onto you] the self—so I say.

¹⁷⁷ Or: “acts [only] for his self” (in religious life).

¹⁷⁸ Through *dayā*, because all beings are the same.

¹⁷⁹ *attānaṃ saṃsāra-cāragā nipphedeti, attānaṃ nāṇ' ādīhiṃ guṇehiṃ nipphedeti, C.*

3. Pure Life (*Bambhacerāiṃ*)

Preliminary remark: The necessary changes in the text on account of a new interpretation have all been indicated. The following are to be omitted from the corrigenda of the edition p. 109: 7, 2. 21; 11, 11; 14, 26; 16, 23; 23; 34, 28; 41, 15. In the outer margin one finds the line number of the edition. What is to be ascribed to the “commentator” is given in round brackets and what has to be inserted is in square brackets. (Schubring writes this at the bottom of the page, before his footnotes.)

1. Renunciation of a Tool⁽¹⁾

A. Prose. The certainty of being subjected to rebirth must lead to a withdrawal from every activity, especially from every offence towards living beings.

B. Prose. It is useless to show regard for this life through outer forms.

C. *Śloka*. The equality of all living beings and therefore the protection of: 1. human beings, 2. water, 3. fire, 4. plant, 5. animal, 6. wind. (Earth is omitted.)

D. *Śloka*. The faithful monk and the unconverted one.

E. *Indravajrā*. The prudent and the fickle monk.

I have heard, venerable one, that the Lord has spoken thus:²

1,5 Some people here [on earth] have no consciousness whether they³ have come from an easterly direction, or southerly, or westerly, or northerly, or whether the direction was from the top, or from the bottom, or whether they have [at all] come from any main route or from a side route. In the same way it is [also] unknown to some whether they have an I that is subjected to rebirth, or not, what they have been or what they will be when they have gone and departed from here.⁴ One can [only] know this on the strength of one's own knowledge, through instructive clarification or through hearing it [by chance] from others whether one has [namely] come from an easterly direction, or southerly, or west-
10 erly, or northerly, or whether the direction was from the top, or the bottom, or whether they have [at all] come from any main route or side route. In the same way it is [then

¹ For an explanation of *sattha-pariṇṇā*, “knowledge of the weapon”, see Jacobi 1884, fn. 2. See also *ĀyārN.* 35f.: *virāṭe ahigāro sattha-pariṇṇāṅṅāyavvo* (35) *davvaṃ satth'-aggi-visa-nneh'-ambila-khāra-loṇa-m-āyāṃ bhāvo ya du-ppautto vāyā kāo a-virāṭi yā* (36). *Śil.* 10b 9f. makes a *nikṣepa* of *śāstra* and explains *bhāva-śāstram* as *dusprayukto bhāvaḥ: antaḥkaraṇaṃ tathā vāk-kāyāv a-virāṭiś cēti* (WB).

² For these introductory words see pp. 8–9 above.

³ Indirect speech is absent in Indian languages, that is why direct speech appears there.

⁴ Read *io cue peccā* as in *Sūy.* II 1, 50; *Viyāhap.* 1, 1, 48 (Ladnun ed.), without *ihā* “in the human world.” The reappearance in it is through *cue*, in fact, made doubtful.

also] known to some: 'I have an I that is subjected to rebirth; he who has one after the other wandered through these main or side routes, [yes] all main or side routes, <67> that I am.' He believes [then] in an I, in a world, in the [repercussion of all] acts and in the freedom of the will.⁵ [Since he believes in these he says:] 'I want to act,⁶ I want to cause to act, and I want to approve of him who acts here.'

1, 15 All these activities through acts in the world have to be recognized [as being injurious]. But such a person has not recognized the acts [as being injurious] who has wandered through these main or side routes, who has to do with all these main or side routes, who moves between starting points of various kinds, experiences many influences.

20 Here, then, has been announced by the Lord, the insight [of the uselessness] of the demonstration of praise, attention and respect towards this life so that the freedom from birth and death takes place, and thereby suffering be controlled.

All these activities through acts in the world have to be recognized [as being injurious]. He who [however] has recognized these activities through acts in world [as something injurious], is a wise one, who has recognized the acts [as being injurious]. So I say.*⁷

2, 4 [1.] The world is wretched, decrepit [and thereby] unteachable, ignorant!

6 In this much tormented world beings abide in [many] individual abodes;

5 everywhere in [many] individual cases, see, [beings] cause pain, who [themselves] feel pain.

7 Ashamed in [many] individual cases, see, ([are] some, and confess: "we are houseless ones".)

If one, now, with tools of different kinds, through activities

10 with acts towards the earth [water, fire, plants, animals, wind]⁸ in which one acts against the earth [water, fire, plants, animals, wind] with a **tool**, injures other beings of different kinds,

⁵ On these beliefs see, e.g., Parikh 1991, pp. 175ff. (WB).

⁶ The form *akarissam*, changed to *ya karissam* in my edition (see Appendix 1), can be retrieved from *Thāṇ.* 137a 9 (of the 1918 ed.): *akarimsu vā 'ham karemi vā 'ham*.

⁷ For the asterisk (*) here and 3, 5 see footnote 12 below. (For "ignorant" in the next line see Gopalan 1986, p. 138, and for "individual abodes" in the line after this see Bollée 1988, p. 54 (WB).)

⁸ These variations here are taken in advance. In the text they are spread out in *uddeśas* 3--7 according to the apparent content of the stanza (see my edition, p. 57), whereby 2, 7f. is mistakenly included. These pieces in between are taken note of in the translation with the sign "§".

Here⁹, then, has been announced by the Lord a **renunciation** of the demonstration of praise, attention and respect towards this life, so that the freedom from birth and death takes place, and thereby suffering be controlled.

(68) then one oneself acts against the earth [etc.,] with a tool, or one causes another to act against the earth [etc.,] with a tool, or one approves of it when others act against the earth
2,15a [etc.,] with a tool. Such a thing¹⁰ does not serve one for the good, such a thing hinders one from the insight.

16 By hearing it from the Lord [himself] or from the houseless ones

17f. some, now, here [on earth] have recognized that this [act] is truly a fetter, [produces] truly delusion, truly death, truly hell; that ‘for the sake of this [future] the world is in

19.15b bondage.’ If one [now] awakens to what one should accept then one pulls oneself together and¹¹

20 If, now, with tools of many kinds through activities with acts against the earth [etc.,] in which one acts against the earth [etc.,] with a tool, injures other beings of various kinds,

(Truly, I say: some injure [a person] with a blow, [and] some the whole body with

25 a push, some injure the foot, ankle, leg, knee, thigh, hips, navel, abdomen, the side, back, chest, heart [area], nipple, shoulders, arm, a finger, a nail, the neck, chin,

30 lips, a tooth, the tongue, gums, throat, cheek, ear, nose, eye, brow, lash, the head with a blow, some with a cut; some strike [a person] to death, some eliminat [the person immediately].)

[so, it has to be said about it:] whoever acts against this object with a tool, has not recognized such activities [as being injurious]; whoever does not act against it with a tool, has recognized such activities [as being injurious]. A prudent person who has recognized this [as being injurious] should neither himself act with a tool against the

⁹ The reason for the link is: the sentence beginning with *tattha* apparently continues what precedes it. A deviating interpretation in the circle of the text editors about where it belongs has let it find a place already in 1, 20.

¹⁰ On p. 46 of my edition this sentence is put in B, which is here ignored because of a certain problem to relate *taṃ* to *pūyaṇā*. On the other hand, 2, 16–18 (*soccā*) is to be separated from A, because in A the *bhagavaṃ* himself speaks.

¹¹ The replacement of this fragment behind what in the text follows it is here more an improvisation—in other cases (see the numbers in the margin) an obvious necessity.

earth [water, fire, plants, animals, wind, the six life forms],¹² nor make others do it, nor to approve of it when others do it. By whomsoever these activities through acts against the earth [etc.] are recognized [as being something injurious] is a wise (69) one who has
3,5 recognized the acts [as being injurious]. So I say.*

(Truly, I say: just as)

One says about a houseless person: he is an honest one, (one who) [towards the masses] takes his own standpoint, who commits no deception.¹³ The faith in which
11.10 he has moved out, this he holds on to. The prudent ones faithfully follow the high road having left the side path⁽¹⁴⁾ (and after they have understood, thanks to the instruction, that the world conceals no danger [of rebirth anymore]).

(Truly, I say: one should not¹⁵ deny the world, not deny oneself.

15 [Since] whoever denies the world, denies himself; whoever denies himself, denies the world. §

[2.] Truly, I say: there are beings that belong to water, many souls). Mark, here to the houseless ones water as (a plurality of) souls has (in truth) been explained.¹⁶

20 If we, then, closely observe the tool [that is used] against it, look, [it] (the tool) is made clear individually [in its forms] so:¹⁷ (on the one hand, there is unallowed appropriation: “we may, [yes] we may drink [fresh water]”,⁽¹⁸⁾ [thus it is understood,] on the other hand, they injure it with a tool in this or that way so as to beautify themselves.

27 Even in this [it should lead] them to no disrespect.* Truly, I say: one should not¹⁵

¹² These variations too are taken in advance from *uddeśas* 3–7, see note 6 above. I am putting henceforth an asterisk (*) in its place. This indicates the end of the *uddeśa* also elsewhere (apart from 5, 30) and in the rest of the chapter.

¹³ Following *ujju-kaḍe* are the words *niyāga-paḍivanne amāyaṃ kuvvamāṇe* because of the induction (see Schubring's “analysis” p. 58 (237 below for this phenomenon), cf. *Sūy.* II 2. 81 (Jacobi 1895, p. 387 (80) is wrong). On the other hand, *Āyār.* II 2, 3, 1 is apparently a quotation because of *viyāhiyā*, which next to *evam-akkhāṇo* is superfluous. Śāntisūri on *Utt.* 1, 7 correctly interprets *niyāga* as *nijaka* (cf. Charpentier *Utt (arādhayana-Sūtra)*, p. 276). But, since *nijaka-pratipatti* strives for liberation, even the other explanation with *mokṣa* is finally correct. Thus one no longer has to think of *nyāya*. (See also Bollée 1977, p. 97 (WB).)

¹⁴ See Appendix 4.

¹⁵ After this *n'eva* follows *sayam*, an induction on the model of 3, 1 *n'eva sayam*. (Jacobi 1884, p. 31, note 4, sees this as a ‘very difficult passage’ (WB).)

¹⁶ *viyāhiyā* is inexact for *viyāhiyaṃ*.

¹⁷ Without the addition in round brackets this is to be translated: “look, each respectively is explained so: we may ...” (See also fn. 178, p. 107 below.)

¹⁸ “Water boiled by an uninvolved person would be permitted, because it does not contain any souls anymore” Schubring 1927, p. 14, fn. 46 (= *Kleine Schriften*, p. 88) (WB).

deny the world, not deny oneself. [Since] whoever denies the world, denies oneself; whoever denies oneself, denies the world.

[3.] Whoever knows from experience how a tool operates in the whole world,¹⁹ has learnt to give it up; whoever has learnt to give up a tool, knows from experience how it operates in the whole world.)

That²⁰ the strong ones have seen when they had overcome <70> (the controlled ones, always exerting themselves, never imprudent):

Whoever is imprudent and adheres to externals, him one calls a punishment [for his fellow creatures]; a prudent one who has recognized this [as being injurious, says]: “from now [I shall] not [do anymore]²¹ what I have done previously (out of inattentiveness).” §

(Truly, I say: there are beings who reside in the earth, on grass, on leaves, wood, in dung, in garbage heaps, ‘there are beings who are subjected [in flight] to collision, and in some cases they collide [in the act]’. If, now, [they] come in contact with fire, some [of them] shrivel away; those [however] who shrivel away, suffer torment thereby; those [however] who suffer torment, perish thereby.)*

“I shall not do that” ([so says one,] after pulling himself together, after thinking it over, and as an insightful one knows where there is no danger [of rebirth anymore]).

Whoever does not do this,²² (has finished [others transmit:] has therewith finished,) he is called a houseless one. (Whoever adheres to external impressions, stands in the whirlpool [of new births]; whoever is in the whirlpool, adheres to external impressions: looking upwards, downwards, around him [or] forwards [and] listening, he sees forms, hears sounds; looking for support upwards, downwards, all around [or] forwards, he finds it in forms and sounds.)

¹⁹ Should the word *dīha* somehow be related to *dīva* (*dīpa*), or is it corrupted from this? The idea of such a circumstance leads one to separate the sentence from the previous one and to include it in the discussion on fire. (Jacobi translates *dīha-loka* as ‘long-living bodies (i.e., plants)’, following Śīl’s *dīrgha-loka vanaspatih* (52a8 on *sūtra* 32). But the first explanation of the *Cūrṇi* is *vaṇhii-logo* (probably: *vaṇhiya logo*), i.e., the world of fire, fire-bodies (29, line 6). According to Turner 1966, entry 6333, *dīha* is derived from *div(asa)*, crossing with *ahar*, rather than being a phonetic development of -s-. Sanskrit *div*, *dyu* can mean ‘fire’, but for *dyu-loka* and *dyaur-loka*, Monier-Williams has only ‘heavenly world’ (WB).)

²⁰ The reason for the connection: the apparent context.

²¹ Read: *karissāmi iyāṇi no*.

²² See note 20 above.

- 22 Not being on guard with regard to everything through not knowing: one calls
 24 this the world. In absorbing the external things ever anew, (crooked in the
 spiritual attitude [and]) without care he may remain living in his house. §
 [4.] Truly, I say: this [plant being] is part of becoming, our [human being] is part
 of becoming; the one is part of growing, the other is part of growing;
 30 this is full of life, that is full of life; this perishes when it is cut off, that the same;
 this accumulates matter around it, that the same; this is transitory, without dura-
 tion, suffers increase and decrease, and that the same.*
 [5.] Truly, I say: The following kinds are animals which move freely. They crawl
 out of the egg, they are born ready, they are born with the membrane of the egg;
 they originate in moisture, in sweat, through coagulation [of the surrounding sub-
 stance]; [they appear] out of the womb of the earth [or] out of nothing.²³ <71>
 5, 5 One calls this²⁴ the journey through the form of existences of indolent, ignorant
 ones. Each is thinking about and observing his own complete liberation
 (For all lower animals, all plants, all higher beings, all other beings²⁵ the
 incomplete liberation [is] displeasing), a great fear, a suffering, so I
 say. Beings tremble [out of fear] from all directions and in all directions.
 10 ([This means, indeed:] 'Everywhere, in many [individual] cases [beings]
 who themselves feel torment cause torment. Beings abide in [many] individ-
 ual abodes'.) §
 (Truly, I say: some kill [an animal] for the sake of the [whole] body, some slay [an
 animal] for the sake of the hide, the flesh, the blood, the heart, the gall, the fat, the
 15 tail (feathers), the tail [hair], the tail, a horn, a tusk, an incisor tooth, a fang, a claw,

²³ Later (Jaina) dogmatics knows this last kind of origination (the so-called manifestation) only for gods and hell beings. The translation of the second last (*ubbhiya*) being is based on the *Bālāvabodha* in Gujarātī, which perhaps brings into it a modern idea. The interpretation of the old commentaries is not evident. The translation "originating out of shoots of a plant" is possible, but unlikely. (The *Cūrṇi* 36, 2 explains *ubbhiyā* as: *muttimā (khañjarīḍā)di*. Śīl. on *sūtra* 48 says: *udbhedanam udbhittato jātā ubbhijā — prṣōdarādītvād da-lopaḥ — patāṅga-khañjarīta-pāriplavādayaḥ* (WB).)

²⁴ The reason for the link: the apparent context (5, 24: "the prudent ones ... do not desire ...").

²⁵ This translation is according to the stanza quoted by the commentator Śīl., I 80, 15 of the Calcutta edition: *prānā dvi-tri-catuh-proktā, bhūtās tu taravaḥ smṛtāḥ; jīvāḥ pañcēndriyāḥ proktāḥ, śeṣāḥ sattvā udīritāḥ*. (Malayagiri's *Prajñāpanā-ṭīkā* 305b is insignificantly different.) On p. 221, 13 Śīl., nevertheless, explains the four words as being synonymous.

the sinew, the bones, the bone marrow, [and this] purposefully [or] purposelessly; some slay [animals] because they have allegedly hurt them, some because they allegedly [at present] hurt them, some because they will allegedly hurt them.)*

20 Capable [indeed] of disgust of the inconstant [life of animals],²⁶ having an eye for [their] fear, recognizing [these] as bringing injury, [6.] (Whoever knows about his own soul, knows well [also] beyond [his self]; whoever knows well beyond [his self], knows about his own soul: this equation I have known [already a long time].)

24 the²⁷ prudent ones who have gone to peace do not desire to live [any more]. § (Truly, I say:) there are beings who are subjected [in flight] to collision; and in some cases they collide [in the act]. (If, now, [these] suffer contact, some [of them] shrivel away; those [however] here who here <72> shrivel away suffer torment thereby; those [however] who suffer torment here, perish thereby.)*

5, 31 know, ²⁸ that here too [some such persons in monastic life, nevertheless,] take upon themselves [something new still] ([namely,] those for whom the pious mode of life does not bring joy): by praising activity they speak of obedience; led by arbitrariness, slaves of their senses, devoted to activity they cause a connection [to the world]. (Whoever [on the other hand,] is
6, 5 wealthy, because he possesses intellectual power, who has thought through everything, does not know for a long time [any more] about unallowed wicked action.)*

²⁶ Compare here *Sūy.* I 12, 17: *bhūyâhisankāḥ duguṃchamāṇā.*

²⁷ See fn. 24 above. (For “this equation I have known” in the previous line see Bollée 1988, p. 78 (WB).)

²⁸ See fn. 20 above.

2. World Conquest

A. *Śloka*. On relapse into worldly inclination. 1. Displeasure for monastic life, pleasure for life; fulfilment of the demands of both. 2. Two special cases: (a) the recidivist a liberator, (b) the displeased one a suppresser of liberation.

B. *Indravajrā*. Activity and desire; overcoming them.

C. Prose. Uselessness of the trouble taken for others (1–3) or for one's own benefit (4–5).

[1.] (Whoever²⁹ is entangled in external things, is [just] at the beginning [of true monastic life]; whoever is at the beginning [of true monastic life], is entangled in external things.)

10 Thus, whoever strives after external things, leads his life as a householder in great³⁰ difficulty [and] imprudently,

[1.] 'I³¹ have mother, father, brother, sister, wife, sons,³² daughter, daughter-in-law, friends, relatives, relations, acquaintances; I can have an exchange of manifold objects, luxury articles [and] clothes.' 'For the sake of such [things] the world is in bondage'!

15 ('he leads his life imprudently as a householder,³³ exerting himself day and night, opportunely and inopportunely expending energy, (73) striving for relations, desiring property, squandering [property],) being violent, being one-sided ([according to the saying:] 'here in the world [there is] a fight over and over again'). Short, [however,]³⁴ is the life of people here [on earth];

²⁹ This sentence, connected with 6, 9f. in my edition (p. 47), is rather to be separated from it and placed in 2D, which therefore would become 2A; correspondingly 2AB would become 2BC; old 2C disappears because, on the basis of *Sūy.* II 1, 38, 6, 22f. and 24f. are not to be separated. One therefore has to regard both *śloka-pādas* as quotations ' '.

³⁰ The verse requires *mahā-pariyāveṇa*. The word *mahayā* after *iti se guṇ'atthī* is perhaps occasioned in recalling *iti se mahayā*, *Sūy.* II 2, 29ff.

³¹ Before this is *taṃ-jahā*, "namely", because what follows was apparently better suited to explain more closely the words *vase pamatte*. The same in 17, 21 below (p. 99).

³² The plural is probably only because of the similar sound with the other words (*ā*). (It is possible, at least grammatically, to take the nouns from *bhāyā* to *sunhā* as plurals, but odd to translate sons (plural), and in the singular, brother, sister and daughter. As the speaker is a wealthy man the sense may even pertain to *bhājā*, 'wife, wives' (WB).)

³³ See footnote 19 above.

³⁴ The text says "short truly" (*appam ca khalu*), because a new thought is intended there with these words. Moreover, instead of "people" the text says "some people", for which my edition p. 53 at the bottom (p. above) is to be compared. (In his personal copy Schubring in pencil compares *Isibhās.* 45, 1; see further his "analysis", p. 18 above. Jacobi 1884, p. 15, however, renders it so: "(Doing so), the life of some mortals (which by destiny would have been long) is shortened" (WB).)

6, 21.20 [So, indeed, one thinks.] In view, now, of the fact that [his] age has advanced, in that, namely, the hearing decreases, the eye decreases, smell, taste, feeling decreases, [those people] one day make him an idiot [in their talk], or those with whom he lives together, these [his] kin one day first talk badly against him, and³⁵ then he against these [his] kin. ‘They are not useful to you for protection’ or for
25 refuge, nor are you useful to them for protection or for refuge.

(‘[Life] is not useful³⁶ for joy, play, pleasure, embellishment’: with such a thought he has pulled himself together [and says to himself]: ‘it is useful truly for the status of a monk.’ Now, in view of this [short] interval [until death]) may a prudent one not lose control over himself even for a moment. The [early] stage of life passes by and
30 youth in life. Those people who are heedless here, [...]

[2.] He massacres,³⁷ cuts, smashes, plunders, robs, destroys,³⁸ scares, [everything] with the thought: ‘I want to do what no one has done [yet].’ [But]³⁹ those with whom he lives together, these [his] kin one day first go out of his way, and⁴⁰ then he these [his] kin.⁴¹

[3.] Or with the remaining food which he has taken to eat, he donates a reserve
7, 5 stock to many fellow men. Then one day a sickness befalls him [and]³⁸ those with whom he lives together, these [his] kin first avoid him, and⁴² then he these [his] kin.

Recognizing every time as being harmful whatever appears to be desirable,

7, 10 Since [however] age (is not yet advanced), <74> ‘recognize prudently the right moment.’ (As long as [namely] the hearing has not [yet] decreased, sight has not [yet] decreased, smell, taste, feeling have not (yet) decreased, as long as [all] these

³⁵ The text says “or.”

³⁶ In my edition 6, 25 is more exactly: *se 'na hassāe*, etc.

³⁷ An attempt to reproduce through the sound (here with the German word *macht*, “makes”) the connection found in the original (p. 56 of the edition at the bottom): *iha je pamattā — se hantā*

³⁸ A quotation from *Sūy.* II 2, 6f. 29ff. (without *uttāsaittā*. Also *Viyāhap.* 369b13 (8, 5 *sū.* 331—Schubring’s note in pencil in his personal copy) (WB). See Appendix 4 for Jacobi on [3.]>

³⁹ The word *vā*, “or”, justified in the first position, is unwarranted here. Just as inconsequent is already *vā-vā* (see fn. 34 above) in connection with *puvviṃ* and *pacchā*.

⁴⁰ The text says “or.”

⁴¹ Incorrectly joined together here is “they are not useful” to “for refuge”, see lines 24f. above.

⁴² The text says “or.”

different sense instruments have not [yet] decreased, you should be aware indeed of the advantage to yourself, so I say.)*

May he (the) prudent (one) put an end to the displeasure [of monastic life];

15 (if out of ignorance the right moment is missed then), through enticement, some indolent ones turn back [to worldliness], overshadowed by delusion: if one had set out [with the call] “we want to be without property”,⁽⁴³⁾ then one sinks [now] into what the [fulfilled] wishes have brought. Out of ignorance [these] monks rack their brains; yet over and over again delusion dominates. (Sunk [in it they can proceed] ‘neither backwards nor for-

20 wards’).⁴⁴ Liberated, however, are those who have reached the shore.

by driving away desire from the mind through non-desire (one does not sink into what the [fulfilled] wishes have brought.)⁴⁵

If one has driven away desire and has set out [as a monk] (free of effective action,⁴⁶ such
25 a person knows and sees, on the basis of deliberation he does not desire [anymore]), hence [this one] is called a houseless one.

[4.] He donates⁴⁷ for himself, he donates to relations, friends, the dead, gods, princes, intruders, guests, beggars, monks; through [all] these different deeds
29a violent acts are employed either out of fear or out of⁽⁴⁸⁾

30, 29b hope in the belief of obtaining liberation from evil. ‘A prudent one who recognizes this [as being injurious]’ should commit acts of violence through these deeds neither himself, nor make another commit acts of violence through these deeds, nor approve of it that another commits acts of violence through these deeds.

(This is) the way that the best ones have proclaimed so that (you,) an experienced one, will not be tainted in this life. So, I say.^{49*} <75>

⁴³ Cf. *Sūy.* 2, 1, 19 (WB).

⁴⁴ *no havvāe no pārāe* is a quotation (*Sūy.* II 1, 6, 8, etc.), therefore the single quotes ‘...’.

⁴⁵ These words in 7, 22 of the edition should also be in single quotes, as a verse quotation.

⁴⁶ *akamme* should explain *nikkhamma*, but this means *niṣkramya*. A play on words might also be intended.

⁴⁷ Before this is a repetition of the words 6, 15–18: from “exerting himself day and night” till “here in the world [there is] a fight over and over again.” There is no place for it in connection with those parts to which this place belongs according to the form (2B). It has been repeated apparently because of the related content in what follows.

⁴⁸ See Appendix 4 for the word *-bala* here.

⁴⁹ A comparison of the context with parallel places and the idea of an earlier metre (... *magge āriehim paveie; ... jah' ettha kusale nōvalippae*) makes me shift these words to 2A.

8, 5 Many times [already, in earlier forms of existence] one [was] of noble birth, many times of a lower one; [one will be] neither less nor more⁵⁰ [than one deserves]: [therefore] one should not strive! Who could, if he considers it, be at all proud about his birth [or] of being honoured, or what could he, alone as he is, desire? That is why, a prudent one should be devoted neither to gratification nor to displeasure. [It has been said indeed:] ‘Know and scrutinize what [appears]⁵¹ desirable to [us] creatures attentively, having comprehended this [result]’, because there is

10 here: blindness, deafness, dumbness, one-eyed-ness, distortion [of limbs],⁵² hunchback-ness, back-pointedness, black- [and] coloured-ness. In alliance with imprudence one moves between original abodes of different kinds [and] experiences many effects, because one does not reach knowledge, suffers blows always anew, continuously going through birth and death.⁵³

15 (To every such person in the world who possesses land⁵⁴ and property life is dear.⁵⁵) [5.] They possess a plain-coloured or colourful⁵⁶ [dress], an earring of precious stones [or also] of gold, [or] women, and their mind is directed towards them; one does not see renunciation, self-control, discipline in them. ‘Completely foolish, (hanging on to life,) giving many speeches [and] confused he hurries [for so it is

20 said] towards ruin.’

This those do not desire⁴⁹ who constantly continue their journey; recognizing life and death [as being injurious] the steadfast one wanders free from doubt.⁵⁰ Death penetrates everywhere, [but] all beings love life, (they yearn for happiness, resist unhappiness,)

⁵⁰ The *Nāgārjunīya*, from whose text are reported differences from ours in the commentaries, have: “Every individual soul truly [was] of noble birth many times in the past, many times of a lower one; in proportion to what has been done (instead of *kaṃḍaga*, *kaḍaga* is to be supposed) neither less nor more.”

⁵¹ Instead of this quotation the *Nāgārjunīya* have: “A person who strives for the joy of the termination of suffering must first of all gain the knowledge about the living substance (...) *until* must distinguish between the desired and the undesired, the welcome and the unwelcome and, consequently, put an end to injury [of living beings].” Since the lines 8, 8f. are a quotation they should have been put in single quotes in the edition and connected to *kujjhe*.

⁵² *kuṇṭatvaṃ pāṇivakr’āditvam*.

⁵³ The full stop in 8, 12 of the edition is to be removed, 8, 14 as prose (as already indicated in the edition p. 47) is to be connected to 13. The same with 8, 19f.

⁵⁴ Or: “woman” (*khetta*). But this does not fit *Sūy*. II 1, 35.

⁵⁵ The reason for the connection: the apparent context.

⁵⁶ As with the commentators, *’sanka-maṇe* is to be read instead of *saṃkamane*.

25 they suppress what is displeasing, they live gladly, (they hang on to life,) life is dear to everyone.

(76) (Desiring this,⁵⁷ straining two-legged [and] four-legged [servants]), accumulating [money] (in a threefold way⁵⁸),

9, 5 And he is fettered to the property⁵¹ he has acquired in this way, be it small or big, because he wants to enjoy it. Here, then, one day his household goods are exceptionally large, [then] one day his heirs divide them up [while he is still living], an unauthorized person takes them away, [or] the princes⁽⁵⁹⁾ destroy them; they are wasted, they perish, or when his house is on fire they are burnt. So, his possessions [serve] him [only] for the benefit of another.⁶⁰

causing harsh retribution, the fool, confused by [this] disaster, hurries towards ruin.

10 The wise one [now] has so spoken:⁶¹ these people have not crossed the stream, they do not reach beyond the stream. [Others transmit:] They have not reached — [or:] reached over — the bank, —they do not come to — [or:] go beyond — the bank.⁶² Whoever has
15 acquired what should be acquired, does not stand on this spot; whoever has not acquired the proper thing and does not know well, stands [certainly] on this spot.⁽⁶³⁾ (The prudent one does not need any instruction, but the fool, the restless one, who succumbs to desires, has not calmed the suffering, the sorrowful one, moves around anew continuously in the whirlpool of suffering.

17 So I say.)*

20 Recognizing each time as ruin what appears desirable

21b.a [Others transmit instead of 3:] They are anxious about food for many fellow

⁵⁷ See fn. 55 above.

⁵⁸ Through one's own action, through instigation and through approval.

⁵⁹ Jacobi takes *rāyāṇo* as a plural of respect and translates it as "king" (WB).

⁶⁰ A full stop after *atthāe* 9, 7. The tradition pulls these words together, albeit without supplementing a verb, with what follows, and lets *se* be masculine nominative.

⁶¹ Line 9, 10 is to be taken with 2A instead of B.

⁶² Lines 9, 12f., variants to II, are to be printed as verses. The original must be a combination of the different traditions: *aṇohaṃtara[gā] ee, no ya tīraṃ [or: pāraṃ] gamittae*.

⁶³ See Jacobi 1884, p. 20 fn. 3 on how he reads the text here (WB).

- 18 beings.⁶⁴ Then one day a sickness befalls him, and⁶⁵ those with whom he lives to-
 19 gether, these [his] kin first avoid him, and⁶⁷ then he these [his] kin.⁶⁶
- 23 Remove wish and desire wisely from yourself, (you [are meant]), by pulling out the
 thorn [of worldliness]: ([the thorn] through which [desire] could arise, through it [it]
 should not arise.) <77>
- 9, 25 Those who are overshadowed by delusion do not grasp this:⁶⁷ the world is terribly tor-
 mented by women.⁶⁸ (Mark, you: they say they [are] their [only] support — it brings up
 suffering, delusion, death, hell [-existence], animal existence!⁶⁹) Whoever is continuously
 deluded does not recognize the proper thing.⁷⁰ (The hero has said:) no imprudence in the
 30 general delusion!(Away with the delusion of him who [in fact should be] experienced
 with regard to dying in peace [and] it [the body] which is subject to the law of decay!)
 “See, I am incapable of [it]!” Away with it! This, (o monk), see, is the great danger: one
 should not cause injury to anyone.⁷¹ He is praised as a hero who does not lose interest in
 receiving alms: he should not be displeased because one has not given
 10, 5 him anything,⁷² he should not chide if he has received [just] a little, he should [calmly]
 turn away if one sends him away. (May you observe these rules of a monk. So I say.)*
 [Instead of the beginning of 3 it is transmitted further:] If, now, with tools of
 various kinds, acts through a deed are undertaken in the world, namely, for the
 sake of attention⁷³ towards one’s own sons, daughters, daughters-in-law, relatives,

⁶⁴ The ending *āṇam* in *māṇavāṇam*, 9, 21, again brings about, through the echo in *samsamciyāṇam*, 9, 1, the words following it there “in a threefold way. And ...”, until “towards ruin”. They disturb the sense completely and therefore must not be on the top.

⁶⁵ The text says “or.”

⁶⁶ See fn. 36 above.

⁶⁷ See fn. 53 above.

⁶⁸ The words *thībhi loe pavvahie* (actually: *pavvahie loe*) is to be marked as a *śloka-pāda*. The ending *bhi* instead of *hi* is especially archaic.

⁶⁹ The word *naraga* before *tirikkhāe* is excluded (as it stems from another context (WB)), cf. the glossary.

⁷⁰ These words seem to be based on a *śloka*.

⁷¹ This sentence does not fit in here, but only below, 28, 2, where the same words precede it.

⁷² For the omission of *i(t)i* after *dei* see Bollée 1977, p. 109 (WB).

⁷³ *āesa*, *ādeśa*. (In his glossary of the text Schubring for *āesa* gives *āveśa* as an etymon, ‘intention, devotedness to an object’ (Monier-Williams). “Attention” (*Zuwendung*): in the sense of ‘care, donation’ WB.)

10 nurses, princes,⁷⁴ servants and maids, male and female labourers, for the sake of a festive gift to each of them, for the sake of the evening [or] early meal that a [food] stock will be donated for many fellow beings to eat, [so, one day a sickness befalls the donor, etc.]

A⁷⁵ houseless one who has pulled himself together, (a noble person, of noble character, of noble disposition,) after he has perceived that here is a case of attachment [to worldliness], [he] does not accept [what is forbidden] nor causes it to be accepted, (nor approves
15 of it if others accept [it].) Recognizing all unprepared [food as being injurious]⁷⁶ may he lead his monastic life in avoidance of unprepared [gifts].

Wherever ⟨anything⟩ is bought⁷⁷ and sold, there one does not see him ([i.e.,] he should not buy, not have [a monk] buy, [and] ⟨78⟩ not approve of it that [a monk] buys. A monk knows time, ability, quantity, area, opportunity, decency,⁷⁸ circumstances with
10, 20 regard to himself [and] to others and situation,) he accumulates no property, (he displays initiative when it is his time, he has no obligations,⁷⁹ putting to an end twice [i.e., to birth and death]) he goes away from there.⁸⁰

25 Clothing, bowl, ⟨woollen⟩ cloth, broom, district and prepared food:⁸¹ he should know about these (if he has received food, then the houseless one should know the [allowed] quantity), that the following has been proclaimed (by the Lord): he should not be happy
30 about receiving, not sad about not receiving; if he has obtained a lot he should not store it (he should distance himself from possessions, otherwise a prudent one has to avoid him.) (This is) the way which the best ones have proclaimed so that (you,) an experienced one, will not be tainted here in the world. So I say.*

⁷⁴ The word *rāṇam* is strange in this context. Perhaps it is inserted as a variant after *nāṇam* and *dhāṇam* (but cf *Sūy.* II 1, 56; in *Āyār.* II 1, 25; 46; 63, etc., the similar cliché has only *dhāim* (WB).)

⁷⁵ See fn. 55 above.

⁷⁶ Meat or vegetable food must already be devoid of life if a monk should enjoy it and, moreover, he may himself not undertake this preparation (slaughtering, removing the husk, cutting, etc.).

⁷⁷ See fn. 55 above.

⁷⁸ Should *viṇayanne* be only a suggestion for “improvement” of *khaṇayanne*? The difference in the writing is very minimal. (Cf. 35, 15: *māyanne khaṇanne viṇayanne* (WB).)

⁷⁹ Read *kāleṇ' utthāi* and change my glossary accordingly. See 41, 20 for *apaḍinne*.

⁸⁰ In the verse is *niyāi* instead of *nijjāi*.

⁸¹ Read *kadāsaṇam* and change the glossary accordingly. (‘‘Clothing ... broom’’ also in 28, 23f. On monastic clothing see Schubring 1935, § 143 (WB).)

(The desires are difficult to overcome, life is difficult to increase.⁸² Such a person⁸³ cherishes desires, he is sad, dejected, depressed, worried, suffering.)

11, 5 With a broad view penetrating the world (he knows the lower, the higher, and the middle part of the world, because, fettered, he wanders through [it] again and again), overcoming⁸⁴ the association with the people here in the world ('he is called a hero who frees the prisoners'),

(As <it is> inside so outside; as outside so inside. In each interior the intelligent one sees, 10 when he looks closely, all the foul fluids of the body flowing,) he, the one who under-stands, who has recognized [their kind]. (Do not stand in their way [if they want to flow 11 out!]) And do not indeed gulp down your saliva again!⁽⁸⁵⁾

12b (Such a person truly swallows⁸⁶ what has been coughed out, [i.e., first] he is entangled completely in delusion, [then,] deluded by what he has done, he cherishes again the same desires, [and so] 'he encourages what is hostile to him.'⁸⁷

15 [2a.] Now, in order to elevate what is here spoken about,) [many a] person acts [irresistibly] like a god [and] in <79> full faith, and when he sees that such a person is unhappy he raises his voice without having recognized [himself what is injurious, and abandoning it]: "recognize, you, the remedy that I am telling [you]!"

11, 20 When he speaks like a prudent one he is⁸⁸ [on the contrary] one who slays, cuts, smashes, plunders, robs, destroys.⁸⁹ — Towards whomsoever he does so now, or whoever lets this be done to himself, he 22 is a fool, [and] 'let it be over with interaction with a fool!' 24 With a monk [however,] such a thing cannot happen, so say I.⁹⁰

⁸² According to *Sūy.* II 2, 55 also 11, 1 has to be regarded as prose.

⁸³ Or *ayaṃ purise*, "that man, [about whom it is said in *Sūy.* II 1, 30f.:] he is concerned"

⁸⁴ Indeed *viittā* also here, as in the edition 12, 9, is *vijitya*, not *viditvā* (perhaps **viviktvā* (WB).)

⁸⁵ Cf. *Utt.* 10, 29 and 14, 38 (Schubring in the glossary of his ed. under *lālā*).

⁸⁶ So only by way of conjecture according to *kāṣa*, "to cough", which fits in better here than what in the glossary is based on *kāṣa*, "to scratch." (Cf. *vantam āveuṃ* in *Utt.* 22, 42 (WB).)

⁸⁷ As a verse quotation line 11, 14 is to be put in single quotes and as prose. (See Bollée 1977, p. 54 (WB)).

⁸⁸ 11, 18 is also prose. Read: *ahaṃ bemi teicchaṃ! paṇḍie pavayamāṇe se hantā*

⁸⁹ Erroneously follows: "in thought: 'I want to do what no one has [yet] done'." The words are justified, however, only in 7, 1.

⁹⁰ In accordance with this translation the lines 11, 21–24 are all to be printed as prose (at the most 24 could be excepted); 22 is to be put in single quotes. The whole of this section after 19f. does not seem to be original. It is to be supposed that 21–24 come after 13: ("deluded by what he has done, he cherishes again the same desires. (21) What he now desires after, (23) or who causes to cherish, is a fool. With a monk [however,] such

- 25 — [That person still acts sinfully, and indeed it is said:] ‘If one awakens to what one should accept then one pulls oneself together’ and [so on]. Therefore, one should neither commit an evil action oneself nor have it done.⁽⁹¹⁾ Perhaps he injures thereby one [of the six life-forms, and already] he incurs [a new existence] into one⁹² of these six. (‘Whoever seeks happiness, whoever talks a lot, confused by his own suffering, rushes towards ruin’);⁹³ and through his own imprudence he causes damage in every single case, ([an imprudence] in which he profusely torments the beings all around. If he considers [just a bit], [then he says to himself:] ‘not for disrespect’ [should the beings serve me].)
- 12, 5 This one calls knowledge [of the injurious] (a weakening in acting). [Further:]⁹⁴ Whoever leaves behind the sense for property, leaves behind property [itself]; he is a wise one, and understanding well the danger, does not call any property his own. A prudent one who recognizes this [as being injurious],

overcoming the world, thrusting away world consciousness, <80>

- 12, 10 he should intelligently press forwards ([and so also] you. So I say.)

[b.] The courageous one does not tolerate [in himself] displeasure [of monastic life], the courageous one does not tolerate [in himself] pleasure [of worldly things],⁽⁹⁵⁾ because the courageous one is undistracted that is why the courageous one does not get out of balance.

Enduring sounds and feelings [with equanimity], feel distaste for joys⁹⁶ in this life.

- 15 Since he has accepted monastic life the wise one casts away the body with its urge for

a thing cannot happen:) (22) Let it be over with interaction with a fool! (14) he encourages what is hostile to him.” The anacoluthon after 21 — which, incidentally, can be rectified with *je*, instead of *jassa* — is amply balanced through the negation of 22 with 14, in accordance with 14, 17, and through the smooth link of 25 to 19f.

⁹¹ For the sentence with *n'eva* see Schubring 1969, p. 3 (WB).

⁹² *annayara*, just as already in 1, 5. Here the preceding *egayara* falsely gives it the meaning “of others.” The words *chasu annayarammi kappai* are metrical, just as in fact the locative in *ammi* shows. Instead of a *śloka* fragment they can also be seen as a *vaitāliya* piece, on the model of *samay' annayarammi samjame*, *Sūy*, I 2, 2, 4, and would be a quotation throughout in quotation marks from *siyā*, “perhaps”, to *uvei*, “hurries to (ruin).”

⁹³ A quotation, to be put in prose and in single quotes. (For *lālapya*, “talks a lot”, Monier-Williams has ‘to wail, lament’ (WB).)

⁹⁴ If the previous referred to a hypocrite as *hantā*, *chettā*, *bhettā* (11, 19), then the latter refers to a *lumpittā*, *vilumpittā*.

⁹⁵ See Yajima 1980, p. 72 where *Anguttara-Nikāya* II 28, 32: *nārati sahati dhīraṃ nārati dhīraṃ sahati* is compared. Yajima considers this line more authentic than the one in *Āyār*. In Pāli *sahati* means ‘to overcome, defeat’, *PED* (WB).

⁹⁶ See fn. 55 above.

activity;⁹⁷ a hard [bed and] crude [food] the courageous ones praise, whose goal is a pious mode of life. Such a person is called a wise one, who has crossed over the stream, who is beyond it, who is free (who has renounced), so I say. On account of a lack of knowledge an incompetent monk becomes tired, to preach to an empty [head] ([as follows:] “he is praised as a ‘hero’ [*vīra*],’ ‘he overcomes the relationship to the world, he is called the *Nāya* [descendent];” what is indicated ‘to people in the world’ as suffering, ‘experienced’ in this ‘suffering, they express the knowledge’ [of harmfulness, in the words:] ‘the one who has recognized activity of such a kind [as being injurious], never [etc.].’⁹⁸ Whoever [however,] looks only at the one, has happiness only in this one; whoever has happiness in the one alone, he looks only at it.) Just as he [therefore] preaches to a bright⁹⁹ [head] so he preaches also to an empty [head]; (just as he preaches to an empty [head] he preaches also to a bright [head]). It also happens that he beats [him], because he does not want to accept [the teaching],

Know,¹⁰⁰ there is not anything better here in the world [with the words:] “What kind of a man is he, and to whom is he devoted?” [to which he answers:] He is called a ‘hero’ [*vīra*] who frees the prisoners! in the directions¹⁰¹ upwards, downwards and sideways; he who wanders in the all-sided knowledge [of what is injurious], the hero, does not taint himself with the word “murder.”

(He [however, is] prudent who [lets himself be taught and then] has learnt to avoid violent activity,⁸⁹ and already knows the liberation from bonds.) But the experienced one is not in bonds, (he is [of course also] not free in what⁸⁹ he does and leaves out!) when¹⁰² he begins nothing new [anymore], after he has recognized every murder and world-consciousness completely [in their injuriousness]. (81) (The prudent one needs no instruction, but the fool, the restless one who succumbs to his desires, has not calmed the suffering, the sorrowful one, moves around anew continuously in the whirlpool of suffering. So I say.)*

⁹⁷ Or, in the sense of Jaina dogmatics: “the karma body”.

⁹⁸ Cf. 23, 16 (further below).

⁹⁹ “Bright” and “empty”, literally: “full” and “empty.”

¹⁰⁰ See fn. 53 above.

¹⁰¹ Read *jam* instead of *jjam*. The word *se* is *sa* and belongs to what precedes it.

¹⁰² *ca*, according to which the word in the edition p. 78, column 2, on the top is to be corrected.

3. Cold and hot

A. *Indravajrā*. The fickle monk.

B. *Śloka*. The equality of everything that lives and, therefore, its protection.

C. *Śloka*. On equanimity.

Those who are not [truly] monks, lay in sleep; the [real] monks are (continuously) awake.¹⁰³ Recognize that the suffering [which you give rise to] in the world hits [you yourself].

- 13, 10 When one has recognized the oneness of the world, (then one renounces the [injurious] tools towards it.)

(Whoever has fully recognized these sounds,¹⁰⁴ forms, sense of taste, contact [according to their nature], he knows¹⁰⁵ about himself, about cognition, knowledge, the teaching, mode of life; with his intellectual gifts he sees through the [nothingness of the] world.)

- 15 Monk means one who is faithful to the vows; knowing about the doctrine means one who is honest; in the [middle of the] whirlpool he understands the attachment all around.

Cold and hot (this one) endures ('whom nothing fetters'; he knows neither displeasure nor pleasure), he does not feel discomfort.¹⁰⁶ Ceasing from aversion to night vigils, (as a brave one,) you will free [yourself] from suffering.

The man who is subject to birth and death (is continuously entangled in delusion, not understanding the teaching.)

- 20 When one has witnessed how wretched the beings are [as a consequence of persecution], then one should move attentively.

Look, [although]¹⁰⁷ one realizes that that [suffering which was brought about] does not serve his good, and recognizes that all this suffering has arisen out of activity, he [still]

¹⁰³ Metrically the line runs: *suttā 'muṇī, muṇiṇo jāgaranti* or *suttā 'muṇī sayayaṃ jāgarāhi*. The first version is to be supported by the necessity of giving *muṇiṇo* an opposite, *'muṇī*, which is exposed to a misunderstanding, and the second by the imperative *jāna* in the next line.

¹⁰⁴ I cannot avoid supposing that this fragment with *sadda* is connected to *sattha* by way of an echo.

¹⁰⁵ The reading *āyavī, nānavī*, etc., is to be preferred because *dharmaviū*, 13, 14, is related to it. (See Bollée 1977, p. 79 for *dharmaviū* (WB).)

¹⁰⁶ Metrically: *phārusiyaṃ na veyāī* (cf. my edition p. 53). (See, further, Yajima 1980, p. 71 (WB).)

¹⁰⁷ Line 13, 21 would be complete metrically with *vi* before *eyam*.

goes, entangled in delusion and imprudence, into a womb again. He who [however,] (82) 13, 25 disregards sounds and forms and is honest he will, because he yearns for death, be free from death.

(‘Attentive’ towards desires, renouncing evil deeds, a courageous one [and] on guard, [is he], who knows well. Whoever knows from experience how a tool affects the changing [beings], he has learnt to get rid of it; whoever has learnt to get rid of tools, he knows from experience how a tool affects the changing [beings].) Whoever renounces activity with him one does not find busy-ness,¹⁰⁸ ([because] through activity the basis [for a new existence] arises.) If he considers well the effect of activity and (considers) [especially] what [one calls] murder, the root of all effect, ([i.e.,] accepts

14, 5 everything [that is taught about it,])¹⁰⁹ ‘then a prudent one who has recognized this [as being injurious]’, ‘overcoming the world, pushing away the world consciousness from him’, ‘should press forwards intelligently’ [and so you too]. So I say.¹¹⁰

Consider here [and] now birth and growth, ponder over and recognize what is dear to 10 beings; [as a consequence] of it a real knower, after he has recognized that [protection] is the highest, does nothing evil [anymore], because a pious mode of life is his goal. Loosen the bondage to people here in the world; they live in activity, they overlook both [birth and death]; greedy in desire they accumulate [property]; poured out [in the form 15 of semen] they again enter into a womb.⁽¹¹¹⁾

If he henceforth hits upon pleasure then he thinks: ‘look out! here is pleasure! Let it be over with interaction with the fool; he furthers what is hostile to him.’⁽¹¹²⁾

[Others transmit:] [as a consequence] of it a real knower, after he has recognized that

¹⁰⁸ A comma after *vijjai*, 13, 29.

¹⁰⁹ Here follows in the text: “missing on both ends [birth and death].” These words fit in here poorly. One is inclined to suppose that they are falsely joined to *āya* (in *samāyāya*) just as in 15, 28—and here rightly—they follow *āya* (in *parinnāya*). Even in *Sūy.* II 1, 46 they appear (perhaps as a quotation or by induction) behind *saṃkhāe* (as good as *saṃkhāya*).

¹¹⁰ Lines 14, 5–7 may be quotations and therefore would have to be continuous and put in single quotes.

¹¹¹ Śil. 159b 9f. (1916 ed.) on *sūtra* 2 explains *saṃsiccamaṇṇā* as: *tena kāmōpādāna-janitena karmaṇā āpūryamāṇā garbhād garbhāntaram upayānti; saṃsāra-cakravāle 'raghaṭṭa-ghaṭi-yantra-nyāyena paryatante, a-sataḥ*. See Dundas 2002, p. 35; for the comparison of *saṃsāra* with the Persian wheel see Bollée 1977, p. 113 (WB).

¹¹² The fool is the subject: *puruṣādi-vadha-samuttham vairam tad bālaḥ saṅgānuṣaṅgī sann ātmano vardhayati* (Śil. 160a 4 on *sūtra* 3) (WB).

20 [protection] is the highest, does nothing evil [anymore], because he has an eye for the fear [of beings].—By removing the top and root [of the tree of life], by cutting it off, he looks towards those who are free from effective deed.

Such a person is liberated from death, he is truly a wise one who has understood danger. Looking towards the highest in the midst of the world (isolating himself, peaceful, attentive, ready, always making an effort), he should wander about as a monk yearning for death. (83)

14, 28 (A prudent one who has closed up (everything) here⁽¹¹³⁾ annuls all evil action, and a
26,27 lot of evil action has been done [by you]); apply [your] perseverance [now] for truth.
29 Such a person contemplates truly many things: he manages [to want] to fill a sieve,¹¹⁴
he [goes out] for suppression, maltreatment, taking possession of others, [yes, whole]
countries. Expressly to serve this purpose some people have decided [on monastic
15,5 life];⁽¹¹⁵⁾ therefore the one who knows should not serve the false [aim] after he has
recognized it as being futile. You have experienced ups and downs [in the course of
the existences], now go, a pious person, out to that, apart from which there is nothing.
[In a word:] One should not kill, not cause to kill, nor approve of it when someone
kills.

Feel discontent for pleasure, without the feeling of pleasure for the creatures, not placing
10 yourself in the abyss ([then you would be] entangled in evil deeds).¹¹⁶ May the brave one
quell anger and arrogance, may he see the great chasm of greed; after that, having
renounced murder, may the brave one cut out the inflow [of an effective deed] in that he
steps away relieved [of sin]. May the brave one, if he has recognized here [and] now the
15 fetter [as being injurious] [and] similarly the inflow, wander in self-control; after an
appearance is allowed among human beings here, may he (you), not act against the life
of what lives. So I say.*

¹¹³ *eithōvarae* also appears in 29, 10 (I 6, 2, 3) with a different translation (WB).

¹¹⁴ Thus according to C (*cālanī, paripūṇao*); but according to *Sūy.* I 3, 1,13, “net” (*macchā viṭṭhā va keyane*). (See also Balbir 1993, p. 189 (WB).)

¹¹⁵ Jacobi translates this as: “Doing such things, some have exerted themselves”, and says in the note that the commentators explain *samuṭṭhiyā* in the sense of right effort, though we should expect the contrary. This could be achieved with an apostrophe representing the privative *a-*; however, that may just be a temporary solution (WB).

¹¹⁶ *kammesu pāvam* in the variant mentioned by C would complete the line of the verse after *aṇomadamsī*: “not ... abyss; the evil lies in activities.”

20 If you have recognized the connection of the world,⁽¹¹⁷⁾ then look around you: [there-
after] you are not a killer nor an accomplice in killing. (When one as a result) of the
elimination of one or the other (on the basis of deliberation does not commit an evil
act),¹¹⁸ what is there indeed, (o monk,) the reason? [Answer:] Surveying the oneness
all around,⁽¹¹⁹⁾ may he bring about self-modesty; whoever knows nothing else but the
highest should never be imprudent.

25 The intelligent one, always on guard, should be satisfied with what is absolutely
necessary to live; towards the phenomena he should adopt equanimity on a large
scale and in small things.¹²⁰

⟨84⟩ (Recognizing the coming [and] going [through the existences as evil],) missing on both
ends¹²¹ (he does not experience cut, break or burn,) he kills no one in the whole world.
Many do not know ⟨how⟩ to remember with the help of the later [the present existence],
the earlier one; [they do not ask:] of what kind has been his past or what kind [will his]
16, 5 future [be]? Some people here say also: as his past so [also will be his] future. Those who
have progressed to perfection know neither a past nor a future; the one has thrown away
from himself the sequence [of the forms of existence] comprehends this [world-activity],
destroys [the impulse to act], terminates [the effects of previous action and] is a great
wise one.

10 What does displeasure mean and what enjoyment? unstirred by both he should lead
his mode of life; avoiding all joy he should, withdrawn and attentive, wander as
a monk. (O man!) you yourself are your [only] friend, why are you seeking a friend
apart from yourself? ([The one] whom you know [as a friend] who has built gran-
diosely, he has, know this, built far away [from your goal]; he of whom you know
15 that he has built far away [from your goal], he is, you should know this, grandiose

¹¹⁷ For the difficulty concerning this passage see Jacobi 1884, p. 31, fn. 4 (WB).

¹¹⁸ The word *viigimchā* is otherwise always “doubt.” *anna-m-anna* (metrically: *annonna-*) *viigimchāe kim*
... *siyā* (the old verse line) would then mean: “what, o monk, could the reason possibly be to doubt [the
belonging together] of the one [the I] with the other [the living world]?”

¹¹⁹ Cf. *Sūy.* 1, 2, 2, 8, Bollée 1988, pp. 54f. (WB).

¹²⁰ The *Nāgārjunīya* have: “If he knows well, in accordance with their being, the double five of the worldly
realm [probably the five elements and their corresponding sense organs according to the Indian view], the
double triad [heart, mouth and hand in action, instigation and approval], then he taints himself with neither
of both [like and dislike].”

¹²¹ In the text *dohiṃ pi* is better in 15, 28, but against the MSS. Cf. fn. 109 above.

beyond [your] peace.¹²² O man!) find your support in yourself [only]; in such a way you will free yourself from suffering. (O man!) recognize [only] the truth!

19 (equipped with the knowledge of the truth)⁽¹²³⁾ the prudent one overcomes death. The¹²⁴ ready one who has accepted the doctrine looks at it, rather than at what is

21a better—[Others transmit:] the ready one [looks at what

20a is better], rather than the measure of suffering (in both cases [the continuation is:] — rather than [according to the other tradition: at] showing praise, respect, reverence towards life.) The one who sees [clearly], a prudent one, will be freed from

22 the fullness [of the universe] (namely, the world and the

20b non-world) in which some imprudent ones are involved (to none [of these]

21b is [this fullness] an occasion for cry[ing as a new-born one].¹²⁵ So I say.)* (85)

16, 23 If one has eliminated anger and pride (deceit and greed), then this is the view of a prudent one¹²⁶ (one who has ceased from [using] a tool [and] has made an end completely, (the standpoint) which discontinues everything that is self-caused. He

25 who knows a single case [of one of these impulses], knows [them] in all cases; he who knows [one of these impulses] in all cases, knows [them] in each case.¹²⁷ There is danger everywhere for an inattentive one [to effect retribution,] there is no danger anywhere for an attentive one [to effect retribution]. What means simply, means [also] manifoldly; what can mean manifoldly, means [only] simply).¹²⁸ Since they have recognized the suffering of the world, have loosened the connection to the world, the brave ones tread the great way, (from one [renunciation] to another they advance there), they do not yearn for life [anymore]. (By

¹²² An attempt to represent the play on *uccālaiya* (if there is really such a play) (as Jacobi assumes (WB)). Line 14 should be written: *uccālaiyaṃ (uccair ālayo yasya tam)*, in line 15 *uccālaiyaṃ (uccālayitāram)* remains.

¹²³ In the margin of his personal copy Schubring wrote: 'with the authority of truth' (WB).

¹²⁴ This rendering of lines 16, 19–22 is based on a free change of the supposed fragments whose present sequence is meaningless. Accordingly, my ed. would have to be rectified at least by indenting the *śloka-pādas*.

¹²⁵ In line 21 I now read, together with AG, *puḍho no jhanjhāe*. The expression cannot be separated from *patteyam jhanjhā, Sūy. II 1, 41*, compare there. What is meant is: rebirth does not occur anymore.

¹²⁶ The supposed *śloka-pādas* in 16, 23f. lack prominence in the edition.

¹²⁷ Were this to mean: he who knows a single impulse (i.e., is clear about it and therefore eschews it), knows them all—then *savve* would have to be used.

¹²⁸ The impulse which (*je-se*, namely *kohe*, etc.) bears one collective name (e.g., "anger"), also means something different in the individual case (namely, displeasure, annoyance, wrath, rage, etc.) and vice versa.

17, 5 eschewing one [impulse] one eschews each and every one; by eschewing each and every one, one eschews the one [of the present case]). The one who [until now only] believes, [will be] prudent after the instruction (after he has understood, thanks to the instruction,) that the world conceals no danger [of rebirth anymore];¹²⁹ one instruction¹³⁰ follows from the other (no instruction remains omitted as a consequence of this interconnection. Whoever knows anger [through instruction], he knows [through instruction] pride, who pride deceit, who deceit greed, who greed love, who love hate, who hate confusion; who confusion conception, who conception birth, who birth death, who death hell [existence], who hell animal existence, who animal existence suffering [itself].⁽¹³¹⁾ After such an instruction 'prudent', may he put an end to anger, pride, deceit, greed, love, hate, confusion, birth, death, hell, animal existence [and] suffering [itself].¹³² Is there a precondition [for the rebirth] of a prudent one?, there is none, none exists here. So I say.)* <86>

4. Righteousness

A. Prose. Defence of the prohibition of offence to living beings.

B. *Śloka*. On constancy.

C. *Indravajrā*. Warning to the fickle monk.

Truly, I say: the revered saints, those who were, those who are and those who will be, they all say, speak, proclaim, explain the following: no lower animal, no plant, no higher beings, no other living being may be beaten, ordered about, controlled, strained [or] destroyed. This is the pure, constant, eternal teaching proclaimed by those who know, because they understand the world.¹³³ Among those who are prepared to act,¹³⁴ those unprepared, those willing, those unwilling, among those who have turned away from

¹²⁹ This last sentence does not seem to fit in well here. Since it is identical with 3, 12, it reappears here probably only because *mahā-jāṇa* 17, 2 and *saddhī* 17, 5 echo *mahā-vīhi* 3, 11 and *saddhā* 3, 9.

¹³⁰ *sattha* = *sāstra*.

¹³¹ In his review of Schubring's work Leumann says on p. 160 (see the English tr. of the review in Appendix 2) that this reminds one of the Buddhist *pratītyasamutpāda* (WB).

¹³² Here follows a repetition of lines 23–25: "then this the view of a prudent one ... self-caused." This is either induced by ... *tiriyam ca dukkham ca* corresponding to *māṇam ca lobham ca*, or is a variant; in the conclusion it means namely: "who discontinues everything self-caused, keeping (? *nisiddhā*) it off."

¹³³ To the reference to this place in the ed. p. 17 is to be added: the author (Schubring) *Mahānisīha*, p. 55.

¹³⁴ Cf. fn. 30 above (p. 84).

violent deeds, [and] among those who have not, among the professed monks, the non-monks, among those who [still] cultivate the [earlier] relations, [and] those who do not cultivate them [anymore],¹³⁵

This is truth and this is the case, and in view of this,¹³⁶ it is being preached. After one
 25 has accepted it one should not put it aside again¹³⁷ (reject it), when one has recognized the teaching according to its essence. One should display equanimity towards visible things [and] should not go looking for the world. Whoever does not have this knowledge, from where could he have another? ([which would allow him to say:] “This I have [already] seen, heard, considered, understood what is here being spoken about.” By letting yourself be disturbed from the [acquired] peace, ‘one causes over and over again [new] birth’; ‘[on the other hand,] the prudent one,’ for whom the insight is always present, ‘exerts himself day and night.’) Look at the imprudent ones all around;
 30 proceed attentively at all times. So I say.*

(Whatever influxes⁽¹³⁸⁾ [of external things in the soul there are] here, they [have to become] out-fluxes;⁽¹³⁹⁾ what here [are] out-fluxes, (87) these [go back to] influxes [of external things]. What here [are] cases of omitted influxes [of external things], these [too are] cases of omitted out-fluxes; what here [are] cases of omitted out-fluxes these [go back to] cases of omitted influxes [of external things].) Understanding (these words and grasping the world thanks to the instruction), as it has been proclaimed each time,¹⁴⁰ the one who knows speaks to people here on earth,
 18, 5 (who are acquainted with the journey through the forms of existence, who are

¹³⁵ This enumeration represents the different degrees of the relation to Mahāvira's teaching among the listeners, from its first effects, from “standing up” and “joining in” to the acceptance of the external signs (*uva-hi*). Accordingly, among those who no longer use instruments of murder, the laity are meant. The last pair can consequently be interchanged; these are the constant and the inconstant ones.—Continued, see 20, 27 (p. 104 below).

¹³⁶ The interpretation is obvious that to *assim* a word like *purisamsi* is to be supplemented and that both stand in relation to the previous locatives. Line 23, 13, however, (where the full stop is to be deleted) teaches what the continuation said.

¹³⁷ Metrically: *taṃ āittu[m] na nihe*.

¹³⁸ See Enomoto 1979 and for the Buddhist view on influx (*āsrava*) see, e.g., Wayman 1991 (WB).

¹³⁹ In his personal copy of the book Schubring notes in the margin: *parissava*, ‘danger’. Cf. Asoka X CD where Bloch 1950, p. 119, translates it as ‘penchant’ (WB).

¹⁴⁰ In *sambujjhamāṇe puḍho paveiyam*, 18, 2f., I am looking for the missing first line.

awakened [and] have obtained the right knowledge:) ¹⁴¹ You, you who are [already] miserable or [just] imprudent!, in accordance with truth I say the following: there is no place to which the face of death would not come; ¹⁴² led by desires, unrighteous houseless ones cause, once death has gotten hold of them [and] they are embodied in the great heap [of unliberated souls], new birth for themselves. ¹⁴³ —First, all kinds of people express themselves to those who know, then, again, those who know to all kinds of people;

Ever so many wandering brothers and monks express each his own differing opinion:
15 “truly, we have seen, heard, considered, understood,”

[they say:] “in ¹⁴⁴ [all] directions: upwards, downwards and in our sphere all sides well-scrutinized [and now think]: all lower animals, all plants, all higher beings, all other
20 beings may be beaten, ordered about, strained, controlled [or] killed, and know then, it is not a sin hereby.” ¹⁴⁵ So speak ignoble ones. But those who are noble have [always] spoken so: “Truly, you have seen, heard, considered, understood evil ... have scrutinized
25 evil on all sides, that you so say, so speak, so proclaim, so explain: all lower animals, all plants, all higher beings, all other living beings may be beaten, ordered about, strained, controlled, killed So speak ignoble ones. We however say, (88) speak, proclaim, explain the following: no lower animal, no plant, no higher being, no other living being may be beaten, ordered about, strained, controlled, killed So speak noble ones.”

19,5 With regard to the old agreement ¹⁴⁶ we want to ask each and every one: “You opponents,

¹⁴¹ The *Nāgārjunīya* have: “he preaches truly the teaching to the souls which have become acquainted with the journey through the forms of existence, have human form, shun a violent act, strive for the joy of the termination of suffering, who aspire to listen to the teaching, have laid down the injurious tool, who want to hear, who inquire further [out of thirst for knowledge and] have obtained the right knowledge.”

¹⁴² Read together with C: *nānāgame*.

¹⁴³ Probably another text for this place: “there is no place ...” etc.: “Over and over again delusion predominates hereby (some here on earth are familiar everywhere [with all forms of embodiment], they experience effects which one [soul] subjected to re-embodiment must experience them); whoever is made up of evil deeds, changes his life-form; whoever is not made up of evil actions, does not change his life-form.” (*mohe* is taken as a locative; a play on words: *ciṭṭhaṃ* = *tiṣṭhan*, and *ceṣṭām*). These sentences contain *ślokas*, not *indravajrās*. (For *ciṭṭhaṃ*, cf. Bollée 2002, § 723 (WB).)

¹⁴⁴ The reason for the connection: the apparent context.

¹⁴⁵ On the basis of *Sūy*. II 1, 24 I no longer regard 18, 21 as a verse.

¹⁴⁶ Or, instead of *puvvaṃ nikāya samayaṃ* with the conspicuous absolute construction, perhaps *p°nikāya-samayaṃ*, namely *pucchissāmo*: “about the old agreement (i.e., teaching and faith) with regard to [re-embodiment into the six] groups of beings [see chapter 1], we want to ask.” (For “ordered about” in the previous

is, then, suffering dear or not dear to you?" and whoever has recognized what is right might answer: "For all lower animals, all plants, all higher beings, all other living beings the incomplete liberation [is] not dear, a great fear, a suffering." So I say.*

[The ones who know, however, say:] Consider this world and [the world] beyond
10 it! Whoever is wise, he [is so] with regard to the whole world. Look at those who
watch carefully, who eschew a violent deed and abandon their trade, as men,
whose body is [as if] already dead, who know about the doctrine, who are honest,
15 who have recognized that all this suffering has arisen through activity. So speak
the pious-minded ones (to all objectors);¹⁴⁷ experienced in suffering they speak out
the knowledge [of harmfulness] ([in the words:] 'the one who has recognized such
an act [as being harmful] never [etc.]').¹⁴⁸

(A prudent one who longs for instruction here,¹⁴⁹ a peaceful one) should take into con-
sideration that he is a human being only once,⁽¹⁵⁰⁾ and shake up the body, ([this means:]
20 catch hold of yourself hard, fatigue yourself,) just as fire takes to old wood.

(So, then, contained [and] peaceful in yourself) cast aside suffering without hes-
itating (with regard to this [your] limited life), and know [the present] suffering or
25 the future one; ([further] may he let the temptations which arise, approach him:)
and look [unmoved] at the convulsive world; ([for it is said:] 'those who have
withdrawn themselves from evil action are called bondless.')¹⁵¹

28 Therefore you, a thorough knower, should not be inflamed. So I say.*

30.31 [Even] after he has abandoned the old relations ([that is:]¹⁵² has given up [again] the
19, 29 peaceableness) he [one] commits (89) torture strongly [or] more strongly, (yes, very
20, 1 heftily). Therefore, constantly brave, (faithful, attentive, ready, always making an
effort — it is difficult to remain on the path of the unerring brave ones! —)

sentence, *ajjāveyavva*, Sa. *ājñāpayitavya*, see Deleu/Schubring 1963, p. 236 (WB).)

¹⁴⁷ *pāvāiyā*, instead of *pāvāie* according to *Sūy.* II 2, 80 *te savve pāvāuyā* (nominative). The words echo 4A.

¹⁴⁸ See 23, 16 (below).

¹⁴⁹ See fn. 144 (above).

¹⁵⁰ Jacobi 1884, p. 39 (and fn. 2) translates this as: "recognising thy Self as one, i.e., as separate and different from the world." Schubring's rendering cannot be correct (WB).

¹⁵¹ Line 19, 27 belongs to 4C instead of to 4B, and its *śloka* part in single quotes.

¹⁵² Wrong! *puvva-samjoga* are the relations before going out into monastic life. Giving them up (*jahitta p.-s*) cannot be the object of rebuke (*hiccā uvasamaṃ*). Hence the addition of "[even]."

5 renounce [the enjoyment of] meat and blood[shed]. That man is called competent
 7.6 [and] a brave one in [guarding what he] has been taught, who thereby that he lives in
 8 right discipline, puts aside his body. Whoever [however, as if] with covered eyes,
 10 ([the one I mean]) he is the fool captured in the influx of intake [from outside], who
 11 did not loosen the fetters [of earlier life], [but] has not yet effected [completely] the
 13 link [to the new life],¹⁵³ does not know his way about in the dark [which] does not fall
 15 upon him immediately or finally, how can he acquire it [only] temporarily? (To obtain
 the instruction is not destined [for him], so I say.¹³¹ [He who is] insightful [and] awake
 [he] has renounced activity [for ever].) See, this is **righteously** [handled]. That
 through which he sees¹⁵⁴ fettering, grim murder and pitiless torture,
 Demarcating¹⁵⁵ also the influx from outside, among the people here in the world
 watching those who are free of effective activity,
 full of reprisals, as the effect of activity, the one who truly knows turns himself
 away from it.

20 Those who, now, listen to me, as brave ones, attentive, prepared, always making an
 effort,⁽¹⁵⁶⁾ looking at what has been combined, renouncing voluntarily, observing the
 world as it really is,¹⁵⁷ i.e., [looking] towards the east, west, south [and] north, standing
 firmly in the truth, their knowledge we want to achieve, of the brave ones, attentive, pre-
 25 pared, always making an effort, looking at what has been combined, renouncing volun-
 tarily, observing the world as it really is. (Is there¹⁵⁸ a precondition [for rebirth] for a
 prudent one?, there is none, none exists here. So I say.)* <90>

¹⁵³ Line 10 is in prose and should begin completely on the left; the same with line 12. Here *tti bemi* is not the sign for a section, but underscores the answer given to the rhetorical question.

¹⁵⁴ *daṭṭhum* is grammatically inaccurate for *pāsai*, or something similar.

¹⁵⁵ See fn. 145 above.

¹⁵⁶ For “making an effort” to “renouncing voluntarily” see Appendix 4.

¹⁵⁷ Line 20, 22 is in prose.

¹⁵⁸ Why this sentence in *śloka* making up the conclusion of chapter 3 is also here, where it hardly fits, cannot be explained. Is this induced here through the echo of the repeated *āṇam* in *āyāṇam* 17, 14?!

5. Remembering the World.

A. Prose. For and against offending beings.

B. *Śloka*. 1. Of what is newly acquired (*uṭṭhiya*): (a) sexual inclination, (b) secret passions, (c) fear of demands. 2. Temptations of the new monk: (a) when going for alms, (b) through one's own inclination, (c) through doubt. 3. His readiness to learn. The goal.

C. *Indravajrā*. The fickle and the faithful monk.

[There are]¹⁵⁹ ever so many [people] in the world who act violently,¹⁶⁰ [and this] with a purpose or without a purpose; among these [people] here [they are] acting violently;

[1a.] (The desires [of a person] pull ⟨one⟩ down, that is why he is in the domain of death; because he is in the domain of death that is why he is far [from liberation. A man is, after his becoming a monk,] not [any longer] in the domain [of death], [i.e.,] he is not far [from liberation]. He sees) the drop on the tip of a blade of grass¹⁶¹ (pushed forward, fallen down, blown away), as the life of a fool, an indolent one, an unknowing one.

Performing evil acts, (the fool), deluded by (this) harm, rushes towards downfall. Through delusion he reaches a womb, death and everything that follows, ([for it has been said:] 'Here in the world delusion dominates over and over again.' Whoever recognizes uncertainty [as being injurious], he has recognized the journey through the forms of existence); whoever has not recognized uncertainty [as being injurious], he has [also] not recognized the journey through the forms of existence.)

Whoever¹⁶² is prudent, does not care for sexual intercourse. If one of them is guilty of it, [but] does not want to know about it, then it is a second foolishness¹⁶³ of the stupid fellow, (which occurs besides [the first]. If one has understood this through deliberation, then one should proclaim [it to others] for the purpose of avoidance. So I say.)*

¹⁵⁹ The beginning is in 17, 23, (see also fn. 135 above).

¹⁶⁰ The *Nāgārjunīya* have: "Ever so many [people] act in the world murdering the six groups of beings." *samārabhanti* there is apparently third person plural present indicative, whereas our *vipparāmusantī*, in considering the corresponding expressions after it, is to be seen as a nominative masculine plural participle.

¹⁶¹ For this image see also *Utt.* 7, 23f.; 10, 2; *Uvav.* § 23; according to the latter two *Dasav.* 11, XVI.

¹⁶² Cf. *Sūy.* I 4, 1, 29.

¹⁶³ The *Nāgārjunīya* have: "Whoever succumbs to the senses, or if he has succumbed to them, does not confess it or denies it when questioned by another, or accuses this other one of his own sins or with an even worse sin, [this is ...]." *pāvīṭṭhataraga* may rather be a comparative (!) to be derived from *pāpiṣṭha* than from *viś*.

- 10 See, how some who are lustfully attached to the appearances are driven around.
 ([For it has been said:] ‘Here in the world temptation arises over and over again,’)

(91) so many live in the world in activity; among these [people] here they live in activity;
 and like the fools they suffer the torments of hell already here in the world, ([the
 fool] has his pleasure in evil deeds),¹⁶⁴ because they are looking for refuge where
 there is none.
- 21, 15 [b.] (Some [monks] live for themselves alone.¹⁶⁵ Such a one cherishes [secretly] anger,
 pride, deception, greed, he often has his pleasures, causes injury, exercises wicked-
 ness, has desires, is attached to the influences [from outside];¹⁶⁶ not recognizable [in
 his true nature] he speaks like one who is [seriously] ready to act; [but secretly he
 thinks:] ‘(I hope) that no one at all has seen me!’)
- (Through imprudence¹⁴² as a consequence of ignorance continuously entangled in
 20 delusion he will not understand the doctrine.) Wretched are the creatures, o man,
 who have experienced the effect of acting ([and] who, out of ignorance not renoun-
 cing,) speak of liberation; (they move about ever anew in the whirlpool [of
 existences], so I say.)*
- 25 so many live in the world without activity; among these [people] here they live without
 activity;
- (Having hereby come to the end,¹⁴² mortifying that,) he has seen that this was an
 attachment [to worldliness, he], (who was certain,) that here the moment of separation
 30 offered itself. (This is ‘the way which the best ones have proclaimed.’)¹⁶⁷ [Once] he
 is ready to act he should not be imprudent [anymore], (‘recognizing each time as
 harmful whatever appears desirous.’) People here in the world yield to every wish,
 and every time suffering arises therefrom. (Without injuring [beings] or submitting
 them [to power]) one should strive to push back the temptations as they come each
 time; [whoever does this] is called a pious monk.

¹⁶⁴ *bāle paripaccamāṇe* including *mannamāṇe*, is accusative plural, like *pariṇijjamāṇe*. But, as the sentence in the middle, *ramai p° k°*, shows, the words have been understood as nominative singular.

¹⁶⁵ See fn. 136 above. (Here — 21, 16 —: *saraṇam* — *ega-cariyā*.)

¹⁶⁶ In the edition, column 1, line 2 read *mukko* instead of *mutto*. In line 21, 18 a semicolon is to be put before *paliocchanne*.

¹⁶⁷ Single quotes are to be inserted in line 21, 29.

22, 5 [c.] Those who are not attached to evil deeds [but] speak [thus]: “these [and those] fears stir [us],” to them our hero [*Vīra*] says: “stirred by such temptations, one should bear them.” See, how this [body], as always, is fragile, susceptible, unsturdy, unstable, not everlasting, is subject to increase and decrease, changing. Whoever duly ignores the attachment of this kind, who is satisfied with the single support,⁽¹⁶⁸⁾ [and] who here in the world is [already] liberated, who has renounced, for him there is no way
10 [destined through the existences anymore]. So I say. (92)

There are so many in the world in enjoyment of property; a little or a lot, meagre or ostentatious, living or dead [goods], among these [people] here they are in enjoyment of property;

22, 15 Herein¹⁶⁹ above all (lies for some) the great danger. By surveying the goings-on¹⁷⁰ of the world, these fetters of the ignorant one,

In the consciousness:¹⁷¹ ‘[I am] awakened properly and well-instructed,’ (o man, direct your view to the highest and) as for these [things],¹⁷² stride towards a pure mode of life, (so I say. [But if someone replies:] “I have understood and taken it to heart”,) [then I say to him:] The liberation from the bonds lies only in your
20 [own] heart.

the houseless one renounces it⁽¹⁷³⁾ and endures during the long [life] time. Look at the imprudent ones all around; you should wander about as a monk carefully. (May you observe these monastic rules piously. So I say.)*

there are so many in the world free of property; among these [people] here they are free
25 of property.¹⁷⁴

Listening¹⁴⁷ to the voice of the prudent [ones], understanding [the word] of the intelligent ones (‘the doctrine has been rightly proclaimed by the best ones’): “here in the

¹⁶⁸ Jacobi 1884, p. 44, has: “For him who well understands this, who delights in the unique refuge ...” (WB).

¹⁶⁹ Line 22, 13f. *eyad eva* — *bhavai* (*śloka*) to 5B instead of A. Cf. also fn. 144 above.

¹⁷⁰ *vitta* = *vytta*, but the connection took place in thinking of the Sanskrit *vitta*.

¹⁷¹ Cf. fn. 144 above.

¹⁷² The word *c'eva* is wrong in recalling the previous *eesu c'eva* (the last time in 22, 13).

¹⁷³ *ettha*; in Schubring's translation this can only pertain to the enjoyment of property. Jacobi 1884, p. 45, translates: “He who has ceased (to have worldly attachments), the houseless, suffers with patience a long time” omitting *ettha* (WB).

¹⁷⁴ Continuation from 18, 15 (above).

world the attachment has been destroyed [by me]”¹⁷⁵ (so [it also should be] elsewhere;¹⁵⁰ the attachment [however,] is difficult to destroy. That is why I say:)—he should not deny his energy. ([The one] who at the beginning is ready to act does not sink back afterwards; [the other] who at the beginning is ready to act [nevertheless] sinks back afterwards; whoever [though] was never ready to act does not sink back either.) Of such a kind would be the one who seeks the world [again] after he has recognized [already its being injurious].

This is¹⁷⁶ proclaimed by the wise one after his moving out,¹⁷⁷ A prudent one who longs for instruction here,¹⁷⁸ a peaceful one, who exerts himself in the [prescribed] first and last part of the night, continuously keeping in sight the good discipline, may he, after listening, be desireless (without quarrel[-some disposition]). (93) Wrestle with this [your body]! what is an external fight to you? what [alone] is worthy of fight, is difficult to obtain.¹⁷⁹

just as here a distinction in the cognition [of what is injurious] has been expressed by the experienced ones. Sunk down into a lower existence the fool wanders through the womb and what follows it.

And [actually] in view¹⁸⁰ of the following is this preached: of perception and murder.¹⁸¹ (‘A wise one who has understood¹⁸² the danger,’) looking at the world from another standpoint ([according to the saying:] ‘the one who has recognized activity of such a kind [as being injurious] never commits injury’), lives in discipline and is not thirsty for acts. By not heeding whatever appears desirous each time, because it shows [its own] nature, he does not act against anyone in the whole world, de-

¹⁷⁵ *jah* ‘*ettha jhosie samdhī*.’ To this as “just as” misunderstood or differently interpreted *jahā*, including *ettha*, the prose brings a correspondence to *evam annatha* and gives the third person singular *niṇhavejja* in 23, 2 the sense of the first person singular.

¹⁷⁶ Cf. fn. 144 above.

¹⁷⁷ *niyāya* = *niryāya*, cp. *niyāi* in 10, 22 = *niryāti*.

¹⁷⁸ Cf. fn. 17, p. 80 above.

¹⁷⁹ Namely, the human form. Or: “there is little that would be worth the fight.” The hint in the edition on p. 23 at the bottom should refer to *Uttarajjh.* 3, 1, but is dispensable.

¹⁸⁰ Cf. fn. 144 above. (See Appendix 4 for Jacobi’s tr. and added material Fn. no. is repeated once.)

¹⁸¹ Line 23, 13 should have a colon instead of a full stop; the line until *vā* (2) in the middle should be without single quotes; line 14 should begin with *se* completely on the left.

¹⁸² *samviddha* is perhaps an old mistake for *samditṭha*.

20 voted to the one [goal], come away from false directions, cherishing disgust, without a feeling of pleasure towards the creatures. (Whoever is rich because the intellectual power which has thought through everything characterizes him, he knows already a long time now nothing [anymore] about forbidden evil action.)

(‘What you see as the proper thing,¹⁸³ that, see, is monastic life; what you see [however] that is monastic life, see, that is the proper thing’)¹⁸³ This [to grasp or to carry out] is not possible for the sluggish, the impoverished,¹⁸⁴ [and yet] ‘absorbing the external things,¹⁸⁵ who are crooked in their spiritual attitude [and] ‘without care continue to live in their house.’ By accepting the monastic life the wise one shakes off the body with its acting impulse,¹⁸⁶ the courageous ones who have a pious mode of life in view, praise a hard [bed and] crude [food]. Such a one is called a wise one, who has crossed over the stream, who is yonder, who is free (who has renounced), so I say.*

[2a.] (In the wandering from place to place) it is difficult for the [yet] immature monk to proceed [and] to get through. (94) Repeatedly spoken to through his voice¹⁸⁷ people will get angry, and an arrogant man is [then] entangled in great delusion¹⁸⁸ — many inflictions, (difficult to overcome,) [occur] over and over again to him who does not [yet] know and look. This should not be your case! [look,] here is the standpoint of an experienced one; (looking at him,) looking for liberation in him, revering him, completely devoted to him, taking refuge in him,

Wandering faithfully as a monk, directing the attention towards the earth, thinking

¹⁸³ *jeṇa* instead of *jaṃ* would be grammatically and metrically more correct. The whole sentence belongs to 5B instead of C (Fn. no. is repeated once.)

¹⁸⁴ *ājjamīṇa* is indeed *āpīyaṃāna*, “swallowed” (absorbed by the outside world). The word *ārdrikriyamāna* in T (213a11 on *sūtra* 155) is, then, appropriate to the sense. (Both *Cūrṇi* 179, 9 and *Śil.*, however, read *addij-jamāṇehiṃ*, and explained the latter as: *putra-kalatrādy-anuṣaṅga-janita-snehād ārdri-kriyamāṇair etat pūrvōktam a-sākyam iti sambandhaḥ*. For *ārdayati* Monier-Williams has ‘to soften, move’. Jacobi renders *add*° as “sinning” (WB).

¹⁸⁵ Jacobi, 1884, p. 47 translates this as “sensual”. *Cūrṇi* 179, 13 explains it so: *guṇāsātenam (!) ti guṇā — saddā ti, te guṇe sādāyati guṇāsātā; Śil.* has: *(guṇāsāehiṃ) guṇāḥ — śabdādayas teṣv āsvādo yeṣāṃ, te guṇāsvādās, tair iti* (213a12) (WB).

¹⁸⁶ Or, in the sense of Jaina dogmatics: “the karma body” (see also fn. 97 above).

¹⁸⁷ *vayasā vi ege buiyā buiyā kuppanti māṇavā*, cp. II 4, 2, 1. The line, then, should begin under *dujjāyam*.

¹⁸⁸ The monk revolts against the treatment.

- 10 about the path [and] avoiding sacrifice [grounds],¹⁸⁹
 looking at the beings he should set his foot,¹⁹⁰ (stepping forward, stepping back,
 bending, stretching.)
 returning, cleaning properly.¹⁶³
 (Now it happens [even] with one [monk] provided with all good merits, as he wanders
 about, that now and then beings perish when they strive for the contact with his body.
- 15 This, one should know, is then something which has occurred as an awareness [of the
 effect of a former deed] for the world [of creatures, not for one's own person].) The
 deed that is done as a [deliberate] killing, (recognizing this [as being injurious], one
 achieves [the ability] of discrimination;) in this way he, the truly knowing one,
 glorifies [the ability] of discrimination through his attention.
- [b.] (He who sees much in spirit, who has much insight, who is peaceful, attentive,
 20 ready, always making an effort,) accounts to himself [for a view he had]: 'what should
 I¹⁹¹ do? this is [still] my¹⁶⁵ best enjoyment, the women of the world.' (But the wise
 one has spoken thus: if he is tormented by the urge for sex he should eat languid food,
 forgo meals, remain in an upright position, change the place of abode, renounce nutri-
 25 tion entirely and [finally] rout out women from the mind. From the torment [of] the
 temptation] succumbing follows; from succumbing the torment [of the punishment]
 follows: according to this rule these [inner] conflicts become the cause for the attach-
 ment¹⁹² [to the world]. If one has understood this through deliberation, then one
 should proclaim [it] for the purpose of avoidance. So I say.) (95)
- 24, 28 He should not be a chatterbox, one who asks many questions, who dwells excessively
 on a point, not be one who speaks [only] about himself, not one who praises his (own)
 29b. a deeds. At all times he should avoid evil, careful in speech, closed at heart.¹⁹³ (May
 30 you observe these monastic duties. So I say.)*

¹⁸⁹ These lines perhaps link up with 23, 21; they can also be quotations and as such have to be put in single quotes (see my edition pp. 48 and 109).

¹⁹⁰ The full stop after *gacchejjā* is to be removed and put after *pasāremāne*.

¹⁹¹ *esa jano; se*.

¹⁹² *Utt.* 13, 27.

¹⁹³ Both these *śloka-pādas* are to be indented without single quotes. The echo of the *vaitālīya* stanza in *Sūy.* I 2, 2, 12 (p. 64b of the 1917 edition) is probably insignificant.

[c.] (Truly I say: just as¹⁹⁴—) In a pond full to the brim he stands on a [dry] level surface, (he has mastered the desires, he takes care of himself, so he stands there in the middle of the water;) look at those who [comparable to him] are on guard on all sides,¹⁹⁵ look at the great wise ones in [the middle of] the world, (and those who insightfully [and] awakened have renounced activity¹⁹⁶ and 'lead their life desiring death.' So I say.)

(With a) doubtful¹⁹⁷ heart one does not obtain the proper spiritual disposition. [He doubts:] 'whether someone is following [me]? whether no one is following [me]?'

10 How should [such a one in monastic life] not become disgusted if no one who could follow him follows him¹⁹⁸? [But] what the Jina has proclaimed is true [and] free of doubt. (To a faithful one [on the other hand], a fellow monk, a wandering companion, who regards [something] to be right, [this] proves to be sometimes right, sometimes wrong. If he regards [something] to be wrong then [this too] proves to be sometimes right, sometimes wrong. If he regards something to be right, or if [he doubts] whether

15 [it is] right or wrong then, on examination, it proves to be right; if he regards [something] to be wrong or if [he doubts] whether [it is] right or wrong then, on examination, it proves to be wrong. May the one who employs examination tell the one who refrains from examinations: "examine rightly!"—In this way, then, is the link⁽¹⁹⁹⁾ destroyed.) Observe the fate of the one who [ready to act] has set out and the one who has

20 stopped. (Here too one should not show that one is [still] in an immature state.)²⁰⁰—[Do not doubt:] You yourself are namely the (96) [creature] which you

¹⁹⁴ (Such) a fragment *taṃ jahā avi* like *se jahā vi* in 3, 6 is probably induced by *harae* on the example of 27, 9. The word *avi* only seemingly belongs to the following verse line, which rather is to be supplemented somehow differently.

¹⁹⁵ The word *gutte*, should be without a comma, if taken as an accusative plural.

¹⁹⁶ Thereafter follows: "see, this is righteously handled", but which fits only 20, 14. Line 6 should be in single quotes and connected directly to line 5.

¹⁹⁷ A *śloka* fragment: *viigimcha-samāvanne*.

¹⁹⁸ Is *aṇaṇugacchamāṇe* the same as *ananugamyamāṇaḥ*?

¹⁹⁹ With an explanation in brackets Jacobi 1884, p. 50 translates: "the connection (i.e. the continuity of sins) is broken" following Śil.'s *karma-santati-rūpo* (224b10 on *sūtra* 163). *Cūrṇi* 193, 6, on the other hand, says *saṃdhāṇaṃ saṃdhī darisaṇa-saṃdhī-m-eva* and probably read *jusie* (for *jhosie*), explaining this by *āsevita*, as against *kṣapita* by T. Thus, according to the *Cūrṇi* 'the connection with the religion is maintained' (WB).

²⁰⁰ The last sentences from "in this way" onwards interrupt the context. They might have been linked to 25, 7: "so I say." For a similar displacement of a sentence group see 11, 21ff.

think may be killed [(beaten,)²⁰¹ ordered about, strained, controlled, killed]. ([It has been said indeed:] ‘And an honest person who lives as an awakened one, this’ [etc.],²⁰² [and further:] ‘Therefore [be] not a killer and nor an accomplice in killing.’²⁰³ In the certainty: ‘the one [you think] may be killed, [this creature you are yourself]’ one should not provoke from oneself the experience [of one’s own sin. The self, however,] one’s I, is the understanding [organ]; the understanding [organ] is one’s I.²⁰⁴ what one understands with, is one’s I.²⁰⁵ If one draws conclusions about this),²⁰⁶ (the one who believes in an I) is called a pious monk.²⁰⁷ So I say.*

25, 25

[3.] (Some show readiness [even] without instruction, some lack readiness despite instruction. This should not be your case!²⁰⁸ [Rather,]) he who is great [and] undistracted has become the master [over weakness], has seen (those [who] have not become the master [over weakness], [he who is] in a position to be [in the world] without support. Through one section of a text one should understand the next, and this ‘on the strength of one’s own knowledge, through instructive clarification or through [incidental] hearing from others;’) whoever [wants to be] prudent, should not be indifferent towards instruction. (Carefully examining he should exercise correct insight completely, through and through.) By recognizing pleasure here in the world [as being injurious] may he wander as a monk, withdrawn and careful. Continuously having a fixed goal in view may [you], the brave one, proceed on the strength of the holy rules. So I say.

30

26, 5

One speaks of (karmic) influences which come from above or below [and] which appear in our sphere, [i.e.,] one calls that influences as a consequence of which you see attachment. Not paying attention to the whirlpool, however, the truly knowing one

10

²⁰¹ The word *hantavvam* is so understood by the commentator. “To kill” is only *uddaveyavvam*. Cf. 17, 19f. (This is discussed by Gopalan 1986, p. 138 (WB).)

²⁰² Read *eyam paḍi*°. We do not know the continuation of this quotation, presupposed as known. (In a note in pencil in his glossary to the text Schubring refers to *Uttar. 4, 6* for *paḍibuddha-jīvin* (WB).)

²⁰³ These words should be in single quotes and directly connected.

²⁰⁴ The play on the sound *āyā—vinn-āyā* cannot be imitated. There should be no paragraph in 25, 26.

²⁰⁵ Or: “in order to understand, one [has] the soul” (*se = tasya*).

²⁰⁶ Presumably for *paḍi-saṃkhāe*.

²⁰⁷ No full stop after *āyā-vāi*. Metrically only *samiyā-pariyāe* is possible in 22, 4.

²⁰⁸ The words following this: “here is the standpoint of the experienced one” to “taking refuge in him”, are to be seen as an erroneous link, according to the model of 24, 6ff.

here in the world should renounce. Once one has diverted the influence and has moved out [as a monk], (such a one, a great one, knows and sees free of effective action;²⁰⁹ on the grounds of deliberation he does not yearn anymore; recognizing the coming and (97) going [through the existences as evil] he, enchanted by the glorious, leaves the path of birth and death behind him;) so all **memories** remain behind. Where the power of thinking does not take place, there [even less so] no ideas penetrate. (Whoever is strong [in spirit], knows about what cannot be determined. There there is nothing big, nothing small, nothing spherical, nothing triangular, nothing square, nothing circular; nothing black, nothing blue, nothing red, nothing green, nothing white; nothing fragrant, nothing foul, nothing bitter, nothing pungent, nothing acid, nothing sour, nothing sweet; nothing hard, nothing soft; nothing heavy, nothing light; nothing cold, nothing warm; nothing smooth, nothing rough; [there there is] no body,⁽²¹⁰⁾ no elevation, no attachment [to a form of existence]; no woman, no man, no third.²¹¹ 'For the [most] sublime [and] for the deep[est]²¹² there is no simile.' [It is] an existence without a form. For what is not [determinable] through words, there is no word.²¹³ All this: sound, appearance, smell, taste, tangible form, does not exist there. So I say.)*

²⁰⁹ See fn. 46 above.

²¹⁰ The series from "nothing big" to "nothing rough" appears in *Sūy.* 2, 1, 15 (without "nothing") to express the impossibility of saying whether the soul is big, small, etc. It is used as a question by those who do not believe in a soul as existing differently from the body. See Bollée 1977, pp. 139f. For "body", *kāu* (Skt *kāya*) Schubring, in a note in pencil in his glossary to the text, refers to *Isibhāsiyāṃ* 9, 30 (WB).

²¹¹ The expressions from *kāu* onwards refer to the qualifications through language which were still missing.

²¹² The rendering is quite problematical! It is based on a supposed *paritta* = **prarikta*, instead of *parinne*. (In his personal copy Schubring notes in pencil: *paritta* is also *parīta*, 'limited', etc. (WB).) Even *parinnasanne*, "bearing the name 'knowledge'" would be conceivable, but unsatisfactory in the context. (If not for a solution, at least for a better understanding of this passage one would have to draw on the *Cūrṇi* and the *Ṭikā*, for which see Appendix 4 below, also for Jacobi's translation.)

²¹³ Or: "no abode" on the assumption of the play on words with the meanings of *paya*.

6. On Abandoning

A. *Indravajrā*. 1. The undecided ones. 2. The recidivists.

B. *Śloka*. Retribution as a punishment for failing to recognize the equality of all living beings.

C. *Śloka*. 1. The unfaithful ones out of weakness. The steadfast ones. 2. The unfaithful ones out of alleged conviction. Those remaining faithful (30, 17). 3. They should participate in conveying the teaching.

D. Prose. Rules for clothing.

[1.] Awakened here in the world among people, he proclaims ([i.e.,] a man who has in fact himself experienced all possible forms of existence thoroughly; 'he proclaims' [then] 27, 5 the knowledge without an equal. He praises the way to liberation in this life, [adopted] by those) who have started on their way (renounced violence), who are completely devoted (prudent). Consequently, then, a few (brave heroes) advance alertly; see, [on the other hand] the others, how they are (98) without courage, (because they do not have the proper insight. Truly, I say:) just as a one-way oriented turtle (in a pond covered with 27, 10 leaves, cannot swim up).⁽¹⁾ Just as the trees² [can] not leave their abodes, so [it is also with] some who are born in families (of this or that status); because they are attached to the appearances, they sigh piteously; as a consequence of their yearning for reward in the yonder world 15 they do not attain liberation. (Now, see, born in such and other³ families as a conscious being⁴)

Look at the scrofulous,⁵ lepers, consumptives, epileptics, one-eyed ones, squints, lame and hunchbacks, those with swollen stomachs, with urinary disorders, the bloated and intestinally sick, the trembling and cripple, elephantiasis sick, bladder sick. These are 20 the 16 afflictions⁶ mentioned in sequence. Now, however, [even] acute diseases and 22a.26 disturbing attacks can torment one. With regard to this [human] dying the awakened 22b.25 ones have proclaimed this. Experiencing rise (and) fall, (leaving them behind once

¹ Jacobi 1884, p. 53 translates: "As in a lake a greedy leaf-covered tortoise cannot rise up" (WB).

² In the verse I am supposing *rukkhā* instead of the ununderstandable *bhanjagā*. (But in his glossary Schu-bring notes in pencil: *runjaga* in *DasavN(ijutti)* 35 (WB).)

³ *tehim-tehim* according to C and in agreement with 28, 5 below.

⁴ This according to the word order (...*kulehim āyattāe jāyā*), is a traditional erroneous interpretation of *āyattāe*. For the correct one cp. 28, 5 (below).

⁵ The words *gaṇḍī*, *koṭṭhī* and *rāyamsī* are erroneous for *im*. They are taken as nom. plurals in wrongly linking them to *jāyā*.

⁶ For other 16 afflictions see *Vivāgas*. 33 (and Bollée 2002a).

- [or] often, one experiences the effects of the exterior world [sometimes] in higher [sometimes] in lower [forms of existence],) and with regard to the maturity [of the re-
 24, 27 ward for all action] listen to this, how it is. There are beings, blind in darkness, which one calls [so, i.e., living earth beings]. There are beings which fall down in rain, which live in humidity, [which live] in water (move on water,) which fly in the air— beings oppress beings: see, this is the great danger in the world. Rich in suffering indeed [are] the creatures, [because] human beings [are] entangled in yearning.
- 30 With a weak (fragile body) they go out for the slaughter; wretched, [himself] rich in suffering, the fool acts in such a manner; [although] they have recognized these afflictions as ⟨being⟩ numerous, [those] who [themselves] feel torment cause torment. “See, I cannot do [it]!” Away with it! This, o monk, see, is the great danger: one should cause injury to no one.
- 28, 4-3 I want⁷ to talk about the **abandoned** [monastic life]; mark, o man, be willing to hear. ⟨99⟩
- 28, 5 ([—others transmit:] Here in the world, truly, concerned [only] about [the liberation of] their soul,⁸ after being received in this or other families first through ejaculation, being born, become bigger ([and] grown up, then awakened [to knowledge]— the true, wise ones have moved out into homelessness. Such a one) they bemoan how he proceeds for-
 10 wards, and say: “do not forsake us!”; led by desires, slaves of their senses, the parents cry aloud. (Not like them is the wise one who has left behind him the stream, ⟨one who has left behind him⟩ the parents. He seeks no refuge in them; how would he find enjoyment there? You should continuously live up to this knowledge. So I say.)*
- 15 [1.] Converted to the thought that the world is painful, giving up the old attachment ([in other words:] giving up [again] the peaceableness),⁹ living in proper discipline (a monk or layperson) [lead their mode of life] recognizing the doctrine
 20 according to its essence. However, [there are among them] many who cannot do this, (bad ones who, giving up [again] clothing, bowl, ⟨woollen⟩ cloth [and] broom,¹⁰ are indeed no match for the temptations which are difficult to bear.

⁷ One would have to read *paveessam* in the *śloka*.

⁸ This meaning is proved by *attattāe* (*āyattāe*) from the context in *Sūy.* I 3, 3, 7. Without this parallel the word would have to be joined to *jāyā*, or *abhisam̐bhūyā*, etc., and translated: “to conscious being.”

⁹ Wrong! Compare with 19, 30f. above.

¹⁰ See also 10, 23f. above (WB).

Whoever is [continually] devoted to desire, for him is decided immediately or after a short period the downfall of his [human] body for endless time, [and] the same happens to him through desires coming socially, which in intervals reappear.⁽¹¹⁾ In short, these have not passed beyond the stream.) There are others, however, who have accepted the doctrine and—(thinking only about the monk's tool, etc., 'one should', without being fatigued, 'constantly wander'). Recognizing all yearning [as being injurious], this one is a devoted, great wise one, after he has completely overcome attachment (with the idea: 'this is not mine.' Striving in such a manner, because he knows: 'I am alone',) he wanders as a houseless one, having closed up <everything> in the world, completely "bare".

(Whoever goes without clothing and counts on fasting will be) abused, pelted or hurt¹² by the association [of his new life] with the [old] trade or (by the association) with untrue [words which hit him].

29, 4 (So thinking, recognizing¹³ the one [the influences in the world],¹⁴ just as the <100>
29, 6 others) [as such], he should patiently lead the mode of life, after he has given up
7 every wrong way,⁽¹⁵⁾ as a man of right faith. Those, mark you, are called "going
5 and 8 naked" who represent the teaching about the non-return (to the world and thereby
[by the way], possess modesty [in clothing]. Whoever gives up modesty) by follo-
10 wing a special rule, is called (by the people in the world) one who is attached to
a declaration that leads further. (Having come to an end here in the world, des-
troying that [which is sinful])¹⁶ he sets aside his monk's outfit, recognizing it [as
hindering] through his monastic career,⁽¹⁷⁾ [as it was said earlier:] some [monks]
live alone.—The prudent one should wander about in these and those houses there

¹¹ Jacobi 1884, p. 55 translates: '... for the sake of these pleasures which entail evil consequences and are associated with others of their kind' (WB). Śil. explains ... see Appendix 4.

¹² Read *lūṣ* in the glossary.

¹³ The reason for the connection: the apparent context; *parivusie* is an induction, cp. 29, 19; 35, 25; 36, 14; 37, 3.

¹⁴ The word *samphāse* in 29, 6 belongs here, cp. 29, 23 below and elsewhere; 29, 5 too according to our interpretation is in the wrong place. In the old verse the object of *abhinnāya* was represented by *phāse* in 29, 6, whereby both lines might have been in a reverse order.

¹⁵ See Appendix 4: footnote 14, p. 80.

¹⁶ *taṃ jhosamāne* is perhaps just an induction, according to the procedure in 21, 26. (See also 14, 28 (1, 3, 2, 2, p. 96) above for *ethhōvarae* translated differently (WB).)

¹⁷ See Appendix 4 for Jacobi's translation.

15 (in search of everything [he needs], as ⟨if⟩ looking for what is allowed); what is good smelling or bad smelling or horrible [will be offered to him for food, the latter coming from animals, for it has been said:]¹⁸ ('beings oppress beings.' These challenges, 'should (you,) a brave one, if affected by them, bear,' so I say.)* This, then, o monk, is the-taking-upon-oneself ([according to the words:] 'to whom the doctrine has been competently proclaimed,' 'he who has cast away the order [of the existences] from himself,¹⁹ is a mortifier'.)

20 A monk who goes without clothing because [his only clothing] is bad,²⁰ should not have the thought: 'my clothing is torn; I want to ask for clothing, I want to ask for thread, I want to ask for a needle, I want to mend it, I want to sew it, I want to make it longer, I want to shorten it, I want to put it on, I want to wrap it around.' As he now strives, takes trouble and is still without clothing, the effects of [sharp] grass, of cold, of heat, of gadflies and mosquitoes affect him; [but] the effects of the one, as of the others, various as they are, he bears without clothing by bringing about [in this way] restriction [of the equipment
25 for a monk]. He has taken up penance totally.²¹ Just as this has been proclaimed by the Lord, ⟨101⟩ [so] should one understand it and, wholly and through and through, recognize the pious conduct.

See, (so)²² (these brave heroes) who [already] for a long time (all the years till to-day) wander [as monks], the competent ones, know ⟨how⟩ to bear [temptations];
29, 30 (just as the insight is with them) their arms are lean and their flesh and blood meagre. After one has interrupted [the sequence of existence] and recognized [the injurious] he is called one who is gone beyond, who is free, (who has renounced.) So I say.

30, 5 [2.] Could displeasure (in it) [now] bother such a monk who has renounced, who wanders about, who is [already] at it since a long time? [Voluntarily] agreeing he set off [once, because] just like such an undisturbed [luminous] torch, (so [is]) the

¹⁸ Or, the words *pāṇā pāṇe kilesanti* are to be explained according to the edition, p. 59.

¹⁹ *vidhūya-kappe* was erroneously explained as "he who has cast away clothing" (cp. 29, 7, etc.) and that is why the fragment "whoever goes without clothes" has been connected.

²⁰ *parivusiya* is apparently not *parivasita*, but *pariyusita*. Cp. 35, 25 below, etc.

²¹ The full stop is to be shifted from *ahiyāsei* to *āgamamīṇe* (causative!). The *Nāgārjunīya* have: "So, truly, he implements restriction in outfit and penance, which makes the effects of previous activities disappear."

²² The reason for the connection: the apparent context.

doctrine which the best show. (Living without yearning, without injury [to beings], the prudent ones, the intelligent ones, are revered. This is their [these monks'] case in the emulation of the Lord. As with the young of a bird, so (these) young ones
 10 are instructed orally day and night, thoroughly. So I say.* (If, now, these 'young ones are instructed orally day and night' by those brave heroes full of insight, [i.e.,] have [already] obtained insight from them, then they [suddenly] forsake peaceableness and employ brusque words,⁽²³⁾ [they] 'who [already] lived in proper discipline', in that they think the instruction would not be for them.)

[2.] (Some, however, after they have heard and understood the preaching, and with the
 15 intention to live as associates in monastic life, have moved into homelessness), since they are [now] impecunious, internally burning, eager for desire, slaves of their senses, do not find delight in the earnest attitude which is preached [to them] and, in fact, use brusque words against the teacher.

(Of good conduct, dispassionate, wandering with consideration [are the fellow
 20 monks;]²⁴ if he chides their bad conduct, so is this the second stupidity of the fool. (Some, if they [again] turn away [from monastic life] blame the way of living [in it]:) having broken with the knowledge, injuring the faith, some take their life [again] into the old rut; others turn away if the temptations affect them in order [to
 25 save] their life, and their moving out into homelessness has been a bad moving out. These people are indeed to be called fools; 'again and again they cause rebirth'.

(102) [Others transmit:] 'Since they [now] stand deep, [but] show off as wise ones', ([this means:] they give themselves airs and say: "I am he"; against those who do not [any-
 more] take sides 'they use brusque words', 'in the connection [of their new life] with the [old] trade or (in the connection) with untrue [words which hurt them]'.)

The prudent one should know our doctrine.²⁵ ([But he is] obstinate [and says:] "you are a fool"; he has injurious action in mind in that he says over and over again: "kill [these and those] beings", in that he is an accomplice in killing and in that he approves of it when another kills, [and thereby thinks:] "a cruel doctrine
 31, 5 has been introduced [here]!" He examines it with ignorance; such a one, (an inferior one,) is called a false disputer. So I say.

²³ On brusque language see, e.g., *Sūy.* 1, 2, 2, 19 (Bollée 1988, p. 62 with further literature) (WB).

²⁴ The metrical quality of the four words in 30, 19 is doubtful.

²⁵ This is perhaps the first *śloka-pāda* in 31, 5: *dhammam jāṇeja mehāvī*.

[3.] 'What should I, tell me, do with these (people)?' (so they have thought;)²⁶ after they have [therefore] forsaken father and mother, the relatives and wife, (after they set out, as if they would be Vīra [himself],)²⁷ see, [now], those who did not [want] to injure [anymore], who were true to the vows, who controlled themselves, dejected, (who rushed out, sink back.) Wretched, [because] unfree, faint-hearted, are the people, offenders [of the faith]. (Here, then, the reputation of some will be bad: "he is disloyal to the monks, he is disloyal to the monks!" See, how some together with the faithful are unfaithful, with the pious not pious, with the renouncers not renouncing, with the competent ones not competent. Full of knowledge, clever, prudent,) always a fixed goal in sight may [you,] the brave one, proceed on the strength of the holy rule.²⁸ So I say.* (Within or among houses, villages, cities, countries there are 'people who are offenders [of the faith]', or temptations appear. These temptations 'a brave one should bear untouched by them'.) After he has learnt to feel compassion (103) for the world, strong [in spirit] and of right faith, ('may the truly knowing one communicate it'²⁹ towards the east, west, south, north, 'make it known, proclaim it praisingly'; to those ready to act [and] to those not ready [but] willing to hear,³⁰ may he proclaim peace, renunciation, peaceableness, extinction, purity,⁽³¹⁾ honesty, humility [and] the monastic order which harms no lower animal, no plant, no higher being [and] no other living being,³² 'in close observation'. [Moreover,] when he proclaims the monastic order in logical de-

²⁶ *evam p' ege viittā* is another reading for *tti mannamāṇā*, as C shows. The point after *viittā* is to be deleted.

²⁷ *virāyamāṇā* instead of *ṁmāṇe* will have to be preferred. The *Nāgārjunīya* have: "after they have gone out in the thought: we want to be monks, without a house, without property, without a son, without cattle; we want: not to injure anymore, to be true to the vows, to control ourselves, eat only what others give us; we do not [however] want to commit an evil deed."

²⁸ The *Nāgārjunīya* have: "whoever truly is a monk, learned in the tradition, knowing the canon, experienced in going for alms [? *āharaṇa-heuṃ kusale*], in possession of understanding for the teaching in the doctrine, [he is] capable [and] a proclaimer of the doctrine when it is a matter of place, time and human object [and one asks:] "who is this person and to which faith does he adhere?", in case [he] proves himself useful."

²⁹ The words *āikkhe vibhae kiṭṭe*, though they are metrical are, however, in the form of a quotation also in *Sūy. II 1, 57* from where this place here in single quotes seems to stem.

³⁰ A restriction! They should turn only towards those who permit success. They are not appointed for the mission proper. As occasional helpers in the teaching post, they are also in need of the reminder that in this activity they, in fervour, do not offend what they preach (32, 5 below). This new thought at the same time leads into the next verse line (32, 8).

³¹ In his personal copy Schubring refers to *Tattvārthādhigama Sūtra 9, 6* (WB).

³² In 32, 3 is to be read *anaivāiyam savvesim p°*. As soon as a meaning which is more than rhetorical is ascribed to the four words *pāṇa*, etc., (cp. fn. 25, p. 82 above) then *anaivattiyam* (see 9, 1, 17) is impossible.

velopment, he should not [contrary to it] strike himself, nor strike another [person], nor strike others, [as there are] lower animals, plants, higher beings, [and] other living beings: he is not a [clumsy] “striker”, because he does not [want to] strike.)³³ For the beings ([i.e., the lower animals,] plants, higher beings [and] other living beings who are moved around, the great wise one, ‘like an (undisturbed island,)³⁴ is (so) a refuge. (Hence, ‘ready to act, steadfast’),³⁵ peaceful, unaffected, [although] moving, undistracted, he should wander as a monk. After he thought over the glorious doctrine the insightful one is dead [to the world]. [Still] fettered by bonds are the people [who are] faint-hearted [and] deluded by desire.³⁶ As a consequence of such things you see attachment.

(Therefore, one should not shrink back from the roughness [of monastic life], he who has [already] completely, fully and thoroughly recognized [in their injuriousness] all the activities from which those offenders [of the faith] do not shrink back.) After one eliminates anger and pride (deception and greed),³⁷ one is called the one who has conquered. (104) So I say. ([‘He who has conquered’, this means:] ‘With the decay of the body such a one is called a pioneer’ [or] ‘he is truly a wise one who has reached the bank.’)³⁸

[But] unbroken, [although having become] thin like a plank, [one should endure; others transmit:] one should long for death,³⁹ until the decay of the body is about in time [⟨until it⟩ takes place].⁴⁰ So I say.*

³³ According to the MSS *se añāsāyae* is to be inserted in *Āyār*. II 2, 3, 26.

³⁴ *dīva* here is understood as *dvīpa*, as against *dīpa* in 30, 6.

³⁵ *utthie thiy’appā* as in *Sūy*. I 16, 4. (In the margin of his personal copy Schubring notes in pencil: *thiy’ appā añihe* as in *Dasav*. 10, 17 (WB).

³⁶ The comma after *narā* is to be deleted. The word *vippiya*, also in *Sūy*. I 2, 3, 8, is a variant for *mucchiya*.

³⁷ *se vantā*, etc., in 32, 17 would be a new (verse) line.

³⁸ The word *tiutta* is with preference derived by the tradition from *truṭ*, “beat to pieces”, whereas it is the same as *ativṛtta*, “crossed over.” It seems now—and so it is in fact indicated above in square brackets—that line 20 goes with *saṃgāma-sīse* in the first explanation, 21 with *pāraṃgame* in the second, and as interpretations, both have to be in brackets and in single quotes.

³⁹ The words *kankhejja kālam* are presumably a variant for *kālōvaṇṭe*. It offered the advantage of supplying the fragment which was split off with a verb.

⁴⁰ The *Nāgārjunīya* have, supposedly instead of the last line: “Truly, if I impiously bring about death [to any water or fire particles], then, with the absence of the knowledge [of harmfulness], [my lot] will be dishonour, wretchedness (read *duggai ga*) and coming and going [through the existences].” This sentence is not in place here; in its sense it belongs to line 17. This is induced by the word *kāla*, “death”, in line 23.

8. Liberation

(Chapter 7 is considered missing, compare my edition p. 49.)

- A. Prose. On the service of monks rendered to monks and laity.
- B. Prose. Warning concerning attentiveness in judgement.
- C. *Śloka*. Acceptance of the doctrine in middle-age. Seclusion as the place for penance.
- D. *Indravajrā*. Warning against a violent deed.
- E. Prose. Warning against a violent deed.
- F. Prose. The monk's renunciation 1. of food or of a piece of equipment which a householder intended for him, 2. of warmth which a householder prepared for him during the cold, 3. of food which a householder provided for him when unable to walk. 4. Principles for fasting-exercises when he does not want to eat.
- G. Prose. Rules for clothing.
- H. Prose. On proper eating.

32, 25 [1.] Truly, I say: One should not hand over or offer a monk or a layperson food, drink, sweet or what is spiced, clothing, bowl, cloth or broom, nor serve him in that one [thereby] takes a [calculated] consideration of another. So I say.⁽⁴¹⁾

One should know with certainty when one gets <105> or does not get, avails oneself of them or not, food, drink, sweet or what is spiced, clothing, bowl, cloth or broom.

[2.] One may hand over or offer [him], one may [oneself] serve him on the way by turning back [or] turning away from the way, giving up his special practice [temporarily, and] letting himself be disturbed from peace—if one [thereby] does not take a [calculated] consideration of another. So I say.

[But] some among us have not [yet] rightly grasped the [very] monastic customs. They have injurious action in mind in that they say over and over again: “kill [this and that] being”, in that they are accomplices in killing, and in that they approve of it when a another kills; or they take what is not given; or [—I mention it because of this case—]

10 they are careless in their judgements in that they say, for example: “the world exists” [or] “the world does not exist”, “the world is permanent” [or] “the world is not permanent”, “the world is created” [or] “the world is not created”, “the world is finite” [or] “the world is not finite”; “this has been done rightly” or “this has been done wrongly”, “this is beneficial” or “this is injurious”, “this is good” or “this is not good”, “[he attains] perfection” or “[he does] not [attain] perfection”, “[he goes to] hell” or “[he does] not [go to] hell.” If they now, judging so erroneously, propound their personal

⁴¹ See Appendix 4 for Jacobi's remarks about this and the next paragraph, and his translation.

16 opinion, then know thereby: [it is] by chance. Just as it, seen and recognized by the
 15 Lord with a swift power of understanding, has been proclaimed, so has the doctrine
 17 not [yet] been proclaimed and presented to them with success, nor caution in speech.
 So I say.

19.22 Everywhere evil is intended; (if one has overcome it then this) is called (the great
 separation.) Take note of what (doctrine) the wise, pious one has proclaimed. In
 20-21 the village or forest ([or] neither in the village nor in the forest) one mentions three
 23 stages of life (in which these best ones here are awakened and have gone out, [so
 25 that it is said of them:] ‘Those who have turned away from evil action, (they) are
 called bondless’.)⁽⁴²⁾

In [all] directions: above, below and in our sphere (everywhere in the whole
 [world]) to living beings you should (in every case through activity with a
 deed),

‘A prudent one who has recognized this [as being injurious]’, should neither
 himself commit a violent act against these bodies,⁴³ nor cause to commit
 a violent act against these bodies through others, nor approve of others who
 commit a violent act against these bodies. However, we are ashamed of the
 others (106) who do violence to these bodies. A prudent one who has recog-
 nized this [as being injurious should] not commit this violent act or another
 violent act

34, 5 [himself], out of fear for (committing) a violent act. So I say.*

[1.] A monk practises devotion, stands, sits or lies down perhaps in a
 cemetery, in an uninhabited house, in a cave, at the foot of a tree, in a pot-
 ter’s house⁽⁴⁴⁾ or elsewhere [no one lives permanently]. As the monk,
 now, tarries in any such place, a householder perhaps steps in and says:
 10 “Revered monk! see, for you, food, drink, sweet, what is spiced, clothing,
 bowl, cloth or broom I have especially bought, taken on credit, obtained
 violently, given from our common property, had it brought, and this, by

⁴² In his personal copy Schubring notes regarding this passage: not so Hoernle in *ERE* I, p. 264b (WB).

⁴³ Or: “life forms”.

⁴⁴ For the reason why ascetics often stayed with potters and, apparently not only Ājivikas, see Basham 1951, pp. 134 and 193 (WB).

committing violence on lower animals, plants, higher creatures [and] other living beings; this I have brought here and intend it for you, or I shall provide accommodation for you; now eat and stay, revered monk!"

The monk should refuse this kind and friendly householder:

15

"Revered householder! I do not accept your speech, I do not take notice of your speech, you who have especially bought food, ... taken on credit, obtained violently, given from your common property, had it brought, and this, by committing violence on lower animals, plants, higher creatures [and] other living beings; this you have brought here and intended for me, or you will provide accommodation for me. Renounced [have I], revered householder, so that I shall not do this."⁴⁵

A monk practises devotion, ... perhaps in a cemetery ... or elsewhere. As the monk, now, carries in any such place a householder especially bought for him food, ..., taken on credit, obtained violently, given from common property, had it brought, and this, by committing violence on lower animals, ...; this he has brought here and intends it for him in thought, or he provides accommodation for him in thought, in order to let the monk enjoy it with pleasure. The monk perhaps now knows this on the strength of his own knowledge, through instructive clarification [or] through [incidental] hearing from others: 'this householder (107) has truly especially bought for me food, ... had it brought, and this, by committing violence on lower animals, ...; this he intends for me, or he provides me accommodation.' And this the monk, after he has understood it through deliberation, should proclaim for the purpose of avoidance. So I say.

20

[Temptations] have affected [him] or not [yet] affected⁴⁶—(the fetters which the monk perhaps truly felt, [namely, that one refers to him with the words:] ""he has killed [someone],⁴⁷ beat [him], tear out [his skin], cut [his flesh], burn [him], roast

34, 25

⁴⁵ Inaccurate for: "so that I do not accept this." Corresponding to this interpretation *gāhāvai* has to be within the comma.

⁴⁶ The section *puṭṭhā vā [vi] apuṭṭhā vā* is to be made conspicuous as verse line 24a. Actively *puṭṭha* = *prṣṭavat*, see already 4, 10 = 5, 28.

⁴⁷ This means, "he must have committed something, because he is resigning from our society." The passage in *Sūy. II 1, 17* is to be understood in the same way. However, there it would fit in badly between *micchā* and *etāvātāva*.

[him], take off [his] clothes, do [him] violence, treat [him] rudely”””⁴⁸—these temptations, if affected by them, he should bear.⁴⁹ He either informs [the one who is his enemy] about the monastic custom, after he has [forgivingly] thought about him who is not [like him,] or [he remembers that] through caution in speech the
 30 awakened ones have proclaimed it [the monastic custom]; ([through such
 (cautiousness)] he is cautious in the sphere of his monastic mode of life, after having carefully examined in succession [all possibilities]).⁵⁰

[7.] [In fact for this purpose] [such] a monk may not give or offer to a layperson food, drink, sweet, what is spiced, clothing, bowl, cloth or broom, nor serve him, in that he [thereby] does not take a [calculated] consideration of another. So I say.*

Mark the doctrine which the wise pious one has proclaimed.

[8.] [Such] a monk [however, for this purpose] may give food, ... or offer to a[nother] monk, or use it, by taking [in fact with it] a [calculated] consideration of another. So I say.*

35, 5 Even in their middle-age some are awakened and have gone out, listening to the voice of the prudent one,⁽⁵¹⁾ understanding the word of the clever ones. (‘The best ones have rightly proclaimed the doctrine.’ These do not yearn, they do not kill, (108) they do not own, [i.e.,] they do not enjoy property. In the whole world—.⁵² By laying down the weapon against beings (by not committing an evil act [any-
 35, 10 more]) he is called the (great)⁵³ bondless one.

Strong [in spirit] is whoever knows about the radiant [doctrine] (after he has experienced rise and fall [in earlier forms of existence];) [thereby, human] bodies, which are dependent on nutrition, become fragile through temptations. (See, how some are ‘strong’, although all [their] senses decline; he exercises compassion who

⁴⁸ A quotation from *Sūy.* II 1, 17. (See Bollée 1977, pp. 140 and 146 (WB).)

⁴⁹ *phāse puṭṭho* (without *vīro*) *ahiyāsaē*, should be an indented verse line, without single quotes.

⁵⁰ Comma after *āya-gutte*; the beginning of line 31 would be a special verse line beginning on the right under *vai-guttie*. (For “the awakened ones” earlier in the sentence, see Jacobi 1884, p. 66 note 1, and Norman 1991, p. 236 (WB).)

⁵¹ Read: ‘ones’ (*mehāvīṇaṃ*) ? (WB).

⁵² It seems that *savvāvanti ca ṇaṃ logaṃsi* is induced by the echo of the preceding *pariggahāvanti* which would have taken over the role of *eyāvanti* in 1, 15. Then *sa°* would be plural.

⁵³ *mahaṃ* is in the wrong place, according to the model of 33, 19.

15 'knows about' the doctrine of laying down [the deadly tools].⁵⁴ The monk 'knows' [further] 'about' time, capability, measure, moment, obedience [and] circumstances, 'he accumulates no property', he displays initiative at the proper time, he has no obligations; twice [i.e., with birth and death]) 'making an end he goes from there.'⁵⁵

20 [2b] to such a monk, whose limbs shiver from cold, comes perhaps a householder and says: "Revered monk! the urges of sex do not torment you [do they]?" "Revered householder! the urges of sex do not torment me, but I cannot bear the cold. I may not light or burn a fire, nor warm the body or keep warm, not even on the order of another." If he says this then perhaps the other lights a fire or makes it burn and warms the body [for him thereby] or keeps it warm. And this the monk, after he has understood it through deliberation, should proclaim for the purpose of avoidance. So I say.*

25 A monk whose [all] three pieces of clothing⁵⁶ are worn out⁵⁷, apart from which [he only possesses] the begging bowl, should not have the idea to beg for a fourth. He should [instead of the used ones] beg for clothes which he is allowed to wear [and] wear them as he receives them, he should (109) not wash nor re-dye [them], he should also not wear [pre-] washed and re-dyed clothes [and this] without feigning [a better maintenance]. In between the settlements [he might] go without the upper garment.⁵⁸ This is the basic rule as long as the monk wears [all three] pieces of clothing. When he notices, however, that the cold period is over and summer has come then he should discard the used pieces of clothing and [in sequence go] in a shawl, in underwear, only

⁵⁴ Or: *saṃnihāṇa-sattha* (*saṃnidhāna-śāstra*) stands instead of *sattha-saṃnihāṇa* (*śāstra-saṃnidhāna*): "laying down of the weapon".

⁵⁵ See the fn. to 10, 18ff.

⁵⁶ This many are permitted to him, cp. *Kappa* 3, 15.

⁵⁷ Cp. fn. 20 above.

⁵⁸ Full stop after *apaliuncamāṇe*, for which *Vav.* 1, 1ff.; *Āyār.* 2, 1, 11, 1; *Utt.* 34, 25 are to be compared. The commentators (who do not separate the three words *ap°gām°om°*) think that the old pieces of clothing have to be "not hidden" (*agopaniyāni*) from thieves; *gām°antaresu* should mean: "within the settlements"; but this would in fact give the impression that the monk would not possess another piece.

with a cloth or without clothing.⁵⁹

[2a.] A monk who has this idea: 'Truly, I suffer from temptations, I cannot bear the cold',

36, 10

(Whoever is rich because he has the power of understanding which has thought through everything, any such one pays attention to it that he ceases from activity.) For him, however, who castigates himself it is better that he takes to the forest alone. There too there is (for him) the passage of time⁶⁰ and he makes an end.⁶¹ (This is the point of departure to **liberation**, useful, pleasant, befitting, incomparable,⁶² beneficial. So I say.)*

15

A monk whose [those] two pieces of clothing [to which he has limited himself] are worn out, apart from which [he only possesses] the begging bowl, should not have the idea to beg for a third. He should ... go without the upper garment. This is the basic rule for such a monk. When he notices, however, ..., then he should discard the used pieces of clothing and [in sequence go] in underwear, only with a cloth or without clothing.

36, 20

[3.] A monk who has this idea: 'Truly, I suffer from temptations, I am sick, I am (110) not in a position to perform the rounds for alms, in which it means to go from one house to another', perhaps another [a householder], as he so speaks, has food, drink, sweet, what is spiced, brought to him, provides it there and [wants] to give it [to him]. He should, however, first [come and] say: "Revered householder, food, drink, sweet, what is spiced, what one has had [especially] brought, I may, truly, not eat or drink, or anything like that."⁶³

[3.] A monk, for whom there is the following arrangement: 'I shall, if I am asked for

⁵⁹ From *lāghaviyam* onwards everything is induced *acele*, on the model of 29, 24. The same in 36, 16 and 37, 5. The verb belonging to the starting sentence is lost.

⁶⁰ Or perhaps: "There too the hour of death strikes him, and it is this which makes an end there", cp. Hoernle, *Uvāsagadasāo* II, note 161. (Cf. Caillat 1977a, pp. 57f. for "takes to the forest alone" (WB).)

⁶¹ Cp. *Sūy.* II 1, 47. (Jacobi 1884, p. 68 translates: "'For it is better for an ascetic that he should take poison.' Even thus he will in due time put an end to existence." (WB).)

⁶² In the context *nisseyasam* fits in better than *nissesam*. Lines 36, 12f. after it are in prose.

⁶³ The reading of the *Nāgārjunīya* has the same sense. (For "arrangement" (*pagappe*) in the next line see Bollée 1988, p. 123 (WB).)

it by those whom [I] have not asked, when I am sick, endure it that I shall be served by healthy fellow monks, in case they desire it: and I shall [on my part], without being asked
 25 for it, whom I [myself] have asked for it, being myself healthy, serve him who is sick, in case he desires it, for the sake of a [good] deed'—

[4.] [Further, it is agreed upon, either:] 'I shall, if someone has provided [food, etc., when I am serving], implement renunciation⁶⁴ [of it], [as a sick person] however, endure [such] provided [food, etc.]; [or:] 'I shall ... implement renunciation and not endure [even as a sick person such ... food, etc.]; [or:] 'I shall not ... implement renunciation, and [even as a sick person] endure'; [or finally] 'I shall not ... implement renunciation, however, not endure ...'

(By thus recognizing the doctrine, exactly as it is, he is peaceable, renounces [and] is sincerely devoted with his heart.⁶⁵ So I say.)*

37, 5

A monk, whose one [and only] piece of clothing [to which he has limited himself] is worn out, [and] apart from which [he possesses only] the begging bowl, should not have the idea to beg for a second. He should [instead of the used one] beg for one garment, that he is allowed to wear, and wear [it] just as he has received [it], not wash nor re-dye [it], nor wear a garment [pre-] washed and re-dyed [first, and this] without feigning [a better maintenance].⁶⁶ This is the basic <111> rule for such a monk. When he notices, however, ..., then he should discard the used garment and [go] only with a cloth or without clothing.

(A⁶⁷ monk who has this idea:) 'I am alone, I have no one, I am no one's',⁶⁸ (in this sense he should recognize that he is alone.)⁶⁹

⁶⁴ *parinnā*, otherwise rendered literally: "knowledge [of what is injurious]"; correspondingly the verb is *parijānai*.

⁶⁵ Here as in 38, 4.22 (the following) is secondarily attached as the end of an *uddesa*: "There too", etc., until "beneficial" (36, 11). Cp. fn. 69 below.

⁶⁶ The words *gām 'antaresu omacelie* hereafter have to be consequently dropped out. The MSS and the commentaries have the whole part in short only.

⁶⁷ This piece belongs to C instead of F. The introduction is composed, of course, depending on the other sentences, that is why it does not agree grammatically with what follows either.

⁶⁸ *Mahāpaccakkhāṇa*, stanza 13a: *ekko 'ham, n'atthi me koi na cāham avi kassai*. (Cf. Caillat 1977a, p. 58.)

⁶⁹ The adjoining words *lāghaviyam* to *samabhijāṇiyā* are connected here, as in 37, 13 and 38, 19 only for the sake of the conclusion. (Cf. Caillat 1977b, p. 114 (WB).)

37, 10

When consuming food, drink, sweet or what is spiced, a monk or a nun should not take [what is being consumed] from the left cheek⁷⁰ to the right cheek, nor from the right to the left cheek in order to feel the taste.⁷¹

15

[4.] A monk who has this idea: ‘Truly, I get tired of it to drag around this [my] body further under the present circumstances’, he should more and more reduce the amount of food,⁷² and when he has thereupon reduced his passions, ‘when he has with energy adjusted his body [to it], when he has [become] thin as a plank, when his body is almost extinguished’, then he should go into a village or city; or into a walled city, a city with ramparts, an isolated city, a city reachable either by land or by water, a city reachable both by land and by water; to a place where one mines metal, where monks stay, where pilgrims come together, where merchants live, or where a prince resides,⁷³ and <112> beg for [a layer of] grass; with this he should go into solitude, spread it out in a place which is free of [insect] eggs, [small] animals, seeds, sprouts, hoar-frost, water, crack-fillings, humid loam, and spin webs, after he has examined and wiped it, and there, when the time has come, observe fasting exercises.

20

37, 25

([And]⁷⁴ this is the truth, [and] hanging on to truth,) strong, standing beyond [good and bad], over with uncertainty, adhering to the first [of all things],⁷⁵ without a [new] beginning, when he has <left> behind the fragile body, shaking off the temptations and hindrances, however they appear, he strives, because he trusts this

⁷⁰ *hanuya*, actually “jaw”.

⁷¹ The following *se anāsāyamāṇe* stands isolated—cp. fn. 63 above—and is brought about by recalling *āsājeja* in 32, 6. But *āsātayet* appears there, here *āsvādayan*.

⁷² The reason for the connection: the apparent context. (Cf. Mette 1991, pp. 75f., Caillat 1977a, p. 58 (WB).)

⁷³ This enumeration does not exclude those places it does not mention; it is just an outflow of a better style and attempts, on the contrary, completeness. First village and city as such are mentioned—*nagara* as a “tax-free city” (*nātra karaḥ*) is not credible—then follow places according to their reachability, then those with special characteristics. The last group could also be extended, which then took place in *Kappa*. (1, 6).—In the explanation of the individual words deviating from *Āyāra* and *Kappa*. is the recorded stanza in the *Sūtra-kṛtāṅga-Dīpikā* on II 2, 13. (Cf. Bollée 2002 § 667 where Hemacandra’s *Triṣaṣṭi*^o 1, 6, 76 is to be added as an occurrence of the enumeration (WB).)

⁷⁴ *ca*, 38, 21.

⁷⁵ Read *āi-y-aṭṭha*. The “first” is, of course, the doctrine of <Mahā>Vīra.

[strong feeling], [for] the frightening [infections directly].⁷⁶ So I say.*

38, 5

A monk who is going without a garment [because his only garment] is bad, has the thought: 'I can bear the effects of [pointed] grass, of cold, of heat, of gadflies and mosquitoes, the effects of the one, as the others, various as they are, but [the contact with] the loin cloth I cannot bear.' In this case he may wear a hip-band. As he now here strivingly makes an attempt and is moreover without a garment the effects of [pointed] grass, of cold, of heat, of gadflies and mosquitoes affect him; [but] the effects of the one, as the others, various as they are, he bears without clothes by [so] exercising restriction [in the equipment as a monk]. He has completely entered into penance. As this has been proclaimed by the Lord [so] should one understand it and thoroughly, through and through, recognize pious conduct.

10

13a 16b (A monk who has this idea:)⁷⁷ [5.] 'Truly, with such food, such drink, what is tasty or what is spiced, as much as remains, pure as it has to be, in the same condition in which I <113> have received it, I shall serve it to a [sick or old] fellow monk, in case he wishes it, for the sake of a [good] deed, and I [on my part] shall endure it that fellow monks wait
19a 13b for me with such food, ..., as they receive it, in case they wish it [when I am sick or old]';
[6.] 'I shall let food, drink, sweet or what is spiced, what has been provided for other monks, be given [to me, if I am serving] and [if I am being taken care of] endure such
15 [provided food]'; [or:] ... 'I shall let it ... be given ... [to me...] but not endure such ...';
[or:] ... 'I shall not let it... be given... [to me...] but endure such...'; [or, finally:]
16a 'I shall not let ... be given ... [to me...] and not endure such ...'—⁷⁸

20

[4. is also:] A monk who has this idea: 'Truly, I am tired of it under the

⁷⁶ Then follows, added for the sake of conclusion: "There too", etc., until "beneficial" (36, 11 above, (see also fn. 65 above)). The reason for the connection of this fragment to the remarks on fasting exercises (not the fasting unto death) is the misunderstanding of the word *bherava* (38, 4) as the frightening death through hunger, suggested in 38, 2: *kāyaṃ ceccāṇa bheuram*, as it is to be read metrically.

⁷⁷ This beginning appears to have been formed only on the model of the others. One does not expect an idea but an arrangement, as in [3]. The threefold repetition of this beginning is surely erroneous.

⁷⁸ For the link [7. 8] see above 34, 31ff. Cp. also fn. 68 above. (38, 20–40, 8 also in Schubring 1927, pp. 24f. (WB).)

present circumstances to drag this [my] body further' he should beg for [a layer of] grass, ... spread it out and there, when the time has come, carry out renunciation [1.] of his body, [2.] of the movement of the limbs and [3.] of walking.⁷⁹ [For, the following has been said:] 'One after the other⁸⁰ [I want to describe] the methods of liberation⁸¹ by means of which the prudent ones [reach the goal],⁸² after they have overcome both [birth and death], the awakened ones, who have come to the bank of the doctrine. One rich [in spirit], a prudent one,⁸³ if he has recognized all that is incomparable [and] has thought it through logically, he transcends *karman*.

[1.] If he has reduced the passions then he should bear with little food. When the monk gets sick in view of the [scanty] food, then he should not yearn to live, but also not desire to die: to both, life as well as death, he should not be attached. Indifferent, concerned only with the removal of *karman*, may he maintain the pious attitude; by making himself free (114) internally and externally, may he search [only] for the pure heart. Whatever he recognizes as a means to support his life [still] for a while,⁸⁴ this he quickly employs prudently in favour of a period of time.

In a village or forest a monk should examine a spot, and when he has found it free of living beings, then he should spread out his [layer of] grass [there]. He should lie there without food; if temptations affect him in this regard, then he should bear them; he should not go [among people] before the [fixed] time, even if he is affected by human things. Animals

⁷⁹ Wrongly follows: "And this is the truth" until "the frightening [infections directly]" (38, 1), and thereafter, again: "There too", etc., until "beneficial" (cp. fn. 75 above), also, as the end of an *uddeśa*: "So I say".

⁸⁰ A counting of the stanzas will be dispensed with, especially since three lines often belong together. The whole piece is cited as an elucidation of the words *kāyaṃ ca jogam ca iriyam ca*, which explains the omission of all the prose insertions.

⁸¹ *vimohāṁ jāṁ* is masculine accusative plural. (Schubring notes: cf., however, *Utt. 5, 26 (WB)*.)

⁸² Line 38, 23 is made up of the two odd *pādas* and is therefore to be separated into two lines. The missing even *pādas* have been supplemented.

⁸³ There is indeed no beginning of an *āryā* here (as the edition suggests), but a *śloka-pāda*, in which only *vasumanto maimanto* needs to be read. (See Appendix 4, also for "all" in "all that is incomparable".)

⁸⁴ So that the end does not come before he is really ready for it. (For the stanzas 7–25 (pp. 39, 5–40, 8 in Schubring's ed.) below see Caillat 1997a, pp. 59f. (WB).)

10 which crawl and those which fly sometimes high, sometimes low, if they feed on his flesh and blood, then he should not kill them and should not wipe them away. Animals wound his body, but he should not jump up from his place; tormented by influences of many kinds, he [indeed] should endure.

[2.] [So] he arrives at the end of his life-time, away from the many fetters. But the following is to be preferred by the competent and informed ones:
 15 it is a further practice which the Nāya-son has preached.⁽⁸⁵⁾ In the twice three cases⁸⁶ he should get rid of movement [of the limbs], unless it is for the sake of his life. He should not lie on living plants, carefully he should lay down on a prepared abode, become free [of needs], without food; if temptations affect him in these [last] respects, then he should bear them. If he loses his senses [because of hunger] then he should eat accordingly;
 20 indeed, he is without blame who is unaffected [and] completely devoted. He might step forwards [and] backwards, bend [and] stretch himself in order to maintain the body [still] in alliance [with the soul], or even [for a while lie] there unconscious. He might walk around if he is tired [of laying down], or he might adopt a(n ascetic) position and keenly adhere to it. If he is finally tired of the ascetic posture⁸⁷ then he may sit down. If
 25 he sits, then he should direct all his senses at the way of dying to which nothing can be compared. If [in grasping for a support] he stumbles upon a piece of wood full of worms, then he should look for one (115) that is not so; he should not support himself on anything out of which something can arise that is to be avoided; he gets up from there [and rather] bears all temptations.

39, 30 [3.] He, however, who performs the following action, exerts himself even more. In complete command of his limbs⁸⁸ he should not stir from his

⁸⁵ See, e.g., Dhaky 1991, pp. 120ff. (WB).

⁸⁶ Heart, mouth and hand, and the own deed, instigation and approval.

⁸⁷ In line 39, 24 read *thāṇeṇa*; *antaso* according to *Sūy.* I 1, 4, 11.

⁸⁸ In line 39, 30 read *savva-gāya-nirodhe*.

40, 5

place.⁽⁸⁹⁾ this is the highest practice, superior to the previous one. Without searching far away the pious one dwells standing, but if he has found a place that is free of living beings, then he should adopt a posture there. He abandons his body completely, thinking: 'I do not have any temptations of the body anymore'. Whereas he [previously] thought one would experience temptations and attacks lifelong, he [now] bears them withdrawn [and] insightfully, [because, after all, they contribute] to the destruction of the body.⁹⁰ He should not hang on to the cravings for the transitory, even if they come ever more numerous; he should not cultivate desire and yearning, by aiming at the essence which is constant. [A god] may offer him [supposedly] 'eternal' things: he should not believe the divine deceit. Recognizing this the pious one should shake off all deception.⁽⁹¹⁾ Not deluded by any thing, he reaches the end of his lifetime. If he has recognized only perseverance as the main thing, then [every] such [way to] liberation is proper. So I say.'

9. The Tradition of Fasting

The distinction of the stanzas into better or less metrical properties (p. 61 of my edition) has been omitted because it no longer appears to be important for the origin of the poem.

Indented are only those stanzas in another metre, prose portions and, finally, those stanzas which according to their content do not seem to belong to the general context.

1.

1. As I have heard it, I want to narrate⁽⁹²⁾ how the monk [and] Lord, after he moved out
40, 10 wandered with deliberation in the winter immediately after becoming a monk. 2. 'I certainly do not want to cover [myself] with this garment in this winter'—[with this (116) rule] he carried on as long as he lived; this was, in fact, in accordance with his doctrine.⁹³
3. For more than four months many animals came, crawled on his body and remained

⁸⁹ Schubring notes here: from the ascetic posture?, but *iriyā* 38, 20! Cf. also Caillat 1977a, pp. 59f. (WB).

⁹⁰ In line 40, 1f. the words *jāvaj-jīvaṃ* until *ya* and *deha-bheyāe* are to be put in single quotes.

⁹¹ On *nūma* see Norman 1990, p. 254 (WB).

⁹² See Appendix 4 on the introduction here.

⁹³ This restriction in clothing or Mahāvira's fast was apparently the reason to append the poem to the *Bambhacerāim*.

40, 15 there, fed just there, and wounded [him]. 4. A year and a month long [it was] that the Lord did not take off the garment; then [however] he [was] clotheless, a patient sufferer, after he, houseless, discarded the garment. 5. Then,⁽⁹⁴⁾ fixing his sight onto a wall the height of a man and extending sideways [around him], he meditates in deep thought within [it, 20 the wall]; thereafter, shocked by the sight, many [people] screamed: "Look there!" 6. Where the sexes sleep together, there he is not interested in women; [in other words:] he did not care for sexual enjoyment, [and] so he meditates in deep thought after he looked for a resting place. 7. With those who cannot separate themselves from their houses he does not associate anymore and meditates in deep thought; and if they question him then he does not answer, he goes on upright and takes no notice.⁹⁵ 8. This is not easy for some [people]: he does not answer those who greet him [in a particular way]: 25 [namely] after he has been beaten with sticks, hit badly by the wicked ones. 26 9. Disregarding the abusive language which is difficult to bear, as a wise one [silently] 28 striving forwards, the Nāya(-son) looked without concern [at the people] who were occa- 27 sionally absorbed in conversation;⁹⁶ 10. the Nāya-son goes to lectures, dance and song, 29 to club and fist fights, these lower entertainments, not [however] in order to attach his mind to them.⁽⁹⁷⁾ 11. For over two years [already] he had not enjoyed cold [i.e., fresh] water [anymore] when he moved out into homelessness; after he had entered into solitude, had concealed his appearance [and] had gained⁹⁸ perception, 12. had become completely clear about the earth, the [individual] particles of water, of fire and the air, of mil- 41, 5 dew, seeds and sprouts, and the entirety of [animals] roaming from place to place, 13. he checked, and as soon as he had recognized that they contained life⁹⁹ he wandered around avoiding them, because he so judged, the great hero: 14. 'through [the fruit of] deed[s]

⁹⁴ On *adu* here see Bollée 1988, p. 48.

⁹⁵ Instead of "and if", etc., the *Nāgārjunīya* have: "confronted with the question or not [i.e., probably: whether he wants to participate in their activity,] the Lord does not allow (anything) evil."

⁹⁶ In line 40, 28 read: *Nāe visoē addakkhū gaḍhie mihum* (one *mora* is missing) -*kahāsu samayammi*. (See Appendix 4 on the sequence of stanzas 8–10 here.)

⁹⁷ Cf. 41, 19 below (WB).

⁹⁸ In line 41, 2 *sante*, without a full stop.

⁹⁹ *cittamantāim* belongs to *paḍilehe* (= *lehai*, as often in this story) as well as to *abhinnāya*.

both the (117) [independently] non-mobile creatures obtain immobility,¹⁰⁰ as well as the fools, each one of them, become beings in every [conceivable] abode of origin.’ 15–17.

Further, the Lord recognized the following:

- 41, 9 ‘The fool, with everything he has, comes to nothing’. Since he had understood [all] activity as (being) twofold,¹⁰¹ the prudent one, [and,] in possession of incomparable knowledge, had proclaimed [it].¹⁰² Being completely clear [also] about the influx¹⁰³ [of *karman*] through absorption [by means of the senses], the influx [of *karman*] through stepping-out-of-oneself,¹⁰⁴ and about the connection [of both],¹⁰⁵ just as likewise about 10.14 the [fruit of a] deed, the Lord rejects evil [action, he], who had recognized women [as bringing harm; in them] he saw the bringers of all [effective] activity.¹⁰⁶ He recognized 13 himself an action in which [it is true] nothing is killed which [however, in another way] 15 transgresses the [required] mode of life, so that he abstained from it: 18. he wanted¹⁰⁷ to have nothing to do with what was prepared for himself, and the evil around him through the [fruit of] activity which he saw [originate], this the Lord did not commit¹⁰⁸ and he ate pure food. 19. He did not wear the clothes of another, nor did he eat out of the bowl of another. He avoids [the appearance of] deprecation and goes to festive meals, [however] not in order to attach thought to it.⁽¹⁰⁹⁾
- 20 20. For food and drink he knows the [appropriate] measure, he does not long for

¹⁰⁰ I.e., they can be newly embodied in the class of independently or non-independently mobile beings. (Next to the word “obtain” Schubring notes in his personal copy: ‘mobility and the [independently] mobile’ (WB).)

¹⁰¹ It brings about effects in the present and retribution in the future. (The commentaries take *kiryā* with *aṇelisa*.)

¹⁰² *akkhāy*’ is, of course, an absolutive and therefore to be separated from *aṇelisa*. Cp. 27, 2.4 for the expression.

¹⁰³ *soya*, in view of *āyāna-soya-gaḍhiya* in 20, 9 is not *śauca* as in 32, 2.

¹⁰⁴ So in general, instead of “transgressing”; here the active cause is implied, in the former the passive one.

¹⁰⁵ Or: “the movement of the limbs”; the corporeal (efficacy) would come after the intellectual efficacy.

¹⁰⁶ This line (14), which in no case fits in after 13, I could connect only to this line 10.

¹⁰⁷ The present indicative often has to be translated as an imperfect because it appears together with a past form.

¹⁰⁸ One would expect rather: “through which activity he saw evil [originate], this the Lord did not commit.” By the way, I am suspicious about the second half of line 15 (which conspicuously echoes line 14) here. (At *Sūy.* 1, 1, 4, 4, fn. 81, p. 148 below refers to this place here (WB).)

¹⁰⁹ Cf. *Sūy.* 1, 1, 4, 4 and 40, 29 above (WB).

pleasant taste, [because] he is undemanding.¹¹⁰ A monk should not rub his eyes and not scratch his body. 21 Hardly looking sideways (118) and backwards, and hardly responding when spoken to he should wander attentively looking at the path.¹¹¹

22. When the cold period was [just] half over, the houseless one discard/s [-ded] his clo-
41, 25 thing and wanders/ed about alert by letting his hand hang down and did not support him-
self on a branch.

23. That [was] the precept which was not transgressed by the wise, pious one, the un-
demanding (Lord. Thus wandering [...]).¹¹² So I say.

2.

1. Wandering, sitting and lodging which were described [earlier, stanza 6] as alone,
'Tell [now] about the resting places and seats'¹¹³ of which the great hero availed him-
30 self!¹¹⁴ 2. [His] overnight place was sometimes to stay in waiting-huts,⁽¹¹⁵⁾ in assem-
bly halls and at wells,¹¹⁶ in shops, sometimes in workshops [and?] on straw dumps,
3. sometimes in shelters [of a village], also in a summer house in a city, sometimes
in the cemetery, in an empty house⁽¹¹⁷⁾ or at the foot of a tree.
4. in these lodgings the wise one [and] monk stayed more than thirteen years. In exerting
himself day and night he exercised intense meditation, undisturbed [and] completely

¹¹⁰ *apaḍinna*, actually "without obligation", is one of those words which cannot be translated in the same way everywhere. The places in the glossary for *apaḍinna* (under *paḍinna*, better *paḍinnā*) are incorrect. They should be: 10,21:35, 16 41, 20 27:42,25, etc., 42,4 16:44, 1.3: 17, 23 43,11.18 44, 1.

¹¹¹ In assigning stanzas 20 and 21 to another context one is to proceed from 20b. Just as here there are undoubtedly optatives, namely, because **pamajjyā* is to be read, in a line of a differing, later type, this is the case with 21b. This line would then only be metrically correct if it is *carejja* instead of *care*. According to a rule, as 20b and 21 have it, *māyanne* finally appears in 20a: not the founder but his disciples and followers adhere to the "allowed measure". With this word stanza 20 is connected to *saṃkhaḍi* in stanza 19.

¹¹² There is a *śloka* until *apaḍinneṇaṃ*, in which, however, there must have been *eso* (or *esā*?). From *bhagavayā* onwards prose is to be indicated. This word serves as an explanation for *māhaṇeṇa*, etc., I now take *evaṃ rīyante* as the beginning of a new sentence: "thus wandering", the rest is missing. Stanza 23 is repeated, certainly mechanically, at the end of each of the four sections of this poem. (For the second line here the Ladnun ed. has: *apaḍinneṇa Vīreṇa Kāsaveṇa mahesiṇā*. On the name Kāsava see Mette 1991, p. 133 (WB).)

¹¹³ The single quotes '...' indicate the *indravajrā* metre. (On *āikkha tāi* see Leumann against Jacobi in Balbir 1993, p. 93 (WB).)

¹¹⁴ On p. 307a5 (1916 ed.) Śīl. (Jacobi 1884, p. 82) indicates that this "stanza 1" for unknown reasons was not explained by his predecessor (*cirantana-ṭikākāra*). However, the *cuṇṇi* explains it.

¹¹⁵ Jacobi 1884, p. 82 *āvesana* = 'workshop'. Verclas 1978, p. 182 proposes: *āvesaṇe sabhā-pavāsu* (WB).

¹¹⁶ *ā... viṣanti yatra tad āvesanaṃ, sūnya gṛham*. Even in *sabhā* and *prapā* there are only temporary visits. Much less are the other places regarded as an overnight place. (For "workshops" see Appendix 4.)

¹¹⁷ See Appendix 4 for more information on this.

devoted. 5. Even with sleep the Lord takes [took] care, after he had made his decision,
 42, 5 ‹sleeping› not as much as he liked: he kept himself awake, he rested [just] a little, un-
 demanding [as he was]. 6. When he woke up then the Lord immediately sat again [up-
 right] with [quick] decision, after he had once gone out in the night⁽¹¹⁸⁾ and walked
 around outside for a while. 7. In the resting places the assaults were for him horrible and
 manifold: first, crawling animals and those that came down flying; 8. then bad people,
 42, 10 ‹119› village guards and armed people come there, or assaults on his senses [occurred]:
 a single woman or [a single] man [came].

9. Manifold horrible appearances of this world and the beyond, good and bad smells,
 manifold sounds.¹¹⁹

10. [But] he, always attentive, bears the various kinds of effects; having become master
 of pleasure and displeasure the pious one leads his mode of life, without saying much.

15 11. After being accommodated there [where he was] sometimes lonely travellers ques-
 tioned him in the night; when they did not get an answer they beat [him]: he [however,
 remained] untouched, observing his devotional posture. 12. [To the question: “Hey,] you
 there inside!¹²⁰ who is there?” he [perhaps] said: “It is I,¹²¹ a monk;” [but later] this was
 his highest rule: silently he persevered in pensiveness when one beat [him].⁽¹²²⁾ 13. In the
 20 cold wind in which, when it blows, some ‹people› shiver, in this cold breeze¹²³ other
 houseless ones seek shelter;

14. ‘We want to put on the upper garment; if we light firewood¹²⁴ or cover [ourselves]
 then we shall endure it; feeling cold is a great evil!’¹²⁵

15. [but] the Lord endures it, undemanding [and] capable [and] if he has once gone out-
 side in the night then he endures in the proper manner.

¹¹⁸ In *Kalpasūtra* 1, 47 (Schubring 1905, p. 50) monks and nuns are forbidden to go out at night (WB).

¹¹⁹ This stanza is apparently not authentic. It tries to supplement the “contacts” (*phāsa*) in the next stanza. Nevertheless, the *rasa* are missing, the *rūva* one has to obtain first from the compound (which otherwise refers to something else), and the *sadda* are indicated quite colourlessly. Even the *pāthāntara* to 10a shows that such an enumeration was not intended, in which the *phāsa* are also missing there: “One should endure, always ready,’ so thinking the Lord [and] houseless one”

¹²⁰ Read in line 42, 17 *antaramsi*.

¹²¹ So one says in general when the other does not know the name, cp. Manu 2, 123.

¹²² In his personal copy Schubring corrected “when one beat [him]” to: ‘facing an excited person’ (WB).

¹²³ *hima-vāe* is, of course, *hima-vāte*; my glossary is to be corrected. ‹See Appendix 4.›

¹²⁴ *ehā* as accusative plural is unusual. ‹*Dasav.* 3, 4 prohibits monks to make a fire (WB).›

¹²⁵ Stanza 14 is not original; the continuation from 13 to 15 shows this, as does the metre, a later *āryā*.

3.

- 26 1. The effects of [pointed] grass, of cold, of heat and gadflies and mosquitoes [all these] various attacks he endured, always attentive. 2.⁽¹²⁶⁾ When he wandered through desolate Lāḍha: through Vajjabhūmi and Subbhabhūmi, he got used to a hard bed and hard seat.
- 30 3. [There] in Lāḍha [regions] he had many disturbances: the inhabitants treated him badly, then the alms corresponded to the inhospitable land; the dogs there bit him [and] attacked him. 4. Hardly anyone held back the wild, ferocious dogs, they let them go after him¹²⁷ after beating them so that the dogs bit the monk. 5. Such people were indeed very many, Vajjabhūmi, <120> [a] crude [country]:¹²⁸ monks stayed there [only] after they had
- 43, 5 equipped themselves with knotted sticks. 6. Even when they stayed there so [equipped] they had been attacked by dogs and were dragged by dogs — [yes, it was] difficult to wander there in Lāḍha. 7. [Now] the Lord who 'laid down weapons against beings' and had surrendered [to them] his body, bore it [also], thanks to his insight, when he confronted piercing [speech] in the villages; 8. [the Nāya-Son] like an elephant [*nāga*] on the frontline so did he penetrate through there, the great hero.
- 10 So, there in Lāḍha he once reached no village for a long time; 9. as he, then, without wanting anything, went towards [such a village] and had not yet [at all] reached the edge of the village, they came out towards him and did him wrong by calling out [at the same time]: "Go away from here!" 10. He was beaten immediately with a stick, with the fist, the hand, or [pelted] with a lump of earth or a potsherd; "beat him to death, beat him to
- 15 death"¹²⁹ screamed many. 11. First one cut his beard with a blunt knife, [then] ill-treated [him] partly on the body¹³⁰ or hurled earth at him, one lifted him high up and thrust [him] down [again], or took him away from his seat—[but] surrendering the body, patient in suffering, undemanding, the Lord was completely devoted. 13. Like a brave
- 20 fighter on the frontline,⁽¹³¹⁾ so was the great hero unapproachable at that time; confronting crudeness the Lord continued with his mode of life unperturbed.

¹²⁶ For the names appearing in this section see Jacobi 1884, p. 84 (WB).

¹²⁷ Literally: "they let them make chuck-chuck." (See Appendix 4 for sight of monk being inauspicious.)

¹²⁸ *Vajjabhūmiṃ* instead of *ḥbhūmi* which occurs in the verse instead of *ḥbhūmī*; insert comma after *bahave*.

¹²⁹ *hantā hantā*, literally: "a murderer!", (cp. 34, 25) or: "look here!"

¹³⁰ *parissahāim* has been left out; I presume a corruption here.

¹³¹ Read *sagama-sīse* as with Verclas 1978, p. 85 (WB).

4.

1. The Lord was able [to perform] a fast even when he was not affected by sickness. Affected or unaffected [by them],¹³² he tolerates no [other] method for liberation. 2. Pur-
 25 gatives and emetics, ointment for the joints, bathing, and cleaning the teeth are for him
 not proper after he recognized [them once as being useless]. 3. Since he cast aside the
 game of the senses, the pious one wanders without saying much. In the cold period the
 Lord sometimes practised intense meditation in the shade; 4. when the heat of the sum-
 mer time burnt down then he remained in the squatting position.¹³³ He prolonged [his life]
 30 further with rice, jujube berries and beans, all without spices. 5. These three [foods] the
 Lord let it be offered to him and prolonged [thereby his life with them] for eight months.
 The Lord drank [only] every half or <121> full month; 6. also [only after] over two
 months or even sometimes six months did he drink.¹³⁴ Sometimes, unstirred, he took
 food gone bad,⁽¹³⁵⁾ which was presented or left over to him.¹³⁶ 7. Sometimes he had [only
 every] sixth [meal], or the eighth, the tenth; sometimes he had [in fact, only] the twelfth,
 while he, unstirred, observed the pious attitude. 8. On account of his insight the great
 44, 5 hero neither did injustice himself, nor let it be done by others, nor approved of it when
 another did it. 9. When he [then] came to a village or city he looks [looked] for food that
 was prepared for another, and when he found a pure offering then the Lord consumed it
 with thoughtful scruple. 10. [As for] hungry crows [and] other beings which desired what
 is tasty [which were there], when he saw [them] engaged in looking for food and lined
 10 up,¹³⁷ 11. or when he [saw] a brahmin or other monk, a village pauper or a guest [of

¹³² These words do not belong here because they do not fit in; they have the ending *o* instead of the other-
 wise usual *e* and the line finally indicates the subject *se* twice. Hence, we have a text distortion in the form
 of a *śloka-pāda*, since *vā* instead of *va* is to be read.

¹³³ Insert a full stop after *abahu-vāi*, comma after *āsiya*, full stop after *abhitāve*. (On *ukkuḍue* here see
 Verclas 1978, p. 86 (WB).)

¹³⁴ Insert a full stop after *bhagavaṃ* (1), comma after *māsam pi*, full stop after *apivittā*.

¹³⁵ In his personal copy, in the glossary, Schubring refers in a note in pencil, to Leumann 1883, p. 96, s.v.
anna-gilāyaya (WB).

¹³⁶ *rāōvarāyam*, which is to be taken as **ratrōparātram* (sic!) with the meaning *ahar-nisam*, does not only
 entail formal problems, but also has little probability because of the prohibition to eat at night (which was put
 forward certainly at the time of the origin of this stanza). I conjecture *rāta* and *uparāta*, although the latter
 does not seem to appear in Sanskrit. (See Appendix 4.)

¹³⁷ Line 10 is based on II 1, 5, 1 with the *śloka* inserted there by way of a quotation: *ras'esino bahave pāṇā
 ghās'esāṇāe samthade* (cp. the variant *samthare* in C at the place above) *samnivaie pehāe*. It is clear how,
 the penultimate word because of the verse is spread out into *sayayaṃ nivaie*.

someone], a *sūdra*, a cat or a dog standing there in front of him, 12. then the Lord refrained from disadvantaging them in their bare necessities of life, [or] he avoided attracting their hatred; [rather,] he came near slowly [and] looked for his food by observing protection [of beings]. 13. [Sedimented] juice, over-cooked [remains],¹³⁸ cold dump-
 15 lings, old beans, groats boiled long ago or food from bad grains [he received during such waiting]. He remained brave, whether he got an offering or not.—14. Further, the great hero practised meditation remaining on his seat, without the least bit of movement; he thought about the top, the bottom and the middle in the world, observing, unstirred, the pious attitude.¹³⁹ 15. Without passion, with vanished yearning, undisturbed by sounds and forms he practised meditation;¹⁴⁰ even when, still just a beginner, he strove for-
 wards,⁽¹⁴¹⁾
 20 he did not even once commit inattentiveness. 16 After he, all alone, through the purity of the heart, had begun the practice of making the effort, the Lord was content, not knowing deceit and peaceful his whole life long.

¹³⁸ Probably *sūiya* and *sukka* are substantives. The translation is approximately literal because the commentaries are not satisfactory.

¹³⁹ *pehamiṇe* or *ṃāṇe* cannot, in fact, be accommodated in the verse, but is indispensable.

¹⁴⁰ Semicolon and *jhāi*.

¹⁴¹ For the word here Verclas 1978, p. 87 proposes: *chaumattho parakamamāṇe* (WB).

4. Understanding⁽¹⁾ (*Sūyagada* I 1.)

⟨Below the footnotes on the first page of this section of his book (p. 122) Schubring says: “In correcting the Bombay 1879 edition one should read: ...” and then he supplies his reading of particular Prakrit words for the stanza numbers in question. These words have been included in the text here at the end of the respective stanzas in the form (read: ...).⟩

1.

1. One should wake up, one should become free, one should recognize the fetters [as being injurious]! “[a.] What does *Vīra*⁽²⁾ mean by fetter, or [b.] what does one recognize and become free?” (read: *bujjhejja tiuṭṭejjā*).⁽³⁾

2. [a.] If one is in possession of what is living or not living and be this [even just] negligible, or one approves of it for another,⁴ then one will not be freed of suffering. 3. One offends beings through one’s own action, or one has them be killed by others, or one approves of him who kills them:⁽⁵⁾ one [always] encourages what is adverse to one (read: *sayaṃ tivāyae pāṇe*). 4a. Those in whose family⁶ a person has come into the world or those who are his household members, 5a. possessions, sisters and brothers, all of them do not serve [him] as protection [from death and re-embodiment]. 4b. He who cares for property, the fool, blinded now by this, then by that, is lost (read: *anna-m-annehi mucchie*). 5b. He who [however] considers⁷ [this] world properly, he will be free of effective activity (read: *c’eva*).⁽⁸⁾

¹ Jacobi 1895, p. 235 and Mette 1991, p. 75 translate *samaya* as ‘doctrine’ and ‘convention’ respectively. This title first appears in *Nijjuttī* 24 (WB).

² Schubring notes in the margin of his copy that C (= the *Cūrṇi*) reads *dhīre* instead of *vīre* (WB).

³ The text has *tti*, ‘and thus’, after *bujjhejja*, which was not translated by Jacobi and apparently even deleted by Schubring, see Bollée 1977, p. 53 (WB).

⁴ It is obvious to regard this *pāda* as a disturbing interpolation [cp. also 6d], yet it may just also be a case of grammatical freedom. Since he is aware of it, Śīl. gives *aṇujāṇāi* as *anujñāya*, in which the reading *aṇujā-ñāya*, appearing in a Berlin manuscript, may have convinced him, which, though stands only for *aṇujāṇāi*. The absolute has to be *aṇunnāya* (*ṇnāe*) or *aṇujāṇittā*. ⟨As a consequence of *śloka* versification individual *pādas* often do not fit precisely, especially when, as here, we have to do with a kind of cliché (WB).⟩

⁵ Here Ghatage 2000, p. 232 compares *Suttanipāta* 394 (WB).

⁶ Instead of *jessim* the manuscripts have *jesim*, *C jaṃsi* and *jaṃsī*.

⁷ C has *samkhāe* as a *pāṭh* (*āntara*) and reads *samdhāti* for it: *samastam dhāti samdhāti; marañāya dhāvati*.

⁸ Bollée 1977, p. 55 does not follow Schubring’s arrangement of stanzas 4 and 5 (WB).

6. [b.] [Though] some wandering brothers and brahmins have disregarded these fetters, [yet] they do not know, [although] they pretend to know.⁹ [Besides, about some people one can say further:] 'the people are entangled in desire'.¹⁰ [One hears <this>:]

7. [1.] "There are five elements that are mentioned by some here in the world: earth, water, fire, wind and, as the fifth, air is added. 8. These [are] the five elements. Out of them [originates] the one [spirit]," so they say.¹¹ Further: "Through their disappearance, the soul disappears. 9. And just as in a heap of earth the one [substance] in fact appears <to be> manifold, so, mark this, in the whole world the spirit in fact appears <to be> manifold."¹² 10. So some say <who are> of dull intellect, devoted to [injurious] activity. [And thereby] one is [indeed,] when one [hereby] has oneself done injustice, [himself] participating in bitter suffering [for it] (read: *nigacchai*).¹³

11. [2.] "Fools and wise ones are each one full soul each [not more and not less]. They are, [but] after death they are not [anymore]. There are no beings which would experience re-embodiment.¹⁴ 12. There is no merit or offence, there is no world beyond this. Through the disappearance of the body the soul disappears."¹⁵

13. [3.] "There is not anything that acted nor caused to act, not anything at all that acts. Hence, the soul [too] is not acting." So they assert boldly.¹⁶ 14. But those who speak so, how according to their opinion does the world come about? From one darkness they go further into

⁹ Instead of *viussittā* (for which also *viussiyā* = *vyucchritāḥ*) perhaps *viussantā* (= **vidvasyamānāḥ*, cp. *viussanti* in 1, 2, 23) is to be read.

¹⁰ A quotation, as indeed the change of subject shows; cp. *Āyār.* I 27, 29 (1, 6, 1, 4). The hint already points at 1, 3, 10ff. (See the addition to this footnote in Appendix 4.)

¹¹ Or: "These (*te*), know this (*bho*), are called the one". Bb and C have *te bho* as a second explanation; *āhiyā* which otherwise means *āhitāḥ* in the sense of *ākhyātāḥ*, here with Śil. means *ākhyātavantah* (formally, it means rather *āhitavantah*). (*Āhiyā* may correspond to Skt. *āhrtāḥ* (Bhatt 1978, p. 104), but cf. Norman 1996, p. 180f.: it is "from the root *ākhyā-*". Śil.'s commentary is discussed by Jayatilleke 1963, p. 74 (WB).)

¹² Śil. read (as also a Berlin MS): ... *loe ege nānā hi vaṭṭai*, from which it follows that *vinnu* in stanza 9 really is *ega* in stanza 8. (This may be the implicit reason why Schubring takes stanzas 7–10 as belonging to one doctrine, against the tradition. Data about the old schools is very scanty and Śil.'s comment requires caution. See also Glasenapp 1940, p. 147; Bollée 1977, pp. 62f.; and Norman 1996, p. 173 (WB).)

¹³ The spirit then, which would apparently be common to all, is indeed individual (cp. Jacobi 1895, p. 237²)—thus the view and rejection of the *ek'ātma-(ātmādvaita)-vādin*. (i.e. Vedānta. See Bollée 1977, p. 63 (WB).)

¹⁴ Or: there is "no being" (*sattā*). The restricted sense in which Windisch 1908, pp. 190f. interprets the Pāli word *opapātika* ("originating immediately") in the *Mahāli* and *Pāyāsi Suttas* is not justified.

¹⁵ Thus the *tajjīvatassa(°accha)rīra-vādin*. (Prince Paesi was probably one of these, see Bollée 2002, § 750 et passim and 1977, p. 64. The inseparability of body and soul is stressed by the chiasmic word order (WB).)

¹⁶ The *akāraka-(akarmaka)-vādin*.

another, ⟨those⟩ of dull intellect, devoted to [injurious] activity [which they themselves in fact do not believe in].

15. [4.] There are five elements that are mentioned by some here in the world and likewise, [so] they say, the soul is added as the sixth; the soul and the world [though] are eternal,⁽¹⁷⁾ 16. twice¹⁸ they do not disappear, and what does not exist, does not arise, all things [though, that there are] have in all cases the quality of necessity.¹⁹

17. [5.] Some mention five elements of being, fools, who assert a chain of moments.⁽²⁰⁾ They say: “[The spiritual consciousness in every embodiment is] something else, [it is] not for instance not anything else [than in the previous existence],” and [they call] resting on a cause what [indeed] does not rest on a cause.²¹

18. Earth, water, fire and wind, the[se] four elements together [make up] the physical appearance, so say the wise.²² 19. [Indeed] those who [still] live in a house or [already ⟨are in⟩] forests and mountains will be freed of all suffering if they share this view; 20. [but] if they have not recognized the connection [of all things], these people do not [really] know about the [actual] doctrine; those who speak so, are not called those who [are beyond] the stream, [others transmit:] 21. are beyond *samsāra*, 22. [the entry into] a womb, 23. being born, 24, suffering, 25. death.²³ 26. They experience always anew manifold suffering in the cycle which one calls *samsāra* with its abundance of death, disease and old age. 27. In proceeding to higher and

¹⁷ On this doctrine and its counterpart in *Dīgha Nikāya* I 16, 10 see Jayatilleke 1963, p. 265 (WB).

¹⁸ *duhao* is perhaps simply “both”, namely, precisely soul and world. Or this is meant ⟨which Alsdorf considered improbable (WB)⟩: the line of their existence does not have an end at the beginning and none at the end. According to Śīl. *duhao* would mean: with a cause and without a cause, or: sentient and insentient. For the statements of [4.] compare also II 1, 22 where only the short sentence with *duhao* is missing. ⟨See further Bollée 1977, pp. 71f. (WB)⟩.

¹⁹ Thus the *āyachatt̥ha-phala-(ātmaṣaṣṭha-)vādin*. Read: -t̥t̥h'aphala. ⟨For a discussion on this see Bollée 1977, pp. 70ff. and also Alsdorf 1959, pp. 11ff. (WB)⟩.

²⁰ On the chain of moments see Rospatt 1995 (WB).

²¹ Thus the *aphalavādin*. Here the Buddhist doctrine of *skandha* and of the renewal of *viññāna* appear, which in *Majjh.* I 256, 16 is called *anañña*.

²² These so-called *jāṇayā* for Śīl. are also Buddhists. Since, however, the doctrine of the four elements contradicts that of the Buddhists, while on the other hand being identical with that of the Jinas, so it seems that the Nigganthas are probably meant here. I would like to follow the hint given by Harṣakula in the explanatory words: *paṇḍitaṃ manyā bauddhāḥ* and take *jāṇaya* as **jnānaka*. The counterpart occurs in the indubitable meaning *ajāṇaya* in 3, 1, 11.—The other reading for *jāṇayā* is *āvare*, “others”. ⟨Bollée 1977, p. 75 proposes *'jāṇayā* with aphaeresis (WB).⟩

²³ Perhaps not in all stanzas 21–25 are there, as usual, other traditions which are simply enumerated, but I do not regard the series as original. ⟨See Bollée 1977, p. 78 and Alsdorf 1957, p. 207 for *Jātaka* poetry (WB).⟩

lower [forms of existences] they enter a womb many times without end. So has Mahāvīra of the Nāya family said, the best of the conquerors—so I say.⁽²⁴⁾

2.

1. By some again it is proclaimed: [6.] “The individual souls,²⁵ when they are reembodyed, experience joy [and] sorrow [either in the same form of being as before], or⁽²⁶⁾ they disappear from their position [in the realm of beings]. 2. This [joy and] sorrow is [however] not effected [by them] themselves, and how could it be effected by others?” Joy or sorrow, whether leading to perfection or not⁽²⁷⁾ —3b. thus²⁸ some consider it as befalling them inevitably. 3a. “The individual souls experience what is self-effected, not [what is effected] by others”: 4. those who speak in this way are fools who regard themselves ⟨as being⟩ wise ‘who [themselves] determined by necessity, do not know the determined-through-necessity [and] are without insight.’²⁹ 5. Thus, some stand aside, they give themselves indeed airs; if they have become monks with this outlook then they do not facilitate a liberation from suffering.³⁰

6. They are ⟨like⟩ the quick, wild animal which is without protection: it is afraid of the harmless [and is] unsuspectingly in danger. 7. Out of fear of places which offer refuge [but] unsuspecting of snares, excited through ignorance and fear, it runs here and there. 8. If it should spring over the noose³¹ or slip through below it, it would thus escape the snare, [but] stupid [as

²⁴ The first line of 26 is probable, and the last line of 27 is certainly not authentic because the *Cūrṇi* has only stanza (WB).

²⁵ *puḍho-jiyā* = *prthag-jīvāḥ* (Pischel § 78). This shortening of the *ī* is so far, however, only known in *Māhārāṣṭrī* (*jai* = *jīvati*).

²⁶ Neither of the two meanings of *aduvā*, ‘or else’ and ‘however’, is appropriate here. Jacobi uses ‘and’, and Schubring’s ‘or’ requires an uncertain completion. Bollée 1977, p. 80 adds ‘(then)’ before ‘however’. See also *ibid.* p. 97. (WB).

²⁷ For Śīl.’s comment on this see Jayatilleke 1963, p. 147, note 2 (WB).

²⁸ *taṃ tahā* presupposes a *jaṃ jahā*, but such an antecedent is missing. (For a discussion of the translation “some consider it ...” see Bollée 1977, pp. 84f. where also Śīl. who defines *saṃgati* as ‘fate’ is quoted. However, as ‘chance’ or ‘coincidence’ it is in fact a subcategory of *niyati*, ‘fate’ (Basham 1951, p. 226) (WB).)

²⁹ In 3a I am reading *sayam kaḍam* and separating *niyayā niyayam* in 4b. If one follows the *Cūrṇi* and Śīl. and reads *na sayam kaḍam*, this place will be: 3a. ‘souls ... not self-effected.’ (This would be a repetition of what was said in stanza 2.) 4. Those who speak in this way (this is the criticism) are fools who regard ..., who do not know what is determined through necessity (namely, the effect of deeds) and what not, [and] ... (i.e., *niyayāniyayam* ⟨which Jacobi takes as a *dvandva* compound (WB)⟩).

³⁰ Thus the *niyatīvādin*. According to stanza 5 the followers of this view would be Nigganthas, even if eccentric (*pāsathā* = *pāśvastha* or *pāśastha*), to which at least stanza 1 fits (see Appendix 4 for a different view).

³¹ *bajjha*, supposedly means *bandha(na)*. Cp. Hindi *bajhnā*, “to be entrapped” (Schubring’s English tr.).

it is] it does not see it. 9. Thereby it is ...³² in danger, caught by the snare it suffers death in that very place. 10. So too some wandering brothers who hang on to a wrong doctrine [and] are good for nothing: they are afraid of what is harmless [and are] unsuspectingly in danger. 11. As for proclaiming the doctrine, they are afraid of it, the foolish ones; [but] they are not afraid of [injurious] deeds, immature [and] ignorant [as they are]. 12. Casting away selfishness, arrogance, all deception [and] unfriendliness,⁽³³⁾ one has no part in an effective act. For the sake of such things [one] plunges [into the noose like the] wild animal.³⁴ 13. Those who do not recognize this, because they are hanging on to a wrong doctrine [and] are good for nothing will, snared at the feet like a wild animal, endlessly often go to death.

14. [7.] Some brahmins [and] wandering brothers³⁵ maintain [that they possess] an exclusive knowledge [for themselves alone, namely:] “All⁽³⁶⁾ the beings in the whole world know nothing.” 15. Just as a foreigner is a repeater of what the native has pronounced to him—the meaning⁽³⁷⁾ of which he does not understand, on the contrary, repeats [only] what was spoken: 16 in the same way, those who teach agnosticism,⁽³⁸⁾ even if they maintain [to have] an exclusive knowledge [for themselves alone], do not know the exact content [of it], without insight like a foreigner.⁽³⁹⁾ 17. The train of thought of those who teach agnosticism hinders ⟨one⟩ [if one would once like to follow it] through [the very assertion] of agnosticism.⁽⁴⁰⁾ [They are] not in a position [with their] own [train of thought] to teach⁴¹ another [inclined to them], let alone

³² The words “of a soul that is not good, of an intellect that is not good” partly entail a moral judgement, which does not apply to an animal. The words presuppose a similar, to a certain extent unconscious, understanding of the previous *manda*. (This translation and objection to *ahiya/ahita* are unfounded because in both Pāli and Sanskrit the word has always been ethically value-free (WB).

³³ For “deception” (*nūma*) see Norman 1990, pp. 247ff., especially p. 254 and for “unfriendliness” (*appattiya*) see Bollée 1977, pp. 91f. (WB).

³⁴ Or perhaps: “one is re-embodied as an animal”? For Śīl. *cue* means *tyajet*, as if *cae* were there. (With such a semantic approach one would be outside the simile which continues in the next vs. 13 (WB).

³⁵ The *annāṇiya-(ajñāna-)vādin*. (These agnostics are called Pyrrhonists by Basham 1954, p. 249 (WB).)

³⁶ For *ege* and *savve* here see the addition in Appendix 4.

³⁷ Perhaps one should read *h'eyam* for *heum*, see Bollée 1977, p. 94 (WB).

³⁸ Jacobi 1895, p. 241 and Jayatilleke 1963, p. 110 translate this as ‘ignorant’ (WB).

³⁹ For Śīl.’s comment here see Jayatilleke 1963, p. 118. The stanzas 15f. are quoted in Haribhadra’s *Dhammasangahaṇī* 508f. (WB).

⁴⁰ Jayatilleke 1963, p. 111 has ‘scepticism’. See *ibid.* pp. 115–120 for Śīl.’s comment (WB).

⁴¹ Since this is a pure negation it cannot be passed on as “knowledge.”

another [who thinks differently]⁴² (read: *annāṇeṇa niyacchai*). 18. Just as in the forest a person who does not know his way around [and] who follows a guide who himself [also] does not know his way around—both [are] ignorant and suffer bitter distress.⁽⁴³⁾

19. A blind person who shows another blind person the way takes a longer distance [than is necessary, and] the one [he leads] ends up on the wrong road or follows [with him] the [longer] road [taken]. 21a. Similarly some, through [their] speculations, are not useful to another, 20b. or [he] ends up on a morally wrong path; [in any case, both] these do not go directly straight ahead.⁽⁴⁴⁾ 20a. So, some [say]: “we are striving after our own standpoint, we are supporting the good; 21b. but that one [through] his speculation is [supposedly] ‘truly a righteous one,’ [in reality] one who errs.”⁴⁵ 22. Reaching such goals through their philosophy, without the knowledge of what is good and bad they destroy suffering as little as a bird the cage. 23. Those who, by extolling what only they alone believe, [and] admonish what another takes upon himself,⁴⁶ acting thereby as if knowing, puff themselves up in favour of *samsāra*.

24. [But] now further, [comes], the well-known doctrine of the proclaimers of deeds. [One should follow it because] for those who have distanced themselves from the thought of [the effective power of a] deed [there follows] an extension of the wandering around in existence. 26. The following [are] the three conditions through which injustice occurs: one has gone about it [oneself], one has sent [another, and] one has approved of it with the mind. 27. These are the three fetters through which injustice occurs. [Imbued] with these⁽⁴⁷⁾ one attains *nirvāṇa* through the power of the purity of the heart. 25. If one wants to hurt [a being, but] no injury [takes place] with [the organ of] the body [and if one] injures [with the organ of the body but] did not have the intention [of it],⁴⁸ then one feels the [effect of the in fact] blameworthy [deed], affected only [similarly superficially]; [it is] truly not completely unfolded [with regard

⁴² (Reading) *annāṇu*° for *annam aṇu*°, as in 19 *addhāṇu*° for *addham aṇu*°. (Following Jacobi Bollée 1977, p. 95 takes *niyacchai/nigacchati* as ‘leads to’ instead of *niyacchati* ‘hinders’ (WB).)

⁴³ When the c and d *pādas* are interchanged the correct reading *niyacchanti* can be restored (WB).

⁴⁴ For Śil.’s comment see Jayatilleke 1963, p. 119 (WB).

⁴⁵ The disorder in the lines is brought about through the similarity of the beginnings and through the repetition of *viyakkāhim*. In the second case Śil. read *viyappāhim*. In 21b *hi*, as in 1, 9. (See Appendix 4.)

⁴⁶ *param vratam*.

⁴⁷ Since these two lines as they are handed down do not go together one could read *eyam* for *evam* as in 1, 4, 2, 19, cf. Pischel 1900, § 254 (WB).

⁴⁸ [*jam*] *jāṇam [himsai] kēṇa [u] aṇāūtṭī, jam ca [kēṇa āūtṭī], abuhō [u] himsai*.

to its effective power].⁽⁴⁹⁾ 28. [An example:] a bad father might kill his son and eat him—an attentive [monk] who unknowingly eats [some of it] will not be tainted by an evil deed. 29. [But] those who are evil knowingly have no reason.⁽⁵⁰⁾ What according to them is faultless, is not the case; they do not lead their mode of life under control. 3, 1. [An example:] any impure offering which should reach a believer, if he should [knowingly] eat [even if] with a thousand [permitted alms]—in both ways⁵¹ he acts [unjustly] (read: *udagass' appa-bhāveṇaṃ*, as opposed to *Śil.*).⁽⁵²⁾

30. As a result of the cited [false] views largely devoted [respectively] to the desired one, people commit injustice in believing (that) that would offer them rescue [from sorrow], 31. like one born blind, when he gets into a leaky boat and wants to get to the bank [beyond], sinks on the way (read: *icchejjā*).⁽⁵³⁾ 32. In this way some wandering brothers, who hang on to a wrong doctrine, [and] are good for nothing, when they strive for the bank [beyond] the hustle and bustle of the world, move always anew in the hustle and bustle of the world—so I say.⁽⁵⁴⁾

3.

2. When the water comes [with force] the *vesāliya* fish⁵⁵ are not prepared for it and are at a loss with regard to the danger.⁵⁶ 3. With the lack of water they suffer death⁵⁷ in the dryness: through crows and herons which desire meat misfortune befalls them. 4. In the same way some wandering brothers who look [only] for the delight of the moment will endlessly often suffer death [just like]⁵⁸ the *vesāliya* fish. 5. [Just as here] the following [is] a further [sign of]

⁴⁹ By interchanging the *pādas* of the second line the metre can be restored. Jacobi, however, had another reading and regarded this as a metrical peculiarity, see Bollée, 1977, p. 102 (WB).

⁵⁰ From the commentary in the *Cūrṇi* it can be inferred that during the time of the compiler Śvetāmbara monks generally were not yet vegetarians, see Bollée 1977, p. 103 (WB).

⁵¹ Namely *maṇasā* and *kāṇa*. (This is improbable in view of *Āyār.* 2, 2, 2, 13: *dupakkhaṃ te kamma sevanti* 'If the reverend persons frequent such-like lodgings .. and lead ... and ambiguous life', Jacobi 1884, p. 128 (WB).)

⁵² See the addition in Appendix 4.

⁵³ This stanza 31 also appears in *Isibhāsiyāṃ* 28, 20 and *Sūy.* 1, 11, 30 (WB).

⁵⁴ For the metre in this stanza see Norman 1996, p. 175 (WB).

⁵⁵ *vesāliya* is also supposed to mean "belonging to the sea (*viśāla*)" or "large" (*viśāla*). It would be the name of a species (this, too, C and *Śil.* allow); perhaps it is related to the city Vesāli. C also gives the reading *vetāliya* for *vaitāli*, "bank". (Norman 1996, p. 182 points to Skt. *visāra* and *visārin*, 'fish' (WB).)

⁵⁶ (Schubring puts stanza 1 after I 1, 2, 29 above (WB).) 2b probably comes before 2a.

⁵⁷ C explains *ghantaṃ* as: *ghana-ghātena antaṃ karotīti ghantaḥ ... maccū*. *Śil.* has *ghātam*. (For this frequent simile see *Isibhāsiyāṃ* 24, 31 and 41, 4, and *Suttanipāta* 777b and 936b (WB).)

⁵⁸ Without further clarification *c'eva* is not the same as *iva*.

ignorance that is shown by some here in the world: [some say] the world is developed⁵⁹ by the gods, others by Brahman out of seeds; 6. [some say] the world is made by god, others,⁶⁰ from primordial matter⁽⁶¹⁾ [as it is] with the sentient and the insentient, with joy and sorrow. 7. A [putative] wise one has said the world has been made by [Brahman] Svayambhū; in alliance⁶² with Māra, that is why the world is transitory. 8. Some brahmins and wandering brothers say: "The world originated out of the egg and he⁶³ created the that-being [of things]." Without knowledge [all of them] speak the untruth. 9. If⁶⁴ they perhaps say with their arguments about the world ⟨that⟩ it is created, then they do not recognize the truth. [And as little as the world has been created], will it ever perish. 10. One should know that suffering arises out of unfair⁽⁶⁵⁾ [action]. If they [however,] do not know [this] origin how will they [then] know defence? (read: *nāhinti*). 11. Some here in the world assert ⟨that⟩ the soul is [in itself] pure [and] without sin; it sins always [just] out of imprudence [or] in rage,⁶⁶ 12. in the same way as clear water without dust particles [becomes temporarily] dusty again.⁶⁷ So then, if one has [first] become a monk of control then one is thereupon without sin.⁶⁸ 13a. If a reasonable one investigates this [then

⁵⁹ *utta* means *upta*, "planted" or, according to Śil., it means *gupta*, "protected". Might it have originally meant *utta*, "woven"? Cp. *otaṃ ca protaṃ ca*, *Brh.-Ār.-Up.*, 3, 6. (See also Appendix 4)

⁶⁰ The Sāṃkhya. (For an exhaustive refutation of a creator god by Malliṣeṇa (thirteenth century) see Jacobi 1923, pp. 102ff. (WB).)

⁶¹ For the difficulties caused by the *b-pāda* here see Bollée 1977, pp. 108f. (WB).

⁶² According to Śil. *saṃthuyā* means *kṛtā*, *prasādhitā*, "produced, created". "Death" and "deceit" as creators of transience. With regard to this C narrates how according to that belief the earth created by Viṣṇu became over-crowded because of the absence of old age and death and turned to Prajāpati. He (Prajāpati) created Mṛtyu and human beings, pious by nature, who then came to the gods. So, heaven too became full and requested Prajāpati for a remedy. Then Māyā united with Māra (*tatas tena Māreṇa saṃstutā Māyā ... saṃstavo nāma sāmṅatyam*), and the human beings deluded by her (Māyā) sank into the lower regions. To this the following stanza is cited: *ativadḍhiya-jīvā ṇaṃ Mahī pannaṇate Pabhuṃ; tato sa Māyā-saṃjutte kare logass' abhidḍavā*. (The MS has *ativiṭṭiya* and *vaṇṇavate*.) The stanza is ascribed to the *Nāgārjunīya*. Nevertheless, it can hardly replace stanza 7 or serve as a supplement to it. (See Appendix 4.)

⁶³ Brahman. (On the cosmic egg see, e.g., Bhattacharyya 1971, p. 36, etc. (WB).)

⁶⁴ *ya* means *cēd*. Instead of *kaḍe ti ya* C reads at the outset *kaḍe vidhiṃ*, explained as *logassa kaḍe vidhī*. But this violates the stanza which in fact has *logaṃ*, and I take *vidhiṃ* for a scribal or reading error. (Ca with subjunctive or indicative can mean 'if' in Vedic; in Pāli and Amg. with optative (WB).)

⁶⁵ See Appendix 4.

⁶⁶ C has: "through the passion in a rage brought about by imprudence it is pulled down": *kilāvanna-ppadosena rajasā avatārate (avatāryate)*. (See the addition in Appendix 4.)

⁶⁷ 12b before 12a. (See the addition in Appendix 4.)

⁶⁸ C has *αβ* at the beginning in the form *itha saṃvude bhavittānam sudhe siddhiḥ ciṭṭhatī*; but further on α runs: *peccā* (in this form to infer ⟨as being derived from⟩ *pretya*) *hoi apāvae*. *γδ* is completely missing, instead one finds the *pāda*: *tattha se avarajjhatī*.

he understands that:] this life [as a monk] <is> not a pure life. 14b. Truly, one who is filled with all wishes is a slave [of all his desires] on earth.⁶⁹ 13b. [They are] all opponents against each other, proclaimers of their very special view. 14a. In grasping [their doctrine they see], respectively, perfection [already realized], nothing else. 15. They [are] perfected and free of disease, [so] assert some here in the world; the people place perfection in the foreground,⁷⁰ [but] they are fettered to the eternally [imperfect].⁷¹ 16. Those who are uncontrolled will err through the beginningless [*samsāra*] over and over again; [only] after one *kalpa* do they step out of their level of being in which they are *asura* or *kibbisiya* gods⁷²—so I say.

4.

1. These, overpowered [by their desires], do not offer any refuge [either], mark this, the fools who think themselves wise⁷³ when they, [namely] after⁽⁷⁴⁾ [you] have given up the old contact, want to somehow teach [you] what one must do. 2. If a monk has recognized this [as being injurious],⁷⁵ then he, a knower, should not find delusion in them [any more]. Without arrogance,⁷⁶ [but also] without imposing himself, a monk should pass [his life time] in the midst <of them>⁽⁷⁷⁾ (read: *vijjam*). 3. In the enjoyment of possessions and in the exercise of violent deeds some here in the world put forward [their assertions]⁷⁸—without possession and without [practising] violent deeds the monk should protect himself⁷⁹ [from new-embodiment] (read: *apariggāhe anārambhe*). 4. He should look for [his] food⁸⁰ among what was prepared [for others], well-informed he goes out in search for what is [freely] given, without demanding and in free

⁶⁹ For *aho ih'eva* one also finds *aho vi hoi*, in *C abodhi hoi* which is explained as *avadhi-jñānam*. Whatever else is inapplicable in C can be overlooked here.

⁷⁰ Or “wear it for show.” <See Appendix 4.>

⁷¹ C probably found *āsae [']* (*āsaehim ... āśraveṣu*). According to Śil. *sāsae* (*sāsivate*) would be *sv'āśaye, sarva-darśanābhūyupagame*. <See Bollée 1977, pp. 117f. for a discussion of this stanza (WB).>

⁷² Or: “as the lowest Asuras”. The Kibbisiya are at the lowest rung of the real gods.

⁷³ Another version: “do not offer any refuge, mark this (= *bho*), when a fool loses courage.”

⁷⁴ A note in the margin of his copy of the 1879 Bombay ed. shows that Schubring first translated this as ‘though’ (WB).

⁷⁵ In a free rendering *parijāṇāi* means “renounce.”

⁷⁶ In C *aṇukkaso* is a *pāṭh*. for *aṇu-kkasāo*, “of very minimal passion.”

⁷⁷ See Appendix 4.

⁷⁸ There remains nothing else but to relate *sa-pariggahā ya s'ārambhā* to *egesim*. The nominative instead of the genitive would appear to be out of metrical freedom. Thereby it is presupposed that the *pāda*: *iham-egesim-āhiyam* here is quite original and not only a patchwork.

⁷⁹ Instead of *tānam* C read *nāṇi*. <See Bollée 1977, p. 121 for various ways of understanding this stanza.>

⁸⁰ Cp. *Āyār*. I 44, 6 (1, 9, 4, 9).

resolve, he should avoid⁸¹ [on the other hand, the impression of] deprecation. 5. [Besides] he hears⁸² perhaps the view about the world which some here in the world put forward, [a view] grown out of false insight, uttered by others and mechanically repeating them. 6. [a.] “Unlimited [and] permanent [is] the world, it will not perish in ⟨all⟩ eternity”⁸³—limited [and] permanent [is] the world, this is the view of the sage.⁸⁴ 7. [b.] “Without limit [is] knowledge, some here in the world assert”—in all cases it has its limit, this is the view of the sage. 8. The creatures which are mobile or [independently] non-mobile—in a new embodiment they experience⁸⁵ a simple change: through it [they are] the one or the other;⁸⁶ 9. the beings [of human kind] change into bodily form and to its opposite⁸⁷—however, everyone experiences sorrow [through injury], that is why they all of them should not be injured. 10. This [is] truly the core of the sage: that he injures nothing, nothing at all. One should recognize the duty⁸⁸ of non-injury as reaching this far. 11. Aply⁸⁹ and without yearning one should protect adherence [to the rules] ; during wandering, when sitting and laying down and, finally, with food and drink: 12. on these three occasions, always attentive, the monk should eliminate arrogance, heat [of anger], deceit and selfishness.⁹⁰ 13. But passionless, always pious, restrained by the five restraints, among the fettered ones fetterless, may [you], a monk, wander in purity until liberation—so I say.

⁸¹ Cp. *Āyār.* I 41, 19 (1, 9, 1, 19, p. 133 above). This place shows that a meeting with others is meant. The continuation here (stanza 5) confirms this. (See Appendix 4 for the “deprecation” to be avoided.)

⁸² In C *nisāmejjā* is a *pāṭh.* for *na sāmejja* for which, however, an explanation is missing. (See Appendix 4.)

⁸³ Or: “eternal, it does not perish.” (Schrader 1902, p. 11 says this is the view of the Antānantikas, ‘Extensionists’ mentioned in *Dīghanikāya* I 22, 13ff. (WB).)

⁸⁴ In the margin of his 1879 ed. Schubring noted: “These are the views of the Jainas”. For the next line, 7b, Schrader 1902, p. 11, refers to *Dīghanikāya* I 31, 12f. (WB).

⁸⁵ *se = teṣām* as in *Vav.* 1, 21 and in the JM (Pischel § 423), or it means *sa*. C has *pariyāe atthi se jāyam jeṇa ...* “in the change it happens to them that ...”

⁸⁶ In the previous existence a mobile creature was independently non-mobile, and vice versa. That such a change comes about with necessity (*Śīl.* p. 95, 10) is hardly meant.—According to *ḍ a pāṭh.* of the *Nāgārjunīya* is introduced in C, but not given. (See Appendix 4 for the correction on Bollée 1977.)

⁸⁷ Gods become embodied human beings and vice versa; *jagato* is masc. nom. pl. (cf. Norman 1996, p. 176 (WB).)

⁸⁸ *samaya*. (C and *Śīl.*, however, assume *samatā* as the etymon here, see Bollée 1977, p. 127 (WB).)

⁸⁹ *vusie* is of unknown derivation and meaning (*Śīl.* has *vusuṣita*). The apparently related *vusimam* (*Āyār.*: *busimanta*) is supposed to mean *samyamavat*. (See Appendix 4.)

⁹⁰ Charpentier 1916, p. 224, fn. 7, takes *majjhattha* (= *lobha*) as *mahyam* and *artha*; not as meaning *madhyastha* or *madhyārtha*. (See Appendix 4.)

5. A New Way¹ (*Sūyagada* I 2)

1.

1. Wake up properly! Why are you not waking up? When one [in fact] has passed away then waking up is truly difficult. The days (that are gone) will not come back again, one does not easily obtain again [a] life [as a human]. 2. See, young and old people, yes even unborn ones, pass away. Just as the hawk seizes [and tears up] the partridge, so too one is destroyed when life comes to an end.⁽²⁾ 3. By [staying with one's] father and mother one is lost, and when one has passed away, then one does not easily find a good form of existence. In view of these difficulties a faithful one should stop [an injurious] deed. 4. Namely, when the individual beings in the world perish through [injurious] action then they sink down on account of what they themselves [previously] did; they do not become free from it without having felt [its effect themselves]. 5. Gods, *gandharva*, *rākṣasa*, *asura* [princes], those who reside in the earth, snake [princes],³ princes, officials, salesmen, brahmins:⁴ they themselves pass away in suffering.⁽⁵⁾ 6. In the course of time [all] human beings have to suffer what they have caused for themselves through [their own] desires and under foreign influence.⁶ Like a palm nut that falls from the stem, so one perishes when life comes to an end. 7. Even if one is highly educated [or] pious, a brahmin [or] a monk, he, deluded by the things that have caused⁷ [him] deceit all around, will

¹ Out of the fact that this poem is called *vaitāliya* according to its metre, one might have to assume its temporal or geographical unusualness. Whoever attaches importance to the pun on the name in the tradition, *vaidārika* "destructive", may understand the German title "*Neue Weise [die Tatwirkung aufzuheben]*": 'A New Way [to neutralize the effect of a deed].'

² See Appendix 4.

³ Evidently *sirīśivā* represents the *nāgakumāra* because here otherwise only humans or beings similar to humans are mentioned. The word *bhūmi-carā* can also be applied to them. (Bollée 1988, p. 31 does not accept Schubring's view of *sirīśivā*. In the list here *mahōragā* is missing (WB).)

⁴ In *rāyā nara-seṭṭhi-māhaṇā*, *nara* may stand for **rāya-nara* = *rāya-purisa*. Śil., however, has: *narāḥ sāmānya-manuṣyāḥ*; but here we need those in a high position.

⁵ See Herman 1986, p. 67 and Gopalan 1986, p. 138. For the suffering of gods before reincarnation see Bollée 2002, p. 175 (WB).

⁶ To be construed: *kāmehi ya samthavehi ya [jaṃ kayam] kamma[m tam-]sahā*. The word *giddhā* is an interpolation and disturbs the metre; *samthavehi* literally means: "through their acquaintances". (See Bollée 1977, pp. 111 and 136 for *samthava* (WB).)

⁷ *abhinūma-kada* = *abhinūmena kṛta*. *abhi* is like *ἀμφί*, See Schubring 1905, p. 37.

be cruelly pinched by the effect of his deeds [done for their sake]. 8. Mark, further: the one who prepares himself for [the attainment of] discriminatory knowledge, [but] does not [yet] have the permission [to preach],⁸ speaks boldly⁹ among us. [Through such a preacher] you will get to know what is lower, but how the highest? [But that person] in the air region [i.e., when he is re-embodied as a god] will be tormented by the effect of [these] his deeds.⁽¹⁰⁾ 9. And if [on the other hand,] one [through the power of special vows] naked and weak [through penance] also leads his monastic life, and if one also takes food [only once] in a month: whoever hereby turns out (to be one) practising deceit, he will endlessly often end up in [a new] birth. 10. O man, desist from evil action! Human life is transitory.¹¹ The people here in the world who stick to the depths, deluded by [their] desires [and therefore] unrestrained, end up in [permanent] delusion.¹² 11. Be careful of the use of your limbs when wandering! one proceeds forwards with difficulty¹³ on paths which swarm with tiny animals. One should take to the path according to the instruction which the heroes have excellently proclaimed.¹⁴ 12. When they set out the heroes had renounced, they destroyed passion, fear and other [faults]; under no circumstance do they kill beings, they renounced evil and are desireless. 13. “Not I alone [have to] perish, [but all] beings in the world [have to] perish”: with this thought the prudent one⁽¹⁵⁾ indeed, ready [and] peaceful, if he is stirred [by temptations], should bear [them]. 14. [Like] a wall that has a coat [of cow dung] which one bumps on to, [becomes thin by its falling off because it has become dry,] he should make [his] body here in the world thin through fasting. He should achieve the avoidance of injury [of beings]: [this is] the precondition of [his] doctrine proclaimed by the sage.¹⁶ 15. Like a bird⁽¹⁷⁾ sprinkled with dust shakes itself and discards the white powder, so a pious one, who castigates himself, removes the effect of previous

⁸ Or: *avitiṇṇe* “[but] has not [yet] crossed over the stream [of the sea of existence]”.

⁹ *dhuvam* is an adverb, literally: “firmly”. C reads *dhutam* = *yena karmāṇi vidhūyante*.

¹⁰ On other interpretations of this stanza see Bollée 1988, pp. 33f. (WB).

¹¹ Does *paliyantam* = *praliyamāṇam*? (Pischel 1900 § 257: *paryantam*. See also Leumann 1929, p. 159 (WB).)

¹² *narā* is to be deleted once. (Stanzas 10–14 are also translated in Basham 1958, p. 61 (WB).)

¹³ Instead of *duruttarā* one would expect something like *hu duttarā*; Śil. thus also has *dustarāḥ*. (For Bollée 1988, p. 36 *duttara* is an independent development (WB).)

¹⁴ Or: “which Vira has excellently proclaimed”. (Then *Virehiṃ* is a plural of respect (WB).)

¹⁵ *sahie*, see Appendix 4.

¹⁶ *aṇudhamma* is literally something like “appendix, side effect of the doctrine”. (See Appendix 4.)

¹⁷ The text has ‘female bird’ (WB). See also Appendix 4.

deeds, because he employs vigorous fasting. 16. Young and old ones ask one ready to act, houseless, looking [for his alms], a self-castigating, fasting monk: “whether he is indeed listening?”¹⁸ But the people do not get him [again]. 17. When miserable words are said to him,¹⁹ when one weeps on account of the son: a capable, brave monk they cannot regain. 18. And if they according to pleasure see to it that [the monks] are mishandled when they, after binding him:⁽²⁰⁾ as long as he does not hang on to life, they cannot regain him. 19. Concerned about their own ⟨interests⟩ his mother, father children and the wife advise him: “look at us, do you not see?”⁽²¹⁾ You even give up the world beyond!²² Take care of us!” 20. Some deluded by this, some by that, people end up in [permanent] delusion. Compelled by evil things to attack [another] evil,⁽²³⁾ they are then again proud of their evil action. 21. Therefore also take care²⁴ and be prudent, desisting from evil and desireless. The competent one faithfully follows the high road, the path to perfection,²⁵ the right and pure ⟨one⟩. 22. Treading the road which destroys [the fruit of deeds], withdrawn in thoughts, words and deeds, giving up property, family and business you should, really withdrawn, lead a mode of life —so I say.

2.

1. He leaves passion-hood [behind him] like [a snake] its skin. If he considers this he, the wise one, is not conceited about anything, [like a] brahmin²⁶ something about his descent; or does maligning others help? 2. Whoever thinks low of others wanders around for a long time²⁷ in the journey through the forms of existence, and maligning is evil: if he considers this he, the wise one, is not conceited about anything. 3. He who stands above everyone and he who is the servant of the servant, when he has entered into the status of a monk,⁽²⁸⁾ then he is not reluctant,

¹⁸ Probably *susse* is *śroṣyati*. The interpretations of *suṣ* are strange; *ya* here means *tu*.

¹⁹ C has *kālunīy'āi se kae*.

²⁰ In his personal copy Schubring wrote in pencil: bring (back?) (WB).

²¹ See Appendix 4.

²² C has *para-logaṃ pi jahāhi uttamaṃ*. If *jahāhi* is correct then this refers to a later existence which the monk hopes for.

²³ ‘the unrighteous make them adopt unrighteousness’ Jacobi 1895, p. 252 and Bollée 1988, p. 43 (WB).

²⁴ The first variant in C is *davie va samikkha*.

²⁵ *siddhi-pahaṃ* proves that *mahā-vihim* stands for *m.-vihim*, which appears in *Āyār*. I 3, 11 in a similar use.

²⁶ C has the variant recorded by Śil.: *je vidū* instead of *māhaṇe*. ⟨See Appendix 4.⟩

²⁷ C has *ciraṃ*, “long”, which Śil. also notes.

²⁸ Is *moṇa-payam* an error for *moṇa-pa(t)ham*? See Bollée 1988, p. 49 (WB).

but takes upon himself the equality²⁹ [of all comrades] in all cases. 4. In the self-discipline which recognizes the unity with others,³⁰ the monk should lead his mode of life in a pure attitude. Lifelong devoted, a prudent one has [always] cleverly accomplished his death. 5. Surveying a wide [time span, namely], the doctrine in the past and future, a wise one, [in this way] the pious one wanders in the doctrine, unsubmittingly, when difficulties affect him.⁽³¹⁾ 6. With complete insight, always making an effort, the wise one should pronounce the law of unity. Always free of violence towards the tiny [living beings], the pious one should neither be angry with nor pay homage to [others].³² 7. Withdrawn with regard to the respect which many⁽³³⁾ express [such a] man is without bondage to any kind of [worldly] things. Always clear like a lake, he revealed the doctrine of [the descendent of] Kāśyapa. 8. There are many living beings in [many] individual abodes.⁽³⁴⁾ Surveying the unity³⁵ in every case, a pious one who has entered into the status of a monk has [still] practised renunciation with regard [to beings]. 9. A wise one penetrates the doctrine and stands at the end of activity. Those who hang on to property worry, [but] what belongs to them they do not get [forever].³⁶ 10. One knows that [property] in this world brings misfortune and misfortune draws misfortune with it in the next world. Of a transitory nature is this [property]: who likes to live domesticated when he knows this?⁽³⁷⁾ 11. One should thoroughly know the “sticking” [of people]³⁸ and their demonstration

²⁹ The context makes it clear to understand *samayam* as *samatām*.

³⁰ *samay' annayarammi*, as it is to be read with C, against *sama a°* of the edition, seems to stand for *annayara-samayammi*: “possessing unity (*samatā*, as here) with others”, namely *samjame*.—cp. the note to *Āyār.* I 11, 29. (See Bollée 1988, pp. 49f. for *sama(y)*, where it is left open what *annayara* refers to exactly (WB).)

³¹ On violence against monks see Bollée 1988, p. 51. On *avihannū* see Caillat 1995, esp. p. 75 (WB).

³² *māṇi* for *māṇe* = *māṇejjā*.

³³ For Śīl.'s parable here of the white and black temple for the followers of the Dharma see Bollée 1988, p. 53 (WB).

³⁴ Cf. *Āyār.* 2, 6 (1, 2, 1, 2) (WB).

³⁵ The context makes it clear that *samayam* is to be understood as *samatām*.

³⁶ In C *ṇo labha(n)ti nītiyam pariggahaṃ* is metrically wrong, but has *nītiyam* correctly as against *niyam*. A stanza from the *Nāgārjunīya* recorded by C and Śīl. here says: “Some people, when they hear that this and that person became monks, come up with a hindrance; [but] the wise one [standing] on the highest rule, - prudent thereby, should overcome this as well”. (See Appendix 4 for *niyam*)

³⁷ For the absolute *vijjam* here see Norman 1990, pp. 9f. (WB).

³⁸ Read with C *mahatā*. For *paligoha* C says: *parigoho ṇāma paricchangah. davve parigoho panko, bhāve abhilāso bāhyābhyantara-vastuṣu*. (With Śīl. on p. 129, line 2, it has to be *pank'ādir* instead of *pāk'ādir*.) Instead of *paligoha* the *Nāgārjunīya* have *°gova palimantha*, “hindrance”, and end their stanza as given in (fn. 36 above to stanza) 9: “this as well a wise one should thereby (*eeṇa*) overcome” without saying whereby. (See Appendix 4 for *paligoha*.)

of praise and respect. A fine thorn [of this kind] is difficult to pull out.³⁹ With [such] deliberation may one who knows give up the relation [with the worldly]. 12. Remaining alone in penance he should, when sitting and laying down, be devoted to the one, he a monk, strong in fasting, careful in speech, closed at heart (read: *uvahāṇa-vīrie*). 13. Controlling himself he should neither close nor open the door of an empty house.⁴⁰ If one questions him then he should not say a word. He should not sweep grass together⁴¹ nor spread it out. 14. Getting prepared after sunset [he stays where he is], undisturbed he bears the good and the uneven [with equanimity]: insects or terrible [animals], or snakes [which] may be there.⁴² 15. Temptations through animals, humans and gods, [i.e.] of these three kinds, are borne. It should not make the reverend wise one shudder so that his hairs stand on end when he enters a vacant house. 16. He does not yearn to live [in view of the danger] and does not covet demonstration of respect [for such a defiance of death]. A monk who enters a vacant house has overcome fearful things.⁴³

17. A [monk (who is)] well-cultivated, renouncing,⁴⁴ living for himself, one calls it true monachism if he shows himself (to be) fearless⁴⁵ (read: *tassa tam*). 18. A wise one who eats what has been heated in hot water,⁴⁶ who stands [firm] in the doctrine, who feels shame [in the injury to what is living]: even such an advanced one lacks the pious attitude if he associates with bad people and their followers.⁴⁷ 19. A monk who offends, who intentionally utters rude words,

³⁹ Ghatage 2000, p. 232 compares *Theragāthā* 1053 for stanza 11 here and *Dhammapada* 373 for stanza 15 below (WB).

⁴⁰ In 12 the metre requires *ega-care* and *ega-samāhie*, in 13 *no pihēna yāv' avanguṇe* (so according to C). (Read *avanguṇe* and see, also for "empty house" (*sunna-gharassa*) Bollée 1988, p. 58 (WB).)

⁴¹ In C *na samuchati tti na pamajjati* indicates *samunche*, instead of *samucche* = *samucchindyāt* in Śīl. (see the discussion in Bollée 1988, p. 59 (WB)).

⁴² It seems that *jatth'atthamiya* is an abbreviation of *jatth'atthamiya-sāi*, or something similar (see Böhtlingk, s.v., *yatrā*). The word, also in *Bhavisatta Kahā* 5, 9, is to be connected with *panthiya* = *panthikāh*. C has: *carantīti carakā pipīlikā-matkūṇa-ghṛtapāyikādayah*. For the omission of the relative in *ō: adu vā [je] tattha sarisivā siyā* cp. *Āyār*. I 42, 8 (1, 9, 2, 7): *adu vā [je] pakkhiṇo uvacaranti*. (See Appendix 4 for "insects".)

⁴³ *abbhattha bhuvinti* = *abhyastā bhavanti* or *abbhattam uvinti* = *abhyastam upayanti*. The commentaries are not clear about the variants.

⁴⁴ *tāiṇo* = *tyāginah*. (See Appendix 4 for "well-cultivated" and "renouncing".)

⁴⁵ *jo appāṇ' abhaṇa dāmsae*. Probably C also separates it in this way (*ātmānam bhaye na darsayati, na kṣubhyata ity arthaḥ*), whereas Śīl. has *bhayena*.

⁴⁶ And that is why it is divested of life by the giver.

⁴⁷ Read *samsaggē asāhu-r-āihim*. Here it might not be a reference to bad princes, *asāhu-rāihim*. (Bollée 1988, p. 62 thinks that *samsaggē* is not a cogent emendation (WB).)

loses much merit [of the pious conduct. That is why] one should be prudent⁴⁸ and not offend. 20. The one who abhors unboiled water, who is obliged to nothing, who gets rid of the “atoms” [of the effective deed],⁽⁴⁹⁾ one calls true monachism, if he does not eat out of the bowl of a householder. 21. One says that life cannot be prolonged⁵⁰ and yet the fools are glad about deeds. The fool is deceived by evil action: the wise one who considers this is not conceited about anything. 22. A human being moves around in what is concealed, subject to much deceit, over-shadowed by delusion—for all eyes⁵¹ <to see> the pious one: he should endure cold and hot without [contra]diction, [displeasure or resistance]. 23. Just as one is not defeated in a game⁵² when one plays with good dices by grasping the four, not the one, three or two, 24. so you [too], because you know that it is beneficial and noble, <should> grab the highest doctrine which the renouncer proclaimed in the world, like the four, and prudently leave the rest. 25. “One refers to the urges of the senses as <being> stronger than human beings,” so I have heard; those have renounced this [standpoint] and have decided [upon monachism], who observe the doctrine of Kāśyapa. 26. Those who follow this which has been proclaimed by the Nāya [descendant], the great wise one, are ready to act, they have decided [upon monachism], they strengthen⁵³ one another on the basis of the doctrine. 27. Do not look at the forms of respect which [you] previously [have shown];⁵⁴ strive towards shaking off the pre-conditions [for a new existence]. Those who do not submit to the heretics⁵⁵ know the pious attitude, how it has been proclaimed. 28. The one who is controlled should not be a babbler, not one who keeps asking questions, not one who dilates. If he has got to know the highest doctrine then he [would] not [be] one who praises his deeds and not one who speaks [only] about himself; 29. a pious one should neither be involved in secret eulogy nor in public praise. A thorough

⁴⁸ C has “controlled” (*saṃjata*). <For “rude words” in the first sentence here see Appendix 4.>

⁴⁹ The word *lavāvasakkiṇo* here = *lava* + *apaśvaṣkin* (WB).

⁵⁰ Actually “put together” *chinna-tantuvat* (C). The same half-verse is in 3, 10, <below>.

⁵¹ *viyaḍa* makes sense only as *vivṛta*. In verse-foot a, this requires a substitution of *chandaṇa*, “at one’s own discretion” by *channaṇa*, which C conveys as a *pāṭh*. By supplementing *maṇasā kāṇa* after *vayasā* C and Śil. seem to be right.

⁵² C has: *kucchito jayaḥ kujayaḥ dyūtakaravvam ity arthaḥ*. <See Appendix 4 for *kujaya*.>

⁵³ *smārayanti* is better than *sīdantaṃ sāranti*, *sārayanti*.

⁵⁴ I take *paṇāmae* as **praṇām(ak)ān*. <See Bollée 1988, p. 67.>

⁵⁵ *dūmaṇatehiṃ*, in C *dūva**, *dūpa**, is probably really *duṣpraṇatebhyaḥ*. Bollée 1988, p. 10 reads and discusses (on p. 68) *dūmaṇa*, *tahi*.

abstinence of these things has been proclaimed;⁵⁶ [one calls those] devoted who have found delight in renunciation.⁽⁵⁷⁾ 30. Peaceful, ready, really on guard, keeping the doctrine in mind, strong in fasting, the senses gathered, [so] should he be a monk. It is difficult to acquire what is beneficial to one. 31. Certainly it is what the Nāya [descendant], the sage who sees everything in the world, has called true “monachism”,⁵⁸ previously not heard of or [at least] not so begun. 32. With these thoughts many people, because they have acquired this doctrine, have caught sight of the great opportunity [in it of escaping the way of the world], and following the request of the master [and] renouncing, have left behind them what one calls the great stream —so I say.

3.

1. Through self-discipline a monk of thoughtful action reduces the suffering which he has drawn upon himself through the lack of knowledge. The prudent ones wander as monks, by leaving death behind. 2. Those who do not find pleasure in desire are called the same as those who are completely on the other side [beyond the stream]. Therefore, look upwards,⁵⁹ by regarding desire as a disease. 3. Princely⁶⁰ persons here [among us] wear the best that the salesmen bring⁶¹. So [also] the great vows together with [the abstention of] food at night are called “the best” [and the monks take them upon themselves]. 4. The people here [on earth] who hasten after what is desired, slaves of their senses, deluded in craving, are proud of ⟨their⟩ deeds [and, therefore, think]: “what do I have to do with him [here, who is preaching modesty to me]?”⁶² They do know the pious attitude which has been proclaimed. 5. Just as an injured

⁵⁶ *suvivega-m-āhie* for *suvivegē ā°*. Or is *āhie* an old mistake for *ādie* = *ādadyāt*?

⁵⁷ Jacobi 1895, p. 257 is of a different opinion, also Bollée 1988, p. 68 (WB).

⁵⁸ In C γ reads: *muñiṇā sāmāiyaṃ padaṃ*. (See further Bollée 1988, p. 69 (WB).)

⁵⁹ Another variant: “they have ... seen ⟨what is⟩ above, below and in our sphere”. Could the finite verb *addakkhu* (the metre requires this) be *kām'āi* or *kāmāi* for *kāmāni*, the old form of the masc. acc. pl.? (Bollée 1988, pp. 70f. takes *rogavaṃ* as nom. sing. and *addakkhu* also as sing., for which see Pischel 1900, § 516 (WB).)

⁶⁰ Only *(dhāranti)rāiṇo (iham) rājānaḥ* fits in the verse (Schubring retracted this, see Appendix 4), so also C and Śil. But what is intended is a pun on *rājñiya* = *rājanya* and the same word of unknown derivation which designates a monk's standing in the hierarchy (*Vavahāra-S.* 4, 24f.).

⁶¹ C has *āṇiyaṃ*.

⁶² *kivaṇeṇa* with Śil. makes no sense. Together with C *kim aṇeṇa* has to be read, which Śil. also considers possible. But (for both) to be supplemented is not *svalpena*, *stokena doṣeṇa*, but *janena*, cp. *Āyār.* I 31, 7. (1. 6, 4,3) —In β read *ajjhovannā*, as one often finds in MSS.

draught ox, when the [other] draught animal⁶³ urges it on, is weak, lacks inner strength, does not pull further, sinks down weak: 6. so too may he who knows what looking for desire means⁶⁴ give up interaction [with it] today [itself or] tomorrow. If one would like to desire, one should not pursue desire, be it somehow⁶⁵ fulfilled or not. 7. So that later no bad condition may arise go [beyond yourself] by controlling yourself! The one who is not good is very worried indeed, moans and complains a lot. 8. Look at the life here in the world!⁶⁶ Young is the one who has left behind a hundred years.⁶⁷ Awake in the short [existence]!⁶⁸ People are greedy, deluded in desires.⁶⁹ 9. Those here in the world who clasp on to activity, (committing) a violent act against themselves [and] (are) nothing else but injurers [of other beings], they will attain the world of the evil, for a long time therein where there is no sun.⁷⁰ 10. One says that life cannot be prolonged, and yet the fools are eager for action. [They think:] “We are concerned with the present. Who has come back after he has seen the beyond?” 11. Whether you have seen what is being proclaimed, or not: trust, you who does not see and still believes!⁷¹ Woe to the one whose view is hindered by “deluding” acts which he committed! 12. Since in delusion one experiences suffering over and over again, one should feel displeasure about fame and honour.⁽⁷²⁾ So the one who is ready, the controlled one, should recognize the unity of himself with the [rest of] beings.⁷³ 13. Even though living in a house one⁷⁴ should remain (there) being

⁶³ According to C and Śil. *vāhayatīti vāhaḥ, śakaṭikaḥ*, namely, “driver”. (*vāha* = *vyādha*, as C and Śil. also would like it, is ignored, because *gava* is not *mrga*.) (Jacobi and Bollée follow the commentary (WB).)

⁶⁴ I would like to equate *kām'esaṇā* with *kāmād'esaṇā*, because a term which corresponds to the “instigator” in the previous stanza is necessary. This is *kāma*.

⁶⁵ C has: *kaṅhui ti kvacit*; Śil.: *kaṅhāi kutracit*. (The 1916 ed. has *kaṅhuḥ*; the *ṭīkā*: *kutaścīn nimittāt* (WB).)

⁶⁶ The *pāṭh.* in C is probably *dubbalaṃ* instead of *jīviyaṃ*: “life here in the world is uncertain”.

⁶⁷ By way of conjecture. The metre requires the deletion of *eva*. Influenced by C I want to read *taruṇe vāsa-sayaṃ tiuṭṭai* (*vāsa-sayaṃ param'āyu, tato tiuṭṭati chidyate*). Cp. *Āyār.* under *vṛt*. (See Appendix 4.)

⁶⁸ An *ittariya*-fast, as opposed to *āvakaḥiya*, is “an occasional one”, cp. *Āyār.*; that is why *ittara* in the commentaries means *alpa*. (Jacobi 1895, p. 259 (and Bollée): ‘mind that (your) years swiftly pass’ (WB).)

⁶⁹ In C *vippitā* (*ākrāntaḥ*) instead of *mucchiya*.

⁷⁰ Only *āsūriyaṃ disaṃ* is metrically correct, as C has it. (See Appendix 4 for “violent act” and the reading.)

⁷¹ *adakkhu-damsaṇā* can also be understood as an ablative: “from (the standpoint of) faith, he does not see”. But *suniruddha-damsaṇa*, which follows it, determines the above understanding. (On *a(d)dakkhuva* see Bollée 1988, pp. 76f.)

⁷² Cf. perhaps *Utt. 15, 9 no tesi vae siloga-pūyaṃ*, ‘these he must not praise and honour’ Alsdorf 1962, p. 120 = *Kleine Schriften* p. 235 (WB).

⁷³ *hiyāsae* seems to be a mis-reading by the editor for *dhipāsiyā*, to which C and Śil. point out. (For “unity ...” (*āya-tulam*) see the discussion in Bollée 1988, pp. 77f. (WB).)

⁷⁴ A lay person.

controlled with regard to the beings in their gradation, [since] everywhere the unity [of humans with the rest of beings] is preached. [Then] may he attain the world of the gods. 14. If one has heard the bidding of the Lord then one should turn to truth. Quelling desire in every respect,⁷⁵ the monk should take pure alms. 15. When he has recognized the truth⁷⁶ then he should stay with it, mindful of the doctrine, strong in fasting, careful, attentive, continuously making the effort in being concerned about himself, [but] stretching himself to the highest [goal].⁷⁷ 16. A fool regards possessions, children, relatives as a refuge [from ruin]: “they belong to me and I to them” [so he thinks. But] there is no protection, no refuge.⁷⁸ 17. If there is ruin, or if it emerges at the end of [this] life, then he has to travel there alone⁽⁷⁹⁾ and return. The one who knows [however,] thinks it over and does not regard as a refuge [what is not]. 18. Through their own deed, through [inflicted] suffering which [one] does not know [anymore], beings become [what they are]. Agitated by fear and cruelly, they pass⁽⁸⁰⁾ [through life or through the chain of the forms of existence], subjected to birth, to old age and to death. 19. This moment, which does not return,⁸¹ one should take advantage of, and the knowledge proclaimed. So should one who is ready understand <it>.⁸² The conqueror has said [it and] the same the other [monks].⁽⁸³⁾ 20. [For,] there have been monks from time immemorial and they were⁸⁴ true to their vows, according to the instruction. They have proclaimed the following qualities in observing the doctrine of Kāśyapa: 21. In none of the three ways⁸⁵ one should injure a being; one should encourage one’s own soul; should not strive for reward in the next world and be truly with-

⁷⁵ In Śil. *sarvatrāpanīta-matsaro* (i.e., *savvatth’avanīya-macchare*) is more correct than *sarvatra vinīta-m* in C. (See Appendix 4.)

⁷⁶ As opposed to C and Śil. not *savvaṃ* but *saccaṃ* is to be read (this applies rather to *Āyār.* 38, 24 (1, 8, 8, 1) (WB)).

⁷⁷ *param’āyatta-tthie* or also *param’ā*. C and Śil. supply *param’āyatārthika*, whereby C explains *āyata* in C as *ḍḍha-grāha* and as *mokṣa* in Śil.. (See Appendix 4.)

⁷⁸ C has *no-tāṇaṃ saraṇaṃ ti mannaī*: “he regards as a refuge what is not”, cp. *Āyār.* I 21, 15 (1, 5, 1, 2). (The two printed *Cūrṇis* neither read *no-tāṇaṃ* as a compound nor *ti* instead of *ca* (WB).)

⁷⁹ On the topic of *mourir seul* (dying alone) see *Utt.* 18, 14 with parallels in Charpentier 1922, p. 314 and Meyer 1902, p. 110 (WB).

⁸⁰ See Appendix 4.

⁸¹ This is what *no sulabhaṃ* means.

⁸² C and Śil. supply as *pāth.*: “endure” (*’hiyāsae*).

⁸³ Read *sisagā*, ‘disciples’ instead of *sesagā*? (WB).

⁸⁴ Read *bhaviṃsu* as in C (for *abhaviṃsu* as in Śil.). (See appendix 4 for “according to the instruction”.)

⁸⁵ In thoughts, words and deeds.

drawn. So have [monks] in endless number achieved perfection, [achieve] perfection in the present time, [and in the future] others who are to come here [will] achieve perfection. 22. So⁸⁶ spoke he who possessed the highest knowledge and the highest view, the bearer of the highest knowledge and the highest view, the holy Nāya-descendent, the Lord, whom one calls the man from Vaiśālī—so I say.

⁸⁶ This supposed stanza 22 is in prose.

6. Renunciation of Temptation (*Sūyagaḍa* I 3.)

1.

1. He [one] regards himself [oneself] as a hero as long as he does not see him whom he wants to defeat, like Śiśupāla [did before he had seen] the fighter, the pious one,⁽¹⁾ the great warrior [Kṛṣṇa]. 2. The heroes stride first in the front lines [but] when the fight flares up, [where] a mother does not recognize [her son],⁽²⁾ he [such a one] will be wounded by him whom he wanted to conquer. 3. So, too, a student who is not [yet] affected [by difficulties], who has not [yet] become acquainted with the rounds for alms, regards himself as a hero as long as he does not know the rigours [of monastic life] (read: *mannai*).

4. When [however,] in winter the penetrating cold³ touches him then all these here, the indolent ones, become despondent, like warriors who have lost their empire. 5. Touched by the summer heat, dejected [and] thirsty,⁴ all these indolent ones will be despondent, like fish in little water (read: *va*).

6. The constant asking for voluntary donation is unpleasant,⁽⁵⁾ [but] the request is difficult to refuse; “[these monks are] tormented by the effect of their deeds⁽⁶⁾ [and are] unhappy”: so the people say, sometimes here, sometimes there. 7. Since they cannot bear these words [which are used] in a village or city, then these indolent ones there will become despondent, like cowards in a battle. 8. It also happens⁷ that [people] have a hungry monk bitten by furious dogs; then the indolent ones will be despondent, like beings who come in touch with fire. 9.

¹ See Appendix 4 for *dadha-dhammāṇaṃ*, “pious ones”.

² Schubring’s brackets must be an error here (WB).

³ Another variant: “cold with wind”.

⁴ Singulars in the original.

⁵ Cf. *Bṛhatkalpabhāṣya* 4801–9 (WB).

⁶ Jacobi 1895, p. 262 has ‘they will not work’ and Bollée 1988, p. 89 has ‘for whom work is a torment’ (WB). (For the rest of the sentence see Appendix 4.)

⁷ *app-ege* does not fit in with *suṇī*, but only with *ḍasanti*, for which, however, the MSS and Śīl. have *ḍasa-(t)i*; *ḍaṃsenti* is to be read, *suṇī* is fem. acc. pl, to which of course, again, *lūsae* masc. acc. pl. does not fit in. (See Appendix 4 for “monk bitten by furious dogs”.)

It also happens that people who meet them say⁽⁸⁾ [to one another]: “They clothe themselves quite deliberately,⁹ these who mould their life so”¹⁰ (read: *paribhāsanti*). 10. It also happens that [the people] say words [like:] “You nude ones”,⁽¹¹⁾ “shabby, poor villagers”, “bald-headed”, “scratchers”, “sweaty”, “disorderly chaps”. 11. Some who are like this proceed from one darkness to another over-shadowed by delusion, because on their own they are ignorant.¹²

12. Tormented by gadflies and mosquitoes, sensitive to the contact with [pointed] grass¹³ [they think:] “the hair-plucking that is forthcoming I cannot go through, when what is forthcoming is perhaps death!”¹⁴ 13. Run down badly by the [required] hair-plucking, overcome by abstention, all these indolent ones will be despondent, like fish caught in a net.¹⁵

14. There are [people] in the neighbouring countries¹⁶ who, because their being is falsely set on an attitude that [finally] produces punishment for themselves alone, play dirty tricks on [monks]: 15. it happens [namely,] that people, thinking that those persons, according to their trade, are spies or thieves, bind a pious monk, the fools; and [16: all this] with passionate speech, 16. [as it were] covered,¹⁷ with a stick, fist or the [palm of the] hand, a foolish [monk]

⁸ See Appendix 4.

⁹ Curiously enough *paḍiyāra* = *praticāra* is to be given the meaning “fine clothes, toiletry” which Boehtlingk falsely ascribes to *aṅga-vyāpāra*, which explains the word, in Śīl. to *Āyār.* I 39, 16 (*Ācār.* 1, 8, 1, 12). In the present case Śīl. gives the word as meaning *pratīkāra*, “retribution (of previous deeds)”. But the thought indicated hereby was already expressed in stanza 6. On the other hand, the following stanza fits in excellently with the abandoned, conspicuous dress. (Jacobi and Bollée take *paḍiyāra* to mean ‘atonement, punishment’ (WB).)

¹⁰ As opposed to the MSS *evam-jivīno* is to be read. The *ṭīkā* also indicates this.

¹¹ This must pertain to the Jinakappiyas. As for “bald headed”, removal of the hair on the head is also a punishment, e.g., of Yavanas and Kāmbojas (*Mahābhārata*, VII 95, 20 and 40), hence the association (WB).

¹² Cp. 1, 1, 18.

¹³ *soḍhum aśaknuvan*, i.e., *acāiyā* is to be read (*atyāginah*).

¹⁴ This means: “I’ll die before the hair which (in the meantime has grown again a bit, as usual) will be plucked out again”. Śīl. is quite different: *loya* = *loka*, instead of *loca*. However, stanza 13 speaks for the latter. (See Appendix 4.)

¹⁵ *keyaṇa* is actually a “sieve” (*cālanī*, *Āyāra-cuṅṅī* on 14, 29 = 1, 3, 2, 2). (See Appendix 4, also for “hair plucking” in the sentence.)

¹⁶ Read: *kei lūsant’ anāriyā*. We need this return to the basic meaning of *aṅ-ārya* because ill-disposed ones are already presented in stanza 8 and the misunderstanding described in what follows is possible only beyond the usual wandering region. Hence, the interpretation of the stanzas given here is restored favourably, which indeed (cp. Jacobi) fits in with *paliyaṃ tesim*, completely misunderstood by Śīl., in stanza 15. For *paliya*, see *Āyār.*, glossary (*paliya* is the profession practised earlier as a layman (WB)). (See Appendix 4; for “punishment for themselves alone” in the sentence here see Appendix 4, addition to fn. 70, p. 156.)

¹⁷ Mahāvīra was treated this way in the hostile neighbouring country, cp. *Āyār.* I 43, 13 (1, 9, 3, 10). Which of the two is older is uncertain. (For “the [palm of the] hand” in the sentence see Appendix 4.)

remembers his relatives [at home], like a wife who in anger has run away [from home and who now longs to return].

17. All these influences, mark you, [are] hard [and] difficult to bear. Like elephants covered with arrows, like despondent ones [weak monks soon] are gone home¹⁸—so I say (read: *durahiyāsayā*).

2.

1. The following are the subtle responsibilities which monks overcome with difficulty, over which some lose courage [and] cannot lead the [prescribed] life.⁽¹⁹⁾

2. It happens that the family members, when they see [him ready for monastic life] surround [him] and weeping[ly say]: “Dear, with difficulty²⁰ [we] have brought you up, why, dear, do you want to leave us? 3. Your father, dear, [is] old”, “your sister here [is still] small”, “your own brothers, dear, and you [are] from the same mother: why do you want to leave us?” 4. “Maintain your father and mother, so ⟨that⟩ the world will continue to exist”,²¹ “this, dear, is a general custom that one protects²² his mother”. 5. Or further flattering words [are the following]: “Your sons, dear, are [still] small” [or:] “Your wife is fresh[ly wedded to you]; surely she should not be given to another man, should she?” 6. “Dear, come, we want to go home and the work [which you do not like] should not have its [disturbing] quality [for you];²³ we’ll see once again, dear, let us [just] first go home”. 7. “If you come along [now], dear, then you can go away again [later], thereby you will not stop being a monk.⁽²⁴⁾ If you [on returning] make the effort desire-less [and] strivingly, who can hinder you [in the re-entry]?” 8. “What debt you perhaps have, dear, this too is [hereby] all paid; money [and a basis for your] business, etc., all that too we want to give you.” 9. In this way they give [him] a good lesson aiming at ⟨his⟩

¹⁸ For *kīvā vasa gayā giham* (which in my opinion should be: *kīvā va sa-giham gayā*), as with C and Śil., is also read: *tivva-saḍh(ag C)ā g. g.*: “bitterly malicious they have gone home” (the *Cūrṇi* of 1950 reads *saddhā* (WB))

¹⁹ Jacobi 1895, p. 263: ‘practise control’; Bollée 1988, p. 99: ‘make progress’, as a causative of root *ji*, ‘to conquer passions’ (WB).

²⁰ Literally: “in bringing up”. (This cannot be accurate. In 1, 2, 1, 19 Schubring read *posane*, but rendered the same as two words (*posa ne*) correctly as ‘care for us’ (WB).

²¹ This means: if all human beings want to leave their fathers and mothers the world would soon die out. Śil. may also mean this.

²² Another variant: “maintains” (*jaṃ* [this in any case] *posai u māyaram*).

²³ Read: *mā taṃ kammaṃ saḥāvayaṃ* (*svabhāvavat*), the latter as opposed to the MSS.

²⁴ The mark of a monk is wandering, cf. *Dhammapada* 266 (WB).

compassion.²⁵ Fettered on all sides by the bonds of kinship, the “dear” rushes home [again]. 10. As the creeper⁽²⁶⁾ wraps itself around a tree that has grown in the forest, so too the family members wrap around him with their worldliness. 11. On all sides [they are] fettered by the bonds of kinship, like an elephant on re-capture; they prowl round him from behind, like a cow remaining near its offspring (read: *sūim go vva*, presumably for *sūi g.* of a MS.). 12. These [are] the fetters of human beings; one gets over them with as much difficulty as over the underworld [volcanoes in the sea],²⁷ and the cowards suffer pain under them,²⁸ deluded by the bonds of kinship.

13. And when a monk has recognized this: ‘all fetters provide [for an effective deed,] a vast influence’, then he should not yearn for life [any longer], after he has heard the highest precept. 14. The following now are the turmoils of which Kāśyapa has spoken, [those] from which the awakened ones withdraw, in which [however] the unwise ones get stuck. 15. Princes and ministers, brahmins or nobles, they offer a monk who lives piously pleasures: 16. “Elephants, horses,²⁹ chariots [and] ships, enjoy these wonderful pleasures; wise man, we revere you! 17. Clothes, perfumes, women, [soft] beds, enjoy these wonderful pleasures, venerable one, we revere you! 18. The restrictions which you have taken upon yourself in monastic life, you loyal one, remain exactly so when you live in a house [again]. 19. How could you [thereby] commit a sin after you have lived a wandering life [so] long?” In this way they make proposals [to the monk], like one baits a boar with rice.³⁰ 20. [So] persuaded [and] not in a position to hang on to the monastic career³¹ all these indolent ones will be despondent, like weak [draught animals] on a hilly road (read: *bhikkhu-cajjāe*, MS has *cajjhāe*). 21. As a result of the rigours as though³² powerless, terrified through fasting, all these indolent ones will be des-

²⁵ *kārunīyā samuṭṭhiyā*, literally: “setting out in the direction of compassion”.

²⁶ The *mālu* vine is probably *Bauhinia vahlii* which often strangles Śāl trees (Brandis 1907, p. 258 (WB)). (See Appendix 4 for “worldliness” in the sentence.)

²⁷ Openings through which underwater fire emerges. (On *pāyālā* see Schubring, 1935, § 121 and, further, Bollée 1988, p. 104 (WB).)

²⁸ The construction in the text is faulty. (This stanza is quoted in Norman 1969, pp. 274f. (WB).)

²⁹ *hatth'assa* for *hatthi-assa*. (See Appendix 4 for this form of address and “ships” in the sentence.)

³⁰ Cp. 4, 1, 31. (For “wandering life”, *dūijjāe*, in the sentence see Bollée 1988, p. 107, and 2002, p. 261 (WB).)

³¹ Or: “[Feeling themselves] obliged to the monastic career [but] not in a position to hang on to it.” However, *cojjantā* in stanza 22 speaks for the interpretation above. (See Appendix 4 for this interpretation.)

³² *va*, actually not relevant. (See Appendix 4.)

pondent, like old [draught] bulls on a hilly road.³³ 22. When in that way they have obtained an offer [the monks are] deluded, lusting for women, infatuated by desires, are gone home [immediately again] with ⟨such⟩ persuasion—so I say.

3.

1. As one who is afraid, when it comes to a fight, looks behind him for a round ditch, a thicket [or] cave³⁴ [with the thought:] “who knows [whose] defeat [it will be]! 2. A fraction of a fraction of moments³⁵ is [in certain cases] so [that the leaf turns]. If I shall be defeated then I shall escape.” So the afraid one thinks. 3. Some wandering monks [do] the same when they realize that they are weak: because they see a danger which is not [yet at all] there, they justify what was heard³⁶ [during the instruction] perhaps in the following way: 4. “Who knows [as a result of what] a breakdown in the religious state [is ordained for me], whether through a woman or by [drinking forbidden] water! When one urges me [to explain my transgression] then I shall say: [as for this] not[hing] has been prescribed to us”.⁽³⁷⁾ 5. In this way they scrutinize [the doctrine as one] scrutinizes a round ditch, being in doubt, as if ignorant of the [right] path⁽³⁸⁾ (read: *icc-evam. valaya 'āi-p. va* instead of *ca*). 6. The elephants³⁹ though, when it comes to a fight, striding ahead of the heroes, do not look back, [as] if death were imminent.

7. So should the monk wander [once] he has set out after doing away with what fettered him to his⁽⁴⁰⁾ and ending [every injurious] undertaking, reflecting [alone] on the [liberation] of

³³ This stanza is perhaps a variant of the previous one. (Ghatage 2000, p. 232 compares *Theragāthā* 1154, (WB).)

³⁴ The same three expressions are in *Āyār*. II 3, 3, 2. Śīl. explains *valaya* as a piece of land surrounded by water. In *Ācār*. II 3, 3, 1 *nūma-grhāṇi* are *bhūmī-grhāṇi*. In *Ācār*. II § 149 (382b 6) this word is forgotten before *vrkṣa-pradhānāni tad-upari vā grhāṇi*, explanations which of course belong to the following *vrkṣa-grhāṇi = rukkhā-gihāim*. The assumptions by Charpentier 1916, p. 225, lines 8ff. are thereby clarified. (On *valaya* see Bollée 1988, pp. 110f.)

³⁵ Literally: “The moment of a moment of a moment”.

³⁶ Or: “What [just now, in stanza 1] was heard” (namely: *ko jāṇai parājayam*, which is perhaps proverbial). In both cases *imam* is in a sense to be taken predicatively. (On this see Bollée 1988, p. 112 (WB).)

³⁷ Jacobi 1895, p. 266: ‘We have no (other) resource (in case of need)!’; Bollée 1988, p. 112f.: ‘(life as a monk) is not appropriate for us’ (WB).

³⁸ Bollée 1988, p. 113: ‘In just this way they seek excuses (or: masks) because they have begun to doubt like people ignorant ...’ (WB).

³⁹ *nā yā* stands for *nāgā* (the meaning *jñātārah* by Śīl. is wrong; *jñātāh* Harṣakula); cp. *nāo samgāma-sise va, Āyār*. I 43, 9 (9, 3, 1, 8) and in the glossary under *samgāma*. (For Jacobi and Bollée *nāyā = nāyakāh*, ‘leaders’ (WB).

⁴⁰ Cf. *Āyār*. II 16, 1: *viosire vinnu agāra-bandhanaṃ* (WB).

his soul.⁴¹ 8. Some⁽⁴²⁾ [fellow monks of allegedly stricter habituation, chidingly] address [him], the monk, who lives piously. Those who so address [him chidingly], they play out finally [as the last trump the following]:⁴³ 9. “Since you are subject to a common, similar way of life and in delusion are attached to one another,⁴⁴ beg⁴⁵ alms for a sick person and let it be given [to you], 10. so you thereby [still] belong to those who feel love, and [in this spirit] serve one another; [hence you have] lost the right path [and thereby] the right way [and are] not [yet] beyond the sea of existences”. 11. Then the monk, the liberation-knower, should tell them: “If you speak so then you sin in a twofold way.⁴⁶ 12. You yourself, the one as well the other, eat out of begging bowls, and when you are sick [then you also eat] what is provided. And when you have enjoyed such [forbidden] germinating water or what was specially prepared [for you] (read: *gilāṇā abhihaḍaṃ ti ya*),⁽⁴⁷⁾ 13. [then you are in the first case] tainted by [giving rise] to terrible pain [to the consumed, living water atoms, in the other case] you have made yourself known [as needy persons]: [and you are] not devoted [to renunciation].—Too much scratching is not good; one thereby harms the wound.”⁴⁸ 14. Those ones [are being] taught with truth by an undemanding knower: “This [is] not the established [right] way that one does not think about word and deed (read: *vaiṃ kiṃ*). 15. Such words are worn out⁽⁴⁹⁾ like the tip of a bamboo cane. It is good to eat what is provided that comes from a lay person, but not from a monk. 16. What was a proclamation of the doctrine, purifying for those who indulge in [injurious] deeds —[through it] instruction had been given at that time, and not through such views [as yours]”. 17. When they are not able to bring [their matter] forwards through all [such] persecutions,⁵⁰

⁴¹ *attattāe*, also in 11, 32, II 2, 23, *Āyār.* I 27, 15 (6, 1, 2); 28, 5 (6, 1, 5). Literally: “for the benefit of his soul”, or “his conscious being”.

⁴² The commentators take “some” to be heterodox monks (WB).

⁴³ Instead of *antae tesim samāhie* (according to Śil. = *te ... antake [dūre] samādheḥ!*) I suppose rather *antae tesim āhie* = *antake tair āhitam (ākhyātam)*. (See Appendix 4.)

⁴⁴ This time different from 1, 1, 4.

⁴⁵ Literally: “cause”.

⁴⁶ Namely, *maṇasā* and *vayasā*. Cp. 1, 3, 1. (See Appendix 4.)

⁴⁷ See Appendix 4 on this and the next stanza.

⁴⁸ The accusations then that those who raise them are no better than the accused are thereby rebuffed; *ujjhaya*, in echoing *ujjhai*, is wrongly explained as *sūnya*, it is **uddhvaja*. (See Appendix 4.)

⁴⁹ Jacobi 1895, p. 267 renders *karisiyā* as ‘weak’; it is unclear why cane tips should be “worn out”, see Bollée 1988, p. 120. According to Schubring the speaker of the next sentence here is apparently not the orthodox Śvetāmbara (WB).

⁵⁰ *anujutti* (Śil.: *anuyuktibhiḥ, sarvair eva hetu-dṛṣṭāntaiḥ pramāṇa-bhūtaiḥ*). (Jacobi 1895, p. 267 and Bollée 1988, p. 121 render this word, which seems to occur only in the *Sūy.*, as ‘arguments’ (WB).)

those people thereupon [simply] decline a [counter] remark and resort again to false contentions (read: *pagabbhiyā*). 18. Their heart is subject to likes and dislikes, a false view has come over them; they take refuge in abuse, like the Ṭankaṇa [people flee] to the mountains.⁽⁵¹⁾ 19. In self-composure one should fulfil the many demands which pertain to good qualities; one should proceed [then] in a way by which one does not cause hindrances to the others⁵² (read: *jen' anne no vi*). 20. And [on the other hand:] if he has [once] accepted our doctrine which Kāśyapa has proclaimed, then the monk who is healthy,⁽⁵³⁾ devoted to the sick one, should perform [everything calmly]. 21. After he has reflected upon the wonderful doctrine, the insightful one [one day] will have attained liberation. By rejecting the temptations he should [and so you too] wander as a monk until liberation—so I say.

4.

1. One relates: “At that time very important men, rich in the penance they performed, attained perfection [and this] by [drinking natural] water”. [When he hears this] an indolent one loses all the pleasure [in renunciation]. 2. “Nami from Videha after he fasted, Rāmagupta after eating, Bāhuka after he drank [natural] water, also the wise Tārāgaṇa,⁵⁴ 3. further, Asita Devita, the great sage Dvaipāyana [and] Pārāsara, after they drank [natural] water, grain and greens—4. all these whom one calls great men and respects, at that time after they drank [the forbidden] germinating water [nevertheless] attained perfection, so is this reported”. 5. Then the indolent ones lose the pleasure [in renunciation], like donkeys tired from their burden; they move around in the background, like a cripple in a crowd,⁽⁵⁵⁾ 6. [and] some [of them] here in the world say: “[No wonder] the pleasing arises [just as well] from the pleasing”. Everyone who [is] devoted to the best way and the highest [goal],⁽⁵⁶⁾ 7. do not underestimate him, and do not give a lot away for a little!; do not care about holding on to it, like the man who took iron

⁵¹ See Appendix 4 for this tribe.

⁵² This is indeed concerned with those who raise unjustified accusations rather than it requiring (so Śīl..) a gentle retaliation of the same.

⁵³ *agilāe*, which the *Ṭikā* correctly explains by *a-glānatayā yathā-śakti*, means ‘untiringly’. See Leumann 1883, pp. 154f., s.v. *veyāvacca* and Caillat in Schubring 1966, p. 61 (WB).

⁵⁴ Śīl. calls him Nārāyaṇa. (See Appendix 4, also for Nami and Devita in Asita Devita in the next sentence.)

⁵⁵ Jacobi 1895, p. 267 renders the second line as ‘in case of danger they retreat (and perish) like men who walk on crutches’. See the discussion in Bollée 1988, pp. 127f. (WB).

⁵⁶ For the word *samāhiyaṃ* or *-yā* here see Bollée 1988, p. 131 (WB).

with him⁵⁷ 8. by remaining [entangled], uncontrolled, in offence to beings, in untrue speech, in unallowed appropriation, in sexual urge and in the status of property.

9. Further, some, who stand aside, who are good for nothing, fools, who are slaves of women, averse to the bidding of the Jina, let ⟨you⟩ hear the following: 10.–12. “Like a swelling or a boil is bothersome for a while⁽⁵⁸⁾ [without being dangerous], like a ram,⁵⁹ [or] like the bird⁶⁰ Pinga drinks from water [that thereby remains] still, so [it is] with understanding women;⁶¹ how can there be sin in that?” 13. So then [there are] some who stand aside, who hang on to a wrong doctrine and good for nothing, taken away by desire like a nightmare⁶² at the [sight] of a young person. 14. Since they cannot see the future, [but] search for the present, so they feel pain later, when in [their] lifetime youth has departed.

15. Those [however,] who were brave at the right time do not feel pain afterwards; they are wise ones, freed of fetters, they do not desire life (read: *parakkantam*). 16. Like the [underworld] river Vaitaraṇī is regarded here in the world as difficult to overcome, so too in the world [are] the women difficult to overcome by the unwise ones. 17. Those [however,] who have left behind the contact with women [and] demonstration of respect [to them], they remain, after restraining all such things, completely devoted.⁶³ 18. These will cross over the stream [of the sea of existences] like⁶⁴ [travelling] businessmen the ocean, [the stream] in which the beings are hopelessly involved in [till now],⁶⁵ tormented by [the consequences of] self-effected deed.

⁵⁷ An allusion to a parable related in *Rāyapaseṇaijja* 72, reported by Leumann 1885b, pp. 522f. (*Kleine Schriften*, pp. 82f). A man who with his comrades on the way found iron, could not separate himself from it when the others had already much earlier left their part of it for more precious metals. (For the first part of this stanza Ghatage 2000, p. 232 compares *Therīgāthā* 508 and *Dhammapada* 246 for the next stanza 8 (WB). See also Appendix 4 for the probable corruption of stanzas 6 and 7 here.)

⁵⁸ Jacobi 1895, p. 270 translates: ‘As the squeezing of a blister or boil (causes relief)’, the same Bollée 1988, p. 132 and Basham 1951, p. 124. It is not a question of being bothersome but rather about a relief from sexual urge in the monk’s case. In *Anguttaranikāya* IV 289, 21f. The Buddha makes a more general comparison: ‘blister is a metaphor for sexual desires’ (WB).

⁵⁹ *mandhātāi* (so also the MSS) *ṇāma meso; so jadhā udagaṃ akalusento ya jaṇṇehiṃ ṇisoḍhituṃ* (“bending down on the knees”, Hemacandra. 4, 158) *gonāe vi jalaṃ aṇāduāleno pibatti C.*

⁶⁰ Plural according to the *Dīpikā*.

⁶¹ *vinnavaṇ’iṭhī* for *iṭhī-vinnavaṇā*. (See Appendix 4 for *vinna*°.)

⁶² Literally: “a female monster living on human flesh”. Śīl. explains the word *pūyaṇā* as *dākini* (not *sā*°) of the same meaning, and as *gaḍḍārikā* “ewe”, to which latter word he describes the love of such a one for its offspring (*taruṇaya*) (for *pūyaṇā* cf. Bollée 1988, p. 136 (WB)).

⁶³ I am reading *susamāhiyā* instead of *°hie*.

⁶⁴ *va*, “like”, is apparently felt to be implicit in the words: *samuddaṃ vavahāriṇo* (= *va vāhāriṇo?* (WB).)

⁶⁵ *āsi!* (Cf. 1, 4, 1, 29 and read *eṣi*, Bollée 1988, pp. 137f. (WB).)

19. And [namely,] after he has recognized [precisely] these [as disastrous], the monk should wander faithfully [and] attentively; he should avoid untrue speech, unallowed appropriation he should refrain from.⁶⁶ 20. The beings which are mobile [and independently] immobile, [be they found] above, below or sideways—in all cases he should practise renunciation, for which one also says “peace” [and] “extinction”⁶⁷—so I say.

⁶⁶ For the word *vosire* here see Norman 1996, p. 198 (WB).

⁶⁷ I am taking *āhiyaṃ* as *āhitāṃ* (*ākhyātāṃ*), namely *viratīṃ*. The three expressions might stand together equally justified, cp. *Āyār.* I 32, 1 (1, 6, 5, 3) *paveyae santīṃ viratīṃ uvasamaṃ nivvāṇaṃ*.—Stanzas 21 and 22 follow 20 = stanzas 20 and 21 of the third section. They do not fit into the context here (read for stanza 22: *niyāmittā*).

7. Renunciation of Women (*Sūyagaḍa* I 4.)

1.

1. Whoever has given up his father and mother [and] the [whole] previous attachment [and has decided:] ‘alone, ready, I want to wander, looking for uninhabited places,¹ renouncing sexual desires’ (read: *vivitt’esi*), 2. to him women walk up with soft, stealthy steps with an evil intention; for a long time already they know means and ways which thereby some monks lose their grip.² 3. They sit quite near next to [him], they put on festive clothing³ over and over again, they let [their] body be seen below, [and] when they lift up their arms [the clothing] is drawn to the shoulder. 4. With good resting places [or] seats women invite ⟨one⟩ here and there; he should know these different kinds of snares. 5. He should not cast a glance at them nor allow [himself] importunity, nor even wander together [with them], in this way his self is well kept. 6. In addressing the monk [and] making him proud⁴ they, on their own, invite [him]; he should know these different verbal advances. 7. With all sorts of fetters for the heart, by approaching piteously-politely, they say lovely [words],⁵ make him inclined through casual remarks. 8. Just as one, by means of carrion, [fetters] a single, fearless lion [finally] with a rope, so the women fether a single, controlled houseless one. 9. Thereafter they bend [him] down there deeper and deeper, like a wheel-wright gradually [rounds] the rim of a wheel. Even if he struggles like a wild animal fettered by the snare, still afterwards he will not be free [again]. 10. Then he regrets it later,⁽⁶⁾ as though he enjoyed milk rice which was mixed with poison.

¹ Another variant: “in uninhabited places”. (For “stealthy steps” in the next line see Appendix 4.)

² *lissanti* from *liś*, cp. *lesejjā Āyār*. II 15, 1, 1: “put out of joint”. (Jacobi 1895, p. 272: ‘will become intimate with them’; Alsdorf 1958, p. 258: ‘will suffer a (moral) breakdown’ (WB).)

³ Probably *posa-vattha* is *pauṣa-vastra*. C has *nivasaṇam*, *ṭikā: kāmōtkoca-kāri*. (See Appendix 4 for “lift up their arms” and “drawn to the shoulder” in the next sentence.)

⁴ *ussaviya ucchrāpya*.

⁵ *uvagasittāṇam* and, in stanza 20, *uvakasanti* belong to *kaṣati* or *kaṣati gatau*, but not to *kaṣati*. Śil. has *upasamśliṣya* and *upakaṣanti vrajanti*, C has *uvakkamittā alliittā*, nothing for stanza 20. Here *adu* in C following the absolute is like *adu vā* in 23. (See Appendix 4 for *uvagas*°.)

⁶ Cf. *Theragāthā* 225 (WB).

It follows⁷ from this that if one gives deliberation a free hand⁸ there is no question about an interaction [with women] for a competent [monk].⁹ 11. Therefore he should avoid a woman, as if he saw a thorn that would be poisoned (read: *visa-littam va k.*). Strong [in spirit] he [one] preaches [and is thereby] in the bondage of the houses [attracting him]¹⁰—despite [that good quality] he is not a fetterless one. 12. Those who crave for such rubbish¹¹ are a certain [kind] of [so-called] badly-disciplined ones.¹² Even a monk who mortifies himself thoroughly should not share monastic life with women. 13. Also with daughters or daughters-in-law [of the house],¹³ nurses or servants, elders and young ones, he, the houseless one, should not become acquainted. 14. It happens that [monastic] people, when occasionally they have observed [how] displeasure [befell those] of the relatives or friends, [are] yearning in desire [because they say to themselves:] You are the man to protect [them and] help them!⁽¹⁴⁾ 15. And at such an opportunity then, when they see the wandering monk in fervour,⁽¹⁵⁾ some [men] end up in anger, or suspect unfaithfulness with regard to the women as a consequence of handing over food: 16. “They [indeed only] become acquainted with them, far removed from [their] devotional exercises; that is why the wandering monks do not come here for lodging together¹⁶ [apparently] for the sake of the liberation of their souls!”

17. Many [monks] have [so to say] taken possession of [certain] houses and some [of them], feeling inclined to social interaction through friendly acceptance,¹⁷ proclaim the path

⁷ One notes here, as in stanzas 17, 25, 29b, the connection of the parts of the chapter.

⁸ A variant: “if one grants [the doctrine] about the ripening [of an effected act]”. (See Appendix 4.)

⁹ *vikappae*.

¹⁰ One avoids the necessity of implausible supplementations only if one reads *kulāṇa*. (See Appendix 4.)

¹¹ *unchā*, actually “gleanings”; women are meant. The line is metrically not in order. Instead of *hunti* the MSS have *hoi* and *hoti*, for which a feminine, say *jāi*, is to be supplemented. (As in Pāli *uncha* = ‘alms’, Alsdorf and Bollée (WB).)

¹² Together with *pāsaththa*, *osanna*, *samsatta*, etc., *kusīla* is a well-established expression in the discipline. (See Appendix 4.)

¹³ Naturally not with his own (Jacobi 1895, p. 273)!

¹⁴ For a discussion of this difficult stanza see Bollée 1988, p. 153 (WB).

¹⁵ *udāsīnam*, as in *Āyār*. I, 6, 4, 2 which Schubring there (p. 117 above) correctly translated as “who do not [anymore] take sides” (WB).

¹⁶ *samṇisejjā*; cp. the note to *Vavahāra-S*. I, 21. My interpretation of the whole stanza is confirmed by the variant of 16b: “you, wandering monk, abandon this annoying common lodging!” (See Appendix 4.)

¹⁷ Literally perhaps: “talked into the state of community” (cp. *Āyār*. I 40, 22 = 1, 9, 1, 7). It is also possible to take *patthuyā* as meaning *prastutavantah*, cp. *āhiya* I, 1, 8; *putṭha*, *Āyār*. I 4, 10 (1, 1, 4, 6); 5, 28 (1, 1, 7, 4). (See Appendix 4.)

of firmness—the badly disciplined ones are [always] strong in [mere] speech. 18. He sounds holy in the assembly, afterwards [however,] when he is alone he commits evil. Indeed, those who are well-acquainted know him as ⟨being⟩ caught in deceit and very malicious (read: *dukka-ḍaṃ kuṇai*). 19. On his own he will not confess his transgression, rather when that is pointed out he boasts [about it], the fool. If one warns him: “Think about [your] sex¹⁸ and do not do [it],” [then] he succumbs indeed over and over again. 20. Even men who are permanently obliged to the maintenance of women who know the theory of love [and] are also gifted with cleverness, betake themselves under the yoke of [unknown] women, 21. [which, on discovering the adultery, leads] to the loss of hand [or] foot, or one cuts [their] skin and flesh; one prepares¹⁹ a roasting on fire and dripping of acid, 22. or a cutting off of their ear and nose, [yes] they have to bear a cutting of the throat; but [although] so tormented by all this through [their] badness they do not say: “I do not want to do [it] again”²⁰ (read: *iti ittha pā°*). 23. [All] this which is so well mentioned in the theory of love some [monks] have [indeed] understood. Or also, although they have perhaps spoken so, they act evilly through an effective deed.⁽²¹⁾ 24. The one [woman] he [one] devotes him [one-]self to with the heart, the other with speech, the third with action. It follows from everything that the monk may not trust women [once] he has recognized them as ⟨being⟩ deceitful.

25. A young woman perhaps tells a wandering monk after putting on colourful clothes and jewellery:²² “Renouncing, I want to devote myself to hardship; preach, revered one, the doctrine to us!” 26. She [is] a laywoman with a mouth⁽²³⁾ and [she says:] “I [am] a fellow-believer of the wandering monks”. Like varnished crockery over fire, so might even an experienced [monk] suffer harm from the community [with such a false female comrade] (read: *ahagaṃ sā°*). 27. Varnished crockery that is surrounded by fire,²⁴ quickly heated, is prey to

¹⁸ It is also conceivable that *veda* indicates in advance the *strīveda*, the theory of love, to be mentioned immediately: “go through the *strīveda* in thought and do not do [it]”. ⟨See Appendix 4.⟩

¹⁹ *tacchiya* = *takṣayitvā*. ⟨See Appendix 4 for the subject of stanzas 21–24.⟩

²⁰ Jacobi 1895, p. 274²: *kāhaṃ ti* is to be read.

²¹ Alsdorf 1958, p. 260 and Bollée 1988, p. 161 change the lines of stanza 23 for a logical connection (WB). ⟨See Appendix 4 for: “The one [woman]” in the next stanza 24.⟩

²² (*bhūyā u.*) *citt’alamkāra-vatthagāṇi* for *citta-vattālamkāre*. ⟨Alsdorf 1958, p. 260 eliminates *vattha* and reads *citt’-alamkāragāṇi*; see, further, Bollée 1988, pp. 162f. (WB).⟩

²³ Jacobi, Alsdorf and Bollée translate: ‘Professing herself a lay-disciple’ (WB). ⟨See Appendix 4 for “varnished crockery” in the next sentence.⟩

²⁴ *joi-m-avagūḍhe*.

destruction; likewise houseless ones are prey to destruction in company with women. 28. They practise evil deed(s) and when one catches them at it,²⁵ then some say the following: “I am not doing anything bad, she is [just] sleeping on my lap”. 29. The second stupidity of the fool [is] that he²⁶ still does not want to know anything about what he has done.²⁷

He does something bad in two ways [also in the following way: he is not only] out for show of respect [but also] looks for the inferior.⁽²⁸⁾ 30. To a houseless one who is [good] to look at, [women] direct an invitation with ulterior motives:²⁹ “Clothing,³⁰ o renouncer, or begging bowl, food [and] drink please accept!” (read: *nimantaṅ 'ā'*). 31. This he should recognize as [if it were a bait of] wild rice [for wild swine, and]³¹ not harbour the desire to enter the house; bound by the senses as by fetters the [spiritually] indolent one degenerates into delusion over and over again—so I say (read: *eyam*).

2.

1. Strong [in spirit] one should constantly cherish no love; whoever [on the other hand] has a longing for enjoyment, he would soon have enough [of it]. Listen [then]³² to the enjoyment of the wandering brothers as some monks experience them. 2. A monk [namely,] who has come into conflict [because he] is in love [and yet] is beyond the [initial] delight, [women] scratch³³ (him) and step [on him] lifting the foot on the head [when he remorsefully bends down in front of them]. 3. “If you, monk, do not want to live with me, as with a woman adorned by her hair,³⁴ then I shall pluck out [my] hair right here [immediately]—unless you go with me.” 4. If [then] he is captured again they send [him around] with [orders] of the following kind: “[Just] look for the awl⁽³⁵⁾ for the gourd! bring over here nice fruits, 5. [and] wood to cook the herbs, or [in order that] there is light in the night! and paint my feet! come and rub

²⁵ *puṭṭhā v' ege*, also *Āyār*. I 7, 15: 30, 24. (See Appendix 4 for *puṭṭhā* and women compared to fire.)

²⁶ *ca* remains untranslated.

²⁷ Cp. *Āyār*. I 21, 7 (1, 5, 1, 1). (See, further, 1, 3, 4, 18 and Bollée 1988, pp. 137f. (WB).)

²⁸ See Appendix 4 for different versions of Schubring's “looks for the inferior”.

²⁹ *āya-gaya*, as in *Āyār*. I 34, 18 (1, 8, 2, 3). (See Appendix 4 for “direct an invitation”).

³⁰ *ca* remains untranslated.

³¹ Cp. 3, 2, 19. (For ‘house’ in the next part here Bollée 1988, p. 164 has ‘domestic life’ (*agāram*) (WB).)

³² Both halves of stanza 1 would be better in reverse order. In this case “then” would have to be deleted. (Basham 1954, pp. 461f. freely renders 12 stanzas of this chapter (WB).)

³³ *palibhindiyanam* = *paribhidya*, “offensively, defacingly”. (See Appendix 4 for the etymology.)

³⁴ I.e., in a civil, not monastic, state. Read *kesiyā'*.

³⁵ See Appendix 4 for “awl” (*cheya/cheda*); (for “feet” in stanza 5 see Bollée 1983, pp. 243f. (WB).)

my back! 6. and check my clothes! and bring over ⟨something⟩ to eat and drink! [give me] the perfume, and lend me the broom which you as a monk have!”³⁶ 7. Or: pass me the collyrium, the jewellery, the string instrument,³⁷ the red colour-powder [out of *lodhra*], the [good smelling] *lodhra* flower, the bamboo flute;³⁸ a mouth-pill, 8. the costus root, the tagara powder, the aloe wood with the smelling pulverised³⁹ root [of *Andropogon* ⟨grass⟩]; oil to rub into the face, the bamboo trays⁴⁰ because I want to put [something] on it! 9. Grind [for me] the powder [for the lips], look for⁴¹ the umbrella and shoes and sickle to cut soup [vegetables], get the garment coloured bluish! 10. [Bring me] the pot to cook the herbs, the myrobalans,⁴² the small bottle [with holy water],⁴³ the painting stick for the mark on the forehead, the small wood for colouring! [it is] blazing sun—just look⁴⁴ for my fan! 11. Check [where] the [hair] tweezer [is], the comb, hair-band! Give [me] the mirror, pass [me] the tooth-stick!⁴⁵ 12. Look for the betel nut [and] betel leaf, needle and thread, the chamber pot, the winnowing basket, the mortar, the bowl in which one dissolves natron,⁴⁶ 13. the bowl for donation,⁴⁷ the water pot! Respected one, dig a latrine! [Bring] the trumpet!”⁴⁸ (for the newly born), “the [wooden?] calf!” (for the monk’s child),⁴⁹ 14. “the clockwork with the drum,⁵⁰ the cloth-ball!” (for the

³⁶ *kāsavaga raoharaṇa*, literally: “the Mahāvīra broom”. Śīl. explains *kāsava* as *nāpita*, “barber”. No less erroneously he sees monastic utensils enumerated in stanzas 5 and 6 (*pāyāṇi rayāvehi* would mean: *pātrāṇi ranjaya, lepaya*). (See Appendix 4.)

³⁷ Śīl. explains *kukkuyaya* as *khumkhuṇaka*, which indicates a kind of lute. (See Appendix 4 for collyrium.)

³⁸ *veṇu-palāsiyā*, s. v. *piccholā* in C. One holds the piece of bamboo with the teeth and the left hand and produces the notes with the right. (See Appendix 4 for *veṇu-p*.)

³⁹ All ingredients for scent. (See Appendix 4 for “mouth-pill” and the other terms underlined here.)

⁴⁰ *phala* is indeed like *phalaka*. According to Śīl. *veṇu-phalāim* means things like bamboo-mesh, basket.

⁴¹ Literally: “find out about, know”. (Umbrella and shoes: forbidden for monks, *Dasav.* 3, 4 (WB).)

⁴² According to Śīl. these are used when bathing (*dhātrī-phalāni snānāsthā*) or eaten for the prevention of gall irritation (*pitthôpaśamanāyābhyavahārārtham vā*).

⁴³ *udak’āharaṇam kuṭa-vardhanikādi*. (See Appendix 4 for this.)

⁴⁴ Literally: “find out about, know”. (See Appendix 4 on this.)

⁴⁵ *danta-kāṣṭha* is chewed to clean the teeth. (See Appendix 4.)

⁴⁶ In order to use it as soap (Jacobi). (See Appendix 4 for “betel”, “pot” and “bowl” here.)

⁴⁷ For *candāлага* one is probably to read *vandāлага*. C notes that the copper bowls in Mathurā are so called, from which one may infer the place of origin of the poem.

⁴⁸ By way of conjecture! But *svara-pātra* fits in better than *śara-pāta* which does not mean “bow” but “bow-shot distance”. In the explanatory datives put in by the editor the child becomes bigger and bigger; it cannot as yet, in the most delicate age, do anything with a bow. (See Appendix 4, also for lines 13cd and 14ab.)

⁴⁹ So according to Śīl. The translation “the ox-cart for the Buddha-boy” (so!) is possible, but it does not fit into the context which requires a whole lot of toys. (See Appendix 4 on this toy.)

⁵⁰ *ghaṭikām sa-ḍiṇḍimākām*. The second *ca* is one too many. (See Appendix 4.)

boy). “The rainy period is approaching, think about shelter and upkeep, 15. a chair with a newly woven [seat], wooden shoes for walking!”⁵¹—Or for the sake of the pregnant woman’s desire for a son [the seduced monks] are obliging like slaves. 16. When the child appears as a reward [for their trouble, then it means:] “take it!” or: “give here!” So, then, there are some here, now they are bringing up a son, loaded with a burden like the camels. 17. Even in the night they woke up and attend the child like a nurse.⁵² Although it is embarrassing to them they wash the clothes like washermen.

18. So have many [had] already to act who, for the sake of enjoyment, ended up [in such service]. He [one] is like a slave, a [pursued] wild animal, a messenger, a piece of cattle, or [he does] not [count] at all. 19. So it is to be proclaimed with regard to these [women];⁽⁵³⁾ one should avoid acquaintance and community; those cravings arise from them, and that is why one calls them sin-effecting. 20. Since there is danger thereby and it does not lead to liberation monks should, holding themselves back, not touch a woman, a [female] animal with their own hand.⁽⁵⁴⁾ 21. The wise one [is] of completely pure mentality, and since he has the knowledge he avoids committing deeds for others. With heart, mouth and hands the houseless one bears all temptations. 22. So has he, the hero, spoken [and] cast away has the monk passion, delusion, that is why you [too], pure deep down in the heart, should lead a monastic life until liberation—so I say.

⁵¹ For both cp. Jacobi. (See Appendix 4 for “chair”, “walking” and on this stanza 15.)

⁵² One pacifies it with the sound of the following words and names which are meaningless in their relation: *sāmi usanīgarassa (umenagarassa C) ya Nakkaurassa ya hattha-kappa (vappa C)-Giripaṭṭaṇa (va° C)-Siha-purassa ya caunayassa ya (anatasā C)-bhinassa ya Kucci (Kamci C)-purassa ya Kannakujja (°ujja C)-Āyāmuha-Soriya (Sora C)-purassa ya.* (See Appendix 4 for this lullaby and the place Āyāmuha.)

⁵³ Jacobi 1895, p. 278 translates the problematic word here, *vinnappam*, as ‘entreaties of women’, Alsdorf 1958, p. 261 as ‘servility towards women’. See the discussion on this in Bollée 1988, p. 184 (WB).

⁵⁴ Alsdorf 1958, p. 270 follows the scholia and renders *sayā pāṇiṇā* as ‘masturbation’ which is also condemned by Buddhists (e.g., *Vinaya* IV 127, 5ff.) and Hindus (Meyer 1953, pp. 256f.) (WB).

8. The Platform (*Sūyagada* I 12.)

1. The following [are] four platforms on which the opponents, each one of them, stand:¹ [a.] the [doctrine of the] deed, [b.] the denial of the deed, [c.] thirdly, the pious life-style [d.] [and] fourthly, what they call agnosticism [as such].

2. [d.] Those then, who thus teach agnosticism, although they are indeed right here, do not go beyond the doubt [about their own existence],⁽²⁾ because they do not know themselves. [Themselves] ignorant they speak among ignoramuses, and without thinking it through they utter the false, 3a. in taking the true for untrue [and] calling the bad good.

3b. [c.] Those people [however] who, further, as the many defenders of the pious life-style, when they are even just touched⁽³⁾ [by what is not good], have indeed trained [their] being into ⟨one of⟩ a pious kind, 4a these say: “[you should] not [be] neo-Sāṃkhyaites’;⁴ so this question [of the world-view] speaks to us.”

4b. [b.] And those according to whom a fleeing away of the particles takes place before those whose turn has not yet come,⁵ the deed-deniers, do not recognize any deed. 5. And when [such a one in an] oral [conflict of opinion] is committed to a condition [of all things] in which

¹ To conclude from *āhamsu*, the poet understands *samosaraṇa* as “sermon”. In Jaina art it is the divinely prepared a b o d e where the *kevalin* teaches; for Śīl. the a s s e m b l y of the faithful on such an occasion (*melā-paka*). To cover all the three terms the parliamentary expression “platform” may be allowed. (See Appendix 4 for the views in b, c, d and the “assembly” here.)

² Jayatilleke 1963, pp. 110 ff. (§§ 147ff.) calls the *annānīyas* sceptics and discusses Śīl.’s scholion (WB).

³ Jacobi 1895, p. 316 translates: ‘the various upholders of Vinaya, asked about it, explain their tenet’. One should probably follow the scholiasts in assuming, because of *vi*, an aphaeresis of an alpha privans in *puṭṭhā* and translate: ‘even without being asked’ (WB).

⁴ *aṇavasamkhā* is to be traced back to *an-aupasamkhyā* and not, as with Śīl. to *anupasamkhyā*, and also not, as with Jacobi, made to mean *anupasamkhyāya*. “Neo-Sāṃkhyaites” is formed according to our word “Neo-Buddhists”, designating followers of the philosophical theory, as opposed to those of the pious praxis, as whom the Vainayika want to be looked upon. (See Appendix 4 for Jacobi and “speak to us”.)

⁵ This is an attempt to translate *lavāvasakkī* (so C for **samkī*) *ya aṇṅaehim* = *lavāpasarpinaś cānāgate-bhyah*. C and Śīl. want to make **apaśankate* the same as *apasarati*. The Bauddhas are meant with their view of the uninterrupted change in the nature of all things. (See Appendix 4 for *lav°* and Jacobi here.)

a coexistence of being [not a succession] takes place,⁶ then he ends up stuttering and cannot repeat [publically what is proved to him, agreed to by him here]. “This can be talked about, this not” they say and: “all action is based on six causes.”⁷ 6. So do these, the deed-deniers, since they do not attain knowledge, proclaim various [mutually excluding views] and many people who have accepted them err in the endless sea of existence. 7. [So then] the sun does not rise, not set, the moon does not wax, not wane, waters do not flow, the wind does not blow, truly the whole world is determined as ⟨being⟩ empty, [not true?!].⁸ 8. Just as the blindman even with a light does not see the appearances, because he has no eyes, so the deed-deniers do not see the deed, although it is there, because their intellect is limited. 9. Many have studied the calendar, dreams, magical figures, omens, signs, phenomena, the well-known eightfold [science]⁹ and know now what is forthcoming in the world. 10. Some portents come true, with others that learning goes astray; [as a result], without thoroughly examining the true being of the science, they preach nothing less than complete dissociation from the science.¹⁰ 11. So then [however], after they have grasped the world, those [former ones], wandering brothers and brahmins, advanced¹¹ to perfection say [a.]: suffering [is] self-effected, not effected by others; and they call liberation ⟨what is⟩ brought about by knowledge. 12. They, the leaders in the visible world here, point out the way that is good for beings; and so they call the eternal in the world in which, o man, beings are submerged.⁽¹²⁾ 13. The *rākṣasas* and dwellers of the Yama-world, *asuras* [and] *gandharvas* and the elementary particles [namely, the last], whether they move through the air or stick to their respective abodes,¹³ hasten towards ruin ever anew. 14.

⁶ This translation too of *sammissa-bhāvaṃ ca girā gahīe* (v. l. *gihīe; grhīte*) is only an attempt. The line, according to this, goes back to the view just mentioned. (See Appendix 4, also for “stuttering”.)

⁷ Stanza 5 apparently goes back to a certain procedure. Unfortunately we do not know anything more about it.—5b shows that as “deed-deniers” (*akriyavādin*) not only the Bauddhas are meant—who indeed, though, naturally accept the effect of *karman*—but all philosophers generally who appeared to endanger morals (cp. Schrader 1902, p. 12), in this case the Ājīvika. (See Appendix 4 for the long addition to this stanza 5.)

⁸ An ironical question. (See Appendix 4 for the theory represented here.)

⁹ “Well-known” = *eyaṃ*. According to Śil. *aṣṭāṅga* = *nimitta*, of which he mentions seven, not eight branches (*bhauma*, *utpāta*, *svapna*, *āntarikṣa*, *āṅga*, *svara*, *lakṣaṇa*, *vyanjana*) which partly cover the previous ones. (See Horsch 1966, p. 67 (WB) and Appendix 4 for “calendar” in this stanza.)

¹⁰ Another variant: “they say indolently: we know the world” (*jāṇāmu logaṃ ti*). (Apparently not science as such is meant here but prophecy (WB).)

¹¹ Another variant to *tahā tahā: tahāgayā*. (See Appendix 4 for Jacobi on this and the end of the stanza.)

¹² See Appendix 4 for Jacobi’s rendering of this stanza 12.

¹³ The actual gods of the upper world are missing in this list; so, deviating from the later understanding, they have to be referred to as *gandharvas*. (See Appendix 4, also for Jacobi’s translation of this stanza 13.)

To become free from this abyss of re-embodiment which one calls the stream, water without a bank, know [this, is] difficult;¹⁴ sunk in it through [the game of the] senses and [lust after] women one wanders through the world [yet] once again.¹⁵ 15. The fools do not annul an effective deed through an effective deed; by avoiding an effective deed the wise annul an effective deed; wise men, (being) beyond [all] desire,¹⁶ [and] content, henceforth do not do injustice anymore. 16. Those who have proceeded to perfection know the past, present and future of the world; [they are] leaders of the others, themselves not requiring the leadership of others; truly awakened they put an end [to their being].¹⁷ 17. They do not perform a deed, nor have a deed done, because they abhor the fear of the animals [brought about thereby].¹⁸ Always making the effort the wise ones are humble, and some are powerful in preaching.¹⁹ 18. He sees small beings and large (ones) in the whole world outside himself;²⁰ he observes this [whole] great world—[and] awakened, he will wander attentively according to the rules as a monk.²¹ 19. And he (who) has recognized [the number of living beings] outside himself and outside others, and has the power over himself [and] the others, to [to protect it (the number of living beings)]; one should always take care of him who has become a light [for all], who reveals the doctrine after thinking it through profoundly.⁽²²⁾ 20. He who knows himself and the world, and he who knows the going [(away)-from-the-world] and the non-returning, he who knows the eternal and the transitory, the being born, dying and the new embodiment of creatures, 21. also the torment of beings in the depths, who knows the “influx”⁽²³⁾ and the defence, who knows suffering and the annulment [of the effects], he may preach the approval of activity. 22. Not attached to sounds

¹⁴ *imaṃ bhava-gahaṇaṃ, jaṃ āhu ... dummokkhaṃ jāṇāhi.*

¹⁵ According to Śīl. *duhao vi* means: 1. in the air or on earth (cp. 13b; *puḍho* is wrongly understood as *prthivī*), 2. as independently mobile or not, 3. as a man or a woman. (See Appendix 4 for Jacobi's tr.)

¹⁶ Another variant (not in C): “beyond desire and fear”. (See Appendix 4.)

¹⁷ C takes *bhavanti* as *bhavānte*. (Cf. 1, 15, 1 (WB).)

¹⁸ For this cp. *Āyār.* I 5, 20: *pahū ya ejassa dugumchaṇāe*. (See Appendix 4 for Jacobi's tr.)

¹⁹ The “humility” (*vippanavanti*) lies in the fact that one equates oneself with all the beings in the world. In the commentaries *vinnatti-vīrā* is indicated as a *pāṭh.*, but the main reading *vidittu* (C and Śīl. have *vijnāya*) is to be preferred. One does not find *vinnatti-dhīrā* in the commentators.

²⁰ Cp. *Āyār.* I 15, 19.

²¹ *buddhe 'pamatte su-parivvaejjā*, a possibility mentioned in C. (See Appendix 4 on this stanza 18.)

²² See Appendix 4 for Jacobi's different translation of the first line of stanza 19 here.

²³ On this important term in Jainism see, e.g., Enomoto 1979 (WB).

[and] appearances, not feeling unwell because of smell [and] taste, not desiring life, not death,⁽²⁴⁾ being careful of attachment, [one will be] free of the circle [of the series of existences]— So I say.

²⁴ The *c-pāda* here is the same as 1, 13, 23c further below in the text (not translated by Schubring, see Jacobi 1894, p. 323).

Appendix 1

Text only of Walther Schubring's edition of the *Ācārāṅga-Sūtra (Āyār'aṅga-suttam)*. *Erster Śrutaskandha*, Leipzig: F. A. Brockhaus, 1910, *Abhandlungen für die Kunde des Morgenlandes*, vol. 12, no. 4 (the critical apparatus and glossary have been omitted). This section has endnotes, supplied by W. Bollée.

(Schubring's pagination and lineation have been reproduced exactly from the edition. The numbers, for example, 2, refer to page and line respectively in it. Compare also the translation above pp. 77–138. The indentations which represent specific themes and/or metre are indicated there.¹ Schubring's corrigenda on p. 109 of the ed. have been inserted here, including those Schubring later made in his *Worte Mahāvīras*, and those adopted in pencil in his personal copy taken over from Leumann's review, see the appendix.)

Āyār'aṅga-suttam

1. Bambhacerāim

Sattha-
parinnā.

- 1 1 1 suyam me , āusam , teṇam bhagavayā evam akkhāyam.²
- 2 iha-m-egesim no sannā bhavai , tam-jahā : 'puratthimāo vā disāo āgao aham amsi , dāhiṇāo vā disāo ..., paccatthimāo vā disāo ..., uttarāo vā disāo ..., uḍḍhāo vā disāo ..., ahe-disāo vā ..., annayariō vā disāo vā aṇudisāo vā āgao aham amsi' — evam egesim 5
- 3 no nāyam bhavai : 'atthi me āyā uvavāie , n'atthi me uvavāie?
- 4 ke aham āsi ke vā io cuo iha peccā bhavissāmi ? 'se jjam puṇa jāṇejjā saha-sammuiyāe para-vāgaraṇeṇam annesim vā antie soccā , tam-jāhā : 'puratthimāo vā disāo āgao aham amsi jāva annayariō vā disāo vā aṇudisāo vā āgao aham amsi' — evam egesim nāyam bhavai : 'atthi me āyā uvavāie ; jo imāo disāo aṇudisāo vā aṇusaṃcarai , savvāo disāo savvāo aṇudisāo so 'ham'. 10
- 5 se āyā-vāi logā-vāi kammā-vāi kiriyā-vāi yā .
'karissam c' aham , kāravessam c' aham karao yāvi samaṇunne bhavissāmi' — eyāvanti savvāvanti logamsi kamma - samārambhā parijāṇiyavvā bhavanti . aparinnāya-kamme khalu ayam purise , jo imāo disāo vā aṇudisāo vā aṇusaṃcarai , savvāo disāo savvāo aṇudisāo sahei , aṇega-rūvāo joṇiō samḍhei , virūva-rūve phāse paḍisaṃveei . 15
- 6 tattha khalu bhagavayā parinnā paveiyā imassa c'eva jīviyassa parivandaṇa - māṇaṇa - pūyaṇāe , jāi-marāṇa-moyaṇāe dukkha-paḍighāya-heum — eyāvanti savvāvanti logamsi kamma-samārambhā parijāṇiyavvā 20

bhavanti . jass' ee logaṃsi kamma-samārambhā parinnāyā bhavanti ,
se hu muṇī parinnāya-kamme — tti bemi .

aṭṭe loe parijuṇṇe dussaṃbohe avijāṇae .

1 2 1

assim loe pavvahie

5 tattha-tattha puḍho pāsa āurā pariyāventi .

santi pāṇā puḍho-sīyā .

2

lajjamāṇā puḍho pāsa .

“aṇagārā mo” tti ege pavayamāṇā .

10 jam iṇaṃ virūva-rūvehiṃ satthehiṃ puḍhavi-kammasamārambhe-

ṇaṃ puḍhavi-satthaṃ samārabhamāṇe anne v' aṇega-rūve pāṇe vi-

3

hiṃsai — ¹tattha khalu bhagavayā parinnā paveiyā imassa c'eva jīvi-

yassa parivandaṇa - māṇaṇa - pūyaṇāe , jāi-marāṇa - moyāṇāe dukkha-

paḍighāya - heuṃ — se sayam eva puḍhavi-satthaṃ samārabhai anne-

hiṃ vā puḍhavi-satthaṃ samārambhāveī anne vā puḍhavi-satthaṃ

15 samārabhante samaṇujānai ; ¹taṃ se ahiyāe , taṃ se abohīe . se ttaṃ

4

saṃbujjhamāṇe āyāṇīyaṃ , samuṭṭhāe — soccā khalu bhagavao aṇa-

gārāṇaṃ vā antie iha-m-egesim nāyaṃ bhavai : esa khalu ganthe ,

esa khalu mohe , esa khalu māre , esa khalu marae .

icc-atthaṃ gaḍhie loe .

20 jam iṇaṃ virūva-rūvehiṃ satthehiṃ puḍhavi-kammasamāram-

bheṇaṃ puḍhavi-satthaṃ samārabhamāṇe anne v' aṇega-rūve pāṇe

vihimsai —

se bemi : app-ege accam abbhe , app-ege accam acche ; app-ege

5

pāyam abbhe , app-ege pāyam acche ; ... gupham ... jaṅgham ...

25 jāṇum ... ūrum ... kaḍim ... nābhim ... uyaram ... pāsam ...

piṭṭhim ... uram ... hiyayam ... thaṇam ... khandham ... bāhum

... hattham ... aṅgulim ... naham ... gīvam ... haṇum ... hotṭham

... dantam ... jibham ... tālum ... galam ... gaṇḍam ... kaṇṇam

... nāsam ... acchim ... bhamuham ... nilādam ... sīsam ... ; app-

30 ege sampamārae , app-ege uddavae .

ettha satthaṃ samārabhamāṇassa icc-ee ārambhā aparinnāyā

6

bhavanti , ettha satthaṃ asamārabhamāṇassa icc-ee ārambhā pari-

Sattha-parinnā.

nnāyā bhavanti . taṃ parinnāya mehāvī³ n'eva sayam puḍhavi-sattham
samārabhejjā n'ev'annehiṃ puḍhavi-sattham samārambhāvejjā n'ev'
anne puḍhavi-sattham samārabhante samaṇujānejjā . jass' ee puḍhavi-
kamma-samārambhā parinnāyā bhavanti , se hu muṇi parinnāya-kamme
— tti bemi .

5

13 1 se bemi : se jahā vi —

aṇagāre ujjukaḍe niyāga-paḍivanne amāyaṃ kuv-
vamāṇe viyāhie .⁴

2 jāe saddhāe nikkhanto , taṃ eva aṇupāliya⁵ ;
vīyahittu visottiyaṃ
paṇayā vīrā mahā-vīhiṃ⁶

10

logaṃ ca āṇāe abhisameccā akuobhayam .

3 se bemi : 'n'eva sayam logaṃ abbhāikkhejjā , n'eva attāṇam
abbhāikkhejjā . je logaṃ abbhāikkhai , se attāṇam abbhāikkhai ; je
attāṇam abbhāikkhai , se logaṃ abbhāikkhai .

15

4-6 'lajjamāṇā ... (like 2₇₋₂₂ above, with udaya instead of puḍhavi)
vihimsai' —

7 se bemi : 'santi pāṇā udaya-nissiyā jīvā aṇegā .

iham ca khalu bho aṇagārāṇam udayam jīvā viyāhiyā .
sattham c'ettha aṇuvī , pāsa puḍho sattham paveiyam :

20

adu vā ainn'āyāṇam :

“kappai ṇe kappai ṇe pāum” ,

adu vā vibhūsāe puḍho satthehiṃ viutṭanti . ettha vi tesim no
nikaraṇae .

8 ettha sattham ... (like 2₃₁ to 3₄ above, with udaya instead of puḍhavi)
parinnāya-kamme — tti bemi .

25

4 1 2 se bemi : n'eva sayam ... (like 1₃₋₁₅) logaṃ abbhāikkhai . je
dīhaloga-satthassa kheyanne , se asatthassa kheyanne ; je asatthassa
kheyanne , se dīhaloga-satthassa kheyanne .

- vīrehiṃ eyaṃ abhibhūya diṭṭhaṃ
 samjaehiṃ sayā jaehiṃ sayā appamatthehiṃ :
 je pamatte guṇ'atṭhie, se hu daṇḍe pavuccai ;
 taṃ parinnāya mehāvi “iyāṇiṃ no ,
 5 jam ahaṃ puvvaṃ akāsī pamāeṇaṃ .”
- 'lajjamāṇā ... (like 2₇₋₂₂ above, with agaṇi instead of puḍhavi)
 vihimsai' — 4, 5
- se bemi : santi pāṇā puḍhavi - nissiyā taṇa-nissiyā patta-nissiyā 6
 katṭha-nissiyā gomaya-nissiyā kayavara-nissiyā, 'santi saṃpāimā pāṇā,
 10 āhacca saṃpayanti ya'. agaṇiṃ ca khalu puṭṭhā ege saṃghāyaṃ
 āvajjanti ; je tattha saṃghāyaṃ āvajjanti, te tattha pariyāvijjanti ;
 je tattha pariyāvijjanti, te tattha uddāyanti.
- 'ettha satthaṃ ... (like 2₃₁ until 3₄ with agaṇi instead of puḍhavi)
 parinnāya-kamme' — tti bemi. 7
- 15 “taṃ no karissāmi samuṭṭhāe
 mattā maimaṃ abhayaṃ viittā.
 taṃ je no karae, esôvarae; etthôvarae esa aṇagāre
 tti pavuccai. 5 1
- je guṇe se āvaṭṭe, je āvaṭṭe se guṇe : uddhaṃ ahaṃ tiriyaṃ 2
 20 pāiṇaṃ pāsamaṇe rūvāiṃ pāsai, suṇamaṇe saddāiṃ suṇai ; uddhaṃ 3
 ahaṃ tiriyaṃ pāiṇaṃ mucchamaṇe rūvesu mucchai saddesu yāvi.
- esa loe viyāhie⁷
 ettha agutte anāṇāe.
 puṇo-puṇo guṇ'āsāe vaṅka - samāyāre pamatte gāraṃ
 25 āvase. 4
- 'lajjamāṇā ... (like 2₇₋₂₂ above, with vaṇassai instead of puḍhavi)
 vihimsai' — 4, 5
- se bemi : imaṃ pi jāi - dhammayāṃ, eyaṃ pi jāi-dhammayāṃ ; 6
 imaṃ pi vuḍḍhi - dhammayāṃ, eyaṃ pi vuḍḍhi-dhammayāṃ ; ... citta-
 30 mantayaṃ ... chinnaṃ milāi ... āhāragaṃ ... aniccayaṃ ... asā-
 sayāṃ ... cayāvacaiaṃ ... vipariṇāma - dhammayāṃ.
- 'ettha satthaṃ ... (like 2₃₁ until 3₄ with vaṇassai instead of puḍhavi)
 parinnāya-kamme' — tti bemi. 7

Sattha-parinnā.

- 1 6 1 se bemi : sant' ime tasā pāṇā, taṃ-jahā : aṇḍayā poyayā jarāuyā
rasayā saṃseyayā saṃmucchimā ubbhiyā uvavāiyā.⁸
- esa saṃsāre tti pavuccai
- 2 mandassa avijāṇao .
nijjhāittā paḍilehittā patteyaṃ pariṇivvāṇaṃ 5
- savvesiṃ pāṇāṇaṃ, savvesiṃ bhūyāṇaṃ, savvesiṃ jivāṇaṃ, savvesiṃ
sattāṇaṃ asāyaṃ aparivvāṇaṃ
- mahab-bhayaṃ dukkhaṃ ti bemi .”
tasanti pāṇā padiso disāsu ya .
- 3 'tattha-tattha puḍho pāsa āurā pariyāventi .¹ santi pāṇā puḍho-siyā . 10
- 4 'lajjamāṇā ... (like 2₇₋₂₂ with tassa-kāya instead of puḍhavi)
vihimsai' —
- 5 se bemi : app-ege accāe haṇanti, app-ege ajiṇāe vahanti, ... maṃ-
sāe ... soṇiyāe ..., evaṃ hiyayāe pittāe vasāe picchāe pucchāe vā-
lāe siṅgāe visāṇāe dantāe dāḍhāe nahāe ṇhārunīe aṭṭhīe aṭṭhi-miṇjāe 15
— aṭṭhāe aṇaṭṭhāe, app-ege 'himsimsu me' tti vā vahanti, app-ege
'himsanti me' tti vā vahanti, app-ege 'himsissanti me' tti vā vahanti.⁹
- 6 'ettha satthaṃ ... (like 2₃₁ until 3₄ with tassa-kāya instead of puḍhavi)
parinnāya-kamme' — tti bemi .
- 7 1 pahū ya ejassa duguṇchaṇāe 20
āyaṅka-daṃsī 'ahiyaṃ' ti naccā .
je ajjhatthaṃ jāṇai, se bahiyā jāṇai ; je bahiyā jāṇai, se ajjhatthaṃ
jāṇai : eyaṃ tulaṃ annesiṃ .
iha santi-gayā daviyā nāvakaṅkhanti jivium .
- 2,3 'lajjamāṇā ... (like 2₇₋₂₂ with vāu instead of puḍhavi) vihimsai — 25
- 4 se bemi :
santi saṃpāimā pāṇā, āhacca saṃpayanti ya .
pharisaṃ ca khalu puṭṭhā ... (like 4₁₀₋₁₂) uddāyanti .
- 5 ettha satthaṃ ... (like 2₃₁ to 3₄ with vāu instead of puḍhavi)
parinnāya-kamme — tti bemi . 30
- 6 etthaṃ pi jāṇe uvāiyamāṇā
je āyāre na ramanti ,

ārambhamāṇā viṇayaṃ vayanti ;
chandôvaṇīyā ajjhovavannā
ārambha - sattā pakarenti saṅgaṃ .

5 se vasumaṃ savva-samannāgaya-pannāṇeṇaṃ appāṇeṇaṃ akaraṇijjaṃ
pāvaṃ¹⁰ kamma'antaṃ no annesiṃ .

taṃ parinnāya mehāvī ... (like 3₁₋₄ with chaj - jīvanikāya instead of
puḍhavi) parinnāya-kamme — tti bemi .

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je guṇe se mūla-tṭhāṇe , je mūla-tṭhāṇe se guṇe .

Loga-vijao.
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10 iti se guṇ'aṭṭhī
mahayā pariyāveṇa vase pamatte ,
taṃ-jahā : 'māyā me , piyā me , bhāyā me , bhainī me , bhajjā me ,
puttā me , dhūyā me , suṇhā me , sahi-sayaṇa-saṃgantha-saṃthuyā
me ,¹¹ vicittôvagaraṇa-pariyattaṇa-bhoyaṇ'acchāyaṇaṃ me' ; 'icc-atthaṃ
gaḍhie loe' . 'vase pamatte'

15 aho ya rāo paritappamāṇe¹²
kālākāla-samuṭṭhāi saṃjog'aṭṭhī aṭṭh'ālobhī ālumpe

sahasa-kkāre viniviṭṭha-citte¹³

'ettha satthe puṇo-puṇo' .

20 appaṃ ca khalu āuṃ iha-m-egesim māṇavāṇaṃ ,¹⁴
taṃ-jahā : soya-parinnāṇehiṃ parihāyamāṇehiṃ , cakkhu-p. p. , ghāṇa-p. p. ,
rasa-p. p. , phāsa-p. p. ; abhikkantaṃ ca khalu vayaṃ sāpehāe — tao se
egayā mūḍha-bhāvaṃ jaṇayanti ; jehiṃ vā saddhiṃ saṃvasai , te va ṇaṃ
egayā niyagā puvviṃ parivayanti so vā te niyae pacchā parivaejjā .¹⁵

nālaṃ te tava tāṇāe¹⁶

25 vā saraṇāe vā , tumaṃ pi tesim nālaṃ tāṇāe vā saraṇāe vā . 'se na
hassāe , na kiḍḍāe , na raīe , na vibhūsāe' icc-evaṃ samuṭṭhie 'aho
vihārāe' . antaraṃ ca khalu imam sāpehāe

dhīre muhuttaṃ avi no pamāyae ;

vao accei jovvaṇaṃ ca jīvie .

30 iha je pamattā , — 6

3

Loga-vijao.

- se hantā chettā bhattā lumpittā vilumpittā uddavettā¹⁷ uttāsaittā 'aka-
 ḍaṃ karissāmi' tti mannamāṇe . jehiṃ vā ... (like 6₂₂₋₂₅ with posenti
 2 1 4 and posejjā) saraṇāe vā . uvāiya-ses'anteṇa vā saṃnihi-saṃnicao
 kajjai iha-m-egesim māṇavāṇaṃ bhoyaṇāe . tao se egayā roga-
 samuppāyā samuppajjanti ; jehiṃ vā ... (like 6₂₂₋₂₅ with pariharanti 5
 and pariharejjā) saraṇāe vā .
- 5 jāṇittu dukkhaṃ patteya-sāyaṃ
 aṇabhikkantaṃ ca khalu vayaṃ sāpehāe
 khaṇaṃ jāṇāhi paṇḍie
- jāva sotta-parinnāṇehiṃ aparihāyamāṇehiṃ , netta-p. a., ghāṇa-p. a., 10
 rasa-p. a., phāsa-p. a. icc-eehiṃ virūva-rūvehiṃ parinnāṇehiṃ apa-
 rihāyamāṇehiṃ āy'atṭhaṃ sammaṃ samaṇuvāsejjāsi — tti bemi .
- 2 1 araiṃ āutte se mehāvī ;
 khaṇaṃsi mukke aṇāṇāe
 puṭṭhā vi¹⁸ ege niyattanti mandā moheṇa pāuḍā :¹⁹ 15
 "apariggahā bhavissāmo" samuṭṭhāe laddhe kāme
 'bhigāhai .
 aṇāṇāe muṇiṇo paḍilehanti ; ettha mohe puṇo-puṇo
 sannā 'no havvāe no pārāe ' .
- vimuttā hu te jaṇā , je jaṇā pārā-gāmiṇo . 20
 lobhaṃ alobheṇa duguñchamāṇe .
 'laddhe kāme no 'bhigāhai ' .
 viṇaittu lobhaṃ nikkhamma
 esa akamme jāṇai pāsai , paḍilehāe nāvakaṅkhai , esa
 aṇagāre tti pavuccai . 25
- 2 'aho ya rāo ... (like 6₁₅₋₁₈) puṇo-puṇo' . se āya-bale , se nāi-
 bale , se mitta-bale , se pecca-bale , se deva-bale , se rāya -bale se cora-
 3 bale , se aihi-bale , se kivaṇa-bale , se samaṇa-bale , 'icc-eehiṃ virūva-
 rūvehiṃ kajjehiṃ daṇḍa-samāyāṇaṃ saṃpehāe bhayā kajjai 'pāva-
 makkho' tti mannamāṇe adu vā āsaṃsāe . taṃ parinnāya mehāvī 30

n'eva sayam eehim kajjehim daṇḍam samārabhejjā , n'ev' annam eehim kajjehim daṇḍam samārambhāvejjā , n'ev' annam eehim kajjehim daṇḍam samārabhantam samaṇujāṇejjā . esa magge āriehim paveie , jah' ettha kusale nōvalippejjāsi — tti bemi .

- 5 se asaim uccā-goe , asaim nīyā-goe , no hīṇe , no airitte : no pīhae ! 2 3 1
 iti samkhāe ke goyā-vāī , ke māṇā-vāī , kaṃsi vā ege gijjhe ?¹ tamhā 2
 paṇḍie no harise , no kujjhe²⁰ 'bhūchi[ṃ] jāṇa paḍileha sāyam²¹ —
 samie eyāṇupassī' , tam-jahā :
 andhattam bahirattam mūyattam kāṇattam kuṇṭattam khujja-
 10 ttam vaḍabhattam sāmattam sabalattam . saha pamāeṇam aṇega-rū-
 vāo jonīo samdhei , virūva-rūve phāse paḍisaṃveei se abujjhamāṇe 3
 haōvahaē jāī-maraṇam aṇupariyaṭṭamāṇe .
 jīviyam puḍho piyam iha-m-egesiṃ māṇavāṇam khetta-vatthu
 mamāyamāṇāṇam . ārattam virattam maṇi-kuṇḍalam saha hiraṇṇam ,
 15 itthiyāo parigijjha tatth' eva rattā , na ettha tavo vā damo vā
 niyamo vā dissai .

- 'saṃpuṇṇam bāle jīviu-kāme lālappamāṇe mūḍhe vippariyās' uvei .
 iṇam eva nāvakaṅkhanti je jaṇā dhuva-cāriṇo ; 4
 jāī-maraṇam parinnāya care 'sanka-maṇe daḍhe .
 20 n'atthi kālass' aṇāgamo — savve pāṇā piy'āuyā

suha-sāyā dukkha-paḍikūlā

- appiya - vahā piya-jīviṇo jīviu-kāmā , savvesiṃ jīviyam
 piyam.²²
 tam parigijjha dupayam cauppayam 5

Loga-vijao.

abhijuñjijyāṇaṃ saṃsaṃciyāṇaṃ

tiviheṇaṃ — jā vi se tattha mattā bhavai appā vā bahugā vā , se
tattha gaḍhie ciṭṭhai bhoyaṇāe . tao se egayā parisitṭhaṃ saṃ-
bhūyaṃ mahôvagaraṇaṃ bhavai ; taṃ pi se egayā dāyādā
vibhayanti , adatta-hāro vā se avaharai , rāyāṇo vā se vilumpanti ;
nassai vā se , vinassai vā se ; agāra-ḍāheṇa vā se ḍajjhai . iti se
parass' aṭṭhāe .

5

kūrāiṃ kammāiṃ bāle pakuvvamāṇe
teṇa dukkheṇa mūdhe vippariyās' uvei .

23 6 muṇiṇā hu eyaṃ paveiyaṃ :

10

aṇohaṃtarā ee , no ya ohaṃ tarittae ;

atīraṃgamā ee , no ya tīraṃ gamittae ; apāraṃgamā ee , no ya pāraṃ
gamittae .

āyāñijjaṃ ca āyāya tammi ṭhāṇe na ciṭṭhai ,
vitahaṃ papp' akheyanne tammi ṭhāṇamma ciṭṭhai .

15

uddeso pāsagassa n'atthi ; bāle puṇa nihe kāma-samaṇunne asamiya-
dukkhe dukkhī dukkhāṇaṃ eva āvaṭṭaṃ aṇupariyaṭṭai — tti bemi .

4 1 tao se egayā ... (like 7_{aff} with pariccayanti and pariccaejjā)
saraṇāe vā .

2 jāñittu dukkhaṃ patteya-sāyaṃ

20

bhogāṃ eva aṇusoyanti — iha-m-egesim māṇavāṇaṃ — 'tiviheṇaṃ ...
(like 9₂₋₉, harai instead of ava^o) vippariyās' uvei' : —

3 āsaṃ ca chandaṃ ca vigiṇca dhīre,²³ tumaṃ c'eva,
taṃ sallaṃ āhaṭṭu ; jeṇa siyā , teṇa no siyā.
iṇaṃ eva nāvabujjhanti je jaṇā moha-pāuḍā .

25

tībhi loe pavvahie ;²⁴ te bho vayanti : "eyāiṃ āyayaṇāiṃ". se dukkhāe
mohāe mārāe naragāe [naraga-]tirikkhāe ! sayayaṃ mūdhe dham-
maṃ nābhijāṇai .

uyāhu vīre : appamāo mahā-mohe !

4 alaṃ kusalassa pamāeṇaṃ santi-maraṇaṃ sāpehāe , bheura-dhammaṃ
sāpehāe !

30

“nālaṃ pāsa” — alaṃ tava eehiṃ !

eyaṃ pāsa, muṇī, mahab-bhayaṃ, nāivāejja kaṃcaṇaṃ .

esa vīre pasamsie, je na nivvijjai āyāṇāe :

‘na me dei’ na kuppejjā,²⁵ thovaṃ laddhuṃ na khimsae,²⁶

5 paḍisehio pariṇamejjā .

eyaṃ moṇaṃ samaṇuvāsejjāsi — tti bemi .

jam iṇaṃ virūva-rūvehiṃ satthehiṃ logassa kamma-samārambhā

2 5. 1.

kajjanti, taṃ-jahā : appaṇo²⁷ se puttāṇaṃ dhūyāṇaṃ suṇhāṇaṃ nāiṇaṃ

dhāiṇaṃ rāiṇaṃ dāsāṇaṃ dāsīṇaṃ kamma-karāṇaṃ kamma-kariṇaṃ

10 āesāe, puḍho paheṇāe, sā’ m-āsāe pāyar-āsāe saṃnihi-saṃnicao kajjai

īha-m-egesim māṇavāṇaṃ bhoyaṇāe,

2.

samuṭṭhie aṇagāre²⁸ ārie āriya-panne āriya-damsī

‘ayaṃ saṃdhī’ ti addakkhu, se n’āie n’āiyāvae na sam-

aṇujāṇāi .

15 savv’āmagandhaṃ parinnāya nirāmagandhe parivvae .

adissamāṇe kaya-vikkaesu

3.

se na kiṇe, na kiṇāvae, kiṇantaṃ na samaṇujāṇae . se bhikkhū

kālanne balanne māyanne kheyanne khaṇayanne viṇayanne sa-sama-

yanne para-samayanne bhāvanne,

20 pariggahaṃ amamāyamāṇe,²⁹

kāleṇ ’uṭṭhāi³⁰ apaḍinne, duhao

chittā niyāi .

vatthaṃ paḍiggahaṃ,

kambalaṃ pāya-puñchaṇaṃ oggahaṃ ca kaḍāsaṇaṃ :³¹

25 eesu c’eva jāṇejjā

laddhe āhāre aṇagāro māyaṃ jāṇejjā

se jah’eyaṃ bhagavayā paveiyaṃ :

‘lābho’ tti na na majjejjā, ‘alābho’ tti na soyae,

bahuṃ pi laddhuṃ na nihe .

30 pariggahāo appāṇaṃ avasakkejjā, annahā ṇaṃ pāsae pariharejjā . esa

magge āriehiṃ paveie, jah’ ettha kusale nōvalippejjāsi — tti bemi .

Loga-vijao.

2 5 4 kāmā duraikkamā , jīviyaṃ duppaḍivūhaṇaṃ ,³²

kāma-kāmī khalu ayaṃ purise , se soyai jūrai tippae piṭṭai paritappai .³³

āyaya-cakkhū loga-vipassī

logassa ahe-bhāgaṃ jāṇai , uḍḍhaṃ bhāgaṃ jāṇai , tiriyaṃ bhāgaṃ jāṇai
gaḍhie aṇupariyaṭṭamaṇe ;

saṃdhiṃ viittā iha macciehiṃ

‘esa vīre pasamsie , je baddhe paḍimoyae’.

5 jahā anto tahā bāhiṃ , jahā bāhiṃ tahā anto . anto-anto pūi-deh’-
antarāṇi pāsai puḍho visavantāiṃ paṇḍie paḍilehāe ,

se maimaṃ parinnāe .

10

mā ya hu lālaṃ paccāsī ,

mā tesu tiricchaṃ appāṇaṃ āvāyae . kāsamkase ’yaṃ khalu purise ,
bahu-māi , kaḍeṇa mūḍhe puṇo taṃ karei lobhaṃ ;

‘ veram vaḍḍhei appaṇo . ’³⁴

jam inaṃ parikahijjai , imassa c’eva paḍivūhaṇayāe

15

amarāyāi mahā-saḍḍhī ,

aṭṭaṃ eyaṃ tu pehāe aparinnāe kandai ;

“se taṃ jāṇaha , jam ahaṃ bemi³⁵ teicchaṃ !”

6 paṇḍie pavayamaṇe se hantā chettā bhattā lumpittā
vilumpittā uddavaittā ‘akaḍaṃ karissāmi’ tti mannamāṇe.

20

jassa vi ya ṇaṃ karei ,

alaṃ bālassa saṅgeṇaṃ ,

je vā se kārei , bāle .

na evaṃ aṇagārassa jāyāi — tti bemi .

6 1 se ttaṃ saṃbujjhamāṇe āyāṇiyaṃ , samuṭṭhāe — tamhā
pāvaṃ kammaṃ

25

n’eva kujjā na kārave .³⁶

siyā tatth’ egayaraṃ viparāmusai ,

chasu annayarammi kappai .

'suh'atthi lālappamāṇe
 saeṇa dukkheṇa mūḍhe vippariyās' uvei'.³⁷
 saeṇa vi ppamāeṇaṃ puḍho vayaṃ pakuvvai,

2 6 2

jaṃs' ime paṇā pavvahiyā . paḍilehāe "no nikaraṇāe":

5 esa parinnā pavuccai , kammôvasantī .
 je mamāiya -mamiṃ jahāi , se jahāi mamāiyaṃ .
 se hu diṭṭha-bhae muṇi , jassa n'atthi mamāiyaṃ .³⁸
 taṃ parinnāya mehavī
 viittā logaṃ , vantā loga-sannaṃ
 10 se maimaṃ parakkamejjāsi — tti bemi .
 nāraim sahae vīre , vīre no sahae raīm ;
 jamhā avimaṇe vīre , tamhā vīre na rajjai .
 sadde ya phāse ahiyāsamāṇe
 nivvinda nandiṃ iha jīviyassa .
 15 muṇi moṇaṃ samāyāya dhuṇe kamma-sarīragaṃ ;
 pantaṃ lūhaṃ sevanti vīrā sammatta-damṣiṇo .
 [esa]³⁹ ohamtare muṇi tiṇṇe mutte virae viyāhie — tti bemi .
 duvvasu-muṇi aṇāṇāe tucchae gilāi vattae :

3

4

20 'esa vīre pasamṣie' , 'accei loga-saṃjogaṃ , esa Nāe pavuccai' ; jaṃ
 dukkhaṃ paveiyaṃ 'iha māṇavāṇaṃ' , tassa 'dukkhassa kusalā parinnaṃ
 udāharanti' : 'iti kamma parinnāya savvaso' . je aṇanna - damṣi se

5

aṇann'ārāme , je aṇann'ārāme se aṇanna-damṣi :

 jahā puṇṇassa katthai , tahā tucchassa katthai .

25 jahā tucchassa katthai , tahā puṇṇassa katthai . avi ya haṇe
 aṇāiyamāṇe :

 etthaṃ pi jāṇa : seyaṃ ti n'atthi

"ke'yaṃ purise kaṃ ca nae ? !" 'esa vīre pasamṣie , je baddhe paḍimoyae' !

30 uḍḍhaṃ ahaṃ tiriyaṃ disāsu ;
 se savva savva-parinna-cārī
 na lippai chaṇa-paena vīre .

se mehāvī, je aṇugghāyaṇassa kheyanne, je ya bandha-pamok-
kham annesī :

kusale puṇa no baddhe,
no mukke se jaṃ⁴⁰ ca ārabhe jaṃ ca n'ārabhe !

aṇāraddham ca n'ārabhe
chaṇaṃ-chaṇaṃ parinnāya loga-sannaṃ ca savvaso .

5

'uddeso pāsagassa ... (like 9_{10f}) āvaṭṭaṃ aṇupariyaṭṭai'— tti bemi .

Siṅsaṇijjaṃ.

3 1 1 suttā amuṇī muṇiṇo sayayaṃ jāgaranti ;
 logaṃsi jāṇa ahiyāya dukkhaṃ .
 samayaṃ logassa jāṇittā

10

ettha satthōvarae . jass' ime saddā ya rūvā ya gandhā ya rasā ya
2 phāsā ya abhisamannāgayā bhavanti, ¹se āyavi⁴¹ nāṇavaṃ veyavaṃ
dhammavaṃ bambhavaṃ, pannāṇehiṃ parijāṇai logaṃ .

muṇī ti vacce, dhammaviu tti añjū,
 āvaṭṭa-soe saṅgaṃ iṇaṃ 'bhijāṇai .
 siṅsiṇa-ccāi se nigganthe arai-rai-sahe pharusiyaṃ no veei .
 jāgara-verōvarae vīre evaṃ dukkhā pamokkhasi .

15

3 jarā-maccu-vasōvaṇiē nare,
sayayaṃ mūḍhe dhammaṃ nābhijāṇai .

pāsiya āure pāṇe appamatto parivvae .⁴²
 mantā (vi)⁴³ eyaṃ ahiyaṃ ti pāsa
 'ārambhajaṃ dukkhaṃ iṇaṃ' ti naccā
 māi pamāi puṇar ei gabbhaṃ
 uvehamāṇo sadda-rūvesu ujjū
 mārābhisankī maraṇā pamuccai .

20

25

appamatto kāmehiṃ, uvarao pāva-kammehiṃ, vīre āya-gutte, je
4 kheyanne . je pajjavajāya-satthassa kheyanne, se asatthassa kheyanne ;
je asatthassa kheyanne, se pajjavajāya-satthassa kheyanne .

akammasa vavahāro na vijjai,⁴⁴

kammuṇā uvāhī jāyai .

kammaṃ ca paḍilehāe kamma-mūlaṃ ca jaṃ chaṇaṃ

paḍilehiya , savvaṃ samāyāya

dohiṃ antehiṃ adissamāṇe

5 'taṃ parinnāya mehāvī'

'viittā logaṃ , vantā loga-sannaṃ'

'se maimaṃ parakkamejjāsi'⁴⁵ — tti bemi .

jāim ca vuḍḍhiṃ ca⁴⁶ ih' ajja pāsa ,

3 2 I

bhūehiṃ sāyaṃ paḍileha jāṇe ;

10 tamhā 'ivijjo 'paramaṃ' ti naccā

sammatta-daṃsī na karei pāvaṃ .

ummuñca pāsaṃ iha macciehiṃ ;

II

ārambha-jīvī ubhayāṇupassī

kāmesu gidhā nicayaṃ karenti ,

15 saṃsiccamaṇā punar enti gabbhaṃ .

avi se hāsaṃ āsajja 'hantā nandī' ti mannai .

III

alaṃ bālassa saṅgeṇa , veraṃ vaḍḍhai appaṇo .

tamhā 'ivijjaṃ 'paramaṃ' ti naccā

IV

āyaṅka-daṃsī na karei pāvaṃ .

20 aggamaṃ ca mūlaṃ ca vighiṅca dhire

palicchindiyāṇaṃ nikkamma-daṃsī .

esa maraṇā pamuccai , se hu diṭṭha-bhae muṇi ;

I

logaṃsi parama-daṃsī

vivitta-jīvī uvasante samie sahiṃ sayā jae⁴⁷

25 kāla-kaṅkhī parivvae.⁴⁸

bahuṃ ca khalu pāvaṃ kammaṃ pagaḍaṃ.⁴⁹

saccamma dhiṃ kuvvahā .

etthōvarae mehāvī savvaṃ pāvaṃ kammaṃ jhosei .¹ aṇega-citte khalu 2
ayaṃ purise : se keyaṇaṃ arihai pūraittae , se anna-vahāe anna-

Slōsaṅgijaṃ.

pariyāvāe anna-pariggahāe , jaṇavaya-vahāe jaṇavaya-pariyāvāe jaṇa-
vaya-pariggahāe .

3 2 3 āsevittā eyaṃ aṭṭhaṃ icc-ev' ege samuṭṭhiyā ;
tamhā taṃ biyaṃ no sevae nissāraṃ pāsiya nāṇī .
uvavāyaṃ cavaṇaṃ naccā aṇannaṃ cara māhaṇe . 5
se na chaṇe na chaṇāvae chaṇantaṃ nāṇujāṇae .
nivvinda nandiṃ arae payāsu
aṇomadamaṃsī (kamesu pāvamaṃ)⁵⁰

nisaṇṇo pāvehiṃ kammehiṃ .

v kohāimāṇaṃ haṇiyā ya vīre , 10
lobhassa pāse nirayaṃ mahantaṃ ;
tamhā hi vīre vīrao vahāo
chindejja soyaṃ lahubhūya-gāmī .

vi ganthaṃ parinnāya ih' ajja vīre 15
soyaṃ parinnāya carejja dante ;
ummuggā laddhuṃ iha māṇavehiṃ
no pāṇiṇaṃ pāṇē samārabhejjāsi — tti bemi .

3 1 saṃdhiṃ logassa jāṇittā
āyao bahiyā pāsa ; tamhā na hantā na vi ghāyae .
jaṃ iṇaṃ anna-m-anna-viigiñchāe 20

paḍilehāe na karei pāvamaṃ kammaṃ ,

kiṃ tattha , muṇī , kāraṇaṃ siyā ?
samayaṃ tath' uvehāe appāṇaṃ vipasāyae ;
1 aṇanna-parama-nnāṇī no pamāe kayāi vi .
āya-gutte sayā dhīre⁵¹ jāyā-māyāē jāvae ; 25

2 virāgaṃ rūvesu gacchejjā mahayā khuddāchi vā .

āgaṃ gaiṃ parinnāya⁵²

dohiṃ pi⁵³ antehiṃ adissamāṇe

se na chijjai na bhijjai na ḍajjai ,

- na hammai |kaṃcaṇaṃ savva-loe.⁵⁴
 avareṇa puvvaṃ na saranti ege
 kim ass' aīyaṃ kiṃ vāgamissaṃ ;
 bhāsanti ege iha māṇavā u :
 5 jaṃ ass' aīyaṃ taṃ āgamissaṃ .
 nāīyaṃ addhaṃ na ya āgamissaṃ
 addhaṃ niyacchanti tahāgayā u ;
 vidhūya-kappe eyāṇupassī
 nijjhosaittā khavae mahe'sī .
 10 kā arai ke y' āṇande ? etthaṃ pi aggahe care ;⁵⁵ II
 savvaṃ hāsaṃ pariccajja allīṇa-gutto parivvae .
 purisā ! tumaṃ eva tumaṃ-mittaṃ , kiṃ bahiyā mittam
 icchasi ? 4
- jaṃ jāṇejjā uccālaiyaṃ , taṃ jāṇejjā dūr'ālaiyaṃ ; jaṃ jāṇejjā dūr'ālai-
 15 yaṃ , taṃ jāṇejjā uccālaiyaṃ .
- purisā ! attānaṃ eva abhinigijjha , evaṃ dukkhā pamokkhasi .
 purisā ! saccam eva samabhijāṇāhi ! saccassa āṇāe uvatṭhie
 mehāvī māraṃ tarai .
 sahe dhammaṃ āyāya seyaṃ samaṇupassai 5.
- 20 duhao : jīviyassa parivandaṇa-māṇaṇa-pūyaṇāe , jaṃsi ege pamāyanti ;
 sahe dukkha-mattāe puḍho no jhañjhāe .⁵⁶
- pāsimaṃ davie loe logāloga-pavañcāo pamuccai — tti bemi .
- se vantā kohaṃ ca māṇaṃ ca māyaṃ ca lobhaṃ ca eyaṃ 4 1
 pāsagassa daṃsaṇaṃ , uvaraya - sathassa paliyanta - karassa āyāṇaṃ
 25 sagaḍa-bbhi . je egaṃ jāṇai , se savvam jāṇai ; je savvaṃ jāṇai , se
 egaṃ jāṇai . savvao pamattassa bhayaṃ , savvao appamattassa
 n'atthi bhayaṃ . je 'egaṃ' nāme , se 'bahaṃ' nāme ; je 'bahaṃ'
 nāme , se 'egaṃ' nāme . 2

dukkhaṃ logassa jāṇittā vantā logassa saṃjogaṃ
janti virā mahā-jāṇaṃ, pareṇa paraṃ janti, nāvakaṅkhanti
jīviyaṃ.⁵⁷

3 4 3 egam vigiṅcamāṇe puḍho vigiṅcai, puḍho vigiṅcamāṇe egam vigiṅcai .

saddhī āṇāḍ mehvāi ,

5

logaṃ ca āṇāḍ abhisameccā akuobhayaṃ .

atthi satthaṃ pareṇa paraṃ, n'atthi asatthaṃ pareṇa paraṃ :

4 je koha - daṃsī se māṇa - daṃsī, je māṇa - daṃsī se māya - daṃsī ,

... lobha-d. ... pejja-d. ... dosa-d. ... moha-d. ...

gabbha-d. ... jamma-d. ... māra-d. naraya-d. ... tiriya-d.

10

... dukkha-daṃsī . se mehvāi abhinivvattejjā kohaṃ ca māṇaṃ

ca māyaṃ ca lobhaṃ ca pejjaṃ ca dosaṃ ca mohaṃ ca gabbhaṃ

ca jammaṃ ca māraṃ ca narayaṃ ca tiriyaṃ ca dukkhaṃ ca .

'eyaṃ ... (like 16_{23f}) āyāṇaṃ nisiddhā sagaḍa-bbhi'. kim

atthi uvāhī pāsagassa ? na vijjai, n'atthi — tti bemi .

15

Sammatam.

4 1 1 se bemi : je aiyā je ya paḍuppanā je ya āgamiṣṣā arahantā

bhagavanto, savve te evaṃ āikkhanti evaṃ bhāsanti evaṃ panna-

venti⁵⁸ evaṃ parūventi : savve pāṇā savve bhūyā savve jīvā savve

sattā na hantavvā na ajjāveyavvā na parighettavvā na pariyāveyavvā

2 na uddaveyavvā . esa dhamme suddhe nitie sāsae samecca logaṃ

20

kheyannehiṃ paveie,⁵⁹ taṃ-jahā : utthiesu vā aṇutthiesu vā, uvatthiesu

vā aṇuvaṭthiesu vā, uvaraya-daṇḍesu vā aṇuvaraya-daṇḍesu vā,

sōvahiesu vā aṇuvahiesu vā, saṃjoga-raesu vā asaṃjoga-raesu vā .

taccaṃ c'eyaṃ tahā c'eyaṃ, assiṃ c'eyaṃ pavuccai .

3 taṃ āittu[m]⁶⁰ na nihe, na nikkhiva, jāṇittu dhammaṃ jahā-tahā .

25

diṭṭhehiṃ nivveyaṃ gacchejjā, no logass' esaṇaṃ care .

jassa n'atthi imā nāi, annā tassa kao siyā ?

diṭṭhaṃ suyaṃ mayaṃ vinnāyaṃ, jaṃ eyaṃ parikahijjai . samemāṇā

calemāṇā 'puṇo-puṇo jāiṃ pakappenti'; 'aho ya rāo jayamāṇē

dhire', sayā āgaya-pannāṇe .

30

pamatte bahiyā pāsa, appamatte sayā parakkamejjāsi

— tti bemi .

je āsavā te parissavā , je parissavā te āsavā . je aṇāsavā te apari-
ssavā , je aparissavā te aṇāsavā . ee pae saṃbujjhamāṇe logaṃ ca
āṇāe abhisameccā puḍho paveiyaṃ

āghāi nāṇi iha māṇavāṇaṃ

5 saṃsāra-paḍivannāṇaṃ saṃbujjhamāṇāṇaṃ vinnāṇa-pattāṇaṃ :

aṭṭā vi santā adu vā pamattā !

ahā-saccam iṇaṃ ti bemi :

nāṇāgame⁶¹ maccu-muhassa atthi ;

icchā-paṇiyā vaṅkānikeyā

10 kāla-ggahiyā nicae niviṭṭhā

puḍho-puḍho jāiṃ pakappayanti .

ege vayanti adu vā vi nāṇi ,

nāṇi vayanti adu vā vi ege :

15 āvanti key' āvanti logaṃsi samaṇā ya māhaṇā ya puḍho
vivāyaṃ vayanti : “se diṭṭhaṃ ca ñe , suyāṃ ca ñe , mayāṃ ca ñe ,
vinnāyaṃ ca ñe ,

uḍḍhaṃ ahe yā tiriyaṃ disāsu⁶²

savvaḥ supaḍilehiyaṃ ca ñe : savve pāṇā savve bhūyā savve jīvā
savve sattā hantavvā ajjāveyavvā pariyāveyavvā parighettavvā udda-
20 veyavvā ;

etthaṃ pi jāṇaha : n'atth' ettha doso .”⁶³

1 anāriya-vayaṇaṃ eyaṃ . tattha je te āriyā , te evaṃ vayāsī : “se dud-
diṭṭhaṃ ca bhe , dussuyaṃ ca bhe , dummayāṃ ca bhe , duvvinnāyaṃ
ca bhe , ‘uḍḍhaṃ ... duppaḍilehiyaṃ ca bhe , jaṃ ṇaṃ tubbhe evaṃ
25 āikkaha evaṃ bhāsaha evaṃ pannaveha evaṃ : savve ...

Sammataṃ.

- 4 2 5 doso'. anāriya vayaṇaṃ eyaṃ. ¹vayaṃ puṇa evaṃ āikkhāmo evaṃ
bhāsāmo evaṃ pannaṃ evaṃ parūvemo : savve pāṇā 4 na han-
tāvā na ajjāveyavvā na pariāveyavvā na parighettavvā na uddave-
yavvā ; 'etthaṃ pi jāṇaha : n'atth' ettha doso.' āriya-vayaṇaṃ eyaṃ."
- 6 1 puvaṃ nikāya samayaṃ patteyaṃ-patteyaṃ pucchissamo : "haṃ-bho 5
pāvāyā ! kiṃ bhe sāyaṃ dukkhaṃ uyāhu asāyaṃ ?" samiyā-paḍi-
vanne yāvi evaṃ būyā : "savvesiṃ pāṇāṇaṃ 4 asāyaṃ aparivvāṇaṃ
mahab-bhayaṃ dukkhaṃ" ti — tti bemi .
- 3 1 uveha eṇaṃ bahiyā ya logaṃ !
se savva-logaṃsi jē kei vinnū ; 10
aṇuvī pāsa nikkhitta-daṇḍā
je kei sattā paliyaṃ cayanti .
narā muy'accā dhammaviu tti añjū
'ārambhajaṃ dukkhaṃ iṇaṃ' ti naccā
- 2 evaṃ āhu samatta-daṃsiṇo ¹te savve pāvāiyā ; 15
dukkhassa kusalā parinnaṃ udāharanti :
- 'iti kamma parinnāya savvaso'. iha āṇā-kaṅkhi paṇḍie anihe
egaṃ appāṇaṃ sāpehāe dhuṇe sarīragaṃ ,
kasehi appāṇaṃ , jarehi appāṇaṃ
jahā juṇṇāiṃ kaṭṭhāiṃ havvavāho pamatthai . 20
evaṃ atta-samāhie anihe
vigiṅca kohaṃ avikampamāṇe
imaṃ niruddh'āuyaṃ sampehāe ,
dukhaṃ ca jāṇa adu vāgamissaṃ ;
puḍho phāsāiṃ ca phāsae : 25
logaṃ ca pāsa vipphandamāṇaṃ ,
3 je nivvuḍā pāvehiṃ kammehiṃ aniyāṇā te viyāhiyā .
tamhā 'ivijjo no paḍisaṃjalejjāsi — tti bemi .
- 4 1 āvilae nippilae
jahittā puva-saṃjogaṃ 30
hiccā uvasamaṃ ;

tamhā avimaṇe vīre

sārae samie saḥie sayā jae — duraṇucarō maggo vīrāṇaṃ aniyatta-
gāmiṇaṃ —

vigiṇca maṃsa-soṇiyaṃ

5 esa purise davie vīre āyāñijje viyāḥie, 4 4 2
je dhuṇāi samussayaṃ

vasittā bambhaceraṃsi .

nettehiṃ palicchannehiṃ

10 āyāṇa-soya-gaḍḥie bāle avvocchinna-bandhaṇe aṇ-
abhikkanta-saṃjoe ,⁶⁴

tamaṃsi avijāṇo

āṇāe lambho n'atthi tti bemi ,⁶⁵

jassa n'atthi purā pacchā , majjhe tassa kuo siyā ? 3
se hu pannaṇamante buddhe ārambhōvaraē ;

15 sammamaṃ eyaṃ ti pāsahā .

jeṇa bandhaṃ vahaṃ ghoraṃ pariyāvaṃ ca dāruṇaṃ⁶⁶

palicchindiya bāhiragaṃ ca soyaṃ

nikkamma-damaṃsi iha macciehiṃ ,

kammaṇā sa-phalaṃ daṭṭhuṃ tao nijjāi veyavī .

20 je khalu bho vīrā samiyā saḥiyā sayā jayā saṃghaḍa-
damaṃsiṇo āōvarayā 4

ahā-tahaṃ logaṃ uvehamāṇā ,⁶⁷

pāiṇaṃ paḍiṇaṃ dāhiṇaṃ udiṇaṃ iti , saccamaṃsi parivicittḥimsu ,

sāhissāmo nāṇaṃ vīrāṇaṃ samiyāṇaṃ saḥiyāṇaṃ sayā jayāṇaṃ

25 saṃghaḍa-damaṃsiṇaṃ āōvarayāṇaṃ ahā-tahā logaṃ samuppehamāṇāṇaṃ .
kim atthi uvāhi pāsagassa ? na vijjai , n'atthi — tti bemi .

Loga-sāro
(Āvanti).

5 1 1

āvantī key' āvantī logamaṃsi vipparāmusantī atṭhāe aṇaṭṭhāe vā ,
eesu c'eva vipparāmusantī . gurū se kāmā , tao se mārasa anto ;

jao se mārasa anto , tao se dūre . n'eva se anto , n'eva se dūre .

30 se pāsai phusiyamaṃ iva kus'agge paṇunnaṃ nivaiyaṃ vā'eriyaṃ

evaṃ bālassa jīviyaṃ mandassa avijāṇao .

Loga-sāro
(Āvantī).

kūrāiṃ kammāiṃ bāle pakuvvamāṇe
teṇa dukkheṇa mūḍhe vippariyāsam ei,
moheṇa gabbhaṃ maraṇ'āi ei,

'ettha mohe puṇo-puṇo'.⁶⁸ saṃsayam parijāṇao saṃsāre parinnāe
bhavai ; saṃsayam aparijāṇo saṃsāre aparinnāe bhavai .

5

je chee, sāgāriyam na sevae ;
kaṭṭu evam avayāṇao biiyā mandassa bāliya laddhā huratthā .

paḍilehāe āgamettā aṇavejjā aṇāsevaṇāe — tti bemi .

5 1 2

pāsaha ege
rūvesu giddhe pariṇijjamāṇe ,

10

'ettha phāse puṇo-puṇo' .

āvantī key' āvantī logaṃsi ārambha-jīvī , eesu c'eva ārambha-jīvī .

ettha vi bāle paripaccamāṇe

ramai pāvehiṃ kammehiṃ

asaraṇam 'saraṇam' ti mannamāṇe .

15

3 iha-m-egesim ega-cariyā bhavai .¹ se bahu-kohe bahu-māṇe bahu-
māe bahu-lobhe , bahu-rae bahu-naḍe bahu-saḍhe bahu-samkappe
āsava-sakkī ;⁶⁹ paliocchanne uṭṭhiya-vāyam pavayamāṇe — 'mā me
kei adakkhū' . annāṇa-pamāya-doseṇam sayayam mūḍhe dhammam
nābhijāṇai .

20

aṭṭā payā , māṇava , kamma-koviyā ,
je aṇuvarayā avijjāe palimokkham āhu ; āvaṭṭam eva
aṇupariyaṭṭanti — tti bemi .

2 1

āvantī key' āvantī logaṃsi aṇārambha-jīvī , eesu c'eva aṇā-
rambha-jīvī .

25

etthôvarae taṃ jhosamāṇe

'ayam samdhī' ti addakkhū , je 'imassa viggahassa ayam
khaṇe' tti annesī .

'esa magge āriehim paveie .'⁷⁰

2

uṭṭhie no pamāyae .

30

'jāṇittu dukkhaṃ patteya-sāyaṃ';

puḍho-chandā iha māṇavā — puḍho dukkhaṃ paveiyaṃ .

se avihimsamāṇe anavayamāṇe

puḍho phāse vipaṇollae , esa samiyā-pariyāe viyāhie .

5 je asattā pāvehiṃ kammehiṃ uyāhu : “te āyaṅkā phusanti” iti , uyāhu 5 2 3
vīre : ‘te phāse puṭṭhe ’hiyāsae’ . se puvvaṃ p’ eyaṃ pacchā v’ eyaṃ
bheura-dhammaṃ viddhamsaṇa -dhammaṃ adhuvam anitiyaṃ asāsayaṃ
cayāvacaiaṃ vipariṇāma-dhammaṃ pāsaha . evaṃ rūva-saṃdhiṃ sam-
uvehamāṇassa eg’āyayaṇa-rayassa iha vippamukkassa n’atthi magge
10 virayassa — tti bemi .

āvantī key’ āvantī logaṃsi pariggahāvanti : se appaṃ vā⁷¹ 4
bahuṃ vā aṇuṃ vā thūlaṃ vā cittamantaṃ vā acittaṃ vā ,
eesu c’eva pariggahāvanti , eyad ev’ egesim mahab-bhayaṃ
bhavai .

15 loga-vittaṃ ca ṇaṃ uvehāe , ee saṅge avijāṇao ,
‘se suppaḍibudhaṃ sūvaṇiyaṃ’ ti naccā
purisā ! parama-cakkhū vipparakkama eesu c’eva bam-
bhaceraṃ ! ti bemi ;

“se suyaṃ ca me ajjhatthaṃ ca me” : 5

20 bandha-ppamokko tujjh’ ajjhatth’ eva .
ettha virae aṇagāre diha-rāyaṃ tiikkhae ;
pamatte bahiyā pāsa , appamatte parivvae .

eyaṃ moṇaṃ sammaṃ aṇuvāsejjāsi — tti bemi

āvantī key’ āvantī logaṃsi apariggahāvanti , eesu c’eva apa- 3 1
25 riggahāvanti .

soccā vaiṃ mehāvī paṇḍiyāṇa nisāmiyā

— samiyāe dhamme āriehiṃ paveie — “jah’ ettha mae saṃdhi jhosie ,

Loga-sāro
(Āvantī).

evaṃ annattha ; saṃdhī dujjhosae bhavai . tamhā bemi :”

no niṇhavejja vīriyaṃ .

5 3 2 je puvv'utthāi no pacchā-nivāi , je puvv'utthāi pacchā-nivāi , je no
puvv'utthāi no pacchā-nivāi .

se vi tārisae siyā , je parinnāya logam-annesie .
eyaṃ niyāya muṇiṇā paveiyaṃ ,

5

iha āṇā - kaṅkhī paṇḍie anihe puvvāvara-rāyaṃ jayamāṇe

sayā silaṃ sāpehāe suṇiyā bhave akāme ajhañjhe .
imeṇa c'eva jujjhāhi ! kiṃ te jujjheṇa bajjhao ?⁷²
juddhārihaṃ khalu dullabhaṃ .

10

jah' ettha kusalehiṃ parinnā-vivege bhāsie .

cue hu bāle gabbh'āi rijjai ;

3 ¹assim c' eyaṃ pavuccāi : rūvaṃsi vā chaṇaṃsi vā⁷³
'se hu ege saṃviddha(saṃdiṭṭha?)-bhae muṇi'

annahā logaṃ uvehamāṇe

15

'iti kammaṃ parinnāya savvaso se na hiṃsai' ,

saṃjamaī , no pagabbhāi .

4 uvehamāṇo patteya-sāyaṃ vaṇṇ'āesī
n'ārabhe kaṃcaṇaṃ savva-loe ,
ega-ppamuhe vidisa-ppaiṇṇe
nivviṇṇa-cārī arae payāsu

20

se vasumaṃ savva-samannāgaya-pannāṇeṇaṃ appāṇeṇaṃ akaraṇijjaṃ
pāvaṃ kamm'antaṃ no annesī . jeṇa⁷⁴ sammam ti pāsahā , taṃ moṇaṃ
ti pāsahā ; jaṃ moṇaṃ ti pāsahā , taṃ sammam ti pāsahā . na
imaṃ sakkam siḍhilehiṃ ājjamiṇehiṃ guṇ'āsāehiṃ vaṅka-samā-
yārehim pamattehiṃ gāraṃ āyantehim .

25

5 muṇi moṇaṃ samāyāe dhuṇe kamma-sarīragaṃ ;
pantaṃ lūhaṃ ca sevanti vīrā sammatta-daṃsiṇo .
esa ohamtare muṇi tiṇṇe mutte virae viyāhie —
tti bemi .

30

gāmāṇugāmaṃ dūijjamāṇassa

dujjāyaṃ dupparakkantaṃ bhavai aviyattassa bhikkhuṇo :
vayasā vi ege buiyā kuppanti māṇavā,⁷⁵

unnaya-māṇe ya nare mahayā moheṇa mujjhai —
5 saṃbāhā bahave bhujjo duraikkamā ajāṇao apāsao .

2

eyaṃ te mā hou ! eyaṃ kusalassa daṃsaṇaṃ ,

tad - diṭṭhīe tam - muttīe tap - purakkāre⁷⁶ tas - sannī tan - ni-
vesaṇe

10 jayaṃ-vihārī citta-nivāī
pantha-nijjhāī bali-bāhire
pāsiya pāṇē gacchejjā

se abhikkamamāṇe paḍikkamamāṇe , saṃkucemāṇe pasāremāṇe .⁷⁷

3

viniyaṭṭamāṇe saṃpalimajjamāṇe .

15 egayā guṇa-samiyassa rīyao kāya-saṃphāsam anuciṇṇā egaiyā pāṇā
uddāyanti ; iha loga-veyaṇa-vejj'āvāḍiyam .

jaṃ āuṭṭī-kayaṃ kammaṃ , taṃ parinnāya vivegam ei ;
evaṃ se appamāeṇaṃ vivegam kiṭṭai veyavī .

se pabhūya-daṃsī pabhūya-parinnāṇe uvasante samie sahie sayā jae
daṭṭhum

4

20 vippaḍiveei appāṇaṃ : 'kim esa jaṇo karissai ?
esa se param'ārāme , jāo logammi itthio'.⁷⁸

25 muniṇā hu eyaṃ paveiyam : ¹ubbāhijjamāṇe gāma-dhammehiṃ avi
nibbalāsae , avi om'oyariyam kujjā , avi uḍḍham ṭhāṇaṃ ṭhāejjā , avi
gāmāṇugāmaṃ dūijjejjā , avi āhāraṃ vocchindejjā , avi cae itthīsu ma-
ṇaṃ : puvvaṃ daṇḍā pacchā phāsā , puvvaṃ phāsā pacchā daṇḍā —
icc-ee kalahā saṅga-karā bhavanti . paḍilehāe āgamettā āṇavejjā
aṇāsevaṇāe — tti bemi .

5

30 se no kāhie no pāsaṇie no saṃpasārae no māmae no kaya-kirie ;⁷⁹
vai-guttē ajjhappa-saṃvuḍe⁸⁰ parivajjae sayā pāvaṃ .
eyaṃ moṇaṃ samaṇuvāsejjāsi — tti bemi .

Loga-sāro
(Āvanti).

5 5 1 se bemi , taṃ-jahā :

avi harae paḍipunṇe samamsi bhomē ciṭṭhai ,
uvasanta-rae sārakkhamāṇe se ciṭṭhai soyamajjha-gae .

se pāsa savvao gutte , pāsa loe mahe'siṇo ,
je ya pannāṇamantā pabuddhā ārambhôvarayā ; 'sammam̄ eyaṃ ti pāsahā .'⁸¹ 5

'kālassa kaṅkhāē parivvayanti' — tti bemi .

2 viigiñcha-samāvannaṇaṃ⁸² appāṇaṇaṃ no labhai samāhiṃ . 'siyā
v' ege aṇugacchanti , asiyā v' ege aṇugacchanti ?' aṇugacchamāṇehiṃ
aṇaṇugacchamāṇe kahaṃ na nivvijje ?

3 taṃ eva saccaṃ nisaṅkaṃ , jaṃ jīṇehiṃ paveiyaṃ .⁸³ 10

saddhissa ṇaṃ samaṇunnassa sampavvayamāṇassa ¹'samiyaṃ' ti manna-
māṇassa egayā samiyā hoi , ²'s.' t. m. e. asamiyā h., ³'asamiyaṃ' t. m.
e. samiyā h., ⁴'a.' t. m. e. asamiyā hoi . ⁵'samiyaṃ' t. m. 'samiyā vā
asamiyā vā', samiyā hoi uvehāe ⁶'asamiyaṃ' t. m. 's. v. a. v.' asa-
miyā hoi uvehāe . uvehamāṇe aṇuvehamāṇaṃ būyā : "uvehāhi sami-
yāe !" icc-evaṃ tattha saṃdhī jhosie bhavai . 15

4 se utṭhiyassa ṭhiyassa gainṃ samaṇupassaha ,
ettha vi bāla-bhāve appāṇaṃ no uvadaṃsejjā .

tumaṃ si nāma taṃ c'eva jaṃ 'hantavvam' ti mannasi !

tumaṃ si nāma taṃ c'eva jaṃ 'ajjāveyavvam' ti mannasi , ... 'pari-
yāveyavvam' ... 'parighettavvam' ... 'uddaveyavvam' ... 'añjū c'
eyaṃ paḍibuddha-jivī' . 'tamhā na hantā na vi ghāyae .'⁸⁴ 20

5 aṇusaṃveyaṇaṃ appāṇaṇaṃ 'jaṃ hantavvam' ti nābhipatthae .
je āyā se vinnāyā , je vinnāyā se āyā : jeṇa vijāṇai se āyā .
taṃ paḍucca paḍisaṃkhāe esa āyā-vāi 25

ṣamiyā-pariyāe⁸⁵ viyāhie — tti bemi .

6 1 aṇāṇāe ege sôvatṭhāṇā , āṇāe ege niruvatṭhāṇā . eyaṃ te mā
hou ! eyaṃ kusalassa daṃsaṇaṃ , tad-ditṭhiē 'tam-muttie tap-purak-
kāre tas-sannī tan-nivesaṇe' .

abhibhūya addakkhū aṇabhibhūe, pahū nirālambaṇayāe je
mahaṃ abahī-maṇe .

pavāṇaṃ pavāyaṃ jāṇejjā saha - sammuiyāe para - vāgaraṇaṃ
annaṣiṃ vā antie soccā ,

5 niddesaṃ nāivattejjā mehāvī .

supaḍilehiya savvaṃ savvayāe sammam̐ eva samabhijāṇiyā .

ih' ārāmaṃ parinnāya allīṇa-gutto parivvae ;
niṭṭhiy'atṭhī vīre āgamaṇaṃ sayā parakkamejjāsi — tti bemi .
uddhaṃ soyā ahe soyā tiriyaṃ soyā viyāhiyā ;
10 ee soyā viyakkhāyā jehiṃ saṅgaṃ ti pāsahā .
āvattāṃ tu uvehāe ettha viramejja veyavī ,
viṇaittu soyaṃ nikkhamma

5 6 2

esa mahaṃ akammā jāṇai pāsai , paḍilehāe nāvakaṅkhai ;¹ iha āgaṃ
gaṃ parinnāya accei jāi-maraṇassa vaḍumagaṃ vikkhāya-rae ;

3

15 savve sarā niyaṭṭanti .
takkā jattha na vijjai , maī tattha na gāhiyā .

oe appaiṭṭhāṇassa kheyanne :¹ se na dīhe na hasse na vaṭṭe na tamse
na cauraṃse na parimaṇḍale , na kiṇhe na nīle na lohie na hālidde
na sukkile , na surabhi-gandhe na durabhi-gandhe , na titte na kaḍue
20 na kasāe na ambile na mahure , na kakkhaḍe na maue , na garue na
lahue , na sie na uṇhe , na niddhe na lukkhe,⁸⁶ na kāū , na ruhe na
saṅge , na itthī na purise na annahā . 'parinnē⁸⁷ sanne uvamā⁸⁸ na vijjai' .
arūvī sattā , apayassa payaṃ n'atthi . se na saddhe na rūve na
gandhe na rase na phāse⁸⁹ icc-eyāvanti — tti bemi .

4

Dhuyam.

6 1	obujjhamāṇe iha māṇavesu āghāi se	
	nare jass' imāo jāṇo savvao supaḍilehiyāo bhavanti, agghāi se	
	nāṇaṃ aṇelisam se kiṭṭai tesi samuṭṭhiyāṇaṃ nikkhitta-daṇḍāṇaṃ	5
	samāhiyāṇaṃ pannāṇamantāṇaṃ iha mutti-maggaṃ . evaṃ p' ege mahā-virā viparakkamanti, pāsaha ege avasiyamāṇe aṇatta-panne .	
2	se bemi : se jahā vi kumme harae viniviṭṭha-citte pacchanna-palāse ummugaṃ se no labhai .	10
	bhañjagā ⁹⁰ iva saṃnivesaṃ no cayanti, evaṃ p' ege aṇega-rūvehiṃ kulehiṃ jāyā rūvehiṃ sattā kaluṇaṃ thaṇanti, niyāṇo te na labhanti mokkhaṃ .	
	aha pāsa tehiṃ-tehiṃ ⁹¹ kulehiṃ āyattāe jāyā	15
I	gaṇḍī ⁹² adu vā koṭṭhī rāyaṃsi, avamāriyaṃ kāṇiyaṃ jhimmiyaṃ c'eva kuṇiyaṃ khujjiyaṃ tahā,	
II	uyariṃ ca pāsa muttiṃ ca sūniyaṃ ca gilāsiṇaṃ vevayaṃ piḍha-sappiṃ ca silivaiṃ mahu-mehiṇaṃ —	
III	solasa ee rogā akkhāyā aṇupuvvaso .	20
	aha ṇaṃ phusanti āyaṅkā phāsā ya asamañjasā .	
IV	maraṇaṃ tesiṃ sāpehāe uvavāyaṃ cavaṇaṃ ca naccā ⁹³ paripāgaṃ ca sāpehāe taṃ suṇeha jahā-tahā .	
3	santi pāṇā andhā tamaṃsi viyāhiyā .	
	tāṃ eva saim̐ asaim̐ aiyacca uccāvae phāse paḍisaṃveei .	25
	buddheh' eyaṃ paveiyaṃ .	
4	santi pāṇā vāsagā rasagā udae udaya-carā āgāsa-gāmiṇo — pāṇā pāṇe kilesanti : pāsa loe mahab-bhayaṃ . bahu-dukkhā hu jantavo : sattā kāmehiṃ māṇavā . ⁹⁴ abalena vahaṃ gacchanti sarīreṇa pabhaṅgureṇa ;	30
	aṭṭe se bahu-dukkhe itī bāle pakuvvai ; ⁹⁵ ee roge bahū naccā āurā pariyāvae .	

Dhuyam.

“nālam pāsā” — alam tav' eehim !
 eyam pāsa , muṇī , mahab-bhayam , nāivāejja kaṃcaṇam .
 āyāṇa bho sussūsa bho !
 dhūya-vayam paveessam .⁹⁶

5 iha khalu attattāe tehiṃ-tehiṃ kulehiṃ abhiseṇa abhisambhūyā
 abhisamjāyā abhinivvaṭṭā abhisamvuddhā abhisambuddhā abhinik-
 khantā aṇupuvveṇa mahā-muṇī . tam

6 | 5

parakkamantam paridevamāṇā
 “mā ṇe cayāhi” iti te vayanti ;
 10 chandôvaṇiyā ajjhovavannā
 akkanda-kārī jaṇagā ruyanti .

6

atārise muṇī ohaṃtarae , jaṇagā jeṇa vippajaḍhā ; saraṇam tattha no
 samei ; kiha nāma se tattha ramai ? eyam nāṇam sayā samaṇuvāsejjāsi
 — tti bemi .

15 āuram logam āyāe
 caittā puvva-samjogam

2 | 1

hiccā uvasamam

vasittā bambhaceramsi

vasu vā aṇuvasu vā
 20 jānittu dhammam ahā-tahā
 ah' ege tam accāi

kusilā vattham paḍiggaham kambalam pāya-puñchaṇam viosijjā
 aṇupuvveṇa aṇahiyāsemāṇā parisahe durahiyāsaē . kāme mamāya-
 māṇassa iyāṇim vā muhutte vā aparimāṇāe bheo , evam se antarāiehim
 25 kāmehim ākevaliehim ; aviṇṇā c' ee .

ah' ege dhammam āyāe —

2

āyāṇa-pabhii-suppaṇihie care apaliyamāṇe daḍhe ;

savvam gehim parinnāya esa paṇae mahā-muṇī ,
 aiyacca savvao saṅgam

30 'na maham atthi' ti . iti 'ego aham aṃsi' jayamāṇe

ettha virae aṇagāre savvao muṇḍē riyae .

je acele parivusie samcikkhai om'oyariyāe , se

Dhuyam.

akkuṭṭhe va hae va lūsie vā⁹⁷

paliya-ppaganthe adu vā paganthe atahehim

sadda-phāsehim . iti samkhāe egayare annayare

abhinnāya tiikkhamāṇe parivvae .

je ya hiri . je u ahirimāṇe

5

ceccā savvaṃ visottiyaṃ samphāse phāse samiya-damsaṇe .

6 2 3

ee bho nagiṇā vuttā , je logaṃsi aṇāgamaṇa-dhammiṇo

āṇāe māmagamṃ dhammaṃ , esa uttara - vāe iha māṇavā-

ṇam viyāhie

etthôvarae taṃ jhosamāṇe

10

āyāṇijjamṃ parinnāya pariyāeṇam vigiṇcai .

iha-m-egesimṃ ega-cariyā hoi . tatth' iyarā-iyarehimṃ kulehimṃ suddh'-

esaṇāe savv'esaṇāe

se mehāvī parivvae ;

subbhimṃ vā adu vā dubbhimṃ adu vā tattha bheravā :

15

'pāṇā pāṇe kilesanti' . te phāse 'puṭṭho vīre 'hiyāsejjāsi'⁹⁸ — tti bemi .

3 1

eyamṃ khu , muṇī , āyāṇamṃ .

'sayā suakkhāya - dhamme' 'vidhūya - kappe nijjhosaittā' . je acele

parivusie , tassa ṇam bhikkhussa no evamṃ bhavai : 'pariṇuṇṇe me

vatthe ; vatthamṃ jāissāmi , suttamṃ jāissāmi , sūimṃ jāissāmi , samdhissāmi ,

20

2 sīvissāmi , ukkasissāmi , vukkasissāmi , parihissāmi , pāuṇissāmi' . adu

vā tattha parakkamantamṃ bhujjo acelamṃ taṇa-phāsā phusanti , siya-ph.

ph. , teo-ph. ph. , damsamasaga-ph. ph. — egayare annayare virūva-

rūve phāse ahiyāsei . acele lāghavamṃ āgamamīṇe tave se abhisam-

annāgae bhavai . jah' eyamṃ bhagavayā paveiyamṃ , tamṃ eva abhisam-

25

eccā savvao savvayāe samattamṃ eva samabhijāṇiyā .

eyamṃ tesimṃ mahā - vīrāṇamṃ cira - rāyamṃ puvvāimṃ vāsāimṃ

rīyamāṇāṇamṃ daviyāṇamṃ pās' ahiyāsiyamṃ ;

āgaya - pannāṇāṇamṃ kisā bāhā bhavanti payaṇue ya

maṃsa-sonie .

30

vissenī - kaṭṭu parinnāya esa tiṇṇe mutte virae viyāhie —
tti bemi .

virayam bhikkhum riyantaṃ cira - rāōsiyam araī tattha
kiṃ vidhārae ?

6 3 3

5 saṃdhemāṇe samuṭṭhie ;
jahā se dīve asaṃdīṇe evaṃ se dhamme āriya-desie .
te aṇavakankhamāṇā aṇaivāemāṇā daiyā mehāviṇo paṇḍiyā . evaṃ
tesim bhagavao aṇuṭṭhāṇe . jahā se diyā-poe , evaṃ te
sissā diyā ya rāo ya aṇupuvveṇa vāiya — tti bemi .

10 evaṃ te 'sissā diyā ya rāo ya aṇupuvveṇa vāiyā' tehiṃ mahā-vīre-
hiṃ pannāṇamanthehiṃ , tes' antie pannāṇaṃ uvalabbha hiccā uvasamaṃ
phārusiyam samāiyanti , 'vasittā bambhaceraṃsi' āṇaṃ 'taṃ no' tti
mannamāṇā . āghāyam tu soccā nisamma 'samaṇunnā jīvissāmo' ege
nikkhamma te

4 1

15 asaṃbhavantā viḍajjhamāṇā
kāmehiṃ giddhā ajjhovavannā
samāhim āghāyam ajhosayantā
satthāram eva pharusam vayanti .⁹⁹
silamantā uvasantā saṃkhāḥ riyamāṇā
20 'asilā' aṇuvayamāṇassa biiyā mandassa bāliya .

niyaṭṭamāṇā v' ege āyāra-goyaram āikkhanti :

nāṇā - bbhaṭṭhā daṃsaṇa - lūsiṇo namamāṇā ege jīviyam
vippariṇāmenti ;
putṭhā v' ege niyaṭṭanti jīviyass' eva kāraṇā

25 nikkhantaṃ pi tesim duṇṇikkhantaṃ bhavai .¹ 'bāla'-vayaṇijjā hu te
narā ; 'puṇo-puṇo jāim pagappenti' .

2

ahē saṃbhavantā viddāyamāṇā

"ahaṃ aṃsīti" viukkase , udāsīṇe 'pharusam vayanti' 'paliya-

Dhuyaṃ.

ppaganthe adu vā paganthe atahehiṃ'.taṃ mehāvī jāṇejjā
dhammaṃ . ahaṃ-aṭṭhī "tumaṃ si nāma bāle," ārambh'aṭṭhī
aṇuvayamāṇe : "haṇa pāṇe !" ghāyamīṇe haṇao yāvi samaṇu-
jāṇamīṇe :

"ghore dhamme udīrie !"

5

uvehai ṇaṃ aṇāṇāe, esa viṣaṇṇe viṭaṇḍe viyāhie — tti bemi .

6 4 3 'kim aṇeṇa bho jaṇeṇa karissāmi ?'

tti mannamāṇā evaṃ p' ege viittā¹⁰⁰

māyaraṃ piyaraṃ heccā nāyao ya pariggahaṃ

vīrāyamāṇā¹⁰¹ samuṭṭhāe

10

avihimse suvvaē dante pāsa dīṇe uppaie paḍivayamāṇe .

vas'aṭṭā kāyārā jaṇā lūsagā bhavanti .

aha-m-egesim siloe pāvae bhavai : "se samaṇa-vibbhante, se samaṇa-
vibbhante !" pāsah' ege samannāgaehim asamannāgae, namamāṇehim
anamamāṇe, viraehim avirae, daviehim adavie . abhisameccā paṇḍie
mehāvī

15

niṭṭhiy'aṭṭhe vīre āgamaṇaṃ sayā parakkamejjāsi — tti bemi .

5 1 se gihesu vā gih'antaresu vā gāmesu vā gām'antaresu vā naga-
resu vā nagar'antaresu vā jaṇavaesu vā jaṇavay'antaresu vā sant'-
egaiyā 'jaṇā lūsagā bhavanti', adu vā phāsā phusanti . te phāse
'puṭṭho vīro 'hiyāsae'.

20

2 oe samiya-damsaṇe

dayaṃ logassa jāṇittā

pāiṇaṃ paḍiṇaṃ dāhiṇaṃ udiṇaṃ

āikkhe vibhae kiṭṭe veyavī;¹⁰²

25

Dhuyam.

se utṭhiesu vā aṇuṭṭhiesu vā sussūsaṃāṇesu paveyae¹ santim viraim
 uvasamaṃ nivvāṇaṃ soyaṃ ajjaviyaṃ maddaviyaṃ lāghaviyaṃ
 aṇaivāiyaṃ savvesim¹⁰³ pāṇāṇaṃ savvesim bhūyāṇaṃ savvesim jivā-
 ṇaṃ savvesim sattāṇaṃ aṇuvī bhikkhu-dhammaṃ āikkhejjā . aṇuvī
 5 bhikkhu-dhammaṃ āikkhamāṇe no attāṇaṃ āsāejjā , no paraṃ āsāejjā ,
 no annāim pāṇāim bhūyāim jivāim sattāim āsāejjā : se aṇāsāyae
 aṇāsāyamīṇe .¹⁰⁴

vajjhamāṇāṇa[m] pāṇāṇaṃ¹⁰⁵

bhūyāṇaṃ jivāṇaṃ sattāṇaṃ 'jahā se dīve asaṃdīṇe' evaṃ
 10 se bhavai saraṇaṃ mahā-muṇī .
 evaṃ se utṭhie ṭhiy' appā 5

anihe acale cale abahi-lese parivvae .

saṃkhāya pesalaṃ dhammaṃ diṭṭhimaṃ pariṇivvuḍe .¹⁰⁶

tamhā saṅgaṃ ti pāsahā .

15 gantheim gaḍhiyā narā viṣaṇṇā kāma-vippiyā .

tamhā lūhāo no parivittasejjā , jass' ime ārambhā savvao savvayāe

suparinnāyā bhavanti , jes' ime lūsiṇo no parivittasanti .

se vantā kohaṃ ca māṇaṃ ca māyaṃ ca lobhaṃ ca¹⁰⁷

esa tiutte viyāhie — tti bemi .

20 kāyassa viovāe esa ('saṃgāma-sīse') viyāhie . 6

se hu ('pāraṃgame') muṇī .¹⁰⁸

avihammamāṇe phalagāvayatṭhī¹⁰⁹

kālôvaṇīe kaṅkhejja kālaṃ jāva sarīra-bheo¹¹⁰ — tti bemi .

Mahā-
Parinnā.

On the apparently omitted Chapter 7 see the analysis of the contents (below).

(See p. 19 (and pp. 17–20) above and further below for a translation Schubring's entire analysis.)

Vimoho.

25 se bemi samaṇunnassa vā asamaṇunnassa vā asaṇaṃ vā pāṇaṃ 8 | 1
 vā khāimaṃ vā sāimaṃ vā vatthaṃ vā paḍiggahaṃ vā kambalaṃ

Vomoho.

vā pāya puñchaṇaṃ vā no pāejjā no nimantejjā, no kujjā veyāvaḍi-
yaṃ paraṃ āḍhāyamīṇe — tti bemi.

8 | 2 dhuvaṃ c' eyaṃ jāṇejjā asaṇaṃ vā *jāva* pāya-puñchaṇaṃ vā ¹¹¹
labhiya no labhiya, bhuñjiya no bhuñjiya — panthaṃ viyattūṇa viuk-
kamma vibhattaṃ dhammaṃ jhosemāṇe samemāṇe calemāṇe pāejjā 5
nimantejjā, kujjā veyāvaḍiyaṃ paraṃ aṇāḍhāyamīṇe — tti bemi.

3 iha-m-egesim āyāra-goyare no sunisante bhavai. ¹¹² te iha ārambh'-
atthi, aṇuvayamaṇā: “haṇa pāṇe!” ghāyamīṇā haṇo yāvi samaṇu-
jāṇamīṇā, adu vā adinnaṃ āiyanti aḍu vā vāyāo viuñjanti, taṃ-jahā:
atthi loe, n'atthi loe; dhuve loe, adhuve loe; s'āie loe, aṇāie loe; 10
sa-pajjavasi loe, apajjavasi loe; 'sukaḍe' tti vā, ¹¹³ 'dukkāḍe' tti vā,
'kallāṇe' tti vā 'pāvae' tti vā, 'sāhu' tti vā 'asāhu' tti vā, 'siddhi'
tti vā 'asiddhi' tti vā, 'nirae' tti vā 'anirae' tti vā. jaṃ iṇaṃ vi-
ppaḍivannā māmagam dhammaṃ pannavemāṇā: ettha vi jāṇeha 'akas-
māt'. evaṃ tesim no su-y-akkhāe no supannatte dhamme bhavai 15
— se jah' eyaṃ bhagavayā paveiyaṃ āsu-panneṇaṃ jāṇayā
pāsaya — adu vā gutti vao-goyarassa — tti bemi.

4 savvattha sammayaṃ pāvaṃ; taṃ eva uvāikkamma esa
mahaṃ vivege viyāhie.
gāme vā adu vā raṇṇe. ¹¹⁴ 20

n'eva gāme n'eva raṇṇe

dhammaṃ āyāṇaha paveiyaṃ māhaṇeṇa maīmayā. ¹¹⁵
jāmā tiṇṇi udāhiyā, jesu ime āriyā saṃbujjhamāṇā sam-
uṭṭhiyā.

je nivvuḍā pāvehiṃ kammehiṃ aniyāṇā te viyāhiyā. 25

5 uḍḍhaṃ ahaṃ tiriyaṃ disāsu

savvao savvāvantī ca ṇaṃ paḍikkaṃ jivehiṃ kamma-samārambheṇaṃ
— taṃ parinnāya mehāvi n'eva sayam eehiṃ kāehiṃ daṇḍaṃ sam-

ārabhejjā, n'ev' annehim eehim kāehim daṇḍaṃ samārambhāvejjā,
 n'ev' anne eehim kāehim daṇḍaṃ samārabhante vi samaṇujāṇejjā.
 je v' anne eehim kāehim daṇḍaṃ samārabhanti, tesim pi vayaṃ
 lajjāmo . taṃ parinnāya mehāvī ¹¹⁶ taṃ vā daṇḍaṃ annaṃ vā daṇḍaṃ —
 5 no daṇḍa-bhī daṇḍaṃ samārabhejjāsi — tti bemi .

se bhikkhū parakkamejja vā ciṭṭhejja vā nisiejja vā tuyatṭejja 8 2 1
 vā susāṇaṃsi vā sunnāgāraṃsi vā giri-guhaṃsi vā rukkha-mūlaṃsi
 vā kumbhār'āyayaṇaṃsi vā huratthā vā . kahiṃci viharamāṇaṃ
 taṃ bhikkhuṃ uvasaṃkamittu gāhāvāi būyā : “āusanto samaṇā !
 10 ahaṃ khalu tava aṭṭhāe asaṇaṃ ¹¹⁷ vā 4 vatthaṃ vā 4 pāṇāim 4 sam-
 ārabba samuddissa kīyaṃ pāmiccaṃ acchejjaṃ anisaṭṭhaṃ abhi-
 haḍaṃ āhaṭṭu ceemi , āvasahaṃ vā samussiṇāmi , se bhuñjaha vasaha ,
 'āusanto samaṇā !' bhikkhū taṃ gāhavaim sa-maṇasaṃ sa-vayaṃsaṃ 2
 paḍiyāikkhe : “āusanto gāhāvāi ! no khalu te vayaṇaṃ āḍhāmi , no
 15 khalu te vayaṇaṃ pariḍāṇāmi , jo tumhaṃ mama aṭṭhāe asaṇaṃ vā
 4 vatthaṃ vā 4 pāṇāim 4 samārabba ... āhaṭṭu ceesi , āvasahaṃ
 vā samussiṇāsi . se virao , āuso gāhāvāi , ¹¹⁸ eyassākaṇayāe .”

se bhikkhū parakkamejja vā jāva huratthā vā ... gāhāvāi āya- 3
 gayāe pehāe assaṇaṃ ... āhaṭṭu ceei , āvasahaṃ vā samussiṇāi , bhi-
 20 kkhū taṃ parighāseuṃ . taṃ ca bhikkhū jāṇejjā saha-sammuiyāe
 para-vāgaraṇaṃ annesiṃ vā antie soccā : ‘ayaṃ khalu gāhāvāi
 mama aṭṭhāe asaṇaṃ ... samussiṇāi’ . taṃ ca bhikkhū paḍilehāe
 āgamettā aṇavejjā aṇāsevaṇāe — tti bemi .

bhikkhuṃ ca khalu 4
 puṭṭhā vā (vi) apuṭṭhā vā — je ime āhacca ¹¹⁹
 25 ganthā phusanti : “se hantā , ¹²⁰ haṇaha khaṇaha chindaha dahaha payaha
 ālumpaha vilumpaha sahasa -kkāreha vipparāmusaha !” te
 phāse puṭṭho [vīro] 'hiyāsae .
 adu vā āyāra-goyaraṃ āikkhe takkiyā ṇaṃ aṇelisam ,
 adu vā vai-guttie
 30 goyarassa aṇupuvveṇaṃ sammaṃ paḍilehāe āya-gutte,
 ‘buddheh’ eyaṃ paveiyaṃ’ .
 se samaṇunne asamaṇunnassa ¹²¹

Vimoho.

8 2 5 'asaṇaṃ vā ... (like 32₂₅–33₂) paraṃ' ādhāyamīṇāe — tti bemi.
'dhammaṃ āyāṇaha paveiyaṃ māhaṇeṇa maīmayā'. samaṇunne
samaṇunnassa 'asaṇaṃ vā ... (like 32₂₅–33₂ without no) paraṃ
ādhāyamīṇe' — tti bemi.

3 1 majjhimeṇaṃ vayasā vi ege saṃbujjhamāṇā samuṭṭhiyā 5
socca vaī mehāvīṇaṃ paṇḍiyāṇaṃ nisāmiyā.

samiyāe dhamme āriehiṃ paveie. te aṇavakaṅkhamāṇā aṇaivāemāṇā
aparigghamiṇā no pariggahāvanti. savvāvanti ca ṇaṃ logaṃsi —

nihāya daṇḍaṃ pāṇehiṃ¹²² pāvaṃ kammaṃ akuvvamāṇe
esa maḥaṃ agante viyāhie. 10

2 oe juimassa kheyanne uvavāyaṃ cavaṇaṃ ca naccā;
āhārōvacayā dehā paṛisaha-pabhaṅgurā.

pāsah' ege savv'indiehiṃ parigilāyamāṇehiṃ oe; dayaṃ dayai je saṃni-
hāṇa-satthassa kheyanne. se bhikkhū kālanne balanne māyanne
khaṇanne viṇayanne samayanne 'pariggahaṃ amamāyamīṇe' kāle 15
'ṇuṭṭhāi apaḍinne duhao 'chittā niyāi'.

3 taṃ bhikkhuṃ siyaphāsa-parivevamāṇa-gāyaṃ uvasaṃkamittu
gāhāvai būyā: "āusanto samaṇā! no khalu te gāma-dhammā ubbā-
hanti?" "āusanto gāhāvai! no khalu me gāma-dhammā ubbāhanti, siya-
phāsaṃ ca no khalu ahaṃ saṃcāemi ahiyāsettae. no khalu me 20
kappai agaṇi-kāyaṃ ujjālettae vā pajjālettae vā, kāyaṃ āyāvettae vā
payāvettae vā, annessiṃ vā vayaṇāo." siyā s' evaṃ vayanassa paro
agaṇi-kāyaṃ ujjālettā pajjālettā kāyaṃ āyāvejjā vā payāvejjā vā.
taṃ ca bhikkhū paḍilehāe āgamettā āṇavejjā aṇāsevaṇāe — tti bemi.

4 1 je bhikkhū tihīṃ vatthehiṃ parivusie pāya-cautthehiṃ, tassa 25
ṇaṃ no evaṃ bhavai: 'cautthaṃ vatthaṃ jāissāmi'. se ahēsaṇijjāim¹²³
vatthāim jāejjā, ahā-pariggahiyāim vatthāim dhārejja, no dhovejjā no
raejjā, no dhoya-rattāim vatthāim dhārejja, apaliuṅcamāṇe.¹²⁴ gām'anta-
resu omacelie. eyaṃ khu vattha-dhāriṣsa sāmaggiyaṃ. aha puṇa

Vimoho.

evaṃ jāṇejjā : 'uvāikkante khalu hemante, gimhe paḍivanne', ahā-
parijunṇāiṃ vatthāiṃ pariṭṭhavejjā, ahā-parijunṇāiṃ vatthāiṃ pa-
riṭṭhavettā adu vā s'antar'uttare adu vā oma-celie adu vā ega-sāde
adu vā acele lāghaviyaṃ āgamamīṇe tave se abhisamannāgae bhavai .
5 jah' eyaṃ bhagavayā paveiyaṃ , tam eva abhisameccā savvaō savvayāe
samattam eva samabhijāṇiyā .

jassa ṇaṃ bhikkhussa evaṃ bhavai : 'puṭṭho khalu aham aṃsi ,
nālam aham aṃsi siya-phāsaṃ ahiyāsettae' — se vasumaṃ savva-
samannāgaya-pannāṇeṇaṃ appāṇeṇaṃ kei akaraṇāe āuṭṭe ,
10 tavassīṇo hu taṃ seyaṃ jaṃ s' ege viham āie .
tathāvi tassa kāla-pariyāe , se vi tattha viyanta-kārae .
icc-eyaṃ vimoh'āyayaṇaṃ hiyaṃ suhaṃ khamam nisse-
yasam¹²⁵ āṇugāmiyaṃ — ti bemi .

je bhikkhū dohiṃ vatthehiṃ parivusie pāya-taiehiṃ , tassa ṇaṃ
15 no evaṃ bhavai : 'taiyaṃ vatthaṃ jāissāmi' . se ahēsaṇijjāiṃ vatthāiṃ
jāejjā ... (like 35₂₇–36₇ without adu vā s'antar'uttare , and tassa bhikhu-
ssa instead of vattha-dhārissa) evaṃ bhavai : 'puṭṭho abalo aham aṃsi ,
nālam aham aṃsi gih'antara-saṃkamaṇaṃ bhikkhāyariyaṃ gamaṇāe',
1 se evaṃ vayantassa paro abhihaḍaṃ asaṇaṃ vā 4 āhaṭṭu dalaiejjā ;
20 se puvvāṃ eva āloejjā : "āusanto gāhāvai ! no khalu me kappai
abhihaḍe asaṇe vā 4 bhottae vā pāyae vā anne vā taha-ppagāre ."
jassa ṇaṃ bhikkhussa ayaṃ pagappe : 'ahaṃ ca khalu paḍinnatto
3 apaḍinnattehiṃ , gilāṇo agilāṇehiṃ abhikaṅkha sāhammiehiṃ kīramāṇaṃ
veyāvaḍiyaṃ sājjissāmi , ahaṃ cāvi khalu apaḍinnatto paḍinnattassa
25 agilāṇo gilāṇassa abhikaṅkha sāhammiyassa kujjā veyāvaḍiyaṃ karaṇāe :
'āhaṭṭu parinnaṃ ānakkhessāmi āhaḍaṃ ca sājjissāmi ,²ā. p. ā. ā.
4 ca no s. ,³ā. p. no ā. ā. c. s. ,⁴ā. p. no ā. ā. c. no s. , — evaṃ

Vimoho.

se ahā-kittiyam eva dhammam samabhijāṇamāṇe sante virae su-samāhiya-lesse. 'tatthāvi ... (like 36_{1ff}) āṇugāmiyam' — ti bemi.

- 861 je bhikkhū egeṇa vattheṇa parivusie pāya-biieṇa, tassa no evaṃ bhavai: 'biiyam vattham jāissāmi'. se ahēsanijam vattham jāejjā ... (like 35₂₇₋₃₆₇, °am vattham instead of °aiṃ vatthāiṃ, without apali° gā° o° and adu vā s'antar'uttare adu vā oma-celie;¹²⁶ probably also tassa bhikkhussa instead of vattha-dhāriṣṣa) evaṃ bhavai: 'ego aham aṃsi; na me atthi koi na yāham avi kassai', evaṃ sa egāṇiyam eva appāṇam samabhijāṇejjā; lāghaviyam ... (like 36_{4ff}) samabhijāṇiyā. 5
- 2 se bhikkhū vā bhikkuṇi vā asaṇam vā 4 āhāremāṇe no vā-māo haṇuyāo dāhiṇam haṇuyam saṃcārejja āsāemāṇe, dāhiṇāo vā haṇuyāo vāmaṃ haṇuyam no saṃcārejja āsāemāṇe. se aṇāsāyamāṇe lāghaviyam ... (like 36₄₋₆) samabhijāṇiyā. 10
- 3 jassa ṇam bhikkhussa evaṃ bhavai: 'se gilāmī ca khalu aham imammi samae imam sarīragam aṇupuvveṇam parivahittae', se aṇupuvveṇam āhāram saṃvattejjā, aṇupuvveṇam āhāram saṃvatteṭṭā 'kasāe payaṇue kiccā' 15
- 'samāhiy'acce phalagāvayatthi
uttāya bhikkhū abhinivvuḍ'acce'
- 4 aṇupavisittā gāmaṃ¹²⁷ vā nagaram vā khedaṃ vā kabbadaṃ vā maḍam-baṃ vā patṭaṇam vā doṇamuham vā āgaram vā āsamaṃ vā saṃni-vesam vā nigamaṃ vā rāyahāṇiṃ vā taṇāiṃ jāejjā, taṇāiṃ jāittā se ttam āyāe agantaṃ avakkamejjā, egantaṃ avakkamittā app'aṇḍe appa-pāṇe appa-bīe appa-harie app'ose app'udae app'uttiṅga-paṇaga-dagamattiya-makkaḍāsaṃtāṇae paḍilehiya 2 pamajjiya 2 taṇāiṃ saṃtharejjā, taṇāiṃ saṃthareṭṭā ettha vi samae ittiriyaṃ kujjā. 20
25

taṃ saccam : saccā-vāi oe tiṇṇe chinna-kahaṃkahe
āi-y-atṭhe ¹²⁸ aṇāie ceccāṇa bheuraṃ kāyaṃ

saṃvihuṇiya virūva-rūve paṛisahôvasagge assim̐ vissambhaṇayāe bhe-
ravam̐ aṇuciṇṇe . 'tatthāvi ... (like 36₁₁₋₁₃) āṇugāmiyaṃ' — ti bemi .

5 je bhikkhū acele parivusie , tassa ṇaṃ evaṃ bhavai . 'cāemi 7 1
ahaṃ taṇa-phāsaṃ ahiyāsettae , sīya-ph. a., teo-ph. a., daṃsamasaga-
ph. a., egayare annayare virūva-rūve phāse ahiyāsettae ; hiri-paḍicchā-
yaṇaṃ c' ahaṃ no saṃcāemi ahiyāsettae', evaṃ se kappai kaḍi-
bandhaṇaṃ dhārettae . adu vā tattha parakkamantaṃ bhujjo acelaṃ
10 taṇa-phāsā phusanti , sīya-ph. ph., teo-ph. ph., daṃsamasaga-ph. ph.,
egayare annayare virūva-rūve phāse ahiyāsei . 'acele lāghaviyaṃ ...
(like 36₄₋₆) samabhijāṇiyā.'

¹jassa ṇaṃ bhikkhussa evaṃ bhavai : 'ahaṃ ca khalu annessim̐ 2
bhikkhūṇaṃ asaṇaṃ vā 4 āhaṭṭu dalaissāmi āhaḍaṃ ca sāijjissāmi ,
15 ²jassa ... d. ā. c. no s., ³jassa ... no d. ā. c. s., ⁴jassa ... no d.
ā. c. no s., 'ahaṃ ca khalu teṇa ahā'iritteṇa ahēsaṇijjēṇa ahā-pari- 3
ggahieṇa asaṇeṇa vā 4 abhikaṅkha sāhammiyassa kujjā veyāvāḍiyaṃ
karaṇāe , ahaṃ cāvi teṇa ... sāhammiehiṃ kīramāṇaṃ veyāvāḍiyaṃ
sāijjissāmi' — ¹lāghaviyaṃ (like 36₄₋₆) samabhijāṇiyā . 4

20 jassa ṇaṃ bhikkussa evaṃ bhavai : 'se gilāmī ... (like 37₁₄₋₂₆) 5
samae kāyaṃ ca jogam̐ ca iriyaṃ ca paccakkhāejjā . taṃ ca
saccam̐ ... (like 38₁₋₄) āṇugāmiyaṃ' — ti bemi .

1. aṇupuvveṇa vimohāim̐ 8 1
23a jāim̐ dhīrā samāsajja ¹²⁹

vasumanto maīmanto savvaṃ naccā aṇelisaṃ

25 2. duvīhaṃ pi viittāṇaṃ buddhā dhammassa pāragā
aṇupuvvīē saṃkhāe kammaṇāo tiuṭṭai . ¹³⁰

3. kasāe payaṇue kiccā app'āhāro tiikkhae ;
aha bhikkhū gilāejjā āhārass' eva antiyaṃ ,

30 4. jīviyaṃ nābhikaṅkhejjā ¹³¹ maraṇaṃ no vi patthae :
duhao vi na sajjejjā jīvie maraṇe tahā .

Vimoho.

5. majjhattho nijjarā-pehī samāhim anupālae ;
anto bahim viosajja ajjhattham suddham esae .
6. jam kimc' uvakkamam jāṇe āu-kkhemassa-m-appaṇo ,
tass' eva antar'addhāe khippam sikkhejja paṇḍie .¹³²
7. gāme vā adu vā raṇṇe thaṇḍilam paḍilehiyā 5
appa-pāṇam tu vinnāya taṇāim samthare muṇī .
8. aṇāhāro tuyattejjā , puṭṭho tatth' ahiyāsae ,¹³³
nāivelam uvacare māṇussehī vi puṭṭhavam .
9. samsappagā ya je pāṇā je ya uddha-m-ahecarā
bhuñjante maṃsa-sonīyam¹³⁴ na chaṇe na pamajjae . 10
10. pāṇā deham vihimsanti — thāṇāo na viubbhame ,
āsavehim vicittehim tippamāṇo 'hiyāsae .
11. ganthehim vicittehim āu-kālassa pārae ;
paggahiyataram c' eyam daviyassa viyāṇao :
12. ayam se avare dhamme Nāyaputtena sāhie : 15
āya-vajjam paḍiyāram vijahejjā tihā-tihā .
13. hariesu na nivajjejjā , thaṇḍilam muṇiyā sae ,
viosejja aṇāhāro puṭṭho tatth' ahiyāsae .
14. indiehim gilāyanto samiyam āhare muṇī ,
tahā'vi se agarahe acale je samāhie . 20
15. abhikkame paḍikkame samkucāe pasārae
kāya-sāhāraṇ'aṭṭhāe , ettham vā vi aceyaṇe .
16. parikkame parikilante adu vā ciṭṭhe ahā-yae ,
thāṇeṇa parikilante nisiejja ya antaso ;
17. āsīṇe 'nelisam maraṇam indiyāṇi samīrae . 25
kol'āvāsam samāsajja vitaham pādur-esae ,
18. jao vajjam samuppajje na tattha avalambae ,
tao ukkasē appāṇam , savve phāse 'hiyāsae .
19. ayam c' āyayatare siyā jo evam anupālae :
savva-gāya-nirodhe vi thāṇāo no viubbhame : 30
20. ayam se uttame dhamme puvva-tṭhāṇassa paggahe .
aciram paḍilehittā vihare ciṭṭhā māhaṇe ,
21. acittam tu samāsajja thāvae tattha appagam ,
vosire savvaso kāyam : 'na me dehe parisahā' .

22. 'jāvaj-jīvaṃ paṛisahā uvasaggā ya' saṃkhāya
saṃvuḍe 'deha-bheyāe'¹³⁵ iti panne 'hiyāsae .
23. bheuresu na rajjejjā kāmesu bahuyareṣu vi ,
icchā-lobhaṃ na sevejjā dhuvaṃ vaṇṇaṃ sāpehiyā ,
- 5 24. 'sāsahim' nimantejjā — : divvaṃ māyaṃ na saddahe .
taṃ paḍibujjha māhaṇe savvaṃ nūmaṃ vihūṇiyā .¹³⁶
25. savv'atthehim amucchie¹³⁷ āu-kālassa pārae ;
tiikkhaṃ paramaṃ naccā¹³⁸ vimoh'annayaraṃ hiyaṃ — ti bemi .

Uvahaṇa-
suyam.

9 1. 1.

- 10 1. ahā-suyam vaissāmi jahā sē¹³⁹ samaṇe bhagavaṃ utthāya
saṃkhāe taṃsi hemante ahuṇā-pavvaie rīttā .
2. 'no c'ev' imeṇa vattheṇaṃ pīhissāmi taṃsi hemante' —
se pāraē āvakahāe , eyaṃ khu aṇudhammiyaṃ tassa .
3. cattāri sāhie māse bahave pāṇa-jāiy' āgamma
abhirujjha kāyaṃ vihariṃsu , ārusiyāṇa[m]¹⁴⁰ tattha himsiṃsu .
- 15 4. saṃvaccharaṃ sāhiyaṃ māsaṃ jaṃ na rikk'āsi vatthagam
bhagavaṃ ,
acelaē tao cāi taṃ vosajja vatthaṃ aṇagāre .
5. adu porisiṃ tiriya-bhittiṃ cakkhum āsajja antaso jhāi ;
aha cakkhu-bhiya-sahiyā te "hant[ā]* hantā" bahave kandiṃsu .
- 20 6. sayañehim viimissehim itthio tattha se parinnāyā ;
sāgāriya[m]* na se seve , iti se sayam pavesiyā jhāi .
7. je ke' ime agāratthā , mīsī¹⁴¹-bhāvaṃ pahāya se jhāi
puttho vi nābhibhāsiṃsu , gacchai nāivattāi añjū .
8. no sukaram eyam egesim : nābhibhāse abhivāyamīṇe ,
25 haya-puvvō tattha daṇḍehim , lūsiyā-puvvō appa-puṇṇehim .
9. pharusāi[m]* duttiikkhāim aiyacca muṇi parakkamamāṇe
āghāya-naṭṭa-giyāim daṇḍa-jujjhāi[m]* mutthi-jujjhāim¹⁴²
10. gaḍhie [mihum]¹⁴³-kahāsu samayammi Nāi-sue visoē addakkhū ;
eyāim so urālāim gacchai Nāyaputte asaraṇāe .

Uvahaṅga-
suyam.

11. avi sâhie duve vâse siôdam abhocca nikkhante;
egatta-gae pihiy'acce se abhinnāya-damsaṇe sante ¹⁴⁴
12. puḍhaviṃ ca āu-kāyaṃ ca teu-kāyaṃ ca vāu-kāyaṃ ca
paṇagāi[m]* biya-hariyāiṃ tasa-kāyaṃ ca savvaso naccā
13. 'eyam santi' paḍilehe 'cittamantāi[m]*' se abhinnāya 5
parivajjiyāṇa viharitthā iti saṃkāḍe se mahā-vīre :
14. 'adu thāvarā [ya] ¹⁴⁵ tasattāe tasa-jīvā ya thāvarattāe,
adu savva-joṇiyā sattā, kammaṇā kappiyā puḍho bālā'.
15. bhagavaṃ ca evaṃ annesī : 'sôvahie hu luppāi bāle';
kammaṃ ca savvaso naccā taṃ paḍiyāikkhē pāvagaṃ bhagavaṃ . 10
16. duvihaṃ samecca mehāvi kiriyaṃ akkhāy'añelisa-nnāṇi
āyāṇa-soyaṃ aivāya-soyaṃ jogam ca savvaso naccā
17. aivattiyam aṇautṭiṃ sayam annesiṃ akaraṇayāe :
jass' itthio parinnāyā savva-kamm'āvahāḍ addakkhū .
18. āhā-kaḍam ¹⁴⁶ na se seve, savvaso kammaṇā ya addakkhū 15
jam kiṃci pāvagaṃ, bhagavaṃ taṃ akuvvaṃ viyaḍam
bhuñjitthā .
19. n'āsevaī ya para-vattham, para-pāe vi se na bhuñjitthā,
parivajjiyāṇa omāṇam gacchai saṃkhaḍiṃ asaraṇāe .
20. māyannē asaṇa-pāṇassa nāṇugiddhe rasesu apaḍinne ; 20
acchiṃ pi no pamajjejjā, ¹⁴⁷ no vi [ya] ¹⁴⁸ kaṇḍūyae muṇi gāyam .
21. appam tiriyaṃ pehāe appam piṭṭhao va pehāe
appam buie paḍibhāṇi pantha-pehī carejja ¹⁴⁹ jayamāṇe .
22. sisiraṃsi addha-paḍivanne taṃ vosajja vattham aṇagāre
pasārettu bāhu ¹⁵⁰ parakkame no avalambiyāṇa khandhaṃsi . 25
23. esa ¹⁵¹ vihi aṇukkanto māhaṇeṇa maīmayā
bahuso apaḍinneṇam
bhagavayā evaṃ riyaṇte — tti bemi . 27a
- 9 2. 1. 1. cariyāsaṇāi ¹⁵² sejjāo egaiyā ḍ jā ḍ buiyāo ,
āikkha tāi ¹⁵² saya[ṇ'āsa]ṇāiṃ ¹⁵³ jāiṃ sevittha se mahā-vīre .
2. āvesaṇa-sabhā-pavāsu paṇiya-sālāsu egayā vāso, 30
adu vā paliya-ṭṭhāṇesu palāla-puñjesu egayā vāso .
3. āgant' [āre] ¹⁵³ ārāmāgāre taha ¹⁵⁴ vi egayā vāso,
susāṇē sunna-gāre vā rukkha-mūle vi egayā vāso .

4. echi¹⁵² muṇi sayañehiṃ samaṇe āsi pa-telasa vāse ;
 rāimdiyam pi jayamāṇe appamatte samāhie jhāi ;
 5. niddam pi no pagāmāe sevai¹⁵⁵ ya bhagavam utthāe ;
 jaggāvai ya appāṇam , isiṃ sāi-y-āsī¹⁵⁶ apaḍinne .
 5 6. sambujjhamāṇē puṇar āvi¹⁵⁷ āsiṃsu bhagavam utthāe
 nikkhamma egayā rāo bahiṃ caṃkamiyā muhuttāgam .
 7. sayañehiṃ tass' uvasaggā bhīmā āsī 'ṇega-rūvā ya :
 saṃsappagā ya je pāṇā adu vā pakkhiṇo uvacaranti .
 8. adu kuccarā¹⁵⁸ uvacaranti gāma-rakkhā ya satti-hatthā ya ,
 10 adu gāmiyā uvassaggā : itthi egaiyā puriso vā .
 9. iha-loiyāi¹⁵² para-loiyāi¹⁵² bhīmāi 'ṇega-rūvāim ,
 avi subbhi-dubbhi-gandhāim saddāi 'ṇega-rūvāim¹⁵⁹
 10. ahiyāsae sayā samie phāsāim virūva-rūvāim ;
 araiṃ raiṃ ca abhibhūya¹⁶⁰ rīyai māhaṇe abahu-vāi .
 15 11. sayañehi¹⁵² tattha pucchimsu ega-carā vi egayā rāo ,
 avvāhie kasāitthā ; pehamāṇe samāhi¹⁵² apaḍinne .
 12. “ayam antaramsi ; ko ettham ?” “aham amsi” tti “bhikkhu” āhaṭṭu
 ayam uttame sē dhamme : tusṇiē sa kasāie jhāi .
 13. jaṃsi pp-egē pavevanti sisire mārue pavāyante
 20 taṃsi pp-ege aṇagārā himavāe nivāyam esanti :
 14. ‘saṃghāḍio pavisissāmo , ehā ya samādahamāṇā
 pihiyā vā sakkhāmo ; aidukkham himaga-saṃphāsā !’
 15. taṃsi¹⁶¹ bhagavam apaḍinne ahe-viyaḍe 'hiyāsae davie ,
 nikkhamma egayā rāo cāei bhagavam samiyāe .
 25 16 = 9 l. 23.

1. taṇa-phāsa siya-phāse ya teō-phāse ya daṃsa-masae ya : 9 3. 1.
 ahiyāsae sayā samie phāsāim virūva-rūvāim .
 2. aha duccara-Lāḍham acārī Vajja-bhūmiṃ ca Subbha-bhūmiṃ ca ,
 pantam sejjam seviṃsu āsaṇāṇāim pi¹⁶² c'eva pantāim .
 30 3. Lāḍhehiṃ tass' uvasaggā bahave : jāṇavayā lūsiṃsu ,
 aha lukkha-desie bhatte , kukkurā tattha hiṃsi[ṃsu] nivaiṃsu .

Uvahāṇa-
suyam.

4. appe jaṇe nivārei lūsaṇae suṇae ḍasamāṇe,
'chuc-chuk' kārenti āhantum "samaṇam kukkurā ḍasantu" tti .
 5. elikkhae jaṇe bhujjo bahave , Vajja-bhūmiṃ pharus'āsī ,
latṭhiṃ gahāya nāliyaṃ samaṇā tattha eva vihariṃsu ;
 6. evaṃ pi tattha viharantā puṭṭha-puvvā ahesi suṇaehiṃ , 5
samluṅcamāṇā¹⁶³ suṇaehiṃ — ducaragāṇi tattha Lāḍhehiṃ .
 7. nihāya daṇḍam paṇehiṃ taṃ kāyam vosajja-m-aṇagāre
aha gāma-kaṇṭae , bhagavaṃ te ahiyāsae abhisameccā ,
 8. 'nāo' sāṃgāma¹⁶⁴-sise vā pārae tattha se mahā-vīre .
evaṃ pi tattha Lāḍhehiṃ aladdha-puvvo vi egayā gāmo ; 10
 9. uvasaṃkamantaṃ apaḍinnaṃ gāma'antiyaṃ pi appattaṃ
paḍinikkhamittu lūsiṃsu : "eyāo paraṃ palehi !" tti .
 10. haya-puvvō tattha daṇḍeṇam adu vā muṭṭhiṇā adi phaleṇam¹⁶⁵
adu leluṇā kavāleṇam ; "hantā¹⁶⁶ hantā !" bahave kandiṃsu .
 11. maṃsūṇi chinna-puvvāim , oṭṭhabhiyāe egayā kāyam 15
parissahāim luṅciṃsu adu vā paṃsunā uvakarīṃsu ,
 12. uccālaiyā¹⁶⁷ nihaṇiṃsu adu vā āsaṇā o khalaiṃsu —
vosatṭha-kāe paṇay'āsī dukkha-sahe bhagavaṃ apaḍinne .
 13. sūro sāṃgāma-sise vā¹⁶⁸ saṃvuḍe tattha se mahā-vīre
paḍisevamāṇō pharusāim acale bhagavaṃ riitthā . 20
- 14 = 9 1.23.

- 9 4. 1. 1. om'oyariyaṃ cāeī aputṭhe vi bhagavaṃ rogehiṃ ;
puṭṭho vā se aputṭho vā se no sājjai teiccham .
2. saṃsohaṇam ca vamaṇam ca gāy'abbhaṅgaṇam siṇāṇam ca
saṃbāhaṇam na se kappe danta-pakkhāṇam parinnāe . 25
3. virae ya gāma-dhammehiṃ riyaī māhaṇe abahu-vāi .
sisirammi egayā bhagavaṃ chāyāe jhāi¹⁶⁹ āsī ya ,
4. āyāvai ya gimhāṇam acchai ukkuḍe abhitāve .
adu jāvaittha lūheṇam oyaṇa-manthū-¹⁷⁰ kummāseṇam .
5. eyāni tiṇṇi paḍiseve aṭṭha māse ya jāvae bhagavaṃ . 30
apiittha egayā bhagavaṃ addha-māsam adu vā māsam pi ,
6. avi sāhie duve māse chap pi māse adu vā apivitthā .

rāôvarāyam apaḍinne anna-gilāyam egayā bhuñje .

7. chatṭheṇam egayā bhuñje adu vā aṭṭhameṇa dasameṇam ,
duvālasameṇa egayā bhuñje pehamāṇe samāhim apaḍinne .

8. naccāṇa se mahā-vīre no vi ya pāvagam sayam akāsī
5 annehim vī na kāretthā kīrantam pi nāṇujāṇitthā .

9. gāmam pavissa nagaram vā ghāsam ese kaḍam par'aṭṭhāe
suvisuddham esiyā bhagavam āyaya-jogayāē seviththā .

10. adu vāyasā digiñchantā , je anne ras'esino sattā
ghās'esāṇāē ciṭṭhante sayayam nivaie ya pehāe ,

11. adu māhaṇam va samaṇam vā gāma-piṇḍolagam va aihim vā
10 sovāgā mūsiyārim vā kukkuram vā viviham ṭhiyam purao ,

12. vittī-ccheyam vajjanto tes' appattiyam pariharanto
mandam parakkame bhagavam , ahimsamāṇō ghāsam esiththā .

13. avi sūiyam va sukkaṇ vā siya-piṇḍam purāṇa-kummāsam¹⁷¹
15 adu vakkasam pulāgam vā laddhē piṇḍe aladdhae davie .

14. avi jhāi se mahā-vīre āsaṇatthe akukkue jhāṇam ,
uḍḍham ahe ya tiriyaṇ ca loe jhāyai samāhim apaḍinne .

15. akasāi vigaya-gehī ya sadda-rūves'¹⁷² amucchie jhāi ;¹⁷³
chaumattho vi parakkamamāṇe na pamāyam saim pi kuvvitthā .

20 16. sayam eva abhisamāgamma āyaya-jogam āya-sohīe
abhinivvuḍe amāille āvakahaṇ bhagavam samiy'āsī .

17 = 9 1. 23.

Endnotes to Schubring's text (supplied by W. Bollée):

1. The metrical parts indicated as such here have not been inserted by Yamakazaki and Ousaka's *pāda* index, e.g., *Āyār.* 11, 14, though the parallel *Sūyagada* 1, 1, 1, 3 is mentioned.
2. Cp. *Āyār.* 2, 7, 2 at the end; *Sūy.* 2, 1, 1; 2, 3, 1; 2, 2, 1; 2, 4, 1; *Daś.* 4 at the beginning; 9, 4, 1; *Utt.* 16.
3. Cf. *Sūy.* 1, 8, 18b: *taṃ parinnāya paṇḍie.*
4. Cf. *Āyār.* 2, 2, 3, 1 and *Sūy.* 2, 2, 81.
5. Also *Daś.* 8, 60a and cf. 60c.
6. Cf. *Sūy.* 1, 2, 1, 21c.
7. Also *Utt.* 36, 2b.
8. Cf. *Daś.* IV, at the beginning (4, 9 in the 1987 Ladnun ed.).
9. Cf. *Sūy.* 2, 2, 6.
10. Cf. MNI 415. 17.
11. For 11ff. cf. *Sūy.* 2, 1, 39.
12. Also *Sūy.* 1, 5, 2, 18b; 1, 10, 18c; *Utt.* 14, 14b.
13. Cf. *Sūy.* 1, 10, 18.
14. Cf. *Isibhās.* 45, 1.
15. Cf. *Sūy.* 2, 1, 38.
16. *Sūy.* 1, 9, 5 = *Utt.* 6, 3 (*mama*); cf. *Dhp.* 288; MN II 73, 11.
17. Cf. *Sūy.* 2, 2, 6f. and 29ff.; *Viy.* 369b 13.
18. Omit or read *v'*.
19. b = *Sūy.* 1, 3, 1, 11d.
20. The changes here on this page are suggested by Schubring in his translation p. 75, fns 3 and 4 (p. 87, fns 52 and 53 above).
21. Also *Sūy.* 1, 7, 19c.
22. For b cf. *Dhp.* 130b.
23. Cf. *Sūy.* 1, 13, 21a.
24. *Śloka-pāda*, see Schubring's note 2, p. 77 (p. 89 fn. 68 above), and note 3 (69) for the brackets in the next line.
25. Cp. *Suttanipāta* 854b.
26. Also *Daś.* 8, 29d.
27. Cf. *Sūy.* 2, 1, 56.
28. Cf. *Sūy.* 1, 8, 14c.
29. Cf. *Sūy.* 2, 6, 21c.
30. For the change here see Schubring p. 78, n. 2 (p. 90, fn. 79 above).
31. For the change *ibid.* n. 4/81.
32. The indentations omitted here because of Schubring's n. 5 on p. 78 (p. 90, fn. 82 above).
33. Cf. *Sūy.* 2, 1, 31, *et passim*; 2, 2, 55; 2, 4, 9.
34. Also *Sūy.* 1, 1, 1, 3d; cf. *Suttanipāta* 275d.

35. For the changes here and in the next line see Schubring p. 79, n. 1 (p. 91, fn. 88 above).
36. The same as *Isibhāsiyāṃ* 1 (Schubring 1942, p. 502, line 7).
37. The indentations removed in these two because of Schubring's note 5 on p. 79 (p. 92, fn. 93 above).
38. Cf. *Suttanipāta* 950b.
39. The square brackets are taken over from Schubring's amended personal copy of the text.
40. This instead of *jjam*. Schubring p. 80, note 5 (p. 93, fn. 101 above).
41. For the change here see Schubring p. 81, note 3 (p. 94, fn. 107 above).
42. b = *Utt.* 6, 12d.
43. See Schubring p. 81, note 5 (p. 94 fn. 107 above).
44. Cf. *Sūy.* 2, 5, 3b, etc.
45. For the quotations in these three lines see Schubring, p. 82, note 3 (p. 95, fn. 110 above).
46. Cf. *Sūy.* 1, 7, 9.
47. Cf. *Sūy.* 2, 1, 60; 2, 1, 1, etc.; 1, 16, 2; 2, 3, 38.
48. Cf. *Utt.* 6, 14b.
49. Cf. *Daś.* 11 XVII.
50. For this addition see Schubring p. 83, note 2 (p. 96, fn. 116 above).
51. Cf. *Sūy.* 1, 11, 24a.
52. *Sūy.* 2, 1, 46.
53. For the change from *vi* to *pi* see Schubring p. 84, note 1 (p. 97, fn. 121 above).
54. Cf. *Sūy.* 1, 5, 2, 24 and *Suttanipāta* 515b, 368b.
55. For a, cf. *Dhp.* 146a.
56. For the changes here (including *puṭṭho* to *puḍho*) see Schubring 84, note 4 (p. 98, fn. 125 above).
57. Cf. *Sūy.* 1, 3, 4, 15cd; 1, 9, 34cd; 1, 15, 9cd and *Samyuttanikāya* I 121, 24.
58. Cf. 2, 4, 1,4 and *Sūy.* 2, 2, 23.
59. Cf. *Sūy.* 2, 1, 48f. and 2, 4, 11.
60. This emendation for the metre. See Schubring p. 86, note 5 (p. 100, fn. 137 above).
61. See Schubring p. 87, note 3 (p. 101, fn. 142).
62. Also *Sūy.* 1, 5, 1, 11c; 1, 6, 4a; 1, 10, 2a; 1, 14, 14a; 2, 6, 14a and 31a.
63. Indentation omitted because of Schubring p. 87, note 6 (p. 101, fn. 138 above). Cf. also *Sūy.* 2, 1, 24.
64. Indentations omitted because of Schubring p. 89, note 2 (p. 103, fn. 147). The same for line 12.
65. Cf. *Suttanipāta* 645ab.
66. Also *Daś.* 9, 2, 14ab.
67. Indentations omitted because of Schubring p. 89 note 5 (p. 103, fn. 157 above).
68. Cf. *Sūy.* 1, 2, 3, 12a.
69. For the semicolon here see Schubring p. 91, note 3 (p. 105, fn. 166 above).
70. For the single quotes here see Schubring's note after the one above.
71. Also 2, 15 III and *Daś.* 4 III and V (1987 Ladnun ed. 4 §§ 13 and 15).
72. Cf. *Utt.* 9, 35ab.

73. For the changes here and in the next line see Schubring p. 86, note 4 (p. 100, fn. 136 above) and p. 93, notes 3 and 4 (p. 107, fns 181 and 182 above).
74. This for *jam* according to Schubring p. 93, note 5 (p. 108, fn. 183 above).
75. Cf. 2, 4, 2, 1f. See Schubring p. 94, note 1 (p. 108, fn. 187 above).
76. Cf. *Utt.* 24, 8c.
77. See Schubring p. 94, note 4 (p. 109, fn. 190 above). Cf. *Daś.* 4 § 9 (1987 Ladnun ed.)
78. b = *Utt.* 2, 16b.
79. Cf. *Sūy.* 1, 2, 2, 28.
80. Also *Sūy.* 1, 2, 2, 12d. See also Schubring p. 95 note 1 (p. 109, fn 193 above).
81. For the change in the lineation see Schubring p. 95, note 4 (p. 110, fn. 196 above).
82. See Schubring's note following the one above.
83. Also *Viyāhapannati* 1, 166 and 171 (1992 Ladnun ed.).
84. For the changes here see Schubring p. 96, notes 2 and 3 (p. 111, fns 202 and 203 above).
85. So metrically, instead of *samiyāe*. See Schubring p. 96 note 7 (p. 111, fn 207 above).
86. This series also in *Sūy.* 2, 1, 15 and presumed in 2, 4, 2, 18.
87. Should this be *paritta*-?
88. Schubring notes *Pancasūtra* 50b in the margin of his personal copy, and adds *ettha*.
89. Here Schubring notes *Pancasūtra* 49b.
90. For this Schubring supposes *rukkhā*. See p. 98, note 1 (p. 113, fn. 2 above).
91. For the added *tehim* see Schubring's note following the one above.
92. Should one add *vā*? Cf. 29, 15; 39, 5, etc.
93. Does b = *Daś.* 6, 68?
94. b = *Sūy.* 1, 1, 1, 6d.
95. b = *Utt.* 5, 7b.
96. This instead of *paveesāmi* according to Schubring p. 98, note 6 (p. 114 fn. 7 above).
97. Also *Daś.* 10, 13b.
98. Read: *-āsae*, cf. *Āyār.* 1, 8, 8b and 13d, etc.
99. Lines 17f. = *Sūy.* 1, 13, 2cd.
100. See Schubring 102, n. 2 (p. 118, fn. 26 above) for the deletion of the point. The b-*pāda* here = *Sūy.* 1, 9, 7b
101. This instead of *°māṇe* according to Schubring's note after the one above.
102. For this up to *dhammam* on the next p. 32, 4 cf. *Sūy.* 2, 1, 57.
103. So to be read according to Schubring p. 103, note 3 (p. 118, fn 32 above).
104. Also *Āyār.* 2, 2, 3, 26; 3, 2, 4; 10, 3, 6.
105. The 1975 Ladnun ed. has *vujjh°*; cf. *Utt.* 23, 65b *vujjh°pāṇinam*; 80b *bajjh°pāṇinam*.
106. Also *Sūy.* 1, 3, 3, 21ab; 1, 3, 4, 22ab.
107. See Schubring p. 103, note 8 (p. 119, fn. 37 above).
108. Brackets and quotes in these two lines according to Schubring p. 104, note 1 (119, fn. 38 above).
109. Also *Sūy.* 1, 7, 30a.
110. Cf. *Utt.* 4, 9d; *Sūy.* 1, 5, 2, 25d; *Utt.* 2, 37c; 4, 13d.

111. *Āyār.* 2, 4, 1, 2.
 112. *Āyār.* 2, 2, 2, 8.
 113. *Sūy.* 2, 1, 17; 21 and 24.
 114. Cf. *Dhp.* 98a = *Thag.* 991a = *SNI* 233, 3a; *Suttanipāta* 119a; *ANI* 281, 5a; III 354, 9a = *SNI* 69, 17a.
 115. b = *Sūy.* 1, 9, 1b = 11, 1b.
 116. Also 14, 5, *et passim*. Cf. further *Daś.* 4 at the beginning.
 117. Cf. 2, 1, 1, 11; *Ṣūy.* 2, 1, 55.
 118. See Schubring p. 106, note 1 (p. 122, fn. 45 above).
 119. Schubring says in the note after the one above that this is to be made conspicuous as a line (24a), with *vi* added.
 120. Also *Sūy.* 2, 1, 17.
 121. For the changes here see Schubring p. 107, note 5 (p. 123, fn. 50 above).
 122. Cf. *Dhp.* 405a = *Suttanipāta* 629a.
 123. Cf. 2, 5, 2, 1.
 124. For the end of sentence see Schubring p. 109, note 1 (p. 124, fn. 58 above).
 125. So instead of *nissesaṃ* according to Schubring p. 109, note 5 (p. 125, fn. 62 above).
 126. See WB's note on the translation.
 127. This series also in *Sūy.* 2, 1, 13 = *Rāy.* 667 and (as *āryās*) *Utt.* 30, 16f.
 128. Read *āi-y-atṭha*. For this form see Schubring p. 112, note 2 (p. 127, fn. 75 above).
 129. For this extra line see Schubring p. 113, note 5 (p. 129, fn. 82 above).
 130. b = *Sūy.* 1, 1, 1, 5d.
 131. a = *Sūy.* 1, 3, 2, 13c.
 132. Stanza 6 = *Sūy.* 1, 8, 15.
 133. b = *Sūy.* 1, 9, 30d; *Utt.* 2, 32d.
 134. a = *Utt.* 2, 11d.
 135. For the single quotes in these two lines see Schubring p. 115, note 2 (p. 131, fn. 90 above).
 136. b = *Sūy.* 1, 1, 2, 12b.
 137. Read *-ie?*
 138. a = *Sūy.* 1, 8, 26c = *Utt.* 2, 26c.
 139. This instead of *se* suggested by Leumann 1929, p. 161 in his review of Schubring's book translated here. Schubring inserted these emendations in his personal copy of the published text with a ballpoint pen (as against using a pencil, as he usually did). This was probably done after reading Leumann's review and after agreeing with his suggestions. The English translation of Leumann's review is supplied in an appendix here. The pages of Leumann's review that concern us here are 160, line 32 to 162. Since the words can be easily located in Leumann's review the emendations which Schubring accepted are indicated in square brackets with an asterisk [...]*.
 140. Schubring agreed for metrical reasons with Leumann's suggestion to delete *-m* here, which he did in his personal copy of the text with a ballpoint pen (see the note above). The same for the others below.
 141. So Leumann p. 161, line 3.
 142. In his personal copy of the text Schubring changed the order of lines 27 and 28 here.
 143. Deletion suggested by Leumann, p. 161, line 12. See also Schubring p. 116, note 3 (p. 132, fn. 96 above).
 144. See Schubring p. 116, note 4 (p. 132, fn. 98 above).

145. This to be deleted according to Leumann 1929, p. 161, line 13.
146. Change from *ahā-°* to *āhā-°* according to Leumann, p. 162, line 2.
147. So instead of *pamajjiyā* according to Leumann p. 161, line 16.
148. Deletion suggested by Leumann, p. 161 line 12.
149. So metrically correct instead of *care* according to Schubring p. 118, n. 1 (p. 134, fn. 111 above). Leumann also accepts this, p. 161, line 18.
150. So instead of *bahū*.
151. Read *eso* or *esā* according Schubring p. 118, note 2 (p. 134, fn. 112 above). Ibid. for the new line beginning with *bhagavayā*.
152. The *-ṃ* is deleted in Schubring's personal copy. This endnote no. appears several times below.
153. What is in brackets is to be deleted according to Schubring's personal copy. This endnote no. appears several times below.
154. This instead of *nagare* according to Leumann p. 161, line 15. Cf. *Sūy.* 2, 6, 15a.
155. So instead of *sevai* according to Leumann p. 160, line 36.
156. So instead of *āsī* according to Leumann p. 161, line 3.
157. Should this be *āvi*? Cf. *avi*, Pischel § 342.
158. This instead of *kucarā* (and instead of *uvasaggā* in the next line) according to Leumann p. 161, lines 24f.
159. For this and the previous line see Leumann p. 162, lines 19ff.
160. c = *Sūy.* 1, 10, 14a; 13, 18a.
161. So instead of *taṃsi* according to Leumann p. 160, line 26.
162. This change according to Leumann p. 162, line 9.
163. This instead of *-ā* according to Leumann p. 161, line 3.
164. This or *sā°* according to Leumann p. 160, line 34. Also below in stanza 13, line 19.
165. For b cf. *Sūy.* 1, 3, 1, 16b.
166. So according to Leumann p. 161, line 2.
167. So according to Leumann p. 160, line 36.
168. So according to Leumann p. 161, line 16.
169. So according to Leumann p. 162, line 22. See also Schubring p. 120, note 6 (p. 137, fn. 133 above) and the one after it for the new punctuation.
170. This instead of *-u* according to Leumann p. 160, line 36.
171. 13bc = *Utt.* 8, 12bc.
172. So according to Leumann p. 161, line 6.
173. For the semicolon see Schubring p. 121, note 6 (p. 138, fn. 140 above).

Analysis

(Schubring's page numbers are supplied in the form ⟨...⟩.)

⟨45⟩ The comprehensive tradition which has come down to the present time in the layers of the *Niryukti*, *Cūrṇi*, *Ṭikā* and *Dīpikā* attempts to present an understanding of the *Ācārâṅga* and it reproduces the intentions of the text as we have it today by and large correctly. For, in the first *Śrutaskandha*, with which the following is solely concerned, what provokes the surprise of the reader ⟨is that⟩: the creation of an uninterrupted continuity of verse, fragments of verse, right up to prose and from it the resultant logical and linguistic somersaults, is not its (the tradition's) doing, but already goes back to the redactor of the text. An original accomplishment is evident in the explanation of individual words, where the scholasticism common to the commentators often obscures the simple sense of the old words and has lead sometimes to a re-interpretation, sometimes to a misunderstanding.

This traditional interpretation, certainly to be respected for its value over the many centuries, is reflected in Professor Jacobi's translation of the entire *Ācārâṅga* in volume XXII of the *Sacred Books of the East* (1884) in which he, apart from the *Niryukti* which hardly deals with the ⟨original⟩ wording of the text, and the *Cūrṇi*, agrees with the interpretation of the *Ṭikā* and its excerpt, the *Dīpikā*; he thereby, however, brings to light many metrical parts, much more than in his 1882 *editio princeps*. In the same way, Bose where he deals with Jainism in his *Hindu Philosophy* (Calcutta, 1887), and Pullé in *Catalogo dei Manoscritti giainici della Biblioteca Nazionale Centrale di Firenze* (Florence, 1894) stand on the basis of tradition, the former closely following Jacobi. Even Devrāj 1902, to conclude from the notes which he takes from the *Ṭikā*, is completely dependent on it, at least in the explanation of words; and his arrangement of the text in 522 short paragraphs is only apparently a progress in free judgement.

The textual-historical examination, which I attempt in the following for the first time, produces quite a different picture, in front of which the difficulties which were felt by editors and translators till now obviously disappear. ⟨46⟩ The examination begins appropriately with the distinction between metrical and prose parts.

The metrics of the *Bambhacerāim*—so the traditional title of the first *Śrutaskandha*—contains *triṣṭubh*, *jagatī*, *śloka*, *āryā*, and quite sporadically also *vaitālīya* (24, 29) and *aupacchandāsaka* (29, 1) The distribution of the verses in between the prose is not uniform. Sometimes both are in constant alternation, sometimes there is an undisturbed series of stanzas, sometimes there are long periods without any trace of verse at all. Two kinds of style, now, should be distinguished: first, the prose style, unmixed prose discourses in broad detail, largely in an organized construction of complete sentences. On the other hand, the frequent

incompleteness or the lack of careful syntactical finish and, in general, the extremely curt way of speaking is characteristic of the prose in the second form of expression interspersed with metre, which is why it will be called the verse style. This picture of the text which in frequency dominates the prose, is characteristic for the whole of the *Bambhacerāim* and so made Weber (1883, p. 253), in actuality before Jacobi's edition, to erroneously suppose an artificial language in the manner of the brahmanical *sūtra* technique, designated by Barth (*Revue de l'Histoire des Religions* XIX [1889] p. 282) as: (“*lambeaux de sentences énergiques, tout imprégnés de ferveur*” ‘scrap of energetic sentences completely pregnant with fervour’).

In the further analysis of the verse style I combine the metres which are related rhythmically and, where they appear in the prose around them, I call the *triṣṭubh*-style those portions with *triṣṭubh* and *jagatī* lines, and *śloka*-style those with *śloka*-lines, sometimes beginning with an *āryā*.

It should be shown now ... see pp. 17–21 above (Schubring pp. 46–51).

(51) After each of the extant chapters have thus been divided each into its own group of ideas, excepting the *Uvahāṇa-suya* which as a different kind of annex is left out for the moment, places which have the same manner of expression within the same style can be combined, even beyond the limits of the (individual) chapters. In the prose style I believe myself to be right in supposing 1A, 4A, 5A and 8BE as originating from the same source. Common to these fragments—in their summary here and in the following cases one should not expect whole complexes—is a discussion of dogmas and their opposition in favour of the doctrine of re-embodiment and the highest precept resulting out of it to protect the life of other beings. In the form of expression one compares 1A: *iha-m- (evam) egesim (no) sannā (nāyaṃ) bhavai* with 8B: *iha-m-egesiṃ āyara-goyare no sunisante bhavai* and *evam tesim no su-y-akkhāe no supan-natte dhamme bhavai*; 4A: *āikkhāmo, pucchissāmo, sāhissāmo* with 8E: *lajjāmo*; 1A: *eyāvanti savvāvanti logaṃsi* with 4A 5A: *āvanti key' āvantī logaṃsi*; 1A and 8E: *taṃ parinnāya mehāvī n'eva sayam* etc. Such a stylistic relationship, on the other hand, cannot be discovered in the groups 1B, 2B, and 8A which have as their subject a display of honour and rendering of service. Rather, the latter two display a completely different diction and 1B, apparently on the acceptance of such demonstration, in its brevity does not allow any conclusions. But that 6D goes together with 8G is obvious. 8H for its part stands isolated.

If the broader surface of the prose style lets the manner of expression appear more definite, and thereby facilitates the relation between the groups, then in the verse style it is practically only the content which is relevant. In the *śloka* style the content of the following

is related: 1C, 3B, 6B: I = world, i.e., protection of beings (52); 1D, 2D, 6C: loyalty and relapse, what does relapse consist of? why does it happen?; 3C, 4B: equanimity in physical and mental temptations. In the first case the assertion of an old connection is not demonstrable, but more so in the last.

Here one sees the immediate link through *eyam* and, in comparison to the other pieces, the recurrent form of address; an indirect proof is that the previous *gabbh'āi* in 23, 13, in recalling 17, 10, gives rise to line 17, 24, a feature that will be referred to below. What cannot be connected is 2C which is itself split through the dissimilarity in naming the organs; 5B makes up a rounded whole which does not appear to require any extension, but still 8C would be connected here. Although three age groups are mentioned there, only the latter two are described; I find the first in 5B where the comments seem to be about the younger monk (21, 6 23, 2, perhaps also 24, 2). Further, 22, 26 is parallel to 35, 6. The language of 5B evinces various peculiarities: *hoi* and *hou* next to *bhavai* (which in 29, 12 = 21, 16 is replaced by *hoi*), etc.; *kaya* instead of *kaḍa*, *viyakkhāya* and *vikkhāya* next to *viyāhiya*; conspicuous is the use of *magga* in 22, 9 and of *gūṇa* in 24, 14. Also the influence of a *vaitāliya* section in 24, 28f. deserves to be mentioned.

Of the places in the *triṣṭubh* style, finally, 1E, 2A, 3A, 4C and 8D deal with the content of the doctrine and, moreover, without a planned construction; 3A is connected to 2A as a direct continuation because the *dukkha* in 13, 9 is nothing else but the harm producing *chaṇa* in 12, 30. 3A to 16, 4f. and also 4C to 18, 12ff. contain references to heretical views. And in the connection between 1E and 2A one notes that here, as in 23, 23 after the sentence *se vasumam* — *no annesim* one of the rhetorical figures which are not seldom follows in the text (see below). The remaining *triṣṭubh* groups 5C and 6A belong together through the common relation to the reception which the doctrine finds in the listeners.

In the conclusion of this investigation of what belongs together the question now emerges: what in fact is the so-called “verse style”? The most obvious explanation is assuming them to be sermons in prose with richly strewn quotations in verse, an impression expressed by Jacobi 1884 in the introduction (p. xlvi) to his translation. Opposed to it, however, now that the proper relations have come to light, is that in these complexes there are only metrically similar verses or fragments. That is, the prose is not primary, because it would then be inexplicable why their author extracted the illustrative quotations only from similar sources, but rather that precisely these metrical components make up the skeleton of our verse style. Popular series of stanzas were at the basis of these explanatory and interpretive addresses. These (53) addresses themselves, however, have not come down to us in their completeness. Rather, they are extant firstly only where their connection to the verses was especially intimate, in between

which ⟨verses⟩ the preacher inserted his own words, often disturbing the rhythm, or reworded, supplemented, yes, limited, the content (13, 4). Not seldom are verse quotations included in these elucidations: these are the places which unlike the spoken (“...”) and reflected (“...”) words appear in the text in special quotes (, ...). Secondly, striking places have remained, mainly technical, schematic (23, 3) and logical (25, 12–16) series and enumerations which as such imprint themselves on one’s memory. The longest such series can be found in 1C and 3C, in both cases, namely, near an accumulation of certain chiasmic figures which have also been retained as orientation signs. Fifteen of them are to be counted in the text: from 3, 14 *je logaṃ abbhāikkhai*, *se attānaṃ abbhāikkhai* and vice versa onward. Through their appearance in both kinds of the verse style—albeit in uneven distribution— they are a proof of the approximate simultaneity of their origin and in their conspicuously large number together with several puns (16, 14f. 25, 26) a characteristic of the rhetorical individuality of the preacher. That Mahāvīra himself would be the preacher is out of the question in view of the direct reference to him (12, 19 33, 22 39, 15). On the other hand, in the group of prose fragments 1A, etc., the *ipsissima verba* are evidently also introduced as such (cf. Caillat 1994, pp. 76f. (WB)).

Against the background of the so to say “sermonized” verses the analysis thus reveals the pure metre which admittedly does not quite splendidly do justice to the rules of regular verse construction.⁽¹⁾ The metre is far more irregular than that of the *Sū.*, *Utt.* and *Daś.* to which the metrical parallels of the *Ācār.* include only correct lines. At a closer examination, by far not all lines indicated as metrical in print can be taken into consideration. Those which are more strongly disturbed are omitted even when, partly on the basis of parallels, I express my conjectures regarding how they are to be read metrically. Often one should not attempt to determine them entirely. The assumption of the verse character is based, e.g., for the conclusion of 22, 4 and for 29, 9, on the concluding *viyāhie* which is very popular as a verse end. A *jagatī* metre is to be supposed in 9, 24; 13, 16 could have read: ... *sīōsiṇa-ccāi pharusiyaṃ na veyai*; 29, 27ff.: *cira-rāyaṃ rīyaṃāṇāṇaṃ daviyāṇaṃ pās’ ahiyāsiyaṃ; evaṃ tesiṃ kisā bāhā, payaṇu(e) maṃsa-sonie*. But who can prove this?

By way of conjecture I also have for 6, 19: *appaṃ khu āuṃ iha māṇavāṇaṃ*. The expression *iha-m-egesim* transmitted here has a reprimanding tone, as also almost always *ege* alone. But according to the meaning⁽²⁾ the line cannot entail an accusation. For line 9, 11⟨read⟩: *anohātarā ee* (cp. p. 61) or *aṇohaṃtaragā ee*. Line 13, 18: *nare* ⟨54⟩ *jarā-maccu-vasōvaṇīe*, cp.

¹ See Jacobi 1915, pp. 283f. for his reservation concerning Schubring’s method of identifying verse fragments and explaining the genesis of the *Āyār.* which Schubring edited and is supplied in an appendix (WB).

² Schubring uses the word “Sentenz” which means ‘aphorism’. For Jacobi this line is not an aphorism (WB).

se soyaī maccu-vasôvaṇī in *Utt.* 13 21; 13 21, for instance, *mantā hu eyaṃ*; 15, 20: *aṇonna-viigīñchāe kiṃ ...*; 15, 26: *virāgaṃ gacchē rūvesu*; 16, 10 could originally have run: *kā'raī ke ya āṇande*; 17, 25: *taṃ āittu na nikkhive*, cp., *Daś.* 5 1. 85; 17, 26: *diṭṭhehiṃ gacchē nivveyaṃ*; 19, 15: *pāvāiyā* (accusative) *āhu sammatta-damsiṇo*; 19, 27: *nivvuḍā pāva-kammehiṃ*; in 20, 9 *bāle avvocchinna-bandhane* is to be omitted; 20, 12: *āṇāē n'atthi lambho* (cp. next page); 21, 22: *āvattāṃ eva palimokkhaṃ āhu* —the end of the sentence as it is now could have been built according to 9, 17 = 13, 7; 21, 27f.: *viggahassa ayaṃ khane*; 22, 16ff.: *'suppaḍibuddhaṃ sūvaṇṇiyaṃ' ti naccā eesu vipparakkama bambhaceraṃ*; 26, 1: *[se] abhibhūya addakkhū, je mahaṃ abahī-maṇe*; 26, 8: *niṭṭhiy'atṭhī sayā vīre āgameṇaṃ parakkame* (= 31, 17); 27, 9: *jahā vi kumme*; 27, 11: *rukkhā nivesaṃ jaha no cayanti*; 27, 12: *evaṃ pi ege (tehiṃ?) kulehiṃ jāyā*; 28, 4: *paveessaṃ*, cp. *kiṭṭaissaṃ* in *Daś.* 5 2. 43; 28, 21: *aha ege taṃ accāi*; in 29, 2: *paganthe* is to be omitted; the same with *je logaṃsi* in 29, 7; 30, 3: *rīyantaṃ virayaṃ bhikkhuṃ* (cp. *Utt.* 2 6) *araī kiṃ vidhārae*; 31, 12: *jaṇā bhavanti lūsagā*; 35, 5: *majjhima-vayasā v' ege*. In other lines a minor transposition or omission of individual words is sufficient. (Some remarks regarding this can be found in the glossary under the first word of the line (the glossary has not been included here).)

The places which are characteristic for a *triṣṭubh* (*jagatī*) line in the 11 (12) syllabic scheme are the 3rd and the 8th until the 11th (12th) syllable which are always short (with the exception of the 3rd in 6, 29 and 24, 10) or have the form — — — — (or — —). The remaining syllables are handled freely. The deviations from the scheme, however, are concentrated in three specific forms of the line (the parallels are counted only once):

1. The 6th and 7th syllables, both regularly short, are brought together as one long syllable. The caesura then is after the 5th syllable: 6, 2; 7, 7; 8, 19 (a quotation in the prose style); 9, 1; 12, 9; 14, 21; 16, 3 and 5; 18, 9; 22, 20; 23, 12 (*jagatī*) and 18; 30, 16 and 27 (cp. p. 56 below for a better variant for 15). There is a short syllable before these longs in 12, 26; 19, 11 and 26, following this in 24, 9, and instead of it in 30, 15. The total number of these cases is 19, opposed to 7 each in *Sū.* and *Utt.* and 2 in *Daś.* (9 3. 6α and 12 7γ).

2. The 5th syllable of the scheme is short, i.e., 3 shorts follow one after the other: 6, 28 (*jagatī*); 13, 9; 18, 12f. and 17 (if one reads *ya*); 19, 24 [21, 22 according to my conjecture]; 23, 6 (*jagatī*); 28, 9; 30, 18. Altogether 9 cases, with as many in *Sū.*, 7 in *Utt.*, and 1 in *Daś.* (8 40α = 9 1. 12β = 2. 3α).

3. The line has an extra syllable after which is the caesura after the 4th syllable in the scheme: 9, 9; 13, 14f.; 19, 13 [22, 16 according to my conjecture]; 24, 13; 32, 23. Altogether 7 cases as opposed to only 2 in *Sū.* (I 13 23δ and II 6 21α).

In the *śloka*, which like the *triṣṭubh* and the *jagatī*, does not lack in irregularity and surplus syllables, we examine the 7th syllable and its appearance as short in the ⟨55⟩ odd *pādas* and as long in the even ones. For this distinction it can be noted that in a series of cases a transposition of the *pādas* is to be assumed: 3, 12 links up better with 10 than with 11; 4, 22 can only follow after 23; 19, 30 20, 12 and 28, 16 seem to appear behind their preceding lines because of their being annexes; and 15, 4β 20, 7 28, 4 and 31, 23 are for some other reason before their previous lines. Only in 40, 1 is a case where both the *pādas* really have their characteristic properties interchanged. Apart from this place the 7th syllable of the even *pāda* is long four times (twice each in the *Sū.* and *Daś.* and thrice in *Utt.*). In the odd *pāda*, on the other hand, without counting the above cases, it is short 31 times (12 in the *Sū.*, 120 in the *Utt.* and 35 times in the *Daś.*). A part of the verse openings can also be scanned as *āryās* and that is exactly why they are indented to the right in print, just as *āryās* would be. Indubitable *āryā-pādas*, because they are six or seven syllabic, appear in: 10, 28; 12, 16 (of the type A, see p. 60); 22, 26; 27, 16. 20. 24. 31; 30, 19 (instead of an even *śloka-pāda*); 32, 20; 38, 1; 39, 13, and also in the omitted variants in: 4, 10' (*sampayantī*); 13, 20'; 21, 6'; 24, 16'; 29, 15' and 17'; 33, 20'.

The conclusions from these metrical qualities are to be reserved for later investigations. Indeed, nothing is achieved with a mere comparative statistic because the related texts will have to be considered not as a whole, but according to their parts. As far as I can see, the *triṣṭubh* form indicated in 1. above, for example, is limited in the *Utt.* from chapters 12 to 14.

To the attempt at making an analysis I follow up with a synthesis. The task is to investigate how the mosaic has come about that is before us today, to proceed again along the way which the redaction took with the intention of creating a whole. The tradition by and large merely maintained the sequence of the extant crucial words and verses; however, in their circulation many fragments became detached from their old context and had to be brought in order. Even the tradition was not always sure. Thus, the sentence fragment in 11, 25, *se ttam*, can only be explained ⟨by saying⟩ that in this place the memory that a *samutthāe* has to appear here in continuation of the thought left in 11, 14, brought about the sentence which otherwise does not at all fit in with the rest. In *uddesa* 6 1 one sees the insertion 27, 15–28, 4, beginning with *tehiṃ [-tehiṃ C] kulehiṃ āyattāe jāyā* and continuing the *triṣṭubh* style beyond it with ... *attatāe tehiṃ-tehiṃ kulehiṃ ... abhisamjāyā*. Line 32, 14 is completely out of context after 13, it is possible after 15 at the most; 16 has the same beginning *tamhā*. Also, *kaṅkhejja kālam* in 32, 23 after *kālovanīe* is to be mentioned. In the same way, there is an evident anacoluthon in 33, 28 with the beginning *tam parinnāya mehāvī*, and the same expression ⟨56⟩ in 34, 5 begins the

concluding sentence connecting to 33, 26f. In all these cases the tradition of continuation was therefore active, but how this continuation was to run was questionable. Leumann 1899, p. 591 has shown that the redaction in such cases simply arranged the given variants one after the other, and so here too we have in front of us varying traditions. These are not the only variant readings of the text, but those which have been given directly one after the other. I have indicated above the more detailed variant of 7, 3–6 which appears in fragments in 10, 7–11, 9, 18f. and 21. Moreover, one has to regard as fragments: 14, 18f. from 14, 10f.; 30, 27f. from 30, 15–18; 38, 20f. from 37, 14–26.

In grouping the fragments together one has to ask what criteria were decisive for it. The gaps in the text, then, which the analysis regards as beginning something new, have to be investigated in their connection to one another. It is not surprising that the arrangement follows with regard given to the content, but indeed how easily the redactor—to give a name to the author/s of the present form of the text—was satisfied with the appearance of an external relationship of content. The temptation for the link is in fact often great as, e.g., in 20, 16f. or 22, 15f., where the sentence seems to continue; or 9, 2 where *mattā* seems to correspond to *dupaya* and *cauppaya* (8, 27); and in 12, 14 *nandi* to *rai*. One interpretation, which I regard as erroneous, makes the words *muṇḍa* in 28, 31 and *vidhūya-kappa* in 29, 18, to be taken as abstracts, to be connected to the sentences beginning with the concrete *acela*.

It is less easy to excuse the redactor when, in order to undertake a stringing together, a word or word sequence here and there, indeed just the same verbal root or mere similarity of the sound, suffices. Within and outside the gap are the words: *loga* in 2, 3f., 3, 12f. and 27; *puḍho* in 2, 5f. and 6f.; *te* in 6, 23f.; *dhammavaṃ* (variant: ^o*vī*) and *dhammaviū* in 13, 13f.; *vayanti* in 18, 13 and 15; *appa* in 19, 19 and *atta* in 19, 21; *bāla* 20, 31f.; *ettha* 21, 11 and 13 (?); from *asaṇa* to *pāya-puñchaṇa* in 32, 25f. and 33, 3; the word sequences *logaṃsi jāṇa* and *logassa jāṇittā* in 13, 9f.; the sentences *taṃ no karissāmi* in 4, 15 and *taṃ je no karae* in 4, 17. As in the preceding the roots which appear in the sentence put together are: *pari-jñā* in 1, 19; *budh* in 2, 16; *pramad* in 4, 3; *jñā* in 5, 22; and *gam* in 15, 27. The mere sound connects: *tāṇāe*, *saraṇāe* with *hassāe*, *kiddāe*, etc., in 6, 25f.; immediately following this *pamattā* with *hantā*, *chettā*, etc., in 6, 30f. (!), whereby also *je* and *se* have been misleading. According to the model of *samsamciyāṇaṃ* in 9, 1 *tiviheṇaṃ* is entered again after *māṇavāṇaṃ* in 9, 21 !Perhaps *sadda* in 13, 11 has also been brought about by *satthôvaraya*.

It is not rare that the sentences which follow each other have neither a linguistically external nor internal relation. This can be explained for (57) a part of the cases in this way: that the train of thought in the insertion runs in a different direction and hence no bridge leads back

from its tentative end to the disturbed context. However, I do not conceal that, more often than not, the reason for the sequence at hand is not clear or at least, in the explanation that comes to mind at the moment, is quite uncertain.

It is to be supposed that the redactor in a few cases joined fragments together with an artificial device. Thus, in both the groups 2A and B, neither of which contains a trace of the idea dominating the other, one sees connected to each other: 6, 11 by the word *taṃ-jahā*; 6, 14 by the repetition of *vase pamatte*; and 9, 6 by the words *iti se parass' aṭṭhāe*. Even *taṃ-jahā* in 6, 20 gives a tertiary impression. It is as if the redactor, after having taken such liberties in the first chapter, as will be shown presently, now also in the second, wanted to make his own contribution by filling up the gaps. One place of this kind I see in the repetition of 30, 9 at the beginning of the new *uddeśa*.

Even more external is the achievement of the redactor where he puts fragments together for the sake of a uniform construction of several *uddeśas*. In the *Sammatta* both the beginning and the conclusion are distinguished by the importance given to the prose sentences. The fifth chapter displays a deliberate distribution of the *āvanti* sentences at the beginning and in the middle of the first *uddeśa*, from where indeed the name *Āvanti* of the whole section comes, instead of the *goṇṇa-nāma* (*Niry.* 238) *Loga-sāra*. In the *Vimoha* one notices the insertion of verse lines before and in between the repeated prose sentences at the end of the second *uddeśa*. The intention of the arrangement is even more prominent in the fourth to the seventh *uddeśas*, all of which begin with the rules for clothing, 8G, and conclude with the same *śloka* lines. The tendency in the *Sattha-parinnā* is carried out most consistently. Here, the entire chapter from the second *uddeśa* onwards displays a deliberately uniform structure. Each and everyone of the *uddeśas* has as support, the sentences to 1A given above—the *Cūrṇi* summarizes them under the name *dhuva-gaṇḍiyā*—which *mutatis mutandis* in stereotype repetition deal with injury of the earth, water and fire elements which are thought to be sentient, with plants, migrating animals and the wind element, a variation introduced with the world as a whole (*loga*) at the end of 1 1 is concluded in 7 with the summary *chaj-jīva-nikāya*. Introduced and interrupted is the *dhuva-gaṇḍiyā* through sentences in the verse style, which apparently should represent examples for the transgression against each and every species of life. But it is clear that they cannot always be related to the corresponding elementary beings. The *puḍho-siyā pāṇā*, allegedly earth beings, are supposed to be subject to the loss of their limbs. But besides the fact that according to (58) parallel places and the language it cannot be concerned with *prthivī*-, but only *prthak-śritāḥ prāṇāḥ*, the enumeration of all parts of the body in 2, 23–30 is not compatible with these beings which are to be thought of as so to say uni-cellular; the word must refer to higher organisms. In the fourth and seventh *uddeśas* the talk in verse style is about the killing

by fire and by thrusting or knocking (*pharisa*). Nevertheless, the grouping pretends <to give> a content of these sections, a content which should relate to the injury of fire and of wind! Deviating from the normal sequence in which the four elements earth, water, fire and wind are put one after the other (e.g., in *Daś.* 4) the *vāu-sattha* does not appear in the fifth *uddeśa*. One sees that in the arrangement the redactor has let himself be led by the position of the verses, where the words *eja* and *sampāima*, both wrongfully, have been brought in relation to the wind element.

Now, did the redactor have before him the entire *dhuva-gaṇḍiyā* for all classes of being, or did he vary the model in the second *uddeśa* five times, for the sake of the uniform construction of the chapter to be compiled? The situation that the repetitions unhesitatingly reproduce the syntactic confusions in 2, 9. 11. 13. 15f., and the fragmentary beginning in 20, speaks in favour of the latter assumption. Here, then, a kind of independent operation on the text would become visible at first, one that is not without parallels. It is namely apparent that for the attainment of a good *uddeśa* conclusion, sentences from suitable places have been repeated. The sentence *esa magge* until *nôvalippejjāsi* concludes the short summary of the discipline in 10, 30f. appropriately; where it appears in 8, 3—also coming after the ending *ejjā*—it disturbs the train of thought which, as we saw (p. 57 above), immediately continues beyond the *uddeśa* limits. Just as little do the following fit in: *uddeso* until *anupariyaṭṭai* in 2 6 <13, 7>; *kim atthi* until *n'atthi* in 4 4 <20, 26>; and *eyam moṇam (nāṇam) (sayā) samanuvāsejjāsi* in 5 2, 4 <24, 30> and 6 1 <28, 13>, whereas in the first occurrence of all three phrases in 2 3, 4 and 3 4 one finds them natural. That the optative ending of the third person singular was changed unmetrically into the second person, *ejjāsi*, the *Ācār.* is known to have in common with the *Sū.*, *Utt.* and *Daś.*

We have still to talk about a feature which can be called an “induction” (*Auslösung*) and consists <in the following>: the beginning of a common word sequence or an enumeration which links well in another place, but which does not bring about a suitable continuation in the case in question. The induced series, as is obvious, is capable of disturbing the train of thought and sentence structure, and to take them in a wrong direction. This accounts for *se jahā vi* after *se bemi* in 3, 6 from 27, 9 where a simile really follows; the conspicuous *sayam* in 3, 13 from 3, 1 where it appears in opposition to *anne*; line 10, 2, which suddenly preaches about the prohibition of murder, from 27, 2 to which it belongs in context; '*akadaṃ karissāmi*' <59> *tti mannamāṇe* in 11, 20 from 7, 1 where thereby the reason for the violent act is given. So also probably: the recollection of *parinnāya* before 15, 28, brought about the very same line 14, 4 after *samāyāya*; and *kohaṃ ca*, etc., in 17, 11 followed by *eyam pāsagassa dāmsaṇam ...*, this very sentence stems from 16, 23f. after the shorter series. For 20, 12 (*aṇṇe lambho n'atthi tti*

bemi), *na vijjai*, *n'atthi* — *tī bemi* appears in 17, 15 and 20, 26 instead of the probable *ānāē n'atthi lambho*; this may not be the only case in which *tī bemi* is merely induced: *c'eva* after *eesu* in 22, 17, as in the *āvanti* sentences, from 22, 13 (cp. p. 54 above); *hiccā uvasamaṃ* fits only in 19, 31, not 28, 17 where the relapse which takes place—this is indeed the meaning of the two words—is mentioned only in 28, 21. The half *śloka pāṇā pāṇe kilesanti* dropped into 29, 16 apparently owes its appearance to the place in *Sū. I 2 2. 14 caragā 'du vā vi bhēravā, adu vā tattha sarīsivā siyā*; here the talk is really about wild animals, and the induction is only because of the thought, not the sound. In 31, 20 *te phāse puṭṭho vīro 'hiyāsae* would be traceable back to 22, 5: *te āyaṅkā phusanti: ...te phāse puṭṭho 'hiyāsae*, because the sequel with this summary of apostate characters, initially deals with an unwilling listener; ⟨talk about⟩ the disloyal one out of weakness begins only in 32, 14 (actually 32, 16, see above p. 55). Quite clearly 33, 16 is occasioned by *bhavai* in 29, 25 36, 4, etc. In 35, 8 *savvāvantī ca naṃ logaṃsi* appears after *pariggahāvantī*, as well as after *eyāvantī* in 1, 15. 21. Finally, in 35, 14 *kheyanne* induces the whole series of qualities of a monk which are known from 10, 17ff., where the word *bhikkhū* makes the sentence here too to appear appropriate.

The last chapter of the first *śrutaskandha* bears the name *Uvahāṇa-suya* in the commentaries. The designation *Ohāṇa-suya* chosen by Jacobi in his edition appears only in the manuscript B which alone mentions a title, apart from a single note in the margin in A. The beginnings of Mahāvīra's career as a pilgrim make up the subject of the text, namely, according to the *Niryukti*, the four sections of his *cariyā*, *sejjā*, *parisahā* and *tigicchā*. However, words from each of the first stanzas are misleadingly generalized here. One finds, rather, Mahāvīra's *cariyā* dominant in the third *uddeśa*, *piṇḍ'esaṇā* in the fourth, and in the first general principles of his ascetic mode of life. As both show, ⟨namely⟩ according to the personal relation of this content, and according to the language in the recurrent use of the optative in the sense of the indicative and of *āsi* with prominent adjectival and participial peculiarities, and also according to the form, where an old type of the *āryā* appears, the poem deviates greatly from the remaining parts of the *Bambhacerāiṃ*. The reason why it was appended to them is that it begins with a rule for clothing, even if with ⟨60⟩ one given by Mahāvīra for himself. Such rules for clothing, as we saw (on p. 51), take up an important place in the last prose *uddeśas* of the *Vimoho*. One sees here again the redactor at work, how a passing contextual reference leads him to ⟨make⟩ a connection. Not only here is his hand to be noticed. Each of the four sections has the same stereotyped conclusion, namely, it is at least in part composed in the *śloka* metre. The beginning *esa vihī aṇukkanto* exactly corresponds, in his backwards pointing manner, to phrases like ⟨e.g.,⟩ *esa magge ... paveie* (10, 31), which we have come across above

(p. 58) as being put in its place by way of conclusion (p. 53). Whether it is to be read metrically is questionable because the form – – – – is known to be avoided. The *pāda*: *māhaṇeṇa maīmayā* is known from the *Vimoh* (32, 22 35, 2 and 41, 26). The next *pāda* can also be read as an *āryā*. In this case, one would like to metrically emend the conclusion *bhagavayā evaṃ rīyante* (41, 27), which can be achieved with some violence: *bhagavayā evaṃ rīyanteṇaṃ* (*bhagavaṃ* is two-syllabic as in 42, 23). But probably there is to be a point after *bha°* and *evaṃ rīyaṃ te* is to be read: “so it is to be gone by you”. The deformed form *rīya* = **rtya* is made amends for by *te* which, in directly turning to the listener, finds its complete counterpart in the earlier *uddesa* conclusion °*ejjāsi* (e.g., 7, 12 8, 4 10, 6). Moreover, it was unnecessary to attach a conclusion to the individual sections because in the word *bhagavaṃ*, at least for the second to the fourth sections, a concluding climax was already thought of.

The punctuation in the printed text follows the traditional idea of a continuous context. Nevertheless, an investigation into the metrical relations explains how it was undertaken.

Jacobi 1884a pp. 595ff. and 1886 pp. 336ff. has dealt with the form of the *āryā* as found in the *Uvahāṇa-sūya* appearing in *Sū. I 4* and in *Sutta-Nipāta 8* and *14* (see Alsdorf 1968 (WB)). Its characteristic as opposed to the later type is: instead of the fourth foot the concluding *anceps* syllable after the third and the arsis to the fifth with two or three morae, in the latter case a trochee, and also the uniformity of both half stanzas; the 2nd and the 6th foot predominantly has the form of an amphibrach. Apart from these types A and C is the separate type B which has retained from A the thesis of the 3rd foot, but which in the manner of C allows a complete 4th foot to follow; it also has the shortening of the 6th foot in the second half stanza characteristic for C. *Utt. 8* also evinces this form B, where as a rule both halves are built like C, but are equal (see Alsdorf 1966 (WB)). In our text there are following B as the first lines of a stanza: 1 1^a (metrically more exact: *jaha*); 5^b 6^b (*sayaṇaṃ* or *sejjaṃ*); 7^a 9^a (the 6th foot is defective); 15^b 2 2^b 7^a 3 8^b 10^b; as the second line: 2 6^b 4 1^b (if *tēicchaṃ* can be read) 3^b (read: *chāyāē*); following C as the first lines: 1 10^b (*Nāe* or *vīre* instead of (61) *Nāya-putte*) 20^b (read: *pamajjyā*) 2 1^b (the second half) 14^a; as the second line: 2 12^b (read: *tusṇīē*) 14^b.

Triṣṭubh beginnings are in 1 16^b 2 1^b 9^a, probably also 1 22^b if one is allowed to restore *bāhuṃ pasāreṭtu parakkamejjā*. Similarly the *triṣṭubh* rhythm is latent in 2 2^a and 4 14^b, for which one should compare the *pāṭhāntaras*. I see a *śloka* beginning in 3 7^a = 35, 9; 2 3^a begins with prose. In the printed edition only 2 1^b is indicated where, in dismissing the stanza with the words *esā pucchā*, the *Cūrṇi* seems to have doubted its authenticity.

The remaining full and half lines are *āryās* of the type A and, moreover, more or less metrically correct, if according to this (correctness) one considers the amphibrach in the 2nd and the 6th foot, surrounded by anapests or spondees in the 1st (here also iammbuses), 3rd, 5th,

and 7th feet. A few inaccuracies, as pointed out above, would have to be corrected, although they perhaps do not stem from the tradition, but are original: 1 8^a *abhivāyayamīne*, 11^a *abhocca*, 14^a *tasatāe*, 17^a *°yam aṇā°* (so also the MSS), 2 5^a *sevāī*, ^b *āsi*, 15^b *cāeī*, 3 4^a *karenti* (= causative; *kā°* inserted for clarity), 6^b *°māṇa- ?*, 12^a *uccālaīya*, in 1 16^a *kriyam* and in 2 15^a *bhagvaṃ* are to be scanned; 1 10^a is in order if one transposes the verse halves and instead of *Nāi-sue* one puts say *Nāe* (cp. 12, 19) or *vīre* (the same in ^b, see above); then *gadhiē* is to be read. The position as it is today has been favoured by lines like 41, 14f. ending in *addakkhū*.

To distinguish between lines of better or lesser metrical quality—which in short I want to call A₁ and A₂—is not futile, but becomes significant as soon as one looks closer at the content. The stanza pairs 1 2f., on the one hand, and 4 an 22, on the other, are contradictory. According to 2f. in winter Mahāvīra either renounced clothing or, and this is the more probable explanation, refuses new clothing offered to him and then for more than four months, continuing to wear the old clothing, was tormented by the vermin in it. According to the second stanza pair, however, after his *pravrajyā*, which according to *Ācār. II 15 22* took place in the first winter month, he wore the same garment for thirteen months, and abandoned it only in the second month of the second winter in order from then on to go without clothing. These stanzas with irreconcilable content display the following metrical picture: A₁ appears in 2^a 3^a ^b; A₂ in 2^b; on the other hand A₁ in 22^a, A₂ in 4^a 22^b (here there is a *triṣṭubh* beginning). In this way the first pair, according to occurrence of A₁, is to be seen as metrically more correct than the second pair. In the 1st *uddeśa* the lines 5^a 6^a 7^b 8^b 10^a (see above) 11^a–15^a 16^a 17^b and 19^{ab} are of the same type A₁. Now, it is not a question of contrasting these A₁ lines as a whole with the A₂, B and C lines, because the contrast already features in our example A₁ (62) on both sides. But further observations evince that at least two contexts are worked into each other: the one consisting of lines of the type A₁ and also A₂, the other not without A₁ but predominantly of the type A₂, B and C (the latter appearing also as insertions) and with hetero-metrical line beginnings.

I am not attempting an exact distinction in which, by assigning ⟨a passage⟩ to A₁ sometimes on this and sometimes on that side, I could be guided only by moments of instinct, but I am only putting together what is now apparent. The *Nāgārjunīya* reading of 1, 7^b shows how the content is intended: “spoken to [by a woman] (or not) the Lord does not permit the evil action”; with *pāvaga*, which would not be intelligible after 7^a, sexuality is meant. Consequently 7^b is the continuation of 6^a, to which there is a copy (of the type B) in 6^b; 7^a is continued by 8^a. With 15^a, after gaining the knowledge of universal sentience, an examination of the *uvahī* of the fool begins. Not 15^b, and hardly 16^{ab}, continue these, but 17^b and 19^{ab}; if, on the other hand, one strings together 17^a and 18^{ab}, then a much better sense emerges, now to be related to food

(*ahākāḍa*) instead otherwise relating *aivattiyā anāuṭṭi* to women. — 20^b has no connection to 20^a and, moreover, it is a C line. This lets me suppose that the optatives appearing here are not this time used indicatively, but are authentic and that the line stems from another context. The same seems to me to be certain about 2 12^b. To conclude from the similarity of the first half to 38, 31 and 19, this line does not refer to Mahāvīra, but asserts a general monk's rule.

We are now already in the 2nd *uddeśa*, the beginning lines of all of which, with the exception of 1^a, evince metrical deficiencies: 1^b makes up a sentence unit in itself, whereas one expects a demonstrative dependent clause. The next lines read as if somehow pieced together out of prose series in the manner of *Ācār*. II 2 2. 8, *Jin*. 89 and the conclusion of *Aup*. 38. That is why, although it is also not structured according to A₁, 4^a is to be connected to 1^a, where the desired correspondence to *jāo sejjāo* appears in *eehim sayanehim*.

If one can not see 12^b as a continuation of 12^a, then one finds it in 15^a^b. Since it is a C type, stanza 14 characterizes itself as an insertion which, in the spondee form of the 4th foot in a reveals an error (Jacobi 1886, p. 336).

According to its content the 3rd *uddeśa* is the most uniform; its stanzas display a form mixture which I have above contrasted with the A₂ type only occasionally mixed with A₁. A disturbance of the context does not take place here.

On the other hand, 1^b of the 4th *uddeśa* is in direct contradiction to 1^a; the B line is linked to this A₁ line only because of the word *roga*. — 4^b should not be connected with 4^a because this (63) would mean that Mahāvīra would have eaten only that summer long in the manner described, whereas it is said in 5^a that this lasted eight months long. Rather, one has to bring 3^b and 4^a together. The former line appeared after 3^a under the influence of the same train of thought which already appears in 35, 17ff. Stanzas 4^b to 5^a are of the type A₂. It is doubtful whether with 6^a, where for a long section the type A₁ is again employed, also another fragment begins. There need not be a contradiction if one relates the half or full month abstention from drinking to those eight months and the other large pauses to the time afterwards. — From 14^a to the end another context emerges which sounds more like the 2nd *uddeśa*; with the exception of the first (and second) lines, these lines then also belong to the type A₂.

At the places where various contexts encounter one another, the same words or the same sound appear repeatedly in the bordering lines. Thus, 1 1^b and 2^a have *taṃsi hemante* common to them, 7^b and 8^a *nābhibhās*^o, 17^b and 18^a *addakkhū*, and apart from this *savva-kamm'āvahāo* and *savvaso kammunā ya* here echo each other; thus from *Nāi-sue* and *Nāya-putte* the disturbance of the only possible sequence 9^a 10^a 9^b 10^b can be explained. In the second *uddeśa* the word *āsana* joins the first two lines. Only the following observation is necessary, in order

to make it certain, that the *Uvahāṇa-sūya* as we have it today is no less the work of our “redactor” than that of the previous chapters, for we have found in the latter almost all the features which characterize his work in the former.

I do not think that I have to especially excuse the great detail with which I have dwelt on particulars in the course of the investigation. It has been a first attempt to look at a canonical Jaina work genetically. One would be able to proceed more summarily with other canonical texts. The same method used for them will likewise not rarely “reveal a swirling chaos of atoms”, to use Franke's expression, whose observations for the *Sutta-Nipāta* (Franke 1909, pp. 1 ff.), and often in a welcome way, confirm mine which were long established for me. Just as there for the history of the *Tipiṭika*, so also here building bricks for the Jaina canon will be gained.

Appendix 2

Translation of Ernst Leumann's review of Schubring's *Worte Mahāvīras* in *Zeitschrift für Indologie und Iranistik*, vol. 7, 1929, pp. 157–162 (= Leumann: *Kleine Schriften*, pp. 562–567).

(The page numbers after the slash / correspond to those of the translation here. (The Swiss scholar Leumann (1859–1931) was a pioneer in the field of Jaina studies and Schubring's teacher. Most of his important studies remained unpublished and what was printed was mostly in German, so that he is hardly known outside Europe. See also Balbir's "Vorwort" to Leumann's *Kleine Schriften*, 1998: IX, WB).)

After a foreword the work begins with an introductory chapter which in Schubring's laconically terse style of 26 pages contains as much material as one would probably otherwise find in 50 or more pages and which, further, no one else but Schubring could have offered with equally encompassing detailed knowledge. At the outset here a history of the development of the extant Jaina canon is sketched out, whereby metrical indications (*śloka*, *triṣṭubh*, *vaitāliya*, *aupacchandāsaka*, *veḍha* and *āryā* — I would like to add that the *veḍha* also appears with the Buddhists in one *Jātaka*) are successfully realized. One other parallel with the Buddhist canon could have been added: *Anga* 1 corresponds to the *Vinaya*, *Anga* 2 (the name of which is quite artificially interpreted by Schubring on p. 12 in the middle/ here p.13) to the *Sūtra-piṭaka*, and the numerical arrangement reappears in the *Ekōttar'āgama* (*Ang'uttara-nikāya*); the fifth *Anga*, finally, coincides with the *Abhidharma-piṭaka*. The other *Anga* texts and everything else (apart from a few formulas like the *sāmāyika* which I have translated in *Die Nonne*, pp. 86 and 101)¹ make up newer layers of the Jaina canon.

From the canon Schubring turns to Mahāvīra the person who—apart from the two existing descriptions in the canon of the external course of his life—is known to us essentially from *Anga* 5. In this context Schubring's observation on pp. 23f./29 that Mahāvīra supposedly teaches a questioner with wit, is not quite appropriate. A Brahmin put all kinds of tricky questions to him and Mahāvīra saw through them, and discharged him with appropriate answers. There is not here, as Schubring supposes, a bold play on words; one of the tricky questions was: "are *sarisavayā* (to be read so) eatable according to you?", to which Mahāvīra replies: no, if *sadrśa-vayasah* are meant, but yes, if you mean *sarsāpakāḥ*.

¹ See Leumann 1921. The corresponding pages of his *Kleine Schriften* are 659 and 674.

I have described Mahāvīra's sense for realia, which is touched upon by Schubring at the bottom of p. 18/23, as a special trait of his personality in my booklet *Buddha und Mahāvīra* (Leumann 1922). In a historical survey of the Jaina canon, as I would like to add here finally, the great and interesting textual reference to the Buddhist canon which I discovered in 1881 and presented through short translations in the *Actes ...* (Leumann 1885b), should have also been mentioned and discussed. Of lesser importance is what Pādalipta alludes to about the canon of his time in his *Nonne* (my translation pp. 98f. (Leumann 1921) = *Kleine Schriften*, pp. 671f.).

The main content of Schubring's valuable book now, however, are the critical translations from the Jaina canon. All of them evince a complete mastery over the material and a most careful regard for the tradition. Everything significant has been drawn from *Angas* 1 and 2, namely, we find a complete translation of the main part of the first *Anga* which Schubring edited in 1910 in an excellent way with a glossary, and translations of about half of all the chapters of the second *Anga*.

A peculiarity of these ancient components of the canon is that they often display short sentences of metrical composition within the prose, and also that in individual places the text seems to give occasion for minor transpositions. In his striving for order and clarity Schubring has all over provided a full insight into the circumstances. Whether one could always follow his general interpretation of the mixture of prose and verse pieces, and in each and every case the possibilities of transposition, I do not know quite for certain, but cannot enter into a discussion here because it would require much too much space. I may be allowed to single out only a few small details.

On p. 40/48 and fn. 3/80 the translation "powers" (= dependent people) may be strange, as also the expression "in logical development" on p. 41/49. On p. 42/51 I have to defend the traditional classification of the "13 Cases (Fälle) of Action" (Schubring thinks that the tenth case (Schubring uses the German word *Arten*/ways) would belong to the first five; these, however, have always to do with a violent deed, the tenth with the enormous severity in punishment). On p. 118/ 134 *paliya-tṭhāṇa* is rendered as "workshop (*Werkstätte*)", as already in the glossary (of his 1910 ed. p. 89); but *paliya* is a certain *puñja* (or *rāsi* or *saṃcaya*), which is why *paliōvama* denotes an enormous duration (a *kāla-puñja*). We can move from the somewhat indefinite notion *puñja* towards the more definite notion, which Schubring distilled from the commentary, under the assumption that *paliya* strictly speaking would mean "magazine"

or “heap”; i.e., *paliôvama* means “a heap of time” (something like an aeon is meant) and *paliya-ṭṭhāṇa* “store” (i.e., a place where all kinds of things are heaped up or housed). Since *paliya-ṭṭhāṇa* appears together with *palāla-puñja*, “heap of straw”, then “silo” or “barn” can be meant.

Schubring has gone through a great deal of trouble to translate each time individually the frequently occurring series of words *pāṇa bhūta jīva satta*, following certain places of the commentary (“lower animals, plants, higher beings, other living beings”); the variability in the sequence of the four words alone already shows that the four existing synonyms for “living beings” are simply tautologically heaped together because for the Jainas everything simply turns around the fact that such beings should not be injured or endangered in any way. On p. 85/98 one is reminded of the Buddhist “chain of conditions”, the so-called *pratītya-samutpāda*, where a similar chain appears. A third such chain, again a Jaina one, appears in the above-mentioned novel by Pādalipta (my translation p. 89 on the top, (Leumann 1921)).

Since Schubring's translations go together with his edition of the text mentioned above, I would also like to draw attention to the fact that the old *āryā* metre here would emerge more clearly if the *anusvāra* would be removed or replaced by the *anunāsika* (which Schubring uses just a few times) wherever it disturbs the metre.⁽²⁾ Also the lengths, shorts, and apostrophizing of the vowels demanded by the metre should have been not just occasionally but systematically carried out.

Schubring has appended several emendations (not all of which, however, are correct) in his 1910 edition, p. 61. Generally it is to be noted that

- A. certain readings handed down or printed are to be adapted to the normal pattern of the metre,
- B. certain exceptional patterns of the metre are to be accepted in favour of the readings handed down.

The places that come under A can be rubricated as follows:

- I. 1. The *anusvāra* almost never has any value in words ending in °*hiṃ* and °*āiṃ*,
2. often also not in the accusatives in °*aṃ* and °*iṃ*,
3. never in absolutives in °*āṇaṃ* (p. 40 14 *ārusiyāṇa*),
4. not even medially in *saṃgāma* (p. 43 9 and 19, both times to be read *sāṃgāma*).

² On the *āryā* metre see Alsdorf 1966 and 1968. See his *Kleine Schriften* 1974 p. VIII, (WB).

- II.1 Lengths (apart from those by Schubring) are necessary: p. 42 3 *sevai*, 23 *tamsī*, 43 17 *uccālaiyā*, 29 *manthū*.
2. Shorts (apart from those marked by Schubring) are necessary: p. 40 19 and 43 14 both *hantā-hantā*, 40 22 *mīsī-bhāvaṃ*, 42 (4 and) 7 (both) *āsī*, 43 6 *°camānā*.
3. Apostrophizing (apart from those by Schubring) are necessary: p. 42 7. 11. 12 all three *'nega*, 23 *'hiyāsaē*, 43 7 *vosajj' anag°*, 44 18 *rūves'*.
- III. With similar sounding syllable series a simplification (haplology) takes place (as in the novel *Die Nonne*); I am bracketing what is omitted in the metre: p. 41 32 *āgant - (āre) ārāmāgāre*, 42 31 *himsi (msu) nivaiṃsu* [here, however, also the reading from G *(°sisu °aisu (WB))* would be possible].
- IV. Delete: on p. 40 28 *mihum*, 41 21 *ya*, 29 *ṇ'āsa*. Also, on p. 41 7 *tasattāe* is probably not to be changed as with Schubring, but the *ya* before it is to be deleted.
- V. One should take over from the manuscripts: p. 41 32 *taha*, 43 9 and 19 *vā* (instead of *va*). Also, on p. 41 21 *pamajjejjā* (not *pamajjiyā*) would have to be taken over although it is read only by D (D, however, reads *°jjijjā (WB)*). Even the reading *carejja* suggested by Schubring in his translation p. 118, fn. 1/134, fn. 109, which does not appear in any manuscript, (for *care* in his ed.) p. 41 23, would be recommendable if here, not as in 40 26, an exceptional scansion belonging to group **B** were to be supposed.
- VI. A reduplication of the consonant after the prefix (as on p. 43 16 *parissahāi*) has to be adopted in 42 9 *kuccarā*, 10 *uvassaggā*.

For **B** the following can be ascertained:

- I. The arsis which has the measure $\underline{\cup\cup}$ or $\text{--}\cup$ exceptionally has four morae, namely:
1. an amphibrach: p. 40 9 *jahā sē* [or anapaest *jaha sē?*], 41 31 *palāla*, 43 10 *aladdha*,
 2. a dactyl: 41 10 *taṃ paḍi°*,
 3. an anapaest: 40 26 *aiyacc°*.
- II. The arsis is missing in 42 12. 43 11. 20. 27.
- III. The arsis appears not only at the beginning of the second half-line but also at the beginning of the first half-line: 44 3. 19.
- IV. At the beginning of a line, instead of the normal beginning $\underline{\cup\cup}$, there is exceptionally just one mora: 40 9. 16. 41 33. 43 7. 16. At the beginning of 41 15 probably the variant *āhā* is to be inserted into the text.

- V. Wherever the first half-line closes with a short syllable and the second begins with a trochee, there quite naturally a first *āryā*-line of the later type is formed: 40 20. 24 [with *abhivāyamīṇe* (thus Schubring p. 61 of the ed.) or in the passive *abhivāyamāṇe*]. 27. 41 3. 12. 20. 29. 42 9. 11. 14. 26. 29 [if *°nāim pi ceva* is read with C]. 44 17 [if Schubring's own word order put in question in his translation were accepted]. From all these lines only 42 11 is decidedly of a later composition because the old caesura is missing.
- VI. There is a complete *āryā* of a later composition with an abridged second line in 42 21f.
- VII. A number of lines remain which can hardly be scanned. And even some of them, which we have classified above, are compatible with a different interpretation; e.g., in 42 12 and 43 27, where the arsis appears to us to be missing, one can forcibly create such a one: one would have to read (as opposed to A. I. 1 and II. 3!) *saddāim aṇega* and (in accordance with A. II. 1) *chāyāē jhāī*. Further, together with Schubring, one might like to admit a *śloka*-beginning here and there in the places mentioned under B. IV, although then, of course, dozens of other places which have a long syllable at the beginning of the line, would have to be recognized as a *śloka*-beginning in the same way. Indeed, if the opening of the first half of an old *āryā* line is $\underline{\quad}$ (not $\sim\sim$), it would generally become a normal *śloka-pāda*. The old *āryā* is somewhat less similar to the *śloka* rhythm with the Buddhists in *Sutta-nipāta* I. 8 and IV. 14. Moreover, some here are not quite easy to scan either, especially in the latter chapter.

Ernst Leumann.

Appendix 3

Schubring's 1910 edition of the *Ācārāṅga-Sūtra* is briefly reviewed by H. Jacobi in his "Der Jainismus", *Archiv für Religionswissenschaft*, vol. 18, 1915, pp. 269–286. Here the translation of the concerned pages 283–285. (Schubring's text and analysis are supplied in Appendix 1.)

I proceed now to the editions of Jaina texts edited or revised by European scholars. Among these Dr Walther Schubring's new critical edition of the first part (*Śrutaskandha*) of the *Ācārāṅga Sūtra* takes an outstanding place in which he, apart from ample manuscript material, also carefully takes the *Cūrṇī* and the *Ṭikā* into consideration [Schubring 1910]. However, [preparing] the text edition is not the only purpose, nor the chief merit of the editor. Apart from this Schubring wants to show the various parts out of which he thinks the text is compiled in the form of a mosaic, as also (284) to demonstrate the manner and method of their being joined together.

Already in my [own] edition of the text in the Pali Text Society, 1882, I had highlighted in the print numerous metrical fragments in the prose [parts of the] text. Schubring now goes significantly further in the indication of such fragments, often with doubtless justification, but also frequently in places where one can hardly suppose that they stem from a corrupted verse—something which he himself does not deny. He thereby can distinguish three kinds of texts: those in the prose, *śloka* and *triṣṭubh* styles, depending on whether the [concerned] place is purely in prose, or mixed with *śloka* or *triṣṭubh* fragments. Now, within the same kind of text Schubring thinks that he finds a connection of ideas, and partly also a similarity of expression, out of which their correlation would follow. Despite the keen perception employed unto them, and many a correct observation, the whole still has little persuasive power. Much less intelligible is Schubring's explanation of the origin of this text mosaic.

In his opinion the verse fragments are not, as I had assumed, interwoven into the text by the author (in a way similar, say, to a pastor well-versed in the Bible might amply mix his sermon with Biblical phrases and expressions), rather the opposite: the "metrical components make up the skeleton of our verse style. Popular series of stanzas were at the basis of these explanatory and interpretive addresses" (p. 52) [p. 229 above]. One could perhaps think that stanzas of pregnant content might have been used in this way; but fragments of verses, and that too, often after abandoning their proper form — for this there is no analogy at all in India. Even

the assumption that a verse would be explained piece by piece, that is “sermonized” (p. 53 [230 above]), has no support in the facts of the case, in the actual transmitted text. Therefore, although I cannot accept Schubring’s attempt at explaining the puzzling structure of the text, still I readily recognize his keen perception and observational skill which (285) has allowed him to discover several peculiarities in the working method of the “redactor”. Even in his glossary [pp. 64–109, omitted in Appendix 1] several excellent observations are inserted so that the work advances in many ways an understanding of the *Ācārāṅga Sūtra*. One would have been more thankful to the editor had he attached a translation of the text as he believes it has to be understood. [Jacobi wrote this in 1915 and Schubring did translate this text in 1926 in his *Worte Mahāvīras* (pp. 66–121, here pp. 77–138 above) which we have now translated into English here, including the other texts which Schubring also translated.]

Appendix 4

Addition to fn. 54, p. 20:

The stanzas of the 1879 Calcutta edition of the *Ācārāṅganiryukti*, to which Schubring refers, will hardly be available today. Further, they were omitted in the 1916 edition, without any reasons being given for this, nor do they appear in the otherwise very useful *Niryukti-saṃgraha* by Vijayakarpūra and Vijayāmṛta. This is the reason why they are supplied here, with their original numbering (which differs from those given by Schubring). Some textual corruptions could perhaps have been emended if we had real *pāda* and not only the *pratīka* indices of the *Nijjuttis*, above all of the *Āvassaya*, *Vavahāra* and *Nisīha Nijjuttis*. In the absence of any commentaries—and this could be the reason why these stanzas were omitted in later *Āyār.* editions—the translation given below is purely tentative in a few places. This is all the more the case because also the metre in some of them (e.g., 259) is faulty and can be restored only provisionally. The same is also the case with the gap in vs 260. However, the gaps in 253, 258, 261 and 265 defied being filled at all, and the corruptions in 252 and 265 could not be eliminated. The short text supplied here has several rare words¹ which should be preserved here.

Ahiyāsitt' uvasagge, introducing *adhyayana* 6 is the *Nijjutti* stanza no. 250 in the 1879 ed. and no. 251 in the 1916 ed., folio 210b 3. The older edition then continues with the stanzas in question as follows:

gāhāvai-saṃjogo ku-sīla-sevā tah'eva ya sa pakkhe |
 parī(n)nāe ya vivego² paḍham' uddesaṃmi ahiyāro ||251||
 bitie magga-vijahaṇā *daha-vihu sā* ya mehhuṇāsevā |
 gabbhass' ādāṇaṃ³ parisāḍaṇa⁴ — posañā c'eva ||252||
 taie khulunka⁵-bhāvo āmisa- --- --haṇā sayañe |
 pāsavaṇ' -uccāra-vihī kiriyā dhuvāṇaṃ ca vatthassa ||253||
 nihuvaṇa-vehāṇasa⁶ hattha-kamma itthiṇ' a-vippajahaṇā ya |
 dehassa ya parikammaṃ⁷ ti samuṭṭhāṇaṃ pajahiyavvaṃ ||254||
 cau(t)thayāmi ya dhuyāṇa-vihī pariṭṭhavaṇa-vihī ya hoi vatthassa |
 tass'eva vaṇṇa-karaṇaṃ aṇū(n)ṇavaṇā uggahass' eva ||255||
 kaḍagāsaṇa-paḍibhogo sejjāyara-piṇḍa-vajjaṇaṃ c'eva |
 sapariggaha⁸-parimāṇaṃ vi vajjaṇā saṃnihiss' eva ||256||
 pancamae aṭṭha-paṇaṃ ajjaṇaṃ dhamme taha samuṭṭhāṇaṃ |
 thāvara-kāeṇa dayā akkosa-vah' -ahiyāsaṇayā ||257||

¹ E.g.: *parisāḍaṇa* (252), *khulunka* (253), *nihuvaṇa* (254), *vehāṇasa* (254), *aṭṭha-paya* (257), *tatta*(258), *paḍi-ghāya* (259), *nikāyaṇā* (261), *saṃlehaṇiyā* (261).

² Read: *y' avivego* ?

³ Cf. *Paumacariya* 95, 60.

⁴ Cf. *Sūyagada-nijjutti* 7. Read: *parisāḍaṇayā* ?

⁵ Apparently a variant for *khalunka*.

⁶ Text: *vehāsaṇa*. Cf. *Ṭhāṇaga* 331a 11f. (1918–20 Bombay ed.).

⁷ Text: *parikamaṃ*. Cf. *Sumangalavilāsini* 45, 19: *sarīra-parikamma*.

⁸ Text: *sagari-ggaha*.

tā(s)sa kāya-samārabhaṇaṃ giha-tatta-vivajjaṇaṃ na y' itthiṇaṃ |
 je āvi ya a-vidiṇṇā ~ gaṇā tesiṃ ca sabbesiṃ ||258||
 chaṭṭhe paḍighāu saṃjamāu sājamāu bhāiyaṃmi |
 je [ya ahiyārā] āsevaṇayā ya [bhāve] siṇṇā-paribhogo-vajjaṇayā ||259||
 sattami ya tiṇṇi paliyā siya-parisah'-ahiyāsaṇaṃ dhavaṇaṃ |
 sūi-m-ādiyāṇaṃ sānihi aṭṭha-vaḍiyā- X⁹ ||260||
 āsandiē¹⁰ a-karaṇaṃ uvaesaṇaṃ nikāyaṇā c'eva |
 samlehaṇiyā ṇ-eyā bhatta-pariṇṇ' anta-kiriyā ya ||261||
 pāhaṇṇē¹¹ mahā-saddo parimāṇo c'eva hoi nāyavvo |
 pāhaṇṇe parimāṇe ya chavviho hoi nikkhevo ||262||
 davve khette kāle bhāvaṃmi ya honti yā pahāṇāu |
 tesiṃ mahā-saddo khalu pāhaṇṇeṇaṃ tu nippanno ||263||
 davve khette kāle bhāvaṃmi ya je bhāve mahantāu |
 tesu mahā-saddo khalu pamāṇāu ho[nt]i nippanno ||264||
 davve khette kāle bhavē pariṇṇā ya bodhavvā |
 jāṇaṇa *uvavakkhaṇau* ya du-vihā puṇa -- ekk'-ekkā ||265||
 bhāva-pariṇṇā duvihā: mūla-guṇe c'eva uttara-guṇe ya |
 mūla-guṇe panca-vihā, du-vihā puṇa uttara-guṇesu ||266||
 pāhaṇṇāna u pamayaṃ bhāva-pariṇṇā et(t)aha ya du-vihā ya |
 pari(ṇ)ṇāṇesu pahāṇe mahā-pariṇṇā tau hoi ||267||
 deviṇaṃ maṇuṇaṃ tirikkha-joṇi-gayāṇa itthiṇaṃ |
 ti-viheṇa parivvāu. mahā-pariṇṇāē nijjuttī ||268||
 saptamaṃ mahā-parijñākhyam adhyayanaṃ sūtrato vicchinnaṃ; tasya niryuktiḥ samāptā.

- 251 In the first lesson the subject is contact with householders, company with bad characters, one's own people, and (non-) discernment of wisdom/renunciation.
- 252 In the second (lesson the subject is) leaving the path and ..., indulging in sexual intercourse, abortion, infanticide and nutrition.
- 253 In the third (lesson the subject is) immodesty, food..., the act of urinating and defecation, and washing clothes,
- 254 sexual intercourse, hanging oneself (?), masturbation and not leaving women alone, and attending to the body—one should not let these (acts) arise.
- 255 In the fourth (lesson the subject is) washing and putting away (?) clothes, dying them, and permission for requisites (?),¹²

⁹ Read: *vattha-vaḍiyāṇiyayā*?, for which cf. *Nisīha* 1, 47: *je bhikkhū vatthassa egaṃ paḍiyāṇiyam dei*.

¹⁰ Text: *āsandiya*.

¹¹ Text: *pāhatthe*.

¹² *Samavāya* (1918 Bombay ed.) 25, 5; *uggaha-aṇuṇṇavaṇayā* seems to be something else. Abhayadeva 45a 2 merely sanskritizes it as *avagrahānujñāpanā*. It is one of the 25 *bhāvaṇāo* or 'instructions for right understanding' (Schubring 1935, § 171). *Oggaha* can mean 'abode, accommodation' (*Āyār*. 2, 1, 5,4: Schubring 1935,

- 256 the use of a mat or seat, the avoidance of alms from a host, a restriction in having possessions, abstention from storing (food).
- 257 In the fifth (lesson the subject is) gain with the chessboard, increase in faith, compassion for the body of immobile beings through endurance of abusive language and ill-treatment,¹³
- 258 injuring their body; avoidance of a house as such, but not of its women, and also the groups (?) of all those who are not permitted (a sojourn ?) by a host.
- 259 In the sixth (lesson the subject is) prevention (of errors) because of self-discipline, with regard to food restraint which involves practice, and not indulging in bathing pleasures.¹⁴
- 260 In the seventh (lesson the subjects are) three: the former trades, enduring cold, and washing. Receiving needles, etc., a patch for mending garments (?) ...,
- 261 not giving instruction on a chair (?), degrees of karma-binding, fasting unto death, several vows of fasting, liberation.
- 262 Importance and a great name should be known after their extent. There is a sixfold classification (*nikṣepa*) of importance and extent.
- 263 Importance exists in material, spatial, temporal and religious sense, but a great name arises when these are extensive.
- 264 People who excel in material, spatial, temporal and religious sense are indeed famous because of this extent.
- 265 Recognition (or: renunciation) should be known in material, spatial, temporal and metaphorical sense. Knowledge and ... are twofold, each of them.
- 266 Religious renunciation is twofold: the fundamental and the additional merits.¹⁵ The fundamental merits are fivefold, but the additional ones twofold.
- 267 Enjoyment¹⁶ of important (qualities). Renunciation is twofold here: with regard to (kinds of) renunciation (and) degree of importance. Then there is great renunciation (?).
- 268 One (becomes a true) ascetic through threefold (renunciation): of divine, human and animal-born women. (This is) the *Nijjutti* of the great renunciation.
- The seventh lesson called the "great renunciation" is lost from the *sūtra*. Here ends it *Niryukti (Nijjutti)*.¹⁷

§ 153); however, neither fits into the context here. Perhaps neither meaning was intended, see, e.g., stanza 256f. For the relatively neutral translation 'requisite', which at least includes clothing, see Deo 1956, p. 263.

¹³ Cf. Schubring 1935, § 176.

¹⁴ Cf. *Oha-nijjutti* 468 (in Bollée 1994, p. 376, read *siṅāna*).

¹⁵ On these see Caillat 1965, p. 125.

¹⁶ *Pamaya* is masculine and thus in the accusative here, unless one assumes an *-am/-o* error as, e.g., *sovāga-puttam* instead of *-putto* in *Utt.* 12, 37, *uvaogo / -am* in *Oha-bhāṣya* 233, etc.

¹⁷ On the Jaina exegetical literature see Alsdorf 1977, pp. 1–8 (= *Kleine Schriften*, pp. 816–823). It is a pity that Alsdorf's notes on the *Āvassaya-nijjutti* from his literary remains have not been included in his *Kleine Schriften*.

Addition to fn. 3, p. 33:

None of the lotuses mentioned here are noted as edible in Syed 1990, but she says the roots of the *Nymphaea stellata* (*kumuda*?) are eaten in Ceylon and the roots of *padma* are eaten by elephants (p. 657). Prakash 1961, p. 73, however, mentions the edibility of lotus stalks (*sāluva*) from *Āyār.* 2, 1, 8, 3; *Vinaya* I 246, 16, etc. Jaina ascetics are not allowed to eat them, but the Buddha allowed eating them.

Addition to fn. 81, p. 49:

Schubring's rendering of (*jāṇejjā:*) *taṃ vijjati tesiṃ parakkame jass' aṭṭhā te ceiyaṃ siyā, taṃ jahā ...* surprised already Leumann (1929, p. 159, see Appendix 2 above). This is also the text commented upon by Śīlāṅka (1917 Bombay ed., folios 300b 2f.): *vidyate teṣāṃ grhasthānām evaṃ-bhūto vakṣyamānaḥ parākramaḥ sāmāthyam āhāra-nirvartanam pratyārambhas tena ca yad āhāra-jātam yasya cārthāya yat-kṛte tat cetitam iti dattam nisṭāditam syād bhavet.* The text of this edition (= folios 36a 5f. of the 1953 ed.) is quite different, however, and seems to be confused with § 55 where ...*ceiyaṃ siyā taṃ* is followed by (*appaṇo puttāṇ' aṭṭhāe jāva āesāe puḍho paheṇāe sāmāsāe pāyārāsāe saṃnihi-saṃnicāo kījjai iha etesiṃ prānavāṇam bhoyaṇāe*) *no sayam bhunjai ...* and § 56 begins with *tattha bhikkhū para-kaḍaṃ para-niṭṭhitam ...*

Jacobi (1895, p. 353) translated *parakkame* as (financial) 'means', whereas its usual meanings are 'attack, heroism, courage, power, strength, energy, exertion, enterprise' (Monier-Williams). As often, Jacobi's rendering may have been based on Śīlāṅka's *sāmāthyā*, 'ability', whereas Śīlāṅka may have thought of 'power, strength, force', the notion being the same for him, of course (for Śīl. the word *parakkama*, had several meanings, depending on the context). Thus the passage is perhaps to be understood as 'they (i.e., the laymen) have the power, i.e., are able, have the means (to procure food = *āhāra-nirvartanam*) for whom it (will) be given' or 'they undertake it ...'

Addition to fn. 102, p. 65:

In the 1978 (Shrī Mahāvira Jaina Vidyālaya) Bombay ed. of the *Sūyagaḍa* by Jambūvijayajī reads *vegaccha- [cchiṇṇayam kareha,] hiyay'uppāḍiyayam* (pp. 178f.) and refers to *Aup.* § 70: *vaikaccha-cchiṇṇāgā hiya'-uppāḍiyagā.* The Ladnun edition reads: *veyavahitam ... angavahitam.*

Addition to fn. 103, p. 65:

The Ladnun edition reads: *phoḍiyapayam* with the variant *pakkhāphoḍiyam.* Jambūvijayajī's edition mentions many more readings, but *pakkhāphoḍiyam*, 'rending his flank', would make sense here.

Footnote 14, p. 80:

The same word *visottiyā*, which Schubring translates here as "side path", also appears in 29, 6 further below which he renders as "wrong way". For the etymology of this word, which cannot be *visrotasikā*, see Bollée 1998, p. 220.

Addition to fn. 38, p. 85:

Whereas Schubring translates: "Or with the remaining food ...", Jacobi 1884, p. 16 has: 'Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself.'

Footnote 48, p. 86:

In the glossary to his edition of the text Schubring explains *-bala* as *bali* at the end of a *bahuvrihi* compound by transfer into the *-a* declension. According to the commentaries *bala* means the power obtained by personal gifts to relatives, etc., or through strengthening on their part, or by bloody sacrifices to spirits and gods, namely, power that is based on violence. Pischel's grammar does not mention this transfer, but Schubring's reference to Pāli *panca-bali* is striking. Jacobi 1884, p. 18 translates this quite differently.

Footnote 156, p. 103:

The part of the line dealt with here is: "always making an effort, looking at what has been combined, renouncing voluntarily".

For *samiyā ... jayā* "always making an effort" cf. *Sūy.* I 16, 3; 2, 1, 60, etc.

Instead of Schubring's "has been combined" Jacobi 1884, p. 41, has: 'full of equanimity', where Śīl. is also quoted: *nirantara-darśinaḥ śubhāśubhasya*. The compound may be a *hapax legomenon* and the *Cūrṇi* 153, 11 only states: *saṃthaḍaṃ nāma nirantaram*. According to Schubring's glossary the etymon of *saṃghaḍa* is *saṃhrta*; the PSM has *saṃghaṭa* (could this be a corruption of *sammatta (-damsin)* found in 23, 28?). In Pāli there are many compounds with *'dassin*, but none from the Pali-English Dictionary is applicable here.

The word which Schubring translates as "renouncing voluntarily", *āḍvarayāṇam*, is omitted by Jacobi 1884, p. 41. The *Cūrṇi* paraphrases it as *sammaṃ nāṇam ca tava-saṃjame virāyati pāva-kammāim* (153, 10) and Śīl. explains it as *ātmôparatāḥ pāpa-karmabhyaḥ*. If the *Cūrṇi* is right then the first member of the compound, *āḍvaraya*, must be the Prakrit equivalent of Sanskrit *āgas*, Pāli *āgu* which, in the PSM is listed as *āya*, without reference to the sense of *'pāpa'*, and in a rare commentary (not available to me) in the sense of *'aparādha, gunhā'*. In this case the meaning of *āḍvaraya* would be 'renouncing evil'. For the transition of *-s* stems into the first declension see Pischel §§ 408f.

Addition to fn. 180, p. 107:

Jacobi 1884, p. 46, translates: "But a sage who walks the beaten track (to liberation) ...", reading *-pahe* in the regular sense of Śīl. who gives *-bhae* as a variant. For the *Cūrṇi* it is the other way around: *Vyatha bhaya-calāṇayoḥ (Dhātupātha 1, 801) jeṇa aṭṭhaviha-kamma-gaṇṭhi-bhayaṃ jamma-marāṇa-bhayaṃ vā sammattam viddham sa bhavati saṃviddha-bhae muṇī, vahitam ti vā cāliyaṃ ti vā (khobhiyaṃ ti vā) egattṭhā, sattavihaṃ vā jeṇa bhayaṃ saṃviddham. Ahavā saṃviddha-pahe. Tattha saṃviddham iti saṇṇātam, padho nāṇādi. So jassa saṃviddho sa bhavati saṃviddha-pahe, jaṃ bhaṇitam: sammaṃ uvaladdho muṇī bhaṇito* (177, 3–6). The *Cūrṇi* seems to derive (*saṃ*)*viddha* from the root *vyath*. Śīl.'s comment here is: *saṃviddha-pathaḥ samyag-viddhaḥ tāḍitaḥ kṣuṇṇaḥ panthāḥ — mokṣa-mārgo jñāna-darśana-cāritrākhyo yena, sa tatthā* (212a 1f. on *sūtra* 154). Read: *'saṃdiddha-pahe*, 'for whom the path is clear', and cf. *Sūy.* 2, 7, 18 (Ladnun ed.): *a-saṃdiddham ... nivvāna-maggaṃ*.

Addition to fn. 212, p. 112:

If not for a solution, at least for a better understanding of the passage concerned here one would have to draw on the *Cūrṇi* by 'Jinadāsa' (1950 Ratlam ed.) despite the poor quality of its transmission, and the *Ṭikā* by Śīlāṅka (1917 ed.). This is especially useful in the case of the *Cūrṇi* because it apparently had a different reading which

Schubring does not mention in the critical apparatus to the *Āyār*, which he edited (supplied in Appendix 1 above). The following are the relevant passages.

Cūrṇi 199, 9ff.: *pariṇṇo savvao* — *samantā jāṇai pariṇṇā* (*pariṇṇo* ?) *savvato sannā-lakkhaṇo*. (*Uvamā*) *ṇa vijjati* — *jahā idiehiṃ* (*indiehiṃ* ?) *ega-desenaṃ ṇaccati*, *nāṇa-darisana-mato*, *uvamā ṇa vijjati*. *Jahā kantie candena muhassa uvamā kīrati*, *evaṃ ṇa saṃsārienaṃ keṇai bhāvenaṃ siddhassa sakkati uvamaṃ kāuṃ tas-sukkhassa vā*; *bhaṇiyam ca*:

iya siddhāṇaṃ sokkhaṃ aṇ-ovamaṃ (*n'atthi tassa ovammaṃ*
kiṃci visesaṇ' etto sārīkkaṃ iṇaṃ suṇaha; *vocchaṃ*)

[*Pañṇāvaṇāsutta* (Jaina Āgama Series 9, 1, Bombay 1969), *sūtra* 211, stanza 175.]

Ṭikā 231a 12f.: *kevalaṃ sarvair ātma-pradeśaiḥ pariḥ* — *samantād viśeṣato jānātīti pariḥ*, *tathā sāmānyataḥ samyag jānāti* — *paśyatīti samjñah*, *jñāna-darśana-yukta ity arthaḥ*.

Jacobi 1884, p. 52 translates this passage at the end of section 5 here so: 'he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul)'.

Addition to fn. 11, p. 115

In his commentary Śilāṅka explains the relevant passage here in this way: *antarāiehiṃ*: ... *avadhāraṇād eva hi sa-antarāyā kāmā* *A-kevaliehiṃ* (!): *kevalam* — *saṃpuṇṇaṃ na kevaliyā* — *a-saṃpuṇṇā* (*Cūrṇi* 211, 5ff.). *Antarāyikāiḥ kāmāiḥ* — *bahu-pratyapāyāiḥ*. *Na kevalam a-kevalaṃ bhavā ākevalikāḥ* — *sa-dvandvāḥ sa-pratipakṣā iti yāvat a-saṃpūrṇā vā* (Śilāṅka 241a 6f.). As *Therīgāthā* 492 also shows: *bahu-du[k]khā kāmā akkhātā antarāyikā*, sensual pleasures are hindrances. For *a-kevaliya*, 'unsatisfactory', *Mahāniddeśa* 300, 4 on *Suttanipāta* 891 has a synonym similar to the one in the *cūrṇi* above: *a-kevalī te*, *a-samattā te*, *a-paripuṇṇā te*, viz., those who are imperfect sectarians (see also Norman 1992, p. 161 on *Suttanipāta* 82). For the Buddhists the reason for the unsatisfactoriness of *kāmā* is that they are *a-niccā* (*Therīgāthā* 187f.); similarly *Nāyādhammakahā* 1, 109 (Ladnun ed.) in a long list of epithets calls *kāma-bhogā*, among others, *a-dhuvā a-nitīyā a-sāsāyā*.

Footnote 17, p. 115:

Jacobi 1884, p. 56 translates: 'he will successively give up sinfulness, after having come to a knowledge of it.' For *pariyāeṇaṃ* Schubring follows Śil.'s explanation by taking *śrāmaṇya* as 'religious austerity, mendicancy', Monier-Williams and Ratnachandra.

Addition to fn. 41, p. 120:

Jacobi 1884, p. 62 says the following in his footnote: 'This and the following paragraph are extremely difficult to translate. I have translated the words according to the scholiast, and supplied what he supplies; but his interpretation can scarcely be reconciled with the text'. This is his translation of the two paragraphs: 'I say: To friendly or hostile (heretics) one should not give food, drink, dainties and spices, clothes, alms-bowls, and brooms; nor exhort these persons to give (such things), nor do them service, always showing the highest respect. Thus I say. (1) / (A heretic may say): Know this for certain: having or not having received food, &c. (down to) brooms, having or not having eaten (come to our house), even turning from your way or passing (other houses; we shall supply your wants). Confessing an individual creed, coming and going, he may give, or exhort to give, or do service (but one should not accept anything from him), showing not the slightest respect. Thus I say. (2).'

Addition to fn. 83, p. 129:

Whereas Schubring suggests *vasumanto maīmanto*, Caillat 1991, p. 84 wants to read *vusimanto*.

For “all” in “all that is incomparable” cf. Bollée 1988, p. 79 (should one read *sāccam* instead of *savvam*?).

Footnote 92, p. 131:

On this introduction see Caillat 1994, p. 82, fn. 39. On this lecture see Verclas 1978, pp. 78ff., and 156–161 for a comparison with similar Buddhist and Brahmaical descriptions of ascetic life.

Addition to fn. 96, p. 132:

According to Verclas 1978, p. 79 stanza 8 may be taken together with 9ab, followed by 9cd and 10. The last word of 9b, *abhivāyamīṇe*, is metrically faulty.

Addition to fn. 116, p. 134:

For what Schubring translates as “workshops”, *paliya-tṭhāṇa*, Leumann 1929, p. 159 (p. 243 above) in his review of the work translated here, thinks that a ‘barn’ could be meant, cf. Turner 1973, no. 7963.

Addition to fn. 117, p. 134:

An empty house was a favoured place for meditation (e.g., Haribhadra’s *Samarāiccakahā* 760, 6; with the Buddhists, e.g., *Vinaya* I 97, 10, discussed by Schlingloff 1985, p. 332). However, “empty” means only empty of human beings, as Śīlāṅka I 297b 8 (1935 ed.) teaches us when commenting on *Āyār. 1, 9, 2, 7: sūnya-grhādāv ahi-nakulādayo ye prāṇinaḥ*. Other dangers are also mentioned in *Lankāvatāra-sūtra* p. 249: *sūnyāgāra-sthitasya cāikākino raho-gatasya viharato ’syāmanuṣyās tejo haranti*. This accounts for the warning in *Sūy. 1, 2, 2, 15* that a great monk should not get goose-meat in an empty house and *Viṣṇudharma-sūtra* 70, 13 forbids laymen to sleep there. In a note on *Utt. 2, 23* Jacobi 1895, p. 12 explains ‘empty house’ as one in which there are no women. In Pāli *suññāgāra* is often translated as ‘empty place, solitude’ (PED); but even in the forest monks can only stay in a hut during the monsoons (*Jātaka* III 191,5). In *Mṛcchakatika* 5, 42 poor people are compared to an empty house (*sūnyair grhaiḥ khalu samāḥ puruṣā daridrāḥ*), but the empty house here probably refers to something concrete. In our place in the text here Śīl. specifies *sūnya-grham* as: *sabhā nāma grāma-nagarādīnām tad-vāsī-lokāsthāyikārtham āgantuka-śayanārtham ca kudyādy-ākṛtiḥ kriyate* (278b11 on *sūtra* 68). For the presence of spirits in an empty house see Campbell 1898, p. 111 and Negelein 1931, p. 261.

Addition to fn. 123, p. 135:

Schubring takes *hima-vāe* as *hima-vāte* and translates it as “cold breeze”. This is not certain because Pāli has both *hima-pāta* and *-vāta*. Jacobi 1884, p. 83 renders this as ‘cold rain’.

Addition to fn. 127, p. 136:

For the idea that the sight of a monk forebodes ill luck see Haribhadra’s *Samarāiccakahā* 268, 11. The first encounter with a monk is inauspicious in Germany too (see H. Bächtold-Stäubli and E. Hoffmann-Krayer, *Handwörterbuch des deutschen Aberglaubens* I, Berlin/Leipzig: W. de Gruyter Verlag, 1927/1987, p. 424, note 155).

For the attack on Mahāvīra see also Balbir 1993, pp. 139f. (ĀvN 485) with references to Verclas 1978.

Addition to fn. 136, p. 137:

Read *rā'-ovara(y)e*, as required by the metre and confirmed in *Utt.* 15, 2; or: *rā'-ū°*, for which cf., for example, *Dīghanikāya* I 5, 5: *eka-bhattiko samaṇo Gotamo ratt'-ūparato* (commented upon in Buddhaghosa's *Samaṅgalavilāsini* 77, 16 as: *ratti-bhojanaṃ ratti; tato uparato ti ratt'-ūparato*). For the ban on eating after sunset see Balbir 1987-88 and Dundas 2002, p. 159, with further literature. Another possible interpretation of the compound, because the first member is read differently, is given by Devendra 215a 3 for *Uttar.* 15, 2 *rāōvarayaṃ carejja*, viz., *rāōvarayaṃ ti uparata-rāgo yathā bhavati*. However, there are no parallels in Pāli or Skt dictionaries. But if *rāōvaraya* is taken as an adjective the meaning 'unimpassioned' would fit in well with *a-paḍinne* (WB).)

Addition to fn. 10, p. 140:

The last *d-pāda* need not be a quotation because of the change of subject. Such changes are characteristic of Prakrit, see Jacobi 1886, p. 29. Jacobi 1895, p. 236 translates the stanza in question so: "Some men, Śramaṇas and Brāhmaṇas, who ignore and deny these true words, adhere (to their own tenets), and are given to pleasures." The latter are discussed in Jayatilleke 1963, p. 67 who quotes Jacobi and refers to *Dīghanikāya* III 130, 23f. According to this text heterodox wanderers might say that the disciples of the Sakya (Buddha) live in luxury.

Addition to fn. 30, p. 142:

It is not necessary to see the heretics here as the Nigganthis because the first line is an awkward combination of two cliché-like and somehow pleonastic *pādas*. Therefore one should not attach too much importance to it. Śil. had problems with the word *pāsaththa* for which he gives two explanations: *pārśvastha* or *pāsastha*. In Amg., however, it means 'heterodox'. See Bollée 1977, pp. 86f. (read "weiterhin" for "sehr" in Bollée's translation here).

Addition to fn. 36, p. 143:

In his translation Jacobi (1895, p. 241) leaves out *ege* and makes the heterodox who are speaking here attack all brahmins. Since *ege* and *savve* cannot both be subjects of *vae*, *savve* is perhaps a neuter accusative as in I, 1, 1, 12 ('some ... assert to be omniscient') or else an anacoluthon due to affect. A scribal error, *savve* for *savvam*, is also possible. Norman 1996, p. 179 thinks *savvam* was the original reading which was intentionally corrupted later by someone who thought that the verse ought to mean that all ascetics say they have knowledge.

Addition to fn. 45, p. 144:

Schubring's arrangement of the *pādas* here is possible, but not necessary. See Bollée 1977, p. 96. The verses 21f. are quoted in Vidyabhusana 1921, p. 162. Instead of Schubring's 'truly a righteous one', *ayaṃ aṅjū hi* in 21b (as read by Jacobi as well), apparently following Śil., Bollée 1977, p. 98 reads *aimaṅjūhi* and translates it as 'by their over-beautiful speculations'.

Footnote 52, p. 145:

Though the connection of the verses in the canonical works is often loose, here Schubring inserts 1, 1, 3, 1 as an example of stanza 29, without any explanation. The contents may justify such an insertion, which nevertheless seems unnecessary.

Addition to fn. 59, p. 146:

The word *utta* here in 3, 5 corresponds to Skt *klpta* as is shown also in *Dīghanikāya* III 28, 12f.: *ege ... Issara-kuttaṃ Brahma-kuttaṃ ... aggaññaṃ paññapenti*, ‘Some declare the beginning of things to be the work of a creator god, of Brahmā ...’ For this and the next stanza see Gombrich 1975; Bhattacharyya 1971, pp. 75f.; Dasgupta 1922 (Vol. 1), pp. 203ff.

Addition to fn. 62, p. 146:

Stanza 3, 7 seems, rather, to be an explanatory extension of the text. On the one hand, it supplies a useful hint for the meaning of the text, on the other, it figures as a logical connection that is not expressed in the lapidary *Sūy.* stanza, namely, between the creator of the world and the combined cause of the end of the world. On the relation between Brahman and *Māyā* see, e.g., Bhattacharyya 1971, pp. 70ff. and 85ff.

Footnote 65, p. 146:

The word *amañunna* translated here in 3, 10 as “unfair” in fact means ‘unpleasant’. This is also the meaning of the equivalents in Skt and Pāli. What is meant here is that suffering arises after coming in contact with something unpleasant. This is clear from *Samyuttanikāya* I 421, 22: *appiyehi sampayogo dukkho, piyehi vippayogo dukkho*.

Addition to fn. 66, p. 146:

Schubring’s rendering here of 3, 11 can hardly be read as heterodox, whereas the commentators characterize this doctrine as that of the Terāsiyas (Trairāsikas) which Jacobi (1895, p. 245) adopts (“they admit a third state besides those of the bound and of the liberated”). Jayatilleke 1963, pp. 156ff. refers to *Dīghanikāya* I 19 and argues that the mere mention of the doctrine of the Trairāsikas in the earliest Buddhist and Jaina texts makes “*it highly probable that it was at least earlier than the Jain schema*” (italics in the original). His translation (p. 158) of our stanza 3, 11 is: ‘It is said by some that the soul is pure and sinless, but again it sins (*avarajjhai*) in that state owing to *kiddā-padosa*- (pleasure and hatred? corruption through pleasure?); born here, he later (*pacchā*) becomes sinless as a restrained ascetic. As pure water free from pollution becomes again polluted (so does he again become sinful)’. Jayatilleke adds: “This stanza appears to summarize in fact what was stated in the Pāli version” overlooked by Basham (1951, p. 259) who “thought that this doctrine was not so important for the early Ājīvika. But unless it was one of the cardinal doctrines both the Jains as well as the Buddhists would not have stated it in summarizing their views” (Jayatilleke, pp. 158–159).

In Bollée 1977, p. 114, note 38 at the end read *Jinabhadra* for *Hemacandra*.

Addition to fn. 67, p. 146:

The advantage of Schubring’s rearrangement (12b before 12a) is minimal because there is no connection to 13a which follows. Moreover, the doctrine discussed here does not correspond to that of the Terāsiyas nor to its refutation by the Jains. Perhaps the *Cūrṇi* is right in doubting the authenticity of the stanza. See also Jacobi 1895, p. 245, note 2 and Jayatilleke 1963, pp. 155 and 159.

The reference to “clear water” (*viyaḍ’-ambu*) means ‘boiled water’, i.e., lifeless water. Just as with dust the Jains regard unboiled water as being animate, see Schubring 1935/2000, § 105.

Addition to fn. 70, p.147:

A definition of “perfected” (*siddha*) is given by Mahias 1985, p. 253; cf. Ohira 1975, pp. 17–21. For “here in the

world" cf. *Dhammapada-atthakathā* III 200, 4: *imasmim loke "mayam hi arahantā, mayam arahantā" ti vattāro bahū.*

Footnote 77, p. 147:

With "in the midst (of them)" Schubring may mean here 'at an equal distance from arrogance and approach'. Jacobi 1895, p. 246 translates: 'equally removed (from love and hate)'.

Addition to fn. 81, p. 148:

Here in the stanza 4, 4 Schubring may have overlooked the point in *Āyār.* 41, 19 (1, 9, 1, 19) and *Utt.* 27, 10 that in fact objective deprecation by others, and not subjective deprecation of others, is meant here.

Addition to fn. 82, p. 149:

The printed *Cūrṇi*, as against Schubring's MS, reads *ṇisāmetta — jānittā — ya ṇa saddahejja*, which shows a difference between the *Sūy.* text and the *pāṭhabheda*. That is why Bollée 1977, p. 122 translates: 'he should consider the views ... of others with care'.

Addition to fn. 86, p. 148:

In the discussion on this line 4, 8 in Bollée 1977, p. 126 delete the sentence in lines 9–13 and note 20.

Addition to fn. 89, p. 148:

See Caillat 1991, p. 83 where a relation with *vusie* is not taken into consideration. In this line 4, 11 the word for the rules referred to here is *āyāṇa*. See Schubring's remark on it in *Sūy.* II 2, 44 above (p. 60, fn. 63).

Addition to fn. 90, p. 148:

This stanza 4, 12 refers to passions that have to be eliminated. For the series of passions see Schubring 1935, § 168.

For "liberation" (*āmokkhāe*) in the last stanza 13 of this section see Alsdorf 1935–37, p. 329 and Bollée 1977, p. 130. Norman 1996, p. 176 remarks that this verse should rather be called a *gīti*, not an *āryā*.

Footnote 2, p. 149:

The point here about the transitoriness of all living beings is expounded particularly in Hemacandra's (eleventh-twelfth centuries CE) *Triṣaṣṭiśalākāpuruṣacaritra* 2, 6, 47ff., especially 90ff. (tr. H. M. Johnson: *The Deeds of the Sixty-three Illustrious Persons* II, Baroda 1937, pp. 179 and 182. See also Blau 1893 under *Vergänglichkeit* for the relevant *subhāṣitas* in Böhtlingk's *Indische Sprüche*. Ghatage 2000 compares *Suttanipāta* 578 in this context.

Addition to fn. 15, p. 150:

The word *sahie*, translated as "prudent one" here is discussed in Bollée 1988, pp. 37ff. Bollée takes Schubring's German rendering 'fertig' to mean 'accomplished' (translated here as "ready") and takes *sahie* to represent Skt *sva-hita*.

Addition to fn. 16, p. 150:

It is noteworthy that the compiler of the *Cūrṇi* characterizes vegetarianism as a secondary and later article of faith taught by other Tīrthaṅkaras and by Mahāvīra: *anudharmo anu paścād-bhāve yathānyais tīrthakarais tathā vardhamāneāpi muninā praveditam* (*Cūrṇi* 72, 6).

Addition to fn. 17, p. 150:

For the simile of the bird shaking itself to remove the dust or sand (*paṃsu*), cf. also *Samyuttanikāya* I 197, 19ff: ‘just as a bird sand-flecked, shaking itself throws off the dust adhering [to its plumes], so the good brother, heedful, strenuous, shaking himself, throws off the adhering dust’ (tr. Rhys Davids). The text runs: *sakuṇo yathā paṃsu-kuṇḍito / vidhūnaṃ pātayati sitaṃ rajaṃ / evaṃ bhikkhu padhānavā satimā / vidhūnaṃ*

Footnote 21, p. 151:

For “look at us ...” the canonical text reads: *posāhi! na posao tumam*, ‘support (us)! (If) you do not support (us)’ Both Jacobi and Schubring follow the commentarial tradition with forms of *pāsai* (Bollée 1988, p. 42), but Schubring perhaps changed his mind because he wrote he wrote *posāhi* in the margin of his personal copy.

Addition to fn. 26, p. 151:

Should one read *te-vi(d)ū* instead of *jevidū*? Cf. also Pāli *te-vijja(ka)*. For the simile about the snake skin in Pāli see Rhys Davids 1906–7, pp. 71 and 80 and, further, Bollée 1988, p. 46, note 3.

Addition to fn. 36, p. :152

Schubring may have changed his view concerning *niyaṃ* when he wrote *nijaṃ* in the margin of his personal copy. Originally *nija*, e.g., in *Atharvaveda* 3, 5, 2 meant ‘permanent’ and later ‘own’ (Böhtlingk). In Pāli too the old meaning is found, e.g., in *Suttanipāta* 810 which soon afterwards, *ibid.* 149, became obsolete.

Addition to fn. 38, p. 152:

On *paligoha* see Edgerton 1970, s.v. *paligodha*, which is also to be referred to in Geiger 1994, § 10.

Addition to fn. 42, p. 153:

Both Jacobi and Schubring render the rare word *caraga* as ‘insect’, following the *Cūrṇi* and the *Ṭikā*. Elsewhere, however, it occurs as a non-Jain wanderer, e.g., in the *Cūrṇi* on *Nandi* 10 *para-titthiya* is explained as *harihara-hiraṇṇa-sakkōlūka-caraga-tāvaso*. Cf. the *Ṭikā* on BkBh 1548 and 700, and for the Pāli see Bollée 1981, p. 190.

Addition to fn. 44, p. 153:

The meaning of the word *uvaṇīyatarassa* required and translated here as “well-cultivated” is not attested anywhere else. This is why Bollée 1988, p. 61 suggests the reading *uvaṇīyacarassa* or *-yarassa*: ‘he who seeks alms (only) nearby and retires directly’, as in *Aupapātika* 30, III in a list of monks with various practices for their alms-round (§ 34 in the 1987 Ladnun ed.). The reference to *Suttanipāta* 810 by Ghatage 200, p. 232 does not seem to be a close parallel here.

For *tāiṇo*, “renouncing”, the commentators equate it to Skt *trāyin* and Schubring 1932, p. 122 adopted this

as the etymology with reference to *Dasav.* 3, 1. The correct etymon, however, is *tāḍṛś*, as is proved by *Utt.* 23, 10: *guṇavantāna tāṇam*, and *Petavatthu* 28: *guṇavantesu tāḍisu* (Bollée 1988, p. 61).

Further, a nearly exact parallel to the reading *tassa tam* (supplied in the text at the end of the stanza) is *Suttanipāta* 810.

Addition to fn. 48, p. 154:

Rude language is also castigated in *Āyār.* 2, 4, 1, 6ff., and especially towards one's teacher in 1, 6, 4, 1. For similar rules with Buddhists see Caillat 1984, pp. 64ff.

Addition to fn. 52, p. 154:

If the reading of the word *kujaya* '(one) whose victory or success deserves to be censured, i.e., a gambler' (Ratnachandra) is correct, it may be a *hapax legomenon*, without equivalents in Pāli and Skt which use the word *kitava*, 'gamester, gambler, cheat'; this cannot easily become *kujaya*. Jacobi 1895, p. 256 translates: 'As a clever gambler, playing at dice, is not vanquished ...'. In Schubring's rendering the necessary sense of 'cleverness or cunning' is missing. On the profane game of dice see Falk 1986, pp. 175ff.

Addition to fn. 60, p. 155:

Schubring later retracted this conjecture by writing "no!" in the margin of his personal copy. In his book *Lehre...* 1935, p. 159, note 3 (2000, p. 251, note 1) Schubring etymologically derives *rāiṇo* from *rayaṇi*, 'night', in the sense of 'date', cf. Schubring 1966, pp. 72ff. See also Bollée 1998, p. 194.

Addition to fn. 67, p. 156:

Jacobi 1895, p. 259 and Bollée 1988, p. 74 take *taruṇe* as referring to *jīviyaṃ* 'life lasts a hundred years'. Cf. also *Suttanipāta* 804 and *Mahābhārata* 13, 105, 39.

Addition to fn. 70, p. 156:

Āya-dāṇḍa is the Amg. equivalent of Skt *āta-danḍa*, Pāli *atta-d°* and *ādinna-d°*, meaning: 'who has seized the stick, violent' (*Critical Pāli Dictionary*; Bollée 1988, pp. 74f.). *Āta-danḍa* is not in Monier-Williams, albeit in Apte's dictionary, meaning 'assuming the royal sceptre'.

As against Schubring's reading *āsūriyaṃ* Jacobi, followed by Bollée 1988, p. 76, reads *āsuriyā*, translating it as 'to the abode of the Asuras'.

Addition to fn. 75, p. 157:

Schubring does not explain the more correct reading *sarvatra vinīta-macchare*. In Sanskrit *vinīta* can mean 'without'. Cf. also Pāli *vīta-macchara*, *Suttanipāta* 954.

Addition to fn. 77, p. 157:

In the footnote here Schubring says "C and Śil. supply *param'āyatārthika*, whereby C explains *āyata* as *ḍṛḍha-grāha* and Śil. as *mokṣa*." Bollée 1988, p. 57 thinks that this is improbable in view of *Dasav.* 9, 4, 4 and 10: *āyay'-aṭṭhiya* and 5, 2, 34: *āyay'-aṭṭhin*, which Schubring 1932, pp. 114f. and 96 rendered as 'thoroughly devoted', 'seeker for self[-realisation]' and 'zealous' (Bollée 1988, p. 79).

Footnote 80, p. 157:

The word used for such people ‘passing through life’ is *hindanti*. In this context the commentator Śīlānka compares *samsāra* with a noria, for which see Bollée 1977, p. 113 and 1988, p. 279.

Addition to fn. 84, p. 157:

Schubring reads ~ *ādesād* instead of *āesā*, apparently misled to this assumption by the *Cūrṇi*. The word *āesā* is the future participle of *āyai*, Skt *āyāti*. See Bollée 1988, p. 82.

Footnote 1 p. 159:

For the term “pious ones”, *daḍha-dhammāṇam*, the *Cūrṇi* (100, 4) has: *dr̥dham dhanur yasya sa bhavati dr̥dha-dhanvā, taṃ*. Cf. *Rāmāyaṇa* 1, 39, 6: *dr̥dha-dhanvā mahā-rathaḥ*, ‘with a strong bow (and) a big chariot’. The story of Śiṣupāla is told in *Mahābhārata* 2, 37ff. from which the scholiasts describe details in a *kathānaka*, Bollée 1988, pp. 86f.

Addition to fn. 6, p. 159:

For the rest of this sentence beginning with “so the people say ...” Jacobi 1895, p. 262 and Bollée 1988, p. 89 have a quite different version. As in Pāli, *puḍhojanā* means *prākṛta-puruṣā an-ārya-kalpa*, namely, ‘ordinary people’ (Śīlānka I 82a1).

Addition to fn. 7. p. 159:

Mahāvīra was himself tormented by furious dogs, as recounted in *Āyār.* 1, 9, 3, 3f. This led to many warnings in the texts, e.g., *Dasav.* 5, 1, 12; *Ohanijutti* 424. See Mette 1974, p. 58.

Footnote 8, p. 160:

Schubring originally followed Śīl. and read *paḍibhāsanti*. The scholiasts apparently did not know the meaning ‘to revile, blame’ for *paribhāsanti*, as read by Jacobi and Bollée.

Addition to fn. 14, p. 160:

Jacobi 1895, p. 262 (and Bollée 1988, p. 93) follows Śīl. and translates the second line of this stanza 12 as: ‘I have not seen the next world, all may end with death’. The c-*pāda* also occurs in *Utt.* 5, 5c; for the d-*pāda* Jacobi *ibid.*, note 2, refers to 1, 3, 3, 6d further below in the text, which Schubring, however, ignored.

Addition to fn. 15, p. 160:

The translation “net” in “like fish caught in a net” does not seem definite; it could also be a fish-hook or a weir basket. In *Cūrṇi* 104, 10f. one reads: *keyaṇam nāma kaḍavalla-saṃṭhitam; macchā pāṇie paḍiniyatte uttārijjanti ity arthaḥ, khuḍdam ādi*; Śīl. 82b 8 (1917 ed.) explains *keyaṇa* as *matsya-bandhane praviṣṭā nirgatikā santo jivitād bhraśyanti* (for *matsya-bandhana* Monier-Williams gives ‘fish-hook’). Passages dealing with catching fish, e.g., *Nisīhacūrṇi* II 9, 8 and 281, 15f., do not mention *keyaṇa*.

The reason for the “[required] hair-plucking” is not given in the ancient texts, although one would have expected it in the case of Mahāvīra and Buddha. The practice was taken over from the brahmin *snātaka* whose

hair (and nails) are called *pāpman*. These dangerous parings are covered with cow-dung and buried (Hiraṇyakeśin's *Gṛhyasūtra* 1, 9, 18). The *snātaka*'s heavenly example was Prajāpati. The *pāpman* on his head, as a ritual impurity, prevented his activity as a fellow creator, until Brahman hit it off (Bollée 1977, p. 374). See, further, e.g., Hershman 1984, pp. 283ff., Hildebeitel 1981, and Dange 1986, pp. 174ff. (vol. 1).

Addition to fn. 16, p. 160:

Schubring's rendering of this stanza 14 here greatly differs from that of Jacobi (and Bollée). Jacobi 1895, p. 263 has: 'Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.'

Addition to fn. 17, p. 160:

For "the [palm of the] hand" cf. *Utt.* 12, 18. The word *phala* here perhaps belongs to *phalaka*, 'plank'. See Mayrhofer 1996, p. 202.

Addition to fn. 26, p. 162:

The word which Schubring renders as "worldliness", *a-samāhie*, in stanza 10 here Jacobi 1895, p. 264 renders as 'that he should leave off control', and Bollée 1988, p. 103 as 'stop him from meditating'.

Addition to fn. 29, p. 162:

The exaggerated form of address: "Elephants, horses ..." agrees with the excessive presents. Cf. the simple title and *pūjā* in 2, 1, 18. This probably reflects actual events in ancient times. For the devaluation of titles cf. *isi < ṛṣi*, Pāli *brāhmaṇa* (*Majjhimanikāya* II 104, 13 for an ordinary *bhikkhu* who was formerly a dacoit), and Burmese *yahan < arahant* (in Pāli) for the simple ordained monk.

The word which Schubring renders in this stanza 16 here as "ships", *jāṇehiṃ*, Jacobi 1895, p. 265 renders as 'cars', and Bollée 1988, p. 105 as 'means of transport'. The latter refers to *Cūrṇi* 109, 13f.: *jāṇāṇi sīyā-sandamāṇigādīni* and *Aup.* § 38 and thinks here rather of palanquins than ships, though *jāṇa* can mean both.

Addition to fn. 31, p. 162:

To bring stanza 22 into play here in stanza 20 as Schubring does, does not seem compulsory, all the more because the whole stanza 20 seems to be merely joined together, the b and c *pādas* being clichés.

Addition to fn. 32, p. 162:

The word *va* which Schubring thinks is irrelevant here in stanza 21 may stand for *eva*, 'only'. The chiasmic order of the words may be taken into account by translating 'not only, but even'. See Bollée 1988, p. 108.

Addition to fn. 43, p. 164:

Neither Jacobi 1895, p. 266 with his rendering: 'But these revilers are far off from perfection', nor Schubring here called into play *antae te samāhie* from 1, 11, 25d which refers to fools thinking themselves wise. See Bollée 1988, p. 116.

Addition to fn. 46, p. 164:

For the twofold way here Schubring mentions *maṇasā* and *vayasā* and refers to stanza 1, 3, 1. There, however, he refers *dupakkham* to *maṇasā* and *kāeṇa*. See, further, Bollée 1977, pp. 106 and 141.

Addition to fn. 47, p. 164:

Line 12cd which Schubring connected with 13ab cannot be original and can hardly be construed in the context: it does not make much sense and looks like an adaptation of 1, 11, 26, which is a part of a comparison between a good and a bad monk. Further, Schubring made many additions which he regarded as missing. Jacobi 1895, p. 267 tried to overcome the problem by a free translation. See also Basham 1951, p. 121.

Addition to fn. 48, p. 164:

Most editions read *ujjhiyā*. See Bollée 1988, pp. 119 and 93. Jacobi 1895, p. 267, in note 4 thought the sense to be 'that the overdoing of the principle of poverty is just as harmful as the scratching of a wound'.

Footnote 51, p. 165:

As *Cūrṇi* 118, 3f. explains the Ṭankaṇa were a non-Aryan mountain tribe which attacked a large horse or elephant army by means of hit and run tactics. In case of a counter attack they fled back to the Himalaya foothills.

Addition to fn. 54, p. 165:

Traditions of the kind mentioned here about drinking water show the slow development of dietary rules in Jainism.

In *Āvaśyakacūrṇi* II 207, 12ff. a story is related of Nami, the rājā of Mithilā, who retired from this world after noticing that a single bracelet (*valaya*) does not make a sound, but only when there are several of them.

Schubring does not explain the form Devita which in Skt and Pāli occurs as Daivala or Devala. In *Isibhāsiyāim* 3 the form Davila appears. For the great men mentioned in stanzas 2 and 3 here see Bollée 1988, pp. 125f.

Addition to fn. 57, p. 166:

In the text of the verses in stanzas 6 and 7 something was either lost or mixed up. This may be the case because the content of the second line of stanza 6 does not fit in and, moreover, is an anacoluthon. The beginning itself may be corrupt. Bollée 1988, p. 129 therefore connects 6ab with 7cd and 6cd with 7ab. Schubring, however, does not do that.

For the *Rāyapaseṇaijja* (*Rāyapaseṇāiya*) parable mentioned here see Bollée 2002, § 774.

Addition to fn. 61, p. 166:

For the word *vinnavaṇa* cf. 1, 2, 3, 2 which Schubring rendered as "desire" (p. 155 above), which is also meant here, instead of just "understanding woman".

Addition to fn. 1, p. 169:

In 1, 4, 1, 2 Bollée 1988, p. 144 reads: 'mit klaren Worten' ('in clear words') instead of 'mit unauffälligen Schritten', (with "stealthy steps"), as Schubring does. The general belief of Indian women that sons begot from

monks are particularly clever, strong, etc., (*Āyār.* 2, 2, 1, 12) not only led to seduction (e.g., of the *ṛṣi* Uttāṅka in *Mahābhārata* I 3, 89; with the Buddhists: *Vinaya* III 134, 14ff.), but also, in times of monastic decadence, to the inscription of 1163 on a monk's grave that 'he became the dearest to the hearts of celestial women' (*Epigraphia Carnatica* II 63). See also Fischer 1979, p. 67.

Addition to fn. 3, p. 169:

In Indian dance the *karkaṭa-hasta* gesture may express longing (Fischer 1979, pp. 16, 220f., 226, 241). For women showing their *bāhu-mūla* in *Śiṣupālavadhā* see Sivaramamurti 1970, p. 36 and plates IX 29, and X 31. For the armpit as a shifted pubic region, see Bollée 1983, p. 265. A Nepali statue shows the Boddhisattva being born from Māyā's armpit (*ibid.*, note 348).

What Schubring translates as "drawn to the shoulder" at the end of stanza 3 here, Jacobi 1895, p. 272 renders as 'so that he will follow them about'. Alsdorf 1958, p. 262 thinks that a satisfactory solution is impossible. Bollée 1988, p. 145 proposes reading *aṇuvī*.

Addition to fn. 5, p. 169:

Bollée 1988, p. 149 takes the etymon of *uvagas*° to be *upakarṣati*, 'to draw near to one's self' (Monier-Wiliams) and refers to stanza 20 further below. For *bhinna-kahā*, 'obscene language', see Bollée 1997, pp. 64f.

Addition to fn. 8, p. 170:

Alsdorf 1958, p. 259 translates this section of stanza 10 here as: 'Therefore having taken to loneliness, domestic intercourse is not proper for the monk (?)' and on p. 263 refers to *Theragāthā* 27 and 233.

Addition to fn. 10, p. 170:

For the *vi* in what follows this in stanza 11, which Schubring renders as "despite [that good quality]", Alsdorf 1958, p. 259 translates as 'too'. However, in the preceding verses 'others' are not mentioned.

Addition to fn. 12, p. 170:

Alsdorf 1958, p. 259 translates this part of stanza 12 as: 'Those who are greedy of this (kind of) alms, they are but a counterpart (lit.: one of the two kinds of) the kuśilas', and Bollée 1988, p. 151 as: 'One who is that keen on alms certainly belongs to the bad monks'.

Addition to fn. 16, p. 170:

According to Jacobi 1895, p. 273 the whole of this stanza 16 belongs to the speaker of the text. Alsdorf 1958, pp. 259 and 265 ascribes the first line here to *ege*, 'some', of stanza 15 and the second line to the redactor, because he considers Schubring's version to be artificial. Further, Alsdorf refers to *Utt.* 16, 3 for the meaning 'common seat' instead of Schubring's 'lodging'. For similar rules with the Buddhists see, e.g., *Vinaya* III 180, 14 (*ekāsane*), etc. Not physical contact may be the issue here, but the exchange of evil and merit (Abbott 1932, p. 15). For women stealing a man's merit see O'Flaherty 1980, p. 32 and cf. p. 56.

Addition to fn. 17, p. 170:

Jacobi 1895, p. 273 translates this part of stanza 17 as: 'Though many leave the house, some (of them) arrive at

but a middling position (between householder and monk)', similarly Bollée 1988, p. 155; Alsdorf 1958, p. 259, with a question mark: 'Many go (?) into houses (and) some take to sexual intercourse'.

Addition to fn. 18, p. 171:

Jacobi 1895, p. 274 translates this part of stanza 19 as: 'Though he is admonished not to act as most men do'; Alsdorf 1958, p. 259: 'consider the strīveda'; Bollée 1988, p. 158: 'remember the holy tradition/doctrine'.

Addition to fn. 19, p. 171:

As against the scholiasts Jacobi and Schubring, Alsdorf 1958, p. 266 may be right in stressing that the subject of stanzas 21–24 here are women, though his argument that the traditional disfigurement does not pertain to men is incorrect as proved by *Sūy.* 2, 2, 63 and in the Pāli *Majjhimanikāya* I 87, 8 (men who: *para-dāraṃ gacchanti*).

Addition to fn. 21 p. 171:

The word *annaṃ* which Schubring in stanza 24 translates as: "The one [woman]", Norman 1990, p. 31 takes as a neuter word and Bollée 1988, p. 161 follows him.

Addition to fn. 23, p. 171:

The "varnished crockery" referred to in stanzas 26 and 27 here are made even today in Bikaner and Jaipur (Mehta 1960, chapter 13). In *Mahābhārata* 12, 287, 7 lac is associated with 'ignorant'.

Addition to fn. 25, p. 172:

Alsdorf 1958, pp. 266f. rejects Schubring's equating *puṭṭhā* to *spṛṣṭāh* instead of *prṣṭāh*, 'questioned about it'.

There is a great deal of talk in the stanzas here about women misleading monks. In Pāli women are associated with fire in *Aṅguttaranikāya* IV 128 and *Jātaka* V 450, 23* (stanza 55). The same in *Kathāsaritsāgara* 36, 87. The comparison of women to fire can also be positive, as in *Mahābhārata* I 189, 10, where a woman is described as being 'splendid like fire' (*pāvaka-prabhā*).

Addition to fn. 28, p. 172:

Jacobi 1895, p. 275 translates this last part of stanza 29 as: 'he falls again'; Alsdorf 1958, p. 260 with a question mark: 'seeks impurity (?)'. Bollée 1988, p. 164 refers to 1, 3, 4, 18 and renders this as: 'he is in for something unpleasant'.

Addition to fn. 29, p. 172:

For the word *nimantaṇeṇa* here in stanza 30 which Schubring translates as "direct an invitation", Alsdorf 1958, p. 260 freely renders as: 'by way of offering themselves to him'.

Addition to fn. 33, p. 172:

As against Schubring's *palibhindyāṇaṃ* = *paribhidya* ("scratch"), Alsdorf 1958, p. 267 sees it as *prati* plus the root *bhid*, meaning 'to reproach' (Monier-Williams), and on p. 260 translates this section so: '(the woman) afterwards scolds (him) and lifting her foot kicks his head'; similarly Bollée 1988, p. 166. Cf. also *Āvassayacūṇṇi* 566, 13f. For a picture of such a grave offence see Archer 1953, p. 70.

Footnote 35, p. 172:

The word *cheya/cheda* (which Schubring translates as “awī”) could mean ‘want’ (Monier-Williams), e.g., *kāṣṭha-cheda*, ‘lack of wood’ (*Kathāsaritsāgara*) 6, 46. Thus, this part of stanza 4 here could mean: ‘Look! we do not have any gourds’. See also Bollée 1988, p. 167. For gourds as vegetables see Prakash 1961, pp. 73 (note 3) and 164.

Addition to fn. 36, p. 173:

Whereas Schubring rejects Śīl.’s suggestion of ‘barber’ here, Alsdorf 1958, p. 261/268 does not doubt that the woman wants the monk to get her a barber. Perhaps even a woman hairdresser is meant as in Somadeva’s *Yaśas-tilaka* 2, 218 (Handiqui 1949, p. 302) and *Āvassayacuṇṇi* (the page number 384 mentioned in Jain 1981, p. 5 note 5 is wrong). Royal courts did have female hairdressers (Auboyer 1961, p. 344).

The expression “check my clothes” (*padīlehi*) at the beginning of 6 here, as in Hemacandra’s *Parisiṣṭaparvan* 1, 248f., usually means ‘to check one’s clothes for insects in the morning’. Here it is probably used in the sense of cleaning, an inferior activity for lay-persons doing it for others, all the more for a monk, as the text stresses again in stanza 17 further below.

Addition to fn. 37, p. 173:

The words *kukkuyayam* and *veṇu-palāsiyam* here are unknown words. Alsdorf 1958, p. 268 may be right in doubting that a musical instrument is meant here. For various speculations on this see Bollée 1988, p. 170.

Instead of “collyrium”, more correctly ‘collyrium pot’, as in Pāli. Accordingly to be corrected in Alsdorf 1958, p. 261 and Bollée 1988, p. 170.

Addition to fn. 38, p. 173:

With regard to the word *veṇu-palāsiyā* one thinks of *palāsaga* in *Vavahāra* 2, 27 where it is a vessel which monks are allowed to use. In *Āpastambha Śrautasūtra* XV 5, 11 *palāśa* and bamboos are mentioned as fire wood. See also Bollée 1988, p. 171.

Addition to fn. 39, p. 173:

The “mouth pill” is perhaps a cachou lozenge to sweeten the breath, cf. *Vasudevahimḍī* 218, 20: *kayā gulikāo, jāo taṃ gandham uvahaṇanti jāo ya kuvalaya-sugandham vayaṇam kuṇanti*. See, further, Bollée 1988, p. 171.

The costus root is the panacea *Radix Saussureae* (*viśva-bhasaja* in *Atharvaveda* 19, 39, 5). See further S. K. Jain 1991,, p. 61, s.v. *costus speciosus* and, with thanks to Professor M. Haase, <http://www.biozac.de/biozac/capvil/cvceostus.htm>.

The *tagara* powder is from *Tabernaemontana coronaria*, the wood and latex of which is used for making perfume and incense (Moti Chandra 1973, pp. 192, 206ff., 224).

The “aloe wood” is *Aquilaria Agallocha* Roxb., the ground resin of which is used in making incense (ibid. pp. 192, 197, etc.). See also Yule/Burnell: *Hobson-Jobson*, under eagle-wood.

The “pulverised root of *Andropogon* (grass)” is what yields the vetiver oil which smells like sandal wood (Macmillan 1949, p. 384).

For the “oil to rub in to the face” see Moti Chandra 1973, pp. 206 and 222. Also ibid. for various fashionable

items, such “hair-band” (between pp. 224 and 225) in stanza 11 further below, and Joshi 1967, pp. 172ff. For “mirror” in stanza 11 see Bollée 1988, p. 175, to which add Zachariae 1977, pp. 585ff.

The “powder for the lips” is ‘lip-salve’ (J. C. Jain 1984, p. 138), similarly Alsdorf 1958, p. 261. This translation is based on the commentary. Perhaps it is short for *nandi-mukhaī*, an inferior kind of rice or grain (Prakash 1961, pp. 135 and 170f.). In Pāli *cuṇṇa* can mean ‘bath-powder’, and the aromatic grass called *nādī* is recommended in *Agnipurāṇa* 224, 27 (1957 Poona ed.) with other ingredients for the oil used by a king before his bath.

The word for “soup” is *sūva* which the scholiasts explain as *patra-sākam* because *sūpa* = *dāl*, which does not need to be cut. Alsdorf 1958, p. 269 wonders whether *sūka*, as in Pāli as well, could be ‘barley, kind of grass, etc.’? However, this is not ‘vegetable leaves’ as Alsdorf translates it on p. 261. Prakash 1961 does not have the term. Could it be that **sāva* < *sāga* (Pischel § 231) was ‘corrected’ to *sūva*? For *sattha* see Mahias 1985, p. 180.

For the colour in “the garment coloured blue” the word is *ānila*, which means ‘bluish’. Since a colour in fashion at that time may be meant, it is futile to speculate about its meaning. According to *Nāṭyaśāstra* 23, 59 goddesses should be equipped with dresses with the colour of the tail feathers of parrots (*śuka-piccha-nibhair vastraiḥ*). *Karpūramañjarī* 2, 14 specifies this as *rāa-sua-piccha-nīla*, namely, light blue, as depicted in Salim Ali: *The Book of Indian Birds*, Bombay 1977, illustration 113. In *Rāmāyaṇa* 7, 26, 18 (1930 Bombay ed.) the Apsaras Rambhā is *nilaṃ sa-toya-meghābhaṃ vastraṃ samavaguṇṭhitā*, and in *Jātaka* III 258, 21 the inauspicious nymph Kāḷa-kaṇṇī has *nīla-vattha*. See further Bollée 1988, p. 173.

Addition to fn. 43, p. 173:

As Jaina do not care for “holy water” the other translators take it to mean a vessel too scoop water, see e.g., Bollée 1988, p. 173. Cf. *udaharaṇa* in *Śatapathabrāhmaṇa* 9, 1, 2, 6. Schubring may have thought of Hemacandra’s *Tri-ṣaṣṭīśalākāpuruṣacaritra* 10, 2, 67 where the gods, *asuras*, men and *nāgas* are said to worship Mahāvira’s bath-water which various Indras had brought from *tīrthas*.

Addition to fn. 44, p. 173:

Despite Alsdorf 1958, p. 268, (*vi*)*jānāti* can mean ‘to find, bring’, as in Pāli, *Samyuttanikāya* I 174, 26: *ingha me ... unḥōdakaṃ jānāhi*, ‘find some hot water for me’.

Addition to fn. 45, p. 173:

For the *danta-kāṣṭha* used to clean the teeth see P. V. Kane: *History of the Dharmasāstra* (Vol. II, Part I), Poona 1974 pp. 653–656; Dubois 1906, pp. 240f. Often small branches of the toothbrush tree (*Salvadora persica* Linn.) are used, the effective constituents of which (e.g., fluoride, alkaloids, etc.) activate and heal the gums. Monks are not permitted to use this (*Dasav.* 3, 3 and 9).

Addition to fn. 46, p. 173:

For “betel” see Morarjee 1974.

For the “chamber pot” see *Āyār.* 2, 10, 22 which has the more precise word *pāyaya*, Sk. *pātraka*, moreover, *pratigraha*. Therefore, in our context here a *vacca-kūva*, ‘toilet bucket’, may be meant.

The word for “bowl” (*galaṇa*) in “the bowl in which one dissolves natron”, Jacobi 1895, p. 277 translates as ‘pot’, and Alsdorf 1958, p. 261 as ‘vessel’, but the word means ‘dropping, flowing’ (Monier-Williams) and thus

as a noun it means 'fluid'. Bollée 1988, p. 175 therefore translates it as 'caustic acid' which was made by burning dry sesame plants (*Vasudevahimḍī* I 32, 28).

Addition to fn. 48, p. 173:

For "respected one" here in stanza 13 Schubring wrote 'my dear' in the margin of his personal copy. In the Pāli canon pious lay people never address monks as *āvuso*.

For "dig a latrine" it may be noted that neither Śvetāmbara monks (*Dasav.* 10, 2) nor Buddhist monks (*Vinaya* IV 33, 4) are permitted to dig the earth.

What Schubring explicitly translates as "trumpet" was not accepted by Alsdorf and Bollée who take the word to be indeed a 'bow'. For bows and arrows as toys see, e.g., *Vinaya* III 180, 27, *Dīghanikāya* I 7, 1 and Sivaramamurti 1956, p. 143.

As suggested by Alsdorf 1958, p. 269, lines 13cd and 14 ab do not fit in here. Bollée 1988, p. 178 therefore connects 13ab with 12, takes 13cd and 14ab together, and 14cd with 15.

Addition to fn. 49, p. 173:

For *go-rahaga* Alsdorf 1958, pp. 269f. refers to the existence of ox-carts as toys in Mohenjo Daro. See also Dongerkery 1954 (chapters II and IV, especially pp. 40f.) and Sharma 1971/1976, p. 25. Schubring apparently did not think of Śūdraka's *Mṛc-chakaṭikā*. Alsdorf *ibid.* considers it possible that here the word *sāmaṇera* is used 'jokingly' for a 'Buddhist novice', as do Jacobi 1895, p. 277 and Bollée 1988, p. 178.

Addition to fn. 50, p. 173:

Schubring's translation "the clock-work with the drum" is incomprehensible without an explanation. Jacobi 1895, p. 277 translates it as a 'small pot' and Alsdorf 1958, p. 261 as a 'small bucket'. The Sanskrit etymon *ghaṭikā* means 'water jar' (Monier-Williams) with a neck and thus excludes the meaning 'bucket'. Together with the word *sāmaṇera* we may consider the Pāli word *ghaṭikā* which can mean a stick as used in the tipcat game (*Samantapāsādikā* 621, 7f. on *Vinaya* III 180, 24, here *ghaṭika* is masculine) and a small alms-bowl (*Pāli-English Dictionary*). The words are probably homonyms.

Addition to fn. 51, p. 174:

The word "chair" here could refer to the easy seat permitted to Buddhist monks (*Vinaya* II 149, 24), perhaps as depicted in Mathurā (see Auboyer 1949, p. 25) and Nāgārjunikoṇḍa (Gobier 1976, plate 55, 1).

For "walking" Śīlāṅka's scholion is *mauñje kāṣṭha-pāduke vā* which Alsdorf 1958, p. 270 (as against Jacobi and Schubring) thinks of *munja-pādukā*, 'slippers made of *munja* grass'. Buddhist monks are forbidden to wear them (*Vinaya* I 190, 3ff.). Śīlāṅka stresses that they are meant for wandering and not for walking.

Schubring's translation of the second line of this stanza 15: "for the sake of the pregnant woman's desire for a son" is ambiguous and in English could also mean: 'for the sake of the desire of a pregnant woman's son'. According to Śīlāṅka, whom Schubring follows, the son's desires are meant. Alsdorf 1958, p. 261, however, translates: 'the cravings of the pregnant woman (in order to obtain) a son', and Jacobi 1895, pp. 277f.: 'Pregnant women order their husbands about like slaves to fulfil their craving'. Bollée 1988, p. 180 follows the tradition and renders this as 'sons' desires'.

Addition to fn. 52, p. 174:

For this probably oldest lullaby in Indian literature see Bollée 1988, pp. 182f., and cf. *Harivaṃśa Purāṇa* 85, 7.

The name Āyāmuha which Schubring gives in the footnote here also occurs in *Samarāiccakahā* 431, 17 (ed. Jacobi) and may be the place called Daundiakhera on the Ganges (in Cunningham 1871 it appears as [H]ayamukha), 'about 104 miles north-east of Allahābād' (Beal 1884, p. 229).

This chapter is the oldest detailed description of the relaxation of the monastic discipline which, also in medieval time, had strange effects. Thus, in 1294 a congress of leading monks decided to expel ācāryas, etc., who installed their sons in similar positions in the order, but apparently were not expelled themselves! This is recorded in an inscription in Śatruñjaya (Shah 1955, p. 103.)

Addition to fn. 1. p. 175:

Those who uphold "[b.] the denial of the deed", the *Cūrṇi* specifies as those who proclaim four or five basic elements, the five elements of personal existence, Śūnyavādins, Lokāyatas, etc.

For those of "[c.] thirdly, the pious life-style", the *Cūrṇi* reads *viṇayaṃ* for *viṇiyam* and explains these ascetics as heterodox because of their respiration (practice): *veṇaiyā āṇāma-pāṇāmādīyā ku-saṇḍā*.

Those who hold "[d.] fourthly, what they call agnosticism [as such]", the *Cūrṇi* specifies as forest dwellers who eat flowers and fruits like animals (*miga-cāriyādiyo aḍavīe puppha-phala-bhakkhiṇo a-ccā[d]i añṇāṇiyā*).

In her study of *samosaraṇa*, the assembly, Balbir 1994, pp. 67ff. does not examine the reference to it here in our place.

Addition to fn. 4, p. 175:

The line 4a here Jacobi 1895, p. 316 renders as: 'this object (viz. Mōksha) is realised by us thus (viz. by Vinaya)'.

For "speaks to us" Schubring takes *obhāsai* to be derived from **avabhāṣate* instead of from *avabhāsate*.

Addition to fn. 5, p. 175:

At 1, 2, 2, 20 Schubring rendered *lavāvasakkī* as one "who gets rid of the "atoms" [of the effective deed]" (p. 154 above). The word *avasakkin* (in *lavāvasakkī*) in Skt is derived from *apa* + *ṣvaṣk-* + *in*. In 2, 6, 6 Jacobi 1895, p. 410 translates it as one 'who avoids Karman'

Addition to fn. 6, p. 176:

Cf. *Āyār.* 2, 1, 3, 2 where Jacobi 1884, p. 95 translates *sammissa-bhāva* as 'mixed company'.

For the onomatopoeic hapax legomenon *mummuī* cf. Pāli *mammaṇa*, 'stammering', and *mummura*, 'crackling'.

Addition to fn. 7, p. 176:

Jacobi 1895, p. 316 translates this stanza 5 so: 'They become involved in contradiction in their own assertions; they falter in their speech and are unable to repeat what is said to them. This (their opinion) has a valiant counter-opinion, this (our opinion) has no valiant counter-opinion; and Karman has six sources'. Vidyabhusana 1921, p. 162, fn. 2 quotes this stanza, without translating it.

Largely following the *Cūrṇi* (where the following quotations are given in commenting on stanza 4), Śilānka

(215b) has an interesting scholion. First he accuses the Lokāyatas of confusing realism (*astitva*) and nihilism (*nāstitva*): *sammiśrī-bhāvam — astitva-nāstitvābhhyupagamam te lokāyatikādayaḥ kurvanti*. He then continues saying that the Buddhists too are confused: *bauddhā api miśrī-bhāvam evam upagatāḥ*. This is what he says in making clear the confusion on the part of the Buddhists (note the pun on *gantr* and *gati*):

gantā ca nāsti kaścid, gatayaḥ ṣaḍ bauddha-śāsane proktāḥ |
gamyata iti ca gatiḥ syāc chrutiḥ, katham śobhanā bauddhī (Cūrṇi: bahvī) ? ||
 Though (*ca*) there is no goer six states of existence are taught in the Buddhist doctrine. If (*ca*) it is tradition that *gati* is called thus then, because (existence) is a course that is gone, how can the Buddhist doctrine be right?

tathā — 'karma [ca] nāsti phalaṃ cāsti' ty a-sati cātmani kārake katham ṣaḍ-gatayaḥ? | jñāna-santānasyāpi santāni-vyatiरेकेṇa samvṛtimattvāt kṣaṇasya cā-sthitatvena kriyā-bhāvān na nānā-gati-sambhavaḥ | sarvāṇy api karmāṇy a-bandhanāni prarūpayanti svāgame | tathā pañca jātaka-śatāni ca buddhasyōpa-diśanti, tathā:

Further: 'there is no acting but there is an effect'. If thus there is no self that acts, how can there be six states of existence? On account of the Buddhist ability to dissimulate also the continuity of cognizance, through the exclusion of a subject of an uninterrupted train of thought, and because through the transience of the moment there is no acting, there are no various states of existence. In their scriptural tradition they represent without exception (*api*) all karmas as free. Further, they (the Buddhists) teach 500 birth stories of the Buddha. And ... [here something seems to be lost.] ('For a plausible sketch of the Buddhist idea of rebirth considered historically see Jayatilleke 1963, pp. 375f.)

māta-pitarau hatvā buddha-śarīre rudhiraṃ utpādya |
arhad-vadham ca kṛtvā stūpaṃ bhittvā ca pañcāite ||
āvīci-narakaṃ yānti ...

Those who kill their mother and father, who cause a bloody wound on the body of a Buddha, who kill [the *Cūrṇi* has 'fight'] an *arhat* or destroy a *stūpa*, go to the *Āvīci* hell.

— *evam ādikasyāgamasya sarva-śūnyatve praṇayanam a-yukti-saṃgatam syāt | tathā jāti-jarā-marāṇa-roga-śokōttama-madhyamādhamatvāni ca na syuḥ eṣa eva ca nānā-vidha-karma-vipāko jīvāstitvaṃ kar-tṛtvaṃ karmavattvaṃ cāvedayati | tathā:*

When in this way everything is empty in their scripture it (the scripture) may be a writing without conformity to correct principles. Thus, there cannot be parameters of birth, old age, death, illness and sorrow and precisely this maturation of various karmas declares the existence of a soul, its being an actor, and the fact that it effects karma. Further, because it is said (*iti bhāṣaṇāt* below):

gāndharva-nagara-tulyā māyā-svapnōpapāta-dhana-sadṛśāḥ |
mṛga-tṛṣṇā-nihārāmbu-candrikā-lāta-cakra-samāḥ ||

iti bhāṣaṇāc ca spaṣṭam eva miśrī-bhāvōpagamaṃ bauddhānām iti |

'They are like a *gandharva* city, like wealth occurring in a dream which is an illusion, like a circle produced by moonlight in water through fog in a *fata morgana*,' it is quite evident that the Buddhists suffer from an illusion.

yadi vā: nānā-vidha-karma-vipākābhyupagamāt teṣāṃ vyatyaya evēti, tathā cōktaṃ:

Or else: ‘their wrong approach to the maturation of different karmas only leads to an inconsistency’ and it is said therefore:

yadi śūnyas tava pakṣo, mat-pakṣa-nivāraṇaḥ kathaṃ bhavati? |

atha manyase na śūnyas tathāpi mat-pakṣa evāsau ||

‘If you lack further arguments (literally: if your argument is void, unreal) what need is there for a defender of my view? When you think you do have further arguments: my view here still stands’.

ity ādi tad evaṃ bauddhāḥ pūrvōktayā nityā miśri-bhāvam upagatā nāstitvaṃ pratipādayanto 'stitvam eva pratipādayanti |

In such and such a way, and in the manner already said, the Buddhists are confused and in fact declare realism when they want to declare nihilism.

Addition to fn. 8, p. 176:

As against Basham 1951, p. 236 who assumed that the Ājīvika denial of time was a later development in the school, Jayatilleke 1963, p. 255 (§ 402) associates these stanzas 6–7 with the doctrine of a school of (in his translation) ‘those Akiriyavādins, who have no understanding, propose diverse (theories) ... the sun does not rise or set, the moon does not wax or wane, rivers do not flow and winds do not blow; the whole world is deemed ... to be unreal’. He then rejects Śīlānka’s opinion, which Jacobi 1894, p. 317 (note 1) inaccurately followed, that here both Cārvākas and Buddhists (specified as Śūnyavādins by Jacobi) are meant. Cf. *Āvassayanijjuttī* 612 and Hemacandra’s *Triṣaṣṭiśalākāpuruṣacaritra* X 5, 121 (*Vyakta*).

Addition to fn. 9, p. 176:

What Schubring translates here as “calendar” (*saṃvacchāra*), Jacobi 1894, p. 317 translates as ‘astrology’. For this see Jacobi’s note on *Uttar*. 15, 7, *ibid.* p. 70 (note 2).

Addition to fn. 11, p. 176:

The word for “advanced” in “those ... advanced to perfection” in this stanza 11 is omitted in Jacobi 1894, p. 317.

Further, as against Schubring’s “and they call liberation (what is) brought about by knowledge” Jacobi *ibid.* translates the last part of this stanza so: ‘But right knowledge and conduct lead to liberation’.

Footnote 12, p. 176:

Jacobi 1894, p. 318 translates this stanza 12 in this way: ‘The (Tīrthakaras), being (as it were) the eyes of the world and its leaders, teach the path which is salutary to men; they have declared that the world is eternal inasmuch as creatures are (for ever) living in it, O ye men!’.

The second part of this stanza is the same as 1, 14, 10b further below in the text (Schubring’s translates only till the end of 1, 12).

Addition to fn. 13, p. 176:

The word which Schubring translates as “gandharvas” is *puḍhi-siyā*. For this see *Āyār*. 1, 1, 2, 2.; 1, 1, 6, 3 and

Schubring's analysis (at the end of p. 57/236 above) of his edition of the text supplied here in Appendix 1.

Jacobi 1894, p. 318 translates this stanza 13 so: 'The Rākshasas and the dwellers in Yama's world, the troops [(*kāya*) see his note 1 *ibid.* on this] of Asuras and Gandharvas, and the spirits that walk the air, and individual beings: they will be born again and again'.

Addition to fn. 15, p. 177:

Jacobi 1894, p. 318 translates this stanza 14 so: '(The Saṃsāra) which is compared to the boundless flood of water, know it to be impassable and of very long duration on account of repeated births. Men therein, seduced by their senses and by women, are born again and again both (as movable and immovable beings).'

Addition to fn. 16, p. 177:

For what Schubring translates here in stanza 15: "(being) beyond [all] desire" and the variant in the footnote: "beyond desire and fear", the uniform text has *lobha-mayāvātītā*. Schubring omitted the word *maya-* and Jacobi 1894, p. 318 translates it as: 'who got rid of the effects of greed'. Neither scholar discusses the problem. Śīlānka mentions the *pāṭhabheda* with *bhaya* for *maya* and takes the compound either as a *dvandva* or to mean *lobhād bhayaṃ tasmād atītāḥ*, thus showing his embarrassment. However, a solution seems to be possible if one reads *lobha-mayād'-atītā*, 'who got rid of desire, pride, etc.' Another case of misreading -v- for -d- may be *saṃviddha* for *saṃdiṭṭha* in *Āyār.* 23, 14, as Schubring thinks (p. 107, fn. 182 above). In Pāli -d- is also a *sandhi* consonant and a fossilized remnant of a historically correct form (for which I have no Prakrit example at hand). For the Pāli see Norman 1992, p. 163.

Addition to fn. 18, p. 177:

Jacobi 1894, pp. 318–319 renders stanza 17 so: 'Averse to injury of living beings, they do not act, nor cause others to act. Always restraining themselves, those pious men practice control and some become heroes through their knowledge'.

Addition to fn. 21, p. 177:

The text for this stanza 18 has the word for "beings" (*pāṇe*) twice. Schubring omits it in the second case which has been inserted in the English translation: "small beings and large (ones)".

Jacobi 1894, p. 319 renders this stanza 18 thus: 'he regards small beings and large beings, the whole as equal to himself; he comprehends the immense world, and being awakened he controls himself among the careless'. For Jacobi's rendering of the word *ātato* in this stanza 18 ('equal to himself') cf. Pāli *attato*.

Further, for the last part of the stanza Jacobi read *buddhe pamattesu parivvaejjā*. In the 1978 (Shrī Mahāvīra Jaina Vidyālaya) Bombay ed. of the *Sūyagaḍa* (ed. Jambūvijayaji) this stanza 18 (on p. 99) has *buddh' appamattesu p°*, whereas Jambūvijayaji's re-edition of the 1917 ed. has: *budde 'pamattesu p°*. The Ladnun edition has *buddhappamattesu*, leaving it to the reader in a footnote to understand this either as *buddhe appamattesu* or *buddhe pamattesu*.

Footnote 22, p. 177:

Jacobi 1894, p. 319 renders the first line of this stanza 19 quite differently: 'Those who have learnt (the truth) by themselves or from others, are able (to save) themselves and others.'

Appendix 5

Prepared by Schubring after the publication of his book, in his own handwriting on one page in three columns at the end of his personal copy (now in the possession of Professor Bollée).

Page numbers are from the German original and English translation respectively. Most words are from the footnotes. The "+" sign indicates additions by the translators. The raised numbers refer to footnotes.

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(Prepared by W. Bollée)

Numbers refer to page and line of Schubring's 1910 ed. of the *Āyār'āṅga-suttam* (pp. 179–227 above and translated on pp. 77–138 above).

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sirīsava: I 2, 1, 5.
Śiśupāla: I 3, 1, 1.
 six forms of life: II 1, 48.
 snake, shedding skin compared to monk giving up passions: I 2, 2, 1; ~ symbolizing king: II 1, 13.
 snare fettering an animal: I 4, 1, 9 (simile).
 soul, ~ and body live and die together. I 1, 1, 12; pure ~ compared to clear water: I 1, 3, 12; *āyā* as sixth element: 1, 1, 15; ~ and world eternal: 1, 1, 15; *appā* no actor (*a.-kārao*): 1, 1, 13; ~ reborn as individual (*puḍho-siya*): 1, 2, 1; ~ identical with/different from body: II 1, 15; ~ unlike *āmalaka* fruit on the palm of the hand: II 1, 16; ~ unlike a bone drawn from the flesh: II 1, 16; ~ unlike butter from sour milk: II 1, 16; ~ unlike fibre drawn from the stem of a reed: II, 1, 16; ~ unlike fire arising from fire-sticks: II 1, 16; ~ unlike oil pressed out of grain: II 1, 16; ~ unlike the sweet juice pressed out of sugar cane: II 1, 16; ~ unlike sword drawn from sheath: II 1, 16; ~ as sixth element: II 1, 23; light coloured ~: II 2, 20.
 south, man from the ~ symbolizing doctrine of five elements: II 1, 20ff.
 stone thrown into water: II 2, 65 (simile).
 speech, untrue ~ as sixth kind of acting: II 2, 14; half untrue ~: 2, 21; 2, 61; use of bad ~: 2, 73.
 spirit: see *vinnu*.
 suffering: I 1, 1, 10 (follows injurious activity); 19; 24; 1, 3, 10; 2, 1, 5; II 1, 31f.; ~ in hell: 2, 67f.; putting an end to ~: 2, 73; 82ff.; ~ due to violence done to others: II 2, 82.
 sun, monks glowing brightly like the ~: II 2, 70.
sūva: I 4, 2, 9.
 Svayambhū and Māra as world creators: I 1, 3, 7.
tagara powder: I 4, 2, 8.
tāi(ṇ), Pāli *tādin*: I 2, 2, 17 (App. 4, to p. 153, fn. 44).
Tajjīva-taccharāra-vādins, doctrine of ~: I 1, 1, 12f.
Tankaṇa: I 3, 3, 18.
 temple, parable of black and white ~: I 2, 2, 7 fn.
 Terāsiyas/Trairāśikas: I 1, 3, 11 (App. 4, to p. 146, fn 66).
 theft: II 2, 47f.
 theism: II 1, 25ff.
 thorn of wrong faith: II 1, 51.
 threefold action: II 1, 24; 2, 48.
 three hundred and sixty-three

- kinds of opponents: II 2, 79.
 tiger symbolizing king: II 1, 13.
 tiny living beings: I 2, 1, 11; 2, 2, 6; 2, 2, 14.
 tip-cat game (*ghaṭikā*?): I 4, 2, 14.
 toilet articles: I 4, 2, 10f.
 toothbrush tree (*Salvadora persica*): App. 4, to p. 173, fn. 45.
 tooth-stick: see chewing stick.
 tortoise, monks like a ~: II 2, 70.
 toys: I 4, 2, 13f.
 tree symbolizing man: II 2, 68.
 transitoriness of world: I 1, 3, 7.
 troubles (*parīśaha*), twenty-two ~: II 2, 73.
 Ugras belonging to king's retinue: II 1, 13.
 unity: see *samaya*.
 utensils, household ~: I 4, 2, 12f.
uvanīyatara: I 2, 2, 17 (App. 4, to p. 153, fn. 44).
va: I 3, 2, 21 fn.
Vaitaraṇī difficult to cross: I 3, 4, 16 (simile).
 Vedānta: see *ekātmavādins*.
 vegetarianism not compulsory in the *Cūrṇi* period: I 1, 2, 29 fn.; 2, 1, 14 fn.
veyāvacca: I 3, 3, 20 fn.
vijjam: I 2, 2, 10 fn.
vinaya-vādins: I 12, 1.
vinnu (spirit): see *ego*.
 violence: I 2, 3, 9; cliché of ~: II 1, 17 (*se hantā* ...); ~ with stick, bone, fist, etc.: 1, 48; ~ against animals: 2, 10; 63; ~ against monks: I 2, 1, 18; 2, 2, 5 fn.; 3, 1, 8; 15; II 2, 54; 62; ~ against relatives: 2, 64; 82; ~ against servants: 2, 63; 65.
viyaḍa, Skt *vikṛta*: I 2, 2, 22.
viyaḍ'-ambu: I 1, 3, 12 (App. 4, to p. 146, fn. 67).
 waking up: I 1, 1, 1; 2, 1, 1.
 water, monks pure as autumnal ~: II 2, 70; ~ symbolizing effective deed (*kamma*): II 1, 12; unboiled ~: I 2, 2, 20 (forbidden: I 3, 3, 12; drunk formerly: I 3, 4 1ff.).
 weights, false ~: II 2, 62.
 west, man from ~ symbolizing theism: II 1, 25ff.
 wind without fetters, monks like ~: II 2, 70.
 women, compared to fire: I 4, 1, 26f.; desire for ~: II 2, 65; ~ seducing monks: I 4, 1, 2ff.
 world, created by a god, Brahmā or *Īśvara*: I 1, 3, 5f.; uncreated ~ will not perish; I 1, 3, 9: twofold ~, sentient and insentient: II 1, 42.
 wound not to be scratched: I 3, 3, 13.
 wrong-doing to friends as tenth kind of acting: II 2, 18.

Appendix 9

Abbreviations

Āurapacc.	Āurapaccakkhāṇa
Āyār	Āyārāṅga
C	Cuṇṇi
Dasav.	Dasaveyāliya
OLZ	<i>Orientalistische Literaturzeitung</i>
Samth.	Samthāra
Śil.	Śilāṅka
Sūy.	Sūyagaḍa
Ṭ	Ṭikā
WB	Willem Bollée

Addenda (by WB)

- P. 1: Schubring's dating of the Valabhī council to "the first quarter of sixth century CE" is a matter of debate, as indeed is Mahāvīra's lifetime. The dates have to be correlated to those of Buddha's, whose contemporary Mahāvīra was. For the date 527/526 of Mahāvīra's death, which Jacobi calculated as 477 or 476 BCE, see Schubring 1935, § 19. For the discussion on the problem of the date of Mahāvīra see Bechert 1983 and on Buddha's dating Bechert 1991, where he suggests that the traditional dating of Buddha's death in 486 BCE is too early by at least a hundred years.
- P. 35, fn. 7: For a French translation of the simile in question here see Balbir 1994, pp. 243f.
- P. 36, fn. 13: With regard to irrigation: royal neglect of the irrigation system led to the decline of Angkor. Often the rājā was a feudal lord as, perhaps, shown by the name of the Buddha's father, Suddh'-odana, 'whose rice is pure'.
- P. 56: On the word *devānu-ppiyā* in *Sūy.* II 2, 56 : much has been written about this expression since Weber 1866, p. 405, the Sanskrit equivalent of which is first found in *Ṛgveda* 10,56,8. A non-exhaustive list of relevant articles is given on p. 135 of G. B. Palsule's "*Devānām-priyaḥ*" (in *Indian Linguistics* 30, 1969, pp. 134–161). For Jaina literature Pischel 1900, § 111 and Bloch 1950, p. 90 assume that the expression is a compound with *anuppiya* as the last member. According to Ghatage's *Dictionary of the Prakrit Languages* (Pune 1993), p. 324, however, *anuppiya* occurs only as an adverb of words meaning 'flattering, pleasant'. The same seems to be the case with Pāli *anuppiya*. In view of the antiquity of the phrase Weber (loc. cit.) and others may be right as against Pischel and Bloch. As for the ending *-u* instead of *-a*, Pischel § 104 states its possibility before a labial. L. Renou mentions *devānāmpriya* among fixed combinations with a genitive plural as a first member (see his *Grammaire sanscrite*. Paris 1961 repr. 1975, pp. 91 and 368; and p. 60 of his *Études védiques et pāṇinéennes* 12 Paris. Publications de l'Institut de Civilisation Indienne 1960 (for the latter reference I thank Professor Caillat for her review of Bollée 2002 in *Bulletin d'Études Indiennes* 20.1 2002, p. 332).
- P. 146, fn. 62: The topic of the overcrowded earth and the intervention of the gods to reduce the humans has a parallel in the Akkadian epic *Atrahasis* and the Greek *Cypria* with different solutions, see Burkert 2003, pp. 42ff.

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